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, Devanagarī , 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, Devanagarī . 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: Mīmāṃsādarśana, Ānandāśrama Sanskrit Series No.97, part 1, Poona 1929.

A': Mīmāṃsādarśana, Ānandāśrama Sanskrit Series No.97, part 2, Poona 1970.

B: Benares Sanskrit Series Nos. 5 ff.,Benares 1882-1903. The *Tantravārttika* by Bhaṭṭa Kumārila, ed. by Pandit Dhundhiraja Panta.

JS: Jaiminisūtra (= Mīmāṃsāsūtra)

II variant readings etc.

1) In this fascicle I selected the *Tantravārttika* edition published in the Ānandāśrama 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[1], 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 *Tantravārttika* (= 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 / evaṃ *sati hi* (M2: sati; M3: hi sati)

That means the reading of (1) the edition , manuscripts M1 and M4 : *evaṃ sati hi* ; (2) the manuscript M2: *evaṃ sati* ; (3) the manuscript M3: *evaṃ 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 *Tantravārttika* 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[2]. 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-) karaṇaṃ ....

That means the edition A has a reading *phalabhāvanāyāḥ karaṇaṃ .....*, while *phalabhāvanākaraṇaṃ* 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 / *siddhāntena* (PT: siddhānte. na ...)

This means, although the phrase *siddhānte / na* is used in the edition A, I corrected it according to four Mss. into *siddhāntena.* 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* [3]. 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* (=*Mīmāṃsāsūtra*) and *Śābarabhāṣya* etc. is sandwiched between the sign #.

Notes

1) Although the edition A' is not well-collated with any Ms., 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 Smṛti chapter has a fatal omission in it:

yadā 'pi hi śuddhenaiva hastādinā caṇḍālaḥ spṛśyate gavādīnāṃ 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 śuddhenaiva hastādinā caṇḍālaḥ spṛśyate tadā 'pi sacailasnānavidhānāt tatspṛṣṭatvanimitto vāsaso doṣo vijñāyate. kim uta yadā sākṣād eva spṛśyeta. gavādīnāṃ 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 svaśabdenāprakṛte puroḍāśavidhir*

avagamyate na ca svatantrāṣṭākapālādipuroḍāśavidhānaṃ phalatatsādhanāsaṃbaddhaṃ 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:

sāṃkhyayogapāñcarātrapāśupataśākyagranthaparigṛhītadharmādharmanibandhanāni ..... (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 *....śākyanirgrantha.....* , which I believed to be the original description by Kumārila himself. In other words Kumārila refers here to Buddhism (=*śākya*) and Jainism (=*nirgrantha*) . Whereas both A and A' edition use the above-mentioned *-śākyagrantha* - reading, Benares edition (p.114, line 24) adopts the right reading (" *-śākyanirgrantha-*"), which A' edition shows at its foot note as the variant reading of Ka.

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Tantravārttika Adhyāya 1, Pāda 4

Adhikaraṇa 1

JS. 1. 4. 1 : uktaṃ samāmnāyaidamarthyaṃ tasmāt sarvaṃ tadarthaṃ syāt.

(Pūrvapakṣa)

/ A. 320: A'. 268-269 / evaṃ smṛtisahitasya vedasya prāmāṇye siddhe 'dhunā vākyārthavyākhyānāvasare saty aparisamāptyaiva pramāṇalakṣaṇaṃ kena saṃbandhena nāmadheyacintāyāḥ prastāvaḥ kriyate. kecit tāvad āhuḥ. kim udbhidādayo guṇasya pramāṇam uta kriyamāṇām eva nāmadheyatveneti. tad ayuktam.

/ A. 320: A'. 269 / evaṃ *sati hi* (M2: sati; M3: hi sati) samastam eva śāstraṃ pramāṇalakṣaṇād abhinnaṃ syāt. sarvatra hy etad vicāryate, kim idaṃ vākyam asyārthasya pramāṇam *utānyasyeti* (M3: utāsyeti). ye 'pi caite dve 'pi sūtre pūrvottarapakṣau parikalpyaikādhikaraṇatvena vyācakṣate tair apy uktaṃ samāmnāyaidamarthyam ity anena sūtreṇa kaḥ *siddhāntānabhipretaḥ* (M2 ?) pūrvapakṣānuguṇo *vā* (M3) 'rtho *vidhīyata* (M3: 'bhidhīyata) iti vaktavyam.

/ A. 320: A'. 269 / na hy uktaidamarthyāntarbhāvavacanam udbhidādīnām aniṣṭam. tasmād dvayor *apy* (M3: lack) adhikaraṇayor anumitapūrvapakṣayor uttarapakṣasūtradvayam etad iti vyākhyeyam.

/ A. 320: A' 269 / tatra prathamaṃ tāvad udbhidādīn udāhṛtya saṃdehaḥ kriyate, kim ete kaṃcid dharmaṃ praty upayogaṃ gacchanty uta neti. kiṃ tāvat prāptam. # āmnāyasya kriyārthatvāt (JS. 1. 2. 1)# *ity* (M3: lack) ānarthakyam. āha ca.

/ A. 321: A'. 269 / tryaṃśavedapramāṇatvād udbhidādi tato 'dhikam /
dharmāyānupayuktaṃ sadānarthakyaṃ prapadyate //

/ A. 321: A'. 270 / na hy ete vidhyādiṣv antarbhavanti. *sādhyasādhanetikartavyānabhidhāyitvāt* (M3: -kartavyatābhidhāyitvāt) tāvac codanābāhyatvam, stutibuddhyabhāvād arthavādātirekaḥ, *karmāṅgabhūtaivaṃsaṃjñakaprakāśayitavyārthābhāvān* (M3: -prakāśayitavyābhāvān) mantrakāryanivṛttiḥ. na *cānyad* (M2, 3: cāto 'nyad) vedaprayojanam astīty apramāṇam evaṃjātīyakā iti. atrābhidhīyate.

/ A. 321: A'. 270 / sarvasya trivibhāgatvād vedasyoktena hetunā /
udbhidādyapramāṇatvam atirekān na sidhyati //

/ A. 321: A'. 270 / yadā tadarthatrayānyatamārtham iti sthitaṃ tadā vicāraḥ kim artham iti. na tāvad arthavādatvaṃ vākyaśeṣatvābhāvāt. kathaṃ punar ayaṃ na vākyaśeṣo yāvatā # vāyur vai kṣepiṣṭhā # ityādivad ekavākyatā *'vagamyate* (M2, 3: gamyate). naitad asti. vidhātavyasya hi yaḥ śeṣaḥ so 'rthavādaḥ. ayaṃ tu vidhyuddeśād eva nātiricyata ity avākyaśeṣaḥ. tatsaṃbhavinaś ca *stutyupayogitvaṃ na* (M3: na stutyupayogitvaṃ) yujyata ity uktam audumbarādhikaraṇe. na *caikapadena* (M1, 2, 3 caikapadā) stutir dṛṣṭā. na ceha tāṃ pratipadyāmahe.

/ A. 321: A'. 270 / yad apy udbhedanaṃ paśūnām anena kriyata ity *evaṃ* (M2: lack) prāśastyaṃ *kalpyeta* (M2: kalpyate; M3: parikalpayeta) tad api *tṛtīyāntasamudāyāśrayabalavattarakaraṇatvaprasiddhyā* (M1: *tṛtīyāntasamudāyāśrayabalavattarakaraṇatvaprasiddher*; M3: tṛtīyāntasamudāyāśritabalavattarakaraṇatvaprasiddhyā) bādhyate. anyathā hi *prātipadikaprādhānyād* (M1, 3: prātipadikārthaprādhānyāt) vā *# vāyur vai kṣepiṣṭhā # itivat* (M2: vāyukṣepiṣṭhatvādivat; M3: vāyuḥ kṣepiṣṭhetivat) prathamaiva *prāyokṣyata* (M3: prayujyeta).

/ A. 321: A'. 270 / na cāsya mantratvam, tādrūpyeṇāpratīteḥ. *adhyetṛsmaraṇābhāvāc* (M2: lack) ca. na caikapadatvāt sākāṅkṣatvaṃ *karaṇapratītyā* (M1, 2, 3, 4: karaṇatvapratītyā) vā smārakatvam. na caitad abhidheyaḥ kaścit prayogasamavāyyartho *dṛśyate* (M3: gamyate). na cāsamavetaprakāśane karmāṅgatvam. māntravarṇikadravyakalpanāyām api *gauravam* (M1, 3: atigauravam).

/ A. 321: A'. 270 / na cāsya sūktavākavad viniyojikā śrutir asti yena *māntravarṇikadravyakalpanā* (M3: māntravarṇikakalpanā) syāt. na *cāsya* (M1, 2: ca) rūpaṃ prayogārham. ataś cāviniyuktatvāt # iṣe *tvā* # (M2, 3, 4: tvety-) ādivad *api* (M3: lack) nādhyāhāreṇa nirākāṅkṣīkṛtya prayogaḥ.

/ A. 321: A'. 270 / sphuṭaṃ ca brāhmaṇenaikavākyatvam ity amantratvam. tasmād vidhyuddeśāntargatasyaivottarādhikaraṇena vicāryate guṇavidhir nāmadheyam iti. tatra tāvat.

/ A. 321-322: A'. 270-271 / prasiddher balavattvena prayojanavaśena ca /
adhikatvāt pravṛtteś ca guṇarūpaṃ vidhīyate //

/ A. 322: A'. 271 / prātipadikaṃ tāvad udbhedanasamarthe dravye khanitrādāv avayavaprasiddhyā *pravartate* (M1, 2, 3: gamyate). na ca samudāyo 'rthāntaravācī loke

prasiddhaḥ. na ca *lokād anavagato* (M3: lokānavagato) 'rtho vedād avagamyate saṃbandhasya *śāstrāhetutvāt* (M2, 4: śāstrahetutvāt).

/ A. 322: A'. 271 / tṛtīyā 'pi ca karaṇavācinī, kriyāyāś ca *śaktimad* (M1: sādhanaśaktimad) dravyaṃ tadādhārā vā śaktiḥ karaṇam, tenodbhitsādhanako yāgo *'vagamyate* (M1, 2, 3: vijñāyate). na ca yāgasyodbhittvaṃ karaṇatvaṃ vā *kvacit* (M2, 4) prasiddham. arthavattvāt pravṛttiviśeṣakaratvam. vidhāyakodbhitpadapuruṣāṇāṃ pravṛttau viśeṣaḥ.

anyathā hy anuccaritasamaiva pravṛttir eṣāṃ syāt.

/ A. 322: A'. 271 / atha vā prasiddhatvād *guṇavidher* (PT: guṇavidhir) arthavattvam abhidheyavattvaṃ nāmadheyatve tv artho na *vijñāyata iti yojyam* (M1, 3, 4: jñāyata iti yojyate). atha vā *bhedenārthavattvaṃ* (M1: bhedenārthaṃ ?) hetuḥ, udbhitpadasya yajitaḥ phalāntaratvāt. tataś ca vidhipuruṣayoḥ *pravṛtiviśeṣa* (M1, 2, 3: pravṛttau viśeṣa) iti vācyam.

/ A. 322: A'. 271 / nanu nāmadheyam api kratuṃ viśiṃṣad arthavat pravṛttiviśeṣakaraṃ ca syāt. naitad asti. kutaḥ.

/ A. 322: A'. 271 / ākṛter avidheyatvād dhātunā vyaktir āśritā /

sā ca nāmnā 'bhidhīyeta jātiś cen naiva nāmatā //

/ A. 322: A'. 271 / yadā tāvad dhātunaiva *lakṣaṇayā* (M3: lack) *vidhiviṣayatvayogyatvād* (M1: vidhiviṣayatvaṃ yogyatvād) yāgaviśeṣaḥ pratipādyate tadā kim aparaṃ tatra nāma kariṣyati. atha sāmānyamātram *abhidhīyate* (M3: vidhīyate) tatas tasyāniṣṭam evaitan nāmety *asaṃbaddhaṃ* (M1: asaṃbandhatvād; M2: asaṃbaddhatvaṃ) *siddhatvād* (M1: lack) eva ca viśeṣasya na nāmadheyaṃ vidhāyiṣyata iti vakṣyati.

/ A. 322: A'. 271 / yadā ca *kenāpi* (M1: kena cit) prakāreṇodbhidādīnāṃ viśeṣavacanatvaṃ tadā tadatyantāvinābhūtasāmānyavacanatvena yajer anarthakatvam. lāghavaṃ ca vidher guṇavidhau bhaviṣyati. yāgānuvādāt. yady evaṃ guṇākṣiptatvād (M3: guṇavikṣiptatvād) vidhiśakter na tarhi karma vidhīyate, tathā cāvihite karmaṇi kasya guṇo vidhīyata ity *ānarthakyam* (M2: vaktavyaṃ prakṛtam ?) ata āha --- # prakṛtau jyotiṣṭoma # iti.

/ A. 322: A'. 271-272 / nanu guṇavidhipakṣe jyotiṣṭomenety asyāpi tatparatvād avihitam eva karma. gatyabhāvād idam *ekaṃ* (M2: evaikaṃ) karmavidhānaṃ bhaviṣyati. *tadvyāvṛtte* (M1: tadvyāvṛttena) ca vidhāyake *ca guṇasya* (M2, 3: lack) vidhātum aśakyatvāj jyotiṣṭomapadam *evaikaṃ* (M3: ekaṃ) nāmadheyam.

/ A. 322: A'. 272 / atha vā tad *eva* (M1) ekaṃ *guṇaviśiṣṭaṃ karmavidhānam* (M2, 3:

guṇaviśiṣṭakarmavidhānam) *iti* (M2) itarāṇi *karmānuvādena* (M3: karmānuvādād) guṇavidhānāni. nanv evaṃ sati sarvā ekāhāhīnasatracodanā jyotiṣṭomasyaiva guṇavidhidvāreṇa prakaraṇād anatiriktā iti karmāntarābhāvān na jyotiṣṭomaḥ kasyacit prakṛtir iti tacchabdena nābhidhātavyaḥ. *tena* (M3) *siddhāntābhiprāyeṇa "heti* (M2: -ābhiprāyeṇeti) kecit.

/ A. 322: A'. 272 / atha vā prakriyata iti prakṛtiḥ, *prakṛtajyotiṣṭoma* (M1, 2, B: prakṛte jyotiṣṭome) ity arthaḥ.

/ A. 323: A'. 272 / atha vā # athaiṣa jyotiḥ # ity evamādīnāṃ karaṇavibhaktyākhyātasaṃsparśābhāvād guṇavidhitvānupapatter ekāntena bhedakatayā *karmanāmatvaṃ* (M2:karmaṇo nāmatvaṃ; M3: nāmadheyatvaṃ) tadapekṣayā ca jyotiṣṭomaḥ prakṛtiḥ.

/ A. 323: A'. 272 / *nanūtpattivākyaśiṣṭena* (M2: nanūtpattivākyena śiṣṭena) somena *jyotiṣṭomena vā 'varodhāj* (M3: jyotiṣṭomasyāvarodhāj) jyotiṣṭome guṇāntaravidhānam ayuktam. kāmyatvād udbhidādayo bādhakā bhaviṣyanti. *nitye* (M1, 2, 3: nitya-) prayoge *ca* (M2: lack) *pūrvaguṇasyārthavattā* (M1, 2: pūrvasya guṇasyārthavattā; M3: pūrve guṇasyārthavattā).

/ A. 323: A'. 272 / atha vā viśiṣṭavihitam api karma svarūpamātraṃ niṣkṛṣya *guṇāntare* (M1, 2, 3: guṇāntaraṃ) vihitaṃ nautpattikād viśiṣyate. *anyathā* (M2: tathā sa ?) gatyasaṃbhavād vikalpa iti manyate. (1. 4. 1)

JS 1. 4. 2: api vā nāmadheyaṃ syād yad utpattāv apūrvam avidhāyakatvāt (Siddhānta)

/ A. 323: A'. 272 / yad utpattau prathamajñāne *'rthāntarapūrvakatvenaikāntato* (M1, 3: 'rthāntaravācakatvenaikāntato) na prasiddham udbhidādi tad *vaidikavyavahāre* (M3: vaidikavyavahāra-) prathamopanipātāt *sāmānādhikaraṇyena* (M3: sāmānādhikaraṇyāt) nāmadheyaṃ syāt.

/ A. 323: A'. 272-273 / atha vaivam apūrvaṃ karma vidadhad arthavad bhaviṣyati.

/ A. 323: A'. 273 / atha vā kasya nāmadheyam iti saṃdehe 'bhidhīyate. yasyotpattāv apūrvaṃ niṣpadyate yāgasyety arthaḥ. kiṃ kāraṇam

/ A. 323: A'. 273 / guṇo vidhīyamāno hi phale karmaṇi vā bhavet / viśiṣṭavidhibuddhyā vā sarvathā *ca* (M2: api) na yujyate //

/ A. 323: A'. 273 / phalaṃ prati tāvad vidhīyamāne *parapadasaṃbandhavidhānaṃ* (M1: padasaṃbandhavidhānaṃ) vyavahitakalpanā dhātoḥ pārārthyam autpattikasomabādho 'nadanīyena *ca* (M2: lack) khanitrādinā 'tyantāprasiddhena yāga iti doṣās tathā yāgaṃ prati guṇavidhau phalapadānarthakyam.

/ A. 323: A'. 273 / *sārvakāmyaprāptajyotiṣṭomaviśeṣaṇatve* (M2: sārvakāmaprāptajyotiṣṭomaviśeṣaṇatve; M3: sarvakāmaprāptajyotiṣṭomaviśeṣaṇatve) vākyabhedaḥ. *pratyayavyāpāraviprakṛṣṭatā* (M1: -viprakṛṣṭatva-) dhātupārārthyānadanīyayāgasomabādhavikalpāś cātyantāyuktāḥ. tathā viśiṣṭavidhau sarvapārārthyam anekavidhiśaktikalpanā matvarthalakṣaṇā, gamyamānasāmānādhikaraṇyatyāgo 'nadanīyayāgaś ceti doṣāḥ. tasmān na guṇavidhiḥ.

/ A. 323: A'. 273 / tad darśayati --- # itarathā *hi* (M2) śrutir udbhidādīn vakṣyati tadvato lakṣayet #. *atha vā* (M1) # vakṣyantī lakṣayet # iti vā granthaḥ. prātipadikasāmarthyam uktvā vibhaktisaṃbandhād apy etad *evāvagamyata* (M1, 2, 3: avaganyata) iti *darśayati* (M2: āha) --- # yāgena *kuryād* (M1, 2, 3: lack) # ityādinā. kiṃ ca

/ A. 324: A'. 273 / vidhāne cānuvāde ca yāgaḥ karaṇam iṣyate /
tatsamīpe tṛtīyāntas tadvācitvaṃ na muñcati //

/ A. 324: A'. 274 / # yat karaṇābhidhāyinyā tṛtīyayā # ity evamādiṣu kārakāṇāṃ vibhaktyarthatvābhyupagamāt kathaṃ *hi* (M2) # karaṇavācino hi prātipadikād # ity ucyate.

/ A. 324: A'. 274 / naiṣa doṣaḥ. karaṇāśrayavācino hīty *abhiprāyaḥ* (M1: abhiprāyāt). atha vā karaṇaśabdo yādṛśam arthaṃ bravīti tādṛśasya *eva* (M3) prātipadikaṃ vācakam eva. kṛdantena hi kārakaviśiṣṭaṃ dravyam evocyate na vibhaktivan niṣkṛṣṭā śaktiḥ.

/ A. 324: A'. 274 / tathā ca karaṇaṃ karaṇena karaṇāyeti *ca* (M2: lack) kārakāntarayogo dṛśyate. anyathā *hi* (M4: lack) *vibhaktyabhihitenaivaikena* (M3: vibhaktyabhihitenaikena eva; M4: vibhaktyabhihitena caikena) kārakeṇa vaśīkārān na dravyaṃ kārakāntarayogaṃ pratipadyeta.

/ A. 324: A'. 274 / śaktes tu śaktyantaraṃ nāsty eva. tasmāc chaktyupasarjanadravyavacanatvāt kṛdantānām upapannaṃ karaṇaśabdārthavācitvaṃ prātipadikasya. tenaitad uktaṃ bhavati.

/ A. 324: A'. 274 / yad asmin vākye karaṇaṃ tadvācinaḥ prātipadikāt tṛtīyayotpattavyaṃ yāgaś cātra *phalabhāvanāyāḥ* (M1, 2: phalabhāvanāyāṃ; M3: phalabhāvanā-) karaṇaṃ na dravyam iti vakṣyati. tataś ca *yady* (M2: yad ?) udbhitpadaṃ yāgavacanam evaṃ

tṛtīyāntaṃ sad ekavākyatāṃ *yāsyaty* (M1, 2, 3: yāti) arthāntaravacanatve tv asaṃbaddhaṃ syāt. nanu ca

/ A. 324: A'. 274 / pratyakṣaṃ dravyavācitvam upanyastaṃ kathaṃ punaḥ /
karaṇatvānumānena bādhyate vrīhisomavat //

/ A. 324: A'. 274-275 / yathaiva *hi* (M3) # vrīhibhir yajeta # # *somena* (M2: yavair) yajeta # *ityādīnāṃ* (M2, 3: ityevamādīnāṃ) karaṇabhūtayāgaikavākyatve sati tṛtīyāntatvaṃ vaiyadhikaraṇye 'py aviruddham evam ihāpīti.

/ A. 324-5: A'. 275 / # (laukikī hi lakṣaṇā) haṭha ('prasiddhakalpanā) *iti* (M2: lack) # iti *---ciraṃtanataḍāgodakāc* (M1: -godākāc) *chāditaharitadravyam* (M3: chādiharitadravyam) ucyate.

