

A South Indian Digest  
of Commentaries on  
the *Nyāyasūtra*

*Gambhīravamaṣaja's Nyāyasūtravivaraṇa*  
*First Adhyāya*

By

Oliver Philipp Frey

అధ్యాయములు క్రమమున గ్రహించుట  
యందుకు నుద్దేశముగా  
అధ్యాయములను వివరించుట  
నీ గ్రంథమునందు  
న్యాయ సూత్ర వివరణ

A South Indian Digest of Commentaries on the *Nyāyasūtra*

# Brill's Indological Library

*Edited by*

Johannes Bronkhorst

*In co-operation with*

Richard Gombrich, Oskar von Hinüber  
Katsumi Mimaki, Arvind Sharma

VOLUME 55

The titles published in this series are listed at *brill.com/bil*

# A South Indian Digest of Commentaries on the *Nyāyasūtra*

*Gambhīravaṃśaja's Nyāyasūtravivarāṇa*  
*First Adhyāya*

*By*

Oliver Philipp Frey



BRILL

LEIDEN | BOSTON



This is an open access title distributed under the terms of the CC BY-NC 4.0 license, which permits any non-commercial use, distribution, and reproduction in any medium, provided no alterations are made and the original author(s) and source are credited. Further information and the complete license text can be found at <https://creativecommons.org/licenses/by-nc/4.0/>

The terms of the CC license apply only to the original material. The use of material from other sources (indicated by a reference) such as diagrams, illustrations, photos and text samples may require further permission from the respective copyright holder.

Published with the support of Austrian Science Fund (FWF): PUB 948-G.  
Research results from: Austrian Science Fund (FWF): P 24388.

**FWF** Der Wissenschaftsfonds.

Cover illustration: The image on the cover shows the name of the work as it appears in the manuscripts: *Nyāyasūtravivaraṇe*—in the locative case. The scripts are from top to bottom: Grantha Tamil of the Trivandrum palm leaf manuscript, Grantha Tamil of the Mysore palm leaf manuscript, Telugu script of the Chennai palm leaf manuscript, Kannada script of the Mysore paper manuscript and Devanagari of the Chennai paper manuscript.

The Library of Congress Cataloging-in-Publication Data is available online at <https://catalog.loc.gov>  
LC record available at <https://lccn.loc.gov/2022948432>

Typeface for the Latin, Greek, and Cyrillic scripts: “Brill”. See and download: [brill.com/brill-typeface](http://brill.com/brill-typeface).  
Typeface for Sanskrit script: “Chandas.” See download: [sanskritweb.net/cakram](http://sanskritweb.net/cakram).

ISSN 0925-2916

ISBN 978-90-04-53348-6 (hardback)

ISBN 978-90-04-53528-2 (e-book)

Copyright 2023 by Oliver Philipp Frey. Published by Koninklijke Brill nv, Leiden, The Netherlands. Koninklijke Brill nv incorporates the imprints Brill, Brill Nijhoff, Brill Hotei, Brill Schönningh, Brill Fink, Brill mentis, Vandenhoeck & Ruprecht, Böhlau, V&R unipress and Wageningen Academic. Koninklijke Brill nv reserves the right to protect this publication against unauthorized use.

This book is printed on acid-free paper and produced in a sustainable manner.

*To My Teachers and Mentors*





# Contents

Preface	ix
Acknowledgments	x
List of Figures and Tables	xiv
Abbreviations	xvi

## PART I

### *Introduction*

1	The Author and His Work	3
1	Previous Studies	4
2	Gambhīravamaṣaja vs. Śrīpravāduka	11
3	The Composition of the NSV	18
4	Examples of Text Reuse	21
5	The Dating of the NSV	28
6	The <i>Raison d'Être</i> of the NSV	33
2	Textual Witnesses of the NSV	35
1	Catalogs and Meta-catalogs Listing Manuscripts of the NSV	37
2	The Trivandrum Palm Leaf Manuscript (T)	45
3	The Mysore Palm Leaf Manuscript (M)	53
4	The Mysore Paper Manuscript (MP)	61
5	The Chennai Palm Leaf Manuscript (C)	69
6	The Chennai Paper Manuscript (CP)	76
7	Nagasampige's Critical Edition (ME)	83
3	Genealogy of the Textual Witnesses	97
1	The Writing Material and Technique, Layout and Text Segmentation	101
2	The Script, Application of Sandhi Rules and Orthography	102
3	The Punctuation	105
4	The Demarcation of Sutras	106
5	Preparation and Computational Analysis of Text-Critical Data	117
6	Verification of the Transmission History of Exemplars and Apographs	134
7	Reflections on the Relationship between T, C and M	140
8	Weighting of Variants and Enriched <i>Stemma Codicum</i>	157



**PART 2*****Critical Edition***

- 4 *Nyāyasūtravivarāṇa*, First *Adhyāya* 161
- 1 Presentation, Editorial Technique and Conventions 161
- 2 First *Āhnika* 165
- 3 Second *Āhnika* 206
- 5 The Nyāya Sūtras, First *Adhyāya* 220
- 1 Presentation, Editorial Technique and Conventions 220
- 2 Sūtras of the First *Āhnika* 224
- 3 Sūtras of the Second *Āhnika* 232

**PART 3*****Appendices*****Appendix 1: Documentation of Variant and Parallel Readings 239**

- 1 Principles of Collation and Presentation 241
- 2 The Collated Readings 260

**Appendix 2: The Scripts of the NSV Manuscripts 329**

- 1 The Devanagari of CP 333
- 2 The Grantha Tamil of M 335
- 3 The Grantha Tamil of T 344
- 4 The Kannada Script of MP 354
- 5 The Telugu Script of C 365

**Bibliography 376**

- 1 Primary Sources 376
- 2 Secondary Sources 377
- 3 Manuscript Catalogs 384

**Subject Index 386****Sanskrit Index 401**

## Preface

It was Karin Preisendanz who first drew my attention to the *Nyāyasūtravivaraṇa* following my arrival in Vienna in 2013. Although Anandateertha V. Nagasampige published a first edition of the *Nyāyasūtravivaraṇa* in 1992, this work remains little known even among Nyāya scholars. This is perhaps the case because the work and edition have yet to be listed in the well-known and widely used online version of Karl H. Potter's *Encyclopedia of Indian Philosophies*.<sup>1</sup>

One of the few researchers to have worked with the *Nyāyasūtravivaraṇa* is Yasutaka Muroya. He along with Preisendanz analyzed larger passages of the text using Nagasampige's edition in addition to some of the manuscripts.<sup>2</sup> They noted that the text predominantly comprises a digest of quotations and paraphrases from the *Nyāyabhāṣya* and *Nyāyavārttika*, as well as that the text of the *editio princeps* occasionally deviated from what is written in the two manuscripts used by Nagasampige for his edition. They came to the conclusion that a critical study and/or edition of the *Nyāyasūtravivaraṇa* based on all available textual witnesses would be desirable. Otherwise, it would be impossible to make precise statements regarding its content and originality, and thus to ascertain its place in the history of Nyāya literature.

From the beginning it was clear that four years—the given time frame of the project—would be inadequate to create a critical edition of the whole *Nyāyasūtravivaraṇa* taking into account all known textual witnesses. After considering different possibilities to reduce the workload, I ultimately opted to limit the amount of text to examine rather than the number of textual witnesses, since I wanted to know more about their particularities and genealogical relationships. The first *adhyāya* (study portion) was the obvious choice, not only because it marks the beginning of the text but also because it contains the core knowledge of the traditional Nyāya teachings. However, even the examination of the first *adhyāya* was a considerable undertaking: some 400 lines of Sanskrit text, six textual witnesses in four different scripts, and countless quotations and paraphrases that had to be identified and then compared to their sources. It goes without saying that this work could not have been accomplished without the generous help and guidance offered by institutions, colleagues, friends and family.

---

1 Last modified April 15, 2020, <http://faculty.washington.edu/kpotter/>.

2 See for example Muroya, "Some Observations on the Manuscript Transmission of the *Nyāyabhāṣya*," 30. Preisendanz has not referred to the *Nyāyasūtravivaraṇa* in her publications yet. Regardless, she and Muroya have given me a good deal of information and advice to help me get started.

## Acknowledgments

I would like to offer my heartfelt thanks for the support received from those whose constructive contributions led to the fruition of this work. Kind thanks go to the University of Vienna, Austria, where I was given the opportunity to continue my studies and research in a very pleasant and professional environment. It was a great privilege to have been a member of the Department of South Asian, Tibetan and Buddhist Studies and work in the midst of so many excellent scholars.

At the same time I would like to thank the Indian manuscript libraries and their staff for their continuous efforts to protect the manuscripts from the triple scourges of weather, insects and ignorant people, and for granting me permission to take high resolution pictures of the *Nyāyasūtravivaraṇa* manuscripts. Their efforts and generous support made this work possible in the first place. Special thanks go to the Oriental Research Institute and Manuscripts Library of the University of Kerala, Thiruvananthapuram (ORIML), K. G. Sreelekhā, director of the institute, and P. L. Shaji, librarian and manuscript specialist; to the Oriental Research Institute in Mysore (MORI), H. P. Devaki, director of the institute, Meenakshi, librarian, and Bhagyamma, library assistant; to the Adyar Library and Research Centre of the Theosophical Society in Madras/Chennai (AL), G. Lakshman, head of the library, C. A. Shinde, librarian, G. S. Sharma, counter assistant, and the two library assistants, N. Kanthimathi and V. Premalatha; to the Ganganath Jha Research Institute of the Rashtriya Sanskrit Sansthan, Allahabad, Sarva Narayan Jha, principal of the institute, Shail Kumari Mishra of the Department of Sahitya, and Beena Mishra, curator of the manuscript library, for sending me scans of the *Nyāyasūtravivaraṇa* fragments stored in their library. With the help of these scans, I found out that their *Nyāyasūtravivaraṇa* is in fact a different text.

In this connection, I would also like to thank the team of the *New Catalogus Catalogorum* (NCC) for their continued efforts to create an overview of the rich heritage of Sanskrit literature; in particular Siniruddha Dash, head of the Department of Sanskrit at the University of Madras and project leader of the NCC project, and Kumuda Prasad Acharya, research scholar and editorial assistant, who allowed and helped me to search for further entries/versions of the *Nyāyasūtravivaraṇa* in their unpublished index cards.

Next, I must mention a few very special people to whom I am particularly grateful. It has been a great privilege to work with Karin Preisendanz, former head of the Department of South Asian, Tibetan and Buddhist Studies at the University of Vienna and a project leader and principal investigator of several

projects, who employed me January 2013 to December 2016 and thus ensured the funding of my research project. She generously shared her expert knowledge and previous experience in Sanskrit, Nyāya, Indian philosophies, textual criticism, translation techniques and more. She also granted me unlimited access to the copious material and data collected within the project “Metaphysics and Epistemology of the Nyāya Tradition 1–3,” including images of Nyāya manuscripts and unpublished studies. I am most grateful for her advice on the project planning, detailed corrections and great professionalism and patience which made the process both enlightening and enjoyable for me.

Special thanks go to Alessandro Graheli, university assistant at the University of Vienna and principal investigator of the project “The Meaning of the Sentence in Indian Philosophy” at the Institute for the Cultural and Intellectual History of Asia (IKGA), Austrian Academy of Sciences, for sharing his knowledge of Sanskrit, Nyāya, Indian philosophies, textual criticism, translation techniques, editing, Indian scripts and typography and his thoughts on how information can be presented both more clearly and attractively. I am grateful for his helpful discussions and encouraging support during the past years. Special thanks also go to Yasutaka Muroya, former project research associate at the University of Vienna and University of Leipzig and now research associate in the project “Textual Fragments of Indian Philosophy” at the IKGA, for sharing his knowledge on Nyāya, the *Nyāyasūtravivaraṇa* and Indian scripts; to Philipp A. Maas, former university assistant and research associate in the project “Philosophy and Medicine in Early Classical India 3” at the University of Vienna and now research associate in the “Digital Critical Edition of the *Nyāyabhāṣya*” project at the University of Leipzig, for sharing his knowledge of Sanskrit, textual criticism, Nyāya and the Grantha Tamil Script; to Anandateertha V. Nagasampige for his research on and printed edition of the *Nyāyasūtravivaraṇa*. Although I have never met him personally, his edition, his introduction to the edition and the numerous valuable footnotes accompanying the edited text were of great help to me.

Heartfelt appreciation must go to Chlodwig H. Werba, University of Vienna, whose door was always open to me for Sanskrit related questions and other advice. I am thankful for our many helpful discussions and his encouraging support over the past years. Heartfelt appreciation must also go to Vitus Angermeier, with whom I shared an office and had many important and most helpful conversations, be it about Sanskrit, editing, translation techniques, diagrams or philosophical or technical matters; to Elisa Freschi, university assistant at the University of Vienna and co-principal investigator of the project “Reasoning Tools for Deontic Logic and Applications to Indian Sacred Texts” at the IKGA, for her feedback on a draft version of Appendix 2, “The Scripts of the NSV

Manuscripts,” remarks and publications on text reuse and many other helpful conversations on various topics; to Eli Franco, University of Leipzig, Germany, principal investigator of the project “Digital Critical Edition of the *Nyāyabhāṣya*” at the Department of Indology and Central Asian Studies, University of Leipzig, for his precious remarks and advice on various topics during his visits to Vienna, and for co-organizing the *Nyāyabhāṣya* workshop in August 2017, where I presented some results of my studies on the *Nyāyasūtravivaraṇa*.

Heartfelt appreciation also goes to the other participants of this workshop: To Karin Preisendanz (co-organizer), Elisa Freschi, Alessandro Graheli, Christian Ferstl and Rafał Kłeczek from the University of Vienna, to Yasutaka Muroya from the IKGA, and to Thomas Koentges (co-organizer), Philipp A. Maas and Tyler Graham Neill from the University of Leipzig for making this event possible and for their useful feedback on the presented research results.

Kind thanks go to Alaka Chudal, University of Vienna, for her invaluable help with the organization of the *Nyāyasūtravivaraṇa* manuscript scans available from the Ganganath Jha Research Institute of the Rashtriya Sanskrit Sansthan, Allahabad, as well as for helping me with some Hindi and Sanskrit translations and for the many valuable and encouraging talks; to Marco Franceschini, University of Bologna, who worked extensively on Tamil and Grantha manuscripts, particularly on the colophons of such manuscripts, and therefore was a great help in the decipherment of the colophons of the two *Nyāyasūtravivaraṇa* manuscripts written in Grantha Tamil; to Saraju Rath, International Institute for Asian Studies, Leiden, Netherlands, who gave me precious tips on the Grantha Tamil, Telugu script, Kannada script and South Indian scripts in general; to Heike Oberlin and Elena Mucciarelli, University of Tuebingen, Germany, for organizing the summer school “Paper and Pixel: Digital Humanities in Indology” in 2014, where I met excellent scholars and learned, among other things, much about South Indian scripts; to Anand Amaladass, Chennai, for providing accommodation in Chennai and Mysore, for acting as my guide in Chennai and introducing me to Sanskrit scholars, for helping me with some Sanskrit and Tamil translations and for the many instructive and pleasant conversations.

Further thanks go to Dominik Wujastyk, University of Alberta, Edmonton, Canada, formerly research associate in the project “Philosophy and Medicine in Early Classical India 3” at the University of Vienna, Dagmar Wujastyk, principal investigator of the project “Entangled Histories of Yoga, Ayurveda and Alchemy in South Asia,” University of Vienna, Barbara Gerke, principal investigator of the project “Biographies of Tibetan Precious Pills,” University of Vienna, Nina Mirnig, IKGA, Thomas Kintaert, Michael Williams, Heidi Jaeger and Dominik Haas, University of Vienna, for sharing their knowledge of Sanskrit,

helping me with translations, pointing me towards relevant secondary literature and the enlightening and pleasant discussions; to Ewa Lewandowska, Alexandra Scheuba and Judith Starecek, secretary's office of the Department of South Asian, Tibetan and Buddhist Studies at the University of Vienna, for the many helpful tips, for the help with organizational and administrative tasks, the procurement of office material, computer hard- and software, in short, for creating a very pleasant working environment; to Sylvia Stapelfeldt and Dennis Johnson of the South Asian, Tibetan and Buddhist Studies Library at the University of Vienna for helping me with research and the organization and acquisition of rare books and other publications; to Stefan Hagel, Institute for the Study of Ancient Culture, Austrian Academy of Sciences, designer and programmer of the Classical Text Editor<sup>®</sup>, for making this software available and for the immediate, friendly and comprehensive technical support; to Tim Frey, Bern, Switzerland, for getting me started with RStudio<sup>®</sup> and R, a programming language for statistical computing and graphics; to Sarah Trattng-Kiehne, Vienna, Austria, for proofreading parts of this work and assisting me with my English; to Daniel Erne, photographer, Horgen, Switzerland, who provided precious tips on the photography of manuscripts in low light conditions.

Gratitude also goes to Ernst Steinkellner, IKGA, and Sung Yong Kang, Seoul National University, experts who—after the completion of the first final version—took the time to review and comment on the work. Their suggestions have been incorporated into the present version.

Many thanks go to Brill, Leiden, The Netherlands, for accepting the publication of my work in their series and for the smooth, professional collaboration. In this context, special mention should be made of Johannes Bronkhorst, editor of Brill's *Indological Library*, Patricia Radder, Associate Editor, Asian Studies, and Rebekah Zwanzig, proofreader (English).

The present work was published with support of the Austrian Science Fund (FWF): PUB 948-G. Without their support, it would not have been possible to make the work available to the public in this form. Thank you very much!

Finally, I would like to thank all those who have not been mentioned by name but have contributed in their own way to the successful completion of this project. You all are truly awesome!

Oliver Philipp Frey  
St. Moritz, July 2022

# List of Figures and Tables

## Figures

- 1.1 Proportion of reused text in the first *adhyāya* 19
- 1.2 Distribution of reused text in the first *adhyāya* 20
- 1.3 Establishing the earliest date the NSV could have been written 30
- 1.4 Establishing the latest date the NSV could have been written 32
- 2.1 The Trivandrum palm leaf manuscript 46
- 2.2 The Mysore palm leaf manuscript 54
- 2.3 The Mysore paper manuscript 62
- 2.4 Instructions for a typesetter in MP 66
- 2.5 Implementation of the instructions in ME 66
- 2.6 The Chennai palm leaf manuscript 70
- 2.7 The foliation of C, folio 10r 72
- 2.8 The Chennai paper manuscript 78
- 2.9 Front cover of Nagasampige's critical edition 84
- 2.10 First page of the critical edition 86
- 3.1 Features that serve to distinguish the textual witnesses of the NSV 98
- 3.2 Evaluation of sutra demarcations 111
- 3.3 Detailed analysis of the sutra demarcations in T, M and C 112
- 3.4 Similarity of the sutra demarcations in T, M and C 113
- 3.5 Order of the sutras and structure of the first *adhyāya* 114
- 3.6 CTE export of genealogical data 120
- 3.7 Different versions of the same phylogenetic tree 122
- 3.8 Relationship of T, M, MP and ME, lines 1–78, raw data 124
- 3.9 Relationship of T, M, MP and ME, lines 1–78, revised data 130
- 3.10 Relationship of T, M, MP (*ac*), MP (*pc*) and ME, lines 1–78 131
- 3.11 Relationship of all available text versions, lines 79–468 132
- 3.12 Possible relationships of three related text versions 142
- 3.13 The collated readings of sutra 2.2.14 143
- 3.14 The collated readings of the NSV on sutra 2.1.64 144
- 3.15 The collated readings of the NSV on sutra 5.2.7 146
- 3.16 The most plausible stemma of T, C and M 157
- 3.17 Enriched *stemma codicum* 158

## Tables

1.1	Composition of commentary per sutra	21
2.1	Overview of the textual witnesses	36
2.2	NSV entries in manuscript catalogs	37
2.3	NSV entries in the NCC	43
2.4	The foliation of M, first <i>adhyāya</i>	56
2.5	The foliation of C, entire text	72
3.1	The writing material and technique, layout and higher-level text segmentation	102
3.2	Script, application of sandhi rules and orthography	103
3.3	The punctuation	106
3.4	Documentation of the sutra demarcations	108
3.5	Types and ratings of sutra demarcations	110
3.6	Genealogical values of deviations of readings	127
4.1	Marks, symbols and abbreviations	164
A1.1	Sigla used in the apparatus of variant readings	254
A1.2	Sigla used in the apparatus of parallel passages: editions	255
A1.3	Sigla used in the apparatus of parallel passages: manuscripts	256
A1.4	Marks, symbols, abbreviations and print colors	258



## Abbreviations

The sigla, marks, symbols and abbreviations used in Chapter 4–5 and Appendix 1 are not listed here but explained in the following tables:

- “2.1 Overview of the textual witnesses” on page 36
- “4.1 Marks, symbols and abbreviations” on page 164
- “A1.1 Sigla used in the apparatus of variant readings” on page 254
- “A1.2 Sigla used in the apparatus of parallel passages: editions” on page 255
- “A1.3 Sigla used in the apparatus of parallel passages: manuscripts” on page 256
- “A1.4 Marks, symbols, abbreviations and print colors” on page 258

AL	Adyar Library and Research Centre, The Theosophical Society, Adyar, Chennai/Madras, India. For more information, see <a href="http://www.ts-adyar.org/content/adyar-library-and-research-centre">http://www.ts-adyar.org/content/adyar-library-and-research-centre</a> , accessed September 24, 2021.
BISWAS	Biswas, Subhas C., ed. <i>Bibliographic Survey of Indian Manuscript Catalogues—Being a Union List of Manuscript Catalogues</i> . Delhi: Eastern Book Linkers, 1998.
CC1	<i>A Preliminary List of the Saṃskṛt and Prākṛt Manuscripts in the Adyar Library (Theosophical Society)</i> . By the Paṇḍits of the Library. Madras: The Adyar Library, 1911.
CC2	<i>A Catalogue of the Sanskrit Manuscripts in the Adyar Library</i> . Vol. 2. By the Paṇḍits of the Library. Madras: The Adyar Library, 1928. [NCC: Adyar 2. Biswas: 0622.]
CC3	<i>Alphabetical Index of Sanskrit Manuscripts in the Adyar Library</i> . Adyar Library Series 45. Compiled/edited by V. Krishnamacharya. Supervised by C. Kunhan Raja. Madras: The Adyar Library, 1944. [NCC: Adyar (without reference to parts/pages). Biswas 0624.]
CC4	<i>Descriptive Catalogue of Sanskrit Manuscripts—Sāṃkhya, Yoga, Vaiśeṣika and Nyāya</i> . Vol. 8. The Adyar Library Series 100. Compiled/edited by K. Parameswara Aithal. Madras: The Adyar Library and Research Centre, 1972. [NCC: Adyar D. Vol. 8. Biswas: 0623.]
CHG	Chattopadhyaya, Debiprasad and Gangopadhyaya, Mrinalkanti. <i>Nyāya Philosophy—Literal Translation of Gautama’s Nyāyasūtra and Vātsyāyana’s Bhāṣya along with a Free and Abridged Translation of the Elucidation by Mahāmahopādhyāya Phanibhūṣaṇa Tarkavāgīśa</i> , part 1, first <i>adhyāya</i> . Calcutta: Indian Studies: Past and Present, 1967.
CM1	<i>Catalogue of Sanskrit Manuscripts in the Government Oriental Library</i> . Anonymous. Mysore: Government Branch Press, 1922. [NCC: Mysore 1. BISWAS: no. 0707.]

- CM2 *A Supplemental Catalogue of Sanskrit Manuscripts in the Government Oriental Library, Mysore.* Anonymous. Mysore, 1928. [NCC: Mysore 2. BISWAS: no. 0708.]
- CM3 *Descriptive Catalogue of Sanskrit Manuscripts—Vyākaraṇa, Śilpa, Ratnaśāstra, Kāmaśāstra, Arthaśāstra, Sāṅkhya, Yoga, Pūrvamīmāṃsā, Nyāya.* Vol. 10. Compiled/edited by H. P. Malledevaru. Mysore: Oriental Research Institute, 1984. [Biswas: 0718.]
- CTI *Revised Catalogue of the Palace Granthappura (Library), Trivandrum.* Compiled/edited by K. Sāmbaśivaśāstrī. Published under the command of Her Highness The Maharani Regent of Travancore, Member of the Imperial Order of the Crown of India. Trivandrum: Superintendent, Government Press, 1929. [NCC: Granthappura. Biswas: 1005.]
- CT2 *A Descriptive Catalogue of the Sanskrit Manuscripts in H. H. The Maharajah's Palace Library, Trivandrum—Vedānta, Mīmāṃsā, Vyākaraṇa, Nyāya and Jyotiṣa.* Vol. 3. Compiled/edited by K. Sāmbaśivaśāstrī. Trivandrum: Government of H. H. The Maharajah of Travancore. 1938. [NCC: GD. Biswas: 1006.]
- CT3 *Alphabetical Index of Sanskrit Manuscripts in the Oriental Research Institute and Manuscripts Library, Trivandrum.* Sup. vol. 6. Trivandrum Sanskrit Series 264. Compiled/edited by K. Vijayan, gen. ed., P. Visalakshy and R. Girija. Trivandrum: University of Kerala, 1995.
- IKGA Institut für Kultur- und Geistesgeschichte Asiens/Institute for the Cultural and Intellectual History of Asia, Österreichische Akademie der Wissenschaften/Austrian Academy of Sciences, Vienna, Austria. For more information, see <http://www.ikga.oeaw.ac.at/>, accessed September 24, 2021.
- JESALMER Malvania, Dalsukh, gen. ed. *New Catalogue of Sanskrit and Prakrit Manuscripts.* Jesalmer Collection 36. Ahmedabad: Collection of Jinabhadra, 1972.
- JH Jhā, Gaṅgānāṭha. *The Nyāya-Sūtras of Gauṭama with the Bhāṣya of Vātsyāyana and the Vārṭika of Uddyotakara.* English translation, 1912–1919. Reprint, Delhi: Motilal Banarsidass, 1999.
- MORI Oriental Research Institute, University of Mysore, Mysore, For more information, see <http://uni-mysore.ac.in/english-version/oriental-research-institute>, accessed September 24, 2021.
- NBH Thakur, Anantalal, ed. *Gautamīyanyāyadarśana with Bhāṣya of Vātsyāyana. Nyāyacaturgranthikā.* Vol. 1. New Delhi: Indian Council of Philosophical Research, 1997.
- NCC Raja, Kunjunni, comp./ed. *New Catalogus Catalogorum—An Alphabetical Register of Sanskrit and Allied Works and Authors.* Vol. 10. Madras: University of Madras, 1978.

- NM Malledevaru, H. P., ed. *Nyāyamañjarī of Jayantabhaṭṭa with Ṭippanī—Nyāyasaurabha by the Editor*. Vol. 2. Oriental Research Institute Series 139. Mysore: Oriental Research Institute, 1983.
- NSV *Nyāyasūtravivaraṇa by Gambhīraṇṣaja*. This abbreviation refers to the text in general, as it is preserved in the textual witnesses. It does not refer to a specific version of the text.
- NV Thakur, Anantalal, ed. *Nyāyabhāṣyavārttika of Bhāradvāja Uddyotakara. Nyāyacaturgranthikā*. Vol. 2. New Delhi: Indian Council of Philosophical Research, 1997.
- NVTP Thakur, Anantalal, ed. *Nyāyavārttikatātparyapariśuddhi of Udayanācārya. Nyāyacaturgranthikā*. Vol. 4. New Delhi: Indian Council of Philosophical Research, 1996.
- NVTṬ Thakur, Anantalal, ed. *Nyāyavārttikatātparyāṭikā of Vācaspatimiśra. Nyāyacaturgranthikā*. Vol. 3. New Delhi: Indian Council of Philosophical Research, 1996.
- ORIML Oriental Research Institute and Manuscripts Library, University of Kerala, Kariyavattom, Trivandrum/Thiruvananthapuram. For more information, see <https://www.keralauniversity.ac.in/dept/dept-home>, accessed September 24, 2021.
- TSBH Preisendanz, Karin et al., eds. *Trisūtrībhāṣya*. Forthcoming. For more information, see <https://www.istb.univie.ac.at/nyaya/>, accessed September 24, 2021.

**PART 1**  
*Introduction*

∴



## The Author and His Work

This study of the first *adhyāya* (study portion) of Gambhīravamaṣaja's *Nyāyasūtravivaraṇa* confirms and elaborates on what other scholars have previously suggested: The *Nyāyasūtravivaraṇa* is predominantly a digest of passages taken from Vātsyāyana's *Nyāyabhāṣya* and Uddyotakara's *Nyāyavārttika*. The passages that cannot be identified as quotations or paraphrases are either summaries of longer *Nyāyabhāṣya* or *Nyāyavārttika* passages, brief explanations by the author or transitional phrases introduced by him. Furthermore, there is an auspicious verse at the beginning of the text that is also found in Vācaspati Miśra's *Nyāyavārttikatātparyaṭikā*, followed by the initial auspicious verse of the *Nyāyavārttika*. In other words, the author of the *Nyāyasūtravivaraṇa* does not try to impress with original ideas and new concepts but rather with a concise and simple presentation of the long-established Nyāya teachings.

The large number of quotations and paraphrases leave no doubt that Gambhīravamaṣaja is post-Vātsyāyana and post-Uddyotakara. According to the latest research, the *Nyāyabhāṣya* was composed in the first half of the fifth century CE<sup>1</sup> and the *Nyāyavārttika* in the second half of the sixth century.<sup>2</sup> Thus, the *Nyāyasūtravivaraṇa* would not have been composed before the beginning of the seventh century. Moreover, if it is true that Gambhīravamaṣaja also copied from the *Nyāyavārttikatātparyaṭikā*, then we must assume that the *Nyāyasūtravivaraṇa* was composed sometime in the first centuries of the second millennium; or at least after the *Nyāyavārttikatātparyaṭikā*, which is generally dated to the tenth century.<sup>3</sup>

- 1 According to Franco and Preisendanz, "Bhavadāsa's Interpretation of *Mīmāṃsāsūtra* 1.1.4 and the Date of the *Nyāyabhāṣya*," 86, the text was composed in the second half of the fifth century CE. However, in the forthcoming publication "Text Segmentation, Chapter Naming and the Transmission of Embedded Texts in South Asia, with Special Reference to the Medical and Philosophical Traditions as Exemplified by the *Carakasāṅhitā* and the *Nyāyasūtra*," Preisendanz will discuss further evidence in support of an earlier dating of the text. She concludes in her draft version (n. 113): "On these grounds one has to assume an earlier date of the *Nyāyasūtra*, and thus the date of the *Nyāyabhāṣya* may also be moved back in time, to the first half of the fifth century," a date that was already postulated by Vidyābhūṣaṇa, "Vatsyayana, Author of the *Nyayabhasya*," 82–87. See also Potter, ed., *Encyclopedia of Indian Philosophies. The Tradition of Nyāya–Vaiśeṣika up to Gaṅgeśa*, 9: Vātsyāyana 450–500 CE (Oberhammer); see Oberhammer, "Paṅśilasvāmin's Introduction to his *Nyāyabhāṣyam*," 302n1.
- 2 Potter, ed., *Encyclopedia of Indian Philosophies. The Tradition of Nyāya–Vaiśeṣika up to Gaṅgeśa*, 9: Uddyotakara, 550–610 CE.
- 3 Potter, ed., *Encyclopedia of Indian Philosophies. The Tradition of Nyāya–Vaiśeṣika up to Gaṅgeśa*, 10: Vācaspati Miśra I, 900–980 CE.

## 1 Previous Studies

The first scholar to mention the *Nyāyasūtravivarāṇa* in a publication was Pandit N. Bhashyacharya, director of the Oriental Section at the Adyar Library, Madras, in the late nineteenth century. In the August 1889 issue of *The Theosophist*, the monthly journal of the international Theosophical Society based in Adyar, Madras/Chennai, he briefly presents the *Nyāyasūtravivarāṇa* manuscript available in his library. He points out, among other things, that this work is a commentary on the *Nyāyasūtra* by Gautama.<sup>4</sup>

1889.]

THE ADYAR LIBRARY.

687

### II.—*Philosophy.*

No. १८<sup>२</sup> (Palm leaf MS.) Nyaya Sutra Vivarana. This is a Vritti on the Nyaya Sutras of Gautama, and a very ancient work, as would appear by the style and from the fact that Vatsyayana or Pakshila Swami quotes the Vivarana in his Nyaya Sutra Bhashya. If the date of Vatsyayana be assigned to about the 4th century B. C. from the fact that he was a minister of Chundragupta, then the conclusion arrived at regarding the date of the author of Nyaya Sutra Vivarana is about the 5th century B. C. The MSS. itself is about 3 centuries old.

Indeed, the *Nyāyasūtravivarāṇa* is a commentary on the *Nyāyasūtra* of Gautama Akṣapāda, contains many passages that are also found in Vātsyāyana's *Nyāyabhāṣya* and is several centuries old; however, certainly not as old as Bhashyacharya thought it to be. On the one hand, he dated the *Nyāyabhāṣya* too early, and on the other hand, he was mistaken in his belief that Vātsyāyana copied from the *Nyāyasūtravivarāṇa*. In fact, it is rather the other way around. Since the *Nyāyasūtravivarāṇa* also contains passages from the *Nyāyavārttika* and at least one from the *Nyāyavārttikatātparyāṭikā*, it is difficult to argue that Vātsyāyana copied from the *Nyāyasūtravivarāṇa*. Either Bhashyacharya did not know the *Nyāyavārttika* or did not recognize *Nyāyavārttika* passages contained in the *Nyāyasūtravivarāṇa*.

Towards the end of the nineteenth century, Indian libraries began to systematically analyze and catalog their manuscripts. As we will later see, the five *Nyāyasūtravivarāṇa* manuscripts are also listed in these catalogs. However, not even the descriptive catalogs comment on the rather unusual composition of

4 Bhashyacharya, "The Adyar Library," 687. Since *The Theosophist* and most of the publications referred to below are difficult to access, it was decided to present the relevant excerpts in the form of copies of the originals instead of quotations. This approach also has the advantage that in the case of unusual formulations, interpretation and copying errors can be ruled out.

the work, notably its being made up of many quotations and paraphrases. In fact, more than a century passed after Bhashyacharya's 1889 contribution before the next scholar shared his knowledge about the *Nyāyasūtravivaraṇa* in written form.

In 1992, Vidwan Anandateertha V. Nagasampige, a former research assistant at the Oriental Research Institute Mysore (MORI), published the first and only edition of the entire *Nyāyasūtravivaraṇa*—a remarkable achievement. He and two of his senior colleagues, who wrote the “Preface” and “Prastāvanā” (Introduction) to the edition, present for the first time detailed information on the content of the *Nyāyasūtravivaraṇa*. In his “Preface,” R. S. Shivaganesh Murthy, former director at the MORI, notes the conciseness of the commentary:<sup>5</sup>

The commentary, called simply ‘Vivarana’,  
 [8] does not drag on the discussion. Explanations are  
 as much as necessary to understand the implications  
 [10] of the sutras.

R. G. Malagi, former deputy director (Upanirdeśaka) of the MORI, presents additional details on the formation and style of the commentary in his “Prastāvanā” (Introduction) written in Sanskrit:<sup>6</sup>

श्लोकेनानेन ज्ञायते गौतमसूत्राणां ये व्याख्याने आस्तां न्यायभाष्यं, न्याय.  
 [2] वार्तिकम् इति ताभ्यां प्रभावितः तयोरभिप्रायं स्वीकृत्यायं नूतनशैल्या  
 स्वाभिप्रायसंप्रोजनेन सूत्राणि व्याख्यातवानिति । न्यायवार्तिकसङ्ग्रहकर्ता  
 [4] चायं क्वचित् भाष्यवार्तिकाद्युक्तप्रयेयस्य विवरणं करोति । क्वचित् विस्त-  
 रेणोक्तस्य संक्षेपं करोति । क्वचित् अनुक्तार्थं ज्ञापयति । क्वचित् प्रमाण-  
 [6] पुगस्सरं उक्तार्थं दृढीकरोति । एवमाद्यनेकप्रकारेण गम्भीर्या शैल्या  
 सूत्रार्थान् विवृणोति । सूत्रार्थकथनसन्दर्भे यत्र स्वाभिप्रायस्य भाष्य-  
 [8] विरोधस्सम्भवति तत्र भाष्याभिप्रायं परित्यज्य स्वाभिप्रायमेव प्रकटयति ।  
 यथा ‘संशयकारणानि पञ्च’ इति भाष्यकारेणोक्तमनङ्गीकृत्य त्रीण्येव  
 [10] संशयकारणानीति प्रतिपादितवान् । एवं स्वबुद्धिप्रवेशेन सूत्रार्थः यथा

5 Nagasampige, ed., *Nyāyasūtra Vivaraṇam of Gambhīravamsāja*, “Preface,” ii.

6 Nagasampige, ed., *Nyāyasūtra Vivaraṇam of Gambhīravamsāja*, “Prastāvanā” (Introduction), vi.



सुस्पष्टं भवति तादृशी शैली अनेनादृता वर्तते । एतादृशेन विबुधेन  
 [12] रचितः इदानीं प्रकाशपदं नीयमानोऽयं ग्रन्थः विद्वज्जनानां तोषाय भूयादि-  
 त्याशासे ॥

Through this verse<sup>7</sup> we learn that this one (Gambhīravamaṣaja), influenced by the two commentaries that existed of the Gautama sutras, namely the *Nyāyabhāṣya* [and] *Nyāyavārttika*, having adopted their intention, explained the sutras by combining [them] with his own intention in a new style. And, in some places, the author of the summary of the *Nyāyavārttika* (*nyāyavārttikasaṅgraha* = *Nyāyasūtravivaraṇa*) makes an exposition of what is to be cognized,<sup>8</sup> (already) said in the *Bhāṣya*, *Vārttika*, etc.; in some places, he makes a summary of what has been said in detail; in some places, he makes known a matter that has not been said; [and] in some places he consolidates with means of valid cognition a matter that has (already) been said. In these and many other ways, he expounds the meanings of the sutras in a profound style. Regarding the composition of the declaration of the meaning of the sutras: in case there is a contradiction of the *Bhāṣya* on the part of [his] own interpretation, he, having abandoned the interpretation of the *Bhāṣya*, proclaims just [his] own interpretation. For example, not having adopted what has been said by the author of the *Bhāṣya*, namely, “the causes of doubt are five,” he has explained that the causes of doubt are only three. Thus, such a style is being pursued by him that the meaning of the sutras becomes perfectly clear by the introduction of his own understanding. May this work—composed by such a wise man, which is now being brought to the state of publication—be to the satisfaction of learned men, so I hope.

The first observation to make note of is that the designation *nyāyavārttikasaṅgraha* occurs only in Nagasampige’s printed edition and not in the manuscripts of the *Nyāyasūtravivaraṇa*—the relevant verse will be discussed below. The only title of the work—which appears in the closing statements of each *āhnikā* (daily lesson)—seems to be the rather undistinctive *Nyāyasūtravivara-*

7 Malagi refers to the third auspicious verse at the beginning of the *Nyāyasūtravivaraṇa*: *puṇḍarikapuraślāghyo vedaśāstrārthakovidah, gambhīravamaṣajas cakre nyāyavārttikasaṅgraham*. Note that in his edition, Nagasampige changed the wording of this verse in various ways; cf. Nagasampige, ed., *Nyāyasūtra Vivaraṇam of Gambhīravamaṣaja*, “Prastāvanā,” 5–6n1, and the relevant passage in Appendix 1, “Documentation of Variant and Parallel Readings.” The verse is discussed in detail in the next section, “2 Gambhīravamaṣaja vs. Śrīpravāduka.”

8 I read *-prameyasya* instead of *-prayasya*.

na. Undoubtedly, Nagasampige introduced this additional designation so as to provide a hint about the character of the work.

Second, it is true that Gambhīravamaśaja, while commenting on sūtra 1.1.23, indicates that there are only three causes of doubt, and yet Vātsyāyana presents five instead. However, it has to be noted that the statement claiming that there are only three causes of doubt already appears in the *Nyāyavārttika* and thus cannot be regarded as an original contribution by Gambhīravamaśaja.<sup>9</sup> In fact, the relevant passage is just another quotation from the *Nyāyavārttika*, as has also been identified by Nagasampige. It remains unclear why Malagi does not mention the *Nyāyavārttika* in this connection. Anyhow, there appear to be at least a few original remarks and explanations by Gambhīravamaśaja, but in general he quotes, paraphrases and summarizes passages from the *Nyāyabhāṣya* and *Nyāyavārttika*.

Nagasampige comments on the composition of the *Nyāyasūtravivaraṇa* in his “Prāñnivedanam” (Foreword) and in a footnote<sup>10</sup> at the beginning of his critical edition. Below is the relevant passage from the “Prāñnivedanam,” which is more elaborate than the footnote.<sup>11</sup>

- सङ्ग्रहश्चायमनेकधा भवति । भाष्यवार्तिकौद्युक्तप्रमेयस्य विवरणम् ।  
 [16] बहुधा विवृतस्य ग्रन्थजातस्य मन्दबुद्धिसौकर्यार्थं सङ्क्षेपेण निरूपणम् ;  
 क्वचिदनुक्तस्यार्थविशेषस्य प्रज्ञापनं ; उक्तेऽर्थे प्रमाणप्रदर्शनमित्यादि ।  
 [18] प्रायोऽत्र ग्रन्थे भाष्यवार्तिकौद्युक्तप्रमेयसङ्घः क्वचिद्यथावाक्यं क्वचिद्यथाभि-  
 प्रायः, प्रायः स्वीयमतिवैभवेन सरलगम्भीरवाक्यैर्दृढीकृतः निरूपितश्च ।  
 [20] ग्रन्थशैलीपरिशीलनेन वार्तिकौद्युक्ताभिप्रायानुवादेन चास्य न अष्टमशतकपर-  
 वर्तितेति निश्चीयते ; ग्रन्थश्चायमसाधारणो अपूर्वश्च विद्यत इत्यत्र विद्वांस  
 [22] एव मानम् ।

And this summary is manifold. [It is] an exposition of what is to be cognized, (already) said in the *Bhāṣya*, *Vārttika*, etc.; a determination by

9 See Thakur, ed., *Nyāyabhāṣyavārttika of Bhāradvāja Uddyotakara*, 92, lines 10 ff.; Potter, ed., *Encyclopedia of Indian Philosophies, The Tradition of Nyāya-Vaiśeṣika up to Gaṅgeśa*, 170–171; Jhā, *The Nyāya-Sūtras of Gauṭama with the Bhāṣya of Vātsyāyana and the Vārtika of Uddyotakara*, 299n†; Chattopadhyaya and Gangopadhyaya, *Nyāya Philosophy*, 97–98.

10 Nagasampige, ed., *Nyāyasūtra Vivaraṇam of Gambhīravamaśaja*, critical edition, 1n2.

11 Nagasampige, ed., *Nyāyasūtra Vivaraṇam of Gambhīravamaśaja*, “Prāñnivedanam” (Foreword), xv.

abridgment of the works expounded in many ways, to make it easier for the dull-witted; an assertion of a specific matter not said elsewhere; a demonstration of the means of valid cognition with regard to a matter that has been said, and so forth. For the most part, in this work here the summary of what is to be cognized, (already) said in the *Bhāṣya*, *Vārttika*, etc., is sometimes in accordance with the intentions elsewhere, mostly in accordance with the interpretations elsewhere, mostly consolidated by [the author's] own mental power and arranged with straightforward and profound sentences. It [can] be determined by the study of the style of the work and by the confirmative repetition of the intentions (already) said in the *Vārttika*, etc. that it (*Nyāyasūtravivaraṇa*) is not situated beyond (i.e., before) the eight century. And this work here is found to be uncommon and unparalleled; in this respect precisely the learned are the authority.

The passage continues with what seems to be a justification to call the *Nyāyasūtravivaraṇa* a *nyāyavārttikasaṅgraha*, rather than a *nyāyabhāṣyasaṅgraha*, although Gambhīravamaṣaja copied from both the *Nyāyavārttika* and *Nyāyabhāṣya* extensively. Nagasampige bolsters his position by pointing out that Gambhīravamaṣaja follows Uddyotakara's interpretation of sutra 1.1.23. According to Vātsyāyana there are five causes of doubt; however, according to Uddyotakara there are only three. Having presented the two positions, Nagasampige concludes:<sup>12</sup>

- [8] एतद्ग्याख्यानुसंधेन चायं ग्रन्थकर्ता वार्तिकमतानुयायी क्रिस्तीय-  
 [9] दशमशतकादर्वाक्तन इति वक्तुं शक्यते ।

And because of the conformity with this commentary it can be said that this author (Gambhīravamaṣaja) here, following the opinion of the *Vārttika*, is (to be dated) after the tenth century CE.

The present study is in agreement with Nagasampige's thoughts on the composition of the *Nyāyasūtravivaraṇa* and the dating of the work. Finally, it must be noted that the question of whether Gambhīravamaṣaja consistently follows Uddyotakara's interpretations whenever Uddyotakara disagrees with Vātsyāyana's interpretation, or only in certain cases, cannot be conclusively answered.

<sup>12</sup> Nagasampige, ed., *Nyāyasūtra Vivaraṇam of Gambhīravamaṣaja*, "Prāñnivedanam" (Foreword), xvi–xviii.

Such an answer would require consideration of the entire *Nyāyasūtravivaraṇa*, not only of its first *adhyāya*.

Despite the improved availability of the *Nyāyasūtravivaraṇa* thanks to Nagasampige's edition, another 14 years passed before the next scholar referred to the work in one of his studies. In 2006, Yasutaka Muroya published an article on the manuscript transmission of the *Nyāyabhāṣya* in which he also refers to the *Nyāyasūtravivaraṇa*. Although his main interest was the wording of certain sutras, he briefly comments on the author and composition of the work:<sup>13</sup>

This text was first published in 1992 by Anandateertha V. Nagasampige. According to the editor, the author's date is unknown (cf. his preface to the NSV(G): xv–xvi); in the *maṅgalaśloka*, the work is called “*Nyāyavārttikasaṃgraha*” by the author himself. The NSV(G), or probably more correctly the *Nyāyavārttikasaṃgraha*, is rich in quotations from both the NBh and the NV.

It is true that Nagasampige states in his “Prāṇnivedanam” (Foreword):<sup>14</sup> “We cannot say much about his (the author's) time, place, etc.” Nevertheless, as we have seen above, Nagasampige indicates, based on the style of the text and the parallels to the *Nyāyabhāṣya* and *Nyāyavārttika*, an approximate time period during which the work was presumably written. Moreover, it must again be stressed that the word *nyāyavārttikasaṃgraha* is not present in the manuscripts, and thus an addition by Nagasampige. Finally, it should be noted that Muroya was the first to disclose that textual witnesses of the *Nyāyasūtravivaraṇa* occasionally have substantially different readings for one and the same passage.<sup>15</sup>

Another scholar who mentions the *Nyāyasūtravivaraṇa* in one of his publications is Ferenc Ruzsa from the Department of Ancient and Medieval Philosophy at the Eötvös Loránd University in Budapest, Hungary. In his article entitled “The Authorlessness of the Philosophical Sutras,” published in 2010, he argues that those who first recorded the sutras were most likely ‘collector-editors’ rather than authors in the sense of originators/creators. In contrast to Bhaṣyacharya, Nagasampige and Muroya, he does not touch upon the identity of

13 Muroya, “Some Observations on the Manuscript Transmission of the *Nyāyabhāṣya*,” 30n21; see also 30n22, 36n50, 39n64 and 47n100.

14 Nagasampige, ed., *Nyāyasūtra Vivaraṇam of Gambhīravamaśaja*, “Prāṇnivedanam” (Foreword), xv: *aṣya ca praṇetā gambhīravamaśajaḥ. tasya deśakālādī viṣaye na kim api vaktuṃ prabhavāmaḥ.*

15 Muroya, “Some Observations on the Manuscript Transmission of the *Nyāyabhāṣya*,” 30n22.

the author, the composition or the date of the commentary at all and instead merely mentions that the *Nyāyasūtravivaraṇa* omits, according to Nagasampige's edition, *apavargaḥ* at the end of sutra 1.1.2.<sup>16</sup>

It is possible that the note by Bhashyacharya, the mention of the *Nyāyasūtravivaraṇa* in the various manuscript catalogs, the edition by Nagasampige and the publications by Muroya and Ruzsa have prompted further investigations. However, the author has not found any other written evidence for such activities. Perhaps the present study or the forthcoming publication of the *Tri-sūtrībhāṣya* by Preisendanz et al., in which the parallel readings of the *Nyāyasūtravivaraṇa* are also included, will trigger further interest.

In connection with this, it should also be mentioned that, according to Murthy's "Preface" to the edition, the MORI intended to publish an additional study on the *Nyāyasūtravivaraṇa* in their journal *The Mysore Orientalist*. This study should include variant readings from other manuscripts as well as critical notes:<sup>17</sup>

The edition is based on the single copy of the  
 [12] 'Vivarana' available in our Institute. Later it was  
 found that Adyar Library and Kerala University  
 [14] Library have one copy each. Our effort to consult  
 them is yet to be fulfilled. Now that the printing is  
 [16] over it was decided to issue the book and to print  
 the various readings from the other copies with notes  
 [18] in the pages of our annual journal, The Mysore  
 Orientalist. We beg the pardon of scholars in not  
 [20] being able to incorporate the evidence of all manu-  
 scripts in this volume.

However, it would appear that such a study has yet to be published in *The Mysore Orientalist*, or elsewhere. In fact, it seems that the MORI has published just two issues of this journal since the publication of Nagasampige's edition in 1992, namely issue 17 in 1996 and issue 18 in 2004. In these two issues, no study or additional information on the *Nyāyasūtravivaraṇa* was to be found.

As we have seen, some scholars—Nagasampige in particular—have provided basic information on the composition of the *Nyāyasūtravivaraṇa*. Yet, some important questions remain unanswered. For example, it would be interesting

<sup>16</sup> Ruzsa, "The Authorlessness of the Philosophical Sūtras," n. 6.

<sup>17</sup> Nagasampige, ed., *Nyāyasūtra Vivaraṇam of Gambhīravamśaja*, "Preface," ii.

to know the extent to which the textual witnesses agree on the wording of the text, or how often and how precisely the author copied from one or the other *Nyāyasūtra* commentary. This study of the first *adhyāya* of the *Nyāyasūtravivaraṇa* provides further insight into the composition of the work and the history of its written transmission.

## 2 Gambhīravamaṣaja vs. Śrīpravāduka





As is often the case with ancient Indian literary works, we know very little about the author of the *Nyāyasūtravivaraṇa*. Only one verse at the beginning of the text reveals a small amount of biographical information. The verse has been preserved in four of the six existing textual witnesses: In a palm leaf manuscript (M) and a paper manuscript (MP) found in the library of the MORI, in Nagasampige's edition (ME), which is based on these two manuscripts, and in a palm leaf manuscript (T) available in the Oriental Research Institute and Manuscripts Library of the University of Kerala, Thiruvananthapuram (ORIML). In the other two manuscripts, a palm leaf manuscript (C) and a paper manuscript (CP) available in the Adyar Library and Research Centre of the Theosophical Society in Madras/Chennai (AL), the beginning of the text is missing, and thus the verse in question. M, ME and T require our attention, as they preserve different readings for this verse. MP, which is an apograph of M, preserves the original reading of M and documents a modified one that served as the basis for the version in ME. According to M, the verse reads:

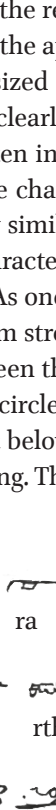
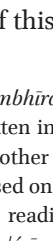
*puṇḍarīkapuraślāghyo vedaśāstrārthakovidah;  
gambhīravamaṣajaś cakre prabandham śrīprapādukam.*

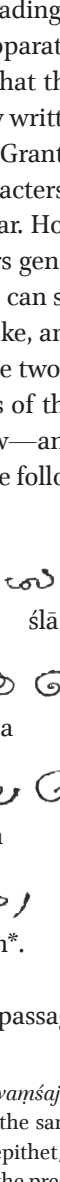
He who is praised in Puṇḍarīkapura, expert in the meaning of the Vedas and the bodies of knowledge, born into a profound (i.e., unperturbed) lineage, made a composition giving access to glory.


The reading in T differs only slightly from that in M. However, two deviations require discussion as they significantly influence the interpretation of the verse. In fact, T reads *śrīpravādukaḥ* instead of *śrīprapādukam*. Since *śrīpravādukaḥ* is in the nominative case it would have to be taken as an additional qualification of the author, or even as his name, instead of an adjective describing 'composition.' Both readings involve rather uncommon words, and it is unclear how to translate them; perhaps *śrīpravāduka* may be rendered as 'he who gives voice to Sri.' These variant readings have been discussed with several scholars

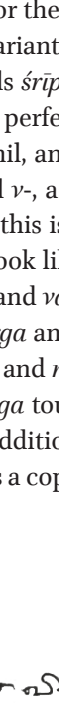
in South India and Vienna, and generally the scholars expressed themselves in favor of the reading in M (*śrīprapādukam*). This, of course, does not necessarily signify that M preserves the original reading. Regardless, as a strong argument has yet to be found in favor of one or the other reading, I will follow the general opinion of these scholars and accept the reading of M for the critically edited text.<sup>18</sup> The reading of T is recorded in the apparatus of variant readings.

In this context, it must be emphasized that the words *śrīprapādukam* and *śrīpravādukaḥ*, respectively, are both clearly written and perfectly legible in M and T. The two manuscripts are written in Grantha Tamil, and those familiar with this script will be aware that the characters *p*- and *v*-, as well as *visarga* and *m* with *virāma* (\*) may look very similar. However, this is not the case at this point in the text. In M, these characters generally look like this: *pa*  and *va* , *visarga*  and *m\** . As one can see, *pa* and *va* are mainly distinguished by the length of the bottom stroke, and *visarga* and *m\** by the fact that the *visarga* has a small gap between the two circles and *m\** an additional stroke. However, quite often the two circles of the *visarga* touch—see for example the *visarga* in the word *kovidah* below—and the additional stroke of *m\** is very short or even completely missing. The following is a copy of the verse in M (1r3) with transcription:

 pu ṇḍa rī ka pu ra ślā  ghyo

 ve da śā strā rtha ko vi da ḥ ga

 m\* bhī ra va ṃ śa ja śca kre pra ba ndha ṃ

 śrī pra pā du ka m\*.

By comparing the different *p*- and *v*- of this passage, and the *visarga* at the end

18 Perhaps the occurrence of the word *gambhīravamaṣaja* or *śrīpravāduka* in another Nyāya text or a text that was presumably written in the same epoch could be considered as a strong argument in favor of one or the other epithet/designation. The preference of the reading in M over that in T is mainly based on the presumption that the prefix *pra* is used with *pad* rather than *vad* and that the reading in M should be preferred for syntactic reasons; that is to say, that *śrīpravāduka*/*śrīprapāduka* should be read with *prabandham* rather than the other nominatives due to its position within the sentence.

of *kovidah* with the *m\** in *gambhīravamaṃśajaś* and *śrīprapādukam*, one sees that the reading in M is *śrīprapādukam*.

In T, the four characters generally look like this: *pa* ് and *va* ്, *visarga* ് and *m\** ്. As one can see, *p-* and *v-* are more clearly distinguishable in this manuscript than in M. The following is a copy of the verse in T (1r4-5) with transcription:

pu ṇḍa rī ka pu ra ślā ghyo (v)e da (śā) strā  
 rtha ke vi da ḥ . ga ṃ bhī ra va ṃ śa(ja)śca kre pra ba ndha  
 ṃ śrī pra vā du ka ḥ .

Again, a brief comparison of the similar characters is enough to see that the reading in T is indeed *śrīpravādukaḥ*.

In his edition, Nagasampige obviously introduced two major modifications into the verse: Firstly, he changed the name of the place where the author gained some fame from *puṇḍarīkapura* to *puṇyakarapura*; secondly, the reference to the work was changed from *prabandham śrīprapādukam* to *nyāya-vārttikasaṃgraham*. The verse, as printed in ME, reads as follows (1→11-12<sup>19</sup>):

- [11] पुण्यकरपुरइलाध्यो वेदशास्त्रार्थकोविदः ।
- [12] गम्भीरवंशजश्चक्रे <sup>2</sup>न्यायवार्तिकसंग्रहम् ॥

The first thing to note is that a footnote is linked to the compound *nyāyavārttikasaṃgraham*. In the footnote, Nagasampige presents some thoughts on the composition of the work that are basically a summary of what he has already explained in his “Prāñnivedanam” (Foreword).<sup>20</sup> However, he does not

19 Read: page 1, lines 11-12.  
 20 Nagasampige, ed., *Nyāyasūtra Vivaraṇam of Gambhīravamaṃśaja*, critical edition, 1n2:  
<sup>2</sup> ग्रन्थकर्ता चायं प्रायः पुण्यपत्तनस्थः न्यायवार्तिकसंग्रहमकरोत् । सङ्ग्रहश्चायमनेकभा-  
 भाष्यवार्तिकाद्युक्तप्रमेयस्य विवरणम्, बहुधा विवृतस्य ग्रन्थजातस्य मन्दबुद्धिग्रहणसौकर्यार्थं  
 सङ्क्षेपेण सङ्ग्रहणम्, क्वचिदनुक्तस्यार्थविशेषस्य प्रज्ञापनं, उक्तेऽर्थे प्रमाणादिप्रदर्शनमिति ।  
 प्रायोऽत्र ग्रन्थे भाष्यवार्तिकाद्युक्तप्रमेयसङ्ग्रहः क्वचिद्यथावाक्यं क्वचिद्यथामिप्रायं स्वीय-  
 वाक्यैश्च निरूपितः ।

The more detailed explanations of the “Prāñnivedanam” (Foreword) are quoted and translated above.



present M's original wording of the verse, nor does he say anything about the changes he must have made. This proves somewhat problematic, especially for a 'critical edition.' While an editor would not be expected to show every minor deviation in the apparatus of readings, for such an important verse all valid or somehow meaningful readings should be shown. There are, however, some notes and explanations regarding this verse and its readings in Murthy's "Preface," Malagi's "Prastāvanā" (Introduction) and Nagasampige's "Prāñnivedanam" (Foreword).

Murthy's notes are obviously based on the modified version of the verse in ME. He speaks about Puṇyakarapura and does not mention the original reading of M: *prabandham śrīprapādukam*. He states:<sup>21</sup>

[26]       **The present text is a commentary on Gautam's**  
               **Nyayasutra. The name of the commentator is unfor-**  
 [28]       **tunately lost to us. We only know that he belonged**  
 [1]       **to Gambhira family; he calls himself Gambira-**  
 [2]       **vamsaja. We also learn from his statement that he**  
               **was a master of Veda and Sastras. He was a**  
 [4]       **resident of Punya-Kara-pura which is not identi-**  
               **fiable. The Adyar manuscript has a different read-**  
 [6]       **ing for this.**

Most interestingly, Murthy mentions that the manuscript available at the Adyar Library and Research Centre, Madras/Chennai (AL), has a different reading for Puṇyakarapura but unfortunately neglects to provide any further details on this matter. The statement is somewhat strange, since the verse is missing in both AL manuscripts. In fact, the first folio of the palm leaf manuscript (C) has been lost for a long time. The loss was noted by the scholar who copied the manuscript in 1945 (paper manuscript Cp) and later by the scholars who created the *Descriptive Catalogue of Sanskrit Manuscripts* for the Adyar Library in 1972.<sup>22</sup> Perhaps Murthy confused the AL manuscript with that from the ORIML.

In his "Prastāvanā" (Introduction), Malagi provides some information on *puṇyakarapura*, the modified version of *puṇḍarikapura*. Furthermore, he shares his valuable thoughts on the identification of Puṇḍarikapura. In a footnote, linked to the word *puṇḍarikapuraślāghyo* of the quoted verse, he says:<sup>23</sup>

21 Nagasampige, ed., *Nyāyasūtra Vivaraṇam of Gambhīravamsāja*, "Preface," i–ii.

22 More on this in Chapter 2, "Textual Witnesses of the NSV."

23 Nagasampige, ed., *Nyāyasūtra Vivaraṇam of Gambhīravamsāja*, "Prāñnivedanam" (Foreword), v–vi.

[14] “<sup>1</sup>पुण्डरीकपुरश्चाध्यो वेदशास्त्रार्थकोविदः ।

[15] गम्भीरवंशजश्चक्रे न्यायवार्तिकरुड्ग्रहम् ॥” इति ।

<sup>1</sup> ग्रन्थस्यास्य सम्पादकः “प्रकथने” “पुण्यकरपुरश्चाध्यः” इति पाठं स्वीकृत्य ‘पुण्यकरपुरं=पुण्यपत्तनम्’ प्रायः भवेत् इति विवृतवान् । अप्रेऽपिमूर्धग्रन्थे “पुण्यकरपुरश्चाध्यो” इत्येव मुद्रितं वर्तते । परन्तु परस्तात् विशेषतः हस्तप्रतिसंशोधनसमये अत्रत्यमातृकायां, तथा ‘त्रिवेण्डू’ प्राच्यहस्तप्रतिमरुड्ग्रहालये विद्यमाना या मातृका तस्याः विवरणात्मकसूच्यबलोकने च “पुण्डरीकपुरश्चाध्यो” इति पाठः दृश्यः । पाठश्चायं उपयुक्त इति स एव मयात्र निर्दिष्टः । “पुण्डरीकपुरं” इति प्राचीनचित्रकोशस्य (मराठी) भारतभूपटे तापसाश्रमस्य नाम आसीदित्युपलभ्यते । तदाधारतया इदानीन्तनमहाराष्ट्रप्रान्ते ‘पुण्डरीकपुरं’ इति एकं पत्तनं आसीत् तत्रत्योऽयं ग्रन्थकारः स्यात् इति ऊहितुं शक्यते ॥

In the “Foreword” (Prākathana=Prāñnivedana?), the editor of this work adopts the reading *punyakarapuraślāghyaḥ* and then expounds that ‘Punyakarapura’ is most probably equal to ‘Punyakattana.’ Also subsequently, in the basic work (i.e., in the edition of the text itself), only *punyakarapuraślāghya* is printed. However, later on, specifically at the time of correcting the manuscript<sup>24</sup> (i.e., of the edition), the reading *puṇḍarikapuraślāghya* has been seen in the local original (i.e., manuscript), as well as when the original (i.e., manuscript) which is found in the Oriental Manuscripts Library ‘Trivandrum’ was looked up in the descriptive catalog.<sup>25</sup> And this reading (i.e., *puṇḍarikapuraślāghya*) is the appropriate (one); thus, only this one is indicated by me here. It is perceived that ‘Puṇḍarikapura’ was the name of an ascetics’ hermitage [indicated] on a (Marathi) map of In-

24 In Kannada, *hastapratī* has the meaning ‘manuscript,’ ‘script.’

25 It seems that Malagi refers to the entry in *A Descriptive Catalogue of the Sanskrit Manuscripts in H. H. The Maharajah’s Palace Library, Trivandrum* edited by Sambaśivaśāstri and published in 1938. In this catalog, the beginning of the *Nyāyasūtravivaraṇa*, including the verse discussed here, is printed. The verse reads (p. 112):

*puṇḍarikapura(?yāḥ ślā)ghya vedaśāstrārthakovidah;*  
*gambhīravamaṣajās cakre prabandhaṃ śrīpravādhakah.*

It should be noted that this transliteration has *śrīpravādhakah* instead of *śrīpravādhakah*.

dia in an old treasury of paintings (i.e., manuscript with paintings/drawings). On the basis of this, it can be conjectured that there was a town called ‘Puṇḍarīkapura’ at the border of today’s Maharashtra and that this author (Gambhīravamaśaja) may have belonged to it.

As emphasized by Malagi, Nagasampige presents in his “Prāñnivedanam” (Foreword), as well as in the edition, only the version of the verse which reads *puṇyakarapuraślāghyo* instead of *puṇḍarīkapuraślāghyo* and *nyāyavārtika-saṃgraham* instead of *prabandhaṃ śrīprapādukam*. Unfortunately, the latter does not provide any further information on the source of these readings. Regarding Puṇyakarapura, he says:<sup>26</sup>

[13] इति स एव स्वस्मिन् विषये निजगाद । पुण्यकरपुरः इदानीन्तन

[14] पुण्यपत्तनं (Poona) भवेत् ।

Thus, he (i.e., the author) himself refers to his region. Puṇyakarapūra may be present-day Puṇyapattana (Poona).

In short, Malagi points out that *puṇḍarīkapuraślāghyo* seems to be the correct reading and Puṇḍarīkapura a town at the border of today’s Maharashtra. Nagasampige, on the other hand, apparently thinks that *puṇyakarapuraślāghyo* is the correct reading, and further that Puṇyakarapura is in fact present-day Puṇyapattana, better known as Pune/Poona. It is a pity that Malagi does not provide any precise information on the map, and Nagasampige does not indicate the reasons leading to his conclusions. Malagi’s remarks regarding the name of the place and its location are both important and correct. Despite considerable efforts, no evidence was found in support of Nagasampige’s readings.

Having checked several historical maps of India, the present author discovered two that indicate a place named ‘Puṇḍarīka(pura).’ Both maps are found in *A Historical Atlas of South Asia*, edited by Joseph E. Schwartzberg and published by The University of Chicago Press in 1978. On page 27, plate 3.D.3, map (a), entitled “Purāṇic Culture Regions, Janapadas, and Cities,” we find in the south of today’s Maharashtra ( $\approx 17\text{--}18^\circ\text{N}/75\text{--}76^\circ\text{E}$ ) a city called ‘Puṇḍarīkapura.’ The same city is also indicated on page 34, plate 4.4, map (a), entitled “Religious and Cultural Sites, 8th–12th Centuries”; here it is simply called ‘Puṇḍarīka.’ Although it seems reasonable to assume that there was probably

26 Nagasampige, ed., *Nyāyasūtra Vivaraṇam of Gambhīravamaśaja*, “Prāñnivedanam” (Foreword), xv.

more than one place named Puṇḍarīka in (South) India around the eighth to twelfth centuries CE, it is likely that this Puṇḍarīka is indeed the place where Gambhīravamaṣaja gained some renown, as this seems to be ‘the’ Puṇḍarīka of that time.

If one looks up the same location on later maps, it turns out that Puṇḍarīka(pura) is in fact a popular pilgrimage site, now known as ‘Pandharpur.’<sup>27</sup> On page 41, plate 5.5, map (a), entitled “Religious and Cultural Sites, c.1200–1525,” the city is indicated as ‘Pāṇḍupura (Pandharpura),’ and on page 47, plate 6.A.4, map (a), entitled “Religious and Cultural Sites of the Mughal Period, 1526–1707,” as ‘Pandharpur,’ which is the current name of the city.<sup>28</sup> The author of the atlas leaves no doubt about his opinion that the former Puṇḍarīka(pura) is today’s Pandharpur, as the index entries for ‘Puṇḍarīka’ and ‘Puṇḍarīkapura’ refer to ‘Pandharpur.’<sup>29</sup> Finally, it should be noted that Pandharpur and Pune are only about 220 km (135 miles) apart, and thus may easily have been confused on an ancient map if the names are not clearly legible or abbreviated with the initial letter.

Let us now turn to Nagasampige’s second supposed modification to the verse, namely the replacement of *prabandham śrīprapādukam* with *nyāyavārttikasaṃgraham*. It is true that the word *śrīprapādukam* is rather uncommon and partly true that the *Nyāyasūtravīvaraṇa* is a summary of the *Nyāyavārttika*; these observations alone, however, would not be reason enough to justify such a modification. The assumed revision is particularly problematic because the sentence contains precious details about the author and his work. Furthermore, this particular phrase is of major importance for the identification of the work. In fact, the ORIML and AL attribute, in their catalogs of Sanskrit manuscripts, the *Nyāyasūtravīvaraṇa* to a certain (Śrī)Pravādaka; spelled *śrīpravāduka* in T. This is hardly surprising, since T reads *śrīpravādukaḥ* instead of *śrīprapādukam*. C may have had the same reading as T before the first folio went missing, or the scholars at the AL identified the work with the help of T. All of this demonstrates that on the one hand, it can be very problematic to modify a preserved reading, and on the other, that the author may indeed have been called either ‘Gambhīravamaṣaja’ or ‘Śrīpravāduka’ depending on whether one accepts the reading of M or T, and if one accepts the reading of T, whether ‘Gambhīravamaṣaja’ or ‘Śrīpravāduka’ is taken as the main epithet.

This book will use the name Gambhīravamaṣaja for two main reasons: First,

27 See, for example, Reenberg Sand, “The Legend of Puṇḍarīka: The Founder of Pandharpur.”

28 See also Schwartzberg, *A Historical Atlas of South Asia*, p. 99, plate 10.A.9, map (a), entitled “Hindu, Buddhist, Jain and Sikh Holy Places,” 140, plate 13.B.3, entitled “Sectional Map 3, South” or any current map.

29 Schwartzberg, *A Historical Atlas of South Asia*, “Index,” 339.

because the majority of scholars with whom the verse was discussed expressed themselves in favor of the reading in M. Second, because the epithet Gambhīravamaśaja has been used for the *editio princeps*; and thus, the text is already known in connection with this epithet.

In summary, one can say that the author of the *Nyāyasūtravivaraṇa* may, according to the verse at the beginning of the text, be called Gambhīravamaśaja and/or Śrīpravāduka, that this study calls the author Gambhīravamaśaja, that the author was an expert in the meaning of the Vedas and the various bodies of knowledge and that he was praised in Puṇḍarīka(pura), which became most likely today's Pandharpur, a well-known pilgrimage site in the south of Maharashtra (17° 40' 40"N/75° 19' 40"E). In the same verse, the work is presented as *prabandha*, or 'composition.' According to the reading in M, this composition is specified as *śrīprapāduka*, or 'giving access to glory.'

### 3 The Composition of the NSV

Just as the *Nyāyabhāṣya* and *Nyāyavārttika*, the *Nyāyasūtravivaraṇa* follows the structure of the Nyāya sutras<sup>30</sup> and consists of five *adhyāya*-s, each divided into two *āhnika*-s. A Roman script transliteration of the text has approximately 200 000 characters (without spaces); this corresponds to roughly two-thirds the length of the *Nyāyabhāṣya* ( $\approx 300\ 000$ ) or one-third the length of the *Nyāyavārttika* ( $\approx 700\ 000$ ). The first *adhyāya* comprises around 15% of the total text, the second and third 25% each, the fourth, 20% and the fifth another 15%. If the transliteration of the whole text was printed continuously in the same format and style as this page, it would take around 70 pages, and the transliteration of the first *adhyāya* ten pages.

This study focuses on the first *adhyāya*, which contains roughly 28 000 characters. Of these, the combined text of the sutras comprises roughly 11% ( $\approx 3\ 000$  characters), quotations and close paraphrases from the *Nyāyabhāṣya* about 29% ( $\approx 8\ 000$ ), quotations and close paraphrases from the *Nyāyavārttika* about 40% ( $\approx 11\ 000$ ), and summaries of longer *Nyāyabhāṣya* or *Nyāyavārttika* passages, brief explanations by the author himself and transitional phrases about 20% ( $\approx 6\ 000$ ). In addition, there is an auspicious verse at the beginning of the text that is also found in the *Nyāyavārttikatātparyāṭikā*. However, this verse accounts for less than 0.5% of the total text in the first *adhyāya* and thus is not included in the above calculation. The text of the sutras is probably the one

30 The title '*Nyāyasūtra*' refers to the work as a whole; the expression 'Nyāya sutras,' on the other hand, to the collection of sutras contained in this work.

that was embedded in the author’s exemplar of the *Nyāyabhāṣya*, as the sutras are not—so it seems—systematically quoted in *Nyāyavārttika* manuscripts; at least not in those examined by the author. It cannot be ruled out that the author also used a copy of the *Nyāyasūtra* (i.e., a *sūtrapāṭha*); however, if that was the case, one must ask oneself why the sutras are not more consistently demarcated from the text of the commentary.

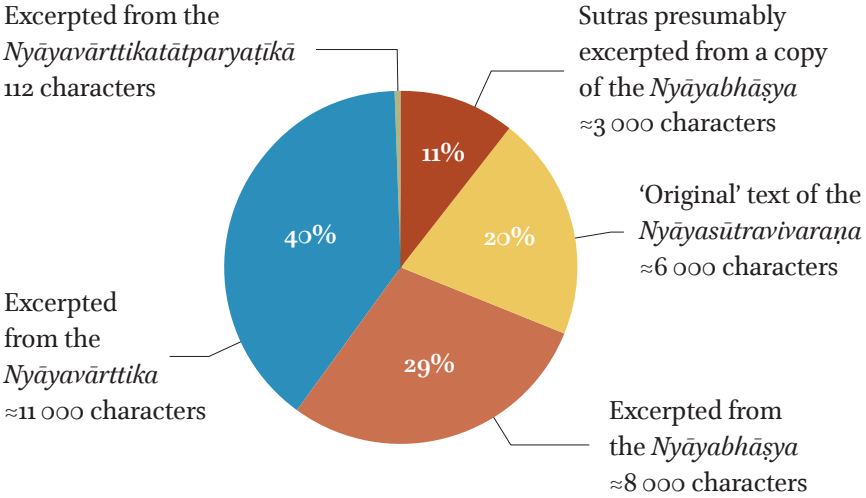


FIGURE 1.1 Proportion of reused text in the first *adhyāya*

Figure 1.1 as well as Figure 1.2 illustrate the large proportion of reused text within the first *adhyāya*. It is to be noted that the so-called ‘original text of the *Nyāyasūtravivarāṇa*’ also includes summaries of longer *Nyāyabhāṣya* and *Nyāyavārttika* passages, and thus is not original in the sense of owing little or nothing to other textual sources. The way something is said may to some extent be original; the content, however, is not. Nevertheless, there appear to be some isolated comments and clarifications by the author that are not present in the other commentaries quoted by him. But then again, these comments and clarifications may well be quotations that are not yet identified. Taking into account the summaries of longer *Nyāyabhāṣya* and *Nyāyavārttika* passages, we may say that more than 90% of the first *adhyāya* is copied in some way from earlier commentaries and that therefore the originality of the content of this part is very limited.

Figure 1.2 reveals some interesting facts about the composition of the work. For example, ‘original’ texts of the *Nyāyasūtravivarāṇa* occur only in the commentary on 38 sutras. The first *adhyāya* has a total of 61 sutras, and consequent-

ly the commentaries of 23 sutras must be ‘pure’ quotations or close paraphrases without any contribution by the author. This and similar observations are summarized in Table 1.1. The third row of the table—starting with the number ‘20’—shows, for example, that the commentaries on 20 sutras are comprised of a combination of ‘original’ text and at least one quotation or paraphrase from both the *Nyāyabhāṣya* and *Nyāyavārttika*. The table also shows that the commentaries on only two sutras are free of quotations or paraphrases from both the *Nyāyabhāṣya* and *Nyāyavārttika*, namely sutras 1.2.12 and 1.2.16; cf. Figure 1.2. The bottom line of columns 2–4 indicates the number of sutras in whose commentaries the specified type of text can be found. The preamble is considered here as part of the first sutra.

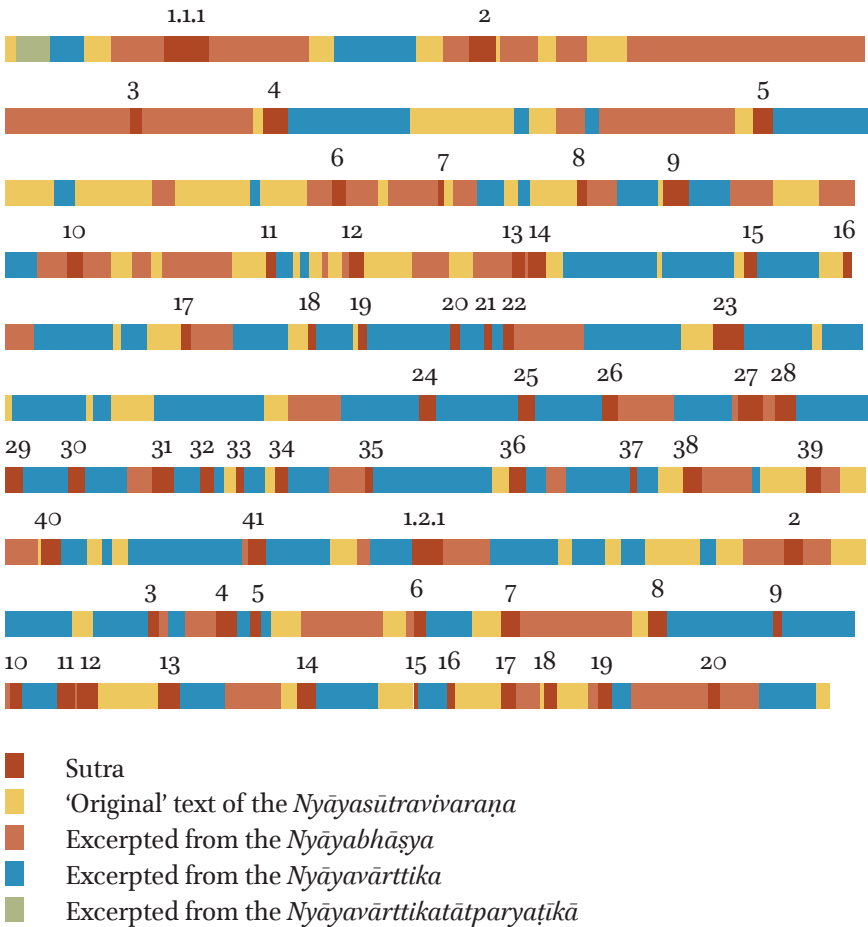


FIGURE 1.2 Distribution of reused text in the first *adhyāya*

TABLE 1.1 Composition of commentary per sutra

No. of sutras with specific combination of text	Original text of the <i>Nyāyasūtra-vivaraṇa</i>	Excerpted from the <i>Nyāya-bhāṣya</i>	Excerpted from the <i>Nyāya-vārttika</i>	Excerpted from the <i>Nyāyavārttikākatātparyaṭikā</i>
1	×	×	×	×
20	×	×	×	
7	×	×		
8	×		×	
8		×	×	
2	×			
3		×		
12			×	
61	38	39	49	1

#### 4 Examples of Text Reuse

The large number of quotations and paraphrases from the *Nyāyabhāṣya* and *Nyāyavārttika* indicate that Gambhīravaṃśaja must have had these two commentaries at hand when he wrote the *Nyāyasūtravivaraṇa*. Were it not for the preamble and the closing statements at the end of each *adhyāya* and *āhnika* indicating the name of the commentary, then it would at this point be arguable that this text is nothing but a collection of excerpts and notes on the *Nyāyasūtra* for personal use. However, since the text is provided with these book-like features, we may assume that this digest was intended for a larger readership; but more on this in “6 The *Raison d’Être* of the NSV” below.

If the text was indeed intended for a larger readership, we should ask ourselves why Gambhīravaṃśaja neglects to mention the sources he used for compiling his work. In the auspicious verses at the start of the text, he praises Akṣapāda, the alleged author of the *Nyāyasūtra*, but completely disregards Vātsyāyana, Uddyotakara and Vācaspati Mīśra, as well as their works. Nor are they mentioned in the remainder of the text. Perhaps Gambhīravaṃśaja felt that this was unnecessary as a Naiyāyika would recognize the parallels anyway.



However, it seems that it was common practice at the time the *Nyāyasūtravivaraṇa* was written to borrow or reuse text from earlier or contemporary authors without citing their names and/or the names of their works, regardless of whether the text borrowing was in the form of an allusion, paraphrase or even quotation. This practice has been observed and discussed by other scholars before me. For example, as part of her preliminary results, Freschi states in her introduction to the Special Issue on *The Reuse of Texts in Indian Philosophy* that “Unacknowledged textual reuse are the rule within the textual material of one’s own school and rather exceptional outside of it.”<sup>31</sup>

Even if Gambhīraṃśaja did not indicate the sources, he nevertheless marked some reused text as such. The sutras, for example, are generally demarcated from the preceding and following text by a special graphic mark. Furthermore, the author used expressions such as *ity āha*, *ata āha*, *ity uktam*, *uktaṃ ca*, *jñāpayati* and *iti darśayati* to indicate that something is an earlier written or spoken statement.<sup>32</sup> In general, these and similar expressions refer to Akṣapāda, but in certain cases also to Vātsyāyana. Because of such features it seems that Gambhīraṃśaja does not claim authorship for the entire intellectual content of the *Nyāyasūtravivaraṇa*, but rather for his concise yet comprehensive presentation of the long-established teachings.

In the *Nyāyasūtravivaraṇa* on sutra 1.1.12, we find an example of a near verbatim quotation that is indicated as such and enriched by the addition of a brief clarification. The sutra teaches that the sense faculties, such as smell, etc., originate from the elements. In the *Nyāyabhāṣya*, Vātsyāyana states:<sup>33</sup>

*bhūtebhya iti. nānāprakṛtīnām eṣāṃ satāṃ viṣayanīyamo naikaprakṛtīnām.*

[The sutra states] ‘from the elements.’ They (i.e., the senses) are restricted to [their respective] objects [only] inasmuch as they have different sources/natures, but not when they have a single source/nature.

31 Freschi, “The Reuse of Texts in Indian Philosophy: Introduction,” 104. The precise quotation is: “Unacknowledged textual reuse (‘repeats’ in Hugon’s terminology) are the rule within the textual material of one’s own school and rather exceptional outside of it (see De Simini, Freschi, Graheli, Hugon, Kieffer-Pülz).” The names in parentheses refer to the scholars’ contributions to this volume. For further publications in this field see Freschi, ed., *The Reuse of Texts in Indian Philosophy*, as well as Freschi and Maas, eds., *Adaptive Reuse—Aspects of Creativity in South Asian Cultural History*, and the bibliographies contained therein.

32 In this context, see also Freschi, “The Reuse of Texts in Indian Philosophy: Introduction,” “3.2 Marks of reuse,” 91.

33 Thakur, ed., *Gautamīyanyāyadarśana with Bhāṣya of Vātsyāyana*, 17→15–16.

Gambhīravaṃśaja, on the other hand, provides his commentary with the below remark. Text of the *Nyāyabhāṣya* is printed in red font; text that occurs only in the *Nyāyasūtravivaraṇa* in black.

*bhūtebhya iti. nānāprakṛtīnām eṣāṃ satām viṣayaniyamo bhavet, na tv ekāhankāraprakṛtīnām iti darśayati.*

[The sutra states] ‘[made of] the (primordial) matters.’ They (i.e., the senses) should be restricted to [their respective] objects [only] inasmuch as they have different sources/natures, but not when they have the I-maker as their single source/nature; thus he (i.e., Vātsyāyana) points out.

The word *ahankāra* does not appear to occur in Vātsyāyana or Uddyotakara’s commentaries on sutra 1.1.12, and thus may be regarded as an explanatory addition by Gambhīravaṃśaja. Of course, he only states explicitly what Vātsyāyana most probably alluded to, namely the I-maker (*ahankāra*) of the Sāṃkhya tradition. According to the teachings of this philosophical tradition as presented, e.g., in the *Sāṃkhyakārikā*, the five elements (*mahābhūta*) as well as another 16 substances are products derived from a single source, known as I-maker (*ahankāra*). The I-maker itself is a product of the Great (principle) (*mahat*) or the intellect (*buddhi*), which in turn is a product of primordial nature (*mūlaprakṛti* or *pradhāna*).<sup>34</sup> In other words, the Sāṃkhya-s claim that the five sense faculties are derived from a single entity, whereas the Naiyāyika-s believe them to be derived from the five primordial elements.

Similarly, in the *Nyāyasūtravivaraṇa* on sutra 1.1.2, we find an example of a near verbatim quotation from the *Nyāyabhāṣya* followed by a generalizing summary. This sutra enumerates five phenomena that successively disappear, starting with false knowledge (*mithyājñāna*), when one acquires knowledge of the nature (*tattvajñāna*) of the 16 topics (*padārtha*) specified in sutra 1.1.1. The following quotation from the *Nyāyabhāṣya* is regarding false knowledge.<sup>35</sup> Text of the *Nyāyabhāṣya* or *Nyāyavārttika* that has been omitted in the *Nyāyasūtravivaraṇa* is underlined with a dotted line, and text that has been changed or added with a wavy line.

*etasmān mithyājñānād anukūleṣv artheṣu rāgaḥ pratikūleṣu ca dveṣaḥ. rā-gadveṣād dhikārāc cāsatyeryāsīyāmānalobhādāyo doṣā bhavanti. doṣāiḥ prayuktaḥ śarīreṇa pravartamāno himsāsteyapratīṣiddhamait hunāny*

34 See Colebrooke and Wilson, *The Sāṃkhya Kārikā*, in particular verses 3, 22, 24 and 25.

35 Thakur, ed., *Gautamiyanyāyadarśana with Bhāṣya of Vātsyāyana*, 7→1–4.

*ācarati. vācā anṛtaparuṣasūcanāsambaddhāni. manasā paradrohaṃ pa-  
radravābhīpsaṃ nāstikyam ceti. seyaṃ pāpātmikā pravṛttir adharmāya.*

From this false knowledge results craving with regard to agreeable objects and repulsion with regard to disagreeable [ones]. And due to the governance of craving and repulsion, faults—such as falsehood, jealousy, malevolence, conceit and greed—come into being. Prompted by faults, becoming active with the body, one practices injury, theft and prohibited copulation; with speech, lying, rudeness, slander and incoherent (speech); with the mind, threatening others, desire to obtain others' possessions and apostasy. This very activity consisting in evil leads to demerit.

Gambhīravaṃśaja changed this to:

*etasmān mithyājñānād anukūleṣv artheṣu rāgaḥ pratikūleṣu ca dveṣa ity  
ādayo doṣā bhavanti. doṣaprayuktaḥ śarāvānmanobhiḥ pravartamānaḥ  
pāpikāṃ apāpikāṃ ca pravṛttim ācaran dharmādharmau sañcinoti.*

From this false knowledge faults come into being, such as craving with regard to agreeable objects and repulsion with regard to disagreeable [ones]. Prompted by faults, becoming active with body, speech and mind, practicing evil and non-evil activity, one accumulates merit and demerit.

As one can easily see, Gambhīravaṃśaja left out the examples. To some, they may seem necessary and helpful, to others superfluous. In this case, their omission seems to be quite questionable, as they explicitly indicate the causes of demerit. In the Mysore edition (ME), the generalized statement *pāpikāṃ apāpikāṃ ca pravṛttim ācaran* has been replaced by *hiṃsāsteyapraṭiṣiddhamaitḥunādikāṃ ācaran*.<sup>36</sup> Nagasampige, too, appears unhappy with the examples' omission. By mentioning, in this instance, the bodily activities that cause demerit, he may indicate that the Naiyāyika-s had a clear understanding of what is meant by Gambhīravaṃśaja's concise statement and may imply that further information on the oral and mental activities can be found in other textual sources. It is a pity, however, that Nagasampige made this textual change without mentioning the original reading preserved in M.

This example of a generalized summary shows how tricky it can sometimes be to identify a quotation, paraphrase or summary and to decide whether a

<sup>36</sup> Cf. Nagasampige, ed., *Nyāyasūtra Vivaraṇam of Gambhīravaṃśaja*, critical edition, 10→6.

passage should be presented as a quotation or paraphrase, or rather as 'original' text of the *Nyāyasūtravivaraṇa*. In the present study, this passage has been marked as an excerpt from the *Nyāyabhāṣya*, although substantial parts have been left out.

In the *Nyāyasūtravivaraṇa* on sutra 1.1.4, we find a passage that is indicated in the present study as 'original' text of the *Nyāyasūtravivaraṇa*, even though it is most probably based on the following passage of the *Nyāyabhāṣya*. The sutra defines 'perception' (*pratyakṣa*). At some point in his commentary, Vātsyāyana raises a possible objection to the definition and proceeds to answer it:<sup>37</sup>

*ātmādiṣu sukhādiṣu ca pratyakṣajñānasya lakṣaṇaṃ vaktavyam, anindriyārthasannikarṣaṇaṃ hi tad iti. indriyasya vai sato manasa indriyebhyaḥ pṛthagupadeśo dharmabhedāt. bhautikānindriyāṇi niyataviṣayāni, saguṇānāṃ caiṣām indriyabhāva iti. manas tv abhautikaṃ sarvaviṣayaṃ ca. na cāsyā saguṇasyendriyabhāva iti.*<sup>38</sup> *sati cendriyārthasannikarṣe sannidhiṃ asannidhiṃ cāsyā yugapajñānānutpattikāraṇaṃ vakṣyāma iti. manasaḥ cendriyabhāvān na vācyāṃ lakṣaṇāntaram iti.*

[Objection:] A definition of perceptual cognition with regard to the self, etc. and pleasure, etc. needs to be stated, because it (i.e., the perceptual cognition of the self etc. and pleasure etc.) does not arise from a sense-object contact. [Answer:] The mind, which is indeed a sense, is mentioned separately from the [other] senses because of its different properties: The senses that are made of the elements have restricted objects, and they are senses together with their qualities. The mind, on the other hand, is not made of an element and has everything for its object. And it is not a sense together with a quality. And despite the sense-object contact, its (i.e., mind) proximity and non-proximity is the cause of the non-production of simultaneous cognition, thus we will state [later]. And because the mind is a sense, another definition does not needed to be stated.

In the *Nyāyasūtravivaraṇa* on sutra 1.1.4, we simply read:

*ātmani sukhādiṣu ca pratyakṣajñānaṃ manasa indriyatvena netavyam.*

Perceptual cognition with regard to the self and pleasure, etc. is to be ascertained [as a type of perception] inasmuch as the mind is a sense.

37 Thakur, ed., *Gautamīyanyāyadarśana with Bhāṣya of Vātsyāyana*, 11→15–20.  
38 Cf. *Nyāyasūtra* 3.1.65.

This summary conveys merely the result of Vātsyāyana's more extended exposition in response to an opponent's challenge. Although Gambhīravaṃśaja's statement is more straightforward, his conciseness nevertheless may make it more difficult for someone unfamiliar with the teachings of Prācīnanyāya to understand the underlying reasoning. In the present study, this summary statement is not highlighted as an excerpt from the *Nyāyabhāṣya*, even though Gambhīravaṃśaja's summary starts with almost the same words as Vātsyāyana's presentation of the issue. Firstly, the summary might just as well be based on a similar passage in the *Nyāyavārttika*.<sup>39</sup> Secondly, the presentation in the *Nyāyasūtravivaraṇa* as a whole is too different from that in the *Nyāyabhāṣya*.

In certain isolated instances it was difficult to ascertain whether Gambhīravaṃśaja copied from the *Nyāyabhāṣya* or *Nyāyavārttika*. Depending on the preceding and following text, the choice of vocabulary, the syntax and the meaning of the sentence, the editor decided for one or the other source, or none of the two. An example can be found in the commentary on sūtra 1.1.17, which defines 'activity' (*pravṛtti*). The commentary of the *Nyāyasūtravivaraṇa* on this sūtra is partly copied from the *Nyāyabhāṣya*, partly from the *Nyāyavārttika*. The sentence connecting the two excerpts could be assigned to either of the two sources. In the *Nyāyabhāṣya*, the sentence reads:<sup>40</sup>

*so 'yam ārambhaḥ śarīreṇa vācā manasā ca puṇyaḥ pāpaś ca pratyekaṃ daśavidhaḥ.*

This activation—with [one's] body, speech and mind, as something meritorious and sinful, is, respectively, tenfold.

In the *Nyāyavārttika*, the sentence reads:<sup>41</sup>

*śarīreṇa vācā manasā ca seyaṃ pravṛttiḥ pratyekaṃ daśavidhā, puṇyā pāpā ca.*

This activity with [one's] body, speech and mind is, respectively, tenfold, [namely,] as meritorious and sinful.

39 See Thakur, ed., *Nyāyabhāṣyavārttika of Bhāradvāja Uddyotakara*, 35→15–22 and the next few paragraphs.

40 Thakur, ed., *Gautamīyanyāyadarśana with Bhāṣya of Vātsyāyana*, 19→13–14.

41 Thakur, ed., *Nyāyabhāṣyavārttika of Bhāradvāja Uddyotakara*, 78→5–6.

Finally, in the *Nyāyasūtravivaraṇa*, the sentence reads:<sup>42</sup>

*śarīreṇa vācā manasā vārambha audāsīnyapracutyiḥ pravṛttiḥ. sā punaḥ  
pūnyā ca pāpā ca pratyekaṃ daśavidhā.*

Activity is the activation of [one's] body, voice or mind, (i.e.,) leaving behind indifference. Again, as something meritorious as well as sinful, it (i.e., activity) is, respectively, tenfold.

Should these sentences be considered as an excerpt from the *Nyāyabhāṣya* or *Nyāyavārttika*, or as 'original'? In the present study, the sentences are marked as an excerpt from the *Nyāyabhāṣya*, but one could just as well argue for either of the other two options. Anyway, such instances are very few in number. Generally the wording of the excerpts is closer to one of the two main sources.

The last example, taken from the commentary on sutra 1.2.3, demonstrates how Gambhīravamśaja merged texts from the *Nyāyabhāṣya* and the *Nyāyavārttika*. The sutra provides a definition for 'destructive criticism' (*vitaṇḍā*) by distinguishing it from 'wrangle' (*jalpa*). The *Nyāyabhāṣya* comments with two brief remarks on the sutra, of which the second, which is of minor importance, was not copied by Gambhīravamśaja:<sup>43</sup>

*sa jalpo vitaṇḍā bhavati. kimviśeṣaṇah? pratipakṣasthāpanayā hīnaḥ. yau  
tau samānādhikarānau viruddhau dharmau pakṣapratipakṣāv ity uktau,  
tayoṛ ekataraṃ vitaṇḍiko na sthāpayatīti parapakṣapratīṣedhenaiva pra-  
vartata iti.*

This wrangle becomes destructive criticism. Having which specification? 'Without the foundation of a counter-position.' Two contradictory properties having the same precedent (i.e., a common object) are called 'position' and 'counter-position.' Someone who destructively criticizes does not provide the foundation for either one of the two; thus, he proceeds simply by denying the opponent's position.

The *Nyāyavārttika* also comments with two remarks on sutra 1.2.3, the first of which reads:<sup>44</sup>

42 See Appendix 1, "2 The Collated Readings" on pp. 260 ff., ll. 198–200.

43 Thakur, ed., *Gautamīyanyāyadarśana with Bhāṣya of Vātsyāyana*, 41→17–19.

44 Thakur, ed., *Nyāyabhāṣyavārttika of Bhāradvāja Uddyotakara*, 155→2–3.

*pratipakṣasthāpanāhīna iti dvitīyapakṣasthāpanāhīna iti yāvad uktaṃ bhavati. dvitīyapakṣavādī vaitaṇḍiko na kiṃ cit pakṣaṃ sthāpayatīti.*

‘Without the foundation of a counter-position’ means ‘without the foundation of a second position.’ A proponent of the second position who destructively criticizes does not provide the foundation for any thesis whatsoever.

Gambhīra-vaṃśaja merges the two commentaries as follows:

*sa jalpo vitaṇḍā bhavati. kiṃviśeṣaḥ? pratipakṣasthāpanāhīno dvitīyapakṣasthāpanāhīna iti yāvat. vaitaṇḍiko hi parapakṣapratīṣedhena pravartata iti.*

This wrangle becomes destructive criticism. Having which specific feature? ‘Without the foundation of a counter-position’ means ‘without the foundation of a second position.’ For someone who destructively criticizes proceeds by denying the position of the opponent.

The above passages are just a few examples to demonstrate how Gambhīra-vaṃśaja borrowed text from the *Nyāyabhāṣya* and *Nyāyavārttika* word-for-word or reformulated it completely. Further examples can be found in Chapter 4, “*Nyāyasūtravivaraṇa*, First *Adhyāya*,” and Appendix 1, “Documentation of Variant and Parallel Readings.” There, the same color scheme is used; however, deviations from the original texts are not highlighted by underlining and are instead listed in the ‘apparatus of parallel passages.’ It should be noted that the color coding is always applied to the whole sentence or subunit (clause), regardless of minor additions, omissions or modifications; for example, in the quote of the first remark in the *Nyāyabhāṣya* on sutra 1.2.3 above, the particle *hi* would also be printed in red and then indicated as omitted in the ‘apparatus of parallel passages.’ This convention will be discussed further at a later stage; cf. “§ 6 The reference text” on pages 244 ff.

## 5 The Dating of the NSV

So far, little is known about the author of the *Nyāyasūtravivaraṇa*. An extensive search through manuscript catalogs and general and specific works on Indian literature failed to turn up any additional work attributed to either a Gambhīra-vaṃśaja or Śrīpravāduka. Nor could any Sanskrit work in which the author re-

fers to a Gambhīravamaṣaja, Śrīpravāduka or the *Nyāyasūtravivaraṇa* be found.<sup>45</sup> The work itself is not dated and does not, apart from the three initial verses in honor of Akṣapāda and the author, contain any references to personalities, locations or events that may provide hints about the time and environment in which the text was written. Thus, the *Nyāyasūtravivaraṇa* can only be dated approximately based on intertextual, doctrinal and text-genealogical grounds; that is to say, based on parallels with other texts, based on the teachings and views expressed in this work in comparison with those in others, and based on the age of the preserved textual witnesses and their relationships. However, indications based on doctrinal grounds must be treated with caution due to the large number of text excerpts contained in the *Nyāyasūtravivaraṇa*.

The evidence presented so far clearly demonstrates that Gambhīravamaṣaja copied from the *Nyāyabhāṣya*, *Nyāyavārttika* and probably also from the *Nyāyavārttikatātparyāṭikā*. Consequently, the *Nyāyasūtravivaraṇa* must have been written after these commentaries. The text of the *Nyāyabhāṣya* can be dated to the first half of the fifth century CE, the text of the *Nyāyavārttika* to the second half of the sixth century and the text of the *Nyāyavārttikatātparyāṭikā* to the tenth century.<sup>46</sup> The arguments supporting these dates are mainly based on intertextual and doctrinal grounds and seem to be quite solid. The oldest known copies of these works are available at the Jaisalmer Jain Bhandaras, Jaisalmer Fort, and are dated to 1222–1223 CE. The manuscript of the *Nyāyabhāṣya* is not dated but comprises part of a larger bundle also containing a manuscript of the *Nyāyavārttikatātparyāṭikā* that is dated to 1222.<sup>47</sup> The manuscript of the

45 On the one hand, many scholars in India and Europe were asked if they had seen these 'names' in other Sanskrit works, on the other hand, these 'names' were searched in databases of Sanskrit literature and indexes of published Sanskrit works.

46 For more details on the dating of the *Nyāyabhāṣya* see p. 3n1; Franco and Preisendanz, "Bhavādāsa's Interpretation of *Mīmāṃsāsūtra* 1.1.4 and the Date of the *Nyāyabhāṣya*," 86; Preisendanz, "Text Segmentation, Chapter Naming and the Transmission of Embedded Texts in South Asia, with Special Reference to the Medical and Philosophical Traditions as Exemplified by the *Carakasamhitā* and the *Nyāyasūtra*," n. 113; Oberhammer, "Paṅṣilasvāmin's Introduction to his *Nyāyabhāṣyam*," 302n. For more details on the dating of the *Nyāyavārttika* see Potter, ed., *Encyclopedia of Indian Philosophies. The Tradition of Nyāya-Vaiśeṣika up to Gaṅgeśa*, 9: Uddyotakara, 550–610 CE; for more details on the dating of the *Nyāyavārttikatātparyāṭikā*, 10: Vācaspati Miśra I, 900–980 CE.

47 See *New Catalogue of Sanskrit and Prakrit Manuscripts, Jaisalmer Collection*, 356. *Nyāyavārttikatātparyāṭikā*: Poṭhī 65, manuscript no. 1274/1–2. *Nyāyabhāṣya*: Poṭhī 65, manuscript no. 1274/3. The manuscript of the *Nyāyavārttikatātparyāṭikā* is dated September 5, 1222 CE: *saṃvat 1279 bhādrapada vadi 13 līkhitam*. Both manuscripts were written by Bilhāṇa of Pahlādāna(pura). For more details on the manuscripts of the *Nyāyabhāṣya*, see the forthcoming publication of the *Trisūtrībhāṣya* by Preisendanz et al.



*Nyāyavārttika* is dated to 1223.<sup>48</sup> All three manuscripts were written by the same hand. Figure 1.3 summarizes the above information and shows that the earliest possible date for the creation of the *Nyāyasūtravivaraṇa* is around the eighth century CE. However, because of the one verse at the beginning of the text that also occurs in the *Nyāyavārttikatātparyaṭikā*, it seems reasonable to believe that the *Nyāyasūtravivaraṇa* was written after the *Nyāyavārttikatātparyaṭikā*, and thus not before the eleventh century.

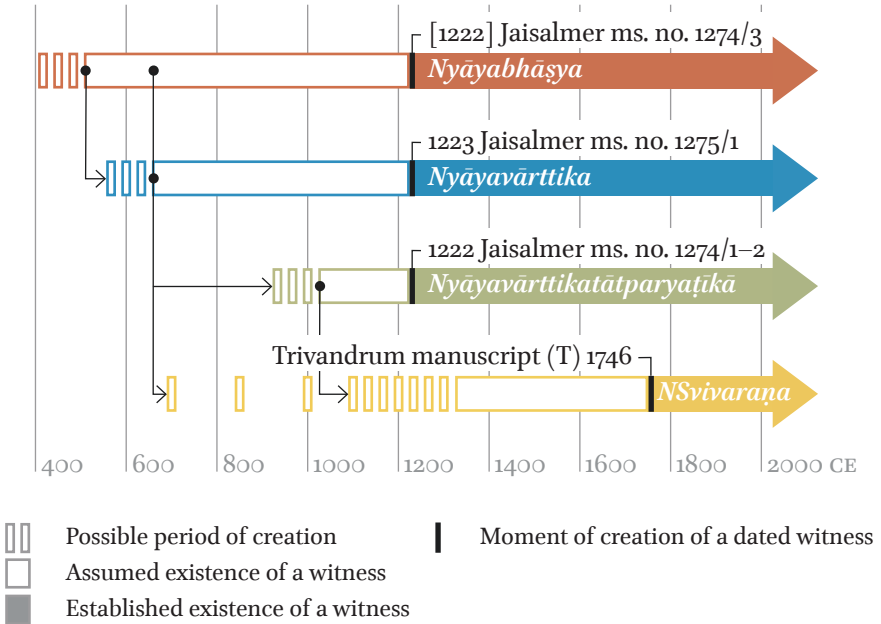


FIGURE 1.3 Establishing the earliest date the NSV could have been written

As mentioned previously, there are three palm leaf manuscripts (T, M, C), two paper manuscripts (MP, CP) and one printed edition (ME) of the *Nyāyasūtravivaraṇa*. MP is an apograph of M, and CP of C. ME is based on the two Mysore manuscripts M and MP. Of the six witnesses, only three are dated: T is dated to 1746 CE, CP to 1945 and ME to 1992.<sup>49</sup> This means that the *Nyāyasūtravivaraṇa* must have existed in 1746. C is mentioned for the first time in secondary literature in 1889 (*The Theosophist*) but must have existed long before that. In fact, manuscript specialists at the Adyar Library believe it was written at least one

48 Idem. 356. *Nyāyavārttika*: Poṭhī 66, manuscript no. 1275/1. The manuscript is dated February 8, 1223 CE; see folio 157r: *saṃvat 1279 varṣa phāguṇa śu di 6 budha ...*. This manuscript was also written by Bilhāṇa.

49 More details are given in the next chapter: “Textual Witnesses of the NSV.”

century prior, i.e., in the eighteenth century or even earlier. Their conclusion is based mainly on the general appearance of the manuscript, the type of palm leaf used and the style of the handwriting. The situation relating to M is similar. This manuscript is first mentioned in a manuscript catalog in 1922. Based on its general appearance, fragile and brittle condition and some paleographic features—for instance, the rather angular shape of some characters—manuscript specialists at the Oriental Research Institute Mysore are convinced that it must be as old as T and C. In short, physical evidence clearly shows that the *Nyāyasūtravivaraṇa* existed in the middle of the eighteenth century. However, other aspects not yet considered suggest that the work is in fact a few centuries older.

A detailed analysis of the variant readings of the text of the first *adhyāya* of the *Nyāyasūtravivaraṇa* has shown that the scribes of T, C and M faced different obstacles while copying the text. For example, we find gaps<sup>50</sup> indicating illegible or missing text in all three manuscripts, but in different places. Furthermore, some corrections and modifications by the scribes themselves give the impression that they struggled to decipher the text of their exemplars. Again, such cases occur in all three manuscripts, but generally in different places. Some parallels exist between T and C, but this will be discussed in Chapter 3, “7 Reflections on the Relationship between T, C and M.” For now, it is worth noting that T and C have most likely the same ancestor, but M a different one. Furthermore, there are reasons to believe that there was at least one earlier generation of manuscripts of the *Nyāyasūtravivaraṇa* from which the three witnesses derived. Taking into account the gaps in T, M and C and some of the revisions by the scribes, we may further conclude that the exemplars from which these scribes copied may have had some deficiencies and thus been of an advanced age. If this is correct, we could also assume that there were large time intervals between the generations of manuscripts; perhaps two or three centuries. So it would appear that the *Nyāyasūtravivaraṇa* was written sometime between the eighth and fifteenth centuries, but most probably in the first centuries of the second millennium.

This date would also agree with the evidence presented in historical maps of India in Schwartzberg, *A Historical Atlas of South Asia*, mentioned in “2 Gambhīravamaṣaja vs. Śrīpravāduka.” On the earliest map, “Purāṇic Culture Regions, Janapadas, and Cities,” we find the city ‘Puṇḍarīkapura.’ On the next map, entitled “Religious and Cultural Sites, 8th–12th Centuries,” the same city is called ‘Puṇḍarīka.’ Then, on the map entitled “Religious and Cultural Sites,

---

50 The word ‘gap’ is used for a blank space in the running text—between characters or words—left by the scribe to indicate that the text in his exemplar was illegible or missing.

c.1200–1525,” the city is called ‘Pāṇḍupura (Pandharpura),’ and on the still later map, entitled “Religious and Cultural Sites of the Mughal Period, 1526–1707,” ‘Pandharpur.’ Thus, if we rely on these maps and assume that Gambhīravamaśaja used the current name of the city where he resided, the *Nyāyasūtravivaraṇa* was written before the twelfth century CE.

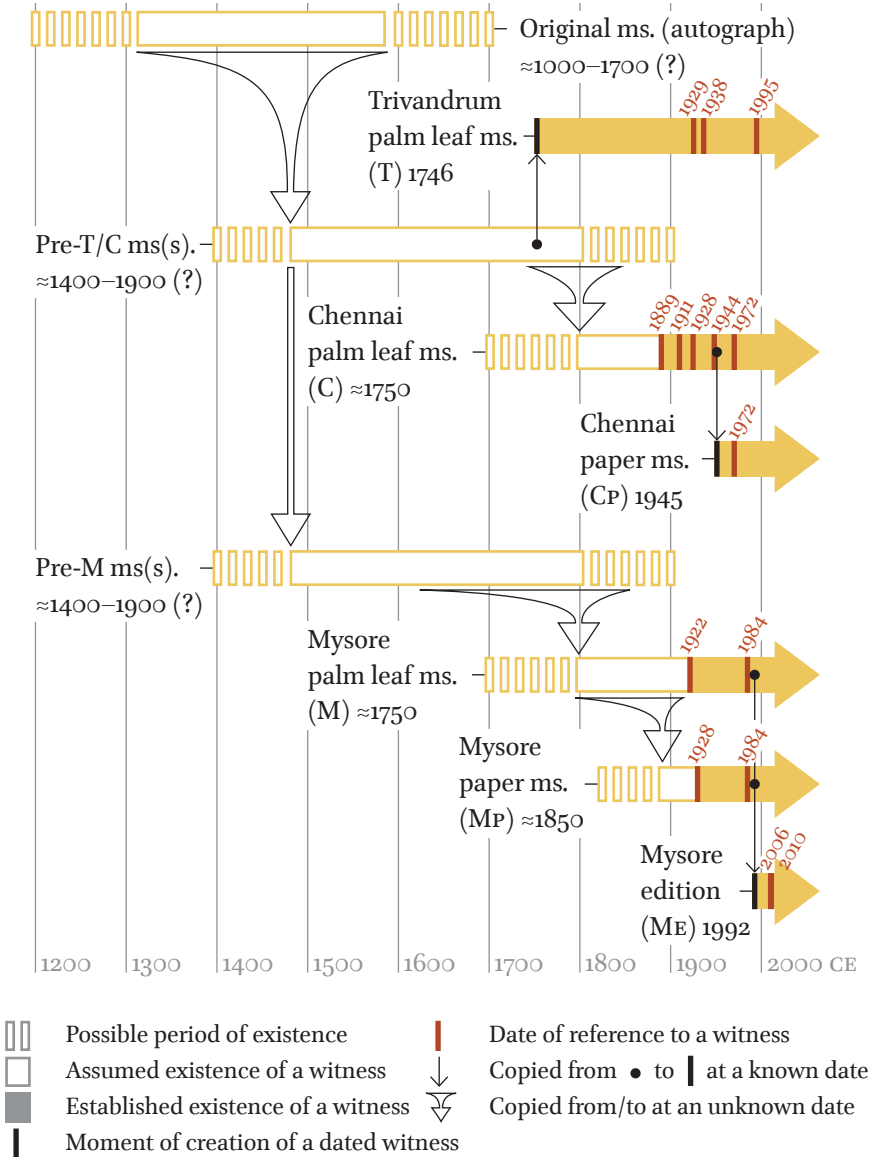


FIGURE 1.4 Establishing the latest date the NSV could have been written

Lastly, it must be stressed that the author is very skeptical about the dating of manuscripts based on paleographic features or the type of palm leaf or paper used. Some excellent studies<sup>51</sup> have been undertaken on this topic. However, they are generally based on very limited data (i.e., just a few manuscripts) and thus inconclusive. This is a field that would certainly stand to benefit from further exploration.

## 6 The *Raison d'Être* of the NSV

The fact that the *Nyāyasūtravivaraṇa* has a preamble and closing statements at the end of each *adhyāya* and *āhnika* indicating the name of the commentary gives some reason to believe that Gambhīravamaṣaja composed the work not only for personal use but also for a larger readership. In “4 Examples of Text Reuse,” we have seen that his sutra explanations are in some cases very brief compared to those by Vātsyāyana and Uddyotakara. In general, Gambhīravamaṣaja’s explanations are sufficient to better understand the meaning of a sutra, but not necessarily to comprehend the considerations underlying an explanation. Perhaps he addressed himself to scholars with some knowledge of Prācīnanyāya. But then again, he provides quotes, paraphrases and summaries with personal explanations; explanations that are not already contained in the used sources and are unnecessary for those familiar with the long-established Nyāya teachings. Is the *Nyāyasūtravivaraṇa*, after all, intended for beginners?

Most likely, Gambhīravamaṣaja had no particular kind of readership in mind while compiling his work and was focused on the desirable size of the commentary. It seems as though he intended to create a commentary that combined the knowledge of the voluminous *Nyāyabhāṣya* and *Nyāyavārttika* in a concise manner. He carefully selected passages that he deemed important and presented them as quotes, paraphrases or summaries. In cases where the *Nyāyabhāṣya* and *Nyāyavārttika* present several examples with which to illustrate the meaning of a sutra, he selected the most comprehensible one and integrated it into his commentary. Furthermore, in cases where the *Nyāyabhāṣya* and *Nyāyavārttika* disagreed on a subject, he adopted the explanation that made more sense to him. In doing so, he thus accepted argumentative gaps and some loss of information in favor of conciseness, and at the same time eliminated any discrepancies between the *Nyāyabhāṣya* and *Nyāyavārttika*.

So, what is the intellectual and historical value of the *Nyāyasūtravivaraṇa*? Although the first *adhyāya* of the work—and probably also the remainder—

51 See “Bibliography,” “2 Secondary Sources” on pp. 377 ff.

does not contain any new ideas or concepts, it documents what one particular scholar at the beginning of the second millennium regarded to be the core teachings of Prācīnanyāya as derived from the *Nyāyasūtra*. Furthermore, certain additional explanations by Gambhīravaṃśaja may indeed contribute to the understanding of the text and reveal further connections to other philosophical traditions. However, a systematic evaluation of the text selections he made and the additional explanations he provided is yet to be undertaken.

Perhaps the work's lack of originality prevented it from becoming more popular. After all, it can be assumed that at the time the *Nyāyasūtravivaraṇa* was written, the *Nyāyabhāṣya* and *Nyāyavārttika* must have been well-known and widely used. So why would a scholar interested in Nyāya copy and thus preserve for the next generations a little known and abridged version of such a famous work, rather than the original itself? It is up to the reader to decide whether Gambhīravaṃśaja accomplished mediocre or superior work. There are passages in the *Nyāyabhāṣya* and *Nyāyavārttika* that can easily be shortened without impeding the understanding of the arguments intended in the *Nyāyasūtra*. By and large, that is what Gambhīravaṃśaja did. In some cases, however, he may have gone too far and eliminated too much. In the end, judgment depends on the previous knowledge of the reader. If someone was to read the *Nyāyasūtravivaraṇa* without any previous knowledge of Prācīnanyāya, he or she would definitely acquire good basic knowledge of the intellectual treasure of this tradition but may not grasp the underlying reasoning that led to one or the other statement. But this, in turn, is very important in order to defend the teaching against other philosophical traditions.

Finally, the *Nyāyasūtravivaraṇa* provides insight into how a certain type of commentary was created. The alleged creator of the sutras is revered in two auspicious verses at the beginning of the text and the sutras in most cases are marked as such. Explanations by other commentators, on the other hand, are treated as general knowledge that can be reused and reformulated. After all, the commentators discuss only what the creator of the sutras implicitly expressed in the sutras and probably also taught orally to his contemporaries. By using expressions such as *ity āha*, *jñāpayati* and *iti darśayati* to refer to the statements of other commentators, the author simply signals that he is in line with these commentators of the same tradition. At the same time, he shows respect for their work and expresses their acknowledgment in this way. It appears as though the commentator saw himself as part of a group of persons sharing common interests and beliefs. All of this suggests that for the author of the *Nyāyasūtravivaraṇa* the concept of 'personal ideas and intellectual property' was less dominant than in today's world.

## Textual Witnesses of the NSV

As of the writing of this study, five manuscripts and one printed edition of Gambhīravamaśaja's *Nyāyasūtravivaraṇa* are known to exist. All five manuscripts are found in repositories located in South India, namely in Trivandrum, Mysore and Chennai.<sup>1</sup> The Oriental Research Institute and Manuscripts Library in Trivandrum (ORIML) has one complete, reasonably well-preserved palm leaf manuscript written in Grantha Tamil.<sup>2</sup> The Oriental Research Institute in Mysore (MORI) is in possession of two complete manuscripts: a moderately damaged palm leaf manuscript written in Grantha Tamil and a well-preserved paper manuscript written in Kannada script. Finally, the Adyar Library and Research Centre in Chennai (AL) has two incomplete manuscripts: a slightly damaged palm leaf manuscript written in Telugu script and a well-preserved paper manuscript written in Devanagari. In these two copies, the text begins just before sutra 1.1.5, which means that in both cases roughly 15% of the first *adhyaīya* (study portion) has been lost. The last and most recent textual witness of the *Nyāyasūtravivaraṇa* is a printed edition of 1000 copies published by the MORI in 1992.

For the sake of simplicity and convenience, the following sigla have been assigned to these witnesses. The sigla of the palm leaf manuscripts consist of the first letter of the name of the city where the repository is located, and thus 'T' stands for 'Trivandrum palm leaf manuscript,' 'M' for 'Mysore palm leaf manuscript' and 'C' for 'Chennai palm leaf manuscript.' The sigla of the paper manuscripts are additionally provided with a small cap 'p,' and thus 'MP' stands for 'Mysore paper manuscript' and 'CP' for 'Chennai paper manuscript.' The Mysore edition is referred to by the siglum 'ME.'

1 The three palm leaf manuscripts were mentioned together for the first time in R. S. Shivaganesha Murthy's "Preface" to the Mysore edition; see Nagasampige, ed., *Nyāyasūtra Vivaraṇam of Gambhīravamaśaja* (ME), "Preface," ii: "The edition is based on the single copy of the 'Vivaraṇa' available in our Institute. Later it was found that Adyar Library and Kerala University Library have one copy each." Preisendanz and Muroya provided me with a list of all known textual witnesses, i.e., the six mentioned above. The list was compiled within the FWF project "Metaphysics and Epistemology of the Nyāya Tradition 1–3." Having checked more than a hundred manuscript catalogs of libraries and other collections around the world, no additional witnesses could be found.

2 This designation is that of Grünendahl, *South Indian Scripts in Sanskrit Manuscripts and Prints*, 1–42 and 55–57.

TABLE 2.1 Overview of the textual witnesses

Siglum	T	M	MP	ME	C	Cp
Location	Trivandrum	Mysore	Mysore	Mysore	Chennai	Chennai
Repository/ publisher	ORIML	MORI	MORI	MORI	AL	AL
Specs	Ms. nos. 19866, 856	Ms. no. P. 4071/B	Ms. no. A. 743/2	Edition of 1000 copies	Ms. nos. 72773, 28 E 17 Å 78	Ms. no. TR 885
Serial nos.	27893	36886	36887, 747		495, 70	496
Material Form	Palm leaf Bundle	Palm leaf Bundle	Paper Hardcover notebook	Paper Hardcover book	Palm leaf Bundle	Paper Hardcover notebook
Height × width (cm)	4.2 × 18.2, landscape	3.5 × 36.5, landscape	33.5 × 21.0, portrait	20.3 × 13.5, portrait	5.0 × 50.0, landscape	20.5 × 16.0, portrait
Ratio (h:w)	1 : 4.3	1 : 10.5	3 : 2	3 : 2	1 : 10	5 : 4
Folios/ pages	87 folios, recto&verso	93 folios, r&v	390 folios, only recto	277 pages	40 folios, r&v	278 pages
Script	Grantha Tamil	Grantha Tamil	Kannada	Devana- gari	Telugu	Devana- gari
Lines per folio/page	12	7	10–12	15–19	9	14
Characters per line	37–42	55–60	16	28–32	92–107	15–18
Condition	Old, good, fragile	Old, very brittle	Good	Good*	Old, good, fragile	Good
Fractures	Few	Multiple	None	None*	Some	None
Wormholes	Some	Multiple	Few	None*	Few	None
Extent	Complete	Complete	Complete	Complete*	Incomplete, begins from ≈ sutra 1.1.5	Incomplete, begins from ≈ sutra 1.1.5
Date (CE)	July 13, 1746	Undated	Undated	1992	Undated	Feb. 25, 1945
Copyist/ editor	Subrahma- nya, Subban	Kasturi	Unknown	A. V. Naga- sampige	Unknown	Unknown

\* This applies only to the copy used.

## 1 Catalogs and Meta-catalogs Listing Manuscripts of the NSV

Every *Nyāyasūtravivaraṇa* manuscript is listed in at least one manuscript catalog: C is listed in four catalogs, T in three, M and MP each in two and CP in one. The following table provides the bibliographic data of these catalogs as well as all information on the *Nyāyasūtravivaraṇa* manuscripts contained therein.

TABLE 2.2 NSV entries in manuscript catalogs

### Abbr. Catalog, catalog entries and explicative notes

CT1 *Revised Catalogue of the Palace Granthapura (Library), Trivandrum.* Compiled/edited by K. Sāmbaśivaśāstrī. Published under the command of Her Highness The Maharani Regent of Travancore, Member of the Imperial Order of the Crown of India. Trivandrum: Superintendent, Government Press, 1929. [NCC: Granthapura. BISWAS: 1005.]

T is mentioned on page 37:

Ms. no.	856	<i>Grantha-s</i>	1 800*
Work	Nyāyasūtram vyākhyopetam (with commentary) ( <i>sic</i> )	Script	Malayalam ( <i>sic</i> )
Author	Gautama		
Commen- tator	Viśvanātha ( <i>sic</i> )		

\* One *grantha* has 32 characters: 1 800 × 32 characters = 57 600 characters; cf. data of CT2—12 lines per folio side and 30 characters per line: 174 folio sides × 12 lines × 30 characters = 62 640 characters.

CT2 *A Descriptive Catalogue of the Sanskrit Manuscripts in H. H. The Maharajah's Palace Library, Trivandrum—Vedānta, Mīmāṃsā, Vyākaraṇa, Nyāya and Jyotiṣa.* Vol. 3. Compiled/edited by K. Sāmbaśivaśāstrī. Trivandrum: Government of H. H. The Maharajah of Travancore, 1938. [NCC: GD. BISWAS: 1006.]

T is mentioned on pages 1121–1122:

Ms. no.	856	Material	Palm leaf
Work	Nyāyasūtram vyākhyopetam (with commentary) ( <i>sic</i> )	Size	1¾" × 7" ( <i>sic</i> )
		Leaves	87
Commen- tator	Śrī Pravādaka ( <i>sic</i> )	Script	Grantha
		Lines/page	12
Subject	Nyāya	Letter/line	30 ( <i>sic</i> )
		<i>Grantha-s</i>	2 000
		Extent	Complete



TABLE 2.2 NSV entries in manuscript catalogs (*cont.*)

## Abbr. Catalog, catalog entries and explicative notes

Beginning	अविग्रमस्तु। श्रीमहागणपतये नमः। विश्वव्यापी विश्वशक्तिः पिनाकी विश्वेशानो विश्व- कृद्धिश्वमूर्तिः। विश्वज्ञाता विश्वसंहारकारी विश्वाराध्यो राधयत्नीहितं नः॥ यो ह्यक्षपादः प्रवरो मुनीनां प्रमाणशास्त्रं जगतो जगाद। कुतार्किकेऽज्ञाननिरासहेतुः करिष्यते तस्य मया प्रबन्धः॥ पुण्डरीकपुर(?याः क्ला)ष्यो वेदशास्त्रार्थकोविदः। गम्भीरवंशजश्च- क्रे प्रबन्धं श्रीप्रवादकः॥ अत्र किल चतसृषु प्रमातृप्रमाणप्रमेयप्रमितिविधासु तच्च परिसमाप्यते। किं पुनस्तच्चम्। सतश्च सद्भावः असतश्च असद्भावः। तत्र तावत् खलु पोडशथा व्युद्धमुपदेष्टुमुपक्रमते—प्रमाणप्रमेयसंशयप्रयोजनदृष्टान्तसिद्धान्तावयवतर्कनि- र्णयवादजल्पवितण्डाहेत्वाभासच्छलजातिनिग्रहस्थानानां तच्चज्ञानान्निःश्रेयसाधिगमः।
End	हेत्वाभासाश्च यथोक्ताः। यथैव विभक्ता लक्षणेन तथैव तेषां निग्रहस्थानत्वं भवति। ते खल्विमे प्रमाणादयः पदार्था उद्दिष्टा लक्षिताः परीक्षिताश्च विस्तरतः। उद्दिष्टाः प्रथमे सूत्रे, लक्षिताः प्रथमेऽध्याये, परीक्षिताः श्लेषेणेति। जातीनां सप्रपञ्चानां निग्रहस्थान- लक्षणम्। शास्त्रस्य चोपसंहारः पञ्चमे परिकीर्तितः॥
Colophon	इति न्यायसूत्रविवरणे पञ्चमोऽध्यायः। शुभमस्तु। श्रीरस्तु। ൧൯൨൧-൦൧൦൯ <sup>൦</sup> അക്ഷയവർഷം ആടിമാസം ൧൨-൦൯- തെങ്കാശിയിൽ ഇരുകും മഹാദേവൻ പുത്രൻ സുബ്ബൻ സപ്രമസ്തുലിഖിതം ഇദം പുസ്തകം സുബ്രഹ്മണ്യലിഖിതം
Remarks	The colophon proves that the commentator belonged to the Gam- bhīra family. ( <i>sic</i> —indicated at the beginning of the text)

Transcript of the colophon printed in Malayalam script.\*

921-ām āṇṭu {year} akṣayavarṣaṁ āṭimāsaṁ 12-āṁ nū {=nūnam, day}  
tenkāśiyil irukkuṁ mahādevan putran subban  
svahastalikhitaṁ idaṁ pustakaṁ subrahmaṇyalikhitaṁ

\* Note that the text of the colophon has been slightly shortened and modified by the compiler/  
editor of the catalog; cf. colophon of the Trivandrum palm leaf manuscript below.

CT3 *Alphabetical Index of Sanskrit Manuscripts in the Oriental Research Institute and Manuscripts Library, Trivandrum*. Sup. vol. 6. Trivandrum Sanskrit Series 264. Compiled/  
edited by K. Vijayan, gen. ed., P. Visalakshy and R. Girija. Trivandrum: University of  
Kerala, 1995.

T is mentioned on page 105:

Serial no.	27893	Material	Palm leaf
------------	-------	----------	-----------

TABLE 2.2 NSV entries in manuscript catalogs (*cont.*)**Abbr. Catalog, catalog entries and explicative notes**

	Ms. no.	19866	Script	Grantha
	Work	Nyāyasūtram savivaraṇam	Grantha-s	2 000*
	Author	Gautama alias Akṣapāda ( <i>sic</i> )	Extent	Complete
	Subject	Nyāya	Dating	M. E. 921
	* One <i>grantha</i> has 32 characters: 2 000 × 32 characters = 64 000 characters; cf. calculation under CT1.			
CM1	<i>Catalogue of Sanskrit Manuscripts in the Government Oriental Library</i> . Mysore: Government Branch Press, 1922. [NCC: Mysore 1. BISWAS: 0707.]			
	M is mentioned on page 394:			
	Ms. no.	4071	Script	Grantha
	Work	Nyāyasūtranibandhaḥ ( <i>sic</i> )	Leaves	93
	Author	Gambhīravamaṣajaha		
CM2	<i>A Supplemental Catalogue of Sanskrit Manuscripts in the Government Oriental Library</i> . Mysore: Government Branch Press, 1928. [NCC: Mysore 2. BISWAS: 0708.]			
	MP is mentioned on page 19:			
	Ms. no.	A 743	Script	Kannada
	Work	Nyāyasūtravivaraṇam	Folios	390
CM3	<i>Descriptive Catalogue of Sanskrit Manuscripts—Vyākaraṇa, Śilpa, Ratnaśāstra, Kāmaśāstra, Arthaśāstra, Sāṅkhya, Yoga, Pūrvamīmāṃsā, Nyāya</i> . Vol. 10. Compiled/edited by H. P. Malledevaru. Mysore: Oriental Research Institute, 1984. [BISWAS: 0718.]			
	M is mentioned on pages 564–565:			
	Serial no.	36886	Material	Palm leaf
	Ms. no.	P. 4071/B	Size	3.2 × 38.2 cm ( <i>sic</i> )
	Work	Nyāyasūtravivaraṇam	Leaves	1–93
	Commen- tator	Gambhīravamaṣajaha	Script	Grantha
			Lines/page	7
			Letter/line	58
			Extent	Complete
			Condition	Damaged, worm-eaten

TABLE 2.2 NSV entries in manuscript catalogs (*cont.*)**Abbr. Catalog, catalog entries and explicative notes**

MP is mentioned on pages 564–565 and described in more detail in “Appendix 1” on pages 421–422; see entry 747:

Serial no.	E 36887*	Material	Paper
Ms. no.	A. 743/2	Size	33.3 × 21.5 cm
Work	Nyāyasūtravivaraṇam	Folios	1–390
Commen- tator	Gambhīravamaśajaḥ	Script	Kannada
		Lines/page	12
		Letter/line	16
		Extent	Complete
		Condition	Good

Entry	747
Serial no.	36885 ( <i>sic</i> )**
Ms. no.	C. 1378 ( <i>sic</i> )**

Beginning विश्वव्यापी विश्वशक्तिः पिनाकी विश्वेशानो विश्वकृद्विश्वमूर्तिः। विश्वज्ञाता विश्वसंहार-  
कारी विश्वाराध्यो राधयत्नीप्सितं नः॥ यदक्षपादः प्रवरो मुनीनां × तस्य मया  
प्रबन्धः॥ पुण्डरीकपुरस्त्राध्यो वेदशास्त्रार्थकोविदः। गम्भीरवंशजः चक्रे प्रबन्धं श्रीप्रपा-  
दुकाम्॥

End ते खल्विमे प्रमाणादयः पदार्थाः उद्दिष्टाः लक्षिताः परीक्षिताश्च। विस्तरतः प्रथमसूत्रे  
लक्षिताः प्रथमेऽध्याये परीक्षिताः। श्लेषेऽपि त्रिविधा तच्चस्य परिसमाप्तिरुक्ता वेदित-  
व्येति। जातीनां सप्रपञ्चानां निग्रहस्थानलक्षणम्। शास्त्रस्य चोपसंहारः पञ्चमे परि-  
कीर्तितः॥

Colophon इति न्यायसूत्रविवरणे पञ्चमोऽध्यायः॥

\* The ‘E’ in front of the serial no. indicates that additional information is provided in “Appendix 1” of this catalog.

\*\* Ms. no. C. 1378 and serial no. 36885 belong to the manuscript of the *Nyāyavārttikatātparyapa-riśuddhiprakāśaḥ*, which is listed on pages 564–565 just before M and MP.

× Indicates a missing passage. It is not clear why the compiler/editor of the catalog left it out. It is present and clearly legible in MP; cf. “Beginning” under CT2.

TABLE 2.2 NSV entries in manuscript catalogs (*cont.*)**Abbr. Catalog, catalog entries and explicative notes**

C is mentioned on page 183:				
Work	Nyāyasūtravivaraṇam	Script Copies	Telugu 1	
CC2	<i>A Catalogue of the Sanskrit Manuscripts in the Adyar Library</i> . Part 2. By the Paṇḍits of the Library. Madras: The Adyar Library, 1928. [NCC: Adyar 2. BISWAS: 0622.]			
C is mentioned on page 102:				
Ms. no.	28 E 17 Ā 78			
Work	Nyāyasūtravivaraṇam			
CC3	<i>Alphabetical Index of Sanskrit Manuscripts in the Adyar Library</i> . Adyar Library Series 45. Compiled/edited by V. Krishnamacharya. Supervised by C. Kunhan Raja. Madras: The Adyar Library, 1944. [NCC: Adyar (without reference to parts/pages). BISWAS 0624.]			
C is mentioned on page 68:				
Serial no.	70	Collection	Tp. = H. H. The Mahara- ja's Palace Library, Trivandrum	
Work	Nyāyasūtravivaraṇam			
Author	Pravādakāḥ of Gambhira family ( <i>sic</i> )			
Subject	Nyāya			
CC4	<i>Descriptive Catalogue of Sanskrit Manuscripts—Sāṃkhya, Yoga, Vaiśeṣika and Nyāya</i> . Vol. 8. The Adyar Library Series 100. Compiled/edited by K. Parameswara Aithal. Madras: The Adyar Library and Research Centre, 1972. [NCC: Adyar D. Vol. 8. BISWAS: 0623.]			
C is mentioned on pages 92–93:				
Serial no.	495	Material	Palm leaf	
Ms. no.	72773	Size	5 × 50 cm	
Work	Nyāyasūtravivaraṇa	Leaves	40	
Commen- tator	Pravadaka ( <i>sic</i> )	Script	Telugu	
Remarks	Begins from 1.1.6 † GD. 856.*	Lines/page	9	
Extent	Incomplete	Letter/line	82	
Condition	Old			

TABLE 2.2 NSV entries in manuscript catalogs (*cont.*)

## Abbr. Catalog, catalog entries and explicative notes

CP is mentioned on pages 92–93:

Serial no.	496	Material	Paper
Ms. no.	TR885	Size	21.0 × 16.5 cm
Work	Nyāyasūtravivarāṇa	Folios	139***
Commen- tator	Pravadaka ( <i>sic</i> )	Script	Devanagari
		Lines/page	14
Remarks	Transcript of the one above.**	Letter/line	16
		Extent	Incomplete
		Condition	Good

\* Reference to the catalog entry of T in CT2.

\*\* That is C, serial no. 495; see above.

\*\*\* Which corresponds to 278 pages.

The entries in these manuscript catalogs differ significantly in terms of detail and accuracy, and thus it is not surprising that some of these entries have generated confusion. In Chapter 1, “2 Gambhīravaṃśaja vs. Śrīpravāduka,” we have seen that the author of the *Nyāyasūtravivarāṇa* can be called either one of these two names, depending on whether one prefers the reading in M or T. Only two catalogs mention both names, namely CT2 and CC3, which attribute the work to (Śrī) Pravāduka of the Gambhīra family. Note, however, that—according to T—the name is (Śrī) Pravāduka. Three catalogs indicate one of these names, those being CM1 and CM3, which attribute the work to Gambhīravaṃśaja, and CC4, which attributes the work to (Śrī) Pravāduka. Again, the name deviates from that found in T. CT3 indicates the name of the author of the *Nyāyasūtra*, Gautama alias Akṣapāda, instead, and CT1 wrongly attributes the work to a certain Viśvanātha. The other catalogs do not specify the name of the author. Furthermore, out of ten manuscript catalogs, seven provide the precise name of the work. Two catalogs, CT1 and CT2, indicate that the work contains the *Nyāyasūtra* and a commentary that is not further specified. Note, however, that in CT2, the name of the work is indicated in the excerpt of the colophon. Lastly, CM1 erroneously calls the work *Nyāyasūtranibandha*.

Incidentally, it is also worth examining the excerpts from the *Nyāyasūtravivarāṇa* in CT2 and CM3. For example, in CT2, the second verse at the beginning of the text starts with *yo hy akṣapādaḥ*. T is damaged at this point, and thus all we can read is *+(o/ā) hy akṣapādaḥ*; the plus sign marks an area of damage to

the manuscript the size of a character, and the parentheses enclose possible interpretations of a not clearly identifiable character. M has also suffered damage at this point; here the reading seems to be *+d akṣapād[[ā]](a)*; the double square brackets enclose deleted text, and the angular brackets, corrected text. CM3 provides the reading *yad akṣapādah*, which is the original reading of this *Nyāyavārttika* quote. From the extent of the damage and the remnants of the largely lost characters, we can conclude that CT2 and CM3 indeed reflect the original readings of T and M. Of course, it is impossible to say whether the catalogs' compilers copied from less damaged manuscripts or reconstructed the text. Regardless, the excerpts help to reconstruct some of the readings, especially those in T, as no autograph of this manuscript exists.

The data in meta-catalogs are based on those in manuscript catalogs, handlists and other materials published or made available by research institutes and libraries. Unfortunately, these sources provide, in some cases, only partial, inaccurate or, in isolated cases, even incorrect information, as we have seen above. It is therefore not surprising that certain manuscripts are listed several times in meta-catalogs under different entries, or that a listed manuscript is not readily identifiable, as the provided information is inadequate. Such occurrences are also found in connection with *Nyāyasūtravivaraṇa* manuscripts. For example, C appears in the *New Catalogus Catalogorum* (NCC, 1978) under two different entries; once with the indication of the author, and once without. Furthermore, based on the information in CM1, the NCC lists M individually under *Nyāyasūtranibandha*; that is to say, not as a commentary of the *Nyāyasūtra*. The following table lists the NCC entries that refer to *Nyāyasūtravivaraṇa* manuscripts. In this context, it should also be noted that the *Catalogus Catalogorum* (CC, 1822–1907) by Aufrecht—published before the catalogs mentioned above—has no entry for *Nyāyasūtravivaraṇa*.

TABLE 2.3 NSV entries in the NCC

---

**Abbr.** Catalog, catalog entries and explicative notes
 

---

NCC *New Catalogus Catalogorum*. An Alphabetical Register of Sanskrit and Allied Works and Authors. Vol. 10. Comp./Ed. Kunjunni Raja. Chennai (Madras): University of Madras, 1978.

On page 277b, C and MP are mentioned; the entry reads: “Nyāyasūtra.—C[ommentary]. Vivaraṇa. Adyar 2. p. 102a. Mysore 2. p. 19.”

Adyar 2	= CC2 (C)	Mysore 2	= CM2 (MP)
p. 102a	Page 102, left column		

TABLE 2.3 NSV entries in the NCC (*cont.*)**Abbr. Catalog, catalog entries and explicative notes**

On page 278b, T, C and C<sub>P</sub> are mentioned; the entry reads: “Nyāyasūra.—C[ommentary]. Vivaraṇa by Pravādaka. Adyar. Adyar D. 8. 495–96 (inc.). GD. 856. Granthapura p. 37 (no. 856) (ascribed to Viśvanātha).”

Adyar	= CC3 (C)	GD.	= CT2 (T)
Adyar D	= CC4 (C, C <sub>P</sub> )	856	= Serial no.
8	Volume eight	Grantha-	= CT1 (T)
495–496	= Serial nos.	ppura	
(inc.)	Incomplete		

On page 281a, M is mentioned; the entry reads: “Nyāyasūtranibandha by one belonging to Gambhīraṇṣa. Mysore 1. p. 394.”

Mysore 1	= CM1
----------	-------

Lastly, it must be mentioned that two other *Nyāyasūtravivaraṇa*-s exist. The first, also a commentary on the *Nyāyasūtra*, is attributed to Rādhāmohana Vidyāvācaspati Gosvāmin Bhaṭṭācārya. The work is listed in Karl Potter’s *Encyclopedia of Indian Philosophies*.<sup>3</sup> The second is yet to be identified. It is listed in the *Descriptive Catalogue of Sanskrit Manuscripts in the Ganganatha Jha Research Institute, Allahabad*.<sup>4</sup> The catalog entry does not provide any information on the author and states that the copy is incomplete. Upon comparing the beginning of the text to that of the *Nyāyasūtravivaraṇa* by Gambhīraṇṣa, it was found that the Allahabad manuscript in fact contains a different text.

3 See the sporadically updated online version of Karl Potter’s *Encyclopedia of Indian Philosophies* under “Primary Texts and Literature,” “Texts whose authors can be dated: 15th century to the present,” <http://faculty.washington.edu/kpotter/xtxt4.htm>. Search for “1624. Rādhāmohan Vidyāvācaspati Gosvāmin (Bhaṭṭācārya) (1890),” “*Vivaraṇa* on Gautama’s *Nyāyasūtras*,” and “see e48.1.16,” which refers to Rādhāmohan Vidyāvācaspati Gosvāmin Bhaṭṭācārya’s *Nyāyasūtravivaraṇa*, edited by S. T. G. Bhattacharya and first published in *The Pandit* (Banaras), issue 23 (1901), 1–128; issue 24 (1902), 129–230; issue 25 (1903), 320–346, <http://faculty.washington.edu/kpotter/ckeyt/xtxt1.htm>. Both accessed September 2, 2021.

4 See *Descriptive Catalogue of Sanskrit Manuscripts in the Ganganatha Jha Research Institute, Allahabad*. Vol. 1, part 2. Compiled/edited by Umesh Mishra. Allahabad: The Ganganatha Jha Research Institute, 1967, 552–553. The entry reads: Subject: Nyāya. Accession No.: 823/42. Title of the work: Nyāyasūtravivaraṇam. Name of author: —. Name of commentator: —. Substance: P[aper]. Script: Mai[thili]. Size cm.: 30 × 10.3 (w × h). Number of folios: 1–2. Lines per page: 15. Letters per line: 68. Extent: Inc[omplete]. Condition and age: Fair. Additional particulars: —.

## 2 The Trivandrum Palm Leaf Manuscript (T)

**Repository** Oriental Research Institute and Manuscripts Library, University of Kerala, Kariyavattom, Trivandrum/Thiruvananthapuram (ORIML).

**Identification numbers**<sup>5</sup> Ms. no. 19866<sup>MS·L·CT3</sup>; alternative ms. no. 856<sup>L·CT1-2</sup>; serial no. 27893<sup>CT3</sup>.

**Title** Nyāyasūtravaraṇa<sup>MS·NCC</sup>; Nyāyasūtram savyākhyā<sup>L</sup>; Nyāyasūtra with comm[entary]<sup>L</sup>; Nyāyasūtram savivaraṇam<sup>CT3</sup>; Nyāyasūtram vyākhyop-etam<sup>CT1-2</sup>.

**Commentator** Gambhīravamaśaja Śrīpravāduka<sup>MS</sup>; Śrī Pravāduka, belonging to the Gambhīra family<sup>CT2</sup>; Pravāduka<sup>NCC</sup>. CT1 indicates the name of the author of the *Nyāyasūtra*, “Gautama,” and wrongly attributes the commentary to a Viśvanātha. This is probably due to fact that the author of the *Nyāyasūtra*, Gautama, is indicated on the library labels as the author of the work. CT3 only indicates the name of the author of the *Nyāyasūtra*: “Gautama alias Akṣapāda.”

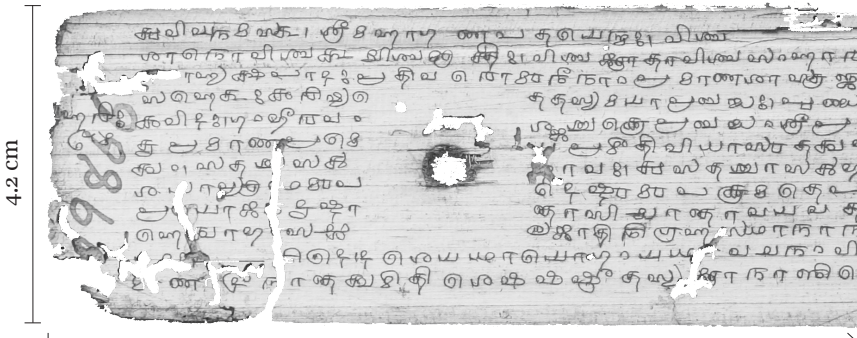
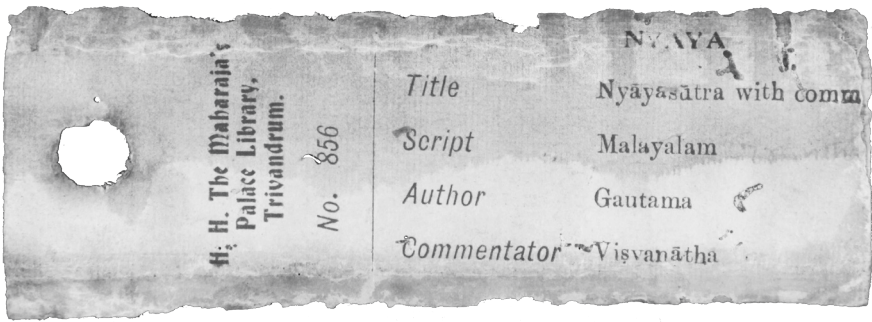
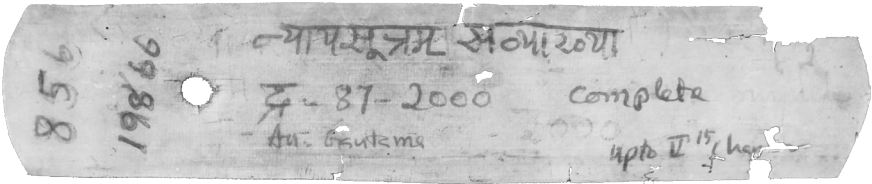
**Scribe(s)** Subban, son of (Rāma)mahādeva<sup>6</sup>, Subrahmaṇya.<sup>MS·CT2</sup> Two names appear in the colophon in connection with the writing of the manuscript: Subban and Subrahmaṇya. P. L. Shaji, retired curator at the ORIML, Marco Franceschini, assistant professor at the Department of History and Cultures, University of Bologna, who has worked extensively on the paleography of the Grantha script and paratexts in manuscripts written in Grantha and Tamil scripts, as well as other scholars in South India and Europe, have confirmed that Subban is most likely a short form for Subrahmaṇya.<sup>7</sup> The agreement on this matter is important for the dating of the manuscript. If the two names referred to two different scribes, we would have to assume that Subrahmaṇya, the second scribe, copied the text and the colophon from an earlier manuscript, and the date given in the colophon (1746) would be that of the earlier manuscript, and not of T itself. This, however, does not seem to be the case, although some scholars have indicated that the writing style of T, when compared to other

5 The superscript sigla indicate the source of information: the superscript L stands for ‘Library label,’ MS for ‘Manuscript’ and NCC for *New Catalogus Catalogorum*. For CT1–3, see Table 2.2 on pages 37–42.

6 Cf. colophon, below.

7 In a 2016 email, Franceschini informed me that a pandit at the French Institute of Pondicherry, Pondicherry, India (<https://www.efeo.fr>, accessed September 3, 2021) confirmed that Subban is commonly used as a familiar form of Subrahmaṇya. The pandit further explained that the scribe may have used the familiar form of his name to show humbleness and respect for his father, who is also mentioned at this point; cf. colophon: *mahādevaḥ putraḥ subban*.





Folio 1r, original size, 18.2 cm (here 10.7 cm)

FIGURE 2.1 The Trivandrum palm leaf manuscript

dated Grantha manuscripts, points to a later period; that is to say, to the nineteenth rather than mid-eighteenth century. In addition, the assumption that Subban and Subrahmaṇya refer to the same scribe is corroborated by the fact that the practice of copying the colophon of an earlier manuscript along with its text is—according to Franceschini—rarely found in manuscripts written in Tamil or a Grantha script. Yet another possibility is that Subrahmaṇya was the recipient of the copied manuscript: “written for Subrahmaṇya” (*subrahmaṇyalikhitam*). This interpretation is possible since the name occurs as the first part of a *tatpuruṣa* compound, though this would be a rather unusual interpretation of the compound.

**Place and date of writing** Tenkāci, Kollam year (also called Malayalam or Malabar era) 921, Akṣaya (=Kṣaya) year in the Southern Jovian cycle, month of Āṭi, 12th day.<sup>MS·CT3</sup> Tenkāci is today’s Tenkasi in Tamil Nadu and the date corresponds to Monday, July 13, 1746 CE.<sup>8</sup>

**Appearance** Dark brown wooden boards slightly larger than the leaves themselves are placed above and below the bundle of palm leaves as a protective cover. As with the leaves, the boards have two string holes, and their outer edges are chamfered at a 45 degree angle. The bundle is held together by a twisted string, which is first pulled through the left string hole and then tightly wrapped around the bundle in order to prevent leaves from falling out and insects from crawling in. A palm leaf placed on top of the upper board serves as library label. It displays the manuscript’s identificatory data, all written by hand with a purplish blue felt-tip pen: On the left-hand side of the leaf, the manuscript number seen in CT1 and CT2 (856), alongside that seen in CT3 (19866), is indicated, both in Arabic numerals. In the center of the leaf, the work transmitted in the manuscript is specified: “Nyāyasūtram savyākhyā,” written in Devanagari. Below that, further details are given: “dra-87-2000,” “Au: Gautama,” “complete” and “up to V 15 chapter.” The letters “dra” may stand for Draṇḍa. The figure “87” refers to the number of leaves, “2000” to the number of *grantha*-s, “Gautama” to the author (“Au”) of the *Nyāyasūtra* and “complete” to the extent of the text. The meaning of “up to V 15 chapter” is not clear, as the second *āhnika* (daily lesson) of the fifth *adhyaḥya* has 24 sutras, all of which are present in T. The old library label from “H. H. The Maharaja’s Palace Library, Trivandrum” is also included as part of the bundle. It indicates the old manuscript number “856”; the subject “Nyāya”; the title of the work “Nyāyasūtra with comm[entary]”; the script

8 Pillai, *An Indian Ephemeris A. D. 700 to A. D. 1799*, 295.

“Malayalam”; the author “Gautama” of the *Nyāyasūtra*; and the wrongly presumed commentator “Viṣvanātha.” Thus, neither the title of the work as found in the closing statements at the end of *āhnika-s* and *adhyāya-s*, *Nyāyasūtravivarāṇa*, nor the author’s epithets, Gambhiravaṃśaja or (Śrī) Pravāduka, are mentioned on the library labels.

**Material and size** Palm leaf<sup>MS·CT2-3</sup>; leaf size 4.2 × 18.2 cm<sup>MS</sup>, 1¾” × 7”<sup>CT2</sup> (h × w); ratio 1 : 4.3 (h : w).

**Extent and number of leaves** Text complete<sup>MS·L·CT2-3</sup>; 87 leaves<sup>MS·L·CT2</sup> with text incised on both sides; 2 000 *grantha-s*<sup>L·CT2-3</sup>; 1 800 *grantha-s*<sup>CT1</sup>.

**Layout** Main writing area: 3.7 × 16.2 cm (h × w)<sup>MS</sup>; 12<sup>MS·CT2</sup> lines per side; 37–42<sup>MS</sup>, 30<sup>CT2</sup> characters per line. The leaves have two string holes, each surrounded by a rectangular blank space that on the left measures approximately 2.2 × 2.2 cm, and on the right 1.1 × 1.5 cm (h × w).

**Script and technique** Grantha<sup>MS·CT2-3</sup>, or more precisely ‘Grantha Tamil,’ as Grünendahl calls it.<sup>9</sup> For more details on the text segmentation and script, see Appendix 2, “3 The Grantha Tamil of T.” On the library label of H. H. The Maharaja’s Palace Library and in CT1, the script is specified as Malayalam. The tiny characters (2 mm in height) are incised and blackened with a mixture of charcoal powder and oil; they thus stand out well against the light beige color of the leaves.<sup>MS</sup>

**Foliation** The leaves are numbered with Grantha numerals (1–87) in the left-hand margin of the recto, next to the third or fourth line. The numbers are incised and blackened like the main text and clearly written by the scribe himself. On leaves 1r and 44r, the foliation is missing due to worm-eating, and on leaves 7r and 8r the foliation was corrected by the scribe: 6 was corrected to 7, and 7 to 8.<sup>MS</sup> For more details on the Grantha numerals used in this manuscript, see Appendix 2, “3 The Grantha Tamil of T.”

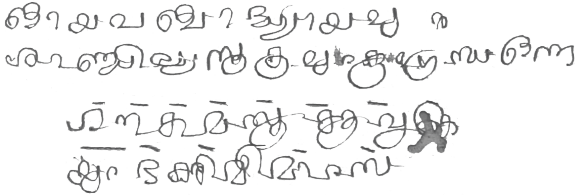
**Condition** Old, good but fragile; some fractures and wormholes.<sup>MS</sup> In general, the manuscript is well-preserved and the text can be read almost continuously, although the leaves have been subject to worm-eating and the edges are sometimes torn. The trails of the insects are usually not wider than 1–2 mm, and thus the nibbled-away characters are easily inferred. The damages to the edges generally do not affect the main writing area.

**Manuscript accessibility and type of surrogate** Having provided two reference letters and sufficient proof of genuine interest, the ORIML granted access to the original manuscript and allowed high-resolution pictures of the palm leaves to be taken for private use. The analyses presented in this study are based on these photographs.

9 Grünendahl, *South Indian Scripts in Sanskrit Manuscripts and Prints*, 1–42 and 55–57.

**Provenance** According to the Acquisition Register of the ORIML, the manuscript was received as part of the collection of H. H. The Maharajah's Palace Library, Trivandrum.

**Remark 1** Included in the bundle are some blank palm leaves and one with some information scribbled on it. The handwriting is in Grantha Malayalam and written by a scribe different from the one who wrote the text of the *Nyāyasūtravivaraṇa*. Perhaps the palm leaf served as a note sheet or library label. In the latter case, some unidentified commentary on Śāṅḍilya's *Bhaktimīmāṃsāsūtra* was part of the bundle. The third and fourth line may be indicated as deleted:



*ñāyapañcāddhyāyapu*(.)<sup>10</sup>  
*śāṅḍilyasūtra*(*vr/vra*)(*m̄kūṃgrandha*) (*onna/au*)  
*gautamasūtravṛtti*  
*(yur̄)bhaktimīmāṃsā*

**Remark 2** CT3 lists another Nyāya work that was copied in the same year as T (M. E. 921), namely, the *Nyāyasiddhāntamañjarī* by Jānakīnātha, also called Cūḍāmaṇi Bhaṭṭācārya; see CT3, page 104, Ms. no. 23086, serial no. 27879. It has not yet been verified whether this manuscript was written by the same hand as T and whether it may contain information relevant to determining the identity of the scribe of T.

**2.1 Beginning of the Text, Closing Statements and Colophon**

**Beginning**<sup>11</sup> {111} avighnam astu | śrīmahāgaṇapataye nmaḥ | viśvavyāpī viśvaśaktiḥ pinākī viśve{2}śāno viśvakṛd viśvamūrttiḥ |

**End of 1.1** {1111} ~~~~~<sup>12</sup> iti nyāyasūtravivaraṇe prathamasyāddhyāya sya prathamam ā{12}nhikam ~~~~~

10 The term *ñāya* is Prakrit and stands for *nyāya*; see *Tamil Lexicon*, University of Madras. The abbreviation *pu.* probably stands for *pustakam*. Parentheses enclose the most obvious interpretation of a barely legible character or word.  
 11 In this section here, the orthography has not been standardized; see Appendix 1, “1 Principles of Collation and Presentation” and Table A1.4 on pages 258–259.  
 12 The sign is called *piḷḷayār cūli* or ‘Ganesh’s curl’ in Tamil.



Tamil *tenkāciyil*<sup>14</sup> yi(⟦e⟧rā)mamahādeva<sup>15</sup> putran subban Sanskrit svahasta  
likhitam kara{4} kṛtam aparādham kṣantum arhanti santaḥ  
idaṃ pustakaṃ subrahmaṇyalikhitam

**Translation of the colophon** Sanskrit<sup>921</sup> Kollam era {Malayalam era}, Akṣaya  
{=Kṣaya} year in the Southern Jovian cycle {aka Bṛhaspatiacakra}, month  
of Āṭi, day 12. Tamil While being in Tenkasi {Tamil Nadu}, Subban the son  
of (Rāma)mahādeva, Sanskrit written with his own hand. The noble ones  
may [please] forgive [any] mistake made by the hand. This book was  
written by(/for) Subrahmaṇya.

## 2.2 Sandhi and Orthography

For the sake of syntactical clarity and to indicate a brief pause, the rules of external sandhi are sometimes not applied, as is the case in *tu avayava-* (2v11–12), *āha avyapadeśyam* (3v1), *samyak\* dūṣayituṃ* (12v11–12), *śabdaḥ iti* (3r1) and *-bhāvaḥ niśreyasam* (2v3). As the last example shows, the *s* of the prefix *niś* in *niśśreyasa* is omitted (1r10). Within a sentence, a word-final *visarga* followed by a word-initial vowel or voiced consonant is—according to the rule—either omitted or replaced by an *o* or *r*, as in *śabda iti* (5r1), *-sannikarṣo jñānaṃ* (2v9) and *buddhir iti* (6v9). Furthermore, a word-final *visarga* followed by an unvoiced palatal is—according to the rule—replaced by a *ś*, as in *gamḥbīravaṃśa(ja)ś cakre* (1r5). A word-final *visarga* before a sibilant is generally replaced by the respective sibilant, as in *bhedās santi* (2r3), *anityas śabda iti* (10r9) and *punaḥ ṣoḍhā* (3r4); but this is not always the case, as in *punaḥ śarīre* (2r11). A word-final *visarga* followed by a word-initial *t* is occasionally replaced by an *s*, as in *dharmma(◌)s taddharmmaḥ* (10v9); but is in many cases left unchanged, as in *prasiddhaḥ taj-* (5v8).

Within words, *anusvāra-s* are used before velars, labials, semivowels and sibilants, as in *saṃkhyānām* (9v12), *prayuṅkta iti* (8r5), *viśeṣākāṅkṣā* (8v2), *saṃgrahītā iti* (9r7), *liṃ(gena)* (2v10), *pāraṃparyyeṇa* (3v12–4r1), *-saṃbandha-*

14 *Tenkāciyil*, in Tenkasi: *tenkāci*, loc. sg. m.; *-y-*, ‘vowel glide’; *-il*, postpositional locative marker.

15 The reading is not clear. Different scholars have suggested different interpretations for this phrase: 1) Franceschini, who discussed the passage with other scholars, wrote to me in an email in 2016: “In all likelihood, the name of Subrahmanya/Subban’s father is Ramamahadevar. The manuscript reads *yi(⟦e⟧rāmamahādeva*: In my opinion, the scribe edited out the *e* that he wrote right before *rā*, and the result is *yirāmamahādeva*—i.e., the Tamil sandhi-form for *rāmamahādeva* = Rāmamahādeva—with initial alveolar *r* in place of the correct dental *r*, a very common mistake in Tamil/Grantha colophons.” 2) Others have suggested that the phrase reads *yirurāmamahādeva*, the ‘Great Rāmamahādeva.’ 3) Still others, including the author of CT2, have suggested that the reading is: *tenkāśiyil irukkum mahādeva*; *irukkum*, a non-past adjectival participle of the verb *iru*, to sit.

(4v5), *saṃyogaḥ* (3r4), *-saṃvedana-* (6r2–3) and *saṃśayaḥ* (8r7). Before palatals, retroflexes and dentals, class nasals are preferred, as in *pañcasu* (2r1), *sañcinoti* (2r9–10), *viṭaṇḍā* (13r2, sutra 1.2.3), *bhavanti* (4v12) and *indriya-* (3r3); however, at the end of *upasarga-*s, *anusvāra-*s are also seen, as in *saṃjñā-* (4v5). Within a sentence, word-final *anusvāra-*s are used before *daṇḍa-*s, velars, labials, semivowels, sibilants and also occasionally before dentals, as in *duḥkhaṃ | mithyā-* (2r12), *kiṃ kevala iti* (8v1), *dravyaṃ guṇaḥ* (8v8), *anumānaṃ bhavati* (4r4–5), *-jñānaṃ manasaḥ* (3v8–9), *evaṃ yasya* (5r1), *phalaṃ sarvaṃ dharmma-* (7v8–9) and *-nigrahassthānānāṃ tatva-* (1r10, sutra 1.1.1), but we also find *katham manaso* (7r4). Before palatals and before dentals, class nasals are used regularly, as in *-drṣṭāḥ ca* (3v10, sutra 1.1.5), *idan tayā* (8v2) and *pratyekan daśavidhā* (7r10). The consonant *m* with a *virāma* (\*) is used only sporadically in different positions. A word-final *m* before a vowel is either joined with the word-initial vowel, as in *tatpūrvakam iti* (3v10–11), or replaced by an *anusvāra*, as in *padārthānāṃ abhidhāna-* (2v5). *Avagraha-*s are not used in this manuscript.

A word-final unvoiced consonant and a word-initial vowel or voiced consonant are written either separately or together as one character or ligature. In the first case, the word-final consonant is written with a *virāma*, as in *syāt\* utpaty-* (7r3), *samyak\* dūṣayitum* (12v11–12) and *-jñānāt\* bhavati* (1v8). In the second case, the word-final consonant is replaced by the corresponding voiced consonant, as in *prthag ucyate* (1v7), *kasmād asmin* (5v1) and *-bandhanād duḥkha-* (5v7). At the junctures of compounded words, a word-final *k* or *t* before a word-initial voiced consonant is not assimilated, as in *prthak\*vacanam* (1v2) and *sat\*bhāvaḥ* (1r7). Within a sentence, a word-final *t* before a word-initial palatal occlusive is generally changed to *c* or *j*, respectively, as in *dūrāc cakṣuṣārtham* (3v6), *tac ca* (3v11) and *darśanāj jāta-* (4r10). At the juncture of compounded words, a word-final *t* followed by a word-initial *j* is sometimes—according to the rule—replaced by a *j*, but not always, as can be seen in *yugapatjñāna-* (6v12). Within a sentence, a word-final *t* before a word-initial *n* is sometimes changed to *n*, as in *cen na* (4v11), but is sometimes also left unchanged, as in *bhavet\* na* (6r9)—here clearly to indicate a pause. Within a sentence, a word-final *n* before a word-initial *c* is—according to the rule—changed to *ṃś*, as in *sparśavāṃś ca* (13r11); however, not to *ṃs* before a word-initial *t*, as in *atasmīn\* tad* (3v5). Lastly, a word-final *k* and a word-initial *h* are changed to *ghgh*, as in *samyagh ghetū* (10v6).

Four types of gemination (*dvīrvacana*) of consonants are found in this manuscript. The first is seen in all textual witnesses: A word-final *n* after a short vowel and before any word-initial vowel is—according to the rule—geminated, as in *ekasmīn ante* (13r7).

The second type—which occurs most frequently—is the one that follows *r*. Some examples: *arttheṣu* (2r7), *nirddese* (1r11), *prasarpapati* (14r2), *dharmmo* (2v6), *kāryyam* (4r8), *paryyantam* (1v11), *vimarśaḥ* (8r7) and *sannikarṣaḥ* (3r7). However, not all consonants are geminated after *r*, as the example *sarva-* (5r8) demonstrates. Furthermore, the gemination after *r* occurs also at the beginning of a word when the preceding word ends in *r*, as in *jantur jīvo* (2r5), *pravṛttir ddharmma-* (5r10), *caitayor nnigraha-* (12v4) and *śabdair yyo* (6v8–9).

The third type of gemination—which also occurs quite frequently—is that before *y*, as in *mitthyājñānām* (1v10), *buddhyate* (7r8), *annyaśarīra-* (7v4), *-janniyam* (7v8) and *anātmanny ātmeti* (1v12). However, this gemination is not applied systematically; for example, there are several instances where *mithyā-* occurs without geminated *th* (2r1). Furthermore, the gemination of consonants before *y* also occurs after long vowels, as in *sāmānnyato* (4r7), *jñānāny ātma-* (5v4) and *sāddhya-* (10r7). Lastly, in some cases, *y* itself is geminated, namely after a long vowel and before any vowel, as in *anumīyyate* (4r3–4), *dvitīyyam* (4r3) and *-jātīyyam* (5v5). However, we also find *jātīyam* (5v8).

The fourth type of gemination concerns *ch*. In fact, *ch* is not only geminated after short and long vowels, as in *-hetvābhāsacchala-* (1r10) and *pravarttate cchala-* (12v11), but also after a consonant, *anusvāra* or *visarga*, as in *vāk \*cchalaśya* (15r1), *jalpavitaṇḍayoś cchala-* (12r12), *arthaṃ cchala-* (12r10) and *-parigrahaḥ cchala-* (13r1).

One further feature must be mentioned here: In three words, *ttv* and *tty* are simplified to *tv* and *ty*, namely, in *tatvam* (1r6), *-gatimatvād* (13v12) and *-upapattyā* (14r8, sutra 1.2.10).

### 3 The Mysore Palm Leaf Manuscript (M)

**Repository** Oriental Research Institute, University of Mysore, Mysore/Mysuru (MORI).

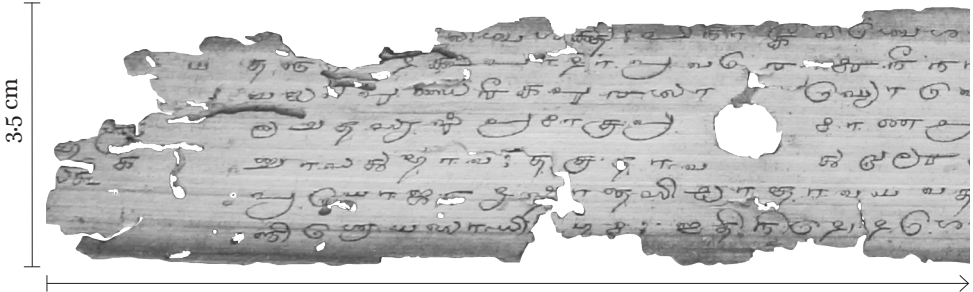
**Identification numbers**<sup>16</sup> Ms. no. P. 4071/B<sup>CM3</sup> or simply 4071<sup>L·CM1</sup>; serial no. 36886<sup>CM3</sup>.

**Title** Nyāyasūtravivaraṇa<sup>MS·CM3</sup>; in CM1 and the NCC, the work transmitted in this manuscript is erroneously referred to as *Nyāyasūtranibandha*.

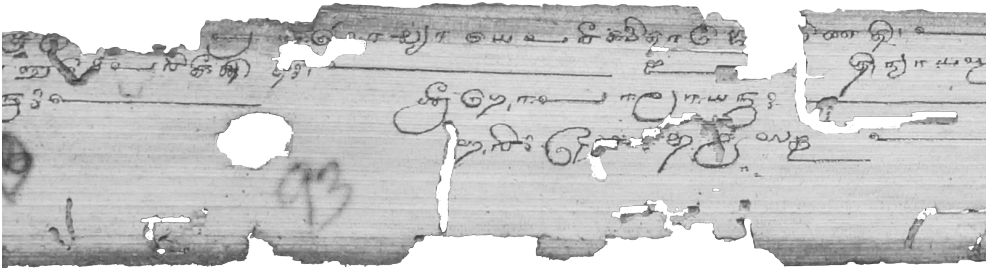
**Commentator** Gambhīravaṃśaja<sup>MS·CM1-3</sup>.

