

NAÑVĀDAṬIPPANĪ
OF
RĀMACHANDRA TARKAVĀGĪŚĀ

A Commentary on Raghunātha's Nañsamāsa

रामचन्द्रतर्कवागीशकृत-नञ्वादटिप्पन्या
समलङ्कृतः
रघुनाथस्य नञ्समासः
आङ्गलव्याख्यासहितं मूलम्

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Pratapanand Jha

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सम्पादक एवं अनुवादक
सुजाता ब्यानार्जी



राष्ट्रीय पाण्डुलिपि मिशन
नई दिल्ली
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Critically edited text and
Explanation in English

Editor and Translator
Sujata Banerjee



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Key To Transliteration

VOWELS

अ a	आ ā	इ i	ई ī	उ u	ऊ ū
(<u>but</u>)	(<u>palm</u>)	(<u>it</u>)	(<u>beet</u>)	(<u>put</u>)	(<u>pool</u>)
ऋ ṛ	ए e	ऐ ai	ओ o	औ au	
(<u>rhythm</u>)	(<u>play</u>)	(<u>air</u>)	(<u>toe</u>)	(<u>loud</u>)	

CONSONANTS

Guttural	क ka	ख* kha	ग ga	घ gha	ङ ṅa
	(<u>skate</u>)	(<u>blockhead</u>)	(<u>gate</u>)	(<u>ghost</u>)	(<u>sing</u>)
Palatal	च ca	छ cha	ज ja	झ jha	ञ ña
	(<u>chunk</u>)	(<u>catchhim</u>)	(<u>john</u>)	(<u>hedgehog</u>)	(<u>bunch</u>)
Cerebral	ट ṭa	ठ* ṭha	ड/ड़ ḍa	ढ*/ढ़ ḍha	ण* ṇa
	(<u>start</u>)	(<u>anthill</u>)	(<u>dart</u>)	(<u>godhead</u>)	(<u>under</u>)
Dental	त ta	थ tha	द da	ध dha	न na
	(<u>path</u>)	(<u>thunder</u>)	(<u>that</u>)	(<u>breathe</u>)	(<u>numb</u>)
Labial	प pa	फ* pha	ब ba	भ bha	म ma
	(<u>spin</u>)	(<u>philosophy</u>)	(<u>bin</u>)	(<u>abhor</u>)	(<u>much</u>)
Semi-vowels	य ya	र ra	ल la	व va	
	(<u>young</u>)	(<u>drama</u>)	(<u>luck</u>)	(<u>vile</u>)	
Sibilants	श śa	ष ṣa	स sa	ह ha	
	(<u>shove</u>)	(<u>bushel</u>)	(<u>so</u>)	(<u>hum</u>)	
Others	क्ष kṣa	त्र tra	ज्ञ jña	ळ* l	ऋ* ṛ
	(<u>ksātriya</u>)	(<u>trīśūla</u>)	(<u>jñānī</u>)	(<u>play</u>)	

अँ (—) ṁ or ṁ amusūra (nasalisation of preceding vowel) like *saṁskṛti/or soṁskṛti*

अः *visarga* = ḥ (aspiration of preceding vowel like (*prātaḥ*))

5 *Avagraha* consonant # consonant (like-*imé vasthītā*)

Anusvāra at the end of a line is presented by m (ॠ) and not ṁ

Foreword

In Indian Philosophy the term '*Darśana*' is used for the English word 'Philosophy.' Unlike Western tradition where Philosophy means "love of wisdom." the term *Darśana* in India represents "the means for seeing the unseen." *Darśana* in Indian tradition represents the way of life. Nyāya *Darśana* propounded by the sage Gautama, is one amongst the six Āstika *Darśana* described in Indian tradition. Maharshi Vātsyāyana, in his commentary, described the Nyāya as "प्रमाणैरर्थपरीक्षणं न्यायः"।

Like other forms of knowledge, Nyāya Śāstra also developed with time. After a lull for couple of centuries, it re-asserted itself in the form of *Navya Nyāya* around thirteenth century AD.

Navya Nyāya may be considered to have represented the mature later phase of *Nyāya* system. *Nyāya* symbolizes one of the best artifacts of human intellect that has been upholding India's intellectual culture for the past few centuries. Originating at Mithilā, it flourished in Bengal and went across the whole of the country to influence the thought processes of Indian intelligentsia in various fields. Gaṅgeśa, a Brahmin logician of Mithilā, who hailed roughly to the twelfth/thirteenth century AD. is generally agreed to be the father of *Navya Nyāya*. He authored a monumental task, the *Tattvacintāmani*, which laid the foundation of a school of analysis as rigorously rational and unswayed by emotion or mystical experience as the analytical schools of modern West. The entire system developed for the next seven hundred years almost exclusively through commentaries, sub commentaries, critical notes, expository accounts and glosses on it.

Raghunatha Shiromani (1477–1547), an Indian philosopher and logician, born at Nabadwip in present-day Nadia district of West Bengal state was the pupil of Vāsudeva Sārvabhauma, and he

brought the school of *Navya Nyāya*, representing the final development of Indian formal logic, to its zenith of analytic power. Raghunatha's analysis of relations revealed the true nature of number, inseparable from the abstraction of natural phenomena, and his studies of metaphysics dealt with the negation or nonexistence of a complex reality. His most famous work in logic was the *Tattvacintāmaṇidīdhiti*, a commentary on the *Tattvacintāmaṇi* of Gangeśa Upādhyāya, founder of the *Navya Nyāya* school.

The dogma of negation in *Navya Nyāya* is similar to a basis that holds in place the interlocking voussoirs of an arch. It is very much important to *Navya Nyāya* metaphysics, which hypostatizes 'absence' into a category. It is the typical score of *Nyāya* epistemology, for it insisted, against the opposition of all other schools that one can see the absence of an object in a given place.

The present text contains the *Nañvāda* of Raghunātha Śīromaṇi along with a commentary, *Nañvādaṭiṭṭanī* by Rāmachandra Tarkavāgīśa. In Indian philosophy, the implication of negative particles has always been a matter of debate. Different schools, viz., Vaiyākaraṇas, Mīmāṃsākas and Naiyāyikas and various others have added so much to the topic that it led Raghunātha to compose a separate thesis entitled *Nañvāda*.

Dr. Sujata Banerjee has done a remarkable job by presenting the critical edition along with the explanation in English of this particular unpublished manuscript related to *Navya Nyāya* school of thought. The National Mission for Manuscripts is happy to present this text to the scholarly world.

Prof. Pratapanand Jha

Director

National Mission for Manuscripts

Preface

In ancient India, learning excelled through the catena of guru and their disciples. Later, the art of writing came into existence to make this learning perpetual. Writing at first, was made on some medium for preserving and for passing on to the disciples. These writings by the Acharyas were treated as text books and later copied by the disciples for studying and further use. Writings by the authors by himself or by scribe were known as Autograph copy. These perserved handwritten texts are called Manuscripts. The word Manuscript has its root from Latin word Manus meaning hand and Scribere meaning scabble or write. In this way the medium in which texts are handwritten is called manuscripts.

In these manuscripts remain hidden the education, culture and long history and tradition of our country. In India, in ancient times most of the learning was through Sanskrit language and the texts written in this language contained the constituents of education and culture. The quest of search for manuscripts started in India during the British rule in around 1868. The eminent personalities associated with this task were Raja Rajendralal Mitra, R.T.H. Griffith, Buhler, Kielhorn, Vishnu Shastri, Debiprasad etc. It is to be mentioned here that many manuscripts have been lying unrestored till date. National Mission for Manuscripts (NMM), New Delhi has taken up the task of restoration and archiving of such manuscripts. The present editor under the assistance of NMM has taken up the task of editing of one such unpublished manuscript, *Nañvādaṭīpani* written by Rāmachandra Tarkavāgīśa.

Navya-Nyāya, the third branch of Nyāya philosophy has its origin and development at Mithila though at its late middle era, it spread over Bengal. In the middle of 14th century A.D. noted neo-logician Ganeśa Upādhyay composed the text '*Tattvacintamani*'. Noted Navya Nyāya philosopher, Raghunāth Śiromani, who was the disciple of great philosopher Vasudeva Śābabauma, composed commentaries

on TCM and created a new school of thought. He composed ‘*Nañvāda*’, a commentary on TCM. This is a tiny primordial article though there is no separate chapter as *Nañvāda* in Gangeśa’s composition. It finds its place in the *Avābavāda* in the *Pratyakṣa khaṇḍa*.

The present work aims at editing of “*Nañvādaṭippanī*” of Rāmachandra Tarkavāgīśa, a commentary on Raghunātha’s *Nañsamāsa* [Text constructed from MSS]. The authority of National Mission for Manuscripts, New Delhi has been pleased to allow the present editor to prepare a critical edition of the aforesaid text for publication. The editor is grateful of NMM, as the text would not have been published, had the authorities not have extended their hands of co-operation.

This critical edition of *Nañvādaṭippanī* is prepared from three manuscripts, two obtained from Sanskrit Sahitya Parishat, Kolkata and one from Sree Sree Gouranga Grantha Mandir, Pathabari, Baranagar, Kolkata. Printed books in this reference were obtained from Sanskrit Sahitya Parishat, Kolkata. The editor gratefully acknowledges her indebtedness to the authorities of the above mentioned institutes.

The editor finds herself privileged to convey her gratefulness to Professor Subuddhi Charan Goswami, Professor Gopal Chandra Misra and Professor Taraknath Adhikari of Rabindra Bharati University, Dr. Anindya Bandopadhyay of University of Kalyani and Mr Aditya Pal for supporting me to undertake this publication.

The editor shall ever remain thankful to her parents who have always stood by her side throughout the process.

Lastly the editor solemnly states that—

सा मे वसतु जिह्वायां वीणापुस्तकधारिणी।
मुरारिवल्लभा देवी सर्वशुक्ला सरस्वती॥

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Abbreviations

- Adyar. : A catalogue of the Sanskrit MSS in Adyar Library.
- Adyar D. : Descriptive Catalogue of Sanskrit MSS in Adyar Library.
- Ahmedabad. : A hand list of 409 MSS in the Gujarāt Vidyāpīth Granthālaya Ahmedabad.
- Alph. List. : An alphabetical list of MSS purchased upto Beng. Govt. 1891. By Haraprasad Shastri. Vol. XI. Calcutta. Royal Asiatic Society of Bengal 1895.
- Alwar. : Catalogue of the Sanskrit MSS in the library of His Highness, the Maharaja of Alwar by Peter Peterson. Bombay. 1892.
- America. : A census of Indic MSS in the United States and Canada by H.I. Poleman, American Oriental Series No. 12. American Oriental Society, New Haven, Connecticut, 1938
- AS. : Catalogue of printed books and MSS in Sanskrit belonging to the Oriental Library of the Asiatic Society of Bengal. By Kunja Vihari under the supervision of Haraprasad Shastri. Calcutta. 1904
- Baroda : An alphabetical list of MSS in the Oriental Institute, Baroda.
- Ben Benaras : A catalogue of MSS in the library of the Benaras Sanskrit College Published a supplement of the Pandits, Vol. III-IX. Benaras, 1864-74
- Bh : A report on 122 MSS by R.G. Bhandarkar, Bombay, 1880.
- Bhk. : A report on the search for Sanskrit MSS during the year 1881-82 by R.G. Bhandarkar.

- Bikaner. : A catalogue of the Sanskrit MSS in the Anup Sanskrit Library, Fort Bikner, Prepared by C. Kunhan Raja and K. Madhava Krishna Sarma.
- Bomb Uni : A Descriptive Catalogue of the Saṁskṛita and Prākṛta MSS [Bhagavat Singhji and H.M. Bhandarkar Memorial Collections] in the library of the University of Bombay, 1944.
- BORI. : MSS in the Bhandarkar Oriental Research Institute, Deccan Gymkhana, Poona, A copy of the complete card index of the BORI, 1940.
- Burnell. : A Classified Index to the Sanskrit MSS in the place at Tanjore, by A.C. Burnell. London. 1880.
- C. : Commentary
- Catal. : Catalogue
- CS. : A Descriptive Catalogue of Sanskrit MSS in the library of the Calcutta Sanskrit College prepared by Hṛṣīkeśa Śāstri and Śiva Chandra Giri, vols. I-IX. 1885-1906
- Dāhilakṣmi. : A hand list of the Sanskrit MSS in the Dāhilakṣmi library. Nadiad.
- D.C.. : Dinesh Chandra Bhattacharya
- FL. : Florentine Sanskrit MSS examined by Theodor Aufrecht. Leipzig. 1892.
- Fr. : Fragment
- H. : Uber eine Sammlung in discher Hindschriften and Inschriften von. E. Hultzsch. Printed in ZDMG. Vol. 401. This collection of MSS has been purchased by the Bodleian Library, Oxford.
- Hall. : A contribution towards an index to the bibliography of the Indian Philosophical Systems by Fitzedward Hall. Calcutta, 1859.
- Hz. : Reports on Sanskrit MSS in Southern Indian by E. Hultzash. 3 volumes. Government Press. Madras. 1895, 1896, 1905.
- IO. : A Catalogue of Sanskrit and Prākṛta MSS in the Indian office Library by Julius Eggeling 2 parts [London, 1887, 1896] and Vol, II in 2 part by A.B. Keith with a supplement. Buddhist MSS by F.W. Thomans. London. 1935.
- Ill. : Illegible

INC.	: Incomplete.
K.	: A Catalogue of Sanskrit MSS existing in the Central Provinces. Edited by F. Kielhorn, Nagpur, 1874.
Kṛṣṇapur.	: A handlist of 354 MSS in the Krishnapur Mutt, Udipi,
L.	: Notices of Sanskrit MSS by Rajendralal Mitra, Calcutta. 1871–90. II volumes, X and XI are by Haraprasad Shastri.
Lib.	: Library.
L.N.	: Line Number.
Luck. Uni	: There are about 200 MSS in the Lucknow University by Kaliprasad. Lucknow, 1951.
LZ.	: Katalog der Sanskrit Handschriften MSS in the Government Oriental Manuscripts Library. Madras.
MD.	: A Descriptive Catalogue of the Sanskrit MSS in the Government Oriental Manuscripts Library, Madras.
Mithila.	: A Descriptive Catalogue of MSS in Mithila, published by The Bihar and Orissa Research Society, Patna.
MLBD.	: Motilal Banarsidass
MSS.	: Manuscripts.
Mysore I.	: Catalogue of Sanskrit MSS in the Government Oriental Library, Mysore, 1922
NCC.	: New Catalogus Catalogorum.
NTR.	: Nañvādaṭṭippani of Rāmachandra
NW.	: A Catalogue of Sanskrit MSS in the private libraries of North West Provinces. Part I. Benaras. 1874.
Oppert.	: List of Sanskrit MSS in private libraries of Southern Indian by Gustav Oppert. Vol I. Madras. 1880. Vol. II Madras. 1885.
Oudh.	: Catalogue of Sanskrit MSS existing in Oudh compiled by Pandit Devi.
Oxf II.	: Catalogue of Sanskrit in the Bodleian Library. Vol II Begun by M. Winternitz and completed by A.B. Keith. Oxford. 1892.
Peters. IV.	: Reports on the Search for the Sanskrit MSS existing in Oudh. Compiled by Peter Peterson. 6 volumes. Vol. IV. April 1886- March 1892.

PP.	: Pages.
Ptd.	: Printed.
Pub.	: Published.
Pul II.	: A Catalogue of Sanskrit MSS in the Punjab University Library, Lahore. Vol. I. 1932. Vol. II. 1941.
Radh.	: Pustakānām Sūcīpatram, 48 pages. This important collection of MSS belonged to Late Pandit Radhakrishna of Lahore.
RBU.	: Rabindra Bharati University
Rice.	: Catalogue of Sanskrit MSS in Mysore and Coorg. By Lewis Rice, Bangalore, 1884.
SSPC.	: A handlist of the Sanskrit MSS in the Saṁskṛta Sāhitya Parishat, Calcutta. A-Nyāya.
Stein.	: Catalogue of the Sanskrit MSS in the Raghunātha Temple Library of his Highness the Maharaja of Jammu and Kashmir. Prepared by M.A. Stein, Bombay 1894.
TD.	: A Descriptive Catalogue of Sanskrit MSS in the Tanjore Maharaja Serfoji's Sarasvati Mahal Library. Tanjore. By P.P.S. Shastri. In 9 vols.
Trav. Uni.	: [L] Refers to a short list of loan MSS in the Travancore University MSS library noted at the end of the above mentioned list.
Ujjain I.	: A Catalogue of MSS in the Oriental Manuscripts Library.
Vol.	: Volume.

Introduction

A. *Navya-Nyāya* :

Prācina *Nyāya* and *vaiśeṣika*, both these traditions fused together in course of time and formed another school of philosophy known as *Navya-Nyāya*. *Pramāṇa* is the speciality of this school and this theory in *Anumāna* or the theory of inference gained maximum prominence. It accepted the four *pramāṇas* of Prācina *Nyāya* and the seven categories of *Vaiśeṣika* school. *Navya-Nyāya* was formed for subtlety of expressions, expansion of logical deliberations, new concepts, methods and terminology. Impact of *Navya-Nyāya* moulded the writing of authors of other disciplines like literary criticism (Poetics), Dharmaśāstra (sociology), Science of polity and Indian jurisprudence, Science of language and philosophy etc.

This branch of learning is supposed to have its origin in Mithilā. It is generally admitted that *Tattvacintāmaṇi* of Gaṅgeśa is the basic of *Navya-Nyāya*. It covers what we know the history of the school up to *Raghunātha Śiromaṇi* [1320 AD 1510 AD]. Gaṅgeśa's *Tattvacintāmaṇi* was the influential text of *Navya-Nyāya*. His achievement is quite unique in the history of philosophical literature of India. There was no other scholar in the whole medieval period who had such a spectacular success through one single book. A host of scholars in subsequent time have written commentaries, commentaries upon commentaries and even chain of commentaries that have developed this tradition enormously in language, content and volume of work.

Gaṅgeśa of *Mithilā* is often said to be the founder of the school of *Navya-Nyāya*, but, as D.C. Bhaṭṭāchārya had shown, *Gaṅgeśa* only consolidated this new school, while its real founder was Udayana. In the first few centuries of its development, *Navya-Nyāya* had flourished mainly in *Mithilā*, that is northern part of

what is now the Indian state of *Bihār*. The glory once enjoyed by *Mithilā* shifted to *Navadvīpa* and this glory of *Navadvīpa* continued till the advent of British rule in India. *Vāsudeva Sārvabhauma* is known to have started a seminary at *Navadvīpa* and his pupil *Raghunātha Śiromaṇi* became famous for his brilliant commentary known as *Dīdhiti* on the text of *Gaṅgeśa*. In this tradition of *Navya-Nyāya* *Raghunātha*'s innovative opinions are termed as *Navyamātā* i.e. opinion of the new school of thought.

B. *Gaṅgeśa* : 1320 AD

Gaṅgeśa was a native of *Mithilā*. He seems to have been born and brought up in a village named *chādana*, which is no longer identifiable, but in later life he lived at *Kārin*, which was *Udayana*'s village, about twelve miles south east of *Dārbbhāngā*. He belonged to *Kāśyapagotra*. *Gaṅgeśa* had three sons and a daughter. One of his sons was *Vardhamāna*.

C. Period of *Gaṅgeśa*:

His probable date in 1320 AD and in this matter the different views are as follows : (A) **Bodas** places, him at the close of the eleventh century¹. (B) **Keith, S.C. Vidyabhusana** and NCC, place him in the twelfth century.² (C) **Gopinath Kaviraj, Ingalls, Umesh Mishra** and D.C. Bhattacharya find him in late-thirteenth century.³ **Gaṅgeśa** mentioned the name of **Śivāditya Miśra**.⁴ **Sūtra**-tradition set by **Akṣapāda Gautama** took the designation **Prācīna Nyāya**, that by Kaṇāda remained known as **Vaiśeṣika** and the newly originated tradition developed as a whole by *Gaṅgeśa Upādhyāya* became to be known as *Navya-Nyāya*. A history of *Navya-Nyāya* is still in the process of making.

1. [Māhadeva Rājāram Bodas-B3910; RB 6383, P. XIV] Karl H. Potter, Encyclopedia of Indian Philosophies, Vol. VI, MLBD, Delhi, 2001.
2. (i) Keith : Indian logic and Atomism-Oxford, 1921; (ii) Satischandra Vidyabhusana : History of Indian logic, Calcutta 1921; (iii) New Catalogous Catalogorum, Vol-5, P. 226.
3. Gopinath Kaviraj, Gleanings from the history and bibliography of Nyāya-vaiśeṣika Literature, Calcutta, 1962; Ingalls/Umesh Mishra, History of Indian philosophy, vol, II Allahabad, 1966; Dinesh Chandra Bhattacharya, History of Navya-Nyāya in Mithilā-Dārbbhāngā, 1958
4. Vide. Tattvacintāmaṇi, Pratyakṣakhaṇḍa, p. 230.

D. The text of *Tattva-Cintāmaṇi* :

It is proclaimed as the basic text of *Navya-Nyāya*. *Gaṅgeśa* called his own book as a “jewel” (maṇi), and later writers used to refer to him as Maṇikara (the jeweller). In this context the meaning of *Tattvacintāmaṇi* has been referred to as ‘a jewel of truth.’ or ‘pramāṇa cintamāṇi’ or ‘a jewel of valid knowledge.

The *Tattvacintāmaṇi*, a treatise of about 1200 granthas in extent [one grantha = 32 syllables] appeared. The book since its composition in the 12 century AD, had 26 sections and had been a subject of close study by the paṇḍits of *Mithilā*. But another mss was discovered where 27 sections were shown. This elaborate text dealt exclusively with *pramāṇas*-meaning knowledge and is divided into four parts. Each part deals with one of the four *pramāṇas* of *Nyāya* school. There are forty-six sections in these four parts : (12+17+1+16.)

The part or section on inference is the largest of all. It also contains an elaborate section on the problem of God as an appendix (*Gaṅgeśa*’s style, precision and uniformity and his logical ordering of thoughts and arguments became the model for all later writers.]

Tattvacintāmaṇi is divided into four parts. The first part is *Pratyakṣa Khaṇḍa* or perception. This portion is divided into twelve subsections viz :—1. *Maṅgalavāda*, *prāmāṇyavāda* and *Anyathākhyātivāda* :—this is the general introduction of the whole text. 2. *Pratyakṣalakṣaṇa* 3. *Sannikarṣavāda*. 4. *Laukikapratyakṣa*. 5. *Alaukika pratyakṣa*. 6. *Samavāyavāda*. 7. *Abhāvavāda*. 8. *Pratyakṣakaraṇavāda*. 9. *Mano’ṇutvavāda*. 10. *Anuvyavasāyavāda*. 11. *Nirvikalpakavāda*.

The Second part is *Anumiti* i.e. inference. This portion is divided into two parts with 17 sub-sections that includes :—A *Vyāptikhaṇḍa* = this portion is divided into 4 sub-sections viz. 1. *Vyāptilakṣaṇa* 2. *Vyāptigrahopāya* 3. *Vyāptyanugama* 4. *Sāmānyalakṣaṇā*. B. *Jñānakhaṇḍa* :—5. *Upādhi* 6. *Pakṣatā* 7. *Parāmarśa* 8. *Kevalānvayī* 9. *Kevalavyatirekī* 10. *Arthāpatti* 11. *Svārthānumāna* 12. *Parārthānumāna* 13. *Nyāyāvayava* 14. *Sāmānyanirukti* 15. *Hetvābhāsa* 16. *Asādhakatāsādhakatva* 17. *Īśvarānumāna*. It is the largest portion.

The third part is *Upamiti*. It is small and is not divided into further sub-sections. It has generally been neglected by later

scholars. Only two scholars, Pragalbha and Rucidatta, are known to have written commentaries on this part.

The fourth part is *Śābda* that comprises of sixteen sub-sections :—1. *Śabdānirūpaṇa* 2. *Śabdabodha* 3. *Śabdaprāmānyavāda* 4. *Ākāṅkṣāvāda* 5. *Yogyatāvāda* 6. *Āsattivāda* 7. *Tātparyavāda* 8. *Śabdānityatāvāda* 9. *Ucchannaṣṭacchannavāda* 10. *Vidhivāda* 11. *Apūrvavāda* 12. *Śaktivāda* 13. *Lakṣaṇāvāda* 14. *Samāsavāda* 15. *Ākhyatavāda* 16. *Dhātuvāda*.

E. The Popularity of *Tattvacintāmaṇi* :—

The *Tattvacintāmaṇi* is modelled on Bhāsarvajña's *Nyāyasāra* or Hemachandra Suri's *Pramāṇamīmamsā*. No work on any branch of Indian philosophy gained so much popularity as this book. Most of these later writers earned their fame by writing a commentary or a sub-commentary on any sections or sub-sections of the *Tattvacintāmaṇi*. Even a single sentence of *Gaṅgeśa* book was later developed and elaborated by his commentators into a separate work. The text of the work covers about 300 pages, but its expository treatises extend to over 1,000,000 Pages. In the following pages are enumerated some of the important expository treatises, and the accompanying table shows their mutual relationship. *Gaṅgeśa* of *Mithilā* is often said to be the founder of the school. But, as D.C. Bhattacharya has shown, *Gaṅgeśa* only consolidated this new school while its real founder was *Udayana* and *Śriharṣa* also contributed indirectly to the development of *Navya-Nyāya*. At the end of seventeenth century *Mahārāja Rāma Kṛṣṇa Rāya* of *Nadia*, having granted valuable landed properties to the *Nyāya* pandits of *Nadia*, gained their sympathy and earned the epithet as *Navadvīpādhipati*, great lord of *Navadvīpa*. Not only that, there are huge collection of manuscripts in the libraries of Europe, such as the British Museum, Indian office, the Imperial Academy of Vienna, Musée National of Paris etc., they even have catalogues and great facilities even for the study of dialectical works.

F. The *Mithilā* School:

The *Mithilā* school of *Navya-Nyāya* flourished from the 12th to 15th century AD. The great masters were :

1. *Vardhamāna Upādhyāya* [1250 AD—*Tattvacintāmaṇi prakāśa-commentary on Tattvacintamaṇi*]
2. *Pakṣadhara Miśra* [1275 AD—commentary *Tattvacintāmaṇyāloka*]
3. *Vāsudeva Miśra* [1275 AD—commentary *Tattvacintāmaṇi-ṭīka*]
4. *Rucidatta Miśra* [1275 AD—*Tattvacintāmaṇi-prakāśa*]
5. *Maheśa Ṭhakkura* [About 1400 AD—He wrote a commentary called *Darpaṇa* on the *Āloka* of *Pakṣadhara Miśra* on *Gaṅgeśa's* work, of which only the chapter on perception is extant].
6. *Śāṅkara Miśra* [1450 AD—commentary *Tattvacintāmaṇi-mayūkha*].
7. *Vācaspati Miśra* [*Junior*—about, 1450 AD He wrote *Anumāṇa-Khaṇḍa-ṭīka*, a commentary on *Gaṅgeśa's* famous work, giving the substance of both the *Nyāya* and *Mīmāṃsā* views.
8. *Madhusūdana Ṭhakkura* [1575 AD—He is the author of the *Tattvacintāmaṇyāloka-khaṇḍakoddhāra*, a refutation of the hostile criticisms of *Pakṣadhara* in his *Āloka* on *Gaṅgeśa's* work].

Their style of writing was terse and they discussed the meaning of *vyāpti* more than what their predecessors did. In the 16th century, *Nyāya* studies waned in Mithilā and made progress in Nadīa.

G. The Nadīa School :

At the initial stage, study of *Navya-Nyāya* was confined to the centres of Mithilā only. Under the leadership of *Raghunātha Śiromaṇi*, a student of *Vāsudeva Sārvabhauma*, the supremacy of Mithilā was overshadowed and Navadvīpa became famous for the study of *Navya Nyāya*. Students from outside now turned their way to Navadvīpa for taking lessons and earning proficiency in this branch of learning. *Lakṣaṇa Sena*, the king of Nadīa patronised liberally all centres of learning for the study of *Navya-Nyāya*. A scholar writing a text or a commentary on an important work of *Navya-Nyāya* earned a high position in the society. The earliest work of *Navya-Nyāya* at Navadvīpa was composed by *Vāsudeva Sārvabhauma*.

The principal Naiyāyikas, and their commentaries on the TCM, of Nadīa School are mentioned below :—

1. *Vāsudeva Sārvabhauma* [Abut 1450-1525 AD—Commentary : *Tattvacintāmaṇisārāvalī*]
2. *Haridāsa Nyāyālaṅkāra Bhaṭṭācārya* [1480-1540 AD. He wrote ‘*Tattva Cintāmaṇi Prakāśa,*’ a commentary on *Gaṅgeśa*’s famous work and *Maṇyālokaṭippanī* (or *Vyākhyā*), a sub-gloss on *Jayadeva*’s commentary, the *Āloka*.
3. *Raghunātha Śīromaṇi* [1477-1547 AD.—His foremost work is ‘*Tattvacintāmaṇi-dīdhitī*’. It is a critical commentary on the *Tattva Cintāmaṇi* of *Gaṅgeśa Upādhyāya*.
4. *Jānakīnātha Śarma* [1550 AD—He wrote the ‘*Nyāya-Siddhāntamañjarī,*’ an elementary treatise on the four kinds of proof on the *Tattvacintāmaṇi* of *Gaṅgeśa*].
5. *Kaṇāda Tarkavāgīśa* [About 1560 AD—*Kaṇāda* wrote ‘*Maṇivyākhyā,*’ a commentary on *Gaṅgeśa*’s *Tattvacintāmaṇi*.]
6. *Mathurānātha Tarkavāgīśa* [About 1570 AD—He was the author of : the ‘*Tattvacintāmaṇi*’⁶ ‘*Rahasya*’ which is familiarly known in Bengal as *phakkikā* or *Māthurī*, ‘*Tattvacintāmaṇyāloka rahasya,*’ a subcommentary on *Jayadeva*’s *Aloka*. and ‘*Dīdhitirahasya.*’]
7. *Guṇānanda Vidyāvāgīśa* [About 1570 AD—He was the author of the following works on *Tattvacintāmaṇi*—‘*Anumāna-dīdhitiviveka,*’ ‘*Āmatattvavivekadīdhitīṭīkā,*’ ‘*Śabdāloka-viveka*].
8. *Kṛṣṇadāsa Sārvabhauma Bhaṭṭācārya* [About 1575 AD. He wrote the ‘*Tattvacintāmaṇidīdhitiprasāriṇī,*’ a sub-commentary on *Raghunātha*’s commentary and ‘*Anumānālokaprasāriṇī*’ a sub-commentary on *Jayadeva*’s *Āloka* (*Anumānā Khaṇḍa*)].
9. *Jayarāma Nyāyapañcānana* [About 1700 AD—He was the author of the following works : ‘*Tattvacintāmaṇidīdhitigudhārthavidyotana,*’ a sub-commentary on *Śīromaṇi*’s *Dīdhitī*; ‘*Tattvacintāmaṇyāloka-viveka,*’ a sub-commentary on *Jayadeva*’s *Āloka*.
10. *Bhavānanda Siddhāntavāgīśa* [About 1625 AD— He wrote the ‘*Tattvacintāmaṇidīdhitiprakāśika,*’ familiarly known as *Bhanvānandī*, the ‘*pratyakshāloka sāramañjarī*’ and the *Tattva-cintāmaṇīṭīkā*.

5. For the *Maṇivyākhyā*. see R. Mitra, Notices IV.p. 137. San. Coll. Call III p. 327, No. 582 (Śaka 1705), and H. Śasti, Notic V, p. 13–14.