/ A. 325: A'. 275 / yathā tadutsāryamāṇam api svacchandataḥ punaḥpunar udakaṃ chādayaty evaṃ yo 'nyo 'pi svacchandavyavahāraḥ sa haṭha iti prasiddhaḥ. tad ucyate.

/ A. 325: A'. 275 / padam ajñātasaṃdigdhaṃ prasiddhair apṛthakśruti /
niṃīyate nirūḍhaṃ tu na svārthād apanīyate //

/ A. 325: A'. 275 / vrīhyādayo hy atyantarūḍhās te svārtham aparityajantaḥ sāmānādhikaraṇyam apratipadyamānā gatyantarābhāvād guṇavidhayo vijñāyante. ye punar udbhidādayo yaugikās teṣāṃ yenaiva prakāreṇa *yatnena* (M1, 2, 3, 4: lack) dravyavacanatvaṃ tenaiva karmavacanatvam *apy* (M1: lack; M2: ?) upapadyata iti pratyakṣaprasiddhāv *anudāsīnāyām* (M1, 2: udāsīnāyām) *anumānenāpy ajñānasaṃśayavyudāsakaraṇaṃ* (M1: anumānenārthajñānasaṃśayavyudāsakaraṇaṃ) na duṣyati. *sarvaśabdārthāvadhāreṇa* (M1, 2, 3, 4: -āvadhāraṇe) hy ayam *abhyupāyo* (M1: evopāyaḥ), yat prasiddhasāmānādhikaraṇyaṃ nāma. pradhānaṃ ca karaṇatvaṃ yāge labdhātmakaṃ śaknoti prātipadikam ātmaviṣayam āpādayitum. kiṃ ca.

/ A. 325: A'. 275 / vibhaktyarthānuvādāc ca vidheḥ syān nāmni lāghavam /
guṇapakṣe vidheyatvaṃ saṃkhyākārakayor api //

/ A. 325: A'. 275 / tvatpakṣe hy avaśyaṃ kācid vibhaktyarthe 'pi pratyayasya vidhiśaktiḥ *kalpyā syāt* (M1: kalpyeta; M2: kalpyā). tasmād avayavadvāreṇāsti karmaṇy api prasiddhiḥ. jyotiṣṭomāder api svaphalodbhedanakāritvād etan nāmaprasaṅga iti cet. na. *sāmānādhikaraṇyāvadhāritaviṣayaviśeṣasyāvayavānvākhyānāt* (M2: sāmānādhikaraṇyāvadhāritaviṣayaviśeṣasyānvākhyānāt). na *cāsya* (M1: ca tasya) jyotiṣṭomādibhiḥ *saha* (M2) samabhivyāhāro 'sti.

/ A. 325: A'. 275 / atha vā *'rthāpattivaśenaitadviśeṣaviṣayam* (M1: 'rthāpattivaśena caitadviśeṣaviṣayam) evodbhedanaṃ nimittam, na cānyatra tad astīti vyavasthā. yathā *sāsnādimadgatagamanaviśeṣanimittatvaṃ* (M2: sāsnādimadgamanaviśeṣanimittatvaṃ; M4: sāsnādimadgatagamanaviśeṣanimittatvāt) gośabdasya.

/ A. 325-326: A'. 275-276 / # avidhāyakatvād # ity asya *aparaṃ* (M3) *vyākhyā* (M1, 2, 3: vyākhyānam) # na nāmadheyaṃ vidhāyiṣyata # iti. saṃjñāsaṃjñisaṃbandharūpeṇa # vṛddhir ādaic# ityādivad avidhānaṃ sāmānādhikaraṇyāvayavaprasiddhibhyāṃ tatsiddheḥ. na tu nāmadheyārtho na vidhīyate tadadhīnatvād yāgaviśeṣasiddheḥ. iha hi yady api saṃjñāsaṃjñisāmānādhikaraṇyaṃ nāsti tathā 'py ātmarūpavyavacchinnam evārthaṃ saṃjñā gamayatīti *viśeṣaṇaviśeṣyabhāvān* (M3: viśeṣaṇabhāvān) na bhidyate.

/ A. 326: A'. 276 / nanv evaṃ *śabdasvarūpābhidhānaṃ* (M1, 2, 3: śabdarūpābhidhānaṃ) prasajyeta. pratyakṣāvagatasvarūpaviśiṣṭārthābhidhānād aprasaṅgaḥ. sarvatra hy agṛhītaviśeṣaṇā viśiṣṭabuddhir *na dṛṣṭā* (M1: aniṣṭā), na tv anabhihitaviśeṣaṇā. na caitāvatā *śabdasvarūpāropaprasaṅgaḥ* (M1, 2, 3: śabdarūpādhyāsaprasaṅgaḥ). *tadanurodhena* (M2: tadanuvedhanenaiva; M4: tadaṇuvedhena) *vidyamānārthāṃśaviśeṣoddhāraṇād* (M3: vidyamānārthaviśeṣāṃśoddhāraṇād; M4: vidyamānārthaviśeṣāṃśoddharaṇād) ity uktaṃ prāk.

/ A. 326: A'. 276 / nāmnaiva caivamādīnāṃ prakṛtito bhedo 'nyathā hi tadanavacchinno yajir *guṇaphalādyarthaṃ* (M1, 2, 3: guṇaphalādyartha-) punaḥśrutiḥ prakṛtigāmitvān naiva *karma* (M2: lack) bhindyāt.

/ A. 326: A'. 276 / atha vā sarvanāmadheyeṣu kiṃcid arthagatam api viśeṣaṇam astīty *aruṇaikahāyanyādivad* (M1: aruṇayaikahāyanyetivad) eva *viśeṣaṇaviśeṣyatā. na ca yajyuccāraṇam antareṇāsya yāgaviśeṣanāmatvam* (M1: viśeṣaṇaviśeṣya) iti na *sāmānyasyānarthakatvam* (M2: sāmānyasyānarthakyam). parasparasaṃnidhānena hi nāmāpi yāgaviṣayaṃ yāgo 'py etadavacchinno na *sāmānyamātraṃ* (M1: sāmānyamātra) prakṛto veti labhyate.

/ A. 326: A'. 276 / tasmād ubhayor arthavattā *viśiṣṭabhāvanāvidhānāc* (M1: tadviśiṣṭabhāvanāvidhānāc; M4: tadviśiṣṭabvidhinā) cobhayor api vidhānam iti nānuvādatvam. evaṃ ca sati na nāmatvaṃ *vidhitvamātrapratiyogīti* (M2: vidhimātrapratiyogīti), ye pūrvapakṣe vidhyantarbhāvaṃ siddhānte tu vidhyarthavādamantrātirekaṃ nāmnāṃ varṇayanti teṣām ayuktam eva.

/ A. 326: A'. 276-277 / aśeṣavyavahārāṅgabhāvāc ca nāpravṛttiviśeṣakaratā. na hy ṛtvigvaraṇādiṣv anenāha yakṣya iti laghur *ākhyānopāyaḥ* (M2: ākhyāpanopāyaḥ) syāt. darśapūrṇamāsāv ārapsyamānaḥ # same darśapūrṇamāsābhyām # iti *ca* (M2, 3) *guṇopabandho* (M1: guṇopasaṃbandho) # darśapūrṇamāsābhyāṃ svargakāma # iti ca phalopabandho 'nyathā na syāt. tasmān nāmadheyāny evaṃjātīyakānīti siddham // 2 //

(ity udbhidadhikaraṇam // 1 //)

Adhikaraṇa 2

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

/ A. 327: A'. 277 / idānīm ayaugikeṣu vrīhyādival lokarūḍheṣu jātiguṇaśabdeṣu cintā. na hy ānumānikakaraṇatvānurodhena pratyakṣaprasiddhyabhāvaḥ saṃbhavatīti pūrvādhikaraṇenāsiddhiḥ.

/ A. 327: A'. 277 / nanu # ājyaiḥ stuvate # # pṛṣṭhaiḥ stuvate # # bahiṣpavamānena stuvate # ity utpattivākyatvād etāny udāhartavyāni. tathā hi

/ A. 327: A'. 277 / utpattau nāmadheyaṃ vā guṇo vā 'py avadhāritaḥ /
vyavahārāṅgatāṃ yāti saivodāharaṇakṣamā //

/ A. 327: A'. 277 / sā tu nodāhṛtā sūtrakāreṇa # yasmin guṇopadeśa # iti guṇavākyasyā "śritatvāt. atha kim arthaṃ *tenaiva tadāśritam* (M2, 3: tenaitadāśritam). yatra kvacana pratipādite phalāviśeṣāt. *pūrvapakṣanirākaraṇahetur* (M1: pūrvapakṣe nirākaraṇahetur) vā vākyabhedas tatra saṃbhavatīty *udāhṛtam* (M2: udāhṛtāni).

/ A. 327: A'. 277-278 / atha votpattivākyasthasyā "jyādipadasya pakṣadvaye 'pi sākāṅkṣatvād ekasyāpi niścayahetur nāstīty anyataḥ siddhyapekṣaṇād anudāharaṇatvam. ghṛtavācitvāt tāvan na *stotranāmatvaṃ* (M1: stotranāmakatvaṃ) vijñāyate. yāny ājyāni taiḥ stuvata iti ca śrūyate tatra kāny *eva* (M1: evaṃ) *nāmāni* (M3: nāmakāni) kathaṃ vā *tenābhidhīyanta* (M1, 2, 3: anenābhidhīyanta) iti sahā 'py utpattivākyenānyataḥ siddhir avāptavyā.

/ A. 327: A'. 278 / *utpattivākyasthitam* (M1: utpattivākyastham) eva *cā* (M3, 4: vā) *"jyādipadaṃ* (M3, 4: lack) yathā rūḍhiṃ parityajya stutināmatāṃ pratipadyate. tathā hetur vācya ity *asty* (M3)apekṣā. *guṇavidhitve* (M1: guṇavidhipakṣe) 'pi ghṛtasya stutāv akaraṇatvāt *tatsaṃbaddhamantralakṣaṇayā* (M1: tatsaṃbandhimantralakṣaṇāyāṃ) 'vaśyaṃ

saṃbandhakṛdvākyam apekṣaṇīyam. iha *hi* (M2) vidhāne *matvarthalakṣaṇāprasaṅgāt* (M1: matvarthalakṣaṇāprasaṅgaḥ).

/ A. 327: A'. 278 / *anuvādatve* (M3: anuvāde) tu nāyaṃ doṣo bhavati. tena stotrāṇām apy ājyavattā 'nyata eva *labdhavyeti* (M1, 2: labdhavyā) tadubhayapakṣe 'pi sāpekṣatā. tataś ca stuvata ity etāvanmātram *atra* (M2: lack) vivakṣitam ity *ājyādiśabdo 'nyato* (M1: ājyādiśabdotpattau ?) nirṇīyate.

/ A. 327: A'. 278 / pavamānaśabdas tu yaugikatvāt *pūrvādhikaraṇasiddher* (M3: pūrvādhikaraṇe siddher) anudāharaṇam iti kecit. apare tu manyante. nodbhidādivat pavanakriyāṃ prati kartṛtvaṃ stotrasyopapadyate, somo hi tatra pavate. *tataś* (M3: ataś) ca *na karmaṇy avayavaprasiddhir astīti* (M2: tataś ca karmaṇy avayavaprasiddhir nāstīti) pavamānārthamantrakatvāl lakṣitalakṣaṇā matvarthalakṣaṇāto durbalatareti vākyabhedenaiva siddher udāharaṇam.

/ A. 327-328: A'. 278 / tatra prasiddhyādayaḥ pūrvapakṣe pūrvavad eva vyākhyeyāḥ. citretyuttarapakṣe dyotanād agnīṣomīye guṇavidhir iṣṭaḥ. atra kāraṇam ucyate.

/ A. 328: A'. 278 / citratvastrītvayogo hi prāṇijātau svabhāvataḥ /
tenaite prāṇiyāgāṅgaṃ prakṛtiṃ daikṣam āśrite //

/ A. 328: A'. 278-279 / strītvādivibhāgo hi prāṇivyatirikte 'rthe *śabdānukaraṇamātreṇa* (M2, 3: śabdānukāramātreṇa) *vijñāyate* (M3: jñāyate) paśvādiṣu tv artharūpeṇa. prakṛtaṃ ca dadhyādidravyātmakatvān naitad yogyaṃ karmety utkṛṣyamāṇe vākyād yāgamātrasaṃbandhinī prasakte sāmarthyāt prāṇiyāgam *ākāṅkṣantī* (M2: ākāṅkṣataḥ) # prakṛtau vā dviruktatvāt (JS. 3. 6. 2)# ity anena *ca* (M1) nyāyena sarvaprāṇiyāgaparamaprakṛtim agnīṣomīyaṃ gacchataḥ.

/ A. 328: A'. 279 / tatra yady apy utpattivākyaśiṣṭaṃ kṛṣṇasāraṅgalohitasāraṅgādiguṇāntaraṃ puṃstvaṃ ca bādhakaṃ saṃbhāvyate, tathā 'pi pūrvavad eva bādhavikalpau vaktavyau. sāptadaśyapūrvapakṣanyāyaś cātra draṣṭavyaḥ. *ekapadopāttānekārthavidhānāc* (M2: -vidhāne) caikakārakanibandhanatvād avākyabhedābhiprāyah. paśukāmaśabdo 'pi ca svargakāmādhikaraṇapūrvapakṣanyāyenārjanāṅgatvād anuvādo 'bhimato na yāgaphalam. na hi paśuyāgaḥ paśum akāmayamānenānuṣṭhātuṃ śakyate. # yāgānuvādo vijñātatvād # iti.

/ A. 328: A'. 279 / sarvatrā "khyātasaṃbaddhe śrūyamāṇe padāntare /
vidhiśaktyupasaṃkrānte (M3: -upasaṃkrānteḥ) syād dhātor anuvādatā //

/ A. 328: A'. 279 / yāvad yāvad vidheyāntaram upādīyate tāvat tāvat pūrvatrā 'nekaśaktikalpanābhayād *anuvādatvākāṅkṣā* (M1: anuvādakatvākāṅkṣā) bhavati. agatyā tu tatrāpi vidhyaṅgīkaraṇam. asti cātra *strītvacitratvabhāgāgnīṣomīyayāga* (M2, 3: citratvastrītvabhāgāgnīṣomīyayāga) ity anūdyate. # guṇe phalakalpanāyāṃ *tu* (M1) *yajater* (M2: yajer) avivakṣā # iti.

/ A. 328: A'. 279 / kim arthaṃ *guṇavidhitvapakṣa* (M1, 3: guṇavidhipakṣa) eva san nirākriyate. siddhāntagrantho 'yaṃ pramādād *atra* (M1) likhita iti kecit. apare tv āhuḥ. phalasaṃbandhe *hi* (M2, 3) kila pradhānatvād guṇoktivighātaḥ syād iti.

/ A. 328: A'. 279 / tad ayuktam. sarvathā nāmadheyapratipakṣo guṇavidhiḥ sa ca phalasaṃbandhe 'py anapagataḥ. tathā ca vakṣyati # sthita etasminn adhikaraṇe guṇavidhir nāmadheyam iti vicāra # iti. *guṇasya* (M3) phalasaṃbandhe hy ekāntena yāgasāmānādhikaraṇyābhāvād guṇavidhir eva syād iti. tenaivaṃ vācyam.

/ A. 328-329: A'. 279-280 / iha *tu* (M2, 3: lack) trayaḥ pakṣāḥ pratibhānti. guṇavidhiḥ phale, yāge vā nāmadheyaṃ veti. ekaikasya *ca* (M1, 2, 3: lack) dvayaṃ dvayaṃ nirākartavyam.

/ A. 329: A'. 280 / tatra pūrvapakṣastha eva durbalataratvāt tṛtīyaṃ pakṣaṃ nirākaroti. dhātupārārthyaprasaṅgād iti (lack: M2, 3). ataś ca # vrīhibhir yajeta # itivad yāge guṇavidhānam. karaṇabhūtasyāpi *ca* (M1, 2: lack) yāgasyotpattivākyāvagatakaraṇatvārthākṣiptasādhyāṃśānuvādena *vā* (M1) guṇe *'pi* (M3) vidhīyamāne na matvarthalakṣaṇā.

/ A. 329: A'. 280 / guṇavādy eva vā 'nabhibhavasamarthaṃ yāge guṇavidhānam āśrayati. phale guṇavidhikalpanāyāṃ pūrvādhikaraṇoktadoṣaprasaṅgād *iti* (M2: lack). tathā # pañcadaśāny ājyāni # ity atra # astir bhavantīparaḥ # iti sattopakalpanaṃ prayogavacanāc ca vidhiḥ.

/ A. 329: A'. 280 / nanu *ca* (M2, 3: lack) pañcadaśāni *saptadaśānīti* (M1, 2: saptadaśāni) caivaṃrūpaḥ śabdo na *saṃkhyāmātravācī* (M2: saṃkhyāmātrābhidhāyī) # stome ḍavidhiḥ pañcadaśādyarthaḥ # iti smaraṇāt. na hi stoma iti *stotrīyasaṃkhyāto* (M1, 2, 4: stotrīyāsaṃkhyāto) 'nyā *vidhīyate* (M4: abhidhīyate).

/ A. 329: A'. 280 / naiṣa doṣaḥ. stotrasādhanamātrapariccheḍena stutimānātmakastomasiddheḥ sadṛśam ṛkpariccheḍe ghṛtapariccheḍe ca *stutimānānimittastomavācitvam* (M1, 2, 3: stutimānavācitvam). na cātra matvarthalakṣaṇā.

kutaḥ.

/ A. 329: A'. 280 / śrūyamāṇasya vākyasya nyūnādhikavikalpane /

lakṣaṇāvākyabhedādidoṣo (M3: lakṣaṇāvākyabhedādir doṣo) nānumite *hy* (M1: tu) asau //

/ A. 329: A'. 280 / iha tāvad ājyādīnāṃ śrutavākyasaṃyogābhāvād avaśyaṃ prakaraṇāmnānānumitavākyasaṃbandhapūrvakaḥ *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 ājyādīnāṃ kartavyatāviśeṣātmaketikartavyatārthinā *prakaraṇena na grahaṇam* (M1: prakaraṇāgrahaṇam; M2, 3: na prakaraṇa grahaṇam) iti. sattaivātra kriyety anupālambhaḥ. pradhānadeśatvāc *cāṅgānām* (M1, 2, 3, 4: aṅgānām) ājyādibhir avaśyaṃ stotrasamīpe bhavitavyam. ataś ca yathaiva # agnim upanidhāya stuvate # ity atrāgniḥ sattāmātreṇopakaroty evam ihāpīti nirdoṣam, tasmād *guṇavidhānam* (M3: guṇavidhaya) iti.

/ A. 329: A'. 280-281 / *atrābhidhīyate* (M1, 2, 3: prāpte 'bhidhīyate). # pradhānato 'bhisaṃbandhaḥ (JS. 1. 4. 3)# iti. anekārthavidhānaṃ hi pradhānakarmavidhāne saty upapadyate. atra punaḥ karmānuvādena guṇo vidhīyate. na ca guṇānāṃ parasparaṃ saṃbandho vidyate. tatraikaguṇavidhāne guṇāntarānākṣepād arthāpattyabhāve śrautānekavidhivyāpārakalpanāyāṃ punaḥ punar uccāraṇaṃ pratyayasya kartavyam iti vākyabhedaḥ syāt. āha ca.

/ A. 329: A'. 281 / arthād anekam apy arthaṃ vidhāpayati bhāvanā /
viśeṣaṇavidhis tv anyan na gṛhṇāti viśeṣaṇam //

/ A. 329: A'. 281 / ekapadopātte 'pi cānekavidhiśaktikalpanāgauravam asty eva. *utpattivākyaśiṣṭe* (M1: utpattiśiṣṭa-; M2, 3, 4: utpattivākyaśiṣṭa-) guṇāntarāvirodhāc(B, M4: guṇāntarāvarodhāc) cāśaktiḥ. tathā hi.

/ A. 330: A'. 281 / *utpattivākyavijñātaṃ* (M1, 3: -vijñāne) *karma sarvaṃ* (M2: sarvaṃ karma) hy anūdyate /
na cā "śritaguṇe śakyaṃ tadvirodhi guṇāntaram //

/ A. 330: A'. 281 / yatrānūdyamāna evāvaśyaṃ guṇo 'py anuvaditavyas tatra nairapekṣyadarśanād ākāṅkṣādhīnasaṃbandhaguṇāntaravidhānānupapattiḥ. na ca niṣkṛṣya *kriyāmātraṃ* (M1, 2, 3: kriyāmātre) guṇavidhiḥ śakyaḥ *kartum* (M1, 2, 3: lack). kutaḥ.

/ A. 330: A'. 281 / prathamaṃ hi svavākyasthair guṇaiḥ saṃbadhyate kriyā /

vākyāntaragataiḥ paścān na śuddhā sā hy avāpyate //

/ A. 330: A'. 281 / yāni *tu* (M1) parasparanirapekṣāṇi vrīhiyavādivākyavat pravartante teṣāṃ *tulyabalavattvād* (M1, 3, 4: tulyabalatvād) bhavati *vikalpaḥ* (M1: vidhikalpaḥ). iha cotpattivākyam anyanirapekṣaṃ vidadhyān notpannavākyam, anutpanne *'nuvādānupapatteḥ* (M2: guṇavidhānānupapatteḥ). paśukāmasaṃbandhāc ca *padāntaragatārthagrahaṇanimitto 'pi vākyabhedo* (M1: padāntaragatapadārthagrahaṇanimitto 'pi vākyabhedo ; M2: padāntaragatapadārthagrahaṇanimittavākyabhedo) vidyate. *yady api ca phalaṃ na vidhīyate* (M2: yady api na phalaṃ vidhīyate) tathā 'pi tatra karmavidhānāt karmaṇi *ca* (M2: lack) guṇavidher asty eva gauravam. api ca *karmaṇaḥ* (M1: karmaḥ ?) phalaguṇau prati yugapadvidhyanuvādadoṣo 'paraḥ syāt. na ca paśukāmapadam arjanāṅgatvāt prāptam *eva* (M2) anūdyate. katham.

