Sanskrit text of the *Tantravārttika*
Adhyāya 1, Pāda 4
collated with four Manuscripts

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Preface

It goes without saying that the *Tantravārttika* by Bhaṭṭa Kumārila is one of the most important works for Mīmāṃsā studies. But the past editions in India are too defective to depend on for today’s researchers. Therefore it should be a desideratum to make our own efforts to revise it once again by utilizing the original manuscripts. I have been revising for years the first volume (Adhyāya) of this *magnum opus* by myself, and I want herewith to publish, for the sake of contributing to the further research, my own edition of the Nāmadheya chapter of the first volume (Adhyāya 1, Pāda 4). This is because I happened to receive, in 2006, the Grant-in Aid for the research of this Nāmadheya chapter from the Japanese Society for the Promotion of Science. To achieve this task, I accessed and analyzed the four different manuscripts of the chapter in the summer 2006. My publications of two other chapters of the first volume will start from the next year.

I  The Four manuscripts collated:

M1: Manuscript of the *Tantravārttika*, preserved in the Asiatic Society of Calcutta, S.C. 2388 (III.G.72), paper, Devanāgarī, 10 folios, 13 lines / a page, about 50 letters / a line, Size 9 × 21.5 cm

M2: Manuscript of the *Tantravārttika* preserved in the Asiatic Society of Calcutta, S.C. 970 (III.C.24), paper, Devanāgarī. 32 folios, 8 ~ 10 lines / a page, about 50 letters / a line, Size 25 × 81 cm

M3: Manuscript of the *Tantravārttika*, preserved in the Bodleian Library, Oxford, Wilson No. 325, paper, Devanāgarī. 7 folios, 19 lines / a page, about 100 letters / a line, Size 6.8 × 27 cm

M4: Manuscript of the *Tantravārttika*, preserved in the India Office Library, London, Eggeling No. 2152, paper, Devanāgarī, 30 folios, 12 or 13 lines / a page, about 40 letters /
a line, Size 10 × 25 cm. (The third folio is missing.)

Abbreviations
A: Mimamsadarsana, Anandashrama Sanskrit Series No.97, part 1, Poona 1929.
A': Mimamsadarsana, Anandashrama Sanskrit Series No.97, part 2, Poona 1970.
B: Benares Sanskrit Series Nos. 5 ff., Benares 1882-1903. The Tantravarttika by Bhaṭṭa Kumārila, ed. by Pandit Dhundhiraja Panta.
JS: Jaiminisūtra (= Mimamsaūtra)

II variant readings etc.

1) In this fascicle I selected the Tantravarttika edition published in the Anandashrama Sanskrit Series, 1929, as a basic text, and abbreviated it to A. In 1970 the new edition of the same series, which was based upon fundamentally the former 1929 edition but regrettably without collation of any manuscript, was published, which is abbreviated to A' in this installment. The new edition has been usually utilized, in recent years, by research scholars supposedly because of its availability, but it would not be said as a perfect edition. The sign and the number at the top of each paragraph, denote the page number of each edition. For example,

/A. 331: A', 283/

That means the following text after these sign and number is included in the page 331 of the 1929 edition (= A) and in the page 283 of the 1970 edition of the Tantravarttika (= A').

2) The variant readings are indicated in this publication as follows:

In case there are some variant readings, I highlighted the part in question in italics and other readings of the Mss. are shown right after it in parentheses. For example,

/A. 320: A', 269 / evam sati hi (M2: sati; M3: hi sati)

That means the reading of (1) the edition, manuscripts M1 and M4: evam sati hi; (2) the manuscript M2: evam sati; (3) the manuscript M3: evam hi sati.

3) We often come across errors due to the past editors' careless omissions in the printed texts. For example, in the Smṛti chapter of the Tantravarttika I found out a sentence with 40 syllables omitted for some reasons, which would be the longest of its kind. Naturally, one cannot understand the true purport of the sentence without those 40 syllables. In this fascicle I also pointed out a sentence bearing the 20-syllable omission. Such omissions are indicated in italics directly after which the sign (PT: lack) is written in.

4) In case the variant reading is described with a compound word or phrase, I indicated it by adding a hyphen to the end. For example,
... phalabhāvanāyāḥ (M3: phalabhāvanā-) karaṇaṁ ....
That means the edition A has a reading phalabhāvanāyāḥ karaṇaṁ ..... while phalabhāvanākaraṇaṁ in the M3 manuscript.

5) If the reading of the edition A seems wrong from a perspective of four Mss., what I view as the accurate reading is shown in italics and the wrong word or phrase is pointed out in parentheses as "PT." For example,

/A. 331: A'. 283 / sidhdhāntena (PT: sidhdhānte. na ...)
This means, although the phrase sidhdhānte/na is used in the edition A, I corrected it according to four Mss. into sidhdhāntena. Here, in the strict sense of the word I refer only to the errors of edition A of the Tantravārttika and not to those of other editions. However, the revised edition A' apparently follows almost all the errors in the A edition, which may be traced to further back to the Benares Sanskrit Series edition of the Tantravārttika. Although this Benares edition must be based on some original Mss., it regrettably lacks any reference or explanation thereof.

6) Any quotation from Vedic scriptures, Kalpasūtras, Jaiminisūtra (=Mimāṃsāsūtra) and Śīharabhāṣya etc. is sandwiched between the sign #.

Notes

1) Although the edition A' is not well-collated with any Mss., it is collated with the original edition of the Tantravārttika i.e. the Benares Sanskrit Series edition. The Benares edition is referred to as Ka (in the Devanāgarī script) at a foot note of the A' edition. But the edition A' does not mention this reference anywhere in it.

2) The following sentence in the Śrūti chapter has a fatal omission in it:

yadā 'pi hi sūddhanaiva hastādīnā caṇḍālāḥ sprāyate gavādināṁ tu ..... (A.p.182, line 14: A'.p.98, line 8 : B.p. 99, line 24)
Compared with Mss. we find the 40-syllable omission in this sentence. Thus, it can be reconstructed as follows:

yadā 'pi hi sūddhanaiva hastādīnā caṇḍālāḥ sprāyate tadā 'pi sacaivasnāvavidhānāt tatspratvatvamimittō vāsasō doṣo vijñайate, kim uta yadā sāksād eva sprāyeta. gavādināṁ tu......(The underlined part is missing in three editions. Variant readings of Mss. are not mentioned here.)
Also, in this fascicle, there are some word omissions. For instance the following sentence is missing as many as 20 syllables:

/A. 350: A'. 308 / nāpy ananūdite karmaṇi svasabdendāpракṛte purodāśavidhīr
avagamyate na ca svarantrastakapalādipurodhāśavidhānāṃ phalatatsādhanāśaṃbaddhaṃ kvacid upayujyate. (The underlined part is missing in three editions. Variant readings of Mss. are not mentioned here.)

3) Generally speaking we can specify errors of A and A’ edition in such way. However, the following compound in the Smṛti chapter which refers to heretic scriptures should be treated as a specific case:

sāṃkhya-a-yogapāñcarātrapāṭapatasākyagrantha-parighitadharmanāḍharmānibandhanāni ......

(A. p.194, line 10: A’. p.112, line 20; the underlined part is at issue.)

I checked this compound in some Mss. and found out that all of them had described it as

....sākyanirgrantha......, which I believed to be the original description by Kumārila himself.

In other words Kumārila refers here to Buddhism (=sākya) and Jainism (=nirgrantha) .

Whereas both A and A’ edition use the above-mentioned -sākyagrantha - reading. Benares

edition (p.114, line 24) adopts the right reading ("sākyanirgrantha."), which A’ edition

shows at its foot note as the variant reading of Ka.

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Adhikarana 1

JS. 1. 4. 1: uktam samamnayaidamrthya tasmata sarvata tadartham syat.

(Purvapaksha)

/ A. 320: A': 268-269 / evam smrtisahasasya vedasya pramanaye siddhe 'dhunam
vakyarthavyakyayanavasare saty aparismaaptaiva pramanaalakaaran kena sambandhena
namadheycintaya prastava kriyate. kecit tavad ahu. kim udhibidadayo guṇasya
pramanam uta kriyamajam eva namadhevatveneti. tad ayuktam.

/ A. 320: A': 269 / evam sati hi (M2: sati; M3: hi sati) samastam eva siṣṭram
pramanaalakaṇād abhinnaṃ syāt. sarvatra hy etad vicāryate, kim idam vākyam asyārthasya
pramanam utānyasyeti (M3: utāsyyeti). ye 'pi caite dve 'pi sūtre pūrvottarapakṣau
parikalpyakādhiyakārṇa ṣaṃsthitam aviṣayasate tair apy uktam samamnayaidamrthya ity anena
sūtraṇa karḥ Siddhāntānabhisṛṣṭaḥ (M2 ?) pūrvakapakṣanuṣaṇo vā (M3) ity vídhiyata (M3: 'bhīdhīyyata) iti vaktavyam.

/ A. 320: A': 269 / na hy uktaidamrthyaśantarbhāvaḥ vavacanam udhibidānāṃ anīṣtam. tasmād
dvayor apyo (M3: lack) adhikaraṇaḥyay arunitapūrvapakṣayor uttarapakṣasūtradyayam etad
iti viśākeyyam.

/ A. 320: A': 269 / tatra prathamaṃ tāvad udhibidān dhīryaḥ samdehaḥ kriyate, kim ete
kaṃcid dharmāṃ praty upayogaṃ gacchanty uta neti. kim tāvat prāptam. # āmnāyasya
kriyārthatvāt (JS. 1. 2. 1)# ity (M3: lack) ānarthakyaṃ, āhya ca.

/ A. 321: A': 269 / tryamśavedapramṇaṅvat vā udhibidādi tato 'dhikam /
dhamānupayuktam sadānarthākyaṃ prapadyate //


sādhyasādhanitikartavyānabhidhāyitvāt (M3: -kartavyatābhidhāyitvāt) tāvāc
codanābhāyatvam, stutibuddhyabhāvād arthavādātirekaḥ,
karṇagabhūtaivaṃsamjñātakahakṣayātyārthābhāvān (M3: -prakāśyayāvyābhāvān )
mantrakāryanirvātth, na cānyad (M2, 3: caito 'nyad) vedapravoyanam astiṣy apramāṇam
evaṃjñātiyakā iti. atrābhidhiyate.

/ A. 321: A': 270 / sarvasya trivibhāgaṅvat vādasyoṃtena hetuṇā /
udbhīdāyapramṇaṅvatvam atirekāna na sidhyati //
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/ A. 321: A'. 270 / yadā tadarthatrayānya tamār̥tham iti sthitam tadā vicāraḥ kim artham iti.
na tavā arthāvadatvam vākyṣeṣatvāvibhavāt. kathāṁ punar ayaṇaṁ na vākyāseṣo 'yāvatā
# vāyur vai kṣepishṭā # ityādivad ekāvākyatā 'vaganyate (M2, 3: gamyate). naitad asti.
vidhatavyasya hi yaḥ śeṣaḥ so 'rthavādaḥ. ayaṇaṁ tu vidhyuddesād eva nāśitiricyata ity
avākyāsesaḥ. tatasmbhvāsas ca stutyupayogītvam na (M3: na stutyupayogītvam) yujyata
ity uktam audumbarāḍhikaraṇe. na caikapadena (M1, 2, 3 caikapadā) stutir drṣṭā. na ceha
tām pratipadyāmahe.

/ A. 321: A'. 270 / yad apy udbhedanaṁ paśūnām anena kriyata ity evaṁ (M2: lack)
prāṣaṣṭyaṁ kalpyeta (M2: kalpyate; M3: parikalpyeta) tad api
trtiyāntasamudāyāśrayabayalavattarakaranatvaprasidhīyā
(M1: trtiyāntasamudāyāśrayabayalavattarakaranatvaprasidhī;)
M3: trtiyāntasamudāyāśritabalavattarakaranatvaprasidhīyā) bādhyaṭe. anyathā hi
prātipadikampīrādhānāyā (M1, 3: prātipadikārthaprādhānāyā) vā # vāyur vai kṣepishṭā # itivat
(M2: vāyukṣepishṭhatvādvāt; M3: vāyuh kṣepisṭhetivat) prathamaṁva praśyokṣyata
(M3: prayuyjeta).

/ A. 321: A'. 270 / na căṣya mantratvam, tādṛṣṇīpyenāpratīteḥ. adhyetrsmaṇarāṇabhāvāc
(M2: lack) ca. na caikapadatvāt sākāṇṣatvam karāṇapratītyā (M1, 2, 3, 4:
karaṇatvapratītyā) vā śmārakatvam. na caitad abhidheyaḥ kaścit prayogasamavāvyartho
drṣyate (M3: gamyate). na căṣamaṁvapraṇakāṣāne karmāṅgatvam.
maṇṭravarniṇikadraṇyakalpañyām api gauravam (M1, 3: atigauravam).

/ A. 321: A'. 270 / na căṣya sūktavākavad viniyojikiḥ śrutir asti yena
maṇṭravarniṇikadraṇyakalpañ (M3: maṇṭravarniṇikalpaṇa) syāt. na căṣya (M1, 2, ca)
rūpam prayogātām. atāś cāviniyuktaṁvāt vṛti tvā # (M2, 3, 4: tvety-) ādivad api
(M3: lack) nādiḥyāhaṁra nīrākāśikṣṛtya prayogāḥ.

/ A. 321: A'. 270 / sputah ca brāhmaṇenaikāvākyatvam ity amantratvam. tasmād
vidhyuddesānantatgatasyaivottarāḍhikaraṇena vicāryate guṇavidhir nāmadheyaṁ iti. tatra
tavāt.

/ A. 321-322: A'. 270-271 / prasiddher balavattvena prayojanavāsena ca /
adhiṅkatvāt pravrīteś ca guṇarūpam vidhyāte //

/ A. 322: A'. 271 / prātipadikaṁ tāvad udbhedanasamarthe dravye khanītrādāv
avavaprasidhīyā pravartate (M1, 2, 3: gamyate). na ca samudāyo 'rthāntaravācī loke
prasiddha. na ca lokad anavagato (M3: lokanavagato) 'rtho vedād avagamyate saṃbandhasya sāstraḥhetuvāt (M2, 4: sāstraḥhetuvāt).

/ A. 322: A'. 271 / tṛtiyā 'pi ca karaṇavācini, kriyāyāś ca saktimad (M1: sādhanaśaktimad) dravyam tadādharārā vā saktiḥ karaṇaṁ, tenodbhitsādhanakā yāgo vaganyate (M1, 2, 3: viṣṇyate). na ca yāgasyodbhītvaṁ karaṇatvaṁ vā kvacit (M2, 4) prasiddham. arthavattvāt pravṛtti viśeṣakaravatvam. vidhiyakodbhītupuruṣānāṁ pravṛttai viśeṣaḥ.

anyathā hy anucaritasamaiva pravṛtti esāṁ syāt.

/ A. 322: A'. 271 / atha vā prasiddhatvād guṇavidher (PT: guṇavidhir) arthavattvam abhidheyaḥ abhidheyaḥ namadheyate tv artho na viṣṇyata iti yojyam (M1, 3, 4: jñayata iti yojyate). atha vā bhedenaḥ bhedavattvāṁ (M1: bhedenaḥ? ) hetuḥ, udbhītupasya yajītaḥ phalāntaratvāt. tatha ca vidhipuruṣayaḥ pravṛtti viśeṣa (M1, 2, 3: pravṛttai viśeṣa ) iti vāyam.

/ A. 322: A'. 271 / nanu namadheyam api kramo viśeṣad arthavat pravṛtti viśeṣakaraṁ ca syāt. naitad asti. kataḥ.

/ A. 322: A'. 271 / aṅkṛter avidheyaḥ tvaḥ dhātunā vyaktir āśrītā / sā ca nāmāḥ 'bhidhiyeta jātiḥ cen naiva nāmattā //


/ A. 322: A'. 271 / yadā ca kenāpi (M1: kena cīt) prakāraṇodbhīdādināṁ viśeṣavacanatvam tadā tadaityantāvāntābhiṣāsāmānyavacanatvena yajer anarthaḥkātavam. lāghavaṁ ca vidhīr guṇavidhau bhaviṣyati. yāgānuvādāt, yady evam guṇāksiptatvād (M3: guṇaṁviṣṇupatvād) vidhiśākta na tarhi karma vidhiyate, tatha cāvihite karmaṇi kasya guṇo vidhiyāta ity ānarthakram (M2: vaktaṁvam prakṛtam ?) ata āha --- # prakṛṭau jyotiśṭoma # iti.


/ A. 322: A'. 272 / atha vā tad eva (M1) ekāṇa guṇaviṣṭam karmavidhanān (M2, 3:}
guṇaviśīṣṭakarmavidhānam) iti (M2) itarāṇi karmānuvādena (M3: karmānuvādād)
guṇavidhānāni. nanv evaṃ sati sarvā ekāhāhināsatracodanā jyotiṣṭomasaiva
guṇavidhidvārena prakaraṇād anatirikta iti karmāntaraḥbhāvāna na jyotiṣṭoṃah kasyacit
prakṛtir iti tacchabdena nābhidhātavyāḥ. tena (M3) siddhāntābhīṣṭrayena "heti (M2:
-ābhiṣṭrayeṇaṃ) kecit.

/ A. 322: A'. 272 / atha vā prakrīyata iti prakṛtih, prakṛtajyotistoma (M1, 2, B: prakṛte
jyotiṣṭome) ity arthaḥ.

/ A. 323: A'. 272 / atha vā # athaiṣ;a jyotiḥ # ity evamādināṃ
karana-viśhaṅkhyātasaṃśparsābhāvād guṇaviśhādvānupapatte ekāntena bhedakatyā
karanānāvatam (M2: karmanā nāmatvam; M3: nāmadheya-tvam) tadapekṣayā ca
jyotiṣṭomaḥ prakṛtih.

/ A. 323: A'. 272 / nanūtpattābhīṣṭena (M2: nanūtpattābhīṣtena) somaṇa
jyotiṣṭomena vā 'varodhā (M3: jyotiṣṭomasyāvarodhā) jyotiṣṭome guṇāntara-viśhānām
ayuktam. kāmyatvād ubhīdidadayo bādhakā bhavīṣyanti. nīte (M1, 2, 3: nitya-)
prayoge ca (M2: lack) pūrvaguṇasyārthavattā (M1, 2: pūrvasya guṇasyārthavattā; M3: pūrve
guṇasyārthavattā).

/ A. 323: A'. 272 / atha vā viśiṣṭavihihitam api karma svarūpamātraṃ niṣkrṣya guṇāntare
(M1, 2, 3: guṇāntaraṃ) vihiṣitaṃ naupattikād viśiṣyate. anyathā (M2: taithā sa ?)
gatyaśanāmbhāvād vikalpa iti manyate. (1. 4. 1)

JS 1. 4. 2: api vā nāmadheyaṃ syād yad utpattāv apūrvam avidhāya-katvāt

(Siddhānta)

/ A. 323: A'. 272 / yad utpattau prathamajñāne 'rthaṅtarapūrvavatvenaikāntato (M1, 3:
'rthaṅtarāvacakatvenaikāntato) na prasiddham ubhīdīdāi tad vaidikavyalāhāre (M3:
vaidikavyalāhāra-) prathamopanipītāt sāmānādhikaranyena (M3: sāmānādhikaranyāt)
nāmadheyaṃ syāt.


/ A. 323: A'. 273 / atha vā kasya nāmadheyaṃ iti samdehe 'bhidhiyate. yasyotpatvat
apūrvavaṃ nispyate yāgasyety arthaḥ. kiṃ kāraṇam

/ A. 323: A'. 273 / guṇo vidhīyamāno hi phale karmanī vā bhavet /
viśiṣṭavidhibuddhyā vā sarvathā ca (M2: api) na yujyate //
/ A. 323: A'. 273 / phalaṃ prati tāvad vidhiyamāne parapadasaṃbandhavidhiṇāṃ (M1: padasaṃbandhavidhiṇāṃ) vyavahitakalpanā dhātoḥ pārārtham autpattikasomasābhādo 'nacāṇīya ca (M2: lack) khanitrādīnā 'tyantāprasiddhena yāga iti doṣās tathā yāgaṃ prati guṇavidhau phalapadānarthakām.


/ A. 323: A'. 273 / tad dasāyati --- # itarathā hi (M2) śrutir udhibhādīnā vakṣyati tadvato lakṣayet #. aha vā (M1) # vakṣyantī lakṣayet # iti vā granthāḥ. prātipadikāsāmar�yam uktvā vibhaktisāṃbandhād apat evāvägaṃyata (M1, 2, 3: avaganyata) iti dasāyati (M2: āha) --- # yāgena kuryād (M1, 2, 3: lack) # ityādinā. kiṃ ca

/ A. 324: A'. 273 / vidhāne cānuvāde ca yāgaḥ karaṇaṃ īsyate /
tatsamīpe śṛiṣyāntas tadvācītvaṃ na muṇcāti //

/ A. 324: A'. 274 / # yat karaṇābhidhāviyāṃ śṛiṣyāya # ity evamādiśu karaṇāṃ vibhiṣyatiḥ śūtiḥ vibhūyupagamāti kathaṃ hi (M2) # karaṇāvācino hi prātipadikād # ity ucayate.