6. This work has been published in the Bibliotheca Indica series.

11. *Jagadīśa Tarkālaṅkara* [About 1625 AD— He was the pupil of *Rāmabhadra Sārvabhauma* and his works on *Tattvacintāmaṇi* are, '*Tattvacintāmaṇidīdhitiṭprakāśikā,*' familiarly known as *Jāgodīśi,*⁷ '*Tattvacintāmaṇimayūkha,*' a commentary directly on *Gaṅgeśa's* works, of which only portions have survived.
12. *Harirāma Tarkavāgīśa* [About 1625 AD—His works on *Tattvacintāmaṇi* are :— '*Tattvacintāmaṇiṭikā vicāra,*' '*Ācārya-matarahasyavicāra*' and '*Svapṛākāṣarahasyavicāra.*'
13. *Viśvanātha Siddhāntapañcānana* [About 1634 AD—He composed '*Nañvādaṭikā,*' '*Kārakacakra*' on *Tattvacintāmaṇi* and '*Padārthatattvāloka* a commentary on *Raghunātha's Padārthakhaṇḍana.*
14. *Raghudeva Nyāyalaṅkāra* [About 1650 AD—He was the author of the following works: '*Tattvacintāmaṇigudhārthadīpikā,*' '*Dīdhitiṭikā*' etc.
15. *Gadādhara Bhaṭṭāchārya* [About 1650 AD—He wrote the '*Tattvacintāmaṇidīdhitiṭprakāśikā,*' '*Tattvacintāmaṇivyākhyā,*' '*Anumānācintāmaṇidīdhitiṭikā,*' '*Ākhyāta vāda,*' '*Kārakavāda,*' '*Nañvāda,*' '*Prāmānya vādadīdhitiṭika* etc.
16. *Śrīkrṣṇa Nyāyalaṅkāra* [About 1650 AD— He was the son of *Govinda Nyāyavāgīśa* and author of the '*Bhāvādīpikā,* a commentary on the '*Nyāya Siddhāntamañjarī.*'

Dr. Dineshchandra Bhaṭṭāchārya in his '*Baṅge Navya-Nyāya Carcā*' has given an exhaustive report, on the life and works of those neo-logicians of Bengal school.

The Nadia School of *Nyāya* flourished during the 16th, 17th and 18th centuries under the great masters *Raghunātha Śīromaṇi,* *Mathurānātha Tarkavāgīśa,* *Jagadīśa Tarkālaṅkāra* and *Gadādhara Bhaṭṭāchārya.* They explained the *Tattvacintāmaṇi* of *Gaṅgeśa* in a critical way.

There are many unpublished works of much importance in Indian philosophy preserved in the libraries in different parts of the country. Taking stock of all information the present scholar has been encouraged to prepare a scheme for editing commentary *Rāmacandra Tarkavāgīśa Nañsamāsa*

7. Published in the Chowkhamba Series.

G. Raghunātha Śiromaṇi (1477-1547 AD):—

Raghunātha was born in Nadia in about year 1477 AD. While he was about four years old, he lost his father. His mother supported him with greatest difficulty. He was the grandson of Śulapāni (C. 14th century CE), a noted writer on *Smṛti* from his mother's side. *Raghunātha* was a pupil of *Vāsudeva Sārvabhauma*. He brought the new school of Nyāya, Navya–Nyāya, representing the final development of Indian formal logic to its zenith of analytic power. *Raghunātha's* analysis of relations revealed the true nature of number, inseparable from the abstraction of natural phenomena, and his studies of metaphysics dealt with the negation or non-existence of a complex reality. While *Raghunātha* began to learn the consonant he used to ask why (*K*) should precede (*Kh*) and his teachers had to explain to him the rules of phonetics and grammar along with the alphabet. After finishing grammar, literature, lexicon and jurisprudence *Ragunātha* began assiduously to study logic under *Vāsudeva Sārvabhauma* and discussed with him the knotty points of that branch of learning. He was blind. ⁸*Yashovijaya* says that “*Raghunātha* the ocean of logic is hard to approach owing to the uproar of waves of the *Dīdhiti*-commentary (of *Śiromaṇi*) : yet is not the water of that ocean capable to being drunk by our cloud-like genius.”⁹ He died about 1547 AD. at the age of 70 years. His foremost work is ‘*Tattvacintāmaṇidīdhiti*.’ It is a critical commentary on the ‘*Tattvacintāmaṇi*’ of *Gangeśa Upādhyāya*. In this work he calls himself “the crest-gem of logicians.”¹⁰ It was commented upon by many writers which are mentioned below:—

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8. *Yaśovijaya*, 1624-1688, a seventeenth-century Jain philosopher monk, was a notable Indian philosopher and logician. He was a thinker, prolific writer and commentator who had a strong and lasting influence on Jainism. He was a disciple of Muni Nayavijaya in the lineage of Jain monk Hirāvijaya (belonging to the Tapa Gaccha tradition of Svetambara Jains) who influenced the Mughal Emperor Akbar to give up eating meat. He is also Known as Yashovijayi with honorifics like Mahopādhyaya or Upādhyaya or Gani.
 9. न्यायम्बुदीधितिकारयुक्तिकल्लोलकोलाहलदुर्विमाहः। तस्यापि पातुं न पयः समर्थः किं नाम धीमत् प्रतिभाम्बुवाहः। –Aṣṭasāhasrī-vivaraṇa.
 10. *Tārkika Śiromaṇi*.

Sl. No	Name	Commentary
1.	Rāmakṛṣṇa Bhaṭṭācārya Cakravartin	<i>Tattvacintāmaṇidīdhiti- Darpaṇa</i>
2.	Kṛṣṇadāsa Sarvabhauma Bhaṭṭācārya	<i>Tattvacintāmaṇidīdhitiṣr asārini and Guṇakiraṇāvālī- dīdhitiṭīka</i>
3.	Rāmabhadra Sārvabhauma Bhaṭṭācārya	<i>Tattvacintāmaṇidīdhiti ṭīka</i>
4.	Guṇānanda Vidyāvāgīśa Bhaṭṭācārya	<i>Tattvacintāmaṇidīdhiti- Anumānaviveka and Ātmattvavivekadīdhitiṣveka</i>
5.	Bhavānanda Siddhānta- vāgīśa	<i>Tattvacintāmaṇidīdhiti- Bhavānandi</i>
6.	Annambhaṭṭa	<i>Tattvacintāmaṇidīdhiti Subuddhimanoramā</i>
7.	Rāma Tarkālaṃkāra	<i>Tattvacintāmaṇidīdhiti Tahasya</i>
8.	Jayarāma Nyāpañcānana	<i>(Guṇa) kiraṇāvālīprakāśa- dīdhitiṣvṛti and Tattvacintā- maṇidīdhitiṣūḍhārthavid- yotana and Tattvacintā- maṇidīdhityalokaviveka</i>
9.	Rudra Nyāyavācaspati Tar- kavāgīśa	<i>Tattvacintāmaṇidīdhiti- parīksā</i>
10.	Jagadīśa (Mīśra) Bhaṭṭācārya	<i>Tattvacintāmaṇidīdhiti- jagadīśi and Nyāyalīlāvātī- prakāśadīdhitiṭīkā</i>
11.	Gaurikānta Sārvabhauma Bhaṭṭācārya	<i>Tattvacintāmaṇidīdhiti- vivecana</i>
12.	Mathurānātha Tarkavāgīśa	<i>Kiraṇāvālīprakāśadīdhiti rahasya and Nyāyalīlāvātī- prakāśadīdhitiṣrahasya and Tattvacintāmaṇidīdhiti rahasya and Tattvacin- tāmaṇidīdhiti Māthurī</i>
13.	Govindāchandra Bhaṭṭāchānya	<i>Ātmattvavivekadīdhiti ṭīkā and Tattvacintāmaṇid- idhitiṭīkā</i>
14.	Raghudeva Nyāyalamkāra Bhaṭṭācārya	<i>Tattvacintāmaṇidīdhiti ṭīka</i>
15.	Gadādhara Bhaṭṭācārya Cakravartin	<i>Ātmattvavivekadīdhiti- ṣvṛti and Tattvacintāmaṇidīdhiti Gā- dādhari</i>

H. Raghunātha's other works are :—

1. *Bauddhādihikkāra Śiromaṇi* which is a commentary on the *Ātmatattvaviveka* of Udayanāchārya.
2. *Padārthatattvanirupaṇam padārthakhaṇḍa*.
3. *Kīraṇāvāliprakāśadīdhiti*.
4. *Nyāyāhlāvatīprakāśa-dīdhiti* or *vistārikā*.
5. *Avacchedakattvanirukti*, an original treatise.
6. *Nañvāda* [Published in the Chowkhamba Series].
7. *Ākhyāta-vāda* [Published in the Bibliotheca Indica series]
8. *Khaṇḍana Khādyadīdhiti*.

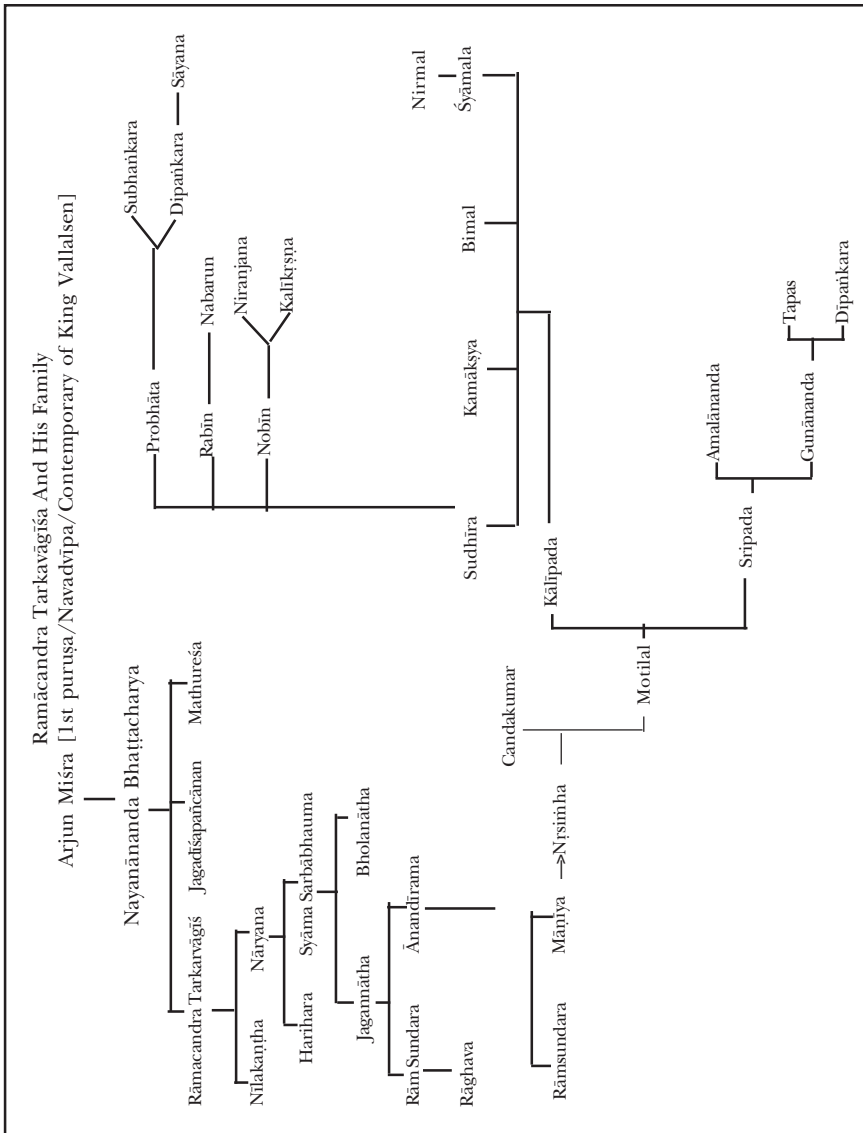
In the *Nañvāda* is one of the three original essays that Raghunātha wrote on Navya-Nyāya, as opposed to his commentaries on the works of others. Śabdakhaṇḍa of Gaṅgeśa discussed such elements of language *Asatti*, *Samāsa*, *Ākhyāta*, *dhātu* and *upasarga*, but did not discuss the import of negative particles in the sentence. He wrote two short essays, *Ākhyātavāda* :—on the import of the verbal elements and *Nañvāda* :— on the import of the negative particles. Gaṅgeśa did not have a section dealing with the meaning of negative particles but Raghunātha's *Nañvāda* was held in high esteem. His essay was commented upon by different authors at different times. Dr. Dinesh Chandra Bhaṭṭācārya in his '*Baṅge Navya-Nyāya Carcā*' has given an exhaustive report on this work.

1. *Rāmakṣṣṇa Bhaṭṭācārya Cakravartin—Nañvādaviveka*
2. *Kṛṣṇadāsa Sārvabhum Bhaṭṭācārya—Nañvādatīppanī*.
3. *Rāmabhadra Sārvabhauma Bhaṭṭācārya—Nañvā-Vyākhyā*
4. *Bhavānanda Siddhāntavāgīśa—Nañvādaarthapradīpa*.
5. *Jayaram Nyāyapañcanan—Nañvāda-vyākhyā*.
6. *Rudra Nyāyavācaspati Tarkavāgīśa—Nañvādatīkā*.
7. *Mathurānātha Tarkavāgīśa—Nañvādavayākhyā*.
8. *Raghudeva Nyāyālaṃkāra Bhaṭṭācārya—Nañvāda-vivecana*.
9. *Gadādhara Bhaṭṭācārya Cakravartin—Nañvādatīkā*.
10. *Viśvanātha Siddhānta Pañcānan—Nañvādatīka*.
11. *Rāmacandra Tarkavāgīśa—Nañvādatīppnī*.

Some chose to level commentary upon the work of Gaṅgeśa, some other chose the work of Raghunātha to comment upon and others adduced commentaries on both this work.

In the *Navya Nyāya* another type of work known as *Vāda* text came into being. These works are written on a minor topic or on the point of a textual statement of previous authors.

Nañvāda of *Raghunātha* has been published several times. But the number of published commentaries on *Raghunātha's Nañvāda* is few in number. One of this unpublished commentary on *Nañvāda* is *Nañvādaṭippaṇi* of *Rāmacandra Tarkavāgīśa Raghunāth's* thoughts have been carried away by his commentators and followers.



I. *Rāmachandra Tarkavāgīśa* : [About 1600 AD, *Navādvīpa*]

He was the son of Nyyanānanda Bhaṭṭāchārya. According to D.C. Bhaṭṭāchārya in his '*Baṅge Navya Nyāya Carcāa* genealogical table of his family is as follows :—

J. Other Commentaries of *Rāmachandra Tarkavāgīśa*:—

Vyāptayanugama

Yogyota

Vidhivāa

Abhidhā

Āsatti

Śabdanityatā

Maṅgalavāda

He also wrote a few independent texts.

K. His *Nañvāda* :

Rāmachandra Tarkavāgīśa's commentary composed on *Raghunāth*'s *Nañvāda* remains unpublished as yet. Reference of this work are in plenty in the *New Catalogus Catalogum* of Dr. V Raghavan. Rajenderlal Mitra in his '*Notices of Sanskrit MSS*' speaks highly of the importance of this work. But the construction of the text of this commentary still remains undone.

L. Information on *Rāmachandra*'s *Nañvāda* :—

In the *Nañvādaṭīppanī* of *Rāmachandra Tarkavāgīśa*. NCC. II-*Rāmachandra Tarkavāgīśa-Abhidhāvādavicārd.* -ny. L. 982/c. *Ṭīppanī on Ākhyāta* :—

Vol. VII, *Nyāyavaiśesika* MSS staff of the Manuscript Section of the Sanskrit University Library, Varanasi, 1962

MSS No	=	30640
Title	=	<i>Nañvādaṭīppanī</i>
Author	=	<i>Rāmchandra Nyāyavāgīśa</i>
Size	=	20.2 × 2.1 Cms.
Folio	=	10
Letter	=	56
Script	=	<i>Devanāgarī</i>
Material	=	Paper
Extend	=	Complete

M. Manuscripts consulted for construction of Nañvādaṭippni:— The present scholar came to find out two MSS of *Nañvādaṭippni* at the Sanskrit Sahitya Parishat, Kolkata and the other at the Sree Gouranga Grantha Mandir, Pāṭhabāri, Barānagar, Kolkata, on pursuation. Both the MSS of the present work 'Nañvāda-ṭippani' have been recovered after much investigation. A sincere endeavour has been made to give, a shape of the text with the help of these three MSS.

N. Sources:—

(1) A Descriptive Catalogue of Manuscripts in Sanskrit Sahitya Parishat, Kolkata, Series No 68: *Nyāyavaiśeṣika* (Part-1), Vol-IV, Edited by professor Subuddhi Charan Goswami, published in the year 2008.

(2) A Descriptive Catalogue [*Prachin punthir Bibaran o Talika*] of manuscripts in Sree Sree Gouranga Grantha Mandira, Paṭhabāri, Baranagar, edited by, Sri Vaishnab Charan Das Sampadita.

(3) The *Tattvacintāmaṇi* of *Gaṅgeśa Upādhyāya* : Edited by Kāmākhyānāth Tarkavāgīśa with the commentaries *Rahasya* and *Āloka*-vol-IV, Part I and II; published by Oriental Bookcentre, Delhi, 1990.

Another printed text published from chowkhamba pratisthan has been used as reference copy. Description is as below :

Tattvacintāmaṇi with *Māthurī*, ed. Kāmākhyānātha Tarkavāgīśa, Voll V. part II

O. Information of Dīdhiti's Nañvāda :—

नञ्वाद [विवेचन or शिरोमणि or समास] or *Nañvāda*. ny. *Raghunātha Śiromaṇi* independent treaties from his C. on TCM. Ayar II. P. 118b. Adyar D VIII. 1318-19. Alwar 683. America 3840. Baroda 4209 (inc) 6729 (b) (with c). Bh. 35. Bhk. 32. Bomb. uni 1985 BORI. 116 of A 1870-80. 392 of A 1181-82. 441 of 1886-92. CS III, 372. 563. FI. 248. H. 260. Hall p. 61. HZ. 828. IO. 2049-50 K. 150. Kṛṣṇapur 177. L.1211. Luck. Uni. p. 51. LZ. 952. M.D. 4252.4253 [*Nañviveka*]. 19124 (inc). Mithilā. Oppert I. 7715. Oudh xxi, 136. OXF. 11. 1320. Peters. IV. p. 16 (no 441). VI, p. 76 [no. 197] Pul. II. p.13. Radh. 13. Rice 16. Stein 147. [3 mss]. Trav. Uni 1036 B.

1918C ptd. at the end of TCM. Bib-Ind 98 [pp. 1010-86]; also in *Vācaspatya* (1962) Vol. v. pp. 39390.*

P. Information on *Dīdhiti's Nañvāda's* Commentary :—

C = Kṛṣṇadāsa Unp. Bikaner. 6014. Hall. P 62. Stein. 147

C-Gadādhara-ptd.—(1) with text. Benaras, 1899 (2) Bib. Ind. 98. pp. 1010-86 (3) *Vācaspatya* vo. V. pp. 3942-45.

-C viveka by Jagannātha Tarkapañcañana. Alwar 684. Hall p. 62. Mithilā. Stein. 147 (2 MSS)

—C Vyākhyā by जयरामन्यायपञ्चानन Ben. 183. Bikaner 6015. Hall p. 61. K. 150. NW. 358. Pul. 11. p. 13. Radh. 13. Trav. Uni. 1036 A (inc). See. Umesh Misra, Hist. of Ind. phil. II. p. 440.

-Viveka by Paṭṭābhirāma. Oppert. II. 9597.

-C. Arthapradīpa of Nañsamāsaṭika by भवानन्द सिद्धान्तवागीश—Ptd.

-C मथुरानाथ तर्कवागीश SSPC III. K. 82 Stein 147.

-C Nañvivecanadīpika by रघुदेव न्यायालंकार Adyar. II. P. 118 b. Adyar D. VIII. 1321. Ahmedabad 4858. 7558. Alph. List. Beng. Govt. P. 55. Alwar 715-16 Extr. 159 (in a Collection). Baroda 1614. 6729 (b). Bhr. 741. BORI. 196 of 1865-98. Burnell 116. a. Dāhilakṣmi XXXIX. 4. H. 261. Hall p. 61. HZ. 829. . 150. MP. 4254 (inc) 4255. Mithilā. Mysore I. p. 391. (2 MSS). Oppert I. 8026-7. Oxf. 2456. Oxf. II. 1321 Peters. VI. p. 76 (no. 196) Pul. II. p. 13 (2 MSS) Stein 147 (2 MSS). TD. 6181. Trav. Uni. 4693 7809 A (inc). Trav. Uni. 4693. 7809A (inc). Ujjain. I. p. 59-Ptd (1) *vācaspatya* vol. v. pp. 3945-49 (2) of the Tanj. Sar. Mah. Lib. XXIV. (ii) pp-1-855.

-C. Viveka by Rāmmakṛṣṇa Bhaṭṭācārya. Alwar. 685 Extra. 153 BORI. 443 of 1886-92. Peters. IV. p. 16 [no. 443] Mithilā. Skt. Coll. Ben. 1915-16, P. 12 [No 2562]. T.D. 6599 Ujjain I. p. 59.

-C. Tippanī by Ramānātha Bhaṭṭa cārya. Baroda 1616. NW. 372.

-C. By रामभद्र सार्वभौम AS.P. 88.

-C By रुद्रन्याय न्यायवाचस्पति Son of Vidyānivāsa see Umesh Miśra, Hist. of Ind. Phil. II. p. 433

-C. By Viśvanātha. Bh. 35 BORI. 117 of A1879-80 195 of 1895-98. Mithilā. Oudh VIII. 10. Peters. VI. p. 76 [no. 195.]

-C by the son of Suddhasttvacharya. Mysore. I.P. 392 (inc)

-C. Vivaraṇa by Sānvabhauma. BORI 442 of 1886 - 92 Peters. IV. p. 16 [no. 442] prob-Same as Rāmabhadra.

* See instruction in Page -31

Q. Critical Estimate :—

Manuscripts of a text belonging to a particular region differ from those belonging to another region. The extent of such difference is not the same in all cases. It depends upon the antiquity and the circulation of the text. Even in so many printed books we see divergent readings of a particular text in different editions. The reason is that, those printed books are vulgate editions prepared by Scholars on the basis of manuscripts collected from the area within their reach. In the case of Sanskrit texts, collection of manuscripts and preparation of Catalogus are going on till now. The editor of Sanskrit manuscript must be Conversant with Sanskrit language and not only with the subject matter of that branch of learning to which the text proposed to be edited belongs.

Manuscripts of a text may be written in different scripts and the editor should be equipped to overcome that situation. The scholar will choose a particular work according to his or her ability and collect materials necessary for constructing the text. As every branch of learning, Sanskrit too has its peculiar subject elements, peculiar mode of presentation and a bunch of technical terms expressive of meanings and connotations exclusively of its own nature. The task is heavy, because majority of works are not restored, what to speak of their publication.

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The text of the 'Nañvāda-ṭippaṇi is constructed on the basis of undermentioned MSS

Depository	Call No/ MSNo	Title	Author	Non of Folios	No of Lines	No of Letters	Size	Nature or Extend	Script	Remarks
Sanskrit Sahitya Parishat, Kolkata West Bengal	Call No =270 MSNo.=8272	Nañvāda- ṭippaṇi	Ram- Chandra Tarka- Vāgīśa	10	8	110	42" × 8" cms	good, Material used-paper, Complete	Bengali	It is edited under the symbol (NTR), (B)
Sanskrit Sahitya parishat, kolkata, west Bengal	Call no =578 (Nyāya) MS no = 12006	Nañvāda ṭippaṇi	Ram- chandra Tarka Vāgīśa	1-14	9	112	82" × 8" cms	god, Material used-paper, complete	Bengali	It is editing under the symbol the symbol (NTR), (C)
Sree Sree Crouanga Grantha Mandir, Pāthabari, Baranagar, Kilkata, West Bengal	680/10/5	Nañar- tha- vāda	Ram chan- dra tarka vāgīśa	1-11	9	113	18" × 4" CMS	good, Material used-paper, complete	Bengali	It is the mother copy and ending under the symbol (NTR) A

नञ्वादशिरोमणिः

नञ्वादशिरोमणिः-1

संसर्गाभावोऽन्योन्याभावश्च नजोऽर्थः। तत्र चान्वयिता-
वच्छेदकावच्छिन्नप्रतियोगिताकत्वं व्युत्पत्तिबललभ्याम्,
नीलघटवति न घटः नीलघटो न घटः इत्याद्यव्यवहारात्,
इह नीलघटवति न पीतघटः, पीतोघटः न नीलः इत्या-
दिव्यवहाराच्च प्रतियोग्यभावान्वयौ च तुल्ययोगक्षेमौ।
तेन यत्पदोपस्थापितस्य अनुयोगिन्याधाराधेयभावसम्बन्धे-
नान्वयस्तत्र तत्संसर्गाभावस्यापि तथा यथा पचति चैत्रः
न पचति चैत्रः चैत्रस्येदं नेदं चैत्रस्य इत्यादौ तिङाद्यर्थस्य
कृत्यादेः प्रथमान्तपदोपस्थापित एव तथेति तदभावस्यापि
तत्र तथा।

नटीरामः-1

- 1.a. ¹संसर्गाभाव-²इति ³संसर्गाभाव⁴त्वविशिष्टोऽन्योन्या⁶भावत्व-
विशिष्टश्च⁸ नजोः शक्य इत्यर्थः। संसर्गाभाव⁹त्वमन्योन्याभाव¹⁰-
त्वञ्च नजोः शक्यतावच्छेदक¹¹मिति प¹²र्यव¹³सितार्थः। ननु
संसर्गाभाव¹⁴त्वं न तावत् संसर्गावच्छिन्नप्रतियोगि¹⁵ताकावाभावत्वं
अन्योन्या¹⁶भावादावति¹⁷व्याप्तिः, तस्यापि¹⁸ तादात्म्यसम्बन्धा-
वच्छिन्नप्रतियोगिताकाभा¹⁹वत्वात्। सर्व्वस्यैव तादा²⁰त्म्यतया
तादा²¹त्म्यातिरिक्तस्याप्रसिद्ध²²त्वेन तादात्म्यातिरिक्त संसर्गावच्छिन्न-
प्रतियोगिताकाभावत्वस्य विवक्षणासम्भ²³वात्, नापि संयोग-
समवाया²⁴स्या²⁵न्यत²⁶म् सम्बन्धावच्छिन्नप्रतियोगि²⁷ताकाभावत्वम्।

त²⁸तसंयो²⁹ग्यान्योन्याभावादेः संयोगा³⁰स्याथैक तादा³¹त्म्यसम्बन्धा-
वच्छिन्नप्रतियोगिता³²काभावत्वे³³न तत्रातिव्या³⁴प्तिः³⁵ ध्वंस³⁶-
प्रतियोगितावच्छेदकसम्बन्धाना³⁷द्युपगमात्। तयोरव्याप्ते³⁸श्च न
च घटात्यन्ताभावघटध्वंस तत्प्रागभावा³⁹द्यन्यतम⁴⁰त्वं, तथा
तादृशन्यतम⁴¹त्वस्य⁴² युगसह⁴³स्त्रेनापिगृहीतम् शक्यतया
शक्तिग्रहविषय⁴⁴त्वासम्भवात्। नजा⁴⁵त्वेनरूपेणान्वया⁴⁶बोधाच्च
एव⁴⁷मन्योन्याभावत्व⁴⁸म् अपि⁴⁹दुर्व्वचं तद्धिन तादा⁵⁰त्म्य-
सम्बन्धावच्छिन्नप्रतियोगिताका- भावत्वं, संयोगादिसम्बन्धा⁵¹-
वच्छिन्नप्रतियोगिताकात्यन्ताभावादे⁵²रपि संयो⁵³गः, ⁵⁴तादात्म्यरूप-
संयोगः सम्बन्धावच्छिन्नप्रतियोगिताकाभावत्वेन ⁵⁵तत्रातिव्याप्तिः,
यदि च संयोगादिभिन्नसम्बन्धावच्छिन्न प्रतियोगिताकाभाव⁵⁶त्वम्
तदा संयोग्यान्योन्याभावादाव⁵⁷प्रसङ्गः। तस्य संयोगि⁵⁸तादात्म्यरूप⁵⁹
संयोगसम्बन्धावच्छिन्नप्रतियोगिताकत्वात् इति ⁶⁰चेत्। नैवम् तादात्म्यं
⁶¹न संयोगादिः तथा⁶²सति संयो⁶³ग्यान्योन्याभावः संयोगसम्बन्धा-
वच्छिन्नप्रतियोगिताकः प्रत्ययापत्तेः। ⁶⁴अत्रेष्टापत्तौ चानु⁶⁵भव
विरोधात्। किन्तु संयोगसमवायादि⁶⁶वत् ⁶⁷तादात्म्यसम्बन्धा-
विशे⁶⁸ष⁶⁹एव स च अन्योन्याभावप्रतियोगितावच्छेद⁷⁰कः
तत्सम्बन्धावच्छिन्नप्रतियोगिताकत्वेनात्यन्ताभावादिनाम् प्रत्ययात्,
तथाच तादा⁷¹त्म्यातिरिक्तसम्बन्धावच्छिन्न प्रतियोगिताकाभावत्वं
⁷²संसर्गाभावत्वं तादा⁷³त्म्यसम्बन्धावच्छिन्नप्रतियोगिताकाभावत्वं
चा⁷⁴न्योन्याभावत्वम् ⁷⁵इति नानुपपत्तिरि⁷⁶त्यस्मत्⁷⁷ पितृचरणः।

- 1b. अन्योन्याभावस्यप्रतियोगिता न सम्बन्धावच्छिन्नानामानाभावात्
तादा⁷⁸र्थ्यसम्बन्धावच्छिन्नप्रतियोगिता⁷⁹का⁸⁰भावोऽन्योन्याभाव
इतिप्रवादस्तु निर्युक्तिक ए⁸¹व, न चैवम् अत्यन्ताभावादिप्रतियोगिता-
याम् अपि तथा⁸²न्वापत्तिः संयोगेन भूतले घटोना⁸³स्तीति
सर्व्व⁸⁴जनासिद्धप्रत्ययेन संयोगादि⁸⁵सम्बन्धावच्छिन्नतयैव-

प्रतियोगित्वस्य विषयीकरणात् धर्मिग्राहक प्रमा⁸⁶णरोधेन तथा⁸⁷न्वात्। नहि तादा⁸⁸र्थ्य⁸⁹ न घटो न पटः इत्यन्योन्याभाव प्रतीतिस्तु केनाप्य⁹⁰नुभूयते त⁹¹थापि ⁹²तथायुक्तम्, ⁹³तथाच ⁹⁴सम्बन्धावच्छिन्न प्रतियोगिताकाभावत्वं ⁹⁵संसर्गाभावत्वं संसर्गा⁹⁶वच्छिन्न प्रतियोगिताकाभावत्वम् अन्योन्याभावत्वम् इत्यु⁹⁷क्तिरियम्। संसर्गाभावत्वम् अन्योन्याभावत्वं च प्रागभावध्वंसादिवत् खण्डपोधिविशेषो नजोः शक्यतावच्छेदको इति ⁹⁸वौद्धाधिकारविवृतौ दीधिति⁹⁹कृतेः।