<sup>16</sup> The superscript sigla indicate the source of information: the superscript L stands for 'Library label,' MS for 'Manuscript' and NCC for *New Catalogus Catalogorum*. For CM1–CM3, see Table 2.2 on pages 37–42.





Folio 1r, original size, 36.5 cm (here 12.2 cm)



Folio 93r, the end of the colophon

FIGURE 2.2 The Mysore palm leaf manuscript

**Scribe** Kasturi<sup>MS</sup>.

**Place and date of writing** Not specified. The manuscript is undated, but the fragile state of the leaves and the angular shape of some characters<sup>17</sup> indicate that it must be quite old. Based on these uncertain yet distinctive features, P. L. Shaji and other scholars have suggested that M is a few decades or perhaps even a century older than T. Assuming that the date of T is 1746, this would mean that M was written at the beginning of the eighteenth century CE or earlier still. Yet Marco Franceschini and other scholars have emphasized that the style of the handwriting does not necessarily point to an earlier date. On the bases of certain similarities between the handwriting in M and that in another manuscript written in Grantha Tamil, dated 1899,<sup>18</sup> Franceschini surmises that M could actually date later than T. For now, all we can say is that M must have existed at the time of the publication of CM1 in 1922.

**Appearance** Dark brown wooden boards slightly larger than the leaves themselves are placed above and below the bundle of palm leaves as a protective cover. The boards have two string holes and their outer edges are chamfered at a 45 degree angle. On the left-hand side of the upper board, the manuscript number 4071—also found in CM1 and CM3—has been engraved. The bundle is held together by a whitish braided cord pulled through the left string hole and then tightly wrapped around the bundle.

**Material and size** Palm leaf<sup>MS·CM3</sup>; leaf size 3.5 × 36.5 cm<sup>MS</sup>, 3.2 × 38.2 cm<sup>CM3</sup> (h × w); ratio 1 : 10.5 (h : w).

**Extent and number of leaves** Text complete<sup>MS·CM3</sup>; 93<sup>MS·CM1·CM3</sup> leaves with text incised on both sides. The first *adhyāya* is definitely complete. However, there are some fragmentary leaves, and thus we must assume that parts of the text have been lost.

**Layout** Main writing area 3.0 × 32.8 cm<sup>MS</sup> (h × w); 7 lines per page<sup>MS·CM3</sup>; 55–60<sup>MS</sup>, 58<sup>CM3</sup> characters per line. The leaves have two string holes each surrounded by a rectangular blank space measuring approximately 1 × 2 cm (h × w).

**Script and technique** Grantha<sup>MS·CM1·CM3</sup>, or more precisely Grantha Tamil, as

17 The angular shape of some characters becomes obvious when one compares the scripts of T and M, for example, the shapes of the characters *pa* or *va*; see Appendix 2, “2 The Grantha Tamil of M” and “3 The Grantha Tamil of T.”

18 That is the manuscript of the *Anādipuramāhātmyasaṃgraha*, ms. RE 9826, found in the library of the French Institute of Pondicherry, Pondicherry, India; see <http://www.ifpindia.org/>, accessed September 5, 2021.

TABLE 2.4 The foliation of M, first *adhyāya*

Correct order	Grantha foliation by the scribe	Arabic foliation by a 2nd hand	2nd hand, second no.	Image no.	Correct order	Grantha foliation by the scribe	Arabic foliation by a 2nd hand	2nd hand, second no.	Image no.
1r	1	1		1r	1v				1v
2r	+			3v	2v		3		3r
3r	3			2v	3v		2		2r
4r	4	4		4v	4v				4r
5r	+	5	4	5v	5v				5r
6r	+			14v	6v		14	13	14r
7r	7			13v	7v		13	12	13r
8r	8			12v	8v		12	11	12r
9r	9			11v	9v		11		11r
10r	+			10v	10v		10		10r
11r	+			9v	11v		9		9r
12r	+	8		8r	12v				8v
13r	+	15		15r	13v				15v
14r	+			7v	14v		7	6	7r
15r	+5			6v	15v		6		6r
16r	+	16		16r	16v				16v
17r	17	17	15	17r	17v				17v
18r	18	18		18r	18v				18v

The column “Correct order” shows the foliation as it should be according to the sequence of the text; the column “Grantha foliation by the scribe,” the original and correct foliation incised by the scribe himself; the column “Arabic foliation by a 2nd hand,” the incorrect foliation written by a second hand; the column “2nd hand, second no.,” if available, the additional number also written by the second hand; the column “Image no.,” the foliation chosen for the naming of the image files, which is based on the numbers by the second hand. The plus sign (+) signifies some damage at the relevant portion of the leaf. On folio 7v (=14r) ends the first and on folio 18v the second *āhnikā* of the first *adhyāya*.

as Grünendahl calls it.<sup>19</sup> For more details on the text segmentation and script, see Appendix 2, “2 The Grantha Tamil of M.” The tiny characters (2 mm in height) are incised and blackened and thus stand out well against the light beige color of the leaves. However, the edges of some leaves have become darkened and thus the contrast between the text and the writing base is quite poor, rendering the text difficult to read.

**Foliation** Two different foliation series appear in the manuscript: 1) The original (correct) one, incised in Grantha numerals (1–93) in the middle of the left-hand margin of the recto of the leaves by the scribe himself, and 2) a modern (incorrect) one, in Arabic numerals (1–93), generally written on the verso of the leaves, in the right-hand margin and/or next to one of the two string holes, by a second hand using a purplish-blue felt-tip pen. The Grantha foliation follows the sequence of the text, but unfortunately, it cannot be used for reference purposes since half of the left-hand margins of the first *adhyāya* are damaged and the numbers thus no longer available. The Arabic numerals are found on every folio but deviate from the sequence of the text. In the first *āhnika* of the first *adhyāya*, the Arabic numerals have been mixed up<sup>20</sup> and sometimes written on the recto, sometimes on the verso of the leaves. Incorrect Arabic numbers are sometimes crossed out. For the last three folios of the second *āhnika* of the first *adhyāya*, the foliation is correct. The situation of the Arabic numerals is further complicated by the fact that sometimes two different numbers appear on the same folio. Table 2.4 shows the correct sequence of the folios and the different foliations. The second *āhnika* starts on folio 14r—image no. 7v. Unless specified otherwise, the foliation referred to in this study is that given in the column ‘Image no.’

**Condition** Damaged and worm-eaten<sup>MS·CM3</sup>. The edges of the leaves are very dry and brittle and therefore often slightly to severely damaged. The inner portions of the leaves (2.5–3 × 32 cm; h × w) have survived surprisingly well, and the material seems to have retained some flexibility. For example, the edges of the string holes have, in general, sustained no damage at all. In addition to the damage affecting the edges, about half the 93 leaves have suffered from moderate to extensive worm-eating and, in some cases, larger parts of the text have been lost completely.<sup>21</sup>

**Manuscript accessibility and type of surrogate** Having provided two reference letters and sufficient proof of genuine interest, the MORI granted

19 Grünendahl, *South Indian Scripts in Sanskrit Manuscripts and Prints*, 1–42 and 55–57.

20 Following folio 5, a few leaves have been inserted in reverse order; see Table 2.4.

21 The leaves 5, 7, 12, 14–16, 17, 22, 30, 45, 51, 55, 66, 69, 83–85, 87 and 88–93 feature damage that extends beyond just a few characters.

access to the original manuscript and allowed high-resolution pictures of the palm leaves to be taken for private use. The analyses presented in this study are based on these photographs.

**Provenance** According to the MORI staff, the Acquisition Register does not report any details on how and when the manuscript was acquired or produced.

### 3.1 *Beginning of the Text, Closing Statements and Colophon*

**Beginning**<sup>22</sup> {1r1} +++++viśvaśaktiḥ pinākī viśveśāno viśvakṛd viśvamūrttiḥ |

**End of 1.1** {7v2} | ॐ iti nyāyasūtravivaraṇe prathamasyāddhyāyasya prathamam āhnikam / ॐ

**End of 1.2** {18v2} / ॐ iti nyāyasūtravivaraṇe prathamo ddhyāyaḥ / ॐ

**End of 2.1** {35v1} / ॐ {2} iti dvitīyasyāddhyāyasyādyam āhnikam | ॐ

**End of 2.2** {47r3} ॐ iti dvitīyo ddhyā{4}yaḥ / ॐ saṃśaya sya pramāṇānām vicāras tadvyavasthitiḥ tatvam [[saṃsāran nivarttayati]] prāmāṇyam padārthaś ceha kīrtti{5}taḥ / ॐ adhyāyaḥ ॐ

**End of 3.1** {63v3} / ॐ iti tritīyasyāddhyāyasyādyam āhnikam / ॐ

**End of 3.2** {66v5} / ॐ i(ti) {6} +t(i)yo ddhyāyaḥ | ॐ

**End of 4.1** {75v4} ॐ iti caturttha{5}syāddhyāyasyādyam ā[[hina]] (hni)kam ॐ

**End of 4.2** {79r3} / ॐ iti caturttho ddhyāyaḥ ॐ

**End of 5.1** {86v2} / ॐ iti pañcamasāddhyāyasya prathamam āhnikam / ॐ


**End of 5.2 and colophon** {93r1} +++++sūtre++++pra(tham)([o])(ā)ddhyāye parikṣitāś (śe)+ṇeti / ॐ jātīnāñ ca prapañcānān nigrāhasth(a/ā) (na)(lakṣ)+ṇ++++ {2} +h(ā/o)+ḥ pañcame parikīrttitaḥ / ॐ iti nyāyasūtravivaraṇe pañcamo ddhyāyaḥ ॐ hariḥ om śubham a+{3}+(ru)bhyo nmaḥ ॐ śrīgopālāya nmaḥ ॐ kasturi likhitam ॐ {4} hariḥ o++bham astu ॐ


### 3.2 *A Note on the Script*






In general, the text looks homogeneous and the ductus is quite regular. However, some passages give the impression that they might have been written by a second hand or by the same scribe in a different position or environment, for example, in a standing instead of sitting position. In the first *adhyāya*, this concerns mainly the versos of folios 7, 12 and 15. On these, the handwriting of

22 In this section here, the orthography has not been standardized; see Appendix 1, “1 Principles of Collation and Presentation” and Table A1.4 on pages 258–259.

certain characters, words and passages looks different from that found in the rest of the text: the characters are slightly larger, somewhat rounder and sometimes written in a different style. For example,<sup>23</sup>

in general *asti ta<di>ndriya-* looks like this: ;

however, on folio 12v1 it looks like this: .

To begin with, the character *si* of the consonant cluster *sti* is written in two completely different styles: *si*  on folio 12v1 and the normal *si* . The *ta*  of the consonant cluster is normally placed to the right-hand side of *si* and not beneath it. Furthermore, throughout the text, the vowel sign *-i* (written like a half-circle) of *di* is connected to the lower part of *da*  and not to its top , as on folio 12v1. Similarly, the consonant cluster *ndri* is written in a different style on folio 12v1: again, the vowel sign *-i* is added with a new, independent stroke to the top of the letter. Despite these and further discrepancies, it nevertheless would appear that the whole text was written by one and the same hand, mainly because aberrant characters and consonant clusters not only appear on the abovementioned folios but also occasionally in an isolated manner on other folios, in the midst of text written in the standard style. Of course, it is also possible that every now and then the scribe allowed someone else to write a few characters or words for practice or some other unknown purpose.

### 3.3 *Sandhi and Orthography*

For the sake of syntactical clarity and to indicate a brief pause, the rules of external sandhi are sometimes not applied, as in *āha avyapadeśyam* (2r7), *sa-myak\* dūṣayitum* (6v6), *pravṛtṭiḥ uddeśo* (3r7) and *-bhāvaḥ niśreyasam* (3r6). As the last example shows, the *s* of the prefix *nis* in *niśreyasa* is omitted (1r7). Within a sentence, a word-final *visarga* followed by a word-initial vowel or voiced consonant is—according to the rule—either omitted or replaced by an *o* or *r*, as in *śabda iti* (5r4), *pravaro munīnām* (1r2) and *buddhir iti* (13r5). Furthermore, a word-final *visarga* followed by an unvoiced palatal is—according to the rule—replaced by a *ś*, as in *gambhīraṃśajaś cakre* (1r3). A word-final *visarga* followed by a sibilant is generally replaced by the respective sibilant, as in *-yogas saṃyukta-* (2r1), *nityaś śabdaḥ* (6r6) and *punaṣ ṣoḍhā* (2r1); but this is not always the case, as in the case of *śabdaḥ śabdyate* (2v5). A word-final *visarga* followed by a word-initial *t* is regularly changed to an *s*, as in *deśas te-ṣām\** (6r4).

23 See Appendix 1, “1 Principles of Collation and Presentation” and Table A1.4 on page 258.

Within words, *anusvāra*-s occur almost exclusively before velars, as in s[[a]]-⟨ā⟩ṁkhyānām (9r3), *liṅgena* (2v4), *prasamgopa*- (7r6); but we also find *prayuṇīkta iti* (11v6–7) and *-bhūṇīkta iti* (12r6). Furthermore, we find *anusvāra*-s at the end of *upasarga*-s before *y* and *v*, as in *saṃyogas* (2r1) and *-saṃveda*- (14r7), but not in other cases before *y*, as in *gamyate* (5v2). In some isolated cases, we find *anusvāra*-s also at the end of *upasarga*-s before other consonants, as in *saṃjñēti* (5v7). Within words, before palatals, retroflexes, dentals and labials, class nasals are preferred, as in *pañcasu* (3v2), *viṇḍābhyām\** (7r4), *indriyasya* (2v7) and *gam\*bhīra*- (1r3). Within a sentence, word-final *anusvāra*-s are used far less frequently than in T. In fact, word-final *anusvāra*-s are almost exclusively used before a word-initial *v*, *l* and sibilant, as in *-cchalaṃ vāṇi*- (17r4), *ayaṃ lokaḥ* (10r5) and *arthaṃ sūtram\** (4v7). In most other cases, *m* with a *virāma* (\*) or class nasals are preferred instead. Depending on the situation, the nasals are written either with a *virāma* (\*) or together with the following consonant as part of a ligature or consonant cluster, as in *viṇḍābhyām\* kathaṃ* (7r4), *viśeṣaṇam\* bhavati* (7r1), *-parīkṣakāṇām\* yasmin* (10r6), *pramāṇam\* tadā* (2v3), *-nigrahasthānānātva*- (1r6, sutra 1.1.1), *arthañ chala*- (6v4) and *-ātmakañ jīva*- (8r6). However, we also find some exceptions to these general observations, as for example in *ayaṃ gavya*- (5v7). A word-final *m* before a word-initial vowel is either written with a *virāma* or joined with the vowel, as in *anumānam\* upa*- (2v4) and *prajñāpanam upamānam iti* (5v5). Before a *daṇḍa*, *m* with a *virāma* is used, as in *lakṣaṇam\* l lakṣitasya* (2v1). *Avagraha*-s are not used in this manuscript.

A word-final unvoiced consonant and a word-initial vowel or voiced consonant are written either separately or together as one character or ligature. In the first case, the word-final consonant is written with a *virāma*, as in *-tvāt\** *ataḥ* (6v4), *samyak\* dūṣayitum* (6v6) and *jñānāt\* bhavaty* (1v6)—here clearly to indicate a pause. In the second case, the word-final consonant is replaced by the corresponding voiced consonant, as in *pṛthag u++(ta) {ucyata iti}* (1v6), *gatimatvād iti* (16v2) and *-sthānād vārttā* (1v4). At the junctures of compounded words, a word-final *k* before a word-initial voiced consonant is generally assimilated, as in *pṛthagvacanam\** (1v2). This is in contrast to the handling in T. Furthermore, at the junctures of compounded words, a word-final *t* before a word-initial voiced consonant remains unchanged, as in *asat\*bhāva*- (1r5); this is also the case in T. Within a sentence, a word-final *t* before a palatal is either written separately with a *virāma*, as in *pratyanīkatvāt\* jāyamāno* (18r2), or replaced by the corresponding palatal and joined with it, as in *kenacic cakṣu*- (2r4). At the junctures of compounded words, a word-final *t* is generally assimilated, as in *-tajjātīyayor* (6r5). Moreover, a word-final *n* before a word-initial *c* or *ch* is replaced by *ṃś*, as in *sparśavāṃś ca* (6r7). Lastly, a word-final *k* and a word-initial *h* are changed to *ghgh*, as in *samyagh ghetū* (8v2), and written as

a consonant cluster.

As in T, four types of gemination (*dvirvacana*) of consonants are found in this manuscript. The first is seen in all textual witnesses: A word-final *n* after a short vowel and before any word-initial vowel is—according to the rule—geminated, as in *ekasminn ante* (6r4).

The second type—which occurs most frequently—is the one after *r*. Some examples: *-tarkka-* (1r6), *pravarttate* (6v5), *arttha-* (17v6), *-nirddeśāt* (17v1, sutra 1.2.14), *ūrdhvatva-* (11r4), *karmma-* (3v4), *dharmma-* (3r1), *paryyantam* (3v1), *viparyyayeṇa* (12r1), *ānantaryye* (4v6), *-kāryyeṇa* (5v1) and *avadhāryyate* (10r7). However, not all consonants are geminated after *r*, as demonstrated by the examples *sannikarṣaḥ* (2r4) and *upavargo* (3r6). Furthermore, the gemination after *r* occurs also at the beginning of a word when the preceding word ends in *r*, as in *jantur jīvo* (3v5), *punar ddrṣṭānta-* (18r5), *nigrahasthānair nna* (6v4) and *paramāṇur nnityaś* (6r7).

The third type of gemination—which also occurs with some frequency—is that preceding *y*, as in *buddhyate* (12v6) or *mitthyājñāna-* (3v4); however, we also find *mithyājñāna-* (3v3). The gemination before *y* also occurs after a long vowel, as in *-samasāddhya-* (6r3) or *viśvārāddhyo* (1r1). As with T, there are also a few instances where *y* itself, embedded between long vowels, is geminated, as in *naiyyāyikānām* (9r7). However, *-jātīyo* (14r2) and *abhidhīyata iti* (10r3) are not geminated in this manuscript. This is in contrast to the spelling of *abhidhīyyate* in T (2v12).

The fourth type of gemination concerns *ch*. In fact, *ch* is not only geminated when appearing after short and long vowels, as in *atha cchalam* (16v7) and *pravartate cchala-* (6v5), but occasionally also after a consonant, as in *vāk\*cchalam* (17r2, sutra 1.2.12). However, on the occasion where T reads *arthaṃ cchala-* (T 12r10), M reads *arthañ chala-* (6v4).

Lastly, as is the case in T, *ttv* and *tty* are simplified to *tv* and *ty* in the words *tatvam* (1r4), *gatimatvād* (16v2) and *upapatyā-* (16v7, sutra 1.2.10).

#### 4 The Mysore Paper Manuscript (M<sub>P</sub>)

**Repository** Oriental Research Institute, University of Mysore, Mysore/Mysuru (MORI).

**Identification numbers**<sup>24</sup> Ms. no. A. 743/2<sup>CM3</sup>, A 743<sup>MS·L·CM2</sup>; serial no. E 36887<sup>CM3</sup>; ms. excerpt no. 747<sup>CM3</sup>.

<sup>24</sup> The superscript sigla indicate the source of information: the superscript L stands for 'Library label,' MS for 'Manuscript' and NCC for *New Catalogus Catalogorum*. For CM1–3, see Table 2.2 on pages 37–42.



4071 ಸರ್ಕಾರಿ ದಾಖಲೆ

ಶ್ರೀ ಕರಯ್ಯ ರವರು: ೫ ಕಠಿಣವ

ರವರ ಯಜ್ಞಾಂಶುಕರಣಮೇಲೆ

೧ ಚಂದ್ರಗುಳಿ / ೧ ಚಂದ್ರ: | ೧ ರಾತ್ರಿ |

೧ ಚಂದ್ರಗುಳಿ / ೧ ಚಂದ್ರ: | ೧ ರಾತ್ರಿ: ೫

೧ ಚಂದ್ರಗುಳಿ / ೧ ಚಂದ್ರಗುಳಿ ಕಠಿಣ

೧ ಚಂದ್ರಗುಳಿ / ೧ ಚಂದ್ರಗುಳಿ ಕಠಿಣ: ೫

ಯಜ್ಞಾಂಶುಕರಣಮೇಲೆ / ೧ ರಾತ್ರಿ: ೫

ಶ್ರೀ ಕರಯ್ಯ ರವರು: ೫ ಕಠಿಣವ

೧ ಚಂದ್ರಗುಳಿ / ೧ ಚಂದ್ರ: | ೧ ರಾತ್ರಿ |

೧ ಚಂದ್ರಗುಳಿ / ೧ ಚಂದ್ರ: | ೧ ರಾತ್ರಿ: ೫

೧ ಚಂದ್ರಗುಳಿ / ೧ ಚಂದ್ರಗುಳಿ ಕಠಿಣ

೧ ಚಂದ್ರಗುಳಿ / ೧ ಚಂದ್ರಗುಳಿ ಕಠಿಣ: ೫

ಯಜ್ಞಾಂಶುಕರಣಮೇಲೆ / ೧ ರಾತ್ರಿ: ೫

ಶ್ರೀ ಕರಯ್ಯ ರವರು: ೫ ಕಠಿಣವ

೧ ಚಂದ್ರಗುಳಿ / ೧ ಚಂದ್ರ: | ೧ ರಾತ್ರಿ |

೧ ಚಂದ್ರಗುಳಿ / ೧ ಚಂದ್ರ: | ೧ ರಾತ್ರಿ: ೫

೧ ಚಂದ್ರಗುಳಿ / ೧ ಚಂದ್ರಗುಳಿ ಕಠಿಣ

೧ ಚಂದ್ರಗುಳಿ / ೧ ಚಂದ್ರಗುಳಿ ಕಠಿಣ: ೫

ಯಜ್ಞಾಂಶುಕರಣಮೇಲೆ / ೧ ರಾತ್ರಿ: ೫

33.5 cm (here 17.2 cm)

Folio 1r, original size, 21.0 cm (here 12.2 cm)

FIGURE 2.3 The Mysore paper manuscript

**Title** Nyāyasūtravivaraṇa<sup>MS·L·CM2-3·NCC</sup>.

**Commentator** Gambhīravaṃśaja<sup>MS·CM3</sup>.

**Scribe** Not specified.

**Place and date of writing** Not specified. However, since the manuscript is a copy of M and stored in Mysore, and since Kannada is the official language and script of the region of today's state Karnataka, it is most likely that the manuscript was written in Mysore or at least somewhere in the state of Karnataka. The manuscript is listed in CM2 and thus must have been written before the publication of this catalog in 1928. The paper, the binding and the script—a quite modern looking Kannada script—indicate, however, that it is not much older than a century. The extensive corrections in red ink, including instructions for a typesetter, were obviously made in preparation for the Mysore edition (ME) published in 1992; see “4.2 A Note on the Reviser's Corrections” below.

**Appearance** The manuscript takes the form of a hardcover notebook with a dark blue linen cover and measures 34.0 × 21.5 cm (h × w)<sup>MS</sup>. The pages of the notebook are unlined. In the upper left corner of the front cover, a poorly attached white sticker (3 × 5 cm, h × w) indicates the manuscript number “A 743,” written with a dark blue felt-tip pen. The same number also appears on the title page, once in the middle of the upper quarter of the page and once again in the center. Between the two numbers, the name of the work, *Nyāyasūtravivaraṇam*, is given, neatly written in Devanagari characters. Below the name and above the lower manuscript number, an accession stamp of the MORI confirms the inclusion of this manuscript in the collection. The manuscript number and the MORI accession stamp appear again on the verso of folio 391 and on the inner side of the back cover.

**Material and size** Paper<sup>MS·CM3</sup> (unlined); folio size 33.5 × 21.0 cm<sup>MS</sup>, 33.3 × 21.5 cm<sup>CM3</sup> (h × w); ratio 3 : 2 (h : w).

**Extent and number of folios** Text complete<sup>MS·CM3</sup>; 390 folios<sup>MS·CM2-3</sup> with text only on the rectos. In addition, there are several blank pages at the beginning and end of the notebook.

**Layout** Main writing area: 23–27 × 17 cm<sup>MS</sup> (h × w); 10–12<sup>MS</sup>, 12<sup>CM3</sup> lines per folio; 16<sup>MS·CM3</sup> characters per line.

**Script and technique** Kannada<sup>MS·CM2-3</sup>. The scribe wrote in black ink, the reviser (second hand) in red ink. The characters written by the scribe are about 7 mm in height (consonant clusters up to 1.5–2 cm), those of the reviser are slightly smaller in size. For more details on the text segmentation and the script, see Appendix 2, “4 The Kannada Script of MP.”

**Foliation** The folios are numbered with Arabic numerals (1–390) on the rec-

tos in the upper right-hand corner. Since only the rectos of the folios have been used—the versos are blank and have not been numbered—there is no need to distinguish recto from verso in the following description. In this study, references to specific passages are given as follows: *viśeṣāpekṣa iti*, see ‘folio 34→4,’ which means ‘folio 34, line 4.’

**Condition** Good<sup>MS·CM3</sup>; however, the binding is falling apart. The folios at the beginning and end of the notebook display some foxing. Furthermore, the upper margins of certain folios are slightly damaged and towards the end of the book the lower margin shows some minor traces of visits by insects.<sup>MS</sup>

**Manuscript accessibility and type of surrogate** Having provided two reference letters and sufficient proof of genuine interest, the MORI granted access to the original manuscript and allowed high-resolution pictures of the folios to be taken for private use. The analyses presented in this study are based on these photographs.

**Provenance** According to the MORI staff, the Acquisition Register does not contain any details on how and when the manuscript was acquired or produced.

#### 4.1 *Beginning of the Text, Closing Statements and Colophon*

Corrections made by the reviser are not included in this overview.

**First line**<sup>25</sup> {1→0} (407)onmenam(bari)nao {This text appears at the top of the first folio; see Figure 2.3. It is not clear what is written here.}

**Beginning** {1→1} śrīharaye namaḥ ∪ hariḥ om ∪ {→2} nyāyasūtravivaraṇam ∪ — ∪ {→3} viśvavyāpī viśvaśaktiḥ pinākī {→4} viśveśāno viśvakṛd viśvamūrttiḥ ∪

**End of 1.1** {50→11} iti nyāyasūtravivaraṇe prathamasyādhyāyasya {→12} prathamam āhnikam ∪ —

**End of 1.2** {68→10} iti nyāyasūtravivaraṇe prathamo {→11} dhyāyaḥ ∪

**End of 2.1** {139→10} iti dvitīyasyādhyāyasyādyam āhnikam ∪

**End of 2.2** {191→8} iti dvitīyo dhyāyaḥ ∪ — {→9} saṃśayasya pramāṇānām vicāras tadvyavasthitiḥ ∪ {→10} tatvaṃ prāmāṇyaṃ padārthaś ceha kīrtitaḥ ∪ — {11} adhyāyaḥ ∪ —

**End of 3.1** {245→12} iti tṛtīyasyādhyāyasyādyam āhnikam ∪ —

**End of 3.2** {266→3} iti tṛtīyo dhyāyaḥ ∪ —


**End of 4.1** {309→10} iti caturthasyādhyāyasyādyam āhnikam ∪

**End of 4.2** {339→8} iti caturtho dhyāyaḥ ∪ —

<sup>25</sup> In this section here, the orthography has not been standardized; see Appendix 1, “1 Principles of Collation and Presentation” and Table A1.4 on pages 258–259.

End of 5.1 {376→5} iti pañcamādhyāyasya prathamam āhnikam ॥ ———  
 End of 5.2 and colophon {390→1} □□□□prathame sūtre□□□□prathame  
 {→2} dhyāye pariṣṭitāḥ śeṣeṇeti | {→3} jātīnām ca prapañcānām nigraha  
 sthānaṃ {→4} upasaṃhāraḥ pañcame parikīrtitaḥ ॥ {→5} iti nyāyasūtra  
 vivaraṇe pañcama dhyāyaḥ ॥ {→6} hariḥ ॥ om ॥ ———

#### 4.2 A Note on the Reviser's Corrections

This manuscript has been heavily revised by a second hand: there are many corrections, deletions and insertions as well as instructions for a typesetter. The reviser corrected misspelled words, such as  $\llbracket na \rrbracket \langle ni \rangle śreyasaṃ$  (3→10),<sup>26</sup> added missing characters or parts of characters, such as the *r* in *-sparśanayo(r) grāhyāni* (25→9–10),<sup>27</sup> and filled gaps left by the original scribe, as in  $\llbracket □□□ \rrbracket \langle atha jñā \rangle na-$  (10→10).<sup>28</sup> Furthermore, the reviser separated words joined by sandhi rules, such as *bhāvātīti* into *bhāvati iti* (31→11). He also combined words that were written separately into a string of joined words, for example *phalaṃ iti* into *phalam iti* (8→7), written with the ligature *mi*. In a number of cases, the corrections were superimposed upon existing characters, with the result that occasionally both the original character and the correction are hardly legible. There are also cases where the reviser overwrote a character to improve its shape, as in the case of this *kā*  (29→6), or rewrote it in his own preferred style. The latter is especially true for the vowels *e* and *o*. The Kannada script provides characters to distinguish between short and long *e* and *o*, a feature unnecessary when writing Sanskrit where all *e* and *o* vowels are long. To represent the Sanskrit vowels *e* and *o*, the original scribe exclusively used the characters for short *e* and *o*. The reviser, on the other hand, used the characters for long *e* and *o* in his corrections.

Some of the changes by the second hand suggest that the manuscript was revised in the course of the preparation of a printed edition. Beyond the aforementioned modifications, the reviser introduced word separators in the form of vertical strokes,<sup>29</sup> altered the punctuation, numbered the sutras<sup>30</sup> and indicated the deletion of superfluous gaps between characters. The deletion of such gaps is indicated in the same manner as is still customary today, namely

26 See Appendix 1, “1 Principles of Collation and Presentation” and Table A1.4 on page 258.


27 Sometimes such characters are also missing in M, sometimes not. In this example, M correctly reads *-sparśanayor grāhyāni* (13r3).


28 Here, M reads *a++(ā)na-* (2r6).


29 See Figure 2.3 and Figure 2.4.

30 It has to be noted, however, that the numbering of the sutras in MP does not tally with that in ME. In MP, the sutras are numbered continuously throughout the first *adhyāya*, namely 1–61, whereas in ME, they are numbered per *āhnika*: 1–41 in the first *āhnika* and 1–20 in the second *āhnika*.

with two curved stokes encircling the space to be deleted, as shown in this example:

क  र णी *ta[[ ]nmithyā- (4→7).*

However, from a typographical perspective, the most striking evidence that this manuscript—in its revised form—served as the draft for a printed edition, namely for ME, is that sutras and other words that are printed in bold and a slightly larger font in ME are marked in this manuscript. In fact, text to be printed in bold and a slightly larger font size is either demarcated with square brackets  or underlined. This is sometimes additionally indicated with the word 'Big' written next to the text, as in the case of the words *viśeṣāpekṣa iti* on folio 34→4 (the excerpt shows lines 2–5):

[2] 

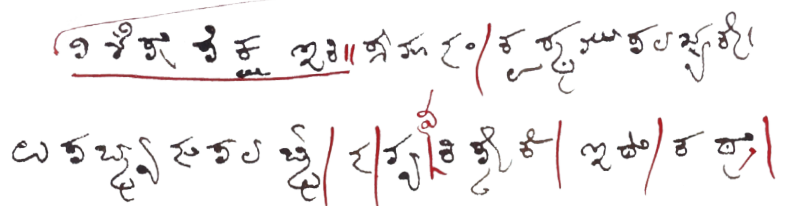
[4] **Big** विशेषापेक्ष इति 

FIGURE 2.4 Instructions for a typesetter in MP

In ME, these words appear on page 31, line 5; the relevant paragraph appears as follows (31→4–7):

[4] किं केवल इति? न, किं तर्हि? उपलब्ध्यनुपलब्ध्यव्यवस्थातश्च ।  
 किमेतावन्मात्रं कारणमिति, नेत्याह— विशेषापेक्ष इति । समानं त्वर्थ-

[6] मुपलभते उपलब्ध्यनुपलब्धी न व्यवतिष्ठेते । इदं तथा, नेदं तथेति वा  
 विशेषाकाङ्क्षा च यदि भवति अथ सन्देहो भवति ।

FIGURE 2.5 Implementation of the instructions in ME

It must be stressed, though, that MP was obviously not the final draft for ME

because the text of ME sporadically deviates from the text of MP. Furthermore, the information provided in the footnotes of ME is missing in MP.

### 4.3 *Sandhi and Orthography*

For the sake of syntactical clarity and to indicate a brief pause, the rules of external sandhi are sometimes not applied, as in *śabdyate anenārtho* (8→11), *-jñānāt\* anukūleṣu* (5→10–11), *-jñānāt\* bhavaty* (3→12) and *pravṛtīḥ uddeśo* (7→7–8). The *s* of the prefix *nis* in *niḥśreyasa* is either omitted (2→5) or replaced by *ś*, as in *niśśreyasa-* (2→13). Within a sentence, a word-final *visarga* followed by a word-initial vowel or voiced consonant is—according to the rule—either omitted or replaced by an *o* or *r*, as in *śabda iti* (18→1), *pravaro munīnām* (1→8) and *buddhir upalabdhī-* (26→1, sutra 1.1.15). A word-final *visarga* followed by an unvoiced palatal is—according to the rule—replaced by *ś*, as in *tataś ca* (15→2). A word-final *visarga* before a sibilant is either replaced by the respective sibilant, as in *śrayaś śarīraṃ* (22→8) and *sasādhanas sukha-* (20→1), or left unchanged, as in *saṃyogaḥ saṃyukta-* (9→9–10).

Within words, *anusvāra-s* are rarely used before velars, palatals, dentals or labials. As a general rule, class nasals are preferred instead, as in *saṅkhyā-* (24→14), *liṅga-* (13→9), *pañcasu* (4→10), *-dṛṣṭānta-* (2→3), *sambandhaḥ* (4→6) and *gamyate* (15→7). However, *anusvāra-s* are seen at the end of *upasarga-s* before *y* and *v*, as in *saṃyogaḥ* (9→9) and *-saṃveda-* (22→11). Within a sentence, *anusvāra-s* are used before occlusives, as in *-anantaraṃ krama-* (32→8–9), *draṇyaṃ guṇa-* (35→10), *anīyatvaṃ ca* (57→10), *śāstraṃ jagato* (1→8), *-sthānānām tatva-* (2→5, sutra 1.1.1), *sarvaṃ dharmā-* (30→10), *-deśyamānaṃ pratyakṣa-* (11→1) and *(a)śabdaṃ bhaved* (11→2). However, before *t* we also find *nedan tatva-* (50→1–2), and before labials *apavargam\* bruvate* (31→9–10). A word-final *m* before a word-initial vowel is either joined with the vowel, as in *-lakṣaṇam āha* (9→2), or written separately and replaced by an *anusvāra*, as in *phalaṃ iti* (8→7).

*Avagraha-s* are used—according to the rule—to indicate a lost ‘a’ sound after a word-final *e* or *o*, as in *ātyantiko ’pavargo* (7→3), despite the fact that they are absent in M. It has to be noted, however, that some *avagraha-s* were missing in the original text of MP and later added by the reviser, as in *hātavye (<’>)prati-* (5→2). Furthermore, *avagraha-s* are used to indicate a lost word-initial ‘a’ sound after a word-final *ā*, as in *caḥṣuṣā ’rtham* (12→3). The use of *avagraha-s* in such situations is also seen in ME.

A word-final unvoiced consonant and a word-initial vowel or voiced consonant are written either separately or together as one character or ligature. In the first case, the word-final consonant is written with a *virāma*, as in *-grahaṇāt\* atho* (16→2), *samyak\* dūṣayitum* (55→10–56→1) and *-jñānāt\* bhavaty* (3→12).

In the second case, the word-final consonant is replaced by the corresponding voiced consonant, as in *kasmād asmin* (20→4), *prthag ucyata iti* (3→9–10) and *-jñānād bhavati* (3→11). However, it must be stressed that unvoiced consonants in word-final positions occur rarely, and that whenever they do occur they indicate a pause, as in the example above. Moreover, a word-final *t* before a nasal is sometimes changed to *n*, as in *-jñānān niśśreyaśa-* (2→13) and *-jñānān mithyā-* (6→11), but sometimes also left unchanged, as in *cet na* (61→1). A word-final *t* before *c* or *j* is replaced by *c* and *j*, respectively, as in *kenacīc ca-kṣu-* (10→6) and *-darśanāj jātā-* (15→4). The same applies to *t* before *j* at the junctures of compounded words. However, we also find *tatjñānam* (11→8) and *paścādjñānam* (8→8). A word-final *n* before a word-initial *c* occurs once in the first *adhyāya* and is changed to *ṃś*, namely in *sparśavāṃś ca* (58→2). A word-final *n* before *t* is not changed to *ṃś*, as in *tasmin\* tad* (12→2). Lastly, a word-final *k* and a word-initial *h* are changed to the consonant *gh*, as in *samyaghetṛ {hetū}* (45→2).

The various types of consonant gemination found in M are not seen in this manuscript. Obviously, the scribe of MP ignored them when copying the text. However, a few prevail, as in *pratiśiddhyamāna iti* (45→1), *sambaddhyanta ity* (48→4–5) and *sāddhyatvāt* (60→6–7). Most likely the scribe copied them unintentionally. Regardless, there are three exceptions to this general observation. Firstly, a word-final *n* following a short vowel and before any word-initial vowel is—according to the rule—geminated, as in *ekasminn ante* (57→3). Secondly, *ch* is geminated within words after a vowel, as in *-hetvābhāśacchala-* (2→4), *upacāracchalam* (64→7) and *ekacchalatva-* (66→5), but not after a consonant, as is sometimes seen in M; see, for example, *vāk\*cchalam* in M (17r2) versus *vākchalam* in MP (62→7). In word-initial position, *ch* is geminated after a short vowel, as in *tatra cchāyety* (61→5), but not after a long one, as in *pravartate chala-* (55→9). Thirdly, *kh* in *duḥkha* is sometimes geminated, a feature that does not occur in M. In fact, *duḥkha* is written in four different styles in MP: as it appears in any Sanskrit dictionary, as *duḥkhe* (4→11); with geminated *kh*, as *duḥkhkham* (6→8); with geminated *kh* but without the *visarga*, as *dukhkham* (30→11); and in some isolated cases without geminated *kh* and without a *visarga*, as in *dukha-* (21→11). Sometimes, the orthographic deviations have been corrected by the second hand (21→11), sometimes not (30→11).

Lastly, we find—as in M—some cases of simplification of *ttv* and *tty* to *tv* and *ty*, namely, in *tatvānām* (68→9), *gatimatvād* (60→10) and *-upapatyā* (62→3, sutra 1.2.10).

## 5 The Chennai Palm Leaf Manuscript (C)

**Repository** Adyar Library and Research Centre, The Theosophical Society, Adyar, Chennai/Madras (AL).

**Identification numbers**<sup>31</sup> Ms. no. 72773<sup>MS·L·CC4</sup>; alternative ms. no. 28E17<sup>MS·L</sup> or 28 E 17 Å 78<sup>CC2</sup>; serial nos. 70<sup>CC3</sup> and 495<sup>CC4</sup>. Bhashyacharya refers to the manuscript with the ms./serial. no. S2/CI.<sup>32</sup>

**Title** Nyāyasūtravivaraṇa<sup>MS·L·CC1-4·NCC</sup>; Nyāya-Sutra-Vivarana<sup>L</sup>; Nyayasutra-vivarana<sup>L</sup>.

**Commentator** Pravādakaḥ of Gambhīra family<sup>CC3</sup>; Pravādaka<sup>L·NCC</sup>; Pravadaka<sup>CC4</sup>. Since the beginning of the text is missing, the name/epithet of the commentator—Gambhīravaṃśaja/Śrīpravāduka—cannot be verified in the manuscript itself.

**Scribe** Not specified.

**Place and date of writing** Not specified. However, the manuscript is at least one hundred years old as it is listed in CC1, published in 1911, and mentioned in Bhashyacharya's contribution to the 10th volume of *The Theosophist*, published in 1889. Bhashyacharya states in 1889 that “[t]he MSS. itself is about 3 centuries old.”<sup>33</sup> If this is the case, then the manuscript was written in the sixteenth or beginning of the seventeenth century CE.

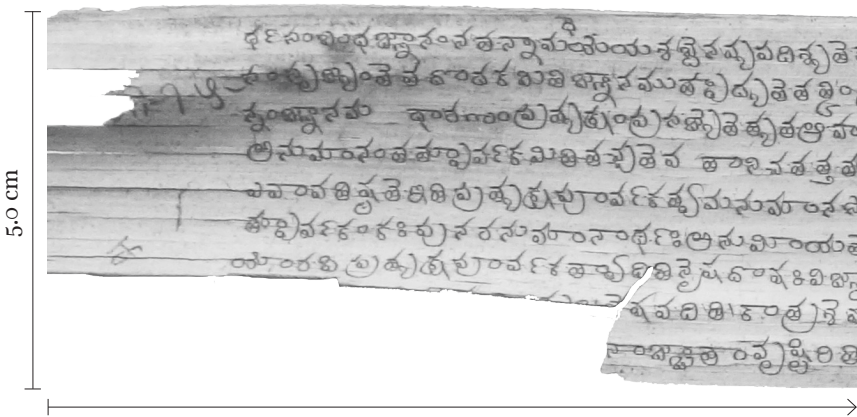
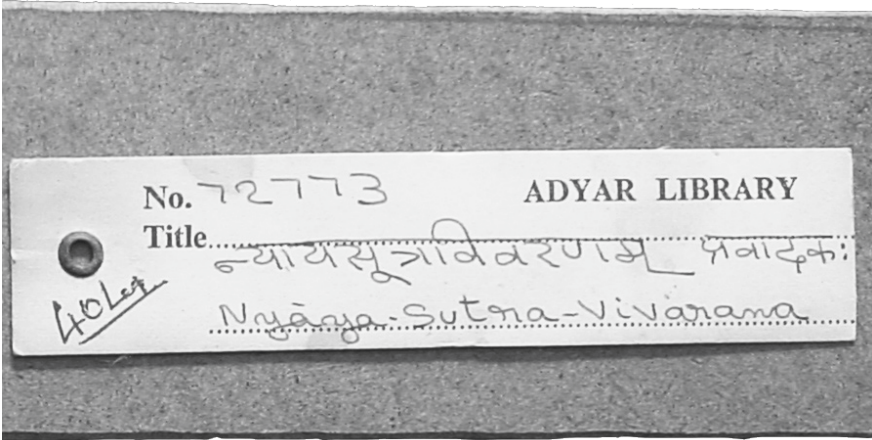
**Appearance** Somewhat flexible fiberboards slightly larger than the leaves themselves have been placed above and below the bundle as a protective cover. Unlike the leaves, the fiberboards do not feature any string holes, and thus the string used to hold the bundle together is merely wrapped around it. A library label made of thick paper has been riveted to the upper board. The label gives the identificatory data of the manuscript: the manuscript number “72773” in Arabic numerals, the name of the work “Nyāyasūtravivaraṇam,” in Devanagari and Roman characters, the name or epithet of the commentator, “Pravādakaḥ,” in Devanagari characters, and the number of leaves contained in the bundle: “40 Lea.” The manuscript number, the name of the work and the name or epithet of the commentator are also scribbled with different pens and pencils on an otherwise blank palm leaf placed at the top of the bundle. On this leaf, we also find the old manuscript number “28 E 17” and some other, not yet identified data, including the number “77,” the crossed out code “III c 5”

31 The superscript sigla indicate the source of information: L stands for ‘Library label,’ MS for ‘Manuscript’ and NCC for *New Catalogus Catalogorum*. For CC1–4, see Table 2.2 on pages 37–42.

32 Bhashyacharya, “The Adyar Library,” 687; the excerpt is given on p. 4 of this study.

33 Bhashyacharya, “The Adyar Library,” 687; the excerpt is given on p. 4 of this study.





Folio 1r, original size, 50.0 cm (here 10.7 cm)

FIGURE 2.6 The Chennai palm leaf manuscript

and the crossed out number “75.”

**Material and size** Palm leaf<sup>MS·CC4</sup>; leaf size  $5 \times 50$  cm<sup>MS·CC4</sup> (h × w); ratio 1:10 (h:w).

**Extent and number of leaves** The text is incomplete. At the beginning, roughly the amount of text that would fit onto one folio (both recto and verso) is missing; the text starts shortly before sutra 1.1.5. CC4 and NCC both indicate that the manuscript is incomplete. In addition, CC4 specifies “Begins from 1.1.6.” The bundle consists of 40<sup>MS·L·CC4</sup> leaves incised on both sides.

**Layout** Main writing area:  $4.3 \times 43.5$  cm (h × w)<sup>MS</sup>; 9<sup>MS·CC4</sup> lines per page; 92–107<sup>MS</sup>, 82<sup>CC4</sup> characters per line. The leaves have two string holes, each surrounded by a square blank space of approximately  $1.8 \times 1.8$  cm. At the end of an *adhyāya*, the scribe leaves the remainder of the side blank and starts the next *adhyāya* on a new side.

**Script and technique** Telugu<sup>MS·CC1·CC4</sup>. For more details on the text segmentation and script, see Appendix 2, “5 The Telugu Script of C.” The tiny characters are incised and blackened with a mixture of charcoal powder and oil and generally stand out well against the light beige color of the leaves.<sup>MS</sup> Some leaves, however, have suffered discoloration and feature dark spots where characters and words are rather difficult to decipher; see, for example, folios 6r, 11r and 29r.

**Foliation** Three series of identical foliation in three different scripts can be found in the manuscript, with all numbers placed in the left-hand margin of the recto of the leaves: 1) Grantha letter numerals ([ka]–?) incised in the lower left-hand corner of the margin, probably by the scribe himself. Unfortunately, the outer part of the left-hand margin has not been captured in some of the images available for this study; thus, some of the numerals missing in the Table 2.5—on the next page—may actually (still) appear on the original leaves. 2) Modern Devanagari letter numerals (ka–?) written in the lower part of the left-hand margin, somewhere between the Grantha foliation and the left-hand edge of text, by a second hand with a black felt-tip pen. 3) Arabic numerals (1–40) written in the upper part of the left-hand margin by the second or a third hand with a black felt-tip pen. The letter numerals representing the numbers 35 to 38 and the sequence from 39 to 40 were not clear to the present author.

The fact that the amount of missing text corresponds to the amount of text that would fit on one folio (both recto and verso), combined with the fact that the text on folio 1r starts in the middle of a word, suggest that there existed an additional folio containing the beginning of the text. However, if this is the case, we are confronted with the question: why the

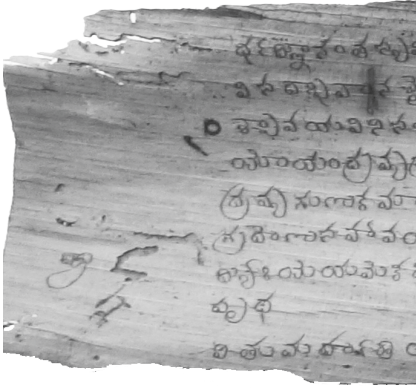


FIGURE 2.7  
The foliation of C, folio 10r

TABLE 2.5 The foliation of C, entire text

Image Numerals				Image Numerals			
no.	Grantha	Devanag.	Arabic	no.	Grantha	Devanag.	Arabic
1r		ॐ	1	21r		ॐ	21
2r	ॐ	ॐ	2	22r		ॐ	22
3r	ॐ	ॐ	3	23r		ॐ	23
4r	ॐ	ॐ	4	24r		ॐ	24
5r	ॐ	ॐ	5	25r		ॐ	25
6r	ॐ	ॐ	6	26r		ॐ	26
7r	ॐ	ॐ	7	27r		ॐ	27
8r	ॐ	ॐ	8	28r		ॐ	28
9r	ॐ	ॐ	9	29r		ॐ	29
10r	ॐ	ॐ	10	30r		ॐ	30
11r	ॐ	ॐ	11	31r	ॐ	ॐ	31
12r	ॐ	ॐ	12	32r	ॐ	ॐ	32
13r	ॐ	ॐ	13	33r	ॐ	ॐ	33
14r	ॐ	ॐ	14	34r	ॐ	ॐ	34
15r	ॐ	ॐ	15	35r	ॐ	ॐ	35
16r	ॐ	ॐ	16	36r		ॐ	36
17r	ॐ	ॐ	17	37r		ॐ	37
18r	ॐ	ॐ	18	38r	ॐ	ॐ	38
19r		ॐ	19	39r		ॐ	39
20r		ॐ	20	40r		ॐ	40

The column “Image no.” shows the foliation chosen for the naming of the digital images; it is based on the Arabic numerals.

foliation of the preserved folios starts with the number one instead of two. The four possible scenarios are as follows: 1) The exemplar of C was incomplete at the moment it was copied. 2) The scribe skipped the first palm leaf for some unknown reason. 3) None of the three foliations is original. 4) The first folio of the manuscript, which had the number ‘o,’ ‘śrī’ or something similar on it, has been lost.<sup>34</sup> It is difficult to say which of the four scenarios is true. The presence of the commentator’s epithet, “Pravādaka,” on the library label and the otherwise blank first palm leaf at the top of the bundle may be a hint that the first folio of the present manuscript existed at this point. How else could the scholars at the AL know the epithet of the commentator that appears only in the part that is not available now? Of course, it is also possible that this name was added by some scholar who knew about another copy of the *Nyāyasūtravivaraṇa*; see “Remarks” below.

One final remark regarding any reference to folio 5r in the present study: the first line is actually an insertion, and therefore 5r1 refers to the ‘second’ line of the recto side.

**Condition** Old<sup>CC4</sup>, good, but fragile; some fractures and insignificant worm-holes<sup>MS</sup>. The edges of some leaves are torn off, and thus, in certain cases, portions of text have been lost. Among the damaged leaves, folio 1 is most damaged; see Figure 2.6 above.

**Manuscript accessibility and type of surrogate** Having provided two reference letters and sufficient proof of genuine interest, the AL granted access to the original manuscript and allowed high-resolution pictures of the palm leaves to be taken for private use. The analyses presented in this study are based on these photographs.

**Provenance** According to C. A. Shinde, librarian at the AL, the Acquisition Register does not record any details on how and when the manuscript was acquired or produced. It was probably obtained long ago by Colonel Henry Steel Olcott, the founder and former president of the AL.<sup>35</sup>

34 This is also found in other South Indian manuscripts; see for example the *Nyāyabhāṣya* manuscript T<sup>ML</sup>. The first folio is marked with *śrī* and the second folio with the Grantha Malayalam letter numeral *na* (=1) of the *nannādi* system by the scribe himself. For more information on this manuscript and its foliation, see the forthcoming publication of the *Trisūtrībhāṣya* (TSBH) by Preisendanz et al. The sigla used in the TSBH are listed in Table A1.3 on pages 256–257. The letter numerals of the *nannādi* system are presented in Grünendahl, *South Indian Scripts in Sanskrit Manuscripts and Prints*, 94.

35 See remarks on H. S. Olcott in the forthcoming publication of the *Trisūtrībhāṣya* by Preisendanz et al. Olcott is mentioned in the descriptions of the V4E and M2<sup>D</sup>. The sigla V4E refers to: Ganganath Jha and Dhundhiraj Shastri, *The Nyaya-Darshana*. Chowkhambha Sanskrit Series 55. Benares: Vidya Vilas Press, 1920–25. Reprint, 1984.



(2r7) and *doṣaḥ vijñānasya* (1r7). The *s* of the prefix *nis* in *niḥśreyasa* is omitted (1v7). Within a sentence, a word-final *visarga* followed by a word-initial vowel or voiced consonant is—according to the rule—either omitted or replaced by an *o* or *r*, as in *śabda i-* {*iti*} (1v5), *ātmano bhogāyata-* {*-tanam*} (2r3) and *buddhir upalabdhir* (2v1, sutra 1.1.15). However, in some cases it is left unchanged, as in *pratipattiḥ yadi* (1r6); here the scribe's purpose is clearly to indicate a pause. A word-final *visarga* followed by an unvoiced palatal is—according to the rule—replaced by a *ś*, as in *tataś ca* (1r8). A word-final *visarga* followed by a word-initial sibilant is replaced by the respective sibilant, as in *upadeśaś śabda* {*śabdaḥ*} (1v3) or *gurvādibhis saha* (5r2).

*Anusvāra*-s are even used in situations where they would not be expected, for example, at the end of a word before a *daṇḍa*, as in *śarīraṃ | bhoga-* (1v7), or before labials, as in *anumānaṃ bhavati* (1r6) and *kathaṃ manaso* (2v4). Furthermore, a nasal followed by an occlusive is replaced by an *anusvāra*, be it within a word or in word-final position, as in *saṃkhyā-* (2r8), *liṅgena* (1r8), *paṃca-* (5r3), *viṭamḍā* (5r2), *bhavaṃti* (5r2), *inḍriyārtha-* (1r2) and—as commonly practiced—in *anityatvaṃ ca* (5v5) and *anumānaṃ tat-* (1r4). In short, class nasals are generally not used. However, within words, a nasal preceding another nasal or *y* remains—according to the rule—unchanged, as in *pūṇyā* (2v6) or *gamyate* (1r9). Moreover, an *m* followed by an *n* is either assimilated, as in *-sannikaṣād* (1v2) and *kathan nu* (1v9), or replaced by an *anusvāra*, as in *-jñānaṃ na* (1r1). A word-final *m* before a word-initial vowel is either joined with the vowel, as in *prameyam asti* (1v7), or replaced by an *anusvāra*, as in *kathaṃ ārādhake* (6r1). *Avagraha*-s are not used in this manuscript.

A word-final unvoiced stop before a vowel or a voiced consonant is almost always—according to the rule—replaced by the corresponding voiced consonant, as in *anyad api* (1v7) or *samyag dūṣayituṃ* (5v1), but left unchanged in a few isolated cases, as in *ghaṭādivat\* evaṃ* (1v4). The former applies to unvoiced consonants at the junctures of compounded words, as in *prthagabhīdhānam* (2r9) and *sadvīṣayaṃ* (1v1). A word-final *t* before *n* is sometimes changed to *n*, as in *cen na* (1v4), but may also be left unchanged, as in *bhavet\* na* (2r7)—here clearly to indicate a pause. A word-final *t* before a palatal occlusive is generally changed to *c* and *j*, respectively, as in *dūrāc cakṣuśārthaṃ* (1r2), *tac ca* (1r4) and *darśanāj jātā-* (1r8). At the juncture of compounded words, *t* before *j* is generally—according to the rule—changed to *j*. A word-final *n* before a word-initial *c* occurs only once in the first *adhyāya* and is replaced by *n\*ś*: *sparśavān\*ś ca* (5v5). Lastly, a word-final *k* and a word-initial *h* are changed to *ghgh*, as in *samyag ghetū* (4r9).

Unlike in T and M, in this manuscript consonants are—apart from the following few exceptions—not geminated. Firstly, a word-final *n* after a short

vowel and before a word-initial vowel is regularly geminated, as in *ekasminn aṃte* (5v4). Secondly, the semivowel *y* is geminated when it occurs embedded between two long vowels, as in *-jātīyyāsamāna-* (3r9) and *nai[[ryādhi]]⟨yyāyi⟩ kānāṃ* (4r4). Thirdly, the consonant *ch* is almost always geminated. As is the case in T, *ch* is not only geminated after short and long vowels, as in *-panna-cchala-* (5r8, sutra 1.2.2), *nanu cchala-* (5r0, i.e., in the line inserted at the top of the leaf) and *⟨pra⟩vartate cchala-* (5v1), but also after consonants, as in *dravyaṃ cchāyā* (5v9). However, shortly following this last example we also find *dravyatvaṃ chāyāyās* (5v9) and, in sutra 1.2.11, *vākchalaṃ* (6r3). Fourthly, we find at least one occurrence of a consonant that is geminated after an *r*: *jāter nnigraha-* (6v2). Be that as it may, this is an exception because in C consonants are not generally geminated after an *r*, as in *ātmādir nityo* (5v5).

Lastly, we find some cases of simplification of *ttv* and *tty* to *tv* and *ty*, as in *tatve* (6v3), *gatimatvād* (5v9) and *u⟨papatyā⟩* (6r3, see the barely legible correction in the left-hand margin).

## 6 The Chennai Paper Manuscript (CP)

**Repository** Adyar Library and Research Centre, The Theosophical Society, Adyar, Chennai/Madras (AL).

**Identification numbers**<sup>38</sup> Ms. no. TR 885<sup>MS·L·CC4</sup>; serial no. 496<sup>CC4</sup>.

**Title** Nyāyasūtravivaraṇa<sup>MS·L·CC4</sup>.

**Commentator** Pravādaka<sup>MS·L</sup>; Pravādaka<sup>CC4</sup>. The name/epithet Pravādaka appears only on the title pages of the manuscript and not in the text itself. As is the case in C, the text begins shortly before sutra 1.1.5. Thus, the name/epithet of the commentator—Gambhīravaṃśaja/Śrīpravāduka—cannot be verified.

**Scribe** Not specified; probably written by a scholar at the AL.

**Place and date of writing** The Adyar Library, Madras/Chennai, February 25, 1945 CE<sup>MS</sup>.

**Appearance** The manuscript takes the form of a notebook bound between two cardboard covers wrapped with light blue linen. The book's dimensions are 21.0 × 16.8 cm (h × w)<sup>MS</sup>. In the upper half of the title page, the name of the work and the name of the author are indicated “śrīṅ nyāyasūtravivaraṇam (pravādakaviracitam),” written in Devanagari. The name of the work is written in a calligraphic style. Furthermore, in the upper

38 The superscript sigla indicate the source of information: the superscript L stands for ‘Library label,’ MS for ‘Manuscript’ and NCC for *New Catalogus Catalogorum*. For CC4, see Table 2.2 on pages 37–42.

left-hand corner of the page the manuscript number “TR 885,” and in the upper right-hand corner an unidentifiable code “54C3 b4851,” are given, both written in Roman letters and Arabic numerals by a second hand. On the next page—the first page of the text—these details are repeated. The manuscript number appears again in the upper right-hand corner of page 278, the last page of the text.

**Material and size** Industrially produced off-white lined paper<sup>MS</sup>, paper<sup>CC4</sup>; page size 20.5 × 16.0 cm<sup>MS</sup>, 21.0 × 16.5 cm<sup>CC4</sup> (h × w); ratio 5 : 4 (h : w).

**Extent and number of pages** The text is incomplete and starts at the same place as in C, that is, shortly before sutra 1.1.5<sup>MS</sup>. CC4 indicates that the text is incomplete, but does not specify which part is missing. Nevertheless it states that the manuscript is a “Transcript of the one above,” i.e., of C. The loss of the beginning of the text is mentioned on the first page of the manuscript: “In the wrapper of palm leaves, some leaves at the beginning have disappeared.”<sup>39</sup> Obviously the first leaf of C was already missing when the scribe of Cp copied C in 1945. The manuscript has 142 leaves or 284 pages: two blank leaves, one each at the beginning and end of the work, one leaf for the title page, and 139 leaves<sup>MS·CC4</sup> containing text on both sides.

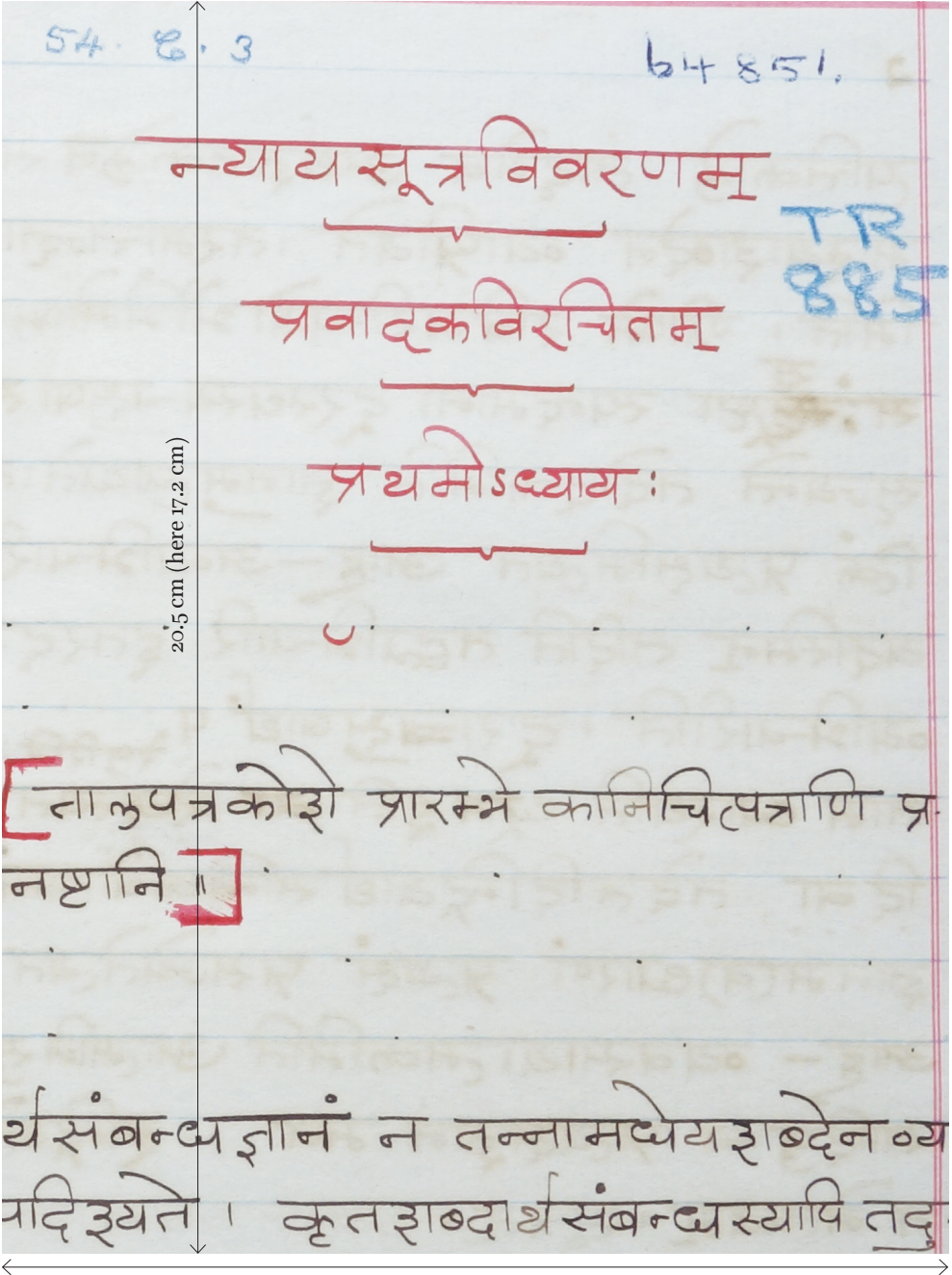
**Layout** The main writing area measures 16.5 × 12.0 cm<sup>MS</sup> (h × w), is ruled with 15 thin blue lines and is demarcated on all four sides by pairs of thin pink lines running along the full length and width of the page. The space in between the blue lines measures roughly 1 cm, the top margin approximately 1.5 cm and the other three margins about 2 cm. There are 15 lines, the first of which is used for headers. On the left-hand (verso) sides, the even page number and the title of the work in the locative case “Nyāyasūtravivarāṇe” are given; on the right-hand (recto) sides, the number of the *adhya*ya and *āhnika* of the *Nyāyasūtra* and the uneven page number, as, for example, on page 3: “a 1 ā 1 3.” CC4 states that there are 14 lines per page. Each line contains 15–18<sup>MS</sup> or 16<sup>CC4</sup> characters.

**Script and technique** The manuscript is written in Devanagari<sup>MS·CC4</sup>, with the exception of the page numbers, which are in Arabic numerals, and the place and date of writing at the end of the text. The main text and the pagination are written in black ink; headers (apart from the pagination), headings and the closing statements at the end of *āhnika*-s and *adhya*ya-s, as well as sutras, are all in red ink. For more details on the text segmentation and script, see Appendix 2, “1 The Devanagari of Cp.”

**Pagination** The pages of the main text are numbered with Arabic numerals

39 Cp (1→9–10): *tālapatrakoṣe prārambhe kānicit patrāṇi pranaṣṭāni*; see Figure 2.8 below.





Page 1, original size, 16.0 cm (here 13.0 cm)

FIGURE 2.8 The Chennai paper manuscript

by the scribe himself. The numbers are placed on the first line of every page, next to the outer margin. In this study, references to specific passages are given as follows: For sutra 1.1.15, see ‘page 12→14,’ which means ‘page 12, line 14.’ The first line is not counted, as it generally serves as the header line; it is thus referred to as line 0. It should be noted, however, that empty lines are counted.

**Condition** Good<sup>MS·CC4</sup>.

**Manuscript accessibility and type of surrogate** Having provided two reference letters and sufficient proof of genuine interest, the AL granted access to the original manuscript and allowed high-resolution pictures of the pages to be taken for private use. The analyses presented in this study are based on these photographs.

**Provenance** According to a note at the end of the manuscript, which appears on page 278, the text was “Restored from the palm leaf no. 28-E-17 (72773)<sup>2</sup> of the Adyar Library, 25.02.45.”

### 6.1 *Beginning of the Text, Closing Statements and Colophon*

**Beginning**<sup>40</sup> {1→1} nyāyasūtravivarāṇam {→2} ┌──────────┐ {→3} pravādaka  
viracitam {→4} ┌──────────┐ {→5} prathamo’dhyāyaḥ {→6} ┌──────────┐  
{→9} ┌──────────┐ tālapatrakoṣe prārambhe kānicit patrāṇi pra- {→10} naṣṭāni ┌───┐  
{→13} rthasambandhajñānaṃ na tan nāmadheyaśabdena vya- {→14} padī  
śyate ।

**End of 1.1** {30→13} iti nyāyasūtravivarāṇe prathamasyādhyāya- {→14} sya pra  
thamāhnikam ॥

**Beginning 1.2** {31→0} nyāyasūtravivarāṇe prathamasyādhyāyasya {→1} dviṭī  
yam āhnikam {→2} ┌──────────┐

**End of 1.2** {43→11} iti nyāyasūtravivarāṇe prathamo’dhyāyaḥ {→12} ┌──────────┐

**Beginning of 2.1** {44→0} nyāyasūtravivarāṇe dviṭīyādhyāye {→1} prathamam  
āhnikam {→3} ┌──────────┐

**End of 2.1** {89→7} iti dviṭīyasyādhyāyasyādyam āhnikam ॥ {→8} ┌──────────┐

**Beginning of 2.2** {89→9} (atha dviṭīyasyādhyāyasya dviṭīyam āhnikam ॥ )  
{→10} ┌──────────┐

**End of 2.2** {129→14} iti dviṭīyo dhyāyaḥ ॥ {130→1} saṃśayasya pramāṇānāṃ  
vicāras tadvyavasthitiḥ ॥ {→2} śabdasya tatvaṃ pramāṇyaṃ padārthas  
ceha kīrtitaḥ ॥ {→3} adhyāyas samāptaḥ {→4} ┌──────────┐

**Beginning of 3.1** {130→6} atha nyāyasūtravivarāṇe ṭṭīyo’dhyāyaḥ {→7}  
┌──────────┐ {→8} prathamam āhnikam {→9} ┌──────────┐

<sup>40</sup> In this section here, the orthography has not been standardized; see Appendix 1, “1 Principles of Collation and Presentation” and Table A1.4 on pages 258–259.

- End of 3.1 {172→11} iti tritīyasyādhyāyasyādyam āhnikam ∥ {→12} ┌───┐  
 Beginning of 3.2 {173→0} tritīyasyādhyāyasya dvitīyam āhnikam {→1} └───┘
- End of 3.2 {187→12} iti tṛtīyo'dhyāyaḥ {→13} ┌───┐  
 Beginning of 4.1 {188→0} nyāyasūtravivaraṇe caturthādhyāye prathama- {→1} m āhnikam ∥ {→2} ┌───┐
- End of 4.1 {219→11} iti caturthasyādhyāyasya ∥ pañcama ∥ (prathama) m āhnikam ∥ {→12} ┌───┐
- Beginning of 4.2 {220→0} caturthasyādhyāyasya dvitīyam āhnikam ∥ {→1} └───┘
- End of 4.2 {241→4} iti nyāyasūtravivaraṇe caturthādhyāyaḥ ∥ {→5} ┌───┐  
 Beginning of 5.1 {241→6} (atha nyāyasūtravivaraṇe pañcamo'dhyāyaḥ) {→7} └───┘  
 {→8} (prathamam āhnikam ∥) {→9} ┌───┐
- End of 5.1 {267→2} iti nyāyavivaraṇe pañcamasyādhyāyasya {→3} prathamam āhnikam {→4} ┌───┐
- Beginning of 5.2 {267→5} (atha pañcamasyādhyāyasya dvitīyam āhnikam ∥) {→6} └───┘
- End of 5.2 and colophon {278→8} <sup>Sanskrit</sup>uddiṣṭāḥ prathame sūtre | lakṣitāḥ {→9} prathame'dhyāye | parikṣitās śeṣeṇeti ∥ {→10} jātīnām saprapañcānām nigrahasthānalakṣaṇam ∥ {→11} śāstrasya copasaṃhāraḥ pañcame parikirtitaḥ ∥ {→12} iti nyāyasūtravivaraṇe pañcamo'dhyāyaḥ ∥ {→13} hariḥ oṃ ∥ śubham astu ∥ karaḥ tam aparādham kṣantu- {→14} m arhanti santaḥ ∥ {→15} <sup>English</sup>Restored from the palm-leaf no 28-E-17 {72773}<sup>2</sup> of the Adyar Library {→16} 25-2-45.

## 6.2 A Note on the Method of Transliteration

The scribe of CP obviously endeavored to maintain a high level of accuracy throughout his transliteration, but at the same time he wanted to share with the reader his thoughts on possible improvements to the text. He faithfully transliterated uncertain or possibly erroneous readings, but underlined them with a dotted line, as with the word *tat* in the compound *pramāṇatatsādhana* in sutra 1.2.1, page 31→7-8:

- [7] तत्र वादस्य कुक्षणमुच्यते ॥ - ॥ प्रमाणतत्सा-  
 (तर्कसा)  
 (प्र)
- [8] ध्यनेप कुक्षणस्सिद्धान्ताविरुद्धः पञ्चावयवो-

The transliteration of this word corresponds to what is written in C (5r2); however, T (12r2) and M (7v4) read *tarka* instead of *tat*. The scribe of CP must have

known the sutra by heart or checked it in other sources because he added the word *tarkasā*, to replace *tatsā*, in parentheses above the line. In fact, this is the scribe's standard manner of correcting the text of his exemplar: He places a dotted line beneath barely legible characters and words, problematic characters in misspelled words and readings of which he disapproves. Furthermore, he provides suggestions for improvement between parentheses. The scribe also reproduces most of the gaps seen in C, as, for example, shortly before sutra 1.1.6, where C reads +*yamā*□□ *anekadhā* (1v1), CP *niyamā*□□ | *anekadhā* (5→6) and T (4v1) and M (5v3) *niyamārtham anekadhā*.<sup>41</sup> Occasionally, the scribe of CP offers a suggestion how to fill a gap (conjecture), as seen right before sutra 1.1.11 where C reads *bhogāyata*□□ (2r3) and CP *bhogāyata*⟨*nam*⟩ (10→3). The same reading is found in T (5v12) and M (14r5).

The scribe also made some deliberate changes to the text: He added headings at the beginning of *adhyāya*-s and *āhnika*-s, as well as commas, *daṇḍa*-s, missing sutra markers and *avagraha*-s. Furthermore, he disregarded some of the deletions made by the scribe of C. On one occasion, C reads □*vasthā*[[*pa*]]*naṃ* (6v1), CP □*vasthāpanaṃ* (42→3-4) and T (15r4-5) and M (18r2) *avasthānaṃ*. On another occasion, C reads *śabde* [[*tu*]] (4v3), CP *śabde tu* (28→3) and T (11r4) and M (15r2) *śabde*. In both cases, in the exemplar C the characters are clearly marked as deleted by means of a dash placed above the relevant character.

The way that the text of CP was transcribed in this study is discussed in Appendix 1, “1 Principles of Collation and Presentation”; see in particular “§ 11 Absence and omission of characters or words” and “§ 13 Corrections.”

### 6.3 Sandhi and Orthography

For the sake of syntactical clarity and to indicate a brief pause, the rules of external sandhi are sometimes disregarded, as in *tu ārambhaviṣaye* (42→10), *hi utpanno* (18→4), *-samānārthaṃ indriya-* (6→2) or *bhavet\* na* (11→6). In several cases where in C such a rule has not been applied, the scribe of CP added a *daṇḍa*, as in the case of *ghaṭādivat\* evaṃ* in C (1v4) versus *ghaṭādivat\* | evaṃ* in CP (6→14), or *doṣaḥ vijñānasya* in C (1r7) versus *doṣaḥ | vijñānasya* in CP (4→6). Unlike in C, the *s* of *nis* in *niḥśreyasa* is not omitted but instead replaced by a *visarga* (7→13). Within a sentence, a word-final *visarga* followed by a word-initial vowel or voiced consonant is—according to the rule—either omitted or replaced by an *o* or *r*, as in *śabda iti* (7→1), *bhogo buddhiḥ* (8→3) and *buddhir upalabdhir jñānam* (12→14, sutra 1.1.5); however, it is sometimes left unchanged, as in *udāharaṇāpekṣaḥ udāharaṇa-* (27→13) and *paratantrāḥ guṇatvād* (10→1-2).

41 Remark: The prefix *ni-* is part of a longer passage missing due to damage in C, but present in CP, which suggests that the damage in C occurred only after the production of CP.

A word-final *visarga* followed by an unvoiced palatal is—according to the rule—replaced by *ś*, as in *tataś ca* (4→12–13). A word-final *visarga* followed by a sibilant is less frequently replaced by the respective sibilant than in the other manuscripts; thus we find many cases with word-final *visarga*, as in *-upadeśaḥ śabdaḥ* (6→5, sutra 1.1.7)<sup>42</sup>, but only a few cases with word-final sibilant, as in *anityaś śabda iti* (28→10) and *gurvādibhis saha* (31→4).

Within words, *anusvāra*-s are used before labials, semivowels and sibilants, as in *pāra[m]⟨m⟩paryeṇa* (3→8), *-saṃbandhāt* (3→6–7), *saṃvaraṇa iti* (11→3) and *saṃsāraḥ* (15→13). The correction in the first example—done by the scribe himself—shows the scribe's preference for the *anusvāra* over a ligature with *m*. When a word-final *m* precedes a velar, palatal and dental consonant, class nasals are preferred instead, as in *prayuṅkta iti* (17→10), *saṅgrhītā iti* (21→11), *liṅga-* (3→11), *pañca-* (31→8), *bhavanti* (6→12) and *indriya-* (6→2). However, the consonant *m* at the end of an *upasarga* is in some words, and in certain cases only, replaced by an *anusvāra*, as in *sāṃkhyānām* (24→2) and *saṃjñā-* (5→14). Within a sentence, word-final *anusvāra*-s are regularly used before consonants, as in *dr̥ṣṭam ca* (3→2, sutra 1.1.5), *idaṃ tat-* (3→14), *-darśanaṃ dvitīyam\** (3→12–13), *-jñānaṃ na* (1→13), *ekaṃ pratyakṣaṇ* (3→12), *uktaṃ bhavati* (3→10), *antaḥkaraṇaṃ manaḥ* (8→4), *-vākyānāṃ vibhāga iti* (7→5) and *evaṃ sati* (6→8). However, unlike in C, the consonant *m* with a *virāma* (\*) is frequently used: always before a *daṇḍa*, as in *katham\** 1 (10→14), generally before a comma, as in *dvitīyam\**, *te* (3→13),<sup>43</sup> and sometimes within a sentence for the sake of syntactical clarity, as in *anumānam\** *pūrvavat* (3→1, sutra 1.1.5). Finally, a word-final *m* before a vowel is either joined with the word-initial vowel, as in *pūrvakam iti* (3→7), or replaced by an *anusvāra*, as in *-samānārthaṃ indriya-* (6→2). *Avagraha*-s are used—according to the rule—to indicate a lost 'a' sound after word-final *e* or *o*.

A word-final unvoiced stop before a word-initial vowel or voiced consonant is sometimes—according to the rule—replaced by the corresponding voiced consonant, as in *anyad api* (7→12) or *samyag dūṣayituṃ* (34→9–10), but sometimes—when written with a *virāma*—also left unchanged, as in *kecit\* ātyantikūṃ* (16→14–17→1) or *vidyamānāṅgatvāt\* viparyayo* (21→2). At the junctures of compounded words, unvoiced consonants are—according to the rule—replaced by the corresponding voiced consonant, as in *sadbhāva-* (20→9). A word-final *t* before *n* is sometimes—according to the rule—changed to *n*, as in *cen na* (6→10), but in some cases is also left unchanged, as in *bhavit\* na*

42 C reads *-upadeśaś śabda {śabdaḥ}* (1v3).

43 On 3→12–13, there are examples of both a word-final *anusvāra* and a word-final *m* with a *virāma* before a comma within the same sentence: ... *pratyakṣaṇ, liṅgidarśanaṃ dvitīyam\**, *te dve pratyakṣe* ... .

(11→6)—here clearly to indicate a pause. A word-final *t* before a palatal occlusive is generally—according to the rule—changed to *c* and *j*, respectively, as in *dūrāc cakṣuṣārthaṃ* (2→8), *tac ca* (3→4) and *-darśanāj jātā* (4→14). At the junctures of compounded words, *t* before *j* is regularly changed to *j*, as in *yugapajñāna-* (13→7–8, sutra 1.1.16). A word-final *n* before a word-initial *c* occurs only once in the first *adhyāya* and is correctly changed to *ṃś*: *sparśavāṃś ca* (36→3). Lastly, a word-final *k* and a word-initial *h* are changed—according to the rule—to *g gh*, as in *samyag ghet* [o]⟨ū⟩ (26→11).

As is the case in C, in this manuscript consonants are—apart from a very few exceptions—not geminated. In fact, only two types of gemination occur. Firstly, a word-final *n* after a short vowel and before any word-initial vowel is generally geminated according to the rule, as in *ekasminn ante* (35→10). Secondly, *ch* is geminated. Just like in the palm leaf manuscripts, *ch* is not only geminated after short and long vowels, as in *-upapannacchala-* (33→10–11, sutra 1.2.2), *nanu cchala-* (34→3) and *pravartate | cchala* (34→8), but also after consonants, as in *dravyaṃ cchāyā* (38→3). The scribe of CP is even more consistent in this than the scribe of C: for example, shortly after the previous example, C reads *dravyatvaṃ chāyāyās* (5v9), but CP *dravyatvaṃ cchāyāyāḥ* (38→4). However, in sutra 1.2.11, CP reads—just as C—*vākchalaṃ* (39→7). There are some further isolated cases where gemination is seen, as in *buddhyate* (14→10).

Lastly, we find—as in the other manuscripts—some cases of simplification of *ttv* and *tty* to *tv* and *ty*, namely in *tatva-* (29→2, sutra 1.1.40) and *gatimatvād* (38→3). Unlike in the other manuscripts, the *tty* in *-upapattyā* (39→3, sutra 1.2.10) is not simplified.

## 7 Nagasampige's Critical Edition (ME)

**Publisher** Oriental Research Institute, University of Mysore, Mysore (MORI).

**Title** <sup>Devanagari</sup>Gambhīravamaṣajaviracitaṃ Nyāyasūtravivaraṇam, <sup>Roman</sup>Nyāyasūtra Vivaraṇam of Gambhīravamaṣaja.

**Commentator** Gambhīravamaṣaja.

**Copy editor** Ānandatīrtha V. Nāgasampige.

**Printer** Malik Power Press, Mysore.

**Year of publication and number of copies** First edition, 1992; 1 000 copies.

**Appearance** Hardcover book. The cardboard cover is covered with yellowish tinged paper and the spine with a red plasticized fabric. The book is wrapped in a pink dust jacket. The information featured on the front of the dust jacket is identical to that on the front cover. The first and last leaf of the book are blank (front and back sides). The leaf at the

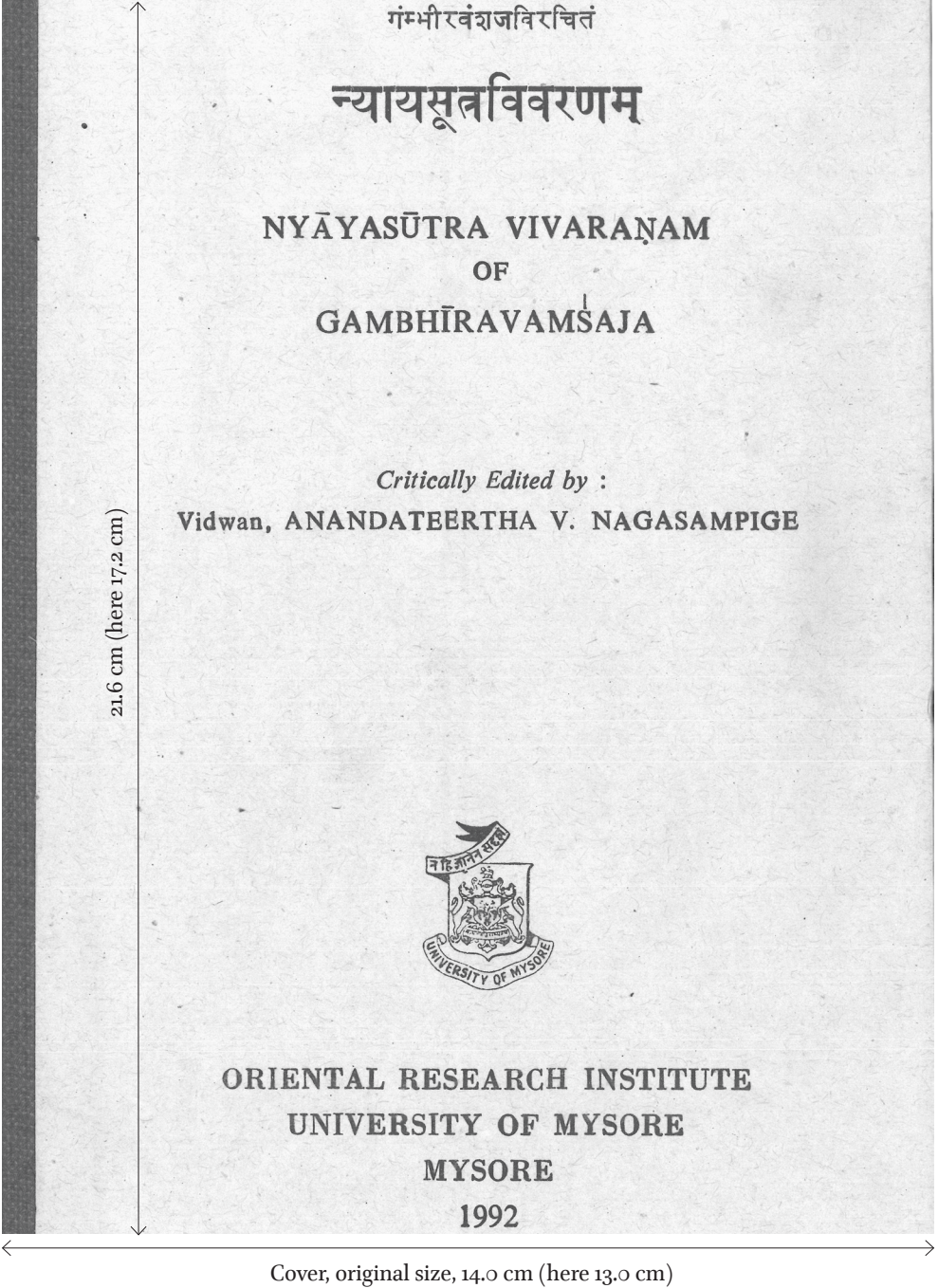


FIGURE 2.9 Front cover of Nagasampige's critical edition

beginning is followed by three title pages: The first is written partly in Roman script, partly in Devanagari. The other two are written in Devanagari but include Roman script transliterations on their reverse sides. The text on the dust jacket, front cover and title pages is centered. The binding of the book is somewhat delicate.

**Dust jacket and cover** {The front of the dust jacket and cover:} गम्भीरवंशजविरचितं / न्यायसूत्रविवरणम् / NYAYASŪTRA VIVARAṆAM / OF / GAMBHĪRA VAMŚAJA / *Critically Edited by* : / Vidwan, ANANDATEERTHA V. NAGA SAMPIGE / {Logo of the University of Mysore} / ORIENTAL RESEARCH INSTITUTE / UNIVERSITY OF MYSORE / MYSORE / 1992 {Spine of the dust jacket:} horizontalORI / Series / No. / 181 / vertical (bottom to top)NYĀYA SŪTRA VIVARAṆAM / horizontalO.R.I. / 1992 {The back of the dust jacket as well as the spine and back of the cover are blank. On the bottom of the front flap, the price of the edition is indicated:} Price : Rs. 46-50 {The back flap is blank.}

**First title page** UNIVERSITY OF MYSORE / ORIENTAL RESEARCH INSTITUTE SERIES No. 181 / मैसूरु विश्वविद्यानिलयः / प्राच्यविद्यासंशोधनालयग्रन्थमाला—१८१ / गम्भीरवंशजविरचितं / न्यायसूत्रविवरणम् / NYĀYASŪTRAVIVARAṆAM / OF / GAMBHĪRAVAMŚAJA / प्राच्यविद्यासंशोधनालयः, मैसूरु / ORIENTAL RESEARCH INSTITUTE, MYSORE / 1992

**Reverse side of the first title page** First Edition 1992 / © / ORIENTAL RESEARCH INSTITUTE, MYSORE / Copies 1000 / *Published by* / ORIENTAL RESEARCH INSTITUTE / University of Mysore / Mysore-570005 / *Printed at* / MALIK POWER PRESS, MYSORE

**Second title page** मैसूरु विश्वविद्यानिलयः / प्राच्यविद्यासंशोधनालयग्रन्थमाला—१८१ / गम्भीरवंशजविरचितं / नयायसूत्रविवरणम् / प्रधानसम्पादकः / विद्यावाचस्पतिः डा. आर्. एस्. शिवगणेशमूर्ति, एम्. ए., पि. एच्. डि. / निर्देशकः, प्राच्यविद्यासंशोधनालयः / स्नातकोत्तरसंस्कृताध्ययनसंशोधनविभागाध्यक्षः / मानसगङ्गोत्री, मैसूरु / प्राच्यविद्यासंशोधनालयः, मैसूरु / १९९२

**Reverse side of the second title page** UNIVERSITY OF MYSORE / ORIENTAL RESEARCH INSTITUTE SERIES-181 / NYĀYASŪTRAVIVARAṆAM / OF / GAMBHĪRAVAMŚAJA / General Editor / Vidyavachaspati Dr. R. S. SHIVAGANESH MURTHY, M.A., Ph.D. / Director, Oriental Research Institute, Mysore / Professor and Chairman Dept. of P. G. Studies and / Research in Sanskrit, Manasagangotri, Mysore. / ORIENTAL RESEARCH INSTITUTE / MYSORE-570005 / 1992

**Third title page** प्राच्यविद्यासंशोधनालयग्रन्थमाला—१८१ / गम्भीरवंशजविरचितं / न्यायसूत्रविवरणम् / सम्पादकः / न्यायवेदान्तशास्त्रविद्वान् / आनन्द(ते)र्थ वि. नागसम्पिगे / सहायकसंशोधकः / प्राच्यविद्यासंशोधनालयः, मैसूरु / प्राच्यविद्यासंशोधनालयः, मैसूरु / १९९२



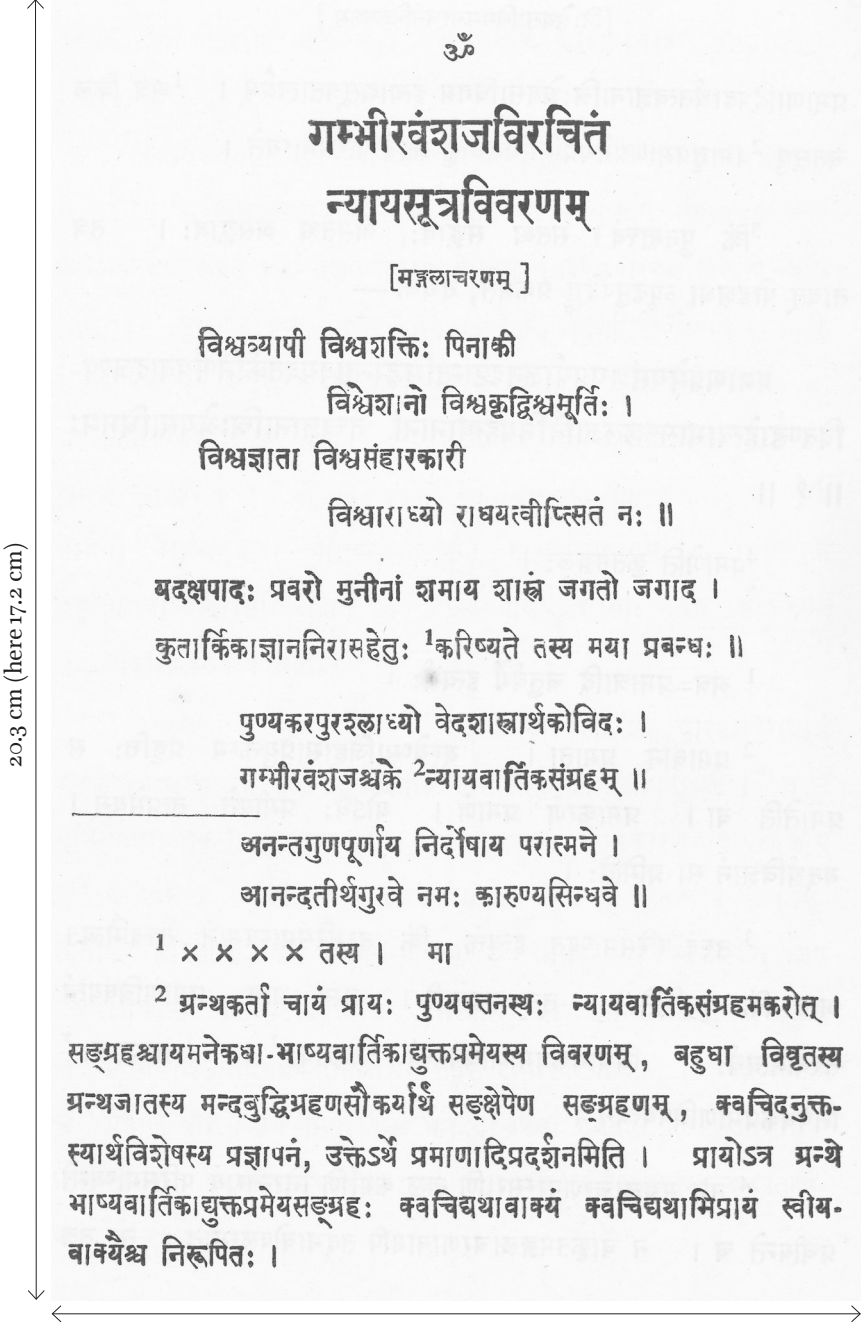


FIGURE 2.10 First page of the critical edition

**Reverse side of the third title page** UNIVERSITY OF MYSORE ✓ ORIENTAL RESEARCH INSTITUTE SERIES-181 ✓ NYĀYASŪTRAVIVARAṆAM ✓ OF ✓ GAMBHĪRAVAMSAJA ✓ Editor ✓ Nyayavedantavidwan ✓ ANANDATEE RTHA V. NAGASAMPIGE ✓ Research Assistant ✓ Oriental Research Institute, Mysore ✓ ORIENTAL RESEARCH INSTITUTE, MYSORE ✓ 1992

**Material and size** Hardcover book with industrially produced off-white (light yellowish gray) paper; book size 21.6 × 14 cm (h × w); page size 20.3 × 13.5 cm; ratio 1.5 : 1 (h : w).

**Extent and number of pages** Text complete; 202 leaves or 404 pages, including two blank leaves (four pages), one at the beginning and one at the end of the book.

**Contents and pagination** Six unnumbered title pages (see above); “Preface” written in English by R. S. Shivaganesh Murthy, pages i–iii; “Prastāvanā” (Introduction) written in Sanskrit by R. G. Malagi, pages iv–vii; “Prāñni-vedanam” (Foreword) written in Sanskrit by Anandateertha V. Nagasampige, pages i–xxiii (new series of Roman numerals); “Sūcīpatram” ([Alphabetical sutra] index), pages 1–34; “Nyāyasūcīnibandhaḥ” (Nyāya-[sutra]-compendium), pages 35–65; “Viṣayasūcīpatram” (Subject index), pages 66–81; “Gambhīravaṃśajaviracitaṃ Nyāyasūtravivaraṇam,” pages 1–277 (new series of Arabic numerals); “Śuddhāśuddhapatrikā” (Corrections), pages 1–3 (new series of Arabic numerals).

In this study, references to specific passages are given as follows: *viśe-ṣāpekṣa iti*, see ‘page 31→5,’ which means ‘page 31, line 5.’ The additional subsection headings inserted by Nagasampige were not collated, but were counted for line references.

**Page layout of the edition** Print area 17.5 × 10.2 cm (h × w). The pages are vertically divided into three sections: the header, the critically edited text and the apparatus of readings, which also contains notes by the editor. The apparatus and notes are differentiated from the edited text by a separator line. The header on the left-hand side shows the even page number, the epithet of the author “Gambhīravaṃśajapraṇītaṃ,” the *adhyāya* number and, occasionally, the *āhnika* number. The header on the right-hand side occasionally shows the *āhnika* number and always the sutra number, the name of the work “Nyāyasūtravivaraṇam” and the uneven page number. Footnotes and variant readings are linked to the edited text by the use of superscript numbers.

**Scripts** The edition is printed in Devanagari. However, some text on the dust jacket, its spine, the front cover and the title pages is printed in Roman script. Furthermore, Roman script is used for the English “Preface” and the text of some footnotes. Roman numerals are used for the pagination

of the front matter.

**Presentation of the text** *Adhyāya*-s and *āhnika*-s start on a new page. The editor added *adhyāya* headings, *āhnika* headings and sub-*āhnika* headings indicating a change in topic. The first two types of heading are presented in bold and slightly larger font size; the third in slightly smaller font size and between square brackets. Furthermore, the text is subdivided into paragraphs through the use of line breaks, and sentences and clauses through the use of double *daṇḍa*-s, single *daṇḍa*-s, semicolons, commas and dashes. In some cases, a word or phrase is demarcated from the surrounding text through inverted commas. Some insertions are placed between square brackets. The division of a word at the end of a line is indicated by a hyphen. Questions are generally concluded with a question mark. The sutras are numbered consecutively per *āhnika*; i.e., 1–41 in the first *āhnika* and 1–20 in the second *āhnika*.

**Accessibility of the edition** It is relatively difficult to obtain of a copy of the edition for two reasons: First, although the book is still available (2014) from Prasaranga and Press, Mysore,<sup>44</sup> it is difficult to purchase a copy even when one is personally present. When Prasaranga and Press assumed responsibility for the distribution of books previously published by the Oriental Research Institute of the University of Mysore, the books were gathered and stored alongside the other books distributed through this publishing house in a large warehouse at the new location. Unfortunately, some books have been mislocated and are thus almost impossible to find. Nagasampige's edition of the *Nyāyasūtravivaraṇa* is one of these. When I went to Prasaranga and Press in 2014, it took three visits before I was finally able to purchase a copy of this edition. Despite goodwill and commitment, the employees could not find the book at its designated location. They did, however, allow me to conduct a search of my own. Knowing the size of the book and that it was covered in a conspicuous pink dust jacket, I was able, after some time, to find the desired stack of books. Yet another potential obstacle complicating the purchase of a copy is that the publisher's sole list of non-English publications is in Kannada script. It is possible, however, that these conditions have changed in the meantime.

The second reason why it is difficult to obtain a copy is that very few of the 1000 published copies have sold. Consequently, it is difficult to find the book in a library, for instance. When standing in front of the stack of

44 "Prasaranga and Press," Manasagangotri, Mysore, Karnataka 570009, India, accessed September 8, 2021, <http://www.uni-mysore.ac.in/prasaranga/>.

books, I roughly calculated their total number by counting the number of layers and number of books per layer. Provided that the indicated number of printed copies is correct, very few of the books had actually sold because the stack consisted of at least 900 books.

**Manuscripts used for the edition** MORI's copies of the *Nyāyasūtravivaraṇa*: the palm leaf manuscript P. 4071/B (=M) and the paper manuscript A. 743/2 (=MP).<sup>45</sup>

### 7.1 *Beginning of the Text, Closing Statements and Colophon*

**Beginning**<sup>46</sup> {1→1} om̐ {→2} gambhīravamaṣajaviracitaṃ {→3} nyāyasūtravivaraṇam {→4} <maṅgalācaraṇam> {→5} viśvavyāpī viśvaśaktiḥ pinākī viśve śāno viśvakṛd viśvamūrṭiḥ |

**End of 1.1** {42→5} iti nyāyasūtravivaraṇe prathamādhyāyasya prathamāhnikam

**Beginning of 1.2** {43→1} atha nyāyasūtravivaraṇe prathame'dhyāye dvitīyam āhnikam

**End of 1.2** {55→18} iti nyāyasūtravivaraṇe prathamodhyāyaḥ

**Beginning of 2.1** {56→1} atha nyāyasūtravivaraṇe dvitīye'dhyāye prathamam āhnikam

**End of 2.1** {95→14} iti dvitīye'dhyāye ādyam āhnikam |

**Beginning of 2.2** {96→1} dvitīyādhyāyasya dvitīyam āhnikam

**End of 2.2** {129→12} iti nyāyasūtravivaraṇe dvitīyādhyāyasya dvitīyam āhnikam | {→13} samāptaś cāyaṃ dvitīyo'dhyāyaḥ |

**Beginning of 3.1** {130→1} atha nyāyasūtravivaraṇe tṛtīyādhyāye prathamam āhnikam

**End of 3.1** {164→4} iti nyāyasūtravivaraṇe tṛtīyādhyāyasya prathamam āhnikam {→5} saṃpūrṇam |

**Beginning of 3.2** {165→1} atha nyāyasūtravivaraṇe tṛtīyādhyāye dvitīyam āhnikam

**End of 3.2** {193→16} iti nyāyasūtravivaraṇe tṛtīyādhyāyasya dvitīyam āhnikam {→17} saṃpūrṇam | {→18} samāptaś cāyaṃ tṛtīyo'dhyāyaḥ |

**Beginning of 4.1** {194→1} atha nyāyasūtravivaraṇe caturthādhyāye prathamam āhnikam

**End of 4.1** {225→5} iti nyāyasūtravivaraṇe caturthādhyāyasya prathamam āhnikam

**Beginning of 4.2** {226→1} atha nyāyasūtravivaraṇe caturthādhyāye dvitīyam

45 In connection with this, see also Murthy's "Preface" on page ii and Nagasampige's "Prāṇ-nivedanam" (Foreword) on pages xxi–xxii.

46 In this section here, the orthography has not been standardized; see Appendix 1, "1 Principles of Collation and Presentation" and Table A1.4 on pages 258–259.

āhnikam

**End of 4.2** {247→9} iti nyāyasūtravivarāṇe caturthādhyāyasya dvitīyam āhnikam | {→10} samāptaś cāyam adhyāyaḥ |

**Beginning of 5.1** {248→1} atha nyāyasūtravivarāṇe pañcame'dhyāye prathamam āhnikam

**End of 5.1** {268→5} iti nyāyasūtravivarāṇe pañcame'dhyāye prathamam āhnikam |

**Beginning of 5.2** {269→1} atha nyāyasūtravivarāṇe pañcame'dhyāye dvitīyam āhnikam

**End of 5.2 and colophon** {276→16} yathaiva vibhaktā lakṣaṇena tathaiva te śāṃ nigrāhasthānabhāva itī | te {277→1} khalv ime pramāṇādayaḥ padārthā uddiṣṭāḥ prathamāsūtre, lakṣitāḥ prathame'dhyāye {→2} parikṣitāḥ śeṣeṣv iti trividhā tatvasya parisamāptir uktā veditavyā | {→3} jātīnāṃ sa ptapañcānāṃ nigrāhasthānalakṣaṇam | {→4} śāstrasya copasaṃhāraḥ pañcame parikīrtitaḥ || {→5} iti nyāyasūtravivarāṇe pañcame'dhyāye dvitīyam āhnikam | {→6} samāptaḥ pañcamo'dhyāyaḥ {→7} samāptaś cāyaṃ grantaḥ | {→7} —————

## 7.2 *A Note on the Variant Readings in the Footnotes of the Edition*

In the footnotes to his printed edition, Nagasampige presents subject-related notes, general observations, brief explanations, synonyms, references to other texts, text-critical notes and variant readings.<sup>47</sup> For the most part, this information is interesting and helpful. However, unfortunately there is—at least in the first *adhyāya*—a serious problem with the variant readings: in many cases they do not correspond to what is actually written in the utilized manuscripts and thus have no historical value whatsoever. A few examples will illustrate what is meant.

On the first page of the critical edition, there is a footnote linked to the words *kariṣyate tasya* implying that the word *kariṣyate* is not seen in the exemplar(s); see Figure 2.10 above. The excerpt below shows lines 9–12 and the accompanying footnote:

47 The inclusion of the various kinds of information in one and the same apparatus may cause, in isolated cases, confusion; for example, a synonym may be taken as a variant reading or the other way around. This is possible because variant readings are not marked systematically. Sometimes they are marked with the abbreviation *mā* or *mā.* (*māṭṭkāyām*) and sometimes with the abbreviation *mū* or *mū ko.* (*mūlakōṣe*). However, in many cases they are not marked at all, and thus may be confused with other information. The abbreviations *mā* and *mā.* are used in the first *adhyāya*, whereas *mū* and *mū ko.* are used from the second *adhyāya* onwards.

- बदक्षपादः प्रवरो मुनीनां शमाय शास्त्रं जगतो जगाद ।  
 [10] कुतार्किकाज्ञाननिरासहेतुः <sup>1</sup>करिष्यते तस्य मया प्रबन्धः ॥  
 पुण्यकरपुरश्लाध्यो वेदशास्त्रार्थकोविदः ।  
 [12] गम्भीरवंशजश्चक्रे <sup>2</sup>न्यायवार्तिकसंग्रहम् ॥  
 अनन्तगुणपूर्णाय निर्दोषाय परात्मने ।  
 आनन्दतीर्थगुरवे नमः कारुण्यसिन्धवे ॥  
<sup>1</sup> × × × × तस्य । मा

In M, the text of line 10 is found on folio 1r2-3:

कु ता र्कि का ज्ञान नि रा स हे तुः क रि ष्य ते त स्य म या प्र ब न्धः ॥  
 ku tā rkki ka jñā na ni rā sa he tu ḥ  
 क रि ष्य ते त स्य म या प्र ब न्धः ॥  
 ka ri śya te ta sya ma yā pra ba ndha (ḥ)

In MP, this passage is found on folio 1→10-11; corrections by the second hand are not included in the transliteration:

कु ता र्कि का ज्ञान नि रा स हे तुः क रि ष्य ते त स्य म या प्र ब न्धः ॥  
 ku tā rki kā jñā na ni rā sa he tu ḥ ka ri śya te ta  
 स्य म या प्र ब न्धः ॥  
 sya ma yā pra ba ndha ḥ.

Finally, the same passage appears in T on folio 1r3-4, although there is no reason to believe that Nagasampige also used this manuscript:

कु ता का + (e/o) + ā ना नि रा सा हे तु ष का  
 ku tā ka +(e/o) +ā na ni rā sa he tu ḥ ka  
 रि ष्य ते त स्य म या प्र ब न्धः ॥  
 ri śya te ta sya ma yā pra ba ndha ḥ.

As one can see, the word *karisyate* is clearly legible in all three manuscripts that contain this passage. Surprisingly, the author of CM3 also had a problem


with this passage; cf. Table 2.2 on pages 37–42. In any case, the information that the word *kariṣyate* is not available in M and MP is obviously incorrect. Many further similar examples can be found in Appendix 1, “Documentation of Variant and Parallel Readings.” There, variant readings given in the footnotes of ME are marked with the siglum ME (*vl.*). Upon skimming over the variant readings, it becomes evident that the readings of ME (*vl.*) rarely tally with those of the presumably used manuscripts and the other textual witnesses.


Moreover, it should be noted that many conjectures and emendations by Nagasampige, as well as actual gaps in M and MP, are not reported in the footnotes of ME. The most prominent example is the replacement of *prabandham śrīprapādukam* with *nyāyavārtikasaṅgraham*. As we have seen in Chapter 1, “2 Gambhīravamaṣaja vs. Śrīpravāduka,” Nagasampige does not make any reference to the change he presumably made to the text. Furthermore, an example of an unreported gap can be found in the commentary on sutra 1.1.2. In ME, the passage appears on page 10→6–7; the following excerpt shows lines 5–7:


- [5] निमथ्याज्ञानात् अनुकूलेषु रागः प्रतिकूलेषु च द्वेष इत्यादयो दोषा भवन्ति ।  
 [6] <sup>2</sup>दोषप्रयुक्तशरीरवाङ्मनोभिः हिंसास्तेयप्रतिषिद्धमैथुनादिकमाचरन् <sup>3</sup>धर्मोऽ-  
 [7] धर्मान् सञ्चिनोति । प्रवृत्तिसाधनत्वात् ताविमौ धर्माधर्मौ प्रवृत्तिशब्दे-  
 ⋮


<sup>1</sup> चिन्ता	मा.
<sup>2</sup> द्वेष	”
<sup>3</sup> × × × × × ×	”

In M, the relevant passage is seen on folio 3v7–3r1:<sup>48</sup>

  
 do ṣa pra yu ktā śśa rī ra vā ṅ (ma) no

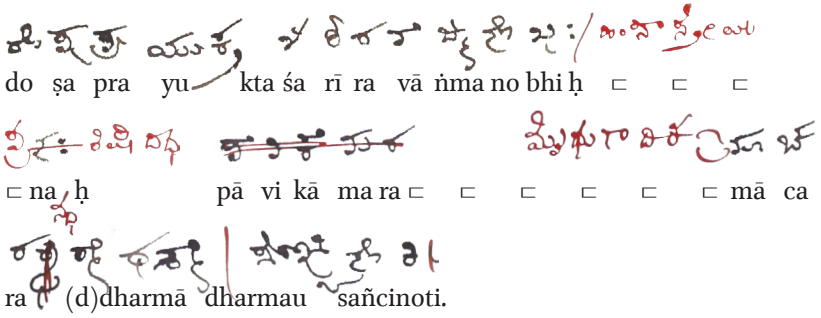
  
 bhi + + + + na ḥ pā vi kā ma (p) + (vi) (k) + ṅca

  
 + + pra vṛ tt(i) mā ca ra ndha rmmā dha rmmau

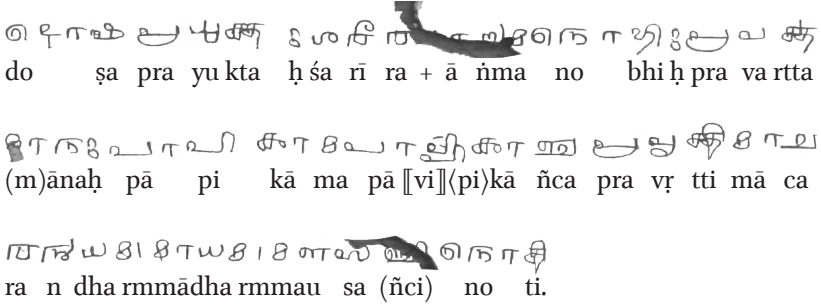
  
 sa ṅci no ti .

<sup>48</sup> In this case, verso precedes recto, see Table 2.4 on page 56.

In MP, the passage is seen on folio 5→12-6→2; corrections by the second hand are not included in the transliteration:


  
do ṣa pra yu kta śa rī ra vā ṅma no bhi ḥ    □    □    □
  
□ na ḥ                      pā vi kā ma ra    □    □    □    □    □    □ mā ca
  
ra (d)dharmā dharmau    sañcinoti.

In T, the sentence is almost complete. It is found on folio 2r8-10 and reads as follows:


  
do    ṣa pra yu kta ḥ śa rī ra + ā ṅma no    bhi ḥ pra va rttā
  
(m)ānaḥ pā    pi    kā ma pā [[vi]](pi)kā ṅca pra vṛ tti mā ca
  
ra n dha rmmādha rmmau sa (ñci) no ti.

M, MP, T and ME all agree that the sentence begins with *doṣa-*. However, ME also indicates that at least one of the used witnesses reads *dveṣa-* instead of *doṣa-*, although the reading does not appear in any of the known manuscripts; cf. ME, footnote 2. Furthermore, the three manuscripts read *dharmādharmau*; ME, however, reads *dharme dharmān*. In addition, there is a footnote linked to the phrase stating that this reading is not available in the manuscripts, which is obviously not the case; cf. footnote 3.<sup>49</sup> Furthermore, there are two gaps in M and MP that are not reported in the footnotes of ME. In M, parts of the sentence are missing due to some damage to the edges of folio 3. These same parts are also missing in MP. To indicate the missing text, the scribe of MP left gaps the size of the assumed number of lost characters. In ME, the two gaps and the text in between were replaced with a reading from the *Nyāya-bhāṣya*.<sup>50</sup> Surprisingly, this major conjectural emendation is not indicated in

49    Anyway, it is also possible that this footnote was intended to indicate the gap before *dharmādharmau*; cf. reading in MP.

50    The passage was discussed in Chapter 1, “4 Examples of Text Reuse”; see the second example on pp. 23-24.



the footnotes of ME. What all of this shows is that there are various problems with the variant readings in the footnotes of ME: On the one hand, numerous variant readings added by the editor do not reflect what is actually seen in the manuscripts and, on the other, countless significant conjectures and emendations made by the editor are not included in the footnotes of the edition. Either Nagasampige used additional sources beyond the ones mentioned in the “Preface” and “Prāṅnivedanam,” or something went terribly wrong at some stage of the production of the edition and the book.

### 7.3 *Sandhi and Orthography*

The application of sandhi rules in ME is broadly in line with today’s standard. For the sake of syntactical clarity and to indicate a brief pause, the rules of external sandhi are sometimes disregarded, as in *sannikarṣaḥ iti* (14→1), *jñānādayaḥ duḥkha-* (10→10), *namu etat\** (41→6), *-jñānāt\* anukūleṣu* (10→5), *-darśanāt\* iti* (26→3), *tat\* nāma* (15→2), *-sannikarṣāt\* yad-* (13→3). In all of these cases, the words are written apart from one another. As is seen in the most recent manuscript, CP, but unlike in all other manuscripts, the prefix *nis* of *niḥśreyasa* is written with a *visarga* (2→7). Within a sentence, a word-final *visarga* followed by a word-initial vowel or voiced consonant is—according to the rules—either omitted or replaced by an *o* or *r*, as in *śabda iti* (20→6), *pravaro munīnāṃ* (1→9) and *buddhir iti* (25→8); however, in a few cases it is left unchanged, as in *adhyavasāyaḥ upalabdhir* (31→2), *upalabdhiḥ iti* (25→10) and *upalabhyamānaḥ nirṇāya-* (31→3). A word-final *visarga* followed by an unvoiced palatal is—according to the rule—replaced by a *ś*, as in *gambhīravamaṣajaś cakre* (1→12). A word-final *visarga* followed by a sibilant is almost always left unchanged, as in *vyabhicāraḥ sādhyā-* (46→10); however, in a few isolated cases it is replaced by the respective sibilant, as in *anaikāntikas savyabhicāraḥ* (46→8, sutra 1.2.5) and *samānārthaiś śabdair* (25→11).

Within words, *anusvāra*-s are rarely used before velars, palatals, dentals and labials. As a general rule, class nasals are preferred instead. However, *anusvāra*-s do occur in some words, as in *upabhuṅkte* (28→4), *saṃkalpa-* (175→6), *saṃkhyā-* (24→10), *-saṃgraham* (1→12), *saṃjñā-* (19→5) and *saṃbandhād* (86→16); but occasionally we also find *saṅkalpa-* (73→7), *saṅgraha iti* (18→10) and *sambandhaḥ* (8→13). *Anusvāra*-s also occur at the end of *upasarga*-s before a *y* or *v*, as in *saṃyogaḥ* (13→6) and *-saṃvedana-* (23→6), and before sibilants, as in *gambhīravamaṣajaś* (1→12), *saṃśayaḥ* (30→2, sutra 1.1.23) and *saṃsāra iti* (10→2). Within a sentence, *anusvāra*-s are used before commas, semicolons and question marks, as in *yuktaṃ, tataś* (27→6), *pramāṇatvaṃ; so* (98→14–15) and *tattvaṃ?* (2→4), however, very rarely before *daṇḍa*-s. A word-final *m* before a *daṇḍa* is written with a *virāma* (\*), as in *jñeyam\* l* (9→1). Furthermore, *anu-*

*svāra*-s are used—according to the rule—in word-final positions before consonants, as in *sāmānyatodṛṣṭaṃ ca* (16→10–11), *niḥśreyasaṃ tu* (8→6) and *uktaṃ bhavati* (17→2). There is only a handful of cases where *m*\* is used within a sentence before a consonant, as in *-cchalam\* tad-* (53→2, sutra 1.2.15). A word-final *m* before a word-initial vowel is either joined with the vowel or written separately and replaced by an *anusvāra*, as in *aparyantāṃ apavargaṃ* (29→3) and *abhidhānaṃ indriya-* (24→14). A word-final *m* followed by a word-initial *t* is generally replaced by an *anusvāra*, as stated previously; however, there are also some cases where *m* is replaced by the respective nasal, as in *kin tu* (8→6).

*Avagraha*-s are used—according to the rule—to indicate a lost 'a' sound after a word-final *e* or *o*, as in *-sarvaviprayoge 'pavarge* (10→4) and *anenārtho 'bhidhīyate* (12→6). In addition, single *avagraha*-s and double *avagraha*-s are used to indicate a lost 'a' or 'ā' sound after a word-final *ā*, as in *yathā'vaśaḥ* (27→12) and *tadā'tmanaḥ* (28→4). The use of *avagraha*-s in such situations is also seen in MP. Finally, it should be noted that *avagraha*-s are not used in this function after word-final (short) *a*, as in *tasya āśrayaḥ* (23→4–5) and *atrāha* (16→3), and that some *avagraha*-s are missing, as in *duḥkhābhāvepi* (29→8) instead of *duḥkhābhāve 'pi*.

A word-final unvoiced consonant and a word-initial vowel or voiced consonant are written either separately or together as one character or ligature respectively. In the first case, the word-final consonant is written with a *virāma*, as in *-jñānāt\* bhavati* (8→6). In the second case, the word-final consonant is replaced by the corresponding voiced consonant, as in *-viśeṣaṇād bhavati* (30→5). At the junctures of compounded words, unvoiced consonants are—according to the rule—replaced by the corresponding voiced consonant, as in *prthagabhidhānaṃ* (24→14) and *sadbhāvaḥ* (2→4). A word-final *t* before a word-initial *n* is generally left unchanged, as in *tattvajñānāt\* niḥśreyasa-* (4→3) and *cet\* na* (20→3), but we also find a few cases where a *t* is replaced by an *n*, as in *tan na* (29→5). A word-final *t* before a word-initial palatal is generally written in a ligature and changed to *c* or *j*, respectively, as in *dūrāc cakṣuṣā* (16→5), *tac ca* (18→1) and *yugapaj jñānānutpattir* (25→14); however, we also find *-yugapat\* jñānaṃ* (25→15). At the juncture of compounded words, *t* before *j* is always replaced by *j*. A word-final *t* and a word-initial *ś* are joined in a ligature and replaced by *ccha*, as in *pūrvavac cheṣavat* (18→1).

As is the case in MP, the various types of geminations of consonants found in M are not seen in this witness. However, two types are also seen in this text: Firstly, a word-final *n* after a short vowel and before a word-initial vowel is—according to the rule—geminated, as in *ekasminn ante* (46→9). Secondly, a *ch* after a short or long vowel and before a short or long vowel is geminated within a compound, as in *upacāracchalam\** (52→8, sutra 1.2.14); however, there are

some isolated cases where the rule is not applied, as in *sāmānyachalam* (51→2, sutra 1.2.11). Unlike in other textual witnesses, *ch* is not geminated at the beginning of a new word, as in *atha chalam* (50→9), *nanu chala-* (45→5–6) and *abhidhīyate chala-* (45→9).

Lastly, like in the other textual witnesses, we find some cases of simplification of *ttv* and *tty* to *tv* and *ty*, namely in *tatvajñānān* (21→1–2), *-gatimatvāt* (176→10), *-upatyā* (50→10, sutra 1.2.10) and *satva ātmā* (10→3); however, we also find many occurrences of *tattvaṃ* (2→3) and *gatimattvād* (49→5), and some occurrences of *asattvād* (112→3, sutra 2.2.35).

## Genealogy of the Textual Witnesses

This chapter has two aims: first, to determine what kind of information can be used for genealogical analyses; and second, to gain the clearest possible understanding of how the textual witnesses of the *Nyāyasūtravivaraṇa* are related to one another. Every textual witness features certain characteristics and preserves a unique version of the text. If one studies and compares these individual peculiarities, similarities and differences emerge, which in turn indicate parallels and connections between the witnesses. However, not all of these similarities and differences are suitable for inclusion in genealogical analyses. In fact, some of them have the potential to distort results. Therefore, we first have to clarify to what extent the witnesses differ from one another, and then decide which similarities and differences should be included in the analysis. Finally, we can then evaluate the data, investigate the genetic relationships between the witnesses and perhaps determine which of the textual witnesses preserves the most archetypal version of the text.

There are several features that serve to distinguish written documents. Some appear to fall under the influence of the cultural environment within which a text was written, while others are influenced by the abilities, intentions and personal preferences of the scribe. To begin, the choice of writing material, writing technique, layout and text segmentation are all largely influenced by the common writing practices of the time and place in which a text was produced. Generally speaking, in earlier times scholars incised the texts on palm leaves, while later they wrote with ink on paper, and today they produce printed editions. Furthermore, in palm leaf manuscripts the text was written continuously, that is to say, without line breaks at the end of *adhya-*s (study portions) and *āhnika-*s (daily lessons), and before and after sutras, etc. In paper manuscripts, we may sometimes find such line breaks and occasionally additional section headings. In printed editions, we find a very elaborate higher-level text segmentation with line breaks, section headings, subsection headings and occasionally topical headings. It should also be noted that the writing technique and higher-level text segmentation are influenced to some extent by the writing implements and material. Although ink was also used to write on palm leaves, paper, of course, cannot be incised with a stylus. Moreover, the absence of line breaks in palm leaf manuscripts may be related to the page orientation. Palm leaves are narrow and long, and thus used in landscape format. Consequently, the use of line breaks would cause a considerable waste

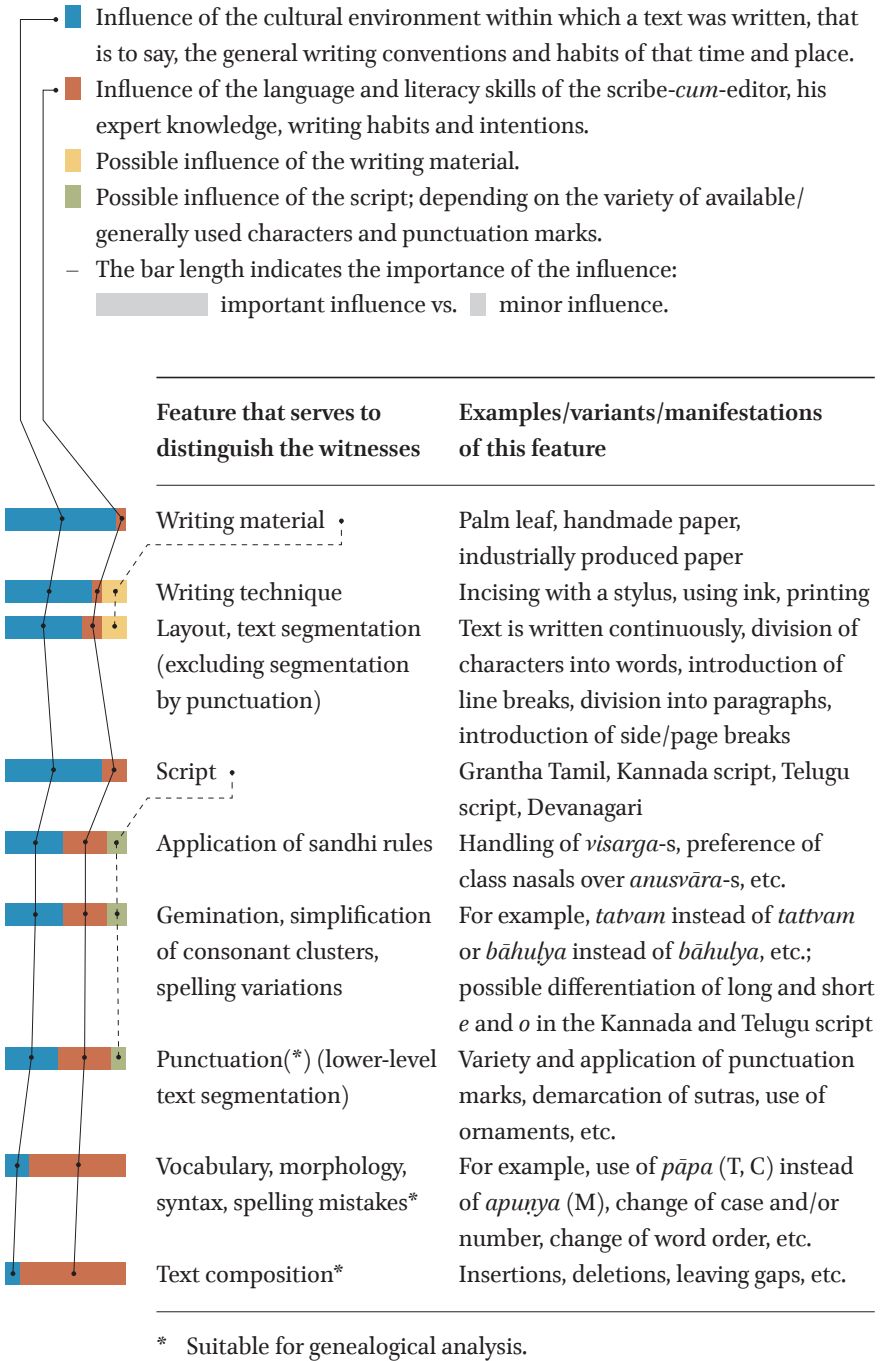


FIGURE 3.1 Features that serve to distinguish the textual witnesses of the NSV

of space and unnecessarily increase the total number of folios. The same applies to other documents with horizontal orientation.

Further features that serve to distinguish written documents and their contents are: the script, the application of sandhi and orthographic rules and the variety and mode of application of punctuation marks for lower-level text segmentation. These features are influenced by both the cultural environment within which the text was written and the abilities and intentions of the scribe. Naturally, a scribe would use a script that was familiar to both himself and the target readership. Moreover, he would generally follow the sandhi and orthographic conventions that were in use at the time and place of writing. For example, in the three palm leaf manuscripts of the *Nyāyasūtravivaraṇa*, *avagraha*-s are not used, whereas in the paper manuscripts and the printed edition they are. Furthermore, in the two Grantha Tamil manuscripts we find the gemination of consonants following *r* and before *y*, whereas in the other witnesses we do not. Spelling may also be influenced by the script used, that is to say, by the script's variety of available characters and consonant clusters. For example, the Kannada script provides characters to distinguish short and long *e* and *o*, a feature that is unnecessary when writing Sanskrit texts. The scribe of MP used the characters that represent short *e* and *o* exclusively; the reviser of MP, on the other hand, used the characters representing long *e* and *o* in his corrections. Regarding punctuation, there is a clear tendency over time to improve the reading experience: existing punctuation marks were generally copied from the exemplar and additional ones added. For example, in M *danḍa*-s are used occasionally, in MP frequently and in ME systematically. Furthermore, commas, a feature adopted from modern European writing practice, are found in CP and ME, but not in the earlier witnesses.

Lastly, the texts of written documents differ in terms of vocabulary, morphology, syntax and composition. These features depend heavily on the scribe's language and literacy skills, expertise, writing habits, intentions and willingness to adopt the current writing conventions. For example, at one point in the text, T, C and CP read *ca pāpā*, whereas M, MP and ME read *cāpuṇyā*. Obviously, someone modified the text. Furthermore, we find deviations with regard to case and number, such as the use of a singular form instead of a plural form, etc. Finally, there are some instances where a scribe left a gap or changed the text completely, for example when text in his exemplar was missing, illegible, unclear or incomprehensible. Moreover, the scribes of the palm leaf manuscripts also left gaps in their text whenever a leaf suffered from some structural deficiency that prevented the proper incision of characters. Lastly, it should be noted that modifications of the text can also happen unintentionally, for example through the misinterpretation of characters or through an eye-skip,

that is, *saut du même au même*.

Distinguishing features that are influenced by the common writing practices of the time and place in which a text was produced can aid both with the approximation of a date for an undated document and narrowing down its area of origin. It is because of these influences, however, that such features cannot be used for detecting genealogical relations among text versions. With regard to the documentation of variant readings of a text in different witnesses, this means that sandhi variants in general and orthographic variants relating to time- and place-specific conventions either should not be collated or should be standardized before the text-critical data are analyzed. Such variants would merely inflate the apparatus of variants and complicate or even distort the evaluation of data. For example, if the use of class nasals vs. *anusvāra*-s before consonants were collated faithfully and the data thus evaluated, the texts of C and Cp would often deviate from each other, since class nasals in this position are rarely used in C but frequently used in Cp. Furthermore, if the geminated consonants in T and M were collated and the data thus evaluated, the text of these two manuscripts would probably have more readings in common than M and its apograph Mp, in which consonants are generally not geminated. Yet all of this is not to imply that these features should be ignored at all. Rather, they should be recorded in the descriptions of the textual witnesses and kept in mind when evaluating the collection of variant readings.

A further aspect that needs to be taken into account is the transformation of written documents over time. Up to this point, we have only discussed the influencing factors that give a document and its text its original form. However, following its initial creation, other factors come into play that affect the physical state of a document and thus its intellectual contents. The most important among these are natural decay over time, weather and physical contact with humans, insects and other beings. The physical contact with humans may result in an improvement of the document's physical state and its intellectual contents, for example, when a conservator–restorer repairs and fine-tunes a document—such as the application of lemongrass oil to palm leaves—or a scholar revises its text. However, physical contact with humans may also result in damage or partial loss of the document and its contents. The latter also applies to physical contact with insects and other living beings. Variant readings resulting from these factors are important and should be included in genealogical analyses. Nevertheless, it is worth noting that such variants may also distort the results of analyses. For example, if one of two clearly closely related texts has become damaged in several places, it follows that the total number of deviations will be high. Depending on the situation, one may also consider excluding such variants from genealogical analyses, in particular, when text-crit-

ical data are automatically analyzed with the help of computer programs designed for phylogenetic analyses; more about this later.

In summary, it can be said that variant readings related to the writing material and technique used, layout, higher-level text segmentation, script, application of sandhi and orthographic rules are poorly suited for genealogical analyses, as they are largely influenced by the general writing conventions and habits that were in use at the time and place of writing; whereas variants representing compositional deviations are well suited for such analyses, as they mainly depend on the language and literacy skills of the scribe, his expertise, his writing habits and his intentions. Variants resulting from damage or modifications by a second hand are also suitable, as they too can reveal relations between different versions of the same text. These variants, however, are less important when it comes to the reconstruction of the archetypal wording of a text.

The following sections examine the extent to which the textual witnesses of the *Nyāyasūtravivaraṇa* differ from each other. The distinguishing features that are poorly suited for inclusion in genealogical analyses are discussed only briefly, whereas those well suited are discussed thoroughly. After all, this chapter's intention is to determine how the available text versions of the *Nyāyasūtravivaraṇa* are correlated and which of them contains the most archetypal version of its text. Although the present examination is based on the first *adhya* only, the findings and conclusions are likely to apply to the entire text.

## 1 The Writing Material and Technique, Layout and Text Segmentation

As stated previously, these distinguishing features are largely influenced by the common writing practices of the time and place in which a written document was created, and therefore should not be considered in genealogical evaluations. However, the physical appearance of a document and the arrangement of text in it may roughly indicate the period of its creation. With regard to the textual witnesses of the *Nyāyasūtravivaraṇa*, three such periods can be identified: the palm leaf manuscripts belong to the first period, the paper manuscripts to the second and the printed edition to the third. In certain cases, these distinguishing features may provide clues regarding the document's place of origin. However, this is not the case with the manuscripts of the *Nyāyasūtravivaraṇa*.



TABLE 3.1 The writing material and technique, layout and higher-level text segmentation

Feature	T, M, C	MP	CP	ME
Material	Palm leaf	Unlined paper	Lined paper	Paper
Form	Bundle of separate leaves	Hardcover notebook	Hardcover notebook	Hardcover book
Technique of text production	Incision with a stylus; application of charcoal powder and oil for blackening the characters	Writing with black ink	Writing with black and red ink	Printing with black printer's ink in various styles
Page orientation	Landscape	Portrait	Portrait	Portrait
Layout	Simple	Advanced	Advanced	Sophisticated
Side/page break at the end of <i>adhyāya</i> -s	Only in C	In some cases	In some cases	Yes
Side/page break at the end of <i>āhnika</i> -s	No	In some cases	In some cases	Yes
<i>Adhyāya</i> and <i>āhnika</i> headings	No	No	Yes	Yes
Topic headings	No	No	No	Yes
Division of text into paragraphs	No	Occasionally; yes, for sutras	No	Systematically
Division of characters into words	No	Occasionally	Systematically	Systematically

## 2 The Script, Application of Sandhi Rules and Orthography

These distinguishing features are influenced by both the common writing practices of the time and place in which a document was created and by the abilities and intentions of the scribe. Consequently, they are not suitable for inclusion in genealogical analyses. However, they may provide hints regarding the document's period of creation and place of origin, in particular the script. Grantha Tamil was used in South India until the beginning of the twentieth century, after which point it was gradually replaced by the Malayalam script, Tamil script and Devanagari. The Telugu script has been used in what is now Telangana, Andhra Pradesh and the neighboring states since the second half of the first millennium, and the Kannada script in the present-day state of Kar-

nataka since the beginning of the second millennium. A more accurate dating of the scripts, or more precisely, of the specific versions of the scripts as found in the manuscripts of the *Nyāyasūtravivaraṇa*, would require extensive paleographical research, which is beyond the scope of this study.

The individual applications of sandhi and orthographic rules as seen in the textual witnesses of the *Nyāyasūtravivaraṇa* were discussed in the previous chapter. The following table contains a selection of features of these practices. On the one hand, they show that the scribes applied sandhi and orthographic rules in their own individual ways. On the other, we may assume that the application of these rules was influenced by the writing conventions and habits at the time and place of writing. At least, this is the most obvious explanation for the many parallels between epoch-related witnesses and the deviations between exemplars and their apographs written in different times and cultural contexts. The following table presents the general practices of the scribes. One may find deviations from these practices, as some sandhi and orthographic rules were not applied systematically. In addition, external sandhi rules were sometimes not applied in order to mark a pause.

TABLE 3.2 Script, application of sandhi rules and orthography

Feature	T	M	C	MP	CP	ME
Script	Grantha Tamil	Grantha Tamil	Telugu	Kannada	Devanagari	Devanagari
Use of <i>avagraha</i> -s	No	No	No	In some cases; also at the coalescence of <i>ā</i> and <i>a/ā</i>	Yes	Yes; also in the case of <i>-ā a/ā-</i> coalescence
<i>Niḥśreyasa</i> is spelled ...	<i>niśreyasa.</i>	<i>niśreyasa.</i>	<i>niśreyasa.</i>	<i>ni-</i> or <i>niś-</i> <i>śreyasa.</i>	<i>niḥśreyasa.</i>	<i>niḥśreyasa.</i>
A word-final <i>visarga</i> before a sibilant ...	is replaced by the respective sibilant.	is replaced by the respective sibilant.	is replaced by the respective sibilant.	is replaced by the respective sibilant or left unchanged.	is left unchanged (or replaced by the respective sibilant).	is left unchanged (or replaced by the respective sibilant).
Within words <i>anusvāra</i> -s are used instead of class nasals before ...	velars, labials, semivowels and sibilants.	velars, sibilants and occasionally before semivowels.	any consonant.	sibilants and before semivowels at the end of <i>upāsarga</i> -s.	labials, semivowels and sibilants.	semivowels and sibilants, and in some particular words.

TABLE 3.2 Script, application of sandhi rules and orthography (*cont.*)

Feature	T	M	C	MP	CP	ME
Within words, class nasals are used before ...	palatals, retroflexes and dentals.	palatals, retroflexes, dentals, labials and semivowels.	any other nasal and <i>y</i> .	velars, palatals, retroflexes, dentals, labials and semivowels.	velars, palatals, retroflexes and dentals.	velars, palatals, retroflexes, dentals and labials.
In word-final position, <i>anuvāra</i> -s are used before ...	<i>daṇḍa</i> -s, velars, labials, semivowels, sibilants and occasionally before dentals.	a word-initial <i>v</i> , <i>l</i> , sibilant, and occasionally before <i>daṇḍa</i> -s.	any consonant and before <i>daṇḍa</i> -s.	any consonant and before <i>daṇḍa</i> -s; before <i>t</i> and labials, occasionally class nasals.	any consonant and before commas; however, <i>m</i> with <i>virāma</i> is also seen regularly.	any consonant and before commas, semicolons and question marks.
A word-final <i>m</i> followed by a word-initial vowel is ...	joined with the vowel or replaced by an <i>anuvāra</i> .	joined with the vowel or written with a <i>virāma</i> .	joined with the vowel or replaced by an <i>anuvāra</i> .	joined with the vowel or replaced by an <i>anuvāra</i> .	joined with the vowel or replaced by an <i>anuvāra</i> .	joined with the vowel or replaced by an <i>anuvāra</i> .
A word-final <i>k</i> before a word-initial <i>h</i> is replaced by ...	<i>ghgh</i> .	<i>ghgh</i> .	<i>ghgh</i> .	<i>gh</i> .	<i>ggh</i> .	n/a
Gemination of <i>ch</i> after a vowel	Yes	Yes	Yes	Only after a short vowel	Yes	Yes
Gemination of <i>ch</i> after a consonant	Yes	Yes	Sporadically	No	Yes	No
Gemination of <i>ch</i> after a <i>visarga</i>	Yes	No	No	No	No	No
Gemination of consonants after <i>r</i>	Frequently, in some specific words:	Frequently, in some specific words:	Only sporadically (probably copied	In a few isolated cases (probably	No	No

TABLE 3.2 Script, application of sandhi rules and orthography (*cont.*)

Feature	T	M	C	MP	CP	ME
	<i>sannika-rṣṣaḥ</i> , 3r7	<i>arttha</i> , but <i>sannika-rṣaḥ</i> , 2r4	unintentionally)	copied unintentionally)		
Gemination of consonants before <i>y</i> (in some cases, also after a long vowel)	Regularly, in some specific words: <i>sāddhya</i> , 10r7	Regularly, in some specific words: <i>sāddhya</i> , 8r2	No	In a few isolated cases (probably copied unintentionally)	No	No
Gemination of <i>y</i>	In some cases, after a long vowel and before a vowel: <i>naiyyāyika-abhidhīyyate</i> , 2v12	In some cases, between two long vowels: <i>naiyyāyika-abhidhīyate</i> , 10r3	In some cases, between two long vowels: <i>jātīyyāsa-māna</i> , 3r9	No	No	No
Simplification of <i>tv/tty</i> to <i>tv/ty</i> in <i>tattva</i> , <i>gatimattva</i> , <i>upapattiyā</i>	Yes	Yes	Yes	Yes	Yes, but only in <i>tattva</i> and <i>gatimatva</i> ; however, not in <i>upapattiyā</i>	Occasionally; we also find: <i>tattva</i> , <i>gatimattva</i> and additionally <i>satva</i>

### 3 The Punctuation

In contrast to the spelling of words, punctuation marks seem to be copied faithfully. In fact, there is a clear tendency to improve the reading experience by copying the existing punctuation marks and adding additional ones—also marks coming from other writing traditions—if necessary. For example, in the palm leaf manuscripts, pauses are often indicated by the non-application of sandhi rules. The scribes of MP and CP made many of these pauses more ex-

PLICIT by adding a *daṇḍa* or some other punctuation mark. The same tendency can also be observed with regard to the variety of punctuation marks; see the table below. Due to the fact that the punctuation becomes more detailed from one copy to the next, punctuation marks could actually be used to examine genetic relationships between text versions. Even so, punctuation marks should not be included in the apparatus of variant readings, as this would complicate the evaluation of the variants. Rather, the punctuation data should be evaluated separately. To check whether the above assumptions prove true, the demarcations of sutras were examined thoroughly. The details of this examination and its results are presented in the next section.

TABLE 3.3 The punctuation

Feature	T, M, C	MP	CP	ME
Use of <i>daṇḍa</i> -s	Occasionally	Frequently	Systematically	Systematically
Use of double <i>daṇḍa</i> -s	Only in C	Frequently	Systematically	Systematically
Use of dashes	Occasionally	Frequently	Systematically	Systematically
Use of commas	No	Only by the reviser	Sporadically	Regularly
Use of question marks	No	Only by the reviser; rarely	No	Regularly
Use of parentheses and/or brackets	No	Only by the reviser	Systematically	Systematically
Underlining	No	Only by the reviser	Systematically	No
End-of-line hyphenation	No	Sporadically	Systematically	Systematically

#### 4 The Demarcation of Sutras

When looking at the textual witnesses of the *Nyāyasūtravivaraṇa* produced in the late nineteenth century and later, one might be left with the impression that the distinction between sutra text and commentary text was always perfectly clear. In these witnesses, sutras are marked or highlighted in some way consistently throughout the text. In MP (*ac*), the sutras are separated from the preceding and following text by means of a line break and a graphic mark placed before and after the sutras; in CP, the sutras are enclosed by double *daṇḍa*-s and written in red ink; and in ME, the sutras are separated from the preceding and following text by means of a line break and emphasized through the use of bold type and an enlarged font size. In MP (*pc*) and ME, the sutras

are also numbered.

In contrast, in the textual witnesses written in the nineteenth century and earlier, the text was usually written continuously, that is to say, without line breaks before and after sutras. Graphic marks, colored ink and pigment were used to visually emphasize sutras, but not as consistently as in the later documents. Perhaps it was not considered important to systematically mark or highlight sutras, as any Naiyāyika, having learned them by heart, would be able to recognize them.

In general, there are three criteria by which one may identify a sutra: by the fact that it is a concise statement or argument that is elucidated in the subsequent text, by the fact that one and the same statement or argument is present and discussed in different *Nyāyasūtra* commentaries and by the fact that a phrase or sentence is marked or highlighted as a sutra. In the following, we will take a closer look at how sutras are marked and highlighted in the textual witnesses of the *Nyāyasūtravivaraṇa*. In a second step, we will consider whether the collected data is suitable for genealogical analyses; and if so, what statements can be made about the relationships of the witnesses and the authenticity of their contents.

Table 3.4 on the next two pages lists the sutra demarcations of the first *adhyāya* of all six *Nyāyasūtravivaraṇa* witnesses. Since there are many corrections in MP, the two versions, MP (*ac*) and MP (*pc*), are listed separately. In MP, red ink was used by the reviser (second hand) for corrections and remarks, whereas in CP red ink was used by the scribe himself for the text of sutras. The flower punctuation mark (\*) represents any graphic mark used to indicate the beginning or end of a sutra, the ellipsis points (...) represent the text of a sutra and the southwest arrow (↙) represents a line break. A plus sign (+) indicates damage to the manuscript the size of roughly one character, an open rectangle (□) indicates a gap the size of roughly one character left by the scribe and an exclamation point (!) indicates that the demarcation of the sutra is misplaced by one or two words when compared to the text of the other text versions.

In the three palm leaf manuscripts, T, M and C, the sutras are demarcated from the preceding and following text in more than 20 different ways. In most cases, the beginning and end of sutras is indicated by any combination of the following separators: a special graphic mark (\*), a double *daṇḍa* (||), a single *daṇḍa* (|) the word *iti* and/or the non-application of sandhi rules (ns). In some cases, however, the beginning or end of a sutra is not indicated at all, or the first or last word even joined by sandhi (js) to the preceding or following text. The various types of sutra demarcations are summarized in Table 3.5 below.

In order to analyze the data, the various sutra demarcations were classified in six groups: a five star rating (5\*) means that the beginning and end of a sutra

TABLE 3.4 Documentation of the sutra demarcations

Sutra	T	M	MP ( <i>ac</i> )	MP ( <i>pc</i> <sup>2</sup> )	ME <sup>a</sup>	C	CP
1.1.1	*...*	!...इति	!...॥इति।	!...॥-॥इति*।	◀...॥१॥◀	n/a	n/a
1.1.2	*...इति	*...(*!)...इति	*◀...◀!...इति	*◀*...॥*◀!...इति	◀...॥२॥◀!...इति	n/a	n/a
1.1.3	*...*	*...।	।◀...॥◀	।◀*...॥*◀	◀...॥३॥◀	n/a	n/a
1.1.4	*...*	*...*	*◀...॥◀	*◀*...॥४॥*◀	◀...॥४॥◀	n/a	n/a
1.1.5	*...*	*...इति*	*◀...इति*◀	*◀*...॥५॥इति*◀	◀...॥५॥◀	॥...॥	॥सूत्रम्॥...॥
1.1.6	*...*	*...*	*◀...◀	*◀*...॥६॥*◀	◀...॥६॥◀	॥...॥	॥(सू०)॥...॥
1.1.7	*...*	*...*	*◀...॥◀	*◀*...॥७॥◀	◀...॥७॥◀	॥...॥	◀(सू०)॥...॥
1.1.8	।...ns	...ns	...ns	◀*...॥८॥◀	◀...॥८॥◀	।...ns	॥...॥
1.1.9	*...*	*...*	*◀...◀	*◀*...॥९॥◀	◀...॥९॥◀	॥...॥	॥...॥
1.1.10	ns...*	*...।	*◀...*◀	*◀*...॥१०॥◀	◀...इति॥१०॥◀	ns...॥	॥...॥
1.1.11	*...।	*!...*	*!◀!...*◀	*!◀!...॥११॥◀	◀...॥११॥◀	*...।	॥...॥
1.1.12	*...*	*...*	॥◀...॥◀	॥◀*...॥१२॥◀	◀...॥१२॥◀	*...*	॥...॥
1.1.13	*...।	*...ns	॥◀...*◀	॥◀*...॥१३॥◀	◀...॥१३॥◀	*...।	॥...॥
1.1.14	।...*!	...*	...*◀	*...॥१४॥◀	◀...॥१४॥◀	...*!	◀(सू०)॥...॥॥
1.1.15	*...*	*...।	।◀...॥◀	॥◀*...॥१५॥◀	◀...॥१५॥◀	*...*	॥-॥...॥
1.1.16	*...*	*...।	॥◀...॥◀	॥◀*...॥१६॥◀	◀...॥१६॥◀	*...*	-॥...॥
1.1.17	*...*	*...*	*◀...*◀	*◀*...इति॥१७॥◀	◀...॥१७॥◀	*...*	॥...॥
1.1.18	*...*	।...*	*◀...*◀	*◀*...॥१८॥◀	◀...॥१८॥◀	*...*	।-॥...॥
1.1.19	*...।	* sm	*◀sm	॥◀*...॥१९॥◀	◀...॥१९॥◀	*...।	॥...॥
1.1.20	*...*	*...*	*◀...॥◀	*◀*...॥२०॥◀	◀...॥२०॥◀	*...*	॥...॥
1.1.21	*...।	*...*	*◀...*◀	*◀*...॥२१॥◀	◀...॥२१॥◀	।...।	॥...॥
1.1.22	*...ns	*...।	*◀...*◀	*◀*...॥२२॥◀	◀...॥२२॥◀	*...ns	॥...॥
1.1.23	*...*	*...*	॥◀...॥◀	॥◀*...॥२३॥◀	◀...॥२३॥◀	*...*	-॥-॥...॥
1.1.24	*...*	*...*	*◀...॥◀	*◀*...॥२४॥◀	◀...॥२४॥◀	।...*	॥...॥
1.1.25	*...*	*...*	*◀...*◀	*◀*...॥२५॥◀	◀...॥२५॥◀	*...*	॥-॥...॥
1.1.26	*...*	* sm	*◀sm	*◀*...॥२६॥◀	◀...॥२६॥◀	*...*	॥...॥
1.1.27	...।	...*	...*◀	...॥*!...॥२७॥◀	...-◀!...॥२७॥◀	...।	॥!...॥
1.1.28	...॥	*...*	॥◀...॥◀	॥◀*...॥२८॥◀	◀...॥२८॥◀	॥!...*	॥...॥
1.1.29	इति...।	इति+...*	इति*◀...॥◀	इति*◀*...॥२९॥◀	इति◀...॥२९॥◀	इति...ns	इति॥...॥
1.1.30	इति*...*	*...*	।◀...◀	॥◀*...॥३०॥	◀...॥३०॥◀	इति*...*	इति॥-॥...॥
1.1.31	*...*	*...।	*◀...*◀	*◀*...॥३१॥◀	◀...॥३१॥◀	*...*	॥...॥
1.1.32	इति*...*	*...ns	*◀...*◀	*◀*...॥३२॥◀	◀...॥३२॥◀	इति*...*	इति॥...॥
1.1.33	...।	...।...*	...*◀	*...॥३३॥◀	◀...॥३३॥◀	...।	॥(सू०)॥...॥
1.1.34	।...।	*...*	॥◀...॥◀	॥◀*...॥३४॥◀	◀...॥३४॥◀	ns...ns	॥...॥
1.1.35	।...*	*...*	*◀...*◀	।◀*...॥३५॥◀	◀...॥३५॥◀	।...।	॥...॥
1.1.36	*...*	*...*	।◀...॥◀	।◀*...॥३६॥◀	◀...॥३६॥◀	*...*	॥...॥!
1.1.37	...।	*...।	॥◀...*◀	॥◀*...॥३७॥◀	◀...॥३७॥◀	...।	॥...॥

TABLE 3.4 Documentation of the sutra demarcations (*cont.*)

Sutra	T	M	MP ( <i>ac</i> )	MP ( <i>pc</i> <sup>2</sup> )	ME <sup>a</sup>	C	CP
1.1.38	...*	*...*	*↙...  ↘	*↙*...  ३८  ↘	↙...  ३८  ↘	...*	⟨सू°⟩...  -
1.1.39	*...*	*...*	*↙...  ↘	*↙*...  ३९  ↘	↙...  ३९  ↘	*...*	...
1.1.40	*...*	*...*	↙...*↘	↙*...  ४०  ↘	↙...  ४०  ↘	*...*	...
1.1.41	*...*	*...*	□...□	↙*...  ४१  ↘	↙...  ४१  ↘	...*	...
1.2.1	*...*	*...*	↙...*!↘	↙*...  ४२  ↘	↙...  १  ↘	*...*	-  ...  -
1.2.2	*...*	*...*	*↙...*↘	*↙*...  ४३  ↘	↙...  २  ↘	(*)...*	...
1.2.3	...	+...*	sm	↙*...  ४४  ↘	↙...  ३  ↘	...	⟨सू°⟩  ...
1.2.4 <sup>b</sup>	...	*!...*	↙!...*↘	↙*...  ४५  ↘ <sup>b</sup>	↙...  ४  ↘ <sup>b</sup>	! ...*	...
1.2.5	js...ns	*...*	↙...	↙*...  ४६  ↘	↙...  ५  ↘	js...ns	...
1.2.6	*...*	*...*	*↙...  ↘	*↙*...  ४७  ↘	↙...  ६  ↘	*...*	...
1.2.7	*...*	*...*	*...  ↘	*↙*...  ४८  ↘	↙...  ७  ↘	*...*	...
1.2.8	...ns	*...*	*↙...*↘	*↙*...  ४९  ↘	↙...  ८  ↘	ns...ns	...
1.2.9	*...ns	इति*...*	इति*↙...  ↘	इति*↙*...  ५०  ↘	↙...  ९  ↘	*...ns	...
1.2.10	*...*	*...*	↙...  ↘	↙*...  ५१  ↘	↙...  १०  ↘	*...	-...
1.2.11	... ...इति	*...++	↙...च□	↙*...चेति  ५२  ↘	↙...चेति  ११  ↘	...इति च	...इति च
1.2.12	ns...	*...*	*↙...*↘	*↙*...  ५३  ↘	↙...  १२  ↘	ns...	...
1.2.13	...	*...*	-↙...*↘	-↙*...  ५४  ↘	↙...  १३  ↘	...	⟨सू°⟩...  -
1.2.14	...	*...*	*↙...*↘	*↙*...  ५५  ↘	↙...  १४  ↘	...js	-  ...
1.2.15	...js	ns...	ns...	*!...  ५६  ↘	↙...  १५  ↘	...js	...js
1.2.16	js...ns	js...ns	□↙...	↙*...  ५७  ↘	↙...  १६  ↘	js...ns	js...ns
1.2.17	ns...js	ns... ...	...	↙*...  ५८  ↘	↙...  १७  ↘	ns...js	ns...js
1.2.18	*!...*	*...*	*↙...  ↘	*↙*...  ५९  ↘	↙...  १८  ↘	*...*	...
1.2.19	इति...	*...*	*↙...  ↘	*↙*...  ६०  ↘	↙...  १९  ↘	इति ...	इति  ⟨सू°⟩...
1.2.20	*...*	*...*	↙...  ↘	↙*...  ६१  ↘	↙...  २०  ↘	*...इति	-  ...  इति

... Ellipsis points represent the text of a sutra.  
 \* The flower represents any graphic mark that indicates the beginning or end of a sutra.  
 ⟨ ⟩ Angular brackets enclose text that has been inserted by the scribe in a second step.  
 + A plus sign indicates damage to the manuscript the size of roughly one character.  
 □ An open rectangle indicates a gap the size of roughly one character left by the scribe.  
 ! An exclamation mark indicates that the sutra demarcation is misplaced by one or two words when compared to the text of the other text versions.  
 ↙ A southwest arrow symbol represents a line break.

js/ns 'Joined by sandhi'/'non-applied sandhi rule': The first/last word of a sutra is joined/separated by sandhi with/from the preceding/following text.  
 sm The sutra is missing due to omission.  
 n/a Not available due to the loss of a folio.  
 red Written in red ink. In MP (*pc*<sup>2</sup>), red ink is used by the reviser for corrections and remarks, whereas in CP, it is used by the scribe himself for writing the text of sutras.  
<sup>a</sup> In ME, the text between the two arrows is printed in bold type and enlarged font size.  
<sup>b</sup> Note that in MP (*pc*<sup>2</sup>) and ME, sutra 1.2.4 occurs two times: at its regular place and a few lines ahead.



is indicated with a special graphic mark or the sutra highlighted in a particular way; a four star rating (4\*) means that the beginning and end of a sutra is clearly separated from the preceding and following text; a three star (3\*), two star (2\*) or one star rating (1\*) means that the beginning and end of a sutra is indicated less clearly than in the first two cases; and finally, a zero star rating (0\*) means that the beginning and end of a sutra is not indicated at all. Missing sutras are mentioned separately (x). It can safely be assumed that if a sutra has been assigned a 5\* or 4\* rating, the scribe was aware that the sentence he copied was a sutra, and if a sutra has a 3\* or 2\* rating, this can be assumed with some probability. However, if a sutra has a 1\* or 0\* rating, the scribe most likely did not consider the sentence to be a sutra. We can only speculate about the scribe's perception of the matter and interpretation of the text; however, the graphic marks and the highlighting clearly show which sentences were indicated and recognized as sutras by the scribe, and which were not.

TABLE 3.5 Types and ratings of sutra demarcations

Clear (5*) to unclear (0*) demarcation of sutras		Occurrences in the palm leaf ms.		
		T	M	C
5*	*...* (or in CP   ...   or in MP  ↙...  ↘, etc.)	31	36	18
4*	*...  *...इति   ...    ...* इति...*	8 (64%)	11 (77%)	10 (46%)
3*	*...ns *...  ...   ...इति	6	5	8
2*	ns...* ...* इति...	3 (15%)	3 (13%)	2 (16%)
1*	...ns ns...    ...  ... इति...ns ...   ...  ns...ns ...ns ns...	6	3	12
0*	...js ns...js js...ns ...	7 (21%)	1 (7%)	7 (31%)
x	* sm (in M) n/a (in C)	0 (0%)	2 (3%)	4 (7%)
Total number of sutras (first <i>adhya</i> ya)		61 (100%)	61 (100%)	61 (100%)

...	Ellipsis represent the text of a sutra.	ns	'Non-applied sandhi rule': The first/last word of a sutra is separated from the preceding/following text by the non-application of a sandhi rule.
*	The flower represents any graphic mark that indicates the beginning or end of a sutra.		
js	'Joined by sandhi': The first/last word of a sutra is joined by sandhi with the preceding/following text.	sm n/a ms.	The sutra is missing due to omission. Not available due to the loss of a folio. Manuscript

By grouping the data in Table 3.4 according to the criteria in Table 3.5, we obtain the results shown in Figure 3.2 below. The latter shows that the later the point in time a document was produced, the more uniform and complete the sutra demarcations. In the three palm leaf manuscripts, sutras are demarcated in various ways, whereas in the printed edition all are demarcated in the same way. Furthermore, in the three palm leaf manuscripts, only 46%–77% of the 61 sutras are clearly separated from the preceding and following text, whereas in the paper manuscripts the number is 80%–89%, and in the printed edition 100%. The same historical evolution applies to the sutra demarcations in the witnesses for which a direct line of transmission can be established. This can be seen by comparing the numbers of M, MP and ME, and the numbers of C and CP.

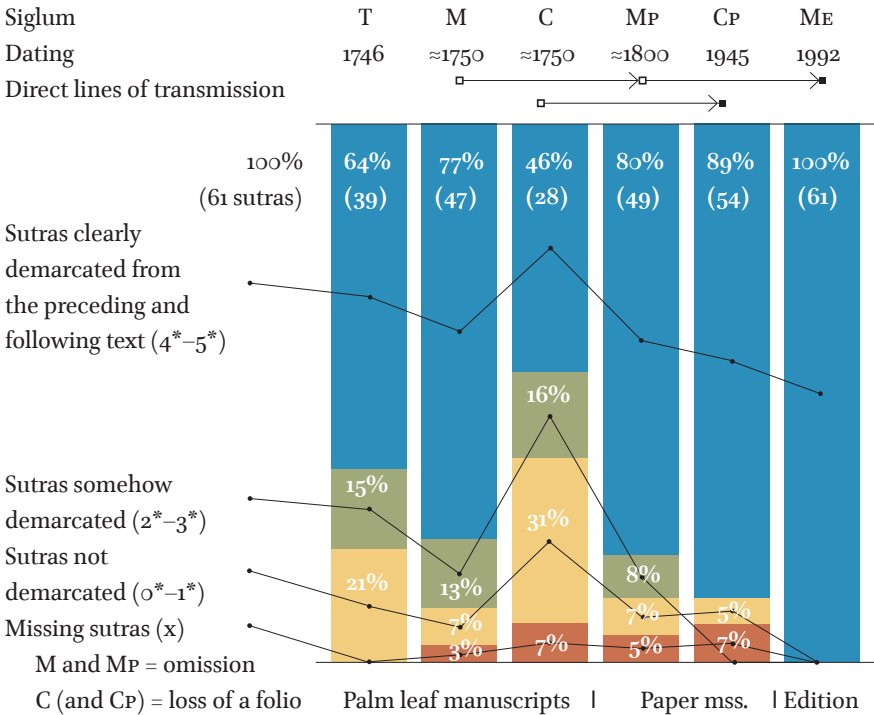


FIGURE 3.2 Evaluation of sutra demarcations

Given the above information, the following question arises: Can we conclude from the fact that the sutras are demarcated in one witness less clearly than in another that the former contains an earlier version of the *Nyāyasūtravivaraṇa* than the latter, assuming that the uniformity and completeness of sutra demar-

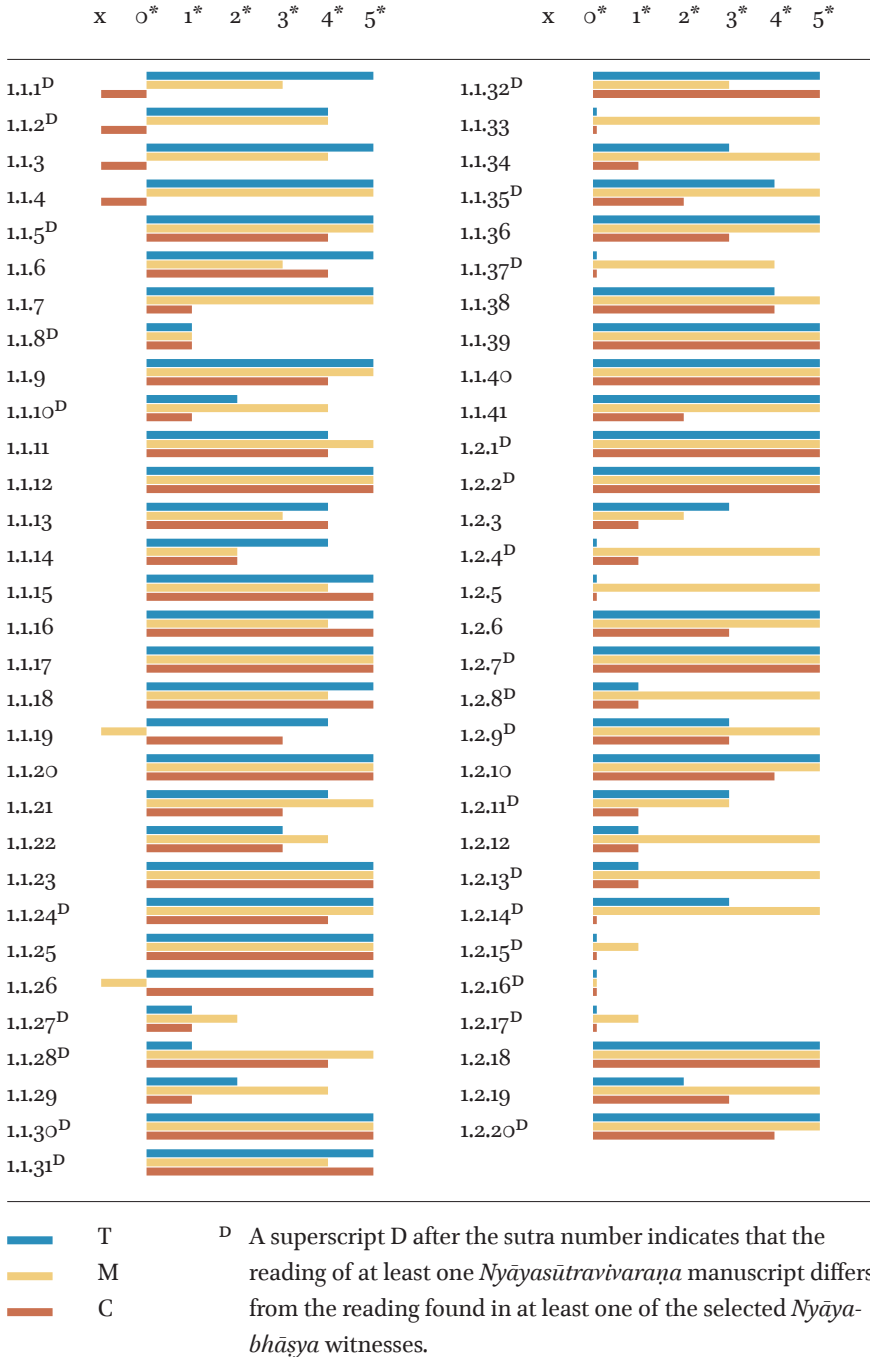


FIGURE 3.3 Detailed analysis of the sutra demarcations in T, M and C

cations increases from one copy to the next? If this is the case, then C contains the earliest known version of the *Nyāyasūtravivaraṇa*, and T and M later ones, because only 60% of the sutra demarcations in C have a 2\*-5\* rating, but 79% in T do, and 90% in M.

There is yet another point that begs our attention. According to the data in Table 3.5, some sutras are missing in M and C. In C, this is due to the loss of the first folio. In M, however, the text of sutras 1.1.19 and 1.1.26 has been left out. It seems unlikely that the scribe of M intentionally omitted the text of these sutras, implying that the sutras were either unavailable in the direct ancestor of M or overlooked by the scribe of M. Since the sutras are present in T and C, and the scribes of these manuscripts were—as we will see later—rather scribes than copy editors, we may assume that neither T or C are direct descendants of M, nor M of T or C.

Figure 3.3 shows which, and the exact means by which, sutras were demarcated in these palm leaf manuscripts. The length of the blue (—), yellow (—) and red bars (—) indicates the type and rating of sutra demarcation; cf. Table 3.5. Only 11 out of the 61 sutras have a 5\* rating in all three manuscripts; examples include sutras 1.1.12 and 1.1.17. Only 13 of the 61 sutras are marked in a similarly clear or unclear way in all three manuscripts. For example, sutra 1.1.8 has a 1\* rating and sutra 1.2.2 a 5\* rating in all three manuscripts. The demarcations in T and M are similar in 26 cases; in T and C they are similar in 33 cases; and in M and C in 15 cases. The close relationship between T and C, and the remoteness of M and C, is even more pronounced when we look at the precise mode of demarcation shown in Table 3.4. Eleven sutras are demarcated in the same way in all three manuscripts. Another 19 sutras are demarcated identically in T and C, against only two in M and C. In terms of the demarcation of sutras in general, this means that T and C are more closely related to each other than either T and M or M and C.