/ A. 324: A'. 274 / tathā ca karaṇaṃ karanaṃ karaṇāyeti ca (M2: lack) karaṇāntarayogā prāśīte. anyathā hi (M4: lack) vibhaktayabhihitenaivaikena (M3: vibhaktayabhihitenaikena eva; M4: vibhaktayabhihitena caikena) karaṇa vāskiḥ rāna na dravyam karaṇāntarayogam prātipadītaya.

/ A. 324: A'. 274 / śaktes tu śaśtyantaraṃ nāsty eva. tasmāc chakṣyuṣpasarjanadrayavaracanatvāt kṛdentānāṃ upapannāṃ karaṇāśabdārthahācītvaṃ prātipadikasya. tenaitad uktaṁ bhavati.

/ A. 324: A'. 274 / yad asmin vākye karaṇaṃ tadvācināḥ prātipadikāt śṛiṣyayotpattavāṃ yāgaḥ cātā phalabhāvanāyāḥ (M1, 2: phalabhāvanāyāḥ; M3: phalabhāvanāḥ) karaṇaṃ na dravyam iti vakṣayati. tataḥ ca yady (M2: yad ?) udhibhīpadaṃ yāguvacanam evaṃ
त्रियंतम सदैव एकवाक्यतम यासयत (M1, 2, 3; याति) अर्थातरवचनात्वे त्व असंभद्धान्य syāत् नानूऽ

/ A. 324: A 274 / प्रत्यक्षम द्रव्यवाचित्वम उपायास्तम कथम पुनः / कराण्तवानुमानेण बाध्यः व्रिषिसोमवत् //

/ A. 324: A 274-275 / याधवाव हि (M3) # व्रिषिबहिर यज्ञा # # somena (M2: यवैर) याज्ञा # ityādiśnām (M2, 3: इत्येवमात्रताम) कराण्तवानुमानेण बाध्यः व्रिषिसोमवत्

/ A. 324-5: A 275 / # (लावकि हि लक्षणाः) हत्त्वा (‘प्रसिद्धकालधानि’ iti (M2: lack) # iti --cāṇ्टतनातादिगोदकाक cāṇ्ट (M1: गोदकाक) chāditaharitadravyam (M3: chāditaharitadravyam) ucyate.

/ A. 325: A 275 / याभः तद्वादस्ययमानम अपि स्वाच्छन्दस्तातह पुनः पुनः उदाक्षम चादयत्वे उष्णो अन्यो ‘पि स्वाच्छन्दवाचार्यनासा सह हत्त्वा इति प्रसिद्धः’ तद् ucyate.

/ A. 325: A 275 / padam ajñātasarṇḍihaṃ prasiddhir aprthakṣrtu /

/ A. 325: A 275 / vṛiṣṭiyoḍaṇyo हुह अत्यन्तरोढः से स्वर्थम अपरियाजनातह समानाद्विकरण्याप्रसिद्धस्तमातहणामणाम गत्यात्यांब्हावावद गुणविद्धयो विज्ञायात्वे. ये पुनः

/ A. 325: A 275 / udbhidādayo याविकिस तेषाम येनविया प्रकाशो यत्नेन (M1, 2, 3, 4: lack) द्रव्यद्वचनात्व सतान्वित कर्मवचनात्वम apy (M1: lack; M2: ?) upapadyata iti

/ A. 326: A 275 / विभक्तायर्थानुवाद्वि सुदृढ़म यह विभक्तायर्थानुवाद्वि सुदृढ़म यह अनुवादतं प्रत्यक्षमित्वम anudāśīnāyaṃ (M1, 2: udāśīnāyaṃ) anumāṇaṇāpy

/ A. 326: A 275 / अनुदाशीनायाम् (M1: anumāṇārthajñānasāmsyaśayavyūdhāśakaraṇाम) na
dusyati. sarvasabdārthāvaḥdhāraṇa (M1, 2, 3, 4: अवधारणे) ह्यायाम abhyupāyo (M1: evopāyaḥ), yat prasiddha samānādikārtham anām pradhānaḥ ca karaṇatvaṃ yuge

/ A. 326: A 275 / vibhaktyarthānuvādāc ca vidheś syān nāmni lāghavam /

/ A. 326: A 275 / vibhaktyarthaḥः ucyate //

/ A. 325: A 275 / tvatpakte ho avasyaṃ kācid vibhaktyarthe ‘पि रा यस्या्या स्या्या्या स्या्या्या स्या्या्या स्या्या्या स्या्या्या स्या्या्या स्या्या्या स्या्या्या स्या्या्या स्या्या्या स्या्या्या स्या्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्�ा स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्या स्या्यां

/ A. 325: A 275 / vibhaktyarthāhānuvādāc ca vidheś syān nāmni lāghavam //

/ A. 325: A 275 / /
Tantravārttika Adhyāya 1, Pāda 4

/ A. 325: A'. 275 / atha vā 'ṛthāpattivaśenaitadvīśeṣaviṣayam (M1: 'ṛthāpattivaśena caitadvīśeṣaviṣayam) evodbhedanaṁ nimittam, na cāṇyatra tad asīti vyavasthā. yathā sānādīmadgatamanaviṣeṣanimmittatvam (M2: sānādīmadgatamanaviṣeṣanimmittatvam; M4: sānādīmadgatamanaviṣeṣanimmittatvāt) gośābdasya.

/ A. 325-326: A'. 275-276 / # avidhāyakatvād # ity asya aparām (M3) vyākhyā (M1, 2, 3: vyākhyānam) # na nāmadheyaṁ vidhāyiṣyata # iti. saṁjñāsaṁjñīsaṁbandhārūpeṇa # vddhir ādācena ityādīvad avidhānaṁ sāmāṇādāhikaranyāvayavaprasiddhibhyāṁ tatsiddheḥ. na tu nāmadheyārtho na vidhīyate tadadhīnatvād yāgaviṣeṣasiddheḥ. iha hi yady api saṁjñāsaṁjñīsaṁāṇādāhikaranyāṁ nāsti tathā 'py ātmarūpyavacchinnaṁ evārthaṁ saṁjñā gamyatīti viṣeṣapāvīṣeṣasyabhāvān (M3: viṣeṣaṇabhaṁ) na bhidyate.

/ A. 326: A'. 276 / nany evaṁ sābdasvarūpābhīdhānaṁ (M1, 2, 3: sābdarūpābhīdhānaṁ) prasajyeta. pratyakṣaśvagataśvarūpāviṣṭārthābhīdhānād aprasaṅgaḥ. sarvatra hy agrhitaviṣeṣaṇa viṣiṣṭābuddhir na drṣṭā (M1: anisṭā), na tv anabhibhitaviṣeṣaṇā. na caitāvatā sābdasvarūpāpaprasaṅgāḥ (M1, 2, 3: sābdarūpādhyāyasprasāṅgāḥ). tadanuṛdhena (M2: tadanuṛdhena) vidyāmānārthāṁṣaviṣeṣaṅ Doddharāṇād (M3: vidyāmānārthaviṣeṣaṁś Doddharāṇād; M4: vidyāmānārthaviṣeṣaṁś Doddharāṇād) ity uktam prāk.

/ A. 326: A'. 276 / nāmaṁaiva caivaṁādinnāṁ prakṛtito bheda 'nyathā hi tadanaavacchinno yajñā gunapalādyarthaṁ (M1, 2, 3: gunapalādyartho-) punahśrutiḥ prakṛtigāmitvān naiva karma (M2: lack) bhindyāt.

/ A. 326: A'. 276 / atha vā sarvanāmadheyaṁu kṣīncid arthagatam api viṣeṣaṇam asīty aruṇākahaṁyāntīdevad (M1: aruṇākahāyanyetivad) eva viṣeṣaṇaṁviṣeṣya. na ca yajyuccāraṇam antareṇyāya yāgaviṣeṣanāmatvam (M1: viṣeṣaṇaṁviṣeṣya) iti na sāmāṇyaśaṁnarthakaṁvam (M2: sāmāṇyaśaṁnarthakaṁ. parasparasamānādānaṁ hi nāmāpi yāgaviṣayāṁ yāgo 'py etadavacchinno na sāmāṇyaṁtāṁ (M1: sāmāṇyaṁtāra) prakṛte vṛtī labhyate.

/ A. 326: A'. 276 / tasmād ubhayor arthavatāḥ viṣeṣaḥbhbhanāvādhiṁna (M1: taddviṣeṣaḥbhbanāvādhiṁna; M4: taddviṣeṣṭabhidhina) cobbhayor api vidhānaṁ iti nānuvādatvam. evaṁ ca sati na nāmatvam viḍhitvamātraṇapparyogti (M2: viḍhitvamātraṇapparyogti), ye pūrvapakṣe vidhyantarbhāvaṁ siddhānte tu vidhyarthavādamantrātīrekanāṁ nāmāṁ varṇayanti teṣāṁ ayuktam eva.
Adhikaraṇa 2

JS 1. 4. 3 yasmin guṇopadeśaḥ pradhānato 'bhisāṃbandhah. (Siddhānta)

/ A. 327: A'. 277 / idānim ayaugikeśu vṛihyādival lokarūḍheṣu jātigunāsadeṣu cintā. na hy ānumāni karaṇatvānurodhena pratyaśkaprasiddhyābhāvaḥ sambhavatīti pūrvādhikaranaṇāsiddhiḥ.

/ A. 327: A'. 277 / nanu # ājñālḥ stuvate # # prthiḥalḥ stuvate # # bahispavamānena stuvate # ity uttaptivākyatvād etāny udāhartavyāni. tathā hi

/ A. 327: A'. 277 / utptattau nāmadheyaṃ vā guṇo vā 'py avadhārituḥ / vyavahārāṇgatāṃ yāti saivodāharaṇaḵṣamā //

/ A. 327: A'. 277 / sā tu nodāhṛtā sūtrakāreṇa # yasmin guṇopadeśa # iti guṇavākyasyā "śrītavā. atha kim arthaṃ tenaiva tadāśritam (M2, 3; tenaitadāśritam). yatra kvacana pratipādite phalāviṣeṣāt. pūrvaṅgaṃ nairākaraṇaḥ ut (M1: pūrvapāke nirākaraṇaḥ) vā vākyabhedas tatra sambhavatīty udāśītum (M2: udāhṛtāni).

/ A. 327: A'. 277-278 / atha voṭṭaptivākyasthasyā "jiyādipadasya pakṣadvaye 'pi sākāṅṣatvād ekasyāpi niścayahetur nāstity anyataḥ siddhyapeṣaṇād anūdāharaṇatvam. ghtavacītvaḥ tāvaḥ na stotranāmātvaṃ (M1: stotranāmakatvaṃ) vijihāvate. yāny ājñānī tālī stuvata iti ca śrūyate tatra kāṇya eva (M1: evaṃ) nāmāni (M3: nāmakāni) kathāṃ vā tenābhidhiyaṃta (M1, 2, 3: anenaḥbhidhiyanta) iti saḥa 'py uttaptivākyananyataḥ siddhir avāttavyā.

/ A. 327: A'. 278 / uttaptivākṣayasthitam (M1: uttaptivākṣayastham) eva ca (M3, 4: vā) "jiyādipadaṃ (M3, 4: lack) yathā rūḍhā pañcarājaḥ stutiniṣmatiḥ pratipadyate. tathā hetur vācya ity asty (M3)apeksā. guṇavidhiyate (M1: guṇavidhipakṣe) pi ghrāsaḥ stutāv akaraṇatvāt tatsaṃbaddhanantaralakṣyayē (M1: tattvamāntramāntraṃkṣayē) vaśyaṃ
saṃbandhakṛdvyāyam apekṣaṇīyaṃ. iha hi (M2) vidhāne matvarthalaksanaṃprasaṅgāt (M1: matvarthalaksanaṃprasaṅgā).  

/ A. 327: A’. 278 / anuvādatve (M3: anuvāde) tu nāyaṃ doṣo bhavati. tena stotrāṇām api ājyavatā 'nyata eva labdhavyeti (M1, 2: labdhavyā) tadubhayapakṣe 'pi sāpekṣatā. tataś ca stuvata ity etāvamanātṛam atra (M2: lack) vivakṣitam ity ājyāḍiśabdo 'nyato (M1: ājyāḍiśabdo patta?) nīṃjyate.  

/ A. 327: A’. 278 / pavamanāśabdas tu yauγikatvā pūrvādhiṣkaraṇasiddhaḥ (M3: pūrvādhiṣkaraṇaṃ siddh) anudāharaṇam iti kecit. apare tu manyante. nodbhidādivat pavanakriyāṃ prati kartṛtvam stotrasyopapadyate, somo hi tatra pavate. tatas (M3: ataś) ca na karmany avayavapratisiddhir asṭīti (M2: tataś ca karmany avayavapratisiddhir næṣṭīti) pavamanārthamamtratvāṃ lakṣītalaksanaḥ matvarthalaksanaḥ durbalatareti vākyabhedaenaiva siddha udāharaṇam.  


/ A. 328: A’. 278 / citravastriṇvayo ho prāṇijātau svabhāvataḥ /  

tenāte prāṇiṣyāgaṅgāṃ prakṛtiṃ daikṣam āśrīte //  

/ A. 328: A’. 278-279 / strītvaṇīdhivihāho hi prāṇīvayatirikte 'rthe śabdānukaraṇamātṛena (M2, 3: śabdānukāramātṛena) viṣṭjāyate (M3: jhāyate) paśvādiṣu tv arthaḥpūṇena. prakṛtaṃ ca dadiḥyādicravyātmakatvāṃ naitad yogoyam karmety utkṛṣṇamāṇe vākyād yāgamātrasaṃbandhīni prasaktē samarthyaḥ pratiṣamgam akāṅṣaṃti (M2: akāṅkṣaḥ)  

# pрак্তαυ वं dviruktavat (JS. 3. 6. 2)# ity anena ca (M1) nyāyena sarvpṛāṇiṣyāgaparamapakṛtiṃ agnīṣomīyaṃ gacchataḥ.  

/ A. 328: A’. 279 / tatra yady apy upṭattiṇvāyaśiṣṭaṃ krṣasārāṅgaloḥitasāraṇāṃgigationāntaraṃ puṃṣtvam ca bādhakaṃ saṃbāhavyate, tathā 'pi pūrvavad eva bādhaṅkalkpau vaktavyau. sāptadāṣyapūrvapakṣanyāyas cātra draṣṭavyaḥ. ekapadoṇātākeśaḥvidhidhānuc (M2: -vidhāne) caikākārakānitsāmbhanatvād avākyabhedābhiprayāḥ. paṣukāmaśabdo 'pi ca svargaκāmādhiṣkaraṇapūrvapakṣanyāyenāṅjanāṅgatvād anuvādo 'bhimato na yāgaphalam. na hi paṣuyāgaḥ paśuṃ akāmyāmānīmānusḥhatum śakyate. # yāgāuṇvādo viṣṭiṭatvād # iti.  

/ A. 328: A’. 279 / sarvatrā "khyātaṃbaddhe śrīyamāṇe padāntare /  

vīḍhitāsaktyupasaṃkrānte (M3: -upasaṃkrānteḥ) syād dhātār anuvādatā //
\[ A. 328: A'. 279 / யாவது யாவது விள்ளையாங்கரம் புரூப்பிதையது தேவது புற்பெறுத்து

‘நீண்டு தில்லையாய்க்கு அனுவாதத்வாக்கிக்கு (M1: அனுவாதத்வாக்கிக்கு) செய்து அடன் தா பற்றி விள்ளையாங்கரம். ஆண் காற்று strivacitravabhāgāgniśomilayāga (M2, 3: citravastirināvabhāgāgniśomilayāga) இது அநுதைய. # வுண்டு பலகால்பாயின் tu (M1) yajater (M2: yajer) அவிய்க்கு # இது.

\[ A. 328: A'. 279 / கிம் அர்த்தம் gunavidhitvapakṣa (M1, 3: gunavidhipakṣa) எவா சன

 nilaiyate, ஸி஦்஧ாந்தராங்கம் 'யாத் ப்ரமாதை அற தொகு (M1) லிம்ஹித இதிகை கொண்டு அபரே நோ. பலாந்தைத்தௌ இன்று கிள் இந்தியத் வந்து குணாவிட்டு தேங்கிய இதி

\[ A. 328: A'. 279 / ததா யுக்தம். ஸர்வதேசம் நமது அயயத்தின பொருள் என்று பலாந்தைத்தௌ

 இது பலாந்தைத்தௌ

\[ A. 328: A'. 279 / தேங்கியது தேங்கியது

யாதெம் இதி விகளத் # இதி. gunasya (M3) பலாந்தைத்தௌ

யாதெம்

\[ A. 328-329: A'. 279-280 / ஐ உ இ (M2, 3: லேக்) த்ரயா ப்ளங்கு ப்லங்கு

 பிராங்கம், gunavidhip ash புத்ரெ யெ செய்

\[ A. 329: A'. 280 / டுட்ரா போர்பாக்கஸ்தா எவா கேட்டல்கேந்த த்ரியா ப்ளங்கு

 nirākari
t. dhūtpurāṇāhayaprasāṅgād (M2, 3). atās ca # vrihībhir yajeta # iti
cā
dvā
gunavidhānam. karaṇābhūtasyāpi (M1, 2: lack)

\[ A. 329: A'. 280 / கூனாவிட்டு

வா # 

%

\[ A. 329: A'. 280 / கூனாவிட்டு

வா 

%
kutāḥ.

/A. 329: A'. 280 / śrūyaṁaṇaśaya vākyasya nyūṇādhikavikalpane /
lakṣaṇavākyabhedādiśo (M3: lakṣaṇāvākyabhedādir doṣo) nānumite hy (M1: tu) asau //

/A. 329: A'. 280 / iha tävad āyādināṁ śrutavākyasamyoğabhāvād avasyaṁ
prakaraṇānānumitavākyasambandhapūrvakāḥ prayogavacanavidhir (M1: prayogavidhir) āśrayitavyaḥ. tena ca (M2, 3) matvartha eva pratipādyata iti na lakṣaṇā (M1: lakṣaṇā na syāt).

/A. 329: A'. 280 / tatraitat syāt. dravyatvād āyādināṁ
kartavyatāviśeṣātmaketikartavyatārthinā prakaraṇena na grahaṇaṁ (M1:
prakaraṇagraṇaṁ; M2, 3: na prakaraṇa grahaṇaṁ) iti. sattaivātra kriyeta anupālambahāḥ,
pradhānadeśatvāc cāṅgānāṁ (M1, 2, 3, 4: aṅgānāṁ) āyādībhīr avasyaṁ stotrasamīpe
bhavitavyam. ataś ca yathāiva # agnim upanidhāya stutave # ity atrāṅgī
tsattāmāteṇopakaroty evam ihāpitī nirḍoṣam, tasmād guṇavidhānam (M3: guṇavidhaya) iti.

/A. 329: A'. 280-281 / aṭṭhabhidhiyate (M1, 2, 3: prāpte 'bhidhiyate). # pradhānato
bhisāmbandhaḥ (JS. 1. 4. 3)# iti. anekārthavidhānaḥ hi pradhānakarmavidhāne saty
upapadyate. atra punah karmānuvādena guṇo vidhiyate. na ca guṇānāṁ parasperaṁ
sambandho vidyate. tatraikaguṇavidhāne guṇāntaraṇāṅkṣepad arthāpptyabhāve
śrūtānēkavidhiyāpāraṅkalanāyāṁ punah punar uccāraṇaṁ pratayasya kartavyam iti
vāvyabhedaḥ syāt. āha ca.

/A. 329: A'. 281 / arthād anekam apya arthaṁ vidhāpayati bhāvanā /
viśesānvidhīs tv anyāna gṛhṇāti viśeṣāṇam //

/A. 329: A'. 281 / ekapadopätte 'pi cānekavidhiśaktikalpanāgauravam asty eva.
upattivākyasiṣṭe (M1: upattisiṣṭa-; M2, 3, 4: upattivākyasiṣṭa-) guṇāntaraṇārddhāc(B, M4:
guṇāntarārvadadhāc) cāṣaktiḥ, tathā hi.

/A. 330: A'. 281 / upattivākyaviṣṭātum (M1, 3: -viṣṭāne) karma sarvaṁ (M2: sarvaṁ
karma) hy anūdyate /
aśa ca 'śritatuṇe śākyam tadvirodhi guṇāntaram //

/A. 330: A'. 281 / yatramānyamāna evāvaśyaṁ guṇo 'py anuvadita vyas tatra
naipāteśyadarsaṇād ākāṃkṣādīhinasaṃbandhaguṇāntaraṇavidhānunapattih. na ca niṣkrṣya
kriyāmātraṁ (M1, 2, 3: kriyāmātre) guṇavidhidhiḥ śakyaḥ kartum (M1, 2, 3: lack). kutāḥ.