/ A. 330: A'. 282 / puruṣārtho hi sarveṇa svarasād eva kāmyate /
tatsādhanatadaṅgeṣu pravṛttiḥ prārthanād ṛte //

/ A. 330: A'. 282 / na hi sādhanabhūtaṃ paśuṃ kaścit kāmayate vinaiva tu kāmena prārthitānyathānupapattyā tam upādatte. gauṇī vā tasya kāmyatā bhavet. ataḥ svātantryeṇa *yanmukhyayā vṛttyā* (M1: yanmukhyavṛttyā) kāmyate tad eva kāmaśabdopabandhāt phalaṃ pratīmaḥ.

/ A. 330: A'. 282 / vistareṇa caitad. # asādhakaṃ tu tādarthyāt (JS. 6. 1. 2)# ity atra vakṣyāmaḥ. phalaṃ cāgnīṣomīyasya kratvaṅgatvān naitad anyad vā 'stīty anuvādāsaṃbhavaḥ. prakaraṇaṃ ca *bādhyeta* (M1: bādheta) *prājāpatyasya* (M1, 2: prājāpatya-; M3: lack) *yāgasya* (M3: lack).

/ A. 330: A'. 282 / nāmadheyatve tu karmaphalasaṃbandhamātrakaraṇān na kaścid doṣaḥ. # pañcadaśāny ājyāni # iti dravyasaṃkhyayor ubhayoḥ stotreṣv aprāptatvān nānyatarānuvādenetaravidhānasaṃbhavaḥ. karmāntarastham *ca* (M1: lack) na pratīyate. tadanuvādena ca *vidhāv* (M1: guṇavidhāv; M2, 3: tadaṅgavidhau) akarmāṅgatvaprasaṅgaḥ prakaraṇabādhaś ca.

/ A. 330: A'. 282 / na ca viśiṣṭadravyavidhir upapadyata iti vakṣyate # tatraikatvam ayajñāṅgabhūtam *arthasya guṇabhūtatvād* (M3)# iti. na cākriyāviśeṣaṇaṃ vidhīyate, *vidhāyakasya nāmapadaiḥ* (M3: vidhāyakasyetarapadaiḥ) sākṣād asaṃbandhāt. na ceha kriyopāttā yā vidhīyamānā 'rthād anekam api *guṇam* (M3: artham) ākṣipet. na caiṣāṃ stutiprayogavacanena grahaṇam, akriyātmakatvāt. āha ca.

/ A. 331: A'. 282 / nāvāntarakriyāyogād ṛte vākyopakalpitāt /
guṇadravye kathaṃbhāvair gṛhṇanti prakṛtāḥ kriyāḥ //
/ A. 331: A'. 282 / na ca bhavatikriyāṃ praty aṅgatvam upapadyate. sarvo hi labdhātmako 'nyatra vyāpriyate. sattāyās tu vastvātmalābhamātrāpavargān na sādhyatvam. tadvyatiriktasādhyāntarānapekṣaṇāc copakārāsaṃbandhān netikartavyatātvam.
/ A. 331: A'. 282-283 / yat tu rathaṃtaraṃ bhavatīty evaṃcoditānām api *prakaraṇena* (M2, 3: prakaraṇa-) grahaṇaṃ tad *atideśaprāptāvāntarakriyāsaṃbandhavijñānāt* (M1, 2, 3: atideśatvāprāptāvāntarakriyāsaṃbandhaprajñānāt). na *vā* (M1, 2, 4: cā) "jyādīnāṃ loke sattā na siddhā yenedānīṃ *bhāvyeta* (M2, 3: sādhyeta).
/ A. 331: A'. 283 / *stutiprayogasaṃnidhisthāpanabhāvanā* (M2: stutiprayogasaṃnidhāne sthāpanabhāvanā) kariṣyata iti cet. na. acoditatvāt. # agnim upanidhāya *stuvīta* (M1, 3)# iti tu *spaṣṭaṃ* (M1: pratyakṣa-) vidhānam. ātmalābhavyatiriktā ceyaṃ kriyā śakyate kathaṃbhāvena grahītum.
/ A. 331: A'. 283 / *siddhāntena* (PT: siddhānte. na...) ca vākyasyārthavattvān *nānyathānupapattyā viniyojakavākyakalpanā* (M2: anyathānupapattyā na viniyojakavākyakalpanā). yadi tu # ājyaiḥ stuvate # ity anena vihitānāṃ pañcadaśatvavidhir ucyeta tataḥ pūrvādhikaraṇanyāyena saiva matvarthalakṣaṇeti matvā vadati.
/ A. 331: A'. 283 / api cā "jyāni stotrāṇītyādisaṅsargidravyatvāc *cā* (M3: lack) "jyānāṃ sākṣāt pañcadaśatvayogābhāvād aśrutapalādiparimāṇakalpanā *'vaśyāśrayitavyā* (M3: avaśyam āśrayitavyā) bhavet. tenaivaṃ *jñāyate* (M1, 2, 3: vijñāyate) yady apy utpattau nāmatvaṃ na jñātaṃ guṇavākye ca tasyānadhikāraḥ. tathā 'py etadguṇavidhānam evaṃ sidhyati. yady utpattāv *ājyaśabdo* (M1, 3: ājyādiśabdo) nāmadheyaṃ nānyatheti.
/ A. 331: A'. 283 / guṇavākyopapattyarthaṃ samabhivyāhṛtena ca /
anvākhyānārthavādāc ca nāmadheyatvam āśritam //
/ A. 331-332: A'. 283-284 / # yad ājimīyus yad ājyānām ājyatvam # iti. yasmād devāḥ prajāpativacanād eteṣu stotreṣv ājim adhāvan. tatas tadarhatvād etāny *ājyānīti* (M2: ājyāni). tathā # tāsāṃ vāyuḥ pṛṣṭhe vyavartata # *iti* (M2: lack) yasmād apāṃ vāyunā pṛṣṭhe spṛṣṭe *sati* (M1) rathaṃtarādīni jātāni tasmāt tāni pṛṣṭhānīty arthavādād *vijñātam* (M1: vijñānam).
/ A. 332: A'. 284 / tatprakṛtitvāc ca vāmadevyādiṣu pṛṣṭhaśabdaprasiddhiḥ. # dvāv etāv arthāv ekasya (M2: ekasyārthau) vākyasyāśakyāv # ity asyānantaram atha # kasmān na

pañcadaśasaṃkhyāviśiṣṭāni # ity evamādi draṣṭavyam. # viśiṣṭānāṃ vācakasyābhāvād # iti --- pradhānākhyātānuccāraṇābhiprāyam. # nanu padadvayam # iti --- bhavatikriyāsaṃbandhābhiprāyam. # *naitatpadadvayam* (M1, 2, 3, 4: na tatpadadvayam) *api* (M1: lack) vidhāyakam # iti. pradhānakriyā hi viśeṣaṇāni piṇḍīkaroti sattāyās tu pratyekavartitvān na samudāye vākyaparisamāptiḥ.

/ A. 332: A'. 284 / ataś ca parasparasaṃbandhābhāvaḥ. pañcadaśāni *yāni kānicid* (M1: yā kācid) bhavanti, *ājyāny* (M3: lack) *api* (M1, 2: lack) yāvanti tāvanti bhavantīti kalpanā tasmān nobhayaṃ vidhāyakam. na cānuvādakam, stotreṣu tādṛśasyābhāvād anarthakatvaprasaṅgāc ca. tasmād ekānuvādenetaravidhir nāmadheyatve 'vakalpate. vidhāyakam iti cātra vidheyārthopanayanavyāpārāt punaḥ punar abhihitaṃ na tu nāmapadasya vidhiśaktir asti. pañcadaśānīti ca *stutisādhakatamastotrīyārkpariccheḍān* (M1, 2, 3: stutisādhakatamastotrīyapariccheḍān; M4: stutisādhakatamastotrīyāpariccheḍān) mukhyaṃ stutimānanimittaṃ stomatvam iti *śabdasāmañjasyaṃ* (M1: sāmañjasyaṃ) bhaviṣyati.

(iti citrājyādhikaraṇa // 2 //)

Adhikaraṇa 3

JS. 1. 4. 4: tatprakhyaṃ cānyaśāstram. (Siddhānta)

/ A. 332-333: A'. 284-285 / nanu sarvatra dviprakāram eva nāmapadaṃ sāṃvijñāyikaṃ yaugikaṃ ca. ubhayam api cādhikaraṇadvayena pratipāditam, kim idānīm avaśiṣyete yena punar *vicāryate* (M1: vijñāyate). ucyate. yaugikānām eva matvarthalakṣaṇāparihāreṇātra cintā, uttarādhikaraṇe tu sāṃvijñāyikānāṃ vākyabhedāsaṃbhavāt.

/ A. 333: A'. 285 / tatrāgnaye hotram *asminn* (M2: lack) iti siddhānte 'py abhyupagamād *anyasamāsārthānupalabdheś* (M1, 2, 4: anyasamāsānupalabdheś) cāntarṇītamatvartho bahuvrīhir akhedena guṇaṃ vidhatte. ata eva ca prasiddhyādayo hetavaḥ *iti* (M2, 3). satyām api *ca* (M1: lack) sāyaṃ home 'gniprāptau tadvarjaṃ prātarhome homamātrānuvādād vā sarvadarvihomeṣv *avihitadevatākeṣu* (M2: lack) vidhāsyati vākyasāmarthyāt.

/ A. 333: A'. 285 / tathā *"ghāryata ity* (M1, 2, 3: lack) āghāra iti *kṣāraṇasamartham* (M2, 3: ca kṣaraṇasamartham) *dravyam* (M3: dravyamātram) ājyapayaḥprabhṛty *iti* (M2) abhidhīyate. tac ca dvitīyānirdeśāt *kṣāraṇakriyāsaṃskāryatvena* (M2, 3: kṣaraṇakriyāsaṃskāryatvena) adhyavasīyamānam anupayujyamānasaṃskārānupapatteḥ prayojanam apekṣate.

/ A. 333: A'. 285-286 / dharmamātraṃ *cāsya* (M1, 2, 3: ca tasya) kṣāraṇaṃ śabdārthamātrāpavargitvān nāśeṣakṣāraṇaṃ karoti *iti* (M1, 3). tatkṣāritaikadeśena kiṃ kartavyam ity asty apekṣā. loke 'pi ca dravadravyāṇāṃ kvacit pānādāv upayokṣyamāṇānām *īṣatkṣāraṇasaṃskāraṃ* (M2: īṣatkṣaraṇasaṃskāraṃ) kurvanti *iti* (M2). tenābhiṣavayuktapūtīkavadbhakṣaṇayuktaphalacamasavac ca saṃskāryaṃ dravyaṃ karmamātrābhilāṣi. prakaraṇavaśena darśapūrṇamāsapradhānāny upasarpati. tatrāpi cā "gneyādīnāṃ vihitadravyakatvād upāṃśuyājaḥ kevalaḥ *sākāṅkṣa* (M1: sākāṅkṣā) iti tādarthyaṃ pratipadyate. āha ca.

/ A. 333: A'. 286 / śrutasaṃskārasaṃbandhaṃ mukhyair yady apy asaṃgatam /
anyathā tadayogyatvāt prakṛtair yāti saṃgatim //

/ A. 333-334: A'. 286 / atha vā yat karotīti pratyayārthamātraṃ sākāṅṣatvād evopāṃśuyājabhāvanām anūdyā "ghāradravye vākyena vidhīyamāne tat sādhyatvād eva *ca* (M2, 3) dhātvarthaḥ prāpto 'nūdyate. dhrauvaprāptyaiva vā tasya kṣaraṇātmakatve vijñāte kṣaraṇasamarthamātrapayaḥprabhṛtividhiṃ gamyate. na ca dhātvarthād eva siddher nāmnā prayojanam. na ca saṃskārakarmāṇi kvacin nāmavanti dṛśyante. # śrutyaiva *ca* (M2, 3)

guṇo vidhīyata # iti. dvitīyāśrutyaiva saṃskāryatvād avaśyaṃ kvacid asya guṇatvam ity *avagamābhiprāyam* (M1:abhiprāyaḥ). atrocyate.

/ A. 334: A'. 286 / vidhitsitaguṇaprāpi śāstram anyad yatas tv iha /

tasmāt tatprāpaṇaṃ vyartham iti nāmatvam iṣyate //

/ A. 334: A'. 286 / atra vadāmaḥ.

sāyaṃhome yadi brūyād āghāre ca paro vidhim /

tataḥ śāsrāntaraprāpter vidhiḥ syān niṣprayojanaḥ //

yadā tv adevate home devatāvidhir *ucyate* (M3: iṣyate) /

dravyaṃ copāṃśuyājasya tadā tatprakhyatā katham //

/ A. 334: A'. 286-287 / ucyate.

vidhiś ced agnihotraṃ syāt tato 'sya viṣayaiṣiṇaḥ /

niveśaḥ prakṛte vā syād yukter aprakṛte 'pi vā //

agnihotreṇa saṃbandhe kṛte 'nyena pravartanāt /

agnihotrapade spaṣṭam anuvādatvalakṣaṇam //

anūdya cāpi dhātvarthaṃ guṇaḥ sarvo vidhīyate /

na cānuvādaḥ prakṛtāt karmaṇo 'nyatra *labhyate* (M3: yujyate) //

prakṛtaṃ ced anūdyāyaṃ guṇo home vidhīyate /

tatra tatprakhyatā 'nyatra na vidhis tatparigrahāt //

na *ca dhātvanuvādo* (M1, 3: dhātvarthānuvādaḥ) 'tra kathaṃcid upapadyate /

prakṛtāprakṛtābhāvāt tasmāt karma vidhīyate //

sāyam ūrdhvādisaṃyuktair guṇo vākyair vidhīyate /

śuddhaṃ na śrūyate karma prakṛtaṃ nāsti tena tat //

/ A. 335: A'. 287-288 / dūrasthasyānuvādaś ca vyavadhānān na yujyate /

tasya buddhāv anārohāt kauṇḍapāyinahomavat //

vidhīyatāṃ (M1: vidhīyate) viśiṣṭaṃ cet karmety evaṃ vikalpyate /

na ced anyena śiṣṭāḥ syus tatprakhyaṃ *ceti* (M3: iti) cottaram //

na caturthīsamāsasya lakṣaṇaṃ cātra vidyate /

na *ca tena* (M1, 3: caitena) vinā śakyā devatāvidhikalpanā //

yaḥ kaścid eva saṃbandhaḥ ṣaṣṭhītatpuruṣād bhavet /

anuvāde (M1: anuvādo) 'nyataḥ siddhe kathyetāpy aśvaghāsavat //

vidhātavyaś ca saṃbandho bhavet parapadārthayoḥ /

prātarhome 'pi tenaiṣa vahnir naiva vidhīyate //
ekadeśe 'pi ca jñānān nānuvādo 'pagacchati /
āghārasyāpi saṃbandhaḥ kleśenopāṃśukarmaṇā //
sāmānādhikaraṇyaṃ ca sādhyāṃśeneha karmaṇaḥ /
vispaṣṭaṃ dravyanāmatvaṃ na cā "ghārasya gamyate // 1. 4. 4 //

(iti tatprakhyādhikaraṇam 3)

Adhikaraṇa 4

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

/ A. 335: A'. 288-289 / # athaiṣa jyotiḥ # ityādivarjam udāharaṇam. teṣāṃ tṛtīyānirdeśābhāvād *guṇavidhitvānupapatteḥ* (M1, 2, 3: aguṇavidhitvāt). te 'pi ca *vākyāntareṣu yadā* (M2: yadā vākyāntareṣu) tṛtīyānirdeśaṃ pratipadyante tadā vicāryante. atha vā prathamānirdeśena dravyam *api* (M2: lack) prastutya paścāt *tatsādhyopanyāsaḥ* (M1: tatsādhyakriyopanyāsaḥ; M2, 3: tatsādhyakriyopadeśaḥ) saṃbhavatīty ete 'py udāharaṇam eva.

/ A. 335-336: A'. 289 / tatra tair eva prasiddhyādibhir guṇavidhiḥ. na *cātra* (M2, 3: ca) karmaṇi pravṛttinimittaṃ kiṃcid asti. vatyarthopādānena *ca* (M1) karmaṇi pravṛttau cātyantaviprakṛṣṭā gauṇatā syāt. tatra varaṃ matvarthalakṣaṇā. sādhanaṃ hi pratītam *atyantāvinābhāvāt* (PT: atyantavinābhāvāt) svasādhyāṃ kriyām akleśena *eva* (M2, 3) pratipādayati vinaiva *tu* (M3) matublopena. kiṃ ca.

/ A. 336: A'. 289 / matvartho vākyavelāyām ekavākyavaśād bhavet /
ivārthaḥ padavelāyāṃ gṛhyamāṇo 'tidurbalaḥ //

/ A. 336: A'. 289 / guṇavidhipakṣe *hi* (M2: lack) svārthāparityāgenaiva śyenapadaṃ tadvantam uttarakālaṃ lakṣayati. ātmoccāraṇakāle tu svārtham eva *viniyuṅkte* (M2: yuṅkte). bhavatas tu śyenārthānupayogād *ita* (M3, 4: ādita) eva sādṛśyavivakṣayā padaṃ *pravṛttam* (M2: prayuktam) ity *upagamāc* (M1, 2, 3: abhyupagamāc) chrutibādhaprasaṅgaḥ. tad ucyate.

/ A. 336: A'. 289 / vidheyaṃ stūyate vastu bhinnayopamayā sadā /
na hi tenaiva tasyaiva stutis tadvad itīṣyate //

/ A. 336: A'. 289 / śyenādivākyeṣu hi yathā vai śyeno nipatyā "datta evam ayam apīty *upamānastutir* (PT: upamānān na stutir) dṛśyate. tayā ca vidhīyamānasya bhavitavyam.

guṇavidhāne ca śyenadravyaṃ vidhīyata iti tad eva stotavyam. na ca tasyā "tmanaivopamānaṃ yuktam.

/ A. 336: A'. 289-290 / athocyetānanyatvena sutarāṃ stutir bhavati, ananyasaṃbhavicaritatvāt. *yathā* (M4: tathā).

rāmarāvaṇayor yuddhaṃ rāmarāvaṇayor iva # iti.

bhavati *hi* (M2, 3: lack) loke kālpanikam avasthādigatabhedam āśrityaivam api stutiḥ saṃbhavati *tu* (M1, 2, 3) bhede na yuktā.

/ A. 336-337: A'. 290 / nāmadheyatve tu yāgaśyenasya *dravyaśyenopamopapatter* (M2: dravyaśyenopamānopapatter; M3: dravyaśyenenopamānopapatter; M4: dravyaśyenenopamopapatter) *stuter* (PT, M4: lack) āñjasyam. itarathā hi *dvau* (M2: lack) matvarthavatyarthau lakṣayitavyau. kālpanikaś ca bheda iti *gauravam* (M1, 2, 3: atigauravam). na ca yāgastutyā tadāśritadravyastavanam avakalpate, yāgavidher anirākṛtatvāt. avidheyagatā hi stutir anyatra *saṃcāryeta* (M1, 2: saṃcāryate). yāgas tu svayam eva *vidhistutibhāg* (PT, M4: vidhibhāg) *atre*ti (M2: iti) na dravyaṃ stūyate vidhīyate *'pi* (M2) vā.

/ A. 337: A'. 290 / punar api ca yāgena dravyalakṣaṇād *viprakṛṣṭā* (M2, 4: viprakṛṣṭatā). samabhivyāhārāc ca dravyavad eva yāgavacanatvaṃ mukhyam. vidhau ca tava lakṣaṇā mamānuvāde *iti* (M2). guṇavacanebhyaś ca matublopaḥ smaryate na *ca* (M1) dravyavacanebhyaḥ.

/ A. 337: A'. 290 / ivārthas tu paraśabdasya paratra prayogāt svayam evopajāyate. matvarthalakṣaṇā *ca* (M1, 2: tu) svayaṃ kalpanīyā, kḷptas *tu* (M2: ca; M3: lack) vatyarthaḥ. # yathā vai śyena # *ityādinā* (M1: ityādināḥ). pūrvoktāś ca dhātupārārthyapratyayaviprakarṣādayo doṣā vaktavyāḥ // 1. 4. 5 //

(iti tadvyapedeśādhikaraṇam 4)

Adhikaraṇa 5

JS. 1. 4. 6: nāmadheye guṇaśruteḥ syād vidhānam iti cet. (Pūrvapakṣa)

/ A. 337: A'. 290-291 / tantrasaṃbandhenā "khyātapadasya dhātvarthaḥ phalaṃ prati karaṇaṃ guṇaṃ ca prati sādhyo bhavann virotsyate. tenodbhidā yāgaṃ yāgena ca paśūn bhāvayed iti yugapadvidhivyāpārād vinaiva matvarthalakṣaṇayā saṃbandhasiddhiḥ.