- 1c. अथ संसर्गा¹⁰⁰भावान्योन्याभावयोः साधारणाभावत्वमेव-शक्यतावच्छेदकमस्तु शक्ति¹⁰¹द्वयक¹⁰²ल्पन¹⁰³मपेक्ष्य¹⁰⁴, एवशक्तिकल्पने लाघवात्। नचैवं ¹⁰⁵भूतलेघटोनास्तीत्यादारिव ¹⁰⁶भूतलंघटो¹⁰⁷ न इत्यादौ¹⁰⁸ अपि घटात्यन्ताभावप्रतीत्यापत्तिः। संयोगसम्ब¹⁰⁹न्धावच्छिन्न¹¹⁰घटत्वावच्छिन्न प्रतियोगिताकसम्बन्धेन घटविशि¹¹¹ष्टाभावत्वविशिष्टशाब्दबुद्धि¹¹²त्वावच्छिन्नं प्रति सप्त¹¹³म्यन्तभूतलादि¹¹⁴पद समभिव्याहृत तृतीयान्तसंयोग¹¹⁵-पदसमभिव्याहृत ¹¹⁶घटपद समभिव्याहृत नञ्पदजन्याभावत्वादि-विशिष्टोपस्थितित्वादि हेतुत्वम् एवं भूत¹¹⁷लविशेष्यक तादा¹¹⁸र्थ्यसम्बन्धावच्छिन्न ¹¹⁹घटत्वावच्छिन्न प्रतियोगिताक-सम्बन्धेन घटविशिष्टाभावत्वविशिष्टप्रकारकशाब्दत्वावच्छिन्नं प्रति प्रथमान्तभूतलपद-समभिव्याहृत नञ्पदजन्याभावत्व-विशिष्टोपस्थितित्वेन ¹²⁰हेतुत्वाद्युपगमात् ¹²¹नैवं भूतलेघटो-नास्तीत्यादौ तृतीयान्तसंयोगादि¹²²पद समभिव्याहृताभावेन घटसंसर्गाभावबोधानु¹²³दय प्रसङ्गात्। ¹²⁴यदि च ¹²⁵तृतीयान्त ¹²⁶संयोगादिपदान्तर्भावेन कार्यकारणभावः तदा संयोगेन भूतले घटो नास्तीत्यादौ संयोगाद्यवच्छिन्नप्रतियोगिता¹²⁷क सम्बन्धेनान्वय-बोधानुत्पाद प्रसङ्गः।

1d. ¹²⁸किञ्च भूतले घ¹²⁹टो ¹³⁰नास्तीत्यादौ घटा¹³¹दिविशिष्टा-
 भावत्वरूपेण घटान्योन्याभावबोधापत्तिः। संसर्गाभावत्वान्योन्याभाव-
 त्वयोः नजःशक्यतावच्छेदकत्वे ¹³²च ¹³³भूतलीयत्वेन घटत्वा-
 वच्छिन्नप्रतियोगिताकत्वसम्बन्धेन ¹³⁴घटाविशिष्टसंसर्गाभावत्व-
 विशिष्टगोचरशा¹³⁵ब्दत्वावच्छिन्नं प्रति सप्तम्यन्तभूतलपद
¹³⁶समभिव्याहृत ¹³⁷घटपदसमभिव्याहृत नज्पद¹³⁸जन्यसंसर्गा-
 भावत्वविशिष्टोपस्थित¹³⁹त्वादिना हेतुना एवं भूतलीयत्वेन
 संयोगसम्बन्धावच्छिन्नप्रतियोगिताकत्वसम्बन्धेन घटविशिष्ट-
 संसर्गाभावत्वविशिष्टगोचर शाब्दत्वावच्छिन्नं प्रति सप्तम्यन्त
 भूतलपदं तृतीयान्तसंयोगपदोभयसमभिव्याहृत प्रथमान्तघटपद-
 समभिव्याहृत नज्पदजन्य-तृतीयान्त-संयोगपदोभय-समभिव्याहृत
 नज्पदजन्य संसर्गाभावत्वविशिष्टोपस्थिते हेतुत्वमि¹⁴⁰ति
 नकोपिदोषः। न च तथापि संसर्गाभावत्वं ध्वंसप्रागभावादिसाधारणं
 नशक्यतावच्छेदक ध्वंसप्रागभाव¹⁴¹योः ¹⁴²अत्रापि नज्¹⁴³प्रति-
 पाद्यत्वविरहात्। ¹⁴⁴किञ्चात्यन्ताभावत्वमेवेति वाच्यं अन्यशरीरत्वेन
 विनिगमकाभावात् संसर्गाभावत्व¹⁴⁵स्यापि- शक्यतावच्छेदकत्वात्
 भूतले घटो नास्तीत्यादि शाब्दबोधा¹⁴⁶नन्तरं विशिष्टसंसर्गाभावं
 शाब्दमित्यनुभवत् ¹⁴⁷ध्वंसप्रागभावयोरत्यन्ताभावविरोध¹⁴⁸मते
¹⁴⁹घटानुत्पाददशाम् ¹⁵⁰इदानीं कपाले घटो नास्ती¹⁵¹त्यवत्र
 नजः ¹⁵²शाब्दतः ध्वंसप्रागभावयोः संसर्गाभावत्वेनरूपेण शाब्द-
 बोधाच्चेति दिक्।

1.e. ननु यदि संसर्गाभावत्वादिना नजःशक्तिः, तदा वि¹⁵³शिष्टाभा¹⁵⁴वः
 उभयोरपि नजःशक्यतया ¹⁵⁵घटवत्यपि घटो नास्ती¹⁵⁶त्यादि
¹⁵⁷प्रयोगापत्तिः। घटप्रतियोगिक¹⁵⁸त्वविशिष्टाभावादेर्घटवत्यपि
 वृत्तेः। तथाच घटत्वावच्छिन्न¹⁵⁹प्रतियोगिताक ¹⁶⁰संसर्गाभावत्वादेनै-
 वान्यशक्तिः¹⁶¹कल्पनीया इति महद्गौरवस्याद् अत ¹⁶²आह

अन्वयितेति यद्धर्मविशिष्ट¹⁶³स्य नञःस्वार्थे अभावे प्रतियोगितासम्बन्धेनान्वयः। तद्ध¹⁶⁴र्मावच्छिन्नप्रतियोगिता-कत्वसम्बन्धेनाभावे तद्धर्मविशिष्टस्या¹⁶⁵यबोधो भवति, तथा च तत्रैव तादृशव्युत्पत्तिः क¹⁶⁶ल्प्येतिभावः। तथैव आकाङ्क्षादिज्ञानस्य हेतु¹⁶⁷त्व¹⁶⁸कल्पनात् ¹⁶⁹इति विशिष्टाभावादि¹⁷⁰कमादाय ¹⁷¹तादृशः शाब्दःबोध इति भावः। न च तत्र नीलघटत्वावच्छिन्नप्रतियोगिताकत्वलाभोनस्यात् इष्टत्वात् तस्य पदार्थ¹⁷²भावावच्छेदक¹⁷³त्वादिति ¹⁷⁴नञ्पदविशिष्टाभावादेः व्यासज्यवृत्ति- धर्मावच्छिन्नप्रतियोगिताकान्योन्याभावादे¹⁷⁵रिव शाब्दबोधस्वीकारे ¹⁷⁶बाधकमाह, नीलेति¹⁷⁷ ¹⁷⁸नीलानुधावनं व्यर्थम्। तथापि पदार्थतावच्छेदकावच्छिन्न- प्रतियोगिताक¹⁷⁹त्व¹⁸⁰सिद्धत्वा¹⁸¹भ्यूपगमे ¹⁸²नीलघटत्वावच्छिन्नप्रतियोगिता- कत्वलाभो¹⁸³नस्यात् अ¹⁸⁴तस्तस्य प्रतियोगितावच्छेदक¹⁸⁵त्व प्रदर्श¹⁸⁶नाय तदनु- धावन¹⁸⁷म्।

- 1.f. ननु ¹⁸⁸अन्वयितावच्छेदकत्वादि ¹⁸⁹व्याप्तिः कथं ¹⁹⁰कल्प्येत्याशयवानमाह इहेति ¹⁹¹तथा च तथैव ¹⁹²कल्प्येति इति भावः, अत्रापि यथाक्रमं संसर्गाभावान्योन्याभावयो- रुदाहरणं बोध्यम्। ननु नीलोघटो नास्तीत्यादावन्वयितावच्छेदकं नीलरूपवद¹⁹³- भिन्नघटत्वं तच्च ¹⁹⁴स्वसमनियतात् ¹⁹⁵समवायसम्बन्धेन नीलरूप¹⁹⁶वदघटत्वा¹⁹⁷त् गुरुभवं इति न प्रतियोगितावच्छेदकमिति कथम्¹⁹⁸अन्वयि¹⁹⁹तावच्छेदकावच्छिन्न- प्रतियोगिताकत्वं व्युत्पत्तिः²⁰⁰ अबलम्बनम् इति चेत्, सत्यं, गुरुधर्मस्य ²⁰¹एव तत्प्रतियोगि²⁰²तावच्छेदक ²⁰³मतमाश्रित्य एतदभिधानात्नोक्तदोषः इति कश्चित् ²⁰⁴वदेत् तु। अन्वयितावच्छेदकसमवायेन नीलरूपवदघटत्वमेव²⁰⁵ ते

²⁰⁶तादृशशाब्दबोधाभ्युपगमात्। ²⁰⁷न चैवं नामार्थयोर्भेदेनसाक्षा-
दन्वयापत्तिः इष्टापत्तिरित्याहुः।

- 1.g. यत्तु अन्वयितावच्छेदकावच्छिन्ने²⁰⁸त्याद्यन्वयितावच्छेदक-
समनियतधर्मा- वच्छिन्नक²⁰⁹त्वं व्युत्पत्तिगम्यम्²¹⁰इत्यर्थः। तथाच
नीलोघटो²¹¹नास्तीत्यादौ अन्वयितावच्छेदकं नीलरूपवदभिन्नघटत्वं
तत्समनियत²¹²त्वञ्च समवायेननीलरूपवद् अघटत्वं तदव-
च्छिन्नप्रतियोगिताकत्वं व्युत्पत्तिः नोद्भासते घटो नास्तीत्यादौ च
अन्वयितावच्छेदकं घटत्वं तत्समनियतञ्चघटत्वमिति तद-
वच्छिन्नप्रतियोगिताकत्वमेव इति कुत्राप्यनुपपत्तिरिति तद²¹³सत्²¹⁴
योधर्मः²¹⁵प्रतियोग्यांशे प्रकारतयाभासते तद् अवच्छिन्नप्रतियोगिता-
कत्वस्यैव ²¹⁶तत्रभावाभ्युपगमात्। अन्यथा कम्बुग्रीवादिमान्
नास्तीत्या²¹⁷दावपि घटत्वावच्छिन्नप्रतियोगिताकत्वबोधाप²¹⁸त्तिरिति
दिक्ः। वस्तुतस्तु नीलो²¹⁹घटो ²²⁰नास्तीत्यादौ नीलरूपवदभिन्न
घटत्वमेवान्वयितावच्छेदकं न तु समवायेन नील²²¹रूपघटत्वा-
दिनाम् अर्थयोर्भेदेनसाक्षाद²²²न्वयबोधस्याव्युत्प²²³न्वत्वात्। तथा
च नीलोघटो ²²⁴नास्तीत्यादौ नीलरूपवदभिन्नघटत्वादिकं गुरुतया
प्रतियोगितानवच्छेदकमपि प्रतियोगितावच्छेदकतयाभासते
नीलोघटोनास्तीत्यादि²²⁵ ²²⁶प्रतीतिस्तु सर्वत्रभ्रम एव विशेषदर्शनं
तु नीलोघटोनास्तीतिशाब्दबो²²⁷धो न स्वीक्रियते। एवञ्च
नीलोघटोनास्तीत्यादिकं²²⁸भ्रान्तप्रतीतिपरं भ्रमात्मकप्रतीते²²⁹रपि
व्युत्पत्ति²³⁰कत्वादिति²³¹सुस्थम्। न च पीतः ²³²शङ्खनास्तीत्यादौ
अन्वयितावच्छेदकस्या पीतशङ्खत्वस्याप्रसिद्धया कथमन्व²³³-
याबोधः। तत्र खण्डशः पीतशङ्खत्वादीनां प्रसिद्धत्वेन वि²³⁴षय-
नित्यतावत्पदार्थावच्छिन्नप्रतियोगिताकत्वस्यैवाभावाभ्युपगमात् इति
²³⁵केचित्। परस्पर²³⁶शाब्दत्वावच्छिन्नं प्रति प्रथमान्तभूतलपद-
समभिव्याहृत प्रथमान्तघटपदसमभिव्याहृत नृपदजन्याभावत्ववान्

संसर्गाभावबोधापत्तिः, न च तत्र नञः घटोपस्थितित्वेन हेतुत्वाभ्यु-
पगमात्मैवं भूतले घटो नास्तीत्यादौ तृतीयान्तसंयोगादिपद
समभिव्याहृताभावेन घटविसंसर्गाभावरोधानुदयप्रसङ्गात्। यदि
च तृतीयान्तविशेष्य-विशेषण²³⁷भावापन्वानां पीत²³⁸शङ्ख
²³⁹साकांक्षातत्पदोस्थापितप्रतियोगिताकत्वेन भानम्। संसर्गस्य²⁴⁰-
उभयोरपि ²⁴¹विशेष्यविशेषणरूपत्वात् इत्यपरे।

- 1h. ननु घटो न ²⁴²घट इत्यादौ नञः ²⁴³संसर्गाभाव²⁴⁴बोधनेऽनुयोगिनि
सप्तम्यपेक्षेति²⁴⁵न तत्र संसर्गाभावबोधनम् इति ²⁴⁶वाच्यम्।
²⁴⁷तथासति चै²⁴⁸त्रो न पचति इत्यादौ अनुयोगिनि चै²⁴⁹त्रे
पाकानुकुलकृतिसंसर्गाभावे शाब्दबोधानुत्पादप्रसङ्गात् इत्यत आह
²⁵⁰प्रतियोगिति अन्येति अन्यविभ²⁵¹क्तिपदोपस्थाप्यानुयोगि
साकांक्षारित्यर्थः। यत्पदोपस्थापितस्य²⁵²प्रतियोगिनो यद-
विभक्त्यन्तपदो²⁵³नुयोगि²⁵⁴साकांक्षता तत्पदोपस्थापित-
प्रतियोगिकसंसर्गाभावस्य नञःबोधने ²⁵⁵अत्रविभक्त्यन्तपदोप-
स्थाप्यानुयो²⁵⁶गिसाकांक्षत्वम् इति तात्पर्यावसितार्थः।
²⁵⁷तदेवदर्श²⁵⁸यतेनेति प्रतियोग्यभावा²⁵⁹न्व²⁶⁰योः स्तः²⁶¹
योग²⁶²क्षेम²⁶³मत्वेनइत्यर्थः। तत्रानुयोगिनिसंसर्गाभावस्य
तत्पदोपस्थापितप्रतियोगिक संसर्गाभावस्य आधाराधेयभावे-
नान्वय²⁶⁴बोधस्यावृत्तिः, ननु ²⁶⁵प्रतियोग्यभावयोः ²⁶⁶आधा-
राधेयभा²⁶⁷वेनान्वय इत्याकांक्षायामाह, यथा पचतीत्यादौ चैत्रः
पचतीत्या²⁶⁸दौ²⁶⁹ आख्यात²⁷⁰पदोपस्था²⁷¹प्यात्वव्याहृतेः
प्रथमान्त²⁷²चैत्र²⁷³पदोपस्था²⁷⁴प्यानुयोगिनि चै²⁷⁵त्रे आधाराधेय-
भाव²⁷⁶सम्बन्धेनान्वयः ²⁷⁷चै²⁷⁸त्रो न पचति इत्यादौ आख्यात-
पदोपस्थाप्य²⁷⁹कृतिसंसर्गाभावस्य प्रथमान्तपदोपस्थाप्ये अनु-
योगि²⁸⁰नि आधाराधेयभावसम्बन्धेनान्वयः। एवं चैत्रस्येदमित्यादौ
²⁸¹विशेष्य-विशेषणोपस्थाप्य²⁸²सम्बन्धस्य प्रथमान्तपदोपस्थाप्ये

इद²⁸³म् पदार्थे आधाराधेयभावसम्बन्धेनान्वयेति चैत्रस्यनेद-
मित्यादा²⁸⁴वपि ष²⁸⁵ष्ठ्युपस्थाप्या²⁸⁶त्वं संसर्गाभावस्यापि
प्रथमान्तपदोपस्था²⁸⁷प्ये आधाराधेयसम्बन्धेना²⁸⁸न्वय इत्यर्थः।

- 1.h. ²⁸⁹अत्रानुयोगिनि तथा आधाराधेयभावसम्बन्धेनान्वयः तदभावस्य
तिङ्-र्थस्यादिसंसर्गाभावस्य आदिपदे²⁹⁰न ²⁹¹सुवर्थसंसर्गाभावस्य
परिग्रहः। तथाधाराधेयभावसम्बन्धेनान्वयः अयञ्च विशेषः
प्रतियोग्यन्वये²⁹²समवायावच्छिन्नाधाराधेयभावः संसर्गाभावा²⁹³न्वये
च विशेषणतासम्बन्धावच्छिन्नेति। यद्यपि आधारत्वमेवसम्बन्धः
न ²⁹⁴तु आधेयता अपि²⁹⁵ इति आधा²⁹⁶राधेयभावसम्बन्धः
तथापि²⁹⁷ आधाराधेयत्वभिन्नोद्विष्टाधाराधेयभावः स एव सम्बन्धो
न तु आधारत्वादिकमपि इति मते नेदम्। नन्विदं चैत्रस्य
²⁹⁸इत्यादौ षष्ठ्यर्थः संयोगःसमवायोवान् सम्भवति चैत्रस्यत्वामपदे
च धारनादौ चैत्रसंयोगा²⁹⁹द्यभावेन नेदम् चैत्रस्यत्यादिप्रत्ययप्रसङ्गात्
इत्यत आह षष्ठ्यादेशचेति। तथा च न ज्ञानस्य संसर्गाभाव³⁰⁰-
प्रत्ययत्व न तु संयोग्यस्य समवायस्येवेति न दोषः इति भावः।

नञ्वादशिरोमणिः-2

षष्ठ्यादेः चैत्रादिनिरूपितं स्वत्वादिकमर्थो न तु तन्निष्ठं
स्वामित्वादिकम्। तस्य धनाद्यवृत्तित्वेन चैत्रीयेऽपि धने
नेदं चैत्रस्येति प्रसङ्गात् निरूपकत्वादेः सम्बन्धस्य
प्रतियोगितानवच्छेदकत्वादित्येषा दिक्। यत्र चाधाराधेय-
भावो न संसर्गमर्यादया लभ्यस्तत्रानुयोगिपदे सप्तम्यपेक्षा,
यथा भूतले घटो, न घटः इत्यत्र तात्पर्यवशात् कदाचिद्भू-
तलादौ घटाभावः कदाचिदघटादौ भूतलवृत्तित्वाभावः
प्रतीयते। अतएव पृथिव्यां गन्धो न जले इत्यादौ प्रतीतेरेका-
विशेष्यकत्वानु-भवः।

नटीरामः-2

- 2.a. ननु स्वामित्वमेवषष्ठ्यर्थः उच्यत्यतामित्यत आह, न तु तन्निष्ठं स्वामित्वन्वायमिति। ³⁰¹चैत्रादिनिष्ठ³⁰²धनस्वामि³⁰³त्वं न षष्ठ्यर्थः इत्यर्थः, ³⁰⁴हेतुमत चैत्रादिनिष्ठ³⁰⁵स्येत्यर्थः। चैत्रवृत्तिस्वामि³⁰⁶त्वावच्छिन्नप्रतियोगिताक संसर्गाभावो³⁰⁷ न ³⁰⁸प्रतीय³⁰⁹तां किन्तु तस्य ³¹⁰धनादौनिरूपिकत्वसम्बन्धावच्छिन्नप्रतियोगिताक संसर्गाभाव ³¹¹एव प्रती³¹²यतां स च ³¹³चैत्रस्य तु अस्यसप³¹⁴दे धनेनास्तीति नोक्तातिप्रसङ्ग इत्यत आह। निरूपकत्वादे-रिति³¹⁵आदिपदेन प्रतियोगित्वनिरू³¹⁶पितत्वादीना³¹⁷ परिग्रहः। तत्परिग्रहस्य³¹⁸ प्रकृतानुपयोगित्वे³¹⁹नापि दृष्टान्तार्थं तदुपादानम्³²⁰ इदमुपलक्षणम्। स्वामित्वस्य षष्ठ्यर्थत्वे³²¹ धनं चैत्रस्य ³²²स्वत्व ³²³वदिति³²⁴वत् चैत्रस्य स्वामीतिप्रयोगप्रसङ्गः³²⁵ ³²⁶धन-निरूपितस्वामित्वस्य निरूपकतासम्बन्धावच्छिन्नप्रतियोगिता-काभावस्य चैत्र्येपि सत्त्वादित्यादिक³²⁷ ³²⁸स्वयमुहनीयम्।
- 2.b. नन्वेवं चैत्रो न पचतीत्यादाविव भूतले³²⁹ न घट इत्यादा³³⁰वपि आधाराधेयभावसम्बन्धेन भूतलादौ घटादिसंसर्गाभावस्तुल्यन्या-यत्वादित्यत³³¹ आह अयम् चेति। ³³²भूतलादौ घटपदोपस्थापितस्य प्रतियोगिनः प्रथमान्तभूतलपदोपस्था³³³पितस्य आधाराधेयभाव-सम्बन्धेन न सम्भवति। नामार्थयोर्भेदेन साक्षादेव अन्वयबोधस्य अव्युत्पन्नत्वात् इति। तत्र प्रतियोग्यन्वयार्थं भूतलपदेन सप्तम्यपेक्षति नञ्पदोपस्थापितस्य संसर्गाभावस्य नजाबोधने भूतलप³³⁴-देसप्तम्य³³⁵पेक्षेतिमत्वर्थः नञ्पदजन्य नामार्थप्रतियोगिकः संसर्गाभावः शाब्दबुद्धि³³⁶प्रति सप्तम्य³³⁷न्तानुयोगिपदानां हेतुः इति नामार्थप्रतियोगिकसंसर्गाभाव³³⁸बोधार्थं सप्तम्यपेक्षया तत्र सप्तम्य³⁴⁰र्थाधेयत्वप्रकारकशाब्दबोधो भवतीतिभावः। भूतले ³⁴⁰घटइत्यस्योपादानां ³⁴¹घटादौ प्रतियोग्यभावान्वययोस्तुल्ययोगक्षेत्वं

प्रतिपादनाय।

2.c. ननु यदि सुवर्थस्वत्वादेः संसर्गाभावो नजा प्रतीयते तदा भूतले न घट इत्यादौ सुवर्थाधेयत्वादेरपि संसर्गाभावस्य नजा बोधनापत्तिरित्यत्र इष्टापत्तिमाह ³⁴²अतएवेति ³⁴³उभयत्राभावपदं संसर्गाभावपरम्। ननु कपाले घट इत्यादिप्रयोगापत्तिः समवाया-वच्छिन्नकपालवृत्तित्वादेर्घटादौ सत्व अपि संयोगावच्छिन्नकपालवृत्ति ³⁴⁴संसर्गाभावस्य ³⁴⁵घटादौ सत्त्वात्। यदि च सम्बन्ध³⁴⁶सामान्या-वच्छिन्नाधेयत्वं सप्तम्य³⁴⁷र्थः तत्संसर्गाभाव³⁴⁸त्वं ³⁴⁹प्रतीयते इत्युच्यते तदाजले³⁵⁰न वह्निरित्यपि ³⁵¹न स्यात्। कालिकसम्बन्धा-वच्छिन्न ³⁵²जलवृत्तित्वस्य बह्वावपि³⁵³सत्त्वादित्यत आह, ³⁵⁴तत्पक्षयपि ³⁵⁵तथा च तत्सम्बन्धावच्छिन्न तदधिकर³⁵⁶णीया-धेयत्वाभाव³⁵⁷ एव नजा बोध्यते। तात्पर्य्या³⁵⁸दिज्ञानं नियामकं यदा च जले बह्नि³⁵⁹रित्यादौ कालिकसम्बन्धावच्छिन्नाधेयत्वे सप्तम्यास्तात्पर्य्यं तदा जले न बह्निरित्यादि- प्रयोगोऽयोग्य एव योग्यश्च³⁶⁰संयोगनसम्बन्धावच्छिन्नाधेयत्वे तात्पर्य्यदशायामिति भावः। अतएवेति सप्तम्यर्था³⁶¹भावस्य ³⁶²नजप्रतिपाद्य³⁶³-त्वादीत्यर्थः। पृथिवीसमवेतगन्धो जलसमवेतत्वाभाववान् इत्यर्थः। अन्यथा पृथिवीसमवेतगन्धः गन्धा³⁶⁴भावस्य जलवृत्तिरित्यन्वय-बोधः स्यात्। तथा च समानविशेष्यकत्वभङ्गापत्तिरिति भावः।

नञ्वादशिरोमणिः-3

केचित्तु सर्वत्र विशेष्य-विशेषणस्याभावो नजा प्रत्याख्यते। अत एवेति भूतले घटो नास्ति, घटौ नस्तः, घटाः न सन्ति इत्यादौ घटोऽस्तीत्यादाविव वचनैक्य-सप्तम्यर्थाञ्चिताभावस्य विशेषणतया प्रतियोग्यन्वय इत्यपि कश्चित्।

नटीरामः-3

- 3.a. ³⁶⁵ये तु मन्यन्ते भूतले घटो ³⁶⁶नास्तीत्यादौ घ³⁶⁷टे भूत³⁶⁸-
लेवृत्तित्वाभावो बोध्यते ³⁶⁹अत आह केचिदिति। सर्व्वत्रेति
भूतले घ³⁷⁰टे नास्ति, भूतले घटौ नस्तः, भूतलेघटासन्तीत्या³⁷¹दौ³⁷²
³⁷³विशेष्यक³⁷⁴भूतलवृत्तित्वा³⁷⁵देः³⁷⁶विशेषणस्य संसर्गाभावो³⁷⁷
³⁷⁸नजा बोध्यते इत्यर्थः। अतएव यत्रैकत्वविशि³⁷⁹ष्टघटे
भूतलवृत्तित्वाभावबोधे तात्पर्यम्, तत्र भूतले घटो³⁸⁰नास्तीति।
³⁸¹यत्र च द्वित्रिविशिष्टघटे ³⁸²वा तथा बोधे तात्पर्यम्। तत्र
सुप्ति³⁸³ङः द्विवचनबहुवचने भवतः मिलितत्वात्, तयो³⁸⁴-
रेकसंख्या बोधकत्वात्। यदि च तत्र घटसंसर्गाभावे भूतलवृत्तित्वं
प्रतीयते ³⁸⁵तत्राख्यातस्य संख्याबोधकत्वविरहापत्या ³⁸⁶घटे नास्ति
इत्यादौ व्यवस्तिस्थप्रयोगापत्तिरित्यत आह, अतएवेति घटादौ
³⁸⁷भूतलादि-वृत्तित्व संसर्गाभावस्य ³⁸⁸नजः प्रतिपाद्यत्वादे³⁸⁹-
वेत्यर्थः।
- 3b. केषांचित्मते ³⁹⁰दुषणं दर्शयति। तेषामित्यादि विशे³⁹¹ष्य-
विशेषणसंसर्गाभावो न³⁹²जा³⁹³प्रत्यायते इति वादिनां मत इत्यर्थः।
संसर्गा³⁹⁴भावान्तरेण एकार्थसमवायादिना सत्त्वाया घटत्वादि
जातिवृत्तित्वादितिभावः। अत्र चेत्याद्यपरमते³⁹⁵च जातौ न सत्त्वा
इत्यत्र सत्त्वाभावेदैशिक³⁹⁹विशेषणसम्बन्धेन जातिवृत्तित्वस्य-
प्रतीति³⁹⁷ सम्भवतीति नानुपपत्तिरिति ध्येयम्। मतान्तरमाह
सप्तम्यर्थेति भूतले न घट इत्यादौ सप्तम्यर्थाधेयत्वम् आश्रय-
सम्बन्धेन नजर्थे अभावे अन्वेति स च अभाव³⁹⁸त्वप्रतियोगिता-
सम्बन्धेन प्रतियोगि ³⁹⁹घटादौ अन्वेति। तथा च भूतले न घटः
इत्यादौ भूतले⁴⁰¹वृत्त्यभावप्रतियोगिघटः इत्यन्वयबोधः इत्यर्थः।
- 3c. एतन्मते च घटत्वाविशि⁴⁰¹ष्टे घटत्वावच्छिन्नः प्रतियोगिता-
सम्बन्धेनाभावस्यन्वयो⁴⁰²बौद्धव्य इत्यर्थः। तेन विशिष्टा-

भावादिकमादाय घटत्वत्यापि भूतलादौ⁴⁰³घटः नास्तीत्यादयो न प्रयोगः। कश्चित् इति स्वरसोद्भावनं तद्वीजन्तु सुवर्थस्य प्रतियोगितासम्बन्धेनैव नञर्थोऽन्वयः चैत्रस्य नेदं धनमित्यादौ⁴⁰⁴इति व्युत्पत्तिः भङ्गापत्तिः ननु भूतले घटो नास्तीत्यादौ संसर्गा⁴⁰⁵भाववदन्योन्याभावस्यापि- बोधः स्यादित्यतमाह।

नञ्वादशिरोमणिः-4

यत्र च विशेषण-विशेष्ययोरभेदेनान्वयो व्युत्पन्न स्तः चान्योन्याभावो नञा बोध्यते यथायं घटो नीलः, नायं घटो नील इति तत्र विशेषण-विशेष्यपदयोः समानविभक्ति-कत्वं विरुद्धविभक्तिराहित्यं वा तन्नं, अतएव यजतिषु ये यजामहं करोति नानुयाजेष्वित्यादावेकवाक्यत्वानुरोधात् ये यजामहमित्यादेरनुषङ्गे गौरवाञ्च यजतिष्वनुयाज-भेदो बोध्यते विशेषणविभक्तिस्तु योगसाधुःनामार्थयोर्भेदे-नान्वयबोध एव तथात्वं, विशेषणविभक्तिस्तु अभेदार्थिका, नीलोत्पलं चित्रगुरित्यादौ लुप्ताया विभक्तेरनुसन्धानमिति मते तु न राज्ञ इत्यत्र षष्ठ्यर्थसम्बन्धस्येव अत्रापि सप्तम्यर्था-भेदस्याभावो बोध्यताम्।

नटीरामः-4

4.a. करोतीत्यस्य कुर्यादित्यर्थः यजति योगेषु 'ये यजामहं ये यजामहं' इति घटितमन्त्रं करोति कुर्यात्, अनुयागश्च आङ्गयागविशेषः एकवाक्यतेति यजतिषु ये यजामहं⁴⁰⁶ कुर्यादितिवाक्ये नानुयाजेष्विति वाक्ययोरेकवाक्यता मिलित्वाविशि⁴⁰⁷ष्टैकार्थं प्रतिपादक⁴⁰⁸ इत्यर्थः। यदि⁴⁰⁹यजतिषु ये यजामहं कुर्यात्⁴¹⁰अनुयाजेषु ये यजामहं न कुर्यादित्यर्थः स्यात् तदा तद्वाक्ययोः निरुक्तिकवाक्यतात् प्रसङ्गः। ये