/A. 330: A'. 281 / prathanamā msāvaśyasthair guṇnaḥ sambadhyate kriyā /
vākyāntaragataḥ paścān na śuddhā saḥ hy avāpyate //

/A. 330: A'. 281 /yāni tu (M1) parasparanirapeksāni vṛihiyavādivikāyavat pravartante
teśāṃ tulyabalavattvād (M1, 3, 4; tulyabalavattvād) bhavati vikalpaḥ (M1: vidhikālpaḥ). iha
cotpattivikāyam anānyanirapeksāṃ vidadhāyān notpānnavikāyam, anupatne 'huvādānupapateḥ
(M2: guṇavidhānunupapateḥ), paśukāmasaṃbandhāca ca padāntaragatārtha-grahanaṇaṃmitto
pi vākyabheda (M1: padāntaragatapadārtha-grahanaṇaṃmitto 'pi vākyabheda ; M2:
padāntaragatapadārtha-grahanaṇaṃmitavākyabheda) vidyate. yady api ca phalaṇ na vidhiyate
(M2: yady api na phalaṇ vidhiyate) tathaḥ 'pi tatra karmavidhihānāt karmāṇi ca (M2: lack)
guṇavidhār asti eva gauravam. api ca karmanāḥ (M1: karmaḥ ?) phalagunaḥ prati
yugapadvidhiyavāsadoṣo 'paraḥ svyāt. na ca paśukāmapadam arjunaṅgatvāt prāptam eva
(M2) anūdyate. katham.

/A. 330: A'. 282 /puruṣārtho hi sarveṣa svarasād eva kāmyate /
tatsādhanata-daṇḍaṅgau praṛṛṭiḥ praṛṛthanād ṛte //

/A. 330: A'. 282 /na hi sādhanaḥ bhūtaṃ paśuṁ kāṣcit kāmyate vinaiva tu kāmena
praṛṛthiṇyathānupapattyā tam upādattte. gauṇī vā tasya kāmyatā bhavet. atāḥ svātāntryena
yanmukhyayā vyrtiyā (M1: yanmukhyavṛtyā) kāmyate tad eva kāmaśabdopabandhāt phalaṃ
pratikmaḥ.

/A. 330: A'. 282 /vistareṇa caited. # asādhaṇaṃ tu tādārthāt (JS. 6. 1. 2)# ity atra
vaksiyāmaḥ. phalaṃ cāgniśomīyasya kratvaṅgatvān naitad anyad vā 'stīty
anuvādāsāṃbhavah. prakaraṇaṃ ca bādhya (M1: bādheta) prājāpatyaṃṣa (M1, 2:
prājāpatyaḥ; M3: lack) yāgasya (M3: lack).

# pañcadaśāṇy ājyāni # iti dravyasaṃkhyayor ubhayoh stotreṣv aprāptatvān
nāyatarāṇuvādeṇetaraśvādhanāsaṃabhavaḥ. karmāntararasthaṃ ca (M1: lack) na pratiyate.
tadānuvādaṇa ca vidhi (M1: guṇavidhāv; M2, 3: tadaṅgavidhau) kārmaṅgangatvaprasāṅgāḥ
prakaraṇābādhaḥ ca.

/A. 330: A'. 282 /na ca viśiṣṭadraṣṭrayavidhir upapadyata iti vakṣye # tatraikatvam
ayājñāṅgabhūtaṃ arthaṃ guṇabhūta-tvād (M3)# iti. na cākriyāviśeṣaṇaṃ vidhiyate,
vidhiyakasya nāmapadaḥ (M3: vidhiyakasyeṣaṇaṃ) sākṣād asamāṃbandhāt. na ceha
kriyopāttā yā vidhiyamāṇā 'rthād anekam api guṇam (M3: artham) āksipet. na caiṣaṃ
stutiprayogavacanena grahaṇam, akriyātmatvāt. āha ca.
Tantravārttika Adhyāya 1, Pāda 4

/A. 331: A'. 282 / nāvāntarakriyāyogād rāt vākyopakalpitāt /
guṇadravye kathambhāvavir grhaṇānti prakṛtāh kriyāḥ //

/A. 331: A'. 282 / na ca bhavatikriyām praty anḍatvam upapadyate. sarvo hi labdhātmakā
yatra vyāpriyate. sattāyās tu vatsvātmābhamātṛapavargān na sādhvatvam.
tadvatiriktaśāḥyāntarāṇapekaṣaṇeṣc copakāraśaṃbandhān naśīkāryatātvanām.

/A. 331: A'. 282-283 / yat tu rathamāntaraṃ bhavatity evanḍcitānaṃ api prakaraṇena (M2,
3: prakaraṇa-) grahaṇaṃ tad atideśaprāptavāntarakriyāsāṃbandhabhāvijñānāt (M1, 2, 3:
aitesāvatvāprāptavāntarakriyāsāṃbandhapsaṃjñānāt). na vā (M1, 2, 4: ca) "jyādīnāṃ loke
tsattā na siddhā yenedānāṃ bhāvyeta (M2, 3: sādhveta).

/A. 331: A'. 283 / stutiprayogasāṃnīdhisthāpanabhāvanā (M2: stutiprayogasāṃnīdhāne
śāpanabhāvanā) karisyata iti cet. na. acoditatvā. # agnim upanidhiyā stuvita (M1, 3)# iti
tu spasyaṃ (M1: pratyakṣa-) vidhānam. ātmālābhavyatiriktā ceyam kriyā śakyate
kathambhāvāṇa grahītum.

/A. 331: A'. 283 / Siddhāntenā (PT: siddhānte). na...) ca vākyayārthavātvanā
nānyathānupattayā viniyojakaśvyākalyakpanā (M2: anyathānupattayā na
viniyojakaśvyākalyakpanā). yady tu # ajayaḥ stuvate # ity anena vihitānāṃ
pañcadaśatvavidhir ucyeta tataḥ pūrvāḍhikaraṇanyāyena saiva matvarthalakṣaṇaṃ tathā
vadati.

/A. 331: A'. 283 / api ca "jyāni stotrāṇīyādīsārgātivravyātvac ca (M3: lack) "jyānāṃ
sāksat pañcadaśavayogābhāvād aśrutapaladīpāmaṇākalyakpanā 'vaśyāśrayitavyā (M3:
avasāyaṣ śrayitavyā) bhavet. tenaivaṃ jīyāte (M1, 2, 3: vijñāyate) yady apy upatattau
rāmatvān na jñātṛaṃ guṇavākye ca tasyānadhikāraḥ. tathā "py etadguṇavidhānam evaṃ
sidhyati. yady upatattāv ājyaśabdo (M1, 3: ājyādiśabdo) nāmadheyām nānyathēti.

/A. 331: A'. 283 / guṇavākyopappartyarthanā samabhivyāhyēna ca /
ānākhyānīrdrhavādāc ca nāmadheyatvām āśrītām //

/A. 331-332: A'. 283-284 / # yad ājyānāy sad ājyānāy ājyatvam # iti. yasmād devdh
prajāpativacanād eteṣu stotresv ājīṃ adhāvan. tatas tadārhatvād etāṇy ājyānītī (M2: ājyānī).
tathā # tāsāṃ vāyuḥ prṣṭhe vyavartata # iti (M2: lack) yasmād apāṃ vāyunā prṣṭhe prṣṭhe
sati (M1) rathamāntarādīnī jātāmi tasmat tāni prṣṭhānity arthavādād viśētēmb (M1: vijñānam).

/A. 332: A'. 284 / tatprakṛtirvāc ca vāmadevyādiṣu prṣṭhashābdadrapādihi. # dvēv etēv
arthāv ekasāya (M2: ekāyārthau) vākyasyāśakyāv # ity asyānāntaram atha # kasmān na
pañcadasaṁkhyāviśiśṭāni # ity evamādi draṣṭavyam. # viśiśṭānāṁ vācakasyābhāvād # iti
--- pradhānākhyātānuiccāraṇābhāprāyaṁ. # nānau padadvayaṁ # iti ---
bhavatikriyāsaṁbandhābhāpṛāyaṁ. # naitatpadadvayaṁ (M1, 2, 3, 4: na tatpadadvayaṁ)
api (M1: lack) vidhiyakam # iti. pradhānākriyā hi viśeṣaṇāni piṇḍikaroṭi sattāyūs tu
pratyekavartitvān na samudāye vākyaparīsamāptiḥ.

/ A. 332: A'. 284 / atas ca parasparasaṁsandhābhāvaḥ. pañcadasāni yāni kānicid (M1: yā
kācid) bhavanti, ājñāny (M3: lack) api (M1, 2: lack) yāvanti tāvanti bhavantīti kalpanā
tasmān nobhayaṁ vidhiyakam. na cānuvādakam, stotreṣu tādṛṣasyābhāvād
anarthakatvaprasauṃgac ca. tasmād ekānuvādenetaravidhir nāmadheyatve 'vakalpate.
vidhiyakam iti cātra vidheyarthopanayanavyāpārit punāḥ punar abhihitam na tu
nāmapadasya vidhiṣaktiḥ asti. pañcadasāniti ca stutisādhakatamastotriyārkaparicchedān (M1,
2, 3; stutisādhakatamastotriyaparicchedān; M4: stutisādhakatamastotriyāpavijñānaparicchedān)
mukhyam stutimānanimitam stotatvam iti śabdasaṁmañjasyaṁ (M1: sāmañjasyaṁ)
bhaviṣyati.

(iti cīrājyādhikaraṇa // 2 // )
Adhikaraṇa 3
JS. 1. 4. 4: tatprakhyāṃ cānyaśāstram. (Siddhānta)

/A. 332-333: A'. 284-285 / nanu saravatra dviprakāram eva nāmapadaṃ sāṃvijñāyikam
yaukikam ca. ubhayam api cādhikaraṇadvayena pratisiṣṭhitam, kim idāniṃ avaśyete yena
punar vicāryate (M1: vijñāyate). ucyate. yaukikānāṃ eva matvarthalakṣaṇāparihāreṇātra
cintā, uttarādhikaraṇe tu sāṃvijñāyikānāṃ vākyabhedāsaṃbhavāt.

/A. 333: A'. 285 / tatrāṇī yāte hotram asmin (M2: lack) iti siddhānte 'py abhyupagamād
anyasaṃsārthānupalabdhēs (M1, 2, 4: anyasaṃsānupalabdhēs) cāntarṣiṣṭāmatvatho
bahuvrīhir akhedena gunāṃ vidhatte. ata eva ca prasiddhyādayo hetavaḥ iti (M2, 3). satyām
api ca (M1: lack) sāyam home 'gniprapātā tadvarjāṃ prātarhome homamātrānuvādād vā
sarvadāvihomeyavā vihitādevatākāsā (M2: lack) vidhāyati vākyasāmarthāyāt.

/A. 333: A'. 285 / tatha 'ghāryata ity (M1, 2, 3: lack) āghāra iti kṣārakṣasarthaṃ (M2, 3: ca
kṣaraṇasamathāṃ) dravyam (M3: dravyamātaram) ājyapayaḥprabhṛty iti (M2)
abhidhiyate. tac ca dvīyānirdeśāt kṣaṇakṣaṇiyāmsāṃkāryavatena (M2, 3: ca
kṣaraṇakṣaṇiyāmsāṃkāryavatena) adhyavasyāmanām anupayuyājāmaṃsāṃkārānapapatteḥ
prāyojanaṃ apekṣate.

/A. 333: A'. 285-286 / dharmamāṭraṃ cāṣya (M1, 2, 3: ca tasya) kṣaraṇaṃ
śabdārthāimatrapavargitvān nāśaṃkṣāraṇaṃ karoti iti (M1, 3). tatkṣāritoitkadesaṃa kim
kartavyam ity asty apekṣā. loke 'pi ca dravadravyāṇaṃ kvacit pāṇādāv upayokṣyamāṇānām
īṣatkṣaṇaṃsaṃskārama (M2: īṣatkṣaṇaṃsaṃskārama) kurvanti iti (M2).

tenābhīṣavayuktapūtikavadbhāsānāyuktaḥpihalacamasavac ca saṃskāryaṃ dravyaṃ
carmanātābhihāṣi. prakaraṇavāsena darśāntāparkaṃsadānāni upasaṃpati. tattāpi cā
'gneyādānāṃ vihitradbhayyaktvād uṃṣaṃuṣyaḥ kevalaḥ sākāṇaṃ (M1: sākāṇaṃ) iti
tādarthāṃ pratipadoṣyate. ita ca.

/A. 333: A'. 286 / śrūtasamsārakarṣasambhandham mukhyair yady apy asaṃgataṃ /
anyathā tādyogyatvāt prakṛtair yāti saṃgaṃ //

/A. 333-334: A'. 286 / atha vai yat karoti ti pratayaṅārthām atraṃ sākāṇaṃ atvād
evopāṃṣuṣyājabhāvanāṃ anūdyā "ghārdravyaṃ vākyena vidhiyamāne tat sādhāvatvād eva ca
(M2, 3) dhātvartadhrā prāpto nūtyate. dhrauvaprāpaṇaṃ vā tasya kṣaraṇātmatkakate vijñāte
kṣaraṇasamathāmatrapayaḥprabhṛtiḥvidhiḥ gamyate. na ca dhātvartadhrā eva siddher nāmnā
prāyojanaṃ. na ca saṃskārakarmāṇi kvacī nāmavanti drṣyante. # śrūtyaiva ca (M2, 3)
guṇo avidhiyata # iti. dvitiyāśrutiyaiva saṃskāryatvād avaśyam kvacid asya guṇatvam ity avagamābhīpṛyām (M1: abhīpṛyāh). atrocyeate.

/ A. 334: A'. 286 / vidhiṣṭiśītuḥapraprīpi śāstram anyad yatas tv iha /
tasmāt tatprāpaṇaṃ vyartham iti nāmatvam isyate //

/ A. 334: A'. 286 / atra vadāmaḥ.

sāyaṃhome yadi brūyād āghāre ca paro vidhiṃ /
tataḥ śāśrāntarapraptṛt viḍhīḥ syān niśprayojanaḥ //
yadā tv adevate home devatāvīdhir ucyate (M3: isyate) /
dravyaṃ copāṃśuyājasya tadā tatprakhyatā kathāṃ //


viḍhīṣṭ ced anihotraṇaḥ syāt tato 'syā viṣayaśīṇaḥ /
 niveśaḥ prakṛte vā syād yukter aprakṛte 'pi vā //
agnihotreṇa saṃbandhaṃ kṛte 'nyena pravartanāt /
agnihotrapade spaṣṭaṃ anuvādaṭvalakṣaṇam //
anūdyā cāpi dhātvarthaṃ guṇaḥ sarvo vidhiyate /

na cānuvādaḥ prakṛṭat karaṇo 'nyatra labhyate (M3: yujyate) //
prakṛṭaṃ ced anūdyayaṃ guṇaḥ home vidhiyate /
tatra tatprakhyataḥ 'nyatra na vidhis tatparigrhāḥ //
na ca dhātvānuvādo (M1, 3: dhātvarthaṁ anuvādaḥ) 'tra kathaṃcid upapadyate /
prakṛṭāprakṛṭābhāvāt tasmāt karma vidhiyate //
sāyaṃ ērddhvādisaṃyuktair guṇo vākyair vidhiyate /
śuddhaṃ na śrūyate karma prakṛṭaṃ nāsti tena tat //

/ A. 335: A'. 287-288 / dūrasthasyānuvādaś ca vyavadhānān na yujyate /
tasya buddhāv anārāhāt kaṇḍapaṭyānainahomavat //
vidhiyataṃ (M1: vidhiyate) viśiṣṭaṃ cet karmety evaṃ vikalpyate /
na ced anyena śiṣṭāḥ syaḥ tatprakhyyaṃ ceti (M3: iti) cottiaram //
na ca turthisaṃmāsasya lakṣaṇaṃ cātra vidyate /
na ca tena (M1, 3: caṭena) vinā śākyā devatāvidhikalpanā //

yaḥ kaścid eva saṃbandhaḥ śaṣṭhītapuruṣād bhavet /
anuvāde (M1: anuvādo) 'nyataḥ siddhe kathyetāpy asvagāhāsavat //
vidhiṭvayāś ca saṃbandho bhavet parapadārthayoh //
prātarhome 'pi tenaśa vaññir naiva vidhiyate //
ekadeśe 'pi ca jñānān nānuvādo 'pagaccathi /
āghārasyāpi saṃbandhaḥ kleṣenopāṇśukarmanā //
sīmāṇādhiKaranaṃ ca sādhyaṁśeneha karmanāḥ /
vispaśtaṃ dravyanāmaṭvatvam na cā "ghārasya gamyate // 1. 4. 4 //

(itī tatprakhyādhiKaraṇam 3)

AdhiKaraṇa 4

JS. 1. 4. 5: tadvyapadesaṃ ca. (Siddhānta)

/A. 335: A'. 288-289 / # athaiṣa jyotiḥ # ityādi/varjan udāharaṇam. teṣām
tṛṭyānirdeśābhāvād guṇāvidhitvānupapaṭtē (M1, 2, 3: aguṇāvidhitvāt). te 'pi ca
vākyāntaresu yadā (M2: yadā vākyāntaresu) tṛṭyānirdeśaṃ pratipadyante tadā vicāryante.
aḥa vā prathamānirdeśena dravyam api (M2: lack) prastutya paścāt tatasādhyaṁpaṇyasah
(M1: tatasādhyaṁkriyopayaṇaḥ; M2, 3: tatasādhyaṁkriyopadesaḥ) saṃbhavatīti ete 'py
uḍāharaṇam eva.

/A. 335-336: A'. 289 / tatra tair eva prasiddhyādiḥbhir guṇāvidhiḥ. na cātra (M2, 3: ca)
karmani pravṛttiṁimittam kincid asti. vatyarthopādānena ca (M1) karmani pravṛttau
cātyantavipraKRṣṭā gaṇaṭatā syāt, tatra varanmatvarthalakṣaṇaḥ. sādhanaṃ hi pratiitam
ayantavinābhāvāt (PT: ayantavinābhāvat) svasādhyāṃ kriyāṃ akleśena eva (M2, 3)
pratipādayati vinaiva tu (M3) matubloṣṇena. kīṃ ca.

/A. 336: A'. 289 / matvartha vākyavelnayaṃ ekavākyaवचād bhavet /
ivārthaḥ padavelanayaṃ gṛhiyamāṇo 'tidurbalah //

/A. 336: A'. 289 / guṇāvidhipaśke hi (M2: lack) svārthāparyāgėnaiva śyenapadaṃ
tadvam uttarakālaṃ lakṣaṇayati. ātmoścāraṇākāle tu svārtham eva vinīyūṅkte (M2:
yūṅkte). bhavatas tu śyenārthānupayogād ita (M3, 4: ādita) eva sādṛṣṭyavivakṣaya padam
pravṛttiṃ (M2: prayuktam) ity upagamāc (M1, 2, 3: abhyupagamāc) chruṭibādhaḥprasāṅgaḥ.
tad ucyeät.

