

## CHAPTER 3

AN EDITION OF THE *ĀKHYĀTAVĀDA*

**S**anskrit literature is classified into four major periods Ancient, Classical, Medieval and Modern.

Ancient and classical literature written in contemporaneous languages such as Sanskrit, Pali, Prakrit etc. Earlier, Inscriptions were used to record historical events. Later on this method of observing and recording is followed. This practice of recording historical events and preserving various texts, palm leaf, birch bark, cloth and then handmade papers came into existence.

These manually recorded works and their written materials are known as Manuscripts which means 'Handwritten'. This term is derived from the Latin words *Manus* which means 'hand' and the verb *scribere* which means 'to scratch' which finally means to say 'to write'. There are five million Sanskrit Manuscripts available throughout India. Apart from these, a few thousand are available overseas.

Although major Sanskrit compositions are in manuscript form. Some of them are successfully edited by the scholars but some are still in the hidden version. Many manuscripts are still unnoticed in various manuscript collections. Some texts were mentioned in other texts, which led us to know about some of them. Some works are only known by their titles. They all are still waiting to be read, edited and published. Getting them read and edited and shedding light upon them will be a big contribution to the field.

## **Editing a manuscript-**

It is to be noted that, content gained from manuscripts has to be kept safe and that should be transferred from manuscript to print format. There are three ways to preserve the manuscript content for future reference. These types can be called as editions of the text.

1. The content of the manuscript can be published as it is without making any changes.
2. A single manuscript can be published after identifying errors in it. Those errors can be at lexical, grammatical, punctuational level etc.
3. All available manuscripts under the same name of work that can be published and can be analysed critically. From collecting all the available material, a reconstruction of the text is made. This newly reconstructed text can be near to the author's original text.

After looking keenly at the types of editing it can be said that the second and third types of editing need a specific understanding of the language. A second type of editing is common editing but the last type needs the text to be edited critically.

### ● **Important Aspects of an Edition -**

#### 1. Reading of the manuscript-

For doing an edition or a critical edition, one needs to find the catalogues of various libraries. Libraries of manuscripts possess index-catalogues, alphabetical-catalogues or descriptive-catalogues. One needs to find out the location of the chosen manuscript by referring to NCC. After gathering this information one needs to read all the collected copies or manuscripts thoroughly. Here the knowledge of the script swoops in.

#### 2. Identifying textual errors-

One can find errors in the autograph copies too which are made by the author. There can be erroneous words, omission of passages, some letters or phrases left out mistakenly or there could be scriptural errors. Scribes can also make mistakes while copying (Transcription) the original text. So, in copies written by scribes, one can find misplaced corrections, errors due to the non-legibility of letters, inability to understand the grammatical constructions. These factors cause a transcription error. Any hearing or visual deficiency can cause errors in the transcription. All ancient and mediaeval texts are preserved in manuscript format but they can be classified into 3 categories as mentioned by the scholar J.P. Thaker.

These types are- Autographs; An original work.<sup>1</sup>

Direct copies of autographs; copied texts under the supervision of the author.

Copies of copies- copies done with or without the supervision of the author.

Hence, text can be transmitted in two ways in the above- said categories. Such as licensed transmission and random transmission. When the transmission or the process of copying a text is done under the supervision of the author it is LICENCED transmission and when it is not done under the supervision of the author or any scholarly person then it is RANDOM OR

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<sup>1</sup> J.P. Thaker observes this as “The first copy in the hand of either the author himself or his disciple with due corrections was known as prathamadarśa. This was copied out by the scribes. So it would be based on the immediate MS copies of the text. If this FIRST MS has not remained decent due to many corrections, additions, erasures etc., it would again be copied out either by the author or mostly by one of his disciples and this new descent copy would then be regarded as the prathamadarśa or FIRST MS. It is known in English as an AUTOGRAPH. An autograph is either written by the author himself in his hand or at least written down by someone else at the instate of the author and many a time it is corrected by the author or somebody authorised by him for the purpose.”