यजामहमित्यस्यानुषङ्गकल्पना च स्यात् इत्य⁴¹¹नुयाजभिन्नेषु⁴¹² यजतिषु ये यजामहं कुर्यादित्यर्थः।
तथा च विधायकाभावादेः अनुयाजेषु ये यजामहमितिमन्त्रपा⁴¹³ठो नायाति इति ⁴¹⁴समुदायार्थः। नन्वेव अनुयाजेषु इत्यत्र विशेषणविभक्तेः ⁴¹⁵निरर्थकत्वा⁴¹⁶पत्तिभिः सप्तम्यर्थाभेदस्य संसर्गाभाववत् अत्र नञा⁴¹⁸ प्रतीतायमित्यत आह। ⁴¹⁸विशेष⁴¹⁹– णविभक्तिरिति तथा च विशेषणविभ⁴²¹क्तौ साधुत्वमेवफ⁴²¹– लमित्यर्थः। ⁴²²नन्वेवं ⁴²³विशेषणविभक्तेः पदे साधुत्वार्थकत्वे याजा⁴²⁴नुयाजेयः नामार्थयोः कथं साक्षादन्वयबोधं विभक्त्यर्थस्य उपस्थितिं विना नामार्थयोः साक्षादन्वयबोधस्य अव्युत्पन्नत्वादित्यत आह। नामार्थयोरित्यादिभेदेनेति अभेदातिरिक्तसम्बन्धेन इत्यर्थः।
तथा च यजत्यनुयाजयोः भेदान्वयो नाव्युत्पन्न इत्यर्थः, अनुयाज- पदोत्तर सप्तम्याभेदोऽर्थः, तत्संसर्गाभावो नञा प्रतीयते न यजतिषु अनुयाजान्योन्याभाव इति मतमाह ⁴²⁵लाघवेनेति। नामार्थयोर्भेदो⁴²⁶ न इत्यस्य प्रवेशापेक्षया लाघवेन इत्यर्थः, तयोर्नामार्थयोर⁴²⁷न्वय⁴²⁸बोधसामान्ये तथात्वं प्रकारीभूत विभ⁴²⁹क्तेः अभ्यूपस्थितेः स्वन्तत्वात्, एवञ्च जातिषु अभेदसम्बन्धानुयाज- स्यान्वयो न सम्भवत्यनुयाजपरोत्तरं सप्तमीविभक्तिर⁴³⁰भेदार्थिका इत्यत आह विशेषणेति। ननु यदि भेदाभेदसाधारणनामार्थान्वय- बोधसामान्ये प्रकारीभूतविभक्त्यर्थोपस्थितेः स्वतन्त्रत्वं तदा नीलोत्पलमित्यादौ चित्रगुरितादौ च नीलपदार्थे उत्पलार्थयोश्चित्रा- पदार्थगोपदार्थयोरभेदा⁴³¹न्वयरबोधो न स्यात् इत्यत आह। नीलोत्पलमित्यादि ⁴³²तत्रापि ⁴³³लुप्तविभक्त्यर्थाभेदस्यैवान्वयबोध न तु नामार्थ⁴³⁴योरितिभावः। विनापि लुप्तविभक्तेरनुसन्धानं तत्र तत्रान्वयबोधदर्शनेन नामार्थयोर्भेदान्वय⁴³⁵बोध एव प्रकारीभूत विभक्त्यर्थोपस्थितेः स्वतन्त्रत्वमिति ⁴³⁶यजत्यनुयाजयोर्भेदोन्वयबोधो

नावुत्पन्नः इत्य⁴³⁷भिसन्धाय मत इत्यनेन ⁴³⁸अस्वरसः सूचितः,
⁴³⁹अपि नीलोत्पलमित्यादौ कर्मधारयस्य तत्पुरुषविशेषतया
 अनित्य⁴⁴⁰समासत्वेन विग्रहवाक्यस्य तत्र सत्त्वेनाविग्रह-
 विग्रहिभावसम्बन्धेन नीलोत्पलमित्यादौसमासवाक्यज्ञानेन
 स्मृतिविशेषणविभक्तिघटित नीलोत्पलमिति विग्रहवाक्यमेव
⁴⁴¹नीलाभेद⁴⁴²प्रकारेण उत्पलंबोध⁴⁴³यति यत् तु चित्रगुरितादौ⁴⁴⁴
 च बहुव्रीहित्वेन नित्यसमासत्वेन तथा विग्रहरहितत्वात्
 उक्तरीत्याऽन्वयबोधासम्भव एव। न च तत्र विग्रहवाक्य
⁴⁴⁵विग्रहिणोःएकार्थ⁴⁴⁶ज्ञापकत्वसम्बन्धेन चित्रगुपदेस्मारिता⁴⁴⁷-
 चित्रगौः यस्य इत्यर्थ⁴⁴⁸कवाक्यमेव ⁴⁴⁹विशेषण-विभक्तिघटितं
 चित्रभे⁴⁵⁰दविशिष्टं तथा गांबोधयिता⁴⁵¹लक्षणया तत् स्वामिनं
 बोधयतु इति ⁴⁵²तथापि नानुपपत्तिरिति वाच्यं ⁴⁵³ज्ञापकत्वसम्बन्ध-
 स्यैव स्मारकत्वानभ्युपगमादिति।

4.b. ⁴⁵⁴ननु ⁴⁵⁵तत्र विभक्त्यर्थः संसर्गाभावबोधस्य नञा कुत्रापि
 अजनितत्वेन अव्युत्पन्न तथा कथमत्र सप्तम्यर्थाभावबोधो भविष्यति
 इत्यत आह न वा द्वन्द्व इति। तथा च षष्ठ्यर्थाभावबोधवत्
 सप्तम्यर्थाभावबोधनेन अव्युत्पत्तिस्तु अन्यथा युक्तिकत्वादितिभावः।
 अत्रापीति यजतिषु इत्यादौ अपि इत्यर्थः। तथा च अनुया⁴⁵⁶-
 जाभेदसंसर्गाभावव⁴⁵⁷द् यजतिषु ये यजामहं कुर्यादित्यर्थः
 स्यात् इति भावः। न च सप्तम्या⁴⁵⁸भेदोनामार्थ इति ⁴⁵⁹वाच्यं
 विशेषण विभक्त्यन्तरवत् सप्तम्या⁴⁶⁰ज्ञाप्यभेदार्थकत्वात्। अन्यथा
 सुन्दरे भूतले घटः इत्यादौ सुन्दरा⁴⁶¹- भेदस्य भूतलादौ प्रतीत्यापत्तेः।
⁴⁶²एवन्मतेपि यजतिषु इत्यादौ न एकवाक्यताभङ्गो न वा ये
 यजामहं इत्यादेः अनुषङ्ग इति ध्येयम्।

4.c. ⁴⁶³अथ तन्मते न⁴⁶⁴जोः ⁴⁶⁵कुत्रापि न अन्योन्याभावबोधः
 तथाचान्योन्या⁴⁶⁶भावे नजोः शक्तौ मानाभाव इति चेत्। चैत्रो न

पचती इत्यादौ आख्यातस्य लक्षणास्थले चैत्रादौ ⁴⁶⁷
पाककर्तृकान्योन्याभाव⁴⁶⁸बोधस्यानुभविकत्वं तदनुरोधेनैव⁴⁶⁹ नजोः
अन्योन्याभावेशक्तिकल्पन⁴⁷⁰म् इति अस्मद्गुरुचरणाः, परन्तु
गवयो गौरिव न तु यज⁴⁷¹इत्यादौ गोपद यजपदोत्तर ⁴⁷²प्रथमाया
आधारत्वम् अर्थः। ⁴⁷³इवार्थश्च सादृश्यं तथा च गोवृत्तिसादृश्यवान्
गवयो यजवृत्तिसादृश्यवदन्योन्याभाववान् इत्यन्वयोः अनुभवसिद्धः
इति, तदनुरोधेन नजोः अन्योन्याभावे शक्तिकल्पनम्। ⁴⁷⁴न
चात्र यजवृत्तिसादृश्यसंसर्गाभाव एव अर्थः। संसर्गाभाव⁴⁷⁵-
रोधेनऽनुयोगिनि सप्तम्याः प्रयोजकत्वेन तदविरोहादेः तद्
अनुरोधेनासम्भवात्। न च नामार्थयोन्वयबोधमात्रे एव
प्रकारीभूतविभक्त्योपस्थितेः ⁴⁷⁶स्तन्त्रताया एतन्मते सिद्धत्वेनाभेद-
संसर्गकान्वयस्यव्युत्पन्नतया कथमन्योन्याभावबोधः अभेदकान्वय-
बोधस्य यत्र व्युत्पन्नत्वं तत्रैव नजा अन्योन्याभावबोधस्य
सर्वसिद्धत्वादिति वाच्यम्। निपाताव्यतिरिक्तनामार्थयोरन्वयबोध
एव तथाविधविभक्त्योपस्थिते स्वतन्त्रतया एतन्मत सिद्धत्वात्।
अन्यथा एतन्मते नजोः अन्योन्याभावशक्ति- कल्पनानुपपत्ति-
प्रसङ्गात्। न च गुरु⁴⁷⁷चरनोक्ता ⁴⁷⁸युक्तिरेव समीचीना, तत्र
कर्तृलक्षणाकाले नवार्थान्वयो न सम्भव⁴⁷⁹ इति, किन्तु शक्त्या-
पाकानुकूलकृतिसंसर्गाभावबोध इत्यस्य वक्तुम् शक्यम् इति⁴⁸⁰भ्रमः।
यजतिषु ये यजामहं कुर्यात् नानुयाजेषु ये यजामहं कुर्यात्
इति ⁴⁸¹विधिनिषेधद्वयकल्पनायां न कुर्यादिति निषेधस्य
प्रशक्तिपूर्वकत्वां न वाच्याम् अप्रशक्तस्यप्रतिषेधभावात्। अतएवोक्तं
प्राचीणैः प्रशक्तं हि प्रतिषिध्यते इति तथाच ये यजामहं
कुर्यादितिविधिना यजतित्वरूपेनानुयाजापि ये यजामहंमन्त्रपाठस्य
प्रशक्तिर्वाच्या अप्रशक्तस्य प्रतिषेधाभावात्।

नञ्वादशिरोमणिः-5

5.a. यत्तु करणनिषेधे विकल्पापत्तेर्भेदपरतेति, तदसत्। विशेषनिषेधे सामान्यविधेस्तदितरपरतायाः “ब्राह्मणेभ्यो दधि दातव्यं कौण्डिन्याय न दातव्यं” इति व्युत्पत्ति-सिद्धत्वात् विकल्पानवकाशात्। न च तत्रापि कौण्डिन्यभेदो बोध्यः। कौण्डिन्यपदस्य विरुद्धैकवचनाविरुद्धत्वात्, न खलु महतोराज्ञः न महतोराज्ञ इत्यत्रैव महतां राज्ञो न महतां राज्ञः इत्यत्रापि राजनि महदभेदभेदौ प्रतीयते। एको न द्वावित्यत्रैव कथञ्चित् तत्समर्थनेऽपि द्वितीयस्य दातव्यमित्यस्यानन्वयप्रसङ्गत्। अतएव “रात्रौ श्राद्धं न कुर्वीत” इत्यादौ करणनिषेध अपि न विकल्पावकाशः न हि तत्रापि रात्रीतरपरता, रात्रिभिन्न श्राद्धविधावपि “अमावास्यायां पितृभ्यो दद्यात् इत्यादितो रात्रिश्राद्ध-प्रसक्तत्वस्य दुर्वारत्वात्।

नटीरामः-5

5a.i. एवञ्च एकस्मिन् एव अनुयाजेषु ये यजामहं-मन्त्रपाठस्य विधिनिषेधा⁴⁸²पत्तरेक विषय⁴⁸³क विधिनिषेधस्थल एव विकल्पाभ्युपगमात् यथा⁴⁸⁴ रात्रौ षोडशीं न गृह्णाति इत्यादौ ⁴⁸⁵षोडशीग्रहणाग्रहणयोर्विकल्पः न च त⁴⁸⁶द्वादिष्टापत्ति शिष्टाचारविरोधात्। अनुयाजे⁴⁸⁷षुशिष्टस्य तदकरणे ⁴⁸⁸षोडशी-ग्रहणाग्रहणयोः शिष्टाचारदर्शन ⁴⁸⁹विकल्पाभ्युपगमेन दृष्टान्त⁴⁹⁰-दाष्टान्तिकयोः ⁴⁹¹वैषम्यात् इत्यत्र नञोः भेदपरतया अनुयाजभिन्नेषु यजतिषु ये यजामहमित्येकवाक्यताम् उच्यते इति स्मा⁴⁹²र्त्तानां युक्तिं दुषयितुम् उत्पन्नस्य इति करणनिषेधे यजतिषु ये यजामहं कुर्यात् अनुयाजेषु ये यजामहं न कुर्यात् इति विधिनिषेधद्वय-

कल्पनायां⁴⁹³ विकल्पापत्तेः एकस्मिन्नेव अनु⁴⁹⁴याजे ये यजामहंमन्त्रपाठो⁴⁹⁵ तदभावयोरापत्तेः भेदपरता न अनुयाजेषु इत्यत्र न⁴⁹⁶जोभेद⁴⁹⁷परता इत्थञ्च⁴⁹⁸स्वमतापेक्षया⁴⁹⁹एतन्मते तु अन्यार्थतायाञ्च न विवादः।

5a.ii. किन्तु युक्ति⁵⁰⁰युक्तत्वात् तत्रास्मन्मते एकवाक्यतानु⁵⁰¹रोधात् यजामहमित्यस्यानु⁵⁰²– षड्ङ्गकल्पनागौरवाच्च इत्येकवाक्यतायां भेदपरतायाञ्च युक्तिः एतन्मते च विकल्पापत्तिरेव⁵⁰³तथा⁵⁰⁴युक्तिरित्यवधेयं विशेषेति–विशेषनिषेध–समभिव्याहृत सामान्य⁵⁰⁵विधिवाक्यघटक–सामान्य⁵⁰⁶पदस्य इत्यर्थः तदितितत्रपरताया विशेषनिषेधवाक्यघटक–विशेषपदार्थतरपरताया एतस्यव्युत्पत्तिसिद्ध⁵⁰⁷त्वेन अन्वयः।⁵⁰⁸तच्च विकल्पानव⁵⁰⁹– काशाद् इत्यत्र हेतुत्वेन बोध्यम्, ननु⁵¹⁰तदितरपरपरत्वं कुत्रदृष्टं⁵¹¹इत्यकांक्षायाम्⁵¹²ब्राह्मणस्येति। अस्यार्थः ब्राह्मणे⁵¹³योऽम् दधि दीयता इत्यनेन सामान्यविधिना ब्राह्मणविशेषकौण्डिन्याय दधि दान प्रसक्त्यात् ब्राह्मणविशेषकौण्डिन्याय दधि न दातव्यमिति विशेषतो दधिदाननिषेधकृत प्रसक्त्यकवाक्ये ब्राह्मणपदस्य कौण्डिन्येतर ब्राह्मणपरता यथा तथा ये यजतिषु ये यजामहं कुर्यादिति⁵¹⁴विधिनिषेधवद् द्वयोक्ताः अपि प्रसक्त्यकवाक्यस्य यजतिपदस्य अनुयाजेतर⁵¹⁵परत्वेऽपि असमानविषयक विधिनिषेधरूपवि– कल्पापत्तिरिति⁵¹⁶युक्तिनिरूक्तभेदपरतायां किन्तु⁵¹⁷पूर्वोक्तिवत्⁵¹⁸युक्तिरादनीयेति तत्रापि कौण्डिन्याय इत्यत्रापि तथा च तत्रापि विकल्पापत्तिदोषेन भेदपरता इति न तदितरपरताव्युत्पत्तिः इतिभावः।

5b. विरुद्धेति। नञा अन्योन्याभावबोधने⁵¹⁹विशेषणविशेषयोः समानविभक्तिकत्ववत् समानवचनतायाम् अपि नियामकत्वम् अन्यत्र⁵²⁰दृष्टं तदभावाच्च नञोः एवबहुवचना⁵²¹न्तपदोपस्था⁵²²प्य

⁵²³ब्राह्मणत्वविशिष्ट एकवचनान्तपदोपस्थाप्यकौण्डिन्यस्य⁵²⁴ – भेदो ⁵²⁵नजा बोधयितुंशक्य⁵²⁶ते इति भावः। तदबोधे समान-वचनत्वं नियामकमिति दृष्टम् इत्याकांखायाम् आह ⁵²⁷इति महतो⁵²⁸ इत्यत्रेति प्रतियोग्यभावान्वययोः तुल्ययोगक्षेमदर्शनाय महतो⁵²⁹ इत्युक्तम्।

5c. ननु एकोत्वम् इत्यत्र एकवचनान्तपदोपस्थाप्य एकत्वविशिष्टे द्विवचनान्तपदोपस्थाप्यद्वित्वविशिष्टस्य भेदान्वयो अव्युत्पन्न इति एको नत्वम् इत्यत्रापि एकत्वविशिष्टे द्वित्वविशिष्टस्य भेदो नजा बोध्यते, इति तदनुरोधेन नजा अन्योन्याभावबोधेन विशेषण-विशेष्यपदयोः समानता⁵³⁰ वचनम् अकिञ्चित्करम् इति विरुद्धवचनम् विरुद्धेऽपि कौण्डिन्याभेदो नजा बोधनीय इत्यत आह एको नत्वम् इति द्वितीयेतिभवता कौण्डिन्यभिन्न ब्राह्मणेभ्यो दधि दीयतामित्येक- वाक्याभ्युप⁵³¹गमनेन कौण्डिन्याय न दातव्यम् इत्यस्य अनन्वयापत्तेरित्यर्थः। ⁵³²इदमुपलक्षणं कौण्डिन्यभिन्न ब्राह्मणेभ्योदधिदातव्य⁵³³मित्यस्य सार्थकत्वापि दीयताम् इत्यस्य वैयर्थ्यापत्तिरिति⁵³⁴द्रष्टव्यम् एको नत्वाम् इत्यत्र एकपदद्विपदयोरेकवचनत्वेन नित्यैकवचनतयाद्विवचनतया च तत्र तथैव व्युत्पत्तिवैचित्र्येण विरुद्धवचनयोः अभेदान्वय व्युत्पत्तेरिति एको नत्वाम् इत्यादौ एकस्मिन् नजा अन्योन्याभावः⁵³⁵ सम्भवात्। ब्राह्मणेभ्यो दीयताम् इत्यादौ च ब्राह्मणपद-कौण्डिन्यपदयोः बहुवचनतया समानविभक्तिकसमानवचन-पदयोरेव अभेदोन्वयौ अव्युत्पत्तेरिति समानवचनतां विना न अन्योन्याभावबोधः नजासम्भवति इति ⁵³⁶अनुपपत्तिमालोक्य कथञ्चिद् इत्युक्तं समानवचनत्वम् अनादृतम् इत्यर्थः।

5d. ननु⁵³⁷गावस्थलमित्यादौ तृणपदस्य तृणजन्यलक्षणास्थले बहुत्वं एकत्वाद् अविवक्षादशायां ⁵³⁸यथा गौस्तुल्य इत्यभेदान्वयो

व्युत्पन्नः⁵³⁹ यथा विभक्त्यर्थबहुत्वैकत्वाद्⁵⁴⁰ अविषक्षणे⁵⁴¹ इत्यादौ अभेदान्वयोव्युत्पन्नः अत्रापि इति चेत्, विभक्त्यर्थ⁵⁴² बहुत्व-द्वित्वाद्यविषक्षणेन तत्र तयान्वयबोधसम्भवे जपि ब्राह्मणेभ्यो दधि दीयताम् इत्यादौ विभक्त्यर्थबहुत्वैकत्वादीनां प्रकृते विवक्षितत्वेन तथान्वयबोधो न सम्भवतीति वाक्यद्वयकल्पनायाम् आवश्यक⁵⁴³त्वं इत्यत्र तात्पर्यादिति। अतएव इति। अतएव विशेषनिषेधस्थले सामान्यविधेर्विशेषतत्परत्वं अतएव इत्यर्थः। रात्राविति अमावास्यायां पितृभ्योदद्याद् इत्यनेन अमावास्यारात्रौ श्राद्धं न कुर्वीतेत्यादि निषेधविधिप्रवृत्तिः समानविषयक विधि निषेधयोः सत्त्वेन विकल्पापत्तिरिति दोषः न सम्भवति, सामान्यविधिकामावास्यापदस्य रात्रीतरामावास्यापरत्वेन समान-विषयकविधिनिषेधयोरभावादित्यर्थः।

5.e. ननु रात्रौ श्राद्धं न कुर्वीतेत्यस्य न निषेधवधित्वं किन्तु नञाः पर्युदासवाचितया रात्रिभिन्ने श्राद्धं कुर्वीतेत्यर्थो वाच्यः।⁵⁴⁴ अन्यथामावास्या⁵⁴⁵पदस्य रात्रीभिन्नामावास्यापरत्वे रात्रौ श्राद्धं⁵⁴⁶ प्रसक्त्याभावे निषेधानुपपत्तिरिति कस्यचिन्मतं नि⁵⁴⁷रस्यति। नाहेति। तत्रापि रात्रौ श्राद्धं न कुर्वीतेत्यत्रापि अपिना कौण्डि⁵⁴⁸-न्याय न दातव्यमित्यत्र कौण्डिन्यभिन्न दातव्यमित्यत्र परता⁵⁴⁹-समुच्चयः⁵⁵⁰। ननु अमावास्यापदम् अवश्यं रात्रीतराभावस्यापरं वाच्यम् अन्यथा रात्रीभिन्ने श्राद्धविधानेपि सामान्यतोऽमावास्याया-मित्यनेन विधिना रात्रिश्राद्ध करणापत्ति दुर्वारस्यात्।

नञ्वादशिरोमणिः-6

न खलु क्रियारहितं श्राद्धविधायकं वाक्यान्तरमस्ति येनेदं तेन सम् एकवाक्यतामासादयेत्। नापीदं नानुयाजेष्वितिवत् पृथक्क्रियारहितम्। अत्र रात्रौ श्राद्धस्य प्रसक्त्यौ विकल्पापत्तिप्रसक्तौ कथं निषेधः प्रसक्तं हि

प्रतिषिद्धते इति चेत्, साधीयानयं मन्त्रपाठो यद्बलात् जलेहृदे दहनो नास्तीत्यादौ शाब्दबोधोऽपि परमप्रयत्नेन तत्र दहनप्रसक्तिरूपादीयते, निषेधविधिवैयर्थ्यमिति चेत्, तात्पर्यान्वबोधनिवन्धनरात्रिश्राद्धकरणवारणस्य तदर्थत्वात्, एकविषयतया पुनरनन्यगत्या षोडशिग्रहणाग्रहणयोर्विकल्प इति, अत्र च षोडशिग्रहणं नेष्टसाधनमित्यादिकमर्थोग्रहणविधिविरोधात्, अपि तु षोडशिग्रहणाभाव इष्टसाधनमित्यादिकं व्युत्पन्नश्च नञ्समभिव्याहृत धात्वर्थस्याभावेऽपि विभक्त्यर्थान्वयः।

नटीरामः-6

6.a.i. तथाच रात्रौश्राद्धं⁵⁵¹ न कुर्वीतेत्यस्य रात्रिभिन्नं श्राद्धं श्राद्धकुर्वीत इत्यर्थः, करणपूर्वोक्तः⁵⁵² इति अभेदे एव इति आह रात्रिभिन्नेत्यादि। ननु⁵⁵³ अमावास्यै प्राक् विधायकवाक्यस्यामास्यामित्यनेन रात्रौ श्राद्धं न कुर्वीतेत्यस्य एकवाक्यतया⁵⁵⁴ रात्रिभिन्नामावास्यायां श्राद्धं कुर्वीतार्थोवाच्यः, तथा च कथं रात्रौश्राद्धप्रसक्तिः इति आह न अन्वेति वाक्यान्तरमिति अमावास्यायां पितृभ्यो⁵⁵⁵ दद्यात् इति वाक्यभिन्न अमावास्याश्राद्धविधायकं क्रियारहितवाक्यं नास्तीत्यर्थः। अमावास्यायां पितृभ्योदद्यादित्यनेन रात्रौश्राद्धं न कुर्वीतेत्यस्य एकवाक्यभानं सम्भवत्येव⁵⁵⁶, ⁵⁵⁷ तथा सति तत्रस्थलेस्यादित्यस्य क्रियापदस्य वैयर्थ्यापत्तेरिति भावः। इदं रात्रौश्राद्धं न कुर्वीतेत्यादिवाक्यं तेन तादृशश्राद्धविधाय वाक्यान्तरेण एकवाक्यतामसा⁵⁵⁸ दयति एकवाक्यता⁵⁵⁹ पन्नतावत्, ननु रात्रौश्राद्धं नेत्येव निषेधवाक्यं यथा यजतिष्वित्यादौ नानुयाजेष्विति वाक्यं⁵⁶⁰ इव रात्रिभिन्नामावास्यायां श्राद्धं पितृभ्योदद्यादित्येकवाक्यतास्तु इत्यत आह नापीति इदं रात्रिश्राद्धनिषेधकं वाक्यं नानुयाजेष्विति वदिति व्यतिरेक⁵⁶¹—

दृष्टान्त⁵⁶² विकल्पापत्तिरिति रात्रौ श्राद्धं न कुर्वीत इति वेदेन-
निषेधविधिस्तावत् प्रसक्तिपूर्वकत्व अप्रसक्तस्य वेदेनप्रतिसम्भवात्
अप्रसक्तास्यापि वेदेन निषेधविधिः स्वीकारे पर्वतनभूञ्जीत
इत्यादिना पर्वतभोजनादेरपि वेदेननिषधापत्तिः।

6.a.ii. तथा च रात्रिश्राद्धस्य प्रकारान्तराभावेन अमावास्यायां पितृभ्योदद्या-
दिति विधायकवाक्यस्य अमावास्यापदस्य रात्रिपरतया रात्रिश्राद्धं
प्रसक्तिवाच्चा एवञ्च रात्रिश्राद्धस्य प्रसक्त्यस्य विधिनिषेधोभय
विकल्पापत्तिः सामान्यविषयक विधिनिषेधस्थले एव
विकल्पाभ्युपगमात् न च षोडशीग्रहणाग्रहणवदिष्टापत्तित्व
शिष्टाचारविरोधात् केनापि शिष्टेन रात्रि⁵⁶³श्राद्धाकरणात् इति
भावः। अप्रसक्त्यौ निषेधानुपपत्तिरिति वैदिकनिषेधवाक्यस्य
प्रसक्तियपूर्वकत्व नियमादित्य⁵⁶⁴र्थः। अन्यथा पर्वतनभूञ्जीत
इति वेदेन पर्वतभोजनादेरपि निषेधापत्तिरितिभावः।

6.b. ननु प्रसक्तं हि प्रतिषिध्यत इति न नियमः हृदादौप्रसक्तं
विनापि लौकिकवाक्येन हृदेवहि नास्तीति निषेधविधि दर्शनात्।
तथा च अन्ययुक्त्याप्रसक्तिं विना रात्रौश्राद्धं कुर्वीतेत्यादि
वैदिकवाक्येनापि रात्रिश्राद्धनिषेध अनुपपन्न इति मनसि-
जोपहासंहत्वा समाधानमाह, साधीयानिति अयं प्रसक्तिं हि
प्रतिषिध्यते इति नियमः साधीयान् साधुमन्त्रपाठ⁵⁶⁵अन्यत्व
⁵⁶⁶तादृशनियमस्य निर्युक्तिकत्वं वचनतया नोक्तं सोपहासवचने
उक्तस्य व्यतिरेक एव न स्यत्। तथा च प्रसक्तं हि प्रतिषिध्यते
इति नियमोऽप्रामाणिक इति भावः। प्रसक्तं हि इत्यादि नियमबलाद्
शाब्दबोधं प्रति अभाव लौकिकप्रत्यक्षं प्रति प्रतियोग्यसोपहासवचने
उपरूपप्रसक्ते हेतुताया एव प्राचां सन्मतत्वेन कदाचित् सम्भवेऽपि
परोक्षाभावस्थले शाब्दबोधादौप्रतियोगिप्रसक्तेहेतुत्वं कस्याभिसम्मतं
न वा युक्तिसिद्धमितिभावः।

- 6c. नन्वेवं पर्वतेनभूज्जीतेत्यादि निषेधविधि यथा भगवतावैदिकवाक्येन न निषधप्रयोजनकत्वादित्य इत्यत्र शङ्कते निषेधेति तात्पर्येति अमावास्यायां पितृभ्योदद्यादित्यादि विधिवाक्यस्याभावास्यापदस्य वस्तुगत्या रात्रीतरामावास्यातात्पर्यकस्यापि दिवारात्रि साधारण षष्टिदण्डात्मकामावास्यायां तात्पर्यभ्रान्ता केषाञ्चित् विदूषां रात्रिश्राद्धकरणापत्या निराकरणयैव रात्रौश्राद्धं न कुर्वीतेत्यादि निषेधविधेः सार्थकता पर्वतभोजनादिस्तु न तथाकरण प्रसक्त⁵⁶⁷रिति निषेध⁵⁶⁸विधिनेति इति भावः।
- 6d. ननु यदि तात्पर्य⁵⁶⁹भ्रमाधीन करणेप्रसक्ते निराकरणाय भगवतानिषेधविधिः क्रियते तदा पर्वतभोजनादेरपि जलना-दिनातात्पर्यभ्रमेनमूर्खानां स्वर्गकामोयजेतेत्यादि नेष्टसाधनत्वादिबोधे न करणप्रसक्तेः निराकरणाय पर्वतं भूज्जीतेत्यादि निषेधविधिस्यात् कर्तुमुचितो भगवतेति चेत्, सत्यं स्वतन्त्रेच्छस्य भगवतः पर्यनुयोगी न इत्यादिभिः समाधानेग्रन्थकृत् तात्पर्यमितेवधेयम्, अतएव नान्तरीक्षेऽग्निश्चेतव्य इति निषेधविधिरपि विनापि प्रसक्ति भगवताकृतः अन्यथा ⁵⁷⁰अन्तरीक्षेऽग्निचयनस्याप्रसक्ते न निषेधानुपपत्तिरिति।
- 6.e. ननु रात्रिश्राद्धादिना यस्यसुखादिर्जायते तस्यैव कलञ्चभक्षणादिवत् सुखेच्छादिरूपराग तत्र एव श्राद्धप्रसक्ति इति निराकरणायैव रात्रौश्राद्धं न कुर्वीतेत्यादि निषेधविधिः स्यात्। तथा च प्रसक्तं वैदिकविधिना प्रतिषिध्यते इति नियमस्वीकारेऽपि नक्षतिरितिध्येवं कथम्। तादृशनियमखण्डणे ग्रन्थकृतासमाधानं कृतं वैधनिषेधो वैधप्रसक्तिपूर्वक इति नियमस्तु नाद्रीयत⁵⁷¹ एव कलञ्चभक्षणादौ वैधप्रसक्ताभावेऽपि केलवरागाधीन प्रसक्तितो न कलञ्जं भक्षायति निषेधकरणेन व्यभिचारात्, अथ रागाधीनप्रसक्तै स एव निषेधविधिः निन्दार्थवादप्रायश्चित्तपदे शाखाङ्गस्य अस्य पापस्य

साधनत्वं बोधयति। यत् तु निन्दार्थवादः प्रायश्चित्तपदे रहित सन् पापसाधनत्वं बोधयति तत्रप्रमाणाभावात् फलसाधनत्वाभावः सन् रागाधीनप्रसक्तिपूर्वक इति नियमः। तथा च रात्रिस्थले निन्दार्थवादप्रायश्चित्तपदे अभावेन पापे मानाभावात्।⁵⁷²रात्रौश्राद्धं न कुर्वीतेत्यादौ श्राद्धजन्यफलजनकत्वाभाव एव निषेधविध्यर्थः⁵⁷³ इति न्यायेन रागाधीन प्रसक्तिपूर्वक⁵⁷⁴ 575मेवं⁵⁷⁶तादृशनियमे मानाभावात्।

6.e.i. अत्रोच्यते वैधनिषेधस्य प्रसक्तिपूर्वकता इति नियमखण्डने दीधितिकृतः तात्पर्यं वैधनिषेधस्य रागाधीनप्रसक्तिपूर्वकतेति नियमः तु वदितिष्यते तत् खण्डने च न अस्माकमाग्राह च अव्यय⁵⁷⁷स्थापितस्यार्थस्य अप्रतिकूलत्वाद् इति सारम्। प्राञ्चस्तु निषेधविधिः द्विविधः निन्दार्थवादाहरितस्तत्सहितश्च। आधस्तावत् फलसाधनत्वाभावबोधक वैधप्रशक्तिपूर्वकत्वम् यथारात्रौ श्राद्धं कुर्वीतेत्यादिरुपः द्वितीयस्तु न कलञ्ज⁵⁷⁸भक्षयेदित्यादिरुपः निन्दार्थ⁵⁷⁹वादे⁵⁸⁰क्लृप्तपदे पापसाधनत्वबोधको रागप्रशक्तिपूर्वक इत्याहुः।