/A. 336: A'. 289 / vidheyaṃ stūyate vastu bhinnayopamaṇyā sadā /
ra hi tenaiva tasayaiva stutis tadvad itiṣyate //

/A. 336: A'. 289 / śyenādīvākyeṣu hi yathā vai śyeno nipaṭyā "datta evam amay apīty
upamānastutit (PT: upamānan na stutir) drṣyate. tayā ca vidhīyamāṇasya bhavitavyam.
guṇavidhāne ca śyenadravyaṁ vidhiyata iti tad eva stotavyam. na ca tasyā
tmanaiṣvapamānāṁ yuktam.
/A. 336: A’. 289-290 / athocyetānanyatvena sutarāṁ stutir bhavati,
ananyasaṃbhavicaritvatvāt. yathā (M4: tathā).
# rāmarāvaṇayor yuddhaṁ rāmarāvaṇayor iva # iti.
bhavati hi (M2, 3: lack) loke kālpanikam avasthādīgatabhedam āśrityaivam api stutih
saṃbhavati tu (M1, 2, 3) bhede na yuktā.
/A. 336-337: A’. 290 / nāmadheyatve tu yāgaśyenasya dravyaśyenopamopapatter (M2:
dravyaśyenopamopapatter; M3: dravyaśyenopamopamopapatter; M4: dravyaśyenopamopamopapatter) stuter (PT, M4: lack) ānjasyam. itarathā hi dvau (M2: lack)
matvathvatyarthau lakṣayitavyau. kālpanikaś ca bheda iti gaurvam (M1, 2, 3:
atigauravam). na ca yāgaṣṭutya tādaśritadraavyastavanam avakalpate, yāgavidher
anirākṛtavatvā. avidheyagataḥ hi stutir anyatra saṃcāryeta (M1, 2: saṃcāryate), yāgas tu
svayam eva vidhistutibhāg (PT, M4: vidhībhāg) atreti (M2: iti) na dravyam stūyate
vidhiyate pipi (M2) vā.
/A. 337: A’. 290 / punar api ca yāgena dravyalakṣaṇāṁ viprakṛṣṭā (M2, 4: viprakṛṣṭatā).
samabhivyāhāraḥ ca dravyavad eva yāgavacanatvaṁ mukhyam. vidhau ca tava lakṣaṇā
mamānuvāde iti (M2). guṇavacanebhyāsa ca matublopaḥ smaryate na ca (M1)
dravyavacanebhyāḥ.
/A. 337: A’. 290 / ivārthas tu paraśabdasya paratra prayogat svayam evopajāyate.
matvarthalakṣaṇā ca (M1, 2: tu) svayaṁ kalpanīyā, klptas tu (M2: ca; M3: lack) vatyarthah.
# yathā vai ūyena # ityādīnā (M1: ityādīnā). pūrvoktāś ca
dhūtpārārthyaprayāviṃprakṣayādoṣā vaktavyāḥ // 1. 4. 5 //

(itī tadvyapadesādhičaraṇam 4 )

Adhičaraṇa 5
JS. 1. 4. 6: nāmadheye guṇaśruteḥ syād vidhānam iti cet. (Pūrvapakṣa)
/A. 337: A’. 290-291 / tantrasaṃbandhena "khyātapadasya dhūtparthah phalāṁ prati
karaṇāṁ guṇaṁ ca prati sādhyo bhavann virotṣyate. tenodbhidā yāgaṁ yāgena ca paśūn
bhāveyed iti yugapadvidhiyāpārād vinaiva matvarthalakṣaṇayā saṃbandhasiddhiḥ.
/A. 337: A’. 291 / tathā "jyādipadasya tantreṇa stotrasaṃkhyādiyogaḥ. tasmāt sarvatra
Tvatparikalpate nāmadheye guṇaśruteḥ (M1: guṇaśrutiḥ) prasiddhyādibhir
guṇapratyāyānapagamāt tadvidhānam eva bhavatv alaṃ nāmadheyatveneti (M1, 2: 
rāmadheyeneti) yathāsaṃbhabavāṃ sarvādhiśīkṣapenēdāṃ ānābhyate. tatredam api
vākyāṃ sūddhāṃ bhaviṣyatiti vājaipoyopāsāyaḥ. sarvāny eva tv ihodāhartavyāni. āhā ca.
/A. 337: A'. 291 / karaṇeṣūpadiṣeṣu yā 'ṛthāt śādhyatvakaḷpānā /
tasyāṃ guṇavidhāṇena nāsti matvarthalakṣanā // 1. 4. 6 //

JS. 1. 4. 7: tulyatvāt kriyayor na. (Siddhānta)
/A. 338: A'. 291 / vājaipyaṃ yavāgū syād ausadhravatvāt (M3: ausadhravatvāt) tataḥ /
dravyaśārūpyasāmānyād aisṭikatvam prasajyate // 1. 4. 7 //

JS. 1. 4. 8: aikāśabdye parārthavat.
/A. 338: A'. 291 / tantravatvām aikārūpyena bhavet tulypakāraṇaḥ /
upakārānyathātve tu bhavatv (M2: bhaved) āvṛttiilaṅkaṇam //
/A. 338: A'. 292 / dvedha (PT: dvidha) hi tantrambhavati pratyekaṃ vā samudāye vā
vākyaparīsamāptaḥ śākhyatgurutvatvaprādhānyāpeksayā. tad iha dravyaṃ tāvad (M1, 2, 3, 4)
yāgaṃ (M3, 4; yāge) vidhiyate na phalam ahalatvaprasaṅgāt. uddhiyamānaṃ hi (M2: lack)
sarvatra phalam bhavati, tace kriyāṃ praty upādiyetāngam eva syāt. yāgo 'pi ca (M1, 3)
phalam praty upādatum śakyate na dravyaṃ prati, tatsaṃskāratvaprasaṅgāt (M1: 
tatsaṃskāraprasaṅgāt; tattaṃskāreratvaprasaṅgāt) trīyānirdeshābdhāc ca.
/A. 338: A'. 292 / na ca yāgasamāśkrtyasā dravyasya (M1: lack) anyatropayogo vidyate
yenaivam āśriyeta. etena yāgaphalodayor dravyaṃ praty upādānaṃ praty uktam (M2: 
nirastam). na ca phale yāgadhravayor upādānam. ekena nirākāṅkṣe phale 'nyasyāvidhānāt.
 yathā ca (M2) vaksyaṛi # yadalkasmād apūrvaṃ tadetarat tadartham # iti.
/A. 338: A'. 292-293 / na ca dravyopasarjano yāgaḥ phale vidhiyate,
matvarthalakṣanādiprasāṅgāt. tatraśīd eva "patati yāgena phalaṃ yāgaṃ ca dravyeṃeti.
tatā ca phalenpādeyāvidhiyayuganabhūtayagagrahaṇād guṇena
coddesyaṃdiyapradhānabhūtāpeksaṇāt tantratvābhāvāḥ. ekamārgāśrayaṇe
'nayatarasyāsāṃbandḥat. tatra yugapadāśrayaṇe vākyabhedāt. avāasyaṃ hi
yatrodhiyāṃānādirūpaṃ yatra copādiyāṃāṇādyātmakāt tatra yāgaṣyaite (M1, 3: yāgasya

Tantravārttika Adhyāya 1, Pāda 4
tatraite dve väky kalpaniye.

/ A. 338-339: A'. 293 / nanu ca (M1, 2, 3) dve evaite iti tantrapadam abhito darṣya brahavi # catvāri padāny upalabhemaḥi # iti. atulyārthatvād atantratvābhhiprāyenā (M2: atantrābhhiprāyenā). parasya tu śabdāraṇābhedāt sādhāranyābhihmaḥ.

/ A. 339: A'. 293 / # naitad asti # iti. kāryapṛádhānyāc chabdāraṇāpasya tadgatavairūpyād bhedāpatiḥ. # āha yaḥ idam utkam # iti. vairūpyaṁ pariharati. guṇavidiḥyaṁśe 'pi hy avasāyaṃ ākhyātaṃ vidhiruṁ parebhyyapagantavyaṁ.

vājapeyapadasyānākhyātatvenāvidhāyakatvāt (M1); vājapeyapadasyānākhyātatvena vidhāyakatvāt.

/ A. 339: A'. 293-294 / # yady ubhayatra vidhīr (M1: dravyavidhīr) # iti dravyasamśkrayarvaprasaṅgām anādṛtya "khyātagunabhāvakṛtaprātyekavākyaparāsamāptinīmittaparasparāsamāṃbandhopānyāsaḥ (PT: -paramparā). prakaranānurodhāt (M2: -āparodhāt) # vṛtiḥbhir yajeta # ityāvidvad vyavasthiti cet. na. # vākyena yāgamātre vidhānād # iti. tantrarasaṃbandhe hi paraparaniapêksayor yāgena samāṃbandhaḥ. ekavīśeṣetetarasāṃ bandhe vākyabhēdprasangāt. tatrānispasse svārājyaśaparakarane guṇo vidhiyamanaḥ sūdhayajatisaṃbandhāt (M1, 2, 3: sūdhayaśisamāṃbandhāt) sārvaratikro 'pūrvyāgasaṃbandho vā vijñāyate (M1, 3: vijñāyeta).

/ A. 339: A'. 294 / darśanāpūnamāśādvākyais tu niśpādite prakarane vidhiyamanaḥ vṛtyādayo 'vatiṣṭhanta iti vaisāmyam. tena svārājyaśaṁair (M1: svārājyaśaṁ; M3: svārājya- yāgaikavākyatā gamyamanaḥ notsṛṣṭi bhaviṣyatīni nāmadheyatā // 1. 4. 8 // (iti vājapeyādhihikaṇām 5)

Adhikarana 6
JS. 1. 4. 9: tadguṇās tu vidhiyecchār evabhāgad vidhānārthe na ced anyena śiṣṭāḥ.

(Siddhānta)

/ A. 339-340: A'. 294 / evaṁ siddhesu nāmadheyasu nāmadheyakārṣya ca cedānām apavādāḥ prastūyate. kasmāt punar ihaiva darvihomapaḍañ ca vicāryate, vicāritam eva (M3) etad (M3: tad) api tatprakhyam ity (M1: lack) anena.

/2: 340: A'. 294/ vidhyuddesagatānāṁ ceha vicāras tatra tv arthavādāgatānāṁ # yad ekai juhuyā darvihomaṁ kuryāt # iti. siddhe vā karmanāmadheyatve tadviśeṣavīcāras tatra. iha
punah sāmānyacinteti (M1: -cintaiveti) nopanyastam.

/ A. 340: A’. 294-295 / yā tu tatra guṇavidhyāśāśkā sā ‘dhikaraṇapamadhye paricodanāmātraṃ sarvam evaitat (M1: etat) prāsaṅgikam. aṣṭame ca (M1, 2, 3; lack) pūrvavad apūrvvacintādhiḥkārtā.


na hy anyathā te (M1: tena; M2: tatra) mantrāḥ karmpayogaṃ (M3: aṅgabhāvaṃ) gaccheytā (M1, 3; gacchanti). kriyāsvārayuprapakāśanena (M4: kriyāsvārayuprāpatīpādena) tatsambandhiprakāśanena (M1: lack) vā mantrāḥ karmpayogitaṃ (M1, 2; aṅgabhāvaṃ) gacchanti.

/ A. 340: A’. 295 / na caitāḥ kriyā dravyaṃ cābhidhiḥyate. yad āgnyādy abhidhiḥyate tasya saṃbandhitvaṃ na jñātaṃ (M2: ajñātaṃ) tatrāśaṃbandhyagnyādigprakāśane (M2, 3; tatrāsambaddhānyādigprakāśane) naḥgatvaprasaṅgāḥ.

tenāvadhrīṭitāḥgatvamantrāṇurodhenaivaṃ (M2: -āvarodhenaivaṃ) vijñāyate (M1, 3; jñāyate) yān ete vāranti te nāmāṃ āgnyādayaḥ kriyāṅgaṃ iti te ca mantaṃ prādhyāyābhidhānād (M3: prādhānād) devataṃvena prajñātā iti tadavaiśaṃṣayāt karmasv api devata bhavanti (M1: bhavati).

/ A. 340: A’. 295 / purodāsādibhir api ca havirātmakatvā yogyataye yāgasaṅkānaḥvapopaplayamānair devatavā "kāṅṣīteti (M2: "kāṅśyata iti) dravyadveṅaṃbandhanīspatier anumātiṃṇāṃ yāgāṇām # tattprakhyāṃ cānyaśastram (JS. 1. 4. 4) ity āgneyādināṃ namadheyatvam (M1, 3: nāmatvam).

/ A. 340: A’. 295 / atha vā "ṭākapālādīnāṃ hāviṣṭvāt # dīvṛ hāviṣo vadyati # iti hy (M1: ca) avadāne (M1, 4: dvāvadāne) grhi te codanāntareṇa ca tatsaṃskārārthopastaraṇābhīghāraṇaḥ (M3: tatsaṃskārārthopastaraṇābhīghāraṇo) caturavatte niṣpanne # caturavattam juhoti # iti vacanād yāvad dravyaṃ niṣpannānām homānāṃ tathaivaṃgāyaṣidūṣu prāpeṣu nāmadheyatvam. evaṃ cānekaṃtvaḥvhidhidoṣa na bhaviṣyati iti (M1). tathā prāpte bhīdhiḥyate.

/ A. 340: A’. 296 / na ced anyena śīṣṭāḥ syur yāgāḥ sabdāna (M2: sāstreṇa) kenacit / te guṇās copadiśyeran vidhinā hy avibhāgataḥ //
/ A. 341: A'. 296 / na tävad atra (M1, 3) dravyadevatāsāṃskārasaṃyogena yāgavidhir upapadyate. katham.
na dravyasya svarūpeṇa mantrākāṅkṣā 'vakaḷpate (M3: upapadyate) /
na cāṇyavācinā tasya saṃbandhah saṃpratīyate //
/ A. 341: A'. 296 / nāṣṭākapālo bhavatīty etāvāt kaścit puruṣavyāpāro vidhiyate yo
'nuṣṭhānyāya smṛtiyakaraṇam (M1, 3: -kāriṇām; M2: -kāraṇām) mantram apekṣeta. na ca
purodāśabhañavam puruṣasyānuṣṭheyam, pratiniyatakṛtakatvāt (PT: pratiniyatakṛtāravāt )
kriyāṇām. nāpi dravyam, svarūpeṇa siddhātmakatvāt kartavyaṃ yena smaryeta. na ca
# agnir mūrdhā # ityādibhir dravyaṃ tadyāpāro vā bhidhiyate yenā 'kāṅkṣayā 'pi (M2:
lack) saṃbandhyeran. agnyāyābhidhāyinām ca (M3) na kaścit taiḥ saṃbandho vidyate.
/ A. 341: A'. 296 / na ca yāgo haviṣṭvāṃ vā purodāse 'vadārītam /
yena syād devatākāṅkṣā tanmantrāṇāṃ ca saṃgatiḥ //
/ A. 341: A'. 296 / yadi hi prathamaṃ yāgatvam avadhāryeta tato devatākāṅkṣāyāṃ satyāṃ
devatāvācino mantrāḥ saṃbandhyeran na tu tadbhavatāsabdenoktam. na ca yāgasaṃbandhāḥ
prāk purodāśāśīdināṃ haviṣṭvam avadhāryate (M1; 2, 3: avagamayate). saṃbandhāśaṃdo hy
ayaṃ na dravyasvarūpaprayuktah. tad eva hi dravyam ayāgasaṃbandhaṃ payahprabhṛti na
loke haviśārdavācyam bhavati. etena caturavattacodanākalpitakarmanāmatvam
pratyuktam.
/ A. 341: A'. 296 / āghārādiṣu tu kriyātmakatvān mantrākāṅkṣāyāṃ vacanaviniyogavasaśa ca
(M2: lack) bhavati mantravāṃkadevatākalpanā. sarvaṣajāhanyāś cāyaṃ devatāvidhiḥ
sarvalaṣṭhe hi (M1) taddhitadevatāviddha (M2: taddhite devatāviddha) saṃbhavati kim ity
āśriyate (M1, 3: āśriyeta). anyathānupapattimūlaś cāsaū. na ca taddhite saṃbhavaty
anyathānupapattatiḥ.
/ A. 341: A'. 296-297 / tasmād anenaiva (M1, 2, 3: etenaiva) kṛte dravyadevatāsaṃbandhe
'thavādapuṣṭaṃ reṇa bhavatāsabdena vihihe viśeṣārthaṃ kraṃṇa mantrāmnānam. agatyā
cānekārthavādhir aṅgikārīyate. # vidhānārthe taddhitānte śādā # iti
vidhiprayojanatvābhīprāṛṇa. sarvaṃ ca itat tasmād avibhaktāṃ ganyate.
/ A. 341: A'. 297 / devatā taṭvāt prātipadikomākta tadviśiṣṭaṃ dravyaṃ taddhibhuta
saṃbandho 'pi (M1: saṃbandhāḥ) tatraivārthagrhitas tatśāmānādikaranyāc
cāṣeṣāmīyoperasaJarāņayuktam aṣṭākapālapadaṃ viśeṣaṃvatena tatraivāntargatam. dravyasya
cā (M1, 3: lack) "gneyatvena bhavam abhāvyānānya na sidhyatīti taddāśiptā bhāvanā
'pi tatraiva.

/ A. 342: A'. 297 / na ca yâgena vinâ "gneyatvaṃ bhâvayīturṣâkhyam iti
puruṣâvvyâpârvâviśeṣo (M2: puruṣaprayatnaviśeṣo) 'pi yâgas tadantaragatâh. tataś ca
taddhitântapadapattâvidhidhinâ (M1, 2, 3: taddhitântapadalabdhavidhinâ) sarvam anyad arthâd
âkṣipymânam na vâkyam bhinatti.

/ A. 342: A '. 297 / bhâvanâvidhipûrvakaś ca sarvatra dhâtvartakârâkâvidhidh bhavâtity
ââśrâyamâna 'pi (M2: lack) saiva tâvad (M2: lack) viśîṣṭa vidhiyate. tato
visesaṇâniyathânapapattya (M1: visesaṇâni anyathânapapattya; M3: visesaṇâniyarthâpattya)
sarvasamsargâtmakatvâc ca tâm eva saṁbhandhasabdenâbhidhhatte, na tâ (M2: hy)
avyâpârâtmakatvâd dravyadévatiśâsaṁbhandâh nâmâ (M1, 2, 3) śakyaṃ vidhâtum.
# avibhâgata (JS. 1. 4. 9) # ity arthâkṣepahetuh. # na ced anyena # ity
anyathânapattisaraṇâbhidhânâm (M2: asyânapapatti-). // 1. 4. 9 //

(iti āgneyâdhikaraṇam 6)

Adhikâraṇa 7

JS. 1. 4. 10: barhirājayor asaṁskāre śabdalabhād atacchabdaḥ. (Siddhânta)

/ A. 342: A'. 298 / nâmadhâyapratâśâvena dravyanâmasu nimittaṃ praty adhikaraṇatrayam
ârâbhyate. tulyahetutvât purodâśo 'py udâhṛtaḥ. tatra # sâstrâsthâ vâ tanâmittatvâd (JS. 1.
3. 9)# iti yâjñâkânam saṁskṛteṣu prayogât sârvâtrikatvâd avigîtatvâc ca saṁskâranimittâ.
tathâ hi.

/ A. 342: A'. 298 / purodâśâdibhir loke vyavahâro na drṣṭaye /
tasmâd yûpâdivad vedât teśâṃ saṁskârâhetutâ //

/ A. 342-343: A'. 298 / tan nâsti. kutaḥ.

ekadesa 'pi yo drṣṭâḥ śabdo jâtinibhandhanâḥ /
tadatyaγânam na tasyâsti nimitântararâkalpanâ //

/ A. 343: A'. 298-299 / ya eva laukikâḥ śabdâs ta eva vaiḍikâs ta evâmiśâṃ (M2, 3: eva
caiśâṃ) arthâ iti sthitavâr lokaprasiddhîpratikṣe vede yatraikadesa (M1: lack) 'pi
jâtinimittâl labhyate na tatra punar nimitântaraśaktikalpanâ (M2, 4: nimitântarakalpanâ)
sâmbhavati. saṁskṛteṣu api jâter anapagamât tanâmmitattâtikramo na śakyo (M1: śakya)
vaktum. atâś ca sâstrâsthâir apy avirodhân na bâdhaḥ. kiṃ ca.

/ A. 343: A'. 299 / vedenâpi ca saṁskârât prâg eva cchedanâdikât (M2, 3: lavanâdikât) /
Adhikaraṇa 8
JS. 1. 4. 11: prōkaṇaṇīv arthasaṃyogat (Siddhānta)

/A. 344: A’. 299 / nanu samudāyaprasiddhe śrutisthānīyatvād
vākyasthānīyāvayavaprasiddhir durbalā syāt. tathā hi.
/A. 344: A’. 300 / akṣaraīra eva buddhyante samudāyaprasiddhiṣu /
arthabhāgopasamāhārād itarā viprakṛṣyate /
/A. 344: A’. 300 / satyam evam (M1, 2: lack) etat. avasyaṃ tv avayavānām api svārthe
śaktir āśrayaṇyā tadanāśrayaṇe ’vaya-vapra-siddhavābhāvāt (M3, 4: -prasiddhitvābhāvāt )
tatra ca (M3: lack).
/A. 344: A’. 300 / asatsv avayavārtheṣu yo ’nyatārthe prayjuyate /
tatānanyagatitvena samudāyaḥ prasidyati /
/A. 344 : A’. 300 / labdhātmikā (M3: labdhātmaṇaḥ) hi samudāyaprasiddhir
avayavaprasidhīṃ bādhate tasyāś tv ātmalobhaḥ yatra pramāṇāntarēṇa
pūrvānubhūtvaya-vārvārtharāhite ’rthe śabdapravogyo dṛṣyate yathā ’śvatvakaṇaṭatvarahite (M1: ’śvakaraṇaṭavarahite) vṛṣeṣe (M3: lack) ’śvakaraṇaśabdasya. na hy atra pūrvaśaṅkyaṇusāreṇa
pratīṭāḥ upapadya ity arthāṣṭupāyā śaktyantarṇaḥ kalpyate. tataḥ cobbhayasaṃbhave
’vaya-vārthānusaṃ dhānād vikṣipāyā avayavaprasiddher (M1,3: lack)
akṣaraśravaṇamāśralabhayatvād iyaṃ balīyasī bhavati. atra punar apsu
prakaraṣa-sevaniyākaṇaṭatvasaṃbhavād (M2: -sadbhayād; M3: prakaraṣa-sevaniyākaṇaṭasadbhayād) avaya-vārthākthibhir eva vākyavatpravogyopapateḥ
\(\text{śaktyantare pramaṇābhbāv} (M1, 2: \text{śaktyantaraka}lpanāpramaṇābhbāv; M3:\)

\(\text{śaktyantaraprmaṇābhbāv})\) samudāyaprasiddhyabhāvaḥ, tathā hi.

/ A. 344: A’. 300 / bhavetāṃ yadi vr̥kṣeu vājikañau kathaṃcana /

\(\text{adṛṣṭaṃ samudāyasya kaḥ śaktiṃ jātu kalpayet} //\)

/ A. 344: A’. 300 / tasmān nāpsu samudāyaprasiddhir iti dravadravyamātrasādhārāṇatā.