HAPHAZARD transmission.<sup>2</sup> Scholars have suggested two types of errors which fall under visual and psychological. When scribes or copyists make writing mistakes such as the addition or substitution of letters or phrases that can be understood as visual errors. When the changes are dominated by the scribe's psychological factors such as special preference given to specific letters or aversions of some letters makes psychological errors. This process is known as corruption in the field of Manuscriptology. S.M. Katre points out<sup>3</sup> the three heads of corruption. These heads are- Confusion and attempts to remedy, Omissions and additions. Under the head confusions and attempts to remedy them, he has elaborated 13 factors. Those are 'confusions of similar letters or syllables, mistranscription of words, misinterpretation of contractions, wrong combination or separation, assimilation of terminations and accommodation to neighbouring construction, transposition of letters words and sentences and dislocation of sentences, section and pages, mistranscription of Sanskrit into Prakrit or vernacular or vice-versa, mistakes due to change of pronunciation, confusions of numerals, confusion in proper names, substitution of synonymous or familiar words for unfamiliar, new spellings substituted for old ones, interpolation of the attempt to repair the results of unconscious errors. Under the head omission, he has suggested two types of omission that generally occur such as Haplography; omission of words or syllables with the same beginning or ending. And under the head of additions, four factors are identified by Katre as 'repetition from the immediate or neighbouring context', 'insertion of interlinear or marginal glosses or notes', 'conflated readings', 'additions due to the influence of kindred writings.'<sup>4</sup>

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<sup>2</sup> Here also J.P.Thaker mentions very clearly that, "Transmissions falls in two categories.i) Licensed or protected transmission, wherein copies are prepared under

<sup>3</sup> Introduction to Indian Textual criticism, S.M. Katre, 1954, pp.55-56.

<sup>4</sup> *Vide*, Introduction to Indian Textual criticism, S.M. Katre, 1954, pp.55-56.

### 3. Collation-

The Oxford English Dictionary defines the meaning of the word collation as ‘the act of collecting information together from different sources to examine and compare it. ‘An edition of a single text or document may be ‘a free-standing entity’ and some of the most important editorial activity has taken the form of producing editions of this kind. However, the rationale of an edition may lie in bringing it together in an organised and systematic form’.

One can define an edition of a manuscript as a ‘transcription of a manuscript’. In any manuscript when it gets transmitted; errors of various types would generally come into the original text. In ancient and mediaeval times, there were no facilities available for getting copies in print format. Then the only possible way was to make handwritten versions, copists were used to write these copies and then these handwritten versions were used to send to libraries or various educational centres. Such handmade copies are called ‘Transcripts’. While making these transcripts, some human slip-ups would naturally swoop in. Sometimes, the author himself makes errors and corrects them or makes additions to the original text. If this happens then the copists may get confused with the original text as he may or may not be an expert of the language. However, while doing corrections; the revisor might make alterations to the original texts. Changes done by the correctors or by the copists are generally noted in the marginal area or between two lines. For later versions, some copies served as exemplars. Some copists incorporate all the wordings written in the margin i.e. *Marginalia* and the wordings written in between the lines i.e. *Inter-linear writing* in their copies. Sometimes copists get a chance to choose content of their own choice.

When a technique of printing of the texts started; editing and publishing of texts based on one or two easily available manuscripts took place. J.P. Thaker in his monumental lecture series denotes that, ‘Western scholars have formulated a system of preparing a text nearest to that of the author; known as UR- TEXT based on a study of all available manuscript copies of the text. This process of preparing a UR- TEXT is technically called TEXTUAL CRITICISM and such an edition is called CRITICAL EDITION of the text concerned.

#### 4. Doing a critical edition-

‘This critical edition is defined as the skilled and methodical exercise of the human intellect on the settlement of a text with the sole object of restoring it, so far as possible to its original form i.e. the form intended by the author.’<sup>5</sup> The process of making a critical edition is also known as ‘Textual Criticism’. The process of making a handwritten edition becomes much easier if autographs are available. But over time, the autographs and direct copies of autographs of many such texts are destroyed. In such cases, finding the genuineness of the original texts intended by the author became difficult.

So, a critical edition can be defined as reconstructing the text with all the possible versions of that particular text. This is not a copy of the original document, but a scholarly version of it. A text is presented in the best possible way as intended by the author. A critical edition is always compiled from one or more than one source document. The dictionary says, ‘A text that has been published with an editor's extensive annotations, commenting on variations between different versions of the text (manuscripts, drafts, editions), and that provides an understanding of the text

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<sup>5</sup> *Vide*, ‘Manuscriptology and text criticism’, Oriental Institute, Baroda, 2002. Pp. 191-193

based on other sources.’<sup>6</sup> As we have seen earlier Critical edition is also known by the name ‘Textual criticism’. The purpose of this process is to provide better insight into the creation and transmission of the text and its variants throughout history. This process further led to obtaining a critical edition. S.M. Katre in his scholarly treatise, compares ‘the critical edition with the verdict given by a judge supported by all the evidence collected in the court, *pro et contra*. He explained in his book that, just as different judges may differently interpret the evidence recorded, also there are critical readers, probably as qualified as the editor but not having the opportunity to record the evidence, who may either confirm or differ from the readings constituted by the editor.’<sup>7</sup>

### **Difference between Edition and Critical Edition-**

An edition of the manuscript usually occurs when no attempt is made to make the best reading and provide information as to what might be the best reading of the base text. The edition of any manuscript takes care of 3 levels such as-

- a) Original reading of the manuscript
- b) Identifying the revisions made by the correctors if any.
- c) Alterations done by the revisors if any.

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<sup>6</sup> <https://dictionary.archivists.org/entry/critical-edition.html>.

<sup>7</sup> *Vide*, Introduction to Indian Textual Criticism by S.M. Katre, Karnataka Publishing House, Bombay. 1941, p.89

Many times, the original readings are given as the main body of the texts. When the corrector does any revisions they are distinguished and are given in square brackets if any deletion is needed. Many manuscripts are seen with various oblique lines for additions. Various combinations of various symbols for addition and deletion may be seen in many manuscripts. Enclosed brackets are used for later alterations also.

It is the editor's responsibility to check for incidents of this kind when an edition of a single manuscript occurs. Such an edition is also known as the 'Diplomatic edition.'

'Diplomatic edition which reproduces as much as possible all the peculiarities of the manuscripts, with as few editorial interventions as possible.'<sup>8</sup> Editors try to reproduce all written material available apart from the original text and make sure that it is as close to the original text as possible, such as marginal notes, marginal corrections, line breaks, avagrahas, and halanta, which are generally not available in manuscripts. They also sometimes add punctuation wherever needed. The objective of making a critical edition is to restore the original text that may be intended by the author.

According to one view, there are four tasks included in making critical editions. Such as Heuristics, Recension, Emendation, and Higher Criticism. Lower criticism refers to the first three together.

As stated above, there are many tasks included in making an edition and its critical edition. There are two main TRADITIONS found in Sanskrit manuscripts such as texts preserved in one single manuscript and texts preserved in many manuscripts or many manuscript copies. With the second type of text, which is preserved in many manuscripts, there is the possibility of critical

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<sup>8</sup> <https://elisafreschi.com/2018/09/10/collations-critical-and-diplomatic-editions/>

analysis and editing of a text with its copies of manuscripts. It is briefly explained in this chapter how the edition of AV is done.

Raghunatha Shiromani's *Ākhyātavāda* is one such unpublished work. Many manuscript libraries possess several mss on this title.

For this work, it was aimed to collect all the possible manuscripts written under the name *Ākhyātavāda*. It gives us immense pleasure to share that we are successful in collecting 13 manuscripts among them 8 manuscripts are collated. After the successful collation of all the mss, the edition of *Ākhyātavāda* has been done under this study.

### **Steps were taken to make the critical edition of *Ākhyātavāda*.**

1. Noting down the libraries guided by the 'New Catalogus Catalogorum'<sup>9</sup> which possesses the manuscripts on AV.
2. To find out whether any published work is available on *Ākhyātavāda* to decide the 'vulgate copy.'<sup>10</sup>
3. To list and note down all the references found under the name *Ākhyātavāda* manuscripts available in all the manuscript libraries.

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<sup>9</sup> An alphabetical register of Sanskrit and allied works and authors.

<sup>10</sup> The popular commonly accepted form of a text, as opposed to the critical text or edition.

4. Finding references on manuscript collections and noting them down
5. Some libraries are visited physically and some of them are contacted via emails and phone calls.
6. Taking manuscripts from concerned libraries and collecting relevant manuscripts after following their procedures to have the copy.
7. All manuscripts are examined