

# ŚABDAKHAṆḌA OF THE NYĀYASIDDHĀNTAMUKTĀVALĪ: SANSKRIT TEXT

Toshihiro WADA

The *Bhāṣāparidheda* (*BhP*, *Kārikāvalī*) and its commentary, the *Nyāyasiddhāntamuktāvalī* (*NSM*), composed by Viśvanātha† (fl. ca. 17th cent.) are most fundamental texts for beginners who want to study Navya-nyāya in India. Though those texts may not be necessarily important to studies from a historical point of view, they carry importance to us in the sense that they well reveal the Navya-nyāya method of analysis and description. The *BhP* and the *NSM* consist of five parts discussing the following topics: (1) the seven categories of ontology in Navya-nyāya (or Nyāya-Vaiśeṣika), (2) epistemology of Navya-nyāya which deals with four means of valid cognition (*pramāṇa*), (3) the internal organ (*manas*) and twelve kinds of quality (*rūpa* to *buddhi*), (4) analysis of knowledge or cognition and source of truth and falsity, and (5) other kinds of quality.††

We have English and German translations of the whole of the *BhP* and the *NSM* and a Japanese translation of most parts of them.††† However, there is no Japanese rendering of the Śabdakhaṇḍa (Chapter of Language Analysis) of the *NSM*, which is included in the second part among the above five. Neither have we a paper that gives detailed, lucid explanation of Navya-nyāya technical terms in the context of the discussion in that chapter.

Depending upon the Śabdakhaṇḍa of those two texts, I undertook to present the system of Navya-nyāya and the analytic method of language adopted by Navya-nyāya philosophers, and elucidate its technical terms†††† in plain expression for Japanese beginners who wish to study Navya-nyāya in their mother tongue. Without seeing the outcome of this kind of research, we can have no proper understanding

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† According to Matilal [1977: 109-110], D.C. Bhattacharya said that Kṛṣṇadāsa composed the *BhP*. However, Matilal conceived Viśvanātha partially composed it.

†† On the method of dividing the texts, I have followed Uno [1984: 15-18].

††† On those translations and studies on the *BhP* and the *NSM*, see the bibliographies in Wada [1990a; 1992; 1993]. The whole *BhP* was translated into Japanese by Uno [1984: 19-37].

†††† Wada [1990b] explains the terms of *viśeṣaṇa* (qualifier), *nirūpaka* (describer), *avacchedaka* (delimitor), and *lakṣaṇa* (definition) in independent chapters respectively.

of the content of the chapter. It is not an exaggeration to say that the same tendency inheres in studies in the content of all Navya-nyāya texts.

It is also an important task to provide and establish Japanese renderings of Navya-nyāya technical terms for further studies of this school in Japan.<sup>†</sup> Moreover, since the above-mentioned chapter deals with not only Navya-nyāya theories of language but also Vyākaraṇa and Mīmāṃsā theories thereof, a scrutiny on the chapter will lead us to a fundamental understanding of theories of language posited by those three schools.

The above project started in 1989 and is entitled "An Analysis of Language in Indian Philosophy". A few reports of my project have come out so far in Japanese language.<sup>††</sup> However, I have not yet published a critical Sanskrit edition of the Śabdakhaṇḍa of those two texts which constitutes the base of the project.<sup>†††</sup> The present report gives the critical edition.

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### 2) Secondary sources

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<sup>†</sup> Some technical terms are rendered in Japanese by Wada [1989ab]: *viśeṣaṇa*, *nirūpaka*, *avacchedaka*, *anyogin*, *pratiyogin*, *vṛttiniyāmaka*, *vṛtṭyanīyāmaka*, and so on.

<sup>††</sup> Wada [1990a; 1992; 1993]

<sup>†††</sup> Uno [1971: 15-34] made a critical edition of the Anumānakhaṇḍa of the two texts, which is included in the second part among the aforementioned five.

<sup>††††</sup> Wada [1995ab] will soon come out as parts of the results of my project financially supported by the Ministry of Education. When I was given the Grant-in-Aid, I registered my project with the title "A Philological Study in Philosophy of Language in Medieval India".

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Notes on editing the text

- 1) I have edited the *BhP* and the *NSM*, using the following published editions and mainly depending upon the N edition among them:
  - N: *The Kārikāvalī of Vishwanāth Pañchānana Bhatta with the Commentary Siddhānta-Muktāvalī*. Edited with notes by Mahadev Gangādhara Bākre. Bombay: Nirnayasagara Press, 1906.
  - BI: *Bhāṣāpariccheda*. Edited with the *Siddhāntamuktāvalī* and translated into English by E. Roer. Bibliotheca Indica 9, Nos. 32 and 35. Calcutta: Asiatic Society of Bengal, 1850 (reprinted Osnadruk: Biblio Verlag, 1980).
  - K6: *Kārikāvalī-Muktāvalī*. Edited with the *Dinakrī* of Dinakara and the *Rāmarudrī* of Rāmarudra by Harirama Sukla. Kashi Sanskrit Series 6. Varanasi: Chowkhamba Sanskrit Series Office, 1951.
  - K212: *Nyāyasiddhāntamuktāvalī*. Edited with the *Kīranāvalī* of Kṛṣṇavallabhācārya by Narayancharan Shastri and Swetvaikuntha Shastri. Kashi Sanskrit Series 212. Varanasi: Chowkhamba Sanskrit Office, 1971.
- 2) The difference of punctuation between subordinate and main clauses among the editions is not mentioned. However, when punctuation influences *sandhi*, it is mentioned; for instance, “yadi ... śaktiḥ, tadā ...” For this case I have not referred to the punctuation in the reading “yadi ... śaktis, tadā ... ”
- 3) I have not referred to alternative readings due to *sandhi* rules such as kiñ ca or kiṃ ca, itthañ ca or itthaṃ ca, dharma or dharmma, sarva or sarvva, and so forth.
- 4) Irregular forms of *sandhi* are not referred to in the notes unless it is the case that the irregularity possibly shows punctuation.
- 5) I have divided the edited text into paragraphs for convenience’ sake.

SANSKRIT TEXT

(<sup>1</sup>śābdabodhaprakāraṃ darśayati<sup>1</sup>) ---

padajñānaṃ tu karaṇaṃ dvāraṃ tatra padārthadhīḥ /  
śābdabodhaḥ phalaṃ tatra śaktidhīḥ saha-kāriṇī //81//<sup>2</sup>

padajñānaṃ tv iti. na tu jñāyamānaṃ padaṃ karaṇaṃ<sup>3</sup> padābhāve  
'pi mauniślokaḍau śābdabodhāt. padārthadhīr iti. padajanyapadārtha-  
smaraṇaṃ vyāpāraḥ. anyathā padajñānavataḥ pratyakṣādinā padārtho-  
pasthitāv api śābdabodhāpatteḥ. tatrāpi vṛtṭyā padajanyatvaṃ  
bodhyam. anyathā ghaṭā dipadāt (<sup>4</sup>samavāyasambandhenākāśasmarāṇe  
jāte<sup>4</sup>) ākāśasyāpi śābdabodhāpatteḥ.

(<sup>5</sup>vṛtṭiś ca śakti-lakṣaṇānyatarasambandhaḥ<sup>5</sup>). atraiva śaktijñānasyo-  
payogaḥ. pūrvam<sup>6</sup> śaktigrahābhāve padajñāne 'pi tatsambandhena  
smaraṇānupapatteḥ<sup>7</sup>. padajñānasya (<sup>8</sup>hi ekasambandhijñānavidhayā-  
rthasmāratvam<sup>8</sup>). śaktiś ca padena saha padārthasya sambandhaḥ. sā  
(<sup>9</sup>cāsmāt chabdād<sup>9</sup>) ayam artho bodhavya itīśvarecchārūpā<sup>10</sup>. ādhunike  
nāmni śaktir asty eva<sup>11</sup> ekādaśe 'hani pitā nāma kuryād itīśvare-  
cchāyāḥ sattvāt. ādhunikasaṅketite tu<sup>12</sup> na śaktir iti sampradāyaḥ.