/ A. 344-345: A’. 300-301 / nanu \text{sa}ṃ\text{kāraṇī}mītattā (M3: \text{ś}nimitte) ‘py

\(\text{apsāmānādhi}karaṇyakṛtavād ikārasya ghṛtāṃ nivṛttīḥ syāt. yadi hi prāg ikārāt

\(\text{sa}ṃ\text{kāraṇī}mītattā ‘vagamyeta (M1, 2, 3: gamyeta) tataḥ stripratya yo ‘yam

\(\text{āśayaliṅgani}mītta ity avadhāraṇād anyaliṅgān nivarteta.}

/ A. 345: A’. 301 / ayaṃ punar \text{ananyaprayogah} (PT: \text{anyaprayo}gaḥ) \text{sa}ṃ\text{kāreṣ}v ikārānta
evānavagatavibhāgo vedyādi vat pravuktā ity anyādṛṣṭaṃ vācakatvam nāvadhāryeta (M1:
nāvadhāryate) tasmād ikārāntāḥ syāt. yaugikāte tu prāg ikārād yogo gamyeta (M1:
avagamyeta) iti stripratya yo ‘yam nimitābhāvād aghṛte na prayaokṣyate (M2: prayaokṣyeta;
M3: prayaokṣyeta), codakaprāptaṃ tu (M1: lack) prātipadiṃkāraṇaṃ prayaokṣavyam. na ca
dravyeṣva arthasaṃvāyād vidhiśaṃdapi prayoganiyamo, yataḥ prokṣaṇaśabdamadhdhena
jātiṃkṣavad (M2: jātiśabdavad) gṛhṭam ity eva (M3: evaṃ) prayogah syāt. // 1. 4. 11 //

(itī prokṣanyadhikaraṇam 8)

\[\text{Adhikaraṇa 9}\]

JS. 1. 4. 12: tathā nirmanthye. (Siddhānta)

/ A. 345: A’. 301/ nirmanthye ‘pi pūrvadhi karaṇavaj jātisāṃsākaraṇīmittapakṣāv
udbhāvyānantaṃra yaugikatvaṃ sadhanīyam.

/ A. 345: A’. 301/ vaidyutāsāmabhībhāttoḥsūryaṅkāntādījanmanām /

\(\text{nivṛttau carītārthaḥ san nirmanthyaḥ bhinavāḥ katham} //\)

/ A. 345/ A’. 301-302/ # loke karmārthalkaṃṣaṃ ity aṣābdārthenāpi vyavahārād bhaved
\(\text{acīra}n\text{irdagdha}ghṛtaptatiḥ (M1: nirdagdhaghrtapratiḥ). sarvagṛhṭānām ca

\(\text{navanītavi}kārāvāt puṇaḥ śrutet acīranīrdagdhanavaniṁtārthaḥ (M2, 3:
acīra-vagatanavaniṁtārthaḥ) syāt. iha tu śabdapramāṇake

\(\text{ḥyakriyāja}naniṁvṛttaṃ mātracarītārthaḥ (M1, 3: ‘ḥyakriyāja}naniṁvṛttimātre carītārthaḥ; M2:
\(\text{ḥyakriyāja}naniṁvṛttaṃ mātre carītārthaḥ; M4: ‘ḥyakriyāja}naniṁvṛttimātracarītārthaḥ

\(\text{nirmanthya}sa}bdaś cirāvīśeṣopadānāsamarthāḥ (M3, 4: cirācīravīśeṣopadānāsamarthāḥ)\)
katham aciranirmathitaviṣayāḥ kalpyate (M1: kalpyaḥ). na hy atrāciranātvarm api yoge
ntargtam (M3: 'ntarbhitam), kriyāyogamātranāttattvāt. tasmād asad etat.

/ A. 345: A'. 302 / naiṣa doṣaḥ.
pākenāngner upāttattvād viśeṣānaparā śrutih /
tac ca pākāngabhūttavā taddesādau karisyate //
yathaiva lohitotṣaṇiśādvidhiṣu viśeṣyāṇāṃ prāptatvād viśeṣānaparatvam evam ihāpi
viśeṣyānuvādena viśeṣāngabhūtā kriyaiwa pākāngatvena vidhīyate. aṅgānāṃ ca
pradhānenaikadesakālakarttvam (M2, 3: kartkavam) vakṣyate.
tenāciranirmathitenādūrānirmathitenānamanyakartvīnirmathiteneti (M2:
tenāciranirmathitenānanyakartvīnirmathitenādūrānirmathiteneti ) vaktavye pradarśanārtham
aciragrahaṇam // 1. 4. 12 //

(itī nirmanthādhiṃśaḥ 9)

Adhikaraṇa 10

JS. 1. 4. 13: vaiśvadeve vikalpa iti cet. (Pūrvapakṣa)

/ A. 346: A'. 302-303 / taddhitotiṣaṇitvān matvarthasya na lakṣaṇā. na cānēkāthavāhīdhir yena
vākyāṃ bhidyatā (PT: bhidyate), na ca samastēṣa karmanu tatprakhyāṇaśāstrasadbhāvah (M1, 4: tatprakhyāṇasaśāstrasambhavo).
na ca yathā 'gnihotre samāso 'nabhivyaktas tathā tra taddhītāḥ, sarvatra hy evamṛipā (M1: evamvidhā) eva devatāvīvidhayo bhavanti. na ca
śyenayāgavat (M1, 2, 3, 4: śyenavad) viśvair devalī (M1: viśvedevaiḥ) kasyacid
vyapadesaḥ, na ca phalapadaśravanād vājapeyavad vaiṛūpyaṃ yajēḥ, sakyate hi kevalayajyauvādena devatā vidhātum ity ārambhāḥ.

/ A. 346: A'. 303 / sarvatra ca nāmacintānasārān na barhirājyādīvicāreṇa vyavadhānām.
atha vā nāmadheyāṃ api yaugikī na nirmanthādīsv aprāptarthatvād vidhiphalānī drṣṭānī (M1: drṣṭārthānī) vaiśvadevasabdo 'pi tathā 'stv ity anantarām sanbhavah (M1: anantarasaṁbhavaḥ; M2, 4: anantarasaṁbandhaḥ).

/ A. 346: A'. 303 / tatra vikalpa iti (M3: lack) guṇavidheḥ phulena pratijñānanam. evam hi sāṅkyate. yady ayaṃ guṇavidhir na tarhi karma vidhīyate. na cāpi dūrastham anuvaditum
sākyate tatra prakṛtānāgōyādikarmānuvādenāsakyam devatāvīdhiḥ
utpattīvākyāśūndadevatāntarāvārodayāḥ (M3: -devatāvārodayāḥ) iti (M2) ata āha — vikalpas
tābhīḥ saha bhaviṣyati iti (M1, 2, 3, 4). na cādyāpi sūtrakārabhyākārībhīyām
autpattikabalīyastvam kvacid darśitam iti tulyabalatvaṁ manyate. kṣīṇ ca.

/A. 346: A'. 303 / na samastānuvādasya kṣīṇcid asti prayojanam /
vīśe deva na ca prāptaḥ pratyekam saṁhateṣu vā //

/A. 346: A'. 303 / yadi hi guṇam na vidadhyaṭ tataḥ samastam eva vākyam anarthakaṁ syāt. vīśvedevasaṁbandhaḥ ca na prakṛtāṁ pratyekam asti, na ca (M2) samudāye yeṇānūdyeta (M2: yeṇānūdyete). na cā "mikṣāyāgasya kevalasya yajīna grahaṇam. na ca vaiśvadevaśabdhas (M2: vaiśavadevas) tadviṣayatveneṣyate. tasmāt saṁpattu yāgeṣu guṇavidhiḥ. tatrāt syāt. eka eva sābdāḥ saṁpattu vṛdhīḥ āmiṣyāyaṁ cānuvāda iti vipratisidhyeta (M1: pratisidhyeta).

/A. 346: A'. 303 / tan na.
prakṛtātvāviśeṣe 'pi yatra prāptir na vidyate /
vidhēs tatropasāṁhārāṁ na vairūpyaṁ bhaviṣyatī // 1. 4. 13 //

JS. 1. 4. 14: na vā (M1, 2, 3: lack) prakaraṇāt pratyakṣāvidhānāc ca na hi prakaraṇaṁ dravyasya. (Siddhānta)

/A. 347: A'. 303-304 / atrocyate. nāyaṁ prakṛteṣu guṇavidhir upadadyate. katham. guṇāntaraśrūdhvatāṁ nāvakhāyo guṇo 'parāḥ (M1, 2, 4: parāḥ) /
vikalpo 'pi na vaiśamāyāḥ (M1: vaiśeṣyāḥ) tasmān nāmaiva yūjyate //

/A. 347: A'. 304 / agnyādayo hy utpattivākyē taddhiāsṛutāḥ 'śtākapālādināṁ devatā (M1, 3, 4: devatāḥ), vīśvedevā vākyena. nany atrā āpy (M3: lack) aṣṭākapālādisaṁbandhād vākyam eva. na taddhitena dravyaviśeṣasya kṛte devaśaṁbandhe vākyena viśeṣaṁviśeṣasyabhāvamātārakaraṇāt. vaiśvadevaśabde 'pi tatheti cet. na (M1: lack).

yāgalaśitaṛaṁbhadhakalpanāvīprakarṣāt.


/A. 347: A'. 304 / vākyena ca yāgamāttrasaṁbandhe satī prakaraṇād idaṁ kalpanīyaṁ tenaivā "gneyādinā (M1, 2, 3: "gneyādi-" yāgena vaiśvadevena yajeta nānyeneti. na tv agnyādividhau kācil lakṣaṇāpekṣā (M1, 2, 3: lakṣaṇā- ) prakaraṇāpekṣā vetti vaiśamyam.

/A. 347: A'. 304 / # na hi prakaraṇaṁ dravyasya # iti. yaddā dravyasyaṃgnyaḥdisaṁbandho
(M1: dravyasyāgyāñīdidevataśaṁbandho; M4: agnyādisaṁbandho dravyasya) vidhiyate na (M1: lack) tadā prakaraṇaṁ pekṣetey arthaḥ. atha vā yaśa prakaraṇaṁ na (M1: lack) tad vaisvadevavākyena "śritam. bhasya tu dravyaśabdo vastuvāci. na hi śrāutasyāgyāñīdidravyasya devatābhūtasya prakaraṇaṁ bādhakam, vaiyadhi-karanyāṁ vā, dravyasya yatsaṁbandhitvena śrūtām agnyādi tasya prakaraṇaṁ na bādhakam (M1: agnyādi na tasya prakaraṇaṁ bādhakam) iti.

/ A. 347: A’. 304 / prakṛtyajibuddheṣa ca na dūrasthānuvādena guṇavidhir viśiṣṭāpyurvakarmavīdhānaṁ vā, vīprakṛtyāgāyāgni-karanaṁ ca samudāyānuvādo yathāvān. na hi # vasante vaisvadevena# #prācaṇapraṇaṇe vaisvadevena# ityādi vidhānāṁ parasparasahitānāṁ aṣṭānāṁ haviṣāṁ samudāyapadaṁ (M1, 2, 3: samudāyaśabād) ṛte 'vakalpate. tasmād ekadeśasthaiḥ api viśvair devair upalakṣitānāṁ chaturpināyena tatprakhyatayaiva sarveḥāṁ nāmadheya tvam (M1, 2, 3, 4: nāmadheyam) // 1. 4. 14 //

JS. 1. 4. 15: mithaḥ cānarthaśaṁbandhaḥ.

/ A. 347: A’. 305 / vaisvadevaṁ upādāya devatā nopadāyate /
saha vidhyanuvāduḥ hi naikāḥ śabdāḥ samaśnute //

/ A. 348: A’. 305 / atha vā yaśa ukt’aṁ nirmanthyaṁdivan nāmaiva sadgūṇam (M1: nāmaitadgūṇam) api (M3: lack) vidhāyatarti. tatrabhidhiyate. mithaḥ ca
nāmagūṇavidhyarthayor asaṁbandhaḥ. nirmanthyas tu guṇavidhir iti. // 1. 4. 15 //

JS. 1. 4. 16: parārtha-vād guṇānām.


haviṣo (M1, 4: haviṣāṁ) guṇabhūtatvān na karmāvṛttiḥhetuṭā /
devataikyāt saha tyāgo lāghavād dhi prasaṇyate //

/ A. 348: A’. 305-306 / tena sakṛtyāgāḥ kartavya iti satyāṁ sahapradānaśaktau na "vṛttir yuktā. sampratīpāna-devatātvāc ca sahpradānam aviruddhaṁ śakyaṁ kartuṁ tata ca (M1: lack) triṁśattvavirodhaḥ iti (M1, 3). triṁśatpūraṇaṁ ca keśārcid evam, nava prayājāḥ (M1: prayājyā), nuvānuvājāḥ, dvāv āghārau, dvāv ājyabhāgau, aṣṭau pradhānāhutaya iti. aparesāṁ tu svistakrd vajīneṣyāgraṭbāḥ āghārau na gaṇitau. sarvathā tu
pradhānāhutibhedadarśanasiddhiḥ (M3: pradhānāhutibhedasiddhiḥ). // 1. 4. 16 //

(iti vaisvadevādhikaraṇam 10)

Adhikaraṇa 11

JS. 1. 4. 17: pūrvavanto 'vidhānārthās tatsāmarthyaṁ samāmnāye

(Pūrvapakṣa)


/A. 349: A'. 306 / tatra pūrvavatāṁ vidhānenārthavattvam apūrvānāṁ nāmadheyatvēvadhāraṇāt # yad utpattīv apūrvam # iti, tasmād guṇavidhayo 'ṣṭātvādaya iti kecit.

/A. 349: A'. 306 / tad ayuktam. na hy apūrvavatāṁ nāmadheyatvam siddham (M1, 2, 3: sthitam). apūrvavatvād dhi yathāiva laukikārthāpariṇāmān na guṇavidhitvam evam vādikakarmābhidhāhyitvam api (M3) sutāraṁ aprasiddham (M1, 2, 3: asiddham) iti nāmadheyatvam api na syāt. saty eva ca sarvatra laukike 'rtie samabhivyāhārādbhir nāmadheyatoktā. tasmād yathābhāsyam eva sūtrārthāḥ.

/A. 349: A'. 307 / pūrvajāṭārthavācīte nāmadheyārthavādāte / aprāptatvād ihaite syur vaisvadevavikalpavat //

/A. 349: A'. 307 / yadi hi vaisvānaryāge 'ṣṭātvādayaḥ kutaścit prāptā bhavyeyus tatāḥ saṃvādadvārena nāmadheyatvam arthavādātā vā sāyā na tu praśātī (M1, 3: tatprāṣāt) asti kevaladvādaśatvādhiṇāt. tathā hi.

yasy apy arthātmanā 'ṣty eva mahāsaṃkhyāṣv avāntaraḥ / aparicchedakatvāt tu nāsau karmaviveśaṇam //

/A. 349: A'. 307 / na hi sattāṃtrenta saṃkhyā vyāpriyate kim tārhi saṃkhyeyaparicchedena. dvādaśatvena ca kapāleṣu paricchedyaṁnāṣaṭṭavādānāṃ paricchedakatvam ity avidyayānāta.

/A. 349: A'. 307 / yady api ca (M2: lack) yatā kathamcid astitvam āśriyate (M3: āśriyeta) tathā 'py etāvanmātram bhaved aṣṭau bhavanti ti na tu aṣṭākāpāla āti. saṃskṛtataddhito
hy eṣaḥ, taddhitārthanimittas ca samāsas taU ca sati sāmarthya bhavatāḥ.

/A. 349: A’. 307 / sāmarthyaṃ cānyanirapekṣatva sati (M1, 2, 3) bhavati. sāpekṣāś ca dvādaśatvenāṣṭatvādaya (M1, 2, 3: dvādaśatve 'ṣṭatvādaya) iti na dvādaśakapālo 'ṣṭakapālādiśabdābhidhānīyakaṃ (M3: 'ṣṭakapālābhidhānīyakaṃ) labhate. tena svārūpasamkīrtanasyāsattvāt (M2, 4: tattvarūpasamkīrtanasyāsattvāt) prarocanam asaṃbaddhataṃ āpayate (M1, 3, 4: āpayetā). na ca dvādaśatvavilakṣaṇo 'ṣṭavādeḥ karmopayoγaḥ saṃbhavati, saṃkhyātvāt.

/A. 349: A’. 307 / yady api caṣṭatvastutya dvādaśatvaṃ stūyate (M3: stūyeta) na tv aṣṭakapālaṃ stutyaḥ dvādaśakapālasya (M2, 3, 4: dvādaśakapāla-) stutih. viśeṣaṇaviśeṣyayor atyantarabhedāt. api castry eva dvādaśatvasya ‘tmīyā stutih #jagatyaivaśmin # iti. tasmād dvādaśatvena saha vikalpamāṇā guṇavidhaya evaite ‘pi.

/A. 349-350: A’. 307-308 / sarvam cedaṃ vaikalpiṃkasamkhyāviṣṭaṣṭavaśvānaraavidhānād ekam evotpattivākyam iti na balābale (M3: balābala-) viśeṣaḥ. tasmāt (M1, 3, 4; tat) sāmarthyaṃ iti ca pūrvaprakṛtyaogyepekṣatvād vaiśvadevapūrvapakṣātideśaḥ.

/A. 350 / tadiyaṃ hi sāmarthyaṃ asmin samāmāye ‘sti, na ca tuduktaḥ parihāraḥ. tasmād vidhānārthā iti. // 1. 4. 17 //

JS. 1. 4. 18: guṇasya tu vidhānārthe tadgūṇaḥ prayoge syur anarthakā na hi tuṃ praty arthaṃvatā ‘sti. (Siddhānta)

/A. 350: A’. 308 / prakṛtpakṛte yage tathā dravye ‘pi vā guṇaḥ /

dravyaṃ guṇaṃ evaṃ ca na kathāṃcīd vidhīyate //


/A. 350: A’. 308 / nāpy anunūdite karmanī svāśabdenāpakaṃ puṇḍāṣavidhīr avagamyate (M2, 3; M1: avagamyeta; PT: lack). na ca (PT, M1: lack)

svatantuṣṭakapālādipuṇḍāṣavidhānaṃ (PT: puṇḍāṣavidhānaṃ)
विभक्त्यांतरयोगित्वा न चार वैस्वानरपादार्ण नपि याग्यात्रानुसारी यायते।

/ A. 350: अः 308 / वैस्वानरपादार्ण नपि याग्यात्रानुसारी यायते। /

विभक्त्यांतरयोगित्वा न चार वैस्वानरपादार्ण नपि याग्यात्रानुसारी यायते। अनुसार यह साधनों की सूची दी गई है। /

/ A. 350: अः 308-309 / चयाद अवकाश प्राप्ति द्वारा विभक्त्यांतरयोगित्वा न चार वैस्वानरपादार्ण नपि याग्यात्रानुसारी यायते।

एकालायश द्रव्यद्रव्यादित्वार्थम् अनुसार उपयोगिता है। चयाद अवकाश प्राप्ति द्वारा विभक्त्यांतरयोगित्वा न चार वैस्वानरपादार्ण नपि याग्यात्रानुसारी यायते। अनुसार यह साधनों की सूची दी गई है।
kevalapurodhasasanbandhe (M2: kevalapurodhasasankhyaau bandhe ?) prayoge syur anarthakāḥ.

/A. 351: A'. 309 /# na hi tam # --- purodhasaṃ praty arthavattā 'sti. atha vā katham atadgunā ity ata āha--- # na hi tam # --- yāgam anyāvaruddhāṃ praty arthavattā 'stūti. // 1. 4. 18 //

JS. 1. 4. 19: taccheśo nopapadyate (M1, 2, 3, 4: nopapadyata iti cet).

/A. 351: A'. 309-310 /aśṭavādyavidhānatvād (M1: aṣṭavāvidhānatvād) vyartheyaṃ tatpraročanā /
tasmād avayavadvāraṃ dvādaśatvaṃ prarocayate // 1. 4. 19 //

JS. 1. 4. 20: avibhāgād vidhānārthe stutyarthanopapadyeran.

/A. 351: A'. 310 /yad vidheyam avadhāryate tad eva stotavyaṃ dvādaśatvaṃ cātra vidheyam tasmād yathākathāṃcita tad eva stotavyam. tatsāmipyāca sa śakunvanty aṣṭādiśabdās (M1: aṣṭākapādiśabdās; M3: aṣṭatvādiśabdās) tad ekadesāpratītiṃ (M1: ekadesāsya pratītiṃ; M2, 3: ekadesatvapratītiṃ) kartum. ekadesastutidvāreṇa caikadesi stuto bhavati. tenaitad uktaṃ bhavati, idrśo 'yam (M2: lack) dvādaśakapālo mahābhāgo yasmin kriyamāne 'ṣṭākapālādayo 'pi saṃbhāvīta bhavanti te cāṣṭātvyādayo (M1, 2, 3: ca) brahmavarcasādisiddhirāstāṃ (M1, 2, 3, 4: brahmavarcasādisiddhisamarthās) tasmāt praṣasto 'yam iti.

/A. 351: A'. 310 /yat tv asty eva dvādaśatvasyānyā stutir iti. naiṣa doṣaḥ. kutāḥ (M2: lack).
stuter aparimanātvaṃ yāvati hi (M1: iti) pratīyate /
tāṃ sarvāṃ aikārupyaṇa vidhyuddesaḥ pratiecchati //

/A. 352: A'. 310 /sarvatra hy alpair bahubhir vā 'ksaraḥ stutayo drṣyante, śrōtpraṅkāraṇe katvāc ca kvacit kāśic arthavyato bhavanti. yathaiva keśāṃcīd vidhyuddesamātreṇa api (M1, 2) pravrīttau sidhyantyām anyārthā (M3: anyārthaṃ) stutir āśrīyate tathaivālpastutyupapanne 'pi kārye mahāstutyāśrayanaṃ iti. // 1. 4. 20 //

JS. 1. 4. 21: kāraṇaṃ syād iti cet.
/ A. 352: A'. 310 / janakatvena pūtāder āṣṭātvādīni kāraṇaṃ /
tēṣāṃ kārayiśtvād vā pūtādeḥ kāraṇābhidhā (M1: -ābhidhānam) //

/ A. 352: A'. 311 / yad uktaṃ dvādaśatvāvarodhād anarthaṃkāraṃ āṣṭātvadvidhānaṃ stavanāṃ ceti. tan nānarthaṃ. nitye hi prayoge (PT: nityam hi) dvādaśakapālatā. yas tu guṇaphalāni brahmavarcasādīni prārthhayate tasyāṣṭātvādīni dvādaśatvopamardenā nīveksyante. tathā hi.