/ A. 337: A'. 291 / tathā "jyādipadasya tantreṇa stotrasaṃkhyādiyogaḥ. tasmāt sarvatra

tvatparikalpite nāmadheye *guṇaśruteḥ* (M1: guṇaśrutiḥ) prasiddhyādibhir guṇapratyayānapagamāt tadvidhānam eva bhavatv alaṃ *nāmadheyatveneti* (M1, 2: nāmadheyeneti) yathāsaṃbhavaṃ sarvādhikaraṇākṣepeṇedam ārabhyate. tatredam api vākyaṃ śuddhaṃ bhaviṣyatīti vājapeyopanyāsaḥ. sarvāṇy eva tv ihodāhartavyāni. āha ca.
/ A. 337: A'. 291 / karaṇeṣūpadiṣṭeṣu yā 'rthāt sādhyatvakalpanā /
tasyāṃ guṇavidhānena nāsti matvarthalakṣaṇā // 1. 4. 6 //

JS. 1. 4. 7: tulyatvāt kriyayor na. (Siddhānta)

/ A. 337: A'. 291 / vājapeye tāvad ayaṃ viśeṣo 'bhidhīyate.
/ A. 338: A'. 291 / vājapeyaṃ yavāgū syād *auṣadhadravyatā* (M3: auṣadhidravyatā) tataḥ /
dravyasārūpyasāmānyād aiṣṭikatvaṃ prasajyate // 1. 4. 7 //

JS. 1. 4. 8: aikaśabdye parārthavat.

/ A. 338: A'. 291 / tantratvam aikarūpyeṇa bhavet tulyopakārataḥ /
upakārānyathātve tu *bhavaty* (M2: bhaved) āvṛttilakṣaṇam //
/ A. 338: A'. 292 / *dvedhā* (PT: dvidhā) hi tantraṃ bhavati pratyekaṃ vā samudāye vā vākyaparisamāptāv ākhyātaguṇatvaprādhānyāpekṣayā. tad iha dravyaṃ *tāvad* (M1, 2, 3, 4) *yāgaṃ* (M3, 4: yāge) vidhīyate na phalam aphalatvaprasaṅgāt. uddiśyamānaṃ *hi* (M2: lack) sarvatra phalaṃ bhavati, tac cet kriyāṃ praty upādīyetāṅgam eva syāt. yāgo 'pi *ca* (M1, 3) phalaṃ praty upādātuṃ śakyate na dravyaṃ prati, *tatsaṃskāratvaprasaṅgāt* (M1: tatsaṃskāraprasaṅgāt; M2: tatsaṃskārakatvaprasaṅgāt) tṛtīyānirdeśabādhāc ca.
/ A. 338: A'. 292 / na ca yāgasaṃskṛtasya *dravyasya* (M1: lack) anyatropayogo vidyate yenaivam āśrīyeta. etena yāgaphalayor dravyaṃ praty upādānaṃ *praty uktam* (M2: nirastam). na ca phale yāgadravyayor upādānam. ekena nirākāṅkṣe phale 'nyasyāvidhānāt. yathā *ca* (M2) vakṣyati # yadaikasmād apūrvaṃ tadetarat tadartham # iti.
/ A. 338: A'. 292-293 / na ca dravyopasarjano yāgaḥ phale vidhīyate, matvarthalakṣaṇādiprasaṅgāt. tatraitad evā "patati yāgena phalaṃ yāgaṃ ca dravyeṇeti. tataś ca phalenopādeyavidheyaguṇabhūtayāgagrahaṇād guṇena coddeśyānūdyapradhānabhūtāpekṣaṇāt tantratvābhāvaḥ. ekamārgāśrayaṇe 'nyatarasyāsaṃbandhāt. tatra yugapadāśrayaṇe vākyabhedāt. avaśyaṃ hi yatroddiśyamānādirūpaṃ yatra copādīyamānādyātmakatā *tatra yāgasyaite* (M1, 3: yāgasya

tatraite) dve vākye kalpanīye.

/ A. 338-339: A'. 293 / nanu *ca* (M1, 2, 3) dve evaite iti tantrapadam abhito darśayan bravīti # catvāri padāny upalabhemahi # iti. atulyārthatvād *atantratvābhiprāyeṇa* (M2: atantrābhiprāyeṇa). parasya tu śabdarūpābhedāt sādhāraṇyābhimānaḥ.

/ A. 339: A'. 293 / # naitad asti # iti. kāryaprādhānyāc chabdarūpasya tadgatavairūpyād bhedāpattiḥ. # āha yad idam uktam # iti. vairūpyaṃ pariharati. guṇavidhyaṃśe 'pi hy avaśyam ākhyātaṃ vidhirūpam evābhyupagantavyam. *vājapeyapadasyānākhyātatvenāvidhāyakatvāt* (M1:vājapeyapadasyānākhyātatvena vidhāyakatvāt).

/ A. 339: A'. 293-294 / # yady ubhayatra *vidhir* (M1: dravyavidhir) # iti dravyasaṃskāryatvaprasaṅgam anādṛtyā *"khyātaguṇabhāvakṛtapratyekavākyaparisamāptinimittaparasparāsaṃbandhopanyāsaḥ* (PT: -paramparā-). *prakaraṇānurodhāt* (M2: -āparodhāt) # vrīhibhir yajeta # ityādivad vyavastheti cet. na. # vākyena yāgamātre vidhānād # iti. tantrasaṃbandhe hi parasparanirapekṣayor yāgena saṃbandhaḥ. ekaviśeṣitetarasaṃbandhe vākyabhedaprasaṅgāt. tatrāniṣpanne svārājyayāgaprakaraṇe guṇo vidhīyamānaḥ *śuddhayajatisaṃbandhāt* (M1, 2, 3: śuddhayajisaṃbandhāt) sārvatriko 'pūrvayāgasaṃbandho vā *vijñāyate* (M1, 3: vijñāyeta).

/ A. 339: A'. 294 / darśapūrṇamāsādivākyais tu niṣpādite prakaraṇe vidhīyamānā vrīhyādayo 'vatiṣṭhanta iti vaiṣamyam. tena *svārājyakāmair* (M1: svārājyakāma-; M3: svārājya-) yāgaikavākyatā gamyamānā notsṛṣṭā bhaviṣyatīti nāmadheyatā // 1. 4. 8 //

(iti vājapeyādhikaraṇam 5)

Adhikaraṇa 6

JS. 1. 4. 9: tadguṇās tu vidhīyerann avibhāgād vidhānārthe na ced anyena śiṣṭāḥ. (Siddhānta)

/ A. 339-340: A'. 294 / evaṃ siddheṣu nāmadheyeṣu nāmadheyakāryeṣu cedānīm apavādaḥ prastūyate. kasmāt punar ihaiva darvihomapadaṃ na vicāryate, vicāritam *eva* (M3) *etad* (M3: tad) api tatprakhyam *ity* (M1: lack) anena.

/2: 340: A'. 294/ vidhyuddeśagatānāṃ ceha vicāras tatra tv arthavādagatānāṃ # yad ekayā juhuyād darvihomaṃ kuryāt # iti. siddhe vā karmanāmadheyatve tadviśeṣavicāras tatra. iha

punaḥ *sāmānyacinteti* (M1: -cintaiveti) nopanyastam.

/ A. 340: A'. 294-295 / yā tu tatra guṇavidhyāśaṅkā sā 'dhikaraṇamadhye paricodanāmātraṃ sarvam *evaitat* (M1: etat) prāsaṅgikam. aṣṭame *ca* (M1, 2, 3: lack) pūrvavad apūrvacintādhikārāt.

/ A. 340: A'. 295 / kena punar vihitānāṃ karmaṇām āgneyādīnāṃ nāmadheyatvam āśaṅkyate. tad ucyate. aṣṭākapālo bhavatītyādibhir dravyamātrayuktāḥ kramavatyo bhāvanāḥ pratipadyante. tāsāṃ ca sthānakrameṇāgnyādidaivatyāni yājyānuvākyāyugalāny āmnāyante. tāni kramaviniyuktāni santi māntravarṇikīḥ karmāṅgabhūtā devatāḥ kalpayanti. na hy anyathā *te* (M1: tena; M2: tatra) mantrāḥ *karmopayogaṃ* (M3: aṅgabhāvaṃ) *gaccheyuḥ* (M1, 3: gacchanti). *kriyāsvarūpaprakāśanena* (M4: kriyāsvarūpapratipādanena) *tatsaṃbandhiprakāśanena* (M1: lack) vā mantrāḥ *karmopayogitāṃ* (M1, 2: aṅgabhāvaṃ) gacchanti.

/ A. 340: A'. 295 / na caitaiḥ kriyā dravyaṃ cābhidhīyate. yad agnyādy abhidhīyate tasya saṃbandhitvaṃ *na jñātaṃ* (M2: ajñātaṃ) *tatrāsaṃbandhyagnyādiprakāśane* (M2, 3: tatrāsaṃbaddhāgnyādiprakāśane) 'naṅgatvaprasaṅgaḥ. *tenāvadhāritāṅgatvamantrānurodhenaivaṃ* (M2: -āvarodhenaivaṃ) *vijñāyate* (M1, 3: jñāyate) yān ete vadanti te nṛnam agnyādayaḥ kriyāṅgam iti te ca mantreṣu *prādhānyābhidhānād* (M3: prādhānyād) devatātvena prajñātā iti tadavailakṣaṇyāt karmasv api devatā *bhavanti* (M1: bhavati).

/ A. 340: A'. 295 / puroḍāśādibhir api ca havirātmakatvād yogyatayā yāgasādhanatvenopaplavamānair devataivā *"kāṅkṣiteti* (M2: "kāṅkṣyata iti) dravyadevatāsaṃbandhaniṣpatter anumitānāṃ yāgānām # tatprakhyaṃ cānyaśāstram (JS. 1. 4. 4)# ity āgneyādīnāṃ *nāmadheyatvam* (M1, 3: nāmatvam).

/ A. 340: A'. 295 / atha vā 'ṣṭākapālādīnāṃ haviṣṭvāt # dvir haviṣo 'vadyati # iti *hy* (M1: ca) *avadāne* (M1, 4: dvyavadāne) gṛhīte codanāntareṇa ca *tatsaṃskārārthopastaraṇābhighāraṇagrahaṇāc* (M3: tatsaṃskārārthopastaraṇābhighāraṇāc) caturavatte niṣpanne # caturavattaṃ juhoti # iti vacanād yāvad dravyaṃ niṣpannānāṃ homānāṃ tathaivāgnyādiṣu prāpteṣu nāmadheyatvam. evaṃ cānekārthavidhidoṣo na bhaviṣyati *iti* (M1). tathā prāpte 'bhidhīyate.

/ A. 340: A'. 296 / na ced anyena śiṣṭāḥ syur yāgāḥ *śabdena* (M2: śāstreṇa) kenacit / te guṇāś copadiśyeran vidhinā hy avibhāgataḥ //

/ A. 341: A'. 296 / na tāvad *atra* (M1, 3) dravyadevatāsaṃskārasaṃyogena yāgavidhir upapadyate. katham.

na dravyasya svarūpeṇa mantrākāṅkṣā *'vakalpate* (M3: upapadyate) /

na cānyavācinā tasya saṃbandhaḥ saṃpratīyate //

/ A. 341: A'. 296 / nāṣṭākapālo bhavatīty etāvatā kaścit puruṣavyāpāro vidhīyate yo 'nuṣṭhānāya *smṛtikaraṇaṃ* (M1, 3: -kāriṇaṃ; M2: -kāraṇaṃ) mantram apekṣeta. na ca puroḍāśabhavanaṃ puruṣasyānuṣṭheyam, *pratiniyatakartṛkatvāt* (PT: pratiniyatakartṛtvāt) kriyāṇām. nāpi dravyam, svarūpeṇa siddhātmakatvāt kartavyaṃ yena smaryeta. na ca # agnir mūrdhā # ityādibhir dravyaṃ tadvyāpāro vā 'bhidhīyate yenā *"kāṅkṣayā 'pi* (M2: lack) saṃbadhyeran. agnyādyabhidhāyināṃ *ca* (M3) na kaścit taiḥ saṃbandho vidyate.

/ A. 341: A'. 296 / na ca yāgo haviṣṭvaṃ vā puroḍāśe 'vadhāritam /

yena syād devatākāṅkṣā tanmantrāṇāṃ ca saṃgatiḥ //

/ A. 341: A'. 296 / yadi hi prathamaṃ yāgatvam avadhāryeta tato devatākāṅkṣāyāṃ satyāṃ devatāvācino mantrāḥ saṃbadhyeran, na tu tadbhavatiśabdenoktam. na ca yāgasaṃbandhāt prāk puroḍāśādīnāṃ haviṣṭvam *avadhāryate* (M1; 2, 3: avagamyate). saṃbandhiśabdo hy ayaṃ na dravyasvarūpaprayuktaḥ. tad eva hi dravyam ayāgasaṃbaddhaṃ payaḥprabhṛti na loke haviḥśabdavācyaṃ bhavati. etena caturavattacodanākalpitakarmanāmatvaṃ pratyuktam.

/ A. 341: A'. 296 / āghārādiṣu tu kriyātmakatvān mantrākāṅkṣāyāṃ vacanaviniyogavaśāc *ca* (M2: lack) bhavati māntravarṇikadevatākalpanā. sarvajaghanyaś cāyaṃ devatāvidhiḥ sarvajyeṣṭhe *hi* (M1) *taddhitadevatāvidhau* (M2: taddhite devatāvidhau) saṃbhavati kim ity *āśrīyate* (M1, 3: āśrīyeta). anyathānupapattimūlaś cāsau. na ca taddhite saṃbhavaty anyathānupapattiḥ.

/ A. 341: A'. 296-297 / tasmād *anenaiva* (M1, 2, 3: etenaiva) kṛte dravyadevatāsaṃbandhe 'rthavādapuraḥsareṇa bhavatiśabdena vihite viśeṣārthaṃ krameṇa mantrāmnānam. agatyā cānekārthavidhir aṅgīkriyate. # vidhānārthe taddhitānte śabda # iti vidhiprayojanatvābhiprāyeṇa. sarvaṃ caitat tasmād avibhaktaṃ gamyate.

/ A. 341: A'. 297 / devatā tāvat prātipadikenoktā tadviśiṣṭaṃ dravyaṃ taddhitena *saṃbandho 'pi* (M1: saṃbandhās) tatraivārthagṛhītas tatsāmānādhikaraṇyāc cāśeṣātmīyopasarjanayuktam aṣṭākapālapadaṃ viśeṣaṇatvena tatraivāntargatam. dravyasya *cā* (M1, 3: lack)"gneyatvena bhavanam abhāvyamānasya na sidhyatīti tadākṣiptā bhāvanā

'pi tatraiva.

/ A. 342: A'. 297 / na ca yāgena vinā "gneyatvaṃ bhāvayituṃ śakyam iti *puruṣavyāpāraviśeṣo* (M2: puruṣaprayatnaviśeṣo) 'pi yāgas tadantargataḥ. tataś ca *taddhitāntapadopāttavidhinā* (M1, 2, 3: taddhitāntapadalabdhavidhinā) sarvam anyad arthād ākṣipyamāṇaṃ na vākyaṃ bhinatti.

/ A. 342: A'. 297 / bhāvanāvidhipūrvakaś ca sarvatra dhātvarthakārakavidhir bhavatīty aśrūyamāṇā *'pi* (M2: lack) saiva *tāvad* (M2: lack) viśiṣṭā vidhīyate. tato *viśeṣaṇānyathānupapattyā* (M1: viśeṣaṇāny anyathānupapattyā; M3: viśeṣaṇānyarthāpattyā) sarvasaṃsargātmakatvāc ca tām eva saṃbandhaśabdenābhidhatte, na *tv* (M2: hy) avyāpārātmakatvād dravyadevatāsaṃbandhaḥ *nāma* (M1, 2, 3) śakyate vidhātum.

avibhāgat (JS. 1. 4. 9) # ity arthākṣepahetuḥ. # na ced anyena # ity *anyathānupapattiśaraṇābhidhānam* (M2: asyānupapatti-). // 1. 4. 9 //

(iti āgneyādhikaraṇam 6)

Adhikaraṇa 7

JS. 1. 4. 10: barhirājyayor asaṃskāre śabdalābhād atacchabdaḥ. (Siddhānta)

/ A. 342: A'. 298 / nāmadheyaprastāvena dravyanāmasu nimittaṃ praty adhikaraṇatrayam ārabhyate. tulyahetutvāt puroḍāśo 'py udāhṛtaḥ. tatra # śāstrasthā vā tannimittatvād (JS. 1. 3. 9)# iti yājñikānāṃ saṃskṛteṣu prayogāt sārvatrikatvād avigītatvāc ca saṃskāranimittatā. tathā hi.

/ A. 342: A'. 298 / puroḍāśādibhir loke vyavahāro na dṛśyate /
tasmād yūpādivad vedāt teṣāṃ saṃskārahetutā //

/ A. 342-343: A'. 298 / tan nāsti. kutaḥ.
ekadeśe 'pi yo dṛṣṭaḥ śabdo jātinibandhanaḥ /
tadatyāgān na tasyāsti nimittāntarakalpanā //

/ A. 343: A'. 298-299 / ya eva laukikāḥ śabdās ta eva vaidikās ta *evāmīṣām* (M2, 3: eva caiṣām) arthā iti sthitatvāl lokaprasiddhipratīkṣe vede *yatraikadeśe* (M1: lack) 'pi jātinimittatā labhyate na tatra punar *nimittāntaraśaktikalpanā* (M2, 4: nimittāntarakalpanā) saṃbhavati. saṃskṛteṣv api jāter anapagamāt tannimittatātikramo na *śakyo* (M1: śakyate) vaktum. ataś ca śāstrasthair apy avirodhān na bādhaḥ. kiṃ ca.

/ A. 343: A'. 299 / vedenāpi ca saṃskārāt prāg eva *cchedanādikāt* (M2, 3: lavanādikāt) /

tadvidhau jātiśabdatvam āśritaṃ lokasaṃmatam //

/ A. 343: A'. 299 / tena jātim ete na vyabhicaranti. vyabhicaranti tu saṃskārān, avihitatvāl lokavyavahāravelāyāṃ saṃskārāṇām abhāvāt.

/ A. 343: A;. 299/ na ca yūpāditulyatvam anyathā 'py upapattitaḥ /

lokād alabhyamānārthās te hy agatyā tathā "śritāḥ //

/ A. 343: A'. 299 / yadi hi *cchedanavidhivelāyāṃ* (M1: cchedanavelāyāṃ) bandhanavidhau vā kaścil laukiko 'rtho labhyeta tataḥ kim evaṃ *vyavasthitavacanavyaktiviparyayeṇa* (M1, 2, 3: sthitavacanavyaktiviparyayeṇa) *kalpyeta* (M2: kalpyate) *yac* (M2, 4: yaḥ) chidyate sa nūnaṃ yūpa iti. asti ca barhirāder gatis tasmād atulyatā // 1. 4. 10 //

(iti barhirājyādhikaraṇam 7)

Adhikaraṇa 8

JS. 1. 4. 11: prokṣaṇīṣv arthasaṃyogāt. (Siddhānta)

/ A. 344: A'. 299 / nanu samudāyaprasiddheḥ śrutisthānīyatvād vākyasthānīyāvayavaprasiddhir durbalā syāt. tathā hi.

/ A. 344: A'. 300 / akṣarair eva budhyante samudāyaprasiddhiṣu /

arthabhāgopasaṃhārād itarā viprakṛṣyate //

/ A. 344: A'. 300 / satyam *evam* (M1, 2: lack) etat. avaśyaṃ tv avayavānām api svārthe śaktir āśrayaṇīyā tadanāśrayaṇe *'vayavaprasiddhatvābhāvāt* (M3, 4: -prasiddhitvābhāvāt) tatra *ca* (M3: lack).

/ A. 344: A'. 300 / asatsv avayavārtheṣu yo 'nyatrārthe prayujyate /

tatrānanyagatitvena samudāyaḥ prasidhyati //

/ A. 344 : A'. 300 / *labdhātmikā* (M3: labdhātmakā) hi samudāyaprasiddhir avayavaprasiddhiṃ bādhate tasyās tv ātmalābho yatra pramāṇāntareṇa pūrvānubhūtāvayavārtharahite 'rthe śabdaprayogo dṛśyate yathā *'śvatvakarṇatvarahite* (M1: 'śvakarṇatvarahite) *vṛkṣe* (M3: lack) 'śvakarṇaśabdasya. na hy atra pūrvaśaktyanusāreṇa pratītir upapadyata ity arthāpattyā śaktyantaraṃ kalpyate. tataś cobhayasaṃbhave 'vayavārthānusaṃdhānād vikṣiptāyā *avayavaprasiddher* (M1,3: lack) akṣaraśravaṇamātralabhyatvād iyaṃ balīyasī bhavati. atra punar apsu *prakarṣasecanakriyākaraṇatvasaṃbhavād* (M2: -sadbhāvād; M3: prakarṣasecanakriyākaraṇasadbhāvād) avayavaśaktibhir eva vākyavatprayogopapatteḥ

śaktyantare pramāṇābhāvāt (M1, 2: śaktyantarakalpanāpramāṇābhāvāt; M3: śaktyantarapramāṇābhāvāt) samudāyaprasiddhyabhāvaḥ. tathā hi.

/ A. 344: A'. 300 / bhavetāṃ yadi vṛkṣeṣu vājikarṇau kathaṃcana /
adṛṣṭāṃ samudāyasya kaḥ śaktiṃ jātu kalpayet //

/ A. 344: A'. 300 / tasmān nāpsu samudāyaprasiddhir iti dravadravyamātrasādhāraṇatā.

/ A. 344-345: A'. 300-301 / nanu *saṃskāranimittatve* (M3: -nimitte) 'py apsāmānādhikaraṇyakṛtatvād īkārasya ghṛtān nivṛttiḥ syāt. yadi hi prāg īkārāt saṃskāranimittatā *'vagamyeta* (M1, 2, 3: gamyeta) tataḥ strīpratyayo 'yam āśrayaliṅganimitta ity avadhāraṇād anyaliṅgān nivarteta.