6.e.ii. अत्रास्मत्⁵⁸¹ पितृचरणाः अमावास्यायां पितृभ्यः यत्श्राद्धं कुर्यात् तद् रात्रिभिन्ने कुर्वीतेति विधि⁵⁸²द्वयस्यार्थः। श्राद्धमिति दानम् श्राद्धभिन्नं दानं कुर्वीतेत्यर्थः। क्रियाविशेषणं एवञ्च न क्रियाद्वयवैयर्थ्यम्।⁵⁸³न यद् अपूरणेऽमावास्यायां पितृभ्योदद्यात् इति वाक्यश्रवणान्तरम् अमावास्यायां पितृभ्यो यत् श्राद्धंदयात् रात्रौ-दिवाभागेऽमावास्यायां कुर्वीतेति अमावास्यागत श्राद्धगत यत् दद्यात् विशेषणयोः विवक्षायां प्रवृत्तस्य रात्रौ श्राद्धं न कुर्वीत तस्य निषेधविधेरमावास्यागत रात्रीभेदकरूपविशेष निश्चायकतां विना श्राद्ध⁵⁸⁴गतविशेष विधायकतां विना निराकाङ्क्षयत्वप्रसक्तेरसम्भवेन तयोश्च पुरणेन निरूक्तस्य विधिः⁵⁸⁵

वक्तुमुचितत्वात्, यथा अग्निहोत्रं जुहोति दध्नाजुहोतीत्यादौ अग्निहोत्रं जुहोतीतिवाक्यश्रवणोन्तरं यदग्निहोत्रं जुहोति तत् केन द्रव्येण इत्याकांखायां प्रवृत्तेन दध्नाजुहोतीति वाक्येन सहितम् अग्निहोत्रं जुहोतीति वाक्यं यदग्निहोत्रं तद् दध्ना जुहोति इति आदित्यं बोधयति। अग्निहोत्रमिति होमक्रियाविशेषणम् अन्यथा तत्रापि यत्⁵⁸⁶ शब्दार्थकरणस्याप्रामाणिकतात्⁵⁸⁷ इत्याहुः।

6.e.iii. हरिचक्रवर्तिनस्तु अमावास्यायां पितृभ्योदद्यादित्यनेन रात्रिदिवा-साधारणामावास्याकालावच्छिन्नश्राद्धस्येष्टस्वरूपयोग्यत्वरूप⁵⁸⁸-⁵⁸⁹इष्टसाधनत्वमर्थो विधिप्रत्ययेन प्रत्यायते, एवञ्चमावास्याद्य-वच्छिन्नश्राद्धस्य प्रसक्तिः स्यादिति तन्निराकरणाय रात्रौश्राद्धं न कुर्वीतेति निषेधविधेः प्रवृत्तः, एतस्य रात्रिभिन्ने श्राद्धं कुर्वीतेत्यर्थः। अमावास्यायां पितृभ्यः दद्यादित्यत्र शुचितत्कालजीवित्याद्वाधकारि-बोधकं पदं व्यक्तव्यम्, ⁵⁹⁰तथैव काले रात्रिभिन्नत्वस्यान्वयः। तथा च शुचिरात्रिभिन्नकालजीवि पितृभ्योदद्यात् विध्यर्थः पर्यवसितः। अथवायोऽमावास्यायां पितृभ्योदद्यात् रात्रिभिन्नकाल-विशिष्टं श्राद्धं कुर्वीतेत्यर्थः अतिरात्रौ श्राद्धं न कुर्वीतेत्यादि बोधकं वचनात् पापसाधनत्वाभावस्य च बोधको विधिरित्याहुः।

नञ्वादशिरोमणि-7

अत्र प्रभाकराः 'न कलञ्जं भक्षयेत्' इत्यादिश्रुतेः कलञ्जभक्षणाभावविषयकं कार्यमित्यर्थः इत्याहुः। नियमतस्तु तात्पर्यादिवशात् मुख्यफलाजनकत्वेऽपि अङ्गस्य परमापूर्वकरूपोपकारसाधनत्वम् अविरोद्धम्, ग्रहविध्यन्य-थानुपपत्त्या षोडशिग्रहणादतिशायितं परमापूर्वम्, तस्माज्जातिशायितं मुख्यं फलं कल्पते इति सर्व्वसमञ्जसम्।

नटीरामः-7

- 7a. अत्र मीमांसका एकवाक्यतां मिलित्वा एकार्थप्रतिपादकत्वम् एकार्थतात्पर्यकत्वं च, तत्र क्रियान्तरस्या अन्यथा वैयर्थ्यापत्या च रात्रौ न कुर्वीतेति समुदाये तस्या सम्भवेऽपि द्वितीयस्य सम्भव एव, तथाहि, अमावास्यायां पितृभ्यो यत् श्राद्धं कुर्वीत तद् रात्रिभिन्न एवेति पर्युदासलक्षणया बोधित-रात्रि-भिन्नामावास्याधिकरण श्राद्धकरणमिष्टसाधनम् इत्यर्थापरत्वं विधिद्वयस्य निर्व्वहतीत्याहुः। तदर्थात् विधिद्वयस्य⁵⁹¹ प्रयोजनकत्वात्। नन्वेवं विकल्पस्थलमेव दुर्लभं स्याद् इत्यत्र आह। एकविषयतयेति⁵⁹² अनन्यगतिक तयेति तत्रामावास्याया-मित्यादिवत् सामान्यविशेषभावेनान्वयबोध परत्व व्याख्या न सम्भवति विकल्पस्यैव शास्त्रार्थत्वादित्यर्थः।
- 7b. ⁵⁹³ननु ⁵⁹⁴षोडशिनं ⁵⁹⁵गृह्णातीत्यादौ ⁵⁹⁶षोडशिग्रहणम् इष्टसाधनमित्यर्थः। एवं षोडशिनं गृह्णातीत्यस्यार्थः। एवं षोडशिनं न गृह्णातीत्यस्य ⁵⁹⁷एकस्य षोडशिग्रहणस्य इष्टसाधनत्वस्य तदभावयोः असम्भवादित्यत आह। अत्रचेति नेष्टसाधनमित्यादिना बलवदनिष्ठाननुबन्धिकृतिसाध्यत्वपरिग्रहः ग्रहणाभावः इष्टसाधन-मित्यादिक पदेन बलवदनिष्ठाननुबन्धिकृतिसाध्यत्वम् इत्यस्यापि परिग्रहः तस्यापि विध्यर्थत्वाद् इति भावः।
- 7.c. ⁵⁹⁸ननु नञर्थधात्वर्थ⁵⁹⁹योरभावग्रहणयोः नञर्थधात्वर्थयोः अन्वयेप्रकृत्यर्थान्वितस्य अर्थबोधकत्वं प्रत्ययानाम् इति अव्युत्पत्ति⁶⁰⁰विरोधः स्याद् इति अत आह। व्युत्पन्नश्चेति नञसमभिव्याहृतयो धातोस्तदर्थस्य च अभावेन नञर्थोविभक्त्यर्थस्य विध्याद्यर्थस्य इत्यस्य व्युत्पन्नतया इत्यनेनान्वयः। तथा च प्रकृत्यर्थान्वितस्वार्थम् इत्यादिव्युत्पत्तिश्च साक्षात्परम्परासाधारण प्रकृत्यर्थान्वयपरोक्षवक्तव्य इति व्युत्पन्नत्वादेवेत्यर्थः।

- 7.d. प्राभाकरा इति तेषामंते वैदिकविधिप्रत्ययस्य कार्यत्वमर्थः। तत्र धात्वर्थस्याभावस्य विषयतयान्वयस्वीकाराद् इत्यर्थः, कार्यत्वात् तत्र निषेधापूर्वमितिभावः। अतएव अमूढस्यतर इति आपत्तिनानुपस्थले प्रादुर्भावादित्यादौ न्यायसूत्रेति नञर्थे-विभक्त्यर्थस्यान्वयः इत्यर्थः। तत्र अमूढस्य मोहशून्यस्य इतरोत्पत्त्यभावात् अनुसृत्य श्राद्धर्भावादित्यर्थकतया प्राचीन-व्याख्यान्यात् ⁶⁰¹ननु रात्रौश्राद्धं न कुर्वीतेत्यादि इष्टसाधनत्वरूप विध्यर्थस्याभावो धात्वर्थोऽवेति षोडशिनमित्यादौ च विध्यर्थस्य इष्टसाधनत्वस्य धात्वर्थाभावेऽन्वेति इति नियमः पर्यवसन्नः। स चानुपपन्न नियमकाभावादित्यत आह। नियमश्चेति धात्वर्थविध्यर्थाभावस्य ⁶⁰²क्वचिद् धात्वर्थाभावे इति विभक्त्यर्थस्यान्वयेतिनियमः इत्यर्थः। तात्पर्यादित्यादिपदात् आकाक्षादि परिग्रहः।
- 7.e. ननु षोडशग्रहणादेरङ्गतया प्रधानफलाजनकत्वेन कथं तत्रेष्ट-साधनत्वं विध्यर्थोधात्वर्थोऽन्वेतीत्यत आह मुख्येति तथा च प्रयाजादि विधेरिवात्र परमापूर्वसाधनत्वमेव विध्यर्थः। अतएव, यागेरागाद् अङ्गैवैधीभावसिद्धान्त इति भावः। ननु तथापि ग्रहणाभावे परमापूर्वसम्पत्तौ अत्रापि ग्रहणं न कुर्यादायासाधिक्यदिति ग्रहणविधेरनुष्ठानलक्षणादिप्रामाण्यं स्यादित्यत आह ग्रहणविध्यन्यथानुपपत्त्या। ननु अतिशयित परमापूर्वकामनैव कथं⁶⁰³ भविष्यति स्वर्गस्याग्रहणाग्रहणयोः स्तुत्यत्वादित्यत आह। तस्मादिति अतिशयितपरमापूर्वादित्यर्थः। अधिकन्तु शाब्द-वादतन्त्रेऽनुसन्धेयम्।

नञ्वादशिरोमणिः—8

प्रतियोग्यभावयोः प्रतियोग्यनुयोगिभावो अभावाधिकरण-योराधाराधेयभावश्च सम्बन्धविधया भासते, निपाताति-

रिक्तस्थले एव प्रातिपदिकार्थयोर्भेदेनान्वये प्रकारीभूत-
विभक्त्युपस्थितेन्द्रत्वात्। अत एव इवाद्यर्थान्वये न
षष्ठ्याद्यपेक्षा, अघटं भूतलं असमादेश इत्यादौ समासे
सामानाधिकरण्याद्यनुरोधात् नञोऽभावव्युत्परता।

नटीरामः-8

- 8a. ननु भूतले न घटः इत्यादौ प्रतियोग्यभावान्वयो प्रतियोग्यनुयोगिभावः।
भूतले न घटः इत्यादौ चाभावाधिकरणयोराधाराधेयभावयोश्चेति
संसर्गमर्यादयाभासते इत्युच्यते तदा नामार्थयोर्भेदेनान्वयबोधे
प्रकारीभूतेत्यादि व्युत्पत्तिः। न च प्रकारतयाभासते तदुपस्थापक-
पदाभावादित्यत आह। प्रतियोग्यभावयोरित्यादि व्युत्पत्तिः विरोधः।
परीहास्योऽनिपातेति। अतएवेति उक्तव्युत्पत्तौ निपातातिरिक्तत्व
विशेषणादेवेत्यर्थः। इवाद्यर्थेति चन्द्र इव मुखमित्यादौ इवार्थे
सादृश्ये चन्द्रस्य प्रतियोगितया मुखस्य अधिकरणतया अन्वयः।
आदिना चैव ⁶⁰⁴कालादिपरिग्रहः।
- 8.b. ननु नञोः अभावमात्रार्थकत्वे अघटं भूतलमित्यादौ भिन्नायां
रूपस्यामेकधर्मि- बोधकरूप सामानाधिकरण्य भजते इत्यत
आह, घटमिति संसर्गाभावान्योन्याभाव भेदेनोदाहरणद्वयम्। यद्यपि
घटभूतलादौ नञतत्पुरुषसमाससत्त्वे परवलिङ्ग तत्पुरुषयोरित्यनु-
शासनेन अघटभूतलमित्येव भवति तथापि न विद्यते घटो यत्र
इति संसर्गाभाववत् लाक्षणिकप्रसङ्ग⁶⁰⁵ नञ्बहुव्रीहिसमासबोध्यः।
न च बहुव्रीहित्वेन नञ्पद इव घटपदेपि कदाचित् लक्षणा
अस्यादिति वाच्यं घटपदस्य स्व⁶⁰⁶वाक्य घटः संसर्गाभाव-
सम्बन्धेन लक्षणा नञ्पदस्य च स्व⁶⁰⁷वाक्य संसर्गाभावसम्बन्धः
लाघवेन नञ्पदे एव लक्षणाया इति युक्तत्वात्। वस्तुतस्तु
चित्रागुरित्यादिस्थले चित्रादिपदवत्घटपदेऽपि संसर्गाभाववति
अत्र लक्षणा इति तत्त्वम्।

8.c. प्राञ्चस्तु। अघटमित्यत्र नञ्त्तुपुरुषत्वं पुलिङ्गं च द्वितीयान्तत्वेन चाघटमित्याकारकता तथा च अघटाभावसम्बन्धाभिन्न भूतलीय कर्मत्वमित्याकारक एवान्वयबोधः।⁶⁰⁸नञ् वा पश्येदित्यादि क्रियाध्याहारः इत्याहुः। प्रथमोपस्थित्वेन प्रथमान्तप्रयोगेन नञोऽभावात्⁶⁰⁹लक्षणयादर्शयितुम् उचितत्वाद् इति दिक्। नामार्थयोर्भेदेनान्वयबोधसामान्ये प्रकारीभूतविभक्त्यर्थेपस्थिते स्वातन्त्रत्वेन निपातातिरिक्तात्वविशेषणं गौरवात्।

नञ्वादशिरोमणिः-9

केचित्तु प्रतियोगिपदोत्तरसुपः प्रतियोगित्वे अनुयोगित्वे वा नञुत्तरस्याधिकरणत्वेन नञो वा अभाववति लक्षणा विभक्त्यर्थानुयोगिसमानविभक्तिकस्यैवान्योन्या-भावसंसर्गाभावयोर्बोधेन नञोऽसमर्थः, तेन न पचति न राज्ञ इत्यादौ कृत्यादेरन्योन्याभावो भूतलं न घटः इत्यादौ घटादेः संसर्गाभावो न प्रतीयते इत्याहुः।

नटीरामः-9

8a. केचित्तु इति प्रतियोगित्व इति भूतलं न घटः इत्यादौ घटपदाद्युत्तरसुविभक्तेः प्रतियोगित्वेन लक्षणा इत्यर्थः। ननु प्रतियोगित्वस्य विशेष्यो-भूताभावावृत्तित्वेन न सम्बन्धत्वमित्यत आह, अनुयोगित्वस्येति प्रतियोग्यभावान्वयत्व समर्थितः। ननु भावाधिकरणयोरित्यत आह। नञुत्तरेति, ननु नञ्पदोत्तर सुपा आह तदनुसन्धानस्य न सार्वत्रिकत्वम्⁶¹⁰इत्यत आह। ननु चैत्रस्य नेदं पचतीत्यादौ षष्ठ्यर्थसत्वादेः अन्योन्याभावबोधोपपत्तिः। न च नञो अन्योन्याभावबोधः विशेषण⁶¹¹ विशेष्ययोः⁶¹²समानवचन⁶¹³समानविभक्तिकत्वं⁶¹⁴तन्त्रमिति नायं दोष⁶¹⁵इति वाच्यम्। तथासति⁶¹⁶भूतलं न घटं इत्यादौ भवन्मते

अधिकरणार्थकत्वेन नञा⁶¹⁷ सप्तम्यभिन्ने अन्योन्याभावधी⁶¹⁸ विरहप्रसङ्गात् इत्यत्र आह। ⁶¹⁹विभक्त्यर्थेति विभक्त्यर्थस्य ⁶²⁰अन्योन्याभावबोधनेअनुयोगिवाचकपदमात्रसमान⁶²¹विभक्त्य-
कार्थस्य ⁶²²संसर्गाबोधने नञोः असामर्थ्यामित्यर्थः। अत्र च नञ्पदोत्तर ⁶²³विभक्त्यर्थस्य सप्तम्यनुसन्धानं नञोः अभाववति लक्षणा ज्ञानं विना च ⁶²⁴भूतलं न घटः इत्यादौ शाब्दबोधस्य अनुभवं⁶²⁵सिद्धतया उक्तं⁶²⁶व्युत्पत्तौ निपाताति⁶²⁷रिक्तं विशेषणमेव युक्तम्। न चैतन्मतोदाहरणम् इति बोध्यम् इति दिक्।⁶²⁸

REFERENCES

1. NTR-A: Starts with the salutation of Gaṇeśa :—ॐ नमो गणेशाय, भवानीगर्भजातेनयनानन्दसुनुना श्रीरामचन्द्रेण नञोवादः प्रत्यन्यते।
NTR-B: Starts with the salutation of Kṛṣṇa :—ॐ नमो कृष्णाय। भवानीर्गन्तुणातेनयनानन्दसुन्वना। श्रीरामचन्द्रेण नञोवादः प्रतन्यते।
NTR-C: Starts with the salutation of Hari—ॐ नमो हरये। भवानीगर्भजातेनयनानन्दसुनुनाश्रीमता रामचन्द्रेण नञोवादः प्रतन्मते।।
2. NTR-B: Omits इति.
3. B is found a word is :जाति.
4. B न्व.
5. B ष्टा.
6. B भावन्व C भावत्व.
7. A श्व.
8. C Omits नञोः.
9. B न्व.
10. B न्व.
11. B मीति and C कं इति.
12. B क्ष.
13. A शि.
14. B न्वं.
15. B ताकाभाव and C काभावत्वं.
16. B भावः after this word there is an insertion under bracket

(न्वविशिष्टश्च)ति-Perhaps this is a indicative of the sense of the sentence.

17. B and C is व्याप्तेः।
18. A तादाम्य and B तादार्थ्य।
19. B न्वात् (भावन्वजवशक्यतावच्छेदकमीति).
20. A त्म and B र्थ्य.
21. A त्मा and B र्थ्या.
22. B त्वेन.
23. C वति.
24. C द्य.
25. C न्म.
26. B (म) Omits the word.
27. B कोभाव and C काभावत्वम्
28. B त्.
29. A ग
30. B स्याथेक and C तादात्मक.
31. B र्थ्य.
32. C को.
33. B Varriant reading स्येविवक्षणासम्भवात् नापिसंयोगसमवायसम्बन्धा-
वच्छिन्नप्रतियोगिताकाभावः तत्संयोगन्येन.
34. Band C प्त्ये.
35. C एवं स.
36. B प्रागभाव.
37. B थ्यु.
38. B is found 'ः' and र्च is omits. and C हु.
39. B and C द्यन्य.
40. B न्वम्।
41. B न्वत्वस्यानन्ताभावादि.
42. B अ.
43. B श्रे and C स्त्रे।
44. B न्वात् and C न्वा.
45. B भे and C ते.
46. Both B and C are reading बोधाच्च.

47. B स.
48. B न.
49. B त्वर्त्वम्।
50. B थ्यं.
51. The word is missing of Ms B.
52. B वाप.
53. B and C गि.
54. B तादार्थ्यं.
55. C तयातिव्याप्तेः।
56. B न्व.
57. This word is missing B and C.
58. B तादार्थ्यं.
59. B चेन्मैवम् and C स्यैव.
60. B चेत्
61. B च.
62. B सति is missing.
63. B गा.
64. B अत्रेष्टापत्तौ वत्वेभव and C भव.
65. B and C भव is missing.
66. B and C वत्.
67. C तादार्थ्यं.
68. C शः।
69. B एव is missing.
70. B तव.
71. C त्स्यां.
72. C This word is missing.
73. C त्स्य.
74. A न्यौ.
75. B भाति.
76. B ति and C त्यस्मत्.
77. B अस्मापि (बहुवचनान्त . . .?) इवचवन? This portion seems irrelevant.
78. C त्स्यु.

79. C को.
80. B वा and C भा is missing.
81. A वा.
82. C श.
83. B स्ती.
84. B ना.
85. B संयोगा.
86. B and C णावा.
87. B न्वाम्.
88. C त्त्ये.
89. B न is missing.
90. B न्वपूरतेयेन.
91. C तत्रापि.
92. B तथान्वम् and C तथाहुम्।
93. C स्मात्।
94. C न
95. B This word is missing.
96. B and C वच्छिन्न is missing.
97. B त्रवयम्.
98. C word is missing C.
99. B and C न्धतः.
100. B भावा is missing.
101. B त्वय.
102. C ल्पे.
103. B सपेक्ष.
104. B and C य
105. B नुतने . . . ?
106. C भुतले.
107. B ने and C नास्तीत्यादारिभुतलं घटो न.
108. B वपि.
109. B सम्बन्धाघटत्वा.
110. B This word is missing.
111. A ष्ट.

112. B त्वा is missing.
113. C मत्.
114. C This word is missing
115. C This word is missing
116. C This word is missing
117. C Fol. No. 28, Additional reading अत्रेदं चिनन्त्ये ध्वंसप्रागभावयोः
प्रतियोगितावच्छेदक सम्बन्धानुपगमाद् अन्योन्याभावलक्षणं तयातिव्याप्तामत्यन्ता-
भावलक्षणम् व्याप्तेञ्च नच कपालादिविशेष्यक समवायादिसम्बन्धेन
घटवत्त्वाबुद्धिं प्रति ध्वंसप्रागभावान्तार्भावदीनां समवायसम्बन्धावच्छिन्न
प्रतियोगिताक संसर्गाभावत्वेन एकविध प्रतिबन्धककल्पना लाघवेन तयारपि-
प्रतियोगितावच्छेदकसम्बन्धमभ्युपेयत इति वाच्यं ध्वंसत्वप्रागभावत्वादिरूप
प्रत्येकज्ञानेनापि प्रतिबन्धादेकरूपेण प्रतिबन्धकत्वकल्पनासम्भवात् तयोः
प्रतियोगितावच्छेदकसम्बन्धनादुत्थैव एतल्लक्षणबोधयम्।
118. C त्म्य.
119. B missing the word.
120. A हेतुत्वा is missing.
121. A स्यैव and B नैवम्.
122. B and C पद is missing.
123. B न्व and C नुत्पादनुदय.
124. C यदि is missing.
125. B and C missing this word.
126. B संयोगात्यन्ताभावत्वेन.
127. B कत्व.
128. C आदिपदात् ध्वंसपरिग्रहः।
129. B and C टो.
130. B ना is missing.
131. B दि is missing
132. B चे.
133. B भुतलत्वेन is missing.
134. C Fol No. 2b घटत्वावच्छिन्नप्रतियोगिताकत्वेनसम्बन्धेन घटविशिष्टसंसर्गा-
भावत्वविशिष्टोपस्तित्वादिना हेतुत्वा एवं भुतलीयत्वेन संयोगसम्बन्धावच्छिन्न
प्रतियोगिताकत्व सम्बन्धेन-Additional reading.
135. C ष्ट्.

136. C तृतीयान्तसंयोगपदोभय.
137. B भूतलपदसमभिव्याहृत and C प्रथमान्तपदसमभिव्याहृत.
138. B जन्य is missing and Additional reading is—Fol -2b.
संसर्गाभावत्वयो नजोःशक्यतावच्छेदकत्वेन भूतलीयत्वेन घटत्वावच्छिन्न
प्रतियोगिताकत्वसम्बन्धेन घटविशिष्टोपस्थितित्वादिना हेतुता एवं भूतलीयत्वेन
संयोगसम्बन्धवच्छिन्न घटत्वावच्छिन्न प्रतियोगिताकत्वसम्बन्धेन घटविशिष्टगोचर
शाब्दत्वावच्छिन्न प्रति भूतलपदतृतीयान्त- संयोगपदोभय समभिव्याहृत
प्रथमान्तपदसमभिव्याहृत नजपदजन्य.
139. B तो and C ते.
140. C तिम्.
141. B योत्वाद् and C योत्व.
142. C कुत्रापि.
143. C नजोः।
144. C किन्तु.
145. B ष्ट्या.
146. A न is missing.
147. C (ध्वंसप्रागभाव).
148. B मात्र.
149. B घटावत्पादादि and C घटः भूतपादादि.
150. B and C इहेदानीम्.
151. B ताव.
152. C शब्दतत्त्व.
153. B शेष्टा.
154. B भावोतया.
155. B घटवतापि.
156. B ति.
157. C प्रत्ययापत्ति.
158. B त्.
159. B शेष्टा.
160. C यसम्बन्धेनानन्तर.
161. C कल्पनीयेति.
162. B आहस्मन्नयितेति and C अन्वयितीति.
163. C स्या.

164. B and C म्मा.
165. B याबाधो.
166. B and C लण्य.
167. C त्वात्.
168. C missing this word.
169. B and C इति न.
170. B missing this word.
171. B missing this word.
172. B missing this word.
173. B missing.
174. B missing.
175. C च.
176. B बाधकमहे.
177. B and C आद्य संसर्गाभावस्य द्वितीयं अन्योन्याभावस्योदाहरणं यथापि नञपदाद्विशिष्टाभावोभयाभावादि शाब्दबोधाण्यपगमे विशिष्टाभावोदिकमादाय घटोनास्तीति घटो न घट इत्यादेरपि आपत्तिमन्तरे-Additional reading.
178. B नीलोन्धधारणम्.
179. C घट.
180. B and C व्युत्पत्ति.
181. B ण्युप.
182. B ईट्टशब्दव्युत्पत्ति व्यवस्थापन.
183. C व.
184. C थ.
185. C त्व is missing
186. B व्युत्पत्ति.
187. C कुप्ता.
188. B स एवान्वये व्युत्पत्तिसिद्धः.
189. C ऽकृप्तेहि.
190. B missing this word.
191. C तथाच to भावः-missing this portion.
192. C missing this word.
193. B भिन्नेति.
194. B and C is स्व missing.

195. C (तथाचान्नयितावच्छेदकावच्छिन्नं प्रतियोगिताकत्वं व्युत्पत्तिरनानां न पदार्थतावच्छेदकावच्छिन्नं प्रतियोगिता- कत्वमित्युक्तं तथासति पीतघटवति नीलोघटो नास्तीति प्रतीतेर्नस्यादित्यर्थः)-Additional reading.
196. C वद is missing.
197. B दत्तरभवमिति and C दगुरुतरमिति.
198. C ङ्ग.
199. C न्याय.
200. C ता.
201. B and C एव.
202. C भाव.
203. B माश्रितैवत्र and C माश्रिस्थैव.
204. C अ.
205. B तेनैवात्र.
206. B and C तादृश is missing.
207. B नन्वेव.
208. C ते.
209. B दे and C योदे.
210. C थ्थ.
211. B नत्य and नेद्य.
212. B and C त्व is missing.
213. B सत् is missing.
214. B संयोग.
215. B प्रतियोगिताके.
216. B तद्.
217. B देरपि and C दारपि.
218. C ते.
219. A घट.
220. C वा.
221. C रूप is missing.
222. C व.
223. C न्नय.
224. B and C missing this word.
225. B रूपत्व.

226. C व.
227. B and C ध्ये
228. C ग्राह्य.
229. B रपि is missing.
230. C कल्पनत्वाद्.
231. B and C सर्व्वम्.
232. B शक्तिया.
233. A य.
234. B श.
235. C वस्तुतोऽन्नयितावच्छेदकं वैज्ञानिकम्.
236. B and C शाब्दत्व To तृतीयान्त is missing.
237. B तारूपितानां and C भावापन्नाशम्.
238. B and C रूपशङ्ख्यत्वादीवाम्.
239. B and C साकाक्ष To दीनां is missing.
240. B and C ताया.
241. B विशेषणता and C विशेष्यता.
242. C पद्.
243. B नञा and C नञः.
244. B Variant reading :—बोधापत्तिः नच नञा संसर्गाभावबोधने बोधापत्तित्व and C बोधापत्तित्व नच अत्र असंसर्गाभाव.
245. B नात्र and C न्यत्र.
246. B This word is missing.
247. A [Repeation]:— संसर्गाभावबोधन इति वाच्यम्.
248. C त्या.
249. C त्रे.
250. C तथोऽ.
251. B क्त.
252. B and C This word is missing.
253. B Omits this word.
254. A साकखा To प्रतियोगिक is missing.
255. B तद् and C त न.
256. C गो.
257. B and C एतदेव.

258. B यातीनेति and यतितैनेति.
 259. C नु.
 260. A य is missing.
 261. A and C न्य.
 262. B क्षै.
 263. B त्वेनेत्यर्थः
 264. B and C नान्वय बोध इति.
 265. C कुत्र.
 266. B धारा.
 267. C वान्नय.
 268. B द.
 269. A Repeat word : पचतीत्यादीः
 270. C पदार्थोप.
 271. B ण्ययो.
 272. C चैतं is missing and there is ते।
 273. A दा.
 274. B and C ण्येऽ.
 275. B त्र.
 276. B and C सम्बन्ध is missing.
 277. B and C इति.
 278. C त्या.
 279. B स्य.
 280. B and C न्य.
 281. B षण्यु.
 282. B स्थाप्यस्वत्व and C स्थापितस्वत्व.
 283. C न्युपदार्थे.
 284. A and B रपि.
 285. A ष्ठ्य.
 286. A यत्वस्य and C सत्वम्.
 287. C ण्य.
 288. A न्व is missing.
 289. B and C तत्र.
 290. C न is missing.

291. C सुवर्थ is missing.
292. B समवायाऽवच्छिन्ना and C समवायाद्यवच्छिन्ना.
293. A नु.
294. C त्व is missing and B न्व.
295. B and C कत्व is missing.
296. C रो.
297. B आधारत्वाधेयत्व and आधारत्वाधेयत्व.
298. A स्ये and B स्येनादौ.
299. B त्य and C द्भ.
300. A प्रत्याकतेनः.
301. C न षष्ठ्यर्थः इत्यर्थः हेत्तमाह तस्यति.
302. C त्वामित्वस्य
303. C स्येत्यर्थः
304. C हेतु To स्येत्यर्थः—This portion is missing.
305. B स्वामित्वसेत्यर्थः
306. Find the different reading in B and C.Both reading are :—(B+C) स्याश्रयतासम्बन्धेन चैत्रमात्रवृत्तितयः (B) स्वाश्रयता, (C) सम्बन्धा, (B) सम्बन्धावच्छिन्न तथा, (C) तत्-(B +C) प्रतियोगिताक तद्भावस्य चैत्रसत्त्वापदेपि धनेसत्त्वात्। (C) अथ, (B) ननु, (B +C) नेदं चैत्रस्येत्यादौ, (C) चैत्र, (B) एव, (B +C) वृत्ति स्वामित्रस्याश्रयतासम्बन्धा.
307. A मा.
308. B सत्.
309. A ये.
310. B च.
311. C एव is missing.
312. A त्य.
313. B चैत्र is missing.
314. B दै
315. Ms.C. contains additional reading-Fol. No 3b :—तथाच वृत्तितानियमकसम्बन्धे नैवाभावप्रतीतः सर्वत्र नत्रवृत्तितकस्य नियामकसम्बन्धेन कचिदभावप्रतीतिरस्तीति वृत्त्यनियामकसम्बन्धस्य प्रतियोगितावच्छेदकत्वं नाभ्युपेयात् इति प्रवादः, वस्तुतस्तु वृत्त्यनियामकसम्बन्धस्य प्रतियोगितावच्छेदकत्वे क्षति विरहः अतः स्वामितस्य षष्ठार्थत्वेपि नक्षतिरिति र(?)नीयं नच

वृत्यनियामक निरूपकत्वादिरूप प्रतियोगितावच्छेदकसम्बन्धेन स्वामित्वादिरूप प्रतियोग्याधिकरणाप्रसिद्धा तत्सम्बन्धवच्छिन्न प्रतियोगिताकाभावस्य केवलान्वयेतया चैत्यस्यत्वासपदेपि धनेन चैत्रस्येति प्रतीत्यापत्तिरिति वाच्यं प्रतियोगितावच्छेदकसम्बन्धेन तत्सम्बन्धन्मपि तद्भावस्वीकारात् अतः निरूपकसम्बन्धेन स्वामित्वसम्बन्धिनिधने न चैत्रस्येति प्रतीत्यापत्य सम्भवात् न केवलान्वयित्वमिति गुरुचरणाः।

316. B पक.
317. B च.
318. C च.
319. B and C स्य is missing.
320. C यदमुपलक्षणम् and C this sentences is missing.
321. B धनी.
322. C स.
323. B रमिति.
324. C सत्.
325. C न
326. C प्रसङ्गत्व.
327. B यन.
328. C (.) is missing.
329. C अयम्.
330. C एवम्.
331. C रपि.
332. A अत्र यत्र चेति.
333. B and C भूतलं घट इत्यादौ.
334. B and C स्थाप्य.
335. B द.
336. B पक्षेत्यर्थः।
337. B प्रति is missing.
338. B न्तान्व and C म्यनु.
339. B विरोधार्थम्.
340. A म्या.
341. A घट is missing.
342. A घटादौ is missing.