/ A. 352: A'. 311 / puruṣārthasamāsateḥ kāmaṃ nityaṃ bādhakam /
viṣeṣataś ca sāmāyike pūrvaprāpte pravartanaḥ //

/ A. 352: A'. 311 / puruṣārthasiddhavyartho hi sarvaḥ prayāsa iti tatpratyāsanaṃ ca (M2) vāstu bāliyo bhavati. dūre ca dvādaśatvam puruṣārthasya
tattādhanayāgadrayasaṃsārāthākarapālaparicchedāt. āṣṭātvadayaś tu tadāśritāḥ santaḥ sākṣād (M1: sākṣākṣād) brahmavarcādī (M1, 2, 3: brahmavarcasādīni) sādhanyantiti
gṛtāyastāt bāliyamso bhavanti iti (M2). tasmād arthavanta iti.

/ A. 352: A'. 311 / nanu ca.

brahmavarcasayagādī phalatvena yadīṣṭaye /
stutyaḥbhavād vidhiḥ kena vartamānapadeśaṃ //

/ A. 352: A'. 311 / tatra (M3: atra) kecid āhūḥ. audumbarādhibhakaṃpūrvapakṣanyayenātra
pratyavasthānam iti (M2: lack). tan na yuktam (M1, 2: tac cāyuktam; M4: tat tv ayuktam).
tatvād dattottaravat. ato 'am abhiprayaḥ. # pūta eva sa tejasvi # ityādinā pālam ucyate.
# gāyataivaṁ dattātṛteḥ pratyātmiro vidhiḥ. # yad aṣṭākāpāla# ityādibhiḥ
sārthāvadākāh pratyekam (M2: pratyeka-) vihitānāṃ yathāśaṃkhyaṇena pūta evetyādibhiḥ
phalasāmbandhaḥ kriyate // 1. 4. 21 //

JS. 1. 4. 22: ānarthaṃkāraṇaṃ kartur hi kāraṇāni guṇārtho hi vidhiyate.

/ A. 353: A'. 311 / vākyāni yāvādarthaṃ syur guṇebhyaḥ phalakalpane /
ekopakramasamāḥārād ekasam cedanāḥ pratiyaye //

/ A. 353: A'. 312 / putre (M2: putra-)jāte vaiśvānaraṃ (M1, 2) dvādaśakapālam iti ca (M3)
yad evopārṇāntam tad evāṣṭātvadānām ante # yad dvādaśakapālo bhavati # iti (M3: lack)
# yasmiḥ jāta etiṃ (M1: lack) īṣṭam (M3) # iti copasaṃphriyamānaṃ paśyāmaḥ. tāvati ca
āṣṭātvadayaḥ prthag bhavituṃ labhante tad ekavākyatā ca na stutiḥ vinopapadyate.
arthāntaraparātagāṁ ānarthakāyāt.

/ A. 353: A’. 312 / yadi hi kartṣaṁbandhiny etāni bhaveyus tatas tasya kāraṇāni
prayojakāni syuḥ (M2, 4: bhaveyuh). vaśvānarasaṁbandhīni tv etāni. tasmād guṇārtho
hyaṁbhbhvād iti stutyartho vidihiyate. pūta eva sa ity evamādīnāṁ ca (M2: lack)
tacchabdasyuktānāṁ (M3: tacchabdaprayuktānāṁ) yasmīṃ jāta ity anenāpekṣitvān (M2, 3:
anenākṣepāt) na pūrvaṁ saha phalatvena saṁbandhaṁ.

/ A. 353: A’. 312 / na cātrāṇupayogo yena balād ācchādya nīyeraṁ (M2: āchidyeran). na
cāṭatvādībrahmavarcāsādīnāṁ (M1, 3, 4: cāṣṭatvādīnāṁ brahmavarcāsādīnāṁ) ebbīr
vibhāgena saṁbandhāḥ. yatra tu vibhāgo # gāyatrīyavainam # ityādau tatra stutitvam
abhupagatam eva. ato yā nāma pūta ity evamādīnāṁ (M1, 2, 3: ityādīnāṁ) phalakālpanā
(M1: phalatvākalpanā) sā yāgam eva prati nāṣṭatvādīn.

evāṁ kāmaśāraraḥsitavena (M1, 2, 3, 4: kāmaśābāraraḥsitatvena) phalavidhyasarāpaitvat.
etair eva ca (M1) stūyamāne yad aṣṭākapāla ityādīnāṁ upapattyarthatā (M1: upapannā
stutyarthatā). tasmān na guṇavidhaya iti siddham // 1. 4. 22 //

(itī vaiśvānareṣṭyadhikaraṇam)
Adhikaraṇa 12
JS. 1. 4. 23 -a: tattsidhiḥ.

/ A. 354: A’. 313 / arthavādaprasāgāt tādūpākārīṅgānaudānīmittalakṣaṇam (PT: tādūpākārīṅgānaudāvādhitallakṣaṇam) tatra naktam iti (M2, 3) idāṁm abhidhiyate. nunau ca tatraiva # rūpāt prayāy (JŚ. 1. 2. 11)# # dūrabhūyastvāt (JŚ. 1. 2. 12)# iti nimittam kathitam iti (M2). satyaṁ kathitam, na tu lakṣaṇatvena (M2, 3: tallakṣaṇatvena). katham tarihi, iha siddham tattrodāḥtārthavādalaṣyavisāyahavahārārtham (M3: tattrodāḥtārthavādavisāyahavahārārthaṁ) nītām. atra tu sarvaṅgaṁvṛttīnām (M1: sarvaṅgaṁvṛttī) lakṣaṇam ucyate.

/ A. 354: A’. 313 / nunau ca sahačaṛaṅgānaṁdīnī (M3: sahačaṛaṅgānaṁdīnī) anyāṇy aṣṭ (M3, 4: aṣṭ anyāṇy; M2: aṣṭ) aksaṅpādaṇprabhṛṭībhir (M1: aksaṅcaṛaṅgāprabhṛṭībhir) gaṇānaṁmittī (M2, 3: gaṇaṁmittī) uktāni. loke ca dṛṣṭyate (M3, 4: dṛṣṭyante) yaśīḥ praveśaya, maṃciḥ kroṣanti, aśvaśahasreṇāmuko rājā jīta iti. tāṇy aṣṭ (M2, 3, 4) upasamhārtayāṇī.

/ A. 354: A’. 313 / liṅgasamavāyenaivopasaṁḥṛtiṇī (M2, 3: liṅgasamavāyenaivopasaṁḥṛtiṇī) kecit. chatriṣamavetārapratyāvadav dhi yaśaḥsahacarītādipratyayo bhavati. atha vā gaṇyā vṛttēr iha nimittam abhidhiyate na lakṣaṇāyaḥ. kiṁ cānayaḥ (M1: anayaḥ) bheda 'py asti. bādham asti iti (M1). kutah. abhiddhyāvinābhūte pravṛttī (M2, 3: abhiddhyāvinābhūtprafittī) lakṣaṇaṁṣeṣyojya / lakṣyaṁaṅgaṁśa jyotiṇya vṛttēr īṣṭa tu gaṇatā //


/ A. 354: A’. 314 / vahniitvalaṁśītād arthaṁ yat pāṇīgalyāḍi gamyate /

tena māṇavate buddhīḥ sādṛśyād upajayate //

/ A. 354: A’. 314 / sarvatra ca tattsidhikarādāv iyam eva prastaraprabhṛtau yajamāṇānādiṣadānāṁ vṛttīr iti te (M2, 3: lack) udāḥṛtāḥ. athāpi ca (M1: lack) sāmāṇādhi-karīyaṅyāk ekatarasya nāmadheyaḥtvam, nimitābhāvād aneṣaṅkṣaṅkaṇalpanābhayāc (M1, 2: aneṣaṅkṣaṅkaṇalpanābhayāc) ca tadanupapattī kāryalakṣaṇāvāram prayaṇaṇavatātvena guṇavidhītavam, aśaktēr vā tadasaṁbhavād arthavādatvam iti traya eva paksāḥ.

/ A. 355: A'. 315 / na ca stotum api ca (M2) parāśabdaḥ parastrā vartate (M1: pravartate). na ca praṇṛṭinimittam asti. na ca praṇṛṭtasya prayojanam anyat kāryalakṣaṇātaḥ. tasmāt # yo hotā so 'dhvaryuḥ # ityādivad anyataraḥ kāryalakṣaṇārthaḥ. tatrāpi # mukhyam vā pūrva-codonāt (JS. 12. 2. 25) # iti yajamāṇasābdah śvārthavṛttah prastaraśabdhāNR srugdharāṇāḍikāryalakṣaṇārthaḥ iti guṇavidhiḥ (M2: vidhiḥ).

atrocyate.

/ A. 355: A'. 315 / na tāvat kāryayogitām ekasyāpy upapadyate /

virodhād yajamāṇasya prastarāder acodanā //

/ A. 355-356: A'. 315 / ekakapālava ca (M1) # sūktavākena prastaram praharati # iti api (M3) yajamāne phraḥiyamāne sarvantravilopaprasāṅgāḥ (M1, 2:
sarvantralopaprasāṅgāḥ; M3: sarvantraropaprasāṅgāḥ). tasmād
ekavākyagatottarasādanasarvahomavidhistutyarthaḥ (M1, 2, 4:
ekavākyagatottarasādanasarvahomavidhistutyarthaḥ; M3:
ekavākyagatottarasādanasarvahomavidhistutyarthaḥ) saṁvādaḥ,
kathām punah paraśabdasya parastrā sāmāṇādhiṣṭabhyam. kimākārā vā (M3: ca) stutir iti.

/ A. 356: A'. 315-316 / yajamāno hi sarvābhayarhitas tadaṁśatvāt (M1, 2, 3, 4: tatsatṛśatvāt) barhiṣa upari prastaraḥ sādayitavyaḥ. svargaṇa (M1, 3: svarga-) saṁstute cā "havaniye sakalo yajamāna āropito bhavaty eka-kapālenākhaṇḍiteneti stutiḥ. guṇāc ca śabda-vṛttih (M1, 2: śabdapravṛttih).

# kathām aguṇa-vacana # iti. vācakatvam (M3: vācakam) abhyupetam (M2, 3:
abhyupagaṭam) manvānasya prasnaḥ.

/ A. 356: A'. 316 / Siddhiṁ tattu tu, ajahatsvarthāḥ sarvāḥ śabdapravṛttiyah (M1: sarvāḥ śabdavṛttayaḥ; M2: vṛttayaḥ) pūrvaśākuṣṭasārasaṁbhāve śaṅkyantaracakalpanā (M1, 2, 3:
śaṅkyantaracakalpanā) pramāṇābhāvāt. saṁbhaviṣyatā cāatra
śimhatvāvagatavyāktyupasthāpitarprasahāyakārītva-dvāyanekadharmapratyāyād
devadattapravṛtyaya iti pūrvaiya śaktī nimittam iti na (M3: lack) saṃśaya-hetutvena
vyavaḥāroccheda-kāraṇaṁ prasiddhāhahnāprasiddhākalanam aśrayaṇīyam (M3:
nāśrayaṇīyam).

/ A. 356: A'. 316 / anyēsāṁ tu darśanaṁ sarva eva hi (M2: lack) śimhādīśabdā
jāṭidrayagunākriyāsamudāyavacinaḥ (PT, M4: jāṭiguṇakriyāsamudāyavacinaḥ)
samastārthāsamabhāve devadattādiṣu katipayaṇuṇakaṇkriyāyogād upacaryantā iti.
tatrabhṛddhyate (M2: atrabhṛddhyate).
samudāyārthavācīte naikadesē bhaved gatiḥ /
śataśabdān na pañcāsan mukhyarūpiṇa gamyate //

/ A. 356-357: A'. 316 / bhavati tu jātīmatre dreṣṭe sarvakriyāgunapratyastamaye 'pi prayogaḥ. 
pratyaśa ca mukhyātmanaiva na devadattādiṣv iva śīṃhaśabdād upacaritaḥ.
sāmānyavācītā ca "kṛtyadhikaṇṇasiddhā (M4: "kṛtyadhikaraṇe siddhā) bāḍhyate (M2, 3, 4: 
bāḍhyeta).

/ A. 357: A'. 316-317 / kriyāguṇanām ca "nanyān na śakyāḥ prativyakti saṃbandho (M2: 
guṇasaṃbandho) 'hubbhavitum (M2: bhavitum).
ekasyāṃ eva ca vyaktau bālyādiṣu guṇakriyāḥ /
aanyāś cāṇyāś ca śakyante nābhṛddhātām asamgatēḥ //

/ A. 357: A'. 317 / na cāsāṃ anyat (PT: cāsāmīnyāt) sāmānyaṃ śakyate kalpayitum 
jāyantare 'pi kvacit kāśāncit sadbhāvāt /
tatra śiṃhatvam evā "sāṃ vyavacchedakaraṇaḥ bhavet /
tac cānabhibhiḥtum naivam uktam cen nānyavācītā //

apratiteḥ, abhiḥitaṃ cet tat- (PT: tu) pratayād evāśeṣagunākriyāvangarmād 
abhṛddhānaśaktyanavasāya iti samudāyavācinaṃ ekadesēsu na gauṇatvasaṃbhavah (M1, 2, 
3: abhṛddhānaśaktyanāvavasāra iti na samudāyavācinaṃ ekadesēsu gauṇatvasaṃbhavah).
kaścit punar āha. samāropitātābdhāvo gaṇaḥ iti.

/ A. 357: A'. 317 / tasyaitan matam. na kathācana paraśabdās tayā jātyā 
svanibhandhanabhūtayā vinā 'tyantānabhidheyaṇuṇakriyāmuṇāmadvāreṇānyatra vartitum 
achati. na ca śinphaśabdenāpravartamāṇena (M1, 2, 3: śabdenāpravartamāṇena) śinpho 
devadatta iti sāmāṅādhikaranyaprayagavo ghaṭate. kathaṃ tarhi. 
artheṣv (M3: arthe tu) arthāntarātmānam adhyāropopapāditām /
vācyam āśādyā śabdānaṁ svayam eva pravartanam //

/ A. 357: A'. 317 / śinphaśadśakriyāguṇadarśanena (M1: śinphaśadśaśakriyāpradarśanena 
; M2, 3: śinphaśadśaśakriyāguṇapradarśanena) hi devadattādayaḥ sāmāṣṭyaparikalpanayā 
(M2, 3: samastaparikalpanayā) tāḍrūpyam (PT: sārūpyam) ṣāpyante. tataś ca svārthā eva
śabdāḥ prayujyate (M1, 2, 3: prayokṣyate). na caitāvatā mukhyaprasaṅgo (M1, 2, 4: mukhyatvaprasaṅgo) 'ṛthasya, adhyāropitavat, yatra tu sa evārtho na samāropythe tatra mukhya ity adosāḥ. tatredam ucyate. na, etatkalpanāyā āsasyatvāt iti (M1, 3). tathā hi.

/ A. 357: A’ 317 / asaṃkīrṣṇasvabhāvam sadvastuvastvantarātmānā (M1: hi vastuvastvantarātmānā) /
äropyate bhiḥdhānārthaṃ kathāṃ na (M1, 4: tu; M2: ?) bhṛntivarjitaḥ //

/ A. 358: A’ 317/8 / yadā távad bhṛntāyā mṛgatṛṣṇāyāṃ (M1, 2: mṛgaṭṛṣṇikāyāṃ) toyam adhyāropya (M1, 2: samāropya) śabdāṃ prayuṅkte, tadabhayor pratipādyapratipādakayor (PT: lack) mukhyārthādhyāvasānarūpena (M2, 3: mukhyādhyāvasānarūpenaiva) toyaprafiter bhṛntimukhyatvam / athāpi vaktā viveki sann itaravacanārthaṃ prayuṅkte, śrotā ca na viviṅkte, tadā 'py ekasya vivekenādhyāropābhāvād itarasya ca (M2, 3)bhṛntādhyāvasānān (PT: itarasyāntādhyāvasānān) naikam api prati gaṇaṇatvopapattih. /

/ A. 358: A’ 318 / yadā tu (M1: lack) dvāv apy abhrāntau tadbhayaḥ sādṛṣṭādinimittāntarāntavatyarthādhyāvasānān āropābhāvah (M1, 2, 3: adhyāropābhāvah). tathā hi. dvāv api pratipadyete simhapumṣor viviktatām /

nādhyāropayitum śaktis tenaikasyāpi vidyate //

/ A. 358: A’ 318 / yathaiva hy asaḍṛṣṭānāṃ arthānāṃ tiktamadhumādīnāṃ na kathācecid api pratīyabhāvāt parāspārāddhyāropānām (M3: parasparam adhyāropānām) evaṃ sadṛṣṭānām api vivekaśānān (PT: vivekaśānām) nopapadyate. na hy arthādhyāvasānād (M2: arthādhyāvasāyād) anyādṛṣṭāṃ jīnānām (PT: nāma) vyavahārāṅgaṃ bhavatī (M1, 2: bhavati). kim ca.

śabda eva yadā távad animīto na vartate /

buddhir durallītā tatra bhaven nirvīṣayā katham //

/ A. 358: A’ 318 / na cārtharaḥ bhuddhi atmākāramātram anubhavati (M1, 2, 3: anubhavaṃti) jāyata ity uktam śunyavāde. api ca.

pūrṇanubhe tva evārthaḥ smaryate prathamāṃ (M2: prathamaṃ smaryate) padāt /
tenā mukhyena pratīte 'ṛthe kvādhyāropo bhavisyati //

/ A. 358: A’ 318 / sarvathā távad ayaṃ gaṇaṇamukhyāvibhāgaḥ śrotṛṛgām arthaviśeṣāvadhāranaṃ vyāpriyate. te ca padavelāyāṃ anadhyāropitasyārthavrty eva simhaḍipadam adhyāvasāya devadattādipadasāmāniḥkaraṇyānyathānupapattāy gaṇaṇatāṃ
kalpayanti. tatra caisaṃ svayam anāropayaiva (M2, 3: anadhyāropayaiva) sīṃhatvam
tatsādṛṣyādipratitir bhavati (M1: lack). sā ca kiṃ sābdād utha (M3) athārthād (M2, 3: arthād)
ity avicchatām anyavayatirekābhyaṃ ākṛtyadhikaraṇanyayēnārthād iti niscayo jāyate.
katham.

\[A. 358: A'. 318 / sīṃhasābe hy anukte 'pi sīṃhārthāt sādṛṣe matiḥ /

jāyate na tv abuddhe (M3: abuddher) 'rthe sīṃhasābe utske 'pi nāḥ //

\[A. 358: A'. 318-319 / yadda ca sroṭṭāṃ svayam eva (M2, 3) adhyāropābhāvas tadā vaktary
api naivaisāṃ evaṃ kalpanā bhavati yathā nūnām (M2: bhūtam ?) anena sīṃhatvam atra
(M1) adhyāropitam iti kathāṃ tarhi sīṃhatvāvinābhbūtānēnākriyāguṇasamudāyo 'nena
vivakṣitāh, taṃ ca (PT: lack) yatnagauravabhāyan na svair abhidhānair braviti, na cāsya
samastasya kiṃcid evaṃ vācakaṃ padam asti tenāvinābhāvītāyā kathāṃ nu sīṃhatvāt
tatpratitir (M2: pratitir) bhaved iti tat (M1: na) tāvad abhidhiyate (M2, 3, 4: abhidhatte).

yataḥ sthitayā sābdaśaktiyā (M2, 3: sābdasya śaṭkyā) pumṣāṃ vyavahāro na tadvāśena
śaktiantaropajana (M2: upajanaṃ ?) iti. kiṃ ca.

\[A. 358: A'. 319 / yady adhyāsena vaktirnāṃ gauṇī vr̥ttiḥ prakalpate (M2: prakalpyate)/
vede sā na kathaṃcit svyādhyāropayitun vinā //

\[A. 359: A'. 319 / tasmād gunapravṛttiprayojana (M3: gunavṛttiprayojana; M4:
gunapraptiprāyojana) gauna ity evaṃ (M1, 2, 3: eva) laksanaṃ nyāyaṃ nāyathā (M1,
2, 3, 4: nāyayat). nanv evaṃ sati khaspuspādīnāṃ svārthāvinābhātaniyābhāvād
gunapravṛtyābhāvaprasangāhā, sāṃkhyādīkālpatradhānādiniśedhe (M3:
sāṃkhyādiparikālpatradhānādiniśedhe) ca bauddhāder vinā 'dhyāropeṇa
pratyogāsāṃ havo 'nabhyupagate hi pratīṣedhānarthakāyam abhyupagate tadvirodhaḥ svād
adhyāropitaniśedhe tv adosa iti. atrābhādhiyate. tavaivāyaṃ dōṣaḥ. kutaḥ.