/ A. 345: A'. 301 / ayaṃ punar *ananyaprayogaḥ* (PT: anyaprayogaḥ) saṃskāreṣv īkārānta evānavagatavibhāgo vedyādivat prayukta ity anyādṛśasya vācakatvaṃ *nāvadhāryeta* (M1: nāvadhāryate) tasmād īkārāntaḥ syāt. yaugikatve tu prāg īkārād yogo *gamyata* (M1: avagamyeta) iti strīpratyayo 'yaṃ nimittābhāvād aghṛte na *prayokṣyate* (M2: prayokṣyeta; M3: prayujyeta), codakaprāptaṃ *tu* (M1: lack) prātipadikamātraṃ prayoktavyam. na ca dravyeṣv arthasamavāyād vidhiśabdaprayoganiyamo, yataḥ prokṣaṇaśabdabādhena *jātipakṣavad* (M2: jātiśabdavad) ghṛtam ity *eva* (M3: evaṃ) prayogaḥ syāt. // 1. 4. 11 //

(iti prokṣaṇyadhikaraṇam 8)

Adhikaraṇa 9

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

/ A. 345: A'. 301/ nirmanthye 'pi pūrvādhikaraṇavaj jātisaṃskāranimittapakṣāv udbhāvyānantareṇa yaugikatvaṃ sādhanīyam.

/ A. 345: A'. 301/ vaidyutāśmābhighātotthasūryakāntādijanmanām /
nivṛttau caritārthaḥ san nirmanthyo 'bhinavaḥ katham //

/ A. 345:A'. 301-302 / # loke karmārthalakṣaṇam # ity aśabdārthenāpi vyavahārād bhaved *aciranirdagdhaghṛtapratītiḥ* (M1: nirdagdhaghṛtapratītiḥ). sarvaghṛtānāṃ ca navanītavikāratvāt punaḥ śruter *aciranirdagdhanavanītārthatā* (M2, 3: acirāvagatanavanītārthatā) syāt. iha tu śabdapramāṇake *'nyakriyājanitanivṛttamātracaritārtho* (M1, 3: 'nyakriyājanitanivṛttimātre caritārtho; M2: 'nyakriyājanitanivṛttamātre caritārtho; M4: 'nyakriyājanitanivṛttimātracaritārtho) nirmanthyaśabdaś *ciraviśeṣopādānāsamarthaḥ* (M3, 4: cirāciraviśeṣopādānāsamarthaḥ)

katham aciranirmathitaviṣayaḥ *kalpyate* (M1: kalpyaḥ). na hy atrāciratvam api yoge *'ntargatam* (M3: 'ntarbhūtam), kriyāyogamātranimittatvāt. tasmād asad etat.

/ A. 345: A'. 302 / naiṣa doṣaḥ.

pākenāgner upāttatvād viśeṣaṇaparā śrutiḥ /

tac ca pākāṅgabhūtatvāt taddeśādau kariṣyate //

yathaiva lohitoṣṇīṣādividhiṣu viśeṣyāṇāṃ prāptatvād viśeṣaṇaparatvam evam ihāpi viśeṣyānuvādena viśeṣaṇabhūtā kriyaiva pākāṅgatvena vidhīyate. aṅgānāṃ ca *pradhānenaikadeśakālakartṛtvaṃ* (M2, 3: -kartṛkatvaṃ) vakṣyate. *tenāciranirmathitenādūranirmathitenānanyakartṛnirmathiteneti* (M2: tenāciranirmathitenānanyakartṛnirmathitenādūranirmathiteneti) vaktavye pradarśanārtham aciragrahaṇam // 1. 4. 12 //

(iti nirmanthyādhikaraṇam 9)

Adhikaraṇa 10

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

/ A. 346: A'. 302-303 / taddhitopāttatvān matvarthasya na lakṣaṇā. na cānekārthavidhir yena vākyaṃ *bhidyeta* (PT: bhidyate). na ca samasteṣu karmasu *tatprakhyānaśāstrasadbhāvaḥ* (M1, 4: tatprakhyānyaśāstrasaṃbhavo). na ca yathā 'gnihotre samāso 'nabhivyaktas tathā 'tra taddhitaḥ. sarvatra hy *evaṃrūpā* (M1: evaṃvidhā) eva devatāvidhayo bhavanti. na ca *śyenayāgavad* (M1, 2, 3, 4: śyenavad) *viśvair devaiḥ* (M1: viśvedevaiḥ) kasyacid vyapadeśaḥ. na ca phalapadāśravaṇād vājapeyavad vairūpyaṃ yajeḥ, śakyate hi kevalayajyanuvādena devatā vidhātum ity ārambhaḥ.

/ A. 346: A'. 303 / sarvatra ca nāmacintānusārān na barhirājyādivicāreṇa vyavadhānam. atha vā nāmadheyāny api yaugikāni nirmanthyādiṣv aprāptārthatvād vidhiphalāni *dṛṣṭāni* (M1: dṛṣṭārthāni) vaiśvadevaśabdo 'pi tathā 'stv ity *anantaraṃ saṃbhavaḥ* (M1: anantarasaṃbhavaḥ; M2, 4: anantarasaṃbandhaḥ).

/ A. 346: A'. 303 / tatra *vikalpa iti* (M3: lack) guṇavidheḥ phalena pratijñānam. evaṃ hi śaṅkyate. yady ayaṃ guṇavidhir na tarhi karma vidhīyate. na cāpi dūrastham anuvadituṃ śakyate tatra prakṛtāgneyādikarmānuvādenāśakyaṃ devatāvidhānam *utpattivākyaśiṣṭadevatāntarāvarodhād* (M3: -devatāvarodhād) *iti* (M2) ata āha --- vikalpas tābhiḥ saha bhaviṣyati *iti* (M1, 2, 3, 4). na cādyāpi sūtrakārabhāṣyakārābhyām

autpattikabalīyastvaṃ kvacid darśitam iti tulyabalatvaṃ manyate. kiṃ ca.

/ A. 346: A'. 303 / na samastānuvādasya kiṃcid asti prayojanam /

viśve devā na ca prāptāḥ pratyekaṃ saṃhateṣu vā //

/ A. 346: A'. 303 / yadi hi guṇaṃ na vidadhyāt tataḥ samastam eva vākyam anarthakaṃ syāt. viśvedevasaṃbandhaś ca na prakṛtānāṃ pratyekam asti, na *ca* (M2) samudāye *yenānūdyeta* (M2: yenānūdyete). na cā "mikṣāyāgasya kevalasya yajinā grahaṇam. na ca *vaiśvadevaśabdas* (M2: vaiśavadevas) tadviṣayatveneṣyate. tasmāt saptasu yāgeṣu guṇavidhiḥ. tatraitat syāt. eka eva śabdaḥ saptasu vidhir āmikṣāyāṃ cānuvāda iti *vipratiṣidhyeta* (M1: pratiṣidhyeta).

/ A. 346: A'. 303 / tan na.

prakṛtatvāviśeṣe 'pi yatra prāptir na vidyate /

vidhes tatropasaṃhārān na vairūpyaṃ bhaviṣyati // 1. 4. 13 //

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

/ A. 347: A'. 303-304 / atrocyate. nāyaṃ prakṛteṣu guṇavidhir upapadyate. katham. guṇāntarāvaruddhatvān nāvakāśyo guṇo *'paraḥ* (M1, 2, 4: paraḥ) /

vikalpo 'pi na *vaiṣamyāt* (M1: vairūpyāt) tasmān nāmaiva yujyate //

/ A. 347: A'. 304 / agnyādayo hy utpattivākye taddhitaśrutyā 'ṣṭākapālādīnāṃ *devatā* (M1, 3, 4: devatāḥ), viśvedevā vākyena. nanv atrā *'py* (M3: lack) aṣṭākapālādisaṃbandhād vākyam eva. na taddhitena dravyaviśeṣasya kṛte devatāsaṃbandhe vākyena viśeṣaṇaviśeṣyabhāvamātrakaraṇāt. vaiśvadevaśabde 'pi tatheti cet. *na* (M1: lack). yāgalakṣitadravyasaṃbandhakalpanāviprakarṣāt.

/ A. 347: A'. 304 / na tāvad vaiśvadeveneti prakṛtam aprakṛtaṃ vā dravyaṃ devatāsaṃbandhi śrūyate. tatra yajeteti sāmānādhikaraṇyād evaṃ tāvad vijñāyate vaiśvadevena yāgeneti. tataś cānyathā yāgasaṃbandhānupapattyā tatsādhanaṃ dravyaṃ lakṣaṇayā devatā skandati.

/ A. 347: A'. 304 / vākyena ca yāgamātrasaṃbandhe sati prakaraṇād idaṃ kalpanīyaṃ tenaivā *"gneyādinā* (M1, 2, 3: "gneyādi-) yāgena vaiśvadevena yajeta nānyeneti. na tv agnyādividhau kācil *lakṣaṇāpekṣā* (M1, 2, 3: lakṣaṇā-) prakaraṇāpekṣā veti vaiṣamyam.

/ A. 347: A'. 304 / # na hi prakaraṇaṃ dravyasya # iti. yadā *dravyasyāgnyādisaṃbandho*

(M1: dravyasyāgnyādidevatāsaṃbandho; M4: agnyādisaṃbandho dravyasya) vidhīyate *na* (M1: lack) tadā prakaraṇāpekṣety arthaḥ. atha vā yad dravyasya prakaraṇaṃ *na* (M1: lack) tad vaiśvadevavākyenā "śritam. bhāṣye tu dravyaśabdo vastuvācī. na hi śrautasyāgnyādidravyasya devatābhūtasya prakaraṇaṃ bādhakam, vaiyadhikaraṇyaṃ vā, dravyasya yatsaṃbandhitvena śrutam *agnyādi tasya prakaraṇaṃ na bādhakam* (M1: agnyādi na tasya prakaraṇaṃ bādhakam) iti.

/ A. 347: A'. 304 / prakṛtayajibuddheś ca na dūrasthānuvādena guṇavidhir viśiṣṭāpūrvakarmavidhānaṃ vā. viprakīrṇayāgaikīkaraṇā ca samudāyānuvādo 'rthavān. na hi # vasante vaiśvadevena# #prācīnapravaṇe vaiśvadevena# ityādi vidhānaṃ parasparasahitānām aṣṭānāṃ haviṣāṃ *samudāyapadād* (M1, 2, 3: samudāyaśabdād) ṛte 'vakalpate. tasmād ekadeśasthair api viśvair devair upalakṣitānāṃ chatrinyāyena tatprakhyatayaiva sarveṣāṃ *nāmadheyatvam* (M1, 2, 3, 4: nāmadheyam) // 1. 4. 14 //

JS. 1. 4. 15: mithaś cānarthasaṃbandhaḥ.

/ A. 347: A'. 305 / vaiśvadevam upādāya devatā nopadiśyate /
saha vidhyanuvādau hi naikaḥ śabdaḥ samaśnute //

/ A. 348: A'. 305 / atha vā yad uktaṃ nirmanthyādivan *nāmaiva sadguṇam* (M1: nāmaitadguṇam) *api* (M3: lack) vidhāsyatīti. tatrābhidhīyate. mithaś ca nāmaguṇavidhyarthayor asaṃbandhaḥ. nirmanthyas tu guṇavidhir iti. // 1. 4. 15 //

JS. 1. 4. 16: parārthatvād guṇānām.

/ A. 348: A'. 305 / *pūrveṇaikasūtram* (M1, 3: pūrveṇa sahaikasūtram, M2: ?) api saṃbhavati. mithaḥ saha pradāne kriyamāṇe triṃśatsaṃpattyabhāvād anarthasaṃbandhaḥ syāt. kutaḥ.

haviṣo (M1, 4: haviṣāṃ) guṇabhūtatvān na karmāvṛttihetutā /
devataikyāt saha tyāgo lāghavād dhi prasajyate //

/ A. 348: A'. 305-306 / tena sakṛttyāgaḥ kartavya iti satyāṃ sahapradānaśaktau nā "vṛttir yuktā. saṃpratipannadevatātvāc ca sahapradānam aviruddhaṃ śakyaṃ kartuṃ tataś *ca* (M1: lack) triṃśattvavirodhaḥ *iti* (M1, 3). triṃśatpūraṇaṃ ca keṣāṃcid evam, nava *prayājāḥ* (M1: prayājyā), navānuyājāḥ, dvāv āghārau, dvāv ājyabhāgau, aṣṭau pradhānāhutaya iti. apareṣāṃ tu sviṣṭakṛd vājinejyāgrahaṇād āghārau na gaṇitau. sarvathā tu

pradhānāhutibhedadarśanasiddhiḥ (M3: pradhānāhutibhedasiddhiḥ). // 1. 4. 16 //

(iti vaiśvadevādhikaraṇam 10)

Adhikaraṇa 11

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

(Pūrvapakṣa)

/ A. 348-349: A'. 306 / guṇavidhināmadheyavicāre paryavasite 'dhunā kevalaguṇavidhitvam evāsti na *veti* (M3: astīti) vicāryate. atha vā '*ṣṭākapālatvasya* (M1: ṣṭākapālasya; M2: ?) vaiśvānarasāmānādhikaraṇyād dvādaśatvāntargates tatprakhyatvena nāmadheyatvam āśaṅkya guṇavidhiḥ prasiddhyādibhiḥ *prakṛtayajibuddhes* (M3: lack) tatprakhyatvābhāvāc ca samarthanīyas tam api nirākṛtyārthavādatā pūrvasiddhaivopasaṃhariṣyate.

/ A. 349: A'. 306 / tatra pūrvavatāṃ vidhānenārthavattvam apūrvāṇāṃ nāmadheyatvāvadhāraṇāt # yad utpattāv apūrvam # iti. tasmād guṇavidhayo 'ṣṭatvādaya iti kecit.

/ A. 349: A'. 306 / tad ayuktam. na hy apūrvatvān nāmadheyatvaṃ *siddham* (M1, 2, 3: sthitam). apūrvatvād dhi yathaiva laukikārthāparijñānān na guṇavidhitvam evaṃ vaidikakarmābhidhāyitvaṃ *api* (M3) sutarām *aprasiddham* (M1, 2, 3: asiddham) iti nāmadheyatvam api na syāt. saty eva ca sarvatra laukike 'rthe samabhivyāhārādibhir nāmadheyatoktā. tasmād yathābhāṣyam eva sūtrārthaḥ.

/ A. 349: A'. 307 / pūrvajñātārthavācitve nāmadheyārthavādate /
aprāptatvād ihaite syur vaiśvadevavikalpavat //

/ A. 349: A'. 307 / yadi hi vaiśvānarayāge 'ṣṭatvādayaḥ kutaścit prāptā bhaveyus tataḥ saṃvādadvāreṇa nāmadheyatvam arthavādatā vā syān na tu *prāptir* (M1, 3: tatprāptir) asti kevaladvādaśatvavidhānāt. tathā hi.

yady apy arthātmanā 'sty eva mahāsaṃkhyāsv avāntarā /
aparicchedakatvāt tu nāsau karmaviśeṣaṇam //

/ A. 349: A'. 307 / na hi sattāmātreṇa saṃkhyā vyāpriyate kiṃ tarhi saṃkhyeyaparicchedena. dvādaśatvena ca kapāleṣu paricchidyamāneṣu nāṣṭatvādīnāṃ paricchedakatvam ity avidyamānatā.

/ A. 349: A'. 307 / yady api *ca* (M2: lack) yathā kathaṃcid astitvam *āśrīyate* (M3: āśrīyeta) tathā 'py etāvanmātraṃ bhaved aṣṭau bhavantīti na tu yad aṣṭākapāla iti. saṃskṛtataddhito

hy eṣaḥ, taddhitārthanimittaś ca samāsas tau ca sati sāmarthye bhavataḥ.

/ A. 349: A'. 307 / sāmarthyaṃ cānyanirapekṣatve *sati* (M1, 2, 3) bhavati. sāpekṣāś ca *dvādaśatvenāṣṭatvādaya* (M1, 2, 3: dvādaśatve 'ṣṭatvādaya) iti na dvādaśakapālo *'ṣṭākapālādiśabdābhidhānīyakaṃ* (M3: 'ṣṭākapālābhidhānīyakaṃ) labhate. tena *svarūpasaṃkīrtanasyāsattvāt* (M2, 4: tatsvarūpasaṃkīrtanasyāsattvāt) prarocanam asaṃbaddhataram *āpadyate* (M1, 3, 4: āpadyeta). na ca dvādaśatvavilakṣaṇo 'ṣṭatvādeḥ karmopayogaḥ saṃbhavati, saṃkhyātvāt.

/ A. 349: A'. 307 / yady api cāṣṭatvastutyā dvādaśatvaṃ *stūyate* (M3: stūyeta) na tv aṣṭākapālastutyā *dvādaśakapālasya* (M2, 3, 4: dvādaśakapāla-) stutiḥ. viśeṣaṇaviśeṣyayor atyantabhedāt. api cāsty eva dvādaśatvasyā 'tmīyā stutiḥ #jagatyaivāsmin # iti. tasmād dvādaśatvena saha vikalpamānā guṇavidhaya evaite 'pi.

/ A. 349-350: A'. 307-308 / sarvaṃ cedaṃ vaikalpikānekasaṃkhyāviśiṣṭavaiśvānaravidhānād ekam evotpattivākyam iti na *balābale* (M3: balābala-) viśeṣaḥ. *tasmāt* (M1, 3, 4: tat) sāmarthyam iti ca pūrvaprakṛtayogyāpekṣatvād vaiśvadevapūrvapakṣātideśaḥ.

/ A. 350 / tadīyaṃ hi sāmarthyam asmin samāmnāye 'sti, na ca taduktaḥ parihāraḥ. tasmād vidhānārthā iti. // 1. 4. 17 //

JS. 1. 4. 18: guṇasya tu vidhānārthe tadguṇāḥ prayoge syur anarthakā na hi taṃ praty arthavattā 'sti. (Siddhānta)

/ A. 350: A'. 308 / prakṛtāprakṛte yāge tathā dravye 'pi vā guṇaḥ /
dravyaṃ guṇavad evaṃ ca na kathaṃcid vidhīyate //

/ A. 350: A'. 308 / prakṛte tāv advādaśatvāvarodhān nāṣṭatvādayo vidhīyante. na ca dūrasthe, tadupādānaśabdābhāvāt. na ca karmāntaraṃ kevalāṣṭatvādiguṇakaṃ saṃbhavati. dravyadevatāsaṃyogapratyakṣayāgāśrayaṇāt. *etena* (M1: tena) puroḍāśe saṃkhyāvidhis *tredhā* (M2: trividhā) 'pi pratyuktaḥ. tathā 'ṣṭākapālādipuroḍāśavidhānam. na hi dvādaśakapālapuroḍāśāvaruddho yāgaḥ puroḍāśāntaraṃ gṛhṇāti.

/ A. 350: A'. 308 / nāpy ananūdite karmaṇi svaśabdenāprakṛte *puroḍāśavidhir avagamyate* (M2, 3; M1: avagamyeta; PT: lack). *na ca* (PT, M1: lack) *svatantrāṣṭākapālādipuroḍāśavidhānaṃ* (PT: puroḍāśavidhānaṃ)

phalatatsādhanāsaṃbaddhaṃ kvacid upayujyate. nāpy avyāpārātmakatvād dravyaṃ vidhātuṃ śakyate. ata eva viśvajidādivad api nādhyāhāreṇa phalaṃ kalpyate.

/ A. 350: A'. 308 / vaiśvānarapadaṃ nāpi yāgāyātrānuṣajyate /

vibhaktyantarayogitvān na carte 'smād anarthakam //

/ A. 350: A'. 308-309 / syād etat. vaiśvānarapadānuṣaṅgād aṣṭākapālādidravyadevatāsaṃbandhavidher yāgāntarasiddhir iti. tan nāsti. prathamānteṣu dvitīyāntānanuṣaṅgāt. na ca vibhaktiviparināmaḥ. anyathā 'py upapadyamānatvāt. yadi hy anuṣaṅgaviparināmāv antareṇāṣṭatvādiśravaṇam anarthakaṃ syāt tataḥ kiṃ vā na kriyeta, tat tu *stutyarthatvenopapannataratvān* (M1, 4: stutyarthatvenaivopapannataratvān; M3: stutyarthenaivopapannataratvān) nānarthakam. tadā cānuvādatvād viparināmavibhaktisaṃbandhe 'py adoṣaḥ. tasmān na puroḍāśavidhānam.

/ A. 350-351: A'. 309 / na ca dvādaśakapāle 'ṣṭākapālādayaḥ *puroḍāśāḥ svātmabhir* (M3: puroḍāśātmabhir) vibhaktā vidyante. *aṣṭatvādimātraviśeṣadarśanāt* (M1, 2, 3: aṣṭatvādiviśeṣamātradarśanāt). te cāṣṭatvādayo na yāge nāpi puroḍāśe vidhīyanta ity uktam. na cāṣṭatvādīnāṃ dvādaśakapālenaikavākyatā tavopapadyate. nānāvidheyaprayojanavaśenārthaikatvābhāvāt. na ca nānāvidhānāṃ *vibhajyamānānāṃ* (M2, 3: vibhajyamāna-) sākāṅkṣatvaṃ vidyate.

/ A. 351: A'. 309 / yadi caikaṃ vākyaṃ bhavet tataḥ sarvaviśiṣṭaikabhāvanāvidhānān na vikalpaḥ syāt. aṣṭatvādīnāṃ ca guṇatvān na *pratyekaṃ* (M2: pratyeka-) vākyaparisamāptyā pṛthaganuṣṭhānopapattiḥ.