343. C अत्रेयेति.
344. A उभयता is missing.
345. A This word is missing.
346. B घटा.
347. C सामान्य is missing.
348. B थ्र्यम्.
349. B भाव and C श्च
350. A प्रत्यार्थ्ये and B प्रत्याव्यते.
351. C न is missing.
352. B and C न is missing.
353. C जल is missing.
354. B मत्वा.
355. B and C तात्पर्येति.
356. C Different reading:-Fol. No 4a-ननु यदि द्विविधविषयताशालिबोधे साकाक्षा तदा सर्वत्रैव द्विविधशालिबोधे भवतु इत्यत आह तात्पर्यवसादिति केचित्.
357. A नाया.
358. A and C एव is missing.
359. C दि is missing.
360. B रित्यादौ and C रिति.
361. A संयोग is underlined.
362. C ग्या.
363. C नञ् is missing.
364. B and C धेयत्व.
365. Ms (c) contains additional reading here :—संसर्गाभावस्य. This portion is finding to Ms (B) Fol. No 4c. स्यापि तत्र सम्भवाच्च न चान्वयिताभावाच्छेदकस्यापि भाननियमे भानवन्तो प्रसङ्गः। पदार्थतावच्छेदकान्तव भाननियमोपगमेनया गन्धादेरन्वयितावच्छेदक स्वर्गकामो नियोग्यकत्वान्वयिता-वच्छेक स्वर्गसाधनत्वाभानावश्वात् तया तन्मतसिद्धयसाध्यत्वसाधनत्व विरोधिविनयप्रसङ्ग इति वाच्य यतोऽन्वयितावच्छेदकस्याप्यन्वयितावच्छेदकान्तवं भासत एवेति नियमं न वदामः। तादृशस्यैवान्वयितावच्छेदक भाननियमसंसर्ग स्वर्गकाम नियोग्यकत्वस्य स्वातन्त्र्येनिरोधे स्वर्गसाधनतान्वय प्रयोजकस्यापि कार्यजनकत्वभानस्तु तस्य कार्यताविषयकत्वाबोधे नैव उपयते नत्

नियमानुरोधेनेति वस्तुतस्तु साध्यत्वसाधनत्वयोर्विरोधेपि न गुरुनां निर्भरश्च . . . ? . . . ? omits प्रत्ययस्य क्रियान्वयीष्टसाधनत्व वाचकतायान्व-
सन्धानुपसीतेयादौ फलसाधनतायास्तन्मतेबाधे नैवतैवनुपगमं अन्यथा कार्यत्वेन
भासमानपूर्वे स्वर्गस्यसाधनताभानस्यविषकानित स्वर्गसाधनतस्तत्वभावेनभात्तया
उपगयो विरूधात्। इदमिहमववेयं स्वर्गकामस्य कार्यत्वेकदेशकृतावन्वयोऽगमत्या
कामनाया उपलक्षणत्वमुपेयं विशेषणत्वे प्रयोजकत्वे नैव तदन्वयस्यापेयतया
कामिसमवेत कृतिसाध्यत्वालाभेन स्वस्य कामनावस्त प्रतिसन्ध्या नापि
प्रवर्तकसमवेत कृतिसाध्यस्यनिश्चयानपत्तेः, एवञ्च कामनायां कृतिप्रयोजकत्व
भानान्धरोधेन तदया कार्य्यताज्ञानरूपव्यापारोपयोगित्वरूपनियोगत्वभानस्य
फलापेक्षायामपि नियोज्यकत्वाकामनाया विशेषणत्वान्वरोधे नैव एतद्ज्ञानापेक्षा-
कामनोपलन्वपगमं अन्यथा कार्य्यत्वेन भासमानपूर्वे स्वर्गस्यसाधनता
भानविशकनित स्वर्गसाधनतवा स्वन्तभावेनमात्तयापगयो विरोधात्। इदमिहमववेयं
स्वर्गकामस्य कार्य्यत्वेकदेश कृतावन्वयोऽगत्या कामनाया उपलक्षणत्वमुपेयं
विशेषणत्वे प्रयोजकत्वे नैव तदन्वयस्यापेयतया कामिसमवेत कृतिसाध्यत्वालाभेन
स्वस्य कामनावस्त प्रतिसन्ध्या नापि प्रवर्तकसमवेत कृतिसाध्यस्वनिश्चयानपत्तेः,
एवञ्च कामनायां कृतिप्रयोजकत्व भानान्धरोधेन तदयको कार्य्यताज्ञानरूपव्या-
पारोपयोगित्वरूपनियोगत्वभानस्यफलपेक्षायामपि नियोज्यकत्वाकामनाया-
विशेषणत्वान्वरोधे नैव एतद्ज्ञानापेक्षा कामनोपलक्षित तस्यकार्य्यतान्वयेकामि-
नियोज्यताया योग्यतान्वविरहोपकामिवाचकपदोपस्थित कामनायाताभावान्वये
विशेषणत्व निर्वहार्हायैव नियोज्यतया कामिन्येऽन्वय उपगतः वस्तुत कृतिमात्रस्यैव
कार्य्यताज्ञानाधीनतया कामनोपलक्षितस्य कार्य्यत्वेऽन्वयोपकामिनोनियोग्यत्वं
योग्यतानियोज्यत्वभानमङ्गीकुर्वन्तं कृतिप्रयोजकतया कामनाविशिष्टऽन्वयं
स्वीकार्य्य मिश्राणानियोज्यत्व भानावश्यकत्वाय कामनोपलक्षितनियोज्यताजनेकास्य
साधनाज्ञानानपलक्षणादिति ममेदं कार्य्यमितिविरोधइतिनियोज्यता घटकत्व प्रवर्तको
यागविशेष्यकत्व स्वीयकार्य्यताबोधः इत्यर्थः, फलस्वर्गकामकर्तव्यताविषयक
शाब्दबोधस्य, तादृश शाब्दबोधे सत्याऽयनश्चकामनावत्वं प्रतिसन्धायं तथा
ज्ञानादिति भावत्वयोमवच्छेदकः। अनवयितावच्छेदक- तथा क्रियाकार्य्यतागोचरः
शाब्दधीविषयः। अनागतस्याज्ञानादितिभावः। अनागतस्यापि उपस्थितस्यान्वयिता-
वच्छेदकं सम्भवत्यावति समाधत्ते, उपस्थितस्येति उपस्थितिरेवनागतस्य कथं
भवेदित्याकारंवायामाह। उपस्थिति हेतश्चेति यागःस्वर्गकाम कार्य्यताज्ञानविषयइति
प्राथमिकयोग्यताज्ञानायेक शाब्दबोधरूपोपस्थितो ममेदं कार्य्यमितिकामिकार्य्यता-
बोध भानप्रयोजिके इत्यर्थः। योग्यताचाबाधः समानप्रकारतामात्रेण
पदार्थोपस्थितेःशाब्दबोध हेतुतामते कार्य्यताज्ञानत्वेन ज्ञानान्तरोपस्थितितोहबाधितानागत

तादृशबोधस्य स्वर्गकाम कार्य्यताज्ञानत्वेनभान सम्भवादितिभावः। एतच्च सम्भवतीत्याभीहित योग्यताज्ञानोबोधान्तरभानेपि तत्प्रकारप्रकारेणानागत बोधभान-सम्भवात् क्रियाकार्य्यताबोधकारं दर्शयति। तदयमित्यादिनान्वयनियोज्यककार्य्य यागकताति कार्य्यपदवत्यानेन कार्य्यस्वनित्य ? कथा (?) क इत्यर्थः। यथाश्रुते स्वर्गकाम नियोज्यकत्वस्या (?) गांशे कार्य्यतान्वयितावच्छेदकत्वात् सम्भवात् तादृश शाब्देनाव्यवहितपदोपस्थाप्य कार्य्यत्वविशिष्टयास्ये (?) पदार्थस्यैव स्वनियोजकत्वान्वयि तयाबोधनात् स्वनियोजक यागकार्य्यकाति (?) (?) विपाठः। स च स्वनियोज्यको यागः कार्य्योयस्येतिविग्रहेण साधु-संगच्छते पाठऽयंएवस्वर्गकामः स्वर्गकामनियोज्यकथा (?) निष्ठकार्य्यता इत्यन्वयबोधः पर्यवसितत्ववहुव्रीहिना तथैवबोधानां यागस्वर्गकामययवन्तवा कार्य्यताया भानान्वनामार्थधात्वर्थयोः साक्षातत्वान्वयः स्वर्गकाम कार्य्ययागनि(?)र्थत्व स्वर्गकाम इति बोधपरतया व्याख्यानमसत् तथासति कार्य्यत्वान्वयितयाभासमाने नि(?)भानेन तदन्वयितवच्छेदकत्वानुपपत्तेः नचोक्तबोधस्य क्रियांशेकार्य्यत्वा प्रकारेकतया प्रवर्तकत्वानुपपत्तिः इष्टत्वात्। यदंशान्तर्भा(?)को ज्ञानानान्तरस्यैव प्रवर्तकत्वात् तत्रकार्य्यतायाः क्रियायां प्रकारनोपगमात् कस्याविस्मृतं यागस्वख्यविशेष्यककार्य्यताबोधखण्डयति नन्विति स्वर्गकामनियोज्यक इति स्वर्गनियोज्यक स्वर्गकत्वादेवेत्यर्थः।

366. B येत्त To केचिदिति is missing.
 367. C वा.
 368. C ट
 369. C ल.
 370. A तन्मत.
 371. B टौ
 372. B त्य.
 373. B व्यवस्थित प्रयोगापत्तिरित्याऽस्व तत्र एवेति घटादौ.
 374. B विशेष्यक is missing and C विशेष्य.
 375. B भूतलादि वृत्तित्व.
 376. B and C दे is missing.
 377. B विशेषणस्य is missing and C विशेष.
 378. B स्य.
 379. B नञा is missing.
 380. A ष्ट्य
 381. A ना is missing.

382. A स एवन्वित्त्व.
 383. C बहुत्वविशिष्ट घटे वा.
 384. C द्वेद्वि.
 385. C रैकत्व.
 386. A भङ्गा.
 387. A घटो न सन्तीत्याद्.
 388. A भूतलोपि.
 389. A नेजा.
 390. A रित्यर्थः।
 391. C दुषणं is missing.
 392. A ष्य.
 393. A ज.
 394. B प्रत्यार्हाकते.
 395. B and C भावा is missing.
 396. A च is missing
 397. B विशेषणता.
 398. A त्व.
 399. A त्व is missing.
 400. B घटादावन्वेति.
 401. C वृत्य.
 402. A ष्ट.
 403. A वेत्यर्थः
 404. A घटौ
 405. A and C इति is missing.
 406. A भावस्यापि बोधः।
 407. B करोतीति.
 408. B ष्ट.
 409. B त्वादित्यर्थः।
 410. B च अयेजायमही कुर्यादित्यर्थः।
 411. B अनुयाजेषु To कुर्यादित्यश्च is missing.
 412. A नुयाज To कुर्यादित्यर्थः is missing.
 413. B यजति is missing.
 414. B ठे.

415. A मन्त्रदित्यर्थः।
 416. B निरर्थकयोत्त्व.
 417. B पत्ते To आह is missing.
 418. B प्रीतयतोमत आह।
 419. B तथाच
 420. C ण is missing.
 421. C क्त
 422. A ला.
 423. C नन्वे एवम्
 424. A विशेषणा To कत्वे is missing.
 425. A त्य.
 426. B घटानेति.
 427. A and B इत्यक्तौ.
 428. B नु.
 429. B बोध is missing.
 430. A and B क्त्य.
 431. B भेदार्थकेवेत्यत आह and C भेदात्मिकैवेत्यत आह।
 432. B नुय.
 433. B तथाचात्र.
 434. B लुप्त is missing.
 435. B क.
 436. A रोध.
 437. C यजये.
 438. C ति.
 439. C missing the word.
 440. A and B आप.
 441. B सम्बन्धेन.
 442. C नीलभेद.
 443. A प्र is missing.
 444. C कत्व.
 445. A च is missing.
 446. B and C विग्रहिणोः is missing.
 447. A स्थापकत्व.

448. B ति
 449. B कत्वकथन.
 450. C विशेषण is missing
 451. B दा.
 452. C लक्षणया is missing
 453. B तत्रापि.
 454. A स्थापकत्व.
 455. B ननु is missing.
 456. B and C तत्र is missing.
 457. C जो.
 458. A वय.
 459. C भेदा.
 460. B वाक्यम्
 461. A ज्ञाप्य is missing.
 462. A भिन्न.
 463. C एतन्मतेपि To इत्यादौ is missing.
 464. C अतै.
 465. C आः
 466. A अत्रापि.
 467. B भावबोधे नजः।
 468. C साककत्र.
 469. B बोध and C भावस्य.
 470. A नैवान्योन्याभाव.
 471. B स्म.
 472. C इवेत्यादौ.
 473. B प्रथम.
 474. B भावार्थः तादृशः.
 475. A न तत्रः.
 476. C रोधने.
 477. C स्वन्त्रताया.
 478. B करणोक्तो and C उक्ता
 479. B and C शक्तिरेव.
 480. A स्येव.

481. C व्रुमः।
482. A and B विधि To न is missing.
483. A अनुप.
484. B कारी.
485. A यथा-रात्रोषोड्वीं and C अतिरात्रयोषोड्वीनम्.
486. B. missing the word
487. A तन्वदत्रापि इण्टापोत्तव and B तहदत्रापीष्टापत्तिः।
488. B ष.
489. B षोडश.
490. B न.
491. C दार्ष्टिकयो.
492. C विरोधः स्यादित्यत्र.
493. C स्मार्तनों.
494. B and C विधिनिषेधापत्तिः
495. B याजेषुये यजामाह and C याजेये यजमह.
496. B योवापत्तेः.
497. B अः
498. B परवता.
499. C तन्मत.
500. C तन्मत.
501. B मात्र.
502. C विरोधः।
503. B भङ्ग.
504. C तथान्वे.
505. B उक्ति.
506. B and C विधेः.
507. C पदार्थ.
508. B and C त्वमित्यने.
509. B तन्व.
510. A काला तदति.
511. B तदितकत्वम्।
512. B missing the word.
513. A ब्राह्मणेत्वति.

514. B and C स्यो.
515. B and C अनुयाजेषु ये यजामहं न कुर्यादिति.
516. B यजति परतेति न समानविषयक विधिनिषेध and C परतेति To निषेध is missing.
517. C युक्ति निरूत्तयातद.
518. B पूर्वोत्तिव and C पूर्वोत्तिव.
519. B उक्ति.
520. A निरूक्तेतेति and C विरुद्धेनेति.
521. B विशेषणविशेष्ययोः omits.
522. A दृष्टि.
523. B नानु.
524. B ण्ये.
525. C ब्राह्मणत्व. . . to missing.
526. C भेदो is missing.
527. B न.
528. C तेन
529. B and C नस्वस्विति.
530. B गमेन and C गमे.
531. A इत्यर्थः.
532. B and C मित्यर्थक करणे दातव्य.
533. C गमनेन is missing.
534. A. इत्यर्थः
535. C द्रष्टव्या.
536. B बोधः।
537. C र.
538. B वस्तुण.
539. A तथा.
540. A and विवक्षाण.
541. A इति
542. C विभक्तिकत्वम्
543. B न्वय.
544. B अमावास्यायमित्यादौ.
545. A अत्यन्ताभावे.

546. A प्रशक्त
 547. A रस्याभि.
 548. C न्यायेन.
 549. A या.
 550. A त्व.
 551. B त्व.
 552. A न सर्व्वत्रे इत्यर्थकरणे.
 553. B and C आमावास्याश्राद्धं.
 554. B and C रात्रि.
 555. B त्या.
 556. B वा
 557. C तथासते
 558. B दयेय.
 559. B पत्वभवेत्.
 550. B and C इति.
 560. C (क्रियापद व्यतिरेक इत्यर्थः)
 562. C वस्तुत इदं मानभावमते वैदिकसमस्तु करोतीति क्रियासहित एव पाठः।
 563. B श्राद्धोकरणादितिभावः
 564. A र्थत्व.
 565. C मन्त्रपाठ.
 566. A इदृश.
 567. B रिति तत्र.
 568. B विधि.
 569. B प्रमाणाधीन.
 579. B तत्रापि.
 571. B तत्र.
 572. C इति.
 573. C कथम्.
 574. A कथम्.
 575. B मैव.
 576. A ईदृश.
 577. A यित.
 578. B भक्षणेदित्यादिरूप.

579. A वाद and C वादि.
 580. C न.
 581. B गुरुचरणा.
 582. A and B न्वय.
 583. C तथाच.
 584. A गर्भ.
 585. B न्वया.
 586. B and C गर्भार्थक.
 587. B-missing
 588. A प्रयोजकत्वात्.
 589. A अनन्यातिकतायति.
 590. A तथा
 591. C ता
 592. A missing
 593. A नन्ववं
 594. B षोडाशिनं
 595. C एतस्य
 596. B missing
 597. C missing
 598. C क
 599. C लक्षणया
 600. B पदयो
 601. C कदाविद्
 602. A उक्तम्.
 603. C missing
 604. C तत्र
 605. A स्य
 606. A स्य
 607. A नजोः
 608. A ला
 609. B इवायौः
 610. C missing
 611. C क

612. C अ
613. C missing
614. C पत्ति
615. B भूतले
616. A नञो
617. A -:
618. A न
619. A न वा
620. A क
621. A न च
622. A अस्य
623. A भुतले
624. C :
625. C अ
626. C आ।
627. B अ
628. Ms.A इति महामहोपाध्यायद्रायुत न्यायवागिशभट्टाचार्यविरचिता नञ्वादटिप्पनी समाप्ताः। भ्रावामत्वः। नञ्वादाटिप्पनी रचयिता-रामचन्द्रन्यायवागिशभट्टाचार्य-
Colophone.
Ms.C.इति महामहोपाध्याय श्रीरामचन्द्रन्यायवागीश भट्टाचार्यकृता विरचिता नञ्वादटीप्पनी समाप्ता। Colophone.
Ms.C. स्वदूर्गा। महामहोपाध्याय श्रीरामचन्द्र न्यायवागीशभट्टाचार्यकृता नञ्वादटिप्पनी समापता। श्रीहरिः। ॐ नमो भगवते वासुदेवाय। शकाब्दाः 16/60 श्रीरस्तु लेखक नत्वा कृष्णपदरविन्द्रयुगलं स्मृतापि तु चादरयति देव्वीं भाग्यवतीं च जननीं स नस्यमुन्धामहेः। एतत् पुस्तकपाठ विन omits वेदं लिखितं पुनात्तेकमलाकान्तः स्वयं तं हरि श्रीकृष्णचन्द्रशर्मणः श्वाक्षरम्। श्रीराम।।

Thematic Expression and Explanatory Notes

Nañvāda Śiromaṇī 1.: The symbol ‘*Nañ*’ represents each of the particles. It means a relational absence or it may mean a mutual absence.

In both the cases the property of being the counterpositive must be taken to be delimited by the property that also delimits the relational property *anvayitā-to-nañ*. We derive the rule from the conventional manner of interpreting sentences. Thus we don’t say, “A pot is not on a place which has a blue pot” or “A blue pot is not a pot,” whereas we say, “A yellow pot is not on this place which has a blue pot” or “A yellow pot is not [a] blue pot [pot]”, etc.

The syntactical bondage between the counterpositive and that of the absence will be homogenous in all respects. Based on this principle, if the word *p* presents or denotes the binding of the adjunct to its subjunct and contains some super-stratum-substratum relation, this will hold also in the case of relational absence of that (denotatum of *p*)

For example, in “*Caitraḥ pacati*” (Caitra cooks) and “*Caitro na pacati,*” (Caitra does not cook), just as that which is denoted by the word ending in the nominative case viz. *Caitraḥ*, *Caitro* is related to the effort expressed by the personal ending of the verb (the ‘*ti*’ of ‘*pacati*’ in the first case), just so will it be related to the absence of that (effort, an absence expressed by ‘*na*’ in the second case). The examples of “*Caitrasyedam*” and “*Caitrasya nedam*” [“This is of Caitra” i.e. belongs to Caitra and “This is not of Caitra” i.e. does not belong to Caitra] should likewise be homogenous.

The genitive case ending [as used in examples like “This is not Caitra’s”] and similar grammatical devices express the

relation of being possessed (*satva*) [resident in this object] as conditioned by Caitra [as the possessor], and not the relation of being the possessor (*svāmīta*) which is resident in Caitra, for the latter is a relational property, which does not occur in this object, the subjunct and if one used it in defining the sense of the genitive, one might as well say, “This is not of Caitra” [meaning thereby, this does not have the property of being the possessor of Caitra, i.e., this is not the possessor of Caitra] with respect to a piece of wealth, even if that piece of wealth did belong to Caitra. We cannot reinterpret the meaning to be “This is not that which condition Caitra as possessor” because *nirūpakatva* (the relation of being a conditioner) can never serve as the limiting relation of being the counterpositive [since in all cases of relational absence such a limiting relation must always be occurrence exacting, i.e. *vṛttiniyāmaka*].

Naṭirāma I: In Sanskrit, all the negative particles are represented by the symbol ‘*nañ.*’ This general name encompasses the free particles ‘*no,*’ ‘*na*’ etc. and the bound particles ‘*a*’ and ‘*an*’ in compounds. As this particle has denotative function [*śakti*, as opposed to *lakṣaṇā*, indicative function], therefore it designates two types of absence i.e. relational absence and mutual absence. These two types of absence generally differ from each other in the following way. Firstly, it is denied that the counter positive occurs by some relation other than the relation of identity in some other entity called the subjunct; secondly, it is denied that the counter positive is in a relation of identity, i.e. identical with the subjunct.

Sanskrit grammarians often cite the following couplet to describe in sequence the six senses in which the particle ‘*nañ*’ is used in compounds:

“*tat-sādṛśyam abhāvaś ca tad-anyatvaṃ tad-alpatā
aprāśastyam virodhaś ca nañ-arthāḥ ṣaṭ prakīrtitāḥ*”

- i. similarity, as in ‘*a-brāhmaṇaḥ* (like a Brahmin).’
- ii. (relational) absence, as in ‘*a-pāpam* (absence of sin).’
- iii. difference of mutual absence, as in ‘*an-aśvaḥ* (other than a horse).
- iv. smallness or scarcity, as in ‘*an-udarā kanyā* (a girl with a thin waist)’

- v. impropriety, as in ‘*a-pāśavo’nye* (other animals are ill-suited [for the sacrifice in question]).
- vi. contrariety, as in ‘*a-dharmaḥ* (contrary to merit, demerit)’

Of these senses, the *Naiyāyikas* select only two and state positively that they are those senses primarily designated by ‘*nañ*.’ The rest are subordinate to these two principal meanings. We find even in the tradition of the grammarians that ‘*nañ*’ is accepted to denote absence primarily. *Patañjali* characterized ‘*nañ*’ as ‘*nivṛttapadārthaka*’ under *Pāṇini*’s rule.¹

Now, in this context the question that surfaces, if we are to accept two different ‘*śaktis*’ or the denotative function with regard to the two kinds of absence, or by ‘*lāghava*’ or logic of simplicity, accept only one ‘*śakti*’ by which the particle ‘*nañ*’ will denote absence or ‘*abhāva*’ in general. In the ‘*Nañ-vāda*’ a commentary written by *Gadādhara*, two possible answers have been suggested by the writer. He states that there is fundamental difference between the concept of relational absence and mutual absence. Relational absence is illustrated by the cognition, “There is no pot on the ground.” On the other hand, mutual absence is illustrated by “This cloth is not a pot.”

Raghunātha, in all probability, asserts here that the first example contains a ‘*no*,’ the meaning of which is radically different from ‘*not*,’ contained in the second example, and as a result, we have to admit this necessary heaviness (*gaurava*), viz., two different designative functions of the negative particle.

It can be the scenario that the text of *Raghunātha* does not have implication that there are two different ‘*saktis*’ in ‘*nañ*’ but only denotes the existence of two different syntactical constructions with regard to the two kinds of absence illuminating two different semantical rules. Following are the rules:

1. To know that a relational absence is meant by ‘*nañ*,’ it is required to know that the negated word is accompanied by another word with the locative case ending.
2. To know that a mutual absence is meant by ‘*nañ*,’ it is required to know that the two terms (one expressing the adjunct and the other the subjunct) have the same case

1. Rule [2.2.6] *kauṇḍabhatta* (pp 359–360) describe this as ‘*abhāvārthakaḥ*’-that which denotes absence.

termination.

This view¹ has been referred to by *Gadādhara* as that of the right thinkers.

Where ‘*ghata*’ (a pot)’ is syntactically connected with ‘*nañ,*’ ‘*ghata*’ (a pot) is said to be an *anvayin* (syntactical correlate) to ‘*nañ*’. There will then come to reside in ‘*ghata*’ a relational abstract *anvayitā* to ‘*nañ,*’ which one might translate as the relational property of being that which is syntactically connected to ‘*nañ*’. A certain difficulty arises from the text. In Sanskrit, when an absence of pot is referred to, it is unusual to specify if it is the absence of a definite pot or an indefinite pot or all pots in general. It is shrouded in ambiguity. It may be debated that since another pot is absent from a place where a particular pot is present, why shouldn’t we say that there is absence of pot there also? And similarly, why not say about a particular pot (which is certainly not identical with a second pot) that it is also not [a] pot? The text seeks to avoid such confusion by specifying the delimitor of the property of being the counterpositive, i.e., the counterpositiveness involved in each instance of absence.

We may illustrate the point as follows:

- i. “ a_1 has an absence whose counterpositive-ness is delimited by potness,” is roughly contradictory to any of the following three :
- ii. “ a_1 has a pot on it.”
- iii. “ a_1 has a blue pot on it.”
- iv. “ a_1 has yellow pot on it.”

But,

- v. “ a_1 has an absence whose counterpositiveness is delimited by both potness and blue-colour” is contradictory only to (iii), not to (ii) or (iv).

It is to be noted that the relational property *anvayitā* and counterpositiveness reside in the above cases in the same entity. Therefore, it can very well be said to have the same limitor or delimiting property.

The above mentioned passage brings a solution to the difficulty that arises from too simple a differentiation between a relational absence represented by a ‘*nañ*’ and a ‘mutual absence’

1. rjavatr, cf. *Gadādhara* in TCM, Part IV, vol. II, p. 1015

represented by the same. We were told that where ‘*nañ*’ is construed with a word in the locative case as its subjunct, it bears the sense of relational absence. This is correct, but at the same time it expresses a relational absence in other cases also. In ‘Caitra does not cook’ and ‘This is not Caitra’s’ ‘*nañ*’ relational absence is expressed by ‘*nañ*’ although in the first sentence it is used with a nominative as its subjunct while in the second sentence it is expressed with a genitive. We can leave the syntactical rule for mutual absence unchanged-‘*Nañ*’ connecting two nominatives as subjunct and adjunct expresses a mutual absence - but it is needed to expand the rule for relational absences in order to include the test examples. After inclusion of those test examples, it must be shown by us the syntactical homogeneity of affirmative and negative statements for them as we showed for examples involving the locative case.

We will now first analyze the examples into the Nyāya *śābdabodha*, remembering that in this analysis the focus of the sentence is always the nominative and also that ‘*nañ*’ is always construed with the adjunct, i.e., the predicate element. For “*Caitraḥ pacati* (Caitra is cooking) we get:

pākānukūlakṛtimān Caitraḥ (Caitra possessing an effort conducive to cooking). For “*Caitrasyedam* (This is Caitra’s)” we get:

Caitra-nirūpita-svatvavad idam (this [object] possessing the property of being possessed, a property conditioned by Caitra).

In the first *śābdabodha*, the qualifier, effort, is said to characterise its subjunct, Caitra. In the second, the property of being possessed (*svatva*), which is expressed in the original sentence by the genitive suffix of ‘Caitra’ is said to characterise its subjunct, this object. When we insert negative particles in these two sentences, the resulting negative ‘*śābdobodhas*’ will be perfectly homogenous with their respective affirmatives. Accordingly, for “*Caitro na pacati* (Caitra does not cook)” we get:

Pākānukūla-kṛty-abhāvān Caitraḥ (Caitra possessing an absence of such effort as is conducive to cooking).

And for “*Caitrasya nedam*” (This is not Caitra’s)” we get:

“*Caitra-nirūpita-svatvābhāvavad idam* (this [object] possessing an absence of the property of being possessed, a property conditioned by Caitra)

Thus, if we state that before the insertion of ‘nañ’ the statement is interpreted as expressing an identity relation, when ‘nañ’ is inserted, it will accordingly express a mutual absence of difference.

A negative statement that denies that such and such a property occur in such and such a subject by such and such a relation expresses a relational absence according to Nyāya. In this way, in such cases the limiting relation is, by definition, an occurrence exacting relation. Now, we shall consider the following paradigm case for the genitive case ending:

(a). “This (object) is Caitra’s.”

We might explain the genitive case ending as expressing either the relation of *svāmitva* (being the possessor) or the relation of *svatva* (being possessed) and accordingly analyze in either of the following ways:

(b.) *Caitra-niṣṭha-svāmitva-nirūpakam idam* (this [object] conditioning the possessor-ship [*svāmitva*] resident in Caitra).

(c.) *Caitra-nirūpita-svatvavad idam* (this [object] possessing the property of being possessed, a property conditioned by Caitra). From the above text, we are told that analysis (c) is preferable for the following reason. Let us suppose that the object denoted by ‘this’ actually belongs to Caitra.

Then the statement

(d) “This (object) is not of Caitra” is a false statement. But by analyzing it after the manner of (b) we get:

(e) *Caitra-niṣṭha-svāmitvābhāvavad idam* (this [object] having an absence of the property possessor-ship which is resident in Caitra).

Now (e) looks like an analysis of a true statement because it simply denies that the relation possessor-ship occurs in the object. But such a relational property cannot occur in the object, no matter whether the object belongs to Caitra or not. This fact leads to confusion. Thus where (d) is false, its *śābdabodha* should reveal its falsity. On this score analysis (c) is preferable, for as the negation of (c) we get:

(f) This (object) possessing an absence of the property of being possessed, a property conditioned by Caitra.

One may object that analysis (e) could serve if it were rephrased as

(g) This (object) not conditioning the possessor-ship resident in Caitra.

Analysis (g) cannot represent a true fact when the object actually belongs to Caitra because in that case the possessor-ship relation is actually conditioned by the object in question.

It is replied by Raghunātha that such a rephrasing is wrong. In analysis (g) it is implied that there is an absence of such a possessor-ship in the subjunct, the object. Thus we can say that the possessor-ship relation that is resident in Caitra is said to be absent from the object through *nirūpakatā* (the relation of conditioning). Therefore the limiting relation with respect to such an absence will be a conditioning relation, not an occurrence-exacting relation. This analysis goes against the Nyāya conception of a relational absence.