\[A. 359: A'. 319 / adhyāsyate khaspusvatvam asat kathāṃ avastuni /
prajñātātugāsattākam adhyāropyeta vā na vā //

\[A. 359: A'. 319 / yat (M2, 3, 4: yas) tāvat khaspuspashānīya ātmā, khaspuspāṁ
bhavatsiddhianta ityādiprayogāḥ (M3: iti prayogāḥ). tatra katarat khaspusam iti (M2, 3)
anyat. tvayā sīṃhatvavad avadhāritam yad adhyāropyeta tena khaspuspasvarūpam eva tāvad
adhyāropitamaṃ abhyupagantavyam na caitasya (M2, 3: ca tasya) loke gaunatvapratitir
(M3: gaunatvaprasiddhī) mukhyārthāntarābhāvāt. prathama-pratitvatvād dhi
khaspuspādisvarūpam na mukhyatvād apaiti.
/ A. 359: A'. 319-320 / katham asato mukhyatvam iti cet, tulyam idam gaunatvem pi. yatra tv
(M2, 3, 4: hy) adhyāropyaṣe sa gaunah, na yo 'dhyāropyaṣa khaupasam vā (M3, 4: cā)
'tropyaṃpam (M2, 3: adhyāropyaṃpam) viṣayantarābhāvāt svayaṃ evādhyāropyaṃ vā
(M1, 2, 3, 4: lack) tatrītṝyaṃ svāmatāṃgaḥādirūpaṃ tatrādhyāropyaṃ tena (PT: na)
gaunatvam iti. tad ayuktaṃ, khaupṣāḍau sadrūpaṃ prayāṇaṃ udadbodhā (M1, 2, 3:
sadrūpaṃ prayāṇaṃ udadbodhā). avaṣṭaṃ hi yadṛk saṃbandhahākale 'rtho 'nubhūtas tādṛg
uttarakālaṃ grahitavyaḥ (M1, 2; PT: grahitavyaṃ).
/ A. 359: A'. 320 / na ca śaśāviṣāśaṃdārthah saḍrūpeṇaṃubhūtaṃ prabhurvaḥ, na
cārtāntarasadṛṣḍaprahaṇena khaupṣāḍel saṃbandho grahyate yayos ca (M1, 3)
tadavaya vayor (M2: avaya vayor) sarthasambandho (PT: arthasambandho) 'nubhūtas
tayor naiva gaunatvam mukhyātmanā 'vabodhāt.
/ A. 359: A'. 320 / kathāṃ tarhi śaśāviṣāṃtmāṃ nāstīty ucyate yadi tat saddrūpeṇa na
pratītṛuṣuṃvaṃ saddrūpaṃ pratītasaṃsādyasya vsaṃ katham atyantapratīṣṭhodhapatthiḥ (M1, 2, 3, 4: 
avyantikapratīṣṭhodhapatthiḥ). paśya.
anyatra jñātaśaḍbhuvaḥ padārtho 'nyatra vāyaṃte /
na tv ekatraiva saddrūpaṃ asaddrūpaṃ ca ganyate //
/ A. 359: A'. 320 / tenai adhyāropyaṣita iti cet, na. adhyāropayasyāpy evam eva
pradeśantarasaḍbhuvaḥādhibhatvatā. na cāṇyasaddbhāvenānyasyādhyāropah (M1, 2: cāṇyasva
sadbhāvenānyasyādhyāropah; M3: cāṇyasva sadbhāve 'nyasyādhyāropah) sidhyati,
asamambhadhat.
/ A. 359: A'. 320 wall katham uśaratrasaddbhāvena (M1: ukharaṃbhāvena) toyarūpādhyāropah iti
cet. pradeśāntare toyasaddbhavaprattīṣṭiḥ (M2, 3, 4: toyasaddbhāvaprasiddhā) vaisamayam.
kathāṃ tarhi śaśāviṣāṇaṃ nāstīti prayogah.
/ A. 359: A'. 320 / pūrveṇaśādhuvaḥ 'vagate nāstīṣaṃdhaḥ 'nuvādakā (M1, 3: 'nuvāda) iti kecit.
/ A. 360: A'. 320 / atha vā sāmāyena prāgabhāvādiṣu nāstīṣaṃdaḥ pravartamāṇah
śaśāviṣāṇaṃsabdha viśeyate na śaśāviṣaṇaṃ avyabhicārīten tenety ad Yapıṣa, atha vā
yenāvaya vārthau grihau samāsaḥ ca rājapuruṣādive sāmāyato dṛṣṭena (M3: sāmāyato
dṛṣṭena rājapuruṣādive) sāṣṭhyarthasāmṛṭiḥ prasaktiḥ, na ca kadācic chasah
śīnagarhitavādavādhiśabdaṃ tasyātāsamsaṃsargārthādhiśabdam vāyaṃte.
/ A. 360: A'. 320 / atha vā viṇaiva samāsaṃ saṃsam adhiṣṭheṣeṣeṣeṣaṃ śaśāṃ viniāva vatsaṃtva
na niṃṛśya viṣaṇaṃ ca
gavā śitaṃ viṇaivaśādyāropnaṃ sobreṇaḥ saṃbandho nāstīti kathite
tenaiyānubhūtasaṁbandhasya saśaviśānaśabdas tāmt evābbhāvanā gamayāsyati.

/A. 360: A'. 320-321 / atha vā saśamūrdhavartanāṁ prthivyavayavānām uparī upari
ciśmaṇānāṁ (M1: ciśmāna; M2: 4; hiśmānānāṁ; M3: hiśmāna)-
dṛḍhādirghasamṣaṇviveśarūpeṇa parīṇatānāṁ (M1, 2: -rūpeṇāparīṇatānāṁ; M3:
dṛḍhādirghasamṣaṇviveśarūpeṇāparīṇatānāṁ) nīcār vṛttākāreṇa yad avasthānāṁ so 'hya
vākyasyādhiyāsya antareṇokteviṣayaḥ (M1, 2, 3: antareṇaiva viṣayaḥ) saṃbhavati
āvirodhaḥ. tathā cā 'ha (M1: 'huḥ).
yām niṣedhāḥ kriyām āhur na yātī vavamādayaḥ /
tīṣṭhatītyādibhiḥ saiva vasturūpā pratīyate (M1, 3: avagamyate) //

/A. 360: A'. 321 / tena labdhamukhyārthānāṁ saśaviśānaśabdas anyatvāpi
prasiddhyanyathāsthānyiny (M2, 3, 4: prasiddhyanyathāvasthānyiny) arthe siddho
guṇaṁprayogaḥ (M1, 2, 3, 4: guṇaḥ prayogaḥ). tava tu mukhyābhāvād dūribhūto guṇaḥ.

/A. 360: A'. 321 / yadi ca svārtha eva guṇatāt tato 'rthāntare guṇapavrtyter (PT:
'thāntaṇevaiva vṛtte) anyatāabhāvāḥ eva (M3) syāt. na hy agnīsadbdo mānava ke
guṇibhūtas taddvāreṇa punar anyatra guṇatāṁ pratipadyate tathā ca vāksyaṇa # na
pratinnidhau samavāt (JS. 6. 3. 32)# iti.

/A. 360: A'. 321 / ye 'pi pradhānātmadīnāṁ (PT: pradhānātvaḥṇināṁ) pratiṣedhāḥ te 'pi
nādyāropanimitaḥ, kim tarhi.

paramānusarīrādikāraṇatīmadīvadibhiḥ /
tato 'syādrk pradhānātmarūpaḥ nāṣṭaṁ vāṃyate //

/A. 360:361: A'. 321 / pradhānādiśabdā hi (M1, 2, 3, 4) jagatkāraṇādiṣayās tatraiva (M2,
3: tatra) bauddhādibhiḥ

paramānusvādyātmakāraṇābhupagamā. sāraṇajānasāntānādyātmakalpaṇāc (PT:
sāraṇaṣaṇtānādyātmakalpaṇāc) ca tadvyatirikta kāraṇādvinīdhaḥ kriya,
paramānusarīrādiṣv eva pradhānātmaṇḍīsabdāvṛttr (M1: pradhānātmābhānavṛttr ; M2:
pradhānātmābhānavṛttr; M3: kāraṇātmābhānavṛttr ) iti yāvat.

/A. 361: A'. 321-322 / tasmāt svārthābhidhānenaiva guṇatvam ity aduṣṭam (M1:
aduṣṭavam; M2, 3: aduṣṭam iti). atāsa ca yajamānaḥ prativā svārthasiddhirakaravām (M1:
svārthakaravām) lakṣyati, prastaraikaṇapālāv api ca pāramparyena yajamānārthasiddhiṁ
kuruta iti kāryāpatte taccābhdenā stūyeta (M2, 3, 4: stūyeta). etena jātisārūpyādīni
vyākhyātāni.
JS. 1. 4. 23-b: jātiḥ.

/A. 361: A'. 322 / tatā "gneyādiśabdānāṃ brāhmaṇaḥīśv api (M1, 2, 3) mukhyatvam eva yena kenaśiṃ sambandhena taddhītotpādāt. devatāsāṃbandha eva vā 'sti na hi yad eva tyajyate tasyaiva kevalaṃ devatāsambandhaḥ tyakṣṭur api tenaśiṃ sambandhena saiva devatā bhavati. yathā ca (M1, 2, 3: lack) vakṣyati # bhavati puruṣasyāpi (M1: puruṣārthasyāpi) yāṣṭuḥ sā devatā # iti. tasmād anudhāraṇatvam.

/A. 361-362: A'. 322 / ato yatāṅgir vai brāhmaṇa ityādāprayogās (M1, 2, 3, 4: -prayoṣas) tadudāhurtavyam. agnir hi pratīto mukharpabhavatvasāmānīyaḥ bhṛmaṇādīn upasthāpayati.

/A. 362: A'. 322-323 / jātir iti cātira janmopādānaṃ vivakṣitam, yady api ca tathā vastu nāsti tathā 'py arthavādāntare tathoktattvād iha taccabdanimittatā (M1, 2, 3, 4: taccabdanimittatatām) pratipatsyate (M1, 2: pratipakṣyate ?).

JS. 1. 4. 23-c: sāṛūpyam (M1, 2, 3, 4: sāṛūpyāt) //

/A. 362: A'. 323 / nanu sarvatraiva sāṛūpyanimittatāṃ gaṇatvatvam. satyam evam. iha tu caksurgrāhyasādprāpayavikṣaye (PT: caksurgrāhyasyādprāpadavikṣaye) prthagupādānām. cākṣuṣaṃ hi yuṣyasoydhrvatvam añjanaśivitvam ca tejasvītvam tadāvāreṇa ca (M3) yajamānādityasyāsadbāhyāṃ (M2, 3, 4: yajamānādityābhāyāṃ) stūyate.

/A. 362: A'. 323 / yajamaṇasya hi paśudhāraṇaviniyuktasya (M2, 3; M1, 4: paśudhāraṇe viniyuktasya; PT: paśudvāreṇa viniyuktasya) nikhātasya ca svapadārthakaraṇavirodhāḥ. sahasraśāmes tv aṣṭyam eva yūpākāryam ādhiḥtum. yadi ca (M1, 2, 3: tu) kaścin nāṣṭikyād dāhpāramitṛtām (M2: dāhamaṃ yām pratiṣṭhitām ?; M3, 4: dārūpāramitṛtām) upādāyāt tasyāpi gauṇatāpattir (M2, 4, 2: gauṇatvāpattir) vidhīvīṣayā (M2, 3: vidhīvīṣayaḥ) syāt tad varaṃ stutāv eva taddāśrayanam ity avidhitvāṃ syāt (M1: lack).

JS. 1. 4. 23-d: praśaṃśa.

/A. 362: A'. 323 / nanu sarvatra eva (M1, 2, 3) praśaṃśānimittvatvam guṇavādasyoktam. satyam (M3: lack), phalam anyatra guṇavādasya praśaṃśā. atra tu guṇasāṛūpyādīvāt pravṛttinimittam. katham iti cet (M1, 2, 3: lack).

/A. 362: A'. 324 / gavāśvādīgatāṃ pūrvam upādāya praśāstātām / tadabhāvo 'nyapaśvādau naśīsamāsaḥ kathya //
/ A. 362-363: A’. 324 / na tävan mahisādinām paśutvasvargaḥpābhāvah (M1: paśutvarupābhāvah,M2: paśurupāvābhāvah; M3: paśusvargapāvābhāvah) śākyate (M1, 2, 3: śakyo) vaktum, pratyakṣaṣvimirodhā. tatra (M1, 2, 3; M4: tat-) kārya-pratiṣedhāḥ kalpyeta, tad api ca (M1) tatra (M2: lack) vacanayihitavān na śākyam (M1, 2: aśakyaṃ) eva. na ca vikalpo, vaisamyaḥ. kalpyo hy atra vidhir itaratra klptaḥ (M2: klpto hy atra vidhir aparasa tu kalpyaḥ; M3: kalpyo hy atra vidhir aparasa tu klptaḥ ) stutyā vā (M3: cā) 'rthavattvān nāgatyā tadasārāyaṇam. tulyaś ca muhīyārthatyaṅgaḥ.

/ A. 363: A’. 324 / # paṣavo goaśvā (M1: aśvā)# iti ca punarupādānam anarthakam. na ca paśutvaikārthasaṃvāyaṁ kriyāgaṇaḥ śaṅkyāḥ pravivektaḥ (M1, 2, 3, 4: pratiṣedhham).

/ A. 363: A’. 324 / atha gavaśvasamavāyino (M3: -samavetā) viśeṣāḥ pratiṣedhyatam. evam api ca (M3) mandaṃ phalam. anyasābdeni ca tävān arthaḥ siddha ity anarthakam (M1, 2, 3, 4: ānarthakam). avaśyaṃ cotta-paraṇe pratiṣedhyate 'the prathamam upāttena tatrānuvartitavyam (M1: atrāvarṣṭitavyam ?; M2, 3: atra pravravstavyam ?; M4: naḥāvarṣṭitavyam ?), viṣayarattrapratiṣedhāsambhavāt.

/ A. 363: A’. 324 / na ca praśastatvād (M2, 3: prāsāstvatvād) anyad upādīyāmaṇam upayujyate. śākunvanti ca (M1: tu) gavaśvādiṣabdāḥ sambandhāt (M1, 2, 4; PT: gavaśvādivambandhāt) tadgataṃ prāṣṭastam gamayitum, yady apy apraśastavam api śākunvanti tathaḥ 'pi prakramāpekyāḥ tad āhākāṝṇāṣāṁ ity prāṣṭastam eva niṣṭhāyate. tatospratiṣedhām api ca naivaupapayikam iti taddvāreṇyāṃ prāṣṭastaratvām kathyate.

/ A. 363: A’. 324 / etad uktam bhavati. gavaśvādīn apekteṣa naivāntyasya prāṣṭastam vidyata ity evam anyagatapraśamsāṁniṁśtaḥ pratiṣedhāḥ. sā ceha prathamastaram āṣītety (M2, 3: āśītā) anyaprayojanatayā paścaṇaḥ agayamāte iti (M2, 3). anyatra punar uttarakālam evaisaḥ bhavatiḥ na (PT: bhavantī ) nimittatvenocyate.

JS. 1. 4. 23-e: bhūmā.

/ A. 363: A’. 325 / yadi # śṛṣṭir upadadhāti # ity ākyātaprapratyayabalād vidhir āśriyate tatra na āyatā dharmaviśeṣena vā kāścid iṣṭakāḥ śṛṣṭayo nāmānyābhyo vilakṣaṇā vijītyate, yā eva (M2 ?) evaṃvividhiṅgair (M1, 2, 3; evanḍliṅgair) mantrair upadihyante tā eva śṛṣṭaḥ, tatropadhanāṃtāram (M1: tatropadhanārthamātram ?) uddhiṣṭa mantrasu vidhiyāmāneṣu sakalayāpteḥ pratyakṣaṣavacanāviviniyuktaliṅgaṃ prakaraṇaṃvinyojamantrāntarārthakyaṃprasaṅgah (M1, 2, 3: -mantrāntarārthakyaṃprasaṅgah). tasmāt prakaranaṃpāṭhād eva sarvatra (M1, 3,
4: sarva-) mantrēsu prāpteśv ekadesānuvādaḥ sṛṣṭyabhidhānānimittārthavādārthah (M2: -nimittārthavādābhidhānārthah).

/ A. 363-364: A'. 325 / atra codayanti. cayanacodanayavopadhānasya prāptatvāl liṅgaprakaraṇanumitayā (M1, 2, 3: liṅgaprakaraṇāṁnānānimitayā) ca śrutiā mantraprāpteḥ pradēśāntaraśthārthavādānuvāpatīr ekavākyādhiṇātvād (M3: aikavākyādhiṇātvād) arthavādapraṇītṛteḥ.

/ A. 364: A'. 325 / tathā ca prathānārthavāde vyākhyaṁ. na cānya guṇaḥ śrutiya yadarthe kalpyeta tatra parisaṃkhyārthataiva prāpnīti. tataś ca tadavastham anyānārthakyaṁ (PT: ānarthakyaṁ) iti vācyam punahśrutiprayojanam (M3: punahśruter prayojanam).

/ A. 364: A'. 325 / tatra kecid āhuḥ. upadhānam evātra vidhiyate tannāḥśatmyapradarśanārthaṁ ca mantragrahaṇam. ittham idaṁ praśastam yad evamṛūpair mantrāṅhā kriyate iti. cayanānārthaghitam upadhānam iti cēn ca. saṃhāsthasāpanenāpi cayanopapattelē. na cāvam (M2, 3, 3: tv evam api) saṃhātanām evopadhānam syāt. na tasyeṣṭakāḥ pratyupādyāmyānānaḥ pratipradhānāvṛttināyāsiddheḥ (M2: pratipradhānāvṛttter nyāyasiddheḥ).

/ A. 364: A'. 325 / api ca. prāpnūvanty api vaktavya punar evamvidhā kriyā / ādhvyavasamākhyānaṁ tathā hi pratipadyate //

/ A. 364: A'. 325 / tataś cādhvyavukartkataṁ ekakartkataṁ (PT: lack) ca labhyate. arthaghitāyāṁ tv anyamāḥ syāt. na cāvasyam upadhāna eva sarve mantrā viniyujyeran. avisiṣṭasāmarthhyā hi kecid grahaṇādy api kuryuḥ.

/ A. 364: A’. 325-326 / api ca. pratyakṣabrahmaṇoktānāṁ madhyamā citir āśrayaḥ / tadartham api saṃbandhah kāryo mantropadhānayoḥ //

/ A. 364: A'. 326 / ye tv aupānuvākyakāṅḍāḥānās teṣāṁ vākyād ēte saṁbandha eva nāstity arthavād eva vacanam iti (M2, 3, 3). na cāvāsyam anena sūreṇārthavādatvam pratipadyate tallūṅgāt tallūṅgeṣu bhūyastvanimittasādapravṛtttatrakathanād ato nātva srṣṭinām (PT: srṣṭinām) avidhānam ādārteyyam.


# ekāyā stuvate # iti hy (M1: lack) anuvākṣyasyayāvāśrṣṭilūṅgatvād (M1:
anuvāḍasyaivaśṛśṭiliṅgatvād; M3: anuvāḍādyasyaivaśṛśṭir liṅgatvād )
ātmapiṇyāgenetaralakṣaṇārthataḥ syāt, tal lakṣaṇyitvā ca punar ātmā 'pi pratipādaṇīya ity
atigauravam, upadhiṇaṣṭutiyarthatvena (M1, 2: upadhiṇaṣṭutiyarthatve) punar anuvāḍatvād
ādustā lakṣaṇā.

JS. 1. 4. 23-f: liṅgasamavāyaḥ (M1, 2, 3, 4: liṅgasamavāyāt).
/A. 364-365: A’. 326 / sṛṣṭivad eva prāṇabhṛḍādiṣu api (M1, 2, 3) codyaparihārāv alpair eva
liṅgair bhūyāsām anevaṃliṅgāṇāṃ lakṣaṇaṃ ity udāharanabhedaḥ svārthāpiṇyāgāc
cobhayatra lakṣaṇasyāpi grahaṇaṃ upādīyamānatvād iti (M2:, 3 lack).
yatra lakṣaṇaṃ uddhiṣya lakṣya kāryaṃ niyujuye /
tanmātra-grahaṇaṃ tasminn upādāne dvayar api // 1. 4. 23 //

(itī tatsiddhipetīkā 12)

Adhikaraṇa 13
JS. 1. 4. 24: saṃdīḍghetu vākyāḥśeṣāt. (Siddhānta)
/A. 365: A’. 327 / vidyāstdhyoḥ sadā vṛttiḥ samāṇavāsyaye /
tasmin ekatra saṃdīḍghham itareṇāvadhāryate //
/A. 365: A’. 327 / kiṃ punar atra saṃdeha-karāṇam, vidhau saṃmāya-grahaṇaṃ (M2, 3:
sāmānyāśraṇaṃ) iti kecit. tad ayuktaṃ. tatra tāvamātra-nirṇayaḥ. syād etat. kathāṃ
airviśeṣaṃ sāmānyāṃ saṃbhavaṭīt (M1: paryāvasyātīt; M2: bhavati; M3: aṅgaṃ bhavati
?), gṛha-vad iti vadāmaḥ (M1, 2, 3: vāksyāmaḥ). tatrāpi ca (M1: hi; M2: lack)
saṃpūraṇagavyamāhiṣādisaṃdehas (M1, 2: navapūraṇagavyamāhiṣādīgataḥ saṃdehas)
tadavasthaḥ, tena yathā 'tra gṛha-tāmātra-nirṇayaḥ asaṃdeho viśeṣānabhidhāne 'pi sarvaiḥ
kāyasyāddhir (M3: kāyasyāddhir) evam ihāpi snehanasamarthadravyamātra-grahaṇād
asaṃdehaḥ.
/A. 365: A’. 327 / tasmin ekatra vṛttāvad gṛha-vṛttāvad sarṣāya ity apare. tathā 'pi na yuktāḥ,
viśeṣānarpitāyā nirṇītatvāt. na hi gaur āṇiyatāṃ śukla ity atra kaiṣcit saṃdehyate. viṣama
upanīyasaḥ.
vidhau yadi viśeṣaḥ syāt saṃdehaḥ kaśya vā bhavet /
stutisnė tv itarasypūpi tulyaivaisā vicāraṇā //

/A. 366: A': 328 / yadi hy evam bhavet (M2: lack) # aktāḥ śārkara upadadhāti # ghṛteneti. tato naiva kīṃcid vicāryeta. atha tv añjanāvākyaved īhāpy evam śrūyeta gām ānaya śuklaḥ praṣasta (M3: gaur ānīyataṁ śuklaḥ praṣastatara) iti tato 'sty eva samdehakāraṇam (M3: samśayakāraṇam) ity etad (M1, 3: idam) ayy udāharaṇam eva syāt. ato 'nyatra sāmānyam anyatra ca višeṣa ity etasmāt samdehaḥ. kecic ca saṃśayadarśāṇād eva vidhistutyor vākyāntaratvam ācākte.