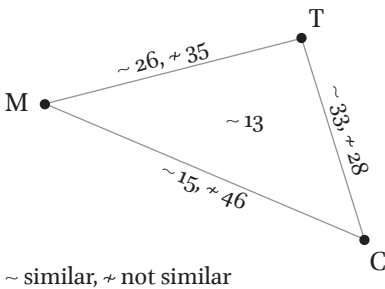


FIGURE 3.4  
Similarity of the sutra demarcations  
in T, M and C

Interestingly, there are four sutras that are very unclearly marked or not marked at all in any of the three palm leaf manuscripts, namely sutras 1.1.8

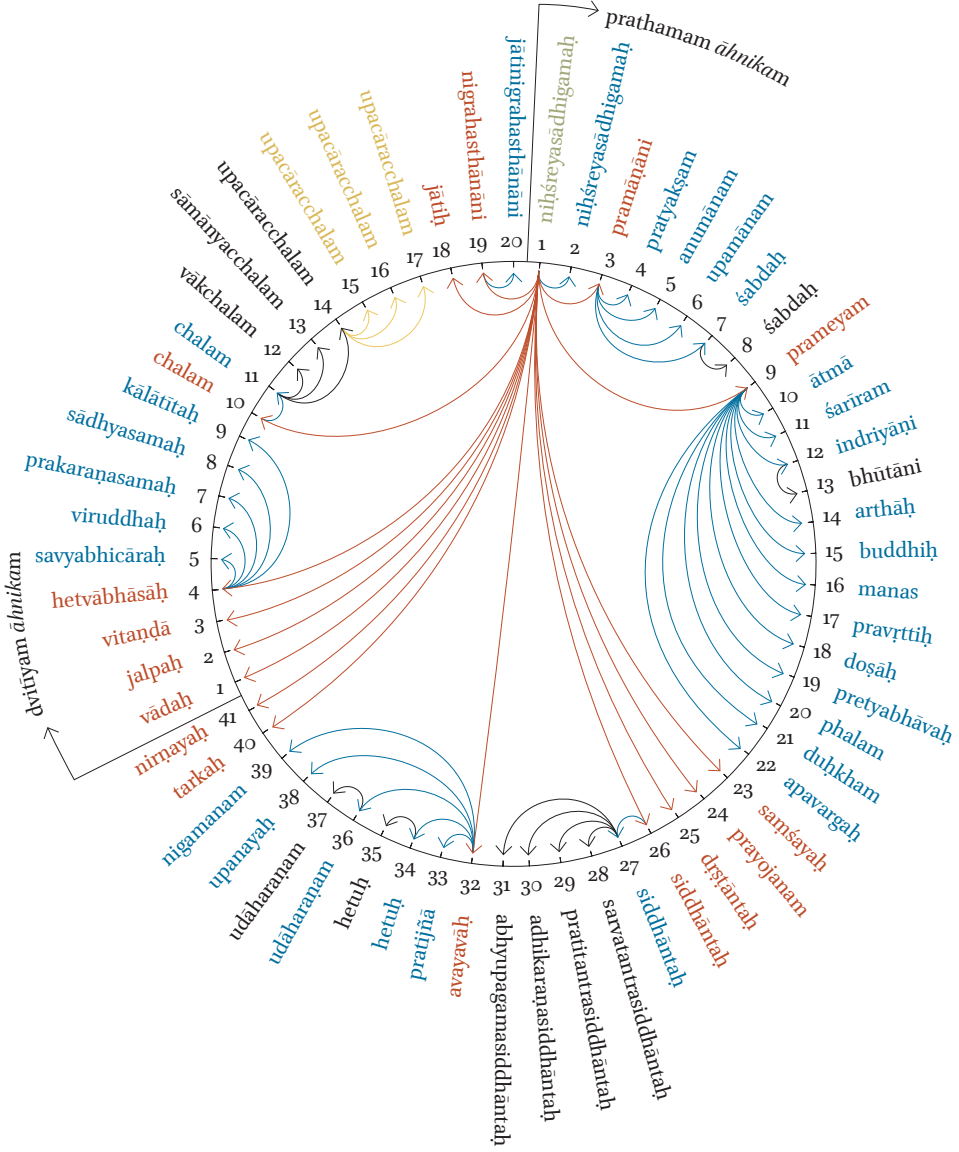


FIGURE 3.5 Order of the sutras and structure of the first *adhyāya*

(very unclear) and 1.2.15–17 (very unclear, but mostly not at all). Furthermore, sutras 1.1.27, 1.1.33, 1.1.37, 1.2.4–5, 1.2.8 and 1.2.12–13 are very unclearly marked or not marked at all in T and C. Finally, there are certain sutras that are very unclearly marked or not marked at all in just one of the three manuscripts, namely sutra 1.1.28 in T and sutras 1.1.7, 1.1.10, 1.1.29, 1.1.34, 1.2.3 and 1.2.11 in C. Regarding at least some of these cases of very unclear or missing sutra demarcations, we can find a possible explanation by looking at the content of the concerned sutras and the structure of the text of the first *adhyāya*.

The structure of the *Nyāyasūtravivaraṇa* is the same as that of the *Nyāyabhāṣya*, *Nyāyavārttika* and other *Nyāyasūtra* commentaries. This stands to reason, as the *Nyāyasūtravivaraṇa* is a commentary on the *Nyāyasūtra* and at the same time a digest of the *Nyāyabhāṣya* and *Nyāyavārttika*. The structure of the first *adhyāya* is outlined in the programmatic sutra 1.1.1 through the enumeration of the 16 subject matters that have to be truly understood to acquire the highest good. Each subject matter is characterized, or addressed, by way of an enunciation by name or division of items belonging to its class, in a sutra, and sometimes further characterized or otherwise explained in one or more subsequent subordinate sutras. Up to three levels of subordinate sutras can be observed in the first *adhyāya*. This results in the following hierarchical structure of the text: **Level 0**: Outline of the first *adhyāya* and at the same time aim and benefit of the Nyāya teachings (1 sutra). **Level 1**: Subject matters (16 sutras). **Level 2**: Elaborations of the subject matters (30 sutras). **Level 3**: Further elaborations of the subject matters (11 sutras). **Level 4**: Objections and clarifications (3 sutras).

If we now compare the structure of the first *adhyāya*, as shown in Figure 3.5, with the findings of the previous examinations, we discover a few interesting parallels. Sutras 1.1.8 and 1.2.15–17, which are very unclearly marked or not marked at all in any of the three palm leaf manuscripts, are third- and fourth-level sutras. In fact, the objection in sutra 1.2.15 and the replies in sutras 1.2.16–17 constitute the only fourth-level sutras in the first *adhyāya* and appear to be commentary rather than sutra text. The other sutras are characterizations, enunciations by name or division of items belonging to its class and not part of an ongoing dialogue with an opponent. In J<sup>1P</sup>, the oldest known *Nyāyabhāṣya* manuscript (1222 CE), the three sutras are each introduced with a special graphic mark, namely a *cha* embedded between double *daṇḍa*-s. Sutras 1.2.15 and 1.2.17 are concluded with a *daṇḍa*, whereas the last word of sutra 1.2.16 is joined by sandhi to the subsequent text.<sup>1</sup> In T<sup>ML</sup>, another important *Nyāyabhāṣya* manuscript that presumably contains an early version of

1 See J<sup>1P</sup> on folio 295v5–7: 1.2.15 \*...l; 1.2.16 \*...js\*; 1.2.17 \*...l.

this commentary, only the beginning of sutra 1.2.16 is indicated with a special graphic mark.<sup>2</sup> Sutras 1.2.15 and 1.2.17 are not very clearly separated from the preceding and following text. Furthermore, it should be noted that the special graphic marks used at the beginning of sutras in J<sup>1D</sup> and T<sup>ML</sup> are also used to indicate the beginning of a new subject matter or idea. In other words, the use of a special graphic mark at the beginning of a supposed sutra does not necessarily and in itself prove that the scribe considered the sentence or phrase in question a sutra. Even so, on the basis of the available data we cannot reject the sutra status of these three sentences because they are marked in one way or another in at least one of the two most important *Nyāyabhāṣya* manuscripts and consist of concise statements or arguments on which different *Nyāyasūtra* commentaries have commented.

The sentences that are more or less clearly marked as sutras in M, but not in T and C, can be divided into two groups. Based on the order of the sutras, the structure of the first *adhyāya* and the contents of the sutras, one may distinguish those which are first- and second-level sutras, namely sutras 1.1.27, 1.1.33, 1.2.4–5 and 1.2.8, and those which are third-level sutras, namely sutras 1.1.37 and 1.2.12–13. Nevertheless, there is no obvious pattern: some sutras are marked, others are not. The same is true for sutras that are not clearly marked in just one of the three palm leaf manuscripts. Finally, it must be stressed that there are several third-level sutras that are clearly marked as such in at least two of the three palm leaf manuscripts, namely sutras 1.1.13, 1.1.28–31, 1.1.35 and 1.2.14.

Let us briefly summarize the findings of this section. The data in Table 3.4 show that, apart from very few exceptions, scribes marked or highlighted sutras at least as clearly as their predecessors. Existing sutra demarcations were copied and—in the eyes of the scribe at least—missing ones added. Based on this observation, we may assume that the witness in which the sutras are least clearly demarcated from the preceding and following text, namely C, likely contains the oldest available version of the *Nyāyasūtravivaraṇa*. Furthermore, sutra demarcations can, just like variant readings, reveal relationships between text versions. The comparison of sutra demarcations has shown that T and C are probably more closely related than T and M or M and C. We have also seen that there are four sutras in the first *adhyāya*, namely sutras 1.1.8 and 1.2.15–17, which are very unclearly marked or not marked at all in any of the three palm leaf manuscripts. Because of this, and because they are third- and fourth-level sutras, it is possible that the sentences in questions were not considered sutras in earlier times.<sup>3</sup> This, of course, would have to be double-checked in the wit-

2 See the forthcoming publication of the *Trisūtrībhāṣya* (TSBH) by Preisendanz et al., and T<sup>ML</sup> on folios 18r10–18v2: 1.2.15 ...ns ; 1.2.16 \*...· (medial dot) ; 1.2.17 ...ns .

3 Cf. Meuthrath, *Untersuchungen zur Kompositionsgeschichte der Nyāyasūtras*, 2–3 and 11–12.

nesses of other *Nyāyasūtra* commentaries.

Finally, it must be said that the above examination of sutra demarcations is merely a first experiment. In order to make general statements about the applicability of this kind of examination and the validity of its results, the witnesses of other, similar texts would need to be examined in the same way. If this method proves reliable, it would probably be the most efficient way to get a first idea of the relationships between existing versions of a text and their relative chronology.

## 5 Preparation and Computational Analysis of Text-Critical Data

It is a demanding and time-consuming process to examine, compare and evaluate different versions of a Sanskrit text, and then to choose between different variant readings; this is especially the case when dealing with a large number of textual witnesses. To create critical editions, some editors select what are from their perspective 'better readings,' while others use those they deem more archetypal.<sup>4</sup> The critical editions of the former are generally based on a selection of witnesses, while those of the latter are based, if possible, on all known or at least on all available witnesses. In fact, it seems that the latter spare no effort in tracking down or reconstructing the text of the (lost) archetype. These editors search through manuscript catalogues and secondary literature as well as lists and registers of public libraries and private collections for all existing witnesses of their texts and seek to obtain copies of them. They examine, compare and evaluate the text versions using the latest methods and technologies, such as cladistics and computational programs for phylogenetic analysis. All this has the aim to better understand the (inter)relationships between the available text versions and their individual historical value. In this context, Juergen Hanneder's recently (2017) published work *To Edit or Not to Edit* must be mentioned. It covers the general theory of textual criticism and its history and practice in Sanskrit studies.

Today, the last decades' technological advances enable us to process large amounts of data with minimal effort. If one creates a critical edition using five or less witnesses, it is still possible to keep track of their variant readings and detect relationships between them. However, if more than five witnesses are involved, this becomes increasingly difficult. It is therefore not surprising that editors of Sanskrit texts began seeking technical solutions to their problems

---

4 Of course, this can be the same, as some editors think that the 'better readings' must be the more archetypal ones.



in other fields of research. They discovered workable solutions in the fields of computational phylogenetics and statistics. Some editors who experimented and used such ‘third-party’ methods and technologies share their experiences and thoughts in the forewords to their editions and in subject-specific papers. In this respect, the volume of the *Wiener Zeitschrift für die Kunde Südasiens/Vienna Journal of South Asian Studies* dedicated exclusively to the subject area of *Text Genealogy, Textual Criticism and Editorial Technique* (2010) must be mentioned, in particular the “Introduction” by Hanneder and the contributions by Phillips-Rodriguez, Howe and Windram, as well as those by Maas, Pecchia and Muroya.<sup>5</sup> Another excellent step-by-step description of the cladistic approach can be found in Graheli, *History and Transmission of the Nyāyamañjarī—Critical Edition of the Section on the Sphoṭa*.<sup>6</sup>

The advantages of computational analyses are obvious. They enable us to carry out analytical tasks that are very time-consuming when done manually or too complex for the human brain to process. However, the use of computational analysis also entails risks. This is particularly true when one uses methods and technologies originally developed in other research areas for very specific purposes. One example is the employment of computational phylogenetics in order to analyze and graphically display the genetic relationship between existing versions of the same text. Text-critical data of Sanskrit texts can indeed be converted into a data format that corresponds to morphological data of living organisms, but when analyzing the former data with the analytical tools developed for the latter data, one should acknowledge that each collection of data displays its own unique set of peculiarities. Of course, despite these differences, the methods and tools developed in the field of evolutionary biology can be used for analyzing text-critical data.

The accuracy of any computational analysis depends primarily upon the quality of the data, in our case on which textual variants were collated and how consistently. Specifically, accuracy of the analysis depends, for example, on whether or not the text-critical data contains variants that were influenced by common writing practices of the time and place in which a text was produced; cf. “2 The Script, Application of Sandhi Rules and Orthography.” Accuracy also depends on the method and tools used to process the text-critical data, that is to say, on whether the software is capable of capturing and handling all peculiarities of the data to be analyzed. Finally, accuracy depends on the ability of the data analyst to interpret and display the processed data graphically. The better the data preparation and processing are controlled and coordinat-

5 In this connection, see also Maas, “A Phylogenetic Approach to the Transmission of the Tibetan Kanjur—The *Akṣayamatīnīrdeśa* Revisited.”

6 See in particular “5 Genealogy of the Manuscripts.”

ed, and the better the data analyst understands the process of data preparation and processing, as well as the working principles of the software used, the more accurate the results will be.

The phylogenetic, or cladistic, approach appears to have proven its worth as an instrument for analyzing the relationship between versions of a text and for detecting the most archetypal among them, at least in order to get a first overview. Nevertheless, this approach exhibits some thought provoking features, two of which will be briefly discussed here. First, it appears that cladistic software cannot deal with multiple readings per witness and apparatus entry.<sup>7</sup> In other words, it cannot deal with alternative readings and corrections found within a single witness. If all witnesses to be analyzed have only a few corrections made to their text and the relationship of these witnesses has already been determined on the basis of many readings, then this shortcoming can be overlooked. However, if one or more witnesses contain numerous corrections and the relationship of these witnesses has been determined on the basis of only very few readings, this shortcoming cannot be ignored. In fact, as we will later see, so-called correction data can have a considerable influence on the evaluation of text-critical data. More importantly, though, correction data contain very valuable information on the transmission history of a text and thus can increase the accuracy of any genealogical analysis.

It is nothing new that corrections are not included in the data matrix for phylogenetic, or cladistic, analyses. For example, Maas says in his contribution to the aforementioned volume of the *Wiener Zeitschrift für die Kunde Südasiens/Vienna Journal of South Asian Studies* that, among other things, “scribal corrections did not find their way into the data matrix that is used for the present cladistic analyses of variant readings.”<sup>8</sup> Unfortunately, he did not elaborate on this issue. One would like to know, for example, whether the word ‘correction’ refers to the correction itself or the correction process. In the first case, he would have used the uncorrected (*ac*) readings exclusively, and in the second case, exclusively the corrected (*pc*) readings.<sup>9</sup> Be that as it may, it is welcomed that Maas shared the abovementioned information and thus raised an issue

7 Here and in the following, the word ‘entry’ refers to the totality of individual readings under a lemma.

8 Maas, “Computer Aided Stemmatics—The Case of Fifty-Two Text Versions of Carakasamhitā Vimānasthāna 8.67–157,” 73: “Variants from repeated text passages are recorded with the abbreviation (*v!*) added to the siglum of the manuscript. These variants, as well as scribal corrections, did not find their way into the data matrix that is used for the present cladistic analyses of variant readings.”

9 Yet another interpretation would be that he opted for one or the other reading depending on the case. Besides, what happened with the non-scribal corrections, i.e., the corrections made by a second hand?

that demands further attention. Many other scholars have failed to address the issue, perhaps because their witnesses contained only few corrections.

In this context, it is also worth examining how the Classical Text Editor (CTE)—the word processor that was used for collating the variant readings of the *Nyāyasūtravivaraṇa*—generates and exports genealogical data. How does the software deal with multiple readings per witness and apparatus entry? Figure 3.6 shows 10 apparatus entries (A–J) and their genealogical data as they are exported from the CTE into a data matrix.

	A	B	C	D	E	F	G	H	I	J
	T	0	0	0	0	0	0	0	0	0
	C	0	1	1	0	0	1	3	0	0
	CP	0	2	2	0	0	1	4	0	0
	M	1	3	0	1	1	0	1	0	1
	MP	1	4	0	0	0	0	2	1	0
	ME	1	4	0	0	0	0	2	0	1

FIGURE 3.6 CTE export of genealogical data

The entry under lemma A shows that witnesses T, C and CP read *artha-*, whereas witnesses M, MP and ME read *ato rtha-*. The genealogical data for these variants consists in 0-0-0-1-1-1. This means that the first three witnesses share one common reading, and the other three another one, which is obviously correct. Let us now look at an apparatus entry that contains a correction. Apparatus entry D shows a correction for M: The original reading *ta-* was corrected by

a second hand to *taj*-, which is the reading that is also found in the other five witnesses. The genealogical data for this apparatus entry is 0-0-0-1-0-0. This means that CTE selected the original reading of M and ignored its correction. The same is true for the apparatus entries E and H. Next, apparatus entry G contains two corrections: one for witness CP and one for witness MP. Surprisingly, the genealogical data for this apparatus entry shows that CTE for CP selected the original reading and for MP the corrected one. How is this possible?

According to Stefan Hagel, designer and programmer of the CTE, “the software regards expressions in parentheses, including (*ac*) and (*pc*), as mere remarks, devoid of a precise technical meaning. Consequently, if a siglum occurs more than once for a given lemma, one (the last) occurrence is selected for purposes such as the export of genealogical data. In order to include correction data there, one would technically need to treat different hands as different witnesses (which may have little bearing on the printed form).”<sup>10</sup> The use of different sigla for *ac* and *pc* text versions, that is, text versions before and after correction, would indeed solve the problem, as the text versions to be exported can be selected. However, this approach does not appear to be the common way of collating the evidence of witnesses with corrections in the CTE and would considerably complicate the administration of sigla, last but not least, because so-called group sigla (X) would have to be defined for every pair of X(*ac*) and X(*pc*) sigla. Clearly, this would impede the process of collation, especially when one deals with a large number of witnesses and other group sigla. Alternatively, one could collate the witnesses as before, using the *ac/pc* expressions in parentheses, and then replace the X(*ac*) and X(*pc*) expressions with distinctive individual sigla before exporting the genealogical data. In this way, one could generate phylogenetic trees based on any combination of *ac* and *pc* text versions.

The second feature of the phylogenetic, or cladistic, approach to be mentioned here concerns the reading of phylogenetic trees and the extent of the information contained in them. It cannot be stressed enough that the order in which textual witnesses appear horizontally on the tips of the branches often carries absolutely no meaning. What matters most when one deals with a phylogenetic tree are the relationships of witnesses through the actual branches of the tree. One way to visualize this is to imagine that each node on the tree may spin. Thus, it is possible that two witnesses that are far removed from each other in the diagram may actually share more common readings than two that are right next to each other. For example, if we look at version 1 of the phylogenetic tree in Figure 3.7, it is possible that witnesses B and D share more

<sup>10</sup> Email communication, March 2018.

common readings than witnesses B and C, although B and C appear next to each other in this diagram. In other words, phylogenetic trees have only one dimension, namely time, flowing from the root to the tips of the branches, where we find the present day witnesses. The other dimension has no meaning whatsoever; its only purpose is to allow us to see the relationships of the witnesses. Finally, it should be noted that while the branch length sometimes indicates the number of similarities and differences between witnesses (phenogram), sometimes it also means nothing (cladogram).

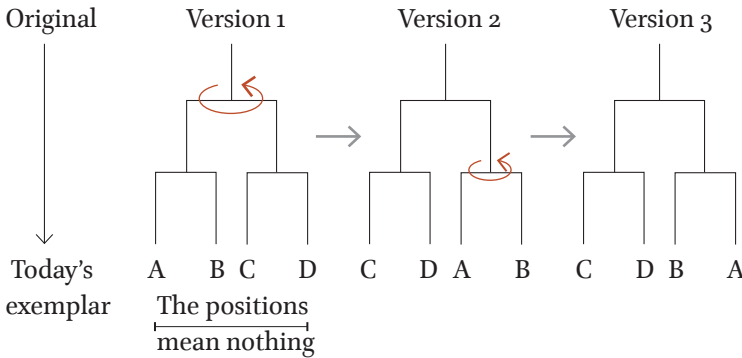


FIGURE 3.7 Different versions of the same phylogenetic tree

There are several other features of the phylogenetic, or cladistic, approach that could be discussed. However, the two aspects explained above seem to be the most important. Following the above considerations, two things would be advantageous for the accuracy and informative value of a graphic representation of text-critical data: the inclusion of correction data and the use of the second dimension in a graph. The inclusion of correction data is especially important when one or more witnesses have been heavily revised, such as with MP for example. Furthermore, the second dimension could be used to indicate the relative proximity of text versions and witnesses. In such a graph, *ac* and *pc* text versions contained in a witness could be displayed individually. With these thoughts in mind, it may be useful to try a different approach which should not be seen as substituting the phylogenetic, or cladistic, approach, but rather as supplementing it. A different view on the text-critical data may reveal additional information.

Multidimensional scaling (MDS) seems to be well suited for the above purpose. For a concise yet comprehensive introduction to this approach, I suggest Wickelmaier, "An Introduction to MDS." In the "Introduction" to his paper, he states:

“MDS is a set of data analysis methods, which allow one to infer the dimensions of the perceptual space of subjects. The raw data entering into an MDS analysis are typically a measure of the global similarity or dissimilarity of the stimuli or objects under investigation. The primary outcome of an MDS analysis is a spatial configuration, in which the objects are represented as points. The points in this spatial representation are arranged in such a way, that their distances correspond to the similarities of the objects: similar objects are represented by points that are close to each other, dissimilar objects by points that are far apart.”<sup>11</sup>

The preparation process of the data for an MDS analysis is in fact similar to that for a cladistic analysis of text versions: similarities or dissimilarities between objects (in cladistic analyses: text versions) are counted. The difference lies in how the data are processed and how the results of the analysis are presented: not as a tree but as interdependent points in a two-dimensional space. For the present study, an MDS analysis was computed by using the package *igraph* of R, a programming language and free software environment widely used in statistics, econometrics and the social sciences.<sup>12</sup> The resulting graphs presented below have been enhanced in Adobe® *Illustrator*®.

Following these general thoughts on the preparation, processing, evaluation and presentation of text-critical data, it is now time to examine the witnesses of the *Nyāyasūtravivaraṇa*. How are they related to each other? Actually, much is already known about their relationship. Firstly, a note at the end of Cp alerts us that the text is a copy of C. Secondly, according to Nagasampige’s “Prāṇni-vedanam” (Foreword), ME is based on M and Mp. Thirdly, already a brief comparison of M and Mp suggests that Mp is a copy of M. Fourthly, based on the above analysis of the sutra demarcations, it can be assumed that T and C are more closely related than T and M and C and M. We will see whether or not the MDS analysis of the text-critical data will support these statements and assumptions. At the same time, we can test the MDS method, as we already know some of the ancestor–descendant relations with considerable certainty.

The following examination is based on the data in Appendix 1, “Documentation of Variant and Parallel Readings.” There, the lines of the reference text are numbered from 1–468. The text of lines 1–78 is preserved in the witnesses T, M, Mp and ME, and the text of lines 79–468 in all six witnesses. The first section of Appendix 1, “Principles of Collation and Presentation,” provides detailed information on how the text versions of the *Nyāyasūtravivaraṇa* were collated and

<sup>11</sup> Wickelmaier, “An Introduction to MDS,” 4.

<sup>12</sup> “The R Project for Statistical Computing,” [www.r-project.org](http://www.r-project.org), “RStudio,” [www.rstudio.com](http://www.rstudio.com), and “Quick-R by datacamp,” [www.statmethods.net](http://www.statmethods.net), all accessed August 19, 2021.

how the gathered information is presented. It should be noted that sandhi variants in general and orthographic variants relating to time- and place-specific conventions were not collated; for this, see “2 The Script, Application of Sandhi Rules and Orthography” above.

Since C and Cp are incomplete, two analyses were carried out: the first examines the text of lines 1–78, and the second the text of lines 79–468. This approach has the advantage that the results of the analysis are not distorted by the unavailability of text. At the same time, this allows us to test the method of analysis with fewer textual witnesses. Figure 3.8 below shows us an evaluation of the text-critical data of the first part. The data were processed as recorded, without any manual intervention. In total, the data of 228 apparatus entries were taken into account. Within these 228 entries, 674 similarities were found, of which 227 (33.7%) are related to corrections. But how did these figures come about and how were *ac* and *pc* readings counted?

#### Apparatus entries 228

##### Counted similarities (=)

	T	M	MP	ME
T	○	66	132	94
M	66	○	136	71
MP	132	136	○	175
ME	94	71	175	○

##### Calculated dissimilarities\* (≠)

	T	M	MP	ME
T	○	162	96	134
M	162	○	92	157
MP	96	92	○	53
ME	134	157	53	○

\* Number of apparatus entries minus number of similarities

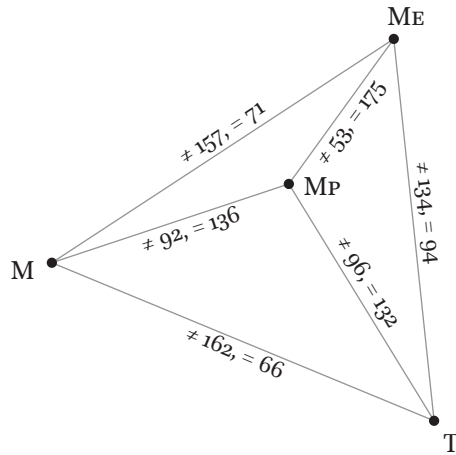


FIGURE 3.8 Relationship of T, M, MP and ME, lines 1–78, raw data

The following apparatus entries will illustrate how similarities between different text versions are counted:

27 tena] T; sūtreṇa gatena M MP ME; † C Cp

43 -buddhīnām] T MP ME; +++++ M; † C Cp

50 nāma-] T M MP (*ac*); tatra nāma MP (*pc*) ME; † C Cp

59 śabdyate] T M (*pc*<sup>2</sup>) MP ME; śabdate M (*ac*); † C CP

In the first example, the witnesses M, MP and ME have the same reading. Consequently, the pairs M and MP, M and ME, and MP and ME each have one similarity. T has a unique reading, and thus, in this case, no similarity with any of the other witnesses. In the second example, T, MP and ME have the same reading. Consequently, the pairs T and MP, T and ME, and MP and ME have each one similarity. M has a unique ‘reading,’ and thus, in this case, no similarity with any of the other witnesses. In this context, it should be noted that if two witnesses feature damage of the same size at the same spot, this would be counted as a similarity, which of course would be incorrect. Anyway, such cases are extremely rare. In the third example, T, M and MP (*ac*) preserve the reading *nāma-*, whereas MP (*pc*) and ME have the reading *tatra nāma*. There, the pairs T and M, T and MP, M and MP, as well as MP and ME are each assigned one similarity. This means that all similarities are counted, regardless of whether they pertain to original or corrected readings. In the last example, the reading *śabdyate* is preserved in all four witnesses, and thus every possible pair of witnesses has one similarity each. If *ac* and *pc* readings are not differentiated, such variants have no statistical value, as they reinforce all possible relations. However, if *ac* and *pc* readings were differentiated, they may exert some influence on the evaluation of the text-critical data.

The above first evaluation of the text-critical data is thought provoking. In particular: Why do T and ME share more common readings (94) than M and its second-generation descendant ME (71)? Did Nagasampige also use T for his printed edition? This is highly unlikely. Thus, there must be a different reason for this phenomenon. In fact, it would appear that M displays many age-related damages that were not yet present when it was copied by the scribe of MP. The following examples illustrate this situation:

1 viśvavyāpī] T MP ME; +++++ M; † C CP

13 niḥśreyasādhi-] T MP ME; ni++(ya)sādhi M; † C CP

2 -saṃ-] T MP ME; sa(ṃ) M; † C CP

In M, the edges of the leaves are very dry and brittle and therefore often feature slight to severe damage. As a result, certain passages of the text are difficult to read or completely lost. This is also true for the upper left corner of folio 1r where the text of the *Nyāyasūtravivaraṇa* begins and where the first word *viśvavyāpī* has been lost. Perhaps M had not yet sustained damage when it was copied by the scribe of MP, or it had already been damaged but the scribe of MP knew the verse from the *Nyāyavārtikatātparyāṭikā* and thus was able to



restore the lost text; this is difficult to determine. Anyhow, the number of such discrepancies between the evidence of M and MP, and the extent of some of them, give us reason to believe that M was still in a better state at the time it was copied than it was in 2014.

Of course, damage also occurs in other witnesses. Thus, we must ask ourselves whether, and if so how, damage-related variants should be included in an analysis of text-critical data. Let us take a look at the following apparatus entries:

- 11 -gama iti] M MP; gamaḥ ME; +++ T; † C CP  
 276 arthāntarābhāvāt] C CP; arth(ā)+rābhāvāt T; arthāntarabhāvāt  
 M MP ME  
 24 niḥśreyasaṃ prameya-] T; ++++++mōya M; □□□□prameya MP;  
 prameya ME; † C CP

In all likelihood, we will never know whether T's original reading was *-gama iti*, *-gamaḥ* or something else. The inclusion of the data of this apparatus entry in our analysis would likely lead to distorted results because T probably had the same reading as M. Consequently, if we want to detect the actual relationships between the text versions, we must exclude such apparatus entries from the analysis. Concerning the second example, the situation is somewhat different. In the apparatus entry for line 276, all witnesses agree regarding the word *arthāntara-*. However, they do not agree on the last member of the compound: C, CP and T read *-abhāvāt*, and M, MP and ME read *-bhāvāt*. Since T is only slightly damaged at an insignificant place and the problematic part is clearly legible, it can be assumed with reasonable certainty that T had the same reading as C and CP. Therefore, one could manually adjust the reading in T accordingly and include the data of this apparatus entry in the analysis. The situation concerning the apparatus entry for line 24 is different. In M, a part of the text has been lost. That this part had already been lost at the time M was copied by the scribe of MP is obvious, because the latter left a gap at this exact point in the text. Nagasampige ignored this gap and copied merely the remaining text of MP. It goes without saying that such variants hold great value, as they point to the relationship of M, MP and ME. One option would be to treat such variants in the same way as corrections. In this case, the pairs M and MP and MP and ME would each have one similarity. Nevertheless, the inclusion of the data of this apparatus entry would be problematic because the relationship between T and M remains unresolved, although it is very likely that M originally had the same reading as T; cf. the first example, the apparatus entry for line 11.

All of this demonstrates how problematic it is to integrate apparatus en-

tries that contain damage-related variants into genealogical analyses. Yet, it also shows how historically valuable some of these variants are. As a general rule, one could say that apparatus entries containing damage-related variants should be excluded from computational analyses. However, if one is willing to take the time to go through the apparatus entries manually, one could—after minor adjustments—include the data of some such apparatus entries in the analysis; cf. the second example, the apparatus entry for line 276.

There are many different types of deviations of readings. Table 3.6 below summarizes the more important among them. Some deviations are well suited for inclusion in genealogical analyses (■■■■/■■■), others less so (■■■) and some not at all (■). The first column provides a brief description of the deviation, the second gives an example and the third indicates its genealogical value. Generally, apparatus entries marked with a red square (■) should not be included in genealogical analyses, as they would falsify their results. However, some of these entries contain valuable information about the transmission history of the text. Therefore, these data should also be taken into account, either through their being analyzed separately or through their inclusion in the computational analysis of the text-critical data in a modified form.

TABLE 3.6 Genealogical values of deviations of readings

Type of deviation and notes	Example	Genealogical value
1. Traceable revision (through a visible correction)		
– M MP ( <i>ac</i> ) → MP ( <i>pc</i> ) ME The parenthesis around the word <i>vārtika</i> should be removed before the data is analyzed; cf. “4 Barely legible or illegible characters” below.	6 <b>prabandhaṃ śrīpravādukaḥ</b> ] T; prabandhaṃ śrīprapādukam M MP ( <i>ac</i> ); nyāya(vārtika)saṃgraham MP ( <i>pc</i> ); nyāyavārtikasaṃgraham ME; † C CP	■■■■
– C CP ( <i>ac</i> ) → CP ( <i>pc</i> ) Conjectural emendation in CP ( <i>pc</i> ) presumably based on the reading in the <i>Nyāyabhāṣya</i> .	85 <b>rekasya tad iti</b> ] T; rekasya ta(di) C; (rekasya tadi) CP ( <i>ac</i> ); reṇur iti CP ( <i>pc</i> ) M MP ME	■■■■
2. Untraceable revision		
– T C CP ≠ M MP ME	96 <b>liṅgam</b> ] T C CP; liṅgadarśanam M MP ME	■■■
– T C CP ME ≠ M MP	89 <b>ca</b> ] T C CP ME; ceti M MP	■■■

TABLE 3.6 Genealogical values of deviations of readings (*cont.*)

Type of deviation and notes	Example	Genealogical value
<p>Conjectural emendation in ME presumably based on the reading in the <i>Nyāyabhāṣya</i>. This example shows that silent emendations may distort the results of genealogical analyses.</p> <p>– T ≠ M MP ME</p>	<p><b>3 prati-</b>] T; pra M MP ME; † C CP</p>	<p>■■■</p>
<p>Metrical emendation in M (?); <i>prati</i> is part of a verse that is also found in the <i>Nyāyavārttika</i>. The use of <i>prati</i> disturbs the meter at this point of the text.</p> <p>– T ≠ M MP ≠ ME</p> <p>Emendation of the syntax in ME.</p>	<p><b>95 te]</b> T C CP; te ca M MP; ca te ME</p>	<p>■■■</p>
<p>3. Spelling errors and corrections</p>		
<p>– MP (<i>ac</i>) → MP (<i>pc</i>)</p> <p>Correction made by the scribe himself. Such corrections are mostly irrelevant for genealogical analyses and the variants can therefore be ignored.</p>	<p><b>94 evāva-</b>] Σ (<i>pc</i> MP); eva MP (<i>ac</i>)</p>	<p>■—■</p>
<p>– M (<i>ac</i>) → M (<i>pc</i><sup>2</sup>)</p> <p>Correction made by a second hand. Such corrections are mostly irrelevant for genealogical analyses and the variants can therefore be ignored.</p>	<p><b>83 kiṃ]</b> Σ (<i>pc</i><sup>2</sup> M); kaṃ M (<i>ac</i>)</p>	<p>■—■</p>
<p>– M MP (<i>ac</i>) → MP (<i>pc</i>) ME</p> <p>In certain cases, corrections may indicate historical correlations.</p>	<p><b>7 'sataś]</b> T MP (<i>pc</i>) ME; staś M MP (<i>ac</i>); † C CP</p>	<p>■—■■■</p>
<p>– T ≠ M MP ME</p> <p>Misspelled in T, correctly spelled in M MP ME. Such spelling errors should be ignored. Generally, they distort the results of genealogical analyses, cf. the next example.</p>	<p><b>5 -kevidaḥ]</b> T; kovidaḥ M MP ME; † C CP</p>	<p>■—■</p>
<p>4. Barely legible or illegible characters</p>		
<p>– M (<i>ac</i>) → M (<i>pc</i>) MP ME</p> <p>It seems as if the scribe of M had difficul-</p>	<p><b>31 'bhimatam]</b> T; himatam M (<i>ac</i>); hitam M (<i>pc</i>) MP ME; † C CP</p>	<p>■■■</p>

TABLE 3.6 Genealogical values of deviations of readings (*cont.*)

Type of deviation and notes	Example	Genealogical value
<p>ties reading the text of his exemplar; in Grantha Tamil, the <i>akṣara-s bhi</i> and <i>hi</i> may look similar. The reading in T corresponds to that in the <i>Nyāyabhāṣya</i>.</p>	<p>38 <i>artheṣu</i>] T; <i>atthyeṣu</i> M; □□ṣu MP; <i>om.</i> ME; † C CP</p>	<p>■/■■■■*</p>
<p>– M ≠ MP ≠ ME (M → MP → ME ?) Corrupt and barely legible reading in M. Such readings should be treated like <i>ac</i> and <i>pc</i> readings and integrated in genealogical analyses (*).</p>	<p>2 -<i>saṃ</i>-] T MP ME; <i>sa(ṃ)</i> M; † C CP</p>	<p>■/■■■■*</p>
<p>– M? Parentheses around barely legible characters and words should be removed and the resulting reading joined with the most similar one (*).</p>		
<p>5. Missing text due to damage</p>		
<p>– T MP ME ≠ M Either the damage in M occurred after MP had been written or the scribe of MP silently restored the text. Such variants mostly distort the results of genealogical analyses.</p>	<p>1 <i>viśvavyāpī</i>] T MP ME; +++++ M; † C CP</p>	<p>■</p>
<p>– T M MP ME ≠ C CP Clear evidence for the close relationship of C and CP. However, it remains unclear whether C contained this part of the text or not; thus, this entry must be analyzed separately (*).</p>	<p>1 <i>avighnam...78-yukte</i>] T M MP ME; <i>om.</i> C CP</p>	<p>■/■■■■*</p>
<p>– M ≠ MP ≠ ME (M → MP → ME) Clear evidence for the close relationship of M, MP and ME. However, the relationship of T and M remains unresolved; thus, this entry must be analyzed separately (*).</p>	<p>24 <i>niḥśreyasaṃ prameya</i>-] T; ++ +++++<i>mōya</i> M; □□□□<i>prameya</i> MP; <i>prameya</i> ME; † C CP</p>	<p>■/■■■■*</p>

\* Genealogical value after manual modification, or when examined individually.

If these criteria for selection are applied to the previously analyzed text passage, 70 of the initial 228 apparatus entries and 211 of the initial 674 similarities remain. Indeed, at first glance the newly created graph below seems hardly different from the previous one. However, if we take a closer look, we see that T now appears closer to M than to ME. In fact, T and M now share 40 similarities from among the readings in these 70 apparatus entries, whereas T and ME share only eight. Before it was the reverse: T and M shared 66 similarities within 228 apparatus entries, whereas T and ME shared 94. These numeric variations demonstrate the influence of damage and other deviations on the evaluation of text-critical data.

Apparatus entries 70

Counted similarities (=)

	T	M	MP	ME
T	0	40	39	8
M	40	0	62	14
MP	39	62	0	48
ME	8	14	48	0

Calculated dissimilarities (≠)

	T	M	MP	ME
T	0	30	31	62
M	30	0	8	56
MP	31	8	0	22
ME	62	56	22	0

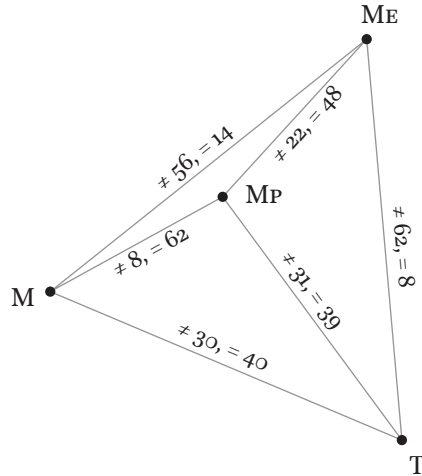


FIGURE 3.9 Relationship of T, M, MP and ME, lines 1–78, revised data

Considering the numbers, one may wonder why the points representing M and T do not appear closer to each other and those representing T and ME further apart, since T and M share 40 similarities and T and ME only eight. Or, one may wonder why the points representing T and M, which share 40 similarities, are further apart than those representing T and MP, which share 39 similarities. This is explained by the fact that an MDS analysis calculates the distance from each point to all other points and that therefore certain distances may be shorter or longer than anticipated. The central position of MP, for its part, is linked to another problem that now needs to be addressed. In fact, the many *ac* and *pc* readings in MP increase the likelihood of a similarity between this witness and any of the others. This is obviously the reason why MP is located

somewhere in the middle between M, ME and T. At this juncture, we should distinguish between the *ac* and *pc* readings.

Figure 3.10 below shows the final data and graph relating to the first 78 lines of the text. MP (*ac*) and MP (*pc*) are now treated as individual witnesses, and thus the relationships of seven text versions become visible. This leads to several changes. On the one hand, it becomes evident how closely related M and MP (*ac*) and MP (*pc*) and ME are. On the other hand, it becomes evident that T and M are more closely related than T and MP or T and ME. In fact, each time the text of M was copied or revised, its wording deviated further away from that in T. At this point it should be noted that T and M also contain a few corrections. However, most have been eliminated due to the above selection criteria. The few that were left are numerically negligible. Finally, it must be stressed that an MDS analysis does not provide information about who copied from whom but rather shows how closely the text versions are related to one another. In particular, it shows which two or more text versions should be compared in order to learn more about their possible ancestor–descendant relationships. This can be done manually or with the help of computational phylogenetics.

Apparatus entries 70

Counted similarities (=)

	T	M	MP ( <i>ac</i> )	MP ( <i>pc</i> )	ME
T	0	40	36	23	8
M	40	0	62	34	14
MP ( <i>ac</i> )	36	62	0	33	19
MP ( <i>pc</i> )	23	34	33	0	48
ME	8	14	19	48	0

Calculated dissimilarities (≠)

	T	M	MP ( <i>ac</i> )	MP ( <i>pc</i> )	ME
T	0	30	34	47	62
M	30	0	8	36	56
MP ( <i>ac</i> )	34	8	0	37	51
MP ( <i>pc</i> )	47	36	37	0	22
ME	62	56	51	22	0

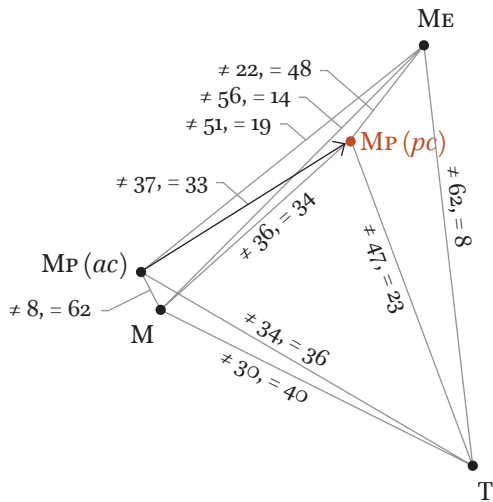


FIGURE 3.10 Relationship of T, M, MP (*ac*), MP (*pc*) and ME, lines 1–78

Apparatus entries 444

Counted similarities (=)

	T	C	CP	CP	M	MP	MP	ME
			(ac)	(pc)		(ac)	(pc)	
T	0	356	350	351	226	196	155	75
C	356	0	430	422	199	174	130	44
CP (ac)	350	430	0	432	197	180	136	49
CP (pc)	351	422	432	0	202	185	141	54
M	226	199	197	202	0	396	283	172
MP (ac)	196	174	180	185	396	0	319	189
MP (pc)	155	130	136	141	283	319	0	306
ME	75	44	49	54	172	189	306	0

Calculated dissimilarities (≠)

	T	C	CP	CP	M	MP	MP	ME
			(ac)	(pc)		(ac)	(pc)	
T	0	88	94	93	218	248	289	369
C	88	0	14	22	245	270	314	400
CP (ac)	94	14	0	12	247	264	308	395
CP (pc)	93	22	12	0	242	259	303	390
M	218	245	247	242	0	48	161	272
MP (ac)	248	270	264	259	48	0	125	255
MP (pc)	289	314	308	303	161	125	0	138
ME	369	400	395	390	272	255	138	0

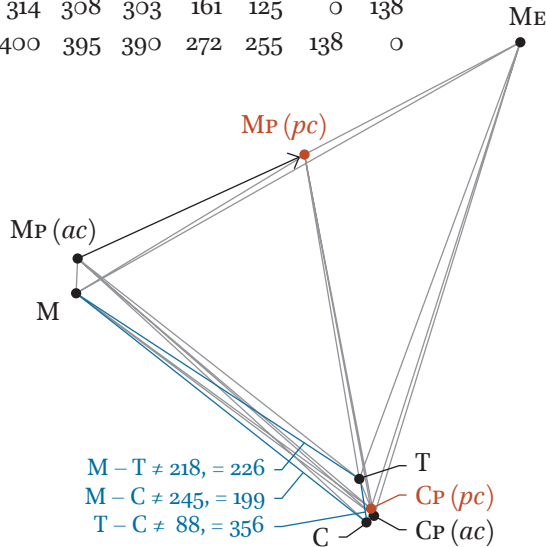


FIGURE 3.11 Relationship of all available text versions, lines 79–468

Figure 3.11 shows the results of the analysis of lines 79–468 (revised data). It confirms all of the above statements and assumptions. The data and graph show that C and CP and M and MP are closely related. They also demonstrate that T and C are indeed much closer related than T and M and C and M. Furthermore, it confirms that a small number of corrections have minimal impact on the analysis and that they can therefore be ignored. Within the 444 apparatus entries taken into account, there are only 12 dissimilarities between CP (*ac*) and CP (*pc*), but 125 between MP (*ac*) and MP (*pc*). In terms of the number of apparatus entries, this equals to 2.7% of total dissimilarities in CP and 28.2% in MP. If the dissimilarities between *ac* and *pc* readings concern more than 10% of the total apparatus entries, then the *ac* and *pc* text versions should definitely be distinguished and included as text versions in their own right.

Above all, the MDS analyses have taught us one thing: data preparation is crucial. The real problem of text-critical analyses is not the lack of methods of analysis and suitable tools but the inadequate preparation of the text-critical data. In lines 1–78, only 70 out of 228 apparatus entries could be used for the analysis. All others had to be excluded because they would have seriously distorted the results. If variants resulting from time- and place-specific writing conventions, etc. had been collated, the initial number of apparatus entries would have been significantly higher than 228. These variants would therefore also have had to be checked and manually sorted before the data could have been processed automatically. Therefore, prior to starting the collation one should first determine how the data should be analyzed at a later stage.

One more issue to note is that no analysis can tell us with certainty what happened prior to the oldest surviving generation of witnesses: whether there was one archetype or several, whether a text had undergone major revisions or not, etc. Certain methods allow us to hypothesize about how the oldest of the surviving textual witnesses are related to one another, but ultimately, checking these hypotheses for accuracy remains a manual exercise. An MDS analysis shows us how closely related the surviving text versions are and provides us with an overview of the current situation without any interpretations and hypotheses, no more and no less. It does not calculate and display the ancestor–descendant relationships among text versions, but at the same time its use has the advantage that we do not have to worry about the rooting of a phylogenetic tree, the parsimony principle, dichotomies vs. polytomies, direct descendancy and whether there were one or more archetypes, etc.



## 6 Verification of the Transmission History of Exemplars and Apographs

In this section, we examine some of the variant readings that provide information on the transmission history of the apographs. At the same time, we will endeavor to learn more about the scribes, revisers and editors and whether they used their Sanskrit skills and familiarity with Nyāya or even additional sources to improve the quality of their copy. As stated previously, Nagasampige indicated M and MP as the sources of his printed edition. However, the many corrections, deletions, insertions and instructions for the typesetter in MP, as well as the similarities of its revised text with the text seen in ME, leave no doubt that this manuscript played a more important role than M.<sup>13</sup> However, MP was obviously not the only source of the printed edition either, as there are significant differences between MP (*pc*) and ME. In addition, the information provided in the footnotes of ME is not found in MP. Anyway, there is much evidence to support the close relationships of M and MP (*ac*) and MP (*pc*) and ME, respectively. The following examples are a small selection taken from among many readings in order to provide an illustration.

A first indication that M and MP are closely related is the fact that sutras 1.1.19 and 1.1.26 are missing in both manuscripts.

207 punar...-bhāvaḥ] Σ (-M; *pc* MP); *om.* M MP (*ac*)

268 tantrādhi...269 siddhāntaḥ] Σ (-M; *pc* MP); *om.* M MP (*ac*)

The appearance of the manuscripts alone indicates that M is older than MP, and therefore that MP is a descendant of M. This conjecture is supported by numerous further indications, one of which is the unintentional copying of a wrong folio by the scribe of MP.

132 tatra] T C CP; atra M MP (*pc*); jjātīyam arthaṃ punaḥ pu□□  
paśyaikaṃ atra MP (*ac*); *om.* ME

As we have seen in the manuscript description of M, its Arabic foliation is partially incorrect and the order of the leaves mixed up; cf. Table 2.4 on page 56. In M, the commentary on sutra 1.1.9 starts at the beginning of folio 14v. However, the scribe of MP incorrectly started copying the text of folio 14r instead. After writing a few words, he realized his error, deleted the words and continued copying the text of folio 14v. The reflection of M's folio structure in MP is a

<sup>13</sup> Cf. Chapter 2, "4 The Mysore Paper Manuscript (MP)," "4.2 A Note on the Reviser's Corrections" on pp. 65 ff.

clear indication that the scribe of MP copied directly from M. In connection with missing sutras it must be mentioned that sutra 1.2.3—present in M—is missing in MP. It is not clear why the scribe of MP failed to copy a passage that begins just before sutra 1.2.3 and ends shortly after it. The passage is clearly legible in M.

The next example, a gap in MP that measures the exact length of a damaged spot in M, reconfirms that the scribe of MP must have copied from M. Furthermore, the defective reading in ME and its agreement with that in MP suggest that Nagasampige copied from MP.

**24 niḥśreyasaṃ prameya-**] T; ++++++mōya M; □□□□prameya MP;  
prameya ME; † C CP

Moreover, the fact that neither the scribe of MP nor Nagasampige restored the missing word here suggests that they did not have access to additional manuscripts of the *Nyāyasūtravivaraṇa*. The likelihood that any manuscript of the same text sustained damage at the exact same place is, after all, rather small. These words, it should be noted, are part of a quotation from the *Nyāyabhāṣya*; obviously, the scribe of MP and Nagasampige did not use this text here. It is perhaps because, at this point, the text of the *Nyāyasūtravivaraṇa* differs slightly from that in the *Nyāyabhāṣya*, and thus they were unaware that this passage is in fact a quotation.

Since the text of MP (*ac*) differs only occasionally from that of M, and because these differences do not indicate the use of additional sources on the part of the scribe of MP, it can be assumed that he only used M for his version of the *Nyāyasūtravivaraṇa*. He simply copied the text to the best of his knowledge and belief, and in places where for some reason he could neither read nor emend or conjecture the text of M, he left a gap. This is confirmed by the following examples.

**451 cāyaṃ tritvama]** T C; chāyaṃ tritvama CP; cāya(◊(rtha))<sup>2</sup>ntitvaṃ M;  
cāya□□ntitvaṃ MP (*ac*); cāyaṃ hetuḥ tritvaṃ MP (*pc*) ME  
**212 'nubhukta]** T C; anubhu(kte) CP; a[◊]nubhukta M; ananubhu(◊(r/d))  
bhakta MP (*ac*); upabhukta MP (*pc*) ME  
**421 sthāyī]** T; sthā(yī) C; sthā□ CP; +āyī M; □□◊(ī) MP (*ac*); nityaḥ MP  
(*pc*) ME

The apparatus entry for line 212 is interesting because it shows that the scribe of MP was not very familiar with the Grantha Tamil script. At various places he did not transcribe rarely used characters or consonant clusters. In this case, the consonant *ṅ* is neatly written and clearly legible in M (12r6). The example also

illustrates that he sometimes struggled with corrections. The illegible character (◌) in M resembles a *na*. What likely happened in this case is that the scribe of M started writing the character *na* but then realized that he should actually write *nu* instead. He thus struck out the half-written character *na* and then wrote *nu*. The scribe of MP copied both characters.

Moreover, the three examples illustrate how unclear readings were handled by later scholars. The reviser of MP—probably Nagasampige—corrected the text employing the original sources that were used to create the *Nyāyasūtra-vivaraṇa*, that is to say, some versions of the *Nyāyabhāṣya* and *Nyāyavārttika*. The text of MP given in the example of an apparatus entry for line 451 was modified by the reviser of MP according to the reading in the *Nyāyabhāṣya* (NBH 51→3–4), and the text for lines 212 and 421 according to the respective readings in the *Nyāyavārttika* (NV 79→13, 167→18).

However, such changes were not only introduced when readings in M and MP were illegible or unavailable but also in other situations, obviously at the reviser's discretion.

- 37 **bahutra**] M MP (*ac*); ba+(tra) T; bahu ca MP (*pc*) ME; † C CP  
 56 **phalam**] T M MP (*ac*); pramitiḥ phalam MP (*pc*) ME; † C CP  
 142 **nu tām ayam**] T; nu nāmāyaṃ C CP; vanāmādham M; vanāmāyaṃ  
 MP (*ac*); nāyaṃ MP (*pc*); *om.* ME

The text in the examples for lines 37 and 56 was modified according to the readings in the *Nyāyabhāṣya* (NBH 6→17, 8→18), and that in the example for line 142 according to the reading in the *Nyāyavārttika* (NV 59→19). In the case of the second example, it must be added that this reading occurs only in manuscripts of the *Nyāyabhāṣya* and cannot be found in Thakur's printed edition of the text (NBH). The sources of the reading *pramitiḥ phalam* are indicated in the apparatus of parallel passages; cf. Appendix 1, "2 The Collated Readings." Finally, it should be noted that in ME there are numerous modifications to the text of MP that were not made on the basis of the *Nyāyabhāṣya* and *Nyāyavārttika*.

As the MDS analysis of the text-critical data has already shown, there are several differences between MP (*pc*) and ME. Obviously, after the revision of MP—so to speak the preparation of the first draft of the future edition—further changes were made to the text, which then appeared in ME. Again, the *Nyāyabhāṣya* and *Nyāyavārttika* were used as a basis for such changes. In some cases, entire sections were deleted or inserted.

- 8 **khalu**] T M MP; *om.* ME; † C CP  
 167 **na tv ekahaṅkāraprakṛtīnām iti**] Σ (-ME); naikaparakṛtīnām iti ME

- 252 **virādhaḥ**] T C; virodhaḥ CP M MP; virodho 'sahabhāva iti ME  
 424 **anekaviśeṣa-**] Σ (-ME); viśeṣāneka ME  
 148 **ekam...149 liṅgam**] Σ (-ME); *om.* ME  
 203 **svakārya-...204 eva**] Σ (-ME); yuktaṃ, tataś ca dvitīyasūtravyā(dh/  
 gh)ātaḥ | na, pravṛttiphale pravṛtṭyupacārat | pravṛttisādhanatvād  
 dharmādharmaṃ atra pravṛttir ity ucyete | janyapūnyāpūnyadvārā  
 janmahetur iti ME

The apparatus entry for line eight shows a modification by Nagasampige that he probably made without reference to other textual sources. The reading without *khalu* does exist in two manuscripts of the *Nyāyabhāṣya*, but the probability that Nagasampige used either of these is very low. Furthermore, the text in the apparatus entries for lines 167 and 252 was modified according to the readings in the *Nyāyabhāṣya* (NBH 17→16, 25→18), and the text of the entry for line 424 according to the reading in the *Nyāyavārttika* (NV 168→20). The example of the apparatus entry for lines 148–149 shows the deletion of a passage that was partly a quotation from the *Nyāyabhāṣya* (NBH 16→8) and partly original text by the author of the *Nyāyasūtravivaraṇa*, i.e., a phrase that does not appear in this form, neither in the *Nyāyabhāṣya* or *Nyāyavārttika*. Lastly, the example of the apparatus entry for lines 203–204 shows the insertion of a slightly modified *Nyāyavārttika* passage (NV 78→9–11).

Apart from readings resulting from damage or illegible or barely legible characters and words, there are very few cases where the M-lineage, exclusively MP or ME, reads like T, C and CP. The same is also true for situations where exclusively CP, but not T and C, reads like M, MP and ME. The few cases of such constellations are usually related to emendations and conjectures made in ME or the correction of spelling errors in MP, ME and CP. Consequently, these variants possess little value for genealogical analyses.

- 173 **sarva**] T C CP ME; *om.* M MP  
 236 **-labhyamānaḥ**] T C CP MP; labhyamaṇaḥ M; labhyamāno nirṇāya-  
 kam ajānataḥ ME  
 168 **kani**] T C; kāni CP M MP ME

The example of the apparatus entry for line 173 concerns part of a passage from the *Nyāyavārttika*. In Thakur's printed edition, the word *sarva* is present (NV 69→10). For whatever reason, M and MP read differently. Most likely, Nagasampige modified the reading according to the reading of the *Nyāyavārttika*, as in many other cases. The deviating readings in MP and CP in the other two apparatus entries arose in connection with the correction of obvious spelling errors in their exemplars M and C and are, therefore, insignificant variants.

The relationship of C and CP is quickly explained. According to a note that appears at the end of CP on page 278, the text was “Restored from the palm leaf no. 28-E-17 of the Adyar Library, 25.02.45.” The code 28-E-17 is the former or an alternative identification code for C. Furthermore, just like C, CP begins shortly before sutra 1.1.5. The loss of the beginning of the text is mentioned on the first page of CP: “In the wrapper of palm leaves, some leaves at the beginning have disappeared.”<sup>14</sup> In short, CP is a direct copy of C. Their close relationship is confirmed by the MDS analysis. Within the 444 analyzed apparatus entries (lines 79–468.), only 14 dissimilarities between C and CP (*ac*), and only 22 between C and CP (*pc*), were found. This means that CP is a rather faithful transliteration of C.

Nevertheless, there are a few interesting variants. On the whole, C appears to be in good condition (2014). However, some apparatus entries show that C was in a better condition at the time it was copied. The apparatus entry for lines 104–105 below provides an example. As far as I know, the missing section of the text recorded there is not part of a quotation from the *Nyāyabhāṣya* or *Nyāyavārttika* and, therefore, could not have been restored using either of these texts. Apart from the loss of the first folio, there is virtually no evidence in CP that in the first *adhyāya* C showed any damage when it was copied in 1945.

104 *abhidhīyate...105 -vad*] Σ (-C); a+++++++ṣavad C

However, there are clear indications that the text of the direct ancestor of C contained some flaws. The scribe of C left small gaps at various places. This tells us that either the exemplar he used was slightly damaged or he was unable to decipher certain characters. We will return to this later. Let us first examine how the scribe of CP dealt with these situations. In most cases, he simply copied what was written in C, including the gaps that indicate missing text.<sup>15</sup>

176 *pr̥thañ na*] T M MP (*pc*) ME; pr̥tha□□ C CP; pr̥tha□na MP (*ac*)  
179 *tatra*] T M MP ME; □□ C CP

In certain cases, however, the scribe of CP ignored these gaps or attempted to restore the original text. Usually he was proficient in his duty, which indicates

14 CP 1→9–10: *tālapatrakoṣe prārambhe kānicit patrāṇi pranaṣṭāni*.

15 It should be noted that the scribe of C left gaps for two reasons, the first being fissures or cracks, or other structural defects of the palm leaf he was writing on, and the second his inability to reproduce the text of his exemplar, presumably due to some damage or gap therein; cf. Appendix 1, “§ 11 Absence and omission of characters or words” on pp. 247 ff. The scribe of CP copied only gaps of the second kind. See also Chapter 2, “6 The Chennai Paper Manuscript (CP);” “6.2 A Note on the Method of Transliteration” on pp. 80 ff.

that he must have been a scholar familiar with the Nyāya teachings. However, since there are very few and only minimal corrections, he probably did not use any additional Nyāya text, i.e., another copy of the *Nyāyasūtravivaraṇa*, a copy of the *Nyāyabhāṣya* or one of the *Nyāyavārttika*. Rather, he must have known important, commonly recognized Nyāya texts or passages of these texts—such as the sutras—by heart.

- 84 *iti bhavati*] T M MP ME; i□□□ti C; iti CP  
 141 *apavargaḥ*] Σ (-C; *pc* CP); pavargaḥ C CP (*ac*)  
 104 *vṛṣṭir bhaviṣyatīti*] Σ (-C; *pc* CP); vṛṣṭi□□viṣyatīti C CP (*ac*)  
 85 *rekasya tad iti*] T; rekasya ta(di) C; (rekasya tadi) CP (*ac*); reṇur iti CP  
 (*pc*) M MP ME  
 182 *jñānam ity anarthāntaram*] Σ (-C; *pc* CP); jñāna□□rthāntaram C  
 CP (*ac*)  
 86 *anavadhāraṇam*] T M MP ME; a□dhāraṇam C CP (*ac*); avadhāraṇam  
 CP (*pc*)

In the first example, the scribe of CP must have attributed the gap in C to some material defect of the palm leaf, which may have been too thin or brittle to be incised. Indeed, in many cases the use of *iti* instead of the more explicit phrase *iti bhavati* is sufficient. The other five apparatus entries show how the scribe of CP made corrections. He faithfully copied gaps and uncertain or possibly erroneous readings and then corrected them in a second step; cf. “6.2 A Note on the Method of Transliteration” on pages 80 ff. The apparatus entry for line 85 concerns part of a well-known passage of the *Nyāyabhāṣya* (NBH 11→7–9) and that for line 182 part of sutra 1.1.15 (NBH 18→12). Obviously, the scribe of CP recognized the two passages. The apparatus entry for line 86 shows that his assumptions were incorrect only in a few cases. It should also be noted that the apparatus entries for lines 85 and 86 concern the same quotation from the *Nyāyabhāṣya*. If he had a copy of the *Nyāyabhāṣya* at hand, he would probably have corrected a□dhāraṇam differently.

However, the scribe of CP made changes not only in connection with gaps that indicate that the scribe of C could not reproduce the text of his exemplar but in other situations as well. These corrections confirm what has already been stated above: the scribe of CP must have been familiar with the Nyāya teachings. In addition, the corrections also suggest that he was an erudite Sanskritist.

- 353 *-tarkaḥ*] T; tarka CP (*pc*) M MP ME; tat C CP (*ac*)  
 112 *kasmāt*] T ME; kasmāt kasmāt C; kasmāt (kasmāt) CP; tasmāt M MP

The first example concerns part of sutra 1.2.1 (NBH 39→5–6) and the second example part of a *Nyāyabhāṣya* quotation that reads *kasmāt* (NBH 13→5), as in T and ME.

As we have seen, the transmission histories of M, MP and ME and C and CP are clear. The relationship of T, C and M, on the other hand, is more difficult to determine. If one skims over the apparatus of variant readings of the first *adhyāya*, it quickly becomes evident that T and C often read the same, but different from M. This observation has been confirmed by the MDS analysis: among the 444 apparatus entries for lines 79–468, C and T have 356 similarities, T and M have 226 and C and M have only 199. This suggests that T, C, M or one of their ancestors was revised during copying. The question now is whether the text-critical data contain information that allows us to draw conclusions as to which of the three text versions is the most archetypal. The investigation in the next section will show that the text-critical data contain enough information to produce a reasonably well-founded hypothesis.

## 7 Reflections on the Relationship between T, C and M

The text versions of three different witnesses can be related to each other in at least 26 different ways. However, this number only applies when the versions are directly related or derived from each other through only one unavailable witness; see Figure 3.12 below. If one assumes two or more unavailable intermediate witnesses, the number of possibilities increases rapidly. For T, C and M, only 21 of the 26 scenarios appear possible. As the MDS analysis has shown, T and C share far more similarities than T and M and C and M. Consequently, any scenario in which, for example, the text is first transmitted from T or C to M and then to C or T is very unlikely. Accordingly, the stemmata s1.2, s1.4, s2.3, s4.4 and s4.6 in Figure 3.12 do not reflect possible relationships between T, C and M. In order to be able to compare these considerations with others, the stemmata concerned were marked with a red square and the letter ‘a’ (a). The letter ‘a’ refers to the above considerations and the red color indicates that the conclusions drawn from them speak against the stemmata in question. Further considerations follow below. If the considerations and the conclusions drawn from them speak in favor of a stemma, the square and the reference are printed in green.

On the basis of gaps—i.e., blank spaces between characters or words in the running text—further scenarios can be excluded. Gaps occur in the text of all three palm leaf manuscripts. In T, very few are found, and those found in the first *adhyāya* are all due fissures or cracks, or other structural defects of the

palm leaf. At least when T is compared to the other versions, no text is missing there, as for example in this apparatus entry:

28 -prakāraṃ] M MP ME; pra□□□kāraṃ T; † C Cp

Generally, occurrences of such gaps were not collated; see Appendix 1, “§ 11 Absence and omission of characters or words” on page 247–248. However, if it was not clear from the beginning whether text was missing or not, the gap was recorded. A few records of such insignificant gaps remain in Appendix 1, “2 The Collated Readings” and can simply be ignored. It has to be noted that the above apparatus entry relates to part of a *Nyāyabhāṣya* quotation where the text reads -*prakāraṃ* (NBH 6→9). The reading of M (and T), -*prakāraṃ*, is preserved in J<sup>D</sup> and T<sup>ML</sup>, which contain the most archetypal of the available text versions of the *Nyāyabhāṣya*.<sup>16</sup>

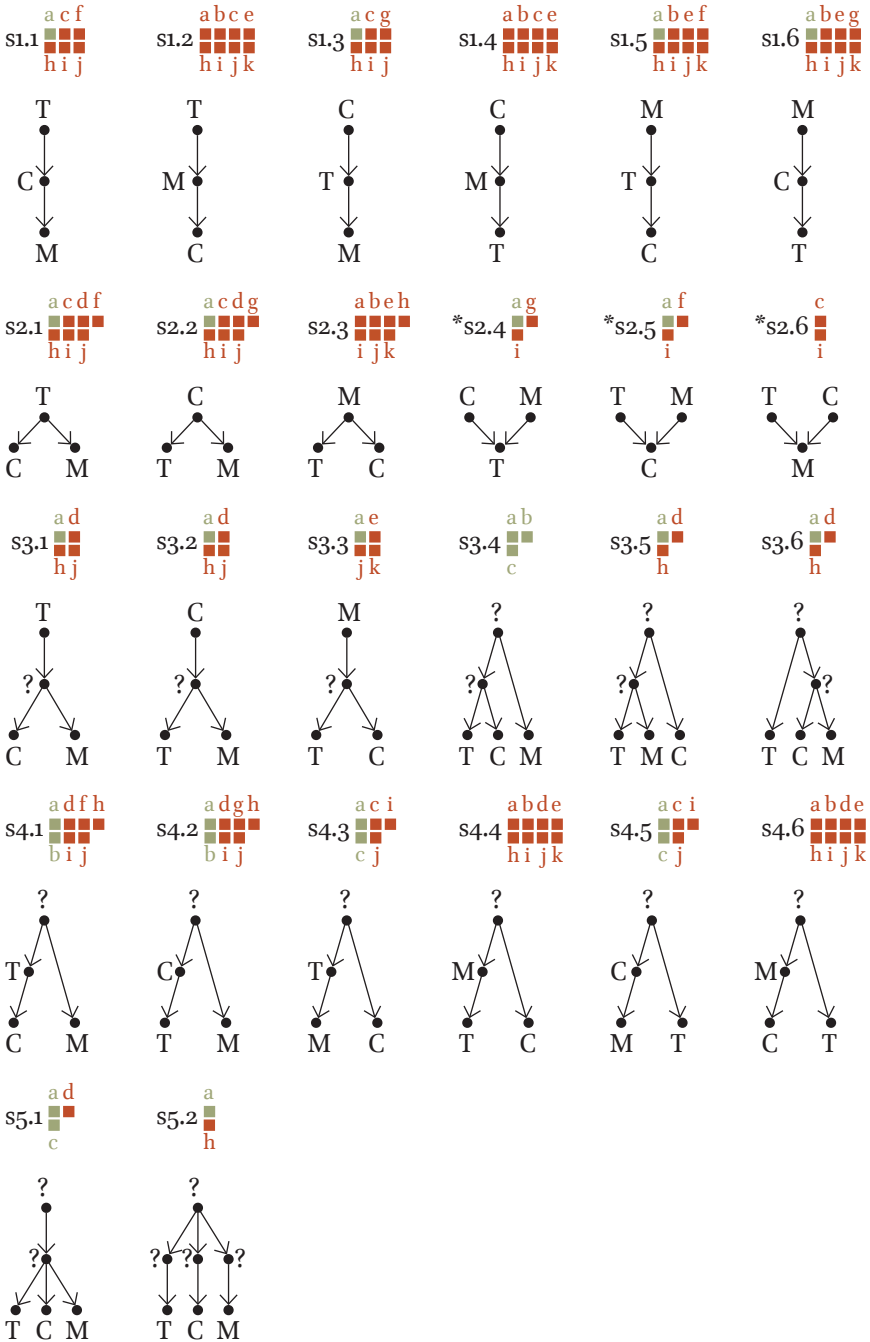
The situation in the text of M is similar to that of T: there are few gaps, and those recorded for the first *adhyāya* are all due to fissures or cracks, or other structural defects of the palm leaf; an example can be found on folio 4v1 in the word *śabdena*. In short, for the first *adhyāya* the purely graphic gaps in the text of T and M do not provide any valuable information for genealogical consideration. In contrast, there are gaps for missing characters and words in C’s text of the first *adhyāya*, which will be addressed below.

There are gaps for missing characters and words in the text of the other four *adhyāya*-s in T and M. However, as only the text of the first *adhyāya* has been fully collated, it is not yet possible to make generally valid statements about the entire text of the *Nyāyasūtravivaraṇa*. Nevertheless, it is worthwhile to examine some sections that contain gaps for missing text. Figure 3.13 shows sutra 2.2.14 as it is preserved in T, C and M. One might expect that scribes would fill gaps in the text of sutras if text was missing in their exemplars, but obviously they did not. In fact, there are more such cases in all three text versions. This suggests, on the one hand, that the scribes of T, C and M sometimes had trouble reading the text of their exemplars and, on the other, that they were copyists rather than editors.

The first thing we notice about the gaps is that those recorded for T and C appear at the exact same place. This suggests that T and C are either direct descendants of the same ancestor or that one is a descendant of the other, directly or by way of another unavailable witness with the same feature (■); cf. s1.1, s1.3, s1.5–6, s2.1–2, s3.1–6, s4.1–3, s4.5 and s5.1–2. Theoretically, this may also

16 See the forthcoming publication of the *Trisūtrībhāṣya* (TSBH) by Preisendanz et al.





\* Scenarios of contamination

FIGURE 3.12 Possible relationships of three related text versions

apply to contamination scenarios; cf. s2.4–5. Nevertheless, these scenarios are rather unlikely, since it can be assumed that the scribe would have copied the text of the complete manuscript (M) in these cases. Furthermore, the fact that the gaps in the text of T and C occur at a place where M has clearly legible text indicates that neither T nor C are direct descendants of M (**b**); cf. s1.2, s1.4–6, s2.3, s4.4 and s4.6. The gap in M is more difficult to interpret. At first glance, it seems that no text is missing and the gap can therefore be ignored. However, the gap is at a point where the palm leaf shows no signs of material defects whatsoever. Besides, the scribe of M hardly ever left any such gaps, even if the palm leaf showed signs of material defects. This, combined with the fact that the following text is different from that in T and C and similar to that of the *Nyāyabhāṣya* (NBH), suggests that the scribe of M had difficulties reproducing the text of his exemplar. If this is true, the following statements can be made: The fact that the gap in the text of M occurs at a place where T and C have clearly legible text suggests that M is not a direct descendant of T or C (**c**); cf. s1.1–4, s2.1–2, s2.6, s4.3 and s4.5. Moreover, the fact that the scribes of T and C, on the one hand, and the scribe of M, on the other, had difficulties reproducing the text of their exemplars in different places suggests that M has an ancestor other than T or C (**d**); cf. s2.1–2, s3.1–2, s3.5–6, s4.1–2, s4.4, s4.6 and s5.1.

1 2.2.14 \* na ghaṭābhāvasāmānyanītyatvānītyatveṣv apy anītyavad upacā-  
2 rāc ca. \*

**1 na ghaṭābhāva-**] M C (*pc*<sup>2</sup>); nama□□bhāva T C (*ac*) {The second-hand correction in C is written in Devanagari script in the right-hand margin. The gaps in the text of T and C are not due to fissures or cracks or other structural defects of the palm leaf.} **-sāmānya-**] T C; s(a/ā)+ānya M **-nītyatvānītyatveṣv]** T C; nītya□□tvānītyeṣv M {The gap in M is at a point where the palm leaf shows no signs of material defects whatsoever.} **anītyavad]** C M; anītyatvad T

**1 na...2 ca]** NBH 106→18–19; NV 279→3–4 **-nītyatvānītyatveṣv]** nītyatvān nītyeṣv NBH NV **anītyatvad]** anītyavad NBH NV

**1 na]** T 32r7; C 14r9; M 41r2 **-bhāvasāmānya-**] bhāva(C 14v1)sāmānya

FIGURE 3.13 The collated readings of sutra 2.2.14

Another interesting passage can be found towards the end of the first *āhnika* of the second *adhyāya*. Figure 3.14 shows the text of sutra 2.1.64 and the entire

2.1.64 \* stutir nindā parakṛtiḥ purākalpa ity arthavādaḥ. \* vidheḥ phalavādalakṣaṇā pra-  
 2 śamsā stutiḥ. sarvajjñātāmī devāḥ sarvam ayajann ityādi. aniṣṭaphalavādo nindā. eva eva  
 4 prathamo yajñānām yad agniṣṭomo ya etena yajñenāniṣṭvā yānyena yajate kartṛpatyam  
 6 eva taj jayeta prajayeta vety evamādi. anyakartṛkasya vyahatasya vidher vā parakṛtiḥ. kṛtvā  
 8 vapāyām evātigrahbhārayati. paścād atha pṛśadājyaṃ tad u ha carakādhvaryavaḥ pṛśa-  
 dājyaṃ evābhīghārayanti prāṇaḥ pṛśadājyaṃ iti vadanta ity evamādi. aitihiyasamācarito  
 vidhiḥ purākalpaḥ. etasmād vā etena purā brāhmaṇā bahiṣpavamānenābhistauṣam ityādi.  
 kathaṃ parakṛtipurākalpāv arthavāda iti? stutinindāvākyenābhisambandhāt.

1 stutir] T C; stuti M -lakṣaṇā...2 -jñātāmī] T C; laccccccccccccccccccjñātāmī M devāḥ]  
 T C (pc) M; demevāḥ C (ac) ayajann] T C; ajayann M aniṣṭa-] T C; agniṣṭ[[a]](oma)<sup>2</sup> M -vādo  
 nindā] T C; vād(o/e+)++(i)ṣṭā M eva<sup>1</sup>] T C; eṣa M 3 yajñenāniṣṭvā] T M (pc), yajñenāgniṣṭvā  
 C; yajñonāniṣṭvā M (ac) yānyena] T C; thānyena M -patyam...4 vety] T C; patycccccccccc  
 ccti M 4 anyakartṛkasya] T C; anyakasya kartṛkasya M vā] T C; vādaḥ M 5 evātigrahbhā-  
 rayati] T; evāgre 'bhīghārayati C M (pc); ekāgre 'bhīghārayati M (ac) tad...pṛśadājyaṃ] T C; m M  
 {eye-skip} ha carakā-] em.; ccccccrakā T C; † M 6 evābhi-...pṛśadājyaṃ] T C; evābhivacccccc  
 cccccccccm M 7 etena] T C; ete M purā] T C M (pc); punarā M (ac) 9 bahiṣpavamānenā-  
 bhistauṣam ityādi] T; bahiṣpavamānenāstāṣam ityādi C; bahiṣpavamānenastauṣann ityādiḥ M 7  
 -kalpāv...-ābhisambandhāt] T C; ka<lpā>vākyenābhisambandhāt M {eye-skip?}

1 stutir...vādaḥ] NBH 94→4; NV 256→3 vidheḥ...8 -bandhāt] NBH 94→5-20 2 stutiḥ] stu-  
 tiḥ sampratyaṣārthā, stūyamānaṃ śraddadhīteti | pravartikā ca | phalaśravaṇāt pravartate NBH  
 -jñātāmī] jñā vai NBH ayajann] ajayan NBH ityādi] sarvasyāptyai sarvasya jityai, sarvam  
 evaitenāpnoti sarvaṃ jayatīty evamādi NBH nindā] nindā varjanārthā, ninditaṃ na samācared  
 iti NBH eva eva] eṣa vāva NBH 3 prathamo] prathamo yajño NBH yad agniṣṭomo] yajjoti-  
 ṣṭomo NBH etena...4 evamādi] etenāniṣṭvāthānyena yajate, gartapatyam eva taj jiyate vā pra vā  
 miyate ity evamādi NBH vā] vādaḥ NBH kṛtvā] hutvā NBH 5 vapāyām...-ghārayati] vapām  
 evāgre 'bhīghārayanti NBH paścād] om. NBH 6 evābhīghārayanti] evāgre 'bhīghārayanti NBH  
 prāṇaḥ] agre prāṇaḥ NBH pṛśadājyaṃ iti vadanta] pṛśadājyastomam ity evam abhidadhāti  
 NBH 7 -kalpaḥ] kalpa iti NBH etasmād] tasmād NBH bahiṣpavamānenābhistauṣam] ba-  
 hiṣpavamānaṃ sāmam astauṣan yoner yajñam pratanavāmahe NBH ityādi] ity evamādi NBH  
 8 -vāda] vādāv NBH -bandhāt] bandhād vidhyāśrayasya vākyasya kasyacid arthasya dyotanād  
 arthavādāv iti NBH

1 stutir] T 28r6; C 12v6; M 34v7 -vādaḥ vidheḥ] vādaḥ (M 34r) vidheḥ 7 etena purā] etena (T  
 28v) purā

FIGURE 3.14 The collated readings of the NSV on sutra 2.1.64

commentary on this sutra, as preserved in T, C and M. Again, all three text versions have gaps for missing characters and words, and again, those in the text of T and C occur at the exact same place; see the apparatus entry for *ha carakā-* in line six. However, in this case, the gap in T and C cannot really be compared with the text of M because the corresponding part is missing in this version due to an eye-skip. It is clear that either the scribe of M or his exemplar skipped from one *prśadājyam* to the next. It is thus highly unlikely that the text versions of T and C are a further development of that of M and therefore that T and C are direct or remote descendants of M (e); cf. s1.2, s1.4–6, s2.3, s3.3, s4.4 and s4.6. In this context, it should also be noted that unintentional omissions of text due to eye-skips occur again and again in M. Another example is discussed below; see Figure 3.15.

The hypothesis that T and C are not descendants of M is supported by further evidence. In the commentary on sutra 2.1.64, the scribe of M left three significant gaps to point out that the text of his exemplar was incomplete. In T and C, the text is clearly legible in these places. In all three cases, the readings in T and C appear to be original as they are slightly shortened versions of those found in the original source; cf. Thakur's printed edition (NBH) and the manuscripts of the *Nyāyabhāṣya*. Of course, it cannot be completely ruled out that some revised ancestor of T and C was a descendant of M, but this seems very unlikely. Furthermore, the three gaps in M are also a clear indication that M is not a direct descendant of T or C, since in these two manuscripts the text is for the most part clearly legible in the relevant places. This suggests that T and C belong to the same line of transmission, M to another (b); cf. s3.4 and s4.1–2.

Let us consider one more example: Figure 3.15 shows the text of sutra 5.2.7 and the entire commentary on this sutra, as preserved in T and C. This section is part of a passage that is missing in M; see the note at the bottom of the figure. Either the passage was already missing in the direct ancestor of M, or the scribe of M skipped an entire folio or most of it. Since the text in T and C is—as usual—a digest of the *Nyāyabhāṣya* and *Nyāyavārttika* on this sutra, we may assume that it is archetypal. If this is indeed the case, it can be ruled out that T and C are descendants of M. Equally interesting are the gaps in this section: The first occurrence of *hetuḥ* in line three is not documented in any of the *Nyāyasūtravivaraṇa* sources—T and C have a gap at this place. To simplify matters, the reference text was emended using the text of the *Nyāyabhāṣya* (NBH). The gaps in the text of T and C suggest that an earlier version of the *Nyāyasūtravivaraṇa* contained the word *hetuḥ* or another word of similar size and meaning.

What is particularly interesting about this section is that the second gap occurs in C, but not in T; see the apparatus entry for *ucyamānam* in line four. As we have seen, both scribes left gaps when text in their exemplars was illegible

5.2.7 \* prakṛtād arthād apratisaṃbandhārtham arthāntaram. \* yathoktala-  
 2 kṣaṇo pakṣapratipakṣaparigrahe hetutnā sādhyasiddhau prakṛtāyāṃ brū-  
 yād anityaḥ śabdo 'sparśavatvād iti hetuḥ. hetuś ca nāma hinote. dhātos  
 4 tunpratyaye sati kṛdantaḥ padam ity ucyamānam abhyupagatārthād apa-  
 gatvān nigrahasṭhānam iti.

1 -lakṣaṇo] T; lakṣaṇe C; † M 3 hetuḥ] *em.*; □□□ T C; † M {What likely hap-  
 pened here is that the scribe of an earlier copy considered the word *hetuḥ* a  
 dittography and in this context produced an illegible correction, which in turn  
 led to the gap in T and C.} 4 ucyamānam] T; ucyā□□□□□ ty C; † M

1 prakṛtād...arthāntaram] NBH 312→19; NV 523→8 -bandhārtham] baddhā-  
 rtham NBH NV yathokta...4 padam] NBH 313→1-7 -lakṣaṇo] lakṣaṇe NBH  
 2 hetutnā] hetutaḥ NBH 3 anityaḥ] nityaḥ NBH 'sparśavatvād] 'sparśatvād  
 NBH hinote] hinoter NBH 4 tun-] tuni NBH sati] om. NBH kṛdantaḥ]  
 kṛdantam NBH ity...5 iti] padaṃ ca nāmākhyātopasarganipātāḥ | abhidheya-  
 sya kriyāntarayogād viśiṣyamānarūpaḥ śabdo nāma | kriyākāraśamudāyaḥ  
 kāraśamkhyāviśiṣṭakriyākālayogābhidhāy ākhyātam, dhātvarthamātram ca  
 kālābhidhānaviśiṣṭam | prayogeṣv arthād abhidyamānarūpā nipātāḥ | upasr-  
 jyamānāḥ kriyāvadyotakā upasargā ity evamādi | tad arthāntaram veditavyam  
 iti | NBH

1 prakṛtād] T 85r3; C 39r6; † M

† M: Sutra 5.2.7 and its commentary is part of a passage that is missing in M. On folio 91r6-7,  
 the text reads:

atra anityaḥ śabda i(ti) pūrvā pratijñā | asarvagataḥ śabda iti dvit(i/i)ya | katham etat \*  
 yathā nityaḥ śabdaḥ kaccatapatānāṃ gajaḍada(batvāt) gha[[sa]]jhaḍhadha bhavati |

Up to the reference mark (\*), the scribe of M has copied the beginning of the commentary on  
 sutra 5.2.3; cf. MP 380→6-8, ME 270→12-13, T 84v1-2, C 39r1 and CP 270→1. After the reference  
 mark, however, the text continues with the beginning of the commentary on sutra 5.2.8; cf.  
 MP 380→8-9, ME 272→12, T 85r7-8, C 39r7 and CP 272→8. The text in between is therefore  
 missing in M (and MP). Either it was already missing in the exemplar of the scribe of M, or he  
 skipped an entire folio or most of it. Note that here Nagasampige copied the commentary on  
 sutra 5.2.4 from the *Nyāyavārttika* (NV 522→2-3) and the commentary on sutras 5.2.5-7 from  
 the *Nyāyabhāṣya* (NBH 311→10-13, 312→1-14, 313→1-7). This explains why he did not provide  
 any variant readings or text-critical notes for this passage.

FIGURE 3.15 The collated readings of the NSV on sutra 5.2.7

or unavailable. So it would appear that the reading *ucyamānam* was available in the exemplar of T, but only partially in the exemplar of C. The fact that the text is clearly legible in T suggests that T is not the direct ancestor of C; otherwise the scribe of C would have copied the text (f); cf. s1.1, s1.5, s2.1, s2.5 and s4.1. The reverse also seems unlikely because the scribe of T left gaps for text that was illegible or unavailable in his exemplar. If he had copied from C, he would in all likelihood also have recorded the gap there (g); cf. s1.3, s1.6, s2.2, s2.4 and s4.2. From all this it follows that the scribes of T and C probably copied from the same exemplar, but at different times: first the scribe of T, and later, after the manuscript had suffered damage at the relevant place, the scribe of C (c); cf. s3.4, s4.3, s4.5 and s5.1. In this context it must be added that in a few isolated cases the *akṣara* before or after the gap in C differs from the corresponding *akṣara* in T; cf. *ucyamānam* in T vs. *ucya□□□□ty* in C. One can only speculate about the causes of such deviations. However, the most obvious explanation is that the scribe of C occasionally misinterpreted the remnants of a partially lost character.

Despite considerable effort searching through all five *adhyāya*-s, no cases were found where T has a gap and C features text instead of the gap. However, there are—as in the previous example—many cases where T has clearly legible text and C has a gap instead of the text. In fact, there are more than 30 such cases in the text of the first *adhyāya*, 15 of which are presented below. For the first five, the reading in T or M is identical to that in the original source, i.e., the *Nyāyabhāṣya* or *Nyāyavārttika*. However, for the second five, the reading in T or M is only similar to that in the original source.

- 80 **tasmād aśabdam**] T M; *tasmā□□□□t C* {NBH 10→20–11→2; NBH=T=M}
- 317 **ity udā-**] T M; *□□□dā C* {NV 126→11–12; NV=T=M}
- 142 **sarva-**] T; *□rva C*; *sarvaṃ M* {NV 59→18–20; NV=M}
- 179 **tatra**] T M; *□□ C* {NV 69→14–17; NV=T=M}
- 182 **jñānam ity anarthāntaram**] T M; *jñāna□□□rthāntaram C* {NBH 18→12; NBH=T=M; part of sutra 1.1.15}
- 84 **iti bhavati**] T M; *i□□□ti C* {NBH 10→20–11→2, the NBH reads *iti*}
- 85 **paśyan nāma-**] T; *pa□□nāma C*; *paśyāva M* {NBH 11→7–9; the NBH reads *paśyan nāva*; part of a well-known passage}
- 86 **anavadhāraṇam**] T M; *a□dhāraṇam C* {NBH 11→7–9; the NBH reads *anavadhāraṇa-*}
- 104 **vṛṣṭir bhaviṣyatīti**] T M; *vṛṣṭi□□viṣyatīti C* {NBH 12→7; the NBH reads *bhaviṣyati vṛṣṭir iti*; part of a well-known passage}
- 262 **-hānibhyām**] T; *□nibhyām C*; *hānisām M* {NV 96→13–16; the NV reads *hānābhyām*}

The apparatus entries show that T has not been revised on the basis of the *Nyāyabhāṣya* or *Nyāyavārttika*. This is also confirmed by the next five apparatus entries, which are related to what seems to be the original text of the *Nyāyasūtravivaraṇa*. It should also be noted that the apparatus entry for line 243 and others indicate that T has not been revised on the basis of M either.

- 95 vyāpyavyāpaka] T; vyā□□□ka C; vyapyavyāpaka M  
 110 niyamārtham] T M; +yamā□□ C  
 125 iti lakṣaṇaṃ yuktam] T M; i□□kṣaṇa□□uktam C  
 155 bhogāyatanam] T; bhogāyata□□ C; bhogayatanañ M  
 243 saṃlabdhate] T; saṃ□□te C; saṃśete M

The many parallels between the texts of T and C, and the gap-related deviations in the text of C, confirm the above hypothesis stating that T is an earlier and C a later copy of the same unavailable exemplar. Consequently, it is unlikely that the stemmata s1.1–6, s2.1–3, s3.1–2, s3.5–6, s4.1–2, s4.4, s4.6 and s5.2 (h) represent possible scenarios.

Finally, it should be noted that in the first *adhyāya* there are virtually no cases where there is a gap in one version and barely legible text, illegible text or damage in another. Since all three scribes left gaps for even just one or two characters, one can assume that they did not try to reconstruct unavailable readings during copying. Thus it can be excluded that T, C and M are direct ancestors or descendants of each other (i); cf. s1.1–6, s2.1–6 and s4.1–6.

The investigation of damage-related readings provided no additional insights into the relationship between the text versions of the palm leaf manuscripts. T and C are slightly damaged and M moderately so. Unfortunately, we cannot draw any new conclusions from these occurrences of damage, since the corresponding text in the undamaged manuscripts does not seem to be affected by them. Most likely, the damage only occurred at a time when all three manuscripts already existed. Nevertheless, it should be noted that the variants associated with material damage do not in any way call into question the hypotheses set out above.

Let us now turn to the textual variants. In all three palm leaf manuscripts there is some evidence that the direct ancestors of these manuscripts were written in Grantha Tamil or another script with similar features, i.e., a script in which certain characters look similar, in which the sign for the post-consonantal vowel *e* is written as a separate character before the consonant, and in which the sign for the post-consonantal vowel *ā* is written as a separate character after the consonant. For example, the characters *ma* (𑌦), *m* with *virāma* (𑌧) and *visarga* (𑌨) have been confused—characters that may look quite

similar in this script. The same is true for the characters *dha* (𑂣) and *ya* (𑂡). The scribe of T also wrote *ba* (𑂢) instead of *sa* (𑂦) at one point in the text and *ma* (𑂣) instead of *ta* (𑂣) at another; see the apparatus entries for lines 149 and 178.

- 119 **āptaṃ**] T; āptaḥ C M {NBH 14→4; NBH=C=M; m vs. ḥ}  
 149 **-bandhānād**] T; sandhānā C M {NBH 16→8; the NBH reads *sandhānāt*; *ba* vs. *sa*}  
 178 **niyamāni**] T C; niyatāni M {NV 69→16; NV=M; *mā* vs. *tā*}  
 ? 85 **paśyan nāma-**] T; pa□□nāma C; paśyāva M {NBH 11→7-9; the NBH reads *paśyan nāva*; part of a well-known passage; *ma* vs. *va*}  
 ? 260 **buddhyā**] T; budhyā C; buddhvā M {NV 96→14; NV=M; *yā* vs. *vā*}

The characters *ta* and *ma* are usually easily distinguishable, but in some cases the former looks like a hybrid of the two (𑂣). Note that in the example of line 178, T and C have the same reading, which suggests that the copying error was already present in their exemplar. However, in order not to create a one-sided impression, it must be added that there are many deviations that cannot be explained in this way. For example, the characters *ma* (𑂣) and *va* (𑂡), or *ya* (𑂡) and *va* (𑂡), can hardly be confused because of their shape; see the apparatus entries for lines 85 and 260—marked with a question mark.

Indications that the direct ancestor of C was written in Grantha Tamil are both many and clear. In addition to the usual textual deviations that might occur when copying from a text written in Grantha Tamil, there are also a few very unusual ones, which suggest that the scribe of C did not really understand what he was copying. The confusion of the characters *ma*, *m* with *virāma* and *visarga*, or *ya* and *dha*, often results in a grammatically possible reading, or one that may appear correct to a scribe with limited knowledge of Sanskrit. However, the scribe of C also produced readings that are grammatically impossible or very strange. The fact that he occasionally corrected his own text further suggests that he is responsible for at least some of the copying errors.

- 217 **anye ca**] T; ane□ C; anyasya ca M {NBH 22→1-3; NBH=M. The sign for the post-consonantal vowel *e* is written as a separate character before the consonant.}  
 184 **ya āhur**] T M; ya āhuma C {NV 75→8; NV=T=M; ḥ vs. *ma*}  
 153 **ādadhāna**] T; ādāyānaḥ C; ādadānaḥ M {NBH 16→12; NBH=M; *dhā* vs. *yā*}  
 224 **bahudhā**] T C (*pc*) M (*pc*); bāhudhā M (*ac*); bahuyā C (*ac*) {*dhā* vs. *yā*}



- 290 **aparikṣitābhy-**] T C (*pc*); muparikṣitābhy C (*ac*); aparikṣatābhy M {NBH 29→13; NV 100→9; the NBH and NV read *aparikṣitābhy*; beginning of sutra 1.1.31; word-initial *a* vs. *mu*}
- 321 **udā-**<sup>3</sup>] T M; udaṃ C {NBH 34→1; NBH=T=M; beginning of the word *udāharaṇa*; *ā* vs. *ṃ*}
- ? 269 **-jñātam**] T M; jñānam C {NBH 27→12; the NBH reads *abhyanu-jñāyamānam* instead of *anuñātam*; *ta* vs. *na*}
- ? 319 **nedam**] T C (*pc*) M; tedaṃ C (*ac*) {*te* vs. *ne*}
- ? 149 **-hetau**] T C (*pc*) M; heto C (*ac*) {NBH 16→8; NBH=T=C (*pc*)=M; post-consonantal *au* vs. post-consonantal *o*}

The apparatus entry for line 290 shows how the scribe first confused a word-initial *a* (𑌀) with the character *mu* (𑌆) and then corrected it. Moreover, the apparatus entry for line 321 shows how he read *udaṃ haraṇe* instead of *udāharaṇe*, even though this technical term appears several times in that section. The confusion of the sign for the post-consonantal vowel *-ā* (𑌁) and *ṃ* (𑌃) is indeed possible—even in M, these characters are sometimes very similar. In any case, there are, as in T, many textual deviations in C that cannot be explained easily. The apparatus entries for lines 269 and 319 show that the scribe of C sometimes confused the characters *ta* (𑌔) and *na* (𑌎), which look different in Grantha Tamil. The same is true for the signs for the post-consonantal vowel *-o* (𑌏) and *-au* (𑌑) or just (𑌒); see the apparatus entry for line 149.

Finally, there are also some textual deviations in M, which indicate that its exemplar, or one of its earlier ancestors, was written in Grantha Tamil.

- 31 **'bhimatam**] T; himatam M (*ac*); hitam M (*pc*); † C {NBH 6→11; NBH=T; *bhi* vs. *hi*; copy error with subsequent conjecture in M. It is to be remembered that *avagraha*-s are not used in the palm leaf manuscripts.}
- 112 **kasmāt**] T; kasmāt kasmāt C; tasmāt M {NBH 13→5; NBH=T; *ka* vs. *ta*}
- ? 103 **yadā**] T C; yathā M {NBH 12→7; NBH=M; *dā* vs. *thā*}
- ? 132 **tatra**] T C; atra M {NV 58→10; NV=M; *ta* vs. word-initial *a*}

The apparatus entry for line 31 shows the confusion of the characters *bhi* (𑌃) and *hi* (𑌁), and that for line 112 the confusion of the characters *ka* (𑌀) and *ta* (𑌔). It is not clear whether these deviating readings were copied from the exemplar or produced by the scribe of M himself. Be that as it may, what is interesting about these two apparatus entries is that T reads like the *Nyāyabhāṣya*. Usually, it is M that reads like the *Nyāyabhāṣya* (or *Nyāyavārttika*). As

is the case with the other two palm leaf manuscripts, there are many textual deviations that cannot be attributed to the misinterpretation of Grantha Tamil characters; see the apparatus entries for lines 103 and 132. The characters *da* (𑌆) and *tha* (𑌇), or *ta* (𑌈) and a word-initial *a* (𑌉), look different in this script.

All of this information is interesting, but does not add much value to our genealogical analysis. Indeed, similarities and differences related to minor textual deviations indicate the proximity of the relationship between text versions, however, not their hierarchical or historical dependencies. Nevertheless, we can keep two observations in mind: first, there are some parallels between T and C, and second, if a variant is part of a quotation or paraphrase, M usually reads like the original source, i.e., some version of the *Nyāyabhāṣya* or *Nyāyavārttika*.

The situation is different with additions (dittography) and omissions (haplography) due to eye-skips—such deviations may indicate hierarchical or historical dependencies. In the case of additions, no text is lost and a subsequent scribe may restore the original reading by omitting the repeated text. Even a poorly educated scribe may recognize and eliminate repeated text. However, in the case of omissions, text is irreversibly lost, and if at all noticeable, a subsequent scribe can only attempt to conjecture the original reading. Depending on his language skills and expertise in the relevant field of study, he may or may not be successful. For genealogical analyses additions due to eye-skips are therefore generally less valuable than omissions due to eye-skips. If essential text—essential in terms of content, syntax and grammar—is missing in one text version, but present in others, the latter are likely to be more archetypal than the former. This is especially true when the essential text is present in the versions of different lines of transmission.

Additions and omissions due to eye-skips occur in all three palm leaf manuscripts. Below are a few examples that illustrate this. In the first five examples, the text in T differs from that in C and M. It appears that the scribe of T or the scribe of an ancestor of T unintentionally added or skipped some characters or words.

164 *rasayatya aneneti*] T; *om.* C M {NBH 17→12; NBH=C=M; repetition of three words in T}

391 *sa...392 aikāntikaḥ*] T; *om.* C M {NV 162→12; NV=C=M; repetition of the previous sentence in T—approximately 25 characters}

237 *-upa...238 -labhya*] C M; *om.* T {~NV 85→21–86→1; NV~C=M; omission of approximately 40 characters in T; clear skip from *-upalabdhya-* to *upalabhya*; there is obviously text missing in T; line skip?}

- 292 -gata-] T; gataḥ so 'bhyupagata C; gataḥ so 'bhyupagama M {NV 100→12; NV=M; omission of approximately seven characters in T; clear skip from one *gata* to the next; cf. the reading of C}
- 353 siddhā-] T; siddhāntā C M {NBH 39→5; NV 138→3; omission of two characters in T; possible skip from one *ā* to the next; part of sutra 1.2.1}

The second set of examples lists four apparatus entries where the text in C differs from that in T and M. In these cases, either the scribe of C or the scribe of an ancestor of C accidentally changed the original wording.

- 331 -nayo] T; nayane tadusmād utpattidharmakatvād ani(t)yac chabda iti vaiyā C; nayā M {NBH 34→11; NBH=M; repetition of a previous passage in C—approximately 26 characters}
- 374 atra] T M; atra...atra C {repetition of approximately 180 characters in C}
- 203 -puṇyāpuṇyācāreṇa] T M; puṇyācāreṇa C {omission of *puṇyā* in C; clear skip from one *nyā* to the next}
- 311 udāharaṇam asyodāharaṇopa-] T; udāharaṇopa C; udāharaṇam \* a(syod)+(ha)raṇopa M (NBH 32→4; NV 126→5–6; NBH=NVT~M; probable skip from one *udāharaṇa* to the next in C; end of sutra 1.1.36; the beginning of the commentary is based on the text of the NV)}

The last two examples below show cases where the text in M deviates from that in T and C. Again, it is quite clear that either the scribe of M or the scribe of an ancestor of M unintentionally skipped some of the original text.

- 32 atra...33 -anirdeśāt] T; *om.* M; † C {omission of approximately 37 characters in M; possible skip from *atra* to *atha* at the beginning of the following sentence}
- 69 -samaveta-...71 -yuktaḥ] T; *om.* M; † C {omission of approximately 60 characters in M; possible skip from one *saṃyukta* to the next}

Since substantial omissions due to eye-skips occur in all three palm leaf manuscripts, it can be said with considerable certainty that T is not a direct or remote ancestor of C or M, that C is not a direct or remote ancestor of T or M and that M is not a direct or remote ancestor of T or C. As a result, it is unlikely that the stemmata s1.1–6, s2.1–3, s3.1–3 and s4.1–6 are possible scenarios (j).

An important question still needs to be clarified: Is the T/C-version or the

M-version of the *Nyāyasūtravivaraṇa* more archetypal? The MDS analysis, the examination of gaps, etc. have shown that significant differences exist between the two versions. Since in most cases both versions are possible in terms of content, syntax and grammar, it can be assumed that (at least) one of the two is the result of a minor revision—provided there was only one archetype/original.

The increase over time of a systematic use of punctuation marks and the introduction of a graphic structuring of the text into chapters and sections, the use of a contemporary script and the application of contemporary writing conventions indicate that scribes made an effort to improve the reading experience of a text when copying it. Consequently, the more difficult (*lectio difficilior*) or shorter reading (*lectio brevior*) is often the more archetypal one—two traditional concepts of textual criticism, which also apply to the readings of the *Nyāyasūtravivaraṇa*. However, since the *Nyāyasūtravivaraṇa* contains many quotations and paraphrases of other texts, these two concepts must be supplemented by another: Of two readings that are part of a quotation or paraphrase, the reading that is less similar to that found in the original source is probably the more archetypal. This may come as a surprise. After all, one might be tempted to assume that the author copied the quoted text exactly and that later scribes modified the text at their own discretion. But it seems that the opposite is the case. The passages where T, C and M have the same wording most likely show the original composition of the *Nyāyasūtravivaraṇa*. The author created a digest or summary of the *Nyāyabhāṣya* and *Nyāyavārttika*. Sometimes he quoted literally, sometimes he paraphrased and sometimes he summarized the main points; cf. Chapter 1, “4 Examples of Text Reuse.” In some cases his summaries are very brief, and a scribe, also acting as editor, may have felt compelled to read the more detailed explanations of the *Nyāyabhāṣya* and *Nyāyavārttika* and adjust the wording of the *Nyāyasūtravivaraṇa* accordingly—to improve the reading experience. The opposite cannot be ruled out. But why should a scribe, also acting as editor, shorten or change a sentence that is easy to understand and known from earlier sources?

If we now compare the variant readings of T, C and M, we notice that the wordings in T and C are usually shorter, less similar to those in the original sources, i.e., the *Nyāyabhāṣya* and *Nyāyavārttika*, and in some cases—due to their conciseness—more difficult to interpret than those in M. Consequently, if one accepts the above reasoning, the T/C-version would be more archetypal than the M-version. However, it must be noted that the M-version has by no means been systematically emended. If it had, many more changes would have been made. The scribe or scribes responsible for the emendations obviously only made changes when the wording of their exemplar was illegible, unavail-

able due to material damage or difficult to understand. Either the scribe or scribes looked up the relevant passages in the original sources, i.e., some versions of the *Nyāyabhāṣya* and *Nyāyavārttika*, or knew them by heart.

The apparatus entries below illustrate these considerations. The first example, the apparatus entry for line 14, is particularly interesting. It shows that T reads like J<sub>1</sub><sup>D</sup> and T<sup>ML</sup>, the two manuscripts with the most archetypal of the available text versions of the *Nyāyabhāṣya*, and M like the edited text by Thakur, which was here obviously based on some other witness.<sup>17</sup>

14 yeṣām] T; eṣām M; † C {NBH 2→12; NBH v.l. J C=T; NBH=M}

There are other variants where T and C read like J<sub>1</sub><sup>D</sup> and T<sup>ML</sup>, but they do not always have the reading of the latter. Despite considerable effort, it was not possible to identify a specific witness of the *Nyāyabhāṣya* or a group of such witnesses that have had the reference text for the text versions as seen in T, C and M.<sup>18</sup> Nevertheless, it can be said with some approximation that the quotations and paraphrases of the *Nyāyabhāṣya* contained in the *Nyāyasūtravivaraṇa* were probably based on a version of the *Nyāyabhāṣya* closely related to that of J<sub>1</sub><sup>D</sup> and T<sup>ML</sup>, and thus closely related to the assumed archetype of the text. The assumed emendations or conjectures in M or an ancestor of M, on the other hand, appear to be based on a witness to the text of the *Nyāyabhāṣya* that is less closely related to the assumed archetype.

The following apparatus entries are some examples that show that the readings in M are generally either identical to that in the *Nyāyabhāṣya* or *Nyāyavārttika* or, at least, more similar to them than those in T and C.

35 vā ātmā] T; vā sattvam ātmā M; † C {NBH 6→13; the NBH reads *vā sattva ātmā*; some witnesses read like M, however, none like T}

85 rekasya tad iti] T; rekasya ta(di) C; reṇur iti M {NBH 11→7–9; NBH=M}

114 gaur iva gavayaḥ] T C; yathā gaur evaṃ gavaya iti M {NBH 13→11–12; NBH=M}

119 kāraṇam arthānām āptiḥ] T; karaṇam arthānām āptiḥ C; karaṇam arthasāptiḥ M {NBH 14→5; NBH=M}

175 samavāyābhāvau ca] T C; 'nāśritaś ca samavāyo dharmatvāt tad guṇatvam iti M {NV 69→11–12; NV~M; the NV reads *'nāśritaś ca samavāyas taddharmatvād guṇa iti*}

264 sāmya-] T C; buddhisāmya M {NV 97→9; NV=M}

17 See the forthcoming publication of the *Trisūtrībhāṣya* (TSBH) by Preisendanz et al. and Appendix 1, Table A1.2 on p. 255.

18 See the forthcoming publication of the *Trisūtrībhāṣya* (TSBH) by Preisendanz et al.

446 *tadaviśeṣāt*] T C; *vākchalam evopacāracchalam tadaviśeṣāt* M {NBH 50→9; NV 170→14; sutra 1.2.15; NBH=NVM; the abbreviated version of T and C is not found in any of the available witnesses to the text of the *Nyāyabhāṣya*}

The apparatus entries for lines 114, 175 and 446 in particular leave no doubt that the assumed revisions in M's line of transmission were carried out with the help of the original sources, i.e., some versions of the *Nyāyabhāṣya* and *Nyāyavārttika*. Moreover, in all of these—and many more—examples, the readings in M are more explicit and easier to understand than those in T and C. Looking at these examples, it seems possible that the readings in M resulted from those in T and C, but unlikely that the readings in T and C resulted from those in M. Why would a scribe reduce, for example, the wording of a brief but comprehensible sutra to one word? Rather, a scribe who knows the sutras would complete the text of an incomplete sutra. So it would appear that the T/C-version is more archetypal than the M-version.

Anyway, there are also cases where the reading in T and C corresponds to that in the *Nyāyabhāṣya* or *Nyāyavārttika* but that in M does not.

80 *artha-*] T C; *ato 'rtha* M {NBH 10→20; NBH=T=C}

98 *asya*] T C; *anumānasya* M {NV 41→13; NV=T=C; the reading in M is more explicit}

103 *pūrvavad*] T C; *tatra pūrvavad* M {NBH 12→7; NBH=T=C}

173 *sarva*] T C; *om.* M {NV 69→10; NV=T=C}

182 *yo*] T C; *yo 'rtho* M {NV 75→5; NV=T=C}

199 *ca pāpā*] T C; *cāpuṇyā* M {NBH 19→14; NBH~T=C; the reading of M is not found in any of the available witnesses to the text of the *Nyāyabhāṣya*}

However, even in these cases, the reading in M is almost always more explicit than that in T and C. Moreover, in many cases, the reading in M deviates from that in T, C and the *Nyāyabhāṣya* or *Nyāyavārttika* because it features additional text. Again, it seems more likely that the readings in M resulted from those also found in T and C than vice versa.

Lastly, it must be pointed out that such textual deviations also occur in sections for which no parallels could be found in the original sources, i.e., the available versions of the *Nyāyabhāṣya* and *Nyāyavārttika*. More explicit formulations in M can be found throughout the first *adhyāya*; the following are two such examples.

- 9 -**kramate**] T; *kṛmate* | *tad yathā* M; † C {NBH 2→5; the NBH reads *upadekṣyate* instead of *upadeṣṭum upakramate*; the addition in M is not found in any of the available witnesses to the text of the *Nyāya-bhāṣya*}
- 27 **tena**] T; *sūtreṇa gatena* M; † C {the reading in M is more explicit}

If one accepts the two traditional concepts of textual criticism that the more difficult (*lectio difficilior*) or shorter reading (*lectio brevior*) is the more archetypal one, as well as the additional assumption that the reading less similar to that found in earlier sources is the more archetypal one, the case is clear: the T/C version is more archetypal than that of M. Consequently, the stemmata s1.2, s1.4–6, s2.3, s3.3, s4.4 and s4.6 are improbable ( $\frac{k}{\blacksquare}$ ).

Based on all of these considerations, one possible stemma stands out, namely s3.4. Its structure has been confirmed three times and not challenged by any of the above considerations. None of the other theoretically possible structures has been confirmed three times, and none of them has never been challenged. Nevertheless, there are at least three things that call the structure of this stemma into question.

Firstly, if it is true that the scribes of T and C copied from the same exemplar and that they were simple copyists rather than editors, the question arises how it is possible that consonants are geminated in T but not in C. Either the scribes of T and C were simple copyists replicating character by character or at least one of them was a scribe who also made minor emendations. If we accept the first scenario, the scribes of T and C did not copy from the same exemplar; however, if we accept the second scenario, they could be. As we have seen in “2 The Script, Application of Sandhi Rules and Orthography,” there are some cases of gemination in C. In fact, it looks like the scribe of C tried to ignore the geminations in his exemplar, but apparently missed some of them. This suggests that consonants were indeed geminated in the exemplar or an earlier ancestor of C. Be that as it may, because of the many common readings of T and C, and because the scribes of T and C sometimes had trouble reading the text of their exemplar in the very same place, it seems more likely that they copied from the same exemplar than from two different ones.

Secondly, it seems that the scribe of T also made certain changes. At least, the sutras are more consistently demarcated in T than they are in C. Either the scribe of C dropped some punctuation marks or that of T added some. This is difficult to decide. Perhaps the examination of *adhyāya*-s two to five will provide further information regarding this issue. However, if the scribe of T made such changes while copying, he may have made other changes as well, for examples minor conjectures. In this case it is also possible that T was created af-

ter C, not before. Let us remember that the main support for the argument that T was copied from its exemplar before C was copied from the same was that all text gaps in T also occur in C, but not vice versa. Of course, this argument only applies if the scribe of T did not make any conjectures while copying the text. In any case, the facts speak against the possibility of him being an editor who also made conjectures. He may have added some punctuation marks and made some minor changes, but he did not revise the text. If he actually revised the text, why would he have left gaps for one or two *akṣara*-s that could have been guessed with basic knowledge of Sanskrit? In addition, many copying errors speak against it. Ultimately, taking into account all available facts, the scenario previously proposed, in which T and C were created using the same exemplar, with T coming first and C later, appears most plausible.

Thirdly, it appears unlikely that the direct ancestor of M is also the direct or distant ancestor of T and C. On the one hand, we have seen that the text preserved in M is a slightly revised version of the *Nyāyasūtravivaraṇa* and, on the other, that the scribe of M occasionally left gaps for illegible or unavailable text that is not paralleled in T and C. It simply seems contradictory that a scribe who emended the text of the *Nyāyasūtravivaraṇa* using his knowledge of the author’s original sources, i.e., some version of the *Nyāyabhāṣya* and *Nyāyavārttika*, would have left gaps in the text. From this it follows that it was not the scribe of M who made the revisions but a previous scribe.

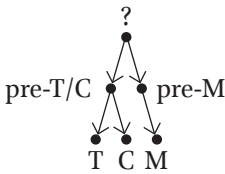


FIGURE 3.16  
The most plausible stemma of T, C and M

### 8 Weighting of Variants and Enriched *Stemma Codicum*

Based on the above observations, investigations and considerations it was determined that, generally speaking, the readings in T are to be preferred to those in C and M, and the readings in C to those in M. Furthermore, if T and M preserve one reading and C another, or if C and M preserve one reading and T another, the reading that is preserved in both lines of transmission is likely to be the more archetypal and thus to be preferred against the other. If, for whatever reason, some text is unavailable in all three palm leaf manuscripts, the readings in CP, MP and ME are taken into account. In accordance with the above rules, the readings in CP are preferred to those in MP and ME, and the readings in MP to those in ME.



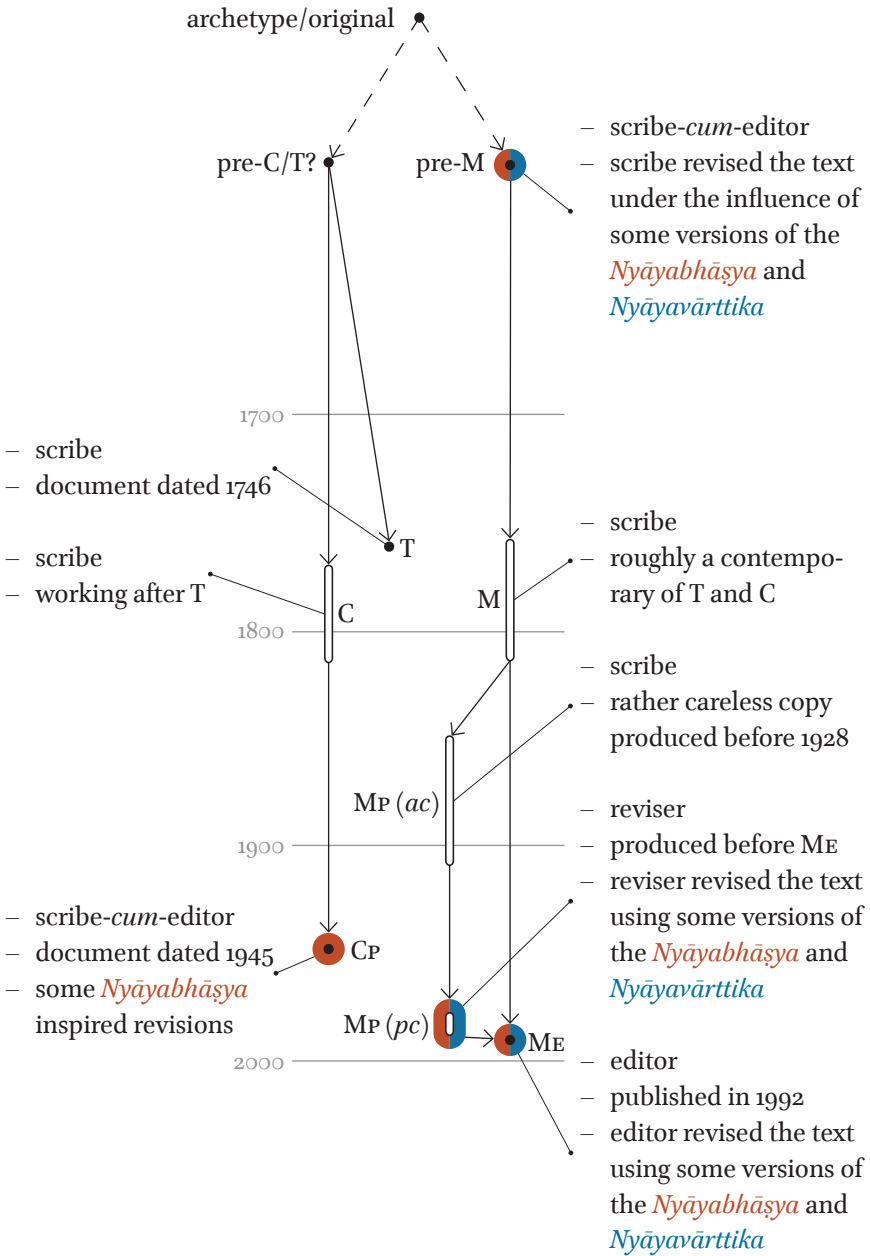


FIGURE 3.17 Enriched stemma codicum

**PART 2**  
*Critical Edition*

∴



## *Nyāyasūtravivarāṇa, First Adhyāya*

In this chapter, an attempt is made to restore the text of the first *adhyāya* (study portion) of the *Nyāyasūtravivarāṇa*. The aim is to create a text version that comes as close to the archetype/original as possible but is at the same time grammatically correct and coherent in terms of content. Obviously, these objectives are not always compatible, as the archetype/original might itself have contained some errors and/or irregularities. Depending on the case, precedence was given to one or the other objective.

### 1 Presentation, Editorial Technique and Conventions

The pages of the critical edition are vertically divided into three sections: the critically edited text, the apparatus of readings and the apparatus of parallel passages. The sections are separated by short divider lines. On the left-hand side of the edited text, the line numbers are indicated in steps of two. To facilitate navigation in the text, the numbers of the quoted sutras are given after the sutras in the format *adhyāya.āhnikā.sutra*, e.g. [1.2.7].

According to the results of the genealogical analyses, T was used as the main source for the critically edited text; if T was not available, then C (or CP), and if C (or CP) was not available, then M (or MP). However, T and C are not error-free, and thus the reading of M was occasionally preferred over that of the other two. Moreover, if C and M preserve the same reading, but T has a different one, in many cases the reading that is seen in both lines of transmission, i.e., that of C and M, was preferred. Furthermore, if the text of C or M was unavailable due to damage, the text of the respective descendant, CP or the unrevised version of MP, was taken into account. As we have seen in the previous chapter, C and M were in a better state when they were copied. Consequently, CP and MP preserve some readings that have been lost in their ancestors. If such a reading corresponds to that of another or multiple witnesses, the damage is not reported in the apparatus of readings.

Minor damage, the omission of *visarga*-s, the occasional confusion of the vowels *e* and *o* in T and M, the use of the character *ma* instead of *m* or *ṃ* in C, deviations that can be attributed to similar looking characters—such as the confusion of *tr* and *tra* in Grantha Tamil—the use of neuter declination for a masculine noun, and similar cases of negligible variants are generally not

reported in the apparatus of readings. The same applies to deviations resulting from eye-skips (*saut du même au même*), that is to say, obviously unintentional omissions and repetitions. Furthermore, barely legible characters, insignificant corrections and missing characters have been conjectured. In case a listed variant deviates from that recorded in Appendix 1, “Documentation of Variant and Parallel Readings,” the siglum is marked with a double tilde ( $\approx$ ).

Indeed, critical editing is a balancing act between providing too much or too little information. If the apparatus of readings contains very detailed information about textual deviations, there is a risk that the more important ones will be lost in the mass. However, if the apparatus of readings contains only a minimum of such information, there is a risk that certain variants that may be of interest to some readers are missing. In the first case, the reader has to edit the text again, so to speak. In the second case he or she may get a false impression of the text versions and their uniformity or variation. The critical edition presented here is limited to the essentials—created for those who want to concentrate on the text itself. The “Documentation of Variant and Parallel Readings,” on the other hand, offers the raw text-critical data for those wanting to study the text variants in detail. It has to be noted, however, that the latter has not been checked for semantic and grammatical correctness. Therefore, it is quite possible that in this document the reader may come across misplaced punctuation marks, find words that are written apart that should have been joined up, encounter remnants of geminations, etc.

Generally speaking, the apparatus of readings contains variants that are grammatically possible and semantically somehow meaningful. It also contains some variants that are particularly strange or point to interesting relationships between textual witnesses. However, ultimately, since the apparatus of readings is positive—the readings of T, C and M are always shown—any type of variant can occur. This is the case, for example, when an apparatus entry is triggered by a relevant variant reading and the third manuscript has an incorrect or impossible reading. The readings of CP and MP are only taken into account and reported when they provide additional information, as is the case when C and M are damaged.

Three colors have been used in the printing of the critically edited text: passages also found in the *Nyāyabhāṣya* are printed in red, passages also found in the *Nyāyavārttika* in blue, and the single passage also found in the *Nyāyavārttikatātparyatikā* in green. Paraphrases that cannot be assigned conclusively, summaries of larger *Nyāyabhāṣya* or *Nyāyavārttika* passages, explanatory remarks by the author and transitional phrases or sentences are printed in black. However, it should be noted that, in principle, the whole sentence or sub-unit (clause) has been colored, i.e., if there is an additional word at the beginning

of a sentence in the *Nyāyasūtravivaraṇa*—a sentence that has obviously been copied from the *Nyāyabhāṣya* or *Nyāyavārttika*—this word is also colored, although it is not present in the original text. In this way, it is explicitly shown whether there is a deviation at the beginning or end of a copied passage.

The apparatus of parallel passages provides the references to the quoted passages and their translations, as well as text-critical data on any deviation. The abbreviation 'NBH' refers to Thakur's printed edition of the *Nyāyabhāṣya*, 'TSBH' to the forthcoming edition of the *Trisūtrībhāṣya* by Preisendanz et al., 'NV' to Thakur's printed edition of the *Nyāyavārttika*, 'NVTI' to Thakur's printed edition of the *Nyāyavārttikatātparyatikā*, 'CHG' to Chattopadhyaya and Gangopadhyaya's translation of the *Nyāyabhāṣya* and 'JH' to Jhā's translation of the *Nyāyabhāṣya* and *Nyāyavārttika*; for more details on these sources, see Table A1.2 on page 255 and the "Bibliography" at the end of this study.

Furthermore, the readings of the quotations from the *Trisūtrībhāṣya* were compared to those of more than 50 manuscripts. This was made possible by the comprehensive examination of the *Trisūtrībhāṣya* edited as part of the project "Metaphysics and Epistemology of the Nyāya Tradition 1–3," the results of which were made available to me as a preprint version. The readings of six selected manuscripts are always shown, namely those of J1<sup>D</sup>, T<sup>ML</sup>, V7<sup>D</sup>, JA2<sup>D</sup>, JA3<sup>D</sup> and L1<sup>D</sup>. They are represented by a sigma ( $\Sigma$ ). On the one hand, these six manuscripts belong to different branches of the phylogenetic tree and thus cover a large range of different text versions. They are, so to speak, representatives of different manuscript groups consisting of a number of genealogically related manuscripts. On the other hand, the texts of these six manuscripts have more in common with those of T, C and M than that of the other manuscripts of the respective group. Further sources and their readings are only listed when there are parallels to the readings of the *Nyāyasūtravivaraṇa*; for more details on these primary sources, see Table A1.3 on pages 256–257.

Finally, it should be noted that the topics that have been briefly addressed above, and many more, are discussed in detail in Appendix 1, "Documentation of Variant and Parallel Readings" under "1 Principles of Collation and Presentation." The headwords to the relevant passages are as follows: § 1 Punctuation, § 2 The treatment of sandhi situations, § 3 Orthography, § 4 Other features specific to the scribe or script, § 7 The lemmata, § 8 The apparatus of readings, § 9 Differences in spelling, vocabulary or syntax, § 10 Addition of one or more words, § 11 Absence and omission of characters or words, § 12 Barely legible or illegible characters or words, § 13 Corrections and § 14 Apparatus of parallel passages.

TABLE 4.1 Marks, symbols and abbreviations

---

20 इति <sup>2</sup>	Superscript number after the text constituting a lemma: specifies which morpheme or word among several occurrences in the same line is meant; e.g., 'second <i>iti</i> in line 20'
+	Plus sign: marks an area of damage to the manuscript having the size of roughly one character
□	Open rectangle: indicates a gap, i.e., blank space in the running text left by the scribe and having the size of roughly one character
⋯	Dotted circle: indicates an illegible character or part of a character
†	Dagger: indicates that the reading of a manuscript is not available due to a larger damage, gap or omission indicated in a preceding apparatus entry; cf. <i>om</i> .
Σ	Sigma in the apparatus of parallel passages: stands for the sum of the following six selected <i>Nyāyabhāṣya</i> manuscripts: J1 <sup>D</sup> , T <sup>ML</sup> , V7 <sup>D</sup> , JA2 <sup>D</sup> , JA3 <sup>D</sup> and L1 <sup>D</sup> ; for more details on these manuscripts see Appendix 1, Table A1.3 on pages 256–257
→	Rightwards arrow: separates the page or folio number from the line number, e.g., NBH 6→5 means 'NBH page 6, line 5'
≈	Double tilde/almost equal sign: indicates that the reported figure or variant reading is an estimation or approximation
<i>ac</i>	<i>Ante correctionem</i> : marks the reading as 'before correction'; cf. 'double square brackets' (⌈ ⌋)
<i>om</i> .	Omission: stands for the omission of a word or words in a textual witness; cf. 'dagger' (†)
<i>pc</i> , <i>pc</i> <sup>2</sup>	<i>Post correctionem</i> : marks the reading as 'after correction'; a superscript 2 suggests that the correction was made by a second hand; cf. 'angular brackets' (⟨ ⟩)
<i>vl.</i>	<i>Varia lectio</i> : marks a reading as a 'variant reading,' e.g., NBH ( <i>vl.</i> J) means 'variant reading found in the Jaisalmir Bhandar copy of the <i>Nyāyabhāṣya</i> '; for more details see Appendix 1, Table A1.2 on page 255
(a)	1. Parentheses: enclose the most obvious interpretation of barely legible characters, parts of a character or words 2. Parentheses: enclose the sigla of excluded witnesses or the sigla of included versions of witnesses ( <i>ac/pc</i> ) after a sigma 3. Parentheses: enclose abbreviations— <i>ac</i> , <i>pc</i> , <i>pc</i> <sup>2</sup> and <i>vl.</i> —after the sigla
(a/b)	Parentheses and text separated by a slash: indicate two possible interpretations of a barely legible character, part of a character or word; either 'a' or 'b' but rather 'a' than 'b'
]	Closing square bracket: indicates the end of a lemma
⌈इति⌋	Double square brackets: enclose deleted text; cf. <i>ac</i>
⟨इति⟩	Angular brackets: enclose inserted or corrected text; a superscript 2 suggests that the insertion or correction was made by a second hand; cf. <i>pc</i>
⟨इति⟩ <sup>2</sup>	
{text}	Curly brackets: enclose an observation, remark or note by the editor

---

2 First *Āhnika*

अविघ्नमस्तु। श्रीमहागणपतये नमः।

2 विश्वव्यापी विश्वशक्तिः पिनाकी विश्वेशानो विश्वकृद्विश्वमूर्तिः।  
विश्वज्ञाता विश्वसंहारकारी विश्वाराध्यो राधयत्नीहितं नः॥

4 यदक्षपादः प्रवरो मुनीनां प्रमाणशास्त्रं जगतो जगदा।  
कुतार्किकाज्ञाननिरासहेतुः करिष्यते तस्य मया प्रबन्धः॥

6 पुण्डरीकपुरश्चाध्यो वेदशास्त्रार्थकोविदः।  
गम्भीरवंशजश्चक्रे प्रबन्धं श्रीप्रपादुकम्॥

8 अत्र किल चतसृषु प्रमातृप्रमाणप्रमेयप्रमितिविधासु तच्च परिसमाप्यते। किं पुनस्तच्चम्?

1 अविघ्नमस्तु...65 -युक्ते] T M; *om.* C

अविघ्नमस्तु...नमः] T; *om.* M; † C

4 यदक्ष-] *em.*; +दक्ष M; +(T) ह्यक्ष T; † C {MP reads यदक्ष and CT2 यो ह्यक्ष; see Chapter 2, “1 Catalogs and Meta-catalogs Listing Manuscripts of the NSV.” Anyway, तस्य should refer to शास्त्रं and not to अक्षपादः. The emendation is based on the reading of MP and NV.}

प्रवरो] M; प्रतिवरो T; † C {The use of प्रति disturbs the meter. The reading of M corresponds to that found in the *Nyāyavārttika*.}

5 कुतार्किकाज्ञान-] *em.*; कुतार्किकज्ञान M; कुताक(+ / +)ान T; † C {The reading of M is unmetrical. The emendation is based on the reading of MP and NV.}

7 श्रीप्रपादुकम्] M; श्रीप्रवादुकः T; † C {See Chapter 1, “2 Gambhīravamaśaja vs. Śrīpravāduka.”}

2 विश्वव्यापी...3 नः] NVT† 1→3-6

4 यदक्ष-...5 प्रबन्धः] NV 1→3-4; JH 4→2-5

प्रमाण-] शमाय NV

5 -निरासहेतुः] निवृत्तिहेतुः NV

प्रबन्धः] निबन्धः NV

8 अत्र...9 ऽसतश्चासद्भावः] NBH 1→15-16; TSBH ≈14-17; CHG 5→25-28; JH 2→25-

32

अत्र किल] *om.* NBH TSBH Σ

प्रमातृ-...-प्रमिति-] चेवं NBH V7<sup>D</sup> JA2<sup>D</sup> JA3<sup>D</sup> L1<sup>D</sup>; चेदं TSBH J1<sup>D</sup> T<sup>ML</sup>

तच्च] NBH TSBH J1<sup>D</sup> T<sup>ML</sup> V7<sup>D</sup>; अर्थतच्च NBH (v.l. बहुत्र) JA2<sup>D</sup> JA3<sup>D</sup> L1<sup>D</sup>



सतश्च सद्भावोऽसतश्चासद्भावः। तत्र तावत् खलु षोडशधा व्यूढमुपदेष्टुमुपक्रमते—

10 प्रमाणप्रमेयसंशयप्रयोजनदृष्टान्तसिद्धान्तावयवतर्कनिर्णयवादजल्पवितण्डाहेत्वाभास-  
च्छलजातिनिग्रहस्थानानां तच्चज्ञानान्निःश्रेयसाधिगमः ... [1.1.1]

12 निर्देशे यथायोगं यथावचनं विग्रहः। चार्थे द्वन्द्व इति समासः। प्रमाणादीनां तच्चमिति शेषे  
पष्ठी। तस्य ज्ञानान्निःश्रेयसाधिगम इति कर्मणि पष्ठी। एतावन्तो विद्यमाना अर्था येषाम-

9 सद्भावो] T; तद्भावो M; † C {Cf. the reading of V8<sup>D</sup> below.}

-क्रमते] T; क्रमते। तद्यथा M; † C

11 -गमः] *em.*; +++ T; गम इति M; † C {In T, there would not have been enough  
space for an इति at the end of the sutra.}

12 द्वन्द्व] *em.*; द्वय M (*pc*); बय M (*ac*); +++ T; † C {The emendation is based on  
the reading of MP and NBH.}

तच्चमिति शेषे] *em.*; तच्चमिति शेष T; तच्च+++पे M; † C {The emendation is based  
on M and the reading of MP.}

13 येषाम-] T; एषाम M; † C

9 सद्भावो] NBH TSBH  $\Sigma$ ; तद्भावो V8<sup>D</sup>

-श्चासद्भावः] V7<sup>D</sup> JA2<sup>D</sup> JA3<sup>D</sup> L1<sup>D</sup>; श्चासद्भाव इति NBH TSBH J1<sup>D</sup> T<sup>ML</sup>; श्चातद्भावः V8<sup>D</sup>

तत्र...-क्रमते] NBH 2→4-5; TSBH  $\approx$ 23-25; CHG 7→24; JH 3→27-28

तत्र तावत्] सच्च NBH TSBH  $\Sigma$ ; तच्च P4<sup>D</sup>

व्यूढमुपदेष्टुमुपक्रमते] व्यूढमुपदेक्ष्यते NBH TSBH  $\Sigma$  (-T<sup>ML</sup>); ++++++ते T<sup>ML</sup>

10 प्रमाण-...11 -गमः] NBH 2→7-9; TSBH  $\approx$ 25-28; NV 1→6-8; CHG 7→28-8→11; JH  
37→7-14

11 -गमः] NBH  $\Sigma$  (-J1<sup>D</sup>) NV; गम इति TSBH J1<sup>D</sup>

12 निर्देशे...14 क्रियते] NBH 2→10-12; TSBH  $\approx$ 28-31; CHG 8→13-16; JH 37→15-26

निर्देशे] NBH TSBH  $\Sigma$  (-T<sup>ML</sup>); तन्निर्देशे T<sup>ML</sup>

यथायोगं] *om.* NBH TSBH  $\Sigma$

द्वन्द्व इति समासः] द्वन्द्वः समासः NBH TSBH  $\Sigma$  (-T<sup>ML</sup>); द्वन्द्वसमासः T<sup>ML</sup>

शेषे] शेषिकी NBH TSBH  $\Sigma$

13 तस्य] S1<sup>S</sup> (*ac*); तच्चस्य NBH TSBH  $\Sigma$  S1<sup>S</sup> (*pc*)

ज्ञानान्निः-] T<sup>ML</sup>; ज्ञानं निः NBH TSBH  $\Sigma$  (-T<sup>ML</sup>)

-श्रेयसाधिगम] C2<sup>D</sup> P6<sup>D</sup>; श्रेयसस्याधिगम NBH TSBH  $\Sigma$

इति] TSBH  $\Sigma$  (-J1<sup>D</sup>); इति च NBH J1<sup>D</sup>

पष्ठी] M1<sup>T</sup>; पष्ठी NBH TSBH  $\Sigma$

एतावन्तो] TSBH  $\Sigma$  (-V7<sup>D</sup>; *ac* J1<sup>D</sup>); त एतावन्तो NBH J1<sup>D</sup> (*pc*) V7<sup>D</sup>

विद्यमाना अर्था] TSBH T<sup>ML</sup>  $\approx$ V7<sup>D</sup>; विद्यमानार्था NBH J1<sup>D</sup> JA2<sup>D</sup> JA3<sup>D</sup> L1<sup>D</sup>

येषाम-] NBH (*v.l.* J C) TSBH J1<sup>D</sup> T<sup>ML</sup> V7<sup>D</sup> L1<sup>D</sup>; एषाम NBH JA2<sup>D</sup> JA3<sup>D</sup>

- 14 विपरीतज्ञानार्थमिहोपदेशः क्रियते। प्रमेयस्य तच्चज्ञानान्निःश्रेयसाधिगमः।  
 तत्र संशयादीनां पृथग्वचनमनर्थकम्, ते हि प्रमाणे प्रमेये चान्तर्भवन्तीति। न। विद्या-  
 16 भेदज्ञापनार्थत्वात्। त्रयी वार्ता दण्डनीतिरान्वीक्षिकीति चतस्र इमा विद्या भवन्ति। अग्नि-  
 होत्रहवनादिप्रस्थानात् त्रयी, हलशकटादिप्रस्थानाद्वार्ता, स्नाम्यमात्यभेदानुविधायिनी  
 18 दण्डनीतिः, संशयादिप्रभेदानुविधायिन्यान्वीक्षिकी। तस्याः संशयादिप्रस्थानराहित्य आत्म-

- 14 -देशः] *em.*; (दे)++ T M; † C {The emendation is based on the reading of MP and NBH.}  
 तच्च-] M; ++ T; † C  
 15 विद्या-] T; +द्याप्र M; † C {विद्याप्र MP}  
 16 विद्या] M; ++(T) T; † C  
 17 -प्रस्थानात्] T; प्रस्था M; † C  
 18 -प्रभेदानु-] M; प्रस्थानानु T; † C  
 -राहित्य] T; राहित्येऽपि M; † C {Did the reading of M derive from राहित्येऽध्य ?  
 Cf. the reading of NV.}

- 14 -ज्ञानार्थमि-] NBH  $\Sigma$  (-T<sup>ML</sup>; *pc* J<sub>1</sub><sup>D</sup>); ज्ञानार्थ इ TSBH J<sub>1</sub><sup>D</sup> (*ac*) T<sup>ML</sup>  
 -होपदेशः] NBH TSBH  $\Sigma$  (-J<sub>1</sub><sup>D</sup>); होद्देशः NBH (*vL* J) J<sub>1</sub><sup>D</sup>  
 क्रियते] *om.* NBH TSBH  $\Sigma$   
 प्रमेयस्य...-गमः] NBH 2→14; TSBH ≈32-33; CHG 8→18-19; JH 37→30-32  
 प्रमेयस्य] आत्मादेः खलु प्रमेयस्य NBH TSBH  $\Sigma$   
 15 तत्र...-भवन्तीति] NBH 2→17-18; TSBH ≈35-37; CHG 9→11-13; JH 43→26-30  
 ते हि प्रमाणे] संशयादयो हि यथासम्भवं प्रमाणेषु NBH TSBH J<sub>1</sub><sup>D</sup> T<sup>ML</sup> V<sub>7</sub><sup>D</sup>; संशया-  
 दयो यथासम्भवं प्रमाणेषु JA<sub>2</sub><sup>D</sup> JA<sub>3</sub><sup>D</sup> L<sub>1</sub><sup>D</sup>  
 प्रमेये] NBH (*vL* J) J<sub>1</sub><sup>D</sup>; प्रमेयेषु NBH TSBH  $\Sigma$  (-J<sub>1</sub><sup>D</sup>)  
 चान्तर्भ-] NBH TSBH  $\Sigma$  (≈JA<sub>3</sub><sup>D</sup>; -T<sup>ML</sup>); वान्तर्भ T<sup>ML</sup>  
 -भवन्तीति] भवन्तो न व्यतिरिच्यन्त इति NBH TSBH J<sub>1</sub><sup>D</sup> V<sub>7</sub><sup>D</sup> JA<sub>3</sub><sup>D</sup> L<sub>1</sub><sup>D</sup>; भवन्तो न व्य-  
 तिरिच्यन्ते T<sup>ML</sup>; भवन्तो न व्यतिरिच्यन्तेरिति JA<sub>2</sub><sup>D</sup>  
 16 अग्नि-...19 इति] NV 11→18-22; JH 50→18-51→4  
 17 -प्रस्थानात्] प्रस्थाना NV  
 -प्रस्थानाद्-] प्रस्थाना NV  
 स्नाम्यमात्य-] स्नाम्यमात्यादि NV  
 18 -प्रभेदानु-] भेदानु NV  
 -न्यान्वीक्षिकी] न्यान्वीक्षिकीति NV  
 तस्याः संशयादिप्रस्थानराहित्य] तस्याः संशयादिप्रस्थानमन्तरेणाध्यात्मविद्यामात्रमियं स्यात्।  
 ततः किं स्यात्? NV  
 आत्म-] अध्यात्म NV

विद्यामात्रत्वाद्दुपनिषद्विद्यावत् त्रय्यामेवान्तर्भवेदिति चतुष्टयनिवर्तते। तस्मात् पृथगुच्यत इति।  
 20 निःश्रेयसन्तु न संशयादिपदार्थतच्चज्ञानाद्भवति। किं तु प्रमेयतच्चज्ञानाद्भवत्येवेति।  
 तत् खलु निःश्रेयसं प्रमेयतच्चज्ञानानन्तरमुपपद्यते न वेत्याह तच्चज्ञानादिति।

22 ... दुःखजन्मप्रवृत्तिदोषमिथ्याज्ञानानामुत्तरोत्तरापाये तदनन्तरापायात्। [1.1.2]

निःश्रेयसाधिगम इति तेन सम्बन्धः। अत्रात्माद्यपवर्गपर्यन्तं प्रमेयं ज्ञेयम्। तस्मिन्मिथ्याज्ञान-  
 24 मनेकप्रकारं वर्तते। सात्मनि शरीरे तावदात्मा नास्तीति। अनात्मन्यात्मेति। शरीरादिषु

19 -भवेदिति] *em.*; भवे(ि/ी)ति T; भवेःति M; † C  
 20 न] T; *om.* M; † C  
 21 निःश्रेयसं प्रमेय-] T; ++++++म्य M; † C {□□□□प्रमेय MP}  
 22 तदनन्तरापायात्] T; तदनन्तराभावात् M; † C  
 23 तेन] T; सूत्रेण गतेन M; † C  
 तस्मिन्मिथ्या-] T; त+++ (थ)या M; † C {त□न्मिथ्या MP}

19 -भवेदिति] भाव NV  
 -गुच्यत] गुच्यन्त NV; गृह्यन्त NV (*v.l.* C)  
 21 तत्...-ज्ञानादिति] NBH 6→5-6; TSBH ≈112-114; CHG 26→10-12; JH 83→15-17  
 तत् खलु] JA2<sup>D</sup> ≈JA3<sup>D</sup> L1<sup>D</sup>; + खलु T<sup>ML</sup>; तत् खलु वै NBH TSBH J1<sup>D</sup>; तच्च खलु वै  
 NBH (*v.l.* T) V7<sup>D</sup>  
 प्रमेय-...वेत्याह] किं तच्चज्ञानानन्तरमेव भवति? नेत्युच्यते। किं तर्हि? NBH V7<sup>D</sup>  
 ≈JA2<sup>D</sup> JA3<sup>D</sup> L1<sup>D</sup>; किं तच्चज्ञानानन्तरमेव सम्पद्यत इति? नेत्युच्यते। किं तर्हि? NBH  
 (*v.l.* J) TSBH ≈J1<sup>D</sup>; किं तच्चज्ञानानन्तरमेव सम्पद्यते? नेत्युच्यते। किं तर्हि? T<sup>ML</sup>  
 -ज्ञानादिति] ज्ञानाद् NBH TSBH Σ  
 22 दुःख-...23 इति] NBH 6→7-8; TSBH ≈112-115; NV 21→11-12; CHG 26→14-25; JH  
 83→18-22  
 तदनन्तरापायात्] NBH JA3<sup>D</sup> NV; तदनन्तराभावात् NBH (*v.l.* बहुत्र) TSBH Σ (≈L1<sup>D</sup>;  
 -JA3<sup>D</sup>)  
 23 निःश्रेयसाधिगम इति] TSBH J1<sup>D</sup> T<sup>ML</sup>; अपवर्गः NBH V7<sup>D</sup> ≈JA2<sup>D</sup> JA3<sup>D</sup> L1<sup>D</sup> NV  
 अत्रात्माद्य-...24 अनात्मन्यात्मेति] NBH 6→9-10; TSBH ≈115-117; CHG 28→2-5; JH  
 86→16-23  
 अत्रात्माद्य-...तस्मिन्मिथ्या-] तत्रात्माद्यपवर्गपर्यन्ते प्रमेये मिथ्या NBH TSBH J1<sup>D</sup> V7<sup>D</sup>  
 JA2<sup>D</sup> JA3<sup>D</sup>; तत्रात्मादावपवर्गपर्यन्ते प्रमेये मिथ्या T<sup>ML</sup>; तत्रात्मापवर्गपर्यन्ते प्रमेये  
 मिथ्या L1<sup>D</sup>  
 24 -मनेकप्रकारं] TSBH J1<sup>D</sup>; म् नैकप्रकारं T<sup>ML</sup>; मनेकप्रकारं NBH V7<sup>D</sup> JA2<sup>D</sup> JA3<sup>D</sup> L1<sup>D</sup>  
 सात्मनि...तावदात्मा] आत्मनि तावन् NBH TSBH Σ (*ac* J1<sup>D</sup>); तत्रात्मनि तावन् J1<sup>D</sup> (*pc*)

26 मनःपर्यन्तेषु पञ्चसु प्रमेयेषु मिथ्याज्ञानभेदाः। दुःखे सुखमिति, अत्राणे त्राणमिति, सभये  
निर्भयमिति, जुगुप्सितेऽभिमतमिति, हातव्ये प्रतिपत्तव्यमिति। अत्र शरीरादिषु प्रत्येकं  
पञ्च मिथ्याज्ञानभेदाः सन्ति पृथगनिर्देशात्।

28 अथ प्रवृत्त्यादिष्वपवर्गपर्यन्तेषु प्रमेयेषु मिथ्याज्ञाननिवृत्तौ—नास्ति कर्मफलमिति,  
दोषेषु नायं दोषनिमित्तः संसार इति। प्रेत्यभावे नास्ति जन्तुर्जीवो वा सच्चमात्मा वा,  
30 यः प्रेयात् प्रेत्य च भवेदिति। अपवर्गे भीषणः खल्वयं सर्वोपरमात्, सर्वविप्रयोगोऽपवर्गः,

26 ऽभिमतमिति] T; हिमतमिति M (*ac*); हितमिति M (*pc*); † C {Note that in T and M  
*avagraha*-s are not indicated and that the *akṣara*-s भि and हि may look  
quite similar in Grantha Tamil.}

अत्र...<sup>27</sup> पृथगनिर्देशात्] T; *om.* M; † C {The purpose of this sentence is not  
clear. It repeats to a certain extent what has already been told in lines  
24–25.}

28 -ज्ञाननिवृत्तौ] T; ज्ञानानिवृत्तौ M; † C

29 संसार इति] *em.*; संसा+[[*(मि)*]]*(इ)*ति M; (स)+(स्)+*(इ)*ति T; † C {The emenda-  
tion is based on the reading of MP and NBH.}

प्रेत्यभावे] T; प्रेत्यभावो M; † C

वा सच्चमात्मा] M; वात्मा T; † C {Eye-skip in T?}

30 अपवर्गे] T; अपवर्गो M; † C

25 दुःखे...<sup>26</sup> प्रतिपत्तव्यमिति] NBH 6→10–11; TSBH ≈116–119; CHG 28→5–11; JH 86→  
23–29

दुःखे सुखमिति] दुःखे सुखमिति, अनित्ये नित्यमिति NBH TSBH J1<sup>D</sup> ≈V7<sup>D</sup> JA2<sup>D</sup> JA3<sup>D</sup>  
L1<sup>D</sup>; नित्येऽनित्यमिति, दुःखे सुखमिति T<sup>ML</sup>

26 हातव्ये] NBH TSBH Σ (-T<sup>ML</sup>); हाने T<sup>ML</sup>

प्रतिपत्तव्यमिति] ≈NBH (*νL* J) TSBH J1<sup>D</sup> T<sup>ML</sup> V7<sup>D</sup>; ऽप्रतिहातव्यमिति NBH JA2<sup>D</sup> JA3<sup>D</sup>  
L1<sup>D</sup>

28 नास्ति...<sup>30</sup> भवेदिति] NBH 6→12–13; TSBH ≈118–121; CHG 28→10–14; JH 86→29–  
87→3

नास्ति कर्म-] प्रवृत्तौ नास्ति कर्म, नास्ति कर्म NBH TSBH Σ (*pc* J1<sup>D</sup>); प्रवृत्तौ नास्ति  
कर्म J1<sup>D</sup> (*ac*)

29 प्रेत्यभावे] NBH TSBH Σ C4<sup>B</sup> (*ac*); प्रेत्यभावो C4<sup>B</sup> (*pc*) P6<sup>D</sup>

वा सच्चमात्मा] C7<sup>D</sup> S2<sup>S</sup> V2<sup>D</sup> VR<sup>D</sup>; वा सच्च आत्मा NBH TSBH Σ (-T<sup>ML</sup>); सच्च आत्मा  
T<sup>ML</sup>

30 अपवर्गे...<sup>31</sup> इति] NBH 6→16–17; TSBH ≈123–125; CHG 28→19–21; JH 87→11–14  
अपवर्गे] NBH TSBH J1<sup>D</sup> T<sup>ML</sup> V7<sup>D</sup>; अपवर्गो JA2<sup>D</sup> ≈JA3<sup>D</sup>; अपवर्गो L1<sup>D</sup>

भीषणः] भीष्मः NBH TSBH Σ (-T<sup>ML</sup>); निष्टः T<sup>ML</sup>

सर्वोपरमात्] सर्वोपरमः NBH (*νL* J) TSBH J1<sup>D</sup> T<sup>ML</sup>; सर्वकार्योपरमः NBH JA3<sup>D</sup> L1<sup>D</sup>;  
सर्वकर्मोपरमः V7<sup>D</sup>; सर्वकार्ये परमः JA2<sup>D</sup>

-योगो] J1<sup>D</sup> T<sup>ML</sup> V7<sup>D</sup> JA3<sup>D</sup>; योगे NBH TSBH JA2<sup>D</sup> L1<sup>D</sup>

ऽपवर्गे] TSBH J1<sup>D</sup> T<sup>ML</sup> V7<sup>D</sup>; ऽपवर्गे NBH JA2<sup>D</sup> JA3<sup>D</sup> L1<sup>D</sup>

बहुत्र भद्रकं लुप्यत इति।

- 32 एतस्मान्मिथ्याज्ञानादनुकूलेष्वर्थेषु रागः प्रतिकूलेषु च द्वेष इत्यादयो दोषा भवन्ति।  
दोषप्रयुक्तः शरीरवाङ्मनोभिः प्रवर्तमानः पापिकामपापिकाश्च प्रवृत्तिमाचरन्धर्माधर्मो सञ्चि-  
नोति। ताविमौ धर्माधर्मो प्रवृत्तिसाधनत्वात् प्रवृत्तिशब्देनोच्येते। सेयं प्रवृत्तिः कुत्सितस्या-

- 31 बहुत्र] *em.*; बहुत्र M; व+(त्र) T; † C {The emendation is based on the reading of  
TSBH, J1<sup>D</sup> and V7<sup>D</sup>.}  
33 प्रवर्तमानः] T; +++++नः M; † C {++++नः MP}  
पापिकामपापिकाश्च] T (*pc*); पापिकामपापिकाश्च T (*ac*); पापिकाम(प)+(विक्)+श्च M; †  
C {पापिकामर+cccc MP}  
34 ताविमौ] T; प्रवृत्तिसाधनत्वात्ताविमौ M; † C

- 31 बहुत्र] TSBH J1<sup>D</sup> V7<sup>D</sup>; बहुत्र VR<sup>D</sup>; बहु च NBH JA2<sup>D</sup> JA3<sup>D</sup> L1<sup>D</sup>; यत्र न T<sup>ML</sup>  
भद्रकं] NBH TSBH Σ (-T<sup>ML</sup>); दुःखं T<sup>ML</sup>  
32 एतस्मान्मि-...33 सञ्चिनोति] NBH 7→1-3; TSBH ≈126-129; CHG 28→24-29; JH  
87→18-25  
-कूलेष्वर्थेषु] ≈NBH TSBH J1<sup>D</sup> T<sup>ML</sup> V7<sup>D</sup>; कूलेषु ≈NBH (*vl. J*) JA2<sup>D</sup> JA3<sup>D</sup> L1<sup>D</sup>  
रागः] NBH TSBH Σ (-V7<sup>D</sup>); अनुरागः V7<sup>D</sup>  
च] NBH TSBH J1<sup>D</sup> T<sup>ML</sup>; *om.* V7<sup>D</sup> JA2<sup>D</sup> JA3<sup>D</sup> L1<sup>D</sup>  
इत्यादयो] रागद्वेषाधिकाराद्यासत्येष्व्यासूयामानलोभादयो NBH; रागद्वेषाधिकाराद्यासूये-  
र्ष्यायामायालोभादयो JA3<sup>D</sup> L1<sup>D</sup>; रागद्वेषाधिकरणाश्चेर्ष्यासूयामानलोभादयो NBH (*vl. J*)  
TSBH J1<sup>D</sup>; रागद्वेषाधिकाराद्यासूयेर्ष्यामानलोभादयो JA2<sup>D</sup>; रागद्वेषाधिकरणाश्चासूये-  
र्ष्यामानलोभादयो V7<sup>D</sup>; रागद्वेषाधिकरणाद्वेष्यासूयामानमदमत्सरलोभादयो T<sup>ML</sup> {Cf.  
sutra 4.1.4.}  
भवन्ति] NBH TSBH Σ (-T<sup>ML</sup>); प्रादुर्भवन्ति T<sup>ML</sup>  
33 दोष-] T<sup>ML</sup>; दोषैः NBH TSBH Σ (-T<sup>ML</sup>)  
शरीरवाङ्मनोभिः] शरीरेण NBH TSBH Σ  
पापिकाम-... सञ्चिनोति] हिंसास्तेयप्रतिषिद्धमैथुनान्याचरति NBH TSBH Σ (≈L1<sup>D</sup>; -T<sup>ML</sup>);  
मिथ्याहिंसccccप्रतिषिद्धमैथुनाद्याचरति T<sup>ML</sup> {Not necessarily a parallel read-  
ing with deviation, although most certainly based on the text of the  
NBH; cf. Chapter 1, “4 Examples of Text Reuse.”}  
34 ताविमौ-...-नोच्येते] NBH 7→6-7; TSBH ≈132-133; CHG 28→39-40; JH 87→36-  
38  
ताविमौ] अत्र NBH V7<sup>D</sup> JA2<sup>D</sup> JA3<sup>D</sup> L1<sup>D</sup>; अत्र च TSBH J1<sup>D</sup> T<sup>ML</sup>  
धर्मा-...-साधनत्वात्] प्रवृत्तिसाधनौ धर्माधर्मो NBH TSBH Σ  
-नोच्येते] नोक्तौ NBH TSBH Σ  
सेयं-...36 दुःखम्] NBH 7→8-9; TSBH ≈134-137; CHG 29→3-7; JH 88→1-6  
प्रवृत्तिः] NBH TSBH T<sup>ML</sup> V7<sup>D</sup> L1<sup>D</sup>; प्रवृत्तिः प्रत्येकं दशविधा पापा पुण्या वा NBH  
(*vl. J*) ≈J1<sup>D</sup>; *om.* JA2<sup>D</sup> JA3<sup>D</sup>

- 36 भिपूजितस्य च जन्मनः कारणं भवति। जन्म पुनः शरीरेन्द्रियविषयबुद्धीनां निकायविशिष्टः  
 प्रादुर्भावः। तस्मिन् सति दुःखम्। मिथ्याज्ञानादयो दुःखान्ता आत्मनो धर्मा अविच्छेदेन  
 38 वर्तमानाः संसारहेतवः। यदात्मादिप्रमेयतत्त्वज्ञानान्मिथ्याज्ञानमपैति, मिथ्याज्ञानापाये दोषा  
 अपयान्ति, दोषापाये प्रवृत्तिरपैति, प्रवृत्त्यपाये जन्मापैति, जन्मापाये दुःखमपैति, दुः-  
 40 खापाय आत्यन्तिकोऽपवर्गो महापरमानन्दपरमशिवभावः निःश्रेयसमिति। तच्च ज्ञानं तु  
 मिथ्याज्ञानविपर्ययेण व्याख्येयम्।

35 च] T; *om.* M; † C

-विशिष्टः] T; विशिष्टाः M; † C

36 दुःखान्ता आत्मनो] *em.*; दुःखान्ता आ+(म)नो T; दुःखात्मानो M; † C  
 धर्मा अविच्छेदेन] T; धर्मविच्छेदेन M; † C

35 -पूजितस्य च] NBH TSBH Σ; पूजितस्यापि P<sub>2</sub><sup>D</sup> V<sub>11</sub><sup>D</sup>

भवति] *om.* NBH TSBH Σ

पुनः शरीरेन्द्रिय-] NBH TSBH Σ (-V<sub>7</sub><sup>D</sup>); नः शरीरेन्द्रिय V<sub>7</sub><sup>D</sup>

-विषयबुद्धीनां] NBH (vL J) J<sub>1</sub><sup>D</sup>; बुद्धिवेदनानां NBH; बुद्धीनां TSBH Σ (-J<sub>1</sub><sup>D</sup>)

36 मिथ्या-...<sub>37</sub> संसारहेतवः] NBH 7→10-11; TSBH ≈136-138; CHG 29→9-10; JH 88→  
 9-11

मिथ्या-] त इमे मिथ्या NBH TSBH Σ (-JA<sub>2</sub><sup>D</sup>); न इमे मिथ्या JA<sub>2</sub><sup>D</sup>

दुःखान्ता आत्मनो] दुःखान्ता NBH TSBH Σ; दुःखां(त्त) M<sub>Y2</sub><sup>D</sup>

धर्मा] NBH TSBH Σ (-T<sup>ML</sup>); *om.* T<sup>ML</sup>

अविच्छेदेन] NBH TSBH Σ (≈T<sup>ML</sup>); अविच्छेदेनैव NBH (vL T C) JA<sub>1</sub><sup>D</sup> KuS LA<sup>D</sup> P<sub>3</sub><sup>D</sup>  
 P<sub>7</sub><sup>D</sup>

37 वर्तमानाः] J<sub>1</sub><sup>D</sup>; प्रवर्तमानाः NBH TSBH Σ (≈V<sub>7</sub><sup>D</sup>; -J<sub>1</sub><sup>D</sup>)

संसारहेतवः] संसार इति NBH TSBH Σ (-T<sup>ML</sup>); संसार इत्युच्यन्ते T<sup>ML</sup>

यदात्मादि-...<sub>40</sub> व्याख्येयम्] NBH 7→12-15; TSBH ≈139-143; CHG 29→11-17; JH  
 88→13-21

यदात्मादिप्रमेय-] यदा तु NBH TSBH Σ

मिथ्या-] T<sup>ML</sup>; तदा मिथ्या NBH TSBH J<sub>1</sub><sup>D</sup> V<sub>7</sub><sup>D</sup> JA<sub>2</sub><sup>D</sup> L<sub>1</sub><sup>D</sup>; तदा मिथ्या JA<sub>3</sub><sup>D</sup>

38 अपयान्ति] Aw<sup>D</sup> Bi<sub>3</sub><sup>D</sup> C<sub>7</sub><sup>D</sup> V<sub>2</sub><sup>D</sup> Vr<sup>D</sup>; अपयान्ति NBH TSBH Σ

प्रवृत्त्यपाये] NBH TSBH Σ (-J<sub>1</sub><sup>D</sup>); प्रवृत्तेरपाये J<sub>1</sub><sup>D</sup>

39 आत्यन्तिको] TSBH Σ; चात्यन्तिको NBH A<sub>8</sub><sup>D</sup> C<sub>4</sub><sup>B</sup> KuS S<sub>2</sub><sup>S</sup>

महा-...-भावः] *om.* NBH TSBH Σ

तु] T<sup>ML</sup>; तु खलु NBH TSBH Σ (≈V<sub>7</sub><sup>D</sup>; -T<sup>ML</sup>)

40 व्याख्येयम्] T<sup>ML</sup>; व्याख्यातम् NBH TSBH Σ (-T<sup>ML</sup>)

- त्रिविधा चास्य शास्त्रस्य प्रवृत्तिरुद्देशो लक्षणं परीक्षा चेति। नामधेयेन पदार्थानां  
 42 अभिधानमात्रमुद्देशः। उद्दिष्टस्य तच्चव्यवस्थापको धर्मो लक्षणम्। लक्षितस्य च यथालक्ष-  
 णमुपपद्यते वा न वेति प्रमाणैरवधारणं परीक्षा।  
 44 अथोद्दिष्टस्य विभागवचनमवान्तरोद्देशः—

प्रत्यक्षानुमानोपमानशब्दाः प्रमाणानि। [1.1.3]

- 
- 41 पदार्थानां अभिधानमात्रमु-] T; प[[र]](द)र्था+++++++मु M; † C {पदार्थानां अभिधा  
 □□□मु MP}
- 43 वा न] M; ++(न) T; † C
- 
- 41 त्रिविधा...43 परीक्षा] NBH 8→7-9; TSBH ≈154-158; CHG 30→21-27; JH 97→17-  
 98→4  
 परीक्षा चेति] NBH V7<sup>D</sup> JA3<sup>D</sup> L1<sup>D</sup>; परीक्षेति च J1<sup>D</sup>; परीक्षेति TSBH T<sup>ML</sup>; † JA2<sup>D</sup>  
 {missing image}  
 नाम-] T<sup>ML</sup>; तत्र नाम NBH TSBH J1<sup>D</sup> (pc) V7<sup>D</sup> JA3<sup>D</sup> L1<sup>D</sup>; त्र J1<sup>D</sup> (ac); † JA2<sup>D</sup>  
 पदार्थानां अभिधानमात्रमु-] पदार्थाभिधानमात्रमु NBH (vl J) TSBH J1<sup>D</sup>; पदार्थानामभि-  
 धानमात्रमु T<sup>ML</sup>; पदार्थमात्रस्याभिधानमु NBH A4M C1<sup>D</sup> C3<sup>D</sup> Ku<sup>S</sup> LA<sup>D</sup> P3<sup>D</sup> P7<sup>D</sup>  
 S2<sup>S</sup>; पदार्थमात्राभिधानमु V7<sup>D</sup> JA3<sup>D</sup> L1<sup>D</sup>; † JA2<sup>D</sup>
- 42 उद्दिष्टस्य तच्च-] NBH (vl J) TSBH J1<sup>D</sup> T<sup>ML</sup>; उद्दिष्टस्यातच्च NBH; उद्दिष्टस्य च तच्च V7<sup>D</sup>;  
 तत्रोद्दिष्टस्य तच्च NBH (vl T C) L1<sup>D</sup>; तत्रोद्दिष्टस्यातच्च ≈JA3<sup>D</sup>; † JA2<sup>D</sup>  
 -व्यवस्थापको] NBH (vl J) TSBH J1<sup>D</sup> T<sup>ML</sup>; व्यवच्छेदको NBH V7<sup>D</sup> JA3<sup>D</sup> L1<sup>D</sup>; † JA2<sup>D</sup>  
 च] My2<sup>P</sup>; om. NBH TSBH Σ (-JA2<sup>D</sup>); † JA2<sup>D</sup>
- 43 -मुपपद्यते] NBH TSBH J1<sup>D</sup> T<sup>ML</sup> JA3<sup>D</sup> L1<sup>D</sup>; मुपपद्यते यथा V7<sup>D</sup>; † JA2<sup>D</sup>  
 वा न वेति] न वेति NBH TSBH T<sup>ML</sup> V7<sup>D</sup> JA3<sup>D</sup> L1<sup>D</sup>; नेति J1<sup>D</sup>; † JA2<sup>D</sup>  
 -रवधारणं] NBH T<sup>ML</sup> JA3<sup>D</sup> L1<sup>D</sup>; रर्थावधारणं TSBH J1<sup>D</sup> V7<sup>D</sup>; † JA2<sup>D</sup>
- 44 अथोद्दिष्टस्य...-द्देशः] NBH 8→15; TSBH ≈159; CHG 30→34-35; JH 98→11-13  
 -वचनमवान्तरोद्देशः] वचनम् NBH TSBH Σ
- 45 प्रत्यक्षानु...प्रमाणानि] NBH 8→16; TSBH ≈160-161; NV 25→7; CHG 30→37-39;  
 JH 100→6-7

- 46 अक्षस्य प्रतिविषयं वृत्तिः प्रत्यक्षम्। वृत्तिः सन्निकर्षो ज्ञानं वा। यदा सन्निकर्षः प्रमाणं  
 तदा ज्ञानं फलम्। यदा ज्ञानं तदा हानोपादानोपेक्षाबुद्ध्यः फलम्। मितेन लिङ्गेन लि-  
 48 ङ्गिनोऽर्थस्य पश्चाज्ज्ञानमनुमानम्। उपमानं सामीप्यान्मानम्, यथा गौरेवं गवय इति।  
 सामीप्यं तु अवयवसामान्ययोगः। शब्दः शब्दतेऽनेनार्थोऽभिधीयते ज्ञाप्यते। प्रमीयतेऽने-  
 50 नेति करणार्थाभिधाने प्रमाणं शब्द इति।

विभक्तानां प्रमाणानां प्रत्यक्षलक्षणमाह—

- 52 इन्द्रियार्थसन्निकर्षोत्पन्नं ज्ञानमव्यपदेश्यमव्यभिचारि व्यवसायात्मकं प्रत्यक्षम्।  
 [1.1.4]

- 46 वृत्तिः<sup>2]</sup> *em.*; वृत्ति T; वृत्ति+(म्) M; † C {वृत्ति= MP. The emendation is based on  
 the reading of NBH.}

- 47 हानोपादानोपेक्षा-] T; हानोपेक्षा M; † C {Most likely an eye-skip in M.}  
 फलम्] T; फलमिति M; † C

- 48 -रेवं] M; रिव T; † C

- 46 अक्षस्य...<sup>49</sup> ज्ञाप्यते] NBH 8→17-9→2; TSBH ≈161-166; CHG 32→36-33→11; JH  
 100→11-101→6

अक्षस्य] A7<sup>D</sup> C4<sup>B</sup> C5<sup>D</sup> C6<sup>D</sup> W1<sup>D</sup>; अक्षस्याक्षस्य NBH TSBH Σ

वृत्तिः<sup>2]</sup> U2<sup>D</sup>; वृत्तिस्तु NBH TSBH Σ; वृत्ति P6<sup>D</sup>

यदा] NBH TSBH Σ (-T<sup>ML</sup>); यदा तु T<sup>ML</sup>

प्रमाणं] T<sup>ML</sup>; *om.* NBH TSBH Σ (-T<sup>ML</sup>)

- 47 तदा] NBH TSBH Σ (-JA3<sup>D</sup>); तच्च JA3<sup>D</sup>

फलम्<sup>1]</sup> प्रमितिः NBH TSBH Σ (-V7<sup>D</sup>); प्रमितिः फलम् V7<sup>D</sup> C2<sup>D</sup> C7<sup>D</sup> S1<sup>S</sup> V2<sup>D</sup> V5<sup>D</sup>  
 VR<sup>D</sup>

हानोपादानोपेक्षा-] NBH TSBH Σ (≈T<sup>ML</sup>); हानोपेक्षा P4<sup>D</sup>

फलम्<sup>2]</sup> NBH TSBH Σ (-T<sup>ML</sup>); फलमिति T<sup>ML</sup>

मितेन] NBH ≈U2<sup>D</sup>; अनुमानं मितेन NBH (v.l. C J) TSBH Σ

- 48 पश्चाज्ज्ञानम-] पश्चान्मानम NBH TSBH Σ

सामीप्यान्मानम्] सामीप्यमानम् NBH TSBH ≈J1<sup>D</sup> T<sup>ML</sup>; सामीप्यज्ञानम् NBH (v.l. C)  
 V7<sup>D</sup> JA2<sup>D</sup> JA3<sup>D</sup> L1<sup>D</sup>

- 49 सामीप्यं] NBH TSBH Σ (≈JA3<sup>D</sup>); सारूप्यं NBH (v.l. C var) C7<sup>D</sup> VR<sup>D</sup>

अवयव-] *om.* NBH TSBH Σ

ऽनेनार्थो] ≈T<sup>ML</sup>; ऽनेनार्थ इति NBH TSBH Σ (-T<sup>ML</sup>)

ऽभिधीयते] NBH TSBH Σ (-V7<sup>D</sup>); प्रत्यभिधीयते V7<sup>D</sup>

ज्ञाप्यते] V7<sup>D</sup> JA2<sup>D</sup> JA3<sup>D</sup> L1<sup>D</sup>; विज्ञाप्यत इति NBH TSBH J1<sup>D</sup> T<sup>ML</sup>

प्रमीयते...<sup>50</sup> इति] NBH 9→4; TSBH ≈167-168; CHG 33→14-15; JH 101→9-13

- 50 -धाने] धानो हि NBH TSBH Σ

प्रमाणं शब्द इति] प्रमाणशब्द इति NBH (v.l. J) T<sup>ML</sup>; प्रमाणशब्दः NBH TSBH Σ (-T<sup>ML</sup>)