Simply we can, that given the fact that *p* is cognized to be absent from *q* with respect to a relation *r*, and given the fact that, if *p* had been in *q*, *p* would have been cognized to occur in *q* by such a relation *r*, then *r* is the limiting relation with respect to the absence of *p*. Therefore, to say that *p* is absent from something *q* though a non-occurrence-exacting relation would be contradictory.

Nañvāda Śiromaṇi 2 : Where a superstratum-substratum relation cannot be otherwise obtained as the [intended] ‘relational seam’ (*samsarga-maryāda*), the locative case ending becomes necessary in the word expressing the subjunct (*anuyogin*), e.g. “There is a pot *on* the ground” and “There is no pot *on* the ground.” Here, the listener may understand, depending upon the intention of the speaker, that there is an absence of pot (to occur) on the ground or an absence of occurrence –on-the-ground (to occur) in the pot. It is because of this [second alternative] that the cognition “There is smell in earth and not in water” is believed to have only one qualifier [*viśeṣya*, i.e., smell, and two qualifiers, viz., occurrence-in-earth and absence-of-occurrence-in water].

It is said by some, that however, what is understood by ‘*nañ*’ is always the absence of the qualifier [as occurring] in its

qualificand. Therefore there is conformity between the grammatical number¹ of the qualificand term and the qualifier term² in these examples, “*ghaṭo nāsti* (there is not a pot),” “*ghaṭau na staḥ* (there are not two pots),” and *ghaṭā na santi* (there are no pots),” just as there is such conformity in other positive examples like “*ghaṭo’sti* (there is a pot).”

It has been stated by one philosopher that the absence (expressed by ‘*nañ*’) having been directly related syntactically with what is expressed by the word with the locative case ending, must (then) be interpreted with the counterpositive as that counterpositive’s qualifier.

When an identity relation connects the qualifier and the qualificand syntactically, the interpretative rule is that ‘*nañ*’ expresses a mutual absence (i.e. otherness or difference), as in the examples “This pot is [a] blue [thing]” and “This is not [a] blue [thing].” The decisive factor in such cases is the fact that the qualifier term and the qualificand term should have the same case termination, or [to be more precise] the fact that they do not have different case terminations.

Therefore it is that in the (Mīmāṃsā) formula, “In sacrifices one utters ‘*ye yajāmahe*’ not in an *anuyāja* sacrifice,” as it is desirable to construe the formula as a single sentence and since it would be an unnecessarily involved interpretation to repeat ‘*ye yajāmahe*’ [in interpreting the second part], a mutual absence of [i.e., a difference from] *anuyāja* sacrifices is intended to qualify sacrifices in general [and thus the interpretation will be “in all sacrifices which are not *anuyāja* sacrifices one utters ‘*ye yajāmahe*’”]

The case termination in the qualifier term (i.e. ‘*anuyājeṣu*’) is [simply] for making the term an inflected word or *pada* [so that it may be used in a sentence in Sanskrit, which is an inflected language].

Nañirāma 2: Nyāya is of the opinion that a relational absence as expressed by ‘*nañ*’ in a sentence should be connected with the subjunct by a Locus-relation. The Locus-relation is generally

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1. singular, dual or plural
 2. i.e. of the nouns and the verbs, the nouns expressing qualificands and the verbal phrases expressing qualifiers

expressed by the locative case ending on the word expressing the subjunct. But sometimes a Locus-relation may be obtained through other syntactic devices, where the use of the locative ending is not necessary. Thus in the example, “Caitra does not cook,” the subjunct Caitra does not have a locative case ending, because the personal ending of the verb denotes an effort that will naturally be taken to occur in the agent Caitra without the employment of a locative suffix.

In determination of the meaning of a sentence *Tātparyā* is also considered as a factor. The notion of *saṃsarga-maryādā* in Navya-Nyāya is usually related to the notion of *tātparyā-śakti* of the traditional school.¹

Let us consider the sentence:

a. “*Bhūtale na ghaṭaḥ* (There is no pot on the ground).”

Nyāya says, the speaker may mean either

b. “The ground has an absence of pot”

or,

c. “The pot has absence of occurrence-on-the-ground.”

In one case we construe ‘*nañ*’ directly with the ‘*ghaṭaḥ*,’ the nominative, while in the other case we construe ‘*nañ*’ indirectly with the locative, ‘*bhūtale*.’ But uncritical conventionalism may prefer (b) to (c), because it is only natural that the locative case in ‘*bhūtale*’ (= ‘*bhūtala*’, i.e., ‘ground’ + locative ‘-e’) should indicate that ground is the subjunct where the absence occurs. But in (c) the meaning of the locative instead of indicating the subjunct, becomes itself the counter-positive of the absence expressed by ‘*nañ*’. The present passage argues that (c) can very well be implied by the speaker of (a) and hence is a reasonable explanation of (a). Thus, instead of analyzing the sentence

d. “There is smell in earth and not in water”

as

e. “Smell occurs in earth, and an absence of smell occurs in water,”

one can analyze it as

f. “Smell occurs in earth and (also) possesses an absence of

1. G.Sastri, *The Philosophy of word and Meaning*. pp. 234).

occurrence-in-water.”

It is said by Raghunātha that the cognition arising from (d) is felt to have only one qualificand and hence (g) would be a more natural analysis than (e), in which we have indicated two qualificands instead of one, viz., smell and an absence of smell.

There is an explanation in the passage about the view of those who believe that meaning of the locative case ending, i.e., occurrence in something, should be construed as the counterpositive of the absence expressed by ‘nañ.’ Therefore, in the affirmative example,

a. “There is a pot on the ground”

the qualifier will be what is denoted by the property of occurrence in the ground.

The general rule of grammar is: The qualificand term and the qualifier term must have the same numeral suffixes. Now let us consider:

b. “There is not (a) pot on the ground.”

and

c. “There are no pots on the ground.:

According to the theorists the qualificand terms in (b) and (c) are ‘a pot’ and ‘pots’ respectively, which, accordingly agree with the qualifier terms ‘is not on the ground’ and ‘are no pots on the ground’ in their grammatical number. Therefore, the application of similar numeral suffixes in common language indirectly supports the argument of the theorists.

However, *Raghunātha* comments that this method of clarifying negative statements shall not work in the case of the sentence:

d. “*Jātau na sattā* (There is no being-ness in generic property).”

If one proceeds by the above method, (d) must be analyzed as

e. *jāti-vṛttivābhāvavati sattā* (being-ness having an absence of the property occurrence-in-generic property).

But an absence of occurrence in generic property assumes the reality of the property occurrence-in-generic property, for one cannot talk of the absence of a fictitious property in Nyāya. Here, the term, ‘occurrence in generic property’ may either mean occurrence in generic property through an inherence

relation (*samavāya*) or occurrence in generic property through any relation other than inherence.

The property would be unexampled in the first case, having no locus to occur in. The condition can be compared to the problem in modern logic about terms that are meaningful but have no designation e.g. Pegasus or the king of France. It is to be noted that Nyāya does not speak about the linguistic terms as having or not having denotation. Rather, it speaks about whether the qualities (expressed by words or cluster of words) have any locus to occur in or not. To construe the Pegasus problem, it may be proceeded as follows: ‘Pegasus’ in the “property-location” language of Nyāya is analyzable as denoting the quality of being Pegasus, i.e. the property Pegasus-ness. Now, according to Nyāya the property Pegasus-ness thus arrived at would be unexampled or fictitious as it has no locus to happen in, that is, no object possesses this quality. In this situation, Nyāya states that it cannot even be said that such a property is absent or does not occur somewhere. Hence, if a sentence is said to express an absence of such a property, it becomes nonsensical. Therefore, it cannot be explained occurrence-in-generic property in (e) as occurrence in generic property through inherence.

Whatever it is, if we admit the second explanation, i.e. occurrence-in-generic-property through a relation other than inherence, (e) in that situation should be regarded as wrong, as being-ness can really happen in generic property through some other relation suitable chosen, such as ‘*svarūpa*’. But (d) is a correct statement and its analysis should reveal its truth. Therefore, (e) is not a true analysis of (d).

However, Bhavānanda proposed that there is a probable solution. In other words, with some intelligence (d) can be interpreted to be without error. It is claimed by him that this is why *Raghunātha* says that “such persons should find a solution,” rather than saying that there is no solution.¹ One may interpret the word ‘being-ness in (d) to denote inherence-in-being-ness (*sattā-samavāya*) and ‘in generic property (*jātau*)’ to denote the property of having generic property as subjunct (*jātyanuogikatva*). These extended denotations can be justified by the *lakṣaṇā* (indicative function) of the words. It is to be noted in the

affirmative counterpart of (d) the property denoted by ‘*jātau*’ namely the property of having generic property as its subjunct, would be the qualifier. Thus, (d) can be rephrased as

f. Inherence in being-ness possessing an absence of the property of having generic property as its subjunct,
or

g. The relational property to be inherent in being-ness not possessing generic property as its subjunct (*sattā-samavāyo jāty-anuyogikatvābhāvavān*).

Under this view, one does express a negative sentence as expressing an absence of the qualifier. Yet, one take the word in the nominative case ending to be the qualificand as before, and thereby the agreement in the use of numeral suffixes in the qualifier term and the qualificand term can also be justified.²

Thus according to this view, the sentence,

- a. “There is no being-ness in generic property.” can be clarified as
- b. “*jāti-vṛtty-abhāvīyā sattā* (as being its counter positive) to an absence that occurs in generic property).” And the sentence
- c. “There is no pot on the ground” can be explained as
- d. “*bhūtalavṛttyabhāvīyo ghaṭaḥ* A pot as related [as being its counter-positive] to an absence that occurs in the ground.”

The following conventional rule for, interpreting negative sentences are maintained by Nyāya. If in the affirmative counterpart of the negative sentence (i.e. in the sentence before the insertion of ‘*nañ*’) the subjunct and the adjunct are related by the relation *r*, then the corresponding negative sentence expresses an absence whose counterpositive-ness is limited by the relation *r*. Therefore, if before the insertion of ‘*nañ*’ the sentence expresses an identity relation between the subjunct and the adjunct, then the negative sentence will express a mutual absence.

The dispute over the interpretation of the Mīmāṃsā formula “*yajatiṣu ye yajāmaha iti karoti nānuyājeṣu*” is an old one. At first

1. TCM, Part IV, vol. II, p. 1046.
2. Bhavānanda, TCM, Part IV, vol II, p. 1047

sight one might take the formula in either of the following ways:

- a. In sacrifices one utters ‘*ye yajāmahe,*’ but one does not utter it in *anuyāja* sacrifices.
- b. In sacrifices which are not *anuyāja* sacrifices one utters ‘*ye yajāmahe.*’ The first contains what the grammarians call a *paryudāsa* (nominally bound negative). The two types of negatives can roughly be illustrated as follows:
- c. “One should not eat meat.”
- d. “This pot is not blue”.

In (c) the negative is directly construed with the meaning of the verbal phrase, i.e., wenegate the possible eating of meat. But in (d) the negative is interpreted with the adjective ‘blue,’ i.e. the blue-colour is denied as qualifying the pot. In other words, in (d) there is an implied admittance that the pot has some other colour such as red. But in (c) there is no such implication; it simply states one should not eat. In short, the negative force or the prohibitive force in (c) is predominant. The following couplet may be cited to describe this semantic disparity in short:

“*a prādhānyam vidher yatra pratiṣedhe pradhānatā*
Phrasajya-pratiṣedho’sau kriyayā saha yatra nañ.
pradhānatvaṃ vidher yatra pratiṣedhe’pradhānatā
paryudāsaḥ sa vijñeyo yatrottarapadena nañ”

Here, *Raghunātha* wanted to show that when the subjunct term and the adjunct term have the same case ending, even if it is not nominative, ‘*nañ*’ in that sentence expresses a mutual absence. Here ‘*yajatiṣu*’ and ‘*anuyājeṣu*’ have the same case ending, and hence ‘*na*’ expresses mutual absence or other-ness. Therefore the combined meaning amounts to ‘sacrifices other than after-sacrifice.’ But there is one obscurity in this interpretation. If ‘*na*’ in ‘*nānuyājeṣu*’ means a mutual absence and the meaning of ‘*anuyāja*’ is interpreted with it as its counterpositive, then the locative case ending in ‘*anuyājeṣu*’ (=‘*anuyā*’ + the locative case ending ‘*ṣu*’) becomes a useless suffix as it lacks any significance. In this situation *Raghunātha* remarked that the locative case ending in ‘*anuyājeṣu*’ is not at all pointless, as it is needed for turning the stem form (*prātipadika*) ‘*anuyāj—*’ into a word (*pada*) employable in a sentence. Referring to the dictum “*nāpadaṃ śāstre prayuñjīta,*” that it is not allowed to use

uninflected nouns etc. in a sentence in Sanskrit *Raghunātha* justified the use of locative case ending in adjunct term ‘*anuyājeṣu*.’

Nañvāda Śiromaṇi 3: [The preceding construal of the case ending of ‘*anuyājeṣu*’ as semantically empty leads to no intricacy,] for one requires a mental presentation of what is meant by a case ending, this mental presentation performing as qualifier [in one’s cognition of the meaning of the sentence concerned] only when the meanings of the two *nāma* terms (nonverbal stems) are to be understood as linked by some relation other than identity.

Naṭirām 3: The usual semantic rule is that the meanings of two nonverbal stems cannot be directly associated with each other in our minds. Some entity which is referred to (or “meant”) by a case ending must be presented to our mind (i.e. must occur as an *upasthiti* or mental presentation) in order to join the meanings of the two nonverbal stems. Therefore, ground (*bhūtala-*) and pot (*ghaṭa-*) remain separated images in the mind unless the mind is presented with an image of the relation *occurrence* (*vṛttitva*), which is supplied by the meaning of the locative case ending in the sentence “*bhūtale ghaṭaḥ*” (‘*bhūtala*’ + the locative ‘-e’ and ‘*ghaṭa*’ + the nominative ‘-s’ or ‘ḥ’) = “(There is) a pot on the ground.”

Though, (in passage 1) *Raghunātha* proposed that the case ending in ‘*anuyājeṣu*’ (‘*anuyāja*’ + the locative ‘*su*’) is used not in order to state the mental presentation of a relation but with “null meaning” and purely for the purpose of sentence building, namely to turn the stem ‘*anuyāja-*’ into a *pada* (a connectible word) in a sentence. ‘*Anuyājeṣu*’ certainly, is in grammatical agreement with ‘*yajatiṣu*,’ therefore being unlike the case of ‘*bhūtale ghaṭaḥ*’ (a pot on the ground’, where ‘*bhūtale*’ is in the locative and ‘*ghaṭaḥ*’ is in the nominative. However, if the interpretation of *Raghunātha* is extended to similar cases, one runs into intricacy. In “*nīlo ghaṭaḥ* (a blue pot)” the two words are in apposition; yet if the case ending on the adjective ‘*nīlo*’ is only for turning the stem ‘*nīla-*’ into a *pada*, then the meanings of the *nāma* terms (nonverbal stems) cannot be construed directly which implies that ‘*nīlo ghaṭaḥ*’ can yield no connected

meaning.

Therefore, *Raghunātha* now suggests here that it is possible to interpret directly the meanings of two *nāma* terms, eg., that of an adjective and that of a noun, but only as long as they are related by identity.

Nañvāda Śīromāi 4: However, it is easier to say [that one needs a mental presentation of what is meant by a case ending] whenever the two meanings of non-verbal stems] are to be understood as linked [by any relation], but one must then append that the case ending on an adjectival *nāma* term expresses identity. It is the general opinion that in compounds such as ‘*nīlotpalam* (blue lotus)’ and ‘*citraguḥ* (brindled cow owner)’, one is to provide certain case endings which have been dropped [by grammatical rules of elision]. According to this opinion the absence referred to by the phrase ‘*na rājñah* (not of the king)’ is an absence of the relation expressed by the genitive case ending on the word ‘*rājñah* (of the king)’. So likewise, in the phrase ‘*nānuyājeṣu*’ quoted above, let the negative express absence of the relation of identity expressed by the locative case ending.

Natīrām 4: In the previous view exception of cases was made in which the syntactical relation between the meanings of two *nāma* terms (nonverbal stems) is found to be identity while under the present view no such exception is necessary.

Nañvāda Śīromāṇi 5: Mīmāṃsaka opines that in the sentence “*yajatiṣu ye yajāmahaṃ karoti nānuyājeṣu*,” the negative ‘*na*’ must convey a mutual absence, because otherwise there would be an alternative (*vikalapa*) to the prohibition of the act [viz. of uttering ‘*ye yajāmahé*’]. This opinion is erroneous. For when a particular [act] is prohibited, the injunction of the general [act, in such context] refers [simply] to what is other [than the particular act]. Here, there is no chance of an alternative, as may be seen by the understanding of such a sentence as “Yoghurt should be given to the Brahmins, [and] should not be given to Kauṇḍinya.”

In the previous (*laukika*) example it is difficult to understand directly from the negative ‘*na*’ that yoghurt should be given to all Brahmins other than Kauṇḍinya, because such an understanding is prohibited by the discrepant singular number

of the adjunct term Kauṇḍinya.

Naṭirāma 5 : The above passage uses two technical terms of Mīmāṃsā school of philosophy, viz. *niṣedha* and *vikalpa*. When ‘*nañ*’ is interpreted with the optative ending (or any other verbal ending used in the sense of obligation) in a Vedic sentence, we get a ‘*niṣedha*’ (prohibition). According to the Mīmāṃsaka, *niṣedha* always implies *prāpti*, i.e. the likelihood of occurrence of the prohibited act prior to its prohibition.

Vikalpa means ‘alternative, and one of the chief objects of Mīmāṃsā exegesis is to get rid of apparent *vikalpa* in Vedic injunctions and prohibitions. For, if one has a *vikalpa*, e.g. “One must sacrifice with rice” and “One must sacrifice with barley,” one will be violating a Vedic injunction whichever way one performs the rite. The standard Mīmāṃsā doctrine is that *vikalpa* is a defect and involves eight specific faults.¹

Under this view, the ending in ‘*nīlo*’ (= ‘*nīla*’ + nominative ‘-*s*’) of the phrase ‘*nīlo ghaṭaḥ* (a blue pot)’ denotes a uniqueness that joins the meanings of the two *nāma* terms (i.e. two nonverbal stems, ‘*nīla*’ and ‘*ghaṭa*’) together. Thus the combined meaning of the phrase will be: a pot which is identical with a blue thing.

In this passage *Raghunātha* states that Mīmāṃsaka’s reason is mistaken. According to him, if a general act is enjoined and a specific act *x* falling under the general act is prohibited, the proposition is that the class of all other specific acts apart from *x* falling under the general act is what is enjoined. In this context, he quotes an everyday (*laukika*) example, as opposed to a Vedic example:

a. “Yoghurt should be given to the Brahmins, (but) should not be given to Kauṇḍinya.”

This implies that yoghurt should be given to all the Brahmins except Kauṇḍinya. It may be noted here that the name Kauṇḍinya can only be the name of a Brahmin. Just as the question of *vikalpa* does not arise in this case, so also it does not arise in the case of Vedic sentence “*yajatiṣu ye yajāmahaṃ karoti nānyajēsu.*” therefore the reason given in the text beginning with “*yattu*’ is wrong.

1. Ibid., pp. 163–64

Raghunātha disagrees that ‘*na*’ in a negative statement expresses a mutual absence or absence of identity (i.e. difference or otherness) only if its affirmative counterpart (i.e. the same statement with omission of ‘*na*’) can imply that the adjunct and the subjunct are related by identity. When it is the same in all particulars, identity is expressed by the case ending of the adjunct term only, number as well as case, as the case ending of the subjunct term. Similarly, absence of identity, i.e. mutual absence, is expressed by ‘*na*’ only when it is interpreted with words (the adjunct term and the subjunct term) bearing such identical case endings. It may be noted that the two words ‘*brāhmaṇebhyo*’ (= ‘*brāhmaṇa-*’ + the dative plural ‘*bhyo*’) and ‘*Kauṇḍinya-*’ + dative singular ‘*-āya*’) in the sentence “*brāhmaṇebhyo dadhi dātavyam kauṇḍinyāya na dātavyam*” do not bear identical case endings since the grammatical number is different. Thus ‘*na*’ here cannot directly express lack of identity or mutual absence. In other words, one cannot construe the sentence

“Yoghurt should be given to the Brahmins (but) should not be given to Kauṇḍinya”, to give the direct meaning

“Yoghurt is to be given to the Brahmins who lack identity with Kauṇḍinya”. It may be noted here that the latter sense is implied but not directly expressed.

Nañvāda Śiromaṇi 6: For it is not understood by us, the identity or lack of identity of [the meaning] of ‘great’ and ‘king’ from the phrases ‘of the king of the great [men]’ and ‘not of the king of the great [men]’ as we do from the phrases ‘of the king [who is] great’ and ‘of the king [who is] not great.’

Naṭirāma 6: In the former pair of phrases the adjective ‘*mahatām* (of the great)’ is in the genitive plural, whereas ‘*rājñah* (of the king)’ is in the genitive singular. In the latter pair, both adjective and noun (adjunct and subjunct) are in the genitive singular.

Nañvāda Śiromaṇi 7: If it is taken for granted that one may somehow make out a case for the ability [of ‘*na*’ to express absence of identity] in the sentence “One [is] not two (*eko na dvau*)” [where the case endings do differ in number i.e. are not identical], yet such a construal if applied to the example of yoghurt would leave the ‘to be given’ in the second sentence without any syntactical connection.

An example such as “One must not perform the funeral ceremony at night” forbids the performance of an action, there is no chance for an alternative (*vikalpa*) to arise [when one confronts this prohibition with the injunction “One must make an offering to the manes on the calends of a lunar month”]. In the aforesaid prohibitive sentence the negative should not be construed to mean [that the funeral ceremony must be performed at times] other than night, because even if the ceremony were enjoined for times other than night, one could not rule out the proposition that a nocturnal funeral ceremony should [also] be performed because of the injunction “One must make an offering to the manes of the calends of the lunar month”. In addition, there is no other scriptural sentence enjoining the funeral ceremony that lacks a [finite] verb, by means of which one could construct [with these] a single statement. And unlike the sentence “. . . *nānuyājeṣu*,” this sentence [“One must not perform the funeral ceremony at night (*rātrau śrāddhamna kurvīta*)”] does not lack a separate finite verb.

If there is a probability of the funeral ceremony’s being performed at night [from the injunction which concerns offerings to the manes on the calends] an alternative (*vikalpa*) shall arise, and if there is no such probability, there should not be a prohibition to this effect. As one only prohibits something that is [otherwise] likely [to occur]. This is a fine theory indeed that the verbal knowledge we receive from such a statement as “There is no fire in a lake” would force us somehow to accept the likelihood of fire’s occurring in a lake. According to the Mīmāṃsaka, the prohibition, “One must not perform a funeral ceremony at night” would be useless without a predisposition to what it prohibits. But this proposition is refuted as the use of the prohibition lies in the preventing of such nocturnal funeral ceremonies as might arise from a failure to understand the intention of the scriptural injunction concerning the offerings to the manes of the calends.

Naṭirāma 7: Perhaps, the example “One is not two,” may be regarded as forming an exception to the general rule of interpreting negatives. In any case its interpretation to other instances cannot be applied.

In order to avoid *vikalpa* (the alternative) to some rite, it has

been said that one must construe, according to the Mīmāṃsaka, the negative in the scriptural sentences as a *paryudāsa* (nominally bound negative) instead of *prasajyapraṭiṣedha* (verbally bound negative). As *Raghunātha* resorts to the principle of implication stated in passage 2, even if the verbally bound negative or strong prohibition is in certain cases is accepted, there would still be no chance for *vikalpa* to arise. It shall be ruled out by implication. Let us consider the following cases:

- a. “One must make offerings to the manes, i.e., perform the funeral ceremony, on the calends of a lunar month (*amāvasyāyāṃ pitṛbhyo dadayāt*).”
- b. “One must not perform the funeral ceremony at night (*rūtrau śrāddhaṃ na kurvīta*).”

Statement (a) enjoins the performance of the funeral ceremony at any time on the calends of a lunar month (including both day and night). Thus, ‘*na*’ in (2) must be construed as a verbally bound negative, i.e. a strong prohibition, and not as a mere nominally bound negative. A single sentence cannot be formed out of (a) and (b) since in (b) there a separate finite verb ‘*kurvīta*’ is present, denoting that (b) should be construed as a different sentence. Besides, from the injunction of (a) the likelihood (*prāpti* or *prasakti*) of the performance of the funeral ceremony at night cannot be excluded. And a verbally bound negative, i.e. a strong prohibition, is obviously required to avoid such a likelihood. Thus (b) must be construed as prohibiting the performance of the funeral ceremony at night-time (of the calends of a lunar month).

This passage looks at the question whether it is proper to have a prohibitive statement in scripture regarding a course of action unless one were likely, in the absence of the statement, to perform the prohibited act. Although to have a perceptual cognition of an absence of *x* in a locus *y* one needs to cognize that *x* may be hypothetically connected to *y*, in the case of a *śābdabodha* or a cognition simply from the verbal expression “*x* is not in *y*” one does not need to cognize that *x* may be hypothetically connected with *y*. Therefore *Raghunātha* rejects the Mīmāṃsā view with a touch of ridicule. He also points out that even if a predilection to perform funeral ceremonies at night is denied, the prohibitive statement is not entirely useless.

Nañvāda Śiromaṇi 8: It may be opposed that if one always interprets prohibition in this way, there will be no chance for *vikalpa* to occur anywhere, and this would go against the whole tradition of the Mīmāṃsā. In answer, *Raghunātha* opines that there is a *vikalpa* (an alternative injunction) to use the *ṣoḍaśin* (soma-cup) or not to use it, as the reference to the same object is found in two scriptural statements and because there is no other way out.

Nañirāma 8: In one of the passage in *Yajurveda* we can find the statement, “*atirātre ṣoḍaśinaṃ grhṇāti* (in an *atirātra* ceremony one use the *ṣoḍaśin* cup)” and in another passage it is found “*nātirātre ṣoḍaśinaṃ grhṇāti* (in an *atirātra* ceremony one does not use the *ṣoḍaśin* cup).” Modern scholars explains this historically. As the Mīmāṃsakas are solely interested in following the Vedic recommendations and as the recommendations are contradictory to each other, they are in a dilemma. In the aforesaid example they cannot interpret the negative nominally (i.e. as *paryudāsa*), as was done in the example “*yajatiṣu ye yajāmahaṃ karoti nānuyajēsu*.” It would make no sense to say, “One should use the *ṣoḍaśini* cup in a *atirātra* ceremony that is not a *atirātra*,” for the objects present are not general and specific (like a sacrifice and an *anuyāja* sacrifice) but alike. Since there was no other approach, they interpreted the negative as *prasajya-pratiśedha* (verbally bound), and therefore they allowed an option (*vikalpa*) with resentment—as it was clear that one Vedic recommendation would be defied no matter how the priest performed the rite (the *atirātra* ceremony).

Nañvāda Śiromaṇi 9. It makes no sense to construe the prohibition here to mean that the use of *ṣoḍaśin* cup is not a means to the desired end, for that is contradicted by the injunction to use the cup. Rather, one should construe it to mean that the non-use of the *ṣoḍaśin* cup is a means to the desired end, for semantic convention will permit everyone to interpret the sense of the verbal suffix directly with the absence of what is denoted by that verbal root to which ‘*nañ*’ is attached (in place of interpreting the sense of ‘*nañ*’ directly with the sense of the verbal suffix).

Nañirāma 9: The suffix of a finite verb is called *tiñ* in Sanskrit. Some Sanskrit examples would be the italicized examples as

‘pacati,’ ‘apacal’ etc. To this suffix, Nyāya assigned various meanings (*tiñ-ārtha*), which sometimes differ and sometimes agree with the meanings assigned to the suffix by the grammarians and ritualists.

In a construal of negative sentences, the negative may be taken with a verb or with a noun. Where it is taken with a verb, *Raghunātha* has so far followed the usual use of taking it directly with the *tiñ-ārtha* (the meaning of the verbal suffix). Thus “The man does not cook” is construed to mean that absence of effort contributing to cooking occurs in the man, where absence is the *nañ-ārtha* (meaning of the negative) and effort is the *tiñ-ārtha*. Now, if one continues with this convention, the ritualistic examples produce the following contradiction:

- a. In *atirātra* ceremony, using the *ṣoḍaśin* is a mean to the desired end.
- b. In the *atirātra* ceremony, using the *ṣoḍaśin* is not a means to the desired end.

To solve the quandary, the Mīmāṃsakas resorted to *vikalpa*. *Raghunātha* suggests to take the *nañ-ārtha* (the meaning of *nañ*) not directly with the *tiñ-ārtha* (the meaning of the verbal root) but directly with the *dhātv-ārtha* (the meaning of the verbal root). The negative statement will then be construed:

- c. In the *atirātra* ceremony the non-use of the *ṣoḍaśin* is a means to the desired end.

Statement(c) no longer contradicts statement (a). It may be noted that statement (a) and (b) cannot be true together, while statements (a) and (c) can both be true under certain conditions. The priest may now be happy in the knowledge that whether or not he uses the *soma*-cup, he will be defying no Vedic injunction, and in either case he will go to heaven.

Nañvāda Śiromaṇi 10: That is why Prābhākara speak that the scriptural sentence “One must not eat *kalañja*” should be construed as an injunction directed towards the non-eating of *kalañja*. Whether it is construed by one form of syntactical connection or the other depends on the *tātparya* (the intention of the speaker) and so on.

Nañirāma 10: *Raghunātha* appeals to the practice of his opponents, the Prābhākara Mīmāṃsakas to justify his departure from the traditional interpretation. In the sentence “*kalañjam*

na bhakṣayet (One should not eat *kalañja*) they also interpret the negative directly with the meaning of the root of the verb rather than with that of its suffix.

The *kalañja* prohibition has caused problem for the Naiyāyikas as well as the Mīmāṃsakas. Traditionally Nyāya explains the optative ending in an injunctive statement as meaning *iṣṭasādhanatā* (the property of being a means to the desired end). If it is applied to the *kalañja* prohibition, it is observed, “The eating of *kalañja* is not a means to the desired end.” But one may visualize a man provoked by inquisitiveness who might enthusiastically wish to taste *kalañja*. Therefore the scriptural sentence is either trivial or may prove to be false under the above construal, for the eating of *kalañja* could not be said in his case to be ‘not a means to his desired end’.

Raghunātha’s method, however, would give the following meaning here: “The non-eating of *kalañja* is a means to the desired end”. This has the advantage of keeping to the traditional *tiñ-artha* (meaning of the verbal suffix) and no recourse to *lakṣaṇā* (the indicative meaning) is necessary. Yet, this may need qualification for the case of our man of immoral inquisitiveness.

What Raghunātha means by the second section of the passage is that the customary practice will be to interpret the meaning of ‘*nañ*’ with the major predication, viz. the *tiñ-artha*.

Nañvāda Śiromaṇī 11: In a cognition created by such a sentence like “There is no pot on the ground” what appears by way of relation between the counter-positive (e.g. pot) and the absence is an adjunct-subjunct relation, and in a cognition created by such a sentence as “The ground is not on a pot” what appears by way of relation between the absence and its locus (e.g. ground) is a super stratum-substratum relation. Such relations appear without any case ending having been used because a case ending is needed in order to present the mind with a qualifier when the meanings of two nonverbal stems (*nāma* terms) are to be interpreted together in a relation other than identity only in those cases where these nonverbal stems are other than particles. This is the reason why no genitive case ending is required in order to interpret the meaning also of such words as ‘*iva*.’