/A. 366: A': 328 / yadi hy ekam bhaved vākyam višeṣe tat samāpyate / višeṣāvagamāt tatra na samdehah praṣajyate (M1, 2: praṣajyete ?) //

/A. 366: A': 328 / vākyabhede punar ekam sāmānye parīṣamāptam (M2, 3: sāmānyasamāptam ) anyad višeṣaparame iti yuktah samdehah. yat tu # vidhīna tv ekavākyatvāt (JS. 1. 2. 7)# iti tadānagapradhānavākyāṇām iva pascaī sambandhasadbhāvabhāpyṇa. tathā hi.

svārthabodhe samāptānām ahgāṅgītvādyapekṣayā /
vākyāṇām ekavākyatvam punaḥ saṃhatya jāyate //


/A. 366: A'. 328-329 / yad eva hi (M2: lack) yatropātataṁ tad eva tatrāṃdīrgdham gṛhyate (M1, 3, 4; gṛhyeta) sāmānyasamāptās cātra (M2: ca) vidhiḥ paścād višeṣāḥ (M3, 4: aviseṣaḥ) syāt. mantravānsvad iti cet, evam api tadadhikaraṇaviśayatvāt paunaruktyaprasaṅgaḥ, tasmād ekavākyatāyāṁ evopakramopasāṃhārayoh sāmānyaviśeṣaviśeyatvena vipratipatter avaṣyāṃbhāvyekacuratvāc ca kimadhīnā kasya pravṛttir iti jāyate samdehaḥ.

/A. 366: A'. 329 / kasya sāmañjasayam iti yacchruṭiviṛṭtaṁ tat samañjasam na laksanāvṛttam (M1, 2, 3: laksanāvṛttam asamañjasam). tatra ca.

stutināṃ vidhyadhīnavād anuvādāc ca laksanā /
mukhyatvāt tu vidher nāśāv avirodhāc ca kalpyate (M1, 2, 3: kalpate) //

/A. 367: A'. 329 / vidhiyāmanāṁ hi stotavyam na tu stutyaṁ vidheyam aprāptārthas ca vidhir iti na śrautārthāḥ (M1: śrautāḥ; M2, 3, 4: śrautāḥ arthāḥ) pracyavate (M3: cyavate).
yady api tāvad arthavādopakramatvam bhavet tataḥ prathamajñānānurodhena (M2, 3: -vijñānānurodhena) kadācid vidhir vaśikriyeta vidhyupakramaṇa tv idaṁ # aktaḥ śarkaraḥ # iti. tasmān nirdiṣṭe sāmānye (PT: nirdiṣṭasāmānye) yady arthavādo na tādārthyaṃ pratipadyate (M2, 3: -padyeta) tato 'narthako bhavatīty asaktaḥ svatantrābhāvītaṃ, vinā 'pi cārthavādēna vidhyuddesāḥ samarthatvāṃ na yuktas tadbhāṣyāḥ (M3: tadbhāṣaḥ ?) kartum, arthavādās tv agasāśvād (M1, 4: agatiktvād) vidhivaśena (M3: tadbhāṣe) vartate viśeṣaḥ ca sāmānyam (M3: sāmānyā-) avyabhicārāc (M1: avyabhicārī; M2, 3: avyabhicārītvāc) chaknoti tal (M3)ākṣayītaṃ, na sāmānyam vyabhicārād viśeṣaṃ tasmād gṛhaśabdaḥ snehamātralakṣaṇārthaḥ.

/ A. 367: A'. 329 / kāmam vā so (M3, 4: sā) 'rthavādo 'stu sāmānyastho gṛhate vidhiḥ / vinā stutiyā vidhānaṃ tu snehadravyāntare bhavet //

/ A. 367: A'. 330 / yathā aindrenāpi mantrena sormo gṛhyamāno na kevalaṃ tadartho bhaviṣyaty anyadevaṭayaṣya (M1: anyadaivaṭayasya; M2: anyadevaṭākasya) amantragrahaṇopapattā evam anarthaṇādaṃ (M1: arthavādaṃ) tailavasayar vidhānam, yatraiva cāṅsā (M3: anṣe) sutīr drṣṭaye tatra vidhyuddesāṣya prarocanāsaktīr apagacchati, anyatra tv avihitaśaṅkīnaḥ vidhānaṃ iti sarvasnehaḥgraṇaḥam iti (M3).

/ A. 367: A'. 330 / ucyate.

samāpyate vidhiḥ kaścit kāḍācin nāprarocitaḥ /

ghṛte prarocanāḥ (M1: gṛhate prarocanaṃ; M3: gṛhtraparocanaṃ) drṣṭvā vidhis tatrāṇumīyate (M1, 2, 3: tatrāvaśyate) //

yady api tāvad vidiḥprakrama taiva vasaṣyata apy upādānām, tathā 'pi prarocano vidhir gṛhate drṣṭaye (M1: kalpate) netaraya ity anupādātavye kalpayātvāya ca taddvāsyai vidheḥ prarocanaśaṅkī kliptā ca ghṛte (M1: kliptā gṛhete; M2: gṛhete kliptā gṛhete). tasyaṃ ca (M1: lack) satyāṃ kālanikī vākyaṃ bhinnati gṛha ca (M2, 3: lack) kliptāṃ grhaṃ iti tatra ca kalpayān vairūpyenāpi vidhir bhidyeta (M3: bhidyate). tasmād vidhyuddēśo 'pi tailādibhyyo (M2, 3: tailēder) paṇiṣṭaye.

/ A. 367-368: A'. 330 / yady api ca sāmānyāsabdaḥ syāt tathā 'pi na kaścid viśeṣaḥ, tatra sāmānyāyathāñupapattāya yatra kvacananāruṣrute (M1, 4: kvacananāruṣrute; M2, 3: kvacana) "śrie" viśeṣe 'pekte shaścāyeśaṃ gṛha eva pratīyayap bhavati, gṛhete ca sābdārthē yadi śrutyanurodhenāntaśrutatālādityāgāḥ (M2, 3: stutyanurodhenāntaśrutatālādityāgāḥ) kriyate kiṃ virudhyate sampdehamātraṃ hi (M1: tu) tatra bādhitaṃ na tu pramāṇaṃ kiṃcit.
kriyāmātram eva cēta (M2, 3: vidhinā) coditam na dravyam tatra na yāvat kimcīd dravyam ākṣipeteta yadi kaścid api (M1: lack) śrutileśo na syāt.

/ A. 368: A'. 330-331 / ghṛṭārthāvādadarśanāt tv avaśyakartavyāyām (M1,3: avaśyām kartavyāyām) asrūtradravyavidhi:kalpanāyām (M1, 2: asrūtradravyakalpanāyām) nānyatra pramāṇam astity aṅgikṛtya ghṛṭāṅjanavidhir (M3: ghṛṭāṅjane vidhir) gamyate. tatra bhrāntyutpannatalādāyākāṅkṣā (M1, 3, 4: bhrāntyutpannā tailādāyākāṅkṣā) nirmālatvād bādhyanānā na dusyetety (M1, 2, 3, 4: dusyatity) avirodhah, tailādigrāhane ca lakṣāṇātrayam syāt. kriyāyā dravadravyena ca viśeṣo ghṛṭāsabdana ca sāmānyam lakṣayitavam. tasmād ghṛtragrahaṇam pramāṇam (M1, 2, 3, 4: pramāṇavad) iti siddham. vṛttyantare tv atraiwa mantravaraṇo 'py udāhṛtaḥ. tatra tu ghṛtena (M1, 2, 4: saṣṭhāṃtyena; M3: saṣṭhāṃtye) kim kariṣyata iti vaktavyam // 1. 4. 24 // (ity aktādhikaraṇam 13)

Adhikaraṇa 14
JS. 1. 4. 25: arthād vā kalpanaikadeśatvāt. (Siddhānta)

/ A. 368: A'. 331 / atha yatreti saṃdṛṣṭhe vākyaśeṣo na vidyate /
tatra sāmṛthyasiddhena vidhyamśenaiva niṃrayāḥ //

/ A. 368: A'. 331 / devatāprāśadābhayaprārthanādu (M3: devatāprasādāne prārthanādu ) saṃhatahastasanyogamātram aṅjaliḥ, # nāṅginā vāri (M1, 3, 4: lack; M2: ?) pibet # ityādau vyākośaḥ (M1, 2, 3, 4: ākośaḥ). sakutubhacocdanāyāṃ śabdāt samdehe saty atati cā "kośasya vākyaśeṣe 'nyathānapapatte evā "kośāṣṭrayam.

/ A. 368: A'. 331 / nanv anenaiva nyāyena yathā śaknuyād tathā kuryād (M1, 2, 3:) iti vākyaśeṣād andhādīnām (M1: andhādam) ājīvayekṣaṇādirahitaḥ (M2: -rahita-) karmādhikārāḥ syāt. na asamdehāt, samdṛṣṭihaniṃyārthāt tv (M1: -ārthaḥ hy; M2:... (?)) hy; M3: saṃdehanīṃyārthām hy; M4: saṃdṛṣṭihaniṃyārthāt hy) evam kalpanā (M3: kalpanaṃ) bhavati (M2: lack ?). na cādhikāre samdehāḥ samastadharmopetam yathā śaknuyāt tathā kuryād iti vākyaśeṣāt (M2: vākyaśeṣaḥ ?).

/ A. 368-369: A'. 331-332 / santi ca tādṛṣṭasya kartāraśa cašaṃmadādāya iti na prayogacodonānyathānapapatṛi. yatra tu (M2: lack) yāvajjivacodanaṇādēv evam bhaviṣyati tatra (M1, 3, 4: tatārī - ) saṅkṣṭikṛtāntatyāgā epi (M3: lack) saty avaiguṇyaṃ pradhānasya (M2: pradhāne) coditam ity āśrayisyāmaha eva (M2: iti).
/ A. 369: A'. 332 / tasmād yāvad eva (M1, 3, 4: evā; M2: ?) labdhātmako vidhis tāvad yat kalpate (M1, 3, 4: kalpyate) tad vaidikam, siddhe tu tattkalpanām (M1, 3, 4: vidhāv aśutakalpanām; M2: ?) pauruṣeyatvād apramāṇaṃ sāmarthyādhīnātvād vākyasēṣasiddheḥ. āha ca.

yathaiva pūḥah pratipattypūyas tathaiva sāmarthyam api śrutinām /
tenai va caitā na samāmananti sahasrabhāgaṃ tu samāmaneyuḥ //
iti kṛtabhūmārgam (M1: bahuṣkramārgam) mantravidhyarthavādaiḥ smṛtiparikhamudāraṃ (M3: smṛtiparikhamudāraṃ) vedāśālopagūḍham /
arabhībhavasamarthaṃ dharmadurgam praviśya pravibhajati samarthāṃ (M1, 3, 4: samastāṃ) arthacintām idānīm // 1. 4. 25 //

(iti sāmarthyādhikaraṇam 14)

-------------------------------------------------------------------------------------------------

(M1: iti śṛbhāṭṭakumārilarviracite mīṃṣābhāsāyavyākhyāne tantravārtike prathamsaṃdhyāyasya caturthaḥ pādaḥ. samāptaḥ prathamādhyāyaḥ.)
(M3: iti śṛmadācāryabhāṭṭakumārilarvāśmiracitamīṃṣābhāsa(?)tantravārtike prathamsaṃdhyāyasya caturthaḥ pādaḥ samāptaḥ. adhyāyaś ca)
(M4: iti śṛbhāṭṭakumārilarviracite mīṃṣāsvārttike prathamsaṃdhyāyasya caturthaḥ pādaḥ // samāptaḥ cādhīyaḥ // śubham astu // rāmāya namaḥ //)
四写本校合によるタントラヴァールッティカ
第1巻第4章「祭名章」テキスト

序

クマーリラの大著『タントラヴァールッティカ』はミーマーンサー学派の思想研究にとって最も重要な文献の一つである。しかし今日再び写本に基づいた批判的版本の出版がまれることは論を俟たない。というのも過去四回にわたってインドで出版された版本は余りに多くの欠陥を有するからである。私はこれまでで数年にわたって、第1巻(Adhyāya 1)のテキストの写本に基づく校訂作業をこなしてきたり、たまたま平成18年度および19年度、第1巻第4章「祭名の章」の研究で日本学術振興会科学研究費補助金を受け、平成18年度夏に四本の写本を検討する機会を得たので、ここにその成果を報告したい。順序が逆になるが、第1巻の前2章「転義・マントラの章」および第3章「聖伝章」のテキストは来年以降出版してゆく予定である。

I 利用した写本について

利用した写本は次の四本である。

M1: Manuscript of the Tantravārttika, preserved in the Asiatic Society of Calcutta, S.C. 2388 (III.G.72), paper, Devanagari, 10 folios, 13 lines / a page, about 50 letters / a line, Size 9 × 21.5 cm

M2: Manuscript of the Tantravārttika preserved in the Asiatic Society of Calcutta, S.C. 970 (III.C.24), paper, Devanagari, 32 folios, 8~10 lines / a page, about 50 letters / a line, Size 25 × 81 cm

M3: Manuscript of the Tantravārttika, preserved in the Bodleian Library, Oxford, Wilson No. 325, paper, Devanāgarī, 7 folios, 19 lines / a page, about 100 letters / a line, Size 6.8 × 27 cm

M4: Manuscript of the Tantravārttika, preserved in the India Office Library, London, Eggeling No. 2152, paper, Devanāgarī, 30 folios, 12 or 13 lines / a page, about 40 letters / a line, Size 10 × 25 cm. (本来の第3ページ目が欠落。その部分には代わって第1巻第2章のタントラヴァールッティカのフォリオが逆さで挿入されている。)

略号

A: Mīmāṃsāśāstraṇa, Ānandāśrama Sanskrit Series No.97, part 1, Poona 1929.
A: Mīmāṃsāśāstraṇa, Ānandāśrama Sanskrit Series No.97, part 2, Poona 1970.
II 異説の表示法などについて

1) 本稿はĀnandāśrama Sanskrit Series No.97, part. 1(1929) を底本にし、それを略号Aで示した。1970年にはこの出版本の再版が出版されたが、この再版本は新たに写本に基づく校訂をおこなっている訳ではない(11)。また元本Aよりも印刷状態が不良であることがしばしばである。しかし近年この再版本が流通し、多くの学者に利用されている事情に鑑み、本稿ではAの略号によってこの再版本のページを示した。すなわち、各バラグラフ冒頭に示している。

/A 331: A': 283 /

等の略号および数字は、1929年の初版本（A）では331ページ、1970年の再版本（A'）では283ページであることを示している。

2) テキストに異説がある場合、当該箇所を斜字体（italic）で表示し、その直後に括弧（）内に写本の異説を示した。例えば、

/A 320: A': 269 / evaṃ sati hi (M2: sati; M3: hi sati)

は出版本（A）とM1、M4写本は、evaṃ sati hi とあるが、M2写本にはevaṃ sati、M3写本にはevaṃ hi sati とあることを示している。

3) また出版本にはテキストの脱落がしばしば存在する。極端な例であるが、聖伝章（Smṛti Pāda）には40音節の脱落のある箇所があり、そのままでは説解不可能である。この箇所ではそれはどの脱落はないが、20音節の脱落が示す箇所に存在する(12)。このような脱落箇所はテキストをイタリック体で示した後に、括弧内にPT: lack と記した。

4) 異説が複合語（compound）の場合は、当該単語または語列にハイフンを付加して複合語であることを示した。例えば、

... phalabhāvanāyāḥ (M3: phalabhāvanā-) karaṇaṃ ....

は、出版本およびM1、M2、M4では phalabhāvanāyāḥ karaṇaṃ となっているが、M3写本のみはphalabhāvanākaraṇaṃ という読みであることを示す。

5) 出版本Aに明瞭な誤謬があると思われる場合には、写本に基づく正しいと考えられる読みを示した後に、括弧内にPT: と記して出版本の誤謬と思われる読みを示した。例えば

/A 331: A': 283 / siddhānte (PT: siddhānte. na ...)

は、出版本Aにはsiddhānte/na であるが、諸写本によりsiddhāntenaと訂正したことを示す。したがって出版本の誤謬というのは元本Aの誤謬を意味しており、再版本A'の誤謬に言及しているのではないことをお断りしておきたい。しかし実質的には、再版本は元
本の誤謬をそのまま踏襲していると考えても差し支えない。出版版Aはさらに逆れば、ベナレスクサンスクリット・シリーズ中に1882年から1903年にかけて出版された元本に基づいている。すなわち略号Bで示した。

The *Tantravārtti*ka by Bhaṭṭa Kumārila, ed. by Pandit Dhundhiraja Panta

*Benares Sanskrit* Series Nos. 5 ff., *Benares 1882-1903. *

がそれである。このベナレスク本は写本に基づく出版であるに拘らずないが、残念ながら出版のために利用された写本についての説明言及を欠いている。ともかくA本の読みも誤謬もこのベナレスク本に由来することになる。

6) テキスト中の引用文はヴェーダ文献でありジャパラバーレュでありそれぞれの前後を#印で括った。

注

注１）A'本は再版にあたって新たに写本を参照してはいないが、A本の元本たるベナレスクサンスクリットシリーズ本のタントラヴァールティカを参照している。このKa本はベナレスクサンスクリットシリーズ本を指すと思われるが、A'本はどこにもそのことに触れていな。筆者の調べた限りでは、A'本がタントラヴァールティカの異謬としてKa本を指示する場合は元本のベナレスク本を指している。

注２）A.182, line 14 : A'.98, line 8 (Benares S. S. ed., p. 99, line 24)に次のような文章がある。

>yadā'pi hi śuddhenaiva hastādīnā capṣālaḥ sprāyate gavātinām tu......

しかしこの部分は諸写本により以下のように40音節からなる脱落部分を補うことができる。

>yadā'pi hi śuddhenaiva hastādīnā capṣālaḥ sprāyate tadā'pi sacailasānavīdhānā tattvāsūtaṁ suṣcaraṁ vāsasas doṣo vijñāyate. kim uta yadā sūkṣād eva sprāyata. gavātinām tu...... (下線部が脱落箇所。写本の異謬省略)。

これほどの脱落はこの第4章には存在しないが、明瞭に脱落があると指摘できる部分は数箇所存在する。次の箇所は20音節におよび脱落の例である。(下線部が脱落箇所。写本の異謬省略)。


注３）一般的にはそのように言うことができるが、次のような事例もある。A. 194, line 10: A’.112, line 20に次のようにある。この箇所はクマーリラによる「外教の聖典批判」の一部である。

>sāṃkhyaśāyogapañcārātrapāṣupataśākyangrathaparigkhitadhammādharmānibandhanānī......

(下線部が問題箇所)

しかし筆者の参観した写本はすべて...sākyanirangratha...とgrantha の前にnir を有しており、
筆者はnirgranthaがクマーリラ自身の本来意図した正しい読みであると考える。すなわちクマーリラはこの箇所で仏教についてジャイナ教に言及している訳である。しかしA本が基づいたベナレス本（p. 114, line 24）には正しくnirgranthaとあり、A'本（p. 112, line 20）はこの読みをKa本にある異解として示しているのみである。

謝辞

タントラヴァールッティカ写本の写真を提供されたオックスフォード大学Bodleian Library、およびIndia Office Library に謝意を表する。島根県立大学の大前太助教授にはカルカッタ・アジア研究所所蔵の二本のタントラヴァールッティカ写本コピーの提供を受けた。また佐賀大学医学部助教授高野哲朗氏には英文修正の労を賜らず取っていただいた。これらの方々に記して深甚の謝意を表する次第である。

（平成18年度日本学術振興会科学研究費補助金による研究成果の一部）
Sanskrit text of the *Tantravārttika*

Adhyāya 1, Pāda 4

Collated with four Manuscripts

Kunio HARIKAI
Errata in the Sanskrit text of the Tantravārttika Adhyāya 1, Pāda 4
Edited by Kunio Harikai 2006

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