- 52 इन्द्रिया-...प्रत्यक्षम्] NBH 10→3-4; NV 28→13-14; CHG 43→5-9; JH 111→7-10



- 54 इन्द्रियस्यार्थसन्निकर्षाद्यदर्थविषयं ज्ञानमुत्पद्यते तत्प्रत्यक्षम्। इन्द्रियाणि वक्ष्यमाणानि,  
अर्थाश्च। सन्निकर्षः पुनः षोढा भिद्यते। संयोगः संयुक्तसमवायः संयुक्तसमवेतसमवायः  
56 समवायः समवेतसमवायो विशेषणविशेष्यभावश्चेति। तत्र चक्षुरादीन्द्रियाणां रूपादिमद्रव्यैः  
सन्निकर्षः संयोगः। तद्गतेन रूपादिना सन्निकर्षः संयुक्तसमवायः। रूपादिर्वर्तिना सामान्येन  
58 सन्निकर्षः संयुक्तसमवेतसमवायः। श्रोत्रस्य शब्देन सन्निकर्षः समवायः। तद्गते शब्द-  
त्वादौ समवेतसमवायः। समवायाभावयोस्तु संयुक्तो विशेषणविशेष्यभावः सन्निकर्ष इति।  
60 सोऽयं सन्निकर्षः प्रत्यक्षकारणं भवतीति। केनचित् चक्षुःश्रोत्रयोरुपलक्षणत्वेनोच्यत इति।  
अथ प्राप्यकारिभ्ये चक्षुःश्रोत्रयोः किं प्रमाणम्? इन्द्रियत्वमेव। प्राप्यकारिणी चक्षुःश्रोत्रे  
62 इन्द्रियत्वात्। ब्रगादिवत्।

- 56 समवायः समवेत-] *em.*; समवाय(स/स्स)मवेत M; समवायसमवेत T; † C {The emen-  
dation is based on the reading of NV.}  
-विशेष्यभावश्चेति] T; विशेष्याभावश्चेति M; † C  
तत्र] T; तत्र च M; † C  
57 संयुक्त-] T; संयुक्तः M; † C  
58 -समवेतसमवायः...<sup>59</sup> सम्युक्तो] T; *om.* M; † C {Surprisingly, this passage is  
present in M's apographs MP and ME.}  
60 केनचित्] M; केचित् T; † C  
61 किं प्रमाणम्] *em.*; किं प्रयोजनप्रमाणम् T; प्रयोजनप्रमाणम् M; † C {Most likely the  
scribe of the archetype must have first written प्रयोजन, then corrected  
himself and wrote प्रमाणम्, without clearly marking प्रयोजन to be delet-  
ed.}

- 54 इन्द्रियस्यार्थ-...<sup>56</sup> श्चेति] NV 28→17-29→1; JH 118→14-23 {It is also possible that  
the first sentence of this passage was taken from the NBH.}  
इन्द्रियस्यार्थ-] इन्द्रियेणार्थस्य NV  
-द्यदर्थ-...तत्प्रत्यक्षम्] द्यदुत्पद्यते ज्ञानं तत् प्रत्यक्षमिति NV  
वक्ष्यमाणानि] पुनर्वक्ष्यमाणकाणि NV  
56 तत्र...<sup>58</sup> संयुक्तसमवेतसमवायः] NV 29→1-4; JH 118→23-119→7 {This passage  
and the following two lines are most likely based on NV 29→1-19. How-  
ever, it is questionable whether the text of the NSV can be called a  
paraphrase.}  
तत्र...<sup>57</sup> संयोगः] तत्र चक्षुरिन्द्रियम्, रूपवान् घटादिरर्थः। तेन सन्निकर्षः संयोगः, तयो-  
र्द्रव्यस्वभावत्वात् NV  
57 तद्गतेन...संयुक्तसमवायः] अद्रव्येण तु तद्गतरूपादिना संयुक्तसमवायः, यस्मात् चक्षुषा  
संयुक्ते द्रव्ये रूपादि वर्तत इति। वृत्तिश्च समवायः NV  
रूपादि-...<sup>58</sup> संयुक्तसमवेतसमवायः] एवं रूपादिवृत्तिना सामान्येन संयुक्तसमवेतसमवा-  
यः सन्निकर्षः NV  
58 श्रोत्रस्य...समवायः] {Cf. NV 29→6.}  
तद्गते...<sup>59</sup> समवेतसमवायः] {Cf. NV 29→16.}  
59 समवाया...इति] {Cf. NV 29→18-19.}

- अथ ज्ञानग्रहणं किमर्थम्? सुखादिव्युदासार्थम्। रूपज्ञानं रसज्ञानमिति रूपादिना-  
 64 मधेयशब्देन व्यपदेश्यमानं प्रत्यक्षज्ञानं शाब्दं भवेदित्याह—अव्यपदेश्यमिति। यदिदम-  
 नुपयुक्ते शब्दार्थसम्बन्धे ज्ञानं न तन्नामधेयशब्देन व्यपदिश्यते। कृतशब्दार्थसम्बन्धस्या-  
 66 पि तद्रूपत्तिकाले तादृगेव। अर्थज्ञानकाले न समाख्याशब्देन व्याप्रियते। तस्मादशाब्दं  
 तज्ज्ञानमिति।  
 68 ग्रीष्मे रविमरीचयो भौमेनोष्मणा संस्पृष्टाः स्पन्दमाना दूरस्थस्य चक्षुषा संसृज्यन्ते।  
 तदोदकमिति ज्ञानमुत्पद्यते। तत् किं प्रत्यक्षमिति? अत आह—अव्यभिचारीति। यदत-

- 63 अथ] T; अ+ M; † C {□□ MP}  
 रूपादिनामधेय-] T; रूपादि+।म++य M; † C {रूपादीनां□□□□य MP}  
 65 शब्दार्थसम्बन्धे ज्ञानं] T; †र्थसम्बन्ध ज्ञानं C; शब्दार्थसं+++++ M {शब्दार्थसम्बन्धो  
 ज्ञानं MP}  
 66 अर्थ-] T C; अतोऽर्थ M  
 तस्मादशाब्दं] T M; तस्मा□□□□त् C {तस्मात् CP}  
 68 संस्पृष्टाः] em.; संस्पृष्टा T; सः (पृ/वृ)ष्टा C; संस्पृष्टा M  
 69 -मुत्पद्यते] T M; मुत्पाद्यते C  
 यदतस्मिंस्त-] T M; यदस्मिंस्त C

- 63 अथ...-व्युदासार्थम्] NV 34→12; JH 133→21-134→2  
 -व्युदासार्थम्] NV; व्यवच्छेदार्थम् NV (vl. C)  
 64 अव्यपदेश्यमिति...65 व्यपदिश्यते] NBH 10→14-16; CHG 49→15-19; JH 113→14-20  
 {A similar passage is also found in the *Nyāyavārttika*: ≈NV 34→14-15; JH  
 134→10-17}  
 65 ज्ञानं] ऽर्थज्ञानं NBH  
 तन्नाम-] NBH; नाम NBH (vl. J)  
 कृत-...66 तादृगेव] NV 34→16; JH 134→17-22  
 66 अर्थ-...67 तज्ज्ञानमिति] NBH 10→20-11→2; CHG 49→30-33 and 52→16-27; JH  
 114→13-20  
 अर्थ-] तदेवमर्थ NBH  
 न] स न NBH  
 -शब्देन] शब्दो NBH  
 व्याप्रियते] व्याप्रियते, व्यवहारकाले तु व्याप्रियते NBH  
 67 तज्ज्ञानमिति] अर्थज्ञानमिन्द्रियार्थसन्निकर्षोत्पन्नमिति NBH  
 68 ग्रीष्मे...70 -चारीति] NBH 11→3-6; CHG 52→16-21; JH 114→21-32  
 रवि-] om. NBH  
 संस्पृष्टाः] संस्पृष्टाः NBH  
 संसृज्यन्ते] सन्निकृष्यन्ते NBH  
 69 तदोदकमिति] तत्रेन्द्रियार्थसन्निकर्षादुदकमिति NBH  
 तत् किं] तच्च NBH  
 प्रत्यक्षमिति] प्रत्यक्षं प्रसज्यत इति NBH

- 70 स्मिंस्तदिति भवति तद्व्यभिचारि, इतरदव्यभिचारीति। दूराच्चक्षुषार्थं पश्यन्नावधारयति धूम  
इति वा रेणुरिति वा। तदेतदिन्द्रियार्थसन्निकर्षोत्पन्नं ज्ञानमनवधारणं प्रत्यक्षं प्रसज्येतेति।  
72 अत आह—व्यवसायात्मकमिति।  
आत्मनि सुखादिषु च प्रत्यक्षज्ञानं मनस इन्द्रियत्वेन नेतव्यम्।

- 74 अथ तत्पूर्वकं त्रिविधमनुमानं पूर्ववच्छेषवत् सामान्यतोदृष्टं च। [1.1.5]

- अथेत्यानन्तर्ये। अनुमानविशेषणार्थं सूत्रम्। अनुमानं तत्पूर्वकमिति। तच्च ते च तानि च  
76 तत्पूर्वम्, यस्य तदिदं तत्पूर्वकम्। यदा तत्पूर्वकमिति विग्रहः, तदा समस्तप्रमाणाभिस-  
म्बन्धात् तत्पूर्वकमिति सर्वप्रमाणपूर्वकब्रह्ममनुमानस्य भवति। पारम्पर्येण पुनस्तत् प्रत्यक्ष

- 
- 70 -दिति भवति] T M; दि□□□ति C {दिति CP}  
-दव्यभिचारीति] T C; दभिचारीति M  
पश्यन्नाव-] *em.*; पश्यन्नाम T; प□□नाम C; पश्चाव M {CP reads like C.}  
71 रेणुरिति] M; रेकस्य तदिति T; रेकस्य त(दि) C  
-मनवधारणं] T M; म□धारणं C {म[□]धारणं CP}  
73 मनस इन्द्रियत्वेन] T; मनसेन्द्रियत्वेन M; मन□इन्द्रियत्वेन C {CP reads like C.}  
74 च] T C; चेति M  
76 तत्पूर्वम्] *em.*; तत्पूर्वकं T C; तत्पूर्वम् M  
तत्पूर्वकमिति] T; पूर्वकमिति C M

- 
- 70 भवति] *om.* NBH  
इतरदव्यभिचारीति] यत्तु तस्मिंस्तदिति तदव्यभिचारि प्रत्यक्षमिति NBH  
दूराच्चक्षुषार्थं...<sup>72</sup> व्यवसायात्मकमिति] NBH 11→7-9; CHG 52→24-27; JH 115→1-10  
-च्चक्षुषार्थं] चक्षुषा ह्ययमर्थं NBH  
71 ज्ञानमनवधारणं] अनवधारणज्ञानं NBH  
प्रसज्येतेति] प्रसज्यत इति NBH  
74 अथ... च] NBH 12→2-3; NV 41→1-2; CHG 58→28-35; JH 153→3-5  
75 अथेत्यानन्तर्ये...<sup>78</sup> भवति] NV 41→3-7; JH 156→4-21  
अनुमानं तत्पूर्वकमिति] तत्पूर्वकमनुमानमित्यनेन समानासमानजातीयेभ्योऽनुमानं व्य-  
वच्छिद्यत इति NV  
तच्च ते च तानि च] तानि ते NV  
76 तत्पूर्वकमिति] तानीति NV  
77 तत्पूर्वकमिति] *om.* NV  
भवति] वर्णितं भवति NV

- 78 एवावतिष्ठत इति प्रत्यक्षपूर्वकब्रमनुमानस्योक्तं भवति। यदा ते पूर्वं यस्येति विश्रहः, तदा  
लिङ्गलिङ्गिनोर्व्याप्यव्यापकभूतयोर्लिङ्गमेकं प्रत्यक्षम्, लिङ्गदर्शनं द्वितीयम्। ते द्वे प्रत्यक्षे  
80 पूर्वं यस्यानुमानस्य तदिदं तत्पूर्वकम्।  
कः पुनरनुमानार्थः? अनुमीयतेऽनेनेति करणार्थः। किं पुनरस्य फलम्? अनुमेयविष-  
82 या प्रतिपत्तिः। यदि प्रत्यक्षपूर्वकमनुमानं भवति तर्हि स्मृतिहेतौ भावनाख्ये संस्कारे नि-  
र्णये वानुमानं प्रसज्येत, तयोरपि प्रत्यक्षपूर्वकत्वादिति। नैष दोषः, विज्ञानस्याधिकृतत्वात्।  
84 तच्चानुमानं पूर्ववच्छेषवत् सामान्यतोदृष्टं चेति त्रिविधम्। पूर्ववदिति। यत्र कारणेन  
कार्यमनुमीयते। यथा मेघोन्नत्या वृष्टिर्भविष्यतीति। अत्र पूर्वशब्देन कारणमभिधीयते तद-  
86 तिरिक्तं कार्यम्। शेषवदिति। कार्यं शेषशब्देनाभिधीयते। ततश्च शेषवन्नाम यत्र कार्येण  
लिङ्गेन कारणमनुमीयते, नदीपूरदर्शनाज्जाता वृष्टिरिति। सामान्यतोदृष्टं नामाकार्यकारण-  
88 भूतेन यत्राविनाभाविना लिङ्गेन धर्मी गम्यते। यथा बलाकया सलिलानुमानमिति। पूर्वव-  
च्छेषवत् सामान्यतोदृष्टमिति पदत्रयोक्त्यैव त्रैविध्ये सिद्धे, त्रिविधमित्युपादानं नियमार्थम्।

- 78 प्रत्यक्ष-] T C; om. M  
ते] T C; ते च M  
पूर्वं] M; पूर्वे T C {*Lectio difficilior*—more difficult reading in M?}  
79 -लिङ्गमेकं] T C; लिङ्गदर्शनमेकं M  
80 पूर्वं] M; पूर्वे T C {*Lectio difficilior*—more difficult reading in M?}  
81 पुनरस्य] T C; पुनरनुमानस्य M  
84 पूर्ववदिति] T C; तत्र पूर्ववदिति M  
85 यथा] M; यदा T C  
कारणम-] T C; करणम M  
86 कार्यं] em.; कात्र T C; +++ M {कोऽत्र Cp; का(र)मात्रम Mp}  
87 नदी-] T C; ++ M {त□□ Mp}  
नामाकार्य-] em.; नामत्कार्य T; नाम कार्य C M {अ and त् may look very similar  
in Grantha Tamil. The emendation is based on the graphically similar  
reading of T and that of NV.}  
89 नियमार्थम्] T M; +यमा□□ C {नियमा□□ Cp}

- 78 एवावतिष्ठत] एव व्यवतिष्ठत NV  
प्रत्यक्षपूर्वकब्रमनुमानस्योक्तं] प्रत्यक्षपूर्वकब्रमुक्तं NV; तत्पूर्वकब्रमुक्तं NV (vL C)  
81 कः... फलम्] NV 41→13; JH 157→18–24  
84 पूर्ववदिति...85 -र्भविष्यतीति] NBH 12→7; CHG 62→7–8; JH 153→15–18  
85 वृष्टिर्भविष्यतीति] भविष्यति वृष्टिरिति NBH  
87 सामान्यतोदृष्ट...88 सलिलानुमानमिति] NV 44→19–20; JH 167→8–13  
88 लिङ्गेन] विशेषणेन विशेष्यमाणो NV  
गम्यते] गम्यते, तत् सामान्यतोदृष्टम् NV  
-मानमिति] मानम् NV

- 90 अनेकधा भिन्नस्य त्रिविधेनेव पूर्ववदादिना सङ्ग्रह इति।  
सद्विषयं च प्रत्यक्षम्, सदसद्विषयमनुमानम्। कस्मात्? त्रैकाल्यग्रहणात्।  
92 अधोपमानम्—

प्रसिद्धसाधर्म्यात् साध्यसाधनमुपमानम्। [1.1.6]

- 94 प्रज्ञातेन सामान्यात् प्रज्ञापनीयस्य प्रज्ञापनमुपमानमिति। गौरिव गवयः। किं पुनरत्रोप-  
मानेन क्रियते? संज्ञासंज्ञिसम्बन्धप्रतिपत्तिः। यथा गौरिवं गवय इत्युपमानवाक्ये प्रयुक्ते  
96 गवा समानार्थमिन्द्रियसन्निकर्पादुपलभमानस्यायं गवयशब्दसंज्ञ इति संज्ञासंज्ञिसम्बन्धः  
प्रतिपद्यत इति।

- 91 सदसद्विषयम-] M; असद्विषयम T C  
कस्मात्] T; कस्मात्कस्मात् C; तस्मात् M  
93 प्रसिद्ध-] M; अप्रसिद्ध T; असिद्ध C  
94 प्रज्ञातेन] M; प्रतिज्ञातेन T C  
प्रज्ञापनीयस्य] *em.*; प्रज्ञापरीयस्य M; प्रतिज्ञोपमेयस्य T; † C  
प्र-<sup>3</sup>] M; प्रति T; † C  
गौरिव गवयः] T C; यथा गौरिवं गवय इति M  
95 गौरिवं] M; गौरिव T C  
96 गवा समानार्थमि-] *em.*; गवयसमानार्थमि T C M  
-शब्दसंज्ञ इति] T C; शब्दः संज्ञेति M  
97 प्रतिपद्यत इति] T C; प्रति+++ इति M {प्रति□□□ इति MP}

- 90 अनेकधा...इति] NV 46→5-6; JH 171→10-13  
भिन्नस्य त्रिविधेनेव] भिन्नस्यानुमानस्य त्रिविधेन NV  
इति] इति नियमं दर्शयति NV  
91 सद्विषयं...-ग्रहणात्] NBH 13→5; CHG 65→7-9; JH 155→23-27  
-मनुमानम्] म् चानुमानम् NBH  
92 अधोपमानम्] NBH 13→9; CHG 65→12; JH 196→6  
93 प्रसिद्ध-...-मुपमानम्] NBH 13→10; NV 53→18; CHG 65→14-17; JH 196→7-8  
94 प्रज्ञातेन...<sup>95</sup> क्रियते] NBH 13→11-12; CHG 65→19-23; JH 196→11-15  
गौरिव गवयः] यथा गौरिवं गवय इति NBH  
95 यथा...<sup>97</sup> इति] NBH 13→14-16; CHG 65→26-30; JH 196→20-27  
इत्युपमानवाक्ये] इत्युपमाने NBH  
96 समानार्थमि-] समानधर्माणमर्थमि NBH  
-मिन्द्रिय-] मिन्द्रियार्थ NBH  
-दुपलभमानस्यायं] दुपलभमानोऽस्य NBH  
-शब्दसंज्ञ इति] शब्दः संज्ञेति NBH  
-सम्बन्धः] सम्बन्ध NBH

98 अथ शब्दः—

आप्तोपदेशः शब्दः। [1.1.7]

100 न शब्दमात्रमिति सूत्रार्थः। आप्तः खलु साक्षात्कृतधर्मा। साक्षात्करणमर्थानामाप्तिः। तथा  
सह वर्तत इत्याप्तः। नन्वेवं सति स्वर्गापवर्गदेवतादीनि न कश्चित् पश्यतीति तत्प्रतिपा-  
102 दको व्यवहारो न स्यादिति चेन्न, स्वर्गापवर्गादीनामपि कस्यचित् प्रत्यक्षत्वात्। स्वर्गादयः  
कस्यचित् प्रत्यक्षा भवन्ति, सामान्यविशेषवत्त्वाद् आश्रितत्वात् परार्थत्वाद् वस्तुत्वादागम-  
104 विषयत्वाच्च, घटादिवत्। एवं यस्य प्रत्यक्षाः स्वर्गादयः तस्याप्तस्योपदेशः शब्द इति लक्षणं  
युक्तमेव।

106 स च द्विविधो दृष्टादृष्टार्थत्वात्। [1.1.8]

98 अथ] T M; om. C

100 -करणमर्थानामाप्तिः] C; कारणमर्थानामाप्तिः T; करणमर्थस्याप्तिः M {Did the author of  
the *Nyāyasūtravivaraṇa* or a later scribe-cum-editor modify the word-  
ing?}

101 -देवतादीनि] T C; देवतादीनि M

कश्चित्] *em.*; किञ्चित् T C M {The emendation is based on the reading of NV.}

103 प्रत्यक्षा] T C; प्रत्यक्षा एव M

परार्थत्वाद्] *em.*; परमार्थत्वाद् T C M

104 घटादिवत्] T C; सदादिवत् M

प्रत्यक्षाः] T C; प्रत्यक्षत्वात् M

इति लक्षणं युक्तमेव] T M; इति लक्षणं युक्तमेव C {इति लक्षणं युक्तमेव Cp}

98 अथ शब्दः] NBH 14→2; CHG 67→9; JH 199→23-24

99 आप्तोपदेशः शब्दः] NBH 14→3; NV 54→15; CHG 67→11-13; JH 199→25

100 न...सूत्रार्थः] NV 54→16; JH 200→16-18

आप्तः...<sup>101</sup> इत्याप्तः] NBH 14→4-5; CHG 67→15-18; JH 199→26-200→4

साक्षात्कृतधर्मा] साक्षात्कृतधर्मा यथादृष्टस्यार्थस्य चिख्यापयिषया प्रयुक्त उपदेशा NBH

-करणमर्थानामाप्तिः] करणमर्थस्याप्तिः NBH

101 सह वर्तत] प्रवर्तत NBH

नन्वेवं...<sup>102</sup> स्यादिति] NV 54→18-19; JH 201→11-14

नन्वेवं...-देवतादीनि] यदि साक्षात्करणमर्थस्याप्तिः, स्वर्गापूर्वदेवतादीन् NV

102 स्यादिति] स्यात् NV

स्वर्गादयः...<sup>103</sup> भवन्ति] NV 55→3; JH 201→23-202→1

स्वर्गादयः] कः पुनरत्र न्यायः स्वर्गादयः NV

103 भवन्ति] इति NV

106 स...दृष्टादृष्टार्थत्वात्] NBH 14→9; NV 57→9; CHG 68→6-8; JH 208→10-12

च] *om.* NBH NV

यस्येह दृश्यतेऽर्थः स दृष्टार्थः। यस्यामुत्र प्रतीयतेऽर्थः सोऽदृष्टार्थः। एवमृषिलौकिकवा-  
 108 क्यानां विभाग इति।

कतमत् तत् प्रमेयं यदनेन प्रमाणेन यथावत् परिज्ञायमानमपवर्गाय भवति, अनव-  
 110 गम्यमानं तु संसारायेति। एतदर्थप्रकाशनार्थमिदं सूत्रम्। अथ प्रमेयम्—

आत्मशरीरेन्द्रियार्थबुद्धिमनःप्रवृत्तिदोषप्रेत्यभावफलदुःखापवर्गास्तु प्रमेयम्। [1.1.9]

112 तत्र समासश्चार्थः, यथावचनं विग्रहः। अन्यदपि प्रमेयमस्ति। यस्य तच्चज्ञानान्निःश्रेयसं  
 भवति, तदिदं प्रमेयमिति तुशब्देन ज्ञापयति।

107 दृष्टार्थः] *em.*; दृष्टः T C M {The emendation is based on the reading of NBH.}  
 सोऽदृष्टार्थः] *em.*; सोऽदृष्टः T C M {The emendation is based on the reading of  
 NBH.}  
 एवमृषि-] T C; एवमृषि M  
 108 इति कतमं] *em.*; इति कतमस् T C; +++++ M {इति कतं MP. The emendation  
 is based on the reading of NV.}  
 109 अनवगम्यमानं तु] T M; अनवगम्यमाने C  
 112 तत्र] T C; अत्र M  
 यस्य तच्च-] M; यस्य तत् प्र T; यथेतत् C

107 यस्येह...108 इति] NBH 14→10-11; CHG 68→10-13; JH 208→15-20  
 2] *om.* NBH  
 108 विभाग] प्रविभाग NBH  
 109 कतमत्...110 सूत्रम्] NV 58→8-10; JH 212→17-19 {In the *Nyāyavārttika*, this  
 passage occurs shortly after sutra 1.1.9, not before it.}  
 तत्] NV; तद्धारणा न सिध्यति तत् NV (*vl.* C)  
 प्रमाणेन] NV; *om.* NV (*vl.* C)  
 भवति] *om.* NV  
 अनवगम्यमानं तु संसारायेति] अनवगम्यमानं च संसारायेति NV; अपरिज्ञायमानश्चासा-  
 वात्मेति NV (*vl.* C)  
 110 -र्थमिदं सूत्रम्] र्थम् आत्मादिसूत्रम् NV  
 111 आत्म-...प्रमेयम्] NBH 15→4-5; NV 58→2-3; CHG 71→5-17; JH 210→23-25  
 112 तत्र...विग्रहः] NV 58→10-11; JH 212→20-21  
 तत्र] अत्रापि NV  
 -श्चार्थः] श्चार्थे द्वन्द्वः NV  
 विग्रहः] विग्रह इति NV  
 अन्यदपि...113 ज्ञापयति] NV 59→14-15; JH 215→12-18  
 यस्य] यस्य तु NV  
 113 भवति] *om.* NV

- 114 अत्रात्मा सर्वस्य द्रष्टा सर्वस्य भोक्ता। तस्य भोगायतनं शरीरम्। भोगसाधनानीन्द्रि-  
याणि। भोक्तव्या अर्थाः। भोगो बुद्धिः। सर्वविषयमन्तःकरणं मनः। प्रवृत्तिर्धर्माधर्महेतुर्वा-  
116 ज्ञानःशरीराणां चेष्टा। दोषा रागादयः। आत्मनः पूर्वपूर्वशरीराद्वियुक्तस्य यावदपवर्ग उत्तरो-  
त्तरशरीरसम्बन्धः प्रेत्यभावः। ससाधनः सुखदुःखोपभोगः फलम्। बाधनालक्षणं दुःखम्।  
118 जन्ममरणप्रबन्धोच्छेदनात् सर्वदुःखप्रहाणमपवर्गः। सुखं पुनः कस्मादस्मिन् नोक्तम्?

- 
- 114 अत्रात्मा] T M; आत्मा C  
द्रष्टा] *em.*; दृष्टा T C M {The emendation is based on the reading of Cp, Mp  
and NBH.}  
भोगायतनं] T M; भोक्तायतनं C  
115 भोक्तव्या अर्थाः] M; भोक्तव्य अर्थः T C  
-मन्तःकरणं] M; मतः करणं T C  
116 -वर्ग उत्तरोत्तरशरीरसम्बन्धः प्रेत्यभावः] *em.*; +र्गशरीरमुत्तरोत्तरशरीरसम्बन्धः प्रेत्यभावः  
M; वर्ग शरीरमुत्तरोत्तरं शरीरसम्बन्धः T C  
118 -प्रबन्धो-] T M; प्रबोधो C  
-प्रहाणम-] C M; प्रहरणम T

- 
- 114 अत्रात्मा...115 मनः] NBH 15→6-8; CHG 71→19-25; JH 210→26-211→9  
अत्रात्मा] तत्रात्मा NBH  
भोक्ता] भोक्ता सर्वज्ञः सर्वानुभावी NBH  
115 अर्थाः] इन्द्रियार्थाः NBH  
सर्वविषयम-] सर्वार्थोपलब्धौ नेन्द्रियाणि प्रभवन्तीति सर्वविषयम NBH; सर्वार्थोपलब्धौ  
नेन्द्रियाणि विभवन्तीति सर्वविषयम NBH (*vl. J*)  
117 ससाधनः...फलम्] NBH 15→10-11; CHG 72→4-5; JH 211→18-20  
ससाधनः] ससाधन NBH  
बाधनालक्षणं दुःखम्] NBH 21→10; CHG 85→2-3; JH 282→3 {This is the text of  
sutra 1.1.21. The quote of this sutra is not found in this section of the  
*Nyāyabhāṣya* or this section of the *Nyāyavārttika*.}  
118 जन्म-...-मपवर्गः] NBH 15→14-15; CHG 72→12-14; JH 211→33-35  
-च्छेदनात्] छेदः NBH  
-मपवर्गः] मपवर्ग इति NBH  
सुखं...नोक्तम्] NV 59→16; JH 215→19-20



120 वैराग्यज्ञापनार्थम्। कथन्नु नामायं मोक्ष्यमाणः सर्वं दुःखं भावयेदिति। अत्रात्मा प्रत्यक्षतो न गृह्यते। किमात्मोपदेशमात्रात् प्रतिपत्तव्यं इति? किं वानुमानात् प्रतिपत्तव्यः? कथम्?

इच्छाद्वेषप्रयत्नसुखदुःखज्ञानान्यात्मलिङ्गानि। [1.1.10]

122 यज्ञातीयस्यार्थस्य सन्निकर्षात् सुखमात्मोपलब्धवान्, तज्ञातीयमर्थं पुनः पुनः पश्यन्नादा-

119 वैराग्य-] M; वैरास्य T C  
 कथन्नु नामायं] C; कथन्नु तामयं T; कथन्वनामाधम् M {Here, the word separation and the application of sandhi rules are shown as they appear in the manuscripts.}  
 मोक्ष्यमाणः] T C; मेक्ष्यमाणः M  
 सर्व] M; सर्व T C  
 अत्रात्मा] T C; तत्रात्मा M  
 121 -दुःखज्ञानान्यात्मलिङ्गानि] T; दुःखज्ञानान्यात्मलिङ्गानि तु C; दुःखान्या(त्स)<sup>2</sup>ज्ञानलिङ्गानि M  
 122 -मात्मोप-] C M; मात्योप T  
 पश्यन्नादातुमि-] T C; पश्येकन्नादातुमि M

119 वैराग्य-...भावयेदिति] NV 59→18-20; JH 215→30-32  
 वैराग्य-] अनभिधानं तु वैराग्य NV  
 कथन्नु नामायं] कथम्? नायं NV  
 मोक्ष्यमाणः] मोक्षमाणः NV  
 -दिति] दिति तस्य दुःखभावनार्थं सुखस्यानपदेशः NV  
 अत्रात्मा...<sup>120</sup> कथम्] NBH 16→2-3; CHG 72→30-32; JH 216→25-29  
 अत्रात्मा] तत्रात्मा NBH (vL J); तत्रात्मा तावत् NBH  
 120 किमा-] स किमा NBH  
 -मात्रात्] मात्रादेव NBH  
 प्रतिपत्तव्य] NBH (vL J); प्रतिपद्यत NBH  
 किं] नेत्युच्यते NBH  
 वानुमानात् प्रतिपत्तव्यः] अनुमानाच्च प्रतिपत्तव्यं इति NBH  
 121 इच्छा-...लिङ्गानि] NBH 16→4; NV 60→7; CHG 73→2-5; JH 217→2-3  
 -ज्ञानान्यात्मलिङ्गानि] ज्ञानान्यात्मनो लिङ्गम् NBH NV; ज्ञानान्यात्मनो लिङ्गमिति NBH (vL C)  
 122 यज्ञातीयस्यार्थस्य...<sup>123</sup> -मिच्छेत्] NBH 16→5-6; CHG 73→7-8; JH 217→4-7  
 -मर्थं] मेवार्थं NBH  
 पुनः पुनः] om. NBH  
 पश्यन्नादातुमिच्छेत्] पश्यन्नुपादातुमिच्छति NBH

- 124 तुमिच्छेत्। कस्मात्? एकस्यानेकार्थदर्शिनो दर्शनप्रतिसन्धानात् तद्भवतीति लिङ्गमात्मनः।  
 एवमेकस्यानेकार्थदर्शिनो दर्शनप्रतिसन्धानाद्दुःखहेतौ द्वेषः। सोऽपि प्रतिसन्धातुरात्मनो  
 लिङ्गम्। यथा यज्जातीयोऽर्थः सुखहेतुः प्रसिद्धस्तज्जातीयमर्थं प्राप्तुं प्रयतते, तथा सोऽयं  
 126 प्रयत्नोऽप्येकमनेकार्थदर्शिनमनुमापयतीति। एतेन दुःखहेतावपि प्रयत्नो व्याख्यातः। सु-  
 खदुःखस्मृत्या चायं तत्साधनमाददानः सुखदुःखे उपलभत इति। अतः सुखदुःखेऽपि  
 128 तत्साधनस्मर्तुरात्मनः। अथ परतन्त्रा गुणबाद्रूपादिवदित्यात्मसिद्धिः।  
 अथात्मनो भोगायतनम्—

- 130 चेष्टेन्द्रियार्थाश्रयः शरीरम्। [1.1.11]

- 123 -मिच्छेत् कस्मात् एकस्यानेकार्थ-] *em.*; मिच्छेत् कस्मान्नेकार्थ T; मिच्छेत्कस्मान्नेकार्थ C;  
 मिच्छेत्कस्यानेकार्थ M  
 तद्भवतीति] T C; ता भवतीति M  
 124 एवमेकस्यानेकार्थ-] C; एकमेकस्यानेकार्थ T; एवमेकस्यामेका M  
 -सन्धानाद्दुःख-] *em.*; सन्धानाद्दुःख C M; बन्धानाद्दुःख T  
 126 -दर्शिनम-] T C; दर्शनम M  
 व्याख्यातः] T C; व्याख्यातम् M  
 127 -माददानः] M; मादधान T; मादायानः C  
 उपलभत] M; उपलभ T C  
 128 -स्मर्तुरात्मनः] C M; समर्तुरात्मनः T  
 अथ] T C; ये M  
 -तन्त्रा गुण-] T C; तन्त्रामगुण M  
 129 भोगायतनम्] T C; भोगयतनम् M  
 130 -र्थाश्रयः] T C; र्थाश्रयम् M

- 124 एवमे... द्वेषः] NBH 16→8; CHG 73→14-16; JH 218→1-4  
 125 यथा... 126 -मापयतीति] NBH 16→8-10; CHG 73→16-19; JH 218→5-12  
 यथा] *om.* NBH  
 ऽर्थः] ऽस्यार्थः NBH  
 प्राप्तुं आदातुं NBH (*vl. J.*); पश्यन् आदातुं NBH  
 तथा] *om.* NBH  
 126 प्रयत्नोऽप्येकम-] प्रयत्न एकम NBH  
 -मनुमापयतीति] दर्शनप्रतिसन्धातारमन्तरेण न स्यात् NBH  
 एतेन... 127 इति] NBH 16→11-13; CHG 73→21-24; JH 218→15-23  
 -हेतावपि] हेतौ NBH  
 127 सुखदुःखे उपलभत इति] सुखमुपलभते, दुःखमुपलभते, सुखदुःखे वेदयते NBH  
 130 चेष्टेन्द्रिया-... शरीरम्] NBH 17→3; NV 65→1; CHG 75→22-24; JH 233→7-8

- का पुनरियं चेष्टा? हिताहितप्राप्तिपरिहारार्थः परिस्पन्दः। तस्याश्रयः शरीरम्। कथमिन्द्रियाणां शरीरमाश्रयः? शरीरानुग्रहोपघातानुविधायिबात् तेषाम्। कथमर्थाश्रयः? अर्थनिमित्तसुखदुःखसंवेदनायतनबाच्छरीरस्य।
- कानि पुनर्भोगसाधनानि?

घ्राणरसनचक्षुस्त्वक्श्रोत्राणीन्द्रियाणि भूतेभ्यः। [1.1.12]

- ननु नेदमिन्द्रियाणां लक्षणसूत्रम्, इन्द्रियोद्देशमात्रावगमादिति। न। स्वविषयग्रहणे करणभूतानीन्द्रियाणीति—घ्राणादीनामुपदेशैरेव लक्षणस्योक्तत्वात्। कथम्? जिघ्रत्यनेनेति घ्राणम्। रसयत्यनेनेति रसनम्। चष्टेऽनेनेति चक्षुः। त्वक्स्थानमिन्द्रियं त्वक्। त्वक् संवरण इति धातुः। संत्रियतेऽनेनेति कृत्वा त्वक्। शृणोत्यनेनेति कृत्वा श्रोत्रमिति। भूतेभ्य इति।

- घातानुविधायिबात्] *em.*; पातानुविधायिच्चात् T; (प/स)ातानुविधायिबात् C; सातानुविधायिबात् M {The *Nyāyavārttika* uses in this context the expression शरीरानुग्रहोपघातानुविधानः; cf. NV 65→9-10.}
- सुखदुःखसंवेदनायतनबाच्छरीरस्य] *em.*; सुखसंवेदनायतनबाच्छरीरस्य T; सुखसंवेदनायतनबाच्छ(दी/री)रस्य C; सुखसंवेदायतनबाच्छरीरस्य M {Cf. NV 65→12-14.}
- लक्षण-] *em.*; लक्षणं T C M  
इन्द्रियोद्देशमात्रा-] C M; इन्द्रियोद्देशे मात्रा T  
न] T C; + M {⊃ MP}  
करण-] T C; कारण M  
जिघ्रत्य-] M; जिघृत्य T C  
त्वक्] *em.*; त्वक् T C M  
संत्रियते] M; संप्रीयते T C  
ऽनेनेति] C M; नेति T  
त्वक्] T; त्वक् श्रोत्रं M; त्वक् C  
श्रोत्रमिति] M; श्रोत्रम् T C

- का...परिस्पन्दः] NV 65→2-3; JH 234→7-10  
परिस्पन्दः] NV; स्पन्दः NV (*v.l.* C)  
कथमि-...<sup>132</sup> शरीरमाश्रयः] NV 65→5; JH 235→1  
कथमर्थाश्रयः] NBH 17→7; CHG 76→8; JH 233→22  
कानि...-साधनानि] NBH 17→10; CHG 76→16; JH 238→6-7  
कानि...-साधनानि] भोगसाधनानि पुनः NBH  
घ्राण-...भूतेभ्यः] NBH 17→11; NV 66→7; CHG 76→18-21; JH 238→8-10  
जिघ्रत्य-...<sup>138</sup> त्वक्] NBH 17→12-13; CHG 76→23-77→5; JH 238→11-18  
घ्राणम्] घ्राणं गन्धं गृह्णातीति NBH  
रसनम्] रसनं रसं गृह्णातीति NBH  
चक्षुः] चक्षु रूपं पश्यतीति NBH  
भूतेभ्य-...<sup>140</sup> दर्शयति] NBH 17→15-16; CHG 77→9-12; JH 239→1-8

140 नानाप्रकृतीनामेषां सतां विषयनियमो भवेत्, न ब्रह्माहङ्कारप्रकृतीनामिति दर्शयति।  
कानि पुनरिन्द्रियकारणानि भूतानीति? अत आह—

142 पृथिव्यापस्तेजो वायुराकाशमिति भूतानि। [1.1.13]

इमे तु खलु—

144 गन्धरसरूपस्पर्शशब्दाः पृथिव्यादिगुणास्तदर्थाः। [1.1.14]

146 अत्र पृथिव्यादिगुणा इति पृथिव्यादीनि गुणाश्चेति चार्थे द्वन्द्वः। पृथिव्यादिग्रहणेन पृथिव्यप्ते-  
जांसि बाह्यकरणग्राह्याणीति व्यपदिश्यन्ते, गुणग्रहणेन च सर्व आश्रितो गुण इति संख्या-  
परिमाणपृथक्कसंयोगविभागपरत्वापरत्वे ह्गुरुत्वं द्रवत्वं वेगाख्यसंस्कारकर्मसामान्यविशेषा  
148 उपादीयन्ते समवायाभावौ च। गन्धरसरूपस्पर्शशब्दाः पृथङ् न वक्तव्याः, गुणग्रहणेन

141 कानि] M; कनि T C

-कारणानि] M; करणानि T C

143 तु] T C; *om.* M

144 -स्तदर्थाः] M; स्तदर्था अर्थाः T C {For more details on the demarcation of the  
sutras, see Chapter 5, “2 Sutras of the First *Ahnika*.”}

145 पृथिव्यादीनि गुणाश्चेति] *em.*; पृथिव्यादीति गुणादिति चेति T; पृथिव्यादीनि गुणादि चेति  
C; पृथिव्यादीनि चेति M {पृथिव्यादीनि गुणादि चेति Cp. The emendation is based  
on the reading of NV; see 68→4.}

146 सर्व] T C; *om.* M

147 -पृथक्क-] M; पृथक्क T C

-गुरुत्वं-] T C; *om.* M

148 उपादीयन्ते समवायाभावौ च] T C; उपादीयन्तेऽनाश्रितश्च समवायो धर्मत्वात् तद्गुणत्वमिति  
M

140 भवेत्...दर्शयति] नैकप्रकृतीनाम् NBH

141 कानि...आह] NBH 18→2; CHG 78→2; JH 243→4-5

भूतानीति अत आह] *om.* NBH

142 पृथिव्या-...भूतानि] NBH 18→3; NV 67→19; CHG 78→5-7; JH 243→6-7

143 इमे तु खलु] NBH 18→6; CHG 78→18; JH 243→16

144 गन्ध-...-दर्थाः] NBH 18→7; NV 68→1; CHG 78→20-23; JH 243→22-24

145 पृथिव्यादि-...149 ग्रहणादिति] NV 69→9-12; JH 247→15-248→8

146 -ग्राह्याणीति व्य-] ग्राह्याण्य NV

147 -गुरुत्वं-] *om.* NV

-द्रवत्वं वेगाख्यसंस्कार-] द्रवत्वं संस्कार NV; वेग NV (*vl* C)

148 उपादीयन्ते समवायाभावौ च] अनाश्रितश्च समवायस्तद्धर्मत्वाद्गुण इति NV  
-शब्दाः] शब्दास्तरि NV

150 ग्रहणादिति। न, अन्यार्थत्वात्। गन्धादीनां पृथग्भिधानम् इन्द्रियविषयनियमख्यापनार्थम्।  
 152 घ्राणादीनि हीन्द्रियाणि गन्धादिषु नियतानि, अन्यत्र चानियतानीति। तत्र पृथिव्यप्तेजांसि  
 चक्षुःस्पर्शनयोर्ग्राह्याणि, शेषश्च गुणराशिः। सत्तागुणत्वे तु सर्वेन्द्रियग्राह्ये, समवायाभावौ  
 च।

अथ बुद्धेरवसरप्राप्ताया लक्षणमाह—

154 बुद्धिरूपलब्धिर्ज्ञानमित्यनर्थान्तरम्। [1.1.15]

156 एतैः पर्यायशब्दैर्योऽभिधीयते पदार्थः, सा बुद्धिरिति। पर्यायशब्दाः कथं भवति लक्षणम्?  
 अवच्छेदहेतुत्वात्। य आहुर्बुद्धेर्ज्ञानं वृत्तिरात्मन उपलब्धिरिति तन्निराकरणार्थं चेदं सूत्रम्।  
 समानार्था एते शब्दाः, न च समानार्थैः शब्दैरर्थभेदः कथयितुं युक्त इति।

150 नियतानि] M; नियमानि T C

तत्र] T M; □□□ C {□□□ CP}

151 चक्षुः-] *em.*; चक्षुः C M; चक्षुः T {चक्षुः CP}

155 -शब्दैर्यो] T C; शब्दैर्योऽर्थो M

पदार्थः सा बुद्धिरिति] T M; पदार्थबुद्धिरिति C

156 आहुर्बुद्धेर्ज्ञानं] T; आहुर्बुद्धेर्ज्ञानं M; आहुर्बुद्धेर्ज्ञानं C

तन्निराकरणार्थं] T C; तन्निराकरणार्थं M

157 युक्त इति] M; युक्तिरिति T C

149 ग्रहणादिति] ग्रहणात् NV

गन्धादीनां...<sup>152</sup> च] NV 69→14-17; JH 248→10-23

गन्धादीनां] गन्धरसरूपस्पर्शशब्दानां NV

-विषयनियमख्यापनार्थम्] विषयनियमज्ञापनार्थम् NV; विशेषनियमज्ञापनार्थम् NV (vL C)

150 घ्राणादीनि हीन्द्रियाणि] इन्द्रियाणि NV

गन्धादिषु] गन्धरसरूपस्पर्शशब्देषु तत्सामान्येषु NV

अन्यत्र चानियतानीति] अन्यत्रानियतानीति NV

151 चक्षुःस्पर्शनयोर्ग्राह्याणि] द्वीन्द्रियग्राह्याणि NV

तु] च NV

समवायाभावौ च] समवायोऽभावश्च तथा NV

154 बुद्धिरु-...-नर्थान्तरम्] NBH 18→12; NV 75→3; CHG 80→5-6; JH 265→12-13

155 एतैः...<sup>156</sup> -हेतुत्वात्] NV 75→5-6; JH 266→14-18

भवति] *om.* NV

156 अवच्छेद-] व्यवच्छेद NV

य...<sup>157</sup> शब्दाः] NV 75→8-10; JH 267→9-16

उपलब्धिरिति] NV; उपलब्धिर्वृत्तिरिति NV (vL C)

चेदं सूत्रम्] *om.* NV

157 शब्दाः] शब्दा इति बुद्धिवृत्तिः पृथङ्गिराकृता भवति NV

158 अथ मनसो लक्षणमाह—

युगपञ्चानानुत्पत्तिर्मनसो लिङ्गम्। [1.1.16]

160 युगपत् खलु घ्राणादीनां गन्धादीनां च सन्निकर्षेषु सत्सु यद्युगपञ्चानं नोत्पद्यते तेनानुमी-  
यते, अस्ति तदिन्द्रियसंयोगसहकारि निमित्तान्तरमव्यापि, यस्य सन्निधानासन्निधानभेदा-  
162 नुविधानाद् ज्ञानस्योत्पत्त्यनुत्पत्ती भवत इति। कुतः? कारणवैकल्ये कार्यप्रतिबन्धदर्शना-  
दिति मनसः सिद्धिः। ननु युगपदनुत्पत्तिर्ज्ञानधर्मः, सा कथं मनसो लिङ्गम्, असम्बन्धा  
164 सती? न ज्ञानानामेव पक्षीकरणात्। कथम् नु? रूपादिज्ञानानि चक्षुरादिव्यतिरेकेणाधि-

161 अस्ति तदि-] M; तदि T; अस्ति इ C

162 ज्ञानस्योत्प-] M; ज्ञानं स्यादुत्प T C

163 सिद्धिः] M; संसिद्धिः T C

-त्पत्तिर्ज्ञान-] *em.*; त्पत्तिज्ञान T C; त्पत्तीज्ञान M {The emendation is based on the reading of ME. The pronoun सा, etc. require a feminine noun.}

असम्बन्धा सती] T C; सम्बन्ध सती M

159 युगपञ्चा-...लिङ्गम्] NBH 19→4; NV 76→1; CHG 81→8-10; JH 269→1-2

160 युगपत्...तेनानुमीयते] NBH 19→5-7; CHG 81→13-15; JH 269→6-11

युगपत्] युगपच्च NBH

यद्यु-] NBH (*v.l.* J); यु NBH

-ञ्चानं नोत्पद्यते] ज्ञानानि नोत्पद्यन्ते NBH

तेनानुमीयते] NBH {Cf. NV 76→5: अतोऽवगम्यते .}

161 अस्ति...163 सिद्धिः] NV 76→6-8; JH 269→30-270→6

तदिन्द्रियसंयोग-] तत्तदिन्द्रियसंयोगि NV

-धानभेदानु-] NV; धानानु NV (*v.l.* C)

162 -बन्धदर्शनादिति] NV; बन्धादिति NV (*v.l.* C)

163 मनसः सिद्धिः] सूत्रार्थः NV

ननु...लिङ्गम्] NV 76→16-17; JH 271→6-8

ननु युगपदनुत्पत्ति-] अथायुगपदुत्पत्ति NV (*v.l.* J); अथायुगपञ्चानोत्पत्ति NV

सा कथं मनसो लिङ्गम्] स कथं मनोऽस्तिबे लिङ्गं भवति NV; स कथं मनोलिङ्गं भवति

NV (*v.l.* C)

164 कथम्...165 -दुत्पद्यमानत्वात्] NV 77→5-6; JH 272→7-9

कथम् नु] कथमिति NV

-ज्ञानानि] ग्रहणानि NV

166 ष्टायकान्तरापेक्षाण्ययुगपद्दुत्पद्यमानत्वात्, शिल्पिहस्ताद्यधिष्टायकान्तरापेक्षवास्यादिजन्यक्रियावत्। यदधिष्टायकान्तरं तन्मन इति।  
अथ प्रवृत्तिलक्षणम्—

168 प्रवृत्तिर्वाग्बुद्धिशरीरारम्भः। [1.1.17]

170 मनो बुद्धिरित्यभिप्रेतम्। बुध्यतेऽनेनेति बुद्धिः। शरीरेण वाचा मनसा वारम्भ औदासीन्यप्रच्युतिः प्रवृत्तिः। सा पुनः पुण्या च पापा च प्रत्येकं दशविधा। तत्र पुण्या कायेन परित्राणं दानं परिचरणमिति। वाचा सत्यं हितं प्रियं स्वाध्याय इति। मनसा दया श्रद्धा निःस्पृहता चेति। विपर्ययेण पापा दशविधैव। सेयं प्रवृत्तिः क्षणिका सती न जन्महेतुरिति।

165 -ण्ययुगपद्-] T M; णि युगपद् C  
शिल्पिहस्ताद्यधि-] M; शिल्पिहस्ताधि T C  
-वास्यादि-] M; वाक्यादि T C  
-क्रियावत्] *em.*; क्रियावत् M; क्रियादिवत् T C  
167 -लक्षणम्] T M; लक्षणमाह C  
169 वारम्भ] T C; चारम्भ M  
170 च पापा] T C; चापण्या M  
171 स्वाध्याय] T C; स्व++++ M {स्वा□□□ MP}  
दया श्रद्धा निःस्पृहता] T C; दयाद्धन(नि)स्पृहता M {The reading of M is shown as it occurs in the manuscript, that is to say, without any modifications.}

165 -रापेक्षाण्य-] रापेक्षाणि अ NV (*v.l.* C); रप्रयोज्यानीति अ NV  
-दुत्पद्यमानत्वात्] दुत्पत्तेः NV  
168 प्रवृत्ति-...-रारम्भः] NBH 19→12; NV 78→4; CHG 82→26-28; JH 275→5-6  
169 मनो...<sup>170</sup> दशविधा] NBH 19→13-14; CHG 82→30-33; JH 275→7-11  
मनो] मनोऽत्र NBH  
ऽनेनेति] NBH; ऽनेनेति NBH (*v.l.* J)  
शरीरेण वाचा मनसा वारम्भ] सोऽयमारम्भः शरीरेण वाचा मनसा च NBH  
औदासीन्यप्रच्युतिः प्रवृत्तिः] *om.* NBH  
170 सा...दशविधा] पुण्यः पापश्च प्रत्येकं दशविधः NBH; पुण्यः पापश्च दशविधः NBH (*v.l.* T C)  
तत्र...<sup>172</sup> दशविधैव] NV 78→6-8; JH 276→2-7  
तत्र] *om.* NV  
171 दानं परिचरणमिति] परिचरणं दानमिति NV  
इति] चेति NV  
श्रद्धा निःस्पृहता] अस्पृहा श्रद्धा NV  
172 सेयं...जन्महेतुरिति] NV 78→8-9; JH 276→10-12  
क्षणिका] NV (*v.l.* C); क्षणिका। क्षणिका च NV  
न जन्महेतुरिति] जन्मकारणमिति न युक्तम् NV

174 स्वकार्यभूतपुण्यापुण्याचारेण जन्महेतुरिति वर्णितमेव।  
अथ दोषानाह—

प्रवर्तनालक्षणा दोषाः। [1.1.18]

176 का पुनरियं प्रवर्तना यया अवशः प्रवर्तते? तं प्रवर्तमानं रागादयः प्रवर्तयन्ति। सेयं  
प्रवृत्तिहेतुत्वात् प्रवर्तनेत्युच्यते।  
178 अथ प्रेत्यभावः—

पुनरुत्पत्तिः प्रेत्यभावः। [1.1.19]

180 पूर्वोपात्तशरीरादिपरित्यागादन्वयशरीराद्युपसम्पत्तिः प्रेत्यभावः। पुनर्ग्रहणं संसारानादिमच्च-  
ज्ञापनार्थम्। सोऽयं संसारः कस्य? किमात्मनो मनसो वेति? यदा क्रियामधिकृत्योच्यते,  
182 तदा मनसः। तद्धि संसरति। अथोपभोगमधिकृत्योच्यते, तदात्मनः। स हि सुखदुःखे

173 -पुण्यापुण्याचारेण] T M; पुण्याचारेण C

176 अवशः] M; न वशः T C

तं प्रवर्तमानं] *em.*; (तं)+प्रवर्तमानं M; तं प्रवर्तनं T C {□□प्रवर्तमानं MP}

179 पुनरुत्पत्तिः प्रेत्यभावः] T C; *om.* M

181 किमात्मनो] M; संसरतिमात्मनो T C

182 तदा] T C; तदा न M

तद्धि] *em.*; बुद्धिः T C M {The emendation is based on the reading of ME and NV. The structure of the next sentence has been adapted.}

-दुःखेऽनुभुङ्क्ते] M; दुःखेऽनुभुङ्क्ते T; दुःखे हेतु अनुभुङ्क्ते C {The structure of the previous sentence has been adapted.}

175 प्रवर्तनालक्षणा दोषाः] NBH 20→2; NV 78→12; CHG 83→2-5; JH 276→30-31

176 का...177 प्रवर्तनेत्युच्यते] NV 78→13-15; JH 278→3-11

तं] *om.* NV (*v.l.* C); ज्ञाता तावत्प्रवर्तते NV

प्रवर्तयन्ति] प्रवर्तयन्तीति अतः NV

179 पुनरुत्पत्तिः प्रेत्यभावः] NBH 20→9; NV 79→1; CHG 83→34-35; JH 279→3

180 पूर्वोपात्त-...181 -ज्ञापनार्थम्] NV 79→2-3; JH 279→23-27

पूर्वोपात्त-] NV; पूर्वोत्पन्न NV (*v.l.* J)

-शरीराद्युपसम्पत्तिः] शरीराद्युपसंक्रान्तिः NV; शरीरोपसंक्रान्ति सः NV (*v.l.* C)

प्रेत्यभावः] प्रेत्यभाव इति NV

संसारानादिमच्च-] संसारस्यानादिब NV

181 सो...183 इति] NV 79→11-13; JH 280→17-24

कस्य] NV; *om.* NV (*v.l.* C)

मनसो वेति] आहो मनस इति NV

यदा] यदि NV

182 संसरति] संसरतीति NV



अनुभुङ्क्ते इति।

184 प्रवृत्तिदोषजनितोऽर्थः फलम्। [1.1.20]

शरीरादि सुखदुःखोपभोगाद्यन्तं जन्यं सर्वं फलं धर्माधर्मपूर्वकत्वादिति।

186 बाधनालक्षणं दुःखम्। [1.1.21]

तदेव शरीरादीनां बाधानुपज्ञाद् दुःखमित्युच्यते।

188 तदत्यन्तविमोक्षोऽपवर्गः। [1.1.22]

तेन शरीरादिना दुःखेनात्यन्तविमुक्तिरपवर्गः। कथम्? उपात्तस्य जन्मन उपभोगाद्वा-

- 
- 185 -भोगाद्यन्तं] *em.*; भोगादत्यन्त T C M  
सर्वं फलम्] *em.*; फलं सर्वं T C M {The emendation is based on the reading  
of ME and NV.}
- 187 शरीरादीनां] C M; शरीरादीना T {Should the NV reading be preferred?}  
दुःखमित्युच्यते] C M; दुःखमुच्यते T
- 188 -विमोक्षो] T C; मोक्षो M
- 189 कथम्] T C; *om.* M {The कथम् could be left out.}  
उपात्तस्य] T M;  $\square\square\square$  C { $\square\square\square$  Cp}  
उपभोगाद्धानम् अन्यस्य च] M; उपभोगार्था अन्ये च T; उपभोगार्था अने $\square$  C {उपभोगार्था  
अनेक Cp}
- 

- 183 अनुभुङ्क्ते] उपभुङ्क्ते NV
- 184 प्रवृत्ति-...फलम्] NBH 21→2; NV 79→14; CHG 84→13-14; JH 280→27
- 185 शरीरादि...-पूर्वकत्वादिति] NV 79→15-16; JH 281→17-19  
शरीरादि...जन्यं] शरीरादिजन्यं NV  
-पूर्वकत्वादिति] पूर्वकत्वात् NV; प्रवर्तकत्वात् NV (*vl.* C)
- 186 बाधनालक्षणं दुःखम्] NBH 21→10; NV 80→4; CHG 85→2-3; JH 282→3
- 187 तदेव...-त्युच्यते] NV 80→5; JH 282→18-19  
तदेव] एतदेव NV  
शरीरादीनां] शरीरादि NV
- 188 तदत्यन्तविमोक्षोऽपवर्गः] NBH 21→16; NV 81→1; CHG 85→24-25; JH 284→11-12
- 189 तेन...<sup>191</sup>-प्राप्तिरिति] NBH 22→1-3; CHG 85→27-86→3; JH 284→15-22  
शरीरादिना दुःखेनात्यन्त-] दुःखेन जन्मनात्यन्तं NBH  
उपभोगाद्धानम्] हानम् NBH

- 190 नम्, अन्यस्य च धर्माधर्माख्यकारणाभावादनुपादानम्। एतामात्मनोऽवस्थामपर्यन्ताम-  
 192 पवर्गं वेदयन्ते। तदभयमजरममृत्युपदं परं ब्रह्म महाशिवस्वरूपक्षेमप्राप्तिरिति। केचिदा-  
 194 त्यन्तिकीं सुखाभिव्यक्तिमपवर्गं ब्रुवते। तन्न, प्रमाणाभावात्। नन्वागमादेतद्गम्यते। मुक्तः  
 सुखी भवतीति श्रुतेः। तर्हि स आगमो विचारणीयः। किमयं नित्येन सुखेन योगमाह,  
 196 दुःखाभावे सुखशब्दं प्रयुङ्क्त इति युक्तमेव।  
 प्रमेयानन्तरं क्रमप्राप्तस्य संशयस्य लक्षणमाह—

- 198 समानानेकधर्मोपपत्तेर्विप्रतिपत्तेरुपलब्ध्यनुपलब्ध्यव्यवस्थातश्च विशेषापेक्षो विमर्शः  
 संशयः। [1.1.23]

- 191 तदभयमजरममृत्युपदं] *em.*; तदभयजपदं T; तदभयजनपदं C; तदहयजरममृपदं M {The  
 emendation is based on the reading of NBH.}  
 परं ब्रह्म] T M; प०००००० C {प०००००० CP}  
 192 नन्वा-] T M; न ब्वा C  
 195 स्म इति] M; स्यामेति T C  
 197 प्रमेया-] C M; प्रयोगा T

- 190 च ...-भावादनुपादानम्] चानुपादानम् NBH  
 एतामात्मनोऽव-] एतामव NBH  
 191 वेदयन्ते] वेदयन्तेऽपवर्गविदः NBH  
 महाशिवस्वरूप-] *om.* NBH  
 केचिदा-...192 प्रमाणाभावात्] NV 81→3-4; JH 290→15-18  
 केचिदा-] एके ब्वा NV  
 192 प्रमाणाभावात्] प्रमाणासम्भवात् NV  
 नन्वा-...195 इति] NV 82→17-21; JH 295→21-296→1  
 नन्वागमादेतद्गम्यते] आगमादिति चेत्, आगमादेतद् गम्यते मुक्तस्यात्मनो नित्यं सुखमि-  
 ति NV  
 193 श्रुतेः] श्रूयते NV  
 तर्हि स आगमो] आगमोऽप्येवं NV  
 194 उतात्यन्तिकेन दुःखेन] उत दुःखेनात्यन्तिकं NV  
 दुःखाभावे] दुःखाभावेऽपि NV  
 लोक...195 आचक्षते] बहुधा लोक इति। एवं च ज्वरादिवियोगे लौकिका अप्याचक्षण-  
 का भवन्ति NV  
 198 समानानेक-...199 संशयः] NBH 25→4-5; NV 83→17-18; CHG 93→10-22; JH 299  
 →12-20

- 200 अत्र समानधर्मोपपत्तेरनेकधर्मोपपत्तेर्विप्रतिपत्तेश्च त्रिविध एव संशय इतरपदविशेषणो  
भवतीति सूत्रार्थः। अत्र समानधर्मादिभ्यो ह्युत्पन्नो विषयविशेषं नावधारयति यः प्रत्य-  
202 यः स संशय इति संशयलक्षणम्। अत्र समानशब्दः सादृश्यवचनः। यथा यावहमर्थो  
पूर्वमद्राक्षं तयोर्यो धर्म ऊर्ध्वबलक्षणो वर्तते, तेन धर्मेण सदृशोऽयं धर्म उपलभ्यते।  
204 तस्य उपपत्तिरध्यवसाय उपलब्धिरित्यर्थः। अतः साधारणो धर्म उपलभ्यमानः संश-  
यहेतुः किं केवल इति? न। किं तर्हि? उपलब्ध्यनुपलब्ध्यव्यवस्थातश्च। किमेतावत्  
206 कारणमिति? नेत्याह—विशेषापेक्ष इति। समानं बर्धमुपलभ्य उपलब्ध्यनुपलब्धी न

- 200 -पत्तेरनेक-] M; पत्तेरिति अनेक T C  
इतरपदविशेषणो] M; इति उपपदविशेषणे C; इति उपपदे विशेषणे T  
202 स] T C; *om.* M  
-वचनः] T C; वचनम् M  
203 तयोर्यो] C M; तयोर्ये T  
ऽयं धर्म] *em.*; यद्धर्म T C M {The emendation is based on the reading of NV.}  
उपलभ्यते] T C; उपलभ्यत इति M  
205 उपलब्ध्यनुपलब्ध्य-...206 उपलब्ध्यनुपलब्धी] C M; उपलब्ध्यनुपलब्ध्यनुपलब्धी T  
206 कारणमिति] C; कारणम् M; † T  
समानं बर्धमुपलभ्य] *em.*; समानं बर्धमुपलभ्यत M; समानश्चार्धमुपलभ्य C; † T

- 200 अत्र...202 -लक्षणम्] NV 84→1-4; JH 303→8-16  
अत्र] तत्र NV  
इतरपदविशेषणो] इतरपदविशेषणाद् NV  
201 अत्र] तत्र विषयस्वरूपानवधारणात्मकः प्रत्ययः संशय NV  
ह्युत्पन्नो] उत्पन्नो NV  
विषयविशेषं] विषयस्य विशेषं NV  
प्रत्ययः] NV; *om.* NV (*vl.* K)  
202 संशयलक्षणम्] उच्यते NV  
यथा...204 उपपत्तिरध्यवसाय] NV 84→16-18; JH 304→24-29  
यथा] *om.* NV  
203 उपलभ्यते] उपलभ्यत इति NV  
204 अतः...205 -व्यवस्थातश्च] NV 85→20-21; JH 307→19-308→3  
अतः] सोऽयं NV  
205 न] न केवलः NV  
किमेतावत्...208 भवति] NV 85→22-86→2; JH 308→4-13  
किमेतावत्...206 नेत्याह। किमेतावन्मात्रं साधनमिति? नेत्युच्यते NV  
206 विशेषापेक्ष...-मुपलभ्य] यदि च विशेषाकाङ्क्षा भवति समानधर्ममुपलभते NV; यदि विशेषे-  
पाकाङ्क्षा भवति समानधर्ममुपलभते NV (*vl.* C)

- व्यतिष्ठेते—इदन्तया नेदन्तया वेति? द्वितीयं विशेषाकाङ्क्षा च यदि भवति अर्थसंशयो  
 208 भवति। किमिदं समस्तं कारणम्, उतासमस्तं कारणमिति? समस्तमिति ब्रूमः। कुतः?  
 अन्यतमापाये संशयादर्शनात्। विरुद्धनानार्थावमर्शनं विमर्शनम्। संशीतिः संशय इति  
 210 भावसाधनं करणसाधनं वा। संशेतेऽनेनेति करणसाधनम्। एतेनानेकधर्मोपपत्तेर्विप्रति-  
 पत्तेश्चेति व्याख्यातम्।  
 212 असाधारणो धर्मोऽनेकधर्मः। कथं पुनरसाधारणो धर्मोऽनेकधर्म इत्यनेन समानप-  
 देनाभिधीयते? समानासमानजातीयविशेषव्यवच्छेदकत्वात्। समानजातीयं चासमानजा-  
 214 तीयं चानेकम्। तस्मादनेकस्माद् विशेषोऽनेकधर्मः। यथा शब्दे विभागजत्वाद् द्रव्यं गुणः

- 207 द्वितीयं] T C; *om.* M  
 अर्थसंशयो] *em.*; अथ संशयो T C; अ(ध/य) सन्देहो M  
 208 समस्तं] M; समस्त T C  
 उतासमस्तं कारणमिति] M; उतासमस्तकरणमिति T; *om.* C  
 कुतः] T C; *om.* M  
 209 विरुद्ध-] T C; *om.* M  
 संशीतिः] *em.*; संशितिः T C; संशयतिः M  
 210 भावसाधनं करणसाधनं] M; भावसाधनः करणसाधनो T; भावसाधनः कारणसाधनो C  
 संशेते] M; संलब्धते T; सं०००ते C { सं०००ते CP}  
 ऽनेनेति करणसाधनम्] *em.*; ऽनेनात्मेति करणसाधनम् M; ऽनेनात्मेति T C  
 212 समान-] T C; समास M  
 213 समानासमानजातीयविशेष-] M; समानजातीयासमानजातीय T C  
 समानजातीयं चासमानजातीयं चानेकम्] M; असमानजातीयमनेकम् T C

- 207 नेदन्तया वेति] नेदन्तया वा NV; वानिदन्तया वा NV (*vl.* C)  
 द्वितीयं...208 भवति] विशेषाकाङ्क्षायां च सत्यामर्थसन्देहो भवतीति NV  
 208 किमिदं...ब्रूमः] NV 86→3; JH 308→13-16  
 उतासमस्तं कारणमिति] उतासमस्तमिति NV  
 210 एतेनानेक-...211 व्याख्यातम्] NV 87→5; JH 312→8-13  
 212 असाधारणो...214 ऽनेकधर्मः] NV 87→13-16; JH 314→3-14  
 ऽनेकधर्मः] इति NV  
 समान-] समास NV  
 213 -विशेषव्यवच्छेदकत्वात्] विशेषकत्वात् NV  
 समानजातीयं चासमानजातीयं] समानजातीयमसमानजातीयं NV  
 214 तस्मादनेकस्माद्] तस्माद्विशेषो विशेषको धर्मः, अनेकस्माद् NV  
 -धर्मः] धर्म इति NV  
 यथा...215 दृष्टमिति] NV 87→18-21; JH 314→24-315→9  
 यथा...215 संशयः] यथा शब्दस्य विभागजत्वं। सामान्य-विशेष-समवायेभ्यः शब्दस्य  
 सदादिना विशेषेण निर्भक्तस्य, तस्मिंस्तु द्रव्यं गुणः कर्म वेति विभागजत्वात् संशयः  
 NV

- कर्म वेति संशयः। न हि द्रव्यगुणकर्मणामन्यतमं विभागाञ्जायमानं दृष्टमिति। विभागज्जबं  
 216 शब्दस्यासाधारणो धर्मः। अतः सर्वतो व्यावृत्तोऽयं संशयहेतुः।  
 विप्रतिपत्तेरिति। व्याहृतमेकार्थं दर्शनं विप्रतिपत्तिर्व्याघातो विरोधः। यथास्त्यात्मेत्येकं  
 218 दर्शनम्, नास्त्यात्मेत्यपरं दर्शनम्। न च सद्भावासद्भावौ सहैकत्र भवत इति संशयः।  
 सोऽयमेवम्भूतः संशयो विचाराङ्गभूततयोपादीयत इति। ननु संशयवद्विपर्ययोऽपि वि-  
 220 चाराङ्गम्। अतः सोऽपि पदार्थत्वेन वक्तव्यः। सत्यम्, असौ पदार्थः, न विचाराङ्गम्।  
 यथा सन्दिग्धस्तद्विशेषप्रतिपत्तये प्रयतते, नैवं विपर्यस्त इति। अतो विद्यानङ्गत्वाद्द्विपर्ययो  
 222 नाभिधीयत इति।

- 215 वेति] T C; चेति M  
 216 धर्मः] T C; *om.* M  
 व्यावृत्तोऽयं] T C; व्यावृत्तेरयं M {Both readings are equally suitable.}  
 217 यथास्त्या-] C; यथासत्या T M  
 -त्येकं दर्शनम्] C M; त्येकदर्शनं T  
 218 -त्यपरं] T C; त्यपर M  
 219 संशयवद्विपर्ययोऽपि] M; संशयविपर्ययो T C  
 220 पदार्थत्वेन] M; परार्थत्वेन T C  
 असौ पदार्थः न] *em.*; असौ पदार्थो न M; असन्न पदार्थो T C  
 221 विद्यानङ्गत्वाद्द्वि-] T M; विद्यमानङ्गत्वाद्द्वि C  
 222 इति] T C; इति अथ प्रयोजनम् M
- 
- 215 हि] NV; हि किञ्चित् NV (*vl.* C)  
 -मन्यतमं] NV; मन्यद् NV (*vl.* J)  
 दृष्टमिति] दृष्टं सर्वत्रासंभवात् NV  
 217 विप्रति-...<sup>218</sup> संशयः] NBH 25→18-26→1; CHG 96→37-97→5; JH 301→10-18  
 -मेकार्थं दर्शनं] मेकार्थदर्शनं NBH  
 विरोधः] विरोधोऽसहभाव इति NBH; विरोधो सहासंभवः NBH (*vl.* J)  
 यथास्त्या-] अस्त्या NBH  
 218 दर्शनम्] *om.* NBH  
 भवत इति संशयः] संभवत NBH  
 219 सो...<sup>222</sup> इति] NV 96→8-11; JH 338→11-26  
 विचाराङ्गभूततयो-] विचाराङ्गतयो NV  
 इति ननु] *om.* NV  
 विचाराङ्गम् ] विचारस्याङ्गम् NV  
 220 अतः] *om.* NV  
 न] न तु NV  
 विचाराङ्गम्] विचाराङ्गमित्यतो नाभिधेयः। कथं न विचाराङ्गम्? NV  
 221 विद्यानङ्गत्वाद्द्विपर्ययो] न्यायविद्यानङ्गत्वात् NV

यमर्थमधिकृत्य पुरुषः प्रवर्तते तत्प्रयोजनम्। [1.1.24]

- 224 व्यवसायोऽधिकारः। कस्य व्यवसायः? सुखदुःखसाधनानाम्। इदं सुखसाधनमिति बुद्ध्या  
सुखावाप्तये यतते। इदं दुःखसाधनमिति वाधिगम्य दुःखहानायेति। सुखदुःखावाप्तिहानि-  
226 भ्यामयं लोकः प्रयुज्यत इति सुखदुःखाप्तिहानी प्रयोजनमिति। अनेन प्रयोजनेन सर्वार्थाः  
संगृहीता इति।

- 228 लौकिकपरीक्षकाणां यस्मिन्नर्थे बुद्धिसाम्यं स दृष्टान्तः। [1.1.25]

- 223 यमर्थम-] T C; समस्तम M  
पुरुषः] T C; *om.* M  
224 -साधनानाम्] *em.*; तत्साधनानाम् T C M (The emendation is based on the read-  
ing of NV.)  
इदं] T C; *om.* M  
सुख-] T C; सुखं M  
बुद्ध्या] T C; बुद्ध्या M  
225 सुखावाप्तये] *em.*; सुखाप्तये M; सुखप्राप्तये T C {The emendation is based on the  
reading of NV.}  
इदं] T C; सुखं M  
सुखदुःखावाप्ति-] T C; सुखदुःखाप्ति M  
226 लोकः] T M; □□ C {□□ CP}

- 223 यमर्थम-...तत्प्रयोजनम्] NBH 26→14; NV 96→12; CHG 98→21–22; JH 339→8  
पुरुषः] *om.* NBH NV {Interestingly, the word पुरुषः also occurs in a quotation  
of sutra 1.1.24 in the *Nyāyamañjarī*; cf. NM 135→10.}  
224 व्यवसायो...<sup>227</sup> इति] NV 96→13–16; JH 339→22–34  
व्यवसायो] यमर्थमधिकृत्येति व्यवसायो NV  
बुद्ध्या] बुद्ध्या NV; ज्ञात्वा NV (*vl.* C)  
225 वाधिगम्य] चाधिगम्य NV  
-दुःखावाप्तिहानिभ्याम-] दुःखयोरवाप्तिहानाभ्याम NV  
226 अनेन] अनेन च NV  
सर्वार्थाः संगृहीता इति] सर्वेऽर्थाः संगृहीता भवन्तीति NV  
228 लौकिक-...दृष्टान्तः] NBH 27→2–3; NV 97→7–8; CHG 99→5–8; JH 341→8–11

230 बुद्धिसाम्यविषयो दृष्टान्त इति सूत्रार्थः। एवं चाकाशाद्यवरोधः। यदि पुनरवधार्यते लौकिकानां परीक्षकाणां च यो विषयः स दृष्टान्त इत्यलौकिकार्थो न दृष्टान्तः स्यादाकाशादिरिति। उदाहरणत्वेन तु लौकिकपरीक्षकबुद्धिविषयस्याभिधानमिति।

232 तन्नाधिकरणाभ्युपगमसंस्थितिः सिद्धान्तः। [1.1.26]

234 इदमित्थम्भूतं चेत्यनुज्ञातमर्थजातं सिद्धम्। सिद्धस्य संस्थितिः सिद्धान्तः। संस्थितिरित्यम्भावव्यवस्था धर्मनियमः। तन्नामितरेतराभिसम्बद्धस्यार्थसमूहस्योपदेशः, तच्छास्त्रम्। तन्नामधिकरणं येषामर्थानां ते तन्नाधिकरणाः, तेषामभ्युपगमसंस्थितिरित्यम्भावव्यवस्था

229 बुद्धिसाम्यविषयो] *em.*; बुद्धिसाम्यविषये M; साम्यविषयो T C {The emendation is based on the reading of NV (*vl. C*).}

230 इत्यलौकिकार्थो] M; इत्यलौकिकोऽर्थो T C  
दृष्टान्तः स्यादाकाशादिरिति] *em.*; दृष्टान्त स्यादाकाशादिरिति T (*pc*) C (*pc*); दृष्टान्त स्यादाकाशादिरिति T (*ac*); दृष्टान्त स्यादाकाशादितिरिति C (*ac*); दृष्टान्तस्याकाशादिरिति M {The emendation is based on the reading of CP and MP (*pc*).}

231 -मिति] T C; मिति। अथ सिद्धान्तः M

232 तन्नाधिकरणा...सिद्धान्तः] T C; *om.* M

233 चेत्यनुज्ञातम-] T M; चेत्यनुज्ञानम C

234 -सम्बद्धस्या-] *em.*; सम्बन्धस्या T C M {The emendation is based on the reading of MP (*pc*), ME and NV.}

229 बुद्धि-...<sup>231</sup>-धानमिति] NV 97→9-12; JH 342→6-16  
बुद्धिसाम्यविषयो] NV (*vl. C*); बुद्धिसाम्यविषयोऽर्थो NV  
चाकाशाद्यवरोधः] चाकाशावरोध इति NV; चाकाशावरोध इति NV (*vl. C var*)  
पुनरवधार्यते] पुनरेवमवधार्यते NV

230 -शादिरिति] शादिः NV

231 -बुद्धि-] *om.* NV  
-धानमिति] धानं न पुनर्लौकिकपरीक्षकाणामेवेति NV; धानं न तु पुनर्लौकिकपरीक्षकाणामेवेति NV (*vl. C*)

232 तन्नाधि-...सिद्धान्तः] NBH 27→14; NV 98→2; CHG 100→8-19; JH 344→2-3

233 इदमि-...<sup>234</sup> धर्मनियमः] NBH 27→12-13; CHG 100→2-6; JH 343→14-20 {In the *Nyāyabhāṣya*, this passage appears before sutra 1.1.26.}  
चेत्यनुज्ञातम-] चेत्यभ्यनुज्ञायमानम NBH

234 तन्नामितरेतरा-...तच्छास्त्रम्] NBH 27→15-16; CHG 101→17-18; JH 344→8-11  
तच्छास्त्रम्] शास्त्रम् NBH

235 तन्नामधि-...<sup>237</sup> इति] NV 99→4-6; JH 347→8-17 {In the *Nyāyavārttika*, this passage appears right before sutra 1.1.28.}  
ते] ते भवन्ति NV; भवन्ति ते NV (*vl. C*)

- 236 धर्मनियमः स सिद्धान्त इति सिद्धान्तलक्षणम्। योऽर्थो न शास्त्रितः तस्याभ्युपगमो न सिद्धान्त इति।  
 238 तन्नभेदात् तु—

स चतुर्विधः सर्वतन्त्रप्रतितन्त्राधिकरणाभ्युपगमसंस्थित्यर्थान्तरभावात्। [1.1.27]

- 240 एताश्चतस्रः संस्थितयोऽर्थान्तरभूताः। तासाम्—

सर्वतन्त्राविरुद्धः स्वतन्त्रेऽधिकृतोऽर्थः सर्वतन्त्रसिद्धान्तः। [1.1.28]

- 242 सर्वेषां संप्रतिपत्तिविषयः सर्वतन्त्रसिद्धान्त इति सूत्रार्थः, यथा प्रमाणानि प्रमेयसाधनानीति। ननु न दृष्टान्तात् सर्वतन्त्रसिद्धान्तो भिद्यते, अविप्रतिपत्तिविषयसाधर्म्यादिति। भिद्यत

- 236 स] T C; *om.* M

शास्त्रितः] *em.*; शास्त्रतः T C M {The emendation is based on the reading of NV (*vl.* C).}

- 239 स चतुर्विधः] {In T, C, M and MP (*ac*), the beginning of the sutra is not demarcated from the preceding text. In CP, MP (*pc*) and ME, this phrase is written before the sutra marker and was therefore not considered part of the sutra. For more details see Chapter 5, “The Nyāya Sūtras, First *Adhyāya*.”}

-रभावात् ] M; रभावात् T C

- 241 -विरुद्धः] T C; विरुद्ध M

- 243 अविप्रतिपत्तिविषय-] *em.*; अप्रतिपत्तिविषय T C; अप्रतिपत्तिविषयः M

- 236 स सिद्धान्त इति] सिद्धान्तो भवतीति NV

सिद्धान्तलक्षणम्] किमुक्तं भवति? NV

न शास्त्रितः] NV (*vl.* C); ऽशास्त्रितः NV

- 238 तन्नभेदात् तु] NBH 28→2; CHG 101→25-26; JH 345→1-3

तु] तु खलु NBH

- 239 स...-रभावात्] NBH 28→3-4; NV 98→12-13; CHG 101→28-102→3; JH 345→4-7

- 240 एताश्चतस्रः...तासाम्] NBH 28→5-7; CHG 102→5; JH 347→20

एताश्चतस्रः] तत्रैताश्चतस्रः NBH; ता एताश्चतस्रः NBH (*vl.* J)

- 241 सर्वतन्त्रा-...-सिद्धान्तः] NBH 28→8-9; NV 99→7-8; CHG 102→15-19; JH 347→22-

24

स्व-] *om.* NBH NV

- 242 सर्वेषां...<sup>244</sup> इति] NV 99→9-11; JH 348→3-14

इति सूत्रार्थः] *om.* NV

- 243 ननु] *om.* NV

अविप्रतिपत्तिविषयसाधर्म्यादिति] तत्राप्यविप्रतिपत्तिरिहापीति NV



244 एव, वादिप्रतिवादिनोरेव प्रसिद्धो दृष्टान्तः, न चैवं सर्वतन्त्रसिद्धान्त इति।

समानतन्त्रसिद्धः परतन्त्रासिद्धः प्रतितन्त्रसिद्धान्तः। [1.1.29]

246 सामान्यविशेषतद्वतां नियमेनाभ्युपगमः प्रतितन्त्रसिद्धान्त इति सूत्रार्थः। यथा भौतिकानीन्द्रियाणीति योगानामेव, अभौतिकानीति सांख्यानामेव भवन्तीति।

248 यत्सिद्धावन्यप्रकरणसिद्धिः सोऽधिकरणसिद्धान्तः। [1.1.30]

250 वाक्यार्थसिद्धौ तदनुषङ्गी योऽर्थः सोऽधिकरणसिद्धान्त इति सूत्रार्थः। यथा इन्द्रियव्यतिरिक्तो ज्ञाता दर्शनस्पर्शनाभ्यामेकार्थग्रहणादिति। अत्रानुषङ्गिणोऽर्था इन्द्रियनानाबन्धम्, नियतविषयाणीन्द्रियाणि ज्ञातुर्ज्ञानसाधनानीत्यादयः।

246 -विशेषतद्वतां] *em.*; विशेषवता T C M {The emendation is based on the reading of NV.}  
 नियमेनाभ्युप-] *em.*; नियमेनलभ्युप T C; नियमेनानियमेन(T)<sup>2</sup>भ्युप M {The emendation is based on the reading of Cp, Mp (*pc*) and ME.}  
 प्रतितन्त्र-] T C; *om.* M  
 सूत्रार्थः] T C; सू++++ M {सू□□□ MP}  
 247 सांख्यानामेव] M (*pc*<sup>2</sup>); सांख्यानामेव T C M (*ac*)  
 भवन्तीति] T C; भवन्ति M  
 249 तदनु-] C; +दनु T; सदानु M  
 250 -नानाबन्धम्] M; नानाब T C

244 एव...दृष्टान्तः] इत्याह, दृष्टान्तस्तु वादिप्रतिवादिभ्यामेव निश्चितः NV; इत्याह, दृष्टान्तो हि वादिप्रतिवादिभ्यामेव निश्चितः NV (*vl. C*)  
 चैवं] NV; पुनरेवं NV (*vl. C*)  
 245 समान-...-सिद्धान्तः] NBH 28→13; NV 100→1-2; CHG 103→5-9; JH 349→2-4  
 246 सामान्य-...<sup>247</sup> भवन्तीति] NV 100→3-4; JH 349→23-28  
 सूत्रार्थः] *om.* NV  
 247 योगानामेव] योगानाम् NV  
 सांख्यानामेव भवन्तीति] सांख्यानामिति NV  
 248 यत्सिद्धा-...-सिद्धान्तः] NBH 29→4-5; NV 100→5-6; CHG 104→23-26; JH 349→30-32  
 249 वाक्या-...<sup>250</sup> -ग्रहणादिति] NV 100→7-8; JH 350→24-29  
 सूत्रार्थः] *om.* NV  
 यथा] अस्योदाहरणं भाष्ये, यथा NV (*vl. C*); अस्योदाहरणं भाष्ये NV  
 250 अत्रानु-...<sup>251</sup> -नीत्यादयः] NBH 29→8-10; CHG 104→33-105→1; JH 350→11-18  
 251 ज्ञातुर्ज्ञानसाधनानीत्यादयः] स्वविषयग्रहणलिङ्गानि ज्ञातुर्ज्ञानसाधनानि, गन्धादिगुणव्यतिरिक्तं द्रव्यं गुणाधिकरणम्, अनियतविषयाश्चेतना इति NBH

252 अपरीक्षिताभ्युपगमात् तद्विशेषपरीक्षणमभ्युपगमसिद्धानतः। [1.1.31]

254 असूत्रितो योऽर्थः शास्त्रे चाभ्युपगतः सोऽभ्युपगमसिद्धान्त इति सूत्रार्थः। यथा नैयायिकानां मन इन्द्रियमिति।

प्रतिज्ञाहेतूदाहरणोपनयनिगमा अवयवाः। [1.1.32]

256 अवयवानां विभागोद्देशसूत्रम् अनुमानवाक्यस्य चैतेऽवयवा भवन्ति। तेषाम्—

साध्यनिर्देशः प्रतिज्ञा। [1.1.33]

258 प्रज्ञापनीयधर्मविशिष्टधर्मो साध्यः। तस्य निर्देशः परिग्रहवचनम्। अस्योदाहरणमाह—

252 अपरीक्षिता-] *em.*; अपरिक्षिता T C (*pc*); मुपरिक्षिता C (*ac*); अपरिक्षिता M {The emendation is based on the reading of CP, MP (*pc*) and ME.}  
तद्विशेष-] M; तद्विशेषण T C  
253 -गतः सोऽभ्युपगम-] M; गतः सोऽभ्युपगत C; गत T  
254 -मिति] T C; मि अथावायवाः M  
256 -द्देशसूत्रम्] T C; द्वेशार्थं सूत्रम् M  
258 प्रज्ञापनीय-] M; प्रतिज्ञापनीय T C  
-धर्मविशिष्टधर्मो] *em.*; +र्मविशिष्टधर्मि T; धर्मो विशिष्टधर्मि C; धर्मविशिष्टो धर्मः M  
निर्देशः] T M; निर्देशे C

252 अपरीक्षिता-...-सिद्धानतः] NBH 29→13-14; NV 100→9-10; CHG 105→11-15; JH 350→31-33  
253 असूत्रितो...<sup>254</sup> इन्द्रियमिति] NV 100→11-13; JH 351→17-20  
असूत्रितो] अपरिक्षितोऽसूत्रितः NV; अपरिक्षितोऽसूत्रित इति NV (*vl. C*)  
ऽर्थः शास्त्रे] ऽर्थः सूत्रेषु नोपनिबद्धः शास्त्रे NV  
इति सूत्रार्थः] इति NV; *om.* NV (*vl. J*)  
255 प्रतिज्ञा-...अवयवाः] NBH 30→7; NV 102→12; CHG 106→21-25; JH 355→29-31  
-निगमा अवयवाः] निगमनान्यवयवाः NBH NV  
256 अवयवानां...-सूत्रम्] NV 102→13; JH 357→27-28  
-द्देशसूत्रम्] द्वेशार्थं सूत्रम् NV  
257 साध्यनिर्देशः प्रतिज्ञा] NBH 31→5; NV 103→10; CHG 109→9-11; JH 360→5-7  
258 प्रतिज्ञा-...<sup>259</sup> इति] NV 103→12-13; JH 360→22-27  
प्रज्ञापनीय-] तत्र प्रज्ञापनीय NV  
-धर्मविशिष्टधर्मो] धर्मविशिष्टो धर्मो NV  
निर्देशः] NV (*vl. J*); निर्देशः प्रतिज्ञा NV  
अस्योदाहरणमाह] उदाहरणम् NV

अनित्यः शब्द इति।

260 उदाहरणसाधर्म्यात् साध्यसाधनं हेतुः। [1.1.34]

262 उदाहरणेन साधर्म्यमुदाहरणसाधर्म्यम्। यो धर्मः साध्ये भवति तथाभूत एवोदाहरणेऽपी-  
ति, न पुनः सर्व एव, अन्यधर्मस्यान्यत्रावृत्तेरिति। एवंलक्षणादुदाहरणसाधर्म्यात् साध्य-  
साधनं साध्यस्य प्रज्ञापनं हेतुः। उत्पत्तिधर्मत्वात्।

264 किमेतावद्धेतुलक्षणम्? नेत्याह—

तथा वैधर्म्यात्। [1.1.35]

266 अत्रापि उदाहरणवैधर्म्यादित्युदाहरणेनैव वैधर्म्यं वाच्यम्, नानुदाहरणेनैव। वैधर्म्यमेव

262 -वृत्तेरिति] T C; वृत्तेः M

263 प्रज्ञापनं] M; प्रतिज्ञापनं T C

-धर्मत्वात्] T C; धर्मकत्वात् M

266 -मेव चोदाहरणेन न] *em.*; मेव चानुदाहरणेन T C M {The emendation is based on the reading of NV.}

260 उदाहरण-...हेतुः] NBH 31→9; NV 112→4; CHG 109→21-25; JH 383→16-19

261 उदाहरणेन...-साधर्म्यम्] NV 112→5-6; JH 384→10-12

यो...262 -त्रावृत्तेरिति] NV 112→7-8; JH 384→15-19

262 सर्व] स NV

-त्रावृत्तेरिति] त्रावृत्तेः NV

एवं-...263 -धर्मकत्वात्] NBH 31→10-11; CHG 110→2-8; JH 383→22-384→2

एवं-...263 साध्यस्य] उदाहरणेन सामान्यात् साध्यस्य धर्मस्य साधनं NBH

263 हेतुः] हेतुः। साध्ये प्रतिसन्धाय धर्ममुदाहरणे च प्रतिसन्धाय तस्य साधनतावचनं हेतुः  
NBH; हेतुः। साध्ये प्रतिसन्धाय धर्ममुदाहरणे च प्रतिसन्धाय तस्य साधनभाववचनं  
हेतुः NBH (*vl. J*)

-धर्मत्वात्] धर्मकत्वादिति। उत्पत्तिधर्मकमनित्यं दृष्टमिति NBH

264 किमे-...नेत्याह] NBH 31→14; CHG 110→22-23; JH 394→20-22

-लक्षणम्] लक्षणमिति NBH

नेत्याह] नेत्युच्यते। किं तर्हि? NBH

265 तथा वैधर्म्यात्] NBH 31→15; NV 116→1; CHG 110→25-29; JH 394→24

266 अत्रापि...267 साधर्म्यमपीति] NV 116→2-4; JH 395→4-9

वाच्यम्] *om.* NV

-हरणेनैव] हरणेनेति NV

-मेव चोदाहरणेन न] NV; मेवोदाहरणेन, न NV (*vl. C*)

- चोदाहरणेन, न साधर्म्यमर्पाति। नेदं निरात्मकं जीवच्छरीरम्, निरात्मकत्वे घटादिवद-  
 268 प्राणिकत्बप्रसङ्गादिति। तावेतौ वीतावीतलक्षणाभ्यां पृथगभिहितौ। तत्र स्वधर्मरूपेणार्थपरि-  
 च्छेदकत्वं वीतधर्मः। अवीतः पुनः परपक्षप्रतिषेधेन वर्तत इति। एकस्य विधीयमानोऽर्थः,  
 270 अपरस्य प्रतिषिध्यमान इति। द्वावपि वीतावीतावव्यभिचारात् सम्यग्धेतू भवत इति।

साध्यसाधर्म्यात् तद्धर्मभावी दृष्टान्त उदाहरणम्। [1.1.36]

- 272 अस्योदाहरणोपलक्षणमर्थः। साध्यसाधर्म्यं साध्येन समानधर्मता। तस्मात् साध्यसा-  
 धर्म्यात् कारणात् तद्धर्मभावी। तस्य धर्मस्तद्धर्मः। तस्य साध्यस्य धर्मिणो यो धर्मः

- 
- 267 नेदं] T C; *om.* M  
 270 सम्यग्धेतू] M; सम्यक् सम्यग्धेतू T C  
 273 तस्य<sup>2</sup>] *em.*; कस्य T C; +स्य M {MP reads तस्य. The emendation is based on the  
 reading of MP and NV.}

- 
- 267 नेदं...268 -प्रसङ्गादिति] NV 116→10-11; JH 395→32-396→2  
 नेदं] उदाहरणं तु नेदं NV  
 निरात्मकत्वे घटादिवदप्राणिकत्ब-] अप्राणादिमत्त्व NV  
 268 -प्रसङ्गादिति] NV; प्रसङ्गात् NV (*v.l.* J)  
 तावेतौ...270 इति<sup>1</sup>] NV 116→14-17; JH 396→8-15  
 -लक्षणाभ्यां] हेतू लक्षणाभ्यां NV  
 -हितौ] हिताविति NV  
 -धर्म-] *om.* NV  
 269 अवीतः] अवीतधर्मः NV  
 -प्रतिषेधेन वर्तत] प्रतिषेधेनैव प्रवर्तत NV; प्रतिषेधेनैव भवति NV (*v.l.* J)  
 270 अपरस्य] इतरस्य NV  
 इति<sup>1</sup>] *om.* NV  
 271 साध्य-...उदाहरणम्] NBH 32→4; NV 126→5; CHG 112→24-28; JH 424→15-18  
 272 अस्यो-...-धर्मता] NV 126→6; JH 426→12-427→2  
 साध्य-1] साध्यस्य NV  
 तस्मात्...273 -तद्धर्मः] NBH 32→5-6; CHG 112→31-34; JH 425→4-6  
 तस्मात्] *om.* NBH  
 273 -भावी] भावी दृष्टान्त इति NBH  
 तस्य...275 दृष्टमिति] NV 127→1-3; JH 429→16-21 {In the *Nyāyavārttika*, this  
 passage appears after the following one; at the end of the commentary  
 on sutra 1.1.36.}  
 साध्यस्य धर्मिणो] धर्मिणः साध्यस्य NV

- 274 स साध्यधर्मः। स यस्मिन् दृष्टान्ते भवति स दृष्टान्त उदाहरणम्। यथा स्थाल्यादि  
द्रव्यम्। तदुत्पत्तिधर्मकं चानित्यं च दृष्टमिति। उदाह्रियतेऽनेन धर्मयोः साध्यसाधनभाव  
276 इत्युदाहरणम्।

विपर्ययाद्विपरीतम्। [1.1.37]

- 278 साध्यवैधर्म्यादतद्धर्मभावी दृष्टान्त उदाहरणमवीतहेतौ द्रष्टव्यम्। यथा नेदं निरात्मकमि-  
त्यत्र यन्निरात्मकं तत्राणादिमन्न भवति यथा कुड्रादीति।

- 280 उदाहरणापेक्षस्तथेत्युपसंहारो न तथेति वा साध्यस्योपनयः। [1.1.38]

उदाहरणापेक्ष उदाहरणतन्त्र, उदाहरणे हि साध्यसाधनयुक्ते दृष्ट इत्यत उदाहरणापेक्षः।

- 
- 278 उदाहरणमवीतहेतौ] *em.*; उदाहरणमित्यपि हेतौ T C M {The emendation is based  
on the reading of MP (*pc*), ME and NV.}  
279 -त्यत्र] *em.*; त्य+ M; त्यभूद् T C {त्यत्र MP}  
280 -नयः] T C; <न><sup>2</sup>यनम् M  
281 उदाहरणापेक्ष] M; उदाहरणाक्षेप T C  
साध्यसाधनयुक्ते दृष्ट] *em.*; साध्यसाधने हि युक्तिदृष्टे T C; साध्यसाधने युक्ते दृष्टे M

- 
- 274 स साध्यधर्मः] *om.* NV; साध्यः NV (*vl.* C)  
भवति] भवति विद्यते NV  
यथा] उदाहरणं NV  
275 द्रव्यम्] द्रव्यमिति NV  
च] *om.* NV  
उदाह्रियते...<sup>276</sup> इत्युदाहरणम्] NV 126→11-12; JH 428→4 {In the *Nyāyavārttika*,  
this passage appears before the previous one; in the first half of the  
commentary on sutra 1.1.36.}  
277 विपर्ययाद्विपरीतम्] NBH 33→2; NV 127→4; CHG 114→24-29; JH 429→23-25  
विपर्ययाद्वि-] तद्विपर्ययाद्वा वि NBH NV  
278 साध्य-...द्रष्टव्यम्] NV 127→5-6; JH 431→21-26  
-भावी] भावी च NV  
उदाहरणमवीतहेतौ द्रष्टव्यम्] उदाहरणमिति। उदाहरणमवीतहेतौ द्रष्टव्यमिति NV  
280 उदाहरणा-...-नयः] NBH 33→16-17; NV 129→1-2; CHG 117→5-10; JH 436→9-16  
281 उदाहरणापेक्ष...<sup>282</sup> -मुपसंह्रियते] NBH 34→1-3; CHG 117→12-19; JH 436→19-25  
उदाहरणे...उदाहरणापेक्षः] उदाहरणवशः। वशः सामर्थ्यम्। साध्यसाधन्युक्ते उदाहरणे  
स्थाल्यादिद्रव्यमुत्पत्तिधर्मकमनित्यं दृष्टम् NBH

- 282 तथा च शब्द उत्पत्तिधर्मक इति साध्यस्य धर्मस्योत्पत्तिधर्मकत्वमुपसंहियते। अस्ति च  
शब्दे कृतकत्वमिति। अयं साधर्म्योदाहरणे सत्युपनयः। यदा वैधर्म्योदाहरणं तदा न तथे-  
284 त्युपनयः। यथा यन्निरात्मकं तदप्राणादिमत्, न तथा जीवच्छरीरं प्राणादिमदिति।

हेत्वपदेशात् प्रतिज्ञायाः पुनर्वचनं निगमनम्। [1.1.39]

- 286 साधर्म्योदाहरणोपनये—तस्मादुत्पत्तिधर्मकत्वादनित्यः शब्द इति। वैधर्म्योदाहरणोपनये  
तु—तस्मादप्राणादिमत्त्वाभावात् न निरात्मकं जीवच्छरीरमिति। निगम्यन्तेऽनेन प्रति-  
288 ज्ञाहेतूदाहरणोपनया एकार्था इति निगमनम्। निगम्यन्ते समर्थ्यन्ते सम्बन्ध्यन्त इत्यर्थः।  
अथ तर्कः—

- 290 अविज्ञाततत्त्वेऽर्थे कारणोपपत्तितस्तच्चज्ञानार्थमूहस्तर्कः। [1.1.40]

- 
- 282 -हियते] M; हीयते T C  
283 साधर्म्योदा-] *em.*; साध्यधर्मोदा T C; ; साध्य++म्य(त्/त्)(ः)<sup>2</sup>दा M {साध्यधर्म्यादा M P}  
यदा] C M; यथा T  
284 तदप्राणादिमत् ] C M; तदप्रमाणादिमत् T  
न] M; *om.* T C  
287 तु तस्माद-] T M; कृतेऽस्माद C  
न निरात्मक] *em.*; तन्निरात्मकं T C; +++ात्मकं M {न निरात्मकं M P}  
निगम्यन्ते] M; निगम्यते T C  
288 -नया] M; नयो T ≈ C {नया C P}  
एकार्था इति] T C; एकार्थ इति M  
सम्बन्ध्यन्त] C M; सं+न्ध्यन्त T {सम्बन्ध्यन्त C P}

- 
- 282 धर्मस्योत्पत्ति-] शब्दस्योत्पत्ति NBH  
अस्ति...283 कृतकत्वमिति] NV 129→8; JH 438→9-10  
285 हेत्वपदेशात्...निगमनम्] NBH 34→9; NV 129→10; CHG 118→26-30; JH 438→21-  
23  
286 साधर्म्यो-...इति] NBH 34→10-11; CHG 118→32-119→1; JH 438→27-28  
साधर्म्योदाहरणोपनये] साधर्म्योक्ते वा वैधर्म्योक्ते वा यथोदाहरणमुपसंहियते NBH  
इति] इति निगमनम् NBH  
287 निगम्यन्ते...288 इत्यर्थः] NBH 34→11-12; CHG 119→1-5; JH 438→29-34  
ऽनेन] ऽनेनेति NBH  
288 एकार्था इति] एकत्रेति NBH  
इत्यर्थः] *om.* NBH  
290 अविज्ञात-...-स्तर्कः] NBH 36→4-5; NV 131→2-3; CHG 124→4-8; JH 445→28-  
446→4

- अस्यार्थः पूर्ववत्। अविज्ञाततच्चेऽर्थ इति। यथा योऽर्थो भवति सोऽस्य तथाभावस्तच्चम्।  
 292 तदविज्ञातं यस्यार्थस्य तस्मिन्नविज्ञाततच्चेऽर्थे। पष्ठीस्थान एषा सप्तमी द्रष्टव्याविज्ञातत-  
 च्चस्यार्थस्य तच्चज्ञानार्थमिति सम्बन्धात्। कारणोपपत्तित इति प्रमाणोपपत्तेः। उपपत्तिः  
 294 सम्भवः। सम्भवत्येव तस्मिन्नर्थे प्रमाणमिति भवेदयमर्थ इति। उदाहरणम्—योऽयं ज्ञाता  
 ज्ञातव्यमर्थं जानाति तच्चतो जानीयात् किमयमुत्पत्तिधर्मकोऽनुत्पत्तिधर्मक इति। अत्र  
 296 प्रमाणसम्भवतयानुत्पत्तिधर्मकेणानेन भवितव्यमिति य ऊहः स तर्कः। नन्वेतत् तच्चतो  
 ज्ञानमेव, किमुच्यते तच्चज्ञानार्थमिति? नैतत् तच्चज्ञानमनवधारणात्।  
 298 एतस्मिंश्च तर्कविषये—

विमृश्य पक्षप्रतिपक्षाभ्यामर्थावधारणं निर्णयः। [1.1.41]

- 
- 291 यथा योऽर्थो] T C; य++++(र्थे) M {यथा योग्यं MP}  
 -भावस्तच्चम्] M; भावात्तच्चम् T C  
 294 सम्भवत्येव तस्मिन्नर्थे] T C; भवत्तेतस्मिन्नर्थे M  
 296 -सम्भवतयानुत्प-] *em.*; सम्भवतया उत्प T C; धर्मकतयोत्प M  
 297 नैतत्] T C; नेदं M  
 -धारणात्] T C; धारणत्वात् M
- 
- 291 अस्यार्थः...-तच्चम्] NV 131→4-5; JH 448→19-25  
 यो] सो NV  
 292 पष्ठीस्थान...द्रष्टव्या-] NV 132→15; JH 452→3-5  
 पष्ठीस्थान एषा] पष्ठीस्थल एवैषा NV  
 293 कारणो-...297 -धारणात्] NV 133→1-5; JH 453→5-26  
 प्रमाणोपपत्तेः] प्रमाणोपपत्तितः NV  
 294 सम्भवत्येव तस्मिन्नर्थे] संभवति एतस्मिन्नर्थे NV  
 भवेद-] NV; तावद NV (*vl. J*)  
 295 जानाति] जानीते तं NV  
 जानीयात्] जानीयेति NV  
 ऽनुत्पत्ति-] ऽथानुत्पत्ति NV  
 अत्र प्रमाणसम्भवतयानु-] यावदेकतरमनुजानातीति भाष्यमनु NV; एकतरमनुजानातीति  
 भाष्यमनु NV (*vl. C*)  
 296 तर्कः] तर्क इति NV  
 तच्चतो ज्ञानमेव] तच्चज्ञानमेव NV  
 297 नैतत्] नेदं NV  
 298 एतस्मिंश्च तर्कविषये] NBH 37→11; CHG 127→9; JH 458→13-14  
 299 विमृश्य...निर्णयः] NBH 37→12; NV 134→18; CHG 127→11-16; JH 458→15-20

- 300 सम्बन्धोऽर्थश्च पूर्ववत्। विमृश्येति विमर्शनं कृत्वा पक्षात् प्रतिपक्षाच्च। पक्षशब्देन पक्षवि-  
पयं साधनमुच्यते। प्रतिपक्षशब्देन प्रतिपक्षविषय उपालम्भः। आभ्यां साधनोपालम्भाभ्यां  
302 यदर्थावधारणं स निर्णयः। प्रमाणानां फलमिति मन्तव्यमिति न्यायसूत्रविवरणे प्रथमस्या-  
ध्यायस्य प्रथममाह्निकम्।

300 विमर्शनं] T M; मर्शनं C

300 सम्बन्धो...<sup>302</sup> निर्णयः] NV 134→20-135→3; JH 461→10-462→5

पूर्ववत्] पूर्ववदिति NV

विमर्शनं] विमर्शं NV

प्रतिपक्षाच्च] प्रतिपक्षाच्च पक्षप्रतिपक्षाभ्याम् NV

301 प्रतिपक्षविषय] प्रतिपक्षविषयसाधनस्य NV; पक्षविषयस्य साधनस्य NV (v. C)

आभ्यां] ताभ्यां NV

302 निर्णयः] निर्णय इति NV



3 Second *Āhnika*

304 अथ तिस्रः कथा भवन्ति, वादो जल्पो वितण्डा चेति। तत्र गुर्वादिभिः सह वादः। वि-  
जिगीषुणा जल्पवितण्डे भवतः। तत्र यथोद्देशं लक्षणं लक्षणोपदेश इति ज्ञापितं भवति।  
306 तत्र वादस्य लक्षणमुच्यते—

प्रमाणतर्कसाधनोपालम्भः सिद्धान्ताविरुद्धः पञ्चावयवोपपन्नः पक्षप्रतिपक्षपरिग्रहो  
308 वादः। [1.2.1]

एकाधिकरणस्थो विरुद्धो धर्मो पक्षप्रतिपक्षौ प्रत्यनीकभावात्, यथास्त्यात्मा नास्त्यात्मेति।  
310 परिग्रहोऽभ्युपगमव्यवस्था। सोऽयं पक्षप्रतिपक्षपरिग्रहो वादः।

---

304 जल्पो] *em.*; जल्पं T C; जाल्पो M  
307 -साधनोपालम्भः] M; साधनोपलम्भः T C  
सिद्धान्ता-] C M; सिद्धा T  
309 पक्षप्रतिपक्षौ] *em.*; पक्षप्रतिपक्ष T C; प+(प्र)ति(प)+ M {MP reads पक्षप्रतिपक्षौ. The  
emendation is based on the reading of MP and NBH.}  
310 परिग्रहोऽभ्युप-] M; परिग्रहाभ्युप T C  
वादः] C M; वादम् T

---

304 अथ... चेति] NBH 39→4; NV 138→5; CHG 131→3-4; JH 471→7-8; JH 474→13-14  
{In the *Nyāyavārttika*, this sentence appears right after sutra 1.2.1.}  
अथ] *om.* NBH NV  
वितण्डा चेति] NBH; वितण्डेति NV  
तत्र...<sup>306</sup> लक्षणमुच्यते] NV 138→7-8; JH 474→23-27 {In the *Nyāyavārttika*, this  
passage appears after sutra 1.2.1; in the first section of the commen-  
tary.}  
305 भवतः] *om.* NV  
लक्षण...<sup>306</sup> तत्र] लक्षणापदेश इति NV  
307 प्रमाणतर्क-...<sup>308</sup> वादः] NBH 39→5-6; NV 138→3-4; CHG 131→6-13 ; JH 471→  
9-17  
309 एका-... नास्त्यात्मेति] NBH 39→7-8; CHG 132→2-5; JH 471→18-22  
यथास्त्यात्मा] अस्त्यात्मा NBH  
310 परिग्रहो... वादः] NBH 39→9; CHG 132→10-12; JH 471→26-29

312 प्रमाणतर्कसाधनोपालम्भ इति। प्रमाणेन तर्केण च साधनमुपालम्भश्चास्मिन् विचारे  
भवति। पक्षप्रतिपक्षपरिग्रहस्य कथामार्गत्रयेऽपि समानत्वात् विशेषणं भवति। तर्कोऽपि  
314 प्रमाणानामनुग्राहकत्वात् प्रमाणसहितो वादेऽपदिष्टः, न तु केवलः प्रमाणानामेवार्थव्यव-  
स्थापकत्वात्।

अथैतौ साधनोपालम्भौ किंविषयो? पक्षप्रतिपक्षविषयो, पक्षविषयं साधनम्, प्रतिप-  
316 क्षविषय उपालम्भः। प्रतिपक्षिणं वादिनं प्रत्युच्यमान उपालम्भ इत्यर्थः।  
अथ प्रमाणतर्कसाधनोपालम्भ इत्यनेन पदेन जल्पवितण्डाभ्यां कथं वादो विशिष्यते?  
318 वादस्य नित्यमेव प्रमाणतर्कसाधनोपालम्भात्मकत्वात्, जल्पवितण्डयोश्चलजातिनिग्रह-

311 प्रमाणेन] T C; प्रमाणैस् M

-मुपालम्भश्चा-] M; मुपलम्भश्चा T C

313 ऽपदिष्टः] *em.*; प्रविष्टः T C; ++(ष्ट): M {प्रविष्टः MP. The emendation is based on the  
reading of NV.}

316 उपालम्भ] T C; उपलम्भ M

317 प्रमाणतर्क-] *em.*; प्रमाणतः T C M {प्रमाणतत् Cp Mp}

311 प्रमाण-...<sup>312</sup> भवति] NV 139→1-3; JH 476→4-15 {The *Nyāyasūtravivaraṇa* be-  
gins with the second half of this passage and then continues with the  
first half. The critically edited text of NV reads (entire passage): सोऽयं  
पक्षप्रतिपक्षपरिग्रहो वादः। अस्य च कथामार्गत्रयेऽपि समानत्वाद्द्विशेषणार्थं प्रमाण-  
तर्कसाधनोपालम्भ इति। प्रमाणैस्तर्केण च साधनमुपालम्भश्चास्मिन् क्रियत इति।  
अस्मिन् भवतीति। अस्मिन्निति सप्तमीनिर्देशो विषयज्ञापनार्थः। अस्मिन्—विचारे।}

प्रमाणेन] प्रमाणैस् NV

विचारे भवति] क्रियत इति NV (*vl. J*); क्रियत इति। अस्मिन् भवतीति NV {The above  
excerpt from NV shows additional text that has been omitted.}

312 पक्षप्रतिपक्षपरिग्रहस्य] सोऽयं पक्षप्रतिपक्षपरिग्रहो वादः। अस्य च NV; सोऽयं पक्षप्रति-  
पक्षपरिग्रहो वादः। अस्य NV (*vl. J*)

विशेषणं भवति] विशेषणार्थं... NV {...प्रमाणतर्कसाधनोपालम्भ इति; cf. the above  
excerpt from NV.}

तर्को...<sup>313</sup> ऽपदिष्टः] NV 139→9-10; JH 476→32-477→3

तर्कोऽपि] सोऽयं NV

313 ऽपदिष्टः] ऽपदिष्ट इति NV

315 अथैतौ...<sup>316</sup> उपालम्भः] NV 139→19-21; JH 478→3-11

अथैतौ] NV; अथैतो NV (*vl. K*)

-नोपालम्भौ] नोपालम्भौ भावसाधनौ NV (*vl. J*); नोपालम्भशब्दो भावसाधनौ NV

किंविषयो] किंविषयो प्रमाणैस्तर्केण च क्रियते? ननूक्तं NV

-विषयो<sup>2</sup>] विषयाविति NV

316 उपालम्भः] उपालम्भ इति NV

317 अथ...विशिष्यते] NV 141→1-2; JH 480→6-9

स्थानसाधनोपालम्भात्मकत्वाद् वक्ष्यमाणत्वाच्च।  
 320 जल्पे निग्रहस्थानविनियोगाद्वादे प्रतिषिद्धे सिद्धान्तमभ्युपेत्यानियमात् कथाप्रसङ्गोऽप-  
 सिद्धान्त इत्येवंलक्षणस्यापसिद्धान्तस्य निग्रहस्थानस्यावरोधार्थं सिद्धान्ताविरुद्धमिति वचनं  
 322 वादे। पञ्चावयवोपपन्न इति पदं हीनमन्यतमेनाप्यवयवेन न्यूनम्, हेतूदाहरणाधिकमधि-  
 कमिति चैतयोर्निग्रहस्थानयोरभ्यनुज्ञानार्थमिति।

324 यथोक्तोपपन्नश्छलजातिनिग्रहस्थानसाधनोपालम्भो जल्पः। [1.2.2]

अत्र यथोक्तोपपन्न इति प्रमाणतर्कसाधनोपालम्भः पक्षप्रतिपक्षपरिग्रह इत्येतावदादिश्यते,  
 326 न तु सिद्धान्ताविरुद्धः पञ्चावयवोपपन्न इति पदद्वयमेतस्य पदद्वयस्य नियमार्थत्वात् जल्पे

320 जल्पे] M; जल्प T C  
 -विनियोगाद्वादे प्रतिषिद्धे] *em.*; धर्मयोगाद्वादे प्रतिषिद्धे T C; धर्मियोगाद्वादे प्रतिषिद्धे M  
 {विनियोगाद्वादेतत्प्रतिषेधः MP (*pc*) ME}  
 321 -रोधार्थं] T (*pc*) C M; रोधनार्थं T (*ac*)  
 322 पदं] T C; व(T)++ M {वादं MP}  
 324 -पन्नश्छल-] *em.*; पन्नश्छल T C M {It should be noted that the interpretation of  
 the conjunct letter छ्छ of the Grantha Tamil script is not conclusively  
 clarified; see “Repertoire of *akṣara-s*” in Appendix 2, “2 The Grantha  
 Tamil of M” and “3 The Grantha Tamil of T.”}  
 जल्पः] T C; जल्पम् M  
 326 न तु] T C; ननु M (*pc*<sup>2</sup>); नेनु M (*ac*)  
 जल्पे] C M; जल्प T

320 सिद्धान्तम-...ऽपसिद्धान्त] NV 141→20; JH 482→20–23 {This is the text of sutra  
 5.2.23. In the commentary on sutra 1.2.1, however, the quotation ap-  
 pears only in the *Nyāyavārttika*; see also NBH 319→9–10 and NV 529→  
 13–14.}

322 पञ्चा-...323 -ज्ञानार्थमिति] NBH 39→18–40→3; CHG 132→36–133→2; JH 472→18–  
 473→7 {This passage includes the text of sutras 5.2.12–13. In the com-  
 mentary on sutra 1.2.1, however, the quotation appears only in the *Nyā-  
 yabhāṣya*; see also NBH 315→2 and 315→6 as well as NV 525→3 and 525→  
 13.}

पदं] *om.* NBH

323 चैतयोर्निग्रहस्थानयोर-] चैतयोर NBH

324 यथो-...जल्पः] NBH 40→12–13; NV 152→19–20; CHG 134→27–34; JH 514→7–10

325 अत्र-...-दादिश्यते] NBH 40→14–15; CHG 134→35–135→3; JH 514→13–18

अत्र] *om.* NBH

-साधनोपालम्भः] साधनोपालम्भः सिद्धान्ताविरुद्धः पञ्चावयवोपपन्नः NBH  
 इत्येतावदादिश्यते] *om.* NBH

नियन्तव्याभावाच्च। ननु छलजातिनिग्रहस्थानेन कस्यचित् साधनमुपालम्भो वा भवति,  
 328 अयुक्तोत्तरत्वात्। अतः किमर्थं छलजातिनिग्रहस्थानसाधनोपालम्भ इति? साधनविघाता-  
 र्थम्, परस्य साधनं विहनिष्यामीत्यनया बुद्ध्या युक्तः प्रवर्तते। छलजातिनिग्रहस्थानेषु न  
 330 पुनः साधयितुं सम्यग्दूषयितुं वा शक्यते। अतो नैतदभिधीयते छलजातिनिग्रहस्थानानि  
 साधनमङ्गं वेति। अतोऽयं पक्षप्रतिपक्षपरिग्रहश्छलजातिनिग्रहस्थानप्रयोगाप्रयोगाभ्यां भि-  
 332 द्यन्ते। एवं भिद्यमानो वादो जल्पो वितण्डा च भवति।

स प्रतिपक्षस्थापनाहीनो वितण्डा। [1.2.3]

334 स जल्पो वितण्डा भवति। किंविशेषः? प्रतिपक्षस्थापनाहीनो द्वितीयपक्षस्थापनाहीन इति

328 -पालम्भ] C M; पालम्भम् T {पालम्भोपादानम् ME. The conjectured text of ME is  
 definitely more fluid to read than those of the other witnesses.  
 -घातार्थम्] T C; [स]घातार्थः M  
 329 विहनिष्यामी-] *em.*; विघनिष्यामी T C; विहरिष्यामी M {The emendation is based  
 on the reading NV.}  
 330 शक्यते] T M; शक्यते C  
 -दभिधीयते] M; दवसीयते T; दवहूयते C  
 332 एवं] T C; अयं M (*pc*); अवं M (*ac*)

327 ननु...<sup>328</sup> अयुक्तोत्तरत्वात्] NV 153→19-20; JH 518→31-34  
 ननु] *om.* NV  
 भवति] युक्तः NV  
 328 साधन-...<sup>329</sup> प्रवर्तते] NV 154→5-6; JH 519→16-22  
 329 परस्य] *om.* NV  
 बुद्ध्या युक्तः] धियापहृतः NV  
 330 अतो...<sup>331</sup> वेति] NV 154→7-8; JH 519→24-520→2  
 अतो नैतद-] न पुनरेतद NV  
 331 साधनमङ्गं] NV; साधनमङ्गानि NV (*vl. C*)  
 वेति] NV (*vl. C*); चेति NV  
 अतो...<sup>332</sup> भवति] NV 154→10-11; JH 520→18-22  
 अतो] सो NV  
 भिद्यन्ते एवं] *om.* NV  
 333 स...वितण्डा] NBH 41→16; NV 155→1; CHG 136→16-19; JH 521→21-22  
 334 स...-विशेषः] NBH 41→17; CHG 136→21; JH 521→25-26  
 -विशेषः] विशेषणः NBH  
 प्रतिपक्ष-...<sup>335</sup> यावत्] NV 155→2-3; JH 522→20-26  
 -हीनो] हीन इति NV  
 द्वितीयपक्षस्थापनाहीन इति] NV; *om.* NV (*vl. C*)

- यावत्। वैतण्डिको हि परपक्षप्रतिषेधेन प्रवर्तत इति।  
 336 अथ हेबाभासाः। हेतुलक्षणाभावादहेतवो हेबाभासा इमे—  
 सव्यभिचारविरुद्धप्रकरणसमसाध्यसमातीतकाला हेबाभासाः। [1.2.4]
- 338 कः पुनरस्य सूत्रस्यार्थः? विभागोद्देशः। तेषाम्—  
 अनैकान्तिकः सव्यभिचारः। [1.2.5]
- 340 एकस्मिन्नन्ते निश्चये नियत ऐकान्तिकः। व्यभिचारः साध्यतज्जातीययोरन्यत्र वृत्तिब्रम्। तेन सह वर्तत इति सव्यभिचारः। अस्योदाहरणम्—नित्यः शब्दोऽस्पर्शवच्चात्। स्पर्शवान्
- 
- 336 हेबाभासाः] M; हेबाभासाः T C  
 340 व्यभिचारः] C M; स व्यभिचारः T  
 -रन्यत्र] M; रन्यत्र च T C  
 341 स्पर्शवान्] T M; स्पर्शवच्चात् C
- 
- 335 परपक्ष-...इति] NBH 41→19; CHG 136→25-26; JH 522→5-6  
 -प्रतिषेधेन] प्रतिषेधेनैव NBH  
 336 हेतु-...इमे] NBH 42→7; NV 155→15; CHG 137→16-18; JH 523→27-30; JH 524→  
 5-8 {In the *Nyāyavārttika*, this passage appears right after sutra 1.2.4;  
 right before the text of the sutra is repeated.}  
 हेबाभासा इमे] हेतुसामान्याद्धेतुवदाभासमानाः। त इमे NBH; हेतुवदाभासमानाः। त  
 इमे NBH (vL J); हेतुसामान्याद्धेतुवदवभासमानाः त इमे NV; हेतुसामान्याद्धेतुवदव-  
 भासमाना इमे NV (vL J)  
 337 सव्यभिचार-...हेबाभासाः] NBH 42→8-9; NV 155→13-14; CHG 137→20-24; JH  
 523→31-524→2  
 -समातीतकाला] समकालातीता NBH NV  
 338 कः...विभागोद्देशः] NV 156→4-5; JH 525→7-10  
 339 अनैकान्तिकः सव्यभिचारः] NBH 42→12; NV 162→11; CHG 139→8-12; JH 539→23-  
 24  
 340 एकस्मिन्नन्ते...ऐकान्तिकः] NV 162→12; JH 540→40-541→2  
 निश्चये] om. NV  
 तेन...<sup>344</sup>-श्चेति] NBH 42→13-43→2; CHG 139→14-22; JH 539→26-540→10  
 तेन सह] सह व्यभिचारेण NBH  
 341 अस्योदाहरणम्] निदर्शनम् NBH  
 ऽस्पर्शवच्चात्] ऽस्पर्शवच्चात् NBH

342 कुम्भो ह्यनित्यो दृष्टः। न च तथा स्पर्शवाञ्छब्दः। तस्मान्नित्यः शब्दः। अत्र दृष्टान्ते स्पर्श-  
 344 वृद्धमनित्यत्वं च द्वाविमौ धर्मौ साध्यसाधनभूतौ न गृह्येते। कथम्? स्पर्शवाञ्छ परमा-  
 णुर्नित्यश्चेति। अस्पर्शो ह्यात्मादिर्नित्यो दृष्ट इति। साधर्म्यदृष्टान्तेऽपि हेतोर्व्यभिचारिब्रम्।  
 अस्पर्शा च बुद्धिरनित्या चेति।

346 सिद्धान्तमभ्युपेत्य तद्विरोधी विरुद्धः। [1.2.6]

कोऽस्य सूत्रस्यार्थः? अभ्युपगतार्थविरोधी विरुद्ध इति। उदाहरणम्—तदेतत्त्रैलोक्यं व्य-  
 348 क्तेरपैति, नित्यब्रप्रतिषेधात्। अपेतमप्यस्ति विनाशप्रतिषेधादिति। अत्र पूर्वहेतुनाभ्युपगत-  
 मर्थमुत्तरहेतुर्विरुणद्धीति विरुद्धः, उत्तरेण वा पूर्वं विरुध्यत इति।

350 यस्मात् प्रकरणचिन्ता स निर्णयार्थमपदिष्टः प्रकरणसमः। [1.2.7]

विमर्शाधिष्ठानो पक्षप्रतिपक्षावनवसितो प्रकरणम्। तस्य चिन्ता विमर्शात् प्रभृति आ प्रा-

348 -प्रतिषेधात्] *em.*; प्रतिरोधात् T C; प्रतिषेध(T)+ M {MP reads प्रतिषेधः. The emenda-  
 tion is based on the reading of NV.}

350 -मपदिष्टः] M; मुपदिष्टः T C

351 -वनवसितो] *em.*; वनसितो M; वनवस्थितो C; वनस्थितो T {The emendation is based  
 on the reading of NBH.}

प्रकरणम् तस्य] M; प्रकरणसमस्य T C

आ प्राश्निकस्य] *em.*; आ प्राश्निकस्य T C; आ[ः]पा(ङ)क M {ग्रप्रा(ङ)निक MP}

342 ह्यनित्यो] ऽनित्यो NBH

तस्मान्नित्यः शब्दः] तस्मादस्पर्शब्रान्नित्यः शब्द इति NBH; किं तर्हि? अस्पर्शः। तस्मादस्प-  
 र्शब्रान्नित्यः शब्द इति NBH (vL J)

अत्र] *om.* NBH

343 द्वाविमौ धर्मौ सध्यसाधनभूतौ न] धर्मौ न सध्यसाधनभूतौ NBH

गृह्येते] NBH; दृश्येते NBH (vL C var)

कथम्] *om.* NBH

परमाणुर्नित्यश्चेति] अणुर्नित्यश्चेति। आत्मादौ च दृष्टान्ते NBH

345 अस्पर्शा... चेति] NBH 43→4; CHG 139→26-27; JH 540→17-18

346 सिद्धान्तम-...विरुद्धः] NBH 43→10; NV 164→12; CHG 141→11-14 ; JH 546→12-14

347 को...इति] NV 164→13-14; JH 547→14-17

इति] *om.* NV

उदाहरणम्...348 -प्रतिषेधादिति] NV 164→3-4; JH 549→11-14

350 यस्मात्...प्रकरणसमः] NBH 44→4-5; NV 165→18-19; CHG 143→2-7; JH 552→

3-7

351 विमर्शा-...353 -नुपलब्धेरिति] NBH 44→6-10; CHG 143→9-20 ; JH 552→11-26

-वनवसितौ] NBH (vL J); वुभावनवसितौ NBH

आ प्राश्निकस्य] प्राङ् NBH

352 श्रिकस्य निर्णयाद्यत् समीक्षणं सा यत्कृता, स हेतुर्निर्णयार्थं प्रयुक्त उभयपक्षसाम्यात्  
 प्रकरणसमः प्रकरणमनतिवर्तमानः। उदाहरणम्—अनित्यः शब्दो नित्यधर्मानुपलब्धेरिति।  
 354 यथा शब्दे नित्यधर्मो नोपलभ्यते, एवमनित्यधर्मोऽपीति। सेयमुभयपक्षविशेषानुपलब्धिः  
 प्रकरणचिन्तां प्रयोजयन्ती नान्यतरस्य निर्णयाय कल्पत इति प्रकरणसमो हेत्वाभासः।

356 साध्याविशिष्टः साधनधर्मः साध्यत्वात् साध्यसमः। [1.2.8]

साध्येनाविशिष्टो यः साधनधर्मः स साध्यसमः। स एव चासिद्ध इत्युच्यते। उदाहरति—  
 358 द्रव्यं छाया गतिमच्चादिति। अत्र यथा द्रव्यत्वं छायायाः साध्यं तथैव गतिमच्चमपीति।

352 सा यत्कृता] *em.*; *om.* T C M {The emendation is based on the reading of  
 NBH (*vL J*).}

हेतुर्नि-] *em.*; हेतुनि T C M {The emendation is based on the reading of Cp  
 and Mp.}

प्रयुक्त उभय-] M; प्रयुक्तमुल्लङ्घ्य C; प्रयुक्तमुल्लङ्घ्य T

354 सेयमु-] M; सोऽयमु T C

355 प्रयोजयन्ती] T C; प्रयो+++ M {प्रयोजयति Mp}

356 साधनधर्मः] T C; साधनधर्म M

साध्यसमः] M; साध्यधर्मः T C

357 साध्यसमः] M; साध्यधर्मः T C

उदाहरति] T C; (ः)<sup>2</sup>द+(T)हतिः M {उदाहतिः Mp Me}

358 अत्र] M; अथ T C

352 समीक्षणं] NBH; समीकरणम् NBH (*vL J var*)

सा यत्कृता स हेतुर्निर्णयार्थं] सा यत्कृता स निर्णयार्थं NBH (*vL J*); सा जिज्ञासा यत्कृता  
 स निर्णयार्थं NBH

353 प्रकरणसमः प्रकरणमनतिवर्तमानः] प्रकरणमनतिवर्तमानः NBH

उदाहरणम् अनित्यः] प्रज्ञापनं बनित्यः NBH

354 यथा...<sup>355</sup> प्रयोजयन्ती] NBH 44→13-14; CHG 143→25-29; JH 553→10-15

यथा] NBH; यथा च NBH (*vL J*)

ऽपीति] ऽपि NBH

355 प्रयोजयन्ती] प्रयोजयति NBH (*vL J*); प्रवर्तयति NBH

356 साध्याविशिष्टः...साध्यसमः] NBH 45→2; NV 166→20; CHG 145→6-11; JH 556→17-

19

साधनधर्मः] *om.* NBH NV

357 साध्येना...साध्यसमः] NV 166→21-167→1; JH 557→18-558→1

स साध्यसमः] साध्यवत् प्रज्ञापयितव्यः स साध्यसमो हेत्वाभासः NV

उदाहरति...<sup>359</sup> चेत्] NV 167→1-2; JH 558→1-10

उदाहरति] तस्योदाहरणम् NV

358 अत्र यथा] यथैव NV

तथैव] तथा NV

360 गतिमच्च देशान्तरे दर्शनादिति चेत्, न, देशान्तरे दर्शनस्यान्यथासिद्धत्वात्। कथम्? आव-  
रके द्रव्ये प्रसर्पति गच्छति तेजसोऽसन्निधिविशिष्टं द्रव्यं यदुपलभ्यते तत्तत्र च्छायेत्युच्यते  
इति।

362 कालात्ययापदिष्टः कालातीतः। [1.2.9]

364 यस्यापदिश्यमानस्य कालात्ययेनैकदेशो युज्यते, स एकदेशात्ययात् कालात्ययापदिष्टः  
कालातीतः। उदाहरति—स्थायी शब्दः संयोगव्यङ्ग्यत्वादिति। उपलब्धिकाले संयोगो ना-  
स्ति, सोऽयं संयोगो हेतुविशेषणबेनोपात्तो दूरस्थस्योपलब्धिकालमत्येतीति हेतुः काला-  
तीत उच्यते।

अथ च्छलमाह—

359 आवरके] *em.*; आराधके T C M {The emendation is based on the text of NV.  
आबाधके is another option.}  
360 -विशिष्टं द्रव्यं] C; विशिष्टं दृष्टव्यं T; विशिष्टद्रव्यं M  
361 इति] M; *om.* T C  
362 कालात्ययापदिष्टः] M; कालात्ययोपदिष्टः T C  
363 -दिश्यमानस्य] M; दिश्यस्य T C  
कालात्ययेनैक-] M; कालात्येनैक T C  
स] M; *om.* T C  
-यापदिष्टः] M; योपदिष्टः T C  
364 उदाहरति] T C; *om.* M  
संयोगे] *em.*; संयोग T C M {The emendation is based on the reading of NV.}  
365 दूरस्थस्यो-] *em.*; दूरस्थस्यो T C ≈M

359 कथम्...361 इति] NV 167→8-10; JH 559→1-8  
कथम्...360 गच्छति] कथमन्यथा? आवरणसन्तानादसन्निधिसन्तानस्तेजस इति। आव-  
रके द्रव्ये सर्पति NV  
360 यदुप-] यद् यदुप NV  
तत्तत्र] तत्तत् NV; तत्तु NV (*vL* C)  
361 इति] *om.* NV  
362 काला-...कालातीतः] NBH 45→10; NV 167→16; CHG 147→28-31; JH 560→12-13  
363 यस्या-...365 -मत्येतीति] NV 167→17-20; JH 563→24-33  
364 कालातीतः] कालातीत इत्युच्यते NV; इत्युच्यते NV (*vL* J)  
उदाहरति स्थायी] उदाहरणम्—नित्यः NV  
365 दूरस्थस्योप-] उप NV  
-मत्येतीति] मत्येति NV  
367 अथ च्छलमाह] NBH 46→16; CHG 151→2; JH 566→6  
च्छलमाह] च्छलम् NBH



368 वचनविघातोऽर्थविकल्पोपपत्त्या छलम्। [1.2.10]

370 सामान्यशब्दस्यानेकविशेषसम्बन्धिन्ने सति विवक्षितान्यार्थाध्यारोपणेन वचनविघातो यः क्रियते, तच्छलमिति वेदितव्यम्।

तत् त्रिविधं वाक्छलं सामान्यच्छलमुपचारच्छलमिति। [1.2.11]

372 तेषां मध्ये

अविशेषाभिहितेऽर्थे वक्तुरभिप्रायादर्धान्तरकल्पना वाक्छलम्। [1.2.12]

374 यथा नवकम्बलोऽयं माणवक इति प्रयोगः। अत्र नवः कम्बलोऽस्येति वक्तुरभिप्रायः।

---

371 -मुपचारच्छलमिति] T; मुपचारच्छलमिति च C; म्+++++ M {कृपा□□□□□ति च MP}

374 यथा...<sup>376</sup> वाक्छलं] M; *om.* T C {Obviously an eye-skip in a common ancestor of T and C.}

माणवक] *em.*; मा+++ M; † T C {MP reads मा□□□. The emendation is based on the text of NBH.}

---

368 वचन-...छलम्] NBH 46→17; NV 168→19; CHG 151→4-7; JH 566→8-10

369 सामान्य-...<sup>370</sup> वेदितव्यम्] NV 168→20-21; JH 566→16-22

सामान्य-] वचनविघातो यः क्रियते सामान्य NV {Transposition; see below.}

-शब्दस्यानेकविशेष-] NV (v.l. J); शब्दस्य विशेषानेक NV

विवक्षितान्यार्थाध्यारोपणेन] अविवक्षिताध्यारोपेण NV

वचनविघातो यः क्रियते] *om.*; NV {Transposition: In NV, these words appear at the beginning of the sentence; see lemma सामान्य- above.}

370 तच्छलमिति] छलं तद् NV

371 तत्...-छलमिति] NBH 47→3; NV 169→1-2; CHG 151→13-18; JH 566→27-30

-छलमिति] छलं च NBH NV

372 तेषां मध्ये] NBH 47→5; CHG 151→20; JH 567→5

मध्ये] *om.* NBH

373 अविशेषा-...वाक्छलम्] NBH 47→6-7; NV 169→4-5; CHG 151→22-26; JH 567→7-10

374 यथा...<sup>376</sup> -त्युच्यते] NBH 47→8-12; CHG 152→2-11; JH 567→11-31

यथा] *om.* NBH

376 तत्र च्छलवाद्याह—कुतोऽस्य नव कम्बला इति? तदिदं सामान्यशब्दे वाचकान्तरनिमित्तच्छलं वाक्छलं वाङ्मिमतत्त्वादित्युच्यते।

सम्भवतोऽर्थस्यातिसामान्ययोगादसद्भूतार्थकल्पना सामान्यच्छलम्। [1.2.13]

378 सामान्यस्य विवक्षितार्थातिक्रमोऽतिसामान्यम्। उदाहरणम्—विद्याचरणसम्पन्नो ब्राह्मण इति। छलवादी तु ब्राह्मणत्वं विद्याचरणसम्पन्नो हेतुरित्युक्तमिति कृत्वा प्रत्यवतिष्ठते—यदि  
380 ब्राह्मणे विद्याचरणसम्पन्नवति, ब्राह्मणेऽपि सा सम्भवतीति चेत्, सोऽपि ब्राह्मणो भवितुमर्हति। अनेन वचनेन सम्भवति ब्राह्मणे विद्याचरणसम्पन्नदित्यस्य विधातोऽसद्भूतार्थकल्प-

375 वाचकान्तर-] *em.*; वाच+(I)न्त्+ M; † T C {वाचकान्तरम् MP}

379 छलवादी तु ब्राह्मणत्वं] *em.*; [फ]छलवादी तु ब्राह्मणत्वं M; ब्राह्मणत्वं T (*pc*) C; सामान्यत्वं T (*ac*) {छलवादी तु ब्राह्मणम् MP}  
-त्युक्तमिति कृत्वा] M; त्युक्त्वा T C

381 ऽसद्भूतार्थ-] M; ऽसद्भूतात्म T (*pc*) C; ऽसद्भूतार्थत्वं T (*ac*)

375 तत्र च्छलवाद्याह] विग्रहे तु विशेषो न समासे। तत्रायं छलवादी वक्तुरभिप्रायादविवक्षितमन्यमर्थं नव कम्बला अस्मेति तावदभिहितं भवतेति कल्पयति NBH; विग्रहे च विशेषो न समासे नवकम्बल इति। तत्रायं छलवादी वक्तुरभिप्रायादविवक्षितमन्यमर्थं नव कम्बला अस्मेति एतदभिहितं भवतेति कल्पयति NBH (*v.l. J*)  
कुतोऽस्य] कल्पयित्वा चासंभवेन प्रतिषेधति, एकोऽस्य कम्बलः, कुतोऽस्य NBH (*v.l. J*);  
कल्पयित्वा चासंभवेन प्रतिषेधति, एकोऽस्य कम्बलः, कुतो NBH  
वाचकान्तर-...376 -दित्युच्यते] वाचि निमित्ते छलं वाक्छलमिति NBH; वाचि छलं वाक्छलमिति NBH (*v.l. T C*)

377 सम्भवतो...-च्छलम्] NBH 48→12-13; NV 170→1-2; CHG 153→16-22; JH 571→2-5  
-दसद्भूता-] NBH (*v.l. J*); दसद्भूता NBH NV

378 सामान्यस्य...379 प्रत्यवतिष्ठते] NV 170→3-5; JH 572→25-30

379 छलवादी तु ब्राह्मणत्वं] परस्तु ब्राह्मणत्वं NV; परन्तु ब्राह्मण्यं NV (*v.l. C*)  
-सम्पन्नो] NV; सम्पन्नत्वे NV (*v.l. C*)

हेतुरित्युक्तमिति कृत्वा] हेतुरिति कृत्वा NV

यदि...382 क्रियते] NBH 48→14-17; CHG 153→26-154→4; JH 571→9-16 {In the *Nyāyasūtravivaraṇa*, the first and second half of this passage are reversed. The critically edited text of NBH reads: संभवति ब्राह्मणे विद्याचरणसंपदिति। अस्य वचनस्य विधातोऽर्थविकल्पोपपत्त्या असंभूतार्थकल्पनया क्रियते यदि ब्रामणे विद्याचरणसम्पत् संभवति, ननु ब्राह्मणेऽपि संभवेत्, ब्राह्मणेऽपि ब्राह्मणः।}

380 -सम्पन्नवति] संपत् संभवति NBH

ब्राह्मणे] NBH (*v.l. C*); ननु ब्राह्मणे NBH

सा...भवितुमर्हति] संभवेत्, ब्राह्मणेऽपि ब्राह्मणः NBH

381 अनेन...382 क्रियते] अस्य वचनस्य विधातोऽर्थविकल्पोपपत्त्या असंभूतार्थकल्पनया क्रियते NBH (*v.l. J*); अस्य वचनस्य विधातोऽर्थविकल्पोपपत्त्या असंभूतार्थकल्पनया क्रियते NBH

382 नया क्रियते। तदिदं ब्राह्मणब्रह्मसामान्यनिमित्तत्वात् सामान्यच्छलम्।

धर्मविकल्पनिर्देशादर्थवद्भावप्रतिषेध उपचारच्छलम्। [1.2.14]

384 धर्मविकल्पनिर्देशशब्देनाभिधानधर्मो द्वेषाभिधीयते, प्रधानो भाक्तश्च। मन्त्राः क्रोशन्तीत्युक्ते,  
अत्र काष्ठसंघातेषु प्रधानो मन्त्रशब्दः, क्रोशनक्रियायास्तत्रासम्भवमीक्षित्वा स्थानेषु पुरुषेषु  
386 प्रयुज्यमानो भाक्तः। य एतस्मिन् प्रयोगे प्रधानबुद्ध्या प्रतिषेधः क्रियते, न मन्त्राः क्रोश-  
न्तीति तदुपचारप्रयोगनिमित्तत्वादुपचारच्छलम्।

388 \*वाङ्मूलमेवोपचारच्छलं तदविशेषात्\* [1.2.15] एकब्रह्मनयोरविशेषात्। कोऽविशे-  
षः? इह ह्यर्थान्तरकल्पना तेषामचेतनत्वात्। तथा तत्रापीति तदविशेषात्। \*अनर्था-

383 -दर्थवद्भाव-] T C; दर्धसद्भाव M

385 स्थानेषु] M; स्थानेषु T C

388 वाङ्मूलमेवोपचारच्छलं] M; om. T C {Eye-skip in a common ancestor of T and C?}

383 धर्म-...उपचारच्छलम्] NBH 49→11-12; NV 170→7-8; CHG 154→33-37; JH 573→  
2-7

-निर्देशादर्थवद्भाव-] निर्देशेऽर्थसद्भाव NBH NV

384 धर्म-...386 भाक्तः] NV 170→9-11; JH 575→7-18

प्रधानो] NV; प्रधानं NV (vl. C)

मन्त्राः...385 अत्र] मन्त्रा इति NV

385 प्रधानो] NV; प्रधानं NV (vl. C)

-क्रियायास्तत्रासम्भवमी-] क्रियाया असंभवमी NV

386 प्रयुज्यमानो] om. NV

388 वाङ्मूलमे-...तदविशेषात्] NBH 50→9; NV 170→14; CHG 155→33-36; JH 575→27-  
28 {It is difficult to say whether the author of the *Nyāyasūtravivarāṇa* considered the phrases generally accepted as sutras \*1.2.15-17\* to be sutras or not; see Chapter 3, “4 The Demarcation of Sutras” and Chapter 5, “The Nyāya Sutras, First *Adhyāya*.” In the following, the common numbering of the sutras is maintained so that the text of the *Nyāyasūtravivarāṇa* can be compared more easily with those of other commentaries.}

एकब्रह्म-...389 तदविशेषात्] NV 170→15-16; JH 576→10-14

एकब्रह्मनयोरविशेषात्] एकब्रह्म अविशेषात् NV

389 इह ह्यर्था-] इहाप्यर्था NV

तेषाम-...तदविशेषात्] तत्रापीति NV

अनर्थान्तरभावाद] NBH 50→14; NV 171→1; CHG 156→9-11; JH 576→17-18

अनर्थान्तरभावाद्] न, तदर्थान्तरभावात् NBH NV

- 390 न्तरभावाद\* [1.2.16] अविशेषाद् द्विब्रमप्येकब्रमित्यत्रानयोरविशेषाद्विशेषब्रमुपपादयति—  
अन्यार्थान्तरकल्पना वाक्छलस्य, अन्या वागुपचारच्छलस्य ततोऽर्थसद्भावप्रतिषेध इति  
392 \*अविशेषात् किञ्चित्साधर्म्यदिकच्छलब्रप्रसङ्गात्\* [1.2.17] यथा चायं त्रिब्रं प्रतिषेधति  
किञ्चित्साधर्म्यात्तथा द्विब्रमभ्यनुज्ञातं प्रतिषेधति।  
394 अथ जातिः—

साधर्म्यवैधर्म्याभ्यां प्रत्यवस्थानं जातिः। [1.2.18]

- 396 संस्थापनायां हेतोः सत्यां साधर्म्येण वैधर्म्येण वा प्रतीपमवस्थानं प्रत्यवस्थानं प्रतिपक्ष-  
बादिति। प्रत्यनीकबाज्जायमानोऽर्थो जातिरिति।  
398 विप्रतिपत्तिरप्रतिपत्तिश्च निग्रहस्थानम्। [1.2.19]

- 
- 390 -प्येकब्रमित्यत्रा-] T C; प्येकब्रमत्रा M  
392 यथा] T C; तथा M  
चायं त्रिब्रं] *em.*; चायं त्रिब्रम T C; चाय(र्ः(र्थ))<sup>2</sup>न्तिब्रं M {चाय□□न्तिब्रं MP}  
393 -त्तथा द्विब्रमभ्यनुज्ञातं] *em.*; T M; तथाब्र□□□ज्ञातं C {त्तथाब्र□□□ज्ञातं CP}  
प्रतिषेधति] *em.*; प्रतिषेधादिति T C; प्रतिषेध(त्य)<sup>2</sup>दिति M {The emendation is based  
on the reading of NBH.}  
394 जातिः] T C; जातीयः M {जातितः MP (*ac*); जातयः MP (*pc*) ME}  
395 -स्थानं] T C; स्थान M  
396 प्रतीपमव-] M; प्रतीतमव T; प्रती□□व C {प्रती□□व CP}  
-स्थानं प्रतिपक्षबादिति] M; स्थानमप्रतिपक्षबादिति T C  
397 जातिरिति] T C; जातिः M (*pc*); जादिति M (*ac*)

- 
- 392 अविशेषात्...-प्रसङ्गात्] NBH 51→2; NV 171→6; CHG 156→22-27; JH 577→10-13  
अविशेषात्] अविशेषे वा NBH NV  
-च्छलब्रप्रसङ्गात्] छलप्रसङ्गः NBH NV  
यथा...<sup>393</sup> प्रतिषेधति] NBH 51→3-5; CHG 157→4-5; JH 577→19-578→1  
त्रिब्रं] हेतुस्त्रिब्रं NBH  
393 किञ्चित्सा-...प्रतिषेधति] तथा द्विब्रमप्यभ्यनुज्ञातं प्रतिषेधति NBH  
395 साधर्म्य-...जातिः] NBH 51→10; NV 172→2; CHG 158→4-6; JH 579→8-10  
397 प्रत्यनीक-...जातिरिति] NBH 51→14-15; CHG 158→17-18 ; JH 579→21-23  
प्रत्यनीकबाज्जा-] प्रत्यनीकभावाज्जा NBH  
398 विप्रतिपत्तिर-...निग्रहस्थानम्] NBH 52→2; NV 172→10; CHG 158→23-26; JH 581→

- अन्यथाभिहितस्यावस्थितस्य वान्यथाप्रतिपत्तिर्विप्रतिपत्तिः। तथा विप्रतिपद्यमानः पराजयं  
 400 प्राप्नोति। निग्रहस्थानं खलु पराजयप्राप्तिः। अप्रतिपत्तिस्त्वारम्भविषयेऽनारम्भः। परेण स्था-  
 402 पितं वा न प्रतिषेधति, प्रतिषिद्धं वा नोद्धरति।  
 किं पुनर्दृष्टान्तवञ्जातेर्निग्रहस्थानस्य चाभेदः, आहोस्त्रित्सिद्धान्तवद्भेद इत्यत आह—

तद्विकल्पाञ्जातिनिग्रहस्थानबहुत्वम्। [1.2.20]

- 404 तस्य साधर्म्यवैधर्म्याभ्यां प्रत्यवस्थानस्य विकल्पाद्धेतोर्जातिबहुत्वम्। तयोश्च विप्रतिपत्त्यप्र-  
 तिपत्त्योर्विकल्पान्निग्रहस्थानबहुत्वमिति।

- 406 एते प्रमाणादयः पदार्था उद्दिष्टा लक्षिताश्च। अतः परं यथोद्देशं यथालक्षणं च परीक्षा

401 प्रतिषेधति] T M; प्रतिषेधयति C

402 चाभेदः] M; वाभेद T C

403 -बहुत्वम्] T M; बहुत्वमिति C

404 -वैधर्म्याभ्यां] T C; वैधर्म्याभ्यां M

-बहुत्वम्] M; बाहुल्यम् T C

-प्रतिपत्त्योर्विकल्पान्नि-] M; प्रतिपत्तिबाहुल्यान्नि C; प्रतिबाहुल्यान्नि T

- 406 एते] T C; त एते M {Is the additional त in M just a scribal error or should it  
 be regarded as a *lectio difficilior*—a more difficult reading—and thus  
 preferred?}

उद्दिष्टा] M; उपदिष्टा T C

परीक्षा वर्तिष्यतेऽमीषाम्] T C; परीक्षा वर्तिष्यतेती++++ M {परीक्षार्थं कृष्यतेतीव M P}

- 399 अन्यथा-...-विप्रतिपत्तिः] NV 172→11-12; JH 581→24-27

अन्यथा-...-विप्रतिपत्तिः] अन्यथास्थितस्यान्यथाभिहितस्यान्यथाप्रतिपत्तिर्विप्रतिपत्तिः, स्वप-  
 रार्थोत्तरासंवित्तिरप्रतिपत्तिः NV (vL J); अन्यथास्थितस्यान्यथाभिहितस्याप्रतिपत्तिर्विप्रति-  
 पत्तिः, स्वपरार्थोत्तरासंवित्तिरप्रतिपत्तिः NV

तथा...401 नोद्धरति] NBH 52→3-5; CHG 159→3-8; JH 581→8-15

तथा] om. NBH

- 401 प्रतिषिद्धं] प्रतिषेधं NBH

- 402 किं...आह] NBH 52→8; CHG 159→12-14; JH 582→28-31

-ञ्जातेर्निग्रहस्थानस्य चाभेदः] ज्ञातिनिग्रहस्थानयोरभेदो NBH

आहोस्त्रित्सि-] NBH (vL J); ऽर्थं सि NBH

- 403 तद्वि-...-बहुत्वम्] NBH 52→9; NV 172→16; CHG 159→16-21; JH 582→33-35

- 404 तस्य...405 -बहुत्वमिति] NBH 52→10-11; CHG 159→23-25; JH 583→1-5

विकल्पाद्धेतोर्जाति-] विकल्पाञ्जाति NBH

- 405 -बहुत्वमिति] बहुत्वम् NBH

- 406 एते...407 ऽमीषाम्] NV 173→5-6; JH 584→1-3

अतः परं] om. NV

यथोद्देशं] यथोद्देशं च NV

वर्तिष्यतेऽमीषाम्।

408 तच्चप्रतिज्ञा संसारस्तन्निवृत्तिश्च संविदा।  
उद्देशो लक्षणं चेति तच्चानामिह कीर्तितम्॥

410 इति श्रीन्यायसूत्रविवरणे प्रथमोऽध्यायः।

408 तच्च-] T C M {Does तच्च stand for पदार्थ or as an abbreviation for तच्चज्ञान ? Cf. the reading of NV.)

410 श्री-] T C; *om.* M

407 ऽमीषाम्] इति NV

408 तच्च-...409 कीर्तितम्] NV 173→8-9; JH 584

तच्च-] तच्च NV

409 चेति] चैव NV

## The Nyāya Sūtras, First *Adhyāya*

Generally speaking, the *Nyāyasūtravivaraṇa* contains in its first *adhyāya* (study portion) the same sūtras as the *Nyāyabhāṣya*. There are 41 sūtras in the first *āhnika* (daily lesson) and 20 sūtras in the second *āhnika*, arranged in the same order as in the *Nyāyabhāṣya*. However, if one compares the wording of the sūtras in the available textual sources more closely, some differences can be found. This is not surprising, as the wording of different versions of the same text always varies in some way. But what is surprising, is that some of the variant readings found in the textual witnesses of the *Nyāyasūtravivaraṇa* do not occur in any available manuscript or printed edition of the *Nyāyabhāṣya* or *Nyāyavārttika*. After all, the *Nyāyasūtravivaraṇa* is a digest of these two texts. Either the exemplar from which the sūtras were copied and all of its apographs have been lost, or the author of the *Nyāyasūtravivaraṇa* made some deliberate changes while copying the text of the sūtras. On the basis of the available information, it is difficult to say which of the two scenarios is more likely. Perhaps a later examination of *adhyāya*-s two to five will provide further insights in this regard.

### 1 Presentation, Editorial Technique and Conventions

The pages of the critical edition are vertically divided into three sections: the critically edited text, the apparatus of readings and the reference apparatus. The sections are separated using short divider lines. On the left-hand side of the edited text, the numbers of quoted sūtras are given in the format *adhyāya.āhnika.sūtra*, e.g., 1.2.7.

According to the findings of the genealogical analyses, T was used as the main source for the critically edited text; if T was not available, then C, and if C was not available, then M. However, T and C are not error-free, and thus, the reading of M was occasionally preferred over that of the other two. In cases where neither T, nor C nor M feature a grammatically possible and semantically meaningful reading, the text of the sūtra was emended (*em.*) according to the reading of the closest version of the *Nyāyabhāṣya*; see, for example, sūtra 1.1.31. An asterisk (\*) after the sūtra number indicates that the reading of at least one *Nyāyasūtravivaraṇa* manuscript differs from the reading found in at least one of the selected *Nyāyabhāṣya* witnesses.

The apparatus of readings contains variant readings from both the *Nyāyasūtravivaraṇa* and *Nyāyabhāṣya* as well as critical notes on the text. The readings of T, C and M from the *Nyāyasūtravivaraṇa* are always shown, while those of Cp, Mp and Me are only occasionally shown as part of critical notes. The variant readings of the *Nyāyabhāṣya* are mainly based on Thakur's printed edition of the *Nyāyabhāṣya* (NBH), the current version (2015) of the forthcoming edition of the *Trisūtrībhāṣya* (TSBH) by Preisendanz et al. and six important manuscripts of the *Nyāyabhāṣya*, namely J1<sup>D</sup>, T<sup>ML</sup>, V7<sup>D</sup>, JA2<sup>D</sup>, JA3<sup>D</sup> and L1<sup>D</sup>.<sup>1</sup> They are represented by a sigma (Σ). On the one hand, these six manuscripts belong to different branches of the phylogenetic tree and thus cover a large range of different text versions. They are, so to speak, representatives of different manuscript groups consisting of a number of genealogically related manuscripts. On the other hand, the texts of these six manuscripts had more in common with those of T, C and M than the other manuscripts of the respective groups. According to the phylogenetic analysis in the TSBH, J1<sup>D</sup> and T<sup>ML</sup> contain the most archetypal text versions of the *Nyāyabhāṣya*.<sup>2</sup>

The readings of a further 52 *Nyāyabhāṣya* manuscripts were taken into account but are only mentioned when there is something interesting to report; for example, when the reading of T, C or M is not found in the six abovementioned *Nyāyabhāṣya* manuscripts but instead in one of the others. This extensive comparison was made possible by the comprehensive examination of the variant readings of the first *adhyāya*. This was undertaken as part of the larger projects "Metaphysics and Epistemology of the Nyāya Tradition 1–3,"<sup>3</sup> the results of which were made available to me as a preprint version.

Manuscripts of the *Nyāyavārttika* were not used for the present study of the sutras, because the three manuscripts examined by the author did not contain the text of the sutras.<sup>4</sup> This may suggest that the sutras were not originally in-

1 For more details on these manuscripts, see Appendix 1, Table A1.3 on pages 256–257.

2 This conclusion is mainly based on the findings of a comprehensive study of the first *adhyāya*. See the forthcoming publication of the *Trisūtrībhāṣya* (TSBH) by Preisendanz et al.

3 See the forthcoming publication of the *Trisūtrībhāṣya* (TSBH) by Preisendanz et al. Some information is available online. Accessed July 30, 2021. <https://www.istb.univie.ac.at/nyaya/>.

4 (1) JESALMER. *New Catalogue of Sanskrit and Prakrit Manuscripts, Jesalmer Collection*, 189: manuscript no. 68, *Nyāyavārttika Ṭīpaṇṣaha*, Bhāradvājamuni, 143 leaves (58–200). For example, sutra 1.1.1 would be expected on folio 58r1 (11r), and sutra 1.1.4 on folio 66v15 (10r15).

(2) JESALMER. *New Catalogue of Sanskrit and Prakrit Manuscripts, Jesalmer Collection*, 356: manuscript no. 1275, *Nyāyavārttika Ṭīpaṇṣaha*, Bhāradvāja, 150 leaves (8–157), incomplete. The text begins in the middle of the commentary on sutra 1.1.2 and the manuscript has suffered extensive damages. For example, sutra 1.1.3 or 1.1.5 would be expected on folios 8v8–9r2 and 13v8–9. On folios 18r5 and 18r10, the places of insertion of sutras 1.1.6 and 1.1.7 are indicated with a *cha* embedded between double *daṇḍa*-s; however, the text of the sutras is missing.

(3) Mysore. *Descriptive Catalogue of Sanskrit Manuscripts. Vyākaraṇa, Śilpa, Ratnaśāstra*,



cluded in the *Nyāyavārttika*. This assumption is supported by the fact that the wording of the sutras in Thakur's edition of the *Nyāyavārttika* (NV) is identical to that in his edition of the *Nyāyabhāṣya* (NBH) and that no variant readings are recorded by him for the text of the sutras in his edition of the *Nyāyavārttika*.<sup>5</sup> Several other editions of the *Nyāyavārttika* have been checked to see if they include the text of the sutras and if the editor comments on their source. Although all of the examined editions contained the text of the sutras, no information could be found as to whether this text was copied from the used *Nyāyavārttika* manuscripts or another source.<sup>6</sup>

In the case of the three *Nyāyasūtravivaraṇa* manuscripts, every deviation from the critically edited text is recorded, regardless of whether a variant reading is grammatically correct and semantically meaningful or not. In principle, this is also true for the case of the variant readings of the six selected *Nyāyabhāṣya* manuscripts; here, however, scribal corrections and missing, illegible or hardly decipherable characters are only repeated when there is some connection to the readings of the *Nyāyasūtravivaraṇa* manuscripts. Sandhi and orthography are generally standardized as in Chapter 4, “*Nyāyasūtravivaraṇa*, First *Adhyāya*” and Appendix 1, “Documentation of Variant and Parallel Readings.” At the beginning and end of a sutra, however, the text is not modified. This is in order to show the transition from commentary to sutra text diplomatically.

The apparatus entries are linked to the edited text by the indication of the sutra number. The variant readings of the *Nyāyasūtravivaraṇa* and *Nyāyabhāṣya* are treated separately in the apparatus; those of the latter are marked with an arrow (→). The syntax of apparatus entries concerning a single word or part of a compound is as follows: sutra number, lemma, closing square bracket, sigla of the textual witnesses whose readings were adopted for the edited text and variant readings along with their textual sources. In the case of deviations concerning several words of a sutra or the transition from commentary to sutra text, the readings of the *Nyāyasūtravivaraṇa* manuscripts are listed vertically. Sometimes, part of the text of the commentary preceding or following a sutra

---

*Kāmaśāstra*, *Arthaśāstra*, *Sāṅkhya*, *Yoga*, *Pūrvamīmāṃsā*, *Nyāya*, 562–563: serial no. 36869, manuscript no. C. 4372, *Nyāyasūtravārttikam* (*Pramāṇavārttikam*), Udyotakaraḥ, 15 leaves (1–15), incomplete. The text starts on folio 1r with the beginning of the commentary on sutra 1.1.4. For example, sutra 1.1.5 would be expected on folio 7r4.

5 This statement is based on the analysis of the sutras of the first *adhyāya* only; see Thakur, ed., *Gautamiyanyāyadarśana with Bhāṣya of Vātsyāyana* (NBH) and *Nyāyabhāṣyavārttika of Bhāradvāja Uddyotakara* (NV).

6 See, for example, Thakur, ed., *Nyāyabhāṣyavārttika of Bhāradvāja Uddyotakara*; Divedi, ed., *Nyāyavārttikam by Uddyotakara*; or, Śāstrī, ed., *Nyāyavārttika: nyāyasūtra tathā vātsyāyana bhāṣya sahita. Nyāyavārttika by Udyotakara. Prathama adhyāya*.

has been added to better show the transition. In order to facilitate the comparison of the variant readings of the *Nyāyasūtravivaraṇa* and *Nyāyabhāṣya*, some deviations are described in full sentences. Text-critical notes are added between curly brackets.

The reference apparatus provides the information necessary to find the sutras in the textual witnesses. The references are always given for the textual witnesses of the *Nyāyasūtravivaraṇa*, the NBH and the TSBH. For the *Nyāyabhāṣya* manuscripts, however, they are only provided in certain cases. The references are given as follows: sigla, folio/page number, line number; e.g., 'T 4v3,' which means 'T, folio 4, verso side, line 3,' or 'CP 16→3–4,' which means 'CP, page 16, lines 3 to 4.' For layout reasons, references are sometimes given on the preceding or following page.

## 2 Sutras of the First *Āhnika*

1.1.1\* प्रमाणप्रमेयसंशयप्रयोजनदृष्टान्तसिद्धान्तावयवतर्कनिर्णयवादजल्पवितण्डा-  
हेत्वाभासच्छलजातिनिग्रहस्थानानां तच्चज्ञानान्निःश्रेयसाधिगमः...