Nañirāma 11: The sentence “*bhūtale na ghaṭaḥ* (There is no pot on the ground)” may be construed as “The ground has an

absence of pot.” The construal makes clear that a relation appears between what the sentence expresses by ‘*na*’ and what it expresses by ‘*ghaṭaḥ*’, despite the fact that no case ending is used on ‘*na*.’ The sentence “*bhūtaḥ na ghaṭaḥ* (The ground is not a pot)” will be construed as “The ground has a mutual absence of pot, i.e., otherness from pot”, where again a relation appears between what is cognized by ‘*na*’ and what is cognized by ‘*bhūtaḥ*.’

In passage 1, it has been discussed about the principle that the meanings of two nonverbal stems (*nāma* terms) cannot be directly interpreted by syntax unless they are linked by identity. This passage specifies that the class of *nipātas* (indeclinable like ‘*ca*’ and ‘*na*’) from the class of *nāma* terms with regard to such a rule. Therefore the meaning of ‘*nañ*’ can be directly linked with the meaning of another nonverbal stem (e.g., the counterpositive) although the relation connecting them is not identity. The same exclusion is required to explain why no case ending occurs on ‘*iva* (like)’ in the sentence “*candra iva mukham* [Her] face [is] like the moon.

But there lies a confusion that if the meaning of ‘*nañ*,’ i.e., absence, can be interpreted with the meaning of another *nāma* term by a superstratum-substratum relation even without the interference of the meaning of a case ending, then why does Gaṅgeśa explain that ‘*a-*’ (an instance of ‘*nañ*’) in compounds like ‘*aghaṭam*’ in the phrase ‘*aghaṭam bhūtaḥ*’—‘a ground that possesses absence of pot’) means by its indicative function ‘possessing absence of instead of simply, ‘absence’? In this case, it is generally agreed that if the meaning of a sentence is well understood by recourse only to the *vācyartha* (primary meanings) of the constituent words, one must not resort to *lakṣaṇā* (the indicative function).

Nañvāda Śiromaṇi 12: The particle ‘*nañ*’ is not in a position to express a mutual absence of what is expressed by the ending [in examples like “*Caitraḥ na pacati* (Caitra does not cook),” nor can it express a relational absence of what is meant by the term that has the same case ending as the subjunct term [in examples like “*bhūtaḥ na ghaṭaḥ* (A ground is not a pot).” Therefore one does not understand a mutual absence of effort (*kṛti*, i.e. the meaning of the ending ‘*tiñ*’), etc. from sentences like “*na pacati*

(he) does not cook),” “*na rājñah* [This is] not the king’s),” etc., nor does one understand a relational absence of pot, etc., from examples like “*bhūtaḥ na ghaṭaḥ* (A ground is not a pot.)”.

Naṭirāma 12: If one can extend the meanings of the endings or of ‘*na*’ with recourse to the indicative function, why can’t one say by the same token that a sentence like “*ayaṃ na paçati* (This [man] does not cook)” expresses a mutual absence of effort (*kṛti*) occurring in the man, and that a sentence like “*bhūtaḥ na ghaṭaḥ* (A ground is not a pot)” expresses a relational absence of pot occurring on the ground? It may be logical under the alternative views, to hold that the ending on the particle ‘*na*’ (which has been elided because it is an indeclinable) in the first case and the ending on the adjunct term ‘*ghaṭaḥ*’ in the second case express the relation of occurrence, i.e. the superstratum–substratum relation. But the upholders of the alternative views above answer that one cannot say that ‘*nañ*’ expresses a mutual absence in the first case a relational absence in the second case above, because ‘*nañ*’ by itself is powerless to yield specific meanings, namely, a mutual absence or a relational absence. It can yield such specific meanings only in accompaniment with other syntactic factors of the sentence in question.

Glossary of Technical terms [Sanskrit-English]

- अतथात्व, atathātvā = the state of being not similar.
अतथाभाव, atathābhāva = that which is not as it is.
अतन्त्रत्व, atantratva = the state of being that which is beyond the scope of a doctrine or ground.
अतिदेश, atideśh = extension.
अतिदेशवाक्य, atideśavākya = exemplary sentence.
अतिदेशवाक्यार्थ, atideśavākyaṛtha = the meaning of an exemplary sentence.
अतिप्रसक्त, atiprasakta = (adj) over-applied.
अतिप्रसक्ति, atiprasakti = over-application.
अतिप्रसङ्ग, atiprasaṅga = over-application, over-extension.
अतिप्रसङ्गदोष, atiprasaṅgadosa = the fault of or over-application or over extension.
अत्यन्तावृत्ति, atyantāvṛtti = absolute differentiation.
अत्यन्ताभावाभावत्व, atyantābhāvābhāvatva = the state of being on absence of absolute absence.
अभाव, abhāva = non-existence.
अभिधेय, abhidheya = nameable or dentable thing.
आकांक्षा, ākāṅkṣā = expectancy.
आकाश, ākāśa = ether.
आलोक, āloka = the transcendent region of liberated souls according to Jainism.
अंश, aṁśa = part, particle, component.
अंशांश, aṁśāṁśa = part of a¹ portion, secondary incarnation.

1. of a deity

- अकल्पन, akalpan = indeterminate, free from pride.
- अखण्ड, akhaṇḍa = undivided, whole [काल, kāla = time without division. देश, deśa = undivided space. बोध, bodha= massive understanding. आकारवृत्ति, ā kāravṛtti = vedānta becoming one with the nature of the supreme being उपाधि, Upādhi = nyāya-an indescribable. quality.]
- अख्याति, akhyāti = non-discrimination between cognition and memory.
- अङ्ग, aṅga = part, component.
- अतिपत्ति, atipatti = passing beyond, lapse.
- अतिप्रसङ्ग, atiprasaṅga = Unwarranted discussion.
- अतिव्याप्ति, ativyāpati =¹ (n) being too wide, redundance.
- अतिशय, atīśaya = peculiarity, superiority.
- अत्यन्ताभाव, atyantābhāva = absolute (complete) non-existence.
- अधर्म, adharma = demerit, wrong or sinful action.
- अधिकरण, adhikaraṇa = set of arguments, container.
- अधिभूत, adhibhūta = objective world, the whole inanimate creation.
- अधिष्ठान, adhiṣṭhāna = substratum, basis.
- अनन्तर, anantara= immediate.
- अन्यन्याश्रय, anyanyāśraya =² (n) state of being not dependent upon anything else.
- अनतिप्रसक्त, anatiprasaktaa = absence of over-application.
- अनतिरिक्त, anatrikta = not extended.
- अनधिकरणत्व, anadhikaraṇatva = the state of being a non-locus.
- अनधिगत, anadhigata = not known.
- अनध्यवसाय, anadhyavasāya = indeterminate cognition.
- अनध्यवसित, anadhyavasita = a fallacious probans.
- अननुगत, ananugata = not common or uniform.
- अननुगतत्व, ananugatatva = the state of not being common or uniform.
- अननुगतव्यवहार, ananugatavyavahāra = not common or uniform behaviour.

1. Nyāya
2. Nyāya

अनुगतसम्बन्ध, ananugatasambandha = not common or uniform relationship.

अनुभावकत्व, ananuvāvakatva = the state of not causing experience.

अनन्वय, ananvaya = non-relation.

अन्वयदोष, anvaydoṣa = the fault arising from a relationship.

अनन्वयप्रसङ्ग, ananvayaprasaṅga = the contingency of non-relation.

अनन्विताभिधान, ananvitābhidhāna = expressing unrelated meaning.

अनवस्था, anavasthā = infinite regress.

अनभिधेयत्व, anabhidheyatva = the state of not being expressed.

अनभिहित, anabhihita = not expressed.

अनर्थक्रियाकारिन्, anarthakriyākārin = that which does not lead to fruitful behaviour.

अनुगतत्व, anugata = the state of being present (Uniformly).

अनुग्राहकत्व, anugrahakatva = the state of being facilitator.

अनुपगम, anupagama = not -acceptance.

अनुत्पत्तिप्रसङ्ग, anutpattiprasaṅga = the contingency of not coming into existence.

अनुपपत्ति, anupapatti = contingency.

अनुभाविकता, anubhāvika = the state of being an object of an experience.

अनुमेय, anumeya = that which is to be inferred, the object of inference.

अनुयोगिक, anuyogika = having something as a base relatum.

अनुसन्धान, anusandhāna =proximity.

अन्यथा, anyathā = otherwise.

अन्वय, anvaya = 1. the relation between two positive entities (i.e. and or case and effect) 2. presence of what is produced in the locus of cause. 3. Sentence meaning relation 4. invariable concomitance of probans in general with the probandum in general.

अन्वयग्रह, anvayagraha = knowledge of relation.

अन्वयज्ञान, anvayajñāna = Knowledge of relation, verbal understanding.

अन्वयप्रत्यय, anvayapratyaya = knowledge of relation.

अन्वयप्रतीति, anvayapratīti = cognition of relation.

- अन्वयबोध, anvayabodha = verbal cognition or understanding.
 अन्वयबोधपत्ति, anvaya-bodha-upapatti = Justification of verbal cognition
 अन्वयव्यतिरेक, anvaya-vyatireka = positive and negative examples or invariable concomitance
 अनुभव, anubhava = perception.
 अन्योन्याभाव, anyonyā-bhāva = fault for mutual dependence.
 अनुवाद, anuvāda = restatement, translation.
 अर्थापत्ति, arthāpatti = postulation.
 अर्थवाद, artha-vāda = corroborative sentence.
 अत्यन्ताभाव, atyanta-abhāva = absolute non-existence
 अतिव्याप्ति, ativyāpti = over-application.
 अन्वयिता, anvayitā = relatedness.
 अन्वयित्व, anvayitva = relatedness.
 अन्वयिन्, anvayin = relatum.
 अन्वित, anvita = related
 अनवस्था, anavasthā = infinite regress, absence of finality.
 अनवच्छिन्न, anavacchinna = Unlimited.
 अनवच्छिन्नाधिकरणता, anavacchinnādhikaraṇatā = unlimited locus.
 अनुकूल, anukūl = favourable.
 अनुत्पत्ति, anutpatti = non-generation.
 अनुद्भूत, anudbhūta = unperceivable, unmanifested.
 अनुपपत्ति, anupapatti = inconclusive reasoning.
 अनुपलब्धि, anupalabdhi = ¹(n) non-cognition, ²(m) one of the instrument of knowledge.
 अनुपलम्भ, anupalambha = non-apprehension.
 अनुमान, anumāna = inferential instrument, inferential means.
 अनुमिति, anumiti = inference.
 अनुमिति-करण, anumiti-karaṇa = inferential instrument.
 अनुयोगि, anuyogi = subjunct.
 अनुयोगिता, anuyogitā = subjunct.

1. Nyāya
 2. Mimāṃsā

- अनुयोगिन्, anuyogin = Correlated substratum.
 अनुवृत्ति, anuvṛtti = following, continuity.
 अन्यतम्, anyatama = one of many.
 अन्यतराभाव, anyatarābhāva = absence of the alternation.
 अन्यथानुपपत्ति, anyathānupapatti = ¹ (n) invariable concomitance.
 अन्योन्याभाव, anyonyābhāva = mutual non-existence²(n), reciprocal negation of indentity
 अन्योन्याभावाभावत्व, anyonyābhāvābhāvatva = mutual absence.
 अप्रतिपत्ति, apratipatti = incomprehension.
 अभाव, abhāva = absence.
 अभाव-भेद, abhāva-bheda = difference of absences according to their loci.
 अभावावच्छेदक, abhāvāvacchedaka = limiter of an absence.
 अभावीय-स्वरूप-सम्बन्ध, abhāvīya-svarūpa-sambandha = absential peculiar relation.
 अभिधेय, abhidheya = nameable or denotable thing.
 अर्थ, artha = object, purpose.
 अर्थान्तर, arthāntara = different meaning, irrelevancey.
 अर्थापत्ति, arthāpatti = nature and validity of
 अवच्छिन्न, avacchinna = delimited.
 अवच्छेदक, avacchedaka = delimiting.
 अवच्छेदक-सम्बन्ध, avacchedaka-sambandha = limiting relation.
 अवच्छेदकत्व, avacchedakatva = limiter.
 अवच्छेदकत्वावच्छेदक, avacchedakattvāvacchedaka = limiter of limiter.
 अवच्छेद्य, avacchedya = delimitable.
 अवस्था, avasthā = state, condition.
 अव्युत्पन्न, avyutpanna = illiterate, not formed according to the prescribed rules.
 अव्याप्ति, avyāpti = nonpervasion.
 अव्याप्यत्व-सम्बन्ध, = avyāpyatva-sambandha = non pervader relation.
 अव्याप्य-वृत्ति, avyāpya-vṛtti = of incomplete occurrence.

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1. Nyāya
 2. Nyāya

अशक्ति, aśakti = inability.

असङ्गत, asaṅgata = inconsistent.

असत्, asat = non-being, non-real, non-existence.

असपक्ष, asapakṣa = ¹(n) same as vipakṣa, not similar to the minor term.

असम्भव, asambhava = impossible to happen.

असमवायी-कारण, asamavāyi-kāraṇa = the cause not directly inherited
in

असाधारण, asādhāraṇa = not common, special-धर्म- dharma specific
feature.

असिद्ध, asiddha = ²(n) untrue, unproved, unestablished, conclusion
or reason unproved.³

अहम्, aham = myself, I, ego, I-sense.

अपत्यप्रत्यय, apatya-pratyaya = the suffix by the pāṇini's rule.

अपर, apara = pervaded [property], occupying smaller area, near/
younger/the other (one).

अपरत्व, aparatva = 1. the property of apara. 2. an uncommon cause
of the knowledge of apara. 3. nearness. 4. the property of being
younger.

अपादान, apādāna = ablative case, a stable thing from which when
another thing separated or detached or removed is called
apādāna.

अपेक्षा, apekṣā = expectancy.

अप्रकारक, aprakāraka = that which has no qualifier.

अप्रकारत्व, aprakāratva = the state of not being a qualifier.

अप्रतिषेध, apratiṣedha = non-denial or non-rejection.

अप्रत्यय, apratyaya = non-knowledge, non-cognition.

अपेक्षाविरह, apekṣāviraḥa = absence of expectancy.

अप्रतिवन्ध, pratibandha = 1. non-obstruction. 2. absence of vyāpti.

अप्रतियोगित्व, apratiyogitva = the start of not being a counter-positive.

अप्रतिषेध, apratiṣedha = non-denial or non-rejection.

अप्रयुक्तत्व, a-prayukta-tva = the state of being not applied or
employed.

1. Nyāya

2. Nyāya

3. This is of three kinds :—1. āśrayāsiddha 2. Svarūpāsiddha 3. Vyāpyatāsiddha

- अप्रयोजकत्व, a-prayojaka-tva = the state of non causing or prompting.
- अप्रयोज्य, a-prayojya = the state of being not prompted.
- अप्रसिद्ध, a-prasiddha = not known, unexampled, non-existent.
- अवसर, avasara = Context, scope, to be stated later.
- अवितथ, avitatha = true or valid [cognition].
- अविरोध, avirodha = non-contradiction.
- अविवक्षित्व, a-vivakṣita = not intended by the speaker.
- अविशिष्ट, aviśiṣṭa = not qualified.
- अवृत्तित्व, a-vṛttitva = the state of not residing in something.
- अव्यय, a-vyaya = indeclinable.
- अव्यवहित, a-vyavahita = immediate.
- अव्यासज्यवृत्ति, a-vyāsajyavṛtti = not occurring simultaneously in more, than one locus.
- असन्निधि, asannidhi = non-proximity.
- अस्तित्व, astitva = beingness.
- असाधारण, asādhāraṇa = special
- असत्ख्याति, asat-khyāti = apprehension of the non-existent.
- आत्मन्, ātman = self.
- अतिव्याप्ति, ativyāpti = over application.
- अत्यन्ताभाव, atyanta-abhāva = absolute non-existence
- आकर, ākara = source
- आकांक्षा, ākāṁkṣā = desire.
- अतिदेशिक, atideśika = Imposed elsewhere
- आसत्ति, āsatti = proximity.
- आप्त, āpta = Trustworthy
- अप्रसिद्धि, a-prasiddhi = the state of being or not known or not existing.
- अप्रामाणिकत्व, a-prāmāṇika-tva = invalidity.
- अबाधितत्व, a-bādhita-tva = the state of being uncontradicted.
- अबोधक, a-bodhaka = not causing understanding not explaining, not conveying any meaning.
- अभाव, abhāva = 1. one of the seven padārthas, antecedent, consequent, absolute, reciprocal.
2. absence is not independently cognised without the cogning of its pratiyogin.

3. It is basically of two types-Relational absence, Mutual absence,
 4. abhāva as means of valid knowledge Mīmāṃsakas accept abhāva
 as means of valid cognition, which is also know as अनुपलवद्धि.
 अभावत्व, abhāvatva = the property of being an absence.
 अभावप्रतियोगिता, abhāva-pratīyogitā = the state of being a counterpositive
 of an absence.
 अभाव-प्रतीति, abhāva-pratīti = cognition or knowledge of absence.
 अभावाभाव, abhāva-abhāva = absence of absence.
 अभिधेय, abhidheya = namable.
 अभिन्न, a-bhinna = Identical,
 अभेद, a-bheda = non-difference or identity.
 अभेदान्वय, abheda-anvaya = relation of identity.
 अभ्युपगम, abhyupagama = acceptance.
 अयथार्थ, a-yathārtha = erroneous, in consistent (cognition)
 अयोग्यता, ayogyatā = lack of compatibility
 अर्थ , artha= meaning, referent.
 अर्थक्रिया, arthakriyā = consistent behaviour.
 अर्थक्रियाकारित्व, arthakriyākāritva = the state of leading to consistent
 behaviour.
 अवच्छिन्न, avacchinna = delimited.
 अवच्छेद, avaccheda = delimitation.
 अवच्छेदक, avacchedaka= delimitator.
 अवच्छेदकतावच्छेदक, avacchedakatāvacchedaka = delimitator or
 delimitedness
 अवच्छेदकतावच्छेदकत्वसम्बन्ध, avacchedakatāvacchedakatvasambandha
 = relation of delimitator of delimitedness.
 अवधारण, avadhāraṇa- definite knowledge
 अवभासित, avabhāsita = the state of reflecting
 अनुगतरूप, anugatarupa = underlying common attribute.
 अन्वय, anvaya = process of agreement.
 असिद्धत्व, asiddhatva = nature of being unfounded.
 आख्यात, ākhyāta = personal suffix.
 आदि, ādi = beginning, production.
 आधार, ādhāra = locus, substratum.

- आधेय, ādheya = Superstratum, contained.
- आधेयता, ādheyata = 1. Superstratumness. 2. a self liking relation 3. qualificierness in particular.
- आपत्ति, āpatti = contingency, entering into a condition.
- आपेक्षिक, āpekṣika = dependant.
- आरोप, ārop = superimposition, false.
- आश्रय, āśraya = arresting place substratum.
- आसत्ति, āsatti = 1. proximity or nearness of words. 2, knowledge of counter - relatum with a gap.
- आहार्य, āhārya = hypothetical cognition.
- इष्टापत्ति, iṣṭapatti = favourable objection.
- इतर, itara = the other.
- इतरभेद, itara -bheda = difference from others.
- इष्ट, iṣṭa = desired, wanted.
- इदम्, idam = this.
- इन्द्रिय, indriya = sense organ
- इष्टत्व, iṣṭatva = 1. the state of being the desired object. 2. the state of being the desired object delimited by itself. 3. the state of being the desired object remembered by the adjucent word.
- इष्टसाधनत्व, iṣṭasādhanatva = the state of being the means of the desired object akhyā.
- इहप्रत्यय, iha-pratyaya = the knowledge of locus and to located.
- उदासीनवाक्य, udāsīnavākya = natural sentence, indifferent sentence.
- उत्कर्ष, utkarṣa = imposing the properties which are not present.
- उदाहरण, udāharaṇa = 1. it is in instance which similar to the subject possesses its characteristic. 2. it is statement of instance which explains the invariable concomitance.
- उद्भूतत्व, udbhūtatva = the property of being manifested.
- उद्भूतत्वरूप, udbhūtatva-rūpa = manifested colour.
- उपघात, upaghāta = destruction [of a part].
- उपदेश, upadeśa = verbal testimony
- उपपत्ति, upapatti = knowledge, consistency, course, means.
- उपसर्ग, upasarga = prefix, a particle joined to a verb or noun denoting action or noun.
- उपसर्जन, upasarjana = subordinate.

- उपाधि, upādhi = imposed property.
 उपेक्षा, upekṣā = indifference.
 उत्सर्ग, utsarga = general rule.
 कल्पना, Kalpanā = postulation.
 कल्पनापोड, Kalpanāpoḍha = free from imagination.
 कारकविभक्ति, kāraka vibhakti = case suffix.
 किमु, kimu = inquired.
 कृति, kṛti = volition, effort.
 कृतिसाध्यताज्ञान, Kṛtisādhyatājñāna = knowledge of the state of being accomplished by that of volition.
 कृदन्त, Kṛdanta = primary derivative.
 केवलत्व, Kevalatva = exclusiveness, oneness, purely, absoluteness.
 कोटि, Koṭi = Side, opposition, opposite side.
 कोटिता, Koṭitā = one sidedness, sidedness.
 त्वाच, ktyac = a suffix, desire.\
 क्रम, krama = order, phase, particular sequence.
 क्रिया, Kriyā = action.
 गन्ध, Gandha = smell.
 गवय, Gavaya = wild ox.
 गमक , gamaka = causing to or understand.
 गमकत्व, gamaktva = the state of being causing to understand.
 गुरू, gurū = heavy, difficult or cumbersome property.
 गुरूधर्म, gurūdharma = complex property.
 गोचर, gocara = content of knowledge.
 गौरव, gaurava = cumbersomeness, heaviness.
 ग्राहक, grāhaka = one who makes know.
 ग्राहकत्व, grāhakatva = the state being a grāhaka.
 ग्राह्य, grāhya = knowable, acceptable.
 गाथा, gāthā = verse, stanza.
 गुण, guṇa = quality, attribute, characteristic.
 घटत्व, ghaṭatva = potness.
 घटाकाश, ghaṭākāśa = sky that pervades a pot.
 जड, jaḍa = inert, unconscious.

- जनकत्व, janakatva = state of being a cause, causeness.
- जन्य, janya = produced.
- जरन्वैयायिक, jarannaiyāyika = old logician.
- जिज्ञासा, jijñāsā = aqucarry.
- जाति, jāti = class, class notions.
- ज्ञातता, jñātātā = the property of being known.
- ज्ञापन, jñāpana = indication.
- ज्ञेयत्व, jñeyatva = the state of being knowledge, the state of being the context of knowledge.
- ज्ञापक, jñāpaka = indicator.
- ज्ञान, jñāna = knowledge, comprehension.
- तत्, tat = any object of knowledge, known object, because, reason, then.
- तत्परत्व, tatparatva = speaker's intention.
- तत्पुरुष, tat-puruṣa = a kind of compound words.
- तत्ता, tat-tā = property of tat [thatness]
- तदर्थत्व, tadartha-tva = the state of being object of that [i.e. knowledge] it is not mere the object language, but it is the object of knowledge cause by knowledge of speech or language.
- तत्स्वरूपता, tat-svarūptā = essential identity, it is defined as the delimiting relation of counterpositive of a mutual absence.
- तथा, tathā =similarly.
- तथाच, tathāca = thus.
- तथात्व, tathātva = the state of being the same.
- तथापि, tathāpi = still.
- तथा हि, tathā-hi = this expression denotes, it can be explained as follows : 1.examples. 2. that the argument is known. 3. it strengthens whatever is said earlier.
- तथैव, tathaiva = similarly, it links the two propositions statement.
- तदन्यत्व, tadanyatva =the state of being difference from it.
- तदा, tadā = 1. at that particular time. 2. it is used as a means to contradict the argument.
- तदीयत्व, tadīyatva = the state belonging to tat, it is the state of being the locus of its relation prompts [verbal] behaviour of it.
- तदघटितधर्म, tadghaṭitadharma = property which is made of tat or that.

तद्धितार्थ, taddhitārtha = referent/meaning of taddhita (secondary suffix)

तद्धेतुत्व, taddhetutva = the state of being reason of x.

तन्मात्रजनकत्व, tanmātrajanakatva = the state of being x as the only cause.

तात्पर्य, tātparya = 1. intention of a speaker. 2. uttering with a desire to convey that [particular sense]. 3. the state of being uttered with a desire to convey that particular meaning. 4. the state of referring to a cognition or relation with the word meaning of another word.

तादर्थ्य, tādarthya = 1. the state of relating to that necessity 2. the relation between the helper and helped.

तादात्म्य, tādātmya = 1. identity [relation]. 2. a property existing in one [or same object] 3a. an uncommon property existing in that (entity). b. an uncommon property existing in the entity. 4. relation in the form delimiter of the state of being a cause. 5. oneness.

तादृश, tādrśa = like wise, such like, cause of true verbal understanding, perceiving or looking alike.

तावत्, tāvat = 1. during the time 2. totality /entireness. 3. limiting point, 4. confirmatory Cognition 5. (some thing as) qualified by measuring 6. praise 7. another group (for arguing) 8- right, claim, authority.

तिङ्, tiṅ = a verbal suffix.

तिङ्र्थ, tiṅartha = meaning of the suffix tiṅ.

त्व, tva = one of the suffixes denoting the state of something. same as tā.

द्वित्व, dvitva = twoness.

दिक्, dik = space, direction, one of the mine substance. Its knowledge in possible by inference. It is one, eternal and omnipresent. or direction is inferred on the basis of closeness and distantness.

दुर्वार, durvāra = difficult, irresistible, unbearable.

दुर्वारत्व, durvāratva = the state of being irresistible or unbearable.

दुरत्व, dūratva = distance, remoteness.

दोष, doṣa= defect, fault, fallacy.

द्योतकत्व, dyotakatva = indicator of the intention of a speaker. or the state of that which delimits the relation.

द्विरूकत्व, dhviruktva = repeated said or stated twice.

धर्म, darma = property.

धात्वर्थत्व, dhātvarthatva = meaningfulness of the verbal root, being the content of knowledge as produced by the verbal root.

निबन्ध, nibandha = composition.

न च, na ca = [stands for the meaning of] clearing the doubt.

नञ्, nañ = negative particle, absence

नञर्थ, nañrtha = meaning of nañ.

ननु, nanu = well!/question/ascertainment/welcoming or inviting-question/doubt/permission/ showing respect/restraining/stopping/action of another/beginning /humble/ confusion/beginning of a sentence.

ननु च, nanu ca = a contradictory statement

नहि, nahi = rejecting showing grounds.

नानात्व, nānātva = manifoldness.

नानारूपविषयकत्व, nānārūpaviṣayakatva = the state of being related to differ colours.

नानार्थ, nānārtha = the state of having various meanings.

नानार्थकत्व, nānārthakatva = the state of having various meaning

नानार्थता, nānārthatā = the state of being many meanings.

नामत्व, nāmatva = being namable.

नामन्, nāman = name, stem base.

नामिन्, nāmin = having a name.

निमित्त, nimitta = cause.

नियत, niyata = occurring invariably.

नियामक, niyāmaka = delimiter, restrainer, inducer, governing, principle same as अवच्छेदक.

नियामकत्व, niyāmakatva = the state of being inducer, governing principle.

निरूपित, nirūpita = described.

निवृत्ति, nivṛtti = accomplishment, retirement, fulfillment, denial, refusal, ceasing or abstaining to act, effort, a quality which has aversion as its content caused by aversion.

निवृत्तिप्रसङ्ग, nivṛttiprasaṅga = contingency of withdrawing.

निश्चय, niścaya = definite knowledge. knowledge not qualified by the absence of the object and qualified by it, is definite knowledge.

निषेधविधि, niṣedha-vidhi = prohibitive injunction.

नील, nīla= blue-colour.

नीलत्व, nīlatva =blueness.

नीलवृष, nīla-vṛṣa = a variety of bull.

नैयायिक, naiyāyika = logician, philosopher, 1. Prācīna who believes there are sixteen type entities in the world 2. Nyāya who believes there are seven types of entities in the world

न्याय, nyāya = the sentence which explains the intended meaning, syllogism.

न्यायत्व, nyāya-tva = the state of being syllogism

न्यायजन्यपरामर्श, nyāya-janya-parāmarśa = confirmatory cognition caused by five-member syllogism.

पद, Pada = 1. word : minimum meaningful unit of language. 2. a combination of syllables a letter is known as words. 3. ending in vibhakti. 4. expressive of meaning. 5. one part of sentence is known as पद

पदज्ञान, padajñāna = knowledge of word.

पदवृत्ति, padavṛtti = a relation of word. (with the meaning)

पदशक्ति, Padaśakti = a primary relation of a word [with its meaning].

पर, para = bigger, larger, greater, longer, one of the varieties of universal.

परम्परा, paramparā = 1. indirectly by indirect relation. 2. continuity. 3. Relation with something which is inherent in its own locus.

प्रतिषेध, Pratiṣedha = prohibition, negation or a function caused by the absence of the state of being the performer (of some thing).

पदार्थ, Padārtha = category.

पक्ष, pakṣa = minor term, subject.

पक्षधर्मता, Pakṣa-dharmatā = property of being present in the subject

परम, Parama =highest, supreme.

परमाणु , paramāṇu = atom.

परामर्श, parāmarśa = subsumptive reflection.

परार्थानुमान, parārtha-anumāna = inferential syllogism.

प्रकरण, prakaraṇa = chapter.

प्रमा, pramā = valid knowledge.

प्रसाद, Prasāda = grace.

- प्रसङ्ग, Prasaṅga = a method of argument employed only with the view in mind of destroying.
- प्रतिबन्धक, pratibandhaka = counter-agent.
- प्रतियोगि, pratiyogi = counter-correlate.
- प्रत्यक्ष, pratyakṣa = perception.
- प्रवृत्ति, Pravṛtti = action, effort.
- वस्तु, Vastu = object-dependent.
- विचार, vicāra = reflection.
- विधि, vidhi = injunction.
- विषयिता, viṣayitā = subjectivity.
- विषय, viṣaya = object.
- विशेष्य, viśeṣya = the substantive element.
- विशिष्ट, viśiṣṭa = determinate.
- वृत्ति, vṛtti = mental mode.
- व्याकरण, Vyākaraṇa = grammar.
- व्यापार, vyāpāra = activity.
- व्याप्ति, Vyāpti = invariable concomitance.
- व्यासज्यवृत्ति, Vyāsajya-vṛtti = partially contained.
- व्यावर्तक, Vyāvartaka = differentiating feature.
- भगवत्, bhagavata = god, lord, revered person.
- भाषा, bhāsa = gently and holy talk.
- भेद, bheda = difference.
- भ्रम, bhrama = error.
- भूयोदर्शन, bhūyo-darśana = repeated observation.
- महावाक्य, mahā-vākya = great saying.
- मनः, manaḥ = mind.
- मनन, manana = reflection, consideration.
- योग्यता, yogyatā = congruity.
- योग्यानुपलब्धि, yogyānupalabdhi = effectual non-cognition.
- युक्ति, yukti = reasoning.
- शब्द, śabda = verbal testimony, sound.
- शङ्का, śaṅkā = doubt
- श्रीः, Śrīḥ = laksmi, excellent.

श्रौत, śrauta = scriptural.

साधारण, sādharmaṇa = common.

साक्षात्कार, sākṣātkāra = self-realization.

सामानाधिकरण, sāmānādhi-karaṇa = the principle of grammatical co-ordination.

सामान्य-लक्षण, sāmānyalakṣaṇa = relation by generality or class-nature.

सम्बन्ध, sambandha = relation.

संयोग, saṁyoga = conjunction.

संकेत, saṅketa = convention.

सत्त्वा, sattā = being, existence.

सिद्धान्त, siddhānta = the settled conclusion.

सिद्धि, siddhi = powers, attainment.

स्वरूप, svarūpa = natural form.

हेतु, hetu = reason, probans.

हेतुता, hetutā = probans.

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द्विवेदी, सदाशिव कुमार. पाण्डुग्रन्थानां सम्पादनविधिः, काशीहिन्दुविश्वविद्यालय, वाराणसी।