/ A. 351: A'. 309 / na ca saṃkhyānāṃ *samuccayaḥ* (M1, 3: samudāyaḥ) saṃbhavati. *saṃkhyāntaropajananena* (M2: -opajanane) sarvābhāvaprasaṅgāt. saṃkhyāntarānupajananasamuccayas tu dvādaśatve 'ṣṭatvādyantarbhāvāt. tathābhūtānāṃ ca dvādaśatvavidhinaiva prāpter anuvādatvāpattiḥ. *tenaitair* (M2, 4: tenaite) bhinnair vākyaiḥ svatantrā vidhīyanta ity avaśyaṃ bhavatā 'bhyupagantavyam.

/ A. 351: A'. 309 / tataś ca dvādaśatvam utpattivākyaśiṣṭam itarāṇi tu vākyāntaraiḥ prakaraṇāpekṣair *iti* (M1, 2, 3, 4) durbalāni santi na saṃbadhyante. evaṃ tāvad vaiśvānarayāgo balavattaraguṇāvarodhān nāṣṭatvādīn pratīcchati. api cāṣṭatvādayo 'pi naivātisoḍhās te 'pi *hi* (M1, 2: lack) puroḍāśenaikavākyabhūtatvān naiva vaiśvānarayāgasya prāpnuvanti. tatprakaraṇaṃ bādhitvā na tasya bhaviṣyanti. *iti* (M3) tathā cātadguṇāḥ

kevalapuroḍāśasaṃbandhe (M2: kevalapuroḍāśasaṃkhyau bandhe ?) prayoge syur anarthakāḥ.

/ A. 351: A'. 309 / # na hi tam # --- puroḍāśaṃ praty arthavattā 'sti. atha vā katham atadguṇā ity ata āha--- # na hi tam # --- yāgam anyāvaruddhaṃ praty arthavattā 'stīti. // 1. 4. 18 //

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

/ A. 351: A'. 309-310 / *aṣṭatvādyavidhānatvād* (M1: aṣṭatvāvidhānatvād) vyartheyaṃ tatprarocanā /

tasmād avayavadvāraṃ dvādaśatvaṃ prarocyate // 1. 4. 19 //

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

/ A. 351: A'. 310 / yad vidheyam avadhāryate tad eva stotavyaṃ dvādaśatvaṃ cātra vidheyaṃ tasmād yathākathaṃcit tad eva stotavyam. tatsāmīpyāc ca śaknuvanty *aṣṭādiśabdās* (M1: aṣṭākapālādiśabdās; M3: aṣṭatvādiśabdās) tad *ekadeśapratītiṃ* (M1: ekadeśasya pratītiṃ; M2, 3: ekadeśatvapratītiṃ) kartum. ekadeśastutidvāreṇa caikadeśī stuto bhavati. tenaitad uktaṃ bhavati, īdṛśo *'yaṃ* (M2: lack) dvādaśakapālo mahābhāgo yasmin kriyamāṇe 'ṣṭākapālādayo 'pi saṃbhāvitā bhavanti te *cāṣṭatvādayo* (M1, 2, 3: ca) *brahmavarcasādisiddhipraśastās* (M1, 2, 3, 4: brahmavarcasādisiddhisamarthās) tasmāt praśasto 'yam iti.

/ A. 351: A'. 310 / yat tv asty eva dvādaśatvasyānyā stutir iti. naiṣa doṣaḥ. *kutaḥ* (M2: lack). stuter aparimāṇatvād yāvatī *hi* (M1: iti) pratīyate /

tāṃ sarvām aikarūpyeṇa vidhyuddeśaḥ pratīcchati //

/ A. 352: A'. 310 / sarvatra hy alpair bahubhir vā 'kṣaraiḥ stutayo dṛśyante, śrotṛprakārānekatvāc ca kvacit kāścid arthavatyo bhavanti. yathaiva keṣāṃcid vidhyuddeśamātreṇa *api* (M1, 2) pravṛttau sidhyantyām *anyārthā* (M3: anyārthaṃ) stutir āśrīyate tathaivālpastutyupapanne 'pi kārye mahāstutyāśrayaṇam iti. // 1. 4. 20 //

JS. 1. 4. 21: kāraṇaṃ syād iti cet.

/ A. 352: A'. 310 / janakatvena pūtāder aṣṭatvādīni kāraṇam /

teṣāṃ kārayitṛtvād vā pūtādeḥ *kāraṇābhidhā* (M1: -ābhidhānam) //

/ A. 352: A'. 311 / yad uktaṃ dvādaśatvāvarodhād anarthakam aṣṭatvādividhānaṃ stavanaṃ ceti. tan nānarthakam. *nitye hi prayoge* (PT: nityaṃ hi) dvādaśakapālatā. yas tu guṇaphalāni brahmavarcasādīni prārthayate tasyāṣṭatvādīni dvādaśatvopamardena nivekṣyante. tathā hi.

/ A. 352: A'. 311 / puruṣārthasamāsatteḥ kāmyaṃ nityasya bādhakam /

viśeṣataś ca sāmānye pūrvaprāpte pravartanāt //

/ A. 352: A'. 311 / puruṣārthasiddhyartho hi sarvaḥ prayāsa iti tatpratyāsannaṃ *ca* (M2) vastu balīyo bhavati. dūre ca dvādaśatvaṃ puruṣārthasya tatsādhanayāgadravyasaṃskārārthakapālaparicchedāt. aṣṭatvādayas tu tadāśritāḥ santaḥ *sākṣād* (M1: sākāṅkṣād) *brahmavarcasādi* (M1, 2, 3: brahmavarcasādīni) sādhayantīti pratyāsatter balīyāṃso bhavanti *iti* (M2). tasmād arthavanta iti.

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

brahmavarcasayogādi phalatvena yadīṣyate /

stutyabhāvād vidhiḥ kena vartamānāpadeśinām //

/ A. 352: A'. 311 / *tatra* (M3: atra) kecid āhuḥ. audumbarādhikaraṇapūrvapakṣanyāyenātra pratyavasthānam *iti* (M2: lack). *tan na yuktam* (M1, 2: tac cāyuktam; M4: tat tv ayuktam). tatraiva dattottaratvāt. ato 'yam abhiprāyaḥ. # pūta eva sa tejasvī # ityādinā phalam ucyate. # gāyatraivainam # ityādistuteḥ prātyātmiko vidhiḥ. # yad aṣṭākapāla# ityādibhiḥ sārthavādakaiḥ *pratyekaṃ* (M2: pratyeka-) vihitānāṃ yathāsaṃkhyena pūta evetyādibhiḥ phalasaṃbandhaḥ kriyate // 1. 4. 21 //

JS. 1. 4. 22: ānarthakyād akāraṇaṃ kartur hi kāraṇāni guṇārtho hi vidhīyate.

/ A. 353: A'. 311 / vākyāni yāvadarthaṃ syur guṇebhyaḥ phalakalpane /

ekopakramasaṃhārād ekaṃ cedaṃ pratīyate //

/ A. 353: A'. 312 / *putre* (M2: putra-)jāte *vaiśvānaraṃ* (M1, 2) dvādaśakapālam iti *ca* (M3) yad evopakrāntaṃ tad evāṣṭatvādīnām ante # yad dvādaśakapālo bhavati # *iti* (M3: lack) # yasmiñ jāta *etām* (M1: lack) *iṣṭim* (M3) # iti copasaṃhriyamāṇaṃ paśyāmaḥ. tāvati ca nāṣṭatvādayaḥ pṛthag bhavituṃ labhante tad ekavākyatā ca na stutyā vinopapadyate.

arthāntaraparatāyām ānarthakyāt.

/ A. 353: A'. 312 / yadi hi kartṛsaṃbandhīny etāni bhaveyus tatas tasya kāraṇāni prayojakāni *syuḥ* (M2, 4: bhaveyuḥ). vaiśvānarasaṃbandhīni tv etāni. tasmād guṇārtho 'nyāsaṃbhavād iti stutyartho vidhīyate. pūta eva sa ity evamādīnāṃ *ca* (M2: lack) *tacchabdayuktānāṃ* (M3: tacchabdaprayuktānāṃ) yasmiñ jāta ity *anenāpekṣitatvān* (M2, 3: anenākṣepāt) na pūrvaiḥ saha phalatvena saṃbandhaḥ.

/ A. 353: A'. 312 / na cātrānupayogo yena balād *ācchidya nīyeran* (M2: āchidyeran). na *cāṣṭatvādibrahmavarcasādīnām* (M1, 3, 4: cāṣṭatvādīnāṃ brahmavarcasādīnām) ebhir vibhāgena saṃbandhaḥ. yatra tu vibhāgo # gāyatryaivainam # ityādau tatra stutitvam abhyupagatam eva. ato yā nāma pūta ity *evamādīnāṃ* (M1, 2, 3: ityādīnāṃ) *phalakalpanā* (M1: phalatvakalpanā) sā yāgam eva prati nāṣṭatvādīn.

/ A. 353-354: A'. 312-313 / prathamopanipāte tu *yāgasyāpi* (M1: yāgasyaiva) stutir eva. evaṃ *kāmakārarahitatvena* (M1, 2, 3, 4: kāmaśabdarahitatvena) phalavidhyasarūpatvāt. etair eva *ca* (M1) stūyamāne yad aṣṭākapāla ityādīnām *upapattyarthatā* (M1: upapannā stutyarthatā). tasmān na guṇavidhaya iti siddham // 1. 4. 22 //

(iti vaiśvānareṣṭyadhikaraṇam)

Adhikaraṇa 12

JS. 1. 4. 23 -a: tatsiddhiḥ.

/ A. 354: A'. 313 / arthavādaprasaṅgāt *tadupakāriguṇavādanimittalakṣaṇaṃ* (PT: tadupakāriguṇavādāvadhitallakṣaṇaṃ)tatra noktam *iti* (M2, 3) idānīm abhidhīyate. nanu ca tatraiva # rūpāt prāyād (JS. 1. 2. 11)# # dūrabhūyastvāt (JS. 1. 2. 12)# iti nimittaṃ kathitam *iti* (M2). satyaṃ kathitam, na tu *lakṣaṇatvena* (M2, 3: tallakṣaṇatvena). kathaṃ tarhi, iha siddhaṃ *tatrodāhṛtārthavādalakṣyaviṣayavyavahārārthaṃ* (M3: tatrodāhṛtārthavādaviṣayavyavahārārthaṃ) nītam. atra tu *sarvagauṇavṛttīnāṃ* (M1: sarvaguṇavṛttīnāṃ) lakṣaṇam ucyate.

/ A. 354: A'. 313 / nanu ca *sahacaraṇasthānādīny* (M3: sahacarasthānādīny) *anyāny apy* (M3, 4: apy anyāny; M2: apy) *akṣapādaprabhṛtibhir* (M1: akṣacaraṇaprabhṛtibhir) *gauṇanimittāny* (M2, 3: gauṇatānimittāny) uktāni. loke ca *dṛśyate* (M3, 4: dṛśyante) yaṣṭīḥ praveśaya, mañcāḥ krośanti, aśvasahasreṇāmuko rājā jita iti. tāny *apy* (M2, 3, 4) upasaṃhartavyāni.

/ A. 354: A'. 313 / *liṅgasamavāyenaivopasaṃhṛtānīti* (M2, 3: liṅgasamavāyenopasaṃhṛtānīti) kecit. chatrisamavetetarapratyayavad dhi yaṣṭisahacaritādipratyayo bhavati. atha vā gauṇyā vṛtter iha nimittam abhidhīyate na lakṣāṇāyāḥ. kiṃ *cānayor* (M1: anayor) bhedo 'py asti. bāḍham asti *iti* (M1). kutaḥ. *abhidheyāvinābhūte pravṛttir* (M2, 3: abhidheyāvinābhūtapratītir) lakṣaṇeṣyate / lakṣyamāṇaguṇair yogād vṛtter iṣṭā tu gauṇatā //

/ A. 354: A'. 314 / tatra yathaivā "kṛtivacanaḥ śabdas tatsahacaritāṃ vyaktiṃ lakṣayati tathaiva yaṣṭimañcāśvādayas tatsaṃbaddhapuruṣalakṣaṇārthā bhavanti. agnir māṇavaka iti tu nāgnitvāvinābhāvena māṇavakaḥ pratīyate. kiṃ tarhi.

/ A. 354: A'. 314 / vahnitvalakṣitād arthād yat paiṅgalyādi gamyate / tena māṇavake buddhiḥ sādṛśyād upajāyate //

/ A. 354: A'. 314 / sarvatra ca tatsiddhikarādāv iyam eva prastaraprabhṛtau yajamānādiśabdānāṃ vṛttir iti *te* (M2, 3: lack) udāhṛtāḥ. atrāpi *ca* (M1: lack) sāmānādhikaraṇyād ekatarasya nāmadheyatvaṃ, nimittābhāvād *anekaśaktikalpanābhayāc* (M1, 2: anekaśabdaśaktikalpanābhayāc) ca tadanupapattyā kāryalakṣaṇādvāraṃ prayojanavattaratvena guṇavidhitvam, aśakter vā tadasaṃbhavād arthavādatvam iti traya eva pakṣāḥ.

/ A. 354-355: A'. 314-315 / tatra guṇavidhivādī manyate. na *kācit* (M3: kadācit) prastarayajamānayor itaretarasamabhivyāhāreṇa stutiḥ pratīyate.

/ A. 355: A'. 315 / na ca stotum api *ca* (M2) paraśabdaḥ paratra *vartate* (M1: pravartate). na ca pravṛttinimittam asti. na ca pravṛttasya prayojanam anyat kāryalakṣaṇātaḥ. tasmāt # yo hotā so 'dhvaryuḥ # ityādivad anyataraḥ kāryalakṣaṇārthaḥ. tatrāpi # mukhyaṃ vā pūrvacodanāt (JS. 12. 2. 25) # iti yajamānaśabdaḥ svārthavṛttaḥ prastaraśabdaḥ srugdhāraṇādikāryalakṣaṇārtha iti *guṇavidhiḥ* (M2: vidhiḥ).

atrocyate.

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

virodhād yajamānasya prastarāder acodanā //

/ A. 355-356: A'. 315 / ekakapālavat *ca* (M1) # sūktavākena prastaraṃ praharati # iti *api* (M3) yajamāne prahriyamāṇe *sarvatantravilopaprasaṅgaḥ* (M1, 2: sarvatantralopaprasaṅgaḥ; M3: sarvatantraparilopaprasaṅgaḥ). tasmād *ekavākyagatottarasādanasarvahomavidhistutyarthaḥ* (M1, 2, 4: ekavākyagatottarāsādanasarvahomavidhistutyarthaḥ; M3: ekavākyagatottarāsādanasarvahomavidhyarthaḥ) saṃvādaḥ.

kathaṃ punaḥ paraśabdasya paratra sāmānādhikaraṇyam. kimākārā *vā* (M3: ca) stutir iti.

/ A. 356: A'. 315-316 / yajamāno hi sarvābhyarhitas *tadaṃśatvāt* (M1, 2, 3, 4: tatsadṛśatvāt) barhiṣa upari prastaraḥ sādayitavyaḥ. *svargatvena* (M1, 3: svarga-) saṃstute cā "havanīye sakalo yajamāna āropito bhavaty ekakapālenākhaṇḍiteneti stutiḥ. guṇāc ca *śabdavṛttiḥ* (M1, 2: śabdapravṛttiḥ).

katham aguṇavacana # iti. *vācakatvam* (M3: vācakam) *abhyupetaṃ* (M2, 3: abhyupagataṃ) manvānasya praśnaḥ.

/ A. 356: A'. 316 / siddhāntas tu, ajahatsvārthāḥ *sarvāḥ śabdapravṛttayaḥ* (M1: sarvāḥ śabdavṛttayaḥ; M2: vṛttayaḥ) pūrvaśaktyanusārasaṃbhave *śaktyantarakalpane* (M1, 2, 3: śaktyantarakalpanā) pramāṇābhāvāt. saṃbhaviṣyati cātra siṃhatvāvagatavyaktyupasthāpitaprasahyakāritvādyanekadharmapratyayād devadattapratyaya iti pūrvaiva śaktir nimittam iti *na* (M3: lack) saṃśayahetutvena vyavahārocchedakāraṇaṃ prasiddhahānāprasiddhakalpanam *āśrayaṇīyam* (M3: nāśrayaṇīyam).

/ A. 356: A'. 316 / anyeṣāṃ tu darśanaṃ sarva eva *hi* (M2: lack) siṃhādiśabdā

jātidravyaguṇakriyāsamudāyavācinaḥ (PT, M4: jātiguṇakriyāsamudāyavācinaḥ) samastārthāsaṃbhave devadattādiṣu katipayaguṇakriyāyogād upacaryanta iti. *tatrābhidhīyate* (M2: atrābhidhīyate).

samudāyārthavācitve naikadeśe bhaved gatiḥ /
śataśabdān na pañcāśan mukhyarūpeṇa gamyate //

/ A. 356-357: A'. 316 / bhavati tu jātimātre dṛṣṭe sarvakriyāguṇapratyastamaye 'pi prayogaḥ. pratyayaś ca mukhyātmanaiva na devadattādiṣv iva siṃhaśabdād upacaritaḥ. sāmānyavācitā cā *"kṛtyadhikaraṇasiddhā* (M4: "kṛtyadhikaraṇe siddhā) *bādhyate* (M2, 3, 4: bādhyeta).

/ A. 357: A'. 316-317 / kriyāguṇānāṃ cā "nantyān na śakyaḥ prativyakti *saṃbandho* (M2: guṇasaṃbandho) *'nubhavitum* (M2: bhavitum).

ekasyām eva ca vyaktau bālyādiṣu guṇakriyāḥ /
anyāś cānyāś ca śakyante nābhidhātum asaṃgateḥ //

/ A. 357: A'. 317 / na *cāsām anyat* (PT: cāsāmānyāt) sāmānyaṃ śakyate kalpayituṃ jātyantare 'pi kvacit kāsāṃcit sadbhāvāt /

tatra siṃhatvam evā "sāṃ vyavacchedakaraṃ bhavet /
tac cānabhihitaṃ naivam uktaṃ cen nānyavācitā //

/ A. 357: A'. 317 / na hy anabhihitaṃ siṃhatvaṃ guṇakriyāṇāṃ vyavacchedakaraṃ bhavati. apratīteḥ. abhihitaṃ cet *tat-* (PT: tu) pratyayād evāśeṣaguṇakriyāvagamād *abhidhānaśaktyanavasāya iti samudāyavācinām ekadeśeṣu na gauṇatvasaṃbhavaḥ* (M1, 2, 3: abhidhānaśaktyanavasara iti na samudāyavācinām ekadeśeṣu gauṇatvasaṃbhavaḥ). kaścit punar āha. samāropitatadbhāvo gauṇa iti.

/ A. 357: A'. 317 / tasyaitan matam. na kathaṃcana paraśabdas tayā jātyā svanibandhanabhūtayā vinā 'tyantānabhidheyakriyāguṇamātradvāreṇānyatra vartitum arhati. na ca *siṃhaśabdenāpravartamānena* (M1, 2, 3: śabdenāpravartamānena) siṃho devadatta iti sāmānādhikaraṇyaprayogo ghaṭate. kathaṃ tarhi.

artheṣv (M3: arthe tu) arthāntarātmānam adhyāropyopapāditam /
vācyam āsādya śabdānāṃ svayam eva pravartanam //

/ A. 357: A'. 317 / *siṃhādisadṛśakriyāguṇadarśanena* (M1: siṃhādisadṛśakriyāpradarśanena ; M2, 3: siṃhādisadṛśakriyāguṇapradarśanena) hi devadattādayaḥ *sāmastyaparikalpanayā* (M2, 3: samastaparikalpanayā) *tādrūpyam* (PT: sārūpyam) āpadyante. tataś ca svārtha eva

śabdaḥ *prayujyate* (M1, 2, 3: prayokṣyate). na caitāvatā *mukhyaprasaṅgo* (M1, 2, 4: mukhyatvaprasaṅgo) 'rthasya, adhyāropitatvāt. yatra tu sa evārtho na samāropyate tatra mukhya ity adoṣaḥ. tatredam ucyate. na, etatkalpanāyā aśakyatvāt *iti* (M1, 3). tathā hi.

/ A. 357: A'. 317 / asaṃkīrṇasvabhāvaṃ *sadvastuvastvantarātmanā* (M1: hi vastuvastvantarātmanā) /

āropyate 'bhidhānārthaṃ kathaṃ *na* (M1, 4: tu; M2: ?) bhrāntivarjitaiḥ //

/ A. 358: A'. 317-318 / yadā tāvad bhrāntyā *mṛgatṛṣṇāyāṃ* (M1, 2: mṛgatṛṣṇikāyāṃ) toyam *adhyāropya* (M1, 2: samāropya) śabdaṃ prayuṅkte, tadobhayor *pratipādyapratipādakayor* (PT: lack) *mukhyārthādhyavasānarūpeṇa* (M2, 3: mukhyādhyavasānarūpeṇaiva) toyapratīter bhrāntimukhyatvam / athāpi vaktā vivekī sann itaravacanārthaṃ prayuṅkte, śrotā ca na viviṅkte, tadā 'py ekasya vivekenādhyāropābhāvād *itarasya ca* (M2, 3)*bhrāntyādhyavasānān* (PT: itarasyāntyādhyavasānān) naikam api prati gauṇatvopapattiḥ.

/ A. 358: A'. 318 / yadā *tu* (M1: lack) dvāv apy abhrāntau tadobhayoḥ sādṛśyādinimittāntarṇītavatyarthādhyavasānād *āropābhāvaḥ* (M1, 2, 3: adhyāropābhāvaḥ). tathā hi.

dvāv api pratipadyete siṃhapuṃsor viviktatām /

nādhyāropayituṃ śaktis tenaikasyāpi vidyate //

/ A. 358: A'. 318 / yathaiva hy asadṛśānām arthānāṃ tiktamadhurādīnāṃ na kathaṃcid api pratītyabhāvāt *parasparādhyāropaṇam* (M3: parasparam adhyāropaṇam) evaṃ sadṛśānām api *vivekajñānān* (PT: vivekajñānaṃ) nopapadyate. na hy *arthādhyavasānād* (M2: arthādhyavasāyād) anyādṛśaṃ *jñānaṃ* (PT: nāma) vyavahārāṅgaṃ *bhavatīti* (M1, 2: bhavati). kiṃ ca.