1.1.2\* ...दुःखजन्मप्रवृत्तिदोषमिथ्याज्ञानानामुत्तरोत्तरापाये तदनन्तरापायात्।

1.1.3 प्रत्यक्षानुमानोपमानशब्दाः प्रमाणानि।

1.1.1\* T -मुपक्रमते \* प्रमाण-...-(T)धि+(मः) \* निर्देशे {The lower part of मः is damaged and the reading can therefore only be guessed, but there is definitely not enough space for an इति at the end of the sutra.}

M -मुपक्रमते। तद्यथा प्रमाण-...-धिगमः इति निर्देशे

C †

→ -गमः] NBH T<sup>ML</sup> ≈ V7<sup>D</sup> JA2<sup>D</sup> JA3<sup>D</sup> L1<sup>D</sup>; गम इति TSBH J1<sup>D</sup> {In the TSBH, इति is interpreted to indicate the end of the sutra; it is, however, not considered a part thereof; cf. M.}

1.1.2\* T -ज्ञानानामुत्तरोत्तराप(ये) +(द)नन्तरापायात् निःश्रेयसाधिगम इति तेन

M -ज्ञानाना++र(ी)त्तरापाये तदनन्तराभावात् (\*निःश्रेयसाधिगम इति सूत्रेण

C †

→ तदनन्तरापायात्] NBH JA3<sup>D</sup>; तदनन्तराभावात् NBH v.l. TSBH J1<sup>D</sup> T<sup>ML</sup> V7<sup>D</sup> JA2<sup>D</sup> ≈ L1<sup>D</sup>

→ निःश्रेयसाधिगम इति] TSBH J1<sup>D</sup> T<sup>ML</sup>; अपवर्गः NBH V7<sup>D</sup> ≈ JA2<sup>D</sup> JA3<sup>D</sup> L1<sup>D</sup>; अपवर्ग इति M2<sup>D</sup>

{Note that in the TSBH, निःश्रेयसाधिगम इति is not considered part of the sutra even though J1<sup>D</sup> reads तदनन्तराभावात्निःश्रेयसाधिगम इति।, clearly joining the ablative with the nominative and indicating a break with a *daṇḍa* after इति, whereas T<sup>ML</sup> has a medial dot after तदनन्तराभावात्, not after इति. The combination of तदनन्तरापायात् and निःश्रेयसाधिगम इति, as found in T, does not occur in any of the *Nyāyabhāṣya* manuscripts.}

1.1.1 T 1r8–11, M 1r5–7, MP 2→2–6, ME 2→6–8, C Cp †; NBH 2→7–9, TSBH 3→25–27, J1<sup>D</sup> 281v8, T<sup>ML</sup> 1v1–2, V7<sup>D</sup> 2r4–5, JA2<sup>D</sup> 2r7–2v1, JA3<sup>D</sup> 1v11–2r2, L1<sup>D</sup> 2r2–3

1.1.2 T 1v10–11, M 1v7–3v1, MP 4→3–4, ME 8→11–12, C Cp †; NBH 6→7–8, TSBH 15→113–114, J1<sup>D</sup> 283r7, T<sup>ML</sup> 3r6–7, V7<sup>D</sup> 5r5, JA2<sup>D</sup> 6r5–6, JA3<sup>D</sup> 3v9, L1<sup>D</sup> 4r2–3; see also Muroya, “Some Observations on the Manuscript Transmission of the *Nyāyabhāṣya*,” section 0.3.1, and Slaje, “*Niḥśreyasam* im alten Nyāya”

- 1.1.4 इन्द्रियार्थसन्निकर्षोत्पन्नं ज्ञानमव्यपदेश्यमव्यभिचारि व्यवसायात्मकं प्रत्यक्षम्।
- 1.1.5\* अथ तत्पूर्वकं त्रिविधमनुमानं पूर्ववच्छेषवत् सामान्यतोदृष्टं च।
- 1.1.6 प्रसिद्धसाधर्म्यात् साध्यसाधनमुपमानम्।
- 1.1.7 आतोपदेशः शब्दः।
- 1.1.8\* स च द्विविधो दृष्टादृष्टार्थभात्।
- 1.1.9 आत्मशरीरेन्द्रियार्थबुद्धिमनःप्रवृत्तिदोषप्रेत्यभावफलदुःखापवर्गास्तु प्रमेयम्।

- 
- 1.1.4 इन्द्रियार्थ-] T; इ+++++ M; † C {The text in MP and ME is identical to that in T.}
- 1.1.5\* च] T C; चेति M  
→ च] NBH Σ (-J<sub>1</sub><sup>D</sup>); चेति J<sub>1</sub><sup>D</sup>
- 1.1.6 प्रसिद्ध-] M; अप्रसिद्ध T; असिद्ध C
- 1.1.7 शब्दः] T M; शब्द C
- 1.1.8\* T युक्तमेव। स च द्विविधः दृष्टादृष्टार्थभात् यस्येह  
C □उक्तमेव। स च द्विविधदृष्टादृष्टार्थभात् यस्येह  
M युक्तमेव स च द्विविध[[T]]दृष्+दृष्टार्थभात् यस्येह {In ME, the च is omitted, as in the witnesses of the *Nyāyabhāṣya*.}  
→ च] om. NBH Σ
- 1.1.9 -प्रवृत्ति-] M C; प्रवृत्तिः T {Possibly the *visarga* in T has been crossed out.}

- 
- 1.1.3 T 2v7-8, M 2v2, MP 8→2, ME 11→6, C Cp †; NBH 8→16, TSBH 22→160
- 1.1.4 T 3r2-3, M 2v6-7, MP 9→3-5, ME 13→1-2, C Cp †; NBH 10→3-4
- 1.1.5 T 3v9-10, M 4v6, MP 12→10-11, ME 16→10-11, C 1r3, Cp 2→14-3→2; NBH 12→2-3, J<sub>1</sub><sup>D</sup> 285r6-7, T<sup>ML</sup> 5v8, V<sub>7</sub><sup>D</sup> 9r6, JA<sub>2</sub><sup>D</sup> 12r3-4, JA<sub>3</sub><sup>D</sup> 6r11, L<sub>1</sub><sup>D</sup> 6v9-10; see also Muroya, "Some Observations on the Manuscript Transmission of the *Nyāyabhāṣya*," section 0.3.2
- 1.1.6 T 4v3, M 5v4-5, MP 16→3, ME 19→3, C 1v1, Cp 5→10-11; NBH 13→10
- 1.1.7 T 4v7-8, M 5r1, MP 17→1, ME 19→11, C 1v3, Cp 6→4-5; NBH 14→3
- 1.1.8 T 5r2, M 5r4-5, MP 18→1-2, ME 20→7, C 1v5, Cp 7→2-3; NBH 14→9, J<sub>1</sub><sup>D</sup> 286r2, T<sup>ML</sup> 6v4-5, V<sub>7</sub><sup>D</sup> 10v7, JA<sub>2</sub><sup>D</sup> 14r3-4, JA<sub>3</sub><sup>D</sup> 7r9, L<sub>1</sub><sup>D</sup> 7v10
- 1.1.9 T 5r5-6, M 5r7-14v1, MP 18→10-12, ME 20→14-15, C 1v6, Cp 7→9-11; NBH 15→4-5
- 1.1.10 T 5v3-4, M 14v7, MP 20→10-11, ME 22→1, C 2r1, Cp 9→1-2; NBH 16→4, J<sub>1</sub><sup>D</sup> 286v1, T<sup>ML</sup> 7r4, V<sub>7</sub><sup>D</sup> 11v5, JA<sub>2</sub><sup>D</sup> 15v6-7, JA<sub>3</sub><sup>D</sup> 7v10, L<sub>1</sub><sup>D</sup> 8v1-2
- 1.1.11 T 5v12, M 14r5, MP 22→5-6, ME 23→3, C 2r3, Cp 10→3-4; NBH 17→3

- 1.1.10\* इच्छाद्वेषप्रयत्नसुखदुःखज्ञानान्यात्मलिङ्गानि।
- 1.1.11 चेष्टेन्द्रियार्थान्त्रयः शरीरम्।
- 1.1.12 घ्राणरसनचक्षुस्त्वक्श्रोत्राणीन्द्रियाणि भूतेभ्यः।
- 1.1.13 पृथिव्यापस्तेजो वायुराकाशमिति भूतानि।
- 1.1.14 गन्धरसरूपस्पर्शशब्दाः पृथिव्यादिगुणास्तदर्थाः।
- 1.1.15 बुद्धिरुपलब्धिर्ज्ञानमित्यनर्थान्तरम्।
- 1.1.16 युगपज्ज्ञानानुत्पत्तिर्मनसो लिङ्गम्।
- 
- 1.1.10\* T प्रतिपत्तव्यः। कथं इच्छा-...-दुःखज्ञानान्यात्मलिङ्गानि \* यञ्ज-  
 C प्रतिपत्तव्यः(1) कथं इच्छा-...-दुःखज्ञानान्यात्मलिङ्गानि तु यञ्ज  
 M प्र(ति)पत्तव्यः कथम् \* इच्छा-...-दुःखान्या(त्म)<sup>2</sup>ज्ञानलिङ्गानि। यञ्ज-  
 → -न्यात्मलिङ्गानि] न्यात्मलिङ्गम् J1<sup>P</sup> T<sup>ML</sup>; न्यात्मनो लिङ्गम् NBH; न्यात्मनो लिङ्ग-  
 मिति NBH *v.l.* V7<sup>D</sup> JA2<sup>D</sup> JA3<sup>D</sup> L1<sup>P</sup>
- 1.1.11 T \* अथात्मनो भोगायतनं \* चेष्टेन्द्रियार्थान्त्रयश्चरीरं।  
 C \* अथात्मनो भोगायतनं \* चेष्टेन्द्रियार्थान्त्रयश्चरीरं।  
 M \* अथात्मनो भोगायतनं चेष्टेन्द्रियार्थान्त्रयम् शरीरम् \* {In MP, the sutra marker has been placed before अथात्मनो, as in M. In ME, the sutra starts with चेष्टेन्द्रिया-, as in T and C.}
- 1.1.12 -रसन-] T; र[ ]सन M; रस(न) C  
 -त्वक्श्रोत्राणी-] T; त्व(क्व)श्रोत्राणी M; त्वच्छ्रोत्राणी C
- 1.1.13-14 T \* पृथिव्या-...भूतानि। इमे तु खलु। गन्ध-...तदर्था अर्थाः \* अत्र  
 C \* पृथिव्या-...भूतानि। इमे तु खलु गन्ध-...तदर्था अर्थाः \* अत्र {Eye-skip? CP reads तदर्थाः॥ अर्थाः[ ] अत्र. The pair of double *danḍa*-s is possibly an insertion.}  
 M \* पृथिव्या-...भूतानि इमे खलु गन्ध-...तदर्थाः \* अत्र {There is a flower-like sutra marker before sutra 1.1.13 and one after sutra 1.1.14.}
- 1.1.15 -रुपलब्धिर्ज्ञा-] T C; रुपलब्धिज्ञा M  
 -ज्ञानमित्यनर्थान्तरम्] T M; ज्ञान[ ]नर्थान्तरं C
- 1.1.16 -ज्ञानानुत्पत्तिर्म-] T C M (*pc*); ज्ञानानुत्पत्तिं M M (*ac*)
- 
- 1.1.12 T 6r3-4, M 14r7-13v1, MP 23→1-2, ME 23→10, C 2r5, CP 10→10-11; NBH 17→11
- 1.1.13 T 6r10-11, M 13v5, MP 24→5-6, ME 24→3, C 2r7, CP 11→9; NBH 18→3
- 1.1.14 T 6r11-12, M 13v5, MP 24→7-8, ME 24→7, C 2r7, CP 11→10-11; NBH 18→7
- 1.1.15 T 6v8, M 13r4, MP 26→1, ME 25→7, C 2v1-2, CP 12→14; NBH 18→12/13

- 1.1.17 प्रवृत्तिर्वाग्बुद्धिशरीरारम्भः।  
 1.1.18 प्रवर्तनालक्षणा दोषाः।  
 1.1.19 पुनरुत्पत्तिः प्रेत्यभावः।  
 1.1.20 प्रवृत्तिदोषजनितोऽर्थः फलम्।  
 1.1.21 बाधनालक्षणं दुःखम्।  
 1.1.22 तदत्यन्तविमोक्षोऽपवर्गः।  
 1.1.23 समानानेकधर्मोपपत्तेर्विप्रतिपत्तेरुपलब्ध्यनुपलब्ध्यव्य-  
 वस्थातश्च विशेषापेक्षो विमर्शः संशयः।

- 1.1.18 दोषाः] M C; देषाः T {In T, the vowel sign ` (-e) is occasionally used instead of ̄ (-o).}  
 1.1.19 T प्रेत्यभावः \* पुनरुत्पत्तिः प्रेत्यभावः। पूर्वोपात्त-  
 C प्रेत्यभावः \* पुनरुत्पत्तिप्रेत्यभावः पूर्वोपात्त- {Occasionally, *visarga*-s are missing in C.}  
 M प्रेत्यभावः \* पूर्वोपात्त- {Probably, the sutra is missing because of an eye-skip.}  
 1.1.21 बाधना-] T M; धना C  
 → दुःखम्] NBH J1<sup>D</sup> T<sup>ML</sup>; दुःखमिति V7<sup>D</sup> JA2<sup>D</sup> JA3<sup>D</sup> L1<sup>D</sup>  
 1.1.22 -विमोक्षो] T C; मोक्षो M  
 1.1.23 -लब्ध्यव्यवस्थातश्च] T C; लब्ध्य(वव)बु(था)++ M

- 1.1.16 T 6v12, M 13r7, MP 26→10, ME 25→15, C 2v3, CP 13→7-8; NBH 19→4  
 1.1.17 T 7r7-8, M 12v5, MP 28→4, ME 26→11, C 2v6, CP 14→9-10; NBH 19→12  
 1.1.18 T 7v1, M 12r2, MP 29→5, ME 27→11, C 2v8, CP 15→6; NBH 20→2  
 1.1.19 T 7v3, M 12r3, MP 29→9-10, ME 27→16, C 2v8-9, CP 15→10; NBH 20→9  
 1.1.20 T 7v7-8, M 12r6, MP 30→8, ME 28→6, C 3r1, CP 16→3-4; NBH 21→2  
 1.1.21 T 7v9, M 12r7, MP 30→11, ME 28→9, C 3r1, CP 16→6-7; NBH 21→10  
 1.1.22 T 7v10, M 11v1, MP 31→2, ME 28→12, C 3r2, CP 16→8; NBH 21→16  
 1.1.23 T 8r6-7, M 11v7-11r1, MP 32→10-11, ME 30→2-3, C 3r5, CP 17→12-14; NBH 25→4-5  
 1.1.24 T 9r3-4, M 10r3, MP 37→8, ME 32→7, C 3v3, CP 21→3-4; NBH 26→14, J1<sup>D</sup> 289r9, T<sup>ML</sup> 10v6, V7<sup>D</sup> 18r1, JA2<sup>D</sup> 24r1, JA3<sup>D</sup> † (the image of folio 11 is missing), L1<sup>D</sup> 12v6  
 1.1.25 T 9r7-8, M 10r6, MP 38→5-6, ME 33→2, C 3v5, CP 21→11-12; NBH 27→2-3

- 1.1.24\* यमर्थमधिकृत्य पुरुषः प्रवर्तते तत्प्रयोजनम्।  
 1.1.25 लौकिकपरीक्षकाणां यस्मिन्नर्थे बुद्धिसाम्यं स दृष्टान्तः।  
 1.1.26 तन्त्राधिकरणाभ्युपगमसंस्थितिः सिद्धान्तः।  
 1.1.27\* स चतुर्विधः सर्वतन्त्रप्रतितन्त्राधिकरणाभ्युपगमसंस्थित्यर्थान्तरभावात्।

- 
- 1.1.24\* T इति \* यमर्थमधिकृत्य पुरुषः प्रवर्तते  
 C इति। यमर्थमधिकृत्य पुरुषः प्रवर्तते  
 M इति अथ प्रयोजनम् \* समस्तमधिकृत्य प्रवर्तते {MP (*ac*) reads like M, however, MP (*pc*) and ME begin the sutra with यमर्थमधिकृत्य, like T and C.}  
 → पुरुषः] *om.* NBH Σ {The word पुरुषः is omitted, as in M. However, surprisingly, the word पुरुषः also occurs in a quotation of sutra 1.1.24 in the *Nyāyamañjarī*; cf. NM 135→10.}  
 → The reading of M, समस्तम-, does not occur in the *Nyāyabhāṣya* manuscripts.
- 1.1.25 -परीक्षकाणां] M C; (प)++काणाम् T  
 1.1.26 T -मिति \* त[क]न्त्रा-...सिद्धान्तः \* इदमित्थं  
 C -मिति \* तन्त्रा-...सिद्धान्तः \* इदमित्थं  
 M -मिति अथ सिद्धान्तः \* इदम् इत्थम् {The sutra is probably missing because of an eye-skip.}
- 1.1.27\* M \* तन्त्रभेदा(त्तु) स चतुर्विधस्...-संस्थित्यर्थान्तरभावात् \* एताश्च {In MP (*pc*) and ME, the sutra begins with सर्वतन्त्र-}  
 T तन्त्रभेदात्तु स चतुर्विधः...-संस्थितिरर्थ(ान्त)राभावात्। एताश्च {The reading of T and C, -भावात्, does not make any sense. It is not found in the witnesses of the *Nyāyabhāṣya*.}  
 C तन्त्रभेदात्तु स चतुर्विधः...-संस्थितिरर्थान्तराभावात् \* एताश्च {In CP, स चतुर्विधः is not part of the sutra; the sutra begins with सर्वतन्त्र-}  
 → The witnesses of the *Nyāyabhāṣya* have the same reading as M, namely, -संस्थित्यर्थान्तरभावात्.

- 
- 1.1.26 T 9r11-12, M 9v2, MP 38→12-39→1, ME 33→10, C 3v6, CP 22→4-5; NBH 27→14  
 1.1.27 T 9v4-5, M 9v5, MP 39→10-12, ME 34→3, C 3v8, CP 23→1-2; NBH 28→3-4, J1<sup>D</sup> 289v6, T<sup>ML</sup> 11r3, V7<sup>D</sup> 18v3, JA2<sup>D</sup> 24v6-7, JA3<sup>D</sup> † (the image of folio 11 is missing), L1<sup>D</sup> 13r5

1.1.28\* सर्वतन्त्राविरुद्धः स्वतन्त्रेऽधिकृतोऽर्थः सर्वतन्त्रसिद्धान्तः।

1.1.29 समानतन्त्रसिद्धः परतन्त्रासिद्धः प्रतितन्त्रसिद्धान्तः।

1.1.30\* यत्सिद्धावन्यप्रकरणसिद्धिः सोऽधिकरणसिद्धान्तः।

1.1.31\* अपरीक्षिताभ्युपगमात् तद्विशेषपरीक्षणमभ्युपगमसिद्धान्तः।

1.1.28\* T भूताः तासां सर्वतन्त्राविरुद्धः स्वतन्त्रे...सर्वतन्त्रसिद्धान्तः॥ सर्वेषां  
C भूताः। तासां सर्वतन्त्राविरुद्धः स्वतन्त्रे...सर्वतन्त्रसिद्धान्तः \* सर्वेषां  
M भूतसमासाम् \* सर्वतन्त्राविरुद्धः[सव]स्वतन्त्रे...सर्वतन्त्रसिद्धान्तः \* सर्वेषां  
→ सर्वतन्त्राविरुद्धः] NBH ≈ J1<sup>D</sup> V7<sup>D</sup> JA2<sup>D</sup> JA3<sup>D</sup> L1<sup>D</sup>; सर्वतन्त्राविरुद्ध ≈ T<sup>ML</sup> P2D  
→ स्वतन्त्रे] T<sup>ML</sup> M2<sup>D</sup> MY2<sup>D</sup>; तन्त्रे NBH J1<sup>D</sup> V7<sup>D</sup> JA2<sup>D</sup> JA3<sup>D</sup> L1<sup>D</sup>

1.1.29 T इति समानतन्त्रसिद्धः...प्रतितन्त्रसिद्धान्तः। सामा[य]न्य-

C इति समानतन्त्रसिद्धः...प्रतितन्त्रसिद्धान्तः सामान्य-

M इति + स(म)ानतन्त्रसिद्धः...प्रतितन्त्रसिद्धान्तः \* सामान्य-

1.1.30\* T भवन्तीति \* यत् सि-

C भवन्तीति \* ऽत्सि-

M भवन्ति \* यत् सि-

→ सो] NBH Σ (-T<sup>ML</sup>); om. T<sup>ML</sup>

1.1.31\* अपरीक्षिता-] em.; अपरिक्षिता T C (pc); अपरिक्षता M; मुपरिक्षिता C (ac) {Note that T, C and M, as well as Mp (ac) read अपरि-, instead of अपरी-, which is grammatically incorrect. The same reading is also found in some *Nyāyabhāṣya* manuscripts; see below. It should, however, be noted that Mp (pc), Cp and Me read अपरी-.}

तद्विशेष-] M; तद्विशेषण T C

-परीक्षणम-] T C; परीक्षमाणाम M {The reading of M is obviously incorrect.

It is not found in the witnesses of the *Nyāyabhāṣya*.}

→ अपरीक्षिता-] NBH Σ; अपरिक्षिता M1<sup>T</sup> P4<sup>D</sup> C1<sup>D</sup>

→ तद्विशेष-] NBH Σ (-JA3<sup>D</sup>); तद्विशेषण P6<sup>D</sup> M1<sup>T</sup>; विशेष JA3<sup>D</sup>

1.1.28 T 9v6, M 9v6, MP 40→2-3, ME 34→7, C 3v8-9, Cp 23→3-5; NBH 28→8-9, J1<sup>D</sup> 289v6, T<sup>ML</sup> 11r4, V7<sup>D</sup> 18v4, JA2<sup>D</sup> 24v-25r1, JA3<sup>D</sup> 12r3-4, L1<sup>D</sup> 13r6; M2<sup>D</sup> 8v12-13, MY2<sup>D</sup> 14v2-3

1.1.29 T 9v10, M 9r1-2, MP 40→10-11, ME 34→13, C 4r1, Cp 23→12-13; NBH 28→13/14

1.1.30 T 9v12-10r1, M 9r3, MP 41→3, ME 35→4, C 4r2, Cp 24→3-4; NBH 29→4-5

1.1.31 T 10r3-4, M 9r5-6, MP 41→10-11, ME 36→2-3, C 4r3, Cp 24→10-11; NBH 29→13-14, J1<sup>D</sup> 290r2, T<sup>ML</sup> 11r10, V7<sup>D</sup> 19r5-6, JA2<sup>D</sup> 25v3-4, JA3<sup>D</sup> 12v1-2, L1<sup>D</sup> 13v3; M1<sup>T</sup> 22r4, P4<sup>D</sup> 13r6-7, P6<sup>D</sup> 10r7, C1<sup>D</sup> 15v12-13



- 1.1.32\* प्रतिज्ञाहेतूदाहरणोपनयनिगमनान्यवयवाः।
- 1.1.33 साध्यनिर्देशः प्रतिज्ञा।
- 1.1.34 उदाहरणसाधर्म्यात् साध्यसाधनं हेतुः।
- 1.1.35\* तथा वैधर्म्यात्।
- 1.1.36 साध्यसाधर्म्यात् तद्धर्मभावी दृष्टान्त उदाहरणम्।
- 
- 1.1.32\* -निगमनान्य-] *em.*; निगमा अ T C; निग[[य]]मा अ M {The text has been emended according to that of the NBH.}
- T C इति \* प्रतिज्ञा-...-निगमा अवयवाः \* अवयवानां
- M इ अ[[ (शथा) ] ] (वा)यवाः \* प्रतिज्ञा-...-निग[[य]]मा अवयवाः अवयवानाम् {ME reads like the NBH.}
- -निगमनान्य-] NBH ≈ J1<sup>D</sup> T<sup>ML</sup> V7<sup>D</sup> ≈ JA3<sup>D</sup> L1<sup>D</sup>; निगमान्य JA2<sup>D</sup> {The reading of T, C and M does not occur in any of the *Nyāyabhāṣya* manuscripts.}
- 1.1.33 T भवन्ति। तेषां साध्यनिर्देशः प्रतिज्ञा प्रतिज्ञाप(नीय)-
- C भवन्ति तेषां साध्यनिर्देशः प्रतिज्ञा प्रतिज्ञापनीय- {There is no demarcation of the sutra whatsoever.}
- M भवन्ति। तेषां ( )<sup>2</sup> साध्यनिर्देशः। प्रतिज्ञा \* प्रतिज्ञापनीय-
- 1.1.34 T इति उदाहरण-...हेतुः। उदाहरणेन
- C इति उदाहरण-...हेतुः उदाहरणेन
- M इति \* उदाहरण-...हेतुः \* उदाहरणेन
- 1.1.35\* वैधर्म्यात्] M; वैधर्मस्यात् T C
- The reading of T and C is not found in the witnesses of the *Nyāyabhāṣya*.
- 1.1.36 M उ(द)ाहरणम् \* अ(स्योद)ा+रणोप(ल)क्षण[[ह]]मर्थ(ः)।
- T उदाहरणं \* अस्योदाहरणोपलक्षणमर्थः।
- C उदाहरणोपलक्ष+मर्थः {The deviation in C is probably due to an eye-skip. CP reads like C, and the sutra ends with -मर्थः.}
- 
- 1.1.32 T 10r5-6, M 9r7, MP 42→5-6, ME 36→9, C 4r4, CP 24→14-25→1; NBH 30→7, J1<sup>D</sup> 290r3, T<sup>ML</sup> 11v2, V7<sup>D</sup> 19r7-19v1, JA2<sup>D</sup> 25v7, JA3<sup>D</sup> 12v4, L1<sup>D</sup> 13v5-6
- 1.1.33 T 10r7, M 8r1, MP 42→9, ME 37→3, C 4r5, CP 25→3; NBH 31→5
- 1.1.34 T 10r9, M 8r2, MP 43→2, ME 37→7, C 4r5, CP 25→6-7; NBH 31→9
- 1.1.35 T 10r12-10v1, M 8r5, MP 43→10, ME 38→3, C 4r7, CP 25→13-14; NBH 31→15, J1<sup>D</sup> 290v1, T<sup>ML</sup> 12r1-2, V7<sup>D</sup> 20r6, JA2<sup>D</sup> 27r2, JA3<sup>D</sup> 13r4, L1<sup>D</sup> 14r7

1.1.37\* विपर्ययाद्विपरीतम्।

1.1.38 उदाहरणापेक्षस्तथेत्युपसंहारो न तथेति वा साध्यस्योपनयः।

1.1.39 हेबपदेशात्प्रतिज्ञायाः पुनर्वचनं निगमनम्।

1.1.40 अविज्ञाततच्चेऽर्थे कारणोपपत्तितस्तच्चज्ञानार्थमूहस्तर्कः।

1.1.41 विमृश्य पक्षप्रतिपक्षाभ्यामर्थावधारणं निर्णयः।

1.1.37\* T उदाहरणं विपर्ययाद्विपरीतं साध्य-

C □दाहरणं विपर्ययाद्विपरीतं साध्य-

M उदाहरणम् \* (वि)पर्ययाद्विपरीतम्। साध्य- {ME reads तद्विपर्ययाद्विपरीतम्.}

→ Most witnesses of the *Nyāyabhāṣya* read तद्विपर्ययाद्वा विपरीतम्। In all *Nyāyabhāṣya* manuscripts the sutra begins with तद्. The वा is present in NBH and Σ (-V7<sup>D</sup>), however, omitted in V7<sup>D</sup> and some other manuscripts.

1.1.38 -स्योपनयः] T C; स्योप(न)<sup>2</sup>(य/ध)नम् M

1.1.40 अविज्ञाततच्चे] T C; ++++त(त)च्चे M {The reading in MP (*pc*) and ME correspond to that in T and C. However, the reading in MP (*ac*) slightly deviates from that in M.}

1.1.41 -प्रतिपक्षाभ्यामर्थावधारणं नि-] T C; प्रतिपक्ष(T)+++र्थाव[[◌◌]]धारणन्नि M

1.1.36 T 10v6-7, M 8v2, MP 45→3-4, ME 38→12, C 4r9, Cp 26→11-12; NBH 32→4

1.1.37 T 10v11-12, M 8v5-6, MP 46→4, ME 39→4, C 4v2, Cp 27→7; NBH 33→2, J1<sup>D</sup> 290v6, T<sup>ML</sup> 12r8, V7<sup>D</sup> 21r1, JA2<sup>D</sup> 27v6-7, JA3<sup>D</sup> 13r11, Li<sup>D</sup> 14v4

1.1.38 T 11r1-2, M 8v7-15r1, MP 46→9-10, ME 39→8, C 4v2-3, Cp 27→11-13; NBH 33→16-17

1.1.39 T 11r6-7, M 15r4, MP 47→8-9, ME 40→2, C 4v4, Cp 28→8-9; NBH 34→9

1.1.40 T 11r11-12, M 15r7, MP 48→7-8, ME 40→10, C 4v6, Cp 29→2-3; NBH 36→4-5

1.1.41 T 11v7-8, M 15v6-7, MP 50→3-5, ME 41→10, C 4v9, Cp 30→6-7; NBH 37→12

### 3 Sutras of the Second *Āhnika*

- 1.2.1\* प्रमाणतर्कसाधनोपालम्भः सिद्धान्ताविरुद्धः पञ्चावयवोपपन्नः पक्षप्रतिपक्षपरिग्रहो वादः।
- 1.2.2\* यथोक्तोपपन्नश्चलजातिनिग्रहस्थानसाधनोपालम्भो जल्पः।
- 1.2.3 स प्रतिपक्षस्थापनाहीनो वितण्डा।

- 
- 1.2.1\* -तर्क-] M; तर्कस् T; तत् C {The reading of C does not occur in the witnesses of the *Nyāyabhāṣya*.}
- नोपालम्भः] M; नोपलम्भः T C
- सिद्धान्ता-] M C; सिद्धा T {The reading of T does not occur in the witnesses of the *Nyāyabhāṣya*.}
- विरुद्धः] T C; विरुद्ध+ M
- पञ्चावयवोपपन्नः] T C; (पञ्चा)व(य)+(T)पपन्नः M
- पक्षप्रतिपक्ष-] T; [[प्रति]⟨प⟩क्षप्रतिपक्ष M; पक्षप्रतिपक्षा C {It is possible that the part of the ligature that changes क्ष into क्षा has actually been crossed out. The reading of C occurs only in JA3<sup>D</sup> (*ac*).}
- -नोपालम्भः] NBH Σ (-JA2<sup>D</sup>) {like M}; नोपलम्भः JA2<sup>D</sup> P1<sup>D</sup> {like T and C}
- 1.2.2\* -क्तोपपन्नश्चल-] *em.*; क्तोपपन्नश्चल T C M {The reading has been emended according to the text of the NBH.}
- निग्रहस्थान-] T C; (निग्रह)स्थान M
- जल्पः] T C; जल्पम् M {There are several instances where M has म् instead of a *visarga*. MP (*ac*) has the same reading as M, and MP (*pc*) and ME the same as T and C. The reading of M, जल्पम्, is not found in the witnesses of the *Nyāyabhāṣya*.}
- -क्तोपपन्नश्चल-] NBH Σ ( $\approx V7^D$ ); क्तोपपन्नश्चल A4M P3<sup>D</sup> P6<sup>D</sup> {like T, C and M}
- 1.2.3 T भवति। स  
C भवति स  
M +++ स

- 
- 1.2.1 T 12r2-3, M 7v4-5, MP 51→7-9, ME 43→6-7, C 5r2-3, CP 31→7-9; NBH 39→5-6, J1<sup>D</sup> 292v6, T<sup>ML</sup> 14v6, V7<sup>D</sup> 25r3, JA2<sup>D</sup> 33r6-7, JA3<sup>D</sup> 16r8, L1<sup>D</sup> 17v2
- 1.2.2 T 12v5, M 6v1-2, MP 54→7-8, ME 44→12, C 5r8, CP 33→10-11; NBH 40→12-13, J1<sup>D</sup> 293r4, T<sup>ML</sup> 15r6, V7<sup>D</sup> 26r1, JA2<sup>D</sup> 34r7-34v1, JA3<sup>D</sup> 16v9-10, L1<sup>D</sup> 18r3-4
- 1.2.3 T 13r2, M 6r1, MP 56→5, ME 45→16, C 5v2, CP 35→1; NBH 41→16

- 1.2.4\* सव्यभिचारविरुद्धप्रकरणसमसाध्यसमातीतकाला हेबाभासाः।  
 1.2.5 अनैकान्तिकः सव्यभिचारः।  
 1.2.6 सिद्धान्तमभ्युपेत्य तद्विरोधी विरुद्धः।  
 1.2.7\* यस्मात्प्रकरणचिन्ता स निर्णयार्थमपदिष्टः प्रकरणसमः।

- 
- 1.2.4\* T हेबाभासाः इमे सव्यभिचार-...-समसाध्यसमातीतकाला हेबाभासाः कः  
 C हेबाभासाः। इमे सव्यभिचार-...-सम[[T]]साध्यसमातीतकाला हेबाभासाः कः  
 M हेबाभासाः \* इमे सव्यभिचारः...-समसा[[ ]](ध्य)समाती(त्)+(का)ला  
 हेबाभासाः \* कः {In MP ( $pc^2$ ) and ME the text of the sutra occurs  
 two times: 1. at the proper position, and 2. as part of an insertion  
 placed right before the sutra; cf. relevant passage in Appendix 1,  
 “Documentation of Variant and Parallel Readings.”}  
 → The reading of M, सव्यभिचारः, is not found in the witnesses of the  
*Nyāyabhāṣya*.  
 → -समातीतकाला]  $\Sigma$  ( $\approx V7^D$ ; -TML); समकालातीता NBH TML P3D  
 1.2.5 C विभागोद्देशः तेषामनैकान्तिकः सव्यभिचारः एकस्मिन्नन्ते निश्चये  
 M विभागोद्देशस्तेषाम् \* अनैकान्तिकस्सव्यभिचारः \* एकस्मिन्नन्ते निश्चये  
 T विभागोद्देशः तेषामनैकान्तिकान्तिकः सव्यभिचारः एकस्मिन्नन्ते निश्चये {Eye-  
 skip?}  
 1.2.7\* निर्णयार्थ-] T M; निर्णः □ □ □ □ र्थ C  
 -मपदिष्टः] M; मुपदिष्टः T C  
 प्रकरणसमः] T M ( $pc^2$ ) C; प्रकरसं(र्गु) M ( $ac$ )  
 → -मपदिष्टः] NBH  $\Sigma$  ( $-V7^D$ ); मपदृष्टः  $V7^D$ ; मुपदिष्टः  $S1^S S2^S$

- 
- 1.2.4 T 13r5-6, M 6r3, MP 56→10-57→1 (see also 56→8-9), ME 46→2-3, C 5v3,  
 CP 35→6-8; NBH 42→8-9, J1<sup>D</sup> 293v3, TML 15v8-9, V7<sup>D</sup> 26v7, JA2<sup>D</sup> 35v4,  
 JA3<sup>D</sup> 17v1, L1<sup>D</sup> 18v7  
 1.2.5 T 13r6-7, M 6r4, MP 57→3, ME 46→8, C 5v3-4, CP 35→9; NBH 42→12  
 1.2.6 T 13v1, M 16r1, MP 58→6, ME 47→6, C 5v5-6, CP 36→6-7; NBH 43→10  
 1.2.7 T 13v4-5, M 16r3-4, MP 59→3-4, ME 48→4, C 5v7, CP 36→14-37→1; NBH  
 44→4-5, J1<sup>D</sup> 294r1, TML 16r8, V7<sup>D</sup> 27v5, JA2<sup>D</sup> 36v6, JA3<sup>D</sup> 18r3, L1<sup>D</sup> 19r8; S1<sup>S</sup>  
 17r1-2, S2<sup>S</sup> 14r31-14v1  
 1.2.8 T 13v11, M 16v1, MP 60→6-7, ME 49→2, C 5v9, CP 37→14-38→1; NBH  
 45→2, J1<sup>D</sup> 294r6, TML 16v3, V7<sup>D</sup> 28r5, JA2<sup>D</sup> 37r7, JA3<sup>D</sup> 18r9, L1<sup>D</sup> 19v5  
 1.2.9 T 14r3, M 16v4, MP 61→6, ME 50→2, C 6r1, CP 38→9-10; NBH 45→10, J1<sup>D</sup>  
 294r7-8, TML 16v6, V7<sup>D</sup> 28v1-2, JA2<sup>D</sup> 37v5, JA3<sup>D</sup> 18v2, L1<sup>D</sup> 19v8-9

- 1.2.8\* साध्याविशिष्टः साधनधर्मः साध्यत्वात् साध्यसमः।
- 1.2.9\* कालात्ययापदिष्टः कालातीतः।
- 1.2.10 वचनविघातोऽर्थविकल्पोपपत्त्या छलम्।
- 1.2.11\* तन्निविधं वाक्छलं सामान्यच्छलमुपचारच्छलमिति।

- 
- 1.2.8\* साधनधर्मः] T C; साधनधर्म M  
साध्यसमः] M; साध्यधर्मः T C  
M (हे)बा+।सः \* साध्याविशिष्टस्साधनधर्मसाध्यत्वात्साध्यसमः \* सा(ध्ये)+++++(T/T)  
{ME reads like the NBH.}  
T हेबाभासः। साध्याविशिष्टस्साधनधर्मः साध्यत्वात्साध्यधर्मः साध्येनाविशिष्टो  
C हेबाभासः साध्याविशिष्टस्साधनधर्मः साध्यत्वात्साध्यधर्मः साध्येनाविशिष्टो  
→ Most witnesses of the *Nyāyabhāṣya* read साध्याविशिष्टः साध्यत्वात् सा-  
ध्यसमः।  
→ साधनधर्मः] om. NBH Σ  
→ साध्यत्वात्] NBH Σ (-J1<sup>D</sup>); om. J1<sup>D</sup> M2<sup>D</sup>
- 1.2.9\* -यापदिष्टः] M; योपदिष्टः T C  
T C उच्यते \* कालात्ययोपदिष्टः कालातीतः यस्यापदिश्यस्य  
M उच्यत इति \* कालात्ययापदिष्टः कालातीतः \* यस्यापदिश्यमानस्य  
→ -यापदिष्टः] NBH Σ {This is the same reading as in M. The reading of  
T and C is not found in the witnesses of the *Nyāyabhāṣya*.}
- 1.2.10 वचनविघातो] T C; वचना(पी/वी)घातो M  
-विकल्पोपपत्त्या] T M; विकल्पो(पपत्त्या) C
- 1.2.11\* T वेदितव्यं। तन्निविधं वाक्छलं सामान्यच्छलमुपचारच्छलमिति। तेषाम्  
C वेदितव्यं तन्निविधं वाक्छलं सामान्यच्छलमुपचारच्छलमिति च। तेषाम्  
M वे[ति] (दि)तव्यम् \* तन्नि+++ वा[क्थ] (छ)लं +मान्यच्छलमु+++++  
(ते)षाम्  
{Regarding the last correction, it is not clear if the whole consonant cluster is deleted or not; the correction may also look like this वा[क्थ] (क्थ)लं.}  
→ -च्छलमिति] छलं च NBH J1<sup>D</sup> T<sup>ML</sup>; छलं चेति V7<sup>D</sup> JA2<sup>D</sup> JA3<sup>D</sup> L1<sup>D</sup> {Neither the reading of T, only इति, nor the one of C, इति च, is found in the witnesses of the *Nyāyabhāṣya*.}

1.2.10 T 14r7-8, M 16v7, MP 62→3, ME 50→10, C 6r3, CP 39→3-4; NBH 46→17

1.2.11 T 14r10, M 17r1-2, MP 62→7-8, ME 51→2, C 6r3, CP 39→7-8; NBH 47→3, J1<sup>D</sup> 294v5, T<sup>ML</sup> 17r4-5, V7<sup>D</sup> 29r5, JA2<sup>D</sup> 38v4-5, JA3<sup>D</sup> 19r2, L1<sup>D</sup> 20r10

- 1.2.12 अविशेषाभिहितेऽर्थे वक्तुरभिप्रायादर्धान्तरकल्पना वाक्छलम्।
- 1.2.13\* संभवतोऽर्थस्यातिसामान्ययोगादसद्भूतार्थकल्पना सामान्यच्छलम्।
- 1.2.14\* धर्मविकल्पनिर्देशादर्थसद्भावप्रतिषेध उपचारच्छलम्।
- 1.2.15\* तदविशेषात्।
- 1.2.16\* अनर्थान्तरभावात्।
- 
- 1.2.13\* M सामान्यच्छलम् \* सामान्यस्य {This concerns the end of the sutra. ME reads like the NBH.}
- T सामान्यच्छलमसामान्यस्य {The scribe of T occasionally writes म instead of म् or *anusvāra*. Therefore, one should read सामान्यस्य rather than असामान्यस्य.}
- C सामान्य(च्छलसामान्य)स्य
- -दसद्भूता-] NBH v/l, J1<sup>D</sup> T<sup>ML</sup>; दसंभूता NBH V7<sup>D</sup> JA3<sup>D</sup> JA3<sup>D</sup> L1<sup>D</sup>
- 1.2.14\* -निर्देशादर्थसद्भाव-] M; निर्देशादर्थवद्भाव T C {The reading with -वद्भाव- instead of -सद्भाव- is not found in the witnesses of the *Nyāyabhāṣya*.}
- -निर्देशादर्थसद्भाव-] निर्देशेऽर्थसद्भाव NBH Σ
- 1.2.15\* T उपचारच्छलं। तदविशेषादेकब्रमनयोरविशेषात्। को
- C उपचारच्छलं। तदविशेषादेकब्रमनयोरविशेषात् को
- M उपचारच्छलम् वाक्छलम् (ए)वोपचारच्छलम् तदविशेषात्। एकब्र(म)नयोरविशेषात् को {In MP (*pc*<sup>2</sup>) and ME, the sutra begins with वाक्छलम्, as in NBH.}
- Most witnesses of the *Nyāyabhāṣya* read like M, namely वाक्छलमेवोपचारच्छलं तदविशेषात्।
- 1.2.16\* T M तथा तत्रापीति तदविशेषादनर्थान्तरभावात् अविशेषात् द्विब्रम- {ME reads like the NBH.}
- C तथा तत्रापीति दविशेषादनर्थान्तरभावात् अविशेषात् द्विब्रम-
- Most witnesses of the *Nyāyabhāṣya* read न तदर्थान्तरभावात्। It should be noted that in some of them, the end of the sutra is joined with the following text by the application of sandhi; for example, J1<sup>D</sup> reads न तदर्थान्तरभावान्न वाक्छलमे-.

1.2.12 T 14r11, M 17r2, MP 62→9-10, ME 51→5, C 6r3-4, CP 39→8-10; NBH 47→6-7

1.2.13 T 14r12, M 17r4-5, MP 63→5-6, ME 51→10-11, C 6r4, CP 39→10-12; NBH 48→12-13, J1<sup>D</sup> 295r4, T<sup>ML</sup> 17v5-6, V7<sup>D</sup> 30r4, JA2<sup>D</sup> 39v7-40r1, JA3<sup>D</sup> 19v4-5, L1<sup>D</sup> 21r3-4

- 1.2.17\* अविशेषात् किञ्चित् साधर्म्यादेकच्छलब्रप्रसङ्गात्।
- 1.2.18 साधर्म्यवेधर्म्याभ्यां प्रत्यवस्थानं जातिः।
- 1.2.19 विप्रतिपत्तिरप्रतिपत्तिश्च निग्रहस्थानम्।
- 1.2.20\* तद्विकल्पाज्जातिनिग्रहस्थानबहुब्रम्।
- 
- 1.2.17\* T C इति अविशेषात् किञ्चित् साधर्म्यादेकच्छलब्रप्रसङ्गाद्यथा  
 M इति अविशेषात्। किञ्चित् साधर्म्यादेकच्छलब्रप्रसङ्गात्। तथा {ME reads like the NBH.}  
 → Most witnesses of the *Nyāyabhāṣya* read अविशेषे वा किञ्चित्साधर्म्यादेकच्छलब्रप्रसङ्गः।  
 → अविशेषात्] अविशेषे NBH  $\Sigma$  (-JA2<sup>D</sup>); विद्यते हि JA2<sup>D</sup>  
 → -च्छलब्र-] P3D (*pc*); च्छल NBH  $\Sigma$   
 → -प्रसङ्गात्] प्रसङ्गः NBH  $\Sigma$
- 1.2.18 C इति \* अथ जातिः \* साधर्म्यवेधर्म्याभ्यां प्रत्यवस्थानं जातिः \* संस्थापनायां  
 T इति \* अथ जातिः साधर्म्यवे[द]धर्म्याण्याम् प्रत्यवस्थानं जातिः \* संस्थापनायां  
 M इति अथ जातीतः \* साधर्म्यवेधर्म्याभ्यां प्रत्यवस्थानजातिः \* संस्थापनाय्++
- 1.2.19 T जातिरिति विप्रतिपत्तिर-  
 C जातिरिति। विप्रतिपत्तिर-  
 M जा[दि]ति(:)2 \* विप्रतिपत्तिर-
- 1.2.20\* T M -बहुब्रम् \* तस्य  
 C -बहुब्रमिति तस्य  
 → -बहुब्रम्] NBH JA2<sup>D</sup> V7<sup>D</sup> JA3<sup>D</sup> L1<sup>D</sup> ; बहुब्रमिति J1<sup>D</sup>; बहुब्र+ T<sup>ML</sup>
- 
- 1.2.14 T 14v5-6, M 17v1, MP 64→6-7, ME 52→8, C 6r5-6, CP 40→8-9; NBH 49→11-12, J1<sup>D</sup> 295r9-295v1, T<sup>ML</sup> 18r3, V7<sup>D</sup> 30v5, JA2<sup>D</sup> 40v5-6, JA3<sup>D</sup> 20r3-4, L1<sup>D</sup> 21v2
- 1.2.15 T 14v10, M 17v4, MP 65→6-7, ME 53→2, C 6r7, CP 41→3-4; NBH 50→9, J1<sup>D</sup> 295v5, T<sup>ML</sup> 18r10, V7<sup>D</sup> 31r6, JA2<sup>D</sup> 41v1-2, JA3<sup>D</sup> 20r11-20v1, L1<sup>D</sup> 21v10
- 1.2.16 T 14v11-12, M17v5-6, MP 65→10, ME 53→6, C 6r8, CP 41→6-7; NBH 50→14, J1<sup>D</sup> 295v6, T<sup>ML</sup> 18v1, V7<sup>D</sup> 31r7-31v1, JA2<sup>D</sup> 41v4, JA3<sup>D</sup> 20v1, L1<sup>D</sup> 22r1
- 1.2.17 T 15r2, M 17v7, MP 66→4-5, ME 54→4, C 6r8-9, CP 41→11-13; NBH 51→2, J1<sup>D</sup> 295v7, T<sup>ML</sup> 18v2, V7<sup>D</sup> 31v2, JA2<sup>D</sup> 41v7-42r1, JA3<sup>D</sup> 20v3, L1<sup>D</sup> 22r3; P3<sup>D</sup> 16r9
- 1.2.18 T 15r3-4, M 18r1, MP 66→9, ME 54→13, C 6r9, CP 42→1-2; NBH 51→10
- 1.2.19 T 15r5-6, M 18r2-3, MP 67→3, ME 55→3, C 6v1, CP 42→5-6; NBH 52→2
- 1.2.20 T 15r10-11, M 18r5-6, MP 68→1, ME 55→10, C 6v2, CP 42→14-43→1; NBH 52→9, J1<sup>D</sup> 296r2-3, T<sup>ML</sup> 18v9, V7<sup>D</sup> 32r4, JA2<sup>D</sup> 42v3, JA3<sup>D</sup> 21v1, L1<sup>D</sup> 22r10-22v1

**PART 3**  
*Appendices*







## Documentation of Variant and Parallel Readings

This chapter presents the raw data on which the genealogical analyses, the critical edition and the literary-historical considerations are based. Furthermore, it provides insight into the procedure followed to create the critical edition. An important feature of this procedure is that the collection of raw data and the interpretation of the meaning constituted by them are strictly separated from each other.<sup>1</sup> The former is presented in “2 The Collated Readings” below, the latter in the critical edition presented in Chapter 4, “*Nyāyasūtravivaraṇa*, First *Adhyāya*.” The section “2 The Collated Readings” provides a transliteration of the text of T—chosen as the reference text—and detailed information on any deviation from this text found in the other textual witnesses, which is recorded in the apparatus of variant readings. The critical edition, on the other hand, features the critically edited text that constitutes a reconstructed, hypothetical earlier version of the *Nyāyasūtravivaraṇa*—i.e., earlier, or more original, than the versions available today. At best, the critically edited text reflects the wording of the archetype. Furthermore, the critical edition features a selection of partly simplified variant readings.<sup>2</sup> Beyond what is recorded in the apparatus of variant readings, in a second apparatus the section “2 The Collated Readings” features detailed information on parallel and similar readings found in secondary witnesses as well as precise references to these sources.

The collation of text from various sources is a somewhat tricky undertaking. Each scribe—often also acting as editor—has his own habits and each script its peculiarities, both falling under the influence of regional and historically conditioned customs. As we will see in Appendix 2, “The Scripts of the NSV

---

1 The collation of the raw data involves interpretation when it comes to the recognition of characters and their reproduction in Latin script, the separation of words in the transcription, the creation of lemmata and the implementation of the common sandhi rules. Even so, I tried to reproduce as precisely as possible what is written in the textual sources, without being too influenced by my knowledge of vocabulary, grammar etc. This knowledge comes fully into play only in the creation of the critical edition, in particular the critically edited text.

2 Basically, the critical edition includes variant readings that are grammatically correct and semantically meaningful, as well as some which merely point at an interesting relationship between two or more textual witnesses. Barely legible characters, insignificant corrections made by the scribe or second hand, and one or two missing characters due to material damage to the manuscript etc., are not presented. For more details, see Chapter 4, “1 Presentation, Editorial Technique and Conventions.”

Manuscripts,” each scribe has his own set of punctuation marks and uses them in his own rhythm. Moreover, in Chapter 2, “Textual Witnesses of the NSV,” we have learned that each scribe applies the sandhi rules in his own way. This is especially obvious when one compares the individual sandhi practices of the scribes of CP, MP and ME (all apographs) to those in C, M and MP (all exemplars<sup>3</sup>). In fact, the scribes of the apographs did not copy the words affected by sandhi rules from their exemplars faithfully but instead applied the common sandhi rules out of habit. Of course, there also exists a certain level of agreement regarding the use of punctuation marks and the application of sandhi rules, as we have seen, for example, in Chapter 3, “4 The Demarcation of Sutras.” Moreover, in Appendix 2, “4 The Kannada Script of MP” and “5 The Telugu Script of C,” we will learn that the scribes distinguished short and long *e* and *o*, an unnecessary distinction when writing Sanskrit texts. It thus was considered superfluous to integrate such information into the collection of variant readings. Features attributable to personal habits of the scribes and script-specific peculiarities as well as regional and historically conditioned practices should be adjusted to a common standard in such a way as to facilitate simplified and convenient comparison of the various textual witnesses. In other words, one should not include all possible details in the apparatus of readings, merely the essential ones.

One may object that each and every detail should be collated, as they may help to reconstruct the history of textual transmission. However, the vast number of details potentially generated by this action would likely disturb the evaluation of the data. At least, that is what the author’s observations—based on a close comparison of the textual witnesses of the *Nyāyasūtravivarāṇa*—consistently appear to indicate. In fact, when one compares the three palm leaf manuscripts (T, M and C) to the two paper manuscripts (MP and CP), one easily sees that punctuation marks are used only sporadically in the former, but systematically in the latter; cf. Chapter 3, “3 The Punctuation.” Moreover, the *visarga* at the end of the prefix *nis* in *niḥśreyasa* is dropped in T, M and C, but generally appears in MP, ME and CP. These are just two of many examples that show the influence of changing scribal habits upon the copying of texts; cf. Chapter 3, “2 The Script, Application of Sandhi Rules and Orthography.” If such variants were collated, it may even occur that in the final analysis, two contemporary but not closely related manuscripts would have more in common than an exemplar and its apograph. This means that the inclusion of such data may actually lead to wrong conclusions regarding the relationship between

---

3 The term ‘exemplar’ is used for the copy of a text on which further available or reconstructible versions of the text have been based.

two or more textual witnesses, especially when data are automatically evaluated with the help of programs designed for phylogenetic analyses; cf. Chapter 3, “5 Preparation and Computational Analysis of Text-Critical Data.” The same is true for some orthographic habits and the application of sandhi rules. They are very much influenced by regional practices and the type of script—with its particular set of ligatures—used for writing a manuscript. As indicated in the manuscript description of C, nasals preceding an occlusive are replaced by an *anusvāra* in this manuscript, be it within a word or at its end, as in *saṃkhyā-* (2r8), *liṃgena* (1r8), *paṃca-* (5r3), *viṭaṃḍā* (5r2), *bhavaṃti* (5r2), *iṃdriyārtha-* (1r2), *anītyatvaṃ ca* (5v5) and *anumānaṃ tat-* (1r4). If these *anusvāra*-s were collated, every word-internal *anusvāra* would amount to a deviation from the corresponding reading in CP—its apograph written in Devanagari—since in this manuscript class nasals are used within words. This example clearly demonstrates that certain details should be excluded from the collation of variant readings, as has been done in this study. The extent to which punctuation, the application of sandhi rules and other scribe- or script-related peculiarities have been standardized in the course of the collation, is described below.

## 1 Principles of Collation and Presentation

§ 1 **Punctuation** The division of the text into structural units (sentences) and sub-units (clauses) is the author’s own, but partly corresponds to that found in MP, ME and CP, as well as to that in Thakur’s printed editions of the *Nyāyabhāṣya* (NBH) and *Nyāyavārttika* (NV).<sup>4</sup> A brief pause, that is a hiatus within a sentence, is indicated by the non-application of sandhi rules and/or a comma,<sup>5</sup> whereas a full pause at the end of a sentence is indicated by a period (full stop). A period generally represents a *daṇḍa* or a double *daṇḍa* in a manuscript or printed edition. Furthermore, em dashes are used in places where colons are expected in an English text, that is, before a list of items, a quotation or an explanation. Questions are followed by a question mark.<sup>6</sup> The beginning and end of sutras are demarcated from the preceding and following text by a flower punctuation mark (\*). In other words, the original punctuation found in the textual witnesses of the *Nyāyasūtravivaraṇa* was not collated. However,

4 Note that in T, M and C, punctuation marks occur less frequently than in MP, ME and CP. See Appendix 2, “The Scripts of the NSV Manuscripts,” specifically the sections on “Punctuation Marks, Correction Marks and Ornaments.”

5 The use of commas is seen in CP (rare) and the printed editions ME, NBH and NV.

6 A few question marks are found in MP (*pc*), as for example on p. 14→2; more are seen in the printed editions ME, NBH and NV.

original punctuation marks are shown diplomatically in the apparatuses when variant readings, such as a textual deviation, are recorded. Even so, if a variant reading recorded in an apparatus is based on more than one textual witness, the punctuation of the concerned witnesses is most likely standardized. The division of a word at the end of a line is indicated by a hyphen, as is generally done in MP, CP and the printed editions ME, NBH and NV. Finally, similar to the text of the palm leaf manuscripts, the text is printed continuously, without any division into paragraphs.<sup>7</sup> The only exception is the addition of a line break at the end of the first *āhnika* (daily lesson).

In the apparatus of folio or page changes, the original punctuation and hyphenation are shown. This is done to document the original transition from one folio side or page to the next; cf. § 15.

§ 2 **The treatment of sandhi situations** is influenced by the application of sandhi rules in the printed editions ME, NBH and NV. The advantage of not collating deviations in terms of the application of sandhi rules is that more significant variant readings, and thus substantial relationships between the textual witnesses, can be detected more easily. The following are some remarks on how sandhi rules are generally applied in the reference text and the apparatuses; in this connection, see also Chapter 2, “Textual Witnesses of the NSV,” particularly the sections on “Sandhi and Orthography” as well as Chapter 3, “2 The Script, Application of Sandhi Rules and Orthography.” The sandhi rules presented here were selected because they either were applied differently in one or more textual witnesses or deviate from common practice.

Sandhi rules are not applied before punctuation marks. A word-final *visarga* before an unvoiced palatal or dental is replaced by the homorganic sibilant. A word-final *visarga* before a sibilant is not replaced by the homorganic sibilant. The prefix *nis* in *niḥśreyasa* is written with a *visarga*. A word-final *m* before a punctuation mark is written as *m*—with an implied *virāma*—and not changed to an *anusvāra*. Furthermore, at the end of a word, class nasals instead of the *anusvāra* are used before a word-initial palatal and occasionally before a word-initial dental or labial. Within a word, class nasals are preferred to the *anusvāra*. A word-final consonant and a word-initial vowel are separated by a space, although they would generally be written as a single character in any of the Indian (syllabic) scripts used in the textual witnesses. A word-final unvoiced consonant before a vowel or a voiced consonant is replaced by the corresponding voiced consonant or nasal. The same is true for unvoiced consonants at the juncture of compounded words. A word-final *t* before *n* is

<sup>7</sup> A division of the text into paragraphs is found in MP and the printed editions ME, NBH and NV.

changed to *n*, as in *tan na* (line 220). The consonant *t* before a palatal occlusive is changed to *c* or *j*, be it at the end of a word or at the junctures of compounded words. A word-final *n* after a short vowel and before a word-initial vowel is geminated, as in *yasminn arthe* (line 264). A word-final *n* before *c* is changed to *mś*, as in *etasmimś ca* (line 343). Lastly, word-final *k* before *h* is changed to *g* together with a *gh*, as in *samyag ghetū* (line 310). In some isolated cases, the original application of sandhi rules is shown.

Two more cases of adjustment to a common standard of sandhi rules must be mentioned here, namely the sandhi situations of a word-final *e* or *aḥ* and a word-initial vowel other than *a*. By applying the common standard of sandhi rules, the word final *e* or *aḥ* is changed to an *a*—apart from some exceptions, e.g., *e* as a dual ending, this standardization was generally made. In retrospect, perhaps these particular variants should have been collated, in view of the importance of these endings for the syntactic interpretation of a sentence. Then again, these rules of standardization are generally also applied in the manuscripts themselves.

In the apparatus of folio and page changes, the text is transliterated without any modification or standardization in order to show the original transition from one folio side or page to the next; cf. § 15.

**§ 3 Orthography** *Avagraha*-s are used consistently in the reference text, the apparatus of variant readings and the apparatus of parallel passages.<sup>8</sup> Furthermore, the various cases of gemination found in the textual witnesses, such as the one after *r*, are not recorded. The only exception to this rule is the case of *ch*, which is geminated after a vowel. The ligatures *ttv* and *tty*, as in *tattvam*, *gatimattvāt* and *upapattyā*, are not reduced to *tv* and *ty*, as is generally done in the textual witnesses; cf. Chapter 3, “2 The Script, Application of Sandhi Rules and Orthography.” Again, these rules do not apply to the apparatus of folio and page changes, where the original spelling is shown; cf. § 15.

**§ 4 Other features specific to the scribe or script** The distinction between short and long *e* and *o* in the Telugu and Kannada scripts is disregarded.<sup>9</sup> Furthermore, the additional *adhya* and *āhnika* headings in CP and ME have been collated. However, the additional headings for the treatment of individual topics found in ME have been ignored. The single remark made by the copyist at the beginning of CP has been included in the apparatus of readings. The clearly assignable variant readings found in the footnotes of ME are included in the apparatus of variant readings and marked with the abbreviation *vl.* after the sigla; cf. Chapter 2, “7 Nagasampige’s Critical Edition (ME),” in particular,

<sup>8</sup> *Avagraha*-s are used in MP (*ac* and *pc*), CP and the printed editions ME, NBH and NV.

<sup>9</sup> See the descriptions of these two scripts in Appendix 2, “The Scripts of the NSV Manuscripts.”

the section “7.2 A Note on the Variant Readings in the Footnotes of the Edition.” The many notes by the editor, which are also found in these footnotes, however, have been disregarded. These rules apply to all three apparatuses.

**§ 5 Page layout and presentation** The pages are vertically divided into four sections: the reference text, the apparatus of readings, the apparatus of parallel passages and the apparatus where the beginnings of new folio sides and pages are indicated. They are separated from each other by short divider lines. On the left-hand side of the reference text, the line numbers are indicated in steps of two. To facilitate navigation in the text, the sutra numbers have been included in the reference text—in the form *adhyāya.āhnikā.sutra*, e.g. 1.2.7.

**§ 6 The reference text** is mostly based on T because C is incomplete, M is damaged and ME, which would otherwise have been the natural choice, contains numerous significant deviations from all other textual witnesses. In cases where T is damaged or its text barely legible or completely illegible, the reference text is based on C, and whenever T and C are not available, on M because T and C are more closely related to each other than T and M, as we have seen in Chapter 3, “Genealogy of the Textual Witnesses.” However, in cases where the reading of M is obviously closer to the partly unavailable reading of T than that of C, the reading of M has been taken as a reference text. In the few cases where the readings of T, M and C are not available, the readings of the apographs have been used. This means that the reference text is actually a slightly improved and ‘repaired’—in cases of damage—version of T and implies that the reference text may contain mistakes, such as the word *deṣāḥ* instead of *doṣāḥ*.<sup>10</sup> Moreover, the reference text is stripped of correction marks, etc. To also include correction marks, etc. in the reference text would make it much harder for the reader to compare and analyze the different variant readings. For the sake of a more precise presentation of the text of T, the actual readings of T are also indicated in the apparatus of variant readings, next to those of the other five witnesses; cf. § 8. Lastly, there is one short passage that occurs in C and M, but not in T, cf. “237 -upa-...238 -labhya”; and one short passage that occurs only in M, cf. “428 yathā...431 vākchalaṃ.” These passages were added to the reference text in order to facilitate the recording of variant readings and parallel passages.

The *Nyāyasūtravivaraṇa* shares much common and similar text with three other *Nyāyasūtra* commentaries. To highlight this characteristic, three colors have been used in the printing of the reference text: passages also found in the *Nyāyabhāṣya* are printed in red, passages also found in the *Nyāyavārttika* in blue, and the single passage also found in the *Nyāyavārttikatātparyāṭikā*

<sup>10</sup> Cf. next section: “2 The Collated Readings,” sutra 1.1.18, l. 204.

in green. Paraphrases that cannot be assigned conclusively to either of these three commentaries, summaries of longer *Nyāyabhāṣya* or *Nyāyavārttika* passages, explanatory remarks by the author of the *Nyāyasūtravivaraṇa* and transitional phrases or sentences formulated by him are printed in black. However, it should be noted that, in principle, the whole sentence or sub-unit (clause) has been colored, i.e., if there is an additional word at the beginning of a sentence in the *Nyāyasūtravivaraṇa*—a sentence that has obviously been copied from the *Nyāyabhāṣya* or *Nyāyavārttika*—this word is also colored, although it is not present in the original text. In this way, it is explicitly shown whether there is a deviation at the beginning or end of a copied passage.

Lastly, just like in T, M, MP and C, the reference text does not contain *adhyāya* or *āhnika* headings but merely the obviously original closing statements at the end of each *adhyāya* and *āhnika*, as seen in all textual witnesses.

§ 7 **The lemmata** Apparatus entries are linked to the reference text by the indication of the line number of the reference text and a lemma comprising the concerned text, which is followed by a closing square bracket; see example 'a' in the list below. In case several lemmata are linked to the same line, the line number is specified only ahead of the first lemma. A lemma consists either of a part of a word, a word or a group of words. In the case of preverbs and compounded words, the place of juncture(s) is indicated by a hyphen. However, in the entry under the lemma, hyphens are not used with the variant readings (b). In case there are two or more identical lemmata in a particular line of the reference text, a superscript number after the lemmatized morpheme or word specifies which of its occurrences is meant (c). A long lemma comprising several words is abbreviated by replacing its middle part with three dots (ellipsis points). If such a lemma ends on a subsequent line, the number of the line where the final word ends is also indicated (d). Adjacent punctuation marks are not included in the lemmata.

- (a) Standard lemma: 103 yadā ]
- (b) Lemma with indication of a juncture:  
113 prati- ] T C CP; pra M MP ME
- (c) Lemma linked to the second occurrence of the word  
*prati* in line 295: 295 prati-<sup>2</sup> ]
- (d) Abbreviated lemma with text ending on the next line:  
148 ekam...149 liṅgam ]

§ 8 **The apparatus of readings** In this apparatus, deviations from the reference text found in the text of the witnesses are recorded. Such deviations may occur when a witness contains a different text than the reference text, in



the sense that a word reads differently or that the witness has for whatever reason more or less text than the reference text (§§ 9–11). In addition, barely legible or illegible characters or words as well as corrections made by the scribe or a second hand are recorded in this apparatus (§§ 12–13). The apparatus syntax is as follows: line number, lemma, closing square bracket, sigla of the textual witnesses whose readings correspond to the lemmatized text and variant readings along with the sigla of their sources (e). Within an apparatus entry, different variant readings are separated by a semicolon. For each lemma, the readings of all six textual witnesses are indicated (positive apparatus): T, C, CP, M, MP and ME. The readings provided in ME (*vl.*) are only sporadically recorded; cf. § 4. The sigma ( $\Sigma$ ) is used in a mathematical sense and stands for the sum of all textual witnesses. The sigla of witnesses that are excluded from this sum—marked with a minus sign—and the sigla of a version of a witness—occurring in connection with corrections, see § 13—that are included in this sum are indicated in parentheses after the sigma (f). Notes by the editor are enclosed in curly brackets and placed at the end of apparatus entries (g).

- (e) Basic apparatus syntax: 103 *yadā*] T C CP; *yathā* M MP ME  
 (f) Sigma ( $\Sigma$ ) stands for (the sum of) all six textual witnesses:  
 118 *śabdaḥ*]  $\Sigma$  (-C); *śabda* C  
 127 *evam ṛṣi-*]  $\Sigma$  (-M; *pc* MP); *evamuṣi* M MP (*ac*)  
 (g) Notes by the editor are enclosed by curly brackets:  
 3 *prati-*] T; *pra* M MP ME; † C CP {The use of *prati* disturbs the meter. In the *Nyāyavārttika*, the preverb *pra* is used.}

**§ 9 Differences in spelling, vocabulary or syntax** Spelling deviations are only recorded when they do not result from the application or non-application of sandhi rules, the gemination of characters, the simplification of *tt* or peculiarities related to the scribe or script (§§ 2–4). Nevertheless, deviations resulting from the application or non-application of sandhi rules are recorded whenever they may point to a different syntactic or semantic interpretation on the part of the scribe. If, when compared to the reference text, a word is spelled differently (h), or replaced by one or more other words (i), or when two or more words are interchanged (j), an apparatus entry linked to the concerned text is created.

- (h) Different spelling: 98 *anumiyate*]  $\Sigma$  (-M); *anumiyate* M  
 (i) Different word(s): 221 *nanv*] T M MP ME; *na tv* C CP  
 (j) Same words, different order:  
 213 *phalaṃ sarvaṃ*]  $\Sigma$  (-ME; *ac* MP); *sarvaṃ phalaṃ* MP (*pc*) ME

§ 10 **Addition of one or more words** If, when compared to the reference text, a textual witness has one or more additional words, an apparatus entry linked to the last common word is created (k). However, in cases where the addition occurs at the beginning of a new sentence or passage (l), or is connected to the subsequent word by the application of an external sandhi rule (m) or in some other content-related way, the apparatus entry is linked to the next common word. Additional characters are treated as differences in spelling or vocabulary (§ 9).

- (k) Additional text linked to the last common word (general rule):  
57 **phalam**] T; phalam iti M MP ME; † C CP
- (l) Additional text linked to the next common word (sentence-initial position): 103 **pūrvavad**] T C CP; tatra pūrvavad M MP ME
- (m) Additional text linked to the next common word (external sandhi situation): 340 **'nut-**] Σ (-ME; ac MP); 'thānut MP (pc) ME

§ 11 **Absence and omission of characters or words** If, when compared to the reference text, a character/s or word/s is/are missing in a textual witness, an apparatus entry linked to the concerned text is created. A plus sign (+) as part of a variant reading indicates that something is missing due to physical damage sustained by the manuscript, such as a fracture, wormhole, etc. (n), whereas a open rectangle (□) indicates that the copyist left a gap<sup>11</sup> (o). The extent of the damage or gap is indicated by the number of plus signs or open rectangles. Each of these represents the space of roughly one character. In this connection, it has to be noted that in Grantha Tamil script (T and M) some post-consonantal vowels are written as independent characters and that some horizontally arranged consonant clusters may take up significant space. If a character or characters are missing for some other reason, e.g., because of a scribal eye-skip, the deviation is treated as a difference in spelling or vocabulary (§ 9). The omission of a word or words is indicated by the abbreviation *om.* (p); e.g., in the case of a missing palm leaf or page. The dagger (†) indicates that the reading of the specified witness is not available due to a larger damage, gap or omission indicated in a preceding apparatus entry (q; cf. p).

- (n) Physical damage to the manuscript affecting a part of a word:  
362 **-viṣayam**] Σ (-M); ++yam M
- (o) Gap left by the scribe: 84 **iti bhavati**] T M MP ME; i□□□ti C; iti CP

<sup>11</sup> The word 'gap' is used for a blank space in the running text—between characters or words—left by the scribe for whatever reason.

- (p) Omission of words (missing palm leaf):  
**1 avighnam...78 -yukte]** T M MP ME; *om.* C CP
- (q) Unavailable reading: **3 prati-]** T; pra M MP ME; † C CP

It should be noted that the scribe of C left gaps for two reasons, the first being fissures or cracks, or other structural defects of the palm leaf he was writing on, and the second being his inability to reproduce the text of his exemplar, presumably due to some damage or gap therein. In the first case, when compared to the parallel readings in T, M, NBH and NV, the text turns out to be complete, and therefore the gaps were not collated because they are often lengthy and would thus burden the apparatus of readings with unnecessary details. However, in the second case, it can be ascertained that text is missing, and the gaps were therefore collated. Furthermore, there are isolated cases where the scribe of C left a small gap in the text, even though the palm leaf shows no damage and the text is complete. As these gaps are difficult to explain and are of no benefit for the reader, they were not collated. Cases where the scribe of CP copied such an ‘unnecessary’ gap were treated in the same manner as those in C, that is to say, they were not collated.

In some instances, the scribes of T and M left gaps for the same reasons as the scribe of C. These gaps are treated as in the case of C.

**§ 12 Barely legible or illegible characters or words** When a character/s or word/s is/are barely legible or illegible, an apparatus entry linked to the concerned text is created. Barely legible characters or words that offer themselves for an obvious interpretation are put in parentheses (r). If the interpretation of such text can only be narrowed down to two or more possible options, these options are given in the order of their probability and separated by a slash (s). Completely illegible characters are indicated by a dotted circle ◦ (t). In this context, it should be noted that in the case of CP, all recorded doubts are actually those of the scribe of CP and not observations by the editor of the work presented here; see § 13, examples (z) and (aa).

- (r) Barely legible character with an obvious interpretation:  
**92 -pra-]** Σ (-M); pr(ā) M
- (s) Barely legible character with two possible interpretations; in C, *cā* or *vā*, but rather *cā* than *vā*:  
**304 eva cānudā-]** T M MP (*ac*); eva (c/v)ānudā C; eva vānudā CP;  
 evodā MP (*pc*) ME
- (t) Illegible character taking the space of approximately one character or less: **162 ghrāṇādinām]** Σ (-M); ghrāṇā◦nām M

§ 13 **Corrections** When a character/s or word/s is/are inserted, deleted or substituted by a scribal hand, an apparatus entry linked to the concerned text is created. In the apparatus entry, only insertions and deletions are distinguished, as the substitution of a character/s or word/s is/are nothing else than a deletion and insertion combined. Moreover, it is not indicated whether the text to be inserted was placed between the lines, in the margin or superimposed on the text to be substituted. When a character is modified to read like a different one, this correction is treated like a substitution. Deleted text is enclosed in double brackets ( $\llbracket$ deleted $\rrbracket$ ) and inserted text in angular brackets ( $\langle$ inserted $\rangle$ ) (u). If, however, either the original or corrected reading corresponds to that of another textual witness, the two readings are separately recorded, and the original one marked with *ac* (*ante correctionem*) and the corrected one with *pc* (*post correctionem*) (v). Furthermore, an effort is made to distinguish whether it was the scribe himself or a second hand that made the correction. If the latter is the case, the superscript number 2 is placed after the closing bracket or the abbreviation *pc* (w). This, however, applies almost exclusively to M. The corrections in T, C and CP are almost certainly made by the scribes themselves, while those in MP are made by a second hand. Therefore, no differentiation between the original scribe and a second hand is needed. The reader should thus remember that, apart from a very limited number of insignificant exceptions, the corrections in MP were made by a corrector or user of the manuscript. Lastly, it should be noted that in the case of a substitution the superscript number 2 occurs only after the corrected text, that is, the inserted text, even though the second hand—most probably—also deleted the original text.

- (u) Substitution when neither the original nor the corrected text corresponds to any reading of another textual witness:  
**366 chala-**] T M MP ME;  $\llbracket$ ddha $\rrbracket$  $\langle$ ccha $\rangle$  C; ca CP
- (v) Substitution when the original and/or corrected text corresponds to at least one reading of another textual witness:  
**121 kiñcit]** T C CP M; kañcit MP (*ac*); kaścit MP (*pc*) ME
- (w) Substitution by a second hand:  
**50 padārthānām]** T MP ME; pa $\llbracket$ r $\rrbracket$  $\langle$ d $\rangle$ <sup>2</sup>ārthā++ M; † C CP  
**4 jagato]** T M (*pc*<sup>2</sup>) MP ME; jagato M (*ac*); † C CP

In this context, there are four more things to discuss. First, in the manuscripts corrections are sometimes made within the line. This indicates that the scribe wrote a character/s or word/s, realized a mistake, deleted the incorrect text and continued writing the correct one. The following examples show how corrections made within the line (x) are distinguished from those placed above

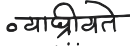


or below the line or in the margin (y). The example below uses text written in Devanagari. However, corrections of these kinds occur in all manuscripts.

- (x) Correction within the line: प्रमाणप्रमेय  
 Substitution\* as in (u): pramāṇa[[ma]]prameya  
 Substitution\* as in (v): pramāṇamaprameya (ac)  
 pramāṇaprameya (pc)
- (y) Correction above the line: प्र<sup>प्र</sup>माणप्रमेय  
 Substitution as in (u): pramāṇa[[ma]](pra)meya  
 Substitution as in (v): pramāṇamameya (ac)  
 pramāṇaprameya (pc)

\*) This substitution may also be regarded as a deletion.

The second issue to discuss concerns mainly the paper manuscripts CP and MP. Sometimes a scribe or a second hand improves the shape of a character or rewrites the same character after, above or below a barely legible character. Such modifications are not recorded. Similarly, in the case of multiple corrections, the original wording before the correction and the final wording after the last correction are given, but not the wording of the intermediate states of the text. Any editorial observations and remarks pertaining to such situations are added in curly brackets at the end of the apparatus entry.

Third, as we have seen in the description of CP, the scribe of this manuscript has his own method of transcription. In fact, he acted not only as scribe but also as corrector and even editor of his own text. In general, he faithfully transcribes whatever is written in C but highlights readings that are barely legible or readings that from his perspective are questionable or wrong by underlining them with a dotted line (z). Suggestions for the improvement of such readings are placed in parentheses (aa). Furthermore, the scribe-cum-corrector reproduces the gaps found in C and sometimes suggests how they may be filled. The fact that his handwriting is very neat and all characters distinguishable and that there are only a few corrections in his handwriting, justifies the adoption of his observations as corrections. This means that in the case of CP basically all recorded doubts and corrections are actually those of the scribe of CP with regard to his exemplar (C), not observations by the editor of the present work with regard to CP. This is in contrast to the documentation of the readings and their modifications in the other apographs. The following examples should illustrate this:

- (z) Uncertain *akṣara* in C as indicated in CP:  80 *vyāpriyate*] T; *vyā(ghrī/prī)yate* C; *vyā(ghrī)yāte* CP; ...  
(Obviously, the scribe of CP was not sure about the identification or correctness of the *akṣara* in C.)
- (aa) Questionable reading in C and suggestion  for improvement by the scribe of CP:   
353 -*tarkaḥ*] T; *tarka* CP (*pc*) M MP ME; *tat* C CP (*ac*)  
(The scribe of CP suggests to replace *tat* with *tarka*.)

Fourth, some corrections in MP are difficult to decipher. This is mainly due to the small handwriting of the second hand, the difficulty of the Kannada script itself and the multitude of textual modifications on some pages. Despite my great efforts, these difficulties may have led to a few copy errors.

§ 14 **Apparatus of parallel passages** In this apparatus, passages of the *Nyāyasūtravivaraṇa* that also occur in the *Nyāyabhāṣya*, *Nyāyavārttika* or *Nyāyavārttikatātparyaṭikā* are recorded. If a passage of the *Nyāyasūtravivaraṇa* has been identified as an excerpt—either as a quote or a paraphrase—from one of these *Nyāyasūtra* commentaries, the reference text is printed in color (§ 6) and an apparatus entry linked to the concerned text is created. The apparatus syntax is as follows: line number, lemma, closing square bracket and page and line reference(s) to the NBH, TSBH, NV or NVTṬ (ab). The reference is printed in the same color as the reference text identified as an excerpt. The references to the TSBH are based on the current version (2015) of the forthcoming publication. As the line numbers may still change slightly, these numbers are only approximate ones (≈).

In addition, there are apparatus entries that show the more important textual deviations of the above sources from the reference text. If the wording of a parallel passage deviates from the reference text, an apparatus entry linked to the concerned text is created. The apparatus syntax is as follows: line number, lemma, closing square bracket, sigla of the textual witnesses whose readings correspond to that of the reference text, and variant readings along with the sigla of their sources (ac). Readings that are given in the apparatus of variant readings of the NBH, NV or NVTṬ are also included in the apparatus of parallel passages. They are distinguished from the readings of the respective critically edited text by the indication of *v.l.* after the siglum. If the information is available, the source of such a variant reading is indicated, e.g., NBH (*v.l.*J) (ad). The explanation of the used sigla is found in Table A1.2 on page 255.

- (ab) Indication of the textual sources and references:  
15 *tatra...17 bhavantīti*] NBH 2→17–18; TSBH ≈35–37

(Read: NBH, page 2, lines 17–18; TSBH approximately lines 35–37; in the TSBH the lines are numbered continuously.)

- (ac) Indication of a variant reading: **83 tat kim]** tac ca NBH  
 (ad) Indication of a variant reading given in the apparatus of variant readings: **78 tan]** NBH; *om.* NBH (*vl.* J)

For the section of the *Trisūtrībhāṣya*, additional information has been provided: Although the readings of the TSBH referred to are those of the critically edited text, the concerned passages have also been compared to the more detailed documentation of variant readings in more than 50 manuscripts containing the text of the *Trisūtrībhāṣya*. The readings of six selected manuscripts—each belonging to a different branch of the stemmatic tree—are always shown, namely the readings of J<sub>1</sub><sup>D</sup>, T<sup>ML</sup>, V<sub>7</sub><sup>D</sup>, JA<sub>2</sub><sup>D</sup>, JA<sub>3</sub><sup>D</sup> and L<sub>1</sub><sup>D</sup> (ae); they are represented by a sigma (Σ) (af). Additional readings from other manuscripts are only shown if there are parallels to the respective readings of the *Nyāyasūtravivaraṇa* (ag). Insignificant damage to the manuscripts, minor gaps and corrections as well as uncertain readings are not indicated. The used sigla are explained in Table A1.3 on pages 256–257.

- (ae) Excerpt from the *Trisūtrībhāṣya*—indication of variant readings: **7 tattvaṃ]** NBH TSBH J<sub>1</sub><sup>D</sup> T<sup>ML</sup> V<sub>7</sub><sup>D</sup>; arthatattvaṃ NBH (*vl.* bahutra) JA<sub>2</sub><sup>D</sup> JA<sub>3</sub><sup>D</sup> L<sub>1</sub><sup>D</sup>  
 (af) Excerpt from the *Trisūtrībhāṣya*—indication of a variant reading when the selected manuscript sources agree on the wording: **6 atra kila]** *om.* NBH TSBH Σ  
 (ag) Excerpt from the *Trisūtrībhāṣya*—indication of variant readings when another manuscript contains a significant reading: **51 ca]** MY<sub>2</sub><sup>D</sup>; *om.* NBH TSBH Σ (-JA<sub>2</sub><sup>D</sup>); † JA<sub>2</sub><sup>D</sup>

The comparison with the manuscript readings recorded for the *Trisūtrībhāṣya* was made with the hope of discovering some parallels between individual readings of the *Nyāyasūtravivaraṇa* and the *Trisūtrībhāṣya*. Unfortunately, no additional discoveries could be made. Perhaps a more extended comparison relating to the entire first *adhyāya* would bring additional insight into the transmission history of the *Nyāyasūtravivaraṇa*.

Lastly, as a general rule lemmata are kept as short as possible. However, in this apparatus some lemmata may comprise more text than actually needed. Such adjustments were made to facilitate the comparison of the variants in this apparatus to those of the apparatus of variant readings.

§ 15 Apparatus of folio side or page changes This apparatus lists the

places in the text where new folio sides or pages of the *Nyāyasūtravivaraṇa* manuscripts and the edition begin. For each new folio side or page, an apparatus entry is created that is linked to the last word that starts on the current folio side or page. If the word is concluded on this folio side or page, the entry also relates to the first word of the following folio side or page. The apparatus syntax is as follows: line number, lemma, closing square bracket and the reading where the change occurs: the last character/s or word of the current folio side or page, an opening parenthesis, the siglum of the respective witness, the number of the subsequent folio side or page, a closing parenthesis and the first character/s or word of the following folio side or page (ah, ai). The indicated number of the folio side or page is the one assigned by the scribe or typesetter, and if it is not available, the one assigned by a second hand, which concerns mainly M. The transcripts of the relevant readings in this apparatus are faithful to the original in order to show the precise place of transition of the text from one folio side or page to the next. This means that punctuation, sandhi forms and orthography correspond to what is actually written or printed in the textual witnesses; thus, for example, *daṇḍa*-s, em dashes, hyphens, etc., are those which actually occur in the source (aj). In other words, §§ 1–3 of this section do not apply. However, other features specific to the scribe or script (§ 4) are not recorded, as is also the case in the apparatus of variant readings. Deviations from the reference text, corrections, etc. are treated the same as in the apparatus of variant readings (§§ 9–13). The extensive modifications made to the text of MP are not included in this apparatus.

- (ah) Folio side change within a word:  
     **44 avicchena]** avicchede(T 2v)na
- (ai) Page change between two words:  
     **77 śabdaṃ bhaved]** śabdaṃ (ME 15) bhaved
- (aj) Folio side and page changes involving punctuation marks:  
     **14 ṣaṣṭhī etāvanto]** ṣaṣṭhī | (T 1v) etāvanto  
     **8 khalu ṣoḍaśadhā]** khalu— (MP 2) ṣoḍaśadhā  
     **79 tadutpatti-]** tadu-(CP 2)tpatti



TABLE A1.1 Sigla used in the apparatus of variant readings

---

<b>Siglum</b>	<b>Manuscripts: repository, location, manuscript number(s), material, script, condition, contents, date of production.</b> → <b>Genealogical information.</b> <b>Printed edition: bibliographical data [script, contents, no. of exemplars].</b> → <b>Information on the source(s).</b>
---------------	--

---

C	Adyar Library and Research Centre, Madras/Chennai, ms. 72773, 28 E 17 Ā 78, palm leaf, Telugu script, old, good, fragile, some fractures, few wormholes, incomplete (begins shortly before sutra 1.1.5, l. 78), undated. → Exemplar of CP; more closely related to T than to M.
CP	Adyar Library and Research Centre, Madras/Chennai, ms. TR 885, paper, Devanagari, good, no wormholes, incomplete (begins shortly before sutra 1.1.5, l. 78), dated February 25, 1945. → Apograph of C.
M	Oriental Research Institute, Mysore, ms. P. 4071/B, palm leaf, Grantha Tamil, old, very brittle, multiple fractures and wormholes, complete—possibly incomplete passages in <i>adhya</i> -s 2–5, undated. → Exemplar of MP and perhaps also of ME, text shares more common readings with the <i>Nyāyavārttika</i> than T or C.
ME	Nāgasampige, Ānandateertha V., ed. <i>Nyāyasūtravivaraṇam of Gambhīravamśaja</i> . Mysore: Oriental Research Institute, University of Mysore, 1992. [Devanagari, complete, edition with a circulation of 1 000 copies.] → Mainly based on MP, with possible reference also to M, text shares more common readings with the <i>Nyāyavārttika</i> than M.
ME <i>vl.</i>	Variant reading indicated in the apparatus of variant readings of ME. → Unidentified source; neither M nor MP.
MP	Oriental Research Institute, Mysore, ms. A. 743/2, paper, Kannada script, good, few wormholes, complete, undated. → Apograph of M, main exemplar of ME, text contains multiple corrections and emendations by a second hand, which were most likely made with the help of a copy of the <i>Nyāyavārttika</i> at hand.
T	Oriental Research Institute and Manuscripts Library, Trivandrum, ms. 19866, 856, palm leaf, Grantha Tamil, old, good, fragile, few fractures, some wormholes, complete, dated July 13, 1746. [This manuscript was used as the main source for the reference text of section “2 The Collated Readings” below.] → More closely related to C than to M.

---

TABLE A1.2 Sigla used in the apparatus of parallel passages: editions

The details listed in this table are largely based on the current version (2015) of the forthcoming publication of the *Trisūtrībhāṣya* (TSBH) by Preisendanz et al., which contains among other things detailed information on all textual sources—manuscripts and printed editions—containing this part of the *Nyāyabhāṣya*.

---

**Siglum Bibliographical data. [Script, contents.]**

→ **Information on the source(s).**

---

- NBH Thakur, Anantalal, ed. *Gautamīyanyāyadarśana with Bhāṣya of Vātsyāyana*. Nyāyacaturgranthikā. Vol. 1. New Delhi: Indian Council of Philosophical Research, 1997. [Devanagari, complete *Nyāyabhāṣya* edition.]
- NBH (vl. C): According to NBH, p. xiv: “Calcutta Sanskrit Series edition of the Nyāyadarśana”; according to TSBH, “Printed Editions,” “Anantalal Thakur 1997”: Amarendra-mohan Tarkatīrtha, Taranatha Nyaya-Tarkatīrtha, Hemantakumar Tarkatīrtha. *Nyāyadarśanam—With Vātsyāyana’s Bhāṣya, Uddyotakara’s Vārttika, Vācaspati Mīśra’s Tātparyaṭīkā and Viśvanātha’s Vṛtti*. Calcutta: Dinesh Chandra Guha, Metropolitan Printing and Publishing House, 1936.
- NBH (vl. J): According to NBH, p. xiv: “Photocopy from the Jaisalmir Bhandar”; according to TSBH, “Printed Editions,” “Anantalal Thakur 1997”: J2<sup>D</sup>.
- NBH (vl. T): Source not specified in the “Preface” of NBH; according to TSBH, “Printed Editions,” “Anantalal Thakur 1997” most probably: Phanibhushan Tarkabagish. *Nyāyadarśan, Bātsyāyan Bhāṣya*. Vol. 1. Kolkata: Bangiya Sahitya Parishad, 1917/1918 (or one of the reprints of this edition: 1981, 1989).
- NBH (vl. bahutra): “in many” unspecified sources.
- NV Thakur, Anantalal, ed. *Nyāyabhāṣyavārttika of Bhāradvāja Uddyotakara*. Nyāyacaturgranthikā. Vol. 2. New Delhi: Indian Council of Philosophical Research, 1997. [Devanagari, complete *Nyāyabhāṣyavārttika* edition.]
- NV (vl. C): Source not specified in the “Preface” of NV; probably same as NBH (vl. C).
- NV (vl. J): Source not specified in the “Preface” of NV; presumably same as NBH (vl. J).
- NV (vl. K): Source not specified in the “Preface” of NV.
- NVTṬ Thakur, Anantalal, ed. *Nyāyavārttikātātparyaṭīkā of Vācaspatimīśra*. Nyāyacaturgranthikā. Vol. 3. New Delhi: Indian Council of Philosophical Research, 1996. [Devanagari, complete *Nyāyavārttikātātparyaṭīkā* edition.]
- TSBH Preisendanz, Karin et al., eds. [*Trisūtrībhāṣya*]. Vienna: Austrian Academy of Science, Vienna. Forthcoming. [Latin script, complete *Trisūtrībhāṣya* edition; i.e., *Nyāyabhāṣya* 1.1.1–1.1.3.]
- This critical edition is based on more than 50 manuscripts and documents the readings of several printed editions. Sources referred to in this study are explained in Table A1.3 below.
-

TABLE A1.3 Sigla used in the apparatus of parallel passages: manuscripts

The details listed in this table are largely based on the current version (2015) of the forthcoming publication of the *Trisūtribhāṣya* (TSBH) by Preisendanz et al., which contains among other things detailed information on all textual sources—manuscripts and printed editions—containing this part of the *Nyāyabhāṣya*.

---

**Siglum Repository, location, manuscript number, material, script, contents, date of production**

---

A8 <sup>D</sup>	Shri Ganganath Jha Campus of the Rashtriya Sanskrit Sansthan, Deemed University, Allahabad, ms. 33993, paper, Devanagari, complete <i>Nyāyabhāṣya</i> manuscript, undated
C1 <sup>D</sup>	Sanskrit College, Calcutta/Kolkata, ms. 201, foolscap paper, Devanagari, incomplete <i>Nyāyabhāṣya</i> manuscript (1.1.2–5.2.17), undated
C2 <sup>D</sup>	Sanskrit College, Calcutta/Kolkata, ms. 201, country-made paper, Devanagari, incomplete <i>Nyāyabhāṣya</i> manuscript (1.1.1–2.1.36), undated
C3 <sup>D</sup>	Sanskrit College, Calcutta/Kolkata, ms. 332, country-made paper, Devanagari, 332, incomplete <i>Nyāyabhāṣya</i> manuscript (middle of 1.1.1 to middle of 5.2.11), undated
C4 <sup>B</sup>	Sanskrit College, Calcutta/Kolkata, ms. 1342, country-made paper, Bengali, incomplete <i>Nyāyabhāṣya</i> manuscript (1.1.1–1.1.37), undated
C5 <sup>D</sup>	The Asiatic Society, Calcutta/Kolkata, ms. 8890 (1), country-made paper, Devanagari, complete <i>Nyāyabhāṣya</i> manuscript, undated
C6 <sup>D</sup>	The Asiatic Society, Calcutta/Kolkata, ms. 8890 (2), country-made paper, Devanagari, complete <i>Nyāyabhāṣya</i> manuscript, undated
C7 <sup>D</sup>	The Asiatic Society, Calcutta/Kolkata, ms. 11022, country-made paper, Devanagari, complete <i>Nyāyabhāṣya</i> manuscript, dated 1793/1794
J1 <sup>D</sup>	Jñānabhaṇḍār, Collection of Jinabhadrasūri, Jaisalmer, ms. 1274/3, paper, Devanagari, incomplete <i>Nyāyabhāṣya</i> manuscript (1.1.1–4.2.36), dated inferred as 1222
J2 <sup>D</sup>	Jñānabhaṇḍār, Collection of Jinabhadrasūri, Jaisalmer, ms. 67, paper, Devanagari, complete <i>Nyāyabhāṣya</i> manuscript, dated June 10, 1444
JA1 <sup>D</sup>	Shri Ranbir Research Institute, Raghunatha Mandir, Jammu, ms. 1240, paper, Devanagari, incomplete <i>Nyāyabhāṣya</i> manuscript (1.1.1 to the middle of 3.1.64), undated
JA2 <sup>D</sup>	Shri Ranbir Research Institute, Raghunatha Mandir, Jammu, ms. 1617, paper, Devanagari, incomplete <i>Nyāyabhāṣya</i> manuscript (first <i>adhyāya</i> only), undated
JA3 <sup>D</sup>	Shri Ranbir Research Institute, Raghunatha Mandir, Jammu, ms. 1625, paper, Devanagari, incomplete <i>Nyāyabhāṣya</i> manuscript (first <i>adhyāya</i> only), undated
KU <sup>S</sup>	Jawahar Lal Nehru Library, Kurukshetra University, Kurukshetra, ms. 52903, paper, Sharada, complete <i>Nyāyabhāṣya</i> manuscript, dated 1880 (?)
L1 <sup>D</sup>	British Library, India Office Library Collections, London, ms. 3040, paper, Devanagari, complete <i>Nyāyabhāṣya</i> manuscript, dated 1653/1654
LA <sup>D</sup>	Punjab University Library, Lahore, ms. 3031, paper, Devanagari, complete <i>Nyāyabhāṣya</i> manuscript, undated

TABLE A1.3 Sigla used in the apparatus of parallel passages: manuscripts (*cont.*)

Siglum	Repository, location, manuscript number, material, script, contents, date of production
M1 <sup>T</sup>	Adyar Library and Research Centre, Madras/Chennai, ms. 71256, palm leaf, Telugu, incomplete <i>Nyāyabhāṣya</i> manuscript ( <i>adhyāya</i> -s 1 and 5, 4.1.1–4.1.57), undated
MY2 <sup>D</sup>	Oriental Research Institute, Mysore, ms. C1580/1–6, paper, Devanagari, complete <i>Nyāyabhāṣya</i> manuscript, undated
P3 <sup>D</sup>	Bhandarkar Oriental Research Institute, Poona, ms. 446 of 1886–1892, paper, Devanagari, incomplete <i>Nyāyabhāṣya</i> manuscript (first <i>adhyāya</i> only), undated
P4 <sup>D</sup>	Bhandarkar Oriental Research Institute, Poona, ms. 267 (Vishrambag Collection), paper, Devanagari, complete <i>Nyāyabhāṣya</i> manuscript, undated
P6 <sup>D</sup>	Bharat Itihas Sanshodhak Mandal, Poona, ms. 22/758, paper, Devanagari, incomplete <i>Nyāyabhāṣya</i> manuscript (first <i>adhyāya</i> only), undated
P7 <sup>D</sup>	Anandashram, Poona, ms. S11–10–98, paper, Devanagari, complete <i>Nyāyabhāṣya</i> manuscript, dated March/April 1851
S1 <sup>S</sup>	Research and Publication Department, Jammu and Kashmir Government, Srinagar, ms. 1498, paper, Sharada, complete <i>Nyāyabhāṣya</i> manuscript, dated 1872/1873
S2 <sup>S</sup>	Research and Publication Department, Jammu and Kashmir Government, Srinagar, ms. 1962, paper, Sharada, complete <i>Nyāyabhāṣya</i> manuscript, dated May 15, 1899
T <sup>ML</sup>	Oriental Research Institute and Manuscripts Library, Trivandrum, ms. 14980A, palm leaf, Grantha Malayalam, complete <i>Nyāyabhāṣya</i> manuscript, undated
U2 <sup>D</sup>	Scindia Oriental Research Institute, Vikram University, Ujjain, ms. 1336, paper, Devanagari, incomplete <i>Nyāyabhāṣya</i> manuscript ( <i>Trisūtrībhāṣya</i> only), undated
V2 <sup>D</sup>	Saraswati Bhawan Library, Varanasi, ms. 32673, paper, Devanagari, incomplete <i>Nyāyabhāṣya</i> manuscript ( <i>adhyāya</i> -s 1–4 only), dated 1720 CE
V5 <sup>D</sup>	Government Sanskrit College Benares, Varanasi, ms. 33245, paper, Devanagari, incomplete <i>Nyāyabhāṣya</i> manuscript (middle of 1.1.2 to 1.1.27), undated
V7 <sup>D</sup>	Saraswati Bhawan Library, Varanasi, ms. 94546, paper, Devanagari, incomplete <i>Nyāyabhāṣya</i> manuscript (1.1.1 to the middle of 4.2.35), undated
V8 <sup>D</sup>	Saraswati Bhawan Library, Varanasi, ms. 94615, paper, Devanagari, incomplete <i>Nyāyabhāṣya</i> manuscript ( <i>Trisūtrībhāṣya</i> only), undated
VR <sup>D</sup>	Collection of Sarvabhauma Madhusudan Gosvami, Radha Raman Ghera, Vrindaban, ms. 22, paper, Devanagari, complete <i>Nyāyabhāṣya</i> manuscript, dated May 4, 1839
W1 <sup>D</sup>	Prājña Pāṭhaśālā Maṇḍala, Wai, ms. 5684, paper, Devanagari, complete <i>Nyāyabhāṣya</i> manuscript, undated

TABLE A1.4 Marks, symbols, abbreviations and print colors

'/'	<i>Avagraha</i> : indicates the elision of the vowel <i>a/ā</i> at the beginning of a word
,	Comma: indicates a brief pause, that is, a hiatus within a sentence
;	Semicolon: separates different variant readings from each other
.	Period (full stop): indicates the end of a sentence
...	Three dots (ellipsis points): stand for omitted text within an abbreviated word, phrase or section
?	Question mark: indicates the end of a question
*	Flower punctuation mark: demarcates the beginning and end of a sutra from the preceding and following text
-	<ol style="list-style-type: none"> <li>1. Hyphen: indicates the end-of-line hyphenation of a word</li> <li>2. Hyphen: indicates a connection to another word or morpheme that is not shown (used in lemmata)</li> <li>3. Minus sign: indicates that the subsequently adduced textual witnesses are excluded from the sum of all witnesses</li> </ol>
—	Em dash: indicates the beginning of a list of items, a quotation or an explanation
	Single <i>danḍa</i> : indicates the end of a sentence
	Double <i>danḍa</i> : indicates a change of topic or the end of a verse
text <sup>2</sup>	Superscript number after the text constituting a lemma: specifies which morpheme or word among several occurrences of the morpheme or word in the same line is meant, e.g. <i>pra</i> <sup>-2</sup> means 'second <i>pra</i> in the mentioned line'
+	Plus sign: marks an area of damage to the manuscript having the size of roughly one character
□	Open rectangle: indicates a gap, i.e., blank space in the running text left by the scribe and having the size of roughly one character
○	Dotted circle: indicates an illegible character or part of a character
†	Dagger: indicates that the reading of a manuscript is not available due to a larger damage, gap or omission indicated in a preceding apparatus entry; cf. <i>om.</i>
Σ	<ol style="list-style-type: none"> <li>1. Sigma in the apparatus of variant readings: stands for the sum of all six textual witnesses, namely T, C, CP, M, MP and ME</li> <li>2. Sigma in the apparatus of parallel passages: stands for the sum of the following six selected <i>Nyāyabhāṣya</i> manuscripts: J<sub>1</sub><sup>D</sup>, T<sup>ML</sup>, V<sub>7</sub><sup>D</sup>, JA<sub>2</sub><sup>D</sup>, JA<sub>3</sub><sup>D</sup> and L<sub>1</sub><sup>D</sup></li> </ol>
→	Rightwards arrow: separates the page number from the line number, e.g., NBH 6→5 means 'NBH page 6, line 5'
≈	Double tilde/'almost equal to' sign: indicates that the reported figure or variant reading is an estimation or approximation

TABLE A1.4 Marks, symbols, abbreviations and print colors (*cont.*)

---

<i>ac</i>	<i>Ante correctionem</i> : marks the reading as ‘before correction’; cf. ‘double square brackets’ (⌈ ⌋)
<i>om.</i>	Omission: stands for the omission of a word or words in a textual witness; cf. ‘dagger’ (†)
<i>pc, pc<sup>2</sup></i>	<i>Post correctionem</i> : marks the reading as ‘after correction’; a superscript 2 suggests that the correction was made by a second hand; cf. ‘angular brackets’ (⟨ ⟩)
<i>vl.</i>	<i>Varia lectio</i> : marks a reading as a ‘variant reading,’ e.g., ME ( <i>vl.</i> ) means ‘variant reading given in the apparatus of variant readings of ME’
(a)	1. Parentheses: enclose the most obvious interpretation of a barely legible character, parts of a character or words 2. Parentheses: enclose the sigla of excluded witnesses or the sigla of included versions of witnesses ( <i>ac/pc</i> ) after a sigma 3. Parentheses: enclose abbreviations— <i>ac, pc, pc<sup>2</sup></i> and <i>vl.</i> —after the sigla
(a/b)	Parentheses and text separated by a slash: indicate two possible interpretations of a barely legible character, part of a character or word; either ‘a’ or ‘b’ but rather ‘a’ than ‘b’
]	Closing square bracket: indicates the end of a lemma
⌈text⌋	Double square brackets: enclose deleted text; cf. <i>ac</i>
⟨text⟩,	Angular brackets: enclose inserted or corrected text; a superscript 2 suggests
⟨text⟩ <sup>2</sup>	that the insertion or correction was made by a second hand; cf. <i>pc</i>
{text}	Curly brackets: enclose an observation, remark or note by the editor of the present work
text	Red color: highlights text taken from the <i>Nyāyabhāṣya</i>
text	Blue color: highlights text taken from the <i>Nyāyavārttika</i>
text	Green color: highlights text taken from the <i>Nyāyavārttikatātparyāṭikā</i>
text	Black reference text: highlights summaries of longer <i>Nyāyabhāṣya</i> or <i>Nyāyavārttika</i> passages, explanatory remarks by the author of the <i>Nyāya-sūtravivaraṇa</i> and transitional phrases or sentences formulated by him

---

## 2 The Collated Readings

avighnam astu. śrīmahāgaṇapataye namaḥ. viśvavyāpī viśvaśaktiḥ pinākī  
 2 viśveśāno viśvakṛd viśvamūr̥tiḥ, viśvajñātā viśvasamhārakārī viśvārādhyo  
 rādhyatv ihitam naḥ. yad akṣapādaḥ prativaro muninām pramāṇaśā-  
 4 stram jagato jagāda, kutārkikajñānanirāsahetuḥ kariṣyate tasya mayā  
 prabandhaḥ. puṇḍarīkapuraślāghyo vedaśāstrārthakevidaḥ, gambhīra-

1 **avighnam...78 -yukte**] T M MP ME; *om*. C CP {The amount of text that is generally placed on one palm leaf of C is missing; apparently the palm leaf was lost before CP was created.} **avighnam...namaḥ**] T; *om*. M; (407) nēnaṃ bari(natāhā) śrīharaye namaḥ || hariḥ om || nyāyasūtravivaraṇam || — || MP; auṃ gambhīravamaṃśajaviracitaṃ nyāyasūtravivaraṇam ME; † C CP {It is not clear to me what the scribe of MP wrote, or intended to write, at the very beginning of the text.} **viśvavyāpī**] T MP ME; +++++ M; † C CP **2 -sam-**] T MP ME; sa(ṃ) M; † C CP **viśvārādhyo**] T M (*pc*) MP ME; viśvārā(y)o M (*ac*); † C CP **3 rādhyatv**] M MP ME; ++yāoV T; † C CP **ihitam**] T; i(hi)taṃ M; i[[kṣi]](psi)taṃ MP; iptitaṃ ME; † C CP **naḥ**] T MP (*pc*) ME; na+ M; *om*. MP (*ac*); † C CP **yad**] MP ME; +d M; +(o/ā)hy T; † C CP {CT2 reads *yo hy*; cf. Table 2.2 on pages 37–42} **-pādaḥ**] T MP (*pc*) ME; pāda M (*pc*) MP (*ac*); pādā M (*ac*); † C CP **prati-**] T; pra M MP ME; † C CP {The use of *prati* disturbs the meter. In the *Nyāyavārttika*, the preverb *pra* is used.} **pramāṇa-**] T M MP (*ac*); śamāya MP (*pc*) ME; † C CP **4 jagato**] T M (*pc*<sup>2</sup>) MP ME; jagado M (*ac*); † C CP **kutārkikajñāna-**] M; kutārkikajñāna MP ME; kutāka+(e/o)+āna T; † C CP **kariṣyate**] T M MP ME; +++++ ME (*vl*); † C CP **5 puṇḍarīka-**] T M MP; puṇyakara ME; † C CP **vedaśāstrārtha-**] M MP ME; (veda)+strārtha T; † C CP **-kevidaḥ**] T; kovidāḥ M MP ME; † C CP **puṇḍarīka-...6 -vādukaḥ**] {verse}

1 **avighnam...namaḥ**] \* || J1<sup>D</sup>; hariḥ śrīgaṇapataye namaḥ śrīparakroḍadevāya namo namaḥ avighnam astu om T<sup>ML</sup>; om śivāya namaḥ V7<sup>D</sup>; śrīgopālāya namaḥ | śrīgaṇeśāya namaḥ JA2<sup>D</sup>; śrīgaṇeśāya namaḥ JA3<sup>D</sup> L1<sup>D</sup> **viśva-1...3 naḥ**] NVIT 1→1-4 {verse} **3 yad...5 -bandhaḥ**] NV 1→3-4 {verse} **prati-**] pra NV **pramāṇa-**] śamāya NV **4 kutārkika-**] kutārkikā NV **-nirāsahetuḥ**] nivṛttihe-  
 tuḥ NV **5 prabandhaḥ**] nibandhaḥ NV

1 **avighnam...namaḥ**] (MP 1) (407) nēnaṃ bari(natāhā) śrīharaye namaḥ || hariḥ om || nyāyasūtravivaraṇam || — ||; (ME 1) auṃ gambhīravamaṃśajaviracitaṃ nyāya sūtravivaraṇam **avighnam**] (T 1r) avighnam **viśvavyāpī viśvaśaktiḥ**] (M 1r) +++++viśvaśaktiḥ

- 6 vaṃśajaś cakre prabandhaṃ śrīpravādukaḥ. atra kila catasṛṣu pramāṭṛ-  
 8 pramāṇaprameyapramītividhāsu tattvaṃ parisamāpyate. kiṃ punas ta-  
 10 ttvam? sataś ca sadbhāvo 'sataś cāsadbhāvaḥ. tatra tāvat khalu ṣoḍaśadhā  
 vyūḍham upadeṣṭum upakramate. 1.1.1 \* pramāṇaprameyasamśayapra-  
 rojanadr̥ṣṭāntāsiddhāntāvayavatarkaniṣayavādajalpavitaṇḍāhetvābhā-

6 -jaś] T (*pc*) M MP ME; ś T (*ac*); † C CP prabandhaṃ śrīpravādukaḥ] T; prabandhaṃ śrīrapādukam M MP (*ac*); nyāya (vārtika)saṃgraham MP (*pc*); nyāyavārtikasamgraham ME; † C CP atra] T M MP; pramāṇādīpadārthata-  
 ttvajñānān niḥśreyasādhigama ityādyasūtratātāparyam | atra ME; † C CP {The reading in ME is based on the *Nyāyavārttika*; cf. NV 1→9.} kila] M MP ME; ki(la) T; † C CP pramāṭṛ-] T MP ME; pramātra M; † C CP {The characters *ṭṛ* and *tra* are homoglyphs in Grantha Tamil.} 7 -pramīti-] T; pramīti M MP ME; † C CP 8 sad-] T MP (*pc*) ME; tad M MP (*ac*); † C CP -bhāvo] M MP (*pc*) ME; bhāva MP (*ac*); +āvo T; † C CP 'sataś] T MP (*pc*) ME; staś M MP (*ac*); † C CP tāvat] M MP ME; tā(va)+ T; † C CP khalu] T M MP; *om.* ME; † C CP 9 upa-<sup>2</sup>] T M MP; pra ME; † C CP -kramate] T; kṛmate | tad yathā M; kramate | tad ya-  
 thā MP ME; † C CP -prameya-] M MP ME; pra+eya T; † C CP 10 -dr̥ṣṭāntā-] T; dr̥ṣṭānta M MP ME; † C CP -vitaṇḍā-] M (*pc*<sup>2</sup>) MP ME; vīḍaṇḍā M (*ac*); +(ta) ṇḍā T; † C CP -ābhāsa-] M MP ME; ābh+sa T; † C CP

6 atra...8 cāsadbhāvaḥ] NBH 1→15–16; TSBH ≈14–17 atra kila] *om.* NBH TSBH  
 Σ catasṛṣu] NBH TSBH Σ (-V7<sup>D</sup>); catasṛṣv api V7<sup>D</sup> pramāṭṛ-...7 -pramīti-]  
 caivaṃ NBH V7<sup>D</sup> JA2<sup>D</sup> JA3<sup>D</sup> L1<sup>D</sup>; cedam TSBH J1<sup>D</sup> T<sup>ML</sup> 7 tattvaṃ] NBH TSBH J1<sup>D</sup>  
 T<sup>ML</sup> V7<sup>D</sup>; arthataṭṭvaṃ NBH (*vl.* bahutra) JA2<sup>D</sup> JA3<sup>D</sup> L1<sup>D</sup> 8 sadbhāvo] NBH  
 TSBH Σ; tadbhāvo V8<sup>D</sup> cāsadbhāvaḥ] V7<sup>D</sup> JA2<sup>D</sup> JA3<sup>D</sup> L1<sup>D</sup>; cāsadbhāva iti NBH  
 TSBH J1<sup>D</sup> T<sup>ML</sup>; cātadbhāvaḥ V8<sup>D</sup> tatra...9 -kramate] NBH 2→4–5; TSBH ≈23–  
 25 tatra tāvat] sac ca NBH TSBH Σ; tac ca P4<sup>D</sup> khalu] NBH TSBH Σ; *om.* P6<sup>D</sup>  
 U2<sup>D</sup> 9 upadeṣṭum upakramate] upadekṣyate NBH TSBH Σ (-T<sup>ML</sup>; *pc* J1<sup>D</sup>); upa-  
 detsvate J1<sup>D</sup> (*ac*); +++ T<sup>ML</sup> pramāṇa-...11 iti] NBH 2→7–9; TSBH ≈25–28; NV  
 1→6–8 10 -dr̥ṣṭāntā-] dr̥ṣṭānta NBH TSBH Σ NV

6 cakre...atra] cakre nyāyavārtikasamgraham || (ME 2) pramāṇādīpadārtha ta  
 tvajñānān niḥśreyasādhigama ityādyasūtratātāparyam | atra 8 khalu ṣoḍaśa-  
 dhā] khalu— (MP 2) ṣoḍaśadhā



- 12 **sacchalaajātinigrahasthānānāṃ tattvajñānān niḥśreyasādhigama iti. \* nirdeśe yathāyogaṃ yathāvacanaṃ vighrahaḥ. cārthe dvandva iti samāsaḥ. pramāṇādīnāṃ tattvam iti śeṣa śaṣṭhī. tasya jñānān niḥśreyasādhigama**
- 14 **iti karmaṇi śaṣṭhī. etāvanto vidyamānā arthā yeṣāṃ aviparītajñānārtham**

11 **tattva-**] T MP ME; ta+va M; † C CP **-jñānān niḥśreyasādhi-**] M MP ME; jñānā[[nā]]⟨n ni⟩ḥśreyas+dhi T; † C CP **-gama iti**] M MP; gamaḥ ME; +++ T; † C CP {There would not have been enough space for an *iti* at the end of the sutra in T.} **nirdeśe**] T M MP; pramāṇeti kṛtamaṅgalaḥ | **nirdeśe** ME; † C CP **12 dvandva**] MP ME; [[tva]]⟨dva⟩ñca M; +++ T; † C CP **samāsaḥ**] M MP ME; samāsa+ T; † C CP **13 pramāṇādīnāṃ**] T M (*pc*<sup>2</sup>) MP (*pc*) ME; pramāṇādīnaṃ M (*ac*); pramāṇādīnāṃ pramāṇādīnāṃ MP (*ac*); † C CP **tattvam**] T MP ME; tatva+ M; † C CP **iti śeṣa**] T; iti śeṣe MP ME; ++še M; † C CP **tasya**] T M MP; tattva ME; † C CP **niḥśreyasādhi-**] T MP ME; ni++(ya)sādhi M; † C CP **14 vidyamānā arthā**] T MP (*pc*); vidyamānā a(rth)ā(ma/ḥ) M; vidyamānāt□□ MP (*ac*); vidyamānārthā ME; † C CP **yeṣāṃ**] T; eṣāṃ M MP (*pc*) ME; □ṣāṃ MP (*ac*); † C CP **aviparīta-**] M MP ME; a+parīta T; † C CP

11 **iti**] TSBH J1<sup>D</sup>; *om.* NBH Σ (-J1<sup>D</sup>) NV **nirdeśe...15 kriyate**] NBH 2→10-12; TSBH ≈28-31 **nirdeśe**] NBH TSBH Σ (-T<sup>ML</sup>); tannirdeśe T<sup>ML</sup> **12 yathāyogaṃ**] *om.* NBH TSBH Σ **dvandva iti samāsaḥ**] dvandvaḥ samāsaḥ NBH TSBH Σ (-T<sup>ML</sup>); dvandvasamāsaḥ T<sup>ML</sup> **13 śeṣa**] śaiṣikī NBH TSBH Σ **tasya**] S1<sup>S</sup> (*ac*); tattvasya NBH TSBH Σ S1<sup>S</sup> (*pc*) **jñānān**] T<sup>ML</sup>; jñānaṃNBH TSBH Σ (-T<sup>ML</sup>) **niḥśreyasādhigama**] C2<sup>D</sup> P6<sup>D</sup>; niḥśreyasasyādhigama NBH TSBH Σ **14 iti**] TSBH Σ (-J1<sup>D</sup>); iti ca NBH J1<sup>D</sup> **śaṣṭhī**] M1<sup>T</sup>; śaṣṭhyau NBH TSBH Σ **etāvanto**] TSBH Σ (-V7<sup>D</sup>; *ac* J1<sup>D</sup>); ta etāvanto NBH J1<sup>D</sup> (*pc*) V7<sup>D</sup> **vidyamānā arthā**] TSBH T<sup>ML</sup> ≈V7<sup>D</sup>; vidyamānārthā NBH J1<sup>D</sup> JA2<sup>D</sup> JA3<sup>D</sup> L1<sup>D</sup> **yeṣāṃ**] NBH (v.l. J C) TSBH J1<sup>D</sup> T<sup>ML</sup> V7<sup>D</sup> L1<sup>D</sup>; eṣāṃ NBH JA2<sup>D</sup> JA3<sup>D</sup> **aviparīta-**] NBH TSBH J1<sup>D</sup> V7<sup>D</sup> JA2<sup>D</sup> L1<sup>D</sup>; avi□□□ T<sup>ML</sup>; api viparīta JA3<sup>D</sup> **-jñānārtham**] NBH Σ (-T<sup>ML</sup>; *pc* J1<sup>D</sup>); jñānārtha TSBH J1<sup>D</sup> (*ac*) T<sup>ML</sup>

11 **niḥśreyasādhigama iti nirdeśe**] niḥśreyasādhigamaḥ || 1 || pramāṇeti kṛtamaṅgalaḥ | (ME 4) **nirdeśe** {The text continues on page 4; page 3 is used for footnote text.} **13 tattvam iti śeṣa**] tatva+++ (M 1v)še **14 śaṣṭhī etāvanto**] śaṣṭhī | (T 1v) etāvanto

- ihopadeśaḥ kriyate. prameyasya tattvajñānān niḥśreyasādhigamaḥ. tatra  
 16 saṁśayādīnāṃ pṛthagvacanam anarthakam, te hi pramāṇe prameya cā-  
 ntar bhavantīti. na. vidyābhedajñāpanārthatvāt. trayī vārtā daṇḍanītir  
 18 ānvikṣikīti cātrasa imā vidyā bhavanti. agnihotrahavanādiprasthānāt tra-

15 -deśaḥ] MP ME; (de)++ T M; † C CP kriyate] T MP ME; +++ M; † C CP  
 prameyasya] T M MP (ac); ātmādeḥ khalu prameyasya MP (pc); ātmā vā 're  
 ityādiśrutyuktadiśā ātmādeḥ khalu prameyasya ME; † C CP tattva-] M MP  
 ME; ++ T; † C CP -jñānān niḥ-] T MP ME; jñānā++ M; † C CP 16 -śayādīnāṃ]  
 M (pc<sup>2</sup>) MP ME; śayād(ī)nāṃ T; śrayādīnāṃ M (ac); † C CP pṛthag-] T M MP;  
 prathag ME; † C CP anarthakam] T M MP (pc) ME; anarthakarma MP (ac);  
 † C CP hi] T M MP; ca ME; † C CP prameya] T; prameye M MP ME; † C CP  
 cāntar] T M MP; vāntar ME; † C CP 17 vidyā-] T; +dyāpra M; vidyāpra MP (ac);  
 vidyāprasthāna MP (pc) ME; avidyāprasthāna ME (vl.); † C CP 18 ānvikṣikīti]  
 M; anvīk(ṣi)kīti T; ānvikṣakīti MP; ānvikṣikīti ME; † C CP imā] M MP ME; im+  
 T; † C CP vidyā] M MP ME; ++(ā) T; † C CP bhavanti] M MP (ac); bhava+ti T;  
 bhavanti | tāś ca pṛthakprasthānāḥ MP (pc) ME; † C CP {The reading in MP (pc)  
 and ME is based on the reading in the *Nyāyabhāṣya*; cf. NBH 2→17-3→2.} -ha-  
 vanādi-] T M MP (pc) ME; bhavanādi MP (ac); † C CP -prasthānāt] T; prasthā  
 M MP (ac); prasthānā MP (pc) ME; † C CP

15 ihopa-] NBH TSBH Σ (-J<sup>1D</sup>); ihod NBH (vl. J) J<sup>1D</sup> kriyate] om. NBH TSBH Σ  
 prameyasya...-gamaḥ] NBH 2→14; TSBH ≈32-33 prameyasya] ātmādeḥ khalu  
 prameyasya NBH TSBH Σ tatra...17 bhavantīti] NBH 2→17-18; TSBH ≈35-37  
 16 te hi pramāṇe] saṁśayādayo hi yathāsambhavaṃ pramāṇeṣu NBH TSBH J<sup>1D</sup>  
 T<sup>ML</sup> V<sup>7D</sup>; saṁśayādayo yathāsambhavaṃ pramāṇeṣu JA<sup>2D</sup> JA<sup>3D</sup> L<sup>1D</sup> prameya]  
 prameye NBH (vl. J) J<sup>1D</sup>; prameyeṣu NBH TSBH Σ (-J<sup>1D</sup>; pc T<sup>ML</sup>); praprameyeṣu  
 T<sup>ML</sup> (ac) cāntar] NBH TSBH J<sup>1D</sup> V<sup>7D</sup> JA<sup>2D</sup> L<sup>1D</sup>; vāntar T<sup>ML</sup>; cāntar JA<sup>3D</sup> 17  
 bhavantīti] bhavanto na vyatiricyanta iti NBH TSBH J<sup>1D</sup> V<sup>7D</sup> JA<sup>3D</sup> L<sup>1D</sup>; bhavanto  
 na vyatiricyante T<sup>ML</sup>; bhavanto na vyatiricyanter iti JA<sup>2D</sup> 18 agni-...22 iti<sup>2</sup>] NV  
 11→18-22 -prasthānāt] prasthānā NV

15 -gamaḥ tatra] gamaḥ | (ME 7) tatra {The text continues on page 7; pages 5  
 and 6 are used for footnote text.} 17 -jñāpanārthatvāt trayī] jñāpanārthatvāt |  
 (MP 3) trayī vārtā daṇḍanītir] vārtā (ME 8) daṇḍanītiḥ

yī. halaśakataḍiprasthānād vārtā. svāmyamāktyabhedānuvidhāyini da-  
 20 ṇḍanītiḥ. saṃśayāḍiprasthānānuvidhāyini ānvikṣakī. tasyā saṃśayāḍi-  
 prasthānarāhitye ātmavidyāmātratvād upaniśadvidyāvāt trayyām evā-  
 22 ntarbhaved iti catuṣṭvaṃ nivartate. tasmāt pṛthag ucyata iti. niḥśreyasaṃ  
 tu na saṃśayāḍipadārthatattvajñānād bhavati. kiṃ tu prameyatattvajñā-  
 24 nād bhavaty eveti. **tat khalu niḥśreyasaṃ prameyatattvajñānānantaram**

19 -prasthānād] T M MP (*ac*); prasthānā MP (*pc*) ME; † C CP svāmyamāktya-  
 bhedānu-] svāmyamāktya(bhe)dānu T; svāmātyabhedānu M MP (*ac*); svāmya-  
 mātyabhedānu MP (*pc*); svāmyamātyānu ME; † C CP -vidhāyini] T MP (*pc*)  
 ME; śadhāyini MP (*ac*); śadhayini M; † C CP 20 -śayāḍi-<sup>1</sup>] T M MP; śayāḍi ME;  
 † C CP -prasthānānu-] T; prabhedānu M MP ME; † C CP ānvikṣaki] T;  
 ānvikṣikī M; ānvikṣakī M; ānvikṣikī ME; † C CP tasyā] T ME; tasyaḥ M (*ac*);  
 tasyāḥ M (*pc*<sup>2</sup>) MP; † C CP -śayāḍi-<sup>2</sup>] T MP ME; śay+di M; † C CP 21 -prasthā-  
 na-] T M (*pc*) MP ME; praprasthāna M (*ac*); † C CP -rāhitye ātma-] T; rā-  
 hitye 'py ātma M (*ac*); rāhitye 'py ātma M (*pc*) MP (*ac*); rāhitye (dh)yātma MP  
 (*pc*); rāhitye 'dhyātma ME; † C CP -mātratvād] T M (*pc*<sup>2</sup>) MP ME; mātratvām  
 M (*ac*); † C CP -vidyāvāt trayyām] M MP (*pc*) ME; vidy(e/o)++(tra)yyām T;  
 vidyāvāttra(d/r)yām MP (*ac*); † C CP 22 -bhaved iti] bhave+(i/i)ti T; bhaveti  
 M; bhav(eti) MP (*ac*); bhāva iti MP (*pc*) ME; † C CP nivartate] T M MP (*ac*)  
 ME; nivarte(ti) MP (*pc*); † C CP tasmāt] T MP ME; tas+t M; † C CP ucyata] T  
 MP ME; u++(ta) M; † C CP niḥśreyasaṃ] MP (*pc*) ME; niśr+yasaṃ T; naśreya-  
 saṃ M MP (*ac*); † C CP 23 na] T MP (*pc*) ME; om. M MP (*ac*); † C CP 24 bha-  
 vaty] M MP ME; +vaty T; † C CP khalu] T MP ME; +lu M; † C CP niḥśreya-  
 saṃ prameya-] T; ++++++mōya M; cccccprameya MP; prameya ME; † C CP

19 -prasthānād] prasthānā NV svāmyamāktyabhedānu-] svāmyamātyā-  
 dibhedānu NV 20 -prasthānānu-] bhedānu NV ānvikṣakī] ānvikṣikīti  
 NV tasyā] tasyāḥ NV 21 -prasthānarāhitye] prasthānam antareṇādhyā-  
 tmavidyāmātram iyaṃ syāt | tataḥ kiṃ syāt? NV ātma-] adhyātma NV 22  
 -bhaved] bhāva NV ucyata] ucyanta NV; grhyanta NV (*vl. C*) 24 tat...25 iti]  
 NBH 6→5-6; TSBH ≈112-114 **tat khalu**] JA2<sup>D</sup> L1<sup>D</sup>; + khalu T<sup>ML</sup>; tatvalu JA3<sup>D</sup>;  
 tat khalu vai NBH TSBH J1<sup>D</sup>; tac ca khalu vai NBH (*vl. T*) V7<sup>D</sup> **prameya-...25**  
**āha**] kiṃ tattvajñānānantaram eva bhavati? nety ucyate | kiṃ tarhi? NBH V7<sup>D</sup>  
 ≈JA2<sup>D</sup> JA3<sup>D</sup> L1<sup>D</sup>; kiṃ tattvajñānānantaram eva sampadyata iti? nety ucyate |  
 kiṃ tarhi? NBH (*vl. J*) TSBH ≈J1<sup>D</sup>; kiṃ tattvajñānānantaram eva sampadyate?  
 nety ucyate | kiṃ tarhi? T<sup>ML</sup>

24 khalu niḥśreyasaṃ prameya-] khalu ccccc (MP 4) prameya

26 upapadyate na vety āha. tattvajñānād iti—1.1.2 \* duḥkhajanmapravṛtti-  
doṣamithyājñānānām uttarottarāpāye tadanantarābhāvād niḥśreyasā-  
28 dhigama iti. \* tena sambandhaḥ. atrātmādyapavargaparyantaṃ prame-  
yaṃ jñeyam. tasmin mithyājñānam anekaprakāraṃ vartate. sātmani śa-  
rīre tāvad ātmā nāstīty anātmany ātmeti. śarīrādiṣu manaḥparyanteṣu  
30 pañcasu prameyeṣu mithyājñānabhedāḥ. duḥkhe sukham iti, atrāṇe trā-

25 upapadyate] M MP; upapa(dya)te T; utpadyate ME; † C CP vety] T M MP  
(ac); vety ākāṃkṣāyām MP (pc) ME; † C CP tattva-] T M (pc) MP ME; tvatattva  
M (ac); † C CP duḥkhajanma-] T MP ME; (du)ḥkha(janma) M; † C CP 26  
-jñānānām] T MP ME; jñānānā+ M; † C CP uttarottarāpāye] MP ME; utta-  
rottarāp+(ye) T; ++r(o)ttarāpāye M; † C CP tadanantarābhāvād] M MP ME;  
+(da)nantarāpā(v)āt T; † C CP niḥśreyasādhigama iti] {See Chapter 5, “The  
Nyāya Sūtras, First *Adhyāya*” for the question of whether *niḥśreyasādhigama  
iti* is part of the sūtra or not.} 27 tena] T; sūtreṇa gatena M MP ME; † C CP  
atrātmādy-] T MP (pc) ME; atrā+ādy M; atrādy MP (ac); † C CP 28 tasmin  
mithyā-] T; ta+++ (th)yā M; ta□nmithyā MP (ac); tanmithyā MP (pc) ME; † C CP  
-prakāraṃ] M MP ME; pra□□□□kāraṃ T; † C CP vartate] T M MP; vidyate  
ME; † C CP 29 anātmany] M MP ME; an(a/ā)+(ma)ny T; † C CP śarīrādiṣu]  
T MP (ac); śa(rīr)ādiṣu M; evaṃ MP (pc) ME; † C CP 30 -meyeṣu] T MP ME;  
mey+ṣu M; † C CP -jñānabhedāḥ] T M MP (ac); jñānabhedā ūhyāḥ MP (pc)  
ME; jñānabhe ūhyāḥ ME (v.); † C CP

25 iti] om. NBH TSBH Σ duḥkha-...27 iti] NBH 6→7–8; TSBH ≈112–115; NV 21→  
11–12 26 tadanantarābhāvād] NBH (v. bahutra) TSBH T<sup>ML</sup> V7<sup>D</sup> JA2<sup>D</sup> ≈L1<sup>D</sup>; ta-  
danantarābhāvān J1<sup>D</sup>; tadanantarāpāyād NBH JA3<sup>D</sup> NV niḥśreyasādhigama  
iti] TSBH J1<sup>D</sup> T<sup>ML</sup>; apavargaḥ NBH V7<sup>D</sup> JA3<sup>D</sup> L1<sup>D</sup> NV; apavargāḥ JA2<sup>D</sup> 27 atrā-  
tmādy-...29 ātmeti] NBH 6→9–10; TSBH ≈115–117 atrātmādy-...28 tasmin] ta-  
trātmādyapavargaparyante prameye NBH TSBH J1<sup>D</sup> V7<sup>D</sup> JA2<sup>D</sup> JA3<sup>D</sup>; tatrātmādāv  
apavargaparyante prameye T<sup>ML</sup>; tatrātmāpavargaparyante prameye L1<sup>D</sup> 28  
anekaprakāraṃ] TSBH J1<sup>D</sup>; naikaprakāraṃ T<sup>ML</sup>; anekaprakāraṃ NBH V7<sup>D</sup>  
JA2<sup>D</sup> JA3<sup>D</sup> L1<sup>D</sup> vartate] NBH TSBH Σ; pravartate A8<sup>D</sup> sātmani...29 ātmā]  
ātmani tāvan NBH TSBH Σ (ac J1<sup>D</sup>); tatrātmani tāvan J1<sup>D</sup> (pc); ātmani A8<sup>D</sup> 30  
duḥkhe...32 iti] NBH 6→10–11; TSBH ≈116–119 duḥkhe sukham iti] duḥkhe su-  
kham iti, anitye nityam iti NBH TSBH J1<sup>D</sup> JA2<sup>D</sup> JA3<sup>D</sup> L1<sup>D</sup>; duḥsukham iti, anitye  
nityam iti V7<sup>D</sup>; nitye 'nityam iti duḥkhe sukham iti T<sup>ML</sup>

26 -jñānānām uttarottarāpāye] jñānānā(M 3v)+++r(o)ttarāpāye 27 -apava-  
rgaparyantaṃ] apavarga-(ME 9)paryantaṃ 29 ātmeti] ātme(T 2r)ti

nam iti, sabhaye nirbhayam iti, jugupsite 'bhimatam iti, hātavye pratipattavyam iti. atra śarīrādiṣu pratyekaṃ pañcamithyājñānabhedāḥ santi pṛthagānirdeśāt. atha pravṛttyādiṣv apavargaparyanteṣu prameyeṣu mithyājñānanivṛttau, nāsti karmaphalam iti, doṣeṣu nāyaṃ doṣanimittaḥ saṃsāra iti. pretyabhāve nāsti jantur jivo vā ātmā vā, yaḥ preyāt pretya ca bhaved iti. apavarge bhīṣaṇaḥ khalv ayaṃ sarvoparamāt, sarvaviprame-

31 jugupsite] T M; jugu(ph/s)site MP; jugutsite ME; † C CP 'bhimatam] T; himatam M (ac); hitam M (pc) MP ME; † C CP {The characters *bhi* and *hi* may look similar in Grantha Tamil.} iti<sup>3</sup>] T M (pc<sup>2</sup>) MP ME; i M (ac); † C CP hātavye] T M (pc) MP ME; hotavye M (ac); † C CP pratipattavyam] T M MP (ac); 'pratihātavyam MP (pc) ME; † C CP 32 atra...33 -anirdeśāt] T; om. M MP ME; † C CP śarīrādiṣu] śa(r)+rādiṣu T; † Σ (-T) 33 pravṛttyādiṣv] T M; pravṛttyādi MP; pravṛttyādy ME; † C CP apavargaparyanteṣu] M; apavargaparya+(eṣu) T; pavargaparyanteṣu MP; apavargānteṣu ME; † C CP 34 -jñāna-] T MP (pc) ME; jñānā M MP (ac); † C CP nāsti karma-] T M; nāsti ka□mama MP (ac); nāsti karma, nāsti karma MP (pc) ME; † C CP -nimittaḥ] T MP ME; namittaḥ M; † C CP 35 saṃsāra iti] MP ME; saṃsā+[(mi)](i)ti M; (sa)+(s)++(i)ti T; † C CP -bhāve] T MP (pc) ME; bhāvo M MP (ac); † C CP jantur] T M MP ME; cintā ME (vL); † C CP vā ātmā] T; vā sattvam ātmā M MP; sattva ātmā ME; † C CP 36 bhaved] M MP ME; bha+(e)d T; † C CP apavarge] T; apavargo M MP ME; † C CP -ramāt] T M MP (ac); ramaḥ MP (pc); śamaḥ ME; † C CP -meyogo] T; yogo M MP (ac); yoge MP (pc) ME; † C CP

31 hātavye] NBH TSBH Σ (-T<sup>ML</sup>); hāne T<sup>ML</sup> pratipattavyam] TSBH J1<sup>D</sup> T<sup>ML</sup> V7<sup>D</sup>; pratipattavyam NBH (vL J); 'pratihātavyam NBH JA2<sup>D</sup> JA3<sup>D</sup> L1<sup>D</sup> 34 nāsti...36 iti] NBH 6→12-13; TSBH ≈118-121 nāsti karma-] pravṛttau nāsti karma, nāsti karma NBH TSBH Σ (pc J1<sup>D</sup>); pravṛttau nāsti karma J1<sup>D</sup> (ac) 35 -bhāve] NBH TSBH Σ C4<sup>B</sup> (ac); bhāvo C4<sup>B</sup> (pc) P6<sup>D</sup> jantur] NBH TSBH Σ (-V7<sup>D</sup>); jantu V7<sup>D</sup> vā ātmā] vā sattva ātmā NBH TSBH Σ (-T<sup>ML</sup>); sattva ātmā T<sup>ML</sup>; vā sattvam ātmā C7<sup>D</sup> S2<sup>S</sup> V2<sup>D</sup> VR<sup>D</sup> ca] NBH TSBH Σ (-V7<sup>D</sup>); va V7<sup>D</sup> 36 apavarge...37 iti] NBH 6→16-17; TSBH ≈123-125 apavarge] NBH TSBH J1<sup>D</sup> T<sup>ML</sup> V7<sup>D</sup>; apavargo JA2<sup>D</sup> ≈JA3<sup>D</sup>; apavarga L1<sup>D</sup> bhīṣaṇaḥ] bhīṣmaḥ NBH TSBH Σ (-T<sup>ML</sup>); niṣṭaḥ T<sup>ML</sup> sarvoparamāt] sarvakarmoparamaḥ V7<sup>D</sup>; sarvakāryoparamaḥ NBH JA3<sup>D</sup> L1<sup>D</sup>; sarvoparamaḥ NBH (vL J) TSBH J1<sup>D</sup> T<sup>ML</sup>; sarvakārye paramaḥ JA2<sup>D</sup> -meyogo] yogo J1<sup>D</sup> T<sup>ML</sup> V7<sup>D</sup> JA3<sup>D</sup>; yoge NBH TSBH JA2<sup>D</sup> L1<sup>D</sup>

31 iti sabhaye] iti (MP 5) sabhaye 32 iti...33 atha] iti | (ME 10) atha

- 38 yogo 'pavargaḥ, bahutra bhadrakaṃ lupyata iti. etasmān mithyājñānād  
anukūleṣv artheṣu rāgaḥ pratikūleṣu ca dveṣa ity ādayo doṣā bhavanti.  
doṣaprayuktaḥ śarīravānmanobhiḥ pravartamānaḥ pāpikāṃ apāpikāñ

37 'pavargaḥ] T M MP (*ac*); 'pavarge MP (*pc*) ME; † C CP bahutra] M MP (*ac*); ba+(tra) T; bahu ca MP (*pc*) ME; † C CP lupyata] T MP ME; lyapyata M; † C CP mithyājñānād] T MP ME; mi(t)++++d M; † C CP 38 artheṣu] T; atthye-  
ṣu M; □□ṣu MP; *om.* ME; † C CP rāgaḥ] MP (*pc*) ME; rā(g)+ T; rāga(h) M; rāja  
MP (*ac*); † C CP 39 doṣa-] T M MP ME; dveṣa ME (*vl.*); † C CP -prayuktaḥ]  
T M; prayukta MP ME; † C CP -vānmanobhiḥ] M MP ME; +(āñ)manobhiḥ T;  
† C CP pra-...40 ācaran] T (*pc*); pravartamānaḥ pāpikāṃ apāvikāñ ca pravṛ-  
ttim ācaran T (*ac*); +++++naḥ pāvikāṃ a(p)+(vik)+ñ ca ++pravṛtt+m ācaran M;  
□□□□naḥ pāvikāṃ ara□□□□□m ācara(d) MP (*ac*); hīmsāsteyapraṭiṣiddha-  
maithunādikam ācaran MP (*pc*) ME; † C CP

37 'pavargaḥ] TSBH J1<sup>D</sup> T<sup>ML</sup> V7<sup>D</sup>; 'pavarge NBH JA2<sup>D</sup> JA3<sup>D</sup> L1<sup>D</sup> bahutra] VR<sup>D</sup>;  
bahu ca NBH JA2<sup>D</sup> JA3<sup>D</sup> L1<sup>D</sup>; bahv atra TSBH J1<sup>D</sup> V7<sup>D</sup>; yatra na T<sup>ML</sup> bhadra-  
kaṃ] NBH TSBH Σ (-T<sup>ML</sup>); duḥkhaṃ T<sup>ML</sup> etasmān...40 sañcinoti] NBH 7→  
1-3; TSBH ≈126-129 38 anukūleṣv] TSBH Σ; anukuleṣv NBH artheṣu] NBH  
TSBH J1<sup>D</sup> T<sup>ML</sup> V7<sup>D</sup>; *om.* NBH (*vl.* J) JA2<sup>D</sup> JA3<sup>D</sup> L1<sup>D</sup> rāgaḥ] NBH TSBH Σ (-V7<sup>D</sup>);  
anurāgaḥ V7<sup>D</sup> ca] NBH TSBH J1<sup>D</sup> T<sup>ML</sup>; *om.* V7<sup>D</sup> JA2<sup>D</sup> JA3<sup>D</sup> L1<sup>D</sup> ity ādayo] rā-  
gadveṣādhikārāc cāsatyerṣyāsūyāmānalobhādayo NBH; rāgadveṣādhikārāc  
cāsūyerṣyāmāyalobhādayo JA3<sup>D</sup> L1<sup>D</sup>; rāgadveṣādhikārañās cerṣyāsūyāmānalob-  
hādayo NBH (*vl.* J) TSBH J1<sup>D</sup>; rāgadveṣādhikārāc cāsūyerṣyāmānalobhādayo  
JA2<sup>D</sup>; rāgadveṣādhikārañās cāsūyerṣyāmānalobhādayo V7<sup>D</sup>; rāgad+eṣādhikāra-  
ñādveṣyāsūyāmānamadamatsaralobhādayo T<sup>ML</sup> bhavanti] NBH TSBH Σ  
(-T<sup>ML</sup>); prādurbhavanti T<sup>ML</sup> 39 doṣa-] T<sup>ML</sup>; doṣaiḥ NBH TSBH Σ (-T<sup>ML</sup>) śa-  
rīravānmanobhiḥ] śarīreṇa NBH TSBH Σ pāpikāṃ...40 sañcinoti] hīmsāste-  
yapraṭiṣiddhamaithunāny ācarati NBH TSBH J1<sup>D</sup> V7<sup>D</sup> JA2<sup>D</sup> JA3<sup>D</sup>; hīmsāsteyaṃ  
praṭiṣiddhamaithunāny ācarati L1<sup>D</sup>; mithyāhīmsa□□□praṭiṣiddhamaithunādy  
ācarati T<sup>ML</sup> {Not necessarily a parallel reading with deviation, although based  
on the text of the NBH; cf. Chapter 1, "4 Examples of Text Reuse."}

39 -vānmanobhiḥ...40 ācaran] vānmanobhiḥ □□□□naḥ (MP 6) pāvikāṃ ara  
□□□□□m ācara(d) -vānmanobhiḥ pravartamānaḥ] vānmanobhiḥ +++++  
(M 3r)naḥ

40 ca pravṛttim ācaran dharmādharmau sañcinoti. tāv imau dharmādharmau pravṛttisādhanatvāt pravṛttisābdenocyete. seyaṃ pravṛtṭiḥ kautsityābhipūjitasya ca janmanaḥ kāraṇaṃ bhavati. janma punaḥ śārīrendriyaṣayabuddhīnaṃ nikāyaviśiṣṭaḥ prādurbhāvaḥ. tasmin sati duḥkham. mithyājñānādayo duḥkhātmano dharmā avicchadena vartamā-

40 dharmādharmau<sup>1</sup>] T M MP; dharme 'dharmān ME; +++++ ME (vl.); † C CP tāv] T; pravṛttisādhanatvāt tāv M MP ME; † C CP 41 pravṛttisādhanatvāt pravṛtṭi-] T MP; pra+++++tvāt pravṛtṭi M; pravṛtṭi ME; † C CP -śābdenocyete] T MP ME; śābde+ocyete M; † C CP kautsityābhipūjitasya] M MP (ac); (ku) tsi(tasya) abhipūjitasya T; kutsityābhipūjitasya MP (pc); kutsityābhisūcitasya ME; kutsityābhisūjitasya ME (vl.); † C CP 42 ca] T; om. M MP ME; † C CP janmanaḥ] T MP ME; janmana+ M; † C CP kāraṇaṃ] T MP ME; (kā)raṇaṃ M; † C CP punaḥ śārīrendriya-] T MP (pc); pu(h śa)rīrendriya M; pu□□rīrendriya MP (ac); punaś cendriya ME; † C CP 43 -buddhīnaṃ] T MP ME; +++++ M; † C CP nikāya-] T MP ME; +(i)kāya M; † C CP -viśiṣṭaḥ] T MP (pc) ME; viśiṣṭaḥ M; viśiṣṭaḥ MP (ac); † C CP prādurbhāvaḥ] T MP ME; prā(durbh)āvaḥ M; † C CP 44 -jñānādayo] M MP ME; +(ā)nādayo T; † C CP duḥkhātmano] M MP (ac); duḥkhātā ā+(m)ano T; duḥkhātā MP (pc) ME; † C CP dharmā avicchadena] T; dharmavicchadena M; dharm(a)vicchede MP (ac); dharmā avicchadenaiva MP (pc) ME; † C CP vartamānaḥ] T M MP (ac); pravartamānaḥ MP (pc); pravartamāna ME; † C CP

40 tāv...41 -śābdenocyete] NBH 7→6-7; TSBH ≈133-134 tāv imau] atra NBH TSBH V7<sup>D</sup> JA2<sup>D</sup> JA3<sup>D</sup> L1<sup>D</sup>; atra ca J1<sup>D</sup> T<sup>ML</sup> dharmā-2...41 -sādhanatvāt] pravṛttisādhanau dharmādharmau NBH TSBH Σ 41 seyaṃ...43 duḥkham] NBH 7→8-9; TSBH ≈134-137 pravṛtṭiḥ] NBH TSBH T<sup>ML</sup> V7<sup>D</sup> L1<sup>D</sup>; pravṛtṭiḥ pratyekaṃ daśavidhā pāpā puṇyā vā NBH (vl. J) ≈J1<sup>D</sup>; om. JA2<sup>D</sup> JA3<sup>D</sup> kautsityābhi-] kutsityābhi NBH TSBH Σ 42 -pūjitasya ca] NBH TSBH Σ; pūjitasyaṃ P2<sup>D</sup> V11<sup>D</sup> bhavati] om. NBH TSBH Σ punaḥ śārīrendriya-] NBH TSBH Σ (-V7<sup>D</sup>); naḥ śārīrendriya V7<sup>D</sup> 43 -viśayabuddhīnaṃ] NBH (vl. J) J1<sup>D</sup>; buddhivedanānaṃ NBH; buddhīnaṃ TSBH Σ (-J1<sup>D</sup>) prādurbh-] NBH TSBH Σ (pc J1<sup>D</sup>); prādurbh J1<sup>D</sup> (ac) 44 mithyā...45 -hetavaḥ] NBH 7→10-11; TSBH ≈136-138 mithyā-] ta ime mithyā NBH TSBH Σ (-JA2<sup>D</sup>); na ime mithyā JA2<sup>D</sup> duḥkhātmano] duḥkhātā NBH TSBH Σ; duḥkhāṃ(tt)ā Mx2<sup>D</sup> dharmā] NBH TSBH Σ (-T<sup>ML</sup>); om. T<sup>ML</sup> avicchadena] NBH TSBH Σ (-T<sup>ML</sup>); avicchadenaiva NBH (vl. T C) JA1<sup>D</sup> Ku<sup>S</sup> LA<sup>D</sup> P3<sup>D</sup> P7<sup>D</sup>; avicchena T<sup>ML</sup> vartamānaḥ] J1<sup>D</sup>; pravartamānaḥ NBH TSBH T<sup>ML</sup> JA2<sup>D</sup> JA3<sup>D</sup> L1<sup>D</sup>; pravartamānaḥ V7<sup>D</sup>

44 avicchadena] avicchede(T 2v)na

nāḥ saṃsārahetavaḥ. yadātmādiprameyatattvajñānān mithyājñānam  
 46 apaiti, mithyājñānāpāye doṣā apayānti. doṣāpāye pravṛttir apaiti. pravṛ-  
 tṭyapāye janmāpaiti. janmāpāye duḥkham apaiti. duḥkhāpāya ātyantiko  
 48 'pavargo mahāparamānandaparamaśivabhāvaḥ niḥśreyasam iti. tattva-  
 jñānam tu mithyājñānaviparyeṇa vyākhyeyam. trividhā cāsyā śāstrasya  
 50 pravṛttir uddeśo lakṣaṇam parīkṣā ceti. nāmadheyena padārthānām

45 -hetavaḥ] T MP ME; he+++ M; † C CP 46 -jñānāpāye] MP ME; jñānā(p)ā-  
 ye T; jñānāpāye ̄tyantiko 'pavarge M; † C CP {In M, the last two words may  
 be marked as deleted.} doṣāpāye] T M MP ME; doṣābhāve ME (vl.); † C CP  
 pravṛtṭyapāye] T M (pc<sup>2</sup>) MP ME; pravṛtṭipāye M (ac); † C CP 47 janmāpaiti]  
 T M (pc<sup>2</sup>) MP ME; nmanmāpaiti M (ac); † C CP duḥkhāpāya] T M MP (pc);  
 duḥkhāya MP (ac); duḥkhābhāve ME; † C CP ātyantiko 'pa-] T MP; +tyantiko  
 'pa M; ātyantikāpa ME; † C CP 48 mahāparamānanda-] T MP ME; ma(h)+(pa)  
 ramānanda M; † C CP 49 -viparyeṇa] T; vipary[e]⟨a⟩ye+ M; viparyayeṇa MP  
 ME; † C CP vyākhyeyam] T MP (pc) ME; vyā+yam M; vyā-c-yam MP (ac);  
 † C CP 50 lakṣaṇam] T M MP (pc) ME; lakṣam MP (ac); † C CP nāma-] T  
 M MP (ac); tatra nāma MP (pc) ME; † C CP padārthānām] T MP ME; pa[r]⟨  
 d⟩<sup>2</sup>ārhā++ M; † C CP

45 saṃsārahetavaḥ] saṃsāra iti NBH TSBH Σ (-T<sup>ML</sup>); saṃsāra ity ucyante T<sup>ML</sup>  
 yadātmādi-...49 vyākhyeyam] NBH 7→12-15; TSBH ≈139-143 yadātmādipra-  
 meya-] yadā tu NBH TSBH Σ 46 apaiti<sup>1</sup>] NBH TSBH Σ (-JA<sup>2D</sup>); upaiti JA<sup>2D</sup> mi-  
 thyā-] T<sup>ML</sup>; tadā mithyā NBH TSBH J<sup>1D</sup> V<sup>7D</sup> JA<sup>2D</sup> L<sup>1D</sup>; tadya mithyā JA<sup>3D</sup> apa-  
 yānti] AW<sup>D</sup> B<sup>13D</sup> C<sup>7D</sup> V<sup>2D</sup> VR<sup>D</sup>; apayanti NBH TSBH Σ pravṛtṭyapāye] NBH  
 TSBH Σ (-J<sup>1D</sup>); pravṛtṭer apāye J<sup>1D</sup> 47 apaiti] NBH TSBH Σ (-JA<sup>2D</sup>); upaiti JA<sup>2D</sup>  
 ātyantiko] TSBH Σ; cātyantiko NBH A<sup>8D</sup> C<sup>4B</sup> Ku<sup>S</sup> S<sup>2S</sup> 48 mahāparamānanda-  
 ...-bhāvaḥ] om. NBH TSBH Σ niḥśreyasam] NBH TSBH Σ (-JA<sup>3D</sup>); niḥśreyasa  
 JA<sup>3D</sup> 49 tu] T<sup>ML</sup>; tu khalu NBH TSBH J<sup>1D</sup> JA<sup>2D</sup> JA<sup>3D</sup> L<sup>1D</sup>; tu kha V<sup>7D</sup> -vipa-  
 ryeṇa] viparyayeṇa NBH TSBH Σ (-V<sup>7D</sup>); viparyeyena V<sup>7D</sup> vyākhyeyam] T<sup>ML</sup>;  
 vyākhyātam NBH TSBH Σ (-T<sup>ML</sup>) trividhā...53 parīkṣā] NBH 8→7-9; TSBH  
 ≈154-158 50 parīkṣā ceti] NBH V<sup>7D</sup> JA<sup>3D</sup> L<sup>1D</sup>; parīkṣeti ca J<sup>1D</sup>; parīkṣeti TSBH  
 T<sup>ML</sup>; † JA<sup>2D</sup> {missing image} nāma-] T<sup>ML</sup>; tatra nāma NBH TSBH J<sup>1D</sup> (pc) V<sup>7D</sup>  
 JA<sup>3D</sup> L<sup>1D</sup>; tra J<sup>1D</sup> (ac); † JA<sup>2D</sup> padārthānām abhidhānamātram] T<sup>ML</sup> (pc);  
 padārthānam am abhidhānamātram T<sup>ML</sup> (ac); padārthamātrasyābhidhānam  
 NBH A<sup>4M</sup> C<sup>1D</sup> C<sup>3D</sup> Ku<sup>S</sup> LA<sup>D</sup> P<sup>3D</sup> P<sup>7D</sup> S<sup>2S</sup>; padārthābhidhānamātram NBH (vl. J)  
 TSBH J<sup>1D</sup>; padārthamātrābhidhānam V<sup>7D</sup> JA<sup>3D</sup> L<sup>1D</sup>; † JA<sup>2D</sup>

46 apayānti doṣāpāye] apayānti | (MP 7) doṣāpāye 49 vyākhyeyam trividhā]  
 vyākhyeyam | 2 (ME 11) trividhā 50 padārthānām abhidhānamātram ud-] pa  
 [r]⟨d⟩<sup>2</sup>ārhā++++ (M 2v)++++m ud



- 52 abhidhānamātram uddeśaḥ. uddiṣṭasya tattvavyavasthāpako dharmo lakṣaṇam. lakṣitasya ca yathālakṣaṇam upapadyate na veti pramāṇair avadhāraṇam parikṣā. athoddiṣṭasya vibhāgavacanam avāntaroddeśaḥ—
- 54 1.1.3 \* pratyakṣānumānopamānaśabdāḥ pramāṇāni. \* akṣasya prativīṣayam vṛttiḥ pratyakṣam. vṛttisannikarṣo jñānaṃ vā. yadā sannikarṣaḥ

51 abhidhānamātram] T; ++++++m M; abhidhā□□□m MP (*ac*); abhidhānam MP (*pc*) ME; † C CP uddiṣṭasya] T M MP (*pc*) ME; uda□sya MP (*ac*); † C CP tattvavyava-] T M MP ME; kartṛvyava ME (*vl.*); † C CP 52 yathā-] T M MP; *om.* ME; † C CP upapadyate na] ME; upapadyate++(na) T; u(pa)panyate vā na M; upapadyate (vā) na MP; † C CP 53 -dhāraṇam] T M MP ME; dhā+ṇam M; † C CP vibhāga-] T M MP ME; +bhāga M; † C CP avāntarod-] M MP ME; avā+rod T; † C CP 54 akṣasya] T M MP (*ac*); akṣasyākṣasya MP (*pc*) ME; † C CP -viṣayam] M (*pc*<sup>2</sup>) MP ME; (vi)ṣayam T; ṣayam M (*ac*); † C CP 55 vṛttisan-] T; vṛtti+(m)san M; vṛtti□san MP (*ac*); vṛttiḥ san MP (*pc*) ME; † C CP sannikarṣaḥ pramāṇam] T M MP; sannikarṣaḥ ME; +++rṣaḥ pramāṇam ME (*vl.*); † C CP

51 uddiṣṭasya tattva-] NBH (*vl. J*) TSBH J1<sup>D</sup> T<sup>ML</sup>; uddiṣṭasyātattva NBH; uddiṣṭasya ca tattva V7<sup>D</sup>; tatrod-diṣṭasya tattva NBH (*vl. T C*) L1<sup>D</sup> (*pc*); tatrod-diṣṭasyātattva L1<sup>D</sup> (*ac*); tatropaddiṣṭasyātattva JA3<sup>D</sup>; † JA2<sup>D</sup> -vyavasthāpako] NBH (*vl. J*) TSBH J1<sup>D</sup> T<sup>ML</sup>; vyavacchedako NBH V7<sup>D</sup> JA3<sup>D</sup> L1<sup>D</sup>; † JA2<sup>D</sup> ca] MY2<sup>D</sup>; *om.* NBH TSBH Σ (-JA2<sup>D</sup>); † JA2<sup>D</sup> 52 upapadyate] NBH TSBH J1<sup>D</sup> T<sup>ML</sup> JA3<sup>D</sup> L1<sup>D</sup>; upapadyate yathā V7<sup>D</sup>; † JA2<sup>D</sup> na veti] NBH TSBH T<sup>ML</sup> V7<sup>D</sup> JA3<sup>D</sup> L1<sup>D</sup>; neti J1<sup>D</sup>; † JA2<sup>D</sup> ava-] NBH T<sup>ML</sup> JA3<sup>D</sup> L1<sup>D</sup>; arthāva TSBH J1<sup>D</sup> V7<sup>D</sup>; † JA2<sup>D</sup> 53 athoddiṣṭasya...-deśaḥ] NBH 8→15; TSBH ≈159 -vacanam] NBH TSBH Σ (-JA3<sup>D</sup>); vacanaḥ JA3<sup>D</sup> avāntaroddeśaḥ] *om.* NBH TSBH Σ 54 praty...-māṇāni] NBH 8→16; TSBH ≈160-161; NV 25→7 pratyakṣānu-] NBH TSBH Σ (-V7<sup>D</sup>) NV; pratyakṣānu V7<sup>D</sup> akṣasya...6o jñāpyate] NBH 8→17-9→2; TSBH ≈161-166 akṣasya] A7<sup>D</sup> C4<sup>B</sup> C5<sup>D</sup> C6<sup>D</sup> W1<sup>D</sup>; akṣasyākṣasya NBH TSBH Σ 55 vṛttiḥ] NBH TSBH Σ (-V7<sup>D</sup>); vṛttiṃ V7<sup>D</sup> vṛttisannikarṣo] vṛttisannikarṣa P6<sup>D</sup>; vṛttiḥ sannikarṣo U2<sup>D</sup>; vṛttis tu sannikarṣo NBH TSBH Σ yadā] NBH TSBH Σ (-T<sup>ML</sup>); yadā tu T<sup>ML</sup>

53 athoddiṣṭasya vibhāga-] athoddiṣṭasya (MP 8) vibhāga 54 pramāṇāni akṣasya] pramāṇāni || 3 || (ME 12) akṣasyākṣasya

- 56 **pramāṇaṃ tadā jñānaṃ phalam. yadā jñānaṃ tadā hānopādānopekṣā-**  
**buddhayaḥ phalam. mitena liṅgena liṅgino 'rthasya paścāj jñānam anu-**  
 58 **mānam. upamānaṃ sāmīpyān mānam, yathā gaur iva gavaya iti. sāmī-**  
**pyaṃ tv avayavasāmānyayogaḥ. śabdaḥ—śabdyate 'nenārtho 'bhidhīyate**  
 60 **jñāpyate. pramīyate 'neneti karaṇārthābhidhāne pramāṇaṃ śabda iti.**  
**vibhaktānāṃ pramāṇānāṃ pratyakṣalakṣaṇam āha—1.1.4 \* indriyārtha-**

56 **tadā<sup>1</sup>**] T M (*pc*<sup>2</sup>) MP ME; **tada** M (*ac*); † C CP **jñānaṃ<sup>1</sup>**] T (*pc*) M (*pc*) MP ME; **jñāna** T (*ac*); **jñānama** M (*ac*); † C CP **phalam**] T M MP (*ac*); **pramitiḥ phalam** MP (*pc*) ME; † C CP **hānopādānopekṣā-**] T ME; **hānopekṣā** M MP ME (*vl*); † C CP **57 phalam**] T; **phalam iti** M MP ME; † C CP **liṅgena**] M MP ME; **liṃ+++** T; † C CP **liṅgino**] M MP ME; **+(ṃ)gino** T; † C CP **paścāj jñānam**] T M MP ME; **paścād bhānaṃ** ME (*vl*); † C CP **58 sāmīpyān mānam**] T; **sāmī[[vy]](py)<sup>2</sup>ān m(ā)++** M; **sāmīpyātmānam** MP; **sāmīpyajñānam** ME; **++ +++** ME (*vl*); † C CP **yathā**] T MP ME; **+thā** M; † C CP **iva**] T; **evaṃ** M MP ME; † C CP **sāmīpyaṃ**] M MP ME; **++mīpyan** T; † C CP **59 śabdyate**] T M (*pc*<sup>2</sup>) MP ME; **śabdate** M (*ac*); † C CP **-dhīyate**] T MP ME; **dhiyate** M; † C CP **60 pramīyate**] T MP ME; **pram(i)+++** M; † C CP **-dhāne**] T M MP ME (*vl*); **dhāno** ME; † C CP **pramāṇaṃ**] T M MP ME (*vl*); **pramāṇa** ME; † C CP **61 -lakṣaṇam**] T M (*pc*) MP ME; **lakṣalakṣaṇam** M (*ac*); † C CP **indriyārtha-**] T MP ME; **i+++++** M; † C CP

56 **pramāṇaṃ**] T<sup>ML</sup>; *om.* NBH TSBH Σ (-T<sup>ML</sup>) **tadā<sup>1</sup>**] NBH TSBH Σ (-JA<sup>3D</sup>); **ta-**  
**ttva** JA<sup>3D</sup> **phalam**] **pramitiḥ** NBH TSBH Σ (-V<sup>7D</sup>); **pramitiḥ phalam** V<sup>7D</sup> C<sup>2D</sup>  
 C<sup>7D</sup> S<sup>1S</sup> V<sup>2D</sup> V<sup>5D</sup> VR<sup>D</sup> **hānopādānopekṣā-**] NBH TSBH Σ (-T<sup>ML</sup>); **hānopādā-**  
**(no)++** T<sup>ML</sup>; **hānopekṣā** P<sup>4D</sup> **57 phalam**] NBH TSBH Σ (-T<sup>ML</sup>); **phalam iti** T<sup>ML</sup>  
**mitena**] NBH U<sup>2D</sup> (*pc*); **anumānaṃ mitena** NBH (*vl. C. J*) TSBH Σ; **mitina** U<sup>2D</sup>  
*(ac)* **jñānam**] **mānam** NBH TSBH Σ **58 sāmīpyān mānam**] **sāmīpyamānam**  
 NBH TSBH J<sup>1D</sup> (*pc*) T<sup>ML</sup>; **sāmīpyamā** J<sup>1D</sup> (*ac*); **sāmīpyajñānam** NBH (*vl. C*) V<sup>7D</sup>  
 JA<sup>2D</sup> JA<sup>3D</sup> L<sup>1D</sup> **iva**] **evaṃ** NBH TSBH Σ **sāmīpyaṃ**] NBH TSBH Σ (-JA<sup>3D</sup>); **sa-**  
**mīpyaṃ** JA<sup>3D</sup>; **sārūpyaṃ** NBH (*vl. C. var*) C<sup>7D</sup> VR<sup>D</sup> **59 avayava-**] *om.* NBH TSBH  
 Σ **'nenārtho**] T<sup>ML</sup> (*pc*); **'nenārtha ity** NBH TSBH Σ (-T<sup>ML</sup>); **'neno 'rtho** T<sup>ML</sup> (*ac*)  
**'bhi-**] NBH TSBH Σ (-V<sup>7D</sup>); **pratyabhi** V<sup>7D</sup> **60 jñāpyate**] V<sup>7D</sup> JA<sup>2D</sup> JA<sup>3D</sup> L<sup>1D</sup>;  
**vijñāpyata iti** NBH TSBH J<sup>1D</sup> T<sup>ML</sup> **pramīyate...iti**] NBH 9→4; TSBH ≈167–168  
**-dhāne**] **dhāno hi** NBH TSBH Σ **pramāṇaṃ śabda iti**] **pramāṇaśabda iti** NBH  
*(vl. J)* T<sup>ML</sup>; **pramāṇaśabdaḥ** NBH TSBH Σ (-T<sup>ML</sup>) **61 indriyārtha-...63 pratyak-**  
**ṣaṃ**] NBH 10→3–4; NV 28→13–14

60 **'neneti**] **nene**(T 3r)ti **karaṇārthābhidhāne**] **karaṇārthā**(MP 9)**bhidhāne**  
 61 **āha indriyārtha-**] **āha**—(ME 13) **indriyārtha**

- 62 sannikarṣotpannaṃ jñānam avyapadeśyam avyabhicāri vyavasāyātṛkaṃ  
 64 pratyakṣam. \* indriyasyārthasannikarṣād yad arthaviśayaṃ jñānam utpa-  
 66 dyate tat pratyakṣam. indriyāṇi vakṣyamāṇāni. arthās ca. sannikarṣaḥ  
 68 punaḥ ṣoḍhā bhidyate. saṃyogaḥ saṃyuktasamavāyaḥ saṃyuktasama-  
 vetasamavāyaḥ samavāyasamavetasamavāyo viśeṣaṇaviśeṣyabhāvaś ceti.  
 tatra cakṣurādindriyāṇaṃ rūpādīmadravyaiḥ sannikarṣaḥ saṃyogaḥ.  
 tadgatena rūpādīnā sannikarṣaḥ saṃyuktasamavāyaḥ. rūpādivartinā sā-

62 -sāyātṛkaṃ] T; sāyātmakaṃ M MP ME; † C CP {The *akṣara-s tr* and *tma* may look similar in Grantha Tamil and are sometimes confused in T and M.} 63 -viśayaṃ jñānam] T MP ME; viśa+++++m M; † C CP 64 pratyakṣam] T MP ME; (pra)+(kṣa)m M; † C CP indriyāṇi] T MP ME; i(ndri)yāṇi M; † C CP ca] T M MP (ac); ca ghaṭādayaḥ MP (pc) ME; † C CP 65 ṣoḍhā] T M MP (pc) ME; aṣṭadhā MP (ac); † C CP saṃyuktasamavāyaḥ] T M MP (pc) ME; saṃyuktasamavāyaḥ saṃyuktasamavāyaḥ MP (ac); † C CP {Repetition in MP (ac).} -yuktasamaveta-] T MP ME; yu+++++ta M; † C CP 66 -samavāyaḥ] T M (pc<sup>2</sup>) MP ME; samavāya M (ac); † C CP samavāyasamaveta-] T; samavāya(sa/ssa)ma-veta M; samavāyaḥ samaveta MP ME; † C CP -viśeṣyabhāvaś] T MP ME; viśe-ṣyābhāvaś M; † C CP 67 tatra] T MP ME; tatra ca M; † C CP cakṣurādindriyāṇaṃ] T MP ME; ca(kṣu)[[ṣ]](r)<sup>2</sup>ādindriyāṇaṃ M; † C CP rūpādīmadravyaiḥ] T MP ME; rūpādīma M; † C CP sannikarṣaḥ saṃyogaḥ] T MP ME; sa(nn)+++++yogaḥ M; † C CP 68 rūpādīnā] T MP ME; rū(p)ādīnā M; † C CP -yukta-] T MP ME; yukta M; † C CP -vartinā] T MP ME; vartinā M; † C CP

62 -sāyātṛkaṃ] sāyātmakaṃ NBH NV 63 indriyasyārtha-...66 ceti] NV 28→17-29→1 {It is also possible that the first sentence of this passage was taken from the NBH.} indriyasyārtha-] indriyēnārthasya NV yad...64 -akṣam] yad utpadyate jñānaṃ tat pratyakṣam iti NV 64 vakṣyamāṇāni] punar vakṣyamāṇakāṇi NV {Reference in the footnotes: “dra: 1.1.12.”} arthās ca] NV {Reference in the footnotes: “dra: 1.1.14.”} 66 samavāya-] samavāyaḥ NV 67 tatra...69 -samavāyaḥ] NV 29→1-4 tatra...saṃyogaḥ] tatra cakṣur indriyam, rūpavān ghaṭādir arthaḥ | tena sannikarṣaḥ saṃyogaḥ, tayor dravyasvabhāvatvāt NV {This sentence deviates considerably from the text of the NV. Should it still be shown so that one can see how the text has been changed?} 68 tad-...-samavāyaḥ] adravyeṇa tu tadgatarūpādīnā saṃyuktasamavāyaḥ, yasmāt cakṣuṣā saṃyukte dravye rūpādi vartata iti | vṛttis ca samavāyaḥ NV rūpādi-...69 -samavāyaḥ] evaṃ rūpādivṛttinā sāmānyena saṃyuktasamavetasamavāyaḥ sannikarṣaḥ NV

63 -viśayaṃ jñānam] viśa+++++(M 2r)m 67 -dravyaiḥ sannikarṣaḥ] dravyaiḥ (MP 10) sannikarṣaḥ

mānyena sannikarṣaḥ saṃyuktasamavetasamavāyaḥ. śrotrasya śabdena  
 70 sannikarṣaḥ samavāyaḥ. tadgate śabdatvādau samavetasamavāyaḥ. sa-  
 mavāyābhāvayots tu saṃyuktaḥ. viśeṣaṇaviśeṣyabhāvaḥ sannikarṣa iti. so  
 72 'yaṃ sannikarṣaḥ pratyakṣakāraṇaṃ bhavatīti. kecic cakṣuḥśrotrayor  
 upalakṣaṇatvenocyata iti. atha prāpyakāritve cakṣuḥśrotrayoḥ. kiṃ pra-  
 74 yojanapramāṇaṃ indriyatvam eva prāpyakāriṇī cakṣuḥśrotre indriya-  
 tvāt. tvagādivat. **atha jñānagrahaṇaṃ kim artham? sukhādivyudāsā-**  
 76 **rtham.** rūpājñānaṃ rasājñānaṃ iti rūpādīnāmādheyaśabdena vyapa-

69 -samaveta-...71 -yuktaḥ] T MP (*pc*) ME; *om.* M MP (*ac*); † C CP {How is it possible that this part occurs in MP (*pc*)? Is the passage found in the *Nyāyabhāṣya* or *Nyāyavārttikā*?} -samavāyaḥ] T (*pc*) MP (*pc*) ME; samavāyaḥ T (*ac*); † C CP M MP (*ac*) śrotrasya] T MP (*pc*) ME; śrotavya ME (*vl.*); † C CP M MP (*ac*) śabdena] T MP (*pc*) ME; śabdesya ME (*vl.*); † C CP M MP (*ac*) 70 -gate śabdatvādau] T; gatena sāmānyena sannikarṣaḥ MP (*pc*) ME; † C CP M MP (*ac*) sama-2...71 -yuktaḥ] T; abhāvapratyakṣe MP (*pc*) ME; † C CP M MP (*ac*) 71 -bhāvaḥ] T MP (*pc*) ME; +++ M; bhāva MP (*ac*); † C CP 72 bhavatīti] T M MP; bhavati ME; † C CP kecic] T; kenacic M MP; atha ME; † C CP 73 upalakṣaṇatvenocyata iti atha] T MP; upalakṣaṇatvenocyata++++tha M; *om.* ME; † C CP prāpyakāritve cakṣuḥśrotrayoḥ] T M MP (*ac*); cakṣuḥśrotrayoḥ prāpyakāritve MP (*pc*) ME; † C CP kiṃ prajojana-] T; prajojana M MP (*ac*); kiṃ MP (*pc*) ME; † C CP 74 prāpyakāriṇī cakṣuḥśrotre] T M MP (*pc*); prāpyakāriṇī carmaśrotre MP (*ac*); cakṣuḥśrotre prāpyakāriṇī ME; † C CP indriyatvāt] T MP ME; ++(ya)tvāt M; † C CP 75 tvagādivat] T M MP ME; +++++ ME (*vl.*); † C CP atha] T MP (*pc*); a+ M; □□ MP (*ac*); atra ME; † C CP jñāna-] T MP (*pc*) ME; +āna M; □na MP (*ac*); † C CP sukhādi-] T MP (*pc*) ME; (a)syukhyodi M; a(syu/vyu)thvodi MP (*ac*); † C CP {In MP (*ac*), the uncertainty of *syu* or *vyu* is indicated by the scribe himself.} 76 -jñānaṃ] T MP ME; jñ++(m) M; † C CP -jñānaṃ] T M MP (*pc*) ME; jñā□nam MP (*ac*); † C CP rūpādīnāmādheya-] T; rūpādī+āma++ya M; rūpādīnām□□□□ya MP (*ac*); rūpādīviṣayanāmādheya MP (*pc*); rūpādīviṣayanāmādheyaḥ ME; † C CP -śabdena vyapa-] T; śa(b)dena vyapa M; śabdo na vyupa MP (*ac*); śabdena vyupa MP (*pc*); śabdopya upa ME; † C CP

69 śrotrasya...70 samavāyaḥ] {Cf. NV 29→6} 70 tad-...72 bhavatīti] {Cf. NV 29→16-19} 75 atha...-udāsārtham] NV 34→12 -vyudāsārtham] NV; vyavacchedārtham NV (*vl.* C)

70 -samavāyaḥ...71 viśeṣaṇa-] samavāyaḥ | abhāvapratyakṣe (ME 14) viśeṣaṇa  
 76 rūpādīnāmādheyaśabdena] rūpādīnām□□□□(MP 11)yaśabdo na -śabde-  
 na] śa(T 3v)bdena

deśyamānaṃ pratyakṣajñānaṃ śābdam bhaved ity āha. avyapadeśyam  
 78 iti. yad idam anupayukte śābdārthasambandhe jñānam, na tan nāma-  
 dheyaśabdena vyapadiśyate. kṛtaśābdārthasambandhasyāpi tadutpatti-  
 80 kāle tādr̥g eva arthajñānakāle na samākhyāśabdena vyāpriyate. tasmād  
 aśābdam tajjñānam iti. grīṣme ravimarīcayo bhaumenōṣmaṇā saṃspr̥ṣṭā  
 82 spandamānā dūrasthasya cakṣuṣā saṃsr̥jyante. tadodakam iti jñānam

77 -jñānam śābdam] T M MP (*pc*) ME; jñānam aśābdam MP (*ac*); † C CP ity] T M MP (*ac*); ity ata MP (*pc*) ME; † C CP avyapa-] T M MP (*pc*) ME; avapa MP (*ac*); † C CP 78 anupayukte] T (*pc*) M MP ME; anu(ma)payukte T (*ac*); † C CP śābdārtha-] T M MP ME; †rtha C; † <nyāyasūtravivaraṇam pravāda-kaviracitam prathamo 'dhyāyaḥ> <tālapatrakoṣe prārambhe kānicit patrāṇi pranaṣṭāni> rtha CP -bandhe jñānam] T; bandhajñānaṃ C CP; +++++ M; bandho jñānama MP (*ac*); bandhe arthajñānaṃ MP (*pc*) ME nāmadheya-] Σ (*pc* C); nāmayeya C (*ac*) 79 vyapa-] Σ (*pc* MP); vyupa MP (*ac*) -bandha-] Σ (-C); badha C 80 -kāle] Σ (*pc* MP); ka-le MP (*ac*) tādr̥g eva] Σ (-ME); tādr̥g eva bhavati ME; +++ ME (*vl.*) artha-] T C CP; ato 'rtha M MP ME vyāpriya-te] T; vyā(ghrī/prī)yate C; vyā(ghrī)yate CP; vyāpriya+e M; vyāpriya- MP (*ac*); vyāpriyate vyavahārakāle tu vyāpriyate MP (*pc*) ME tasmād aśābdam] T M MP ME; tasmā- C; tasmāt CP; tasmāt śābdam ME (*vl.*) 81 taj-] Σ (*pc*<sup>2</sup> M); ta M (*ac*) -jñānam] Σ (*pc* M); jñānanam M (*ac*) ravimarīcayo] T M MP ME; ravimarīcayor C CP saṃspr̥ṣṭā] T; saṃspr̥ṣṭā CP (*pc*) M MP (*ac*); saṃspr̥ṣṭāḥ MP (*pc*) ME; saḥ (pr/vr̥)ṣṭā C; saḥ spr̥ṣṭā CP (*ac*) 82 dūra-] Σ (*pc* MP); dura MP (*ac*) -sthasya] Σ (-M); +sya M saṃsr̥jyante] Σ (-ME); saṃyujyante ME tadodakam] T C CP M; tadena-dakam MP (*ac*); tatrendriyārthasannikarṣād udakam MP (*pc*); tadendriyārthasya sannikarṣād udakam ME

77 āha...79 -diśyate] NBH 10→14-16 āha] ata āha NBH 78 jñānam] 'rtha-jñānam NBH tan] NBH; om. NBH (*vl.* J) 79 kṛta-...80 eva] NV 34→16 80 artha-...81 iti] NBH 10→20-11→2 na] sa na NBH -śābdena] śābdo NBH vyā-priyate] vyāpriyate, vyavahārakāle tu vyāpriyate NBH 81 taj-] artha NBH iti] indriyārthasannikarṣotpannam iti NBH grīṣme...84 avyabhicāriti] NBH 11→3-6 ravimarīcayo] marīcayo NBH saṃspr̥ṣṭā] saṃspr̥ṣṭāḥ NBH 82 saṃ-sr̥jyante] sannikṣyante NBH tadodakam] tatrendriyārthasannikarṣād u-da-kam NBH

77 śābdam bhaved] śābdam (ME 15) bhaved 78 śābdārtha-] †(C 1)rtha; † (CP 1) nyāyasūtravivaraṇam pravādakaviracitam prathamo 'dhyāyaḥ <tālapatra koṣe prārambhe kānicit patrāṇi pranaṣṭāni> rtha -sambandhe jñānam na] sam(M 4v)+++++ na 79 tadutpatti-] tadu-(CP 2)tpatti 81 iti grīṣme] iti l (ME 16) grīṣme

84 utpadyate. tat kiṃ pratyakṣam ity ata āha—avyabhicārīti. yad atasmimṣ  
 86 tad iti bhavati tad vyabhicāri, itarad avyabhicārīti. dūrāc cakṣuṣārthaṃ  
 88 paśyan nāmadhārayati dhūma iti vā rekasya tad iti vā. tad etad indriyā-  
 90 rthasannikarṣotpannam jñānam anavadhāraṇam pratyakṣam prasajye-  
 tety ata āha—vyavasāyatmakam iti. ātmani sukhādiṣu ca pratyakṣajñā-  
 nam manasa indriyatvena netavyam. 1.1.5 \* **atha tatpūrvakam trividham**  
**anumānam pūrvavac cheṣavat sāmānyato dṛṣṭam ca.** \* **athety ānantarye.**  
**anumānaviśeṣaṇārthaṃ sūtram. anumānam tatpūrvakam iti. tac ca te ca**  
**tāni ca tat tatpūrvakam yasya tad idaṃ tatpūrvakam. yadā tatpūrvakam**

83 utpadyate] T M MP ME; utpādyate C CP kiṃ] Σ (pc<sup>2</sup> M); kaṃ M (ac) ata  
 āha] Σ (-ME; pc C); ata C (ac); atrāha ME atasmimṣ] T M (pc<sup>2</sup>) MP ME; ata-  
 smis M (ac); asmin C CP 84 iti bhavati] T M MP ME; i□□□ti C; iti CP tad  
 vyabhicāri] Σ (-M); ta+++cāri M avyabhicārīti] T C CP; abhicārīti M MP;  
 avyabhicaratīti ME 85 paśyan nāma-] T; pa□□nāma C CP; paśyāva M MP (ac);  
 paśyann ava MP (pc) ME rekasya tad iti] T; rekasya ta(di) C; (rekasya tadi) CP  
 (ac); reṇur iti CP (pc) M MP ME 86 anavadhāraṇam] T M MP ME; a□dhāra-  
 ṇam C CP (ac); avadhāraṇam CP (pc) 87 ātmani] Σ (-M); ātmini M 88 ma-  
 nasa indriyatvena netavyam] T; mana□indriyatvena netavyam C CP; mana-  
 sendriyatvena netavyam M MP (ac); manasā indriyeṇeti mantavyam MP (pc)  
 ME atha tat-] Σ (-M); adha ⟨ta⟩<sup>2</sup>t M 89 ca] T C CP ME; ceti M MP 90 -vi-  
 śeṣaṇārthaṃ] Σ (pc<sup>2</sup> M); viśeṣaṇārthaṃ M (ac) iti] Σ (-ME; ac MP); ity anena  
 samānāsamānjātiyebhyo vyavacchidyate MP (pc) ME ca<sup>2</sup>] Σ (-C); (va/pa) C  
 91 -pūrvakam] T C CP; pūrvam M MP ME tad idaṃ] Σ (-M); tadin M tatpū-  
 rvakam iti] Σ (-ME; ac MP); tāni pūrvam yasyeti MP (pc) ME

83 tat kiṃ] tac ca NBH pratyakṣam] pratyakṣam prasajyata NBH 84 bha-  
 vati] om. NBH itarad avyabhicārīti] yat tu tasmimṣ tad iti tad avyabhicāri  
 pratyakṣam iti NBH dūrāc...87 iti] NBH 11→7-9 cakṣuṣārthaṃ] cakṣuṣā hy  
 ayam arthaṃ NBH 85 paśyan nāma-] paśyan nāva NBH rekasya tad] reṇur  
 NBH 86 jñānam anavadhāraṇam] anavadhāraṇajñānam NBH prasajye-  
 tety] prasajyata ity NBH 88 atha...89 ca] NBH 12→2-3; NV 41→1-2 89 athe-  
 ty...95 bhavati] NV 41→3-7 90 anumānam tatpūrvakam iti] tatpūrvakam  
 anumānam ity anena samānāsamānjātiyebhyo 'numānam vyavacchidyata iti  
 NV tac...91 -pūrvakam] tāni te tat pūrvam NV 91 tatpūrvakam<sup>1</sup>] tāni NV  
 tatpūrvakam iti] om. NV

83 pratyakṣam] pratyakṣa(MP 12)m 88 trividham] trivi-(CP 3)dham 90  
 -viśeṣaṇārthaṃ sūtram] viśeṣaṇārthaṃ (MP 13) sūtram

92 **iti vighrahaḥ, tadā samastapramāṇābhisambandhāt tatpūrvakam iti sarva-**  
 94 **pramāṇapūrvakatvam anumānasya bhavati. pāramparyeṇa punas tat**  
 96 **pratyakṣa evāvatiṣṭhata iti pratyakṣapūrvakatvam anumānasyoktaṃ**  
 98 **bhavati. yadā te pūrve yasyeti vighrahaḥ, tadā liṅgaliṅginor vyāpyavyāpa-**  
 100 **kabhūtayor liṅgam ekaṃ pratyakṣam, liṅgidarśanaṃ dvtīyam. te dve**  
 102 **pratyakṣe pūrve yasyānumānasya tad idaṃ tatpūrvakam. kaḥ punar anu-**  
**mānārthaḥ? anumīyate 'neneti karaṇārthaḥ. kiṃ punar asya phalam?**  
 anumeyaviṣayā pratipattiḥ. yadi pratyakṣapūrvakam anumānaṃ bhavati  
 tarhi smr̥tihatetau bhāvanākhye saṃskāre, nirṇaye vā anumānaṃ prasajye-  
 ta. tayor api pratyakṣapūrvakatvād iti, naiṣa doṣaḥ. vijñānasyādhikṛta-  
 tvāt. tac cānumānaṃ pūrvavac cheṣavat sāmānyato dṛṣṭaṃ ceti trivi-  
 dham. **pūrvavad iti. yatra kāraṇena kāryam anumīyate. yadā meghonnatyā**

92 -pra-] Σ (-M); pr(ā) M -māṇābhi-] Σ (pc MP); māṇādi MP (ac) **tatpū-**  
**rvakam iti]** T; pūrvakam iti C CP M MP (ac); om. MP (pc) ME 93 -mānasya]  
 Σ (-ME; ac MP); mānasya varṇitaṃ MP (pc) ME 94 **pratyakṣa]** T C CP ME; pra-  
 (tyakṣa) M; prakṣa MP **evāva-]** Σ (pc MP); eva MP (ac) **pratyakṣa-]** T C  
 CP; om. M MP (ac); tat MP (pc) ME **anumānasyoktaṃ]** Σ (-M); anu+++nasy[*e*]  
 <o><sup>2</sup>ktam M; pratyakṣasyoktaṃ ME (vl) 95 **te]** T C CP; te ca M MP; ca te ME  
**pūrve]** T C CP ME; pūrvaṃ M MP **-liṅginor]** Σ (pc MP); liṅgino MP (ac) **vyā-**  
**pyavyāpaka-]** T MP ME; vyā□□□ka C CP; vyapyavyāpaka M 96 **liṅgam]** T C  
 CP; liṅgadarśanam M MP ME **liṅgi-]** Σ (pc<sup>2</sup> M); liṅga M (ac) **-darśanaṃ]**  
 Σ (-M; pc MP); darśana M; darśa MP (ac) **dvtīyam]** Σ (-M); dvi(ti/ti)yam M  
 97 **pūrve]** T C CP; pūrvaṃ M MP ME 98 **anumīyate]** Σ (-M); anumīyate M  
**karaṇārthaḥ]** Σ (-M; pc MP); karaṇārthā M MP (ac) **asya]** T C CP; anumānasya  
 M MP ME 100 **bhāvanākhye]** Σ (pc MP); bha(ra)vanākhye MP (ac) 101 **naiṣa**  
**doṣaḥ]** Σ; +++ ME (vl) **vi-]** Σ (pc MP); a MP (ac) **-kṛtatvāt]** Σ (-M; pc MP);  
 kṛtatv++ M; kṛtatvā□ MP (ac) 102 **tac]** Σ (pc MP); □c MP (ac) **ceti]** Σ (pc  
 T); caiti T (ac) **trividham]** Σ (-M); +(ri)+(i)dham M 103 **pūrvavad]** T C CP;  
 tatra pūrvavad M MP ME **kāraṇena kāryam anumīyate]** Σ (-M); [[kamā]](kā)-  
 raṇe+++++yate M **yadā]** T C CP; yathā M MP ME

93 **bhavati]** varṇitaṃ bhavati NV 94 **evāva-]** eva vyava NV **pratyakṣa-]** NV;  
 tat NV (vl C) **anumānasyoktaṃ]** om. NV 97 **kaḥ...98 phalam]** NV 41→13  
 103 **pūrvavad...104 bhaviṣyatīti]** NBH 12→7 **yadā]** yathā NBH

92 **vighrahaḥ]** vi(M 4r)grahaḥ 93 **anumānasya bhavati]** anumānasya varṇitaṃ  
 (ME 17) bhavati **pāramparyeṇa]** pāraṃ(T 4r)paryeṇa 97 **anumānārthaḥ**  
**anumīyate]** anumānārthaḥ | (CP 4; MP 14) anumīyate 101 **-kṛtatvāt tac]** kṛta  
 tvāt | (ME 18) tac

- 104 **vṛṣṭir bhaviṣyatīti**. atra pūrvaśabdena kāraṇam abhidhīyate, tadatiriktam.  
 106 kāryaṃ śeṣavad iti. kātra śeṣaśabdenābhidhīyate. tataś ca śeṣavan nāma  
 108 yatra kāryeṇa liṅgena kāraṇam anumīyate. nadīpūradarśanāj jātā vṛṣṭir  
 110 iti. **sāmānyatodṛṣṭaṃ nāmatkāryakāraṇabhūtena yatrāvinābhāvinā li-  
 ṅgena dharmī gamyate. yathā balākayā salilānumānam iti.** pūrvavac che-  
 savat sāmānyatodṛṣṭam iti padatrayoktyaiva traividhye siddhe trividham  
 ity upādānaṃ niyamārtham. **anekadhā bhinnasya trividhenaiva pūrvava-**

104 **vṛṣṭir bhaviṣyatīti**] Σ (-C; *pc* CP); vṛṣṭi-<sub>□□</sub>viṣyatīti C CP (*ac*) pūrva-] Σ (*pc* C); pūva C (*ac*) kāraṇam] T C CP ME; karaṇam M MP abhidhīyate...105 -vad] Σ (-C); a+++++śavad C abhidhīyate] T CP MP ME; abhidh(i/i)-te M; † C 105 kātra] T C; ko 'tra CP; ++++ M; kā(ra)mātrama MP (*ac*); kāryamātram atra MP (*pc*) ME śeṣa-<sup>2</sup>] Σ (-M; *pc* MP); ś(e)ṣa M; śa-<sub>□</sub> MP (*ac*) -śabdenābhidhīyate] Σ (-M); śabdenābhidhīyate M śeṣavan] Σ (*pc* MP); śeṣava-<sub>□</sub> MP (*ac*) nāma] Σ (*pc* MP); -<sub>□</sub>ma MP (*ac*) 106 yatra] Σ (-ME); *om.* ME -mīyate] Σ (-M); miyate M nadi-] T C CP; ++ M; ta-<sub>□□</sub> MP (*ac*); tad yathā nadī MP (*pc*) ME -pūradarśanāj jātā vṛṣṭir] T C CP M; pūradaśanāj jātā vṛṣṭir MP (*ac*); pūreṇa vṛṣṭyanumānam MP (*pc*) ME 107 sāmānyatodṛṣṭaṃ] Σ (-M; *pc* MP); sāmā++++(ṭa)n M; sāmānyato dra-<sub>□□</sub> MP (*ac*) nāmatkārya-] T; nāma kārya C CP M MP (*ac*) ME (*vl.*); nāmākāryā MP (*pc*); nāma akārya ME -kāraṇa-] Σ (-ME); kāraṇī ME -bhūtena] Σ (-M); bhū++na M 108 dharmī] T CP MP ME; dharmi M; kāraṇam a+++++nāj jātā vṛṣṭir iti | sāmānyato dṛṣṭaṃ nāma kāryakāraṇabhūtena yatrāvinābhāvinā liṅ(ge) dharmī C; dharmā ME (*vl.*) {Repetition of “106 kāraṇam...107 liṅgena” in C.} pūrvavac] Σ (-CP); pūrvavac CP cheṣavat] Σ (*pc* M); cheṣava(ja) M (*ac*) 109 -trayoktyaiva] Σ (-C); trayoktvaiva C siddhe...110 -dānaṃ] Σ (-C); ++++++ C siddhe] T CP M; *om.* MP ME; † C 110 upā-] Σ (-C; *pc*<sup>2</sup> M); uvā M (*ac*); † C niyamārtham] T M MP ME; +yamā-<sub>□□</sub> C; niyamā-<sub>□□</sub> CP pūrvavadādinā] T C CP; pūrva padādinā M MP ME

104 **vṛṣṭir bhaviṣyatīti**] bhaviṣyati vṛṣṭir iti NBH 107 sāmānyato-...108 iti] NV 44→19-20 nāmatkārya-] nāma akārya NV liṅgena] viśeṣaṇena viśeṣyamāṇo NV 108 iti] *om.* NV 110 aneka-...111 iti] NV 46→5-6 bhinnasya trividhenaiva] bhinnasyānumānsya trividhena NV

104 abhidhīyate tad-] abhidhīyate (MP 15) tad 105 iti kātra śeṣa-] iti (M 5v) ++++ś(e)ṣa 106 **vṛṣṭir iti**] vṛṣṭi-(CP 5)r iti 109 -trayoktyaiva trai-] trayoktyaiva (T 4v) trai -vidhye...110 niyamārtham] vidhye (C 1v) ++++++ +yamā-<sub>□□</sub>



dādinā saṅgraha iti. sadviṣayaṃ ca pratyakṣam asadviṣayaṃ anumānam.  
 112 kasmāt? traikālyagrahaṇāt. athopamānam—1.1.6 \* aprasiddhasādha-  
 rmyāt sādhyasādhanam upamānam. \* pratijñātena sāmānyāt pratijñopa-  
 114 meyasya pratijñāpanam upamānam iti. gaur iva gavayaḥ. kiṃ punar atropamānena kriyate? saṃjñāsaṃjñīsambandhapratipattiḥ. yathā gaur iva  
 116 gavaya ity upamānavākye prayukte gavayasamānārtham indriyasannikar-  
 ṣād upalabhamānasyāyaṃ gavayaśabdasaṃjñā ity saṃjñāsaṃjñīsamban-  
 118 ndhaḥ pratipadyata iti. atha śabdaḥ—1.1.7 \* āptopadeśaḥ śabdaḥ. \* na

111 asad-] T C CP; sadasad M MP ME 112 kasmāt] T ME; kasmāt kasmāt C; kasmāt (kasmāt) CP; tasmāt M MP aprasiddha-] T; asiddha C CP; prasiddha M MP ME 113 prati-<sup>1</sup>] T C CP; pra M MP ME sāmānyāt...114 prati-] Σ (-C); sā+++++ C prati-<sup>2</sup>] T CP; pra M MP ME; † C -jñopameyasya] T; jñāpanīyasya CP MP (pc) ME; jñāparīyasya M MP (ac); † C 114 prati-] T CP; pra M MP; om. ME; † C gaur] T C CP; yathā gaur M MP ME iva] T C CP; evaṃ M (pc<sup>2</sup>) MP ME; avam M (ac) gavayaḥ] T (pc) C CP; gavaḥ T (ac); gavaya iti M MP ME 115 kriyate] Σ (pc<sup>2</sup> M); kriyate M (ac) iva] T C CP; evaṃ M MP ME 116 gavaya-] Σ (-ME; ac MP); gavā MP (pc) ME 117 -labhamānasyāyaṃ] Σ (-ME; ac MP); labhamāno 'syāyaṃ MP (pc) ME -śabdasaṃjñā ity] T C CP; śabdaḥ saṃjñēti M MP ME -bandhaḥ] Σ (-ME; ac MP); bandhaṃ MP (pc) ME 118 -padyata iti] T C CP MP (pc); +++ iti M; □□□ iti MP (ac); padyate ME atha] T M MP ME; om. C CP -deśaḥ] Σ (pc<sup>2</sup> M); deḥ M (ac) śabdaḥ] Σ (-C); śabda C

111 iti] iti niyamaṃ darśayati NV sadviṣayaṃ...112 -grahaṇāt] NBH 13→5 asad-] sadasad NBH anumānam] cānumānam NBH 112 athopamānam] NBH 13→9 aprasiddha-...113 upamānam] NBH 13→10; NV 53→18 aprasiddha-] prasiddha NBH NV 113 prati-<sup>1</sup>...115 kriyate] NBH 13→11-12 prati-<sup>1</sup>] pra NBH prati-<sup>2</sup>] pra NBH -jñopameyasya] jñāpanīyasya NBH 114 prati-] pra NBH gaur] yathā gaur NBH iva] evaṃ NBH gavayaḥ] gavaya iti NBH 115 yathā...118 iti] NBH 13→14-16 iva] evaṃ NBH 116 upamānavākye] upamāne NBH gavayasamānārtham] gavā samānadharmāṇam artham NBH indriya-] indriyārtha NBH 117 -labhamānasyāyaṃ] labhamāno 'sya NBH -śabdasaṃjñā ity] śabdaḥ saṃjñēti NBH -bandhaḥ] bandhaṃ NBH 118 atha śabdaḥ] NBH 14→2 āptopa-...śabdaḥ<sup>2</sup>] NBH 14→3; NV 54→15 na...119 sūtrārthah] NV 54→16

111 pratyakṣam asadviṣayaṃ] pratyakṣam I (MP 16) sadasadviṣayaṃ 112 -grahaṇāt athopa-] grahaṇāt || 5 || (ME 19) athopa 115 yathā gaur] yathā (CP 6) gaur 118 pratipadyata iti] prati++(M 5r)+ iti śabdaḥ āptopa-] śabdaḥ \* (MP 17) āptopa

śabdāmātram iti sūtrārthaḥ. āptaṃ khalu śākṣātkṛtadharmi. śākṣātkā-  
 120 raṇam arthānām āptiḥ. tayā saha vartata ity āptaḥ. nanv evaṃ sati svargā-  
 pavargadevatādīni na kiñcit paśyatīti tatpratipādako vyavahāro na syād  
 122 iti. cen na, svargāpavargādīnām api kasyacit pratyakṣatvāt. svargādayaḥ  
 kasyacit pratyakṣā bhavanti, sāmānyaviśeṣavatvād āśṛtatvāt paramārtha-  
 124 tvāt vastutvād āgamaviśaya tvāc ca ghaṭādivat. evaṃ yasya pratyakṣāḥ  
 svargādayas tasyāptasyopadeśaḥ śabda iti lakṣaṇaṃ yuktaṃ eva. 1.1.8  
 126 \* sa ca dvididho dṛṣṭādrṣṭārthatvāt. \* yasyeha dṛśyate 'rthaḥ, sa dṛṣṭaḥ.