<sup>1</sup> K212 puts this sentence after kārikā 81.

<sup>2</sup> BI numbers this 80. BI and K6 contain the *Bhāṣāpariccheda (Kārikāvali)* and the *Nyāya-siddhāntamuktāvali* separately.

<sup>3</sup> BI,, karaṇaṃ.; K6, karaṇaṃ.; K212, karaṇaṃ,

<sup>4</sup> BI, samavāyasambandhena ākāśasmarāṇaṃ jāyate.

<sup>5</sup> BI, vṛtṭiḥ śakti-lakṣaṇānyatarāḥ sambandhaḥ; K212, vṛtṭiś ca śakti-lakṣaṇānyatarāḥ sambandhaḥ

<sup>6</sup> K6 brackets pūrvam.

<sup>7</sup> K6, tatsmaraṇānupapatteḥ; K212, tatsmaraṇānutpatteḥ

<sup>8</sup> BI, sambandhijñānavidhayārthasmāratvam; K212, hi ekasambandhijñānavidhayā padārthopa-  
sthāpakatvam

<sup>9</sup> K212, cāsmāt padād

<sup>10</sup> K6, -rūpaḥ

<sup>11</sup> BI, K6, eva.

<sup>12</sup> BI, ādhunike tu saṅkete for ādhunikasaṅketite tu

navyās tv īśvarecchā na śaktiḥ<sup>13</sup> kiṃ tv icchaiva<sup>14</sup> tenādhunika-  
saṅketite<sup>15</sup> 'pi śaktir asty evety āhuḥ<sup>16</sup>.

śaktigrahas tu<sup>17</sup> vyākaraṇāditaḥ. tathā hi<sup>18</sup> ---

‘śaktigrahaṃ vyākaraṇopamānakośāptavākyād<sup>19</sup> vyavahāra-  
taś<sup>20</sup> ca /

vākyasya śeṣād vivṛter vadanti sāmnyadhyataḥ siddhapadasya  
vṛddhāḥ //’<sup>21</sup>

dhātuprakṛtipratyayādīnām śaktigraho vyākaraṇād<sup>22</sup> bhavati. kvacit<sup>23</sup>  
sati bādhake tyajyate<sup>24</sup>. yathā vaiyākaraṇair ākhyātasya kartari śaktir  
ucyate. caitraḥ pacatītyādau kartrā saha<sup>25</sup> caitrasyābhedānvayaḥ. (25)ta-  
ca gauravāt tyajyate.<sup>26</sup>) kiṃ tu kṛtau śaktigraho<sup>27</sup> lāghavāt. kṛtiś  
caitrādau prakārībhūya bhāsate. na ca kartur anabhidhānāc caitrādi-  
padānantaram<sup>28</sup> tṛtīyā syād iti vācyam,<sup>29</sup> kartṛsamkhyānabhidhānasya  
tatra tantratvāt. samkhyābhidhānayogyaś<sup>30</sup> ca karmatvādyanava-

13 K6, K212, śaktiḥ,

14 BI, icchaiva.; K212 icchaiva,

15 BI, -saṅkete

16 BI, astīti vadanti for asty evety āhuḥ

17 BI, śaktigrahaś ca for śaktigrahas tu

18 BI, hi.

19 BI, -kośā- for -kośā-

20 BI, vyāvahārataś

21 *Tattvacintāmaṇirahasya*, p. 481,8-10. This source is referred to by Kujunni Raja [1963: 26  
fn. 1].

22 BI, vyākaraṇād

23 BI inserts tu.

24 BI inserts 'pi.

25 BI, kartuś for kartrā saha

26 BI, tatra gauravān na janyate

27 K6, śaktiḥ.; K212, śaktir

28 K6, -padottaram

29 BI, vācyam.; K6, vācyam.; K212, vācyam,

30 BI, -yogaś

ruddhaḥ prathamāntapadopasthāpyaḥ.<sup>31</sup> karmatvādīty (32)asyetara-  
viśeṣaṇatvena tātparyāviśayatvam<sup>32</sup>) arthaḥ.<sup>33</sup> tena caitra iva maitro<sup>34</sup>  
gacchatītyādau na caitre samkhyānvayaḥ. yatra karmādau na  
viśeṣaṇatvena<sup>35</sup> tātparyam<sup>36</sup> tadvāraṇāya prathamānteti<sup>37</sup>. yad vā  
dhātvarthātiriktvāviśeṣaṇatvam prathamadalārthaḥ. tena caitra iva  
maitro<sup>38</sup> gacchatīty atra caitrāder vāraṇam. stokaṃ pacatītyādau  
stokāder vāraṇāya ca<sup>39</sup> dvitīyadalam. tasya dvitīyāntopasthāpyatvād<sup>40</sup>  
vāraṇam iti<sup>41</sup>. evaṃ vyāpāre 'pi na śaktir<sup>42</sup> gauravāt. ratho  
gacchatītyādau tu<sup>43</sup> vyāpāre<sup>44</sup> āśrayatve vā lakṣaṇā. jānātītyādau tv<sup>45</sup>  
āśrayatve<sup>46</sup> naśyatītyādau <sup>47</sup>pratiyogitve nirūḍhalakṣaṇā.

upamānād yathā śaktigrahas tathoktam.

evaṃ koṣād<sup>48</sup> api śaktigrahaḥ. sati bādhake kvacit tyajyate. yathā  
nīlādīpadānām nīlarūpādau nīlādiviśiṣṭe<sup>49</sup> ca śaktiḥ koṣena<sup>50</sup>

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- 31 BI, no punctuation  
32 BI, asya viśeṣaṇatvatātparyāviśayatvam; K6, asyetaraviśeṣaṇatvatātparyāviśayatvam  
33 K212, arthaḥ,  
34 BI omits maitro.  
35 K6, K212, viśeṣaṇatve  
36 BI, viśeṣaṇatvatātparyam for viśeṣaṇatvena tātparyam  
37 N, prathamānteti  
38 BI omits maitro.  
39 K6 omits ca.  
40 K6, K212, dvitīyāntapadopasthāpyatvād  
41 BI vāraṇam for vāraṇam iti  
42 BI, śaktiḥ.; K6, śaktiḥ,  
43 BI omits tu.  
44 BI, svavyāpāre; K6, (sva)vyāpāre,  
45 N, tu; K212 omits tv.  
46 K6, K212, -tve,  
47 K6 inserts tu.  
48 BI, koṣād  
49 K6, nīlaviśiṣṭe  
50 BI, koṣe

vyutpādītā tathāpi lāghavān nīlādāv eva<sup>51</sup> śaktiḥ.<sup>52</sup> nīlādirūpaviśiṣṭe<sup>53</sup> tu<sup>54</sup> lakṣaṇeti.

evam āptavākyād api. yathā kokilah pikapadavācya<sup>55</sup> ityādiśabdāt pikādipadaśaktigrahaḥ<sup>56</sup>.

evam vyavahārād api. yathā prayojakavṛddhena ghaṭam ānety uktam<sup>57</sup> tac chrutvā prayojyavṛddhena ghaṭa ānītas<sup>58</sup> tad avadhārya pārśvastho bālo ghaṭānayanarūpaṃ kāryaṃ ghaṭam ānetyiśabda-prayojyam<sup>59</sup> ity<sup>60</sup> avadhārayati. tataś ca ghaṭam naya<sup>61</sup> gām ānetyādāv<sup>62</sup> āvāpodvāpābhyāṃ ghaṭādipadānām kāryānvitaghaṭādaḥ śaktiṃ grhṇāti. itthaṃ ca bhūtale nīlo ghaṭa ityādiśabdān<sup>63</sup> na śābdabodhaḥ.<sup>64</sup> ghaṭādipadānām kāryānvitaghaṭādibodhe sāmartyā-vadhāraṇāt<sup>65</sup> kāryatābodham prati ca līnādīnām sāmartyāt tad-abhāvān<sup>66</sup> na śābdabodha iti<sup>67</sup> kecit. tan na.<sup>68</sup> prathamataḥ kāryānvitaghaṭādaḥ śaktyavadhāraṇe 'pi lāghavena paścāt tasya parityāga-

51 BI, nīlādaḥ for nīlādāv eva

52 BI, K6, no punctuation

53 K6, K212, nīlādiviśiṣṭe

54 BI, nīlādiviśiṣṭe for nīlādirūpaviśiṣṭe tu

55 K6, pikaśabdavācya

56 BI, pikādiśaktigrahaḥ; K6, pikādiśabdānām kokile śaktigrahaḥ; K212, pikādipadānām kokile śaktigrahaḥ

57 BI, uktaṃ.; K6, K212, uktaṃ,

58 BI, ānītaḥ.; K6, K212, ānītaḥ,

59 K212, -eti śabdaprayojyam

60 BI omits ity.

61 BI, ghaṭam apasāraya for ghaṭam naya; K6, naya,

62 BI, ānya ityādaḥ; K6, -etyādivākyād; K212, badhānetyādivākyād

63 K6, K212, -ādivākyān

64 K6, -bodhaḥ,

65 BI, -vadhāraṇāt.; K6, -vadhāraṇāt,

66 N, tadabhāvān

67 BI, ity api

68 K212, na,



ucityāt. ata eva caitra putras te jātaḥ,<sup>69</sup> kanyā te <sup>70</sup>garbhiṇī jātā ityādaḥ mukhaprasādamukhamālinyābhyāṃ sukhaduḥkhe 'numāya<sup>71</sup> tatkāraṇatvena pariśeṣāc chābdabodham nirṇīya taddhetutayā taṃ śabdāṃ avadhārayati. tathā ca <sup>(72</sup>vyabhicārāt kāryānvite na<sup>72)</sup> śaktiḥ. na ca tatra taṃ<sup>73</sup> paśyetyādiśabdāntaram<sup>74</sup> adhyāhāryaṃ,<sup>75</sup> mānābhāvāt. caitra putras te jāto mṛtaś cetyādaḥ tadabhāvāc ca. itthaṃ ca lāghavād anvitaghaṭe 'pi śaktiṃ tyaktvā ghaṭapadasya ghaṭamātre śaktiṃ avadhārayati.

evaṃ vākyaśeṣād api śaktigrahaḥ. yathā yavamayaś carur bhavatīty atra yavapadasya dīrghaśūkaviśeṣe<sup>76</sup> āryāṇāṃ prayogaḥ<sup>77</sup> kaṅgau ca<sup>78</sup> mlecchānām,<sup>79</sup> tatra hi 'athānyā<sup>80</sup> ośadhayo mlāyante 'thaite<sup>81</sup> modamānā ivottiṣṭhanti<sup>82</sup>' <sup>83</sup> iti vākyaśeṣād dīrghaśūke śaktir nirṇīyate,<sup>84</sup> kaṅgau tu śaktibhramāt prayogo<sup>85</sup> nānāśaktikalpane gauravāt. haryādipade<sup>86</sup> tu vinigamakābhāvān nānāśaktikalpanam.

69 BI, no punctuation

70 K6, garbhiṇītyādaḥ for garbhiṇī jātā ityādaḥ

71 N, K6, K212, anumāya

72 K6, vyabhicārān na kāryānvite

73 BI, te

74 N, K212, -ādi śabdāntaram

75 BI, adhyāhāryaṃ.

76 BI, -viśiṣṭe

77 K6, -gaḥ,

78 K6, tu

79 BI, mlecchānām.; K6, K212, mlecchānām.

80 BI, yathānyā; K6, K212, yadānyā

81 BI, athaite; K6, mlāyante, athaite for mlāyante 'thaite

82 K6, K212 modamānās tiṣṭhanti for modamānā ivottiṣṭhanti

83 BI, K212 insert "vasante sarvasasyānām jāyate patraśātanam / modamānās ca tiṣṭhanti yavāḥ kaṇiśāśālināḥ //". K6 also supplies this expression in brackets.

84 BI, nirṇīyate.

85 BI, prayogaḥ.; K6, prayogaḥ,

86 BI, haripadādaḥ

evam vivaraṇād api śaktigrahaḥ. vivaraṇam tu tatsamānārthaka-  
padāntareṇa<sup>87</sup> tadarthakathanam.<sup>88</sup> yathā ghaṭo 'stīty asya kalaśo  
'stīty anena vivaraṇād ghaṭapadasya kalaśe śaktigrahaḥ. evaṃ pacatīty  
asya pākam karotīty anena vivaraṇād ākhyātasya yatnārthakatvam  
kalpyate.

evam prasiddhapadasāmnidhyād<sup>89</sup> api śaktigrahaḥ. yathā iha  
sahakāratarau madhuram piko rautītyādu pikapadasya<sup>90</sup> kokile<sup>91</sup>  
śaktigraha iti.<sup>92</sup>

tatra jātāv eva śaktir<sup>93</sup> na tu vyaktau<sup>94</sup> vyabhicārād<sup>95</sup> ānantyāc ca.  
vyaktim vinā ca<sup>96</sup> jātibhānasyāsambhavād vyakter api bhānam iti  
kecit. tan na.<sup>97</sup> śaktim vinā vyaktibhānānupapatteḥ. na ca vyaktau  
lakṣaṇā,<sup>98</sup> anupapattipratisandhānam vināpi vyaktibodhāt. na ca  
vyaktiśaktāv ānanyam,<sup>99</sup> sakalavyaktāv ekasyā eva śakteḥ svikārāt.  
na cānanugamaḥ,<sup>100</sup> gotvāder evānugamakavāt. kiṃ ca gauḥ śakyeti  
śaktigraho yadi tadā vyaktau śaktiḥ. yadi tu gotvam śakyam iti  
śaktigrahas<sup>101</sup> tadā gotvaprakārakapadārthasmarānam śābdabodhas ca  
na syāt.<sup>102</sup> samānaprakāratvena<sup>103</sup> śaktijñānasya padārthasmara-

87 BI, tatsamānārthapadāntareṇa

88 K212, -kathanam,

89 K6, K212, prasiddhapadasya sāmnidhyād

90 K6, pikaśabdasya

91 BI omits kokile.

92 K6 adds iti śaktigrahopāyanirūpaṇam.

93 K6, śaktigrahaḥ,

94 K6, vyaktau,

95 K6, -cārād,

96 K6, K212 omits ca.

97 K212, na,

98 BI, lakṣaṇā.

99 BI, ānanyam.; K6, no punctuation; K212, ānanyam,

100 BI, -gamaḥ.; K6, no punctuation

101 K6, śaktigrahaḥ,

102 K6, K212, syāt,

ṇam<sup>104</sup> śābdabodham prati ca hetutvāt.<sup>105</sup> kiṃ ca gotve yadi śaktis<sup>106</sup>  
tadā gotvatvam śakyatāvachedakam vācyam.<sup>107</sup> gotvatvam<sup>108</sup> tu  
gavetarāsamavetatve sati sakalagosamavetatvam.<sup>109</sup> tathā ca go-  
vyaktīnām śakyatāvachedake 'nupravesāt tavaiva gauravam. tasmāt  
tattajjātyākṛtiviśiṣṭatattadvyaktibodhānupapattyā kalpyamānā śaktir  
jātyākṛtiviśiṣṭavyaktau<sup>110</sup> viśrāmyatīti.<sup>111</sup>

śaktam padam,<sup>112</sup> (<sup>113</sup>tac caturvidham,<sup>113</sup>) kvacid yaugikam<sup>114</sup>  
kvacid rūḍham<sup>115</sup> kvacid yogarūḍham<sup>116</sup> kvacid yaugikarūḍham.<sup>117</sup>  
tathā hi<sup>118</sup> yatrāvayavārtha eva budhyate tad yaugikam.<sup>119</sup> yathā  
pācakādipadam. yatrāvayavaśaktinairapekṣyeṇa<sup>120</sup> samudāyaśakti-  
mātreṇa<sup>121</sup> budhyate tad rūḍham.<sup>122</sup> yathā gomaṇḍalādipadam<sup>123</sup>.  
yatra tv avayavaśaktiviśaye samudāyaśaktir apy asti tad yoga-  
rūḍham.<sup>124</sup> yathā paṅkajādipadam. tathā hi --- paṅkajapadam

- 
- 103 BI, -prakāratvena  
104 K6, -ṇam,  
105 N, no punctuation  
106 K6, śaktiḥ,  
107 K6, K212, vācyam,  
108 BI, gotvan  
109 K6, K212, -samavetatvam,  
110 K6, -vyaktāv eva  
111 K6 adds iti jātiśaktivādaḥ.  
112 BI, no punctuation; K6, padam.  
113 BI, tu; K6, tac caturvidham.  
114 K6, K212, -kam,  
115 K6, K212, -ḍham,  
116 K212, -ḍham,  
117 K212, -ḍham,  
118 BĪ omits tathā hi.  
119 K212, yaugikam,  
120 BI, -nairapekṣeṇa; K212, -nirapekṣayā  
121 BI, samudāyaśaktimāgreṇa; K212, samudāyaśaktyā  
122 K212, rūḍham,  
123 BI, gopadaghaṭādipadam; K6, go-maṇḍalā(pā)dipadam  
124 K212, -rūḍham,

avayavaśaktyā pañkajanikartṛrūpam<sup>125</sup> arthaṃ bodhayati.<sup>126</sup> samudāyaśaktyā ca padmatvena rūpeṇa padmaṃ bodhayati. na ca kevalayāvayavaśaktyā<sup>127</sup> kumude prayogaḥ syād iti vācyam,<sup>128</sup> rūdhijñānasya (<sup>129</sup>kevalayaugikārthajñāne<sup>130</sup> pratibandhakatvād<sup>129</sup>) iti prāñcaḥ. vastutas tu<sup>131</sup> samudāyaśaktyupasthitapadme<sup>132</sup> 'vayavārthapañkajanikartur anvayo bhavati<sup>133</sup> sām̐nidhyāt. yatra tu<sup>134</sup> rūdhyarthasya bādhaḥ<sup>135</sup> pratisamdhīyate tatra lakṣaṇayā kumudāder bodhaḥ. yatra tu kumudatvena rūpeṇa bodhe na tātparyajñānam<sup>136</sup> padmatvasya ca bādhas<sup>137</sup> <sup>138</sup>tatrāvayavaśaktimātreṇa nirvāha ity <sup>139</sup>āhuḥ. yatra tu sthalapadmādāv avayavārthabādhas<sup>140</sup> tatra samudāyaśaktyā<sup>141</sup> ca<sup>142</sup> padmatvena rūpeṇa bodhaḥ. yadi tu sthalapañkajaṃ<sup>143</sup> vijātīyam eva tadā lakṣaṇayaiveti<sup>144</sup>. yatra tu<sup>145</sup> yaugikārtharūdhyarthayoḥ<sup>146</sup> svātantryeṇa bodhas<sup>147</sup> tad yaugika-

125 N, K6, -kartṛvarūpam

126 K6, K212, bodhayati,

127 BI, kevalāvayavaśaktyā

128 BI, vācyam.; K6, vācyam.; K212 vācyam,

129 BI, K6, kevalayaugikārthajñānapratibandhakatvād

130 K212, -ārthabuddhau

131 N, tu,

132 BI, samudāyaśaktyopasthitapadme

133 BI, bhavati.; K6, bhavati,

134 BI omits tu.

135 BI, vādhaḥ

136 K6, -nam,

137 BI, vādhas.; K6, bādhaḥ,

138 K6, tatra cāvayava-

139 BI, K212 insert apy.

140 BI, -vādhas; K6, -bādhaḥ,

141 K212, -śaktayā

142 K6, K212 omit ca.

143 K212, sthalapadmaṃ

144 BI, lakṣaṇaiva; K6, lakṣaṇayaiva

145 BI omits tu.

146 BI, avayavārtharūdhyarthayoḥ

147 K6, bodhaḥ,

rūḍham.<sup>148</sup> yathodbhidādīpadam. tatra hi udbhedanakartā<sup>149</sup> taru-  
gulmādir api<sup>150</sup> budhyate<sup>151</sup> yāgaviśeṣo 'pīti.<sup>152</sup>

lakṣaṇā śakyasambandhas tātparyānupapattitaḥ<sup>153</sup> /

lakṣaṇeti.<sup>154</sup> gaṅgāyāṃ ghoṣa ityāḍau gaṅgāpadasya śakyārthe  
pravāharūpe ghoṣasyānvayānupapattis tātparyānupapattir vā yatra  
pratisaṃdhīyate tatra lakṣaṇayā tīrasya bodha iti<sup>155</sup>. sā ca śakya-  
sambandharūpā<sup>156</sup>. tathā hi --- pravāharūpaśakyārthasambandhasya  
tīre gr̥hītatvāt tīrasya smaraṇam.<sup>157</sup> tataḥ sābdabodhaḥ. paraṃ tu  
yady anvayānupapattir lakṣaṇābījaṃ syāt tadā yaṣṭīḥ praveśayety  
atra<sup>158</sup> lakṣaṇā na syād<sup>159</sup> yaṣṭīṣu praveśānvayasyānupapatter  
abhāvāt. tena yaṣṭipraveśe<sup>160</sup> bhojanatātparyānupapattyā yaṣṭi-  
dhareṣu<sup>161</sup> lakṣaṇā. evaṃ kākebhyo dadhi rakṣyatām ityāḍau  
kākapadasya dadhyupaghātake lakṣaṇā<sup>162</sup> sarvato dadhirakṣyās  
tātparyaviṣayatvāt. evaṃ chatriṇo yāntītyāḍau chatripadasyaika-  
sārthavāhitve<sup>163</sup> lakṣaṇā. iyam evājahatsvārthā lakṣaṇety ucyate.<sup>164</sup>  
ekasārthavāhitvena rūpeṇa chatritadanyayor bodhāt. yadi cānvayā-

148 K212, -rūḍham,

149 BI, ūrddhvabhedanakartā

150 K212 omits api.

151 K6, -yate,

152 K6 adds iti padanirūpaṇam.

153 BI, tātparyānupapattitaḥ

154 BI, lakṣaṇā śakyasambandha ityādi.; K6, lakṣaṇā śakyasambandha iti.

155 BI, bodhaḥ for bodha iti

156 BI, śakyasambandhaḥ

157 K6, smaraṇam,

158 K6, āḍau

159 BI, syād.; K6, syāt.; K212, syāt,

160 K6, tatpraveśe

161 BI, yaṣṭidhare

162 BI, lakṣaṇā.; K6, K212, lakṣaṇā,

163 BI, chatripadasyaikasārthavāhitvena; K6, cchatripadasyaika sārthavāhittve

164 K6, ucyate,

nupapattir<sup>165</sup> lakṣaṇābījaṃ syāt tadā kvacid gaṅgāpadasya tīre<sup>166</sup> kvacid ghoṣapadasya matsyādau<sup>167</sup> lakṣaṇeti niyamo na syāt. idaṃ tu bodhyam.<sup>168</sup> 169śakyārthasambandho yadi tīratvena rūpeṇa gr̥hītas<sup>170</sup> tadā tīratvena tīrabodhaḥ.<sup>171</sup> yadi tu gaṅgātīratvena rūpeṇa gr̥hītas<sup>172</sup> tadā tenaiva rūpeṇa smaraṇam. ata eva lakṣyatāvaccchedake na lakṣaṇā<sup>173</sup> tatprakāarakabodhasya tatra lakṣaṇām vināpy upapatteḥ. paraṃ tv evaṃkrameṇa<sup>174</sup> śakyatāvaccchedake 'pi śaktir na syāt<sup>175</sup> tatprakāraśakyārthasmarāṇam<sup>176</sup> prati tatpadasya sāmāthyam ity asya suvacatvād iti vibhāvanīyam.

yatra tu śakyārthasya paraṃparāsambandharūpā<sup>177</sup> lakṣaṇā sā lakṣitalakṣaṇety ucyate. yathā dvirephādipade.<sup>178</sup> rephadvaya-sambandho bhramarapade jñāyate<sup>179</sup> bhramarapadasya ca sambandho bhramare jñāyate iti<sup>180</sup> tatra lakṣitalakṣaṇā. kiṃ tu lākṣaṇikam padam nānubhāvakam. lākṣaṇikārthasya śābdabodhe tu padāntaram kāraṇam.<sup>181</sup> śaktilakṣaṇānyatarasambandhenetarapadārthānvitasvaśakyā-

165 BI, cānupapattir

166 K6, K212, tīre,

167 K212, -ādau,

168 BI, no punctuation

169 K6, śakthā-

170 K6, gr̥hītaḥ,

171 K6, -bodhaḥ,

172 K6, gr̥hītaḥ,

173 BI, -ṇā.: K6, K212, -ṇā,

174 K212, evaṃ krameṇa

175 BI, syāt.; K6, K212, syāt,

176 BI, tatprakāraśābdārthasmarāṇam

177 BI, svāśrayapadavācyatvarūpā

178 BI, no punctuation; K6, dvirephādipadād; K212, dvirephādipadāt

179 BI, jñāyate.; K6, jñāyate,

180 BI, jñāyate. for jñāyate iti; K6, jñāyate, for jñāyate iti

181 K212, kāraṇam,

rthaśābdabodham prati padānām sāmārthyāvadhāraṇāt<sup>182</sup>. <sup>183</sup> vākye tu śakter <sup>184</sup>abhāvāc chakyasaṃbandharūpā lakṣaṇāpi nāsti. yatra <sup>185</sup>gabhirāyām nadyām ghoṣa ity uktam tatra nadīpadasya nadītre lakṣaṇā.<sup>186</sup> <sup>187</sup>gabhirāpadārthasya nadyā sahābhedenānvayaḥ,<sup>188</sup> kvacid ekadeśānvayasyāpi<sup>189</sup> svīkṛtatvāt. yadi tatraikadeśānvayo 'pi<sup>190</sup> na svīkṛiyate tadā nadīpadasya gabhīranadītre lakṣaṇā.<sup>191</sup> gabhirāpadaṃ<sup>192</sup> tātparyagrāhakam<sup>193</sup>.

bahuvrīhāv apy evam.<sup>194</sup> tatra hi citragupadādu (<sup>195</sup>yady ekadeśānvayaḥ<sup>195</sup>) svīkṛiyate tadā gopadasya gosvāmini<sup>196</sup> lakṣaṇā.<sup>197</sup> gavi citrābhedaṅvayaḥ.<sup>198</sup> yadi (<sup>199</sup>tv ekadeśānvayo<sup>199</sup>) na svīkṛiyate tadā gopadasya citragomati<sup>200</sup> lakṣaṇā.<sup>201</sup> citrapadaṃ<sup>202</sup> tātparyagrāhakam. evam ārūdhavānaro vṛkṣa ity atra vānarapade<sup>203</sup> vānarā-

182 BI, -dhāraṇād iti prāñcaḥ

183 BI inserts "navīnās tu tad api anubhāvakam eva. padārthopasthitis tu dvāram. anyathā tulya-yuktyā śaktasyāpi padasyānanubhāvakatvāpatter ity āhuḥ."

184 K6, abhāvāt śakya- for abhāvāc chakya-

185 K212 inserts tu.

186 K6, lakṣaṇā,

187 BI, gabhirā-

188 BI, K6, -ānvayaḥ.

189 BI omits api.

190 K6, K212 omit api.

191 BI, K212, no punctuation; K6, lakṣaṇā,

192 BI, gabhirāpadaṃ

193 BI, tātparyagrāhakam

194 N, evam,

195 K6, yadaikadeśānvayaḥ

196 K6, gomati

197 N, no punctuation; K6, K212, lakṣaṇā,

198 K212, -ānvayaḥ,

199 K212, tatraikadeśānvayo

200 BI, K6, K212, citragosvāmini

201 N, no punctuation; K6, K212, lakṣaṇā,

202 BI, citrapadaṃ

203 K6, K212, vānarapadasya

rohaṅakarmani lakṣaṇā.<sup>204</sup> ārūḍhapadam<sup>205</sup> tātpariyagrāhakam. evam anyatrāpi bodhyam<sup>206</sup>.

tatpuruṣe tu pūrvapade lakṣaṇā. tathā hi --- rājapuruṣa ityāda<sup>207</sup> rājapadārthena puruṣapadārthasya<sup>208</sup> sāksān nānvayo<sup>209</sup> nipātātirikta-nāmārthayor bhedenānvayabodhasyāvvyutpannatvāt.<sup>210</sup> anyathā rājā puruṣa ity atrāpi tathānvayabodhaḥ syāt. (<sup>211</sup>ghaṭo na paṭa ityāda<sup>210</sup>) ghaṭapaṭābhyāṃ nañāḥ sāksād evānvayān nipātātiriktetī. nīlo ghaṭa ityāda<sup>210</sup> nāmārthayor abhedasambandhenānvayād bhedeneti. na ca rājapuruṣa ityāda<sup>210</sup> luptavibhakteḥ smaraṇaṃ kalpyam iti vācyam,<sup>212</sup> asmṛtavibhakter api tato bodhodayāt. tasmād rājapadāda<sup>210</sup> rājasambandhini lakṣaṇā.<sup>213</sup> tasya<sup>214</sup> puruṣeṇa sahābheda<sup>214</sup>nvayaḥ.

dvandve tu<sup>215</sup> dhavakhadirau chindhītyāda<sup>215</sup> dhavaḥ khadiraś ca vibhaktyarthadvitvaprakāreṇa budhyate,<sup>216</sup> tatra na<sup>217</sup> lakṣaṇā. na ca sāhitye lakṣaṇeti vācyam,<sup>218</sup> sāhityaśūnyayor api dvandvadarśanāt.<sup>219</sup> na<sup>220</sup> caikakriyānvayitvarūpaṃ sāhityam astīti vācyam,<sup>221</sup> kriyābhede

204 K6, K212, lakṣaṇā,

205 BI, K6 insert ca.

206 BI, K6 omit bodhyam.

207 BI, K6, rājapuruṣādipade for rājapuruṣa ityāda<sup>210</sup>

208 BI, K6, puruṣādipadārthasya

209 BI, nānvayaḥ.; K6, nānvayaḥ.; K212, nānvayo,

210 K212, -nnatvāt,

211 BI, paṭo na ghaṭa ityāda<sup>210</sup>; K6, ghaṭaḥ paṭo netyāda<sup>210</sup>

212 BI, vācyam.; K6, vācyam.; K212, vācyam,

213 K212, lakṣaṇā,

214 BI, K6, K212 insert ca.

215 N, K212, tu,

216 BI, K212, no punctuation; K6, buddhyete,

217 BI omits na.

218 BI, vācyam.; K6, vācyam.; K212, vācyam,

219 K212, -śanāt,

220 BI, ca ekakriyā-

221 BI, vācyam.; K6, K212, vācyam.



'pi<sup>222</sup> dhavakhadirau (<sup>223</sup>paśya chindhīyādau taddarśanāt<sup>220</sup>) sāhitya-  
syānanubhavāc ca. (<sup>224</sup>ata eva<sup>225</sup> rājapurohitau sāyujyakāmau  
yajeyātām ity atra lakṣaṇābhāvād dvandva āśrīyate.<sup>223</sup>) tasmāt  
sāhityam<sup>226</sup> nārthaḥ,<sup>227</sup> kiṃ tu vāstavabhedo<sup>228</sup> yatra tatra dvandvaḥ.  
na ca nīlghaṭayor abheda ityādau katham iti vācyam,<sup>229</sup> tatra  
nīlapadasya nīlatve<sup>230</sup> ghaṭapadasya (<sup>231</sup>ghaṭatve lakṣaṇā.<sup>231</sup>) abheda  
ity asya <sup>232</sup>cāśrayābheda ity arthāt<sup>233</sup>.

samāhāradvandve tu yadi samāhāro 'py anubhūyata ity ucyate  
tadāhinakulam ityādau parapade 'hinakulasamāhāre lakṣaṇā.<sup>234</sup> pūrva-  
padaṃ tu<sup>235</sup> tātparyagrāhakam. na ca bherimṛdaṅgaṃ vādayety atra  
katham samāhārasyānvayas<sup>236</sup> <sup>237</sup>tasyāpekṣābuddhiviśeṣārūpasya  
vādanāsaṃbhavād iti vācyam,<sup>238</sup> paraṃparāsaṃbandhena<sup>239</sup> tad-  
anvayāt. evaṃ pañcamūlītyādāv<sup>240</sup> api. pare tv ahinakulam  
ityādāv<sup>241</sup> ahir nakulaś ca budhyate<sup>242</sup> pratyekam ekatvānvayaḥ.<sup>243</sup>

222 BI omits api.

223 BI, chindhīyādidarśanāt.; K6, K212, paśya chindhīyādidarśanāt,

224 BI inserts this sentence after the next sentence "tasmāt sāhityādikam nārthaḥ."

225 K212, eva,

226 K6, K212, sāhityādikam

227 BI, nārthaḥ.

228 BI, K6, vāstavo bhedo

229 BI, vācyam.; K6, vācyam.; K212, vācyam,

230 BI, nīlatvam; K6, nīlatve,

231 BI, ghaṭatvam arthaḥ.; K6, ghaṭatve lakṣaṇā,

232 BI, asyāśrayābheda for asya cāśrayābheda

233 K212, arthaḥ

234 K6, K212, lakṣaṇā,

235 BI, K6 omit tu.

236 BI, -ānvayo; K6, -ānvayaḥ?; K212, -ānvayaḥ,

237 BI omits tasya; K6, K212 insert tasya after apekṣābuddhiviśeṣārūpasya.

238 BI, vācyam.; K6, vācyam.; K212, vācyam,

239 BI, svāśrayavṛttitvarūpasambandhena

240 BI, pañcapūlītyādāv

241 N, BI, K212, ityādau

242 BI, K6, budhyate.; K212, budhyate,

samāhārasamjñā ca<sup>244</sup> yatraikatvaṃ napuṃsakatvaṃ <sup>(245)</sup>dvan-  
dvaś<sup>246</sup> ca prāṇitūrya' ity<sup>245</sup>)-ādisūtreṅoktaṃ tatraiva.<sup>247</sup> anya-  
traikavacanam<sup>248</sup> asādhv ity āhuḥ<sup>249</sup>. <sup>(250)</sup>pitarau śvaśurāv<sup>251</sup> ityādau  
pitṛpade janakadampatyoh<sup>252</sup> śvaśurapade strījanakadampatyor<sup>253</sup>  
lakṣaṇā. evam anyatrāpi. ghaṭā ityādau <sup>254</sup> na lakṣaṇā<sup>255</sup> ghaṭatvena  
rūpeṇa nānāghaṭopasthitisambhavāt<sup>256,250</sup>)

karmadhārayasthale tu<sup>257</sup> nīlotpalam ityādāv<sup>258</sup> abhedasam-  
bandhena nīlapadārtha utpalapadārthe<sup>259</sup> prakāraḥ. <sup>(260)</sup>tatra na<sup>260</sup>  
lakṣaṇā. ata eva niśādasthapatiṃ yājayed ity atra na tatpuruṣo<sup>261</sup>  
lakṣaṇāpatteḥ.<sup>262</sup> kiṃ tu karmadhārayo<sup>263</sup> lakṣaṇābhāvāt. na ca  
niśādasya samkarajātiviśeṣasya vedānadhikārād yājanāsambhava iti  
vācyam,<sup>264</sup> niśādasya vidyāprayuktes tata eva kalpanīyatvāt<sup>265</sup>.

243 BI, no punctuation; K212, -ānvayaḥ,

244 BI, ca.

245 BI, prāṇitūryetye-; K6, ca prāṇitūryya ity

246 K212 omits dvandvaś.

247 N, -va.; K212, tatraiva,

248 K212, anyatrakavacanam

249 BI, K6, iti vadanti for ity āhuḥ

250 BI adds these three sentences to the end of the next paragraph.

251 BI, śvaśrau

252 K6, K212, -yoh,

253 BI, -dambatyor

254 K6 inserts tu.

255 BI, K6, -ṇā.; -ṇā,

256 BI, nānāghaṭasthitisambhavāt

257 N, K212, tu,

258 BI, ityādau

259 K6, -padārtha

260 BI, na ca tatra; K6, K212, tatra ca na

261 BI, -puruṣaḥ.; K6, -puruṣaḥ,

262 K6, K212, -tteḥ,

263 K6, -rayaḥ,

264 BI, vācyam.; K6, vācyam.; K212, vācyam,

265 BI, K6, K212, kalpanāt

lāghavena mukhyārthasyānvaye tadanupapattyā kalpanāyāḥ<sup>266</sup> phala-  
mukhagauravatayādoṣatvād iti. upakumbham ardhapippalītyādaḥ para-  
pade tatsaṃbandhini lakṣaṇā<sup>267</sup> pūrvapadārthapradhānatayā cānvaya-  
bodha iti. itthaṃ ca samāse na kvāpi śaktiḥ<sup>268</sup> padaśaktyaiva nirvāhād  
iti.<sup>269</sup>

āsattir yogyatākāṅkṣā tātparityajñānam iṣyate //82//<sup>270</sup>

kāraṇam (<sup>271</sup>samnidhānam tu padasyāsattir ucyate /<sup>271</sup>)

āsattir iti.<sup>272</sup> āsattijñānam<sup>273</sup> yogyatājñānam<sup>274</sup> ākāṅkṣājñānam<sup>275</sup>  
tātparityajñānam ca śābdabodhe kāraṇam. <sup>276</sup> tatrāsattipadārtham  
āha<sup>277</sup> --- samnidhānam tv iti. <sup>278</sup> (<sup>279</sup>yatpadārthena yatpadārthasyā-  
nvayo<sup>279</sup>) 'pekṣitas tayor avyavadhānenopasthitiḥ śābdabodhe<sup>280</sup>  
kāraṇam. tena girir bhuktam agnimān devadattenetyādaḥ na  
śābdabodhaḥ. <sup>281</sup> nīlo ghaṭo dravyam paṭa ityādāv āsattibhramāc  
chābdabodhaḥ. āsattibhramāc chābdabhramābhāve 'pi na kṣatiḥ. nanu  
yatra chatrī kuṇḍalī vāsasvī devadatta ityādy<sup>282</sup> uktam<sup>283</sup>

266 K6, K212, tatkalpanāyāḥ

267 K6, K212, lakṣaṇā,

268 BI, K6, śaktiḥ.; K212, śaktiḥ,

269 K6 adds iti lakṣaṇāgranthaḥ. See note 250.

270 BI numbers this 81. BI, K212, āsattiyogyatākāṅkṣātātparityajñānam iṣyate //; K6, āsattir  
yogyatākāṅkṣātātparityajñānam iṣyate //

271 K212 inserts this expression at note 276.

272 BI, āsattiyogyatetyādi.; K6, āsattir ityādi.

273 K6, -nam,

274 K6, -nam,

275 K6, -nam,

276 K6 inserts iti śābdabodhakāraṇakathanam. See also note 271.

277 BI, K6, āha.

278 K6 and K212 inserts "anvayaprativyogyanuyogipadayor avyavadhānam āsattiḥ. (K212, -ttiḥ.)  
tājñānam śābdabodhe kāraṇam, kvacid vyavahite 'py avyavadhānabhramāc chābdabodhād iti kecit.  
vastutas tu avyavadhānajñānasyānapekṣitatvāt".

279 BI, K6, yatpadārthasya yatpadārthenānvayo

280 BI omits śābdabodhe.

281 K6 inserts tātparityagarbhā cāsattiḥ.

282 BI, K6, ity

tatrottarapadasmaraṇena pūrvapadasmaraṇasya nāśād<sup>284</sup> avyava-  
dhānena<sup>285</sup> 286 taduttarapadasmaraṇāsambhava<sup>287</sup> iti cet. na.<sup>288</sup>  
pratyekapadānubhavajanyasaṃskāraiś<sup>289</sup> caramasya<sup>290</sup> 291 tāvatpada-  
viśayakasmaraṇasyāvvyavadhānenotpatteḥ. nānāsaṃnikarṣair ekapraty-  
akṣasyeva nānāsaṃskārir ekasmarāṇotpatter api saṃbhavāt. tāvat-  
padasaṃskārasahitacaramavarṇajñānasyodbodhakatvāt.<sup>292</sup> katham  
anyathā<sup>293</sup> nānāvarṇair ekapadasmaraṇam<sup>294</sup>. paraṃ tu tāvatpadā-  
rthānāṃ smaraṇād ekadaiva khale kapotanyāyena<sup>295</sup> tāvatpadā-  
rthānāṃ (296kriyākarmabhāvenānvayabodharūpaḥ<sup>296</sup>) śābdabodho  
bhavatīti kecit.<sup>297</sup>

(298'vṛddhā yuvānaḥ śiśavaḥ kapotāḥ khale yathāmī yugapat  
patanti /  
tathaiva sarve<sup>299</sup> yugapat padārthāḥ parasparenānvayino  
bhavanti //<sup>298</sup>)

pare<sup>300</sup> tu

- 
- 283 K6, -taṃ,  
284 BI, nāśāt.  
285 BI, avyavadhāne  
286 BI inserts tu.  
287 BI, uttarapadasmaraṇāsambhava; K6, tattatpadasmaraṇāsambhava  
288 K6, cen na.for cet. na. ; K212, ced - na, for cet. na.  
289 BI, pratyekapadasaṃskāraiś  
290 BI, caramaṃ  
291 BI, tāvadviśayaka-  
292 K212, -tvāt,  
293 BI, nānāvarṇakapadasmaraṇam for nānāvarṇair ekapadasmaraṇam  
294 K6, ekasmarāṇam  
295 BI, K6, -nyāyāt  
296 N, kriyākarmabhāvenānvayarūpaḥ; K212, kriyākārahāvenānvayarūpaḥ  
297 K212, kecit --  
298 BI omits this.  
299 K6, sarbe  
300 BI, K6, apare

'yad yad ākāṅkṣitam योग्यं सम्निधānam prapadyate /  
tena tenānvitāḥ svārthāḥ padair evāvagamyate //'<sup>301</sup>

tathā ca khaṇḍavākyārthabodhānantaram tathaiiva padārthasmṛtyā  
mahāvākyārthabodha ity apy<sup>302</sup> āhuḥ. etena tāvadvarṇābhivyaṅgyaḥ  
padasphoṭo 'pi nirastāḥ. tattadvarṇasamskārasahita<sup>303</sup>-caramavarṇo-  
palambhena tadvyāñjakenaivopapatter<sup>304</sup> iti. idaṃ tu bodhyam. yatra  
dvāram ity uktam<sup>305</sup> tatra pidhehītyādipadasya<sup>306</sup> jñānād eva  
bodho<sup>307</sup> na tu pidhānādirūpārthajñānāt.<sup>308</sup> padajanyatattatpadārtho-  
pasthites<sup>309</sup> 310tattacchābdabodhe hetutvāt. kiṃ ca kriyākarma-  
padānām tena tenaiiva (311rūpeṇākāṅkṣitatvāt.<sup>311</sup>) tena kriyāpadam vinā  
katham śābdabodhaḥ<sup>312</sup> syāt. tathā puṣpebhya ityādau sprhayatīty-  
ādipadā<sup>313</sup>-dhyāhāram vinā caturthyanupapatteḥ padādhyāhāra  
āvaśyakāḥ.<sup>314</sup>

yogyatām nirvakti<sup>315</sup> --- padārtha<sup>316</sup> ityādinā<sup>317</sup>.

301 This is similar to the *saṅgrahaśloka* to kārikās 2 to 8 and 9ab of Vākyārthamāṭṛkā chapter of the *Prakaraṇapañcikā* (p. 384): yad yad ākāṅkṣitam योग्यं sannidhānam prapadyate / tadanvitāḥ padenārthas svakīyaḥ pratipādyate //

302 K212 omits apy.

303 K6, -sahihita- for -sahita-

304 BI, -vopatter

305 K6, -tam,

306 BI, K6, pidhehīti padasya

307 BI, bodhaḥ.; K6, bodhaḥ.; K212 bodho,

308 K6, K212, -jñānāt,

309 N, padajanyatattatpadārthopasthites; BI, padajanyapadārthopasthites

310 BI omits tat.

311 BI, saha sākāṅkṣatvam.; K6, no punctuation; K212, padena saha ākāṅkṣitatvāt,

312 K6, bodhaḥ

313 BI -ītipadā-

314 K6 adds ity āsattinirūpaṇam.

315 K6, -vakti,

316 N, K212, padārthe

317 K6, iti

padārthe tatra tadvattā yogyatā parikīrtitā //83//<sup>318</sup>  
 ekapadārthe 'parapadārthasambandho yogyatety arthaḥ. tajjñānā-  
 bhāvāc ca vahninā siñcatītyādau na śābdabodhaḥ. nanv etasyā  
 yogyatāyā jñānaṃ śābdabodhāt prāk sarvatra na sambhavati<sup>319</sup>  
 vākyaṛthasyāpūrvatvād iti cet.<sup>320</sup> na. tattatpadārthasmarāṇe sati kvacit  
 samśayarūpasya<sup>321</sup> kvacin niścayarūpasyāpi<sup>322</sup> <sup>323</sup>yogyatāyā jñānasya  
 sambhavāt.

navyās tu<sup>324</sup> yogyatājñānaṃ<sup>325</sup> na śābdajñānakāraṇam.<sup>326</sup> vahninā  
 siñcatītyādau seke <sup>327</sup>vahnikaraṇakatvābhāvarūpāyogyatāniścayena  
 pratibandhān na śābdabodhaḥ. tadabhāvaniścayasya laukikasamni-  
 karṣājanyadoṣaviśeṣājanyatadbhānamātre<sup>328</sup> pratibandhakatvāc chā-  
 bdabodhaṃ praty api<sup>329</sup> pratibandhakatvaṃ siddham. yogyatājñāna-  
 vilambāc ca śābdabodhivilambo 'siddha iti vadanti<sup>330,331</sup>

ākāṅkṣāṃ nirvakti<sup>332</sup> ---

yatpadena vinā yasyānanubhāvakatā bhavet /

ākāṅkṣā <sup>333</sup>vaktur icchā tu tātparityam parikīrtitam //84//<sup>334</sup>

318 N, BI number this 82.

319 K6, K212, -bhavati,

320 K6, cen; K212 ced,

321 K6, -sya,

322 K6, K212 omit api.

323 K6, K212 yogyatājñānasya for yogyatāyā jñānasya

324 N, tu,

325 BI, yogyatāyā jñānaṃ

326 BI, śābdajñāne kāraṇam.; K6, śābdabodhahetuḥ.; K212, śābdabodhe kāraṇam.

327 N, BI, vahnikaraṇatvā-

328 BI, -viśeṣājanyajñānamātre; K6, K212, -viśeṣājanyatajjñānamātre

329 BI omits api.

330 K6, K212, ity āhuḥ for iti vadanti

331 K6 adds iti yogyatānirūpaṇam.

332 K212 inserts this sentence after kārikā 84.

333 K212 puts the expression of vaktur to parikīrtitam after the section of ākāṅkṣā.

334 BI numbers this 83.

yatpadeneti.<sup>335</sup> yena padena vinā yatpadasyānvayānanubhāvaka-  
tvam<sup>336</sup> tena padena<sup>337</sup> saha tasyākāṅkṣety<sup>338</sup> arthaḥ. kriyāpadaṃ  
vinā kārakapadaṃ nānvayabodhaṃ janayatīti tena tasyākāṅkṣā.  
vastutas tu kriyākārakapadānāṃ saṃnidhānam āsattyā caritārtham.  
paraṃ tu ghaṭakarmatābodhaṃ prati ghaṭapadottaradvitīyārūpā-  
kāṅkṣājñānaṃ<sup>339</sup> kāraṇam.<sup>340</sup> tena ghaṭaḥ karmatvam ānayanam kṛtir  
ityādau na śābdabodhaḥ. ayam eti putro rājñāḥ puruṣo 'pasāryatām  
ityādau tu <sup>(341)</sup>putreṇa saha rājapadasya tātparityagrahasattvāt tenaivā-  
nvayabodhaḥ.<sup>341</sup> <sup>(342)</sup>puruṣeṇa saha tātparityagrahe tu tena sahānvaya-  
bodhaḥ syād eva.<sup>342</sup> 343

tātparityam nirvakti --- vaktur iccheti. yadi tātparityajñānaṃ kāraṇam  
na syāt tadā saindhavam ānāyetyādau kvacid aśvasya kvacil lavaṇasya  
bodha iti<sup>344</sup> na syāt. na ca tātparityagrāhakaparakaraṇādīnām<sup>345</sup>  
śābdabodhe kāraṇatvam astv iti vācyam<sup>346</sup> teṣām ananugamāt.<sup>347</sup>  
tātparityajñānanakatvena teṣām anugame tu tātparityajñānam eva  
lāghavāt kāraṇam astu. itthaṃ ca vedasthale 'pi tātparityajñānārtham  
īśvaraḥ kalpyate. na ca tatrādhyāpakatātparityajñānaṃ kāraṇam iti  
vācyam,<sup>348</sup> sargādāv adhyāpakābhāvāt. na ca pralaya eva nāstīti<sup>349</sup>

335 BI, K6, yatpadenetyādi.

336 K6, -tvam.

337 BI omits padena.

338 BI, -ākāṅkṣā ity

339 BI, -dvitīyākāṅkṣājñānaṃ

340 K212, kāraṇam,

341 BI, puruṣeṇa saha rājapadasya tātparityagrahābhāvān na tena sahānvayaḥ.

342 BI omits this sentence.

343 K6 adds ity ākāṅkṣānirūpaṇam.

344 BI, bodho for bodha iti

345 BI, -ñādīnām eva; K6, tātparityagrāhakāṅkṣājñānaṃ prakaraṇādīnām

346 BI, vācyam.; K6, vācyam.; K212, vācyam,

347 K212, -gamāt;

348 BI, vācyam.; K6, vācyam.; K212, vācyam,

kutaḥ<sup>350</sup> sargādir iti vācyam,<sup>351</sup> <sup>352</sup>pralasyāgameṣu pratipādyatvāt.  
itthaṃ ca śukavākye <sup>353</sup>'pīśvarīyatātparityajñānaṃ kāraṇam. <sup>354</sup>viśam-  
vādiśukavākye tu śikṣayitur eva tātparityajñānaṃ<sup>355</sup> kāraṇam<sup>356</sup>. anye  
tu nānārthādaḥ kvacid eva tātparityajñānaṃ kāraṇam. tathā ca śuka-  
vākye vinaiva tātparityajñānaṃ śābdabodhaḥ.<sup>357</sup> vede tv anādi-  
mīmāṃsāpariśodhitatarkair arthāvadhāraṇam ity āhuḥ.<sup>358</sup>

iti śrīviśvanāthapañcānanabhaṭṭācāryaviracitāyāṃ  
siddhāntamuktāvalyāṃ śābdakhaṇḍam samāptam.<sup>359</sup>

*Associate Professor*  
*Dept. of Indian Philosophy*  
*Univeristy of Nagoya*

349 K6, nāsti.; K212, nāsti

350 K6, kutra

351 BI, vācyam.; K6, vācyam.; K212, vācyam,

352 BI, pralasyāgamapratipādyatvāt for pralasyāgameṣu pratipādyatvāt

353 BI, 'pī śvarīya-

354 BI, viśambādi-

355 BI, tātparityasya jñānaṃ

356 K6 inserts vācyam.

357 K212, -bodhaḥ,

358 K6 adds iti tātparityajñānaṃ.

359 BI omits this sentence. K6, iti śrīviśvanāthapañcānanabhaṭṭācāryaviracitāyāṃ siddhāntamuk-  
tāvalyāṃ śābdakhaṇḍam //4//