śabda eva yadā tāvad animitto na vartate /

buddhir durlalitā tatra bhaven nirviṣayā katham //

/ A. 358: A'. 318 / na cārtharahitā buddhir ātmākāramātram *anubhavatī* (M1, 2, 3: anubhavaṃtī) jāyata ity uktaṃ śūnyavāde. api ca.

pūrvānubhūte evārthaḥ *smaryate prathamaṃ* (M2: prathamaṃ smaryate) padāt /

tena mukhye pratīte 'rthe kvādhyāropo bhaviṣyati //

/ A. 358: A'. 318 / sarvathā tāvad ayaṃ gauṇamukhyavibhāgaḥ śrotṝṇām arthaviśeṣāvadhāraṇe vyāpriyate. te ca padavelāyām anadhyāropitasyārthavṛtty eva siṃhādipadam adhyavasāya devadattādipadasāmānādhikaraṇyānyathānupapattyā gauṇatāṃ

kalpayanti. tatra caiṣāṃ svayam *anāropyaiva* (M2, 3: anadhyāropyaiva) siṃhatvaṃ tatsādṛśyādipratītir *bhavati* (M1: lack). sā ca kiṃ śabdād *uta* (M3) *athārthād* (M2, 3: arthād) ity anvicchatām anvayavyatirekābhyām ākṛtyadhikaraṇanyāyenārthād iti niścayo jāyate. katham.

/ A. 358: A'. 318 / siṃhaśabde hy anukte 'pi siṃhārthāt sadṛśe matiḥ /
jāyate na tv *abuddhe* (M3: abuddher) 'rthe siṃhaśabde śrute 'pi naḥ //

/ A. 358: A'. 318-319 / yadā ca śrotṝṇāṃ svayam *eva* (M2, 3) adhyāropābhāvas tadā vaktary api naivaiṣām evaṃ kalpanā bhavati yathā *nūnam* (M2: bhūtam ?) anena siṃhatvam *atra* (M1) adhyāropitam iti kathaṃ tarhi siṃhatvāvinābhūtānekakriyāguṇasamudāyo 'nena vivakṣitaḥ, *taṃ ca* (PT: lack) yatnagauravabhayān na svair abhidhānair bravīti. na cāsya samastasya kiṃcid ekaṃ vācakaṃ padam asti tenāvinābhāvitayā kathaṃ nu siṃhatvāt *tatpratītir* (M2: pratītir) bhaved iti *tat* (M1: na) tāvad *abhidhīyate* (M2, 3, 4: abhidhatte). yataḥ sthitayā *śabdaśaktyā* (M2, 3: śabdasya śaktyā) puṃsāṃ vyavahāro na tadvaśena *śaktyantaropajana* (M2: -upajanaṃ ?) iti. kiṃ ca.

/ A. 358: A'. 319 / yady adhyāsena vaktṝṇāṃ gauṇī vṛttiḥ *prakalpate* (M2: prakalpyate)/
vede sā na kathaṃcit syād adhyāropayitur vinā //

/ A. 359: A'. 319 / tasmād *guṇapravṛttiprayojano* (M3: guṇavṛttiprayojano; M4: guṇapratipattiprayojano) gauṇa ity *evaṃ* (M1, 2, 3: eva) lakṣaṇaṃ nyāyyaṃ *nānyathā* (M1, 2, 3, 4: nānyat). nanv evaṃ sati khapuṣpādīnāṃ svārthāvinābhūtaguṇābhāvād gauṇaprayogābhāvaprasaṅgaḥ, *sāṃkhyādikalpitapradhānādiniṣedhe* (M3: sāṃkhyādiparikalpitapradhānādiniṣedhe) ca bauddhāder vinā 'dhyāropeṇa prayogāsaṃbhavo 'nabhyupagate hi pratiṣedhānarthakyam abhyupagate tadvirodhaḥ syād adhyāropitaniṣedhe tv adoṣa iti. atrābhidhīyate. tavaivāyaṃ doṣaḥ. kutaḥ.

/ A. 359: A'. 319 / adhyasyate khapuṣpatvam asat kathaṃ avastuni /
prajñātaguṇasattākam adhyāropyeta vā na vā //

/ A. 359: A'. 319 / *yat* (M2, 3, 4: yas) tāvat khapuṣpasthānīya ātmā, khapuṣpaṃ bhavatsiddhānta *ityādiprayogaḥ* (M3: iti prayogaḥ). tatra katarat khapuṣpam *iti* (M2, 3) anyat. tvayā siṃhatvavad avadhāritaṃ yad adhyāropyeta tena khapuṣpasvarūpam eva tāvad adhyāropātmakam abhyupagantavyaṃ na *caitasya* (M2, 3: ca tasya) loke *gauṇatvapratītir* (M3: gauṇatvaprasiddhiḥ) mukhyārthāntarābhāvāt. prathamapratītatvād dhi khapuṣpādisvarūpaṃ na mukhyatvād apaiti.

/ A. 359: A'. 319-320 / katham asato mukhyatvam iti cet, tulyam idaṃ gauṇatve 'pi. yatra *tv* (M2, 3, 4: hy) adhyāropyate sa gauṇaḥ, na yo 'dhyāropyate khapuṣpaṃ *vā* (M3, 4: cā) *"ropyamāṇaṃ* (M2, 3: adhyāropyamāṇaṃ) viṣayāntarābhāvāt svayam evādhyāropyate *vā* (M1, 2, 3, 4: lack) tatraitat syāt. vidyamānaghaṭādirūpaṃ tatrādhyāropyate *tena* (PT: na) gauṇatvam iti. tad ayuktam, khapuṣpādau *sadrūpapratyayānutpādāt* (M1, 2, 3: sadrūpapratyayānudayāt). avaśyaṃ hi yādṛk saṃbandhakāle 'rtho 'nubhūtas tādṛg uttarakālaṃ *grahītavyaḥ* (M1, 2; PT: grahītavyam).

/ A. 359: A'. 320 / na ca śaśaviṣāṇādyarthaḥ sadrūpeṇānubhūtapūrvaḥ, na cārthāntarasadrūpagrahaṇena khapuṣpādeḥ saṃbandho gṛhyate yayos *ca* (M1, 3) *tadavayavayor* (M2: avayavayor) *sadarthasaṃbandho* (PT: arthasaṃbandho) 'nubhūtas tayor naiva gauṇatvaṃ mukhyātmanā 'vabodhāt.

/ A. 359: A'. 320 / kathaṃ tarhi śaśaviṣāṇaṃ nāstīty ucyate yadi tat sadrūpeṇa na pratītapūrvaṃ sadrūpapratītasya vā katham *atyantapratiṣedhopapattiḥ* (M1, 2, 3, 4: ātyantikapratiṣedhopapattiḥ). paśya.

anyatra jñātasadbhāvaḥ padārtho 'nyatra vāryate /
na tv ekatraiva sadrūpam asadrūpaṃ ca gamyate //

/ A. 359: A'. 320 / tenaivādhyāropyata iti cet, na. adhyāropyasyāpy evam eva pradeśāntarasadbhāvādhīnatvāt. na *cānyasadbhāvenānyasyādhyāropaḥ* (M1, 2: cānyasya sadbhāvenānyasyādhyāropaḥ; M3: cānyasya sadbhāve 'nyasyādhyāropaḥ) sidhyati, asaṃbandhāt.

/ A. 359: A'. 320 / katham *ūṣarasadbhāvena* (M1: ūkharasaṃbhavena) toyarūpādhyāropa iti cet. pradeśāntare *toyasadbhāvapratīter* (M2, 3, 4: toyasadbhāvaprasiddher) vaiṣamyam. kathaṃ tarhi śaśaviṣāṇaṃ nāstīti prayogaḥ.

/ A. 359: A'. 320 / pūrveṇaivābhāve 'vagate nāstiśabdo *'nuvādaka* (M1, 3: 'nuvāda) iti kecit.

/ A. 360: A'. 320 / atha vā sāmānyena prāgabhāvādiṣu nāstiśabdaḥ pravartamānaḥ śaśaviṣāṇaśabdena viśeṣyate na śaśaviṣāṇam avyabhicārāt tenety adoṣaḥ. atha vā yenāvayavārthau gṛhītau samāsāc ca *rājapuruṣādivat sāmānyato dṛṣṭena* (M3: sāmānyato dṛṣṭena rājapuruṣādivat) ṣaṣṭhyarthasmṛtiḥ prasaktā, na ca kadācic chaśaḥ śṛṅgarahitatvenāvadhāritapūrvas tasyaitatsaṃsargānusaṃdhānaṃ vāryate.

/ A. 360: A'. 320 / atha vā vinaiva samāsena śaśam adhikaraṇatvena nirdiśya viṣāṇaṃ ca gavādigataṃ vinaivādhyāropeṇānayoḥ saṃbandho nāstīti kathite

tenaivānubhūtasaṃbandhasya śaśaviṣāṇaśabdas tam evābhāvaṃ gamayiṣyati.
/ A. 360: A'. 320-321 / atha vā śaśamūrdhavartināṃ pṛthivyavayavānām upary upari *cīyamānānāṃ* (M1: cīyamāna-; M2, 4: hīyamānānāṃ; M3: hīyamāna-) *dṛḍhadīrghasaṃniveśarūpeṇa pariṇatānāṃ* (M1, 2: -rūpeṇāpariṇatānāṃ; M3: dṛḍhadairghyasaṃniveśarūpeṇāpariṇatānāṃ) nīcair vṛttākāreṇa yad avasthānaṃ so 'sya vākyasyādhyāsam *antareṇoktaviṣayaḥ* (M1, 2, 3: antareṇaiva viṣayaḥ) saṃbhavatīty avirodhaḥ. tathā cā *'ha* (M1: "huḥ).
yāṃ niṣedhāḥ kriyām āhur na yātīty evamādayaḥ /
tiṣṭhatītyādibhiḥ saiva vasturūpā *pratīyate* (M1, 3: avagamyate) //
/ A. 360: A'. 321 / tena labdhamukhyārthānāṃ śaśaviṣāṇādīnām anyatrāpi *prasiddhyanyathāsthāyiny* (M2, 3, 4: prasiddhyanyathāvasthāyiny) arthe siddho *gauṇaprayogaḥ* (M1, 2, 3, 4: gauṇaḥ prayogaḥ). tava tu mukhyābhāvād dūrībhūto gauṇaḥ.
/ A. 360: A'. 321 / yadi ca svārtha eva gauṇatā tato *'rthāntare gauṇavṛtter* (PT: 'rthāntareṇaiva vṛtter) atyantābhāvaḥ *eva* (M3) syāt. na hy agniśabdo māṇavake gauṇībhūtas taddvāreṇa punar anyatra gauṇatāṃ pratipadyate tathā ca vakṣyati # na pratinidhau samatvāt (JS. 6. 3. 32)# iti.
/ A. 360: A'. 321 / ye 'pi *pradhānātmādīnāṃ* (PT: pradhānatvādīnāṃ) pratiṣedhās te 'pi nādhyāropanimittāḥ. kiṃ tarhi.
paramāṇuśarīrādikāraṇātmādivādibhiḥ /
tato 'nyādṛk pradhānātmarūpaṃ nāstīti varṇyate //
/ A. 360-361: A'. 321 / pradhānādiśabdā *hi* (M1, 2, 3, 4) jagatkāraṇādiviṣayās *tatraiva* (M2, 3: tatra) bauddhādibhiḥ
paramāṇvādyātmakakāraṇābhyupagamāt.*śarīrajñānasaṃtānādyātmakalpanāc* (PT: śarīrasaṃtānādyātmakakalpanāc) ca tadvyatiriktakāraṇādiniṣedhaḥ kriyate,
paramāṇuśarīrādiṣv eva *pradhānātmādiśabdavṛttir* (M1: pradhānātmaśabdapravṛttir ; M2: pradhānātmādiśabdapravṛttir; M3: kāraṇātmādiśabdapravṛttir) iti yāvat.
/ A. 361: A'. 321-322 / tasmāt svārthābhidhānenaiva gauṇatvam ity *aduṣṭam* (M1: aduṣṭatvam; M2, 3: aduṣṭam iti). ataś ca yajamānaḥ pratītaḥ *svārthasiddhikaratvaṃ* (M1: svārthakaratvaṃ) lakṣayati, prastaraikakapālāv api ca pāramparyeṇa yajamānārthasiddhiṃ kuruta iti kāryāpattes tacchabdena *stūyeta* (M2, 3, 4: stūyete). etena jātisārūpyādīni vyākhyātāni.

JS. 1. 4. 23-b: jātiḥ.

/ A. 361: A'. 322 / tatrā "gneyādiśabdānāṃ brāhmaṇādiṣv *api* (M1, 2, 3) mukhyatvam eva yena kenacit saṃbandhena taddhitotpādāt. devatāsaṃbandha eva vā 'sti na hi yad eva tyajyate tasyaiva kevalaṃ devatāsaṃbandhaḥ tyaktur api tenaiva saṃbandhena saiva devatā bhavati. yathā *ca* (M1, 2, 3: lack) vakṣyati # bhavati *puruṣasyāpi* (M1: puruṣārthasyāpi) yaṣṭuḥ sā devatā # iti. tasmād anudāharaṇatvam.

/ A. 361-362: A'. 322 / ato yatrāgnir vai brāhmaṇa *ityādiprayogās* (M1, 2, 3, 4: -prayogas) tadudāhartavyam. agnir hi pratīto mukhaprabhavatvasāmānyena brāhmaṇādīn upasthāpayati.

/ A. 362: A'. 322-323 / jātir iti cātra janmopādānaṃ vivakṣitam, yady api ca tathā vastu nāsti tathā 'py arthavādāntare tathoktatvād iha *tacchabdanimittatā* (M1, 2, 3, 4: tacchabdanimittatāṃ) *pratipatsyate* (M1, 2: pratipakṣyate ?).

JS. 1. 4. 23-c: *sārūpyam* (M1, 2, 3, 4: sārūpyāt) //

/ A. 362: A'. 323 / nanu sarvatraiva sārūpyanimittaṃ gauṇatvam. satyam evam. iha tu *cakṣurgrāhyasādṛśyavivakṣayā* (PT: cakṣurgrāhyaśabdavivakṣayā) pṛthagupādānam. cākṣuṣaṃ hi yūpasyordhvatvam añjananimittaṃ ca tejasvitvaṃ taddvāreṇa *ca* (M3) *yajamānādityaśabdābhyāṃ* (M2, 3, 4: yajamānādityābhyāṃ) stūyate.

/ A. 362: A'. 323 / yajamānasya hi *paśudhāraṇaviniyuktasya* (M2, 3; M1, 4: paśudhāraṇe viniyuktasya; PT: paśudvāreṇa viniyuktasya) nikhātasya ca svapadārthakaraṇavirodhaḥ. sahasraraśmes tv aśakyam eva yūpakāryam ādhātum. yadi *ca* (M1, 2, 3: tu) kaścin nāstikyād *dāhapratikṛtim* (M2: dāhamayīṃ pratikṛtim ?; M3, 4: dārupratikṛtim) upādadyāt tasyāpi *gauṇatāpattir* (M2, 4: gauṇatvāpattir) *vidhiviṣayā* (M2, 3: vidhiviṣayaḥ) syāt tad varaṃ stutāv eva tadāśrayaṇam ity avidhitvaṃ *syāt* (M1: lack).

JS. 1. 4. 23-d: praśaṃsā.

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

/ A. 362: A'. 324 / gavāśvādigatāṃ pūrvam upādāya praśastatām /

tadabhāvo 'nyapaśvādau nañsamāsena kathyate //

/ A. 362-363: A'. 324 / na tāvan mahiṣādīnāṃ *paśutvasvarūpābhāvaḥ* (M1: paśutvarūpābhāvaḥ;M2: paśurūpatvābhāvaḥ; M3: paśusvarūpatvābhāvaḥ) *śakyate* (M1, 2, 3: śakyo) vaktum, pratyakṣavirodhāt. *tatra* (M1, 2, 3; M4: tat-) kāryapratiṣedhaḥ kalpyeta, tad api *ca* (M1) tatra *tatra* (M2: lack) vacanavihitatvān *na śakyam* (M1, 2: aśakyam) eva. na ca vikalpo, vaiṣamyāt. *kalpyo hy atra vidhir itaratra kḷptaḥ* (M2: kḷpto hy atra vidhir aparas tu kalpyaḥ; M3: kalpyo hy atra vidhir aparas tu kḷptaḥ) stutyā *vā* (M3: cā) 'rthavattvān nāgatyā tadāśarayaṇam. tulyaś ca mukhyārthatyāgaḥ.

/ A. 363: A'. 324 / # paśavo *goaśvā* (M1: aśvā)# iti ca punarupādānam anarthakam. na ca paśutvaikārthasamavāyinaḥ kriyāguṇāḥ śakyāḥ *pravivektum* (M1, 2, 3, 4: pratiṣeddhum).

/ A. 363: A'. 324 / atha *gavāśvasamavāyino* (M3: -samavetā) viśeṣāḥ pratiṣidhyeran, evam api *ca* (M3) mandaṃ phalam. anyaśabdenaiva ca tāvān arthaḥ siddha ity *anarthakam* (M1, 2, 3, 4: ānarthakyam). avaśyaṃ cottarapadena pratiṣedhye 'rthe prathamam upāttena *tatrānuvartitavyam* (M1: atrāvartitavyam ?; M2, 3: atra pravartitavyam ?; M4: nañāvarttitavyam ?), viṣayarahitapratiṣedhāsaṃbhavāt.

/ A. 363: A'. 324 / na ca *praśastatvād* (M2, 3: prāśastyatvād) anyad upādīyamānam upayujyate. śaknuvanti *ca* (M1: tu) *gavāśvādiśabdāḥ saṃbandhāt* (M1, 2, 4; PT: gavāśvādisaṃbandhāt) tadgataṃ prāśastyaṃ gamayitum. yady apy apraśastatvam api śaknuvanti tathā 'pi prakramāpekṣayā tad ihānākāṅkṣitam iti prāśastyam eva niṣidhyate. tatpratiṣedhamātram api ca naivaupayikam iti taddvāreṇānyeṣāṃ praśastataratvaṃ kathyate.

/ A. 363: A'. 324 / etad uktaṃ bhavati. gavāśvādīn apekṣya naivānyasya prāśastyaṃ vidyata ity evam anyagatapraśaṃsānimittaḥ pratiṣedhaḥ. sā ceha prathamataram *āśritety* (M2, 3: āśritā) ananyaprayojanatayā paścād avagamyate *iti* (M2, 3). anyatra punar uttarakālam evaiṣā *bhavatīti na* (PT: bhavantī) nimittatvenocyate.

JS. 1. 4. 23-e: bhūmā.

/ A. 363: A'. 325 / yadi # sṛṣṭīr upadadhāti # ity ākhyātapratyayabalād vidhir āśrīyate tatra na jātyā dharmaviśeṣeṇa vā kāścid iṣṭakāḥ sṛṣṭayo nāmānyābhyo vilakṣaṇā vijñāyate, yā *eva* (M2 ?) *evaṃvidhaliṅgair* (M1, 2, 3: evaṃliṅgair) mantrair upadhīyante tā eva sṛṣṭayaḥ, *tatropadhānamātram* (M1: tatropadhānārthamātram ?) uddiśya mantreṣu vidhīyamāneṣu sakalavyāpteḥ *pratyakṣavacanāviniyuktaliṅgaprakaraṇaviniyojyamantrānarthakyaprasaṅgaḥ* (M1, 2, 3: -mantrāntarānarthakyaprasaṅgaḥ). tasmāt prakaraṇapāṭhād eva *sarvatra* (M1, 3,

4: sarva-) mantreṣu prāpteṣv ekadeśānuvādaḥ *sṛṣṭyabhidhānanimittārthavādārthaḥ* (M2: -nimittārthavādābhidhānārthaḥ).

/ A. 363-364: A'. 325 / atra codayanti. cayanacodanayaivopadhānasya prāptatvāl *liṅgaprakaraṇānumitayā* (M1, 2, 3: liṅgaprakaraṇāmnānānmitayā) ca śrutyā mantraprāpteḥ pradeśāntarasthārthavādānupapattir *ekavākyādhīnatvād* (M3: aikavākyādhīnatvād) arthavādapravṛtteḥ.

/ A. 364: A'. 325 / tathā ca prathanārthavāde vyākhyātam. na cānyo guṇaḥ śrūyate yadarthatā kalpyeta tatra parisaṃkhyārthataiva prāpnoti. tataś ca tadavastham *anyānarthakyam* (PT: ānarthakyam) iti vācyaṃ *punaḥśrutiprayojanam* (M3: punaḥśruter prayojanam).

/ A. 364: A'. 325 / tatra kecid āhuḥ. upadhānam evātra vidhīyate tanmāhātmyapradarśanārthaṃ ca mantragrahaṇam. ittham idaṃ praśastaṃ yad evaṃrūpair mantraiḥ kriyata iti. cayanenārthagṛhītam upadhānam iti cen na. saṃhatasthāpanenāpi cayanopapatteḥ. na *caivaṃ* (M2, 3: tv evam api) saṃhatānām evopadhānaṃ syāt. na tasyeṣṭakāḥ pratyupādīyamānasya *pratipradhānāvṛttinyāyasiddheḥ* (M2: pratipradhānāvṛtter nyāyasiddheḥ).

/ A. 364: A'. 325 / api ca.

prāpnuvanty api vaktavyā punar evaṃvidhā kriyā /
ādhvaryavasamākhyānaṃ tathā hi pratipadyate //

/ A. 364: A'. 325 / tataś cādhvaryukartṛkatvaṃ *ekakartṛkatvaṃ* (PT: lack) ca labhyate. arthagṛhītāyāṃ tv aniyamaḥ syāt. na cāvaśyam upadhāna eva sarve mantrā viniyujyeran. aviśiṣṭasāmarthyā hi kecid grahaṇādy api kuryuḥ.

/ A. 364: A'. 325-326 / api ca.

pratyakṣabrāhmaṇoktānāṃ madhyamā citir āśrayaḥ /
tadartham api saṃbandhaḥ kāryo mantropadhānayoḥ //

/ A. 364: A'. 326 / ye tv aupānuvākyakāṇḍādhīnās teṣāṃ vākyād ṛte saṃbandha eva nāstīty arthavad eva vacanam *iti* (M2, 3). na cāvaśyam anena sūtreṇārthavādatvaṃ pratipādyate talliṅgāt talliṅgeṣu bhūyastvanimittaśabdapravṛttimātrakathanād ato nātīva *sṛṣṭīnām* (PT: sṛṣṭinām) avidhānam ādartavyam.

/ A. 364: A'. 326 / bhāṣyakāreṇa tu vidhau lakṣaṇāṃ pariharatā 'nuvādatvam āśritam.

ekayā stuvate # iti *hy* (M1: lack) *anuvākādyasyaivāsṛṣṭiliṅgatvād* (M1:

anuvādyasyaivāsṛṣṭiliṅgatvād; M3: anuvākādyasyaivāsṛṣṭir liṅgatvād) ātmaparityāgenetaralakṣaṇārthatā syāt, tal lakṣayitvā ca punar ātmā 'pi pratipādanīya ity atigauravam, *upadhānastutyarthatvena* (M1, 2: upadhānastutyarthatve) punar anuvādatvād aduṣṭā lakṣaṇā.

JS. 1. 4. 23-f: liṅgasamavāyaḥ (M1, 2, 3, 4: liṅgasamavāyāt).

/ A. 364-365: A'. 326 / sṛṣṭivad eva prāṇabhṛdādiṣu *api* (M1, 2, 3) codyaparihārāv alpair eva liṅgair bhūyasām anevaṃliṅgānāṃ lakṣaṇam ity udāharaṇabhedaḥ svārthāparityāgāc cobhayatra lakṣaṇasyāpi grahaṇam upādīyamānatvād *iti* (M2:, 3 lack).

/ A. 365: A'. 327 / āha ca.

yatra lakṣaṇam uddiśya lakṣye kāryaṃ niyujyate /
tanmātragrahaṇaṃ tasminn upādāne dvayor api // 1. 4. 23 //

(iti tatsiddhipeṭikā 12)

Adhikaraṇa 13

JS. 1. 4. 24: saṃdigdheṣu vākyaśeṣāt. (Siddhānta)

/ A. 365: A'. 327 / vidhistutyoḥ sadā vṛttiḥ samānaviṣayeṣyate /
tasmād ekatra saṃdigdham itareṇāvadhāryate //

/ A. 365: A'. 327 / kiṃ punar atra saṃdehakāraṇam, vidhau *sāmānyagrahaṇam* (M2, 3: sāmānyaśravaṇam) iti kecit. tad ayuktam. tatra tāvanmātranirṇayāt. syād etat. kathaṃ nirviśeṣaṃ sāmānyaṃ *saṃbhavatīti* (M1: paryavasyatīti; M2: bhavati; M3: aṅgaṃ bhavati ?), ghṛtavad iti *vadāmaḥ* (M1, 2, 3: vakṣyāmaḥ). tatrāpi *ca* (M1: hi; M2: lack) *navapurāṇagavyamāhiṣādisaṃdehas* (M1, 2: navapurāṇagavyamāhiṣādigataḥ saṃdehas) tadavasthaḥ. tena yathā 'tra ghṛtamātranirṇayād asaṃdeho viśeṣānabhidhāne 'pi sarvaiḥ *kāryasiddhir* (M3: kāryasiddher) evam ihāpi snehanasamarthadravyamātragrahaṇād asaṃdehaḥ.

/ A. 365: A'. 327 / tasmād arthavāde ghṛtaśravaṇāt saṃśaya ity apare. tathā 'pi na yuktaḥ, viśeṣapratipattyā nirṇītatvāt. na hi gaur ānīyatāṃ śukla ity atra kaiścit saṃdihyate. viṣama upanyāsaḥ.

/ A. 366: A'. 327-328 / katham.

vidhau yadi viśeṣaḥ syāt saṃdehaḥ kasya vā bhavet /

stutisthe tv itarasyāpi tulyaivaiṣā vicāraṇā //

/ A. 366: A'. 328 / yadi hy evaṃ *bhavet* (M2: lack) # aktāḥ śarkarā upadadhāti # ghṛteneti. tato naiva kiṃcid vicāryeta. atha tv añjanavākyavad ihāpy evaṃ śrūyeta *gām ānaya śuklaḥ praśasta* (M3: gaur ānīyatāṃ śuklaḥ praśastatara) iti tato 'sty eva *saṃdehakāraṇam* (M3: saṃśayakāraṇam) ity *etad* (M1, 3: idam) apy udāharaṇam eva syāt. ato 'nyatra sāmānyam anyatra ca viśeṣa ity etasmāt saṃdehaḥ. kecic ca saṃśayadarśanād eva vidhistutyor vākyāntaratvam ācakṣate.

/ A. 366: A'. 328 / yadi hy ekaṃ bhaved vākyaṃ viśeṣe tat samāpyate / viśeṣāvagamāt tatra na saṃdehaḥ *prasajyate* (M1, 2: prasajyete ?) //

/ A. 366: A'. 328 / vākyabhede punar ekaṃ *sāmānye parisamāptam* (M2, 3: sāmānyasamāptam) anyad viśeṣaparam iti yuktaḥ saṃdehaḥ. yat tu # vidhinā tv ekavākyatvāt (JS. 1. 2. 7)# iti tadaṅgapradhānavākyānām iva paścāt saṃbandhasadbhāvābhiprāyeṇa. tathā hi.

svārthabodhe samāptānām aṅgāṅgitvādyapekṣayā /
vākyānām ekavākyatvaṃ punaḥ saṃhatya jāyate //

/ A. 366: A'. 328 / na tv etad yuktam iva, ye *hi* (M1: 'pi) padasaṃghātāḥ karmaupayikeṣv artheṣu paryavasyanti teṣāṃ nānāvākyatvaṃ yuktam. na tv arthavādānām ekavākyatvāt prāk prayojanalābha iti prathamam *evaikavākyatā* (M3: ekavākyatā). durlabhataraś ca saṃdehaḥ syād anyonyanirapekṣayoḥ sāmānyaviśeṣayor itaratretaratra ca paryavasānāt.

/ A. 366: A'. 328-329 / yad eva *hi* (M2: lack) yatropāttaṃ tad eva tatrāsaṃdigdhaṃ *gṛhyate* (M1, 3, 4: gṛhyeta) sāmānyasamāptaś *cātra* (M2: ca) vidhiḥ paścād *viśeṣaḥ* (M3, 4: aviśeṣaḥ) syāt. mantravarṇavad iti cet, evam api tadadhikaraṇaviṣayatvāt paunaruktyaprasaṅgaḥ. tasmād ekavākyatāyām evopakramopasaṃhārayoḥ sāmānyaviśeṣaviṣayatvena vipratipatter avaśyaṃbhāvyekagocaratvāc ca kimadhīnā kasya pravṛttir iti jāyate saṃdehaḥ.

/ A. 366: A'. 329 / kasya sāmañjasyam iti yacchrutivṛttaṃ tat samañjasaṃ *na lakṣaṇāvṛttam* (M1, 2, 3: lakṣaṇāvṛttam asamañjasam). tatra ca.

stutīnāṃ vidhyadhīnatvād anuvādāc ca lakṣaṇā /
mukhyatvāt tu vidher nāsāv avirodhāc ca *kalpyate* (M1, 2, 3: kalpate) //

/ A. 367: A'. 329 / vidhīyamānaṃ hi stotavyaṃ na tu stutyaṃ vidheyam aprāptārthaś ca vidhir iti na *śrautārthāt* (M1: śrautāt; M2, 3, 4: śrautād arthāt) *pracyavate* (M3: cyavate).

yady api tāvad arthavādopakramatvaṃ bhavet tataḥ *prathamajñānānurodhena* (M2, 3: -vijñānānurodhena) kadācid vidhir vaśīkriyeta vidhyupakramaṃ tv idaṃ # aktāḥ śarkarāḥ # iti. tasmān *nirdiṣṭe sāmānye* (PT: nirdiṣṭasāmānye) yady arthavādo na tādarthyaṃ *pratipadyate* (M2, 3: -padyeta) tato 'narthako bhavatīty aśaktaḥ svatantrībhavitum, vinā 'pi cārthavādena vidhyuddeśaḥ samarthatvān na yuktas tadvaśyaḥ (M3: tadvaśaḥ ?) kartum, arthavādas tv *agatitvād* (M1, 4: agatikatvād) *vidhivaśena* (M3: tadvaśe) vartate viśeṣaś ca *sāmānyam* (M3: sāmānya-) *avyabhicārāc* (M1: avyabhicāri; M2, 3: avyabhicāritvāc) chaknoti *tal* (M3)lakṣayitum, na sāmānyaṃ vyabhicārād viśeṣaṃ tasmād ghṛtaśabdaḥ snehamātralakṣaṇārthaḥ.

/ A. 367: A'. 329 / kāmaṃ vā *so* (M3, 4: sā) 'rthavādo 'stu sāmānyastho ghṛte vidhiḥ /
vinā stutyā vidhānaṃ tu snehadravyāntare bhavet //

/ A. 367: A'. 330 / yathā aindreṇāpi mantreṇa somo gṛhyamāṇo na kevalaṃ tadartho bhaviṣyaty *anyadevatyasya* (M1: anyadaivatasya; M2: anyadevatākasya) amantragrahaṇopapatter evam *anarthavādakaṃ* (M1: arthavādakaṃ) tailavasayor vidhānam, yatraiva *cāṃśe* (M3: aṃśe) stutir dṛśyate tatra vidhyuddeśasya prarocanāśaktir apagacchati, anyatra tv avihitaśaktinā vidhānam iti sarvasnehagrahaṇam *iti* (M3).

/ A. 367: A'. 330 / ucyate.
samāpyate vidhiḥ kaścit kadācin nāprarocitaḥ /
ghṛte prarocanāṃ (M1: ghṛte prarocanaṃ; M3: ghṛtaprarocanaṃ) dṛṣṭvā vidhis *tatrānumīyate* (M1, 2, 3: tatrāvasīyate)//

yady api tāvad vidhiprakrame tailavasayor apy upādānam, tathā 'pi prarocanāto vidhir ghṛte *dṛśyate* (M1: kalpate) netarayor ity anupādātavye kalpayitavyā ca tadviṣayā vidheḥ prarocanāśaktiḥ *kḷptā ca ghṛte* (M1: kḷptā ghṛte; M2: ghṛte kḷptā ghṛte). tasyāṃ *ca* (M1: lack) satyāṃ kālpanikī vākyaṃ bhinatti ghṛte *ca* (M2, 3: lack) kḷptāṃ gṛhṇann itaratra ca kalpayan vairūpyeṇāpi vidhir *bhidyeta* (M3: bhidyate). tasmād vidhyuddeśo 'pi *tailādibhyo* (M2, 3: tailāder) 'panīyate.

/ A. 367-368: A'. 330 / yady api ca sāmānyaśabdaḥ syāt tathā 'pi na kaścid viśeṣaḥ. tatra sāmānyānyathānupapattyā yatra *kvacanānuśrute* (M1, 4: kvacanāśrute ;M2, 3: kvacanā "śrite) viśeṣe 'pekṣite vākyaśeṣād ghṛta eva pratyayo bhavati, ghṛte ca śabdārthe yadi *śrutyanurodhenātyantāśrutatailādityāgaḥ* (M2. 3: stutyanurodhenātyantāśrutatailādityāgaḥ) kriyate kiṃ virudhyate saṃdehamātraṃ *hi* (M1: tu) tatra bādhitaṃ na tu pramāṇaṃ kiṃcit.

kriyāmātram eva *ceha* (M2, 3: vidhinā) coditaṃ na dravyaṃ tatra na yāvat kiṃcid dravyam ākṣipyeta yadi kaścid *api* (M1: lack) śrutileśo na syāt.

/ A. 368: A'. 330-331 / ghṛtārthavādadarśanāt tv *avaśyakartavyāyām* (M1,3: avaśyaṃ kartavyāyām) *aśrutadravyavidhikalpanāyāṃ* (M1, 2: aśrutadravyakalpanāyāṃ) nānyatra pramāṇam astīty aṅgīkṛtya *ghṛtāñjanavidhir* (M3: ghṛtāñjane vidhir) gamyate. tatra *bhrāntyutpannatailādyākāṅkṣā* (M1, 3, 4: bhrāntyutpannā tailādyākāṅkṣā) nirmūlatvād bādhyamānā na *duṣyetety* (M1, 2, 3, 4: duṣyatīty) avirodhaḥ, tailādigrahaṇe ca lakṣaṇātrayaṃ syāt. kriyayā dravadravyeṇa ca viśeṣo ghṛtaśabdena ca sāmānyaṃ lakṣayitavyam. tasmād ghṛtagrahaṇaṃ *pramāṇam* (M1, 2, 3, 4: pramāṇavad) iti siddham. vṛttyantare tv atraiva mantravarṇo 'py udāhṛtaḥ. tatra tu *ghṛtena* (M1, 2, 4: ṣaṣṭhāṃtyena; M3: ṣaṣṭhāṃtye) kiṃ 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 saṃdigdhe vākyaśeṣo na vidyate /

tatra sāmarthyasiddhena vidhyaṃśenaiva nirṇayaḥ //

/ A. 368: A'. 331 / *devatāprasādābhayaprārthanādau* (M3: devatāprasādane prārthanādau) saṃhatahastasaṃyogamātram añjaliḥ, # nāñjalinā *vāri* (M1, 3, 4: lack; M2: ?) pibet # ityādau *vyākośaḥ* (M1, 2, 3, 4: ākośaḥ). saktuhomacodanāyāṃ śabdāt saṃdehe saty asati cā "kośasya vākyaśeṣe 'nyathānupapatter evā "kośāśrayaṇam.

/ A. 368: A'. 331 / nanv anenaiva nyāyena yathā śaknuyād *tathā kuryād* (M1, 2, 3:) iti vākyaśeṣād *andhādīnām* (M1: andhādīm) *ājyāvekṣaṇādirahitaḥ* (M2: -rahita-) karmādhikāraḥ syāt. na asaṃdehāt, *saṃdigdhanirṇayārthāt tv* (M1: -ārthaṃ hy; M2:.... (?) hy; M3: saṃdehanirṇayārthaṃ hy; M4: saṃdigdhanirṇayārthāt hy) evaṃ *kalpanā* (M3: kalpanaṃ) *bhavati* (M2: lack ?). na cādhikāre saṃdehaḥ samastadharmopetaṃ yathā śaknuyāt tathā kuryād iti *vākyaśeṣāt* (M2: vākyaśeṣaḥ ?).

/ A. 368-369: A'. 331-332 / santi ca tādṛśasya kartāraś cakṣuṣmadādaya iti na prayogacodanānyathānupapattiḥ. yatra *tu* (M2: lack) yāvajjīvacodanādāv evaṃ bhaviṣyati *tatra* (M1, 3, 4: tatrā-) śaktikṛtāṅgatyāge *'pi* (M3: lack) saty avaiguṇyaṃ *pradhānasya* (M2: pradhāne) coditam ity āśrayiṣyāmaha *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 tatkalpanaṃ* (M1, 3, 4: vidhāv aśrutakalpanaṃ; M2: ?) pauruṣeyatvād apramāṇaṃ sāmarthyādhīnatvād vākyaśeṣasiddheḥ. āha ca.

yathaiva pāṭhaḥ pratipattyupāyas tathaiva sāmarthyam api śrutīnām /
tenaiva caitā na samāmananti sahasrabhāgaṃ tu samāmaneyuḥ //

iti *kṛtabahumārgam* (M1: bahukṛtamārgaṃ) mantravidhyarthavādaiḥ *smṛtiparikhamudāraṃ* (M3: smṛtiparikhamudāraṃ) vedaśālopagūḍham /
anabhibhavasamarthaṃ dharmadurgaṃ praviśya pravibhajati *samarthām* (M1, 3, 4: samastām) arthacintām idānīm // 1. 4. 25 //

(iti sāmarthyādhikaraṇam 14)

(M1: iti śrībhaṭṭakumārilaviracite mīmāṃsābhāṣyavyākhyāne tantravārtike prathamasyādhyāyasya caturthaḥ pādaḥ. samāptaḥ prathamādhyāyaḥ.)
(M3: iti śrīmadācāryabhaṭṭakumārilasvāmiracitamīmāṃsābhāṣya(?)tantravārttike prathamasyādhyāyasya caturthaḥ pādaḥ samāptaḥ. adhyāyaś ca)
(M4: iti śrībhaṭṭakumārilaviracite mīmāṃsāvārttike prathamasyādhyāyasya caturthaḥ pādaḥ // samāptaś cādhyāyaḥ // 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

針貝　邦生

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た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おこなってきたが、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「釈義・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, Devanagarī , 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, Devanagarī . 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過って挿入されている。)

略号

A:　Mīmāṃsādarśana, Ānandāśrama Sanskrit Series No.97, part 1, Poona 1929.

A':　Mīmāṃsādarśana, Ānandāśrama Sanskrit Series No.97, part 2, Poona 1970.

B: Benares Sanskrit Series Nos. 5 ff.,Benares 1882-1903. The *Tantravārttika* by Bhaṭṭa Kumārila, ed. by Pandit Dhundhiraja Panta.

JS: Jaiminisūtra (= Mīmāṃsāsūtra)

II 異読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[注1)]。また元本Aよりも印刷状態が不良であることしばしばである。しかし近年この再版本が流布し、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、各パ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) テキストに異読がある場合、当該箇所を斜字体（italic）で表示し、その直後に括弧（）内に写本の異読を示した。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 音節の脱落がある箇所があり、そのままでは読解不可能である。この祭名章ではそれほどの脱落はないが、２０音節の脱落が注で示す箇所に存在する[注2)]。そ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) 異読が複合語（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 / *siddhāntena* (PT: siddhānte. na ...)

は、出版本Aには siddhānte / na ..... とあるが、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。出版本Aはさらに遡れば、ベナレス・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 *Tantravārttika* by Bhaṭṭa Kumārila, ed. by Pandit Dhundhiraja Panta

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

がそれである。このベナレス本は写本に基づく出版であるに相違ないが、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本に由来することになる。[注3)]

6）テキスト中の引用文はヴェーダ文献であれシャバラバーシュヤであれその前後を＃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サンスクリットシリーズ本のタントラヴァールッティカを参照している。このKa本はベナレス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い。筆者の調べた限りでは、A'本がタントラヴァールッティカの異読としてKa本を指示する場合は元本のベナレス本を指している。

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 hastādinā caṇḍālaḥ spṛśyate gavādīnāṃ 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 hastādinā caṇḍālaḥ spṛśyate tadā 'pi sacailasnānavidhānāt tatspṛṣṭatvanimitto vāsaso doṣo vijñāyate. kim uta yadā sākṣād eva spṛśyeta. gavādīnāṃ tu..... (下線部が脱落箇所。写本の異読省略)。

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カ所存在する。次の箇所は20音節におよぶ脱落の例である。(下線部が脱落箇所。写本の異読省略)。

/ A. 350: A'. 308 / nāpy ananūdite karmaṇi svaśabdenāprakṛte puroḍāśavidhir avagamyate na ca svatantrāṣṭākapālādipuroḍāśavidhānaṃ phalatatsādhanāsaṃbaddhaṃ kvacid upayujyate.

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。

sāṃkhyayogapāñcarātrapāśupataśākyagranthaparigṛhītadharmādharmanibandhanāni .....

（下線部が問題箇所）

しかし筆者の参見した写本はすべて....śākyanirgrantha....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づ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本にある異読として示しているのみである。

謝辞

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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

		Error	Correct
p.5	*l.* 7	kriyamāṇām	kriyāṇām
p.6	*l.*18	caitad abhidheyaḥ	caitadabhidheyaḥ
p.12	*l.* 2	anenāha	anenāhaṃ
p.25	*l.* 17	nṛnam	nūnam
p.32	*l.* 8	-aikīkaraṇā ca	-aikīkaraṇāc ca
p.34	*l.* 22	tāv advādaśatvā--	tāvad dvādaśatvā--
p.37	*l.* 28	tad ekavākyatā	tadekavākyatā
p.39	*l.* 18	lakṣāṇāyāḥ	lakṣaṇāyāḥ
p.42	*l.*4-5	sadvastuvastvantarātmanā (M1: hi vastuvastvantarātmanā)	sadvastu vastvantarātmanā (M1: hi vastu vastvantarātmanā / (PT: sadvastuvastvantarātmanā)
p.42.	*l.*25	buddhir	buddhir (PT: buddhi-)
p.42,	*l.*31	anadhyāpitārthasyārthavṛtti	anadhyāpitārthasvārthavṛtti
p.48	*l.* 15	pratyupādīyamānasya	praty upādīyamānasya
p.51	*l.* 6	vartate viśeṣaś	vartate. viśeṣaś
p.52	*l.*10	ghṛtena (M1,2,4: ṣaṣṭhāṃtyena;	ṣaṣṭhāṃtyena (PT: ghṛtena;