119 āptaṃ] T; āptaḥ Σ (-T) -dharmani] T; dharmā Σ (-T) -kāraṇam arthānām  
 āptiḥ] T; karaṇam arthānām āptiḥ C CP; karaṇam arthasyāptiḥ M MP (pc) ME;  
 karaṇasyāptiḥ MP (ac) 120 tayā] Σ (pc MP); tathā MP (ac) vartata] Σ (-M;  
 pc MP); (va)+ta M; □□□ MP (ac) ity] Σ (pc MP); □ta MP (ac) nanv] Σ (pc C);  
 na(h)nv C (ac) 121 -devatādīni] T C CP ME; daivatādīni M MP kiñcit] T C  
 CP M; kañcit MP (ac); kaścit MP (pc) ME 123 pratyakṣā] T C CP; pratyakṣā eva  
 M MP ME bhavanti] Σ (-M); bhavanti M āśṛtatvāt] T; āśṛtatvāt M; āśṛtatvāt  
 C CP MP ME 124 vastutvād] Σ (pc C M); vāstutvād M (ac); om. C (ac) -viśaya-  
 tvāc] Σ (-M); viśaya+āc M ghaṭādivat] T C CP; sadādivat M; sadāyat MP (ac);  
 om. MP (pc) ME evaṃ yasya] T C CP; evāyasya M MP (ac); evaṃ ca yasya MP  
 (pc) ME -akṣāḥ] Σ (-M; pc MP); akṣāt tvāt M MP (ac) 125 svargādayas] Σ (pc<sup>2</sup>  
 M); svargādayatada M (ac) tasyāptasyopa-] Σ (pc<sup>2</sup> M; pc MP); tasyāstasyopa  
 M (ac) MP (ac) iti lakṣaṇaṃ yuktaṃ] T M MP ME; i□□kṣaṇa□□uktaṃ C; i(ti  
 la)kṣaṇa□□uktaṃ CP 126 ca] Σ (-ME; ac MP); om. MP (pc) ME -vidho] T  
 MP (pc) ME; vidh(a/ā) M MP (ac); vidha C; vi(dha) CP {In M, the vowel sign  
 that changes a to ā may have been to be deleted.} dṛṣṭādrṣṭārthatvāt] Σ (-M);  
 dṛ(ṣ)+ādrṣṭārthatvāt M

119 āptaṃ...120 āptaḥ] NBH 14→4-5 āptaṃ] āptaḥ NBH -dharmani] dha-  
 rmā yathādrṣṭasyārthasya cikhyāpayaṣayā prayukta upadeśā NBH -kāraṇam  
 arthānām āptiḥ] karaṇam arthasyāptiḥ NBH 120 saha vartata] pravartata  
 NBH nanv...122 iti] NV 54→18-19 nanv...121 -devatādīni] yadi śākṣātkāra-  
 ṇam arthasyāptiḥ, svargāpūrvadevatādīn NV 121 kiñcit] kaścit NV 122 iti]  
 om. NV svargādayaḥ...123 bhavanti] NV 55→3 svargādayaḥ] kaḥ punar  
 atra nyāyaḥ svargādayaḥ NV 123 bhavanti] iti NV 126 sa...dṛṣṭādrṣṭārtha-  
 tvāt] NBH 14→9; NV 57→9 ca] om. NBH NV yasyeha...128 iti] NBH 14→10-11  
 dṛṣṭaḥ] dṛṣṭārthaḥ NBH

119 -kṛtadharmi śākṣāt-] kṛtadharmā | (ME 20) śākṣāt 124 vastutvād āga-  
 ma-] vastutvāt (T 5r) āgama pratyakṣāḥ svargādayas] pratyakṣāḥ (CP 7) sva  
 rgādayaḥ 125 -deśaḥ śabda] deśaḥ (MP 18) śabda

128 *yasyāmutra pratiyate 'rthaḥ, so 'dṛṣṭaḥ. evam ṛṣilaukikavākyānām vibhā-*  
*ga iti. katamas tat prameyaṃ yad anena pramāṇena yathāvat pariñāya-*  
 130 *mānam apavargāya bhavati, anavagamyamānam tu saṃsārāyeti. etada-*  
*rthaprakāśanārtham idam sūtram. atha prameyam—1.1.9 \* ātmaśāre-*  
 132 *ndriyārthabuddhimanahpravṛttidoṣapretyabhāvaphaladuḥkhāpavargās*  
*tu prameyam. \* tatra samāsaś cārthaḥ, yathāvacaṇam vighrahaḥ. anyad*  
 134 *api prameyam asti. yasya tatpraññānān niḥśreyasaṃ bhavati, tad idam*  
*prameyam iti tuśabdena jñāpayati. atrātmā sarvasya dṛṣṭā sarvasya bho-*

127 *evam ṛṣi-*] Σ (-M; *pc* MP); *evamuṣi* M MP (*ac*) 128 *iti katamas tat prame-*  
*yaṃ yad*] T C CP; +++++ (ta)t prameyam(a) yad M; *iti kata*□□□prameyamayad  
 MP (*ac*); *iti* | kim arthaṃ punar idam ucyate MP (*pc*) ME *pramāṇena*] Σ (-ME;  
*ac* MP); *pramāṇena* arthajātaṃ MP (*pc*) ME 129 *-gamyamānam*] T M MP ME;  
*gamyamāne* C CP *tu*] T M MP ME; *om.* C CP *-arthaprakāśanārtham*] Σ (-M);  
 a+++++(ā)rtham M 130 *idam*] Σ (-M); *idara* M 132 *tatra*] T C CP; *atra* M  
 MP (*pc*) ME (*vl.*); *jjātiyam* arthaṃ punaḥ pu□□ paśyaikaṃ atra MP (*ac*); *om.*  
 ME {In MP (*ac*), the scribe first continued writing the text found in the first line  
 of M 14r instead of that found in the first line of M 14v.} *samāsaś cārthaḥ*] Σ  
 (-ME) ME (*vl.*); *om.* ME 133 *prameyam*] Σ (*pc* M); *prameya(h)* M (*ac*) *yasya*  
*tatpra-*] T; *yathetatpra* C; *yathaitatpra* CP; *yasya tattva* M MP ME 134 *iti*] Σ (*pc*  
 T); *isti* T (*ac*) *jñāpayati*] Σ (-M); *jñāpa(yati)* M *atrātmā*] T M MP ME; *ātmā*  
 C CP *dṛṣṭā*] T C M; *draṣṭā* CP MP ME

127 *'rthaḥ so 'dṛṣṭaḥ*] so 'dṛṣṭārthaḥ NBH *vibhāga*] pravibhāga NBH 128  
*katamas...130 sūtram*] NV 58→8–10 {In the NV, this passage occurs shortly af-  
 ter sutra 1.1.9, not before it.} *katamas*] katamaṃ NV *tat*] NV; *taddhāraṇā*  
*na sidhyati* tat NV (*vl.* C) *pramāṇena*] NV; *om.* NV (*vl.* C) 129 *bhavati*] *om.*  
 NV *anavagamyamānam tu saṃsārāyeti*] *anavagamyamānam ca saṃsārāyeti*  
 NV; *apariñāyamānaś cāsāv ātmeti* NV (*vl.* C) 130 *idam*] ātmādi NV *ātma-*  
*...132 prameyam*] NBH 15→4–5; NV 58→2–3 132 *tatra...vighrahaḥ*] NV 58→10–11  
*tatra*] *atrāpi* NV *cārthaḥ*] *cārthe dvandvaḥ* NV *vighrahaḥ*] *vighraha iti* NV  
*anyad...134 jñāpayati*] NV 59→14–15 133 *yasya tatpra-*] *yasya tu tattva* NV  
*bhavati*] *om.* NV 134 *atrātmā...136 manaḥ*] NBH 15→6–8 *atrātmā*] *tatrātmā*  
 NBH *dṛṣṭā*] *draṣṭā* NBH *bhoktā*] *bhoktā sarvajñaḥ sarvānubhāvi* NBH

132 *prameyam*] *pra*(M 14v)*meyam* *prameyam tatra*] *prameyaṃ* (MP 19) *atra*  
 {Cf. variants apparatus, line 132, “tatra.”} *prameyam tatra samāsaś cārthaḥ*  
*yathā-*] *prameyam* || 9 || (ME 21) *yathā* 134 *jñāpayati atrātmā*] *jñāpayati* | (CP  
 8) *ātmā*

136 *ktā. tasya bhogāyatanam śarīram. bhogasāadhanānīndriyāṇi. bhoktavya arthaḥ. bhogo buddhiḥ. sarvaviśayam ataḥ karaṇam manah. pravṛttir dharmādharmahetur vānmanahśarīrānām ceṣṭā. doṣā rāgādayaḥ. ātmanah pūrvapūrvāśarīrād viyuktasya yāvadapavargam śarīram uttarottaram śarīrasambandhaḥ. sasādhanaḥ sukhaduḥkhopabhogaḥ phalam. bādhanālakṣaṇam duḥkham. janmamaraṇaprabandhocchedanāt sarvaduḥkhopaharaṇam apavargaḥ. sukham punaḥ kasmād asmin noktam? vai-*

135 *bhogāyatanam*] T M MP ME; *bhoktāyatanam* C CP *bhoktavya arthaḥ*] T C CP; *bhoktavyā arthāḥ* M MP ME 136 *buddhiḥ*] Σ (-C); *buddhi* C *ataḥ karaṇam*] T C; *antaḥkaraṇam* CP M MP ME *manah*] Σ (-C); *mmanah* C *pravṛttir...137 ceṣṭā*] Σ (-ME; *ac* MP); *pravṛttiśabda*(ta) *dharmādharmahetur* MP (*pc*); *śarīrendriyārthabuddhisukhaduḥkhavedanānām nivṛttikāraṇam pravṛttili* ME *pravṛttir*] T C CP; *pravṛtti* M MP; † ME 137 *vānmanah-*] T C CP; *vānmanah* M; *vandanah* MP (*ac*); † MP (*pc*) ME *doṣā*] Σ (-CP); *doṣo* CP 138 *-śarīrād*] Σ (-C); *śarīrad* C *-apavargam*] T C CP; *apa+rga* M; *apavarga* MP ME *uttarottaram*] T C CP; *uttarottara* M MP ME 139 *śarīra-*] Σ (-ME); *om.* ME *-bandhaḥ*] T C CP; *bandhaḥ* *pretyabhāvaḥ* M MP ME *sasādhanaḥ*] Σ (-ME); *sasādhana* ME; *gamasādhana* ME (*vl.*) *phalam*] Σ (*pc* C CP); *om.* C (*ac*); *phala* CP (*ac*) *bādhanā-*] T M MP ME; *sāadhanā* C CP 140 *-lakṣaṇam*] Σ (-MP); *lakṣaṇād* MP *-maraṇa-*] T CP MP ME; *maraṇa* C; *mara+* M *-bandhoc-*] T M MP ME; *bodhoc* C CP 141 *-haraṇam*] T; *hāṇam* Σ (-T) *apavargaḥ*] Σ (-C; *pc* CP); *pavargaḥ* C CP (*ac*) *asmin*] Σ (-C); *asman* C *vairāsyā-*] T C; *vairā*(*syā*) CP; *vairāgya* M MP ME

135 *bhoktavya arthaḥ*] *bhoktavyā indriyārthāḥ* NBH 136 *sarvaviśayam*] *sarvārthopalabdḥau nendriyāṇi prabhavantīti sarvaviśayam* NBH; *sarvārthopalabdḥau nendriyāṇi vibhavantīti sarvaviśayam* NBH (*vl.* J) *ataḥ karaṇam*] *antaḥkaraṇam* NBH 139 *sasādhanaḥ...phalam*] NBH 15→10-11 *sasādhanaḥ*] *sasādhana* NBH *bādhanā-...140 duḥkham*] NBH 21→10 {This is the text of sutra 1.1.21. The quote of this sutra does not occur in this part of the text of the *Nyāyabhāṣya* nor in this part of the text of the *Nyāyavārttika*.} 140 *janma-...141 apavargaḥ*] NBH 15→14-15 *-chedanāt*] *chedaḥ* NBH 141 *-haraṇam*] *hāṇam* NBH *apavargaḥ*] *apavarga iti* NBH *sukham...noktam*] NV 59→16 *vairāsyā-...143 iti*] NV 59→18-20 *vairāsyā-*] *anabhidhānam tu vairāgya* NV

139 *-sambandhaḥ sasādhanaḥ*] *sambandhaḥ* (MP 20) *pretyabhāvaḥ sasādhana* 140 *-maraṇapra-*] *maraṇa*(T 5v)*pra*

- 142 *rāsyajñāpanārtham. katham nu tām ayam mokṣyamāṇaḥ sarvaduḥkhaḥ*  
*bhāvayed iti. atrātmā pratyakṣato na grhyate. kim āptopadeśamātmāt*  
 144 *pratipattavya iti? kiṃ vānumānāt pratipattavyaḥ. katham?* 1.1.10 \* *icchā-*  
*dveṣaprayatnasukhaduḥkhajñānāny ātmaliṅgāni. \* yajjātiyasyārthasya*  
 146 *sannikarṣāt sukham ātyopalabdhavān, tajjātiyam arthaṃ punaḥ punaḥ*

142 -jñāpanārtham] Σ (-M; *pc* MP); jñāpanārtha M MP (*ac*) nu tām ayam] T; nu nāmāyaṃ C CP; vanāmādhama M; vanāmāyaṃ MP (*ac*); nāyaṃ MP (*pc*); *om.* ME **mokṣyamāṇaḥ**] T C CP; mekṣyamāṇaḥ M MP; mokṣamāṇaḥ ME **sarva-**] T CP (*pc*); *srva* C CP (*ac*); sarvaṃ M MP ME **143 iti**] Σ (-ME); iti, tasya duḥkhabhāvanārthaḥ sukhasyānapadeśa iti | <duḥkharibhāvanayā anāsaktir viṣayeṣu jāyate | anāsaktiā punarbhavaprārthanālakṣaṇā tṛṣṇā vicchidyate | tṛṣṇāvicchedāt punarbhavasādhanānupādānam | tadanupādānāt kevalam utpannānām upabhogena kṣayaḥ | tataś cāpavarga iti | etāvadarthapratipādānārtham anabhidhānaṃ sukhasyeti |) ME **atrātmā**] T C CP; tatrātmā M MP ME **grhyate**] Σ (*pc*<sup>2</sup> M; *pc* C); grhya C (*ac*); hyato M (*ac*) **-deśamātmāt**] T; deśamātrāt M (*ac*); deśamātrāt Σ (-T; *pc*<sup>2</sup> M) **144 pratipattavyaḥ**] T C CP MP (*ac*); pra(ti)pattivyāḥ M; pratipattavya iti MP (*pc*) ME **katham**] Σ (-ME); *om.* ME **145 -duḥkha-**] Σ (-M; *pc* MP); duḥkhāny M MP (*ac*) ME (*vl*) **-jñānāny ātma-**] T C CP; ājñāna M (*ac*); ātmajñāna M (*pc*<sup>2</sup>) MP (*ac*); jñānāny ātmano MP (*pc*) ME; atmano jñāna ME (*vl*) **-liṅgāni**] T M MP (*ac*) ME; liṅgāni tu C CP; liṅgam iti pā(rā)ntaraṃ, prāc(u)sammataṃ bodhyaṃ MP (*pc*); liṅgani ME (*vl*) **yajjātiyasyārthasya**] T C CP MP (*pc*); ya|| (jyā) ||jjātiyasyārthasya M; yajjātiyārthasya MP (*ac*); yajjātiyārthasya ME **146 ātyopa-**] T; ātmopa Σ (-T) **tajjātiyam**] Σ (-M); +jjātiyam M

142 nu tām ayam] nāyaṃ NV **mokṣyamāṇaḥ**] mokṣamāṇaḥ NV **sarva-**] sarvaṃ NV **143 iti**] iti tasya duḥkhabhāvanārthaṃ sukhasyānapadeśaḥ NV **atrātmā...144 katham**] NBH 16→2-3 **atrātmā**] tatrātmā NBH (*vl*, J); tatrātmā tāvat NBH **kim**] sa kim NBH **-deśamātmāt**] deśamātrād eva NBH **144 pratipattavya**] NBH (*vl*, J); pratipadyata NBH **kiṃ**] nety ucyate NBH **vānumānāt**] anumānāc ca NBH **pratipattavyaḥ**] pratipattavya iti NBH **icchā-...145 -liṅgāni**] NBH 16→4; NV 60→7 **145 ātmaliṅgāni**] ātmano liṅgam NBH NV; ātmano liṅgam iti NBH (*vl*, C) **yaj-...147 icchet**] NBH 16→5-6 **146 ātyopa-**] ātmopa NBH **arthaṃ**] evārthaṃ NBH **punaḥ punaḥ**] *om.* NBH

144 vānumānāt] vā(C 2r)numānāt **pratipattavyaḥ katham icchā-**] pratipattavya iti,—? (ME 22) **icchā pratipattavyaḥ katham**] pratipattavyaḥ | (CP 9) **katham 145 -liṅgāni yaj-**] liṅgāni \* (MP 21) **yaj 146 -labdhavān taj-**] labdhavān (M 14r) +j

148 **paśyan ādātum icchet.** kasmāt? nekārthadarśino darśanapratibandhānāt  
 tad bhavatīti liṅgam ātmanaḥ. **ekam ekasyānekārthadarśino darśanapra-**  
 150 **tibandhānād duḥkhaḥetau dveṣaḥ.** so 'pi pratisandhātūr ātmano liṅgam.  
 yathā yajjātiyo 'rthaḥ sukhahetuḥ prasiddhas tajjātiyam arthaṃ prāptuṃ  
 prayatate, tathā so 'yaṃ prayatno 'py ekam anekārthadarśinam anumā-  
 152 **payatīti. etena duḥkhaḥetau api prayatno vyākhyātaḥ. sukhaduḥkha-**  
**smṛtyā cāyaṃ tatsādhanam ādadhāna sukhaduḥkha upalabha iti. ataḥ**

147 **paśyan ādātum]** T C CP; paśyaikann ādātum M; □□paśyaikaṃ nādātum  
 MP (*ac*); paśyann apādātum MP (*pc*); paśyann upādātum ME **icchet kasmāt**  
**nekārtha-]** T C CP (*ac*); icchet tasmād ekārtha CP (*pc*); icchaikasyānekārtha M;  
 icchaikasyānekārtha MP (*ac*); icchati, seyam ādātum icchā, ekasyānekārtha  
 MP (*pc*) ME; icchati, seyam ādātum itasyecchā yenekādārtha ME (*vl*) **darśa-**  
**na-]** Σ (-M); da(śi)na M **-bandhānāt]** T; sandhānāt Σ (-T) **148 tad]** T C CP;  
 tā M MP (*ac*); *om.* MP (*pc*) ME **bhavatīti]** Σ (-ME; *ac* MP); bhavati MP (*pc*) ME;  
 bhavanti ME (*vl*) **ekam...149 liṅgam]** Σ (-ME); *om.* ME **ekam]** T; evam C  
 CP M MP; † ME **ekasyānekārtha-]** T C CP MP (*pc*); ekasyām ekā M MP (*ac*); †  
 ME **darśana-]** T C CP MP (*pc*); +[[*(rśi)*]](*rśa*)<sup>2</sup>na M; □□□ MP (*ac*); † ME **149**  
**-bandhānād]** T; sandhānā C M; sandhānād CP MP; † ME **-hetau]** Σ (-C); he-  
 to C **150 -jātiyo]** Σ (*pc* C); jāyo C (*ac*) **'rthaḥ]** Σ (*pc*<sup>2</sup> M); 'rtha M (*ac*) **151**  
**prayatate]** Σ (-M); pra+(ta)te M **-darśinam]** T C CP ME; darśanam M MP ME  
 (*vl*) **-māpayatīti]** Σ (-ME); māpayati ME **152 vyākhyātaḥ]** Σ (-M; *pc* MP);  
 vyākhyātam M MP (*ac*) **-smṛtyā]** Σ (-M); smṛ++ M **153 cāyaṃ]** Σ (*pc* MP);  
 yaṃ MP (*ac*) **tatsādhanam]** Σ (-CP); tatsādhanām CP; ++++ ME (*vl*) **ādadhā-**  
**na]** T; ādāyānaḥ C CP (*ac*); ādāyātmanaḥ CP (*pc*); ādadānaḥ M MP; ādadhānaḥ  
 ME; ++dhānaḥ ME (*vl*) **-labha]** T C CP; labhata M MP (*pc*) ME; lagata MP (*ac*)

147 **paśyan ādātum]** paśyann upādātum NBH **icchet]** icchati NBH **148 ekam**  
**...149 dveṣaḥ]** NBH 16→8 **ekam]** evam NBH **149 -bandhānād]** sandhānād  
 NBH **150 yathā...151 -māpayatīti]** NBH 16→8-10 **yathā]** *om.* NBH **'rthaḥ]**  
 'syārthaḥ NBH **prāptuṃ]** ādātuṃ NBH (*vl* J); paśyan ādātuṃ NBH **151 tathā]**  
*om.* NBH **'py]** *om.* NBH **anumāpayatīti]** darśanapratibandhātaram antareṇa  
 na syāt NBH **152 etena...153 iti]** NBH 16→11-13 **api]** *om.* NBH **153 ādadhāna]**  
 ādadānaḥ NBH **sukhaduḥkha upalabha iti]** sukham upalabhate, duḥkham  
 upalabhate, sukhaduḥkhe vedayate NBH

153 **cāyaṃ tatsādhanam]** (cā)yaṃ (MP 22) tatsādhanam

- 154 sukhaduḥkhe 'pi tatsādhanasamartur ātmanaḥ. atha paratantrāḥ guṇa-  
tvād rūpādimad ity ātmasiddhiḥ. athātmano bhogāyatanam—1.1.11 \*  
156 ceṣṭendriyārthāśrayaḥ śarīram. \* kā punar iyam ceṣṭā? hitāhitapṛāptipa-  
rihārārthaḥ parisandah. tasyāśrayaḥ śarīram. katham indriyaṇām śari-  
158 ram āśrayaḥ? śarīrānugrahopapātānuvidhāyittvāt teṣām. katham arthā-  
śrayaḥ? arthanimittasukhasaṃvedanāyattatvāc chadirasya. kāni punar  
160 bhogasādhanāni?—1.1.12 \* ghrāṇarasanaacakṣustvakśrotrāṇīndriyaṇi  
bhūtebhyaḥ. \* nanu nedam indriyaṇām lakṣaṇam sūtram, indriyoddeśe  
162 mātrāvagamād iti. na. svaviṣayagrahaṇe karaṇabhūtānīndriyaṇīti. ghrā-  
ṇādīnām upadeśair eva lakṣaṇasyoktatvāt. katham? jighṛty aneeti ghrā-

154 'pi] Σ (pc C); om. C (ac) -samartur] T; smartur Σ (-T) ātmanaḥ] Σ (-ME; ac MP); ātmano liṅgam MP (pc) ME atha] T C CP; ye M MP (ac); om. MP (pc) ME -tantrāḥ guṇatvād] T C CP; tantrāmaguṇatvād M MP; tantram aguṇatvād ME 155 rūpādimad ity] T; rūpādivad ity CP M MP ME; rūpādivadīty C bhogāyatanam] T CP (pc) MP ME; bhogāyata C C CP (ac); bhogayataṇā M 156 -āśrayaḥ] Σ (-M; pc MP); āśrayam M MP (ac) 158 śarīrānu-] Σ (pc T); śarīro 'nu T (ac) -pātānuvidhāyittvāt] T; (pā/sā)tānavidhāyitvāt C; (sātā)navidhāyitvāt CP; sātānuvidhāyitvāt M MP (ac); (ghā)tānuvidhāyitvāt MP (pc); ghātānuvidhāyittvāt ME katham] Σ (pc MP); katha C MP (ac) arthāśrayaḥ] Σ (-M; pc MP); a[[rtt]]⟨+⟩<sup>2</sup>ā(śra)yaḥ M; C C yaḥ MP (ac) 159 -vedanāyattatvāc] T C CP; vedāyatanatvāc M MP; vedanāyatanatvāc ME chadirasya] T; cha(di/ri)rasya C; charīrasya CP M MP ME 160 -rasana-] Σ (-M; pc C); rasa C (ac); raśana M -tvakśrotrāṇī-] T CP MP ME; tvacchrotrāṇī C; tvakchrotrāṇī M 161 lakṣaṇam] Σ (-ME); lakṣaṇa ME -deśe] T; deśa Σ (-T) 162 iti na] T C CP; iti + M; iti C MP; om. ME karaṇa-] T C CP; kāraṇa M ME (vl.); karaṇam MP; karaṇāni ME -bhūtānīndriyaṇīti] T C CP M; tānīndriyaṇīti MP ME ghrāṇādīnām] Σ (-M); ghrāṇānām M 163 -deśair eva] Σ (-ME); deśenaiva ME jighṛty] T C; jighraty CP M MP ME

156 ceṣṭendriyārth-...śarīram] NBH 17→3; NV 65→1 kā...157 -spandah] NV 65→2-3 157 pari-] NV; om. NV (vl. C) katham...158 āśrayaḥ] NV 65→5 158 katham arthāśrayaḥ] NBH 17→7 159 kāni...160 -sādhanāni] NBH 17→10 kāni] om. NBH punar bhogasādhanāni] bhogasādhanāni punaḥ NBH 160 ghrāṇa-...161 bhūtebhyaḥ] NBH 17→11; NV 66→7 163 jighṛty...165 tvak] NBH 17→12-13 jighṛty] jighraty NBH ghrāṇam] ghrāṇam gandham ghrāṇātīti NBH

154 -duḥkhe 'pi] duḥkhe (CP 10) api 155 ātmasiddhiḥ athātmano] ātma siddhiḥ | || 10 || (ME 23) athātmano 156 punar] puna(T 6)r 160 bhogasādhanāni ghrāṇa-] bhogasādhanāni || (MP 23) ghrāṇa -śrotrāṇīndriyaṇi] cchro(M 13v)trāṇīndriyaṇi 163 katham jighṛty] katham | (CP 11) jighraty

- 164 *nam. rasayaty aneneti rasayaty aneneti rasanam. caṣṭe 'neneti rasanam*  
 166 *acaṣṭe 'neneti cakṣuḥ. tvaksthānam indriyaṃ tvak. tvaca saṃvaraṇa iti*  
 168 *dhātuḥ, saṃpṛiyate neti kṛtvā tvak. śṛṇoty aneneti kṛtvā śrotram. bhūte-*  
 170 *bhya iti. nānāprakṛtīnām eṣāṃ satāṃ viṣayaniyamo bhavet, na tv ekāha-*  
 172 *ñkāraprakṛtīnām iti darśayati. kani punar indriyakaraṇāni bhūtānīty ata*  
 170 *āha—1.1.13 \* pṛthivy āpas tejo vāyur ākāśam iti bhūtāni. \* ime tu*  
 170 *khalu—1.1.14 \* gandharasarūpasparśāśabdāḥ pṛthivyādiguṇās tadarthā*  
 172 *arthāḥ. \* atra pṛthivyādiguṇā iti pṛthivyādīti guṇād iti ceti cārthe dva-*  
 172 *ndvaḥ. pṛthivyādigrahaṇena pṛthivyaptejāmsi bāhyakaraṇagrāhyāṇīti*  
 172 *vyapadiśyante, guṇagrahaṇena ca sarva āśṛto guṇa iti. saṃkhyāparimā-*

164 *rasayaty aneneti*<sup>2]</sup> T; *om.* Σ (-T) 'neneti rasanam acaṣṭe] T; *om.* Σ (-T)  
 165 *indriyaṃ*] Σ (*pc* MP); *indriya* MP (*ac*) *tvaca*] T C CP M; *tvak* ca MP; *tvak*  
 ME 166 *-pṛiyate*] T C CP; *vriyate* M; *vṛiyate* MP; *vriyate* ME *neti*] T; 'nene-  
 ti Σ (-T) *kṛtvā*] Σ (-ME); *om.* ME *tvak*] T M MP ME; *tvami* C; (*tvami*) CP  
 167 *na tv ekāhañkāraprakṛtīnām iti*] Σ (-ME); *naikaprakṛtīnām iti* ME; +++++  
 ++ti ME (*vl.*) 168 *kani*] T C; *kāni* CP M MP ME *-karaṇāni*] T C CP (*pc*); *kāra-*  
 168 *ṇāni* CP (*ac*) M MP ME *bhūtānīty ata*] Σ (-ME); *om.* ME 169 *ime*] Σ (-ME);  
 169 *indriyaprakṛtitvaṃ bhūtalakṣaṇam | ime* ME; ++++++ *ime* ME (*vl.*) *tu*] T C  
 CP; *om.* M MP ME 170 *tadarthā arthāḥ*] T C; *tadarthāḥ || || arthāḥ* CP; *tada-*  
 170 *rthāḥ* M MP ME 171 *pṛthivyādiguṇā iti*] Σ (-ME); *om.* ME *-ādīti*] T; *ādīni* Σ  
 (-T) *guṇād iti*] T; *guṇā=di* C; *guṇādi* CP; *om.* M MP; *guṇās* ME *cārthe*] Σ  
 (-M); *cārtho* M 172 *pṛthivy-*<sup>2]</sup> Σ (*pc* M); *pṛ(thi)pṛthivy* M (*ac*) *-tejāmsi*] Σ  
 (-CP); *tetāmsi* CP *-grāhyāṇīti*] Σ (-ME) ME (*vl.*); *grāhyāṇi* ME 173 *sarva*] T C  
 CP ME; *om.* M MP *āśṛto*] T; *āśṛito* M MP ME; *āha śṛito* C; *ā(ha) śṛito* CP

164 *rasayaty aneneti*<sup>2]</sup> *om.* NBH *rasanam*<sup>1]</sup> *rasanam* *rasam* *grhṇātīti* NBH  
 164 *rasanam acaṣṭe 'neneti cakṣuḥ*] *cakṣū rūpaṃ paśyatīti* NBH 166 *bhūtebhya*  
 ...168 *darśayati*] NBH 17→15-16 167 *bhavet...168 darśayati*] *naikaprakṛtīnām*  
 NBH 168 *kani...169 āha*] NBH 18→2 *kani*] *kāni* NBH *-karaṇāni*] *kāraṇāni*  
 NBH *bhūtānīty ata āha*] *om.* NBH 169 *pṛthivy...bhūtāni*] NBH 18→3; NV  
 67→19 *ime...170 khalu*] NBH 18→6 170 *gandha-...171 arthāḥ*] NBH 18→7; NV  
 68→1 *tadarthā arthāḥ*] *tadarthāḥ* NBH NV 171 *pṛthivy-...dvandvaḥ*] {Cf. NV  
 68→4} 172 *pṛthivy-*<sup>1</sup>...177 *iti*] NV 69→9-12 *-grāhyāṇīti vy-*] *grāhyāṇy* NV 173  
 173 *āśṛto*] *āśṛito* NV

166 *śrotram bhūtebhya*] *śrotram* *iti ||* (MP 24) *bhūtebhya* 168 *darśayati kani*] *darśayati ||* 12 || (ME 24) *kāni* 170 *pṛthivyādi-*] *pṛthivyā*(T 6v)*di* 173 *guṇa-*  
*grahaṇena*] *guṇa-*(CP 12)*grahaṇena*



- 174 **pr̥thaktvaṃ samyogavibhāgaparatvāparatvasnehagurutvadratvave-**  
**gākhyasaṃskārakarmasāmānyaviśeṣāḥ upādīyante, samavāyābhāvau ca.**  
 176 **gandharasarūpasparśaśabdāḥ p̥rthañ na vaktavyāḥ, guṇagrahaṇena gra-**  
**haṇād iti. na. anyārthatvāt. gandhādīnām p̥rthagabhīdhanam indriyavi-**  
 178 **ṣayanīyamakhyāpanārtham. ghrāṇādīni hīndriyāṇi gandhādiṣu niyamā-**  
**ni. anyatra cāniyatānīti. tatra p̥rthivyaptejāmsi cakṣasparśanayor grāhyā-**  
 180 **ṇi, śeṣaś ca guṇarāśiḥ, sattāguṇatve tu sarvendriyagrāhye. samavāyābhā-**

174 **-p̥rthaktvaṃ]** T C CP; p̥rthaktva M MP ME **-gurutva-]** T C CP; *om.* M MP ME **-vegākhyā-]** T C CP; vegā(khya) M; □gā□ MP (*ac*); vega MP (*pc*) ME 175 **upādīyante]** Σ (-M; *pc* MP); upādīyante M MP (*ac*) **samavāyābhāvau ca]** T C CP; 'nāsritāś ca samavāyo dharmatvāt tad guṇatvam iti M MP (*ac*); 'nāsritāś ca samavāyāḥ, taddharmatvād guṇa iti MP (*pc*) ME 176 **-śabdāḥ]** T C CP M; bdāḥ MP (*ac*); śabdās tarhi MP (*pc*) ME **p̥rthañ na]** T M MP (*pc*) ME; p̥rtha□□ C CP; p̥rtha□na MP (*ac*) **vaktavyāḥ]** Σ (-M); vaktā(vy)++ M **grahaṇād]** T C MP ME; grahaṇad CP; +haṇād M 177 **anyārthatvāt]** Σ (*pc*<sup>2</sup> M); anyarthatvāt M (*ac*) **p̥rthag-]** Σ (-M); prathag M **-viṣaya-]** Σ (-ME) ME (*vl.*); viśeṣa ME 178 **-niyama-]** Σ (*pc* M); niṃyama M (*ac*) **-khyāpanārtham]** Σ (-M); khyā(pa)+++m M **niyamāni]** T C CP; niyatāni M MP ME 179 **anyatra]** T C CP (*pc*) ME; a□nyatra CP (*ac*); +(n)yatra M; □atra MP; atra ME (*vl.*) **cāniyatānīti]** Σ (-ME); cāniyatāni ME **tatra]** T M MP ME; □□ C CP **-tejāmsi]** Σ (-CP); tetāmsi CP **cakṣa-]** T; cakṣu C M MP ME; cakṣuḥ CP **-sparśanayor]** Σ (-ME); spārśanayor ME 180 **guṇarāśiḥ]** Σ (-M; *pc* MP); guṇarā+(i)ḥ M; guṇarā□□ MP (*ac*) **sattā-]** Σ (*pc* MP); saktā MP (*ac*)

174 **-p̥rthaktvaṃ]** p̥rthaktva NV **-gurutva-]** *om.* NV **-dravatvavegākhyasa-**  
**ṃskāra-]** dravatvasaṃskāra NV; vega NV (*vl.* C) 175 **upādīyante]** *om.* NV **sa-**  
**mavāyābhāvau ca]** 'nāsritāś ca samavāyas taddharmatvād guṇa iti NV 176  
**-śabdāḥ]** śabdās tarhi NV 177 **iti]** *om.* NV **gandhādīnām...181 ca]** NV 69→14-  
 17 **gandhādīnām]** gandharasarūpasparśaśabdānām NV **-viṣaya-]** NV; viśeṣa  
 NV (*vl.* C) 178 **-khyāpanārtham]** jñāpanārtham NV **ghrāṇādīni hīndriyāṇi]**  
 indriyāṇi NV **gandhādiṣu]** gandharasarūpasparśaśabdeṣu NV **niyamāni]**  
 tatsāmānyeṣu niyatāni NV 179 **anyatra cāniyatānīti]** anyatrāniyatānīti NV  
**cakṣasparśanayor]** dvīndriya NV 180 **tu]** ca NV **samavāyābhāvau ca]** sama-  
 vāyo 'bhāvāś ca tathā NV

174 **samyoga-]** saṃ(MP 25)yoga **-vegākhyā-]** ve(M 13r)gā(khya) 177 **indriya-**  
**viṣayanīyamakhyāpanārtham]** indriyaviśeṣa(ME 25)niyamakhyāpanārtham  
 178 **-niyamakhyāpanārtham ghrāṇādīni]** niyamakhyāpanārtham (C 2v) ghrā  
 ṇādīni

182 **vau ca. atha buddher avasaraprāptāyā lakṣaṇam āha—1.1.15 \* buddhir upalabdhir jñānam ity anarthāntaram. \* etaiḥ paryāyaśabdair yo 'bhidhīyate padārthaḥ, sā buddhir iti. paryāyaśabdāḥ katham bhavati lakṣaṇam? avacchedahetutvāt. ya āhur buddher jñānam vṛttir ātmana upalabdhir iti tannirākaraṇārthaṃ cedam sūtram. samānāsthā ete śabdāḥ, na ca samānāsthaiḥ śabdair arthabhedāḥ kathayitum yuktir iti. atha manaso lakṣaṇam āha—1.1.16 \* yugapaj jñānān utpattir manaso liṅgam. \* yugapat khalu ghrāṇādīnāṃ gandhādīnāṃ ca sannikarṣeṣu satsu yadyugapaj jñānaṃ notpadyate. tenānumīyate, tadindriyasamyogasaḥakāri nimittā-**

181 atha]  $\Sigma$  (*pc* C); ratha C (*ac*) 182 -labdhir]  $\Sigma$  (-M; *pc* MP); labdhi M MP (*ac*) jñānam ity anarthāntaram]  $\Sigma$  (-C; *pc* CP); jñāna□□rthāntaram C CP (*ac*) yo]  $\Sigma$  (-M; *pc* MP); yo 'rtho M MP (*ac*) -dhīyate]  $\Sigma$  (-M); dhiyate M 183 padārthaḥ sā buddhir] T M MP ME; padārthabuddhir C CP bhavati]  $\Sigma$  (-ME); *om.* ME 184 ava-]  $\Sigma$  (-ME); vyava ME ya āhur] T M; ya āhuma C; ya āhu(*ma*) CP; ya āhur MP (*ac*); yadāhur MP (*pc*) ME buddher]  $\Sigma$  (-M); buddhe M 185 -nirākaraṇārthaṃ] T C CP ME; nikāraṇārthaṃ M MP (*pc*); ni□kāraṇārthaṃ MP (*ac*) cedam]  $\Sigma$  (*pc*<sup>2</sup> M); cedu M (*ac*) 186 yuktir] T C CP; yukta M MP ME 187 jñānān]  $\Sigma$  (-MP; *pc*<sup>2</sup> M); jñānan M (*ac*); ñānān MP utpattir] T C CP ME; upatti[*m*](*r*) M; upapattir MP yugapat]  $\Sigma$  (*pc* C); yupat C (*ac*) 188 gandhādīnāṃ] T C CP M; *om.* MP ME satsu]  $\Sigma$  (*pc*<sup>2</sup> M); sat+u M (*ac*) -yugapaj]  $\Sigma$  (*pc* C); yupaj C (*ac*) 189 not-]  $\Sigma$  (-MP); nopa MP tad-] T; asti tad M (*pc*) MP ME; asti ta M (*ac*); asti C CP -indriya-]  $\Sigma$  (*pc* M); ndriya M (*ac*)

181 buddhir...182 anarthāntaram] NBH 18→12; NV 75→3 182 etaiḥ...184 hetutvāt] NV 75→5-6 183 bhavati] *om.* NV 184 ava-] vyava NV ya...185 śabdāḥ] NV 75→8-10 upalabdhir] NV; upalabdhir vṛttir NV (*vl.* C) 185 cedam sūtram] *om.* NV śabdāḥ] śabdā iti buddhivṛttiḥ pṛthaṅ nirākṛtā bhavati NV 187 yugapaj...liṅgam] NBH 19→4; NV 76→1 yugapat...189 -mīyate] NBH 19→5-7 yugapat] yugapac ca NBH 188 yad-] NBH (*vl.* J); *om.* NBH 189 jñānaṃ notpadyate] jñānāni notpadyante NBH tad-...192 -siddhiḥ] NV 76→5-8 tadindriyasamyoga-] ato 'vagamyate asti tattadindriyasamyogi NV

181 āha buddhir] āha | (MP 26) buddhir 182 anarthāntaram etaiḥ] ⟨ana⟩rthāntaram || (CP 13) etaiḥ 188 ghrāṇādīnāṃ] ghrāṇā(T 7r)dīnāṃ satsu] sat ⟨su⟩<sup>2</sup>(M 12v)[+u] 189 -padyate tenānumīyate] padyate | (MP 27; ME 26) tenānumīyate

- 190 ntaram apy āpayasya sannidhānāsannidhānabhedānuvidhānā jñānaṃ  
 syād utpattyanutpattī bhavatita iti. kutaḥ? kāraṇavaikalye kāryapratiba-  
 192 ndhadarśanād iti manasaḥ saṃsiddhiḥ. nanu yugapad anutpattijñā-  
 nadharmāḥ, sā katham manaso liṅgam asambandhā satī? na jñānānām  
 194 eva pakṣekaraṇāt. katham nu? rūpādijñānāni cakṣurādivyatrekeṇādhi-  
 ṣṭhāyakāntarāpekṣāny ayugapadutpadyamānatvāt, śilpihastādhiṣṭhāya-  
 196 kāntarāpekṣavākyādijanyakriyādivat. yad adhiṣṭhāyakāntaram tan mana

190 apy āpayasya] T; apy āpadhasya C Cp (*ac*); avyāpi yasya Cp (*pc*) M MP ME; ++++sya ME (*vl.*) san-...-bhedānu-] T M; sannidhānād asannidhānabhedānu C Cp; sannidhānā□□nidhānayogabhedānu MP (*ac*); sannidhānāsannidhānānu MP (*pc*) ME jñānaṃ syād ut-] T C Cp; jñānasyot M MP ME 191 bhavatita] T; bhavata Σ (-T) -vaikalye] Σ (*pc* M); vaitakalye M (*ac*) 192 saṃ-] T C Cp; om. M MP ME nanu] Σ; na tu ME (*vl.*) -patti-] T C Cp; patti M MP (*ac*); pattir MP (*pc*) ME 193 sā] Σ (-ME); tat ME asambandhā satī] T C Cp; sambandha satī M MP (*ac*); bhavatīti MP (*pc*); om. ME 194 pakṣe-] T C; pakṣī Cp M MP ME nu] Σ (-ME); om. ME 195 -āpekṣāny] Σ (-Cp); āpekṣānī Cp ayugapad-] T M MP ME; yugapad C Cp -utpadyamānatvāt] Σ (-Mp); utpadyatvamānatvāt MP śilpihastādhi-] T C Cp; śilpihastādyadhi M MP; śilpahastādyadhi ME -ṣṭhāyakāntarāpekṣa-] T C Cp ME; ṣṭhāyakāntarāpe[[y]](kṣ)ā M; ṣṭhāyakāntarāpekṣa MP; ṣṭhāyayantarāpekṣa ME (*vl.*) 196 -vākyādi-] T C; vākya Cp; (vāsy)ādi M; □□□di MP (*ac*); vāsyādi MP (*pc*) ME -janya-] Σ (-C); janyat C -kriyādivat] T C Cp; kiyāvat M; kriyāvat MP ME -ṣṭhāyakāntaram] Σ (-Mp); ṣṭhāyakāntaram MP

190 apy āpayasya] avyāpi yasya NV sannidhānāsannidhānabhedānu-] NV; sannidhānāsannidhānānu NV (*vl.* C) jñānaṃ syād ut-] jñānasyot NV 191 bhavatita] bhavata NV -bandhadarśanād] NV; bandhād NV (*vl.* C) 192 manasaḥ saṃsiddhiḥ] sūtrārthaḥ NV nanu...193 liṅgam] NV 76→16-17 nanu yugapad anutpatti-] athāyugapad utpattir NV (*vl.* J); athāyugapaj jñānotpattir NV 193 sā] sa NV manaso liṅgam] mano 'stite liṅgam bhavati NV; manoliṅgam bhavati NV (*vl.* C) 194 katham...195 -utpadyamānatvāt] NV 77→5-6 katham nu] katham iti NV -jñānāni] grahaṇāni NV 195 -āpekṣāny] NV (*vl.* C); aprayojyānīti NV -utpadyamānatvāt] utpatteḥ NV

191 kāryapрати-] kārya-(Cp 14)prati 195 -ṣṭhāyakāntarāpekṣa-] ṣṭhāyakānta-(Mp 28)kāntarāpekṣa

198 iti. atha pravṛttilakṣaṇam—1.1.17 \* pravṛttir vāgbuddhiśārīrāmbhaḥ. \*  
 200 mano buddhir ity abhipretam. budhyate 'neneti buddhiḥ. śārīreṇa vācā  
 202 pā ca pratyekaṃ daśavidhā. tatra puṇyā kāyena paritrāṇaṃ dānaṃ pari-  
 caraṇam iti. vācā satyaṃ hitaṃ priyaṃ svādhyāya iti. manasā dayā śra-  
 ddhā nispr̥hatā ceti. viparyayaṇa pāpā daśavidhaiva. seyaṃ pravṛtṭiḥ kṣa-

197 -lakṣaṇam] T M MP ME; lakṣaṇam āha C CP pravṛttir vāg-] Σ (-CP; pc MP); pravṛttivāg CP MP (ac) -buddhi-] Σ (-CP; pc C); buddhiḥ C (ac) CP -śārīrāmbhaḥ] Σ (-CP; ac MP); śārīrāmbhaḥ CP; śārīrāmbha iti MP (pc) 198 mano] Σ (-ME; ac MP); mano 'tra MP (pc) ME budhyate] T C M ME; buddhya-te CP MP 199 manasā] Σ (-CP); manaso CP vā ārambha] T C CP; cārambha M MP ME audāsinya-] T C (pc); audāsinya C (ac); audāsinya CP M MP ME -pracyutiḥ] T M MP ME; pracaratiḥ C CP pṛvṛtṭiḥ] T; pravṛtṭiḥ Σ (-T) pu-  
 naḥ] Σ (pc<sup>2</sup> M); bunaḥ M (ac) puṇyā] T C CP ME; pu+(ā) M; puṇnyā MP ca  
 pāpā] T C CP; cāpuṇyā M MP ME 200 pratyekaṃ] Σ (pc<sup>2</sup> M); pretyeka M (ac)  
 tatra] Σ (-ME); om. ME puṇyā] Σ (-MP); puṇnyā MP kāyena] Σ (-M; pc  
 MP); kāḥ yena M MP (ac) -trāṇaṃ] Σ (pc C M MP); trāṇaṃ C (ac) M (ac) MP  
 (ac) 201 priyaṃ] Σ (-M; pc MP); pri(yi)ṃ M; piyaṃ MP (ac) svādhyāya]  
 Σ (-M; pc MP); sv++++ M; svā□□□ MP (ac) dayā śraddhā nispr̥hatā] T C CP;  
 dayāddhana (ni)sp̥rhatā M; dayadhanasp̥rhatā MP (ac); dayā dhanasp̥rḥā śra-  
 ddhā MP (pc); dayā dhanāsp̥rḥā śraddhā ME 202 viparyayaṇa] T M (pc) MP  
 ME; viparyayaṇa C CP; viparyayaṇa M (ac) daśa-] Σ (pc M); daśa M (ac)  
 -vidhaiva seyaṃ] T (pc) M MP ME; vidhaiva seyaṃ T (ac); vidhaiva dheyam C;  
 vidhaiveyam CP kṣaṇikā satī] T C CP M; kṣaṇikāsti MP (ac); kṣaṇikā ca satī  
 MP (pc) ME

197 pravṛttir...-ārambhaḥ] NBH 19→12; NV 78→4 198 mano...200 daśavidhā]  
 NBH 19→13-14 mano] mano 'tra NBH 'neneti] NBH; 'nayeti NBH (vl. J) śa-  
 rīreṇa vācā manasā vā ārambha] so 'yam ārambhaḥ śārīreṇa vācā manasā ca  
 NBH 199 audāsinyapracutyiḥ pṛvṛtṭiḥ] om. NBH sā punaḥ puṇyā ca pāpā  
 ca pratyekaṃ daśavidhā] puṇyaḥ pāpās ca pratyekaṃ daśavidhaḥ NBH; pu-  
 nyaḥ pāpās ca daśavidhaḥ NBH (vl. T C) 200 tatra...202 -vidhaiva] NV 78→  
 6-8 tatra] om. NV dānaṃ paricaraṇam] paricaraṇaṃ dānaṃ NV 201  
 svādhyāya iti] svādhyāyās ceti NV śraddhā nispr̥hatā] asp̥rḥā śraddhā NV  
 202 seyaṃ...203 iti] NV 78→8-9 kṣaṇikā] NV (vl. C); kṣaṇikā | kṣaṇikā ca NV

197 -śārīrāmbhaḥ mano] śārīrāmbhaḥ || 17 || (ME 27) mano 200 parica-  
 raṇam] paricaraṇa-(CP 15)m 201 svādhyāya iti] sv+(M 12r)+++ iti dayā  
 śraddhā nispr̥hatā ceti] dayadhanasp̥rhatā (MP 29) ceti

204 **nikā satī na janmahetur iti.** svakāryabhūtapuṇyāpuṇyācāreṇa janmahe-  
tur iti varṇitam eva. atha deśān āha—1.1.18 \* **pravartanālakṣaṇā deśāḥ.** \*  
206 **kā punar iyā pravartanā yayā na vaśaḥ pravartate?** taṃ pravartanaṃ rāgā-  
dayaḥ pravartayanti. seyaṃ pravṛttihetutvāt pravartanety ucyate. atha  
208 pretyabhāvaḥ—1.1.19 \* **punarutpattiḥ pretyabhāvaḥ.** \* **pūrvopāttaśarīrā-**  
**diparityāgād anyāśarīrādyupasampattiḥ pratyabhāvaḥ.** punargrahaṇam  
asaṃsārānādimitvajñāpanārtham. so 'yaṃ saṃsāraḥ kasya? saṃsaratim

203 **svakārya-...204 eva]** Σ (-ME); yuktam, tataś ca dviṭīyasūtravyā(dh/gh)ātaḥ |  
na, pravṛttiphale pravṛtṭyupacārāt | pravṛttisādhanatvād dharmādharmaṃ atra  
pravṛttir ity ucyete | janyapuṇyāpuṇyadvārā janmahetur iti ME {Probably  
based on the *Nyāyavārttika*; cf. NV 78→9–11.} **svakāryabhūta-]** T C Cp; svak(ā-  
rya)+(ū)ta M; svakadravya□□ MP (*ac*); yuktaṃ svajanya MP (*pc*); † ME **-pu-**  
**ṇyāpuṇyācāreṇa]** T M; puṇyācāreṇa C Cp; puṇyāpuṇy(a/ā)(□□)[dvārā]||  
MP; † ME **204 deśān]** T; dośān Σ (-T) **pravartanā-]** Σ (*pc* MP); pravarta MP  
(*ac*) **deśāḥ]** T; dośāḥ Σ (-T) **205 iyā]** T; iyaṃ Σ (-T) **yayā na vaśaḥ]** T C  
Cp; yayā avaśaḥ M MP ME **taṃ]** Σ (-M; *pc* MP); (ta)+ M; □□ MP (*ac*) **-varta-**  
**naṃ]** T C Cp; vartamānaṃ M MP (*pc*) ME; vartyamānaṃ MP (*ac*) **206 pra-<sup>1</sup>]**  
Σ (-MP); *om.* MP **-vartayanti]** Σ (-ME; *ac* MP); vartayantīti MP (*pc*) ME **207**  
**-bhāvaḥ<sup>1</sup>]** Σ (-ME; *ac* MP); bhāvaṃ lakṣayati MP (*pc*) ME **punar-...-bhāvaḥ]** Σ  
(-M; *pc* MP); *om.* M MP (*ac*) **-utpattiḥ]** T Cp MP (*pc*) ME; utpatti C; † M MP  
(*ac*) **pūrvopātta-]** Σ (-Cp); pūrvottara Cp **208 -saṃ-]** Σ (*pc* MP); *om.* MP (*ac*)  
**pratyā-]** T; pretya Σ (-T) **209 asaṃsārānādimitva-]** T; saṃsārānādima□□ C  
Cp; saṃsārānādimitva M MP (*ac*); saṃsārānādītva MP (*pc*) ME **saṃsaratim]**  
T C Cp; kim M MP ME

203 **na janmahetur iti]** janmakāraṇam iti na yuktam NV **204 pravartanā-...  
deśāḥ]** NBH 20→2; NV 78→12 **deśāḥ]** dośāḥ NBH NV **205 kā...206 ucyate]** NV  
78→13–15 **iyā]** iyaṃ NV **yayā na vaśaḥ]** yayā avaśaḥ NV **taṃ]** *om.* NV (*vl.* C);  
jñātā tāvat pravartate NV **-vartanaṃ]** vartamānaṃ NV **206 -vartayanti]** va-  
rtayantīty atāḥ NV **207 punar-...-bhāvaḥ<sup>2</sup>]** NBH 20→9; NV 79→1 **pūrvopātta-**  
**...209 -jñāpanārtham]** NV 79→2–3 **pūrvopātta-]** NV; pūrvotpanna NV (*vl.* J)  
208 **-śarīrādyupa-]** NV; śarīropa NV (*vl.* C) **-pattiḥ]** krāntiḥ NV; krāntiḥ saḥ  
NV (*vl.* C) **pratyabhāvaḥ]** pretyabhāva iti NV **209 asaṃsārānādimitva-]**  
saṃsārāsyānādītva NV **so...212 iti]** NV 79→11–13 **kasya]** NV; *om.* NV (*vl.* C)  
**saṃsaratim]** kim NV

203 **-puṇyāpuṇyācāreṇa]** puṇyāpuṇyācāre(T 7v)ṇa **207 pretyabhāvaḥ pū-**  
**rvopātta-]** pretyabhāvaḥ || 19 || (ME 28) pūrvopātta **208 anyāśarīrādy-]** anya  
śarīrā(MP 30)dy

- 210 ātmano manaso veti? yadā kriyām adhikṛtyocyate, tadā manaso buddhiḥ  
 saṃsarati. athopabhogam adhikṛtyocyate, tadātmanaḥ. sa hi sukhaduḥ-  
 212 khe 'nubhukta iti. 1.1.20 \* pravṛttidoṣajanito 'rthaḥ phalam. \* śarīrādisu-  
 khaduḥkhopabhogād atyantajanyaṃ phalaṃ sarvaṃ, dharmādharma-  
 214 pūrvakatvād iti. 1.1.21 \* bādhanālakṣaṇaṃ duḥkham. \* deva śarīrādīnā-  
 bādhanāṣaṅgād duḥkham ucyate. 1.1.22 \* tadatyantavimokṣo 'pavargaḥ. \*  
 216 tena śarīrādīnā duḥkhenātyantavimuktir apavargaḥ. katham? upāttasya

210 tadā] Σ (-M); tadā na M manaso<sup>2</sup>] Σ (-MP); manasor MP buddhiḥ]  
 Σ (-ME; ac MP); tad dhi MP (pc) ME 211 -duḥkhe] T M MP ME; duḥkhe hetu C  
 CP 212 'nubhukta] T C; anubhu(kte) CP; a[☐]nubhuṅkta M; ananubhu( r/d)  
 bhakta MP (ac); upabhuṅkta MP (pc) ME iti] Σ (-ME); om. ME -doṣa-] Σ (pc  
 MP); om. MP (ac) -sukhaduḥkhopabhogād atyanta-] Σ (-ME; ac MP); om.  
 MP (pc) ME 213 -duḥkhopa-] Σ (-ME; pc T; ac MP); duḥkhortaḥpa T (ac);  
 † MP (pc) ME phalaṃ sarvaṃ] Σ (-ME; ac MP); sarvaṃ phalam MP (pc) ME  
 214 -pūrvakatvād] Σ (-ME) ME (vl.); pravartakatvād ME bādhanālakṣaṇaṃ]  
 Σ (-C; pc CP); dhanālakṣaṇaṃ C CP (ac) deva] T; tad eva C CP M MP (ac); etad  
 eva MP (pc) ME -śarīrādīnā-] T; śarīrādīnāṃ Σ (-T) 215 -bādhanu-] T C CP  
 M (pc); ☐bādhanu M (ac); ☐bādhanānu MP; bādhanānu ME duḥkham] T  
 (pc); dūduḥkham T (ac); duḥkham ity Σ (-T; pc MP); om. MP (ac) -vimokṣo]  
 Σ (-M; pc MP); mokṣo M MP (ac) 216 śarīrādīnā] T C CP ME; śarīrādīnā M; śa-  
 rīrādīnāṃ MP; śarīrādīnāṃ ME (vl.) -vargaḥ] Σ (-C); varga C katham] T C  
 CP; om. M MP ME upāttasya] T M (pc<sup>2</sup>) MP ME; upattasya M (ac); ☐☐☐ C CP

210 manaso veti] āho manasa iti NV yadā] yadi NV buddhiḥ saṃsarati]  
 tad dhi saṃsaratīti NV 212 'nubhukta] upabhuṅkta NV pravṛtti-...phalam]  
 NBH 21→2; NV 79→14 śarīrādi-...214 iti] NV 79→15-16 śarīrādi-...213 sarvaṃ]  
 śarīrādijanyaṃ sarvaṃ phalam NV 214 -pūrvakatvād] NV; pravartakatvāt NV  
 (vl. C) iti] om. NV bādhanālakṣaṇaṃ duḥkham] NBH 21→10; NV 80→4 de-  
 va...215 ucyate] NV 80→5 deva] etad eva NV śarīrādīnā-] śarīrādi NV 215  
 -bādhanu-] bādhanānu NV duḥkham] duḥkham ity NV tadatyanta-...'pa-  
 vargaḥ] NBH 21→16; NV 81→1 216 tena...219 iti] NBH 22→1-3 tena śarīrādīnā  
 duḥkhenātyanta-] tena duḥkena janmanā atyantam NBH

210 adhikṛtyocyate] a-(CP 16)dhikṛtyocyate manaso] mana(C 3r)so 214 śa-  
 rīrādīnā-] śarīrādī(M 11v)nāṃ 215 -ṣaṅgād duḥkham ucyate] ṣaṅgāt (MP 31)  
 ucyate 'pavargaḥ tena] 'pavargaḥ || 22 || (ME 29) tena

218 janmana upabhogārthā anye ca dharmādharmākhyakāraṇābhāvād anu-  
 pādanam. etām ātmano 'vasthām uparyantām apavargaṃ devayante. tad  
 220 abhayajapadaṃ paraṃ bṛhma mahāśīvasvarūpakṣemaprāptir iti. kecid  
 ātyantikīṃ sukhābhivaktim apavargaṃ bruvate. tan na, pramāṇābhāvāt.  
 222 nanv āgamād etad gamyate. muktaḥ sukhi bhavatīti śruteḥ. tarhi sa āga-  
 mo vicāraṇīyaḥ. kim ayaṃ nityena sukhena yogam āha, utātyantikena  
 duḥkhena viyogam āheti. dṛṣṭaś ca duḥkhābhāve sukhaśabdaprayogo lo-

217 upabhogārthā] T C CP; upabhogād dhānam M MP ME anye ca] T; ane C;  
 C; aneka CP; anyasya ca M MP ME -kāraṇābhāvād anu-] Σ (pc<sup>2</sup> M); kāraṇā-  
 bhāvānu M (ac) 218 -pādanam] T M (ac); pādānam Σ (-T; pc<sup>2</sup> M) uparya-  
 ntām apa-] T; uparyantām pa C; aparyantā(m a)pa CP; aparyantām apa M MP  
 ME devayante] T; vedayante C CP M ME; vedayate MP 219 abhayajapadaṃ]  
 T; abhayajanapadaṃ C CP; ahayajaram amṛpadaṃ M MP; abhayam ajaram  
 amṛtyupadaṃ ME paraṃ] T M MP; pa C C CP; om. ME bṛhma] T M; Chma  
 C CP; brahma MP ME mahāśīvasvarūpa-] Σ (-ME); om. ME 220 ātyantikīṃ]  
 Σ (-ME; pc MP); ātyantikāṃ MP (ac); ātyantika ME bruvate] Σ (-ME); manvate  
 ME 221 nanv] T M MP ME; na tv C CP āgamād] T (pc) M MP ME; āgamadād  
 T (ac); ā(pa/va)gamād C; ā(da)gamād CP śruteḥ] Σ (-ME); om. ME 222 ni-  
 tyena] Σ (pc M); ninnityena M (ac) 223 duḥkhena] Σ (-M); duḥkhe+ M duḥ-  
 khābhāve] T C CP M; duḥkhāve MP (ac); duḥkhābhāve 'pi MP (pc) ME loka]  
 Σ (-ME; ac MP); bahudhā loka MP (pc); bahudhā ME

217 upabhogārthā...218 -pādanam] hānam, anyasya cānupādānam NBH 218  
 ātmano] om. NBH uparyantām apa-] aparyantām apa NBH devayante] ve-  
 dayante 'pavargavidaḥ NBH 219 abhayajapadaṃ] abhayam ajaram amṛtyupa-  
 daṃ NBH paraṃ] om. NBH bṛhma mahāśīvasvarūpa-] brahma NBH -kṣe-  
 maprāptir iti] NBH {Reference in the footnotes: "tula° bṛhadāraṇyaka 4.4.25."}  
 kecid...220 pramāṇābhāvāt] NV 81→3-4 kecid] eke tv NV 220 apavargaṃ]  
 NV; mukti NV (vl. C) pramāṇābhāvāt] pramāṇāsambhavāt NV 221 nanv  
 ...225 syāmeti] NV 82→17-21 nanv] āgamād iti cet NV gamyate] gamyate  
 muktasyātmano nityaṃ sukham iti NV śruteḥ] śrūyate NV tarhi sa āgamo]  
 āgamo 'py evaṃ NV 222 utātyantikena duḥkhena] uta duḥkhenātyantikāṃ  
 NV 223 duḥkhābhāve] duḥkhābhāve 'pi NV loka] bahudhā loka iti NV

219 -svarūpa-] svarū(T 8r)pa kecid] ke-(CP 17)cit 221 śruteḥ tarhi] śruteḥ  
 (MP 32) tarhi

- 224 ka eva hi jvarādibhir viyuktā bahudhā laukikā ācakṣate sukhinaḥ saṃvṛ-  
 ttā syāmeti. tadvad āgamo 'pi duḥkhābhāve sukhaśabdam prayukta iti  
 226 yuktam eva. prayogānantaram kramaprāptasya saṃśayasya lakṣaṇam  
 āha—1.1.23 \* samānānekadharmopapatter vipratipatter upalabdhyanu-  
 228 palabdhyavyavasthātāś ca viśeṣāpekṣo vimarśaḥ saṃśayaḥ. \* atra samā-  
 nadharmopapatter ity anekadharmopapatter vipratipatteś ca trividha  
 230 eva saṃśaya ity upapade viśeṣaṇe bhavatīti sūtrārthaḥ. atra samānadharm-  
 omodibhyo hy utpanno viśayaviśayaviśeṣaṃ nāvadhārayati yaḥ pratyayaḥ  
 232 sa saṃśaya iti saṃśayalakṣaṇam. atra samānaśabdaḥ sādrśyavacanāḥ. ya-

224 eva] Σ (-ME); tata eva ME jvarādibhir] T M MP ME; jvara□dibhir C CP bahudhā] T C (pc) M (pc) MP (ac); bāhudhā M (ac); bahuyā C (ac); bahudhā-  
 yaṃ CP; om. MP (pc) ME sukhinaḥ] Σ (pc MP); sukhina MP (ac) -vṛttā syā-  
 meti] T C CP; vṛttā sma iti M MP; vṛttāḥ sma iti ME 225 tadvad āgamo] Σ (pc  
 M); tadvadāṃ gamo M (ac) prayukta] Σ (-MP; pc T C); prayukta T (ac) C (ac)  
 MP 226 pra...227 āha] Σ (-ME); om. ME prayogān-] T; prameyān C CP M  
 MP; † ME lakṣaṇam] Σ (-ME; pc M); lakṣam M (ac); † ME 227 āha] Σ (-ME;  
 pc M); ācha M (ac); † ME -anupalabdhy-] Σ (-M); anupa+bdhy M 228  
 -avyavasthātāś ca] Σ (-M; pc MP); a(va) s(th)ā(ta)++ M; va(va)□□□ MP (ac)  
 viśeṣāpekṣo] Σ (pc MP); □□□pekṣo MP (ac) 229 ity] T C CP; om. M MP ME  
 -pattēś] Σ (pc MP); pannattēś MP (ac) 230 ity upapade] T; iti upapada C CP;  
 itara(va/pa)da M; ita□yada MP (ac); iti itarapada MP (pc) ME viśeṣaṇe] T C  
 CP; viśeṣaṇo M MP (ac); viśeṣaṇād MP (pc) ME bhavatīti] Σ (-ME); bhavati  
 ME -dharmodibhyo] T; dharmādibhyo Σ (-T) 231 viśaya-] T; om. Σ (-T)  
 yaḥ] Σ (-M; pc MP); ya M MP (ac) pratyayaḥ] Σ (pc MP); pratyaya MP (ac)  
 232 sa] Σ (-M; pc MP); om. M MP (ac) samāna-] Σ (-MP); samānaḥ MP -va-  
 canaḥ] Σ (-M; pc MP); vacanaṃ M MP (ac)

224 eva...ācakṣate] evaṃ ca jvarādiviyoge laukikā apy ācakṣāṇakā bhavanti NV  
 -vṛttā] vṛttāḥ NV 225 syāmeti] sma iti NV 227 samānāneka-...228 saṃśa-  
 yaḥ] NBH 25→4-5; NV 83→17-18 228 atra...232 -lakṣaṇam] NV 84→1-4 atra]  
 tatra NV 229 ity] om. NV 230 ity upapade] itarapada NV viśeṣaṇe] viśe-  
 ṣaṇād NV atra] tatra viśayasvarūpānavadhāraṇātmakaḥ pratyayaḥ saṃśaya  
 NV -dharmodibhyo hy] dharmādibhya NV 231 viśayaviśaya-] viśayasya NV  
 pratyayaḥ] NV; om. NV (vl. K) 232 saṃśayalakṣaṇam] ucyaṇe NV yathā...  
 235 -avasāyaḥ] NV 84→16-18 yathā] om. NV

226 eva...227 samānāneka-] eva | || 22 || (ME 30) samānāneka 227 -patter<sup>2</sup>]  
 patte(M 11)r 228 saṃśayaḥ atra] saṃśayaḥ | (MP 33) atra samānadharmo-  
 pa-] samāna-(CP 18)dharmopa



234 *thā yāv aham arthau pūrvam adrākṣaṃ taylor ye dharma ūrdhvatvalakṣa-*  
*no vartate, tena dharmeṇa sadṛśo yad dharma upalabhyate. tasya upa-*  
 236 *pattir adhyavasāyaḥ upalabdhir ity arthaḥ. ataḥ sādharmaṇe dharma*  
*upalabhyamānaḥ saṃśayahetuḥ, kiṃ kevala iti? na, kiṃ tarhi? upala-*  
 238 *bdhyanupalabdhyavyavasthātaś ca. kim etāvat kāraṇam iti? nety āha vi-*  
*śeṣāpekṣa iti. samānaś cārtham upalabhya upalabdhyanupalabdhi na*  
*vyavatiṣṭhete, idaṃtayā nidaṃtayā veti. dvitīyam viśeṣākāṅkṣā ca yadi*

233 *yāv aham arthau*] Σ (-ME); *yāvad aham arthau* ME; +++++ ME (*vl.*) *ye*] T; *yo* C M MP ME; *yau* CP *ūrdhvatva-*] Σ (-ME; *pc* MP); *aurdhvatva* MP (*ac*); *ūrdhvatvādi* ME 334 *tena*] Σ (-M); <te><sup>2</sup>+ M *sadṛśo*] Σ (-CP); *sadṛśau* CP *yad*] T C CP M (*ac*); *yo* M (*pc*) MP; 'yaṃ ME *-labhyate*] T C CP; *labhyata iti* M MP ME *upa-*<sup>2</sup>] Σ (-M; *pc* MP); *ut* M MP (*ac*) 235 *adhyavasāyaḥ*] Σ (*pc* M); *ava-*  
*dhyavasāyaḥ* M (*ac*) *-labdhir*] Σ (*pc*<sup>2</sup> M); *labdha* M (*ac*) *ataḥ*] Σ (-ME; *ac* MP);  
 so 'yaṃ MP (*pc*) ME *sādharmaṇe*] T; *sādharmaṇo* Σ (-T) 236 *-labhyamānaḥ*] T C  
 CP MP; *labhyamanaḥ* M; *labhyamāno nirṇāyakam ajanataḥ* ME *upalabdhy-*  
 Σ (-MP); *upabdhy* MP 237 *-upa-...238 -labhya*] Σ (-T); *om.* T *-labdhivy-*  
 C M MP ME; *labdhivy* CP; † T *-avasthātaś*] Σ (-T; *pc* MP); *avasthā ataś* MP (*ac*);  
 † T *etāvat*] C CP M MP (*ac*); *etāvan mātram* MP (*pc*) ME; † T *iti nety*] C  
 CP MP (*pc*) ME; *nety* M; *anenety* MP (*ac*); † T *viśeṣāpekṣa iti*] C M MP ME;  
*viśeṣāpa*[[kṣeti]](kṣa) *iti* CP; † T 238 *samānaś cārtham*] C CP; *samānaṃ tv*  
*artham* M MP ME; † T *-labhya*] C CP; *labhyata* M MP; *labhata* ME; † T *upa-*  
*labdhy-*] Σ (-MP); *upabdhy* MP 239 *vyava-*] Σ (*pc* MP); *vya* MP (*ac*) *-tayā*<sup>1</sup>] T  
 C CP M; *tathā* MP ME {The *yā* in M looks almost like a *thā*.} *nidaṃtayā veti*  
*dvitīyam*] T; *nirdintayā veti dvitīyaṃ* C CP; *nedaṃtayā veti* M; *nedaṃ tathā*  
*veti* MP; *nedaṃ tatheti vā* ME *viśeṣākāṅkṣā*] Σ (-CP; *pc* C); *viśeṣākāṅkṣāyā* C  
 (*ac*); *viśeṣākāṅkṣāyā* CP

233 *ye*] *yo* NV 234 *yad*] 'yaṃ NV *-labhyate*] *labhyata iti* NV 235 *ataḥ...237*  
*ca*] NV 85→20–21 *ataḥ*] so 'yaṃ NV *sādharmaṇe*] *sādharmaṇo* NV 236 *na*  
*kiṃ tarhi*] *na kevalaḥ* | *kiṃ tarhi* NV 237 *kim...240 bhavati*] NV 85→22–86→2  
*kim...āha*] *kim etāvanmātram sādhanam iti? nety ucyate* NV *viśeṣāpekṣa...*  
 238 *-labhya*] *yadi ca viśeṣākāṅkṣā bhavati samānadharmam upalabhate* NV;  
*yadi viśeṣākāṅkṣā bhavati samānadharmam upalabhate* NV (*vl.* C) 239 *ni-*  
*daṃtayā veti dvitīyam*] *nedantayā vā* NV; *vān idaṃtayā vā* NV (*vl.* C) *viśeṣā-*  
*kāṅkṣā...240 bhavati*] *viśeṣākāṅkṣāyāṃ ca satyāṃ arthasandeho bhavati* NV

233 *adrākṣaṃ taylor*] *adrākṣaṃ* (ME 31) *taylor* 235 *ataḥ*] *ata*(T 8v)s 236 *saṃ-*  
*śayahetuḥ kiṃ*] *saṃśayahetuḥ* | (MP 34) *kiṃ* 238 *samānaś*] *samā-*(CP 19)*naś*

240 **bhavati**. atha saṃśayo bhavati. **kim idaṃ samastakāraṇam, utāsamasta-**  
 242 **kāraṇam iti? samastam iti brūmaḥ**. kutaḥ? anyatamāpāye saṃśayādarśa-  
 244 **dharmopapatter vipratipatteś ceti vyākhyātam. asādhāraṇo dharmo 'ne-**  
 246 **kadharmāḥ. kathaṃ punar asādhāraṇo dharmo 'nekadharmā ity anena**  
**samānapadenābhidhiyate? samānajātīyāsamānajātīyavyavacchedaka-**  
**tāt. asamānajātīyam anekam. tasmād anekasmād viśeṣo 'nekadharmāḥ.**

240 **atha**] Σ (-M; *pc* C); yatha C (*ac*); a(dha/ya) M **saṃśayo**] T C CP; sande-  
 ho M MP ME **samasta-**] T C CP; samastaṃ M MP ME **-kāraṇam**] Σ (-M; *pc*  
 MP); kāraṇam M MP (*ac*) **utāsamastakāraṇam**] T; utāsamastaṃ kāraṇam M  
 MP ME; *om.* C CP **241 kutaḥ**] T C CP; *om.* M MP ME **242 viruddha-**] T C CP;  
*om.* M MP ME **-nānārthāva-**] T M (*pc*<sup>2</sup>) MP ME; nānārthāvi C CP; nānārthā-  
 pa M (*ac*) **vimarśanam**] Σ (*pc* MP); vimarśanama MP (*ac*) **saṃśītiḥ**] T C  
 CP; saṃśayatiḥ M; saṃśaya□tiḥ MP (*ac*); saṃśītiḥ MP (*pc*) ME **iti**] Σ (-ME);  
*om.* ME **243 -sādhanāḥ**] T C CP; sādhanam M MP ME **kāraṇa-**] T M MP  
 ME; kāraṇa C CP **-sādhanō**] T C CP; sādhanam M MP ME **vā**] Σ (*pc* MP); *om.*  
 MP (*ac*) **saṃlabdhate**] T; saṃ□□te C CP; saṃśete M MP (*ac*); saṃśayate MP  
 (*pc*) ME **etenāneka-**] Σ (-M; *pc* MP); kāraṇasādhanam | etenāneka M MP (*ac*)  
**244 asādhāraṇo**] T C CP M; asādhāraṇa MP ME **245 kathaṃ...-dharma**] Σ  
 (-ME); *om.* ME **punar**] Σ (-ME; *pc* MP); puna MP (*ac*); † ME **asādhāraṇo**]  
 T C CP MP (*pc*); asādhāraṇo M; sādharāṇo MP (*ac*); † ME **246 samāna**<sup>-1</sup>] T C  
 CP; samāsa M MP ME **-dhiyate**] Σ (-M); dhiyate M **samānajātīyāsamānajā-**  
**tīya-**] T C CP; samānāsamānajātīyaviśeṣa M MP (*pc*) ME; samānāsa□najātīya□-  
 śeṣa MP (*ac*) **-cchedakatvāt**] Σ (-M); cchedakatvāt M **247 asamānajātīyam**  
**anekam**] T C CP; samānajātīyam cāsamānajātīyam cānekam M MP ME

240 **kim...241 brūmaḥ**] NV 86→3 **samasta-**] samastaṃ NV **utāsamastaka-**  
**raṇam**] utāsamastam NV **243 etenāneka...244 vyākhyātam**] NV 87→5 **244**  
**asādhāraṇo...247 -dharmāḥ**] NV 87→13-16 **dharmo 'nekadharmāḥ**] dharmā  
 iti NV **246 samāna**<sup>-1</sup>] samāsa NV **samānajātīyāsamānajātīya-**] samānāsa-  
 mānajātīya NV **-vyavacchedakatvāt**] viśeṣakatvāt NV **247 asamānajātīyam**  
**anekam**] samānajātīyam asamānajātīyam cānekam NV **tasmād**] tasmād vi-  
 śeṣo viśeṣako dharmāḥ NV **-dharmāḥ**] dharmā iti NV

**241 -kāraṇam**] kā(M 10v)raṇam **243 -sādhanāḥ kāraṇa-**] sādhanam | (MP 35)  
 kāraṇa **246 -jātīyavyava-**] jāti(C 3v)yavyava **247 tasmād**] tasmā-(CP 20)d

248 *yathā śabde vibhāgajtvād dravyaṃ guṇaḥ karma veti saṃśayaḥ. na hi*  
 250 *dravyaguṇakarmanām anyatamaṃ vibhāgāj jāyamānaṃ dṛṣṭam iti. vi-*  
 252 *bhāgajtvam śabdasyāsādhāraṇo dharmah. ataḥ sarvato vyāvṛtto 'yaṃ*  
*saṃśayahetuḥ. vipratipatter iti. vyāhatam ekārthe darśanaṃ vipratipa-*  
*ttiḥ, vyāghāto virādhaḥ. yathā asaty ātmety ekadarśanam, nāsty ātmety*  
*aparam darśanam. na ca sadbhāvāsadbhāvau sahaikatra bhavata iti saṃ-*

248 -jativād] Σ (-M); jativā M **guṇaḥ**] Σ (pc MP); guṇa MP (ac) **karma**] Σ (-C);  
 karme C **veti**] T C Cp ME; ceti M MP **-śayaḥ**] Σ (-C); śaya C **249 jāyamānaṃ**]  
 Σ (-M); jāyamaṇaṃ M **dṛṣṭam iti**] Σ (-ME; pc MP); dṛṣṭeti MP (ac); dṛṣṭam ME  
 250 **śabdasyāsādhāraṇo**] Σ (-M); śabda+(y)āsādhāraṇo M **dharmah**] T Cp  
 MP (pc) ME; dharmā C; om. M MP (ac) **vyāvṛtto 'yaṃ**] T C Cp; vyāvṛtter ayaṃ  
 M MP ME **251 viprati-**] Σ (-M); viprati M **vyāhatam**] Σ (-MP; ac M); vyā-  
 khyātam M (pc<sup>2</sup>); vākhyām MP (ac); vāghātam MP (pc); vyā(ghā/dhā)tam ME  
 (vl) **ekārthe**] Σ (-ME; ac MP); ekārtha MP (pc) ME **252 vyāghāto**] Σ (ac M);  
 vyākhyāto M (pc<sup>2</sup>) **virādhaḥ**] T C; virodhaḥ Cp M MP; virodho 'sahabhāva iti  
 ME; varodho 'sahabhāva iti ME (vl) **yathā asaty**] T M MP (pc) ME; yathā asty  
 C Cp; yathāsaty MP (ac) **ātmety eka-**] T; ātmety ekaṃ Σ (-T); ātmekaṃ ME  
 (vl) **nāsty ātmety**] T C Cp M; satyātmety MP ME; satyatmety ME (vl) **253**  
**aparam**] Σ (-M; pc MP); apara M MP (ac) **na ca**] T M MP ME; nava C Cp **sa-**  
**haikatra**] Σ (-M); sahai(ka)tra M; sahyekatra ME (vl) **saṃśayaḥ**] T C Cp; saṃ-  
 śa+ḥ M; saṃśaya iti MP ME

248 *yathā...249 iti*] NV 87→18–21 *yathā...-śayaḥ*] *yathā śabdasya vibhāgaja-*  
*tvam | sāmānyaviśeṣasamavāyebhyaḥ śabdasya sadādinā viśeṣeṇa nirbhakta-*  
*sya, tasmims tu dravyaṃ guṇaḥ karma veti vibhāgajtvāt saṃśayaḥ NV hi*  
 NV; hi kiñcit NV (vl. C) **249 anyatamaṃ**] NV; anyad NV (vl. J) **iti**] sarvatrā-  
 saṃbhavāt NV **251 viprati-...253 saṃśayaḥ**] NBH 25→18–26→1 **ekārthe**] ekā-  
 rtha NBH **252 virādhaḥ**] virodho 'sahabhāva iti NBH; virodho saḥsaṃbhavaḥ  
 NBH (vl. J) **yathā asaty**] asty NBH **ātmety eka-**] ātmā ity ekaṃ NBH **253**  
**darśanam**] om. NBH **bhavata iti saṃśayaḥ**] saṃbhavataḥ NBH

248 *karma veti saṃśayaḥ*] karma ceti (MP 36) saṃśayaḥ **252 -darśanam nā-**  
**sty ātmety**] darśanaṃ, (ME 32) satyā "tmety **253 sahaikatra**] sahai(M 10r)  
 (ka)tra

- 254 śayaḥ. so 'yam evaṃbhūtaḥ saṃśayo vicārāṅgabhūtatayopādiyata iti. na-  
 256 nu saṃśayaviparyayau vicārāṅgam. ataḥ so 'pi parārthatvena vaktavyaḥ.  
 258 satyam asan na padārtho vicārāṅgam. yathā sandigdhas tadviśeṣaprati-  
 pattaye prayatate, naivaṃ viparyasta iti. ato vidyānaṅgatvād viparyayo  
 nābhidhiyata iti. 1.1.24 \* yam artham adhikṛtya puruṣaḥ pravartate tat  
 prajojanam. \* vyavasāyo 'dhikāraḥ. kasya vyavasāyah? sukhaduḥkhata-

254 'yam]  $\Sigma$  (-M); 'ya+ M evaṃbhūtaḥ]  $\Sigma$  (-M; *pc* MP); (e)+(ṃ) bhūtaḥ M; eḥbhūtaḥ MP (*ac*); ekaṃ +++ ME (*vl.*) vicārāṅga-]  $\Sigma$  (*pc* MP); vicār(a)ṅ(a)-  
 ṅga MP (*ac*) -bhūta-]  $\Sigma$  (-ME); *om.* ME -tayopādiyata] T CP MP (*pc*) ME;  
 tayopapādiyata C; tayor[r u]pādiyata M; tayor upādiyata MP (*ac*) iti]  $\Sigma$  (-ME);  
*om.* ME nanu] T C CP M; nānu MP (*ac*); *om.* MP (*pc*) ME 255 saṃśaya-] T  
 C CP; saṃśayavad M MP (*pc*) ME; sandheyavad MP (*ac*) -viparyayau] T C CP;  
 viparyayo 'pi M MP ME (*vl.*); viparyayo 'pi na ME vicārāṅgam]  $\Sigma$  (*pc* MP); vi-  
 cārāṅgam MP (*ac*) ataḥ...256 vicārāṅgam]  $\Sigma$  (-ME); *om.* ME parārthatve-  
 na] T C; parārthatvena na CP; padārthatvena M MP; † ME vaktavyaḥ] T C  
 CP; va(ktavya)ḥ M; vakavya[[ṃ]](ḥ) MP; † ME 256 asan na padārtho] T C CP;  
 asau padārtho na M MP; † ME yathā]  $\Sigma$  (*pc*<sup>2</sup> M); yatha M (*ac*) sandigdhas  
 tad-]  $\Sigma$  (-MP; *pc*<sup>2</sup> M); sandigdhas M (*ac*); sandigdistad MP; sab(dha/va)strad  
 ME (*vl.*) 257 iti] T M MP ME; □ṭī C CP vidyānaṅgatvād] T MP ME; vidya-  
 mānaṅgatvād C; vidyamānaṅgatvād CP; vidyā+ṅga(tv)ād M viparyayo]  $\Sigma$  (*pc*  
 C); viparya(c)o C (*ac*) 258 iti] T C CP ME; iti atha prajojanam M MP yam  
 artham]  $\Sigma$  (-M; *pc* MP); samastam M MP (*ac*) puruṣaḥ] T C CP; *om.* M MP ME  
 259 vyava-<sup>1</sup>]  $\Sigma$  (*pc* M); vyavā M (*ac*) -sāyo 'dhi-]  $\Sigma$  (-CP); sāyādhi CP -kāraḥ]  
 $\Sigma$  (-M; *pc* MP); kāra M MP (*ac*) kasya]  $\Sigma$  (*pc* MP); sya MP (*ac*)

254 so...258 iti] NV 96→8–11 -bhūta-] *om.* NV iti] *om.* NV nanu] *om.* NV  
 255 saṃśaya-] saṃśayavad NV -viparyayau] viparyayo 'pi NV vicārāṅgam]  
 vicārasyāṅgam NV ataḥ] *om.* NV parārthatvena] padārthatvena NV 256  
 asan na padārtho] asau padārthaḥ, na tu NV vicārāṅgam] vicārāṅgam ity ato  
 nābhidheyaḥ | kathaṃ na vicārāṅgam? NV 257 vidyānaṅgatvād] nyāyavidyā-  
 naṅgatvāt NV viparyayo] *om.* NV 258 yam...259 prajojanam] NBH 26→14;  
 NV 96→12 puruṣaḥ] *om.* NBH NV {The word *puruṣaḥ* also occurs in a quo-  
 tation of sutra 1.1.24 in the *Nyāyamañjarī*; cf. NM 135→10.} 259 vyava-<sup>1</sup>...263  
 iti<sup>2</sup>] NV 96→13–16 vyavasāyo] yam artham adhikṛtyeti vyavasāyo NV -tat-]  
*om.* NV

254 saṃśayo vicārāṅga-] saṃśayo (T gr) vicārāṅga -bhūtatayopādiyata] bhū-  
 tatayo-(MP 37)r upādiyata 256 -viśeṣaprati-] viśeṣa-(CP 21)prati

- 260 tsādhanānām. idaṃ sukhāsāadhanam iti buddhyā sukhaprāptaye yatate.  
 idaṃ duḥkhasāadhanam iti vādhigamya duḥkhaḥānāyeti. sukhaduḥkhā-  
 262 vāptihānibhyām ayaṃ lokah prayujyata iti sukhaduḥkhāptihāni prayoja-  
 nam iti. anena prayojanena sarvārthāḥ saṃgrahītā iti. 1.1.25 \* laukikapa-  
 264 riṣakāṇaṃ yasminn arthe buddhisāmyaṃ sa dṛṣṭāntaḥ. \* sāmyaviṣayo  
 dṛṣṭānta iti sūtrārthaḥ. evaṃ cākāśādyavarodhaḥ. yadi punar avadhārya-  
 266 te laukikānāṃ parīkṣakāṇaṃ ca yo viṣayaḥ sa dṛṣṭānta ity alaukiko 'rtho  
 na dṛṣṭānta syād ākāśādir iti. udāharaṇatvena tu laukikapariṣakabu-

260 -sāadhanānām idaṃ] T MP (pc) ME; sādhanānā(hu)daṃ C CP; sādhanā-  
 nām M MP (ac) sukha-<sup>1</sup>] Σ (-M; pc MP); sukham M MP (ac) buddhyā] T CP;  
 budhyā C; buddhvā M; buddhvā MP ME sukhaprāptaye] T C CP; sukhāptaye M  
 MP ME yatate] Σ (-ME; ac MP); prayatate MP (pc) ME 261 idaṃ] Σ (-M; pc  
 MP); sukhaṃ M; sukha MP (ac) -duḥkhāvāpti-] T C CP; duḥkhāpti M MP ME  
 262 -hānibhyām] T CP (pc) MP (pc); ▯nibhyām C CP (ac); hānisām M MP (ac);  
 hānābhyām ME lokah] T M MP ME; ▯ C CP -yujyata] Σ (-ME; ac MP); sa-  
 jyata MP (pc) ME -hāni] T C CP; hāni M MP ME 263 prayojanena] Σ (-ME);  
 om. ME -grahītā] T; grhītā C CP M MP; grhyante ME iti] Σ (-ME); om. ME  
 -parīkṣakāṇaṃ] Σ (-T); (pa)++kāṇaṃ T 264 sāmya-] T C CP; buddhisāmya  
 M MP ME -viṣayo] Σ (-M; pc MP); viṣaye M MP (ac) 265 iti] Σ (-T); +(ti) T  
 cākāśādy-] Σ (-ME; ac MP); ca nākāśādy MP (pc) ME 266 viṣayaḥ] Σ (pc C);  
 ṣayaḥ C (ac) ity] Σ (ac MP); iti tadā MP (pc) alaukiko 'rtho] T C ME; alauki-  
 kārtho CP M MP 267 dṛṣṭānta syād ākāśādir] T (pc) C (pc); dṛṣṭānta syād ākā-  
 śādir T (ac); dṛṣṭānta syād ākāśāditir C (ac); dṛṣṭāntaḥ syād ākāśādir CP MP (pc)  
 ME; dṛṣṭāntasyākāśādir M MP (ac) -parīkṣaka-] Σ (-MP); parīkṣa MP

260 buddhyā] buddhvā NV; jñātvā NV (vl. C) sukhaprāptaye] sukhāvāptaye  
 NV 261 vādhi-] cādhi NV -duḥkhāvāpti-] duḥkhayor avāpti NV 262 -hā-  
 nibhyām] hānābhyām NV -hāni] hāni NV 263 anena] anena ca NV sa-  
 rvārthāḥ] sarve 'rthāḥ NV -grahītā iti] grhītā bhavantīti NV laukika-...  
 264 dṛṣṭāntaḥ] NBH 27→2-3; NV 97→7-8 264 sāmya-...268 iti] NV 97→9-12  
 sāmya-] buddhisāmya NV -viṣayo] NV (vl. C); viṣayo 'rtho NV 265 cākāśā-  
 dyavarodhaḥ] cākāśāvarodha iti NV; cākāśāvabodha iti NV (vl. C var) punar]  
 punar evaṃ NV avadhāryate] avadhāryeta NV 266 parīkṣakāṇaṃ] parī-  
 kṣakāṇaṃ NV alaukiko 'rtho] alaukikārtho NV 267 dṛṣṭānta] dṛṣṭāntaḥ NV  
 iti] om. NV -buddhi-] om. NV

261 vādhigamya duḥkha-] vādhigamya (MP 38) duḥkhkha 263 saṃgrahītā  
 iti laukika-] saṃgrhyante l || 24 || (ME 33) laukika 266 laukikānāṃ parīkṣa-  
 kāṇaṃ] laukikānāṃ (CP 22) parīkṣakāṇaṃ viṣayaḥ] viṣa(M gv)yas

- 268 **ddhiviṣayasābhidhānam iti. 1.1.26 \* tantrādhikaraṇābhyupagamasam-**  
**ssthitiḥ siddhāntaḥ. \* idam irtthambhūtaṃ cety anujñātam arthajātaṃ**  
 270 **siddham. siddhasya samsthitīḥ siddhāntaḥ. samsthitir itthambhāvavya-**  
**vasthā dharmaniyamaḥ. tantram itaretarābhisambandhasyārthasamū-**  
 272 **hasyopadeśas tacchāstram. tantram adhikaraṇama yeṣām arthānā te ta-**  
**ntrādhikaraṇāḥ, teṣām abhyupagamasamsthitir itthambhāvavyavasthā**  
 274 **dharmaniyamaḥ sa siddhānta iti siddhāntalakṣaṇam. yo 'rtho na śāstra-**

268 -viṣayasābhi-] Σ (pc M MP); viṣayasāpibhi M (ac) MP (ac) iti] T C CP;  
 iti | atha siddhāntaḥ M MP ME **tantrādhi-...269 siddhāntaḥ**] Σ (-M; pc MP);  
 om. M MP (ac) **tantrādhi-]** Σ (-M; pc T MP); takantrādhi T (ac); † M MP (ac)  
 269 **irttham-]** T; ittham Σ (-T) **-jñātam]** T M MP ME; jñānam C CP 270  
**siddham]** T M MP ME; siddham siddham C CP **siddhasya]** T C CP ME; asi-  
 ddhasya M MP {The privative *a* in M and MP is part of the previous letter *ma*.}  
**siddhāntaḥ samsthitir]** Σ (-ME); om. ME **ittham-]** Σ (pc T); irttham T (ac)  
 271 **-niyamaḥ]** Σ (pc M); niya(na)maḥ M (ac) **tantram]** Σ (-MP); tatra MP  
**-bandhasyārtha-]** Σ (-ME; ac MP); baddhasyārtha MP (pc) ME **-samūhasyo-**  
**padeśas]** Σ (-M; pc MP); samūhasyodas MP (ac); samūhasyopasyedas M 272  
**tac-]** Σ (-ME; ac MP); om. MP (pc) ME **-chāstram]** T M MP ME; chāstra C CP  
**-karaṇama]** T; karaṇam Σ (-T) **yeṣām]** Σ (-ME); eṣām ME **tantrādhi-]** Σ (-T;  
 pc MP); ta+(ā)dhi T; tatrādhi MP (ac) 273 **teṣām...274 -lakṣaṇam]** Σ (-ME); om.  
 ME **teṣām abhy-]** Σ (-ME; pc M); teṣām mabhy M (ac); † ME **-gama-]** C CP M  
 MP; ga+ T; † ME **-bhāva-]** Σ (-ME; pc MP); bhāvasya MP (ac); † ME 274 **sa]** T  
 C CP; om. M MP; † ME **siddhānta-]** Σ (pc C); siddhāntaddhānta C (ac); † ME  
**-lakṣaṇam]** C CP M MP; +kṣaṇa+ T; † ME **yo 'rtho]** Σ (-T); +rth(o) T **na]** Σ  
 (pc M); (śa) na M (ac)

268 **iti]** na punar laukikaparikṣakāṇām eveti NV; na tu punar laukikaparikṣa-  
 kāṇām eveti NV (vl. C) **tantrādhi-...269 siddhāntaḥ]** NBH 27→14; NV 98→2  
 269 **idam...271 -niyamaḥ]** NBH 27→12-13 {In the NBH, this passage occurs right  
 before sutra 1.1.26, not thereafter.} **irttham-]** ittham NBH **anujñātam]**  
 abhyanujñāyamānam NBH 271 **tantram...272 -chāstram]** NBH 27→15-16  
**-bandhasyārtha-]** baddhasyārtha NBH 272 **tac-]** om. NBH **tantram...275**  
**iti]** NV 99→4-6 {In the NV, this passage occurs right before sutra 1.1.28.} **-ka-**  
**raṇama]** karaṇam NV **te]** te bhavanti NV; bhavati te NV (vl. C) 274 **sa]** om.  
 NV **iti]** bhavatīti NV **siddhāntalakṣaṇam]** kim uktaṃ bhavati? NV **na**  
**śāstratas]** na śāstritaḥ NV (vl. C); 'śāstritaḥ NV

268 **iti...269 idam]** iti atha siddhāntaḥ \* (MP 39) **idam 269 arthajātaṃ]** artha  
 jā(T gv)taṃ

tas tasyābhyupagamo na siddhānta iti. tantrabhedāt tu—1.1.27 \* sa catu-  
 276 rvidhaḥ sarvatantrapratitantrādhikaraṇābhyupagamasamsthitir arthā-  
 ntarābhāvāt. \* etās catasraḥ samsthitayo 'rthāntarabhūtāḥ. tāsām—1.1.28  
 278 \* sarvatantrāvīruddhaḥ svatantrē 'dhikṛto 'rthaḥ sarvatantrasiddhāntaḥ.  
 \* sarveṣāṃ sampratipattiviśayaḥ sarvatantrasiddhānta iti sūtrārthaḥ, ya-  
 280 thā pramāṇāni prameyasāadhanānīti. nanu na dṛṣṭāntāt sarvatantrasi-  
 ddhānto bhidyate, apratipattiviśayasādharmyād iti. bhidyata eva vādi-  
 282 prativādinor eva prasiddho dṛṣṭāntaḥ, na caivaṃ sarvatantrasiddhānta

275 -upa-] Σ (-ME); upapa ME tantra-] Σ (-C); tatra C sa caturvidhaḥ]  
 {In CP, MP (pc) and ME sa caturvidhaḥ is written before the sutra marker and  
 therefore considered as not being part of the sutra by the scribe. In MP (ac) and  
 the other manuscripts, the beginning of the sutra is not indicated at all.} 276  
 -pratitantrādhī-] Σ (pc<sup>2</sup> M); pratentṛādhi M (ac) -karaṇābhy-] C CP M ME;  
 karaṇ++(y) T; karaṇādy MP -sthitir] T C CP; sthity M MP ME arthāntarā-  
 bhāvāt] C CP; arth(ā)+rābhāvāt T; arthāntarabhāvāt M MP ME 277 catasraḥ]  
 Σ (-C); catasraḥ C -bhūtāḥ tāsām] Σ (-M; pc MP); bhūtasamāsām M MP (ac)  
 278 -ruddhaḥ] Σ (-M); ruddha M sva-] Σ (-ME; pc<sup>2</sup> M; ac MP); sava M (ac); om.  
 MP (pc) ME -tantra-] Σ (pc M); tantraḥ M (ac) 279 sam-] Σ (pc T); sarvam  
 T (ac) -siddhānta] Σ (pc<sup>2</sup> M); ('pi c)ānta M (ac) sūtrārthaḥ] Σ (pc<sup>2</sup> M; pc  
 MP); sūtrārtham M (ac) MP (ac) 280 -sāadhanānīti] Σ (-ME; pc MP); sāadhanā-  
 nī(ni) MP (ac); sāadhanāni ME na] Σ (-ME); om. ME sarvatantrasiddhānto]  
 Σ (-M; pc MP); (sa)++ntrasi(ddhā)+(t)+ M; □□□trasiddhānto MP (ac) 281 bhi-  
 dyate] Σ (-ME); na bhidyate ME aprati-] Σ (ac MP); aviprati MP (pc) -vi-  
 śaya-] T C CP; viśayaḥ M MP ME -sādharmyād] Σ (pc T C); sādha(na)rmyād  
 T (ac); sāmartyād C (ac)

275 tantra...tu] NBH 28→2 tu] tu khalu NBH sa...276 arthāntarābhāvāt]  
 NBH 28→3-4; NV 98→12-13 276 -sthitir] sthity NBH NV arthāntarābhāvāt]  
 arthāntarabhāvāt NBH NV 277 etās...tāsām] NBH 28→5-7 etās] tatraitās  
 NBH; tā etās NBH (vl. J) 278 sarva<sup>1</sup>...-siddhāntaḥ] NBH 28→8-9; NV 99→7-8  
 sva-] om. NBH NV 279 sarveṣāṃ...283 iti] NV 99→9-11 iti sūtrārthaḥ] om.  
 NV 280 nanu] om. NV 281 aprati...iti] tatrāpy avipratipattir ihāpīti NV  
 eva...282 dṛṣṭāntaḥ] ity āha, dṛṣṭāntas tu vādi prativādidbhyām eva niścitaḥ NV;  
 ity āha, dṛṣṭānto hi vādi prativādidbhyām eva niścitaḥ NV (vl. C) 282 caivaṃ]  
 NV; punar evaṃ NV (vl. C)

275 iti tantra-] iti | || 26 || (ME 34) tantra caturvidhaḥ] catu-(CP 23)rvidhaḥ  
 276 arthāntarābhāvāt etās] arthāntarabhāvāt \* (MP 40) etās 280 -siddhānto  
 bhidyate] si(ddhā)(M gr)+(t)+ bhidyate 282 sarvatantra-] sarva(C 4r)taṃtra  
 -siddhānta iti] siddhānta (CP 24) iti

- 284 **iti**. 1.1.29 \* **samānatantrasiddhaḥ paratantrāsiddhaḥ pratitantrasiddhāntaḥ**. \* **sāmānyaviśeṣavatānīyamenaḥlabhyupagamaḥ pratitantrasiddhānta** iti sūtrārthaḥ. yathā bhautikātīndriyāṇīti yogānām eva, abhautikānīti saṃkhyānām eva bhavantīti. 1.1.30 \* **yatsiddhāv anyaprakaraṇasiddhiḥ so 'dhikaraṇasiddhāntaḥ**. \* **vākyaṛthasiddhau tadanuṣaṅgi yo 'rthaḥ so 'dhikaraṇasiddhānta** iti sūtrārthaḥ. yathā indriyavyatirikto jñātā darśana-sparśanābhyām ekārthagrahaṇād iti. **atrānuṣaṅgiṇo 'rthā indriyanānā-**

284 **sāmānya-**]  $\Sigma$  (*pc* T); **sāmānya** T (*ac*) **-viśeṣavatā-**]  $\Sigma$  (-ME; *ac* MP); **viśeṣavatāṃ** MP (*pc*) ME **-niyamenaḥlabhy-**] T C; **niyamenābhy** CP MP (*pc*) ME; **niyamenāni(ya)menabhy** M (*ac*); **niyamenāniyamenābhy** M (*pc*<sup>2</sup>) MP (*ac*) **pratitantra-**] T C CP; *om.* M MP ME **285 sūtrārthaḥ**] T C CP; **sū+++ḥ** M; **sū□□□** MP (*ac*); *om.* MP (*pc*) ME **bhautikātīndriyāṇīti**] T; **bhautikānīndriyāṇīti**  $\Sigma$  (-T) **eva**]  $\Sigma$  (-ME); **evam** ME **286 saṃ-**] T C M (*ac*) MP (*ac*); **sāṃ** CP M (*pc*<sup>2</sup>) MP (*pc*) ME **bhavantīti**] T C CP; **bhavanti** M MP; **bhavati** ME **yat-**]  $\Sigma$  (-C; *pc* CP);  $\square$  t C CP (*ac*) **287 -siddhāntaḥ**]  $\Sigma$  (*pc* MP); **si□□** MP (*ac*) **tadanu-**] C CP MP (*pc*) ME; **+danu** T; **sādanu** M MP (*ac*) **-ṣaṅgi**] T; **ṣaṅgī**  $\Sigma$  (-T) **'rthaḥ**]  $\Sigma$  (-M; *pc* MP); **++s** M; **'rthorthaḥ** MP (*ac*) **so**]  $\Sigma$  (*pc* T); **sā** T (*ac*) **288 -karaṇa-**]  $\Sigma$  (-M); **karaṇaḥ** M **sūtrārthaḥ**]  $\Sigma$  (*pc* MP); **sūtrārtha** iti MP (*ac*) **yathā**]  $\Sigma$  (-ME); *om.* ME **-vyatirikto**]  $\Sigma$  (-CP; *pc* T); **vyatirikta** T (*ac*); **vyatirikto** CP **jñātā**]  $\Sigma$  (-M; *pc* MP); **jātā** M MP (*ac*) **289 -sparśanābhyām**] T (*pc*) M (*pc*) MP ME; **sparśanā(khy)ām** T (*ac*); **sparśanābhyom** M (*ac*); **sparśana□□m** C CP **-ṣaṅgiṇo**]  $\Sigma$  (*pc* T; *ac* MP); **ṣaṅgiṇo** T (*ac*) MP (*pc*)

283 **samāna-...-siddhāntaḥ**] NBH 28→13; NV 100→1-2 284 **sāmānya-...286 bhavantīti**] NV 100→3-4 **-viśeṣavatā-**] viśeṣatadvatāṃ NV **-niyamenaḥlabhy-**] **niyamenābhy** NV 285 **sūtrārthaḥ**] *om.* NV **bhautikātīndriyāṇīti**] **bhautikānīndriyāṇīti** NV **eva**] *om.* NV 286 **saṃ-**] **sāṃ** NV **eva bhavantīti**] **iti** NV **yat-...287 -siddhāntaḥ**] NBH 29→4-5; NV 100→5-6 287 **vākyaṛtha-...289 iti**] NV 100→7-8 **-ṣaṅgi**] **ṣaṅgī** NV 288 **sūtrārthaḥ**] *om.* NV **yathā**] **asyodāharaṇaṃ bhāṣye, yathā** NV (*vl.* C); **asyodāharaṇaṃ bhāṣye** NV 289 **atrānu-...290 -ādayaḥ**] NBH 29→8-10

285 **iti sūtrārthaḥ**] **iti** || (MP 41) **sū□□□** **yathā bhautikātīndriyāṇīti**] **yathā** (ME 35) **bhautikānīndriyāṇīti** 286 **-prakaraṇasiddhiḥ**] **prakaraṇa**(T 10r)si **ddhiḥ**



- 290 *tvaniyataviṣayāṅindriyāṇi, jñātur jñānasādhanānītyādayaḥ*. 1.1.31 \* *aparikṣitābhyupagamāt tadviśeṣaṇaparikṣaṇam abhyupagamasiddhāntaḥ*. \*
- 292 *asūtrito yo 'rthaḥ śāstre cābhyupagatasiddhānta iti sūtrārthaḥ. yathā naiyāyikānām mana indriyam iti*. 1.1.32 \* *pratijñāhetūdāharaṇopanayanigamā avayavāḥ*. \* *avayavānām vibhagoddeśasūtram*. anumānavākyasya caite avayavā bhavanti. teṣāṃ—1.1.33 \* *sādhyanirdeśaḥ pratijñā*. \* *pra-*

290 -*tva-*] T (*pc*) C CP; (*rtha*) T (*ac*); *tvam* M MP ME **jñātur**] Σ (-M; *pc* MP); *jñātu* M MP (*ac*) **aparikṣitābhy-**] T C (*pc*); *muparikṣitābhy* C (*ac*); *aparikṣitābhy* CP MP (*pc*) ME; *aparikṣatābhy* M MP (*ac*) **291 -viśeṣaṇa-**] T C CP; *viśeṣa* M MP ME **-parikṣaṇam abhy-**] Σ (-M; *pc* MP); *parikṣamānām abhy* M; *parikṣamānābhy* MP (*ac*) **-gama-**] Σ (-MP); *gamaḥ* MP **292 -gata-**] T; *gataḥ* so 'bhyupagata C CP; *gataḥ* so 'bhyupagama M MP ME **iti sūtrārthaḥ**] Σ (-ME); *om*. ME **naiyāyikānām**] Σ (-M; *pc* C); *nairyādhikānām* C (*ac*) M **293 mana**] Σ (*pc* M); *manaja* M (*ac*) **iti**] T C CP; i a[ś]thāvāyavāḥ M; i(th/dh)āśvābāyavā MP (*ac*); *iti* | *vaiśeṣikānām naiyāyikānām ca śrotram akāśam iti* MP (*pc*) ME **294 -gamā**] Σ (-ME; *pc* M; *ac* MP); *gayamā* M (*ac*); *gamanāny* MP (*pc*) ME **avayavāḥ**] Σ (*pc* C); *avayaḥ* C (*ac*) **vibhagod-**] T C; *vibhāgod* CP M MP ME **-deśa-**] T C CP; *deśārthaṃ* M MP ME **295 caite**] Σ (*pc* MP); *cetai* MP (*ac*) **teṣāṃ**] Σ (*pc*<sup>2</sup> M); *teṣā* M (*ac*) **prati-**<sup>2</sup>] T C CP; *pra* M MP ME

290 -*tva-*] *tvam* NBH **jñātur**] *svaviśayagrahaṇalingāni jñātur* NBH **-sādhanānītyādayaḥ**] *sādhanāni, gandhādiguṇavyatiriktaṃ dravyaṃ guṇādhikaraṇam, aniyataviśayāś cetanā* iti NBH **apari-...291 -siddhāntaḥ**] NBH 29→13-14; NV 100→9-10 **aparikṣitābhy-**] *aparikṣitābhy* NBH NV **291 -viśeṣaṇa-**] *viśeṣa* NBH NV **292 asūtrito...293 iti**] NV 100→11-13 **asūtrito**] *aparikṣito 'sūtritaḥ* | NV; *aparikṣito 'sūtrita* iti | NV (*vl*. C) **'rthaḥ**] *'rthaḥ sūtreṣu nopanibaddhaḥ* NV **-gata-**] *gataḥ* so 'bhyupagama NV **iti sūtrārthaḥ**] *iti* NV; *om*. NV (*vl*. J) **293 pratijñā-...294 avayavāḥ**] NBH 30→7; NV 102→12 **294 -gamā**] *gamanāny* NBH NV **avayavānām...-sūtram**] NV 102→13 **vibhagod-**] *vibhāgod* NV **-deśa-**] *deśārthaṃ* NV **295 sādhyanirdeśaḥ pratijñā**] NBH 31→5; NV 103→10 **prati-**<sup>2</sup>...297 iti] NV 103→12-13 **prati-**<sup>2</sup>] *tatra pra* NV

290 **-ādayaḥ aparikṣitābhy-**] *ādayaḥ* || 30 || (ME 36) *aparikṣitābhy* **291 -siddhāntaḥ asūtrito**] *siddhāntaḥ* \* (MP 42) *asūtrito* **294 -gamā avayavāḥ**] *ga māḥ* (CP 25) *avayavāḥ* **vibhagod-**] *vibhā*(M 8r)*god* **295 bhavanti teṣāṃ**] *bhavanti* || 32 || (ME 37) *teṣāṃ*

- 296 *tijñāpanīyadharmaviśiṣṭadharmisādhyah. tasya nirdeśah parigrahavaca-*  
*nam. asyodāharaṇam āha anityah śabda iti. 1.1.34 \* udāharaṇasādha-*  
 298 *rmyāt sādhyasādhanam hetuḥ. \* udāharaṇena sādharmyam udāharaṇa-*  
*sādharmyam. yo dharmah sādhye bhavati tathābhūta evodāharaṇe 'piti,*  
 300 *na punah sarva eva, anyadharmasyānyatrāvṛtter iti. evaṃlakṣaṇād udā-*  
*haraṇasādharmyāt sādhyasādhanam sādhyasya pratijñāpanam hetuḥ.*

296 -jñāpanīya-] Σ (-T); jñāpa(ni/nī)+ T -dharmā-] M MP ME; +rma T; dharmo C CP -viśiṣṭa-] T C CP; viśiṣṭo M MP ME -dharmi-] T C CP; dharmah M MP (ac); dharmī MP (pc) ME nirdeśah] T M MP ME; nirdeśe C CP 297 -haraṇam] Σ (-C); raṇam C āha] Σ (-ME; ac MP); om. MP (pc) ME anityah] Σ (pc MP); anitya MP (ac) 298 sādhyā-] Σ (pc MP); sāhya MP (ac) sādharmyam] T M MP ME; sādharmyad C; sādharmyād CP 299 -sādharmyam yo dharmah] T M (pc<sup>2</sup>) MP (pc) ME; sādharmya yo dharmah C CP; sādharmyam yoddharma M (ac); sādharman yo yaddharmaḥ MP (ac) evodā-] Σ (pc M); evopā M (ac) 300 punah] Σ (pc<sup>2</sup> M); puḥ M (ac) sarva] Σ (-ME; ac MP); sa MP (pc) ME -vṛtter] T C CP MP; +tter M; prasaṅgāt ME iti] T C CP; om. M MP ME 301 -sādhanam sādhyasya] Σ (-T); sādha++++dhyasya T prati-] T C CP; pra M MP ME

296 -viśiṣṭa-] viśiṣṭo NV -dharmi-] dharmī NV nirdeśah] NV (vL J); nirdeśah pratijñā NV 297 asyodā-] udā NV āha] om. NV udāharaṇa-...298 hetuḥ] NBH 31→9; NV 112→4 298 udā-<sup>1</sup>...299 -sādharmyam] NV 112→5-6 299 yo...300 iti] NV 112→7-8 300 sarva] sa NV iti] om. NV evaṃ-...301 hetuḥ] NBH 31→10-11 evaṃlakṣaṇād] om. NBH udāharaṇasādharmyāt...301 sādhyasya] udāharaṇena sāmānyāt sādhyasya dharmasya sādhanam NBH 301 prati-] pra NBH hetuḥ] hetuḥ | sādhye pratisandhāya dharmam udāharaṇe ca pratisandhāya tasya sādhanatāvacaṇam hetuḥ NBH; hetuḥ | sādhye pratisandhāya dharmam udāharaṇe ca pratisandhāya tasya sādhanabhāvavacaṇam hetuḥ NBH (vL J)

297 āha anityah] āha | (MP 43) anitya

- 302 utpattidharmatvāt. kim etāvad dhetulakṣaṇam? nety āha—1.1.35 \* tathā  
vaidharma syāt. \* atrāpy udāharaṇavaidharmyād ity udāharaṇenaiva vai-  
304 dharmyaṃ vācyatvānudāharaṇenaiva. vaidharmyam eva cānudāharaṇe-  
na sādharmaṃ apīti. nedaṃ nirātmakaṃ jīvaccharīram, nirātmakatve  
306 ghaṭādivad aprāṇikatvaprasaṅgād iti. tāv etau vitāvitalakṣaṇābhyāṃ pṛ-

302 -dharmatvāt] T C CP MP (*ac*); dharmakatvāt M; dharmakatvād iti MP (*pc*);  
dharmakatvād anitya iti ME **kim...āha**] {In ME, this passage is put between  
angular brackets, like the section headings that were added by the editor.}  
-lakṣaṇam] Σ (-M); +(kṣa)ṇam M **āha**] Σ (-ME; *ac* MP); ucyate | kiṃ tarhi MP  
(*pc*) ME 303 **vaidharma syāt**] C; vaidharma syā(t) T; vaidharm(aḥ sy)āt CP  
(*ac*); vaidharmyāt CP (*pc*) M MP ME **udāharaṇa-**] C M MP ME; u++haraṇa T;  
udāharaṇe CP **-dharmyād**] Σ (-M); dharmād M **udāharaṇenaiva**] Σ (-T);  
(ud)++(ra)ṇenaiva T 304 **vācyatvānudā-**] T; vācyam nānudā Σ (-T) **-hara-**  
**ṇenaiva**] Σ (-ME; *ac* MP); haraṇena MP (*pc*); haraṇeneti ME **vaidharmyam**] Σ  
(*pc* C); vaidhamyam C (*ac*) **eva cānudā-**] T M MP (*ac*); eva (c/v)ānudā C; eva  
vānudā CP; evodā MP (*pc*) ME **-haraṇena**] Σ (-ME); haraṇena na ME 305  
**-dharmyam apīti**] Σ (-M; *pc* MP); dharmyapīti M MP (*ac*) **nedaṃ**] T C CP; *om.*  
M MP (*ac*); udāharaṇam tu nedaṃ MP (*pc*) ME 306 **aprāṇikatva-**] T C CP M;  
aprāmāṇikatva MP (*ac*); aprāṇādimatva MP (*pc*); aprāṇādimattva ME **iti**] Σ  
(-ME); *om.* ME **tāv etau vitāvita-**] T; tāvītvāviti C CP; t[au]⟨ā⟩v etau vitāvītā  
M; tāv etau bhītābhītā MP (*ac*); tāv etau vitāvītahetū MP (*pc*) ME **pṛthag-**] Σ  
(*pc* C); pṛthaṃ C (*ac*)

302 utpattidharmatvāt] NBH 31→11-12 **-dharmatvāt**] dharmakatvād iti |  
utpattidharmakam anityaṃ dṛṣṭam iti NBH **kim...āha**] NBH 31→14 **-lakṣa-**  
**ṇam**] lakṣaṇam iti NBH **āha**] ucyate | kiṃ tarhi? NBH **tathā...303 syāt**] NBH  
31→15; NV 116→1 303 **vaidharma syāt**] vaidharmyāt NBH NV **atrāpy...305**  
**apīti**] NV 116→2-4 304 **vācyatvānudā-**] nānudā NV **-haraṇenaiva**] haraṇe-  
neti NV **eva cānudā-**] eva codā NV; evodā NV (*vl.* C) **-haraṇena**] haraṇena,  
na NV 305 **nedaṃ...306 iti**] NV 116→10-11 **nedaṃ**] udāharaṇam tu nedaṃ  
NV **nirātmakatve ghaṭādivad**] *om.* NV 306 **aprāṇikatva-**] aprāṇādimattva  
NV **iti**] NV; *om.* NV (*vl.* J) **tāv...309 iti**] NV 116→14-17 **-lakṣaṇābhyāṃ**] hetū  
lakṣaṇābhyāṃ NV

302 utpattidharmatvāt **kim**] utpatti dharmakatvād anitya iti | 34 || (ME 38)  
kiṃ **tathā vaidharma**] tathā (T 10v) vaidharmma 303 **vaidharma syāt atrā-**  
**py**] vaidharmyāt \* (MP 44) atrāpy **udāharaṇenaiva**] udā-(CP 26)haraṇenai  
va

308 **thagabhīhitau. tatra svadharmarūpeṇārthaparicchedakatvama vītadharmāḥ. āpītaḥ punaḥ parapakṣapraṭiṣedhena vartata iti. ekasya vidhīyamāno 'rthaḥ, aparasya praṭiṣadhyamāna iti. dvāv api pītāpītāv avyabhicā**  
 310 **rāt samyak samyag ghetū bhavata iti. 1.1.36 \* sādhyasādharmyāt taddharmabhāvi dṛṣṭānta udāharaṇam. \* asyodāharaṇopalakṣaṇam arthaḥ. sādhyasādharmyaṃ sādhyena samānadharmatā. tasmāt sādhyasādharmyāt**  
 312

307 **-hitau]** Σ (-T); +tau T **sva-]** Σ (pc M); sa M (ac) **-dharma-]** T C Cp M; dharmani MP (ac); om. MP (pc) ME **-rūpeṇārtha-]** Σ (pc MP); rūpeṇārtha MP (ac) **-pari-]** Σ (pc T); prapari T (ac) **-cchedakatvama]** T C; cchedakatvaṃ Cp M MP; cchedakatvaṃ ME **vītadharmāḥ]** Σ (pc MP); bhītadharmā MP (ac) 308 **āpītaḥ]** T Cp; (a/ā)(p/v)ītaḥ C; avītaḥ M MP ME **-pakṣa-]** T M MP; pakṣe C Cp; tattva ME **-ṣedhena]** Σ (-ME; ac MP); ṣedhenaiva MP (pc) ME **vartata]** Σ (-ME; ac MP); pravartata MP (pc) ME **vidhīyamāno 'rthaḥ]** T MP ME; vidhīyamānārthaḥ C; vidhīyamā(ṇā)rthaḥ Cp; ++yamāno 'rthaḥ M 309 **-śadhyamāna iti]** T; śidhyamāna iti C M; śiddhyamāna iti Cp MP; śidhyamānaḥ ME **dvāv api]** Σ (-M); dvā+(pi) M **pītāpītāv]** C Cp; pī+(āv)iv T; vītāvītāv M MP (pc) ME; pītāpītāv MP (ac) 310 **samyak...iti]** Σ (-ME); ccccccccc ME **samyak]** T C Cp; om. M MP; † ME **samyag ghetū]** T C Cp (pc) M; samyag ghetō Cp (ac); samyaghetṛ MP; † ME {In MP, we find the *akṣara ghe*, instead of a ligature of the *akṣara-s g* and *he*.} **bhavata]** Σ (-ME; pc MP); bhavatabhavata MP (ac); † ME **sādhyā-]** Σ (-M); sā+ya M **-dharmyāt]** Σ (-M); +rmyāt M 311 **udāharaṇam asyodāharaṇopa-]** T MP ME; udāharaṇopa C Cp; udāharaṇam \* a(syod)+(ha)raṇopa M **-lakṣaṇam]** Σ (-C); lakṣa+(m) C 312 **samāna-]** Σ (-Cp); samana Cp **-dharmatā]** Σ (-M; pc MP); dharmā M MP (ac) **-sā<sup>2</sup>]** Σ (pc M); sā<sup>2</sup> M (ac)

307 **-hitau]** hitāv iti NV **-dharma-]** om. NV **-cchedakatvama]** cchedakatvaṃ NV 308 **āpītaḥ]** avītadharmāḥ NV **-ṣedhena]** ṣedhenaiva NV **vartata]** pravartata NV; bhavati NV (vl. J) 309 **aparasya]** itarasya NV **-śadhyamāna iti]** śidhyamānaḥ NV 310 **sādhyā...311 -haraṇam]** NBH 32→4; NV 126→5 311 **asyodā...312 -dharmatā]** NV 126→6 **sādhyā-]** sādhyasya NV 312 **tasmāt...313 -dharmāḥ]** NBH 32→5-6 **tasmāt]** om. NBH

307 **-rūpeṇārtha-]** rūpeṇā(M 8v)rtha 309 **aparasya prati-]** aparasya (MP 45) prati

314 **kāraṇāt taddharmabhāvi. tasya dharmas taddharmaḥ. kasya sādhyasya**  
**dharmiṇo yo dharmah, sa sādhyadharmah. sa yasmin dṛṣṭānte bhavati, sa**  
 316 **dṛṣṭānta udāharaṇam. yathā sthālyādi dravyam. tad utpattidharmakaṃ**  
**cānityaṃ ca dṛṣṭam iti. udāhryate 'nena dharmayoḥ sādhyasādhanabhā-**  
 318 **va ity udāharaṇam. 1.1.37 \* viparyayād viparitam. \* sādhyavidharmayād**  
**atadharmabhāvi dṛṣṭānta udāharaṇam ity api hetau draṣṭavyama. yathā**  
 320 **nedaṃ nirātmakam ity abhūd yaṃ nirātmakaṃ tat prāṇādīman na bha-**  
**vati yathā kuḍyādir iti. 1.1.38 \* udāharaṇāpekṣas tathety upasaṃhāro na**

313 **kāraṇāt]** T C M MP; pāraṇāt CP; *om.* ME **taddharma-**] Σ (-M; *pc* MP); *tarmā*  
 M (*ac*); *tarma* M (*pc*) MP (*ac*) **-dharma-...**314 **yasmin]** Σ; ++++++ *sa yasmin*  
 ME (*vl*) **-bhāvi]** Σ (-ME); *bhāvi bhavati* ME **dharmas taddharmaḥ]** T M MP  
 ME; *dharmas taddharma* C; *dharmas taddharmas taddharma* CP **kasya]** T C  
 CP; +*sya* M; *tasya* MP ME **314 yo]** T M MP ME; □□ C CP **dṛṣṭānte]** Σ (*pc* M  
 MP); *dṛṣṭānto* M (*ac*) MP (*ac*) **315 dravyam]** Σ (-M; *pc* T); +*vyam* M; *dṛdravyam*  
 T (*ac*) **-dharmakaṃ]** T C MP ME; *dravyakaṃ* CP; +*rmakaṃ* M **316 ca]** Σ  
 (-ME; *ac* MP); *om.* MP (*pc*) ME **udāhryate]** T MP (*ac*); *udāhryate* Σ (-T; *pc* MP)  
**317 ity udā-**] T M MP ME; □□□dā C CP **vi-<sup>1</sup>]** Σ (-ME; *ac* MP); *tadvi* MP (*pc*)  
 ME **318 ata-**] T; *atad* Σ (-T; *pc* C CP); *adad* C (*ac*); *atadad* CP (*ac*) **-bhāvi]**  
 Σ (*pc*<sup>2</sup> M); *hāvi* M (*ac*) **api]** Σ (-ME; *ac* MP); *avīta* MP (*pc*) ME **draṣṭavyama]**  
 T C; *draṣṭavyam* CP MP ME; *dṛṣṭavyam* M **319 nedaṃ]** Σ (*pc* C); *tedaṃ* C (*ac*)  
**abhūd]** T C CP; *a+(a)* M; *atra* MP ME **prāṇādīman]** T C CP ME; *prāṇādīman*  
 M; *pramāṇādīvan* MP (*ac*); *prāṇādīvan* MP (*pc*) **320 yathā kuḍyādir iti]** T C  
 (*pc*) CP; *yathā kuḍyādir iti* C (*ac*); *yathā kuḍyādīti* M MP (*pc*); *yathā kuḍyād* iti  
 MP (*ac*); *iti* ME

313 **-bhāvi]** *bhāvi dṛṣṭānta iti* NBH **kasya...316 iti]** NV 127→1-3 {In the NV, this  
 passage occurs after the following one.} **kasya]** *tasya* NV **sādhyasya dha-**  
**rmīṇo]** *dharmiṇaḥ sādhyasya* NV **314 sa sādhyadharmah]** *om.* NV; *sādhyah*  
 NV (*vl* C) **bhavati]** *bhavati vidyate* NV **315 yathā]** *udāharaṇam* NV **dra-**  
**vyam]** *dravyam iti* NV **316 ca]** *om.* NV **udāhryate...317 -haraṇam]** NV 126→  
 11-12 {In the NV, this passage occurs before the previous one.} **udāhryate]**  
*udāhryate* NV **317 viparyayād viparitam]** NBH 33→2; NV 127→4 **viparyayād]**  
*tadviparyayād vā* NBH NV **sādhyā-...318 draṣṭavyama]** NV 127→5-6 **318 ata-**  
**atad]** NV **-bhāvi]** *bhāvi ca* NV **api]** *udāharaṇam avīta* NV **draṣṭavyama]**  
*draṣṭavyam iti* NV **320 udāharaṇāpekṣas...321 -nayaḥ]** NBH 33→16-17; NV  
 129→1-2

313 **kāraṇāt]** *kāraṇā*(C 4v)t **-bhāvi tasya]** *bhāvi* (CP 27) *tasya* **314 sa dṛṣṭā-**  
**nta]** *sa* (ME 39) *dṛṣṭānta* **316 cānityaṃ]** *ca* (MP 46) *anityaṃ* **319 nirātmā-**  
**kam]** *nirā*(T 11r)tmakam

322 tatheti vā sādhyasyopanayaḥ. \* udāharaṇākṣepa udāharaṇatantra udāharaṇe hi sādhyasādhane hi yuktidrṣṭe ity ata udāharaṇāpekṣaḥ. tathā ca śabda utpattidharmaka iti sādhyasya dharmasyotpattidharmakatvam  
 324 upasaṃhriyate. asti ca śabde kṛtakatvam iti. ayaṃ sādhyadharmodāharaṇe saty upanayaḥ. yathā vaidharmyodāharaṇaṃ tadā na tathety upanayaḥ. yathā yan nirātmakaṃ tad apramāṇādīmat, tathā jīvaccharīraṃ prāṇādīmad iti. 1.1.39 \* hetvapadeśāt pratijñāyāḥ punarvacanaṃ nigamanam. \* sādharmyodāharaṇopanayane tasmād utpattidharmakatvād

321 tatheti] Σ (-M); tathe+(i) M -nayaḥ] Σ (-M; pc MP); yanam M (ac); nayanam M (pc<sup>2</sup>) MP (ac) udāharaṇākṣepa] T (pc) C CP; udāharaṇā(p)ekṣa(h)pa T (ac); udāharaṇāpekṣa M MP ME udā-<sup>3</sup>] T M MP ME; udam C; upasaṃ CP  
 322 -sādhane hi yukti-] T C CP; sādhaneyukte M MP; sādhanayukte ME -drṣṭe] Σ (pc CP); drṣṭo CP (ac) -haraṇāpekṣaḥ] Σ (-M; pc CP); haraṇāpekṣaḥ CP (ac); haraṇā++(kṣa)ḥ M 324 -hriyate] T C; hriyate CP M MP (pc) ME; hriyate MP (ac) śabde] Σ (-CP; pc C); śabde tu C (ac) CP ayaṃ] Σ (-ME; ac MP); sa yadā MP (pc) ME -dharmodā-] T C CP; ++my(ā/o)(o)<sup>2</sup>dā M; dharmyādā MP (ac); sādharmyodā MP (pc) ME -haraṇe] T C CP M; haraṇaṃ MP ME  
 325 saty upanayaḥ] T C (pc) CP M (pc<sup>2</sup>); saty upanayama C (ac); saty upayaḥ M (ac); tadā (tatheti) MP; pratyeti tadā tatheti ME yathā] T; yadā Σ (-T; pc MP); om. MP (ac) vaidharmyodāharaṇaṃ] Σ (pc MP); om. MP (ac) 326 -ātmakaṃ] Σ (pc<sup>2</sup> M); āṭkaṃ M (ac); ā++++ ME (vl.) apramāṇādīmat] T; aprāṇādīmat Σ (-T); aprā+++matvā ME (vl.) tathā] T C; tatha CP; na ta[[ot]-<th><sup>2</sup>ā M; na taj MP ME; + ME (vl.) jīvaccharīraṃ] Σ (-M); jīvaccha+i++ M; ++ ME (vl.) 327 prāṇādīmad iti] T (pc) C CP; prāṇādīmati T (ac); (prā)++++d iti M; prāṇādīmatvād iti MP; +++++ ME; ++d iti ME (vl.) 328 -nayane] T C CP; na++ M; naye MP ME tasmād] T MP ME; [[tasatā]](tasmā)<sup>2</sup>+ M; tadusmād C; ta(du)smād CP ut-] Σ (-M); ++ M

321 udāharaṇākṣepa...324 -hriyate] NBH 34→1-3 udāharaṇākṣepa] udāharaṇāpekṣa NBH udā-<sup>2</sup>...322 -haraṇāpekṣaḥ] udāharaṇavaśaḥ | vaśaḥ sāmārthyam | sādhyasādharmyayukta udāharaṇe sthālyādidravayam utpattidharmakam anityaṃ drṣṭam NBH 323 dharmasyotpatti-] śabdasyotpatti NBH 324 -hriyate] hriyate NBH asti...iti] NV 129→8 227 hetv-...nigamanam] NBH 34→9; NV 129→10 228 sādharmyod-...229 iti] NBH 34→10-11 sādharmyodāharaṇopanayane] sādharmyokte vā vaidharmyokte vā yathodāharaṇaṃ upasaṃhriyate NBH

321 tatheti vā] tathe(M 15r)+(i) vā 322 -drṣṭe ity] drṣṭe (MP 47) ity; drṣṭ[[o]] <e> (CP 28) ity 326 -charīraṃ prāṇādīmad iti hetv-] ccharīraṃ +++++ | 38 || (ME 40) hetv

330 *anityaḥ śabda iti*. vaidharmyodāharaṇopanaye tu tasmād aprāṇādima-  
 tvābhāvāt tan nirātmakaṃ jīvaccharīram iti. *nigamyate 'nena pratijñāhe-*  
 332 *tūdāharaṇopanayo ekārthā iti nigamanam. nigamyante samarthante*  
*sambandhyanta ity arthaḥ*. atha tarkaḥ—1.1.40 \* *avijñātattve 'rthe kā-*  
 334 *raṇopapattitas tattvajñānārtham ūhas tarkaḥ*. \* *asyārthaḥ pūrvavat. avi-*  
*jñātattve 'rtha iti. yathā yo 'rtho bhavati so 'sya tathābhāvāt tattvama.*  
 tad avijñātaṃ yasyārthasya tasminn avijñātattve 'rthe. *ṣaṣṭhiṣṭhāna eṣā*  
 336 *saptamī draṣṭavyāvijñātattvasyārthasya tattvajñānārtham iti samba-*

329 -dharmyodā-] Σ (-T); dharmyo++ T -haraṇopa-] Σ (-MP; pc M); haṇopa  
 M (ac) MP tu tasmād] T M MP ME; kṛte 'smād C CP aprāṇādi-] Σ (-MP);  
 aprāmānyādi MP -matvābhāvāt] Σ (-M); matvābhāvā+ M 330 tan] T C CP;  
 + M; na MP ME nirātmakaṃ] Σ (-M; pc MP); ++ātmaka(ṃ)<sup>2</sup> M; nirātmaka(ḥ)  
 MP (ac) jīvac-] Σ (-C); jīvāc C nigamyate] T C CP; nigamyante M MP ME  
 prati-] Σ (-M; pc MP); pra+(i) M; pra- MP (ac) -hetūdā-] Σ (-CP); hetūdāda  
 CP 331 -nayo] T; nayane tadusmād utpattidharmakatvād ani(t)yac chabda  
 iti vaiyā C; nayā CP M MP; nayanigamanāny ME {Repetition of "328 -nayane...  
 329 vai-" in C.} ekārthā iti] T C CP; ekārtha iti M MP (ac); ekatreti MP (pc) ME  
 332 -bandhyanta] CP; +ndhyanta T; badhyanta C M MP (pc) ME; banadhyanta  
 MP (ac) arthaḥ] Σ (pc M); ārthaḥ M (ac) avijñāta-] Σ (-M; pc MP); ++++ta  
 M; avi(r/d)i MP (ac) kāraṇopa-] Σ (pc MP); kāraṇot MP (ac) 333 -pattitas]  
 Σ (pc<sup>2</sup> M); +titas M (ac) ūhas] Σ (pc T); ūha(ka)s T (ac) 334 yathā yo 'rtho]  
 T C CP; ya++++(rthe) M; yathā yogyaṃ MP; yathā so 'rtho ME tathā-] Σ (-M);  
 +++ M -bhāvāt] T C CP; bhāvas M MP ME tattvama] T C CP; tattvam M  
 MP ME 335 tasminn] Σ (-M); tasmi+ M avijñāta-] T C CP ME; ++++ta M;  
 avijñāt(e/ā)[[ḥ]] MP -tattve] Σ (pc<sup>2</sup> M); tattva M (ac) -sthāna] Σ (-T); ++(ā)-  
 na T eṣā] T C CP M; eṣaṃ MP ME 336 saptamī] Σ (pc MP); -ptamī MP (ac)  
 draṣṭavyā-] Σ (-T); dṛṣṭa++ T -tattvasyārthasya] Σ (-ME); tattvārthasya ME

229 iti] iti nigamanam NBH 330 nigamyate...332 arthaḥ] NBH 34→11-12 ni-  
 gamyate] nigamyante NBH 'nena] 'neneti NBH 331 -nayo] nayā NBH ekā-  
 rthā iti] ekatreti NBH 332 -bandhyanta] badhyante NBH ity arthaḥ] om.  
 NBH avijñāta-...333 tarkaḥ] NBH 36→4-5; NV 131→2-3 333 asyārthaḥ...334  
 tattvama] NV 131→4-5 334 yo] so NV -bhāvāt] bhāvas NV tattvama] ta-  
 ttvam NV 335 ṣaṣṭhi-...336 draṣṭavyā-] NV 132→15 -sthāna] sthāla NV eṣā]  
 evaiṣā NV

329 -haraṇopanaye] haṇo(MP 48)panaye 331 nigamyante samarthante]  
 nigamyante (CP 29) samarthante 333 tarkaḥ asyārthaḥ] tarkkaḥ \* (M 15v)  
 asyārthaḥ 334 -bhāvāt] bhāvā(T 11v)t 335 avijñātattattve] avijñāt(e/ā)[[ḥ]] |  
 (MP 49) tatve 336 -tattvasyārthasya tattva-] tattvārthasya (ME 41) tattva

ndhāt. kāraṇopapattita iti. pramāṇopapatteḥ. upapattiḥ sambhavaḥ. sa-  
 338 mbhavaty eva tasminn arthe pramāṇam iti bhaved ayam artha iti. udāha-  
 raṇam, yo 'yaṃ jñātā jñātavyam arthaṃ jānāti tattvato jānīyāt kim ayam  
 340 utpattidharmako 'nutpattidharmaka iti. atra pramāṇasaṃbhavatayā  
 utpattidharmakeṇānena bhavitavyam iti ya ūhaḥ sa tarkaḥ. nanv etat ta-  
 342 ttvato jñānam eva kim ucyate tattvajñānārtham iti? naitat tattvajñānam  
 anavadhāraṇāt. etasmimś ca tarkaviṣaye—1.1.41 \* vimṛśya pakṣapratipa-  
 344 kṣābhyaṃ arthāvadhāraṇaṃ nirṇayaḥ. \* sambandho 'rthas ca pūrvavat.

337 kāraṇopapattita] Σ (-M); kāra+(e/o)papa(ttita) M iti] Σ (-ME); om. ME  
 -patteḥ] Σ (-ME); pattitaḥ ME -pattiḥ] Σ (pc T); papattiḥ T (ac) sambha-  
 vaty] T C Cp; bhavatv M MP ME 338 eva tasminn] T C Cp; etasminn M MP  
 ME -haraṇam] Σ (-M); ++ṇam M 339 yo] Σ (-M); +(e/o) M jñātā jñā-  
 tavyam] Σ (pc T); jñātā jñātārthavyam T (ac) jānāti] Σ (-ME; ac MP); jānāti  
 taṃ MP (pc) ME jānīyāt] Σ (-ME; ac MP); jānīyeyam iti MP (pc); jānīyām iti  
 ME 340 'nut-] Σ (-ME; ac MP); 'thānut MP (pc) ME -dharmaka] Σ (pc MP);  
 dharmaka MP (ac) pramāṇa-] Σ (-M); pra+(ā)ṇa M -saṃbhavatayā ut-]  
 T C Cp; dharmakatayot M; dharmakatayā ut MP; dharmakatayā anut ME 341  
 ūhaḥ] Σ (pc M); ū(sa)haḥ M (ac) tarkaḥ] Σ (pc<sup>2</sup> M; pc MP); tarkama M (ac);  
 tarka iti MP (ac) etat tattvato jñānam eva kim ucyate] Σ (-M); etat tattvato  
 jñānam e+++ (u)cyate M; +++++ kim ucyate ME (vl.) 342 naitat] T C Cp; ne-  
 daṃ M MP ME 343 -dhāraṇāt] T C Cp; dhāraṇatvāt M MP; dhāraṇātmakatvāt  
 ME -viṣaye] Σ (-Cp; pc C); viṣaye tu C (ac) Cp -pakṣābhyaṃ] Σ (-M); pakṣ(a/  
 ā)+++ (m) M 344 arthāvadhāraṇaṃ] Σ (-M; pc MP); (a)rthāva(ā)dhāraṇaṃ  
 M; ccccccc yadā dhāraṇaṃ MP (ac) -bandho] Σ (-M); +++ndho M 'rthas]  
 Σ (-MP); rthas MP

337 kāraṇopa...343 -dhāraṇāt] NV 133→1-5 -patteḥ] pattitaḥ NV 338 eva  
 tasminn] etasminn NV bhaved] NV; tāvad NV (vl. J) 339 jānāti] jānīte taṃ  
 NV jānīyāt] jānīyete NV 340 'nut-] 'thānut NV atra pramāṇasaṃbhava-  
 tayā] yāvad ekataram anujānātīti bhāṣyam NV; ekataram anujānātīti bhāṣyam  
 NV (vl. C) 341 utpatti-] anutpatti NV -dharmakeṇānena] dharmakeṇānena  
 NV tarkaḥ] tarka iti NV tattvato] tattva NV 342 naitat] nedam NV 343  
 etasmimś...-viṣaye] NBH 37→11 vimṛśya...344 nirṇayaḥ] NBH 37→12; NV 134→  
 18 344 sambandho...347 nirṇayaḥ] NV 134→20-135→3 pūrvavat] pūrvavad  
 iti NV

340 -saṃbhavatayā utpatti-] saṃbhavatayā (Cp 30) utpatti 342 jñānam] jñā-  
 na-(MP 50)m



- vimṛṣyeti vimarśanam kṛtvā pakṣat pratipakṣāc ca pakṣaśabdena pakṣa-  
 346 viṣayam sādhanam ucyate. pratipakṣaśabdena pratipakṣaviṣaya upā-  
 lambhaḥ. ābhyām sādhanopālambhābhyām yad arthāvadhāraṇam sa nir-  
 348 ṇayaḥ. pramāṇānām phalam iti mantavyam iti nyāyasūtravivarāṇe pra-  
 thamasyādhyāyasya prathamam āhnikam.  
 350 atha tisraḥ kathā bhavanti, vādo jalpaṃ vitaṇḍā ceti. tatra gurvādibhiḥ

345 vimṛṣyeti] T (pc) C CP MP (pc); vimṛṣyete T (ac); vimṛdyeti M; vimṛṣy(eti) MP (ac); vimṛṣya ME vi-<sup>2</sup>] T M MP ME; om. C CP pakṣat] T (pc); prapakṣat T (ac); pakṣat C CP M MP; pakṣāc ca ME pratipakṣāc ca pakṣaśabdena pakṣa-] T C CP; prati+kṣ(a) M; prati□□vaktum MP (ac); pratipakṣāc ca pakṣapratipa- kṣābhyām pakṣaśabdena pakṣa MP (pc) ME 346 sādhanam ucyate] Σ (-M); + + + + [cye]⟨cya⟩te M -śabdena] Σ (pc M); śa(pe)na M (ac) -viṣaya upā-] Σ (-ME); viṣayasya sādhanasyopa ME -lambhaḥ] Σ (pc MP); lambham MP (ac) 347 ābhyām] T C CP M; amūbhyām MP ME {Cf. previous lemma: *visarga* and *ma*, as well as *ā* and *mū* look very similar in Grantha Tamil.} sādhanopā-] Σ (-ME); sādhanopa ME arthāvadhāraṇam] Σ (-M); a(rthā)+(dhā)+ṇa(ṃ) M 348 nyāya-] Σ (pc C); nyā C (ac) prathamasyādhyāyasya] Σ (-ME; pc C); pra- thamasyādhyāyasyādhyāyasya C (ac); prathamādhyāyasya ME 349 pratha- mam āhnikam] T C M; prathamam āhnikam CP MP; prathamāhnikam ME

350 atha] T C M MP; nyāyasūtravivarāṇe prathamasyādhyāyasya dvitīyam āhnikam atha CP; atha nyāyasūtravivarāṇe prathame dhyāye dvitīyam āhni- kam atha ME tisraḥ] Σ (-M); tisraḥ M jalpaṃ] T C CP; jālpo M; jalpo MP ME vitaṇḍā] Σ (pc<sup>2</sup> M; pc MP); viṇḍā M (ac); vitaṇḍāś MP (ac) gurvādibhiḥ] T C CP; gurvādrīṣiḥ M (ac); gurvādibhyaḥ M (pc<sup>2</sup>) MP ME

345 -marśanam] marśam NV pakṣat] pakṣat NV ca] ca pakṣapratipakṣā- bhyām | NV 346 prati-<sup>2</sup>] NV; om. NV (vl. C) -viṣaya upā-] viṣayasādhanasyo- pā NV; viṣayasya sādhanasyopā NV (vl. C) 347 ābhyām] tābhyām NV nirṇa- yaḥ] nirṇaya iti NV

350 atha...ceti] NBH 39→4; NV 138→5 {In the NV, this passage occurs right after sutra 1.2.1.} atha] om. NBH NV jalpaṃ] jalpo NBH NV vitaṇḍā ceti] NBH; vitaṇḍeti NV tatra...352 ucyate] NV 138→7–8 {In the NV, this passage occurs after sutra 1.2.1.}

345 vimarśanam kṛtvā] marśanam (C 5r) kṛtvā {Note that the first line of C 5r is an insertion linked to line 8.} pratipakṣāc ca pakṣaśabdena pakṣaviṣayam] prati(M 7v)+kṣ(a)viṣayam 346 ucyate pratipakṣaśabdena] ucyate | (ME 42) pratipakṣaśabdena 349 āhnikam atha] āhnikam || (CP 31; MP 51; ME 43) atha {The insertions in CP and ME at the beginning of the second *āhnika* are not shown here; cf. apparatus of readings above.}

saha vādaḥ. vijigīṣuṇā jalpavitaṇḍe bhavataḥ. tatra yathoddeśaṃ lakṣa-  
 352 ṇaṃ lakṣaṇopadeśa itī jñāpitaṃ bhavati. tatra vādasya lakṣaṇam ucyate.  
 1.2.1 \* pramāṇatarkaḥ sādhanopalambhaḥ siddhāvīruddhaḥ pañcāva-  
 354 yavopannaḥ pakṣapratipakṣaparigraho vādaḥ. \* ekādhikaraṇasthau  
 viruddhau dharmāu pakṣapratipakṣapratyanīkabhāvāt, yathā asty ātmā  
 356 nāsty ātmeti. parigrahābhyupagamavyavasthā. so 'yaṃ pakṣapratipakṣa-  
 parigraho vādam. pramāṇatarkasādhanopālambha itī. pramāṇena tarke-

351 -jigīṣuṇā] Σ (-C); jigīṣiṣuṇā C -vitaṇḍe] Σ (pc<sup>2</sup> M); vīdaṇḍe M (ac) -de-  
 śaṃ] Σ (pc M); dośaṃ M (ac) lakṣaṇaṃ lakṣaṇopa-] Σ (-ME; ac MP); lakṣa-  
 ṇaṃ la+ṇopa M; lakṣaṇāpa MP (pc) ME 353 -tarkaḥ] T; tarka Cp (pc) M MP  
 ME; tat C Cp (ac) sādhanopalambhaḥ] T C Cp (ac) MP (pc); sādhanopāla-  
 mbhaḥ Cp (pc) M ME; sādhanopalambha MP (ac) siddhā-] T; siddhāntā Σ  
 (-T) -ruddhaḥ] Σ (-M; pc MP); ruddha+ M; ruddha MP (ac) pañcāvayavo-  
 pa-] Σ (-M); (pa)+(c)āva++(o)pa M 354 pakṣa-] Σ (pc M); (pra)tikṣa M (ac)  
 -pakṣa-] Σ (pc C); pakṣā C (ac) -sthau] Σ (-C); sthā C; stha ME (vl) 355 vi-  
 ruddhau dharmāu] Σ (-C); viruddho dha(r)mau C; viruddhadharma ME (vl)  
 pakṣapratipakṣa-] T C Cp ME (vl); pa+(pra)ti(pa)+ M; pakṣapratipakṣau MP  
 ME -pratyanīkabhāvāt] T C Cp ME; parigraho vādaḥ M (ac); pratīyanībhāvāt  
 M (pc) MP (ac); pratyanībhāvāt MP (pc) 356 parigrahābhy-] T C Cp; parigra-  
 ho 'bhy M MP; nānādhikaraṇasthau na viruddhau pakṣapratipakṣau | parigra-  
 ho 'bhy ME 'yaṃ] Σ (pc C); 'ya C (ac) 357 vādam] T; vādaḥ Σ (-T) -sā-  
 dhanopālambha] T M MP ME; sādhanopalambha C Cp pramāṇena] T C Cp;  
 pramāṇais M MP ME

351 bhavataḥ] om. NV lakṣaṇaṃ lakṣaṇopa-] lakṣaṇāpa NV 352 jñāpitaṃ  
 bhavati tatra] om. NV 353 pramāṇa-...354 vādaḥ] NBH 39→5-6; NV 138→3-4  
 -tarkaḥ] tarka NBH NV sādhanopalambhaḥ] sādhanopālambhaḥ NBH NV  
 siddhā-] siddhāntā NBH NV 354 ekādhi-...356 ātmeti] NBH 39→7-8 355  
 pakṣapratipakṣa-] pakṣapratipakṣau NBH yathā] om. NBH 356 parigra-  
 hābhy-...357 vādam] NBH 39→9 parigrahābhy-] parigraho 'bhy NBH 357  
 vādam] vādaḥ NBH pramāṇatarka-...359 bhavati] NV 139→1-3 {The *Nyāya-*  
*sūtravivaraṇa* begins with the second half of this passage and then continues  
 with the first half. The critically edited text of NV reads: so 'yaṃ pakṣapratipa-  
 kṣaparigraho vādaḥ | aśya ca kathāmārgatraye 'pi samānatvād viśeṣaṇārthaṃ  
 pramāṇatarkasādhanopālambha itī | pramāṇais tarkeṇa ca sādhanam upāla-  
 mbhaś cāsmīn kriyata itī |} pramāṇena] pramāṇais NV

351 vijigīṣuṇā] vijigī(T 12r)ṣuṇā 356 parigrahābhy-] pari(MP 52)graho bhy

358 **na ca sādhanam upalambhaś cāsmin vicāre bhavati. pakṣapratipakṣa-**  
**parigrahasya kathāmārgatraye 'pi sasañjānatvād viśeṣaṇam bhavati.**  
 360 **tarko 'pi pramāṇānām anugrahakatvāt pramāṇasahito vāde praviṣṭaḥ, na**  
**tu kevalaḥ pramāṇānām evārthavyavasthāpakatvāt. athaitau sādhanopā-**  
 362 **lambhau kimviṣayau pakṣapratipakṣaviṣayau, pakṣaviṣayaṃ sādhanam,**  
**pratipakṣaviṣaya upālambhaḥ. pratipakṣiṇaṃ vādinam pratyucyamāna**  
 364 **upālambha ity arthaḥ. atha prāṇatarkasādhanopālambha ity anena pa-**  
**dena jalpavitaṇḍābhyāṃ kathaṃ vādo viśiṣyate? vādasya nityam eva pra-**

358 **upalambhaś]** T C CP; **upālambhaś M MP ME bhavati]** Σ (-ME); **bhavatīti**  
 ME **pakṣa-]** Σ (-M); **pa(kṣa) M 359 -grahasya kathāmārga-]** T C CP; **graha-**  
**syāmārga M MP; grahasya mārga ME sasañjānatvād]** T; **samānatvād CP (pc)**  
 M MP ME; **sajānatvād C CP (ac) 360 tarko]** Σ (-ME; **ac MP); tarke MP (pc) ME**  
**-māṇānām anu-]** T C CP; (m)+ṇā+(m anu) M; **māṇāc c MP (ac); māṇānu MP**  
**(pc) ME vāde]** Σ (-T); **vāde(va) T praviṣṭaḥ]** Σ (-M); **++(ṣṭa)ḥ M na]** Σ (-M);  
 + M **361 kevalaḥ]** T C CP M; **kevala MP (ac); kevalam MP (pc) ME evārtha-]**  
 T C CP M (pc); **ekārtha M (ac) MP ME sādhanopā-]** T M (pc) MP ME; **sādha-**  
**nopa C CP; sādhananopā M (ac) 362 -lambhau]** Σ (-M); **+++ M -viṣayaṃ]**  
 Σ (-M); **++yaṃ M 363 prati-<sup>2</sup>...364 arthaḥ]** Σ (-ME); **om. ME vādinam]** T  
 C CP; **vādinām M MP; † ME -ucyamāna]** Σ (-ME; **pc CP); upamāna CP (ac); †**  
 ME **364 upālambha]** T C CP MP (pc); **upalambha M MP (ac); † ME prāṇa-]**  
 T; **pramāṇa Σ (-T) -tarka-]** T M MP ME; **tat C CP padena]** T C CP; **padane**  
 M; **yadane MP (ac); om. MP (pc) ME 365 -vitaṇḍābhyāṃ]** Σ (pc M); **vita(ṇv)**  
**ābhyāṃ M (ac)**

358 **upalambhaś]** **upālambhaś NV vicāre bhavati]** kriyata iti | **asmin bhavati-**  
**ti NV; kriyata iti NV (vl. J) pakṣapratipakṣaparigrahasya]** so 'yaṃ pakṣapra-  
**ti-pakṣaparigraho vādaḥ | asya ca NV; so 'yaṃ pakṣapratipakṣaparigraho vādaḥ |**  
**asya NV (vl. J) 359 sasañjānatvād]** **samānatvād NV viśeṣaṇam bhavati]** vi-  
**śeṣaṇārthaṃ NV 360 tarko...praviṣṭaḥ]** NV 139→9-10 **tarko 'pi]** so 'yaṃ NV  
**praviṣṭaḥ]** 'padiṣṭa iti NV **361 athaitau...363 upālambhaḥ]** NV 139→19-21  
**athaitau]** NV; **athaito NV (vl. K) 362 -lambhau]** **lambhau bhāvasādhanau NV**  
**(vl. J); lambhaśabdau bhāvasādhanau NV -viṣayau<sup>1</sup>]** **viṣayau pramāṇais tarke-**  
**ṇa ca kriyete? nanūktaṃ NV -viṣayau<sup>2</sup>]** **viṣayāv iti NV 363 upālambhaḥ]**  
**upālambha iti NV 364 atha...365 viśiṣyate]** NV 141→1-2 **prāṇa-]** **pramāṇa**  
 NV

358 **upalambhaś]** u-(CP 32)**palambhaś pakṣapra-** **ti-]** **pa(M 7r)(kṣa)prati 361**  
**-vyavasthāpakatvāt athaitau]** **vyavasthāpakatvāt | (ME 44) athaitau 362 sād-**  
**dhanam prati-]** **sādhanam | (MP 53) prati**

366 māṇataḥ sādhanopāmbhātmakatvāt, jalpavitaṇḍayoś chalajātinigraha-  
 368 sthānasādhanopāmbhātmakatvāt vakṣyamānatvāc ca jalpanigraha-  
 kathāprasāṅgo 'pasiddhānta ityevamlakṣaṇasyāpasiddhāntasya tigrā-  
 370 hasthānasyāvarodhārthaṃ siddhāntāviruddham iti vacanam vāde. pa-  
 ṅcāvayavopapanna iti padaṃ hīnam anyatamenāpy avayavena nyūnam,  
 372 hetūdāharaṇādikam adhikam iti caitayor nigrāhasthānāyor abhyanuḥjñā-

366 -māṇataḥ] T C M; māṇatat CP MP ME -vitaṇḍayoś] T CP MP ME; vita-  
 ṇḍayo C M (pc); vitanṅyayo M (ac) chala-] T M MP ME; [[ddha]](ccha) C; ca CP  
 367 -sthānasādhanopā-] T C CP M; sthānopā MP ME -tvāt] Σ (-ME; ac MP);  
 tvasya MP (pc) ME ca] Σ (-ME; ac MP); om. MP (pc) ME jalpa-] T C CP; jalpe  
 M MP (pc) ME; jale MP (ac) -nigraha-] Σ (-M); [[+]](ni)<sup>2</sup>+ha M 368 -dharma-  
 yogāt vāde pratiśiddhe] T C CP; dharmiyogād vāde pratiśiddhe M; dharmiyō-  
 gād vāde pratividdhe MP (ac); viniyogātvād etatpratiśedhaḥ MP (pc) ME si-  
 ddhāntam] Σ (pc MP); siddhyāntam MP (ac) 369 kathā-] T C CP M; yathā MP  
 ME -lakṣaṇasyāpa-] T C MP (pc); lakṣaṇasyāpy apa CP; lakṣa(ṇa)+(āpa) M;  
 lakṣaṇasyāc□□□□ MP (ac); lakṣaṇāpa ME ti-] T; ni Σ (-T) 370 -sthānasyāva-]  
 T M MP ME; sthānasāva C CP -rodhārthaṃ] Σ (pc T); rodhanārthaṃ T (ac)  
 siddhāntā-] Σ (-M); siddhānta M 371 -yavopa-] Σ (pc C); yavo C (ac) padaṃ]  
 T C CP; v(a/ā)<sup>++</sup> M; vādaṃ MP; om. ME anyatamenāpy] Σ (pc MP); anya□□  
 nāpy MP (ac) 372 hetūd-] Σ (pc<sup>2</sup> M); hetad M (ac) -āharaṇādikam] Σ (-ME;  
 pc<sup>2</sup> M); āharaṇādihikam M (ac) ME adhikam] T C CP ME; om. M MP nigra-  
 hasthānāyor] Σ (-ME); om. ME -jñānārtham] T M; jñānārtham C CP MP ME

368 siddhāntam...369 'pasiddhānta] NV 141→20 {This is the text of sutra 5.2.23.  
 In the commentary on sutra 1.2.1, however, the quotation occurs only in the  
 NV; cf. NBH 319→9–10; NV 529→13–14.} 370 paṅcā-...371 padaṃ] NBH 39→18  
 padaṃ] om. NBH 371 hīnam...nyūnam] NBH 39→18–40→1 {This sentence is  
 the text of sutra 5.2.12. In the commentary on sutra 1.2.1, however, the quotation  
 occurs only in the NBH; cf. NBH 315→2; NV 525→3.} 372 hetūd-...373 iti] NBH  
 40→2–3 {This passage includes the text of sutra 5.2.13. In the commentary on  
 sutra 1.2.1, however, the quotation occurs only in the NBH; cf. NBH 315→6; NV  
 525→13.} -āharaṇādikam] āharaṇādihikam NBH NV nigrāhasthānāyor] om.  
 NBH -jñānārtham] jñānārtham NBH

366 -nigrāhasthānasādhanopā-] nigrāhasthā(T 12v)nasādhanopā 367 -tvāt  
 vakṣyamānatvāc] tvāt || (CP 33) vakṣyamānatvāc 369 -lakṣaṇasyāpasiddhā-  
 ntasya] lakṣaṇasyā-(MP 54)□□□□siddhāntasya 371 iti padaṃ hīnam] iti v(a/  
 ā)(M 6v)<sup>++</sup> hīnam

nartham iti. 1.2.2 \* yathoktopapannacchalajätinigrahasthānasādhanopālambho jalpaḥ. \* atra yathoktopapanna iti pramāṇatarkasādhanopālambhaḥ pakṣapratipakṣaparigraha ity etāvad ādiśyate, na tu siddhāntāviruddhaḥ pañcāvayavopapanna iti padadvayam etasya padadvayasya niyamārthatvāt jalpaniyantavyābhāvāc ca. nanu cchalajätinigrahasthānair na kasyacit sādhanam upālambhibhā vā bhavati, ayuktottaratvāt. ataḥ

373 -panna-] Σ (-ME; ac MP); pannaś MP (pc) ME 374 jalpaḥ] Σ (-M; pc MP); jalpam M MP (ac) atra] Σ (-C); atra yathoktopapanna (iti pramāṇatarkasādhanopalambhaḥ pakṣapratipakṣaparigraha ity etāvad ādiśyate (I) na tu siddhāntāviruddhaḥ pañcāvayavopapanna iti padadvayam | etasya padadvayasya niyamārthatvāj jalpe niyantavyābhāvāc ca nanu cchalajätinigrahasthānair na kasyacit sādhanam upālambho vā bhavati ayuktottaratvāt ataḥ kim artham) chala-jätinigrahasthānasādhanopālambho atra C {This is a repetition of what follows. The repetition is in fact part of a huge insertion at the top of 5r. The text of the insertion has been presented here, and the text that is present in the main body has been collated below.} -opālambhaḥ] T M MP ME; opalambhaḥ C; o(pa)lambhaḥ CP 375 -pakṣa-] Σ (pc<sup>2</sup> M); om. M (ac) -pari-] T C CP M; ni MP ME na tu] T C CP; nanu M (pc<sup>2</sup>) MP ME; nenu M (ac) 376 pada-<sup>2</sup>] Σ (pc M); pata M (ac) 377 jalpa-] T; jalpe C CP M; alpe MP; (nātideṣṭavye iti, na, yad atra sambadhyate tadatiśyate | sambadhyate ca pramāṇatarkasādhanopālambha ity etat atidiśyate | tathā ca yathoktopapanna iti lakṣaṇamātrasyātideśaḥ | evaṃ ca sāmartyasadbhāvād atidiśyate iti na niyamārthe pade) ME -niyantavyābhāvāc] T C CP M (pc); niyanta-ābhāvāc M (ac); niyantasyābhāvāc MP (ac); niyantavyasyābhāvāc MP (pc) ME cchala-] Σ (pc M); phala M (ac) -sthānair] Σ (-C); sthānain C 378 na] T C CP; (na/ni) M; om. MP ME {In M, the vowel sign that changes na to ni may be crossed out.} upālambhibhā] T; upālam-bho Σ (-T) bhavati] Σ (-ME; pc C); bhati C (ac); na bhavati ME

373 yathoktopa...374 jalpaḥ] NBH 40→12-13; NV 152→19-20 -panna-] pannaś NBH NV 374 atra...375 ādiśyate] NBH 40→14-15 atra] om. NBH -opālambhaḥ] opālambhaḥ siddhāntāviruddhaḥ pañcāvayavopapannaḥ NBH 375 ity etāvad ādiśyate] om. NBH 377 nanu...378 -ottaratvāt] NV 153→19-20 nanu] om. NV 378 upālambhibhā] upālambho NV bhavati] yuktaḥ NV

375 ity etāvad] ity e(MP 55)tāvad ādiśyate na tu] ādiśyate | (ME 45) nanu 376 pañcāvayavopa-] pañcā-(CP 34)vayavopa 378 ayuktottaratvāt ataḥ] ayuktottaratvāt (C 5v) ataḥ

kimarthaṃ chala-jātiṃ nigrasthānasādhanopālambham iti? sādhanavighātārtham. parasya sādhanam vighaniṣyāmīty anayā buddhyā yuktaḥ pravartate. chala-jātinigrasthāneṣu na punaḥ sādhayitum samyag dūṣayitum vā śakṣyate. ato naitad avasiyate cchala-jātinigrasthānāni sādhakam aṅgam veti. ato 'yaṃ pakṣapratipakṣaparigrahaś chala-jātinigrasthānaprayogāprayogābhyāṃ bhidyante. evam bhidyamāno vādo jalpo

379 chala-] Σ (pc C); tala C (ac) -jātiṃ nigrasta-] T C CP; jāti(gri)hi M; jātinigrasta MP ME -lambham] T; lambha C CP M MP; lambhopādānam ME 380 -ghātārtham] T C CP ME; ghātārthaḥ M (pc) MP; sātārthaḥ M (ac) parasya... 381 pravartate] Σ (-ME); om. ME vighaniṣyāmīty] T C CP; vihaniṣyāmīty M MP (ac); viha(r/t)iṣyāmīty MP (pc); † ME buddhyā] T CP M MP; buddhā C; † ME 381 pravartate] Σ (-ME; pc C); vartate C (ac); † ME -sthāneṣu] Σ (-M); ++ne(ṣ)+ M na] T C CP M; om. MP ME 382 vā śakṣyate] T; vā śakṣyate C CP; vaśakṣyate M; vakṣyate MP ME naitad] Σ (pc T); nīdad T (ac) avasiyate] T; avahūyate C CP; abhidhīyate M MP ME cchala-] Σ (-M; pc MP); phala M MP (ac) sādhakam aṅgam] T C (ac); sādhakamaṃ(ha)ṃ C (pc) CP; sādhanam aṅgam M MP; sādhanam aṅgāni ME 383 veti ato 'yaṃ] T C CP MP; veti+ + + + +yam M; veti | abādhitasādhanopādāne pareṇākulitabuddhiś chalādini prayuṅkte kadācī chalādibhirākulikṛtasya parājayo 'pi syāt | na punar etāni tattvabubhutsunā vaktavyāni, kintu vijigīṣuṇeti ato 'yam ME pakṣa-] Σ (-M); ++(ṣa) M -parigrahaś] T; prarigraha C; parigraha CP M (pc<sup>2</sup>); pagraha M (ac); nigrasta MP; nigrasthāc ME 384 -yogābhyāṃ] Σ (-M; pc MP); yo+(ā)+(ā)m M; yoga□□ MP (ac) bhidyante] T C (pc) CP (pc); bhidyate C (ac) M; bhidyatente CP (ac); □□te MP (ac); om. MP (pc) ME evam] T C CP; a(va)ṃ M (ac); ayaṃ M (pc) MP (ac); om. MP (pc) ME jalpo] Σ (-M); ja++ M

379 sādhanavi...381 pravartate] NV 154→5-6 380 parasya] om. NV vighaniṣyāmīty] vihaniṣyāmīty NV buddhyā yuktaḥ] dhiyāpahṛtaḥ NV 382 ato... 383 veti] NV 154→7-8 ato naitad avasiyate] na punar etad abhidhīyate NV sādhakam aṅgam veti] sādhanam aṅgam ceti NV; sādhanam aṅgāni veti NV (vl. C) 383 ato...385 bhavati] NV 154→10-11 ato] so NV 384 bhidyante evam] om. NV

381 samyag dūṣayitum] samyak (MP 56) dūṣayitum 383 veti ato] veti | (T 13r) ato 384 jalpo vitaṇḍā ca bhavati sa] ja(M 6r)+++++sa

vitaṇḍā ca bhavati. 1.2.3 \* sa pratipakṣasthāpanāhīno vitaṇḍā. \* sa jalpo  
 386 vitaṇḍā bhavati. kiṃviśeṣaḥ? pratipakṣasthāpanāhīno dvitīyapakṣasthā-  
 panāhīna iti yāvat. vaitaṇḍiko hi parapakṣapratīṣedhena pravartata iti.  
 388 atha hetvābhāsaḥ. hetulakṣaṇābhāvād ahetavo hetvābhāsā ime. 1.2.4 \* sa-  
 vyabhicāraviruddhaprakaraṇasamasādhyasamātītakālā hetvābhāsāḥ. \*

385 vitaṇḍā<sup>1</sup>...386 bhavati] Σ (pc MP); vitaṇḍa□□□ iti MP (ac) {This is a very strange omission. In M, this passage occurs at the beginning of a new side. The scribe of MP left out the first half of M 6r1 and started copying in the middle of the line and in the middle of a word.} sa jalpo vitaṇḍā bhavati] T (pc) C CP M; om. MP (pc) ME; † MP (ac); sa jalpo vitaṇḍā ca bhavati T (ac) {Cf. last lemma; this sentence was not added in MP.} 386 kiṃviśeṣaḥ] Σ (-ME; ac MP); om. MP (pc) ME dvitīyapakṣasthāpanāhīna] Σ (-M); ++++++āpanā+na M 387 -ṣedhena] Σ (-ME); kṣepeṇa ME 388 atha] Σ (-ME); om. ME hetvābhāsāḥ] T C CP; hetvābhāsāḥ M MP; om. ME hetu-] Σ (-ME; ac MP); savyabhicāraviruddhaprakaraṇasamasādhyasamātītakālā hetvābhāsāḥ || hetu MP (pc) ME {This additional sentence is marked as sutra 1.2.4 in MP (pc) and ME, whereas the text of the 'real' sutra 1.2.4 below is not.} -lakṣaṇābhāvād] Σ (pc T); lakṣaṇābhāvōd T (ac) ime] Σ (-ME); ime tu ME 389 -abhicāra-] Σ (-M; pc MP); abhicāro M MP (ac) -samasādhyā-] Σ (pc C M MP); samāsādhyā C (ac); samāsā(ya) M (ac); masādhyā MP (ac)

385 sa<sup>1</sup>...vitaṇḍā<sup>2</sup>] NBH 41→16; NV 155→1 sa<sup>2</sup>...386 -viśeṣaḥ] NBH 41→17 386 kiṃviśeṣaḥ] kiṃviśeṣaṇaḥ NBH pratipakṣa-...387 yāvat] NV 155→2 -sthāpanāhīno] sthāpanāhīna iti NV dvitīyapakṣasthāpanāhīna iti] NV; om. NV (vl C) 387 parapakṣa-...iti] NBH 41→19 -ṣedhena] ṣedhenaiva NBH 388 hetulakṣaṇā-...ime] NBH 42→7; NV 155→15 {In the NV, this sentence occurs right after sutra 1.2.4, then the text of the sutra is repeated.} hetvābhāsā ime] hetusāmānyād dhetuvadābhāsamānāḥ | ta ime NBH; hetuvadābhāsamānāḥ | ta ime NBH (vl J); hetusāmānyād dhetuvadavabhāsamānāḥ | ta ime NV; hetusāmānyād dhetuvadavabhāsamānāḥ | ime NV (vl J) savy-...389 -ābhāsāḥ] NBH 42→8-9; NV 155→13-14 -samātītakālā] samakālātītā NBH NV

385 bhavati sa] bhavati | (CP 35) (|| sū. ||) sa 387 iti atha hetvābhāsāḥ hetulakṣaṇābhāvād] iti | || 3 || (ME 46) savyabhicāra-viruddha-prakaraṇasama-sādhyasamātītakālā hetvābhāsāḥ || 4 || hetulakṣaṇābhāvād 389 -sādhyasamātīta-] sādhyā(MP 57)samātīta

- 390 **kaḥ punar asya sūtrasyārthaḥ? vibhāgoddeśaḥ.** teṣām. 1.2.5 \* **anaikāntikā-**  
 392 **ntikaḥ savyabhicāraḥ.** \* **ekasminn ante niścaye niyata aikāntikaḥ.** sa vya-  
 394 **asyodāharaṇam nityaḥ śabda** 'sparsāvattvāt. sparsāvān kumbho hy anityo  
**dṛṣṭaḥ. na ca tathā sparsāvān śabdaḥ. tasmān nityaḥ śabdaḥ. atra dṛṣṭā-**

390 **vibhāgoddeśaḥ**] Σ (-CP); *om.* CP **teṣām**] Σ (-ME; *ac* MP); *om.* MP (*pc*) ME  
**anaikāntikāntikaḥ**] T; **anaikāntikaḥ** Σ (-T) 391 **niyata**] T C CP ME; *niyantā* M  
 MP **aikāntikaḥ**] Σ (-M; *pc* C); **aikāntiḥ** C (*ac*); (ai)+(kā)ntikaḥ M sa...392  
**aikāntikaḥ**] T; *om.* Σ (-T) {Repetition of the previous sentence in T.} 392 **vy-**  
 Σ (-ME); *tadviparīto* 'naikantikaḥ | *vy* ME **sādhya-**] Σ (-M; *pc* MP); *sasya* M  
 MP (*ac*) 393 **-jāṭiyayor**] Σ (*pc* T); *jāṭiyoyor* T (*ac*) **ca**] T C CP; *om.* M MP ME  
**atena**] T C CP; *tena* M MP ME **saha**] Σ (*pc* T); (ha)saha T (*ac*) 394 **nityaḥ śa-**  
**bdo 'sparsāvattvāt**] T M MP (*pc*); *anityaḥ śabda* 'sparsāvattvāt C CP; *nitya śabda*  
 'sparsāvattvāt MP (*ac*); *asparśatvān nityaḥ śabdaḥ* ME {In C and CP, the *a* at  
 the beginning of *anityaḥ* is part of the preceding character *ma*. The scribe of  
 C sometimes writes *ma* instead of *m*, therefore, one should read *nityaḥ* rather  
 than *anityaḥ*.} **sparsāvān**] T MP ME; *sparsāvā+* M; *sparsāvattvāt* C CP **ku-**  
**mbho**] Σ (-CP; *pc* C); *kubho* C (*ac*); *kaḥ bho* CP {In the Telugu script, the *u* of  
 the *akṣara ku*—in this case a small circle to the right-hand side of the char-  
 acter—and the following *m*—written right below that circle—may be inter-  
 preted as a *visarga*; cf. reading of CP. However, there is a small cross (+) above  
 the line indicating the insertion of *m*; cf. readings of C.} 395 **tathā**] Σ (-M);  
 ta(th)+ M **dṛṣṭānto**] T; *dṛṣṭānte* C CP MP ME; +ṣṭānte M

390 **kaḥ...-deśaḥ**] NV 156→4-5 **anaikāntikā...391 savyabhicāraḥ**] NBH 42→12;  
 NV 162→11 **anaikāntikāntikaḥ**] *anaikāntikaḥ* NBH NV 391 **ekasminn...aikā-**  
**ntikaḥ**] NV 162→12 **niścaye**] *om.* NV 393 **atena...397 ceti**] NBH 42→13-43→2  
**atena saha**] *saha vyabhicāreṇa* NBH 394 **asyodāharaṇam**] *nidarśanam* NBH  
 'sparsāvattvāt] 'sparsātāt NBH **hy**] *om.* NBH 395 **tasmān nityaḥ śabdaḥ**]  
*tasmād asparśatvān nityaḥ śabda iti* NBH (*vl. J*); *kiṃ tarhi? asparśaḥ | tasmād*  
*asparśatvān nityaḥ śabda iti* NBH **atra**] *om.* NBH **dṛṣṭānto**] *dṛṣṭānte* NBH

395 **tathā sparsāvān**] *tathā* (CP 36) **sparsāvān nityaḥ śabdaḥ**] *nityaḥ* (ME 47)  
 śabdaḥ



- 396 nto sparśavattvam anityatvaṃ ca dvāv imau dharmau sādhyasādhana-  
bhūtau tada grahyate. katham? sparśavāṃś ca paramāṇur nityāś ceti.  
398 asparśo hy ātmādir nityo dṛṣṭa iti. sādharmaḥdṛṣṭānte 'pi hetor vyabhi-  
cāritvam. asparśā ca buddhir anityā ceti. 1.2.6 \* siddhāntam abhyupetya  
400 tadvirodhī viruddhaḥ. \* ko 'sya sūtrasyārthaḥ? abhyupagatārthavirodhī  
viruddha iti. udāharaṇam tad eta trailokyam vyakter apaiti, nityatva-  
402 pratirodhāt. apaitam apy asti vināśaḥ pratiṣedhād iti. atra pūrvahetunā  
abhyupagatam artham uttarahetur viruṇaddhīti viruddha uttareṇa vā

396 sādhyā-] Σ (pc M MP); sāśya M (ac); sādhyasya MP (ac) 397 tada] T; na  
Σ (-T) grahyate] T; gṛhyete Σ (-T; pc MP); gṛhyate MP (ac) paramāṇur] Σ  
(-M; pc MP); pa++āṇur M; pa□□□ MP (ac) 398 -dṛṣṭānte] Σ (-M); dṛṣṭ(ā)+  
+ M hetor] T C (pc) CP M; heto C (ac); □□□□hetor MP (ac); asparśatvahe-  
tor MP (pc) ME 399 ca] T C CP; va M (ac); vā M (pc) MP (ac); om. MP (pc)  
ME ceti] Σ (-M); ++ti M 400 tadvi-] Σ (pc<sup>2</sup> M); ta□ M (ac) 'sya] Σ (-C); +ya  
C -gatārtha-] Σ (-M; pc MP); +(t)++ M; □□rtha MP (ac) 401 eta] T M; etat C  
CP MP (pc) ME; atat MP (ac) vyakter] Σ (pc T); vyaktair T (ac) apaiti] Σ (pc  
T); apeti T (ac) 402 -pratirodhāt] T C CP (pc); (virodhāt) pratirodhāt CP (ac);  
pratiṣodh(a/ā)+ M; pratiṣedha□ MP (ac); pratiṣedhāt MP (pc) ME apaitam] T  
C CP; apetaṃ M MP (pc) ME; apekṣitam MP (ac) -nāśaḥ] T C CP; nāśa M MP  
ME -ṣedhād] Σ (pc M); ṣodhād M (ac) -nā abhyupa-] Σ (-M); n(a/ā)++pa M  
403 -gatam] Σ (-C); gataḥm C -hetur] Σ (-C; pc MP); hetu C; hetu□ MP (ac)  
viruṇaddhīti] T M MP (pc); varuṇaddhīti C; avaruṇaddhīti CP; viruṇaddhi ME;  
□ruṇaddhīti MP (ac) viruddha] T M MP; varuddha C CP; om. ME uttareṇa]  
Σ (-M; pc MP); uttarau M MP (ac)

396 dvāv imau dharmau] dharmau na NBH 397 tada] om. NBH grahyate]  
gṛhyete NBH; dṛṣyete NBH (vl. C var) katham] om. NBH ca paramāṇur] cā-  
ṇur NBH 399 asparśā...ceti] NBH 43→4 siddhāntam...400 viruddhaḥ] NBH  
43→10; NV 164→12 400 ko...401 iti] NV 164→13-14 401 iti] om. NV udāha-  
raṇam...402 iti] NV 165→3-4 tad] NV {Reference in the footnotes: "dra: yoga-  
bhāṣyam, vibhūtipādaḥ 13."} NV eta] etat NV 402 -pratirodhāt] pratiṣedhāt  
NV apaitam] apetaṃ NV -nāśaḥ] nāśa NV

396 dharmau sādhyā-] dharmau (MP 58) sādhyasya 398 -dṛṣṭānte 'pi] dṛṣṭ(ā)  
(M 16r)++pi 399 buddhir] buddhi(T 13v)r 402 vināśaḥ pratiṣedhād] vinā-  
śa-(ME 48)pratiṣedhāt atra pūrvā-] atra (MP 59) pūrvā

404 pūrvo virudhyata iti. 1.2.7 \* yasmāt prakaraṇacintā sa nirṇayārtham upa-  
 406 diṣṭaḥ prakaraṇasamaḥ. \* vimarsādhiṣṭhānau pakṣapratipakṣāv anasthi-  
 408 tau prakaraṇasamasya cintā vimarsāt prabhṛty ā prāśnikasya nirṇayād  
 410 yat samikṣaṇaḥ, sa hetunirṇayārthaṃ prayuktam ullaṅkhyā pakṣasāmyāt  
 prakaraṇasamaḥ prakaraṇam anativartamānaḥ. udāharaṇam anityaḥ  
 śabdo nityadharmānupalabdher iti. yathā śabde nityadharmo nopala-  
 bhyate, evam anityadharmo 'pīti. so 'yam ubhayapakṣaviśeṣānupala-

404 pūrvo] Σ (pc T); pūrvā T (ac) iti] Σ (-ME); om. ME yasmāt] Σ (pc MP);  
 asmāt MP (ac) -ṇayārtham] Σ (-C; pc CP); ṇaḥ□□rtham C; ṇa□□rtham CP  
 (ac) upa-] T C CP; apa M MP ME 405 -karaṇasamaḥ] Σ (pc<sup>2</sup> M); karaṣa□(gu)  
 M (ac) -ṣṭhānau] Σ (-M); (ṣṭh)++(au) M anasthitau] T; anavasthitau C CP;  
 anasitau M MP (ac); anavasitau MP (pc) ME 406 -karaṇasamasya] T C CP;  
 karaṇam tasya M MP ME vimarsāt] Σ (-MP); vimursāt MP -bhṛty] Σ (pc  
 MP); vṛty(ā) MP (ac) {Cf. next lemma.} ā prāśnikasya] T C CP; ā[□]pā(ñ)ika  
 M; graprā(ñ)nika MP (ac); prāñ MP (pc); prañ ME 407 samikṣaṇaḥ] T; samī-  
 kṣaṇam Σ (-T) hetu-] T C M; hetur CP MP ME -yuktam] T C CP; yukta M;  
 yuktaḥ MP ME ullaṅkhyā] T; ullaṅghya C (pc) CP; ullaṅghya□□ C (ac); ubhaya  
 M MP ME -sāmyāt] Σ (pc M); sāmyat M (ac) 408 anati-] Σ (-ME; ac MP);  
 anatikramya MP (pc); anatikamya ME 409 -labdher] Σ (pc T); lab(dhi)bdher  
 T (ac) śabde] Σ (-M); śab+(e) M -dharmo] Σ (-M); +rm(o) M 410 evam  
 anityadharmo] Σ (-M); eva+++++m(ā/o) M 'pīti] Σ (-M); [□]⟨p(i/i)⟩<sup>2</sup>ti M so  
 'yam] Σ (-M); seyam M

404 yasmāt...405 -karaṇasamaḥ] NBH 44→4-5; NV 165→18-19 upa-] apa NBH  
 NV 405 vimarsādhi...409 iti] NBH 44→6-10 anasthitau] ubhāv anavasi-  
 tau NBH; anavasitau NBH (vl. J) 406 -karaṇasamasya] karaṇam | tasya NBH  
 ā prāśnikasya nirṇayād] prāñ nirṇayād NBH 407 samikṣaṇaḥ] samikṣaṇam  
 NBH; samīkaraṇam NBH (vl. J var) sa hetu-] sā jijñāsā yatkr̥tā sa NBH; sā ya-  
 tkr̥tā sa NBH (vl. J) -yuktam] yukta NBH ullaṅkhyā] ubhaya NBH 408 pra-  
 karaṇasamaḥ prakaraṇam anativartamānaḥ] prakaraṇam anativartamānaḥ  
 NBH udāharaṇam] prajñāpanam tv NBH 409 yathā...411 -yojayanti] NBH  
 44→13-14 yathā] NBH; yathā ca NBH (vl. J) 410 'pīti] 'pi NBH so 'yam] se-  
 yam NBH

404 nirṇayārtham] nirṇa(yā)-(CP 37)rtham 409 nityadharmānupalabdher  
 iti] nityadharmānupalabdheḥ (MP 60) iti

bdhiḥ prakaraṇacintāṃ prayojayanti. nānyatarasya nirṇayāya kalpata iti  
 412 prakaraṇasamo hetvābhāsaḥ. 1.2.8 \* sādhyāviśiṣṭaḥ sādhanadharmah  
 sādhyatvāt sādhyadharmah. \* sādhyenāviśiṣṭo yaḥ sādhanadharmah sa  
 414 sādhyadharmah. sa eva cāsiddha ity ucyate. udāharati. dravyaṃ chāyā  
 gatimattvād iti. atha yathā dravyatvaṃ chāyāyāḥ sādhyam tathaiva ga-  
 416 timattva 'pīti. gatimattvaṃ deśāntare darśanād iti cet, na, deśāntare da-

411 -cintāṃ] Σ (-M; *pc* MP); cint(a/ā)+ M; □□□ MP (*ac*) -yojayanti] T C CP; yo+++ M; yojayati MP ME nānyatarasya] Σ (-M); ++nyatarasya M 412 prakaraṇasamo] Σ (-M); ++++++ M hetvābhāsaḥ] Σ (-M); (he)tvā+āsaḥ M sādhyā-] Σ (-M; *pc* MP); sādhyā M MP (*ac*) sādhanadharmah] T C CP MP (*pc*); sādhanadharmā M MP (*ac*); *om.* ME 413 -dharmah<sup>1</sup>] T C CP; samaḥ M MP ME sādhyenāviśiṣṭo] Σ (-M); sādhy(e)+++++(ā/o) M sa] T C CP M; *om.* MP (*ac*); sādhyavat prajñāpayitavyaḥ sa MP (*pc*) ME 414 -dharmah] T C CP; samaḥ M MP ME eva cāsiddha ity ucyate] Σ (-M); ++++++(t)y (ucya)t(e) M udāharati] T C CP; (◌)²d+(ā)hr̥tiḥ M; udāhr̥tiḥ MP ME chāyā] Σ (*pc*² M); chādḥā M (*ac*) 415 atha] T C CP; atra M MP; atra ca ME chāyāyāḥ] Σ (*pc* MP); cā(dhā) ya□ḥ MP (*ac*) tathaiva] Σ (-M); ++(e/ai)va M gatimattva] T; gatimattvam C CP MP ME; ga+(ma)kvam M 416 gatimattvaṃ] T M MP (*pc*) ME; gatimattva MP (*ac*); gatimattvaṃ C CP deśāntare] Σ (-ME; *pc*² M); teśāntare M (*ac*); deśād deśāntara ME darśanād] Σ (-M); da(r)śa+ād M deśāntare] Σ (-ME; *pc*² M); dauśāntare M (*ac*); deśāntara ME

411 -yojayanti] yojayati NBH (vL J); vartayati NBH nānyatarasya...kalpata] {Cf. NBH 44→16-17} 412 sādhyā-...413 -dharmah<sup>1</sup>] NBH 45→2; NV 166→20 sādhanadharmah] *om.* NBH NV 413 -dharmah<sup>1</sup>] samaḥ NBH NV sādhyenāvi-...414 -dharmah] NV 166→21-167→1 sa sādhyadharmah] sādhyavat prajñāpayitavyaḥ sa sādhyasamo hetvābhāsaḥ NV 414 udāharati...416 cet] NV 167→1-2 udāharati] tasyodāharaṇam NV 415 atha yathā] yathaiva NV tathaiva] tathā NV gatimattva] gatimattvam NV

411 iti prakaraṇasamo hetv-] iti (M16v) ++++++(he)tv 412 hetvābhāsaḥ sādhyāviśiṣṭaḥ] hetvābhāsaḥ || 7 || (ME 49) sādhyāviśiṣṭaḥ 413 sādhyadharmah] sādhyā-(CP 38)dharmah 415 dravyatvaṃ chāyāyāḥ] dravyatvaṃ (T 14r) cchāyāyās sādhyam tathaiva] sādhyam (C 6r) tathaiva 416 'pīti gatimattvaṃ] apīti (MP 61) gatimatva

rśanasyānyathāsiddhatvāt. **katham?** ārādhake dravye prasarpati **gacchati**  
 418 **tejaso** 'sannidhiviśiṣṭam dr̥ṣṭavyam yad upalabhyate tat tatra cchāyety  
 ucyate. 1.2.9 \* **kālātyayopadiṣṭaḥ** **kālātītaḥ**. \* **yasyāpadiśyasya** **kālātye-**  
 420 **naikadeśe** yujyate, **ekadeśātyayāt** **kālātyayopadiṣṭaḥ** **kālātītaḥ**. **udāharati**  
**sthāyī śabdaḥ saṃyogavyaṅgatvād iti**. **upalabdihikāle saṃyogo nāsti**, so  
 422 **'yam saṃyogahetuviśeṣaṇatvenopātto dūrasthasvopalabdihikālam atyēti-**  
**ti**, **hetuḥ** **kālātīta** ucyate. **atha cchalam āha**—1.2.10 \* **vacanavighāto** **'rtha-**

417 **katham**] Σ (-M; *pc* MP); **katham** **katham** M MP (*ac*) **ārādhake**] Σ (-ME; *ac* MP); **anyathā yāva**(*k/t*)e MP (*pc*); **anyathā?** āvaraṇasantānād asannidhisantānas **tejasa** **iti yathābhāṣyam āvarake** ME **pra-**] Σ (-ME; *ac* MP); 'pa MP (*pc*) ME  
 418 **-śiṣṭam**] Σ (-M; *pc* MP); **śiṣṭa** M MP (*ac*) **dr̥ṣṭavyam**] T; **dravyam** Σ (-T) **ta-**  
**tra**] Σ (-ME); tu ME **cchāyety**] Σ (*pc* M); **cchāyoty** M (*ac*) 419 **ucyate**] T C CP;  
 ucyata **iti** M MP ME **kālātyayopa-**] T C CP; **kālātyayāpa** M MP ME **-diśyasya**] T C CP;  
**diśyamānasya** M MP ME **kālātyenaika-**] T C (*pc*) CP; **yenaika** C (*ac*); **kālātyayenaika** M MP ME  
 420 **-deśe**] T; **deśo** Σ (-T) **eka-**] T C CP; **sa eka** M MP ME **kālātyayopa-**] T C CP;  
**kālātyayāpa** M MP ME **udāharati**] T C (*pc*) CP; **udāhati** C (*ac*); *om.* M MP (*ac*); **udāharaṇam** MP (*pc*) ME 421 **sthāyī**] T; **sthā-**  
 (*yī*) C; **sthā** C; **+āyī** M; **□□(ī)** MP (*ac*); **nityaḥ** MP (*pc*) ME **-yoga-**] Σ (*pc*<sup>2</sup>  
 M); *om.* M (*ac*) **-vyaṅgatvād**] T MP; **vyaṅgyatvād** C CP M (*pc*<sup>2</sup>) ME; **vyam**(ś) **yatvād** M (*ac*)  
 422 **-labdhikāle**] Σ (-M); **la++(ā)**le M **-yogo**] Σ (-M); **+(e/o)go** M **-yoga-**] T C CP M;  
**yogama** MP (*ac*); **yogo** MP (*pc*) ME **-tvenopātto**] Σ (*ac* MP); **tvenopātta** MP (*pc*)  
**dūrasthasvopa-**] T C; **dūrasthaḥ svopa** CP; **+rasthasvopa** M; **□rasthasvopa** MP (*ac*);  
**upa** MP (*pc*) ME **-labdhi-**] Σ (-M); **labdhiḥ** M (*pc*); *om.* M (*ac*) 423 **-tīta**] Σ (-M); **++** M **vacanavighāto**] Σ (-M; *pc* MP);  
**vacanāpighāto** M MP (*ac*)

417 **katham...419 ucyate**] NV 167→8-10 **katham...gacchati**] **katham** **anyathā?** āvaraṇasantānād asannidhisantānas **tejasa** **iti** | āvarake dravye sarpati NV 418  
**dr̥ṣṭavyam**] dravyam NV **yad**] **yad yad** NV **tatra**] **tat** NV; tu NV (*vl. C*) 419  
**kālātyayopa-...kālātītaḥ**] NBH 45→10; NV 167→16 **kālātyayopa-**] **kālātyayāpa**  
 NBH NV **yasyāpa-...422 atyētīti**] NV 167→17-20 **-diśyasya**] **diśyamānasya**  
 NV **kālātyenaika-**] **kālātyayenaika** NV 420 **-deśe**] **deśo** NV **eka-**] **sa eka** NV  
**kālātyayopa-**] **kālātyayāpa** NV **kālātītaḥ**] **kālātīta** **ity** ucyate NV; **ity** ucyate  
 NV (*vl. J*) **udāharati**] **udāharaṇam** NV 421 **sthāyī**] **nityaḥ** NV **-vyaṅgatvād**] **vyaṅgyatvād**  
 NV 422 **-yoga-**] **yogo** NV **dūrasthasvopa-**] **upa** NV **atyētīti**] **atyēti** NV 423 **atha cchalam āha**] NBH 46→16 **āha**] *om.* NBH **vacana-...424**  
**chalam**] NBH 46→17; NV 168→19

419 **ucyate** **kālātyayopa-**] **ucyate** **iti** || 8 || (ME 50) **kālātyayāpa** 422 **-viśeṣaṇa-**  
**tvenopātto**] **viśeṣaṇatve**(MP 62)**nopātto** **-viśeṣaṇa-**] **viśeṣa-**(CP 39)**ṇa**

- 424 **vikalpopapattyā chalam.** \* **sāmānyaśabdasya anekaviśeṣasambandhitve sati vivakṣitānyāddhādhyāropanena vacanavighāto yaḥ kriyate, tac chalam iti veditavyam.** 1.2.11 \* **tat trividhaṃ vākchalaṃ sāmānyacchalam upacāracchalam iti.** \* **teṣāṃ madhye** 1.2.12 \* **aviśeṣābhihite** 'rthe vaktur  
428 **abhiprāyād arthāntarakalpanā vākchalam.** \* **yathā navakambaḷo 'yam mānavaka iti prayogaḥ. atra navaḥ kambaḷo 'syeti vaktur abhiprāyaḥ. ta-**  
430 **tra cchalavādy āha. kuto 'sya nava kambaḷā iti? tad idaṃ sāmānyaśabde**

424 **-kalpopapattyā]** Σ (*pc* C); kalpo C (*ac*) **sāmānya-**] Σ (-M; *pc* MP); sāmānya M; sādhana MP (*ac*) **anekaviśeṣa-**] Σ (-ME); viśeṣāneka ME **-bandhitve]** Σ (-C); baddhitve C 425 **sati vi-**] T C CP MP ME (*vl.*); sa(ti vi) M; sati avi ME **-vakṣitānyāddhādhy-**] T; vakṣitānyārthādhy C CP ME; vakṣi+ānyārthādhy M; vakṣitānyārthādhy MP **-vighāto]** Σ (-M; *pc* MP); vidyāto M MP (*ac*) **yaḥ]** Σ (-M; *pc* MP); ya(ṃ/h) M; yaṃ MP (*ac*) **tac chalam]** Σ (-M; *pc* MP); ta+lām M; ta=lām MP (*ac*) 426 **veditavyam]** Σ (*pc*<sup>2</sup> M); vetitavyam M (*ac*) **tat trividhaṃ]** T CP MP (*pc*) ME; ta trividhaṃ C; tat tri+++ M; tatra□□□ MP (*ac*) **vākchalaṃ]** Σ (*pc*<sup>2</sup> M); sāk(tha)laṃ M (*ac*) **sāmānya-**] Σ (-M; *pc* MP); +āmānya M; □mānya MP (*ac*) **-cchalam]** Σ (*pc* MP); cchala MP (*ac*) 427 **upacāracchalam]** Σ (-M; *pc* MP); ++++++ M; kṛpā□□□□□ MP (*ac*) **iti]** T; iti ca C CP; ++ M; ti ca MP (*ac*); ceti MP (*pc*) ME 428 **yathā...431 vākchalaṃ]** M MP ME; *om.* T C CP **-kambaḷo]** M (*pc*) MP; kaṃḷo M (*ac*); kambalo ME; † T C CP 429 **mānavaka]** MP (*pc*) ME; mā+++ M; mā□□□ MP (*ac*); † T C CP **navaḥ]** M MP (*pc*) ME; nava MP (*ac*); † T C CP **kambaḷo]** M MP; kambalo ME; † T C CP 'syeti] Σ (-MP); syeta MP **vaktur]** MP ME; +ktur M; † T C CP 430 **cchalavādy āha]** M (*pc*) MP ME; sthacchalavādyāha M (*ac*); † T C CP **kuto]** M MP (*pc*) ME; ato MP (*ac*); † T C CP **kambaḷā]** M MP; kambala ME; † T C CP

424 **sāmānya- ...426 veditavyam]** NV 168→20–21 **sāmānya-**] vacanavighāto yaḥ kriyate sāmānya NV **anekaviśeṣa-**] NV (*vl.* J); viśeṣāneka NV 425 **vi-vakṣitānyāddhādhyāropanena]** avivakṣitādhyāropana NV **vacana- ...426 veditavyam]** chalaṃ tad veditavyam NV 426 **tat...427 iti]** NBH 47→3; NV 169→1–2 427 **iti]** ca NBH NV **teṣāṃ madhye]** NBH 47→5 **madhye]** *om.* NBH **aviśeṣābhihite...428 -chalam]** NBH 47→6–7; NV 169→4–5 428 **yathā...429 abhiprāyaḥ]** NBH 47→8–9 **yathā]** *om.* NBH 430 **kuto...431 vākchalaṃ]** NBH 47→11–12

425 **-vakṣitānyāddhādhy-**] vakṣi(M 17r)+ānyārthādhy 426 **veditavyam tat]** veditavyam || 10 || (ME 51) **tat 429 'syeti vaktur]** syeta || (MP 63) **vaktur**

- vācakāntaram nimittacchalaṃ vākchalaṃ vānnimittatvād ity ucyate.  
 432 1.2.13 \* saṃbhavato 'rthasyātisāmānyayogād asadbhūtārthakalpanā sāmā-  
 nyacchalama. \* sāmānyasya vivakṣitārthātikramo 'tisāmānyam. udāha-  
 434 raṇam vidyācaraṇasaṃpanno brāhmaṇa iti. brāhmaṇatvaṃ vidyācara-  
 ṇasaṃpado hetur ity uktvā pratyavatiṣṭhate. yadi brāhmaṇe vidyācara-

431 vācakāntaram] MP; vāca+(ā)nt+ M; vāci ME; † T C CP nimitta-] M MP; om. ME; † T C CP vākchalaṃ] M ME; bhāvāt chalaṃ MP; † T C CP vān-] T C CP M; vārga MP; om. ME -nimittatvād] Σ (-ME; pc M); nimityattatvād M (ac); om. ME ity] T C CP ME; i+ M; idy MP ucyate] T C CP MP; +cyate M; om. ME 432 -yogād] Σ (pc T); oyogād T (ac) asad-] T C CP M; asam MP ME -bhūtārtha-] Σ (pc MP); vṛtārtha MP (ac) -kalpanā] Σ (-ME); klpānā ME 433 -cchalam] T; <cchala> C; cchalam CP M MP ME sāmānyasya] Σ (pc C); sya C (ac); sāmānyaṃ ME (vl) vivakṣitārthātikramo] Σ (-M); ++kṣitārthā[[ni]](ti)kramo M 434 brāhmaṇatvaṃ] T (pc) C CP; sāmānyatvam T (ac); [[pha]]<ccha><sup>2</sup>lavādī tu (br)āhma(ṇatva)ṃ M; chalavādī tu brāhmaṇ(y)aṃ MP; chalavādī brāhmaṇyaṃ ME -caraṇa-] Σ (-M); cara+ M 435 uktvā] T C; uktyā CP; uktam iti kṛtvā M MP ME

431 vācakāntaram...vākchalaṃ] vāci nimitte chalaṃ vākchalam iti NBH; vāci chalaṃ vākchalam iti NBH (vl. J) 432 saṃbhavato...433 -cchalama] NBH 48→12-13; NV 170→1-2 asad-] NBH (vl. J); asam NBH NV 433 -cchalama] cchalam NBH NV sāmānyasya...435 pratyavatiṣṭhate] NV 170→3-5 434 brāhmaṇatvaṃ] paras tu brāhmaṇatvaṃ NV; paran tu brāhmaṇyaṃ NV (vl. C) 435 -saṃpado] NV; sampannatve NV (vl. C) uktvā] kṛtvā NV yadi...438 kriyate] NBH 48→14-17 {In the *Nyāyasūtravivaraṇa*, the adaption of the first and second half of this *Nyāyabhāṣya* passage are interchanged. In the NBH, the passage starts with *saṃbhavati...kriyate*, and then continues with *yadi... so 'pi brāhmaṇaḥ*. The critically edited text of the NBH reads: *saṃbhavati brāhmaṇe vidyācaraṇasaṃpad iti | asya vacanasya vighāto 'rthavikalpopapattyāsaṃbhūtārthakalpanayā kriyate yadi brāhmaṇe vidyācaraṇasaṃpat saṃbhavati, nanu vrātye 'pi saṃbhavet, vrātyo 'pi brāhma- ṇaḥ |*}

433 sāmānyasya vi-] sāmānyasya (T 14v) vi udāharaṇam vidyācaraṇa-] udāharaṇam— (ME 52) vidyācaraṇa 434 brāhmaṇatvaṃ vidyā-] brāhmaṇatvaṃ (CP 40) vidyā

- 436 *ṇasampad bhavati, vrātye 'pi sā saṃbhavatīti cet, so 'pi brāhmaṇo bhavitum arhati. anena vacanena saṃbhavati brāhmaṇe vidyācaraṇasampad*  
 438 *ity asya vighāto 'sadbhūtātmakalpanayā kriyate. tad idam brāhmaṇatva-*  
*sāmānyanimitatvāt sāmānyacchalam. 1.2.14 \* dharmavikalpanirdeśād*  
 440 *arthavadbhāvapratīṣedha upacāracchalam. \* dharmavikalpanirdeśā-*  
*bdenābhīdhānadharmo dvedhābhīyate, pradhāno bhāktaś ca. mañcāḥ*

436 *vrātye 'pi*] Σ (-M; *pc* MP); *prāt(v)eti* M; *pāñceti* MP (*ac*) *sā saṃbhavatīti*] T; [[*tā*]](*sā*) *saṃ(sa/na)bhavatīti* C; *sā tāsam na bhavatīti* CP; *samsasam++ +vat(i/ī)+* M; *sa sampad bhavati* MP (*ac*); *sambhavet* MP (*pc*) ME *cet so*] Σ (-ME; *ac* MP); *vrātyo* MP (*pc*) ME *brāhmaṇo*] Σ (*pc*<sup>2</sup> M); *brāhmaṇe* M (*ac*) *bhavitum*] Σ (*pc* C); *bhavitubham* C (*ac*) 437 *arhati*] Σ (*pc* MP); *avati* MP (*ac*) *brāhmaṇe*] T C CP ME; *brāhmaṇ(e/o)* M; *brāhmaṇo* MP *vidyā-*] Σ (*pc* T); *bividyā* T (*ac*) 438 *ity*] Σ (*pc*<sup>2</sup> M); *i* M (*ac*) *asya*] T M (*pc*) MP ME; *andha* C CP; *sya* M (*ac*) *vighāto*] Σ (-M; *pc* MP); *vighāte* M; *vidhāte* MP (*ac*); *vihato* ME (*vl.*) *'sadbhūtātma-*] T (*pc*) C CP; (')*sadbhūtārthatma* T (*ac*); (')*sadbhūtārtha* M; (')*sambhūtārtha* MP (*ac*); *asambhūtārtha* MP (*pc*); *asambhavārtha* ME *-kalpanayā*] T C CP ME; ++++(ā) M; *kalpanāyā* MP *kriyate*] Σ (-M); *kriyat(e)* M *brāhmaṇatva-*] Σ (-MP); *bāhmaṇatva* MP 439 *-cchalam*] Σ (*pc*<sup>2</sup> M; *pc* C); *cchala* C (*ac*); *ccha(va)m* M (*ac*) *-deśād*] Σ (-ME; *ac* MP); *deśe* MP (*pc*) ME 440 *-vad-*] T C CP; *sad* M MP ME *-cchalam*] Σ (-C; *pc*<sup>2</sup> M); *cchalama* C; *phalam* M (*ac*) *dharma-*] Σ (-M); *+rma* M *-nirdeśa-*] Σ (-ME); *om.* ME 441 *dvedhābhīyate*] T; *dvedhā abhidhīyate* C CP MP ME; *dvedhābhīdhīyate* M *pradhāno*] Σ (-ME); *pradhānaṃ* ME *ca*] T M MP ME; *ci* C; *ce<ti>* CP *mañcāḥ*] T CP; *mañcā* C; *mañcāma* M MP (*ac*); *yathā mañcāḥ* MP (*pc*) ME

436 *bhavati*] *saṃbhavati* NBH *vrātye*] NBH (*vl.* C); *nanu vrātye* NBH *sā saṃbhavatīti*] *saṃbhavet* NBH *cet so*] *vrātyo* NBH *brāhmaṇo*] NBH {Here ends the second part of this *Nyāyabhāṣya* passage.} *bhavitum arhati*] *om.* NBH 437 *anena vacanena*] *om.* NBH *saṃbhavati*] NBH {Here begins the first part of the passage.} 438 *asya*] *asya vacanasya* NBH *'sadbhūtātma-*] *rthavikalpopapattā asambhūtārtha* NBH; *rthavikalpopapattā asadbhūtārtha* NBH (*vl.* J) 439 *dharmā...440 -cchalam*] NBH 49→11-12; NV 170→7-8 *-deśād*] *deśe* NBH NV 440 *-vad-*] *sad* NBH NV *dharmā...444 bhāktaḥ*] NV 170→9-11 441 *dvedhābhīyate*] *dvedhābhīdhīyate* NV *pradhāno*] NV; *pradhānaṃ* NV (*vl.* C) *mañcāḥ*] *mañcā* iti NV

436 *bhavati vrātye 'pi sā saṃbhavatīti*] *bhavati* || (MP 64) *pāñceti* *sa sampad bhavati* 438 *-bhūtātmakalpanayā kriyate*] *bhūtārtha* (M 17v) ++++(ā) *kriyat(e)*

- 442 krośantīty ukte, atra kāṣṭhasaṃghāteṣu pradhāno mañcaśabdaḥ, krośanakriyāyās tatrāsaṃbhavam ikṣitvā sthāneṣu puruṣeṣu prayujyamāno bhāktāḥ. ya etasmin prayoge pradhānabuddhyā pratiśedhaḥ kriyate, na mañcāḥ krośantīti tad upacāraprayoganimitatvād upacāracchalam.
- 444
- 446 1.2.15 \* tadaviśeṣāt \* ekatvam anayor aviśeṣāt. ko 'viśeṣaḥ? iha hi arthāntarakalpanā teṣāṃ acetanatvāt. tathā tatrāpīti tadaviśeṣāt 1.2.16 \* ana-

442 krośantīty ukte atra] T C CP; krośanti[su](yu)<sup>2</sup>kte [(dṛ/dra)](◊)<sup>2</sup> M; krośantisuvṛktekṣu MP (*ac*); krośantīti MP (*pc*) ME -ghāteṣu] Σ (*pc* CP); bṛteṣu CP (*ac*) krośana-] Σ (-M); krodhana M 443 sthāneṣu] T C CP; sthāniṣu M MP ME 444 bhāktāḥ] Σ (*pc*<sup>2</sup> M; *pc* MP); bhāktam M (*ac*) MP (*ac*) ya] Σ (-CP); *om.* CP etasmin] Σ (-ME); ekasmin ME kriyate] Σ (*pc*<sup>2</sup> M); kriyata M (*ac*) 445 krośantīti] Σ (-M); +(e/o)+ntīti M 446 tadaviśeṣāt] T C CP; vākccchalam evopacāracchalam tadaviśeṣāt M MP (*pc*) ME; yākcchalam evopacāracchalam tadaviśeṣāt MP {In M, MP and ME, the whole sutra is seen; cf. the apparatus of parallel passages below. Note that the sentence or word is not originally demarcated as a sutra in any *Nyāyasūtravivaraṇa* manuscript. The reviser/second hand of MP, however, marked it as such.} ko 'viśeṣaḥ] Σ; ko viśeṣaḥ ME (*vl.*) iha hi] Σ (-ME; *pc* T; *ac* MP); iha◊hi T (*ac*); ihāpy MP (*pc*) ME arthāntara-] Σ (-M; *pc* MP); ārthāntara M MP (*ac*) 447 teṣāṃ acetanatvāt] Σ (-ME); *om.* ME tatrāpīti tad-] T M MP ME; tatrāpīti d C; tatrāpi tad CP anarthāntarabhāvāt] T C M MP (*ac*); anarthāntarābhāvāt CP; na tadarthāntarabhāvāt MP (*pc*) ME

442 krośantīty...-ghāteṣu] kāṣṭhasaṃghāteṣu NV pradhāno] NV; pradhānaṃ NV (*vl.* C) 443 tatrāsaṃ-] asaṃ NV sthāneṣu] sthāniṣu NV prayujyamāno] *om.* NV 446 tadaviśeṣāt] NBH 50→9; NV 170→14 tadaviśeṣāt] vākccchalam evopacāracchalam tadaviśeṣāt NBH NV ekatvam...447 -aviśeṣāt] NV 170→15-16 anayor] *om.* NV iha hi] ihāpy NV 447 teṣāṃ...-aviśeṣāt] tatrāpīti NV anarthāntarabhāvāt] NBH 50→14; NV 171→1 anarthāntarabhāvāt] na, tadarthāntarabhāvāt NBH NV

442 pradhāno mañca-] pradhāno-(MP 65) mañca 443 prayujyamāno bhāktāḥ] prayujyamāno (CP 41) bhāktāḥ 445 -ccchalam tadaviśeṣāt] cchalam ll 14 ll (ME 53) vākccchalam evopacāracchalam tadaviśeṣāt



448 **rthāntarabhāvāt** \* aviśeṣāt dvitvam apy ekatvam ity atrānāyor aviśeṣād  
viśeṣatvam upapādayati anyārthāntarakalpanā vākchalaśya, anyā vāg-  
450 upacāracchalaśya tato 'rthasadbhāvapratiṣedha iti. 1.2.17 \* **aviśeṣāt kiñci-**  
**tsādharmyād ekacchalatvaprasaṅgāt.** \* **yathā cāyaṃ tritvama pratiṣedha-**

448 **dvitvam...450 iti**] Σ (-ME; ac MP); ity asya hetor anena {MP 66} sūtreṇāsi-  
ddhatām udbhāvayati | katham asiddhiḥ | ekatra vastusadbhāvaḥ pratiṣidhya-  
te naiva kroṣṭāro mañcā iti | ekatra vastv abhyanujñāya kambalayogam abhyu-  
pagamya kambalaśyānekatādharmāḥ prati{ME 54} ṣidhya(ta/nta) {MP (pc)/  
ME} iti | (yatra/ekatra) {MP (pc) ME (vl.)/ME} dharmāḥ pratiṣidhyate, (yatra/  
ekatra) {MP (pc) ME (vl.)/ME} dharmī, so 'yam atimahān viśeṣaḥ | (katham/  
atha) {MP (pc)/ME} manyase kiṃ (te/no) {MP (pc)/ME} 'nena viśeṣeṇa ihā-  
py arthāntarakalpanā tatrāpiti MP (pc) ME {The reading in MP (pc) and ME is  
based on the *Nyāyavārttika*; cf. NV 171→2-5.} **ity**] T C CP; *om.* M MP (ac); †  
MP (pc) ME **atrānāyor**] Σ (-ME; pc<sup>2</sup> M; ac MP); atrānathor M (ac); † MP (pc)  
ME **449 viśeṣatvam**] T M MP (ac); viśeṣād viśeṣatvam C CP; † MP (pc) ME  
**anyārthāntara-**] T (pc) C CP; anyāsarthāntara T (ac); anyā arthāntara M MP  
(ac); † MP (pc) ME **vākchalaśya**] T M MP (ac); vā(ccha)[[ja]]laśya C; vā(ccaja-  
la)sya CP; † MP (pc) ME **anyā**] T C CP MP (ac); a+(yā) M; † MP (pc) ME **450**  
**-cchalaśya**] T C CP MP (ac); cchālaśya M; † MP (pc) ME **-bhāva-**] T C CP M;  
bhāvaḥ MP (ac); † MP (pc) ME **-pratiṣedha**] T C CP M; pratiṣe MP (ac); † MP  
(pc) ME **aviśeṣāt**] Σ (-ME; ac MP); aviśeṣe vā MP (pc) ME **451 -tva-**] Σ (-ME);  
*om.* ME **-prasaṅgāt**] Σ (-ME; pc C; ac MP); prasaṅt C (ac); prasaṅgaḥ MP (pc)  
ME **yathā...452 iti**] Σ (-ME; ac MP); chalaśya dvitvam abhyanujñāya tritvaṃ  
pratiṣidhyate | (kiñcitsādharmyāt/*om.*) {MP (pc)/ME} yathā cāyaṃ hetuḥ tri-  
tvaṃ pratiṣedhati tathā dvitvam apy abhyanujñātaṃ pratiṣedhati | vidyate hi  
kiñcit sādharmaṃ dvayor apīti | atha dvitvaṃ kiñcitsādharmyān na nivartate  
(tathā) {ME} tritvam api na nivartsyatīti MP (pc) ME {The reading in MP (pc)  
and ME is based on the *Nyāyabhāṣya*; cf. NBH 51→3-5.} **yathā**] T C CP; tathā  
M MP (ac); † MP (pc) ME **cāyaṃ tritvama**] T C; chāyaṃ tritvama CP; cāya(◌-  
(rtha))<sup>2</sup>ntitvaṃ M; cāya◌ntitvaṃ MP (ac); † MP (pc) ME

450 **aviśeṣāt...451 -prasaṅgāt**] NBH 51→2; NV 171→6 **aviśeṣāt**] aviśeṣe vā NBH  
NV **451 -tva-**] *om.* NBH NV **-prasaṅgāt**] prasaṅgaḥ NBH NV **yathā...452 iti**  
NBH 51→3-5 **tritvama**] hetus tritvaṃ NBH

448 **dvitvam...450 iti**] {The page change to ME 54 is indicated in the appar-  
atus entry of the same section in the apparatus of readings above.} **ekatvam**  
**ity atrānāyor**] ekatva(MP 66)m atrānāyor **449 upapādayati anyārthāntara-**  
upapādayati (T 15r) annyā[[sa]]rthāntara **451 cāyaṃ tritvama**] cāya(◌(rtha))<sup>2</sup>  
(M 18r)ntitvaṃ

- 452 ti kiñcitsādharmyāt tathātvam abhyanuññātam pratiṣedhād iti. atha jātiḥ.  
 1.2.18 \* sādarmyavaidharmyānyāṃ pratyavasthānaṃ jātiḥ. \* saṃsthāpa-  
 454 nāyāṃ hetoḥ satyāṃ sādarmyeṇa vaidharmyeṇa vā pratītam avasthā-  
 naṃ pratyavasthānaṃ apratipakṣatvād iti. pratyānikatvāḥ jāyamānārtho  
 456 jātir iti. 1.2.19 \* vipratipattir apratipattīś ca nigrāhasthānaṃ. \* anyathā-  
 bhihitasyāvasthitasya vānyathāpratipattir vipratipattiḥ. tathā vipratipa-  
 458 dyamānaḥ parājayaṃ prāpnoti. nigrāhasthānaṃ khalu parājayapratītiḥ.  
 apratipattis tv ārambhaviṣaye 'nārambhāḥ. pareṇa sthāpitāṃ vā na pra-

452 tathātvam abhyanuññātam] T M MP (ac); tathātvacccññātam C CP; † MP (pc) ME -ṣedhād] T C CP; ṣedha(tya)<sup>2</sup>d M; ṣedhayad MP (ac); † MP (pc) ME atha] Σ (pc MP); adha MP (ac) jātiḥ] T C CP; jātiṭaḥ M; jātiṭaḥ MP (ac); jāta-  
 yaḥ MP (pc) ME 453 -dharmyānyāṃ] T (pc); dadharmyānyāṃ T (ac); dha-  
 rmyābhyāṃ Σ (-T) -ava-] Σ (pc MP); ā MP (ac) -sthānaṃ] Σ (-M); sthāna  
 M -sthāpanāyāṃ] T C (pc) MP ME; sthāpanā++ M; sthāpanā yāsāṃ C (ac)  
 CP 454 hetoḥ] Σ (-M); ++toḥ M pratītam ava-] T; pratīccva C CP; pratī-  
 pam ava M MP (pc) ME; pratipannam ava MP (ac) -sthānaṃ] Σ (-CP; pc C);  
 sthāpanam C (ac) CP 455 pratyava-] Σ (-ME); om. ME -sthānaṃ] Σ (-ME; pc  
 CP); sthāpanam CP (ac); om. ME apratipakṣatvād] T C CP; pratipakṣatvād M  
 MP (ac); pratipakṣavad MP (pc) ME -anikatvāḥ] Σ (-ME); anikavaj ME jāya-  
 mānārtho] T (pc); jāyamāno 'rtho Σ (ac T) 456 jātir iti] T C CP; jāditi M (ac);  
 jātiḥ M (pc<sup>2</sup>) MP ME ca] Σ (-ME); ceti ME 457 -hitasyāvasthitasya] Σ (-ME;  
 pc M; ac MP); hitasyāvasthitesya M (ac); hitasya sthitasya MP (pc) ME 458  
 -praptiḥ] T; prāptiḥ Σ (-T)

452 kiñcit-...iti] tathā dvitvam apy abhyanuññātaṃ pratiṣedhati NBH 453 sā-  
 dharmya-...jātiḥ] NBH 51→10; NV 172→2 -dharmyānyāṃ] dharmyābhyāṃ NBH  
 NV 455 praty-...456 iti] NBH 51→14-15 -anikatvāḥ] anikabhāvāḥ NBH jāya-  
 mānārtho] jāyamāno 'rtho NBH 456 vipratipattir...-sthānaṃ] NBH 52→2; NV  
 172→10 anyathābhi-...457 vipratipattiḥ] NV 172→11-12 anyathābhihitasyā-  
 vasthitasya] anyathāsthitasyānyathābhihitasya NV; anyathā NV (vL J) 457 vā-  
 nyathāpratipattir vipratipattiḥ] apratipattir vipratipattiḥ, svaparārthottarā-  
 saṃvittir apratipattiḥ NV tathā...460 noddharati] NBH 52→3-5 tathā] om.  
 NBH 458 -praptiḥ] prāptiḥ NBH

452 pratiṣedhād] pratiṣe dhā-(CP 42)d 454 vaidharmyeṇa] vai(C 6v)dha  
 rmyeṇa 455 pratyavasthānaṃ] pratyava(MP 67)sthānaṃ apratipakṣatvād  
 iti pratyānikatvāḥ] pratipakṣavad iti || 18 || (ME 55) pratyānikavat

460 tiṣedhati, pratiṣiddham vā noddharati. kiṃ punar dṛṣṭāntavaj jāter nigra-  
 hasthānasya vābheda āhosvit siddhāntavad bheda ity ata āha—1.2.20 \*  
 462 tadvikalpāj jātinigrahasthānabahutvam. \* tasya sādharṃyavaidharṃyā-  
 bhyāṃ pratyavasthānasya vikalpād dhetoṛ jātibāhulyam. tayos ca viprati-  
 464 pattyapratibāhulyān nigrahasthānabahutvam iti. ete pramāṇādayaḥ pa-  
 dārthā upadiṣṭā lakṣitās ca. ataḥ paraṃ yathoddeśaṃ yathalakṣaṇaṃ ca  
 466 pariḁṣā vartīṣyate 'mīṣāṃ. tattvapratijñā saṃsāras tannivṛttīś ca saṃvidā,  
 uddeśo lakṣaṇaṃ ceti tattvānāṃ iha kīrtitam. iti śrīnyāyasūtravivaraṇe  
 468 prathamo 'dhyāyaḥ.

460 -ṣedhati] T M MP ME; ṣedhayati C CP -ṣiddham] Σ (pc C); ṣidhyaddham  
 C (ac) kiṃ] T C CP MP (ac); +im M; asamāsāc ca naite eva nigrahasthāne iti I  
 kiṃ MP (pc) ME 461 vābheda] T C CP; cābheda M MP ME 462 -bahutvam]  
 Σ (-C; pc MP); bahutvam iti C CP; hutvam MP (ac) sādharṃya-] Σ (pc MP);  
 sāmārthya MP (ac) -vaidharṃyābhyāṃ] Σ (-M); vaidharṃyābhyāṃ M 463  
 -ava-] Σ (pc MP); aya MP (ac) -bāhulyam] T C; bāhulyam CP; bahutvam M MP  
 ME 464 -bāhulyān] T; pattibāhulyān C; pattibāhulyān CP; pattyoh vikalpān M  
 ME; patyoh vikalpān MP; pattyoh vikalpavan ME (vl.) nigraha-] Σ (pc C); niha  
 C (ac) ete] T C CP; ta ete M MP ME 465 upa-] T C CP MP (ac); ud M MP (pc)  
 ME 466 pariḁṣā vartīṣyate] T C CP M; pariḁṣārthaṃ MP (ac); pariḁṣīyanta iti  
 MP (pc); pariḁṣīyante iti ME; pariḁṣyante iti ME (vl.) 'mīṣāṃ] T C CP; tī++++  
 M; kṛṣyatetiva MP (ac); trividhā asya śāstrasya pravṛttir veditavyeti MP (pc) ME  
 tattva-] T C CP M; tat MP (ac); tantra MP (pc) ME -pratijñā] Σ (-M; pc MP);  
 prat(i/ī)++ M; pra□□ MP (ac) saṃ-<sup>1</sup>] Σ (pc MP); □□ MP (ac) tan-] Σ (pc MP);  
 ta MP (ac) 467 ceti] Σ (-ME; ac MP); caiva MP (pc) ME śrī-] T C CP; om. M  
 MP ME 468 'dhyāyaḥ] Σ (-MP); 'dhyāyaḥ || śrīkṛṣṇar vaṇam astu MP

460 -ṣiddham] ṣedham NBH kiṃ...461 āha] NBH 52→8 jāter] jāti NBH 461  
 -sthānasya vābheda āhosvit] sthānāyor abhedo 'rtha NBH; sthānāyor abhedo  
 āhosvit NBH (vl. J) 462 tadvi-...-bahutvam] NBH 52→9; NV 172→16 tasya...  
 464 iti] NBH 52→10-11 463 dhetoṛ] om. NBH -bāhulyam] bahutvam NBH  
 464 -bāhulyān] pattyor vikalpān NBH iti] om. NBH ete...466 'mīṣāṃ] NV  
 173→5-6 465 upa-] ud NV ataḥ paraṃ] om. NV -deśaṃ] deśaṃ ca NV  
 466 'mīṣāṃ] iti NV tattva-...467 kīrtitam] NV 173→8-9 {verse} tattva-] ta-  
 ntra NV 467 ceti] caiva NV

461 āha tadvi-] āha || (MP 68) tadvi 462 tadvikalpāj jāti-] tadvikalpā-(CP 43)  
 j jāti 464 ete pramāṇādayaḥ] ete (T 15v) pramāṇādayaḥ 465 ca ataḥ]  
 ca (M 18v) ataḥ 468 'dhyāyaḥ] (T 15v3; C 6v4; CP 43→11; M 18v2; ME 55→18);  
 'dhyāyaḥ || śrīkṛṣṇar vaṇam astu || (MP 68→11)

## The Scripts of the NSV Manuscripts

Despite some detailed and very useful books, papers and websites on Indian scripts, I decided to create and present here my own notes and comprehensive lists of *akṣara*-s. This is mainly because the documentation of the Grantha Tamil, Kannada and Telugu scripts available to me (2014) did not fully meet my requirements and because manuscript-specific notes and lists of *akṣara*-s will be useful to anyone working on the *Nyāyasūtravivaraṇa* manuscripts.

One excellent book on South Indian writing systems is Grünendahl's *South Indian Scripts in Sanskrit Manuscripts and Prints*. It deals with Grantha Tamil, Malayalam, Telugu, Kannada and Nandinagari scripts. The fact that Grünendahl used different handwritten and printed sources to create his lists of *akṣara*-s, numbers, signs and symbols contributes to the comprehensiveness of his work. The disadvantage of this approach, however, is that he had to standardize the scripts of the different sources in order to keep the content of the book both detailed and concise. The result is a unique and extensive collection of characters that is, however, somewhat difficult to use for someone who is not familiar with Grünendahl's standardized typographic font and the corresponding graphic—i.e., handwritten—letter forms, since the two may differ from each other to a certain degree. In short, I highly recommend this book as a reference tool but not as a textbook for learning a handwritten script.<sup>1</sup>

Most other works on South Indian writing systems, such as Burnell's classic *Elements of South-Indian Palaeography*, focus on the historical development of the various scripts.<sup>2</sup> Such books generally include for each script a table of the different consonant–vowel combinations as well as a list of the most important consonant clusters. In Burnell's work the characters of these tables and lists are handwritten, and thus quite similar to those found in the *Nyāyasūtravivaraṇa* manuscripts. However, the collections of *akṣara*-s are—compared to those in Grünendahl's work—rather limited.<sup>3</sup> In other words, books with a

1 Grünendahl shares his thoughts on particularity and generality, comprehensiveness and standardization in the "Preface" of his book; see Grünendahl, *South Indian Scripts in Sanskrit Manuscripts and Prints*, ix–x.

2 In fact, Burnell's manual has a double object in view: "... to trace the gradual development of writing by means of documents of known date, and thus, also, to render it possible to assign a date to the larger number of documents which do not bear any." See Burnell, *Elements of South-Indian Palaeography*, "Introduction," ix.

3 See Burnell, *Elements of South-Indian Palaeography*, "Introduction," ix: "... these [alphabets] are by no means perfect, as I have selected only the most usual letters, as these alone can

historical approach—dealing with various different scripts but presenting a limited range of *akṣara*-s—are suitable to familiarize oneself with the basic *akṣara*-s of a script, to identify a script or even to approximately determine the date of an undated document, but not to acquire in-depth knowledge of a script.<sup>4</sup>

At this point, three other sources must be mentioned, which came to my attention only after the completion of the present documentation—thanks to a discussion on the Indology forum.<sup>5</sup> Venugopalan's *A Primer in Grantha Characters* is indeed a very useful textbook to learn the Grantha Tamil script, and Hill's *A Primer of Telugu Characters* is a detailed introduction to the Telugu script. Both documents are available for free online.<sup>6</sup> The Grantha Tamil script can also be learned on Vinodh's website, entitled *Virtual Vinodh*.<sup>7</sup>

Of course, there are many other websites that provide information about Indian writing systems, IndoSkript and Wikipedia are just two examples. IndoSkript provides a downloadable program and database that contains samples of Indian scripts from the Aśoka period up to the present time.<sup>8</sup> The shapes of the characters are those of the originals, but the character sets are limited to the alphabet and a few additional characters (2015). The English

---

assist in determining the date [of an undated inscription or document]. Unusual letters are often formed after analogy or capriciously, and thus have, in Indian Palaeography, but little value." In Burnell's manual, the alphabets are given in "Appendix C," 135 ff.: for "Old Telugu, d. 1356 A. D." see plate 9—some similarity to the script used in C; for "Haḷa-Kannada, 1428 A. D." see plate 10—similar to the script used in MṖ and some similarity to the script used in C; for "Modern Grantha—19th cent." of the Grantha Tamil alphabets see plate 15—similar to the script used in M and T; for "Tāmiḷ, c. 1600." of the Grantha Tamil alphabets see plate 33—very similar to the script used in M.

4 The same is true for Bühler's *Indian Paleography* (1959, first edition in German 1896) accompanied by the *Siebzehn Tafeln zur Indischen Palaeographie* (1896). This manual deals with the Indian writing systems from about 350 BC to about 1300 AD, and thus, with a time period that is prior to the creation of the preserved *Nyāyasūtravivaraṇa* manuscripts. However, script 9 "Anna Vema 1378 p. Chr." of plate 8 is already quite similar to the Telugu script used in C, and the script 15 "Pāṇḍya Ca. 1250 p. Chr." of the same plate similar to the Grantha Tamil scripts used in M and T.

5 See Wujastyk, "Indology," accessed July 30, 2021, <http://indology.info>.

6 Venugopalam, *A Primer in Grantha Characters*, accessed July 30, 2021, <https://archive.org/details/APrimerInGranthaCharacters>; Hill, *A Primer of Telugu Characters*, accessed July 30, 2021, <http://www.learningtelugu.org/files/A%20primer%20of%20Telugu%20characters.pdf>.

7 Rajan, "Grantha Primer," accessed July 30, 2021, <http://www.virtualvinodh.com/wp/grantha/>.

8 "IndoSkript"—an electronic paleography of Indian scripts—was initiated by Harry Falk, formerly professor at the Department of History and Cultural Studies, Languages and Cultures of South Asia at the Freie Universität Berlin. The project lasted from 2000 to 2005 and was funded by the Deutsche Forschungsgemeinschaft (DFG). Falk, "IndoSkript," accessed July 30, 2021, <http://userpage.fu-berlin.de/falk/index.htm>.

Wikipedia provides information on the Grantha, Kannada and Tamil scripts.<sup>9</sup> The tables of consonant–vowel combinations and the list of consonant clusters are, at the moment, for the Grantha script rather rudimentary, whereas for the Kannada and Tamil scripts they are quite extensive. The shapes of the characters of all three scripts, however, are standardized and thus can deviate to a varying degree from those found in handwritten documents.

In addition to these sources, there is a wide range of other books that include detailed information on Indian writing systems. One important work is definitely Krishnamurti's *The Dravidian Languages*, which deals in its third chapter with the Telugu–Kannada, Tamil and Malayalam scripts.<sup>10</sup> Visalakshy's *The Grantha Script* includes a historical overview of the development of the various Indian writing systems, comprehensive lists of standardized Grantha characters, numerals, symbols and signs, and exercises for Grantha script learners with images of old copper plates and palm leaf manuscripts written in a variety of Grantha scripts. Knowledge of the Telugu and Kannada scripts can be acquired from any modern Telugu or Kannada textbook, such as Arden's *A Progressive Grammar of the Telugu Language*, Kittel's *A Grammar of the Kannada Language* or Spencer's *A Kannada Grammar with Graduated Exercises*.<sup>11</sup>

Finally, I would like to mention Einicke's detailed study on correction marks and auxiliary characters in Indian inscriptions and manuscripts. For my study the sections on Grantha, Kannada and Nagari were quite helpful.<sup>12</sup> Furthermore, the introductory chapters and her final evaluation contain many valuable observations.

Let us now turn to the writing systems used in the *Nyāyasūtravivaraṇa* manuscripts. Below, the scripts of all five manuscripts will be discussed. They are arranged in alphabetical order, starting with the Devanagari script of CP, followed by the Grantha Tamil scripts of M and T, and the Kannada script of MP, and ending with the Telugu script of C. At the beginning of the presentation of each writing system, some general observations are made. Some of

9 Wikipedia, "Grantha Script," [https://en.wikipedia.org/wiki/Grantha\\_script](https://en.wikipedia.org/wiki/Grantha_script); "Kannada Script," [https://en.wikipedia.org/wiki/Kannada\\_script](https://en.wikipedia.org/wiki/Kannada_script); "Telugu Script," [https://en.wikipedia.org/wiki/Telugu\\_script](https://en.wikipedia.org/wiki/Telugu_script); all accessed July 30, 2021.

10 Krishnamurti, *The Dravidian Languages*, 78–89.

11 Arden, *A Progressive Grammar of the Telugu Language*, "2 Introduction to the Alphabet" and "3 On the Alphabet and Orthography," 10–30, "Table of Vowel Compounds," 425, and "Table of Consonant Compounds," 426; Kittel, *A Grammar of the Kannada Language*, "2 On the form of the signs that are used as Letters (Alphabet, etc.)," 4–22; Spencer, *A Kannada Grammar with Graduated Exercises*, "Lesson 1. The Alphabet—Vowels—Consonants—Combination of Vowels with Consonants," 6–17, and "Lesson 2. The Alphabet (*cont.*)—Combination of Consonants with Consonants," 18–25.

12 Einicke, *Korrektur, Differenzierung und Abkürzung in indischen Inschriften und Handschriften*, "Grantha," 92–97, "Kannada," 99, and "Nāgari," 106–114.

these have already been mentioned in the manuscript descriptions, some not; cf. Chapter 2, “Textual Witnesses of the NSV.” Subsequently the vowels, consonants, consonant–vowel combinations and consonant clusters as well as numbers, punctuation marks and possible ornaments are presented. Consonants placed between square brackets, such as the Grantha Tamil *ṅa* in M, were not found as individual characters in the text of the first *adhyāya* (study portion) of the *Nyāyasūtravivaraṇa* manuscripts but designed by myself based on their appearance in consonant clusters. They have therefore no paleographic value whatsoever. In the section “Repertoire of *Akṣara*-s,” the individual consonants, the consonant–vowel combinations and the consonant clusters of the first *adhyāya* are listed. Word-initial vowels and other additional signs, such as the *anusvāra* (') and *visarga* (\*), are not repeated in this section. Furthermore, consonant–vowel combinations of the two types of Grantha Tamil script ending in *-ā*, *-e*, *-ai*, *-o* and *-au* are not recorded, since they are constructed with separately written characters and always in the same manner; see “2 The Grantha Tamil of M,” “2.3 Post-Consonantal Vowel Signs” on page 337 and “3 The Grantha Tamil of T,” “3.3 Post-Consonantal Vowel Signs” on page 347. The rightwards arrow (→) indicates the beginning of the consonant clusters. In the section on the Devanagari script of CP, the subsection “Repertoire of *Akṣara*-s” has been replaced by a “Selection of *Akṣara*-s,” as I think this widespread and well-known script does not need to be described in detail. The following tables present the original, first handwriting in the manuscripts, additional characters, signs, symbols, etc. used by revisers and correctors are not included.<sup>13</sup>

Finally, a few remarks on the terminology used herein. The vowel characters used at the beginning of a word—when written separately from the previous one—are called ‘word-initial vowels’; in other studies, they are also called ‘initial vowel signs,’ ‘independent vowels,’ ‘primary vowels,’ ‘vowel letters’ or simply ‘vowels’ in contrast to ‘vowel signs.’ The vowel signs used to modify the final vowel sound of a consonant or consonant cluster are called ‘post-consonantal vowel signs’ or shorter ‘vowel signs’; in other studies, they are also called ‘dependent vowels,’ ‘secondary vowels,’ ‘vowel diacritics,’ ‘add-on vowel signs’ or ‘subsidiary symbols representing vowels.’ Composed characters of conjunct consonants—when two or more consonants occur successively without any intervening vowel—are called ‘consonant clusters’; in other studies, they are also called ‘conjunct( consonant)s,’ ‘(consonant) ligatures’ or ‘compound consonants.’ Some scholars, such as Grünendahl, distinguish between ‘consonant clusters’—composed of separately written entities—and ‘conjuncts’—all entities are joined-up.

13 With regard to the corrections in M, T and C, it is possible that some were made by a reviser or corrector. In case of doubt, they were included.

## 1 The Devanagari of CP

**Repository** Adyar Library and Research Centre, The Theosophical Society, Adyar, Chennai/Madras (AL); ms. no. TR 885.

**Place and date of writing** Chennai/Madras, The Adyar Library, 26.02.[19]45 [CE]; as indicated at the bottom of page 278.

**Avagraha-s** are systematically used in this manuscript.

**Particular written akṣara-s** are śa श and pta ए.

**Pagination** is in Arabic numerals by the scribe.

**Writing technique** The title, *adhyāya* (study portion) and *āhnika* (daily lesson) headings as well as sutras are written in red ink, whereas the main text is in black ink.

**For more details** see Chapter 2, “6 The Chennai Paper Manuscript (CP)” on pages 76 ff.

### 1.1 Word-Initial Vowels

a अ ā आ i इ ī - u उ ū ऊ  
 ɾ ऋ e ए ai - o - au औ

### 1.2 Consonants and Other Signs

ka क kha ख ga ग gha घ ṅa ङ  
 ca च cha छ ja ज jha ञ ṅa ण  
 ṭa ट ṭha ठ ḍa ड ḍha ढ ṇa ण  
 ta त tha थ da द dha ध na न  
 pa प pha फ ba ब bha भ ma म  
 ya य ra र la ल va व  
 śa श ṣa ष sa स  
 ha<sub>1</sub> ह ha<sub>2</sub> ह  
 ṁ ॠ ḥ ॡ virāma (\*) ॢ avagraha (') ॣ



### 1.3 Post-Consonantal Vowel Signs

-a अ -ā आ -i इ -ī ई  
 -u<sup>14</sup> उ -ū<sup>15</sup> ऊ -ṛ ॠ  
 -e ए -ai ऐ -o ओ -au औ

### 1.4 Selection of Akṣara-s

kṣa क्ष khya ख्य gra ग्ग ṅkta ङ्क्त्वा ṅga ङ्ग ṅghya ङ्ग्य  
 cca च्च jña ज्ञ jya ज्य ṅca ङ्च ḍya ड्य tta त्त tma त्तम  
 tri त्रि tva त्व ddha द्द ddhya द्दय dbha द्भ द्य द्भ  
 dvya द्व्य ntra न्त्रा ndra न्द्रा ndhya न्द्र्य nna न्न pta प्त  
 pno प्नो pra प्र ru रु rū रू rtha र्थ rśa र्श lpa ल्प  
 lya ल्य lla ल्ल śca श्च śra श्र ṣṭha ष्ट stra स्त sma स्म  
 sya स्य sra स्र hni ह्नि hma ह्म ह्य hri ह्रि

### 1.5 Punctuation Marks, Correction Marks and Ornaments

**Text structure** If there are only a few lines left, the scribe starts a new *adhyāya* or *āhnika* on a new page. Apart from that, the text is written continuously, i.e., there is no subdivision into paragraphs. The scribe uses commas to separate words or groups of words in a sentence (very rare, page 3→12–13), and *daṇḍa*-s | to indicate the end of a phrase or sentence (frequent). Changes of topic are indicated by a double *daṇḍa* ‖. The beginning and end of sutras is marked either with a double *daṇḍa*, or a double *daṇḍa*–dash–double *daṇḍa* ‖ – ‖, or a combination of the two. In some cases the word *sūtram* or the abbreviation *sū.* embedded between double *daṇḍa*-s is placed before the sutra.


**Hyphenation** is applied systematically in this manuscript: - .



**Further punctuation marks** Sporadic use of dashes, generally before expla-


14 Exception: *ru*; see next subsection “1.4 Selection of Akṣara-s.”

15 Exception: *rū*; see next subsection “1.4 Selection of Akṣara-s.”

nations, definitions and quotes, such as sutras, often preceded by *āha*: — . Additional information, such as the remark that the manuscript is not complete,<sup>16</sup> is put between square brackets: [ ]. Suggested corrections are put between parentheses: ( ). Uncertain readings are marked with a dotted underline: . . . .

**Insertions** are sometimes indicated with an insertion mark (  ), that is, the *kākapāda*) below the line at the appropriate place; the character or words to be inserted are placed above the line.<sup>17</sup>


**Deletions** Text to be deleted is either struck out with a single horizontal line or with several vertical lines, as in the case of the deletion of *para*  on page 23 or *da*  on page 27.

**Ornaments** The following ornament is used to underline the titles of *āhnikā-s* and *adhyāya-s* and at the end of *adhyāya-s*: .



















## 2 The Grantha Tamil of M




**Repository** Oriental Research Institute, University of Mysore, Mysore (MORI); ms. no. P. 4071/B.

**Place and date of writing** Not specified.

**Additional consonant** *ḷa* . This character occurs only in the word *kambaḷa*. The word is found three times in the first *adhyāya*. All three occurrences are on folio 17r2–3 and part of a brief section found only in M and its descendants MP and ME. MP reads *kambaḷa* and ME *kambala*.





**Avagraha-s** are not used in this manuscript.

**Similar akṣara-s** *a*  and *t\** , *tu*  and *tva* , *di*  and *dra* , *dha*  and *ya* , *ka*  and *ta* , *pa*  and *va* , *ba*  and *va* . Furthermore, the shapes of the vowel signs *-i* and *-ī* are sometimes confusingly similar, as for example in *mi*  and *mī* . The same is true for the vowel sign *-r* and the conjunct form *-ra* of the consonant character *ra*, as in *pr*  and *pra* .




**Akṣara-s with variants** See, for example, the *akṣara ti*, which is written in three different ways: ,  or . The shape of the first variant corresponds to that found in T. For more examples, the reader is referred to the *akṣara-s pra*, *rva*, *rvi*, *ṣva* and *sva* in the section “2.5 Repertoire of *Akṣara-s*” on pages 338 ff. Furthermore, it should be noted that in consonant clusters, the post-consonantal vowel signs *i* and *u* are some-

<sup>16</sup> See p. 1: [tālapatrakoṣe prārambhe kānicit patrāṇi pranaṣṭāni ||]; “In the wrapper of palm leaves, some leaves at the beginning have disappeared.”

<sup>17</sup> See, for example, *phala(m ||)* on p. 8→8.









times attached to the first consonant, sometimes to the last; compare, for example, *sti*  to *kṭi* , or *ssu*  to *hyu* . However, the composition of *sti* is an exception. In general, the scribe attaches the vowel sign to the first consonant, when the consonants of the consonant cluster are arranged vertically, but to the last when they are arranged horizontally.

**Foliation** The original foliation is in Grantha Tamil numerals; see “2.6 Numerals” on page 343.
























**Numerals** Grantha Tamil numerals above 20 are written in two ways: sometimes with the symbol for 10 () after the first number, sometimes without. In a few cases both types appear on the same folio: for example, in the left-hand margin of folio 87r (Arabic foliation), the Grantha numerals ‘9-1’ () and ‘9-10-1’ () are incised—two ways to write the number 91.<sup>18</sup>

**For more details** see Chapter 2, “3 The Mysore Palm Leaf Manuscript (M)” on pages 53 ff.

2.1 *Word-Initial Vowels*

a  ā  i  ī -  
 u  ū  ṛ -  
 e  ai - o  au  ṛ

2.2 *Consonants and Other Signs*

ka  kha  ga  gha  [ña]   
 ca  [cha]  ja  jha - [ña]   
 ṭa  ṭha - ḍa  ḍha  ṇa   
 ta  tha  da  dha  na   
 pa  pha  ba  bha  ma 

18 For more details on the Arabic and Grantha foliations in M, see Chapter 2, “3 The Mysore Palm Leaf Manuscript (M)” on pp. 53 ff. under “Foliation.” See also Grünendahl, *South Indian Scripts in Sanskrit Manuscripts and Prints*, “Grantha Tamil: Numerals” and “Cardinals,” 55.

ya 𑀮 ra 𑀮 la 𑀮 va 𑀮  
 śa 𑀮 ṣa 𑀮 sa 𑀮  
 ha 𑀮 ḷa 𑀮  
 ṁ 𑀮 ḥ 𑀮 ṣ virāma (\*) 𑀮
























2.3 Post-Consonantal Vowel Signs

-a 𑀮 -ā 𑀮  
 -i 𑀮 -i2 𑀮 -ī 𑀮 -ī2 𑀮  
 -u<sup>19</sup> 𑀮 -u2<sup>20</sup> 𑀮 -u3<sup>21</sup> 𑀮 -u4<sup>22</sup> 𑀮  
 -ū<sup>23</sup> 𑀮 -ū2<sup>24</sup> 𑀮 -ū3<sup>25</sup> 𑀮 -ū4<sup>26</sup> 𑀮 -ṛ<sup>27</sup> 𑀮  
 -e 𑀮 -ai 𑀮  
 -o 𑀮 -au 𑀮








2.4 Conjunct Forms of Consonants













-ka 𑀮  
 -ca 𑀮 -ja 𑀮  
 -ṭa 𑀮 -ṭha 𑀮 -ḍa 𑀮



19 See *ṇu, mu, lu, su* and consonant clusters ending in *-yu*, such as *dyu*.  
 20 See *ḍu, pu, bu, yu* and *ṣu*.  
 21 Only *ku* and *ru*. The same semi-circle (𑀮), which is used here to mark the vowel *u*, is also used to indicate a post-consonantal *-ra*, as in *tra* and *pra*. The two semi-circles are sometimes combined in one *akṣara*, as in *bru* and *śru*.  
 22 See *gu, tu, nu, bhū* and *hu*.  
 23 See *dhū, mū, sū*, and consonant clusters ending in *-yū*, such as *nyū*.  
 24 See *dū* and *pū*.  
 25 See *tū* and *bhū*.  
 26 See *kū, rū* and *brū*.  
 27 Exception: *kṛ*.

-ta  -tha1  -tha2  -da  -dha1   
 -dha2  n-28  n-29  -na   
 -pa  -ma   
 -ya  r-1<sup>30</sup>  r-2<sup>31</sup>  r-3<sup>32</sup>  r-4<sup>33</sup>   
 -rai<sup>34</sup>  -ra2<sup>35</sup>  -la<sup>36</sup>  -va<sup>37</sup>   
 -śa<sup>38</sup>  -ṣa  -sa 

2.5 Repertoire of Akṣara-s

ka  ki  kī  ku  kū  kṛ   
 k\* 

→ kta  kti  ktu  ktya   
 ktva  kya  kra  kri   
 kṣa  kṣi  kṣu  kṣya 

kha  khī 

→ khya 

ga  gi  gī  gu  gṛ 

28 Pre-consonantal *n*-, as in *nta*, *nda* and *nna*. In some cases, the circle is not closed; see, for example, *ndva* and *ndha*.  
 29 Pre-consonantal *n*-, as in *nma*, *nya* and *nvi*.  
 30 Pre-consonantal *r*-, as in *rgra*, *rṇa*, *rtta*, *rtha*, *rddhva*, *rnni*, *ryya*, *rśa*, *rṣa* and *rha*.  
 31 Pre-consonantal *r*- with gemination, as in *rkka*, *rjī*, *rdda* and *rmma*.  
 32 Pre-consonantal *r*- in *rḡa* and *rbha*.  
 33 Pre-consonantal *r*- in *rli*; see also footnote to *rli*.  
 34 See *gra*, *tra*, (*bra*) and *śra*.  
 35 See *ghra*, *dra* and *bra*.  
 36 See *śla*.  
 37 There are at least two exceptions: *dva* and *ndva*.  
 38 See *śśa*; identical to *-cha* in *ccha*.

→ gdha गध gni ग्नि gma? ग्मा? gya ग्या

gra ग्रा grī ग्री gva ग्वा

gha गघ

→ ghya ग्या ghra गघ्रा

[ña] न्ना न्नि\* न्नि

→ ñma? न्म?

ca चा ci चि

→ cca च्चा ccha<sup>39</sup> च्छा cya च्या cyu च्यु

[cha] च्छा

→ chya च्या

ja जा जि जी ju जु जू

→ jja जाजा jña ज्ञा jñi ज्ञि ज्या ज्यै

[ña] न्ना

→ ñca न्चा ñci न्चि ñcha न्छा ñja न्जा ñji न्जि

ṭa ṭ

ḍa ḍ

→ ḍya ḍ्या

39 Indeed, the individual parts of this conjunct character look like *chśa*, rather than *ccha*. However, this combination of consonants does not—as far as I know—occur in Sanskrit. Grünendahl lists the *akṣara* under *ccha*, and adds between parentheses *chśa*; see Grünendahl, *South Indian Scripts in Sanskrit Manuscripts and Prints*, 22. In the text, this character occurs where *cha* or *ccha* is needed. Compare the upper part of this consonant cluster to the consonant *cha*, and the lower part to the conjunct form *-śa* of the consonant character *śa*; see “2.2 Consonants and Other Signs” and “2.4 Conjunct Forms of Consonants” above.

**ḍha** ഛ

**ṇa** ണ്ണ ṇi ണ്ണി ṇī ണ്ണീ ṇu ണ്ണു

→ ṇḍa ണ്ണഡ ṇḍi ണ്ണഡി ṇḍya ണ്ണയ്യ

**ta** ത്ത tti ത്തി tti2 ത്തി tti3 ത്തി tī തീ

tu ത്ത ത്തു t\* ത്ത

→ tta ത്ത ത്തി ത്തി tthya ത്തയ്യ tna ത്തന tma ത്തമ

tya ത്തയ്യ tyu ത്തയ്യു tra ത്തര tri ത്തര

tva ത്തവ് tvi ത്തവി

**tha** ഥ thi തി

→ thya ത്യ

**da** ദ്ദ di ദ്ദി di ദ്ദീ du ദ്ദു dū ദ്ദൂ dr<sup>40</sup> ദ്ദ്ര

→ dda ദ്ദദ്ദ ddi ദ്ദിദ്ദി ddu ദ്ദുദ്ദു

ddha ഛ ഛ ഛി ഛി ഛി ddhya ഛയ്യ

dya ഛയ്യ dyu ഛയ്യു dra<sup>41</sup> ഛദ്ര dva ഛവ് dvi ഛവി

**dha** ധ dhi ധി dhū ധൂ

**na** ണ്ണ ni ണ്ണി ṇī ണ്ണീ nu ണ്ണു n\* ണ്ണ








→ nta ണ്ണ ത്ത nti ണ്ണ ത്തി ntī ണ്ണ ത്തി ntu ണ്ണ ത്തു ntra ണ്ണ ത്തര















ntri ണ്ണ ത്തി nva ണ്ണ ത്തു nda ണ്ണ ദ്ദ ndu ണ്ണ ദ്ദു ndri ണ്ണ ത്തി

ndva ണ്ണ ത്തു ndha ണ്ണ ഛ nna ണ്ണ ണ്ണ nni ണ്ണി

















40 The akṣara *dra* is sometimes written like *dr*, as for example in *dravye* on folio 16v3.

41 Looks sometimes rather like *dr*.








nma  nmi  nya  nyū   
 nvi  nvī  nhi<sup>42</sup> 

pa  pī  pu  pū  pṛ<sup>43</sup>   
 → pta  pti  ptu  pna   
 pya  prai  praz<sup>44</sup>  pri   
 psi 

pha 

ba  bu  bṛ   
 → bda  bdha  bdhi  bdhī   
 bdhya  bra  bru  brū   
 bha  bhi  bhī  bhū  bhū 


→ bhya  bhyu 

ma  mi  mī  mu  mū   
 mṛ  m\* 

→ mya 

ya  yī  yu 

ra  ri  rī  ru  rū 

42 Metathesis for *hni* that occurs only in the word *āhnikam* at the end of each *āhnika*. See Chapter 2, “3.1 Beginning of the Text, Closing Statements and Colophon” on page 58. At the end of 4.1 (75v5), the scribe wrote *āhinakam*, which was corrected—probably by a second hand—into *āhnikam* with the ligature for *hni* .

43 To be compared to *praz*; *pṛ* and *pra* may look confusingly similar.

44 To be compared to *pṛ*; *pṛ* and *pra* may look confusingly similar.



→ rkka रक १ रक rkki रक १ रक rga र्ग rgra र्ग  
 rjī रजि रजि rṇa<sup>45</sup> र्ण rṇi र्ण rṭta र्त rṭti र्त  
 rttu र्त rttṭha र्त rdda र्द र्द rddde र्द  
 rddhva र्द rṇni र्ण rṇni2 र्ण  
 rbha र्भ rmma र्म र्म rṃmya र्म  
 ryyai र्य ryya2 र्य rli<sup>46</sup> र्लि  
 rva<sup>47</sup> र्व rva2 र्व rva3 र्व rva4 र्व  
 rvii र्वि rviz र्वि rvyā र्व्य rśa र्श rśi र्शि  
 rṣa र्ष rha र्ह rhi र्हि  
 la ल li लि lu लु  
 → lpa ल्प lpi ल्पि lya ल्य lva ल्व  
 va व vi वि vṛ वृ  
 → vya व्य vyu व्यु vyū व्यु  
 śa श śi शि  
 → śca श्च śya श्य śra श्र śri श्रि śrī श्रि  
 śru श्रु śla श्ल śva श्व śśa श्श

45 Grünendahl, *South Indian Scripts in Sanskrit Manuscripts and Prints*, 36: rṇ(n)a.  
 46 My interpretation of this character is based on the content of the text. The character appears only once in the first *adhyāya* of M, namely on folio 4r2, where the *akṣara rli* is required. The relevant passage reads: *vyāpyavyāpakabhūṭayor liṅgadarśanam*. In Grünendahl, *South Indian Scripts in Sanskrit Manuscripts and Prints*, 38, this character is listed as one possible way to write *lla*. For the conjunct form *-la* of the consonant character *la*, see “2.4 Conjunct Forms of Consonants” above and Grünendahl, “Conjunct Forms of Sonorants,” 17.  
 47 Grünendahl, *South Indian Scripts in Sanskrit Manuscripts and Prints*, 37; rv(v)a. This applies to all consonant clusters beginning with *rv-*.

ṣa    ഷ    ṣi    ഷി    ṣu    ഷു

→    ṣṭa    ഷ്ട    ṣṭi    ഷ്ടി    ṣṭu?    ഷ്ടു    ṣṭva    ഷ്ടവ    ṣṭha    ഷ്ടഹ  
      ṣṭhi    ഷ്ടി    ṣma    ഷ്മ    ṣya    ഷ്യ    ṣva1    ഷ്വ    ṣva2    ഷ്വ

sa    ണ    si    ണി    su    ണു    sū    ണു    sṛ    ണ

→    ska    ണക    sta    ണത    sti    ണിത    stī    ണിത  
      stu    ണക    stra    ണക്ര    stva    ണക

stha    ണ്ത    sthi    ണ്തി    sna    ണന്ത    spa    ണ്പ

sma    ണ്മ    smi    ണ്മി    smṛ    ണ്മര    sya    ണ്യ

sra    ണ്ര    sva1    ണ്വ    sva2    ണവ    svi    ണിവ

ssa    ണ്സ    ssi    ണ്സി    ssu    ണ്സു

ha    ഹ    hi    ഹി    hu    ഹു

→    for hni see nhi    hma    ഹ്മ    hya    ഹ്യ    hyu    ഹ്യു  
      hri    ഹ്രി

ḷa    ഴ

2.6 Numerals

1    ൧    2    ൨    3    ൩    4    ൪    5    ൫



6    ൬    7    ൭    8    ൮    9a    ൯    9b    ൯

(0)    ൦

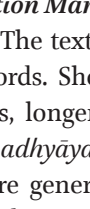
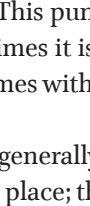
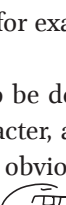
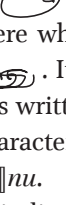

10    ൧    17    ൧൭    19    ൧൯


20    ൨൦    21    ൨൧    28    ൨൮





39  45  51 


91a  91b 


### 2.7 Punctuation Marks, Correction Marks and Ornaments

**Text structure** The text is written continuously, without any apparent gaps between words. Short pauses are indicated by the non-application of sandhi rules, longer pauses with a single *daṇḍa*: |. Changes of topic, the end of *adhyāya*-s and *āhnika*-s, as well as the beginning and end of sutras, are generally marked with the following punctuation mark: / . This punctuation mark may also look like this: ) . However, sometimes it is written without the *daṇḍa*,  or , and sometimes with a curly end, as at the end of *āhnika* 3.2, on folio 66v6: ) .

**Insertions** are generally indicated with a small cross above the line at the appropriate place; the character or words to be inserted are placed below the line. See, for example, the insertion of *ra* on folio 15r5:  — *ha*(*ra*).

**Deletions** Text to be deleted is indicated with a dot or dash above the erroneous character, as for example in the case of the deletion of an unrecognizable, obviously miswritten *akṣara* on folio 1v5  or of *ru* on folio 10r1:  — [[*ru*]]. After the first *adhyāya*, there are also some instances where whole words are struck out, as *evañ ca* on folio 64v7: . It should be noted that not nicely written characters are sometimes written again but not marked as to be deleted, as for example the character *nu* on folio 12r6:  — *anunu*, instead of *a*[[*nu*]]*nu*.

**Substitutions** To indicate the substitution of a character or words, the methods to indicate an insertion and deletion are combined; on folio 8r3, for example, *pā* is to be replaced by *dā*:  — *vā*[[*p*]](*d*)*ā*.

**Ornaments** None. However, at the end of the text, the abovementioned punctuation mark /  and some other *akṣara*-s are approximately double the size than usual.

## 3 The Grantha Tamil of T

**Repository** Oriental Research Institute and Manuscripts Library, University of Kerala, Kariyavattom, Trivandrum/Thiruvananthapuram (ORIML); ms. no. 19866.

**Place and date of writing** Tenkasi, Tamil Nadu; Monday, July 13, 1746 CE. For more details see Chapter 2, “2 The Trivandrum Palm Leaf Manuscript (T)” on pages 45 ff., the entries “Scribe(s)” and “Place and date of writing.”

**Additional consonant** *ḷa* ழ. This character occurs only in the word *bāhulya*. The word is found twice in the first *adhyāya*, both times on folio 15r12. On the first occasion, T and C read *bāhulyam*, CP *bāhulyam* and M, MP and ME *bahutvam*. On the second occasion, T and C read *bāhulyān*, CP *bāhulyān* and M, MP and ME *vikalpān*. In other words, the scribe of CP does not follow the South Indian custom of writing *bāhulya* with *ḷa*.



**Avagraha-s** are not used in this manuscript.

**Similar akṣara-s** *a* ஁ and *t\** தீ, *tu* ஁ and *tva* தீவ, *ṭṛ* று and *tma* தீ, *di* றி and *dra* றீ, *dha* ட and *ya* ய, *ka* கை and *ta* தை, *pa* பை and *va* வை. Furthermore, the shapes of the vowel signs *-i* and *-ī* are sometimes confusingly similar, as for example in *mi* மி and *mī* மீ. The same is true for the vowel sign *-ṛ* and the conjunct form *-ra* of the consonant character *ra*, as in *pr* ப்ர and *pra* ப்ர, and the conjunct form *-raḷ* ப்ரழ and the post-consonantal vowel sign *-u3* ப்ரழ. Finally, if my interpretation—that relies on the content of the text—of the characters *rli* ர்லி and *lla* ல்லி is correct, the consonant clusters *rl-* and *ll-* look almost identical.<sup>48</sup>

**Akṣara-s with variants** See, for example, the *akṣara-s* *nma*<sup>49</sup> ந்ம or ன்ம or ன், *mma* ம்ம or ம், *ryya* ர்ய்ய or ர்ய்ய, *rha* ர்ஹ or ர்ஹ, *rhi* ர்ஹி or ர்ஹி, *stha* ஸ்தஹ or ஸ்தஹ, and *sthi* ஸ்தஹி or ஸ்தஹி. In consonant clusters, the vowel sign *-i* is sometimes joined to the first consonant, sometimes to the last; compare, for example, the two variants of *sthi*, ஸ்தஹி and ஸ்தஹி, or *ssi* ஸ்ஹி to *svi* ஸ்ஹி. Obviously the scribe attaches the vowel sign to the first consonant, when the consonants of the consonant cluster are arranged vertically, but to the last when they are arranged horizontally. It should also be noted that the scribes of T and M have their own ways to connect vowel signs to consonants; for example,

48 The *akṣara* *rli* appears only once in the first *adhyāya* of T, on folio 4r2. The relevant passage reads: ... *vyāpyavyāpakabhūṭayor liṅgam* ... . The *akṣara* *lla* also appears only once, namely in the gerund *ullaṅghya* on folio 13v7. See also Grünendahl, *South Indian Scripts in Sanskrit Manuscripts and Prints*, “Grantha Tamil: Basic Characters & Ligatures,” “Conjunct Forms of Sonorants,” 17, and “Grantha Tamil: Consonant Clusters & Conjuncts,” *rl(l)a*, 37, and *lla*, 38.

49 In Grünendahl, the second and third variant are listed under *mma*, 35, but not under *nma*, 32. Based on the place of appearance within the text of T and the shape of the upper left part of these consonant clusters, I think, however, that they are rather variants of *nma* than *mma*. Compare the *n*-part of *nma* to the first pre-consonantal *n*- listed under “Conjunct Forms of Consonants” below.





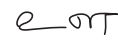


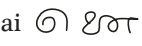

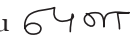
in T the *akṣara lpi* is written like this , but in M like this .

**Foliation** is in Grantha Tamil numerals incised by the scribe; see Chapter 2, “2 The Trivandrum Palm Leaf Manuscript (T)” on pages 45 ff. under “Foliation” as well as “3.6 Numerals and Symbols for Dates” below.



































**Numerals** The symbol for 10 (𑌮) is used for the numbers 10–19 and then for the numbers ending in zero, such as 20 (2–10), 30 (3–10), etc. In other words, the symbol for 10 is not used for numbers over 20 ending in a number other than zero, as it is sometimes done in M; see “2 The Grantha Tamil of M,” section “2.6 Numerals” on page 343.

**For more details** see Chapter 2, “2 The Trivandrum Palm Leaf Manuscript (T)” on pages 45 ff.





















**3.1 Word-Initial Vowels**

a		ā		i		ī	-
u		ū		ṛ			
e		ai		o		au	












**3.2 Consonants and Other Signs**

ka		kha		ga		gha		[ña]	
ca		[cha]		ja		jha	-	[ña]	
ṭa		ṭha	-	ḍa		ḍha		ṇa	
ta		tha		da		dha		na	
pa		pha		ba		bha		ma	
ya		ra		la		va			
śa		ṣa		sa					
ha		[la]							
ṃ		ḥ		virāma (*)					

### 3.3 Post-Consonantal Vowel Signs

-a  -ā   
 -ī  -iz  -ī̄  -ī̄z   
 -ū<sup>50</sup>  -ūz<sup>51</sup>  -ū<sup>52</sup>  -ūz<sup>53</sup>   
 -ū̄<sup>54</sup>  -ū̄z<sup>55</sup>  -ū̄<sup>56</sup>  -ū̄z<sup>57</sup>  -ṛ<sup>58</sup>   
 -e  -ai   
 -o  -au<sup>59</sup>  -auz 

### 3.4 Conjunct Forms of Consonants

-ka   
 -ca<sup>60</sup>  -ca<sup>61</sup>  -ja   
 -ṭa<sup>62</sup>  -ṭha<sup>63</sup>   
 -ta  -tha<sup>1</sup>  -tha<sup>2</sup>  -da  -dha<sup>1</sup> 

50 See *ṛu*, *mu*, *lu*, *śu*, *su*, and consonant clusters ending in *-yu*, as in *dyu*.

51 See *du*, *pu*, *bu*, *yu* and *śu*.

52 Only after *ku*, *ru* and the conjunct form of *ru*. The same semi-circle (◡) which is used here to mark the vowel *u* is also used to indicate a post-consonantal *-ra*, as in *tra* and *pra*. The two semi-circles are sometimes combined in one *akṣara*, as in *bru* and *śru*.

53 See *gu*, *tu*, *nu*, *bhu* and *hu*.

54 See *dhū*, *nyū*, *mū* and *sū*.

55 See *dū* and *pū*.

56 See *tū* and *bhū*.

57 See (*kū*), *rū*, *drū* and *brū*.

58 Exception: *kṛ*.





59 The vowel signs *-au* and *-auz* are also given as variants in Grünendahl, *South Indian Scripts in Sanskrit Manuscripts and Prints*, "Grantha Tamil: Basic Characters & Ligatures," "Diacritics," 1.



60 See *śca*.






61 See *cca*.





62 See *ṣṭa*.




63 See *ṣṭha*.

-dhaz  n-<sup>64</sup>  n-<sup>65</sup>  -na 







-pa  -ma 


-ya  r-1<sup>66</sup>  r-2<sup>67</sup>  r-3<sup>68</sup>  -ra1 






-ra2  -la1<sup>69</sup>  -la2<sup>70</sup>  -va<sup>71</sup> 






-śa  -ṣa  -sa 




3.5 *Repertoire of Akṣara-s*


ka  ki  kī  ku  kū  kṛ 


k\* 






→ kta  kti  ktu  ktya  ktva 





kya  kra  kri  krī  kṣa 

kṣi  kṣu  kṣya 

kha  khi  khī 

→ khya 

ga  gi  gī  gu  gṛ 

→ gdha  gni  gra  grī 

gha  ghṛ 

---

64 Pre-consonantal *n*-, general way of writing it. In some cases, the circle is not closed; see, for example, *ndva* and *ndha*.

65 Pre-consonantal *n*-, as in *nma*, *nya* and *nvī*.

66 Pre-consonantal *r*-, as in *rka*, *rja*, *rṇa*, *rtta*, *rddha*, *rnni*, *rppa*, *ryya*, *rva*, *rśa*, *rṣa* and *rhai*.

67 Pre-consonantal *r*- with gemination, as in *rjji*, *rdda* and *rmma*.

68 Pre-consonantal *r*-, as in *rga*, *rbha*, (*rli*) and *rhaz*.

69 See *lla*.

70 See *śla*.

71 Similar but not exactly like that: *dva* and *ndva*.

→ ghgha<sup>72</sup> ഈ ghna ഘന ghya ഘ്യ ghra ഘ്ര

[ña] ഞ ñ\* ഞ

ca ച ci ചി

→ cca ഛ cya ഛ്യ cyu ഛൃ ccha<sup>73</sup> ഛ്ച

ja ജ ji ജി ju ജു

→ jja ജ്ജ jña ജ്ഞ jñi ജ്ഞി jya ജ്യ jva ജ്വ

[ña] ഞ

→ ñca ഞച ñci ഞചി ñja ഞജ ñji ഞജി

ṭa ṭ ti ṭ

ḍa റ

→ ḍya റ്യ

ḍha റഃ

ṇa ണ ṇi ṇി ṇī ṇീ ṇu ṇു

→ ṇḍa ണ്ഡ ṇḍi ണ്ഡി ṇya ണ്യ

ta ത ti തി tī തീ tu തു tū തൂ tṛ<sup>74</sup> തൃ t\* ത്

→ tta ത്ത tti ത്തി ttī ത്തീ ttra ത്ത്ര ttha ത്തഃ

72 Occurring in *samyagh ghetū* on folio 10v6.

73 Indeed, the individual parts of this conjunct character look like *chśa*, rather than *ccha*. However, this combination of consonants does not—as far as I know—occur in Sanskrit. Grünendahl lists the character under *ccha*, and adds in parentheses *chśa*; see Grünendahl, *South Indian Scripts in Sanskrit Manuscripts and Prints*, 22. In the text, this character occurs where *cha* or *ccha* is needed, as, for example, in *icchā* (5v3) or *gacchati* (14r2). Compare the upper part of this consonant cluster to the consonant *cha*, and the lower part to the conjunct form *-śa* of the consonant character *śa*; see “3.2 Consonants and Other Signs” and “3.4 Conjunct Forms of Consonants” above.

74 In T, *tṛ* is generally better distinguishable from *tra* than in M.



tthya த்தய) tna த்ந tma த்ம tyai த்யை (tya2) த்யை  
 tyu த்யூ tra த்ர tri த்ரி tva த்வ tvī த்வீ

tha தா thi தி

→ thya த்யை

da தி di தி di தி du து dū தூ dṛi த்ரி (dṛ2)<sup>75</sup> த்ரி

→ dda த்தி ddi த்தி ddra த்த்ரி ddha த்தா த்தி த்தி  
 ddhī த்தீ ddhya த்த்யை dya த்யை dyu த்யூ dra த்ரி  
 drū த்ரூ dva த்வ dvi த்வி dvya த்வ்யை

dha தா dhi தி dhī தி dhū தூ

na நா ni நி nī நி nu நு n\* நூ

→ nta த்தா nti த்தி ntī த்தி ntu த்து ntra த்த்ர

nda த்தி ndri த்த்ரி ndva த்த்வை ndha த்தா த்தி த்தி

ndhya த்த்யை nna த்தநா nni த்தநி nnu த்தநு nnya த்தந்யை

nmai<sup>76</sup> த்தை (nma2)<sup>77</sup> த்தை (nma3)<sup>78</sup> த்தை nmi த்தி

nya த்தயை nyū த்த்யூ nvī த்த்வீ nhi<sup>79</sup> த்தி

pa பா pi பி pī பி pu பு pū பூ pr ப்ர

→ pta த்தா pti த்தி ptu த்து pya த்த்யை pyu த்த்யூ

75 Sometimes written like *dra*. See Grünendahl, *South Indian Scripts in Sanskrit Manuscripts and Prints*, “Grantha Tamil: Basic Characters & Ligatures,” “Variants,” 10.

76 This variant occurs for example in the word *janma*- on folio 211.

77 Rather *mma*, see below.

78 Just one or two occurrences; as, for example, in the word *janmanaḥ* on folio 211.

79 Metathesis for *hni* that occurs only in the word *āhnikam* at the end of each *āhnika*. See “2.1 Beginning of the Text, Closing Statements and Colophon” on pp. 49 ff.

pra प्रा pri प्री prī प्री̄ psi प्सी

pha फ़ा

ba बा bu बु bṛ बृ

→ bda द्बा bddha द्धबा bḍya द्ड्या bdhi द्धि  
bdhya द्ध्या bba<sup>80</sup> ब्बा bra प्रा bru प्रु brū प्रू

bha भा bhi भी bhī भी̄ bhu भु bhū भू bhṛ भृ

→ bhya भ्या bhyu भ्यु

ma मा mi मी mī मी̄ mu म्मु mū मू mṛ मृ m\* म\*

→ mca म्बा mma<sup>81</sup> म्मा maz म्मा mya म्या

ya या yi यी yī यी̄ yu यू

→ yya य्या

ra रा ri री rī री̄ ru रू rū रू

→ rka र्का rga र्गा rgra र्ग्रा rja र्जा rjī र्जी  
rjāa र्जाा rṃa<sup>82</sup> र्मा rṃi र्मि rṃta र्मत्ता rṃti र्मत्ती  
rttu र्त्तु rṃtha र्मत्था rḍda र्द्धा rḍḍi र्द्धि  
rddha र्द्धा rddva र्द्धवा rṃni र्मन्नि rppa र्प्पा  
rbha र्भ्या rmma र्म्मा rṃmya र्मन्म्या ryya र्प्या  
ryyaz र्प्या rli<sup>83</sup> र्लि rva<sup>84</sup> र्वा rvi र्वि rvyā र्व्या

80 Occurs only in connection with a gemination of b- after r-.  
81 Occurs, for example, in *teṣām madhye* on folio 14r10-11.  
82 Grünendahl, *South Indian Scripts in Sanskrit Manuscripts and Prints*, 36: rṃ(n)a.  
83 This ligature may also stand for *lli*; cf. *lla*.  
84 Grünendahl, *South Indian Scripts in Sanskrit Manuscripts and Prints*, 37: rṃ(v)a. This ap-

rśa റ രീ rī രി rśśa റ്റ ര്ശ rṣa റ്ഷ rṣṣa<sup>85</sup> റ്ശ്ശ

rhai റെ rhaz റെ rhii റി rhiz റി

la ല li ലി lu ലു

→ lpa ല്പ lpi ല്പി lya ല്യ lla<sup>86</sup> ലല lva ലവ  
lvi ലവി

va വ vi വി vṛ റ്വ

→ vya വ്യ vyū വ്യൂ vra വ്ര

śa ശ śi ശി śu ശു śṛ ശ്ശ

→ śca ശ്ച śc(h)cha ശ്ച ശ്ച śnī ശ്നി śya ശ്യ śra ശ്ര  
śrī ശ്രീ śru ശ്രു śla ശല śva ശവ śśa ശ്ശ

ṣa ഷ ṣi ഷി ṣu ഷു

→ ṣṭa ഷ്ഠ ṣṭi ഷ്ഠി ṣṭu ഷ്ഠു ṣṭva ഷ്ഠവ ṣṭha ഷ്ഠ  
ṣṭhi ഷ്ഠി ṣma ഷ്മ ṣya ഷ്യ ṣva ഷവ

sa സ si സി sī സീ su സു sū സൂ sṛ ശ്ശ

→ ska ശ്ക sta ശക് sti ശക്തി stu ശക്തु stra ശക്ര  
stva ശക്വ sthai ശ്ച sthaz ശ്ച sthii ശ്ചി

sthiz ശ്ചി sna ശ്ന spa ശ്പ spṛ ശ്പ് sma ശ്മ

smi ശ്മി smṛ ശ്മ് sya ശ്യ sra ശ്ര

plies to all consonant clusters beginning with *rv*-.  
85 As in *sannikarṣṣaḥ* on folio 317–8. However, the *ṣa* is generally not geminated in this word.  
86 See Grünendahl, *South Indian Scripts in Sanskrit Manuscripts and Prints*, “Grantha Tamil: Basic Characters & Ligatures,” “Conjunct Forms of Sonorants,” 17 and “Grantha Tamil: Consonant Clusters & Conjuncts,” *lla*, 38; cf. *rli* above.

sva ഹ്വ sva ഹ്വ ssa ഹ്വ ssi ഹ്വ

ha ഹ hi ഹി hu ഹു hr ഹ്ര

→ for hni see nhi hma ഹ്മ hya ഹ്യ hrī ഹ്രീ

[!a] ഹ്

→ !ya ഹ്യ

3.6 Numerals and Symbols for Dates

- 1 ഹ 2 ഹ 3 ഹ 4 ഹ 5 ഹ
- 6 ഹ 7 ഹ 8 ഹ 9 ഹ (0) ഹ
- 10 ഹ 11 ഹ 15 ഹ
- 20 ഹ 22 ഹ 29 ഹ
- 30 ഹ 40 ഹ 50 ഹ
- 100 ഹ 921 ഹ




Kollam year ഹ Jovian year ഹ day ഹ

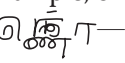
3.7 Punctuation Marks, Correction Marks and Ornaments

**Text structure** The text is written continuously, without any apparent gaps between words. Short pauses are indicated by the non-application of sandhi rules, longer pauses with a single *danḍa*: |. Changes of topic, the end of *adhyāya*-s and *āhnika*-s, as well as the beginning and end of sutras are generally marked with one of the following punctuation marks: — or |—. At the end of *āhnika*-s and *adhyāya*-s an additional punctuation mark is used —, called *pillayār culi* or Ganesh's curl.

**Insertions** A character or words to be inserted are written below the line at the appropriate place without any insertion mark, as in the case of the insertion of *ja* on folio 1r5: —śa(ja)śca.

**Deletions** Text to be deleted is indicated with a dot or dash above the erroneous character, and/or by striking it out, as in the case of the deletion of

an unrecognizable, obviously miswritten character on folio 7v10 , of *ka* on folio 9r11  or of *sa* on folio 15r1 .


**Substitutions** To indicate the substitution of a character or words, the methods to indicate an insertion and deletion are combined; for example, on folio 10r3, the *akṣara no* is to be replaced by the *akṣara ṅo* —  
[[*no*]]⟨*ṅo*⟩.


**Ornaments** No ornaments are found in this manuscript.

#### 4 The Kannada Script of MP

**Repository** Oriental Research Institute, University of Mysore, Mysore (MORI); ms. no. A. 743/2.

**Place and date of writing** Not specified. However, since this manuscript is a copy of M and stored in Mysore, and since Kannada is the official language and script of Mysore's state of Karnataka, we may presume that this manuscript was written in Mysore or at least somewhere in the state of Karnataka. The manuscript is listed in CM2 and, therefore, must have been written before the publication of this catalogue in 1928. The paper, the binding and the script—a quite modern looking Kannada script—indicate, however, that it is not much older than a century. The extensive corrections in red ink, including instructions for a typesetter, were obviously made in preparation for ME, published in 1992.<sup>87</sup>

**Additional consonant** *ḷa* . As in the exemplar (M) of MP, the character *ḷa* occurs only in the word *kambaḷa*. The word is found three times in the first *adhyāya*, namely twice on folio 62→11–12 and once on folio 63→2. All three occurrences are part of a brief section found only in M and its descendants MP and ME. ME reads *kambala*. On folio 66, between the second and third line, the reviser (second hand) inserted a longer passage in which the word occurs again. He wrote it with the character *ḷa*.

**Short and long *e* and *o*** The Kannada script provides characters to distinguish short and long *e* and *o*. For Sanskrit this distinction is not needed. To represent the Sanskrit vowels *e* and *o*, the scribe used the characters that stand for short *e* and *o* exclusively. One exception may be the character *o* or *ō*  in *om* or *ōm* on folio 1. Compared to Grünendahl's models of word-initial *o* and *ō* on page 163, the scribe wrote *ōm*. The reviser, on the other hand, used in his corrections the characters that stand—according

87 See “4.2 A Note on the Reviser's Corrections” on pp. 65 ff.

to Grünendahl's lists—for long *e* and *o*.<sup>88</sup> The reviser occasionally modified a short *e* or *o* written by the scribe into a long one. However, it does not seem that he wanted to introduce a distinction of short and long *e* and *o* but simply used and occasionally imposed his own style of writing a general *e* or *o*.

**Avagraha-s** are generally used in this manuscript. However, sometimes they were overseen or forgotten and then added by the reviser.

**Similar akṣara-s** *ka* क and *ta* त, *ḍa* ढ and *da* द, *ṇa* ण and *ṇi* णि, *ti* ठ and *ri* र, *tmā* त्म and *rmau* र्मा, *tha* थ and *dha* ध, *pa* प and *va* व, *mā* म and *pū* पु, *mu* मु and *mū* मू. Moreover, the shapes of the vowel signs -ā and -e are confusingly similar, as for example in the akṣara *dā* दा and *de* दे. Their similarity is even more striking when akṣara-s are written in a more cursive style, as in *tmā* त्म and *tme* त्मे. Finally, the shape of the vowel sign -ṛ and the shape of the conjunct form -ya of the consonant character *ya* may look alike, too, as in *kr* क्र and *kya* क्ये.

**Akṣara-s with variants** Some examples are: *ka* क or क, *ca* च or च and *ṣe* षे or षे.<sup>89</sup>

**Other observations** 1) In consonant clusters, the vowel sign is attached to the first consonant regardless of whether the consonants are arranged vertically or horizontally. Most of the consonant clusters are, however, arranged vertically. 2) The postpositional form of the pre-consonantal *r*- is only used in the consonant clusters *rśa* र्श and *rṣa* र्ष and *rhi* र्हि. 3) The consonant *kha* in *duḥkha* is sometimes geminated with *kha*, see *khkha* क्ख.<sup>90</sup> 4) There is one instance where the scribe uses the akṣara *ghe* instead of the ligature for *g+he*, namely for *samyaghetṛ* on folio 45→2—T, M and C read *samyag ghetū*. This peculiarity can be explained—or at least partly—by sandhi rules. The succession goes like this: *samyāk-hetu* is first changed into *samyāg-hetu*, then into *samyāg-ghetu* (correct) and additionally into *samyāghetu*—strictly taken incorrect. But perhaps the scribe just forgot to write the first *g* or simplified the *ggh* to *gh*, similar to the simplification of *tt* to *t* in *tatva*.

**Cursive style of writing** Sometimes two characters are joined, as in the fol-

88 See Grünendahl, *South Indian Scripts in Sanskrit Manuscripts and Prints*, 175 and 177. In Mb, the scribe writes the akṣara *me* as मे and the akṣara *no* as नो. The reviser, on the other hand, writes the akṣara *mē* as मी and the akṣara *nō* as नी. In fact, Grünendahl states on the aforementioned pages that Sanskrit *e* and *o* are also rendered as *ē* and *ō*.

89 Not to be confused with *pe* पे.

90 See “4.3 Sandhi and Orthography” on pp. 67 ff.

lowing examples: *khaṃ* ಖಂ<sup>91</sup>, *traṃ* ತ್ರಂ, *daṃ* ದಂ, *deśa* ದೇಶ, *revaṃ* ರೇವಂ, *laṃ* ಲಂ, *vedi* ವೇದಿ, *saṃ* ಸಂ, *straṃ* ಸ್ತ್ರಂ, *ssaṃ* ಸ್ಸಂ. The same applies to consonant clusters with post-consonantal -ya: the *akṣara tya* written in block letters looks like ತ್ಯ, and in cursive handwriting like ತೈ.

**Foliation** is in Arabic numerals by the scribe.

**Writing technique** The main text and foliation by the scribe are written in black ink; clarifications and corrections by the reviser (second hand) are in red ink.

**For more details** see Chapter 2, “4 The Mysore Paper Manuscript (MP)” on pages 61 ff.




4.1 *Word-Initial Vowels*

a ಅ ā ಆ i ಇ ī ಿ - u ಉ ū ಊ  
 ṛ - e ಎ ai ಐ o - ō ಓ au ಔ







4.2 *Consonants and Other Signs*






ka<sub>1</sub> ಕೆ ka<sub>2</sub> ಕೆ kha ಖ ga ಗ gha ಘ ṅa ಙ  
 ca<sub>1</sub> ಚೆ ca<sub>2</sub> ಚೆ cha ಛ ja ಜ jha - ṅa ಙ  
 ṭa ಟ ṭha - ḍa ಡ ḍha ಢ ṇa ಣ  
 ta ತೆ tha ತೆ da<sub>1</sub> ದೆ da<sub>2</sub> ದೆ dha ಢ na ನೆ  
 pa ಪೆ pha ಪೆ ba ಬೆ bha ಭೆ ma<sub>1</sub> ಮೆ ma<sub>2</sub><sup>92</sup> ಮೆ  
 ya ಯೆ ra ರೆ la ಲೆ va ವೆ  
 śa ಶೆ śa ಶೆ sa ಸೆ  
 ha ಹೆ [la] ಳ



91 Not to be confused with *khā* ಖಾ.  
 92 Here the semi-circle on the lower right-hand side of the character *ma<sub>1</sub>* is attached to the right-hand side of the horizontal stroke at the top of character. The character *ma<sub>2</sub>* occurs only a few times in the first *adhyāya*; see, for example, *prathamam* ಪ್ರಥಮಮ on folio 50→12.






ṃ    ॐ    ḥ    ḥ̣    virāma (\*)  /  avagraha (') 




4.3 *Post-Consonantal Vowel Signs*

-a  -ā1  -ā2<sup>93</sup>  -ā3<sup>94</sup>  -i<sup>95</sup>  -ī<sup>96</sup> 






-u1  u2  -u3<sup>97</sup>  -ū1  -ū2<sup>98</sup> 





-ṛ1<sup>99</sup>  -ṛ2 




-e1<sup>100</sup>  -e2  -e3  -ai1<sup>101</sup>  -ai2 






-o1  -o2<sup>102</sup>  -au 





4.4 *Conjunct Forms of Consonants*



-ka1  -ka2  -kha  -ga  -gha 

-ca  -cha  -ja  -ña 

-ṭa  -ṭha  -ḍa 

-ta  -tha  -da  -dha  -na 

-p-  -ba  -bha  -ma 

93 See *cāz*, *tvāz* and *śāz*.  
 94 Only used in the *aḥṣara-s mā* and *yā*. The right part of *ma* or *ya* combined with this vowel sign look like an *-ū*; see the vowel sign *-ū* and the *aḥṣara-s kū*, *tū*, *dū*, *dhū*, *pū* and *sū*.  
 95 Not used for *ki*, *ci*, *pi*, *ṣi* and *si*. These characters are modified in a way that makes the element with the 'built-in' circle at the top of the character look similar to the vowel sign *-i*; see, for example, *sa*  and *si* .
 96 In some cases, this vowel sign is combined with an already existing circle; see the previous footnote on the vowel sign *-i*.  
 97 See *gu*, *du*, *mu*, *ru*, *suz*, *bhyuz* and *śru*.  
 98 See *pū* and *hū*.  
 99 The vowel sign *-ṛ1* is the general type; *-ṛ2* occurs only sporadically.  
 100 The vowel signs *-e1*, *-e2* and *-e3* are regular variants; *-e1* is the general type, *-e2* and *-e3* are sometimes used instead; see for example *tez*.  
 101 The vowel signs *-ai1* and *-ai2* are both regular variants. Not to be confused with the vowel sign *-ṛ1*.  
 102 See *vo* and *ho*.



-ya1    -ya2<sup>103</sup>    r-<sup>104</sup>    -ra<sup>105</sup>    -la  
 -va1    -va2  
 -śa    -ṣa    -sa

4.5    *Repertoire of Akṣara-s*

ka1    ka2    kā    ki    kī    ku    kū  
 kṛ1    ke    ko    kau    k\*  
 →    kca    kta1    kta2    ktā    kti  
 ktu    kte    kto    ktyai    ktva  
 kya    kyā    kye    kra    kri    kre  
 kro    kṣa1    kṣa2    kṣā    kṣi  
 kṣī    kṣu    kṣe    kṣo    kṣya  
 kha    khā    khi    khī    khe    kho  
 →    khkha<sup>106</sup>    khkhā    khkhe    khkhyau  
 khya    khyā    khye  
 ga    gā    gī    gu    gr    ge    go  
 gau  
 →    gni    gya    gra    grā    grī    gva  
 gha    ghā    ghe    gho

103    See *gya, tyaz, tyāz, dyaz, dyā, nyāz, pyā, lya, lyā, vyāz, syaz* and *syāz*.  
 104    Postpositional form of pre-consonantal *r*-; only used for the *akṣara-s* *rśa, rśī, rṣa, rṣā, rṣe, rṣo* and *rhi*.  
 105    Subscripted form of post-consonantal *-r*; see *kra, gra* and *ghra*.  
 106    Occurring in the word *duḥkhkhaṃ* on folio 6→8, and other forms of the same word.

→ ghyo གྱོ གhra གྱ གhrā གྱཱ

ña རྩ

→ ñkā རྩྐ ñkṣā རྩྐྱ ñkhyā རྩྐྱ ཱnga རྩྐ ཱngā རྩྐྱ  
 ñgi རྩྐྱ ñgī རྩྐྱ ñge རྩྐྱ ñgo རྩྐྱ ñgra རྩྐྱ ñghā རྩྐྱ  
 ñma རྩྐྱ

cai རྩྐྱ ca2 རྩྐྱ cāi རྩྐྱ cā2 རྩྐྱ ci རྩྐྱ ce རྩྐྱ

cai རྩྐྱ

→ cca རྩྐྱ cya1 རྩྐྱ cya2 རྩྐྱ cyu རྩྐྱ cye རྩྐྱ  
 ccha རྩྐྱ cchā རྩྐྱ cche1 རྩྐྱ cchez རྩྐྱ cchai རྩྐྱ

cha རྩྐྱ

ja རྩྐྱ jā རྩྐྱ ji རྩྐྱ jī རྩྐྱ ju རྩྐྱ jo རྩྐྱ

→ jja རྩྐྱ jji རྩྐྱ jñā རྩྐྱ jñi རྩྐྱ jñe རྩྐྱ  
 jya1 རྩྐྱ jya2 རྩྐྱ jye རྩྐྱ jva རྩྐྱ

ña རྩྐྱ

→ ñca རྩྐྱ ñcā རྩྐྱ ñci རྩྐྱ ñce རྩྐྱ

ṭa རྩྐྱ ṭā རྩྐྱ

ḍa རྩྐྱ

ḍha རྩྐྱ

na རྩྐྱ nā རྩྐྱ ni རྩྐྱ ñi རྩྐྱ ne རྩྐྱ no རྩྐྱ

→ ṇa རྩྐྱ ṇā རྩྐྱ ṇyāi རྩྐྱ ṇyā2 རྩྐྱ

ta ತೆ tā ತಾ ti ತಿ tī ತಿ tu ತು tū ತು ತ್ರ ತ್ರ

tei ತೇ te2 ತೇ to ತೋ tai ತೈ tau ತೌ t\* ತೌ

→ tka ತ್ಕಾ tki ತ್ಕಿ tkṛ ತ್ಕೃ tkha ತ್ಕಾ tta1 ತ್ತಾ tta2 ತ್ತಾ

ttā ತ್ತಾ tti ತ್ತಿ ttī ತ್ತಿ ttu ತ್ತು tte ತ್ತೈ ttau ತ್ತೌ

ttrai ತ್ತರೈ ttraiz ತ್ತರೈ tna ತ್ನಾ tno ತ್ನೌ tpa ತ್ಪಾ

tpū ತ್ಪು tpra ತ್ಪ್ರಾ tprā ತ್ಪ್ರಾ tma ತ್ಮಾ tmā ತ್ಮಾ

tme ತ್ಮೈ tmo ತ್ಮೌ tyai ತ್ಯೈ tyaz ತ್ಯೈ tyāi ತ್ಯೈ

tyāz ತ್ಯೈ ತ್ಯೈ tyā3 ತ್ಯೈ tyu ತ್ಯು tye ತ್ಯೈ tyoi ತ್ಯೈ

tyoz ತ್ಯೈ ತ್ರಾ ತ್ರಾ trā ತ್ರಾ trii ತ್ರಿ ತ್ರಿ triz ತ್ರಿ tre ತ್ರೈ

tro ತ್ರೈ ತ್ರೈ tva ತ್ವಾ tvāi ತ್ವಾ tvāz ತ್ವಾ

tvī ತ್ವೈ tve ತ್ವೈ tsā ತ್ಸಾ tsi ತ್ಸೈ tsu ತ್ಸು

tha ತ್ಹಾ thā ತ್ಹಾ thi ತ್ಹಿ the ತ್ಹೈ tho ತ್ಹೌ

→ thyā ತ್ಹೈ

dai ದೆ da2 ದೆ ದಾ ದಾ di ದಿ ದಿ ದಿ ದಿ du ದು ದು ದು

dṛ ದ್ರ ದ್ರ de ದೆ do ದೊ dai ದೈ

→ dga ದ್ಗಾ dgu ದ್ಗು djñā<sup>107</sup> ದ್ಜ್ಞಾ ddi ದ್ಧಿ ddu ದ್ಧು

dde ದ್ಧೈ ddo ದ್ಧೌ ddra ದ್ಧ್ರಾ ddha ದ್ಧಾ ddhā ದ್ಧಾ

ddhi ದ್ಧಿ ddhī ದ್ಧಿ ddhe ದ್ಧೈ ddhau ದ್ಧೈ ddhya ದ್ಧೈ

ddhye ದ್ಧೈ dbha ದ್ಭಾ dbhā ದ್ಭಾ dya1 ದ್ಯಾ ದ್ಯಾ

107 For example in paścād.jñānam on folio 8→8.

dyā ద్వా ద్యై dyui ద్వు ద్యై dyuz ద్వు dra ద్రా dva ద్వా  
 dvā ద్వా dvi ద్వి dve ద్వే dvyā ద్వ్య  
 dha ధా dhā ధా dhi ధి dhī ధీ dhū ధూ dhe ధే dhai ధై

→ dhya ధ్యై dhye ధ్యే dhyo ధ్యో dhvā ద్వా

na నా nā నా ni నీ nī నీ nu ను ne నే no నో

nai నై nau నౌ n\* న్

→ nta న్తా ntā న్తా nti న్తి ntī న్తీ ntu న్తు

ntei న్తే ntez న్తే nto న్తో ntra న్త్రా ntrā న్త్రా

nda న్దా ndri న్ద్రీ ndva న్ద్వా ndha న్ద్హా ndhā న్ద్హా

ndhi న్ద్హి ndho న్ద్హో nna న్నా nni న్నీ nno న్నో

nma న్మా nmā న్మా nmi న్మి nya న్న్యా nyāi న్న్యై

nyāz న్న్యాఙ్ nyū న్న్యూ nva న్నవా nvi న్నవి nvi న్నవీ

nve న్నవే

pa పా pā పా pi పి pī పి pu పు pū పు pūz పు

pr ప్తా pe ప్తే pai ప్తై paiz ప్తై

→ pta ప్తా ptā ప్తా pti ప్తి ptu ప్తు ptei ప్తే ptez ప్తే

pto ప్తో pno ప్నో pya ప్త్యై pyā ప్త్యై pyu ప్త్యై

pye ప్త్యై pra ప్త్రా prā ప్త్రా pri ప్త్రీ prei ప్త్రే prez ప్త్రే

pha ఫ్తా

ba బా bā బా bu బు

→ bda బ్దా bdā బ్దా bde బ్దే bdai బ్దై bdyā బ్ద్యై  
 bdhī బ్దీ bdhya బ్ద్యై brā బ్రా bru బ్రు brū బ్రూ  
**bha** బ్హ బ్హā బ్హా bhi బ్హి bhī బ్హీ bhu బ్హు bhū బ్హూ  
 bhe బ్హే bho1 బ్హో bho2 బ్హో bhau బ్హౌ  
 → bhya బ్హ్యై bhyā బ్హ్యా bhyu బ్హ్యు bhyu2 బ్హ్యై  
 bhyo బ్హ్యో

**ma** మ మā మా mi మి mī మీ mu<sup>108</sup> ము mū మూ  
 mṛ మృ me మే mo మో mau మౌ m\* మ్  
 → mpra మప్ర mba మబ్బ mbā మబ్బā mbha మబ్బా mbhī మబ్బీ  
 mbhau మబ్బౌ mya మ్యై

**ya** య యā యా yi యి yī యీ yu యు yu2 యు  
 ye యే yo<sup>109</sup> యో yau యౌ

**ra** ర రā రా ri రి rī రీ ru రు rū రూ re రే ro రో  
 → rka ర్కా rki ర్కీ rga ర్గా rgā ర్గా rgo ర్గో  
 rgra ర్గ్రా rgrā ర్గ్రా rji ర్జి rṇa ర్ణా rṇi ర్ణి rta ర్తా  
 rtā ర్తా rti ర్తి rtu ర్తు rtya ర్త్యై rtha ర్థా  
 rthe ర్థే rtho1 ర్థో rtho2 ర్థో rthai ర్థై rde ర్దే  
 rdhva ర్ధ్వా rni ర్ణి rbha ర్భా rbhā ర్భా rbho ర్భో

108 When writing *mu*, *mū* or *mo*, the scribe left away the lower right part (∪) of the basic letter *ma*. The same is true for *yo*.  
 109 When writing *yo*, the scribe left away the lower right part (∪) of the basic letter *ya*. The same is true for *mu*, *mū* and *mo*.

rma rmā rmi rmī rmo   
 rmau rmya rmyāi rmyāz   
 rmyo rya ryā rye rva   
 rvā rvi rve rvo rśa   
 rśi rśā rṣe rṣo rhi

la lā li lu lu2 le lo   
 lau

→ lpa1 lpa2 lpi lpo lya lyā   
 lye lva

va vā vi vī vṛ ve vo vai   
 vau

→ vya vyāi vyāz vyu vyū   
 vye vyai

śa śāi śāz śi śe śo śai

→ śca ścā śce śya śyā   
 śyai śra śri śrī śru śre

śro ślā śva śvā śśa śśre

ṣa ṣā ṣi ṣu ṣei ṣe2<sup>110</sup> ṣo

110 Rare. The lower right stroke of the *akṣara śa* is sometimes attached to the vowel sign *-e*—a cursive style of writing; see also *ṣte*, *ṣthe* and *ṣme*.

→ ṣṭa ṣṭā ṣṭi ṣṭu ṣṭe ṣṭo  
 ṣṭva ṣṭha ṣṭhā ṣṭhī ṣṭhiz  
 ṣṭhe ṣma ṣme ṣya  
 sa sā si sī sui suiz sū

sṛ se so sau

→ skā sta sti stī stu ste  
 stra stre stva stha sthā  
 sthi sthau sne spa spr  
 smai smaz smā smi smṛ  
 syai syaz syāi syāz sye  
 syo sra sva ssa ssā ssi  
 ssu sso ssva

ha hā hi hī hū hṛ he  
 ho hai

→ hni hma hya hyā hyu  
 hye

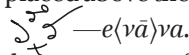
[la] ḷ lā ḷo

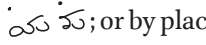
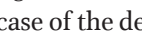
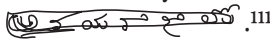
4.6 Punctuation Marks, Correction Marks and Ornaments


**Text structure** *Adhyāya*-s and *āhnika*-s as well as occasionally sutras and new topics start on a new line. In some cases, the first line of a paragraph is indented. Sentences and sometimes phrases end with a *danḍa*, ᳵ, and in some cases with a double *danḍa*, ᳶ. Sometimes, however, there is no punctuation mark where one would expect one. Changes of topic and the

end of sutras are either marked with a double *danḍa* or a double *danḍa*–long dash:  $\alpha$  ———. The title of the work ends with the sequence of a double *danḍa*–long dash–double *danḍa*:  $\alpha$  —  $\alpha$ .

**Hyphenation** is sporadically applied in this manuscript: - .

**Insertions** are generally indicated with a small cross below the line at the appropriate place. The character or words to be inserted are placed above the line. See, for example, the insertion of *vā* on folio 13→6:  —*e(vā)va*. Some of the larger insertions are placed in the upper or lower margin. If so, the insertion is linked to the main text by a vertical stroke above the place of insertion. An example can be found on folio 40→2.

**Deletions** are indicated by placing a dot above the erroneous character, as in the case of the deletion of the characters *ya* and *ma* on folio 18→12: ; or by placing a dot or a dotted line below the erroneous character or words, as in the case of the deletion of *yoga* on folio 27→3: . In a few cases, the character or words are canceled by horizontal lines, as the word *avayavānām* on folio 42→6: .<sup>111</sup>


**Substitutions** are indicated by deleting the erroneous character or words in one of the first two aforementioned ways and by placing the correct character or words above the line; for example, on folio 10→11, *syu* is to be replaced by *vyu*: . It appears that the scribe did not use any mark to indicate the precise place of insertion.

**Ornaments** No ornaments are found in this manuscript.

## 5 The Telugu Script of C

**Repository** Adyar Library and Research Centre, The Theosophical Society, Adyar, Chennai/Madras (AL); ms. no. 72773.

**Place and date of writing** Not specified.

**Additional consonant** *ḷa* . This character occurs only in the word *bāhulya*. The word is found twice in the first *adhyāya*, both times on folio 6v3. On the first occasion, C and T read *bāhulyam*, Cp *bāhulyam*, and M, Mp and ME *bahutvam*. On the second occasion, C and T read *bāhulyān*, Cp *bāhulyān*, and M, Mp and ME *vikalpān*.

**Short and long e and o** The Telugu script provides characters to distinguish short and long *e* and *o*. For Sanskrit this distinction is not needed. For

<sup>111</sup> The scribe uses this procedure whenever he wants to delete a word or words he actually wanted to write at the beginning of a new line. Another example for this can be seen on folio 48→5. There the words *atha tarka* are first written on the same line as the preceding text, then struck out, and written again at the beginning of the next line.



word-initial and post-consonantal *e*, the scribe uses exclusively the characters that stand for short *e*.<sup>112</sup> Word-initial *o* does not occur in the first *adhyāya* but in the final colophon on folio 40r5, namely in the word *om* ఓం. According to Grünendahl's list of word-initial vowels,<sup>113</sup> the scribe used the character that stands for *ō*. For post-consonantal *o*, he used either the vowel sign that stands for *o* or the one that stands for *ō*. The vowel sign for *o* is used in the *akṣara-s* *ko, kho, go, jo, to, tho, do, dho, bo, bho, lo, śo, so* and *ho*. The vowel signs for *ō*, on the other hand, is used in the *akṣara-s* *kō, ghō, ṅō, nō, mō, yō, rō* and *vō*. Apart from *ko* and *kō*, the choice for using one or the other vowel sign is obviously letter-specific. This shows that the scribe used the vowel signs for *o* and *ō* not to distinguish between short and long *o* but out of habit.

*Avagraha-s* are not used in this manuscript.

**Similar *akṣara-s*** Word-initial *ō* ఓ and *dī* డి, *ca* చె and *ba* బి, *cha* ఛె and *bha* భె, *ja* జి and *bu* బు, *tha* థె and *dha* డె, *na* నె and *sa* సె, *ma* మె and *vaṃ* వం, *pu* పు and *pra* ప్ర, *pa* పే and *va* వే, *pha* ఫె and *ṣa* షె. However, *nā* నా and *sā* సా as well as *pā* పా and *vā* వా are clearly distinguishable. Furthermore, the post-consonantal vowel sign *-r* ర, the conjunct form *-ya* య of the consonant character *ya* and the conjunct form *-va* వ of the consonant character *va* may also look similar.

***Akṣara-s* with variants** The main examples are the *akṣara-s* *tu* తు or తు, *ma* ము or ము and *visarga* ః or ఌ. Furthermore, the consonant cluster *rva* is written in two different manners, either with the postpositional form of the pre-consonantal *r-* (*va* and *r-*) ర్వ or with *ra* combined with the conjunct form of *va* (*ra* and *-va*) ర్వు.<sup>114</sup> Further examples are found in the *akṣara-s* *rmi* (*mi* and *r-*) మి and *rma* (*ra* and *-ma*) ర్మి. In consonant clusters, the vowel sign *-u* is sometimes joined to the first consonant, and sometimes to the last; e.g., compare the two variants of *tsu* త్సు or త్సు, *dyu* ద్యు or ద్యు and *ssu* స్సు or స్సు.

**Other observations** 1) The consonant *gha* is geminated with *gha*; see *ghghe* ఘ్ఘె.<sup>115</sup> 2) All aspirated consonants have a vertical line slanting to the right at the lower end of the character: *kha* ఖె, *gha* ఘె, *cha* ఛె, *tha* థె,

112 See Grünendahl, *South Indian Scripts in Sanskrit Manuscripts and Prints*, "Telugu: Basic Characters & Ligatures," 121 and 132–133.

113 Grünendahl, *South Indian Scripts in Sanskrit Manuscripts and Prints*, "Telugu: Basic Characters & Ligatures," 121.

114 One example is the word *sarva* which is written in two different ways: 1) on folio 1v7 సర్వ and 2) on folio 3r1 సర్వు.

115 Occurring, for example, in *samyagghetū* on folio 4r9.

*dha* ధ, *pha* ష and *bha* భ.

**Cursive style of writing** Sometimes parts of *akṣara*-s are written joined, as in the following examples: *kr* క్రి —not joined, it looks like this క్రి, *ksthā* క్షథ్న, *mnō* మ్నో or *smā* స్మో, and sometimes the last *akṣara* of a sentence is joined to the following *danḍa*, as in the case of *m* and the *danḍa* డ.

**Foliation** Three different foliations occur in this manuscript: one in Arabic numerals, one in Devanagari letters and one in Grantha letters. The latter is probably the original one, incised by the scribe himself. For more information on the different foliations, see Chapter 2, “5 The Chennai Palm Leaf Manuscript (C)” on pages 69 ff., under “Foliation.”

**For more details** see Chapter 2, “5 The Chennai Palm Leaf Manuscript (C)” on pages 69 ff.

5.1 *Word-Initial Vowels*

a అ ā ఆ i ఇ ī - u ఉ ū ఊ  
 ṛ ఋ e ఎ ai ఏ o - o భీ au ఔ

5.2 *Consonants and Other Signs*

ka క kha ఖ ga గ gha ఘ ṅa ఙ  
 ca చ [cha] ఛ ja జ jha - [ña] ఞ  
 [ṭa] ట ṭha - ḍa డ ḍha - ṇa ణ  
 ta త tha థ da ద dha ధ na న  
 pa ప pha ష ba బ bha భ ma<sub>1</sub> మ ma<sub>2</sub> మ  
 ya య ra ర la ల va వ  
 śa శ ṣa ష sa స  
 ha హ ḷa ళ  
 ṁ ం ḥ<sub>1</sub> ఁ ḥ<sub>2</sub> ఌ ḥ<sub>3</sub> య virāma (\*) ఌ

5.3 *Post-Consonantal Vowel Signs*

-a -ā1 -ā2<sup>116</sup> -i -ī<sup>117</sup>

-u<sup>118</sup> -u2<sup>119</sup> -u3<sup>120</sup> -ū1 -ū2<sup>121</sup> -r

-e -ai -o -ō1<sup>122</sup> -ō2<sup>123</sup> -au

5.4 *Conjunct Forms of Consonants*

-ka -kha -ga -gha

-ca -cha -ja -ñā

-ṭa -ṭha

-ta -tha -da1 -da2

-dha1 -dha2 -na

-pa -ba -bha -ma

-ya r-<sup>124</sup> -ra -la -va

-śa -ṣa -sa -ha

5.5 *Repertoire of Akṣara-s*

ka kā ki kī ku kṛ1 kṛ2

116 This vowel sign is only used for ṇā and hā—probably because the right-hand part of these akṣara-s looks already like an ā.

117 Exceptions: mī and hī.

118 See ku, gu, ṇu, tu1, nu, bu, bhū, yu, ru, lu, (ṣu), su and hu.

119 See tu2, du and ṣu.

120 See pu.

121 See pū.

122 See kō, ghō, ṇō, nō, mō, yō and vō.

123 See rō.

124 Postpositional pre-consonantal r-. This is the general way of writing any consonant cluster with pre-consonantal r-. Exceptions are rma (cf. rmi), rya and rvaz (cf. rva1).

ke కె ko కొ ko కౌ k\* కి

→ kcha క్ష kta క్త ktā క్తా kti క్తి kte క్తె kto క్తో  
 ktva క్త్వా ktvā క్త్వā ktvai క్త్వై kya క్య kya క్య kya క్య  
 kye క్యె kri క్రి kro క్రో kṣa క్ష kṣā క్షా  
 kṣi క్షి kṣu క్షు kṣe క్షే kṣo క్షో kṣya క్ష్య  
 ksa క్ష ksthā క్షథ

kha ఖ khā ఖా khi ఖి khī ఖీ khe ఖే kho ఖో

→ khya ఖ్యా khyā ఖ్యా khye ఖ్యే

ga గ గా gi గి gī గీ gu గు gr గ్ర గ్ర

ge గె go గో gau గౌ

→ gdū గడ్డు gdha గధ gbu గబు gra గ్రా grā గ్రా  
 grī గ్రీ

gha ఘ ghāi ఘా ghā2 ఘా ghr ఘ్ర ghō ఘో

→ ghghe ఘ్ఘే ghya ఘ్యా ghrā ఘ్రా

ña ణ ñma ణ్మా

ca చ cā చా ci చి ce చె cai చై

→ cca చ్చ cca చ్చ cca చ్చ cca చ్చ cca చ్చ cca చ్చ  
 cche చ్చే ccho చ్చో

[cha] ఛ

ja జ jā జా ji జి jī జీ jo జో

→ jja జ్ఞా jña జ్ఞా jñā జ్ఞా jñi జ్ఞి jya జ్య  
 jye జ్యే jva జ్వ

[ña] ఙ్

[ta] ట తా తా

da డ డా డా dāz డా de డే

→ dyā డ్యా

na నా nā నా ni ని nī నీ nu ను ne నే  
 nō నో

→ nyā న్యా

ta తా tā తా ti తి tī తీ tu తు tuz తుz tū తూ  
 te తే to తో tai తై tau తౌ t\* త్

→ tka త్కా tkā త్కా tki త్కి tkr త్కర్ త్కరి త్కరి త్కా త్కా  
 tta త్తా ttā త్తా tti త్తి ttī త్తీ ttu త్తు tte త్తే  
 tto త్తో ttrai త్త్రై ttha త్థా tna త్నా tno త్నో tpa త్పా  
 tpā త్పా tpū త్పూ tpra త్ప్ర (త్ప్ర) tprā త్ప్ర tma త్మా  
 tmā త్మా tme త్మే tmo త్మో tya త్యా tyā త్యా  
 tyu త్యు tyuz త్యుz tye త్యే tyo త్యో tra త్రా  
 trā త్రా tri త్రి tre త్రై tro త్రో trai త్రై traiz త్రై  
 tva త్వా tvā త్వా tve త్వే tsa త్సా tsā త్సా  
 tsi త్సి tsui త్సు tsuz త్సుz tso త్సో tsva త్స్వా

tha థ thā ఠా thi థి the థే tho ఠో thai ఠై thau ఠౌ

da ద దా di ది di దీ du దు dū దూ

ḍṛ ఢృ de డె do డొ

→ dga డ్గా djñā డ్జ్ఞా ddu డ్దు dde డ్డె ddha డ్ధా

ddhā డ్ధా ddhi డ్ధి ddhiḥ డ్ధిః ddhe డ్ధే ddho డ్ధౌ

ddhau డ్ధౌ dbha డ్భా dbhā డ్భా dbhū డ్భూ dya డ్యా

dyu డ్యు dyuz డ్యుః dra డ్రా drā డ్రా dri డ్రి

drū డ్రూ dva డ్వా dvi డ్వి dve డ్వే dvyā డ్వ్యా

dha ధ dhā ఠా dhi ధి dhī ధీ dhū ధూ

dhe ధే dho ఠో dhai ఠై

→ dhya ధ్యా dhyaḥ ధ్యాః dhye ధ్యే

na న nā నా ni ని nī నీ nu ను ne నే nō నొ

nai నై nau నౌ n\* న్

→ nna న్నా nnā న్నా nni న్ని nnu న్ను nne న్నే

nnō న్నౌ nma న్మా nya న్యా nyā న్యా nyū న్యూ

nvi న్వి nve న్వే nhi న్హి

pa ప pā పా pi పి pī పీ pu పు pū పూ pṛ పృ

pe పే pai పై

→ pta ప్తా ptā ప్తా pti ప్తి ptu ప్తు pte ప్తే pto ప్తౌ

pyā ప్యా pyu ప్యూ pye ప్యే pra ప్రా prāi ప్రా

prāz ప్రా pri ప్రి prī ప్రీ pre ప్రే

pha ఘ

ba బా bā బా bu బు bo బొ

→ bda బ్దా bdā బ్దా bde బ్దే bdai బ్దై bdha బ్ద్ధా bdhi బ్ద్ధి  
bdhī బ్ద్ధి bdhya బ్ద్ధి brā బ్రా bru బ్రు brū బ్రూ

bha భా bhā భా bhi భి bhu భు bhū భూ bhe భే  
bho భౌ bhau భౌ

→ bhya భ్యై bhya భ్యా bhyu భ్యై bhyo భ్యౌ

mai మై maz మజ mā మా mi మి mī మి mu ము  
mū మూ mṛ మృ me మె mō మో mau మౌ

→ mnō మ్నో mma మ్మ మ్మ mya మ్యై

ya యా yā యా yi యి yu యు ye యే  
yō యౌ yau యౌ

ra రా rā రా ri రి rī రీ ru రు rū రూ re రే  
ro రొ rō రో

→ rka ర్కా rke ర్కే rko ర్కొ rga ర్గా rgā ర్గా  
rgra ర్గ్రా rgrā ర్గ్రా rjā ర్జా rjñā ర్జ్ఞా  
rṇa ర్ణా rṇi ర్ణి rtu ర్తు rtha ర్థా rthāi ర్థా  
rthāz ర్థై rthe ర్థే rtho ర్థో rthai ర్థై rde ర్దే  
rdhva ర్ద్ధా rbhau ర్భౌ rma ర్మా rmi ర్మి rme ర్మే

rmō మౌ rmau మౌ rmya మ్యౌ rmyā మ్యౌ  
 rmye మ్యౌ rmyō మ్యౌ rya ర్యౌ ryā ర్యౌ  
 rye ర్యౌ ryo ర్యౌ rli ర్లి rva1 ర్వౌ rva2 ర్వౌ  
 rvā ర్వా rvi ర్వి rve1 ర్వే rve2 ర్వే rvō ర్వౌ  
 rśa ర్శౌ rśā ర్శౌ rśi ర్శి rśo ర్శౌ rśā ర్శౌ  
 rṣe ర్షౌ rṣo ర్షౌ rhi ర్హి  
 la ల lā లౌ li లి lu లు le లే lo లౌ lau లౌ  
 → lpa ల్పౌ lpi ల్పి lpe ల్పే lpo ల్పౌ lya ల్యౌ  
 lyā ల్యౌ lye ల్యే lla ల్ల  
 va వ vā వౌ vi వి vī వీ vṛ వృ ve వే vō వౌ  
 vai వై vau వౌ  
 → vya వ్యౌ vyā వ్యౌ vye వ్యే vrā వ్రౌ  
 śa శ śā శౌ śi శి śe శే śo శౌ śai శై  
 → śca శ్చౌ ścā శ్చౌ ści శ్చి śce శ్చే śnī శ్నీ śya శ్యౌ  
 śye శ్యే śra శ్రౌ śri శ్రి śru శ్రు śre శ్రే śro శ్రౌ  
 śśa శ్శౌ śśā శ్శౌ  
 ṣa ṣā ṣౌ ṣi ṣి ṣī ṣీ ṣu ṣు ṣe ṣే  
 → ṣṭa ṣ్టౌ ṣṭā ṣ్టౌ ṣṭi ṣ్టి ṣṭe ṣ్టే ṣṭo ṣ్టౌ ṣṭha ṣ్ఠౌ  
 ṣṭhā ṣ్ఠౌ ṣṭhī ṣ్ఠి ṣṭhe ṣ్ఠే ṣma ṣ్మౌ ṣme ṣ్మే  
 ṣya ṣ్యౌ



sa సా sā సార si సి su సు sū సూ sṛ స్ర se సే  
so సో

→ skā స్కా sta స్తా stā స్త్రా sti స్తి stu స్తు ste స్తే  
styā స్త్యా stra స్త్రా stre స్త్రై stva స్తవ stha? స్థా  
sthā స్థా sthi స్థి sne స్నే spa స్పా spr స్ప్ర  
sma స్మా smā స్మా smi స్మి smṛ స్మృ sya స్యా  
syā స్యా sye స్యే syo స్యో sra స్రా sva స్వా  
svā స్వా ssa స్సా ssi స్సి ssu స్సు ssuz స్సు  
sso స్సో

ha హా hā హీ hi హి hī హీ hu హు hū హూ  
he హే ho హో hai హై


→ hni హ్ని hma హ్మా hya హ్య హ్యై hyā హ్యే hye హ్యే hrī హ్రీ




la లా ల్యా ల్యై ల్యాయ


5.6 Punctuation Marks, Correction Marks and Ornaments


**Text structure** The text is written continuously. *Adhyāya*-s start, however, at the beginning of a new side. Sporadic use of *daṇḍa*-s: ॐ. In many cases, the beginning and end of sutras are marked with any of the following punctuation marks: 1) double *daṇḍa*-dash-double *daṇḍa* ॐ—ॐ (many), 2) *daṇḍa*-dash-*daṇḍa* ॐ—ॐ (very few), 3) a combination of the former two ॐ—ॐ (very few), 4) double *daṇḍa* ॐ (some) or 5) single *daṇḍa* (some). Some sutras are not marked at all; see Chapter 3, “4 The Demarcation of Sutras” on pages 106 ff.

**Insertions** are generally indicated with a small cross below the line at the appropriate place. The character or words to be inserted are placed above the line. See, for example, the insertion of *pra* on folio 5v1: <sup>ప్ర</sup>క్తావ —*ktah* <*pra*>*va*. However, sometimes the small cross is missing, <sup>ప్ర</sup>క్తావ in the case of the insertion of a postpositional pre-consonantal *r*- on folio 4v7:

మృతే —(r)myame. For longer insertions, the place of insertion is indicated with two small crosses, one above, the other below the place of insertion, like in the case of the insertion of *vastutvāt* on folio 1v4:  —t(vastutvāt)ā. The character or words to be inserted are written somewhere in the margin. For example, *vastutvāt* on folio 1v4 is written in the right-hand margin of the leaf, next to the fourth line. In some cases, the scribe indicated the relevant line number.

**Deletions** Text to be deleted is indicated with a dot or dash above the erroneous character, as in the case of the deletion of *ye* on folio 1r1:  or *tā* on folio 6r5: . In a few cases, a character or a part of it has been stroke out, as in the case of the deletion of the vowel sign *-ā* on folio 5v3:  —m[ā](a).

**Substitutions** To indicate the substitution of a character or words, the methods to indicate an insertion and deletion are combined; on folio 3v4, *yā* is to be replaced by *dhā*:  —hu[*yā*](*dhā*).

**Ornaments** The ends of some *āhnika*-s and all *adhyāya*-s are decorated with flower-like ornaments, such as: . The ornaments of the first *adhyāya* are shown in the subsection “5.1 Beginning of the Text, Closing Statements and Colophon” on pages 74 ff.

# Bibliography

## 1 Primary Sources

- Bhattacharya, S. T. G., ed. “Nyāyasūtravivaraṇam.” [Nyāyasūtra with Radhamohan Vidyavacaspati Gosvamin Bhattacharya’s Vivaraṇa.] *The Pandit—A Monthly Publication of the Benares College Devoted to Sanskrit Literature*. New Series 23 (Lazarus, 1901): 1–128; 24 (Lazarus, 1902): 129–230; 25 (Lazarus, 1904): 320–346.
- Digambara Śāstri, Jośi, ed. *Śrīmad Vātsyāyanamunīkṛtabhāṣyaśrīviśvanāthabhaṭṭācāryakṛtavṛttisametāni Śrīgautamamunīpraṇītanīyāyasūtrāṇi*. Ānandāśrama Sanskrit Series 91. Pune: Ānandāśrama, 1922.
- Dube, Prasāda, ed. *The Nyāyavārttikam by Udyotakara Miśra, Pāśupatācāryya*. New Series 625, 834, 869, 907, 1008 and 1074. Bibliotheca Indica: A Collection of Oriental Works published by the Asiatic Society of Bengal. Calcutta: Asiatic Society, 1907.
- Dvivedī, Vindhyaśvarīprasāda, ed. *Nyāyavārttikam by Uddyotakara*. Kashi Sanskrit Series 33. Varanasi: Caukhambhā Saṃskṛta Bhavana, 1916.
- Malledevarū, H. P., ed. *Nyāyamañjarī of Jayantabhaṭṭa with Ṭippanī—Nyāyasaurabha by the Editor*. Vol. 2. Oriental Research Institute Series 139. Mysore: Oriental Research Institute, 1983. [Abbreviation: NM.]
- Nagasampige, Anandateertha V., ed. *Nyāyasūtra Vivaraṇam of Gambhīravamśaja*. Mysore: Oriental Research Institute, University of Mysore, 1992. [Abbreviation: ME.]
- Preisendanz, Karin et al., eds. *Trisūtrībhāṣya*. Forthcoming. [Some information is available online: “Metaphysics and Epistemology of the Nyāya Tradition.” Accessed July 29, 2021. <https://www.istb.univie.ac.at/nyaya/>.] [Abbreviation: TSBH.]
- Śāstri, Śrīnivāsa, ed. *Nyāyavārttika: nyāyasūtra tathā vātsyāyana bhāṣya sahita. Nyāyavārttika by Udyotakara. Prathama adhyāya*. Gājīyābāda: Iṇḍovijana Prāiveṭ, 1986–1992.
- Śāstri Tailang, Gaṅgādharma, ed. *Śrīmanmaharṣigautamapraṇītanīyāyasūtrāṇām Śrīmanmaharṣivātsyāyanaviracitam—Nyāyabhāṣyam*. Vizianagram Sanskrit Series 9. Benares: Lazarus, 1896.
- Tarkapañcānana, Jayanārāyaṇa, ed. *The Nyāya Darśana of Gotama, with the Commentary of Vātsyāyana*. Bibliotheca Indica: A Collection of Oriental Works published under the superintendence of the Asiatic Society of Bengal. New Series 56, 67 and 70. Calcutta: Asiatic Society, 1864–65. [Editio princeps of the Nyāyabhāṣya.]
- Tarkatīrtha, Amarendramohan and Nyaya-Tarkatīrtha, Taranatha, eds. *Nyāyadarśanam—with Vātsyāyana’s Bhāṣya, Uddyotakara’s Vārttika, Vācaspati Miśra’s Tātparyāṭikā and Viśvanātha’s Vṛtti*. Vol. 1. Calcutta Sanskrit Series 18. Calcutta: Metropolitan Printing and Publishing House, 1936.
- Thakur, Anantalal, ed. *Nyāyavārttikatātparyāṭikā of Vācaspatimiśra*. Nyāyacaturgra-

- nthikā 3. New Delhi: Indian Council of Philosophical Research, 1996. [Abbreviation: NVTṛ.]
- Thakur, Anantalal, ed. *Nyāyavārttikatātparyapariśuddhi of Udayanācārya*. Nyāyacaturgranthikā 4. New Delhi: Indian Council of Philosophical Research, 1996. [Abbreviation: NVTP.]
- Thakur, Anantalal, ed. *Gautamīyanyāyadarśana with Bhāṣya of Vātsyāyana*. Nyāyacaturgranthikā 1. New Delhi: Indian Council of Philosophical Research, 1997. [Abbreviation: NBH.]
- Thakur, Anantalal, ed. *Nyāyabhāṣyavārttika of Bhāradvāja Uddyotakara*. Nyāyacaturgranthikā 2. New Delhi: Indian Council of Philosophical Research, 1997. [Abbreviation: NV.]

## 2 Secondary Sources

- Angot, Michel. *Le Nyāya-Sūtra de Gautama Akṣapāda. Le Nyāya-Bhāṣya d'Akṣapāda Paṣilasvāmin. L'art de conduire la pensée en Inde ancienne*. Paris: Les Belles Lettres, 2009.
- Apte, Vaman Shivaram. *Revised and Enlarged Edition of Prin. V. S. Apte's The Practical Sanskrit-English Dictionary*. 3 vols. Edited by P. K. Gode and C. G. Karve. Poona: Prasad Prakashan, 1957–1959. [Online version made available by the University of Chicago. Digital Dictionaries of South Asia, 1999–2018 (ongoing). Accessed July 29, 2021. <http://dsal.uchicago.edu/dictionaries/apte/>.]
- Arden, A. H. *A Progressive Grammar of the Telugu Language*. Fourth edition. Revised by F. L. Marler. Madras: The Christian Literature Society, 1937. Reprint, 1955. [Contains a comprehensive description of the Telugu script and its peculiarities.]
- Bhashyacharya, N. "The Adyar Library." *The Theosophist* 10, issue 119 (August 1889): 685–688.
- Bhattacharyya, Sibajiban and Potter, Karl H., eds. *Encyclopedia of Indian Philosophies. Nyaya–Vaisesika Philosophy from 1500 to 1660*. Vol. 13. Delhi: Motilal Banarsidass.
- Biswas, Subhas C., ed., *Bibliographic Survey of Indian Manuscript Catalogues. Being a Union List of Manuscript Catalogues*. Delhi: Eastern Book Linkers, 1998. [Abbreviation: BISWAS.]
- Böhtlingk, Otto and Roth, Rudolph, eds. *Sanskrit-Wörterbuch*. 4 vols. St. Petersburg: Kaiserliche Akademie der Wissenschaften, 1865.
- Bühler, Georg. *Siebzehn Tafeln zur Indischen Palaeographie. Grundriss der Indo-Arischen Philologie und Altertumskunde*. Strassburg: Karl J. Trubner, 1896.
- Bühler, Georg. *Indian Paleography. Indian Studies: Past and Present*. New Delhi: New Age Publishers, 1959. [First published in 1904 as *Appendix to Indian Antiquary*—see "Editor's Note" on page iv. The German original *Indische Palaeographie von circa 350*

- a. Chr. – circa 1300 p. Chr. was published by Truebner, Strassburg in 1896.]
- Burnell, A. C. *Elements of South-Indian Palaeography—from the Fourth to the Seventeenth Century—Being an Introduction to the Study of South-Indian Inscriptions and Mss.* Second enlarged and improved edition. London: Truebner, 1878.
- Chattopadhyaya, Debiprasad and Gangopadhyaya, Mrinalkanti. *Nyāya Philosophy. Literal Translation of Gautama's Nyāyasūtra and Vātsyāyana's Bhāṣya along with a Free and Abridged Translation of the Elucidation by Mahāmahopādhyāya Phaṇibhūṣaṇa Tarkavāgiśa.* Part 1: First *Adhyāya*. Calcutta: Indian Studies: Past and Present, 1967. [Abbreviation: CHG.]
- Colebrooke, Henry Thomas and Wilson, Horace Hayman. *The Sāṅkhya Kārikā, or Memorial Verses on the Sāṅkhya Philosophy, by Īswara Krishna; also the Bhāṣya, or Commentary of Gaudapāda.* London: Valpy, 1887.
- Dave, K. N. *Birds in Sanskrit Literature.* Delhi: Motilal Banarsidass, 1985. [Revised version published in 2005.]
- Einicke, Katrin. *Korrektur, Differenzierung und Abkürzung in indischen Inschriften und Handschriften.* Wiesbaden: Harrassowitz, 2009.
- Emeneau, Murray Barnson. "Sanskrit Syntactic Particles—*kila, khalu, nūnam*." *Indo-Iranian Journal* 11 (1969): 241–268.
- Falk, Harry. "IndoSript—eine elektronische Indische Paläographie." DFG 2000–2005. Accessed July 29, 2021. <http://userpage.fu-berlin.de/falk/index.htm>.
- Franceschini, Marco. "History of Indic Scripts." In *Teaching and University Internationalization: The E-QUAL Project*, edited by S. Marchignoli, 67–115. Bologna: Bonomo Editore, 2018 [draft version].
- Franceschini, Marco and Ciotti, Giovanni. "Certain Times in Uncertain Places: A Study on Scribal Colophons of Manuscripts Written in Tamil and Tamilian Grantha Scripts." In *Tracing Manuscripts in Time and Space through Paratexts*, edited by Giovanni Ciotti and Hang Lin, 59–130. Berlin: De Gruyter, 2016.
- Franco, Eli and Preisendanz, Karin. "Bhavadāsa's Interpretation of *Mīmāṃsāsūtra* 1.1.4 and the Date of the *Nyāyabhāṣya*." *Berliner Indologische Studien* 8 (1995): 81–86.
- Franco, Eli and Preisendanz, Karin. "Gautama, Akṣapāda." In *Routledge Encyclopedia of Philosophy*, edited by Edward Craig, 859–861. London: Routledge, 1998.
- Franco, Eli and Preisendanz, Karin. "Nyāya–Vaiśeṣika." In *Routledge Encyclopedia of Philosophy*, edited by Edward Craig, 57–67. London: Routledge, 1998.
- Frauwallner, Erich. *Geschichte der indischen Philosophie. Die naturphilosophischen Schulen und das Vaiśeṣika-System. Das System der Jaina. Der Materialismus.* Vol. 2. Salzburg: Otto Müller, 1956.
- Freschi, Elisa. "The Reuse of Texts in Indian Philosophy: Introduction." Special issue of the *Journal of Indian Philosophy* 43, issues 2–3 (2015): 85–108.
- Freschi, Elisa, ed. *The Reuse of Texts in Indian Philosophy.* Special issue of the *Journal of Indian Philosophy* 43, issues 2–3 and 4–5 (2015).

- Freschi, Elisa and Maas, Philipp A., eds. *Adaptive Reuse—Aspects of Creativity in South Asian Cultural History*. Abhandlungen für die Kunde des Morgenlandes 101. Deutsche Morgenländische Gesellschaft. Wiesbaden: Harrassowitz, 2017.
- Graheli, Alessandro. “The Choice of the Best Reading in Bhaṭṭa Jayanta’s *Nyāyamañjarī*.” *Rivista degli Studi Orientali, Nuova Serie* 84, fasc. 1–4 (2012): 107–122.
- Graheli, Alessandro. “A Preliminary List and Description of the *Nyāyamañjarī* Manuscripts.” *Journal of Indian Philosophy* 40, issue 3 (2012): 317–337.
- Graheli, Alessandro. *History and Transmission of the Nyāyamañjarī. Critical Edition of the Section on the Sphoṭa*. Wien: Österreichische Akademie der Wissenschaften, 2015.
- Graheli, Alessandro. “Epistemology of Textual Re-use in the *Nyāyamañjarī*.” *Journal of Indian Philosophy* 43, issues 2–3 (2015): 137–170.
- Grünendahl, Reinhold. *South Indian Scripts in Sanskrit Manuscripts and Prints. Grantha Tamil–Malayalam–Telugu–Kannada–Nandinagari*. Wiesbaden: Harrassowitz, 2001.
- Hanneder, Jürgen. “Introduction.” In *Text Genealogy, Textual Criticism and Editorial Technique*. Published as issue of the *Wiener Zeitschrift für die Kunde Südasiens/Vienna Journal of South Asian Studies* 52–53 (2010): 5–16.
- Hanneder, Jürgen. *To Edit or Not to Edit. On Textual Criticism of Sanskrit Works. A Series of Lectures Delivered at the École Pratique des Hautes Études Paris, March 2015 and the Department of Pali, Savitribai Phule Pune University Pune, October and November 2015*. Pune: Aditya Prakashan, 2017.
- Hanneder, Jürgen and Maas, Philipp A., eds. *Text Genealogy, Textual Criticism and Editorial Technique*. Published as issue of the *Wiener Zeitschrift für die Kunde Südasiens/Vienna Journal of South Asian Studies* 52–53. Wien: Österreichische Akademie der Wissenschaften, 2010.
- Hanneder, Jürgen and Slaje, Walter, eds. *Nachtrags-Wörterbuch des Sanskrits. Ein kumulatives Nachtragswörterbuch zu den Petersburger Wörterbüchern von Otto Böhtlingk und den Nachträgen von Richard Schmidt*. Cooperation of the Martin Luther University of Halle-Wittenberg and the University of Marburg, DFG—Deutsche Forschungsgemeinschaft, 2013–2016 (ongoing). Accessed July 29, 2018. <https://nws.uzi.uni-halle.de>.
- Hill, Edward C. *A Primer of Telugu Characters*. Indological Primers Series. Ed. James H. Nye. New Delhi: Manohar, 1991. Accessed July 29, 2021. [http://dsal.uchicago.edu/digbooks/dig\\_toc.html?BOOKID=PL4772.H550\\_1991](http://dsal.uchicago.edu/digbooks/dig_toc.html?BOOKID=PL4772.H550_1991).
- Huet, Gérard. *The Sanskrit Heritage Site*. French Institute for Research in Computer Science and Automation. Rocquencourt, Le Chesnay, 1994–2018 (ongoing). Accessed July 29, 2021. <http://sanskrit.inria.fr>.
- Jacobi, Hermann. “The Dates of the Philosophical Sūtras of the Brahmins.” *Journal of the American Oriental Society* 31 (1911): 1–29. Reprint, 1982.

- Jhā, Gaṅgānāṭha. *The Nyāya-Sūtras of Gauṭama with the Bhāṣya of Vātsyāyana and the Vārtika of Uddyotakara*. English translation. Delhi, 1912–1919. Reprint, Delhi: Motilal Banarsidass, 1999. [Abbreviation JH.]
- Kang, Sung Yong. “What Does *-sama* Mean? On the Uniform Ending of the Names of the *jāti*-s in the *Nyāyasūtra*.” *Journal of Indian Philosophy* 37, issue 1 (2009): 75–96. [Concerns mainly the fifth chapter of the *Nyāyasūtra*.]
- Kittel, F. *A Grammar of the Kannada Language in English Comprising the Three Dialects of the Language (Ancient, Mediæval and Modern)*. Osnabrück: Biblio., 1903. Reprint, 1985.
- Krishnamurti, Bhadriraju. *The Dravidian Languages*. Cambridge: Cambridge University Press, 2003. [Contains comprehensive information on the Dravidian languages and their scripts, including the Telugu and Kannada scripts.]
- Maas, Paul. *Textkritik*. Leipzig: B. G. Teubner, 1958. [First published in 1927 as part of Gereke-Norden’s *Einleitung in die Altertumswissenschaft*. Vol. 1, issue 3. English translation: *Textual Criticism*. Translated from the German by Barbara Flower. Oxford: Clarendon Press, 1958.]
- Maas, Philipp A. “A Phylogenetic Approach to the Transmission of the Tibetan Kanjur—The *Akṣayamatīnirdeśa* Revisited.” In *Bauddhasāhityastabakāvalī. Essays and Studies on Buddhist Sanskrit Literature*, edited by Dragomir Dimitrov, Michael Hahn and Roland Steiner, 229–243. Marburg: Indica et Tibetica, 2008.
- Maas, Philipp A. “Computer Aided Stemmatics—The Case of Fifty-Two Text Versions of Carakasamhitā Vimānasthāna 8.67–157.” In *Text Genealogy, Textual Criticism and Editorial Technique*. Published as issue of the *Wiener Zeitschrift für die Kunde Südasiens/Vienna Journal of South Asian Studies* 52–53 (2010): 63–119.
- Mahulikar, Gauri, ed. *Animals and Birds in Sanskrit Literature*. Delhi: New Bharatiya Book Corporation, 2015.
- Meuthrath, Annette. *Untersuchungen zur Kompositionsgeschichte der Nyāyasūtras*. Edited by A. Th. Khoury and L. Hagemann. Religionswissenschaftliche Studien 36. Würzburg: Echter; Altenberge: Oros, 1996.
- Monier-Williams, Monier. *A Sanskrit-English Dictionary. Etymologically and Philologically Arranged with Special Reference to Cognate Indo-European Languages*. Oxford: The Clarendon Press, 1899. Reprint, Delhi: Munshiram Manoharlal, 2004. [Online version made available by the University of Cologne. Cologne Digital Sanskrit Dictionaries, 1899, 1997–2016 (ongoing?). Dieter B. Kapp, Thomas Malten, Peter Scharf, Malcolm D. Hyman and Jim Funderburk. Accessed July 29, 2021. <http://www.sanskrit-lexicon.uni-koeln.de/scans/MWScan/2014/web/index.php>.]
- Muroya, Yasutaka. “Some Observations on the Manuscript Transmission of the *Nyāya-bhāṣya*.” *Journal of Indological Studies* 18 (2006): 23–62.
- Muroya, Yasutaka. “A Study on the Marginalia in Some *Nyāyamañjarī* Manuscripts: The Reconstruction of a Lost Portion of the *Nyāyamañjarīgranthibhaṅga*.” In *Text*

- Genealogy, Textual Criticism and Editorial Technique*. Published as issue of the *Wiener Zeitschrift für die Kunde Südasiens/Vienna Journal of South Asian Studies* 52–53 (2010): 213–267.
- Murthy, R. S. Shivaganisha. *Introduction to Manuscriptology*. Delhi: Sharada Publishing House, 1996.
- Oberhammer, Gerhard R. F. “Pakṣilasvāmin’s Introduction to His *Nyāyabhāṣyam*.” *Asian Studies—South and East Asia Issue* 2, issue 3 (December, 1964): 302–322.
- Oberhammer, Gerhard R. F. *Wahrheit und Transzendenz. Ein Beitrag zur Spiritualität des Nyāya*. Reihe: Sitzungsberichte der philosophisch-historischen Klasse 424. Wien: Österreichische Akademie der Wissenschaften, 1984.
- Oberhammer, Gerhard R. F. *Terminologie der frühen philosophischen Scholastik in Indien*. Vol. 1. (A–I). Wien: Österreichische Akademie der Wissenschaften, 1991.
- Oberhammer, Gerhard R. F. *Terminologie der frühen philosophischen Scholastik in Indien*. Vol. 2. (U–Pū). Wien: Österreichische Akademie der Wissenschaften, 1996.
- Oberhammer, Gerhard R. F. *Terminologie der frühen philosophischen Scholastik in Indien*. Vol. 3. (Pra–H). Wien: Österreichische Akademie der Wissenschaften, 2006.
- Pasquali, Giorgio. *Storia della tradizione e critica del testo*. Firenze: Le Monnier, 1934.
- Pass, Gregory A. *Descriptive Cataloging of Ancient, Medieval, Renaissance, and Early Modern Manuscripts*. Bibliographic Standards Committee, Rare Books and Manuscripts Section. Chicago: Association of College and Research Libraries. A Division of the American Library Association, 2003.
- Pecchia, Cristina. “Transmission-specific (In)utility, or Dealing with Contamination: Samples from the Textual Tradition of the Carakasamhitā.” In *Text Genealogy, Textual Criticism and Editorial Technique*. Published as issue of the *Wiener Zeitschrift für die Kunde Südasiens/Vienna Journal of South Asian Studies* 52–53 (2010): 121–159.
- Perry, Bruce M. *An Introduction to the Nyāyacaturgranthikā: With English Translations*. PhD diss., University of Pennsylvania, 1995.
- Phillips-Rodriguez, Wendy J. and Howe, Christopher J. “Some Considerations about Bifurcation in Diagrams Representing the Written Transmission of the Mahābhārata.” In *Text Genealogy, Textual Criticism and Editorial Technique*. Published as issue of the *Wiener Zeitschrift für die Kunde Südasiens/Vienna Journal of South Asian Studies* 52–53 (2010): 29–43.
- Pillai, L. D. Swamikannu. *An Indian Ephemeris A. D. 700 to A. D. 1799*. Vol. 6 of 7. Delhi: Facsimile Publisher, 1922. Reprint (on demand), 2015.
- Potter, Karl H., ed. *Encyclopedia of Indian Philosophies*—online. 1970 onwards. Last modified April 15, 2020. <http://faculty.washington.edu/kpotter/>.
- Potter, Karl H., ed. *Encyclopedia of Indian Philosophies. The Tradition of Nyāya–Vaiśeṣika up to Gaṅgeśa. Indian Metaphysics and Epistemology*. Vol. 2. Delhi: Motilal Banarsidass, 1977.
- Potter, Karl H. and Bhattacharyya, Sibajiban, eds. *Encyclopedia of Indian Philosophies*.



- Indian Philosophical Analysis. Nyāya–Vaiśeṣika from Gaṅgeśa to Raghunātha Śiromaṇi*. Vol. 6. Delhi: Motilal Banarsidass, 1993.
- Prajapathi, Sweta. *A Bibliography of Palaeography and Manuscriptology*. Delhi: Bharatiya Kala Prakashan, 2004.
- Preisendanz, Karin. *Studien zu Nyāyasūtra III.1 mit dem Nyāyatattvāloka Vācaspati Miśras II*. Vol. 2. Stuttgart: Franz Steiner, 1994.
- Preisendanz, Karin. "Debate and Independent Reasoning vs. Tradition: On the Precarious Position of Early Nyāya." In *Harānandalaharī. Volume in Honour of Professor Minoru Hara on His Seventieth Birthday*, edited by Ryutaro Tsuchida and Albrecht Wezler (Reinbek: Orientalische Fachpublikationen, 2000): 221–251.
- Preisendanz, Karin. "Vaiśeṣika." *Historisches Wörterbuch der Philosophie* 6, Mo–O, edited by Joachim Ritter and Karlfried Gründer, 540–542. Basel: Schwabe, 2001.
- Preisendanz, Karin et al. "Metaphysics and Epistemology of the Nyāya Tradition 1–3." Funded by The Austrian Science Fund (FWF), 2004 onwards. Accessed July 29, 2021. <http://www.istb.univie.ac.at/nyaya/>.
- Preisendanz, Karin. "The Production of Philosophical Literature in South Asia During the Pre-Colonial Period (15th to 18th Centuries): The Case of the Nyāyasūtra Commentarial Tradition." *Journal of Indian Philosophy* 33, issue 1 (2005): 55–94.
- Preisendanz, Karin. "Text, Commentary, Annotation: Some Reflections on the Philosophical Genre." *Journal of Indian Philosophy* 36, issues 5–6 (2008): 599–618.
- Preisendanz, Karin. "Logic, Debate and Epistemology in Ancient Indian Medical Science—an Investigation into the History and Histography of Indian Philosophy." *Indian Journal of History of Science* 44, issue 2 (2009): 261–312.
- Preisendanz, Karin. "Text Segmentation, Chapter Naming and the Transmission of Embedded Texts in South Asia, with Special Reference to the Medical and Philosophical Traditions as Exemplified by the *Carakasamhitā* and the *Nyāyasūtra*." Forthcoming.
- Rajan, Vinodh. "Grantha Primer." Virtual Vinodh. Accessed July 29, 2021. <http://www.virtualvinodh.com/writings/grantha>.
- Rath, Saraju, ed. *Aspects of Manuscript Culture in South India*. Leiden and Boston: Brill, 2012.
- Reenberg Sand, Erik. "The Legend of Puṇḍarīka: the Founder of Pandharpur." In *The History of Sacred Places in India as Reflected in Traditional Literature. Papers on Pilgrimage in South India*, edited by Hans Bakker, 33–61. Leiden: Brill, 1990.
- Renou, Louis. *Grammaire Sanskrite*. Tomes I et II réunis. Troisième édition revue, corrigée et augmentée. Paris: Librairie d'Amérique et d'Orient, 1996.
- Renou, Louis and Filliozat, Jean. *L'Inde classique. Manuel des études indiennes*. Tome I. With the help of Meile, Pierre, Esnoul, Anne-Marie and Silburn, Liliane. Paris: Librairie d'Amérique et d'Orient, Jean Maisonneuve, 1947–1949. Reprint, 1985.
- Renou, Louis and Filliozat, Jean. *L'Inde classique. Manuel des études indiennes*. Tome

- II. With the help of Demiéville, Paul, Lacombe, Olivier and Meile, Pierre. Paris: L'École française d'Extrême-Orient, 1953. Reprint, 2001.
- "R Project for Statistical Computing." Accessed July 30, 2021. <https://www.r-project.org>.
- "RStudio: Open Source and Enterprise-ready professional software for R." Accessed July 30, 2021. <https://www.rstudio.com>.
- Ruben, Walter. *Die Nyāyasūtra's und Glossar*. Leipzig: Deutsche Morgenländische Gesellschaft, 1928.
- Ruzsa, Ferenc. "The Authorlessness of the Philosophical Sūtras." *Acta Orientalia Academiae Scientiarum Hungaricae* 63, issue 4 (2010): 427–442.
- Saha, Sukharanjan. *Perspectives on Nyaya Logic and Epistemology*. Calcutta/Delhi: K. P. Bagchi and Company, 1987.
- Sarma, K. V. "Kollam Era." *Indian Journal of History of Science* 31, issue 1 (1996): 93–99.
- Schwartzberg, Joseph E., ed. *A Historical Atlas of South Asia*. Chicago and London: The University of Chicago Press, 1978.
- Singh, B. N. *Indian Logic*. Varanasi: Asha Prakashan, 1982.
- Sivaramamurti, C. *Indian Epigraphy and South Indian Scripts*. Published as issue of the *Bulletin of the Madras Government Museum* 4. Chennai: The Principal Commissioner of Museums, Government Museum, 1948. Reprint, 1999.
- Slaje, Walter. "Niśreyasam im alten Nyāya." *Wiener Zeitschrift für die Kunde Südasiens/Vienna Journal of South Asian Studies* 30 (1986): 163–177.
- Speijer, J. S. *Sanskrit Syntax*. Leiden: Brill, 1886. Reprint, Delhi: Motilal Banarsidass, 2006.
- Spencer, Harold. *A Kannada Grammar with Graduated Exercises*. New Delhi: Asian Educational Services, 1985.
- Stchoupak, N., Nitti, L. and Renou, L. *Dictionnaire Sanskrit-Français*. Publications de l'Institut de Civilisation Indienne. Paris: Jean Maisonneuve Successeur, 1987. [First published in 1932 as three fascicles.]
- Steiner, Roland. "Die Lehre der Anuṣṭubh bei den indischen Metrikern." In *Suhyllakhāḥ—Festgabe für Helmut Eimer*, edited by Michael Hahn, Jens-Uwe Hartmann and Roland Steiner, 227–248. Published as issue of the *Monographien zu den Sprachen und Literaturen des indo-tibetischen Kulturraumes*. Swisttal-Odendorf: Indica et Tibetica, 1996.
- Stevenson, Angus and Lindberg, Christine A, eds. *The New Oxford American Dictionary*. First edition edited by Elizabeth J. Jewell and Frank Abate. Oxford University Press, 2010. Electronic version: Dictionary, Mac OSX, 2005–2020 (ongoing), versions 2.2.2–2.3.0.
- Tamil Lexicon*. Vol. 1–8. Madras: University of Madras, 1924–????? Reprint, 1982.
- Vattanky, John. *A System of Indian Logic. The Nyāya Theory of Inference*. London and New York: Routledge Curzon, 2003.
- Venugopalam, K. *A Primer in Grantha Characters*. St. Peter, MN: James H. Nye, 1983.

- Accessed July 30, 2021. <https://archive.org/details/APrimerInGranthaCharacters> or [http://dsal.uchicago.edu/digbooks/dig\\_toc.html?BOOKID=PK419.V468\\_1983](http://dsal.uchicago.edu/digbooks/dig_toc.html?BOOKID=PK419.V468_1983).
- Vidyābhūṣaṇa, Satish Chandra. "Vatsyayana, Author of the Nyayabhasya." *The Indian Antiquary* 4 (1915): 82–88.
- Vidyābhūṣaṇa, Satish Chandra. *Nyāyadarśana of Gotama [With Sanskrit Text, Vātsyāyana Bhāṣya, Sanskrit Commentary, English Summary and English Translation]*. Ed. Raghunath Ghosh. Delhi: New Bharatiya Book Corporation, 2003.
- Visalakshy, P. *The Grantha Script*. Thiruvananthapuram: Dravidian Linguistics Association, 2003.
- Wickelmaier, Florian. "An Introduction to MDS." *Reports from the Sound Quality Research Unit (SQRU)* 7. Aalborg University, Denmark, 2003.
- Wikipedia. "Grantha Script." Accessed July 30, 2021. [https://en.wikipedia.org/wiki/Grantha\\_script](https://en.wikipedia.org/wiki/Grantha_script).
- Wikipedia. "Kannada Script." Accessed July 30, 2021. [https://en.wikipedia.org/wiki/Kannada\\_script](https://en.wikipedia.org/wiki/Kannada_script).
- Wikipedia. "Telugu Script." Accessed July 30, 2021. [https://en.wikipedia.org/wiki/Telugu\\_script](https://en.wikipedia.org/wiki/Telugu_script).
- Wujastyk, Dominik. "Indology." Accessed July 30, 2021. <http://indology.info>.

### 3 Manuscript Catalogs

- Allahabad. *Descriptive Catalogue of Sanskrit Manuscripts in the Ganganatha Jha Research Institute, Allahabad*. Vol. 1, part 2. Compiled and edited by Umesha Mishra. Allahabad: The Ganganatha Jha Research Institute, 1967.
- Chennai/Madras. *A Preliminary List of the Saṃskṛt and Prakṛt Manuscripts in the Adyar Library (Theosophical Society)*. Compiled and edited by the Paṇḍits of the Library. Madras: The Adyar Library, 1911. [BISWAS: no. 0621 (?).] [Abbreviation: CC1.]
- Chennai/Madras. *A Catalogue of the Sanskrit Manuscripts in the Adyar Library*. Vol. 2. Compiled and edited by the Paṇḍits of the Library. Madras: The Adyar Library, 1928. [NCC: Adyar 2. BISWAS: no. 0622.] [Abbreviation: CC2.]
- Chennai/Madras. *Alphabetical Index of Sanskrit Manuscripts in the Adyar Library*. Adyar Library Series 45. Compiled and edited by C. Kunhan Raja and V. Krishnamacharya. Madras: The Adyar Library, 1944. [NCC: Adyar (without reference to parts or pages). BISWAS: no. 0624.] [Abbreviation: CC3.]
- Chennai/Madras. *Descriptive Catalogue of Sanskrit Manuscripts. Sāṃkhya, Yoga, Vaiśeṣika and Nyāya*. Vol. 8. Compiled and edited by K. Parameswara Aithal. Madras: The Adyar Library and Research Centre, 1972. [NCC: Adyar D. BISWAS: no. 0623.] [Abbreviation: CC4.]
- Chennai/Madras. *New Catalogus Catalogorum. An Alphabetical Register of Sanskrit and*

- Allied Works and Authors*. Vol. 10. Compiled and edited by Kunjunni Raja. Madras: University of Madras, 1978. [Abbreviation: NCC.]
- JESALMER. *New Catalogue of Sanskrit and Prakrit Manuscripts, Jesalmer Collection*. Compiled and edited by Dalsukh Malvania and Punyavijayaji. Series 36. Ahmedabad: Collection of Jinabhadra, 1972.
- Leipzig. *Catalogus Catalogorum. An Alphabetical Register of Sanskrit Works and Authors*. 3 vols. Compiled and edited by Theodor Aufrecht. Leipzig: Brockhaus, 1891, 1896, 1903.
- Madras. See Chennai/Madras.
- Mysore. *Catalogue of Sanskrit Manuscripts in the Government Oriental Library*. Mysore: Government Branch Press, 1922. [NCC: Mysore 1. BISWAS: no. 0707.] [Abbreviation: CMI.]
- Mysore. *A Supplemental Catalogue of Sanskrit manuscripts in the Government Oriental Library*. Mysore, 1928. [NCC: Mysore 2. BISWAS: no. 0708.] [Abbreviation: CM2.]
- Mysore. *Descriptive Catalogue of Sanskrit Manuscripts. Vyākaraṇa, Śilpa, Ratnaśāstra, Kāmaśāstra, Arthaśāstra, Sāṅkhya, Yoga, Pūrvamīmāṃsā, Nyāya*. Vol. 10. Compiled and edited by H. P. Malledevaru. Mysore: Oriental Research Institute, University of Mysore, 1984. [BISWAS: no. 0718] [Abbreviation: CM3.]
- Trivandrum. *Revised Catalogue of the Palace Granthappura (Library), Trivandrum. Published under the Command of Her Highness the Maharani Regent of Travancore, Member of the Imperial Order of the Crown of India*. Compiled and edited by K. Sāmbaśivaśāstrī. Trivandrum: Superintendent, Government Press, 1929. [NCC: Granthappura. BISWAS: no. 1005.] [Abbreviation: CT1.]
- Trivandrum. *A Descriptive Catalogue of the Sanskrit Manuscripts in H. H. The Maharajah's Palace Library, Trivandrum. Vedānta, Mīmāṃsā, Vyākaraṇa, Nyāya and Jyotiṣa*. Vol. 3. Compiled and edited by K. Sāmbaśivaśāstrī. Trivandrum: Government of H. H. The Maharajah of Travancore, 1938. [NCC: GD. BISWAS: no. 1006.] [Abbreviation: CT2.]
- Trivandrum. *Alphabetical Index of Sanskrit Manuscripts in the Oriental Research Institute and Manuscripts Library, Trivandrum*. Suppl. vol. 6. Compiled and edited by K. Vijayan, P. Visalakshy and R. Girija. Trivandrum Sanskrit Series 264. Trivandrum: University of Kerala, 1995. [Abbreviation: CT3.]

# Subject Index

- accessibility of textual witness T, 48; M, 57–58; MP, 64; C, 73; CP, 79; ME, 88–89.  
*See also* library; textual witness
- Adyar Library and Research Centre of the Theosophical Society in Madras/Chennai. *See* library (AL)
- ahaikāra* text reuse, 23; text critical data, 136; critical edition, 185; documentation of variant and parallel readings, 285
- Akṣapāda, Gautama/Gotama. *See also* author; composition; Gambhīravamaśaja; *Nyāyasūtra*; preamble; Viśvanātha
- author/commentator of the NSV (*sic*)  
CT1, 37, 42, 45; CT3, 39, 42, 45; library label of T, 45–48
- composition of the NSV according to Bhashyacharya, 4; according to Malagi, 5–6; according to Murthy, 14
- homage to Akṣapāda in the NSV—in the *maṅgalaśloka*/preamble 29, 43; CT2, 38; CM3, 40; critical edition, 165; documentation of variant and parallel readings, 260
- indication of text reuse 21–22
- akṣara*. *See* consonant; script; similarity/dissimilarity; vowel
- AL. *See* library
- Allahabad. *See* “Bibliography,” “3 Manuscript Catalogs”
- acknowledgment to the Ganganath Jha Research Institute x
- Rādhāmohan Vidyāvācaspati Gosvāmin Bhaṭṭācārya’s *Nyāyasūtravivaraṇa* 44
- analysis. *See* composition; dating; demarcation of sutras; excerpt; feature; gap; gemination; genealogy; multidimensional scaling; punctuation; sandhi and orthography; scribe; script; similarity/dissimilarity; text; text-critical analysis/data; textual witness; writing material and technique
- apavarga* 67, 95, 139
- documentation of variant and parallel readings 265–266, 279–282, 291–292
- sutra 1.1.2, 10; 1.1.22, 114
- apograph 11, 30, 43, 100, 103, 174, 220, 240–241, 244, 250. *See also* archetype; exemplar; genealogy; text-critical analysis/data
- overview 254
- stemma codicum* 158
- transmission history 134–140
- apparatus. *See also* critical edition; text-critical analysis/data; similarity/dissimilarity; textual witness
- entry definition, 119; critical edition vs. documentation of variant and parallel readings, 162, 239–240; punctuation, 241–242; treatment of sandhi situations, 242–243; orthography, 243; features specific to the scribe or script, 243–244; lemmata, 245; differences in spelling, vocabulary or syntax, 246; addition of one or more words, 247; absence and omission of characters or words, 247–248; barely legible or illegible characters or words, 248; corrections, 249–251
- of (variant) readings critical edition, 161–162; Nyāya sutras, 220–222; documentation of variant and parallel readings, 245–246; sigla used, 254
- of parallel passages 28; critical edition, 163; Nyāya sutras, 220–222; documentation of variant and parallel readings, 251–252; sigla used, 255–257
- of references/page and folio changes Nyāya sutras, 220, 223; documentation of variant and parallel readings, 252–253
- of readings and notes in ME 14, 87, 90
- appearance. *See also* condition; material; textual witness
- features that serve to distinguish written documents 97–102
- of the NSV witnesses—overviews 35–36, 102, 254
- of the NSV witnesses—details according to mss. catalogs, 37–42; T, 46–48; M, 54–55, 57; MP, 62–64; C, 69–71; CP, 76–78; ME, 83–85, 87

appearance (*cont.*)

- of the *Nyāyabhāṣya* mss. 256–257  
 used for dating T, 45, 47; M, 31, 55, 134;  
 MP, 63; C, 30–31, 69
- archetype 117, 133, 153–154, 161, 174, 239. *See also* apograph; exemplar; genealogy; text-critical analysis/data
- stemma codicum* 158
- Arden, A. H.—Telugu script 331
- Aśoka 330
- Aufrecht. *See Catalogus Catalogorum*
- auspicious verse. *See* preamble
- Austrian Science Fund (FWF) 35  
 acknowledgments xiii

## author

- of the NSV according to this study,  
 11–18; Gambhiravaṃśaja vs. Śrīpravā-  
 duka, 11–12; according to Bhashyacha-  
 rya, 4–5; observations by Muroya, 9;  
 according to Nagasampige, 13–14, 17–  
 18; according to Murthy, 14; according  
 to Malagī, 14–15; summary, 18. *See also*  
 Akṣapāda; Gambhiravaṃśaja
- of the *Nyāyabhāṣya*. *See* Vātsyāyana
- of the *Nyāyavārttika*. *See* Uddyotakara
- of the *Nyāyavārttikatātparyāṭikā*. *See*  
 Miśra
- avagraha* overviews, 99, 103; T, 52, 345; M,  
 60, 335; MP, 67, 95, 355–357; C, 75, 366;  
 CP, 81, 333; documentation of variant  
 and parallel readings, 243; 150, 169
- beginning of the text—NSV 3, 6, 7, 11, 15,  
 18, 30, 44, 138, 141; CT2, 38, 42–43, CM3,  
 40; T, 49; M, 58; MP, 62–64; C, 71, 74, 77;  
 CP, 77–79, 335; ME, 86–87, 89; critical  
 edition, 165; documentation of variant  
 and parallel readings, 260. *See also*  
 closing statement; colophon; end of  
 the text; preamble
- Bhashyacharya, N. thoughts on the author  
 and composition of the NSV, 4–5; 10,  
 69. *See also* composition; *The Theos-*  
*ophist*
- Bhāṣya. *See Nyāyabhāṣya*
- Bhaṭṭa Jayanta. *See Nyāyamaiñjarī*
- Bhattacharya, S. T. G.—Rādhāmohan Vi-  
 dyāvācaspati Gosvāmin Bhaṭṭācārya's  
*Nyāyasūtravivarāṇa* 44. *See also The*

*Pandit*

- BISWAS, Subhas C. 37, 39, 41
- brittle mss. overviews, 36, 254; M, 31, 57,  
 125; gaps in C, 139. *See also* condition;  
 foxing; fragile; gap; material; textual  
 witness; wormhole
- buddhi* 51, 59, 67, 81, 94, 124, 149, 154, 268,  
 271, 281, 291, 298, 315, 318, 325; text re-  
 use, 23; hierarchical organization of  
 the sutras, 114; sutra 1.1.9, 280; sutra  
 1.1.15, 287; sutra 1.1.17, 289
- Bühler, Georg—paleography 330
- Burnell, A. C.—paleography 329–330
- catalog. *See Catalogus Catalogorum; New  
 Catalogus Catalogorum*; manuscript  
 catalog
- Catalogus Catalogorum* (CC)—by Aufrecht  
 NSV not mentioned in CC, 43. *See also*  
*New Catalogus Catalogorum*
- CC1–4. *See* manuscript catalog
- character. *See* script
- Chattopadhyaya, Debiprasad and Gangopa-  
 dhyaya, Mrinalkanti (CHG) causes  
 of doubt, 7; CHG in the apparatus of  
 parallel passages of the critical edition,  
 163. *See also* Jhā; translation
- Chennai/Madras 11, 14, 138, 254, 257; dating  
 of C and CP, 32; mss. AL, 35–36; NCC,  
 43; C, 69–70; CP, 76, 78; Devanagari of  
 CP, 333; Telugu script of C, 365–367.  
*See* library (AL); “Bibliography,” “3 Man-  
 uscript Catalogs”
- acknowledgments to AL and Amaladass  
 x, xii
- NSV in the *The Theosophist* 4
- CHG. *See* Chattopadhyaya
- Classical Text Editor. *See* Hage!; software  
 closing statement—NSV, at the end of *āhni-*  
*ka-s/adhyāya-s* 6, 21, 33; T, 48–50;  
 M, 58; MP, 64; C, 74; CP, 77, 79–80; ME,  
 89–90; documentation of variant and  
 parallel readings, 245; *nhi* metathesis  
 of *hni*, 341, 350. *See also* beginning of  
 the text; colophon; end of the text;  
 preamble
- CM1–3. *See* manuscript catalog
- Colebrooke, Henry Thomas—text reuse,  
*ahaṅkāra* of the *Sāṅkhyakārikā* 23

- collation. *See* genealogy; similarity/dissimilarity; text-critical analysis/data
- colophon—NSV acknowledgment to Franceschini, xii; CT2, 38, 42; CM3, 40; T, 45, 47, 50–51; M, 54, 58; MP, 65; C, 74; CP, 80; ME, 90. *See also* beginning of the text; closing statement; end of the text; preamble; translation
- complete. *See* completeness of the NSV versions; genealogy; textual witness
- completeness of the NSV versions initial research idea, 10–11; overview, 36; according to mss. catalogs, 37–44; T, 47–48; M, 55; MP, 63; C, 71; CP, 77; ME, 87; genealogical analyses, 121–122. *See also* genealogy; *grantha*; textual witness
- composition. *See also* text layout/structure of the NSV initial research idea, ix; according to Bhashyacharya, 4; according to Murthy, 5; according to Malagi, 5–6; according to Nagasampige, 7–8; according to Muroya, 9–10; 11, 13; *prabandha*, 18; according to this study, 18–21; text-critical data, 97–101; genealogy, 153
- of the *Nyāyasūtra* 106–117
- condition—state of being of the NSV overviews, 36, 254; CM3, 39–40; CC4, 41–42; T, 48; M, 31, 57, 125–126; CP, 64; C, 73, 138; CP, 79; features that serve to distinguish textual witnesses, 100–101. *See also* brittle; foxing; fragile; material; textual witness; wormhole
- conjecture ME, place of writing of the NSV, 16; by the scribe of CP, 81; in ME, 92–94, 137; MP descendant of M, 134–135; in M, 150, 154; in the case of omissions, 151; in T, 156–157; in the documentation of variant and parallel readings, 162. *See also* contamination; emendation; eye-skip; text correction; text deviation
- conjunct consonant/form. *See* consonant
- consonant T, 346; M, 336–337; MP, 356–357; C, 367; CP, 333. *See also* metathesis; punctuation; script; similarity/dissimilarity; vowel
- conjunct forms T, 347–348; M, 337–338; MP, 357–358; C, 368
- definition/naming 332
- repertoire of *akṣara-s* T, 348–353; M, 338–343; MP, 358–364; C, 368–374; CP, 334
- contamination 142–143, 157. *See also* conjecture; emendation; eye-skip; text correction; text deviation
- copyist. *See* scribe; textual witness
- correction. *See* text correction
- correction mark T, 353–354; M, 344; MP, 356, 364–365; C, 374–375; CP, 334–335. *See also* Einicke; punctuation; script; text correction
- critical apparatus. *See* apparatus
- critical edition. *See also* textual witness (ME) of the NSV initial research idea, ix; methodology, 97–101, 117–123; presentation, editorial technique and conventions, 161–164; critical edition vs. documentation of variant and parallel readings, 162, 239–240; critically edited text, first *adhyāya*, 165–219; critically edited text of the Nyāya sutras, first *adhyāya*, 220–236; sigla used in the apparatus of variant readings, 254; sigla used in the apparatus of parallel passages, 255–257
- of ME *editio princeps*, ix; acknowledgment to Nagasampige, xi; prelims, 5–11, 13–18; text reuse, 24; description, 83–96; book cover, 84; first page of the critical edition, 86; accessibility of the edition, 88; variant readings in the footnotes, 90–94; sandhi and orthography, 94–96; readings of T in ME(?), 125
- of other Nyāya texts. *See* *Nyāyabhāṣya* (NBH); *Nyāyasūtra*; *Nyāyavārttika* (NV); *Nyāyavārtikatātparyāṭikā* (NVT); *Trisūtribhāṣya* (TSBH)
- CT1–3. *See* manuscript catalog
- CTE. *See* software
- damage. *See* text missing
- daṇḍa* punctuation and sandhi in T, 52, 353; M, 60, 344; MP, 67–68, 364–365; C, 75, 367, 374; CP, 81–82, 334; ME, 88, 94; for genealogical purposes(?), 99; punctuation in the textual witnesses—overview, 105–106; demarcation of

- daṇḍa* (*cont.*)  
 sutras, 106–117; sutras 1.2.15–17, 115–116;  
 Nyāya sutras in the *Nyāyavārttika*, 221;  
 principles of collation and presenta-  
 tion, 241, 253, 258. *See also* composi-  
 tion; demarcation of sutras; ornament;  
 gap; punctuation; text layout/structure
- dating. *See also* appearance; feature; *Nyāya-  
 bhāṣya*; *Nyāyasūtra*; *Nyāyavārttika*;  
*Nyāyavārttikatātparyāṭikā*  
 of the NSV according to this study, 3,  
 28–33, 102–103, 111; according to Naga-  
 sampige, 8–9, 13–14, 16; according to  
 Murthy, 14; according to Malagi, 14–16;  
 CT3, 39  
 of the textual witnesses—physical age  
 T, 45, 47; M, 55; MP, 63; C, 69; CP, 76;  
 ME—year of publication, 83–84  
*stemma codicum* 158
- deletion. *See* text correction; text deviation;  
 script
- demarcation of sutras in-depth analysis,  
 106–117, 224–236; marking practices,  
 107; types and ratings of sutra demar-  
 cations, 110; genealogical value, 123,  
 156; sutra 1.1.14, 185; sutras 1.2.15–17,  
 216–217; sutra 1.1.33, 230; 81, 98, 240,  
 258, 374. *See also* composition; *daṇḍa*;  
 gap; genealogy; ornament; punctua-  
 tion; text layout/structure
- descendant. *See* apograph; archetype; gene-  
 alogy
- Devanagari. *See* script
- deviation. *See* text deviation
- dissimilarity. *See* similarity/dissimilarity
- distinguishing features of textual witnesses  
 97–101. *See also* textual witness
- Dvivedi, Vindhyaśvariprasāda—*Nyāyavā-  
 rttika* edition 222
- editio princeps*—ME initial research idea,  
 ix; naming of the author, 18. *See also*  
 textual witness (ME); *Trisūtrībhāṣya*
- editor. *See* Nagasampige (ME); Preisendanz  
 (TSBH); scribe; Thakur (NBH, NV,  
 NVTI)
- Einicke, Katrin—correction marks and aux-  
 iliary characters in Indian inscriptions  
 and manuscripts 331. *See also* script
- emendation in ME, 92–93, 137; devia-  
 tions—overview, 127–128; deviations  
 in T, C and M, 153–156; MP, 254. *See  
 also* conjecture; contamination; eye-  
 skip; text correction; text deviation
- Encyclopedia of Indian Philosophies. See  
 Potter*
- end of the text—NSV CT2, 38; CM3, 40;  
 T, 50–51; M, 54, 58; MP, 65; C, 74; CP,  
 79–80; ME, 90. *See also* beginning of  
 the text; closing statement; colophon;  
 preamble
- epithet 11–12, 17–18, 48, 69, 73, 76, 87. *See  
 also* author; Gambhīravamaṣaja
- excerpt *The Theosophist*, 4; prelims of ME,  
 5–10, 13–16; mention of the NSV by  
 Muroya and Ruza, 9–10; *The Mysore  
 Orientalist*, 10; preamble in T, M, ME,  
 11–14; composition of the NSV, 19–21;  
 ‘markers’ for text reuse, 25–29; NSV  
 passages in the mss. catalogs, 38, 40,  
 42–43; MP, 61, 66; variant readings  
 in the footnotes of ME, 92; NSV,  
 sutra 2.2.14, 143; NSV, sutra 2.1.64 and  
 commentary, 144; NSV, sutra 5.2.7 and  
 commentary, 146; apparatus of parallel  
 passages in the documentation of  
 parallel readings, 251–252. *See also* be-  
 ginning of the text; closing statement;  
 colophon; composition; end of the  
 text; preamble; translation
- exemplar definition, 240. *See also* apo-  
 graph; archetype; genealogy
- explanation. *See* legend/key table
- extent. *See* completeness of the NSV versions;  
 genealogy; *grantha*; textual witness
- extract. *See* excerpt
- eye-skip—*saut du même au même* reason  
 for text change, 99–100; genealogy,  
 sutra 2.1.64, 144–145, 151–152; critical  
 edition, 162; 169, 173, 214, 216; sutras  
 1.1.13–14, 226; sutra 1.1.19, 227; sutra  
 1.1.26, 228; sutra 1.1.36, 230; sutra 1.2.5,  
 233; absence and omission of charac-  
 ters or words in the documentation of  
 variant and parallel readings, 247–248.  
*See also* text deviation
- Falk, Harry—IndoSkrīpt 330



- feature. *See also* appearance; dating; gap; gemination; multidimensional scaling; ornament; sandhi and orthography; scribe; script; textual witness
- that are specific to the scribe or script  
T, 45, 47–48, 345–346, 353–354; M, 55, 57–59, 335–336, 344; MP, 63–64, 354–356, 364–365; C, 69, 71–73, 365–367, 374–375; CP, 77, 333–335; in the documentation of variant and parallel readings, 243–244
- that help with the dating of a document or a script 29–31, 33, 45, 55
- that indicate text reuse 22
- that point to the target readership of the NSV/a text 21, 33–34, 99
- that serve to distinguish written documents 97–106, 116–117
- of a script that are unnecessary when writing Sanskrit 65, 243–244; Kannaḍa (MP), 354–355; Telugu (C), 365–366
- of multidimensional scaling 122–123
- of sandhi and orthography T, 51–53; M, 59–61; MP, 67–68; C, 74–76; CP, 81–83; ME, 94–96
- of the appearance T, 47–48; M, 55; MP, 63–64; C, 69, 71; CP, 76–77, 79; ME, 83–88
- of the critical edition vs. that/those of the documentation of variant and parallel readings 162, 239–240
- of the phylogenetic/cladistic approach 119–122
- foliation T, 48, 346, 353; M, 56–57, 134, 336, 343–344; MP, 63–64, 356; C, 71–73, 357. *See also* apparatus of folio changes; pagination; script; textual witness
- folio changes apparatus. *See* apparatus
- foxing—MP 64. *See also* brittle; condition; fragile; material; textual witness; wormhole
- fragile mss. overviews, 36, 254; M, 31; T, 48; M, 55; C, 73. *See also* brittle; condition; foxing; material; textual witness; wormhole
- Franceschini, Marco acknowledgments, xii; 45; colophon of T, 47, 51; colophon of M, 55
- Franco, Eli acknowledgments, xii; dating of Nyāya texts, 3; dating of the NSV, 29
- French Institute of Pondicherry  
dating M with the help of the style of the handwriting 55  
interpretation of C's colophon—name of its scribe 45
- Freschi, Elisa acknowledgments, xi–xii; text reuse, 22
- FWF. *See* Austrian Science Fund
- Gambhīravamaśaja 3, 6–8, 11–14, 16. *See also* author; Akṣapāda; Śrīpravāduka; Viśvanātha  
author 18  
dating, other works(?) 28–29
- Ganganath Jha Research Institute of the Raṣhtriya Sanskrit Sansthan, Allahabad  
acknowledgments x  
Rādhāmohan Vidyāvācaspati Gosvāmin Bhaṭṭācārya's *Nyāyasūtravivaraṇa* 44
- Gangopadhyaya, Mrinalkanti. *See* Chattopadhyaya
- gap. *See also* composition; conjecture; *daṇḍa*; demarcation of sutras; emendation; punctuation; similarity/dissimilarity; text deviation; text layout/structure; text missing  
absence and omission of characters or words in the documentation of variant and parallel readings 247–248, 252  
argumentative gaps in the NSV? 33  
definition—blank space in the running text 31, 247–248  
features that serve to distinguish textual witnesses 98–99  
gaps in the sutra demarcations 107–109  
genealogy—gaps in T, C and M 138–148, 153, 157  
handling of gaps in C by the scribe-cum-editor of CP 81, 138–139, 250–251  
handling of gaps in M by the scribe of MP 126, 135  
handling of gaps in MP by its reviser 65  
handling of gaps in M and MP by Nagasampige, ME 92–93  
no gap between words—text structure M, 344; T, 353; C, 374
- Gautama. *See* Akṣapāda
- gemination overview, 104–106; T, 52–53;

- gemination (*cont.*)  
 M, 61; MP, 68; C, 75–76; CP, 83; ME, 96–96; 338, 348, 351–352, 355, 366. *See also* sandhi and orthography  
 features that serve to distinguish textual witnesses 98–100  
 handling in the documentation of variant readings 162, 243, 246
- genealogical analysis. *See* apograph; archetype; genealogy; text-critical analysis/data; textual witness
- genealogy initial research idea, ix; dating, 29; text-critical data, 117–133; T is the main source for the critically edited text, 161, 220; T is the main source for the reference text in the documentation of variant readings, 239; sigla overview, 254. *See also* apograph; archetype; composition; eye-skip; demarcation of sutras; gap; text deviation; text layout/structure; text-critical analysis/data
- apographs 134–140  
 features suitable for genealogical analysis—overview 98, 101  
 genealogical values of deviations of readings 127–129  
 genealogy of the textual witnesses 97–158  
 relationships of T, C and M 140–157  
*stemma codicum* 157–158
- Graheli, Alessandro acknowledgments, xi–xii; text reuse, 22; critical editing and cladistics, 118
- grantha*—amount/extent of text definition, CT1–2, 37; CT3, 39; T, info on ms. label, 48. *See also* completeness of the NSV versions; textual witness
- Grantha Malayalam. *See* script
- Grantha Tamil. *See* script
- graphic mark. *See* correction mark; *danḍa*; demarcation of sutras; Einicke; excerpt; legend/key table; ornament; punctuation; script; text deviation
- Grünendahl, Reinhold 35, 73, 336, 339, 342, 345, 347, 349–352, 354–355, 366  
 differentiation and naming of written characters 332  
 naming of Grantha Tamil 48, 57  
 pros and cons of his study 329
- Hagel, Stefan acknowledgments, xiii; the handling of corrections when exporting genealogical data, 121. *See also* software (Classical Text Editor)
- Hanneder, Jürgen—critical editing 117–118  
 hardcover. *See also* appearance; material; textual witness  
 features that serve to distinguish textual witnesses 97–99, 101–102  
 textual witnesses—overviews 35–36, 102, 254
- Hill, Edward C.—Telugu script 330
- Howe, Christopher J.—critical editing 118
- hyphenation handling in the textual witnesses—overviews, 105–106, 242; hyphen as part of a lemma, 245; hyphens in the apparatus of folio side or page changes, 253; CP, 334; MP, 365; ME, 88. *See also* punctuation
- IKGA. *See* Institute for the Cultural and Intellectual History of Asia, Austrian Academy of Sciences
- illegible. *See* text illegible
- image. *See* textual witness
- incomplete. *See* completeness of the NSV versions; genealogy; text missing
- Indology by Wujastyk—paleography 330
- IndoSkrift by Falk—paleography 330
- initial research idea in general, ix, 10–11; critical edition, 161–162; Nyāya sutras, 220; documentation of variant and parallel readings, 239; scripts, 329
- insertion. *See* text correction; script
- Institute for the Cultural and Intellectual History of Asia, Austrian Academy of Sciences (IKGA)  
 acknowledgments xi–xiii  
 introduction. *See* Malagi (ME); Murthy (ME); Nagasampige (ME); translation
- Jayanta Bhaṭṭa. *See* *Nyāyamañjarī*
- JESALMER. *See* “Bibliography,” “3 Manuscript Catalogs”  
 dating of Nyāya texts 29  
*Nyāyavārtika* mss. 221
- JH. *See* Jhā

- Jhā, Gaṅgānāṭha (JH) causes of doubt, 7; JH in the apparatus of parallel passages of the critical edition, 163. *See also* Gangopadhyaya; translation
- Kang, Sung Yong acknowledgments, xiii  
Kannada script. *See* script  
Kasturi. *See* scribe (M)  
key table. *See* legend/key table  
Kittel, F.—Kannada script 331  
Kollam year 47, 51  
symbol 50, 353  
Krishnamurti, Bhadriraju—scripts 331
- layout. *See* text layout/structure  
*lectio brevior/difficilior* 153, 156, 177, 218  
legend/key table  
abbreviations xvi–xviii  
marks, symbols, abbreviations and print colors 164, 258–259  
sigla used in the apparatus of variant readings 254  
sigla used in the apparatus of parallel passages: editions 255  
sigla used in the apparatus of parallel passages: manuscripts 256–257  
sutra demarcations 109
- lemma  
definition, creation, use, 119, 245–246, 251–253  
syntax of apparatus entries, Nyāya sutras 222
- library acknowledgments to Vienna University Library and Brill's *Indological Library*, xiii; library of the French Institute of Pondicherry, 55; ME in public libraries, 88; libraries preserving *Nyāyabhāṣya* mss., 256–257
- AL acknowledgments, x; C in secondary literature, 4; author, 10–11; mention of C and Cp in ME, 14; author, 17; dating of C by specialists at AL, 30; textual witnesses, 35–36; CC1–4, 40–42; C, 69, 73; Cp, 76, 79–80; relationship of C and Cp, 138; textual witnesses, 254; Devanagari of Cp, 333; Telugu script of C, 365
- MORI acknowledgments, x; prelims to ME, 5, 10; author, 11; textual witnesses, 35–36; CM1–3, 39–40; M, 53, 57–58; MP, 61, 63–64; ME, 83, 89; textual witnesses, 254; Grantha Tamil of M, 335; Kannada script of MP, 354
- ORIML acknowledgments, x; Kerala University Library, 10; author, 11; mistaking C for T in ME(?), 14; mention of T in ME, 15; author, 17; textual witnesses, 35–36; CT1–3, 37–39; T, 45–49; textual witnesses, 254; Grantha Tamil of T, 344
- ligature. *See* consonant
- Maas, Philipp acknowledgments, xi–xii; text reuse, 22; critical editing, 118–119
- Madras. *See* Chennai/Madras
- Malagi, R. G. (ME) composition, 5–7; author and place of writing, 14–16; contents of ME, 87. *See also* composition; translation
- Malayalam. *See* script
- Malledevaru, H. P.—CM3 39  
*maṅgalaśloka/maṅgalācaraṇa*. *See* preamble manuscript. *See* textual witness
- manuscript catalog. *See also* *Catalogus Catalogorum*; *New Catalogus Catalogorum*
- CC1 NSV entry, 40–41; C, 69, 71  
CC2 NSV entry, 41; in the NCC, 43; C, 69  
CC3 NSV entry, 41–42; in the NCC, 44; C, 69  
CC4 NSV entries, 41–42; in the NCC, 44; C, 69, 71, 73–74; Cp, 76–77, 79
- CM1 NSV entry, 39, 42–43; in the NCC, 44; M, 53, 55  
CM2 NSV entry, 39; in the NCC, 43; MP, 61, 63; dating, 354  
CM3 NSV entries, 39–40, 42–43; M, 53, 55, 57; MP, 61, 63–64; preamble, 91–92
- CT1 NSV entry, 37, 39, 42; in the NCC, 44; T, 45, 47–48  
CT2 NSV entry, 37–38, 40, 42–43; in the NCC, 44; T, 45, 47–48, 51; beginning of the text in the critical edition of the NSV, 165; beginning of the text in the documentation of variant readings, 260  
CT3 NSV entry, 38–39, 42; T, 45, 47, 49
- manuscript library. *See* library
- manuscript meta-catalog. *See* *Catalogus Catalogorum*; *New Catalogus Catalogorum*; manuscript catalog

- map  
 Malagi's reference to a map showing  
 Puṇḍarikapura 15–16  
 Schwartzberg's maps indicating the loca-  
 tion of Puṇḍarikapura 16–17, 31–32
- mark/markings. *See* correction mark; *daṇḍa*;  
 demarcation of sutras; Einicke; ex-  
 cerpt; legend/key table; ornament;  
 punctuation; script; text deviation
- material T, 48; M, 55, 57; MP, 63–64; C, 71;  
 CP, 76–77; ME, 83, 85, 87; *Nyāyabhāṣya*  
 mss., 256–257. *See also* appearance;  
 gap; hardcover; palm leaf; paper  
 according to mss. catalogs 37–42  
 features that serve to distinguish written  
 documents 97–102  
 material defects 139, 143, 148, 154  
 textual witnesses—overviews 35–36,  
 102, 254
- mātrkā/mūlakośa* (*mā./mū.*)—to mark foot-  
 note text in ME as variant reading 90
- MDS. *See* multidimensional scaling
- meta-catalog. *See Catalogus Catalogorum*;  
*New Catalogus Catalogorum*
- Metaphysics and Epistemology of the Nyāya  
 Tradition—FWF project P 24388. *See*  
 Preisendanz; *Trisūtribhāṣya*
- acknowledgments xi  
 list of textual witnesses of the NSV 35  
 textual witnesses of the *Trisūtribhāṣya*  
 used in this study 163, 221, 255–257
- metathesis—*nhi* instead of *hni* in *āhnika*  
 M, 341; T, 350
- Meuthrath, Annette—composition history of  
 the *Nyāyasūtra* 116
- Mīmāṃsā dating of the *Nyāyabhāṣya*—Mī-  
 māṃsāsūtra 1.1.4, 3, 29; CT2, 37; CM3,  
 39; unidentified note in T, 49; mss.  
 catalog, 222
- Miśra, Vācaspati (I) dating of the *Nyāyavā-*  
*rttikatātparyāṭikā*, 3, 46; text reuse, 21;  
 NBH *vl. C*, 255
- missing text. *See* text missing
- MORI. *See* library
- mūlakośa*. *See mātrkā*
- multidimensional scaling (MDS) 122–133  
 definition and data format 123  
 findings 133, 136–140, 153
- Muroya, Yasutaka initial research idea, ix;  
 acknowledgments, xi–xii; thoughts  
 on the author and composition of the  
 NSV, 9–10; textual witnesses of the  
 NSV, 35; critical editing, 118; sutra 1.1.2,  
 224–225. *See also* author; composition;  
 excerpt
- Murthy, R. S. Shivaganesh (ME) composi-  
 tion, 5; textual witnesses and future  
 studies, 10; composition, author and  
 place of writing, 14; 35, 85, 87, 89. *See*  
*also* composition; translation
- Mysore ME, 5; text reuse in ME, 24; dating  
 of M and MP, 30–32; textual witnesses  
 from Mysore, 35–36; CM1–3, 39; NCC,  
 43–44; M, 53–54; MP, 61–63; ME, 83–88;  
 134; *Nyāyavārttika* ms., 221; 254, 257;  
 Grantha Tamil of M, 335–336; Kanna-  
 da Script of MP, 354–356. *See* “Bibliog-  
 raphy,” “3 Manuscript Catalogs”  
 acknowledgments to MORI and Amala-  
 dass x, xii  
 NSV in *The Mysore Orientalist* 10  
 Mysore Orientalist. *See The Mysore Orien-*  
*talist*
- Nagari/Devanagari. *See* script
- Nagasampige, Anandateertha V. (ME)  
 initial research idea, ix; acknowledg-  
 ments, xi; composition, author and  
 place of writing, 5–9, 13–14, 16–18; text  
 reuse, 24; 35; ME, 83–96; variant read-  
 ings in the footnotes of ME, 90–94; ge-  
 nealogy, 123–126, 134–137; N. reviser of  
 MP(?), 136; 146, 243. *See also* composi-  
 tion; textual witness (ME); translation
- Naiyāyika 21, 23–24, 61, 105, 107, 302. *See*  
*also prācīnanyāya*
- NBH. *See Nyāyabhāṣya*
- NCC. *See New Catalogus Catalogorum*  
*New Catalogus Catalogorum* (NCC) ac-  
 knowledgments, x; ms. catalogs, 37–41;  
 NSV entries in the NCC, 43–44; T, 45;  
 M, 53; MP, 61, 63; C, 69, 71; CP, 76. *See*  
*also* manuscript catalog; *Catalogus*  
*Catalogorum*
- niḥśreyasa* 125–126, 129, 135, 224, 240, 242,  
 261–265, 269, 280. *See also* Slaje  
 hierarchical organization of the Nyāya  
 sutras 114

- niḥśreyasa* (cont.)  
 spelling of the word—overview 103  
 spelling of the word T, 51; M, 59; MP, 67;  
 C, 75; CP, 81; ME, 94–95
- NM. See *Nyāyamañjarī*
- NSV. See *Nyāyasūtravivaraṇa*
- numbering. See foliation (T, M, MP, C); pagination (CP, ME); textual witness
- NV. See *Nyāyavārttika*
- NVTT. See *Nyāyavārttikatātparyatikā*
- Nyāyabhāṣya* xi–xii, 73, 181, 196, 263, 273, 281, 323–324, 326. See also Thakur; Vātsyāyana  
 composition of the NSV 6–9  
 critical edition 162–164  
 dating 3–4, 29–30  
 documentation of variant and parallel readings 241, 244–245, 251  
 excerpts in the NSV 18–20  
 exemplars and apographs 135–140  
 genealogy of T, C and M 141–158  
 initial research idea ix  
 Nyāya sutras 220–236  
*raison d'être* of the NSV 33–34  
 text-critical data 127–129  
 text reuse 21–28  
 text structure 115  
 textual witnesses of the *Nyāyabhāṣya* 116, 255–257
- Nyāyabhāṣyavārttika*. See *Nyāyavārttika*
- Nyāyamañjarī*—by Bhaṭṭa Jayanta. See also Graheli; *puruṣa*  
 critical edition, *puruṣa* in sutra 1.1.24 195  
 documentation of variant and parallel readings, *puruṣa* in sutra 1.1.24 297  
 Nyāya sutras, *puruṣa* in sutra 1.1.24 228  
 textual criticism, cladistic approach 118
- Nyāyasūtra* 11, 14, 45, 47–48, 77, 107, 244, 251. See also Akṣapāda  
 catalogs listing the NSV 42, 44  
 dating 3–4, 29  
 excerpts in the NSV 19–20  
 hierarchical organization of the sutras 114–115  
 Nyāya sutras, first *adhyaīya* 220–236  
*Nyāyasūtra* vs. Nyāya sutras 18  
*raison d'être* of the NSV 34  
 text reuse 21  
 text structure 114–117
- Nyāyasūtranibandha* (sic) CMI, 39, 42; NCC, 43–44; M, 53; NV, 260. See also *Nyāyasūtravivaraṇa*
- Nyāyasūtravivaraṇa* 15, 260, 274, 323, 325.  
 See also author; Gambhiravaṃśaja; Nagasampige; *Nyāyasūtranibandha*; *Nyāyavārttikasaṃgraha*; textual witness  
 acknowledgments x–xii  
 author, place of writing 17–18  
 catalogs and meta-catalogs listing the NSV 37–45  
 composition 18–21  
 critical edition 161–163  
 dating 28–33  
 documentation of variant and parallel readings 239–253  
 exemplars and apographs 134–140  
 genealogy of T, C and M 140–158  
 initial research idea ix  
 Nyāya sutras 220–224  
 peculiarities of documents and text versions 97–117  
 Rādhāmohan Vidyāvācaspati Gosvāmin Bhaṭṭācārya's *Nyāyasūtravivaraṇa* 44  
*raison d'être* 33–34  
 scripts of the NSV mss. 329–332  
 secondary literature, composition 3–11  
 text-critical data 117–133  
 text reuse 21–28  
 textual witnesses—overview 35–36  
 textual witnesses—details T, 45–53; M, 53–61; MP, 61–68; C, 69–76; CP, 76–83; ME, 83–96
- Nyāyavārttika* 40, 43, 175, 180–181, 184, 196, 201–202, 206, 208, 210, 260–261, 273, 281, 290, 326. See also Uddyotakara; Thakur  
 composition of the NSV 6–9  
 critical edition 162–165  
 dating 3–4, 29–30  
 documentation of variant and parallel readings 241, 244–246, 251  
 excerpts in the NSV 18–20  
 exemplars and apographs 136–139  
 genealogy of T, C and M 145–158  
 initial research idea ix  
 NSV is a *nyāyavārttikasaṃgraham*(?) 13, 16–17, 92  
 Nyāya sutras (included in it?) 220–222

- Nyāyavārttika* (*cont.*)  
*raison d'être* of the NSV 33–34  
sources for the NV edition 255  
text-critical data 127–128  
text reuse 21–23, 26–28  
text structure 115
- Nyāyavārttikasaṃgraha*—alternative/mis-  
leading name of the NSV 6–9, 12–13,  
16–17, 92, 127, 261. *See also Nyāyasūtra-  
vīvaraṇa*
- Nyāyavārttikatātparyāṭikā*. *See also* Mīśra;  
Thakur  
apparatus of parallel passages 251  
critical edition 162–163, 165  
dating of the text 3–4, 29–30  
documentation of variant and parallel  
readings 244, 260  
excerpt in the NSV 18–20  
sources for the NVTI edition 255  
text-critical data 125
- Oberhammer, Gerhard R. F.—dating of Nyā-  
ya texts 3, 29
- Oriental Research Institute and Manuscripts  
Library of the University of Kerala,  
Thiruvananthapuram. *See* library  
(ORIML)
- Oriental Research Institute Mysore. *See*  
library (MORI)
- orientalist. *See The Mysore Orientalist*
- ORIML. *See* library
- ornament—in the mss. of the NSV T, 354;  
M, 344; MP, 365; C, 375; CP, 335
- orthography. *See* gemination; sandhi and  
orthography
- page changes apparatus. *See* apparatus  
pagination CP, 77, 79, 333; ME, 87. *See also*  
apparatus of page changes; foliation;  
textual witness
- Pakṣilasvāmin. *See* Vātsyāyana
- paleography dating based on paleographic  
features, 33, 55; features that serve to  
distinguish textual witnesses, 101–102;  
scripts of the NSV mss., 329–332. *See  
also* appearance; dating; script
- palm leaf. *See also* appearance; material;  
paper; textual witness  
features that serve to distinguish textual  
witnesses 97–99, 101–102  
textual witnesses—overviews 35–36,  
102, 254
- Pandharpur. *See* Puṇḍarikapura
- Pandit. *See The Pandit*
- paper features that serve to distinguish tex-  
tual witnesses, 97–99, 101–102; textual  
witnesses—overviews, 35–36, 102, 254.  
*See also* appearance; material; palm  
leaf; textual witness
- paragraph. *See* composition; text layout/  
structure
- parallel readings apparatus. *See* apparatus
- Pecchia, Cristina—critical editing 118
- Phillips-Rodriguez, Wendy J.—critical edit-  
ing 118
- Pillai, L. D. Swamikannu—dating of T 47
- place of writing. *See* dating; Puṇḍarikapura;  
textual witness
- Pondicherry. *See* French Institute of Pondi-  
cherry
- Poona. *See* Pune
- Potter, Karl NSV not listed in *Encyclope-  
dia of Indian Philosophies*, ix; dating  
of Nyāya texts, 3; causes of doubt, 7;  
dating of the NSV, 29; Rādhāmohan  
Vidyāvācaspati Gosvāmin Bhaṭṭācā-  
rya's *Nyāyasūtravīvaraṇa*, 44
- prācīnanyāya* 26, 33, 34. *See also* Naiyāyika  
*prāñnīvedanam*. *See* Nagasampige; transla-  
tion
- prapāduka*. *See śrīprapāduka*
- Pravāduka/Pravadaka (*sic*). *See* Śrīpravāduka
- prastāvanā*. *See* Malagi; translation
- preamble—NSV dating, 3; composition  
of the NSV, 6; naming of the NSV, 9;  
author and place of writing, 11–15;  
composition, 18–20; text reuse, 21;  
dating, 30; *raison d'être*, 33–34; CT2, 38,  
42; T, 49; C, 69, 71; CP, 77; ME, 89; CP,  
138; critical edition, 165; documenta-  
tion of variant and parallel readings,  
260; CP, 335. *See also* beginning of the  
text; closing statement; colophon; end  
of the text; translation
- Preisendanz, Karin initial research idea,  
ix–x; acknowledgments, xii; dating  
of Nyāya texts, 3; *Trisūtrībhāṣya* proj-  
ect, 10; dating of the NSV, 29, 35, 73;

Preisendanz, Karin (*cont.*)

demarcation of sutras in early *Nyāya-bhāṣya* mss., 116; most archetypal version of the *Nyāyabhāṣya*, 141, 154. *See also Trisūtrībhāṣya*; Metaphysics and Epistemology of the Nyāya Tradition

sigla of *Nyāyabhāṣya* editions 255

sigla of *Nyāyabhāṣya* mss. 256–257

*Trisūtrībhāṣya* witnesses in the apparatus of parallel passages of the present NSV edition 163

*Trisūtrībhāṣya* witnesses in the critical apparatus of the Nyāya sutras 221

punctuation revision of punctuation by the reviser of MP, 65–66; genealogy, 153, 156–157; critical edition vs. documentation of variant and parallel readings, 162, 239–242; lemmata are punctuation free, 245; punctuation in the apparatus of folio side or page changes, 253. *See also* composition; *danḍa*; demarcation of sutras; gap; ornament; script; text layout/structure

demarcation of sutras 106–117

features that serve to distinguish textual witnesses 98–99, 105–106

in the mss. of the NSV T, 353–354; M, 344; MP, 364–365; C, 374–375; CP, 334–335

Puṇḍarikapura/Pandharpur—place of creation of the NSV examination of the relevant passage, 11–18; geographical location and current name, 16–18; dating, 31–32; critical edition, 165; documentation of variant and parallel readings, 260. *See also* author; dating; Gambhīravamaśaja; map; textual witness

Pune/Poona 16. *See* Puṇḍarikapura

Puṇyakarapura 13–16. *See* Puṇḍarikapura

Puṇyapattana 15–16. *See* Puṇḍarikapura

purpose. *See* initial research idea; *raison d'être* of the NSV

*puruṣa*—in sutra 1.1.24 critical edition, 195; Nyāya sutras, 228; documentation of variant and parallel readings, 297. *See also* Graheli; *Nyāyamañjari*

question mark. *See* punctuation

quote. *See* composition; excerpt; text reuse

R. *See* software

*raison d'être* of the NSV 33–34

Rajan, Vinodh—Grantha script 330

Rāmamahādeva(?)—in T CT2, 38; mss., 45, 51. *See also* colophon (T)

reading experience—the improvement of the reading experience over time 99, 105, 111–113, 153. *See also* apograph; archetype; *lectio brevior/difficilior*; text-critical analysis/data

Reenberg Sand, Erik 17. *See also* Puṇḍarikapura

reference text 28, 123, 145, 154

critical edition 162–163

documentation of variant and parallel

readings 239, 244–245

references apparatus. *See* apparatus

relationship between text versions. *See* apograph; archetype; genealogy; similarity/dissimilarity; text-critical analysis/data

repository. *See* library

research idea. *See* initial research idea

reuse of text. *See* excerpt; text reuse

revision. *See* text deviation

Ruzsa, Ferenc—wording of sutra 1.1.2 9–10

Sāṃkhya/*Sāṃkhyakārikā*—text reuse 23

sandhi and orthography sutra demarcations, 107–110; text-critical data, 123–

124; Nyāya sutras, 222; critical edition

vs. documentation of variant and

parallel readings, 239–241; documen-

tation of variant and parallel readings,

242–243, 253. *See also* gemination;

punctuation; text layout/structure

features that serve to distinguish textual

witnesses 98–102

overview 102–105

details T, 51–53; M, 59–61; MP, 67–68;

reviser of MP, 65; C, 74–76; CP, 81–83;

ME, 94–96

Śāstrī, Śrinivāsa—*Nyāyavārttika* edition 222

*saut du même au même*. *See* eye-skip

Schwartzberg, Joseph E. Puṇḍarikapura,

16–17; dating, 31. *See also* map

scribe genealogical considerations, 31; in-

tentions and personal preferences of

scribes, 97–101; copyist and/or editor,

- scribe (*cont.*)  
 141, 156. *See also* author; colophon;  
 editor; Nagasampige; textual witness  
 overviews 36, 158  
 details T—Subrahmaṇya/Subban, 38,  
 45–47, 51; M—Kasturi, 55, 58–59; MP,  
 63, 68; C, 69; CP, 75, 80–81, 83
- script discussion of the scripts, 329–375;  
 introduction and secondary literature,  
 329–331; mss. overviews, 36, 103, 254;  
 features that serves to distinguish  
 textual witnesses, 97–99, 102–104;  
 dating, 33; first folio is numbered *śrī*,  
 73; scripts of the textual witnesses of  
 the *Nyāyabhāṣya*, 255–257. *See also*  
 apparatus entry; composition; *daṇḍa*;  
 demarcation of sutras; excerpt; gap;  
*grantha*; metathesis; ornament; punc-  
 tuation; similarity/dissimilarity; text  
 layout/structure; textual witness
- Devanagari of CP technique, 77; image,  
 78; description, 333–335; insertion/  
 deletion/substitution, 80–81, 250–251,  
 335
- Devanagari of ME technique and pre-  
 sentation, 87–88; image, 84, 86
- Grantha Malayalam CT1—script of T, 37;  
 CT2—colophon of T, 38; ms. label—  
 script of T, 48; scribbles in Grantha  
 Malayalam in T, 49–50; folio number-  
 ing in T<sup>ML</sup>, 73; region and era of use,  
 102
- Grantha Tamil of M technique, 55, 57;  
 image, 54; description, 335–344; dating  
 on the basis of the style of writing, 55;  
 excerpt, 12; foliation, 56–57; two differ-  
 ent writing styles in M—one or two  
 scribes(?), 58–59; numerals, 343–344;  
*akṣara*-s with variants, 335–336; inser-  
 tion/deletion/substitution, 344
- Grantha Tamil of T technique, 48;  
 image, 46; description, 344–354; dating  
 on the basis of the style of writing, 45,  
 47; excerpt, 13; foliation, 48; numerals,  
 353; *akṣara*-s with variants, 345–346;  
 insertion/deletion/substitution, 353–  
 354
- Kannada script of MP technique, 63;  
 image, 62; description, 354–365;  
*akṣara*-s with variants, 305, 355–356;  
 features unnecessary when writing  
 Sanskrit, 243–244; insertion/deletion/  
 substitution, 65–67, 251, 365
- Telugu script of C technique, 71; image,  
 70, 72; description, 365–375; folia-  
 tion—Grantha and Devanagari nu-  
 merals, 71–73; *akṣara*-s with variants,  
 317, 366–367; features unnecessary  
 when writing Sanskrit, 243–244; inser-  
 tion/deletion/substitution, 374–375
- Shaji, P. L. acknowledgments x; colophon  
 of T, 45; colophon of M, 55. *See also*  
 library (ORIML)
- sign. *See* consonant; *daṇḍa*; demarcation of  
 sutras; legend/key table; ornament;  
 punctuation; script; vowel
- similarity/dissimilarity. *See also* apparatus;  
 composition; demarcation of sutras;  
 excerpt; gap; script; text layout/struc-  
 ture; text-critical analysis/data
- of *akṣara*-s 12–13, 50, 59, 129, 148–151,  
 161–162, 169, 175, 177, 266, 272, 310;  
 compared with documented scripts  
 in secondary literature, 329–331; T,  
 345–346; M, 335–336; MP, 355; C, 366
- of documents—features that serve to  
 distinguish textual witnesses 97–101
- of gaps T, C, M, 31, 140–148, 157, 248; M,  
 MP, ME, 65–66, 92–93, 126, 135; C, CP,  
 81, 138–139, 250
- of the sutra demarcations 113
- of variant readings genealogy, 97; meth-  
 odology of multidimensional scaling,  
 MDS, 123; application of MDS, 124–133;  
 genealogy—apographs, 134–140; gene-  
 alogy—T, C and M, 140–157; *stemma*  
*codicum*, 158
- Slaje, Walter—sutra 1.1.2 224
- software  
 Adobe® Illustrator® 123  
 Classical Text Editor (CTE) acknowl-  
 edgments, xiii; export of genealogical  
 data, 120–121. *See also* Hagel
- R 123. *See also* multidimensional scaling  
 spelling. *See* text correction; text deviation
- Spencer, Harold—Kannada script 331
- Śrīpravāduka 11–14. *See also* Gambhīrava-  
 ṃśāja



- śrīprapāduka* 11–13. *See also* Gambhīravamśāja
- state of being. *See* condition; textual witness
- Steinkellner, Ernst acknowledgments, xiii
- stemma possible relationships of three related text versions, 142; *stemma codicum*, 157–158. *See also* genealogy; similarity/dissimilarity; text-critical analysis/data
- Subban. *See* scribe (T)
- Subrahmanya. *See* scribe (T)
- substitution. *See* text correction; script
- sutra demarcation. *See* demarcation of sutras
- target readership 21, 33–34, 99
- Telugu script. *See* script
- Tenkāci—place of writing of T 47, 81. *See also* colophon; dating; textual witness
- text. *See also* beginning of the text; closing statement; colophon; completeness of the NSV versions; composition; conjecture; contamination; *daṇḍa*; demarcation of sutras; emendation; end of the text; excerpt; eye-skip; gap; genealogy; ornament; preamble; punctuation; reference text; script; similarity/dissimilarity; text-critical analysis/data
- correction—insertion/deletion/substitution 31; in MP, 65–67, 99; in CP, 80–81; features that serve to distinguish textual witnesses, 98–101; automatic processing of text-critical data, 119–122, 131–133; traceable vs. untraceable revision, 127–128; types of correction—overview with examples, 128; 134, 136–137, 139, 146; handling in the critical edition, 162; handling in the Nyāya sutras, 222; handling in the documentation of variant and parallel readings, 239, 244–246, 249–253; 331. *See also* correction mark
- deletion. *See* text correction
- deviation features that serve to distinguish textual witnesses, 98–101; types of deviation—overview with examples, 127–129; handling in the critical edition, 161–163; handling in the Nyāya sutras, 222–223; handling in the documentation of variant and parallel readings, 239–241; differences in spelling, vocabulary or syntax, 246; addition of one or more words, 247; absence and omission of characters or words, 247–248; handling of deviations in the apparatus of parallel passages, 251–252; handling of deviations in the apparatus of folio side or page changes, 252–253
- illegible—barely legible or illegible text method of transliteration of CP's scribe, 80–81; features that serve to distinguish textual witnesses, 98–101; overview with examples, 128–129; handling in the critical edition, 162; handling in the documentation of variant and parallel readings, 239, 244, 248
- insertion. *See* text correction
- layout/structure of the NSV/Nyāya sutras, 18, 114–116; textual witnesses—overview, 36; T, 48, 353; M, 55, 344; MP, 63, 364–365; C, 71, 374; CP, 77, 334; ME, 87; features that serve to distinguish textual witnesses, 97–99, 101–102; critical edition, 161–163; Nyāya sutras, 220–223; documentation of variant and parallel readings, 244. *See also* script
- missing the text versions of C and CP are not complete, 11–14, 71, 77; dating/genealogy—missing text in T, C and M, 31, 145–146; method of transliteration of CP's scribe, 81–82; features that serve to distinguish textual witnesses, 98–101; missing sutras, 108–116; types of missing text—overview with examples, 129; 134–135, 138, 141, 143, 151; handling in the critical edition, 162; handling in the Nyāya sutras, 222; handling in the documentation of variant and parallel readings, 247–248
- reuse 21–28. *See also* excerpt; Freschi; Graheli; Maas; Nagasampige; Thakur
- segmentation. *See* text layout/structure
- structure. *See* text layout/structure
- substitution. *See* text correction
- versions of the NSV. *See* completeness of the NSV versions; genealogy; textual witnesses

- text-critical analysis/data data suitable for genealogical analyses, 100; general thoughts on data analyses, 117–123; data quality, 118; phylogenetic/cladistic approach, 119; processing and exporting of correction data with CTE, 119–121; phylogenetic tree, 121–122; can an MDS analysis provide additional insights(?), 122–123; genealogical values of deviations of readings, 127–129; possible relationships of three related text versions, 142. *See also* apograph; apparatus; archetype; genealogy; similarity/dissimilarity
- in ME—a brief assessment of the data presented therein 90–94
- of the NSV witnesses initial research idea, ix; an MDS analysis, 123–133; verification of the transmission history of exemplars and apographs, 134–140; M, MP and ME, 134–137; C and CP, 138–140; reflections on the relationship between T, C and M, 140–156; gaps, 140–148; damage-related readings, 148; script-/handwriting-related variants, 148–151; additions/omissions, 151–156; conclusions from the data analyses, 156–158; presentation of variants in the critical edition, 161–163; presentation of variants in the Nyāya sutras, 221–223; presentation of variants in the documentation of variant and parallel readings, 239–253
- text-critical apparatus. *See* apparatus
- textual witness 35–96; overviews, 36, 254; entries in mss. catalogs, 37–42; entries in the NCC, 43–44; *stemma codicum*, 158. *See also* accessibility; apograph; apparatus; appearance; archetype; author; beginning of the text; closing statement; colophon; completeness of the NSV versions; composition; condition; dating; demarcation of sutras; end of the text; excerpt; feature; foliation; gap; gemination; genealogy; manuscript catalog; material; ornament; pagination; preamble; Puṇḍarikapura; punctuation; sandhi and orthography; scribe; script; similarity/dissimilarity; text; text-critical analysis/data; translation; writing material and technique
- C description, 69–76; image, 70; foliation, 71–73; beginning of the text, closing statements and colophon, 74; sandhi and orthography, 74–76; script, 365–375
- CP description, 76–83; image, 78; beginning of the text, closing statements and colophon, 79–80; a note on the scribe's method of transliteration, 80–81, 138, 250–251; sandhi and orthography, 81–83; script, 333–335
- M description, 53–61; image, 54; foliation, 56–57; beginning of the text, closing statements and colophon, 58; two different writing styles—one or two scribes(?), 58–59; sandhi and orthography, 59–61; script, 335–344
- ME description, 83–96; images, 84, 86; beginning of the text, closing statements and colophon, 89–90; variant readings in the footnotes, 90–94; sandhi and orthography, 94–96. *See also* Nagasampige
- MP description, 61–68; image, 62; beginning of the text, closing statements and colophon, 64–65; a note on the reviser's corrections, 65–67; sandhi and orthography, 67–68; script, 354–365
- T description, 45–53; image, 46; beginning of the text, closing statements and colophon, 49–51; sandhi and orthography, 51–53; script, 344–354
- Thakur, Anantlal 7; text reuse, 22–27; 136–137; genealogy, 145, 154; NBH, NV and NVTṬ in the apparatus of parallel passages of the present edition of the NSV, 163; NBH in the critical apparatus of the Nyāya sutras, 221–222; punctuation in the documentation of variants, 241; NBH, NV and NVTṬ in apparatus of parallel passages of the documentation of variant and parallel readings, 251–252; sources for Thakur's editions, 255
- The Mysore Orientalist* 10
- The Pandit* 44–45
- The Theosophist* 4–5, 30

- Thiruvananthapuram. *See* Trivandrum translation
- of NSV's *maṅgalaśloka*/preamble 11
  - of T's colophon 51
  - of CP's note on the incompleteness of its version 77
  - of ME's "Introduction"—Prastāvanā
    - composition, 5–6; place of writing, 15–16
  - of ME's "Foreword"—Prāñnivedanam
    - composition, 7–8; place of writing, 16
  - of an excerpt from the commentary on
    - sutra 1.1.2 23–24
    - sutra 1.1.4 25–26
    - sutra 1.1.12 22–23
    - sutra 1.1.17 26–27
    - sutra 1.2.3 27–28
  - of the *Nyāyabhāṣya* and *Nyāyavārttika*.
    - See* Chattopadhyaya; Jhā
  - transliteration/transcription
    - by the editor of the present book 161–162, 239–240; reference text, 244–245; corrections, 249–251; apparatus of folio and page changes, 252–253
    - by the reviser of MP 65–67, 251
    - by the scribe of CP 80–81, 138, 250–251
  - Trisūtrībhāṣya* (TSBH) 10; dating, 29; numbering of ms. folios, 73; hierarchical organization of the sutras, 116; genealogy of T, C and M, 141, 154; TSBH in the critical edition, 163; earliest version, 221; TSBH in the documentation of variant and parallel readings, 252; sources for the TSBH edition, 255–257. *See also* Preisendanz
  - Trivandrum
    - author of the NSV, 11; Puṇḍarikapura, 15; dating of T, 30–32; ms. from Trivandrum, 35–36; CT1–3, 37–38; mention of T in CC3, 41; T, 45–49; mention of T in CC3, 74; 254, 257; Grantha Tamil of T, 344–346. *See* "Bibliography," "3 Manuscript Catalogs"
    - acknowledgment to ORIML x
  - TSBH. *See* *Trisūtrībhāṣya*
  - Uddyotakara
    - composition and dating, 3; sutra 1.1.23, 7–8; text reuse, 21, 23, 26–27, 29; *raison d'être* of the NSV, 33; 222, 255. *See* *Nyāyavārttika*
  - unreadable. *See* text illegible
  - Vācaspati Miśra. *See* Miśra
  - variant readings apparatus. *See* apparatus
  - Vārttika. *See* *Nyāyavārttika*
  - Vātsyāyana Pakṣilasvāmin
    - composition and dating, 3–4; sutra 1.1.23, 7–8; text reuse, 21–27; *raison d'être* of the NSV, 33; 222, 255. *See* *Nyāyabhāṣya*
  - Venugopalām, K.—Grantha script 330
  - Vidyābhūṣaṇa, Satish Chandra—dating of Nyāya texts 3
  - Visalakshy, P. CT3, 38; Grantha script, 331
  - Viśvanātha—author/commentator of the NSV (*sic*) CT1, 37, 42, 45; NCC, 44; old library label, 48. *See also* Akṣapāda; Gambhīravamaṅśaja
  - vowel
    - T, 346; M, 336; MP, 356; C, 367; CP, 333. *See also* consonant; punctuation; script
    - definition/naming 332
    - post-consonantal vowel signs T, 347; M, 337; MP, 357; C, 368; CP, 334
  - Wickelmaier, Florian 122–123. *See also* multidimensional scaling
  - Wikipedia—Grantha, Kannada and Tamil scripts 330–331
  - Wilson, Horace Hayman—*ahankāra* of the *Sāṃkhyakārikā* 23
  - worm-eaten. *See* wormhole
  - wormhole
    - mss. overviews, 36, 254; CM3, 39; T, 48; M, 57; C, 73; absence and omission of characters or words in the documentation of variant and parallel readings, 247–248. *See also* brittle; condition; foxing; fragile; material; textual witness
  - writing material and technique 101–102. *See also* script; textual witness
  - Wujastyk, Dominik
    - acknowledgments, xii; Indology, 330

# Sanskrit Index

The numbers refer to the line numbers in the Critical Edition on pages 165–219.

akṣa 46  
akṣapāda 4  
agnihotrahavanādiprasthāna 16  
aṅga 331. *See also* vicārāṅga  
acetana 389  
ajara 191  
ajñāna. *See* kutārkikājñānanirāsahetu  
aṅu. *See* paramāṅu  
atas 69, 72, 127, 141, 204, 216, 220, 221, 281,  
328, 330, 331, 402, 406  
atikrama. *See* vivakṣitārthātikrama  
atirikta 85  
ativṛt. *See* anativartamāna  
atisāmānya 378  
-yoga 377  
atī (atī-i)  
atyeti 365  
atitakāla 337. *See also* kālātīta  
atyanta  
-vimukti 189  
-vimokṣa 188  
atayaya. *See* ekadeśātyaya; kālātyaya  
atra 8, 23, 26, 85, 94, 114, 119, 145, 200, 201,  
202, 250, 266, 279, 295, 325, 342, 348,  
358, 374, 385, 390  
atrāṇa 25. *See also* trāṇa  
atha 28, 44, 61, 63, 74, 75, 92, 98, 110, 128, 129,  
153, 158, 167, 174, 178, 182, 289, 304, 315,  
317, 336, 367, 394  
adarśana. *See* saṃśayādarśana  
adṛṣṭa. *See* dṛṣṭādṛṣṭārtha  
-artha 107  
adharma. *See* dharma; dharmādharma  
adhika 322. *See also* hetūdāharaṇādhika  
adhikaraṇa 235. *See also* ekādhikaraṇastha;  
tantrādhikaraṇa; sarvatantrapratita-  
ntrādhikaraṇābhyupagamasamsthitya-  
rthāntarabhāva  
-siddhānta 248, 249  
adhikāra 224  
adhikṛ  
adhikṛtya 181, 182, 223  
adhikṛta 83, 241

adhigam  
adhigamya 225  
adhigama. *See* niḥśreyasādhigama  
adhiṣṭhāna. *See* vimarśādhiṣṭhāna  
adhiṣṭhāyakāntara 166  
-apekṣa 164, 165  
adhyavasāya 204  
adhyāya 302, 410  
adhyāropana. *See* vivakṣitānyārthādhyāro-  
pana  
anaṅga. *See* vidyānaṅga  
anativartamāna 353  
anantara. *See* tadanantarāpāya; prameyata-  
ttvajñānanantara; prameyānantara  
-apāya 22  
anarthaka 15  
anarthāntara 154  
-bhāva 389  
anavagamyaṃmāna 109  
anavadhāraṇa 71, 297  
anavasita 351  
anātman 24. *See also* ātman; nirātmaka;  
sātman  
anādimattva. *See* saṃśārānādimattvajñāpa-  
nārtha  
anārambha 400  
anitya 259, 275, 286, 342, 343, 345, 353. *See*  
*also* nitya  
-dharma 354  
aniyama 320  
anirdeśa 27. *See also* nirdeśa  
anukūla 32. *See also* pratikūla  
anugraha. *See* śārīrānugrahopaghātānuvi-  
dhāyin  
anugrahaka 313  
anujñāta 233  
anutpatti 163. *See also* utpattyanutpatti  
-dharmaka 295  
anudāharaṇa 266  
anupayukta 64  
anupalabdhi. *See* upalabdhyanupalabdhi;  
ubhayapakṣaviśeṣānupalabdhi; nitya-  
dharmānupalabdhi  
anupādāna 190  
anubhu  
anubhūkte 183

- anumā  
   anumāpayati 126  
   anumiyate 81, 85, 87, 160  
 anumāna 48, 74, 75, 77, 78, 80, 82, 83, 84, 91,  
   120. *See also* pratyakṣānumānopamā-  
   naśabda; salilānumāna  
   -ārtha 81  
   -vākya 256  
   -višeṣaṅārtha 75  
 anumeyaviṣaya 81  
 anuvidhāna. *See* sannidhānāsannidhānabhe-  
   dānuvidhāna  
 anuvidhāyin. *See* śarīrānugrahopaghātānuvi-  
   dhāyin; saṃśayādiprabhedānuvidhā-  
   yin; svāmyamātyabhedānuvidhāyin  
 anuṣaṅga. *See* bādhānuṣaṅga  
 anuṣaṅgin 249, 250  
 aneka 214. *See also* samānānekadharmo-  
   papatti  
   -arthadarśin 123, 124, 126  
   -dharma 212, 214  
   -dharmopapatti 200, 210  
   -dha 90  
   -prakāra 24  
   -višeṣasambandhi 369  
 anaikāntika 339  
 anta 340. *See also* duḥkhānta; sukhaduḥ-  
   khopabhogādyanta  
 antaḥkaraṇa 115. *See also* manas  
 antar 15, 19  
 antara. *See* adhiṣṭhāyākāntarāpekṣa; anarthā-  
   ntara; arthāntara; deśāntara; nimittā-  
   ntara; vācakāntaranimittacchala  
 anya 190, 329, 391  
   -ārtha 149. *See also* vivakṣitānyārthā-  
   dhyāropana  
   -arthāntarakalpanā 391  
   -dharma 262  
   -prakaraṇasiddhi 248  
   -śarīrādyupasaṃpatti 180  
 anyatama 215, 322  
   -apāya 209  
 anyatara 355  
 anyatra 150, 340  
   -avṛtti 262  
 anyathā  
   -abhihita 399  
   -pratipatti 399  
   -siddha 359  
 ap. *See* āpas; pṛthivyaaptejas  
 apadiś  
   apadiśyamāna 363  
 apadiṣṭa 313, 350. *See also* kālātyāpadiṣṭa  
 apadeśa. *See* hetvapadeśa  
 apayā. *See also* ape  
   apayānti 38  
 apara 218, 270  
 aparatva 147. *See also* paratva  
 aparikṣitābhyupagama 252  
 aparyanta 190  
 apavarga 30, 39, 109, 111, 118, 188, 189, 190,  
   192. *See also* ātmādyapavargaparyanta;  
   yāvadaapavargam; svargāpavargadeva-  
   tādi; svargāpavargādi  
   -paryanta 28  
 apasiddhānta 320, 321  
 apāpika 33. *See also* pāpika  
 apāya. *See* anantarāpāya; anyatamāpāya;  
   uttarotarāpāya; janmāpāya; duḥkhā-  
   pāya; doṣāpāya; pravṛtṭyapāya; mithyā-  
   jñānāpāya  
 apuṇya. *See* svakāryabhūtapuṇyapuṇyācāra  
 ape (apa-i). *See also* apayā  
   apaiti 37, 38  
 apekṣā. *See* adhiṣṭhāyākāntarāpekṣa; udāha-  
   raṇāpekṣa; višeṣāpekṣa  
 apeta 348  
 apratipatti 400. *See also* vipratipattyapra-  
   tipatti  
 aprayoga. *See* chalajātīnigrahasthānaprayo-  
   gāprayoga  
 aprāṇa  
   -ādimat 284  
   -ādimattvābhāva 287  
 aprāṇikatvaprasaṅga 267  
 abhaya 191  
 abhāva. *See* aprāṇādimattvābhāva; duḥ-  
   khābhāva; dharmādharmākhyakāra-  
   ṇābhāva; niyantavyābhāva; pramā-  
   ṇābhāva; bhāva; samavāyābhāva;  
   hetulakṣaṇābhāva  
 abhidhā  
   abhidhiyate 49, 85, 86, 155, 213, 222, 330,  
   384  
 abhidhāna 231. *See also* karaṇārthābhidhā-  
   na; pṛthagabhidhāna  
   -dharma 384  
   -mātra 42

- abhipūjita 34  
 abhiprāya 373, 374  
 abhipreta 169  
 abhimata 26  
 abhivyakti. *See* sukhābhivyakti  
 abhisambaddha. *See* itaretarābhisambaddha  
 abhisambandha. *See* samastapramāṇābhisambandha  
 abhihita. *See* anyathābhihita; aviśeṣābhihita; pṛthagabhihita  
 abheda 402  
 abhautika 247  
 abhyanuñāta 393  
 abhyanuñānārtha 323  
 abhyupagata 253, 348  
   -arthavirodhin 347  
 abhyupagama 236, 246. *See also* aparikṣitābhyupagama; tantrādhikaraṇābhyupagamasamsthiti; sarvatantpratitantrādhikaraṇābhyupagamasamsthityarthāntarabhāva  
   -vyavasthā 310  
   -samsthiti 235  
   -siddhānta 252, 253  
 abhyupe (abhi-upa-i)  
   abhyupetya 320, 346  
 amātya. *See* svāmyamātyabhedānuvidhāyin  
 amutra 107  
 amṛtyupada 191  
 ayuktottara 328  
 ayugapad 165  
 artha 12, 13, 32, 48, 49, 55, 63, 70, 100, 107, 111, 112, 115, 122, 125, 144, 184, 202, 204, 206, 223, 228, 235, 236, 241, 249, 250, 253, 269, 272, 288, 290, 291, 292, 293, 294, 295, 300, 316, 328, 338, 347, 349, 373, 377, 397. *See also* adṛṣṭārtha; anumānaviśeṣaṇārtha; anumānārtha; anekārthadarśin; anyārtha; abhyanuñānārtha; abhyupagatārthavirodhin; alaukikārtha; avarodhārtha; aviparītajñānārtha; asadbhūtārthakalpanā; indriyaviśayaniyamakhyāpanārtha; ceṣṭendriyārthāśraya; indriyārthasannikarṣa; ekārthagrahaṇa; karaṇārtha; kṛtaśabdārthasambandha; tattvajñānārtha; dṛṣṭādiṣṭārtha; dṛṣṭārtha; niyamārtha; nirākaraṇārtha; nirṇayārtha; parārtha; vākya-  
   rthasiddhi; vidyābhedajñāpanārtha; viruddhanānārthāvamarsāna; viva-  
   kṣitānyārthādhyaropaṇa; vivakṣitārthātikrama; vedaśāstrārthakovidā;  
   vairāgyajñāpanārtha; śabdārtha; saṃsārānādimattvajñāpanārtha;  
   samānārtha; sambandha; sarvārtha; sādhanavighātārtha; sukhādivyudā-  
   sārtha; sūtrārtha; hitāhitapṛāptipari-  
   hārārtha  
   -antara. *See* anyārthāntarakalpanā; sarva-  
   tantpratitantrādhikaraṇābhyupaga-  
   masamsthityarthāntarabhāva  
   -antarakalpanā 373, 389  
   -antarabhūta 240  
   -avadhāraṇa 299, 302  
   -jāta 233  
   -jñānakāla 66  
   -nimittasukhaduḥkhasaṃvedanāyātana  
   132  
   -paricchedakatva 268  
   -prakāśanārtha 110  
   -bheda 157  
   -vadbhāvapratiśedha 383  
   -vikalpopapatti 368  
   -viśayam 54  
   -vyavasthāpaka 313  
   -saṃśaya 207  
   -sadbhāvapratiśedha 391  
   -sannikarṣa 54  
   -samūha 234  
 arh  
   arhati 381  
 alaukikārtha 230  
 avagam. *See* anavagamyamāna  
 avagama. *See* indriyoddeśamātrāvagama  
 avacchedahetu 156  
 avadhāraṇa 43. *See also* arthāvadhāraṇa  
 avadhṛ  
   avadhārayati 70, 201  
   avadhāryate 229  
 avamarśana. *See* viruddhanānārthāvamarsāna  
 avayava 10, 255, 256, 322. *See also* pañcāvayavopapanna  
   -sāmānyayoga 49  
 avarodha. *See* ākāśāyavarodha  
   -ārtha 321  
 avaśa 176

avasaraprāpta 153  
 avasthā  
   avatiṣṭhate 78  
 avasthā 190  
 avasthāna 396  
 avasthita 399  
 avāntaroddeśa 44  
 avāpti. *See* sukhaduḥkhāvāptihāni; sukhā-  
   vāpti  
 avighna 1  
 aviccheda 36  
 avijñāta 292  
   -tattva 290, 291, 292  
 avinābhāvin 88  
 aviparītajñānārtha 14  
 avipratipatti 398  
   -viśayasādharmya 243  
 aviruddha. *See* sarvatantrāvīruddha; siddhā-  
   ntāvīruddha  
 avīśiṣṭa 357. *See also* sādhyāviśiṣṭa  
 avīśeṣa 388, 389, 390, 392  
   -abhīhita 273  
 avīta 269. *See also* vītāvīta  
   -hetu 278  
 avṛtti. *See* anyatrāvṛtti  
 avyapadeśya 52, 64. *See also* vyapadīś  
 avyabhicāra 270  
 avyabhicārin 52, 69, 70  
 avyavasthā. *See* upalabdhyanupalabdhyavya-  
   vasthā  
 avyāpin 161  
 aśābda 66  
 as. *See also* asat; sat  
   asti 24, 28, 29, 112, 161, 218, 282, 309, 348,  
   364  
   astu 1  
   syāt 102, 230  
 asat 9. *See also* as; sat; sadbhāvasadbhāva  
   -bhāva 9  
   -bhūtārthakalpanā 377, 381  
   -viśaya 91  
 asannidhāna. *See* sannidhānāsannidhāna-  
   bhedānuvidhāna  
 asannidhiviśiṣṭa 360  
 asamasta 208. *See also* samasta  
 asamānajātīya 213. *See also* samānāsamā-  
   najātīyaviśeṣavyavacchedaka  
 asambandha 163  
 asambhava 385

asādhāraṇa 212, 216  
 asiddha 357. *See also* paratantrāsiddha  
 asūtritas 253  
 asparśa 344, 345  
   -vat 341  
 ah  
   āha 21, 51, 64, 69, 72, 141, 153, 158, 174, 193,  
   194, 197, 206, 258, 264, 367, 402  
   āhur 156  
 ahaṅkāra. *See* ekāhāṅkāraprakṛti  
 ahita. *See* hitāhitapṛāptiparihārtha  
  
 ākāṅkṣā. *See* viśeṣākāṅkṣā  
 ākāśa 142  
   -ādi 230  
   -ādyavarodha 229  
 ākhyā 147. *See also* dharmādharmākhyakā-  
   raṇābhāva; bhāvanākhyā  
 āgama 192, 193, 195  
   -viśaya 103  
 ācakṣ  
   ācakṣate 195  
 ācar  
   ācarat 33  
 ācāra. *See* svakāryabhūtapuṇyāpuṇyācāra  
 ātmaka. *See* chalajātinigrahasthānasādhano-  
   pālambhātmaka; pramāṇatarkasādhano-  
   pālambhātmaka; vyavasāyātmaka  
 ātman 24, 29, 36, 73, 111, 114, 116, 119, 122, 123,  
   124, 128, 129, 156, 181, 182, 190, 217, 218,  
   309. *See also* anātman; sātman  
   -ādi 344  
   -ādiprameyatattvajñāna 37  
   -ādyapavargaparyanta 23  
   -liṅga 121  
   -vidyāmātra 18  
   -siddhi 128  
 ātyantika 39, 191, 194  
 ādā  
   ādātum 122  
   ādādāna 127  
 ādi. *See* agnihotrahavanādiprasthāna; aprā-  
   ṇādimat; ākāśādi; ātmādi; ityādi; ku-  
   ḍyādi; gandhādi; gurvādi; ghrāṇādi;  
   cakṣurādi; jvarādi; tvagādi; pūrvava-  
   dādi; pṛthivyādi; pramāṇādi; rāgādi;  
   rūpādi; vāsyādi; janyakriyāvat; śabda-  
   tvādi; śarīrādi; śilpīhastādi; saṃśayādi;  
   samānadharmādi; sukhaduḥkho-

- ādi (*cont.*)  
     pabhogādyanta; sukhādi; sthālyādi;  
     svargāpavargadevatādi; svargādi; sva-  
     rgāpavargādi; halaśakataḍiprasthāna  
 ādimat/ādivat. *See* aprāṇādimat; ghaṭādi-  
     vat; prāṇādimat; rūpādimaddravya;  
     rūpādivat  
 ādiś  
     ādiśyate 325  
 ānantarya 75  
 ānanda. *See* mahāparamānandaparamaśiva-  
     bhava  
 ānvikṣiki 16, 18  
 āpas 142. *See also* ap  
 āpta 100, 101, 104  
     -upadeśa 99  
     -upadeśamātra 120  
 āpti 100  
 āyatana. *See* arthanimittasukhaduḥkhasaṃ-  
     vedanāyatana; bhogāyatana  
 ārambha 169. *See also* vāgbuddhiśārīrā-  
     mbha  
     -viśaya 400  
 ārādhya. *See* viśvārādhya  
 āvaraka 359  
 āśraya 131, 132. *See also* ceṣṭendriyārthā-  
     śraya  
 āśrita 103, 146  
 āhosvit 402  
 āhnika 303  
  
 icchā 121  
 itara 70  
     -itarābhisambaddha 234  
     -padavišeṣaṇa 200  
 iti. *See* ityādi  
 ittham  
     -bhāvavyavasthā 233, 235  
     -bhūta 233  
 ityādi 32, 251  
 indriya 54, 61, 62, 73, 111, 114, 131, 135, 136,  
     137, 138, 150, 246, 251, 254. *See also* ca-  
     kṣurādīndriya; ceṣṭendriyārthāśraya;  
     śārīrendriyaviśayabuddhi; sarvendri-  
     yagrāhya  
     -arthasannikarṣotpanna 52, 71  
     -uddeśamātrāvagama 136  
     -kāraṇa 141  
     -nānātva 250  
     -viśayaniyamakhyāpanārtha 149  
     -vyatirikta 249  
     -saṃyogasahakārin 161  
     -sannikarṣa 96  
 iṣ  
     icchet 123  
 iha 14, 107, 389, 409  
  
 ikṣ  
     ikṣitvā 385  
 iśāna. *See* viśveśāna  
 ihita 3  
  
 ukta 78, 118, 137, 379, 384. *See also* vac  
     -upapanna. *See* yathoktopapanna  
 ukti. *See* padatrayukti; vac  
 ucchedana. *See* janmamaraṇaprabandho-  
     cchedana  
 uta 194, 208  
 uttara 349. *See also* ayuktottara  
     -hetu 349  
 uttarottara  
     -apāya 22  
     -śārīrasambandha 116  
 utpatti 159. *See also* punarutpatti  
     -anutpatti 162  
     -kāla 66  
     -dharma 263  
     -dharmaka 275, 282, 286, 295, 296  
 utpad  
     utpadyate 54, 69, 160  
     utpadyamāna 165  
 utpanna 201. *See also* indriyārthasannika-  
     rṣotpanna  
 udaka 69  
 udāharaṇa 231, 258, 261, 266, 267, 271, 274,  
     276, 278, 281, 294, 341, 347, 353, 378.  
     *See also* pratijñāhetūdhāraṇopanaya;  
     vaidharmyodāharaṇa; sādharmaṇyodā-  
     haraṇa; hetūdhāraṇādihika  
     -apekṣa 280, 281  
     -upalakṣaṇa 272  
     -tantra 281  
     -vaidharmya 266  
     -sādharmaṇya 260, 261, 262  
 udāhṛ  
     udāharati 357, 364  
     udāhriyate 275  
 uddiṣṭa 42, 44, 406



- uddeśa 41, 42, 409. *See also* avāntaroddeśa; indriyoddeśamātrāvagama; yathoddeśam; vibhāgoddeśasūtra
- uddhṛ  
uddharati 401
- unnati. *See* meghonnati
- upakram  
upakramate 9
- upaghāta. *See* śarīrānugrahopaghātānuvidhāyin
- upacāra  
-chala 371, 383, 387, 388. *See also* vāgucāracchala  
-prayoganimitta 387
- upadīś  
upadeṣṭum 9
- upadeśa 14, 104, 137, 234. *See also* āptopadeśa; lakṣaṇopadeśa
- upanaya 280, 283, 284. *See also* pratijñāhetūdāharaṇopanaya; vaidharmyodāharaṇopanaya; sādharmaṇodāharaṇopanya
- upaniṣadvidyāvat 19
- upapatti 204, 293. *See also* anekadharmopapatti; arthavikalpopapatti; kāraṇopapatti; pramāṇopapatti; samānadharmopapatti; samānāneka-dharmopapatti
- upapad  
upapadyate 21, 43  
upapādayati 390
- upapanna. *See* pañcāvayavopapanna; yathoktopapanna
- upabhoga 182, 189. *See also* sukhaduḥkhopabhoga
- upamāna 48, 92, 93, 94. *See also* pratyakṣānumānopamānaśabda  
-vākya 95
- uparama. *See* sarvoparama
- upalakṣaṇa 60. *See also* udāharaṇopalakṣaṇa
- upalabdhi 154, 156, 204  
-anupalabdhi 206  
-anupalabdhyavyavasthā 198, 205  
-kāla 364, 365
- upalabh  
upalabdhat 122  
upalabhate 127  
upalabhamāna 96
- upalabhya 206  
upalabhyate 203, 354, 360  
upalabhyamāna 204
- upasampatti. *See* anyaśarīrādyupasampatti
- upasaṃhāra 280
- upasaṃhṛ  
upasaṃhriyate 282
- upātta 189, 365. *See also* pūrvopāttaśarīrādiparityāga
- upādā (upa-ā-dā)  
upādiyate 219  
upādiyante 148
- upādāna 89. *See also* hānopādānopekṣā-buddhi
- upālambha 301, 311, 316. *See also* chalajātinigrahasthānasādhanopālambha; pramāṇatarkasādhanopālambha; sādhanopālambha
- upekṣā. *See* hānopādānopekṣābuddhi
- ubhaya  
-pakṣaviśeṣānupalabdhi 354  
-pakṣasāmya 352
- uṣman 68
- ūha 290, 296  
ūrdhvatvalakṣaṇa 203
- ṛṣilaukikavākya 107
- eka 79, 123, 124, 126, 217, 269, 340, 388, 390  
-adhikaraṇastha 309  
-artha 217, 288  
-arthagrahaṇa 250  
-ahaṅkāraprakṛti 140  
-cchalatvaprasaṅga 392  
-tra 218  
-deśa 363  
-deśātyaya 363
- evambhūta 219
- evamlakṣaṇa 262, 321
- aikāntika 340
- audāsinyapracūti 169
- ka. *See* kim
- katama 109
- kath  
kathayitum 157

- katham 119, 120, 131, 132, 137, 155, 163, 164,  
189, 212, 317, 343, 359
- kathā 304  
-prasaṅga 320  
-mārgatraya 312
- kambala 374, 375. *See also* navakambala
- karaṇa. *See* pakṣikaraṇa; bāhyakaraṇagrāhya;  
sākṣāt-karaṇa  
-artha 81  
-arthābhidhāna 50  
-bhūta 136  
-sādhana 210
- karman 13, 147, 215. *See also* dravyaguṇa-  
karman  
-phala 28
- kalpanā. *See* anyārthāntarakalpanā; arthānta-  
rakalpanā; asadbhūtārthakalpanā
- kāya 170
- kāraṇa 35, 84, 85, 87, 206, 208, 273. *See also*  
akāryakāraṇabhūta; indriyakāraṇa;  
dharmādharmākhyakāraṇābhāva; pra-  
tyakṣakāraṇa  
-upapatti 290, 293  
-vaikalya 162
- kāritva. *See* prāpyakāritva
- kārin. *See* prāpyakārin; viśvasaṃhāarakārin
- kārya 85, 86  
-pratibandhadarśana 162
- kāla. *See* arthajñānakāla; utpattikāla; upala-  
bdhikāla  
-atīta 362, 364, 365. *See also* atītakāla  
-atyaya 363  
-atyayāpadiṣṭa 362, 363
- kālyā. *See* traikālyagrahaṇa
- kāṣṭhasaṃghāta 385
- kim 8, 20, 61, 63, 69, 81, 91, 94, 118, 120, 123,  
131, 134, 141, 176, 181, 193, 205, 208, 264,  
295, 297, 327, 328, 338, 347, 388, 402  
-cit 60, 101, 102, 103, 191  
-citsādharmya 392, 393  
-viśaya 315, 334
- kila 8
- kīrtita 409
- kuḍyādi 279
- kutas 162, 208, 375
- kutārikājñānanirāsahetu 5
- kutsita 34
- kumbha 342
- kṛ
- kariṣyate 5
- kṛtvā 139, 300, 379
- kriyate 14, 95, 370, 382, 386
- cakre 7
- kṛt. *See* viśvakṛt
- kṛta 352. *See also* sākṣāt-kṛtadharman  
-śabdārthasambandha 65
- kṛtakatva 283
- klp  
kalpate 355
- kevala 205, 313
- kovida. *See* vedaśāstrārthakovida
- kramaprāpta 197
- kriyā 181. *See also* krośanakriyā  
-vat. *See* vāsyādijanyakriyāvat
- kruś  
krośanti 384, 386
- krośanakriyā 385
- kṣaṇika 172
- kṣema. *See* mahāśiṣasvarūpakṣema-prāpti
- khalu 9, 21, 30, 100, 143, 160, 400
- khyāpana. *See* indriyaviśayaniyamakhyāpa-  
nārtha
- gaṇa. *See* śrīmahāgaṇapati
- gatimat 358, 359
- gad  
jagāda 4
- gandha 144, 148  
-ādi 149, 150, 160
- gam  
gacchati 360  
gamyate 88, 192
- gambhīravamaṣaja 7
- gavaya 48, 94, 95. *See also* go  
-śabdasaṃjñā 96
- guṇa 128, 145, 146, 214. *See also* dravyaguṇa-  
karman; pṛthivyādiguṇa; sattāguṇa  
-grahaṇa 146, 148  
-rāśi 151
- gurutva 147
- gurvādi 304
- go 48, 94, 95, 96. *See also* gavaya
- grah  
grhyate 120  
grhyete 343  
grāhya 151. *See also* bāhyakaraṇagrāhya;  
sarvendriyagrāhya

- grahaṇa 149. *See also* ekārthagrahaṇa; gu-  
nagrahaṇa; jñānagrahaṇa; traikālyā-  
grahaṇa; punargrahaṇa; pṛthivyādigra-  
haṇa; svaviśayagrahaṇa
- grīṣma 68
- ghaṭādivat 104, 267
- ghrā  
jighrati 137
- ghrāṇa 135, 137  
-ādi 137, 150, 160
- cakṣ  
caṣṭe 138
- cakṣus 68, 70, 135, 138  
-ādivyatireka 164  
-ādindriya 56  
-śrotra 60, 61  
-sparśana 151
- catur 8, 16, 240  
-vidha 239
- catuṣṭva 19
- caraṇa. *See* vidyācaraṇa
- cintā 351. *See also* prakaraṇacintā
- ced 102, 359, 380
- ceṣṭā 116, 131  
-indriyārthāśraya 130
- chala 11, 367, 368, 370. *See also* upacāracha-  
la; ekacchalatvaprasaṅga; vākchala; vā-  
gupacāracchala; vācakāntaranimitta-  
cchala; sāmānyachala  
-jātinigrahasthāna 327, 329, 330  
-jātinigrahasthānaprayogāprayoga 331  
-jātinigrahasthānasādhanopālambha  
324, 328  
-jātinigrahasthānasādhanopālambhātma-  
ka 318  
-vādin 375, 379
- chāyā 358, 360
- ja. *See* gambhīravamśaja; vibhāgaja
- jagat 4
- jagāda. *See* gad
- jan  
jāyamāna 215, 397
- janita. *See* pravṛttidoṣajanita
- jantu 29
- janman 22, 35, 38, 189
- apāya 38
- maraṇaprabandhocchedana 118
- hetu 172, 173
- janya 185. *See also* vāsyādijanyakriyāvat
- jalpa 10, 304, 320, 324, 326, 332, 334  
-vitaṇḍā 305, 317, 318
- jāta 87
- jāti 11, 394, 395, 397, 402. *See also* chalajāti-  
nigrahasthāna  
-bahutva 404  
-nigrahasthānabahutva 403
- jātiya 122, 125. *See also* asamānajātiya; sa-  
mānajātiya; samānāsamānajātiyaviśe-  
ṣavyavacchedaka; sādhyatajjātiya
- jīva 29
- jīvaccharīra 267, 284, 287
- jugupsita 26
- jñā  
jñānti 295  
jñāniyāt 295  
jñātavya 295  
jñāpayati 113  
jñāpyate 49
- jñātṛ 250, 251, 294. *See also* viśvajñātṛ
- jñāna 13, 46, 47, 48, 52, 54, 65, 67, 69, 71, 121,  
154, 156, 159, 160, 162, 164, 297. *See also*  
arthajñānakāla; tattvajñāna; pratyā-  
kṣajñāna; mithyajñāna; rasajñāna;  
rūpajñāna; rūpādijñāna  
-grahaṇa 63  
-dharma 163  
-sādhana 251
- jñāpana. *See* vidyābheda-jñāpanārtha; vairā-  
gyajñāpanārtha; saṃsārānādimattva-  
jñāpanārtha
- jñāpita 305
- jñeya 23
- jvarādi 195
- tatas 86, 391
- tattva 8, 12, 291, 409. *See also* avijñātattattva  
-jñāna 11, 14, 21, 39, 112, 297. *See also*  
ātmādiprameyatattvajñāna; prame-  
yatattvajñāna; saṃśayādipadārthata-  
ttvajñāna  
-jñānārtha 290, 293, 297  
-tas 295, 296  
-pratijñā 408  
-vyavasthāpaka 42

- tatra 9, 15, 56, 112, 150, 170, 268, 304, 305, 306, 360, 375, 385, 389
- tathā 125, 265, 280, 282, 283, 284, 342, 358, 389, 393, 399
- bhāva 291
- bhūta 261
- tadā 47, 69, 78, 182, 283
- tadvat. *See* sāmānyaviśeṣatadvat
- tantra 234, 235. *See also* udāharaṇatantra; paratantra; pratitantra; samānatantra; sarvatantra; svatantra
- adhikaraṇa 235
- adhikaraṇābhyupagamasamsthiti 232
- bheda 238
- tarka 10, 289, 290, 296, 311, 312. *See also* pramāṇatarkasādhanopālambha
- viśaya 298
- tarhi 82, 193, 205
- tādṛk 66
- tejas 142, 360. *See also* pṛthivyaptejasa
- traya. *See* kathāmārgatraya; padatrayokti
- trayī 16, 17, 19
- traṇa 25. *See also* atraṇa
- tri 304, 392
- vidha 41, 74, 84, 89, 90, 200, 371
- traikālyagrahaṇa 91
- trailokya 347
- traividhya 89
- tvac 135, 138, 139
- ādi 62
- sthāna 138
- daṇḍanīti 16, 18
- dayā 171
- darśana 217, 218, 359. *See also* kāryapratibandhadarśana; nadīpūradarśana; liṅgidarśana
- pratisandhāna 123, 124
- sparśana 250
- darśin. *See* anekārthadarśin
- daśavidha 170, 172
- dāna 171
- duḥkha 22, 25, 36, 38, 111, 117, 119, 121, 186, 187, 189, 194. *See also* sarvaduḥkha-prahāṇa; sukhaduḥkha; sukhaduḥkhasādhana; sukhaduḥkhasmṛti; sukhaduḥkhāvāptihāni; sukhaduḥkhopabhoga
- anta 36
- apāya 38
- abhāva 194, 196
- sādhana 225
- hāna 225
- hetu 124, 126
- duṣ
- dūṣayitum 330
- dūra 70
- stha 68, 365
- dr̥ś
- adrākṣam 203
- darśayati 140
- dr̥śyate 107
- draṣṭavya 278, 292
- dr̥ṣṭa 194, 215, 275, 281, 342, 344
- adr̥ṣṭārtha 106
- artha 107
- dr̥ṣṭānta 10, 228, 229, 230, 243, 244, 271, 274, 278, 342. *See also* sādharmyadr̥ṣṭānta
- vat 402
- devatā. *See* svargāpavargadevatādi
- deśa. *See* ekadeśa
- antara 359
- doṣa 22, 29, 32, 37, 83, 111, 116, 174, 175. *See also* pravṛttidoṣajanita
- apāya 38
- nimitta 29
- prayukta 33
- dravatva 147
- dravya 214, 275, 358, 360. *See also* rūpādimadhravya
- guṇakarman 215
- draṣṭṛ 114
- dvandva 12, 145
- dvaya. *See* padadvaya
- dvi 270, 343, 390, 393
- vidha 106
- dvitīya 79, 207
- pakṣasthāpanāhina 334
- dvedhā 384
- dveṣa 32, 121, 124
- dharma 36, 42, 203, 204, 212, 216, 261, 273, 275, 282, 309, 343. *See also* adharma; anityadharmā; anekadharmā; anyadharmā; abhidhānadharma; jñānadharma; nityadharmā; prajñāpanīyadharmaviśiṣṭadharmīn; vītadharmā; samānānekadharmopapatti; sādhanadharmā; sādhyadharmā

dharma (*cont.*)

- adharmā 33, 34
- adharmapūrvaka 185
- adharmahetu 115
- adharmākhyakāraṇābhāva 190
- niyama 234, 236
- bhāvin 271, 273, 278
- vikalpanirdeśa 383
- vikalpanirdeśaśabda 384
- dharmaka. *See* anutpattidharmaka; utpattidharmaka
- dharmatā. *See* samānadharmatā
- dharman. *See* sākṣātkṛtadharman
- dharmin 88, 273. *See also* prajñāpanīyadharmaviśiṣṭadharmin
- dhā. *See* ṣoḍaśadhā
- dhātu 139
- dhāna 189
- dhūma 70
- nadipūradarśana 87
- nanu 101, 135, 163, 192, 219, 243, 296, 327
- namas 1
- nava 374, 375
  - kambala 374
- nānā. *See* indriyanānātva; viruddhanānārthāvamarśana
  - prakṛti 140
- nāma 86, 87, 119
- nāmadheya 41. *See also* rūpādīnāmadheyaśabda
  - śabda 65
- niḥśreyasa 20, 21, 39, 112
  - adhigama 11, 13, 14, 23
- niḥspṛhatā 172
- nikāyaviśiṣṭa 35
- nigam
  - nigamyate 287
  - nigamyante 288
- nigama. *See* pratijñāhetūdāharaṇopanayānigama
- nigamana 285, 288
- nigrahassthāna 11, 321, 323, 398, 400, 402. *See also* chalajātinigrahassthāna; jātinigrahassthānabahutva
  - bahutva 405
  - viniyoga 320
- nitya 193, 318, 341, 342, 344. *See also* anitya
  - dharma 354

- dharmānupalabdhi 353
- tvapratīṣedha 348
- nimitta. *See* arthanimittasukhaduḥkhasaṃvedanāyatana; upacāraprayoganimitta; doṣānimitta; brāhmaṇatvasāmānyānimitta; vāñnimitta; vācakāntaranimittacchala
  - antara 161
- niyata 150, 340
  - viśaya 251
- niyam
  - niyantavyābhāva 327
- niyama 246. *See also* indriyaviśayāniyamakhyāpanārtha; dharmaniyama; viśayāniyama
  - artha 89, 326
- nirākaraṇārtha 156
- nirātmaka 267, 278, 279, 284, 287. *See also* anātman; ātman; sātman
- nirāsa. *See* kutārkikājñānanirāsahetu
- nirṇaya 10, 82, 299, 302, 352, 355
  - artha 350, 352
- nirdeśa 12, 258. *See also* anirdeśa; dharmavikalpanirdeśa; sādhyānirdeśa
- nirbhaya 26. *See also* sabhaya
- nivṛt
  - nivartate 19
- nivṛtti 408. *See also* mithyājñānanivṛtti
- niścaya 340
- nī
  - netavya 73
- nīti. *See* daṇḍanīti
- naiyāyika 253
- nyāyasūtravaraṇa 302. *See also* śrīnyāyasūtravaraṇa
- nyūna 322
- pakṣa 300. *See also* ubhayapakṣa; dvitīyapakṣasthāpanāhina
  - pratipakṣa 299, 309, 351
  - pratipakṣaparigraha 307, 310, 312, 325, 331
  - pratipakṣaviśaya 315
  - viśaya 300, 315
  - śabda 300
  - sāmānya. *See* ubhayapakṣasāmānyapakṣikaraṇa 164
- pañcan 25, 27
  - avayavopapanna 307, 322, 326

- pati. *See* śrīmahāgaṇapati
- pada 317, 322. *See also* amṛtyupada; itarapa-  
daviśeṣaṇa  
-trayokti 89  
-dvaya 326
- padārtha 41, 155, 220, 406. *See also* saṃśayā-  
dipadārthattattvajñāna
- para 191, 329, 400, 406  
-artha 103
- paratantra 128  
-asiddha 245
- paratva 147. *See also* aparatva
- parapakṣapratīśedha 269, 335
- parama. *See* mahāparamānanandaparamaśi-  
vabhāva
- paramāṇu 343
- parājaya 399  
-prāpti 400
- parigraha 310. *See also* pakṣapratīpakṣapa-  
rīgraha  
-vacana 258
- paricaraṇa 171
- paricchedakatva. *See* arthaparicchedakatva
- parijñāyamāna 109
- parityāga. *See* pūrvopāttaśarīrādīparityāga
- paritrāṇa 171
- parimāṇa 147
- parisamāp  
parisamāpyate 8
- parispanda 131
- parihāra. *See* hitāhitapṛāptiparihārārtha
- parīkṣaka 230. *See also* laukikaparīkṣaka
- parīkṣaṇa. *See* viśeṣaparīkṣaṇa
- parīkṣā 41, 43, 406
- paryanta. *See* apavargaparyanta; ātmādyapa-  
vargaparyanta; manasparyanta
- paryāyaśabda 155
- paś  
paśyat 70, 122  
paśyati 101
- paścāt 48
- pāpa 170, 172
- pāpika 33. *See also* apāpika
- pāramparya 77
- pinākin 2
- puṇḍarikapurāślāghya 6
- puṇya 170. *See also* svakāryabhūtapuṇyā-  
puṇyācāra
- punar 8, 35, 55, 77, 81, 94, 118, 122, 131, 134,  
141, 170, 176, 212, 229, 262, 269, 330, 338,  
402  
-utpatti 179  
-grahaṇa 180  
-vacana 285
- puruṣa 223, 385
- pūra. *See* nadīpūradarśana
- pūrva 78, 80, 203, 349  
-upāttaśarīrādīparityāga 180  
-pūrvaśarīra 116  
-śabda 85  
-hetu 348
- pūrvaka 74, 75, 76, 77, 80. *See also* dharmā-  
dharmapūrvaka; pratyakṣapūrvaka;  
sarvaprāmāṇapūrvaka
- pūrvavat 74, 84, 88, 291, 300  
-ādi 90
- pṛthak 19, 27, 147, 148  
-abhidhāna 149  
-abhīhita 268  
-vacana 15
- pṛthivī 142  
-ādi 145  
-ādiguṇa 144, 145  
-ādīgrahaṇa 145  
-aptejasa 145, 150
- prakaraṇa 351, 353. *See also* anyaprakara-  
ṇasiddhi  
-cintā 350, 355  
-sama 337, 350, 353, 355
- prakāra. *See* anekaprakāram
- prakāśana. *See* arthaprakāśanārtha
- prakṛti. *See* ekāhaṅkārprakṛti; nānāprakṛti
- pracyuti. *See* audāśinyapacyuti
- prajñā  
prajñāpanīya 94  
prajñāta 94  
prajñāpana 94, 263  
prajñāpaniyadharmaviśiṣṭadharmin 258
- pratikūla 32. *See also* anukūla
- pratījñā 257, 285. *See also* tattvapratījñā  
-hetūdāharaṇopānaya 287  
-hetūdāharaṇopānayanīgama 255
- pratitantra. *See* sarvatantrapratitantrādīhika-  
raṇābhīyupagamasamsthityarthānta-  
rabhāva  
-siddhānta 245, 246
- pratīpakṣa 300, 396. *See also* pakṣapratī-  
pakṣa

pratīpakṣa (*cont.*)

-viśaya 301, 315

-śabda 301

-sthāpanāhīna 333, 334

pratīpakṣin 316

pratīpattavya 26

pratīpatti 82. *See also* anyathāpratīpatti;  
viśeṣapratīpatti; saṃjñāsamjñīsamban-  
dhapratīpatti

pratīpad

pratīpattavya 120

pratīpadyate 97

pratīpādaka 101

pratibandha. *See* kāryapratibandhadarśana  
prativac

pratyucyamāna 316

prativādin. *See* vādiprativādin

pratiṣayam 46

pratiṣiddha 320, 401

pratiṣidh

pratiṣidhyanāna 270

pratiṣedhati 392, 393, 401

pratiṣedha 386. *See also* arthavadbhāva-  
pratiṣedha; arthasadbhāvapratīṣedha;  
nityatvapratiṣedha; parapakṣapratīṣe-  
dha; vināśapratīṣedha

pratisandhātṛ 124

pratisandhāna. *See* darśanapratīsandhāna

prati (prati-i)

pratiyate 107

pratīpa 396

pratyakṣa 46, 52, 54, 69, 71, 77, 79, 91, 102,  
103, 104, 119

-anumānopamānaśabda 45

-kāraṇa 60

-jñāna 64, 73

-pūrvaka 78, 82, 83

-lakṣaṇa 51

pratyānika 397

-bhāva 309

pratyaya 201

pratyavasthā

pratyavatiṣṭhate 379

pratyavasthāna 395, 396, 404

pratyeka 26, 170

prathama 302, 303, 410

pradhāna 384, 385

-buddhi 386

prapāduka. *See* śrīprapāduka

prabandha 5, 7. *See also* janmamaraṇapra-  
bandhocchedana

prabhṛti 351

prabheda. *See* saṃśayādīprabhedanavidhā-  
yin

pramā

pramāyate 49

pramāṇa 10, 15, 43, 45, 46, 50, 51, 61, 109,  
242, 294, 302, 311, 313. *See also* pramātṛ-  
pramāṇaprameyapramitividha; sama-  
stapramāṇābhīsambandha; sarvapra-  
māṇapūrvaka

-abhāva 192

-ādi 12, 406

-upapatti 293

-tarkasāadhanopālambha 307, 311, 317,  
325

-śāstra 4

-sambhava 296

-sahita 313

pramātṛpramāṇaprameyapramitividha 8  
pramīti. *See* pramātṛpramāṇaprameyapra-  
mitividha

prameya 10, 14, 15, 23, 25, 28, 109, 110, 111, 112,  
113. *See also* ātmādīprameyatattvajñā-  
na; pramātṛpramāṇaprameyaprami-  
tividha

-anantara 197

-tattvajñāna 20

-tattvajñānānantara 21

-sādhana 242

prayat

prayatate 125, 221

prayatna 121, 126

prayukta 95, 352. *See also* doṣaprayukta

prayuj

prayuṅkte 196

prayujyate 226

prayujyamāna 386

prayojayat 355

prayoga 374, 386. *See also* upacāraprayoga-  
nimitta; chalajātinigrahasthānaprayo-  
gāprayoga; sukhaśabdaprayoga

prayojana 10, 223, 226

pravara 4

pravartanā 176, 177

-lakṣaṇa 175

pravṛt

pravartate 176, 223, 329, 335

pravṛt (cont.)

- pravartamāna 33, 176  
 pravartayanti 176  
 pravṛtī 22, 33, 34, 38, 41, 111, 115, 168, 170, 172  
 -apāya 38  
 -ādi 28  
 -doṣajanita 184  
 -lakṣaṇa 167  
 -śabda 34  
 -sādhana 34  
 -hetu 177  
 prasaṅga. *See* aprāṇikatvaprasaṅga; ekaccha-  
 latvaprasaṅga; kathāprasaṅga  
 prasaṅj  
 prasajyeta 71, 83  
 prasiddha 125, 244  
 -sādharmya 93  
 prasṛp  
 prasarpati 360  
 prasthāna. *See* agnihotrahananādiprasthāna;  
 saṃśayādiprasthānarāhitya; halaśaka-  
 tādiprasthāna  
 prahāṇa. *See* sarvaduhkhaprahāṇa  
 prāṇādimat 279, 284  
 prādurbhāva 36  
 prāp  
 prāptum 125  
 prāpnoti 400  
 prāpta. *See* avasaraṇprāpta; kramaprāpta  
 prāpti. *See* mahāśivasvarūpakṣemaprāpti;  
 hitāhitaprāptiparihārārtha  
 prāpyakāritva 61  
 prāpyakārin 61  
 prāśnika 351  
 priya 171  
 pre (pra-i)  
 pretya 30  
 preyāt 30  
 pretyabhāva 29, 111, 117, 178, 179, 180  
 phala 47, 81, 111, 117, 184, 185, 302. *See also*  
 karmaphala  
 balākā 88. *See also* Dave, *Birds in Sanskrit*  
*Literature*, page 412  
 bahutra 31  
 bahutva. *See* jātinigrahasthānabahutva; jāti-  
 bahutva; nigrahasthānabahutva  
 bahudhā 195

- bādhanaśakṣaṇa 117, 186  
 bādhānuṣaṅga 187  
 bāhyakaraṇagrāhya 146  
 buddhi 111, 115, 153, 154, 155, 156, 169, 224,  
 329, 345. *See also* laukikapariṣakabu-  
 ddhiviśaya; vāgbuddhiśārīrāmbha;  
 śārīrendriyaviśayabuddhi; hānopādā-  
 nopekṣābuddhi  
 -sāmya 228  
 -sāmyaviśaya 229  
 budh  
 budhyate 169  
 brahman 191  
 brāhmaṇa 378, 379, 380, 381  
 -tvasāmānyanimitta 382  
 brū  
 bruvate 192  
 brūmaḥ 208  
 bhadra 31  
 bhaya. *See* nirbhaya; sabhaya  
 bhakta 384, 386  
 bhava. *See* anarthāntarabhava; abhava; artha-  
 vadbhāvapratiśedha; asadbhāva; ittha-  
 mbhāvavyavasthā; tathābhāva; pratyā-  
 nikabhāva; prādurbhāva; pretyabhāva;  
 mahāparamānandaparamaśivabhā-  
 va; viśeṣaṇaviśeṣyabhāva; sadbhāva;  
 sarvatantrapratitantrādhikaraṇābhyu-  
 pagamasamsthityarthāntarabhāva;  
 sādhyasādhana  
 -sādhana 210  
 bhāvanākhyā 82  
 bhīd  
 bhīdyate 55, 243  
 bhīdyante 331  
 bhīdyamāna 332  
 bhinna 90  
 bhīṣaṇa 30  
 bhuj  
 bhoktavya 115  
 bhū  
 bhavataḥ 162, 218, 270, 305  
 bhavati 20, 35, 60, 70, 77, 78, 82, 109, 113,  
 123, 155, 193, 201, 207, 208, 261, 274, 279,  
 291, 305, 312, 327, 332, 334, 380  
 bhavanti 15, 16, 32, 103, 247, 256, 304  
 bhavitavya 296  
 bhavitum 380



- bhū (*cont.*)  
   bhaviṣyati 85  
   bhavet 19, 30, 64, 140, 294  
   bhāvayet 119  
 bhūta 135, 139, 141, 142. *See also* akārya-  
   kāraṇabhūta; arthāntarabhūta;  
   asadbhūtārthakalpanā; ithambhūta;  
   evambhūta; karaṇabhūta; tathābhūta;  
   vicāraṅgabhūta; vyāpyavyāpakabhūta;  
   sādhyasāadhanabhūta; svakāryabhūta-  
   punyāpunyācāra  
 bheda. *See* arthabheda; tantrabheda; mithyā-  
   jñānabheda; vidyābheda; jñāpanārtha;  
   sannidhānasannidhānabheda; nuvidhā-  
   na; svāmyamātyabheda; nuvidhāyin  
 bhokṭṛ 114  
 bhoga 115  
   -āyatana 114, 129  
   -sādhana 114, 134  
 bhautika 246  
 bhauma 68  
  
 mañca 384, 386  
   -śabda 385  
 madhye 372  
 man  
   mantavya 302  
 manas 73, 111, 115, 158, 159, 163, 166, 169, 171,  
   181, 182, 254. *See also* antaḥkaraṇa; vā-  
   ñmanāḥśarīra; śarīravāñmanas  
   -paryanta 25  
 maraṇa. *See* janmamaraṇaprabandhocche-  
   dana  
 marīci. *See* ravimarīci  
 mahat. *See* śrīmahāgaṇapati  
   -paramānandaparamaśivabhāva 39  
   -śivasvarūpakṣemaprāpti 191  
 māṇavaka 374  
 mātra. *See* abhidhānamātra; ātmavidyāmātra;  
   āptopadeśamātra; indriyoddeśamātra-  
   vagama; śabdāmātra  
 māna 48  
 mārga. *See* kathāmārgatraya  
 mīta 47  
 mithyājñāna 22, 23, 32, 37  
   -apāya 37  
   -ādi 36  
   -nivṛtti 28  
   -bheda 25, 27  
   -viparyaya 40  
 mukta 192  
 muc. *See* mokṣ  
 muni 4  
 mūrta. *See* viśvamūrta  
 meghonnati 85  
 mokṣ  
   mokṣyamāṇa 119  
  
 yat  
   yatate 225  
 yatra 84, 86, 88  
 yathā 48, 85, 88, 95, 125, 202, 214, 217, 221,  
   242, 246, 249, 253, 274, 278, 279, 284,  
   291, 309, 354, 358, 374, 392  
   -uktopapanna 324, 325  
   -uddeśam 305, 406  
   -yogam 12  
   -lakṣaṇam 42, 406  
   -vacanam 12, 112  
   -vat 109  
 yadā 47, 78, 181, 283. *See also* tadā  
 yadi 82, 207, 229, 379  
 yāvadapavargam 116  
 yukta 105, 157, 196, 329. *See also* sādhyasā-  
   dhanayukta  
 yugapad 159, 160, 163  
 yuj  
   yujyate 363  
 yoga 193, 247. *See also* atisāmānyayoga; ava-  
   yavasāmānyayoga; yathāyogam  
  
 ravimarīci 68  
 rasa  
   rasayati 138  
 rasa 144, 148  
   -jñāna 63  
 rasana 135, 138  
 rāga 32  
   -ādi 116, 176  
 rādh  
   rādhayatu 3  
 rāśi. *See* guṇarāśi  
 rāhitya. *See* saṃśayādiprasthānarāhitya  
 rūpa 144, 148. *See also* svadharmarūpa  
   -ādi 57  
   -ādivat 128  
   -ādijñāna 164  
   -ādināmadheyaśabda 63

rūpa (*cont.*)

-ādimaddravaya 56

-ādivartin 57

-jñāna 63

reṇu 71

lakṣaṇa 41, 42, 104, 137, 153, 155, 158, 197,  
305, 306, 409. *See also* ūrdhvatvalakṣa-  
ṇa; evaṃlakṣaṇa; pratyakṣalakṣaṇa;  
pravartanālakṣaṇa; pravṛttīlakṣaṇa;  
bādhānalakṣaṇa; yathālakṣaṇam; vitā-  
vitalakṣaṇa; saṃśayalakṣaṇa; siddhā-  
ntalakṣaṇa; hetulakṣaṇa

-upadeśa 305

-sūtra 136

lakṣita 42, 406

liṅga 47, 79, 87, 88, 123, 125, 159, 163. *See also*  
ātmaliṅga

-liṅgin 79

liṅgin 47. *See also* liṅgaliṅgin

-darśana 79

lup

lupyate 31

loka 194, 226

laukika 195, 229. *See also* ṛṣilaukikavākya

-parikṣaka 228

-parikṣakabuddhiviśaya 231

vaṃśa. *See* gambhīravamśaja

vaktṛ 373, 374

vac

ucyate 19, 60, 177, 181, 182, 187, 297, 301,  
306, 357, 360, 366, 376

ucyete 34

vaktavya 148, 220

vakṣyamāṇa 54, 319

vacana 321, 381. *See also* parigrahavacana;  
punarvacana; pṛthagvacana; yathāva-  
canam; vibhāgavacana; sādrśyavacana

-vighāta 368, 369

varṇita 173

vartin. *See* rūpādivartin

vastu 103

vākya. *See* anumānavākya; upamānavākya;

ṛṣilaukikavākya

-arthasiddhi 249

vāc 169, 171. *See also* śārīravānmanas

-upacāracchala 391

-chala 371, 373, 376, 388, 391

-nimitta 376

-buddhiśārīrāmbha 168

-manaḥśārīra 115

vācakāntaranimittacchala 375

vācya 266

vāda 10, 304, 306, 308, 310, 313, 317, 318, 320,  
322, 332

vādin 316. *See also* chala vādin

-pratīvādin 244

vāyu 142

vārttā 16, 17

vāsyādijanyakriyāvat 165

vikalpa 403, 404, 405. *See also* arthavika-  
lpopapatti; dharmavikalpa

vigraha 12, 76, 78, 112

vighāta 381. *See also* vacanavighāta; sādha-  
navighātārtha

vicar

vicāraṇīya 193

vicāra 311

-aṅga 219, 220

-aṅgabhūta 219

vijigīṣu 304

vijñāna 83

vitaṇḍā 10, 304, 332, 333, 334. *See also* jalpa-  
vitaṇḍā

vid

vedayante 191

veditavya 370

vidyamāna 13

vidyā 16. *See also* ātmavidyāmātra

-anaṅga 221

-caraṇasampad 379, 380, 381

-caraṇasampanna 378

-bheda jñāpanārtha 15

-vat. *See* upaṇiṣadvidyāvat

vidhā

vidhiyamāna 269

vidhā. *See* caturvidha; trividha; daśavidha;

dvidvidha; pramātrpramāṇaprameya-  
pramitividha

vināśapratīṣedha 348

vinīyoga. *See* nīgrahasthānavīnyoga

viparīta 277

viparyaya 172, 219, 221, 277. *See also* mithyā-  
jñānaviparyaya

viparyasta 221

vipratipatti 198, 200, 210, 217, 398, 399

-apratipatti 404

- vipratipad  
   vipratipadyamāna 399  
 viprayoga. *See* sarvaviprayoga  
 vibhakta 51  
 vibhāga 108, 147, 215  
   -uddeśa 338  
   -uddeśasūtra 256  
   -ja 214, 215  
   -vacana 44  
 vimarśa 198, 351  
   -adhiṣṭhāna 351  
 vimarśana 209, 300  
 vimṛś  
   vimṛśya 299, 300  
 vimokṣa. *See* atyantavimokṣa  
 viyukta 116, 195  
 viyoga 194  
 viruddha 309, 337, 346, 347, 349  
   -nānārthāvamārśana 209  
 virudh  
   viruṇaddhi 349  
   virudhyate 349  
 virodha 217  
 virodhin 346. *See also* abhyupagatārthavi-  
   rodhin  
 vivakṣita  
   -anyārthādhyāropaṇa 369  
   -arthātikrama 378  
 vivaraṇa. *See* nyāyasūtravivaraṇa  
 viśiṣ  
   viśiṣyate 317  
 viśiṣṭa. *See* asannidhiviśiṣṭa; nikāyaviśiṣṭa;  
   prajñāpaniyadharmaviśiṣṭadharmin  
 viśeṣa 147, 214, 390. *See also* anekaviśeṣasa-  
   mbandhi; ubhayapakṣaviśeṣānupala-  
   bdhi; viśayaviśeṣa; samānāsamānājāti-  
   yaviśeṣavyavacchedaka  
   -ākāṅkṣā 207  
   -apekṣa 198, 206  
   -parikṣaṇa 252  
   -pratipatti 221  
   -vattva. *See* sāmānyaviśeṣavattva  
 viśeṣaṇa 312. *See also* anumānaviśeṣaṇā-  
   rtha; itarapadaviśeṣaṇa; hetuviśeṣaṇa  
   -viśeṣyabhāva 56, 59  
 viśeṣya. *See* viśeṣaṇaviśeṣyabhāva  
 viśva  
   -ārādhyā 3  
   -iśāna 2  
   -kṛt 2  
   -jñātr 3  
   -mūrti 2  
   -vyāpin 2  
   -śakti 2  
   -saṃhārakārin 3  
 viśaya 230. *See also* arthaviśayam; avipra-  
   tipattiviśayasādharṃya; asadvīśaya;  
   āgamaviśaya; ārambhaviśaya;  
   indriyaviśayaniyamakhyāpanārtha;  
   kiṃviśaya; tarkaviśaya; niyataviśaya;  
   pakṣapratipakṣaviśaya; pakṣaviśaya;  
   pratipakṣaviśaya; buddhisāmnyaviśaya;  
   laukikaparikṣakabuddhiviśaya; śa-  
   rīrendriyaviśayabuddhi; sadviśaya;  
   sampratipattiviśaya; sarvaviśaya; svavi-  
   śayagrahaṇa  
   -niyama 140  
   -viśeṣa 201  
 vihan  
   vihaniṣyāmi 329  
 vīta  
   -avīta 270  
   -avītalakṣaṇa 268  
   -dharma 269  
 vṛt  
   vartate 24, 101, 203, 269, 341  
   vartamāna 37  
   vartīsyate 407  
 vṛtti 46, 156, 340  
 vṛṣṭi 85, 87  
 vega 147  
 vedaśāstrārthakovidā 6  
 vaikalya. *See* kāraṇavaikalya  
 vaitaṇḍika 335  
 vaidharṃya 265, 266, 396. *See also* udāhara-  
   ṇavaidharṃya; sādharṃyavaidharṃya  
   -udāharaṇa 283  
   -udāharaṇopānaya 286  
 vairāgyajñāpanārtha 119  
 vyakti 347  
 vyaṅgya. *See* saṃyogavyaṅgya  
 vyatirikta. *See* indriyavyatirikta  
 vyatireka. *See* cakṣurādivyatireka  
 vyapadiś. *See also* avyapadeśya  
   vyapadiśyate 65  
   vyapadiśyante 146  
   vyapadeśyamāna 64  
 vyabhicāra 340

vyabhicārin 344  
 vyavacchedaka. *See* samānāsamānajātīyaviśe-  
 śavyavacchedaka  
 vyavasāya 224  
 vyavasāyātmaka 52, 72  
 vyavasthā  
   vyavatiṣṭhete 207  
 vyavasthā. *See* abhyupagamayavasthā; ittha-  
 mbhāvavyavasthā  
 vyavasthāpaka. *See* arthavyavasthāpaka; ta-  
 ttvavyavasthāpaka  
 vyavahāra 102  
 vyākhyā  
   vyākhyeya 40  
 vyākhyāta 126, 211  
 vyāghāta 217  
 vyāpaka. *See* vyāpyavyāpakabhūta  
 vyāpin. *See* viśvavyāpin  
 vyāpṛ  
   vyāpriyate 66  
 vyāpya  
   -vyāpakabhūta 79  
 vyāvṛtta 216  
 vyāhata 217  
 vyudāsa. *See* sukhādivyudāsārtha  
 vyūḍha 9  
 vrātya 380

śak  
   śakṣyate 330  
 śakaṭa. *See* halaśakaṭādīprasthāna  
 śakti. *See* viśvaśakti  
 śabda  
   śabdyate 49  
 śabda 49, 50, 58, 64, 98, 99, 104, 113, 144, 148,  
 157, 214, 216, 259, 282, 283, 286, 341, 342,  
 353, 354, 364. *See also* kṛtaśabdārtha-  
 sambandha; gavayaśabdasaṃjñā; dha-  
 rmavikalpanīrdeśaśabda; nāmadheya-  
 śabda; pakṣaśabda; paryāyaśabda;  
 pūrvaśabda; pratipakṣaśabda; pratyā-  
 kṣānumānopamānaśabda; pravṛttiśā-  
 bda; mañcaśabda; rūpādīnāmadhe-  
 yaśabda; śeṣaśabda; samākhyāśabda;  
 samānaśabda; sāmānyaśabda; sukha-  
 śabda  
 -arthasambandha 65  
 -tvādi 58  
 -mātra 100

śārīra 24, 111, 114, 130, 131, 132, 133, 169. *See*  
*also* uttarottaraśārīrasambandha; jīva-  
 ccharīra; pūrvapūrvaśārīra; vāgbuddhi-  
 śārīrārambha; vānmanaḥśārīra  
 -anugrahopaghātānuvidhāyin 132  
 -ādi 24, 26, 185, 187, 189. *See also* anyaśa-  
 nīrādyupasaṃpatti; pūrvopāttaśārīra-  
 diparityāga  
 -indriyaviśayabuddhi 35  
 -vānmanas 33  
 śāstra 41, 234, 236, 253. *See also* pramāṇaśā-  
 stra; vedaśāstrārthakovida  
 śilpīhastādi 165  
 śiva. *See* mahāpamānandaparamaśivabhā-  
 va; mahāśivasvarūpakṣemaṃprāpti  
 śeṣa 12, 151  
   -vat 74, 84, 86, 89  
   -śabda 86  
 śraddhā 171  
 śrīnyāyasūtravivaraṇa 410. *See also* nyāya-  
 sūtravivaraṇa  
 śrīprapādūka 7  
 śrīmahāgaṇapati 1  
 śru  
   śṛṅgoti 139  
 śruti 193  
 śrotra 58, 135, 139. *See also* cakṣuḥśrotra  
 ślāghya. *See* puṇḍarikapuraślāghya

śaṣṭha 13  
 śaṣṭhīsthāna 292  
 ṣoḍaśadhā 9  
 ṣoḍhā 55

saṃyak 330  
   -hetu 270  
 saṃyukta 59  
   -samavāya 55, 57  
   -samavetasamavāya 55, 58  
 saṃyoga 55, 57, 147, 364, 365. *See also* indri-  
 yasamīyogasaḥkārin  
   -vyaṅgya 364  
 saṃvaraṇa 138  
 saṃvid 408  
 saṃvṛ  
   saṃvriyate 139  
 saṃvṛtta 195  
 saṃvedana. *See* arthanimittasukhaduḥkha-  
 saṃvedanāyatana

- saṃśāya 10, 197, 199, 200, 202, 209, 215, 218,  
219  
-adarśana 209  
-ādi 15  
-ādipadārthatattvajñāna 20  
-ādiprabhedānuvidhāyin 18  
-ādiprasthānarāhitya 18  
-lakṣaṇa 202  
-vat 219  
-hetu 204, 216
- saṃśī  
saṃśēte 210
- saṃśīti 209
- saṃsāra 29, 110, 181, 408  
-anādimattvajñāpanārtha 180  
-hetu 37
- saṃsṛ  
saṃsarati 182
- saṃsṛj  
saṃsṛjyante 68
- saṃskāra 82, 147
- saṃsthāpanā 396
- saṃsthiti 233, 240. *See also* abhyupagama-  
saṃsthiti; tantrādhikaraṇābhyupaga-  
masaṃsthiti; sarvatantrapratitantrā-  
dhikaraṇābhyupagamasamsthitya-  
rthāntarabhāva
- saṃsprṣṭa 68
- saṃhāra. *See* viśvasaṃhārakārin
- saṃkhyā 146
- saṃghṛita 227
- saṃgraha 90
- saṃghāta. *See* kāṣṭhasaṃghāta
- saṃci  
sañcinoti 33
- saṃjñā. *See* gavayaśabdasaṃjñā  
-saṃjñīsambandha 96  
-saṃjñīsambandhapratipatti 95
- saṃjñīn. *See* saṃjñāsaṃjñīsambandha
- sat 9, 27, 36, 101, 140, 160, 164, 172, 283, 369.  
*See also* as; asat  
-asadviśaya 91  
-bhāva 9. *See also* arthasadbhāvaprati-  
ṣedha  
-viśaya 91
- sattāguṇa 151
- sattva 29
- satya 171, 220, 396
- sadṛśa 203
- saṃdigdha 221
- sannikarṣa 46, 55, 57, 58, 59, 60, 122, 160. *See also* arthasannikarṣa; indriyasannika-  
rṣa; indriyārthasannikarṣa
- sannidhānasannidhānabhedānuvidhāna 161
- saptamī 292
- sabhaya 25. *See also* nirbhaya
- samarth  
samarthyante 288
- samavāya 56, 58. *See also* saṃyuktasama-  
vāya; saṃyuktasamavetasamavāya;  
samavetasamavāya  
-abhāva 59, 148, 151
- samaveta. *See* saṃyuktasamavetasamavāya  
-samavāya 56, 59
- samasta 208. *See also* asamasta  
-pramāṇābhisambandha 76
- samākhyāśabda 66
- samāna 206, 312  
-anekadharmopapatti 198  
-artha 96, 157  
-asamānajatīyaviśeṣavyavacchedaka 213  
-jātiya 213  
-tantrasiddha 245  
-dharmatā 272  
-dharmādi 201  
-dharmopapatti 200  
-pada 212  
-śabda 202
- samāsa 12, 112
- samīkṣaṇa 352
- samūha. *See* arthasamūha
- sampad. *See* vidyācaraṇasampad
- sampanna. *See* vidyācaraṇasampanna
- sampratipativīśaya 242
- sambandh  
sambandhyante 288
- sambandha 23, 293, 300. *See also* uttaro-  
ttaraśarīrasambandha; kṛtāśabdārtha-  
sambandha; śabdārthasambandha;  
saṃjñāsaṃjñīsambandha
- sambandhi. *See* anekaviśeṣasambandhi
- sambhava 294. *See also* pramāṇasambhava  
-tas 377
- sambhū  
sambhavati 294, 380, 381
- sarva 114, 119, 146, 185, 242, 262  
-artha 226  
-indriyagrāhya 151

- sarva (*cont.*)
- uparama 30
  - tantrapratitantrādhikaraṇābhyupagama-saṁsthityarthāntarabhāva 239
  - tantrasiddhānta 241, 242, 243, 244
  - tantrāviruddha 241
  - tas 216
  - duḥkhaprahāṇa 118
  - pramāṇapūrvaka 77
  - viprayoga 30
  - viśaya 115
- salilānumāna 88
- savyabhicāra 337, 339, 341
- śāsādhana 117
- saha 218, 304, 341
- sahakārin. *See* indriyasamīyogasahakārin
- sahita. *See* pramāṇasahita
- sākṣāt
- karaṇa 100
  - kṛtadharman 100
- sāṁkhyā 247
- sātman 24. *See also* anātman; ātman; nirātmaka
- sādṛśyavacana 202
- sādh
- sādhayitum 330
- sādhana 127, 301, 311, 315, 329, 331. *See also* karaṇasādhana; chalajātinigrahasthānasādhana; jñānasādhana; duḥkhasādhana; pramāṇatarkasādhanopālambha; prameyasādhana; pravṛttisādhana; bhāvasādhana; bhogasādhana; sādhyasādhana; sukhaduḥkhasādhana; sukhāsādhana
- upālambha 301, 315, 327
  - dharma 356, 357
  - vighātārtha 328
  - smartṛ 128
- sādharmya 261, 267, 396. *See also* avipratipattiviśayasādharmya; udāharaṇasādharmya; kiñcitsādharmya; prasiddhasādharmya; sādhyasādharmya
- udāharaṇa 283
  - udāharaṇopanya 286
  - dṛṣṭānta 344
  - vaidharmya 395, 404
- sādhāraṇa 204
- sādhyā 258, 261, 263, 272, 280, 282, 356, 357, 358
- aviśiṣṭa 356
  - tajjātīya 340
  - dharma 274
  - nirdeśa 257
  - vaidharmya 278
  - sama 337, 356, 357
  - sādhana 93, 260, 262
  - sādhanabhāva 275
  - sādhanabhūta 343
  - sādhanayukta 281
  - sādharmya 271, 272
- sāmānya 57, 94, 147, 378. *See also* avayava-sāmānyayoga; brāhmaṇatvasāmānya-nimitta
- chala 371, 377, 382
  - viśeṣatadvat 246
  - viśeṣavattva 103
  - śabda 369, 375
- sāmānyatodṛṣṭa 74, 84, 87, 89
- sāmīpya 48, 49
- sāmīya. *See* buddhisāmīya
- siddha 89, 233. *See also* anyathāsiddha; samānatantrasiddha
- siddhānta 10, 232, 233, 236, 237, 320, 346. *See also* adhikaraṇasiddhānta; abhyupagamasiddhānta; pratitantrasiddhānta; sarvatatantrasiddhānta
- aviruddha 307, 321, 326
  - lakṣaṇa 236
  - vad 402
- siddhi 163, 248. *See also* anyaprakaraṇasiddhi; ātmasiddhi; vākyaṛthasiddhi
- sidh. *See* sādh
- sukha 25, 118, 121, 122, 193
- abhivyakti 192
  - avāpti 225
  - ādi 73
  - ādivyudāsārtha 63
  - duḥkha 127, 182. *See also* arthanimitta-sukhaduḥkhasaṁvedanāyatana
  - duḥkhasādhana 224
  - duḥkhasmṛti 126
  - duḥkhāvāptihāni 225, 226
  - duḥkhopabhoga 117
  - duḥkhopabhogādyanta 185
  - śabda 196
  - śabdaprayoga 194
  - sādhana 224
  - hetu 125

sukhin 193, 195  
 sūtra 75, 110, 156, 338, 347. *See also* nyāya-  
 sūtravivaraṇa; lakṣaṇasūtra; vibhāgo-  
 ddeśasūtra  
 -artha 100, 201, 229, 242, 246, 249, 253  
 -stha. *See* ekādḥikaraṇastha; dūrastha  
 sthāna. *See* ṣaṣṭhīsthāna  
 sthānin 385  
 sthāpanā. *See* dvitīyapakṣasthāpanāhīna; pra-  
 tipakṣasthāpanāhīna  
 sthāpita 400  
 sthāyin 364  
 sthālyādi 274  
 sneha 147  
 spand  
 spandamāna 68  
 sparśa 144  
 -vat 342, 343  
 sparśana 148. *See also* cakṣuḥsparśana; da-  
 rśanasparśana  
 smṛti. *See* sukhaduḥkhaśmṛti  
 -hetu 82  
 svakāryabhūtapuṇyāpuṇyācāra 173  
 svatantra 241  
 svadharmarūpa 268  
 svarūpa. *See* mahāśīvasvarūpakṣemaprāpti  
 svarga  
 -apavargadevatādi 101  
 -apavargādi 102  
 -ādi 102, 104  
 svaviśayagrahaṇa 136  
 svādhyāya 171  
 svāmyamātyabhedānuvidhāyin 17

halaśakaṭādīprasthāna 17  
 havana. *See* agnihotraḥavanādīprasthāna  
 hasta. *See* śilpīhastādi  
 hātavya 26  
 hāna. *See* duḥkhaḥāna  
 -upādānopekṣābuddhi 47  
 hāni. *See* sukhaduḥkhāvāptihāni  
 hi 15  
 hita 171  
 -ahitaprāptiparihārārtha 131  
 hīna 322. *See also* dvitīyapakṣasthāpanāhī-  
 na; pratipakṣasthāpanāhīna  
 hetu 10, 260, 263, 344, 352, 365, 379, 396,  
 404. *See also* avacchedahetu; utta-  
 rahetu; kutārkikājñānanirāsaḥetu;

janmahetu; duḥkhaḥetu; dharmādha-  
 rmahetu; pūrvahetu; pratijñāhetūdā-  
 haraṇopanaya; pravṛttihetu; saṃya-  
 gghetu; saṃśayahetu; saṃsārahetu;  
 sukhahetu; smṛtīhetu  
 -apadeśa 285  
 -udāharaṇādhika 322  
 -lakṣaṇa 264  
 -lakṣaṇābhāva 336  
 -viśeṣaṇa 365  
 hetvābhāsa 10, 336, 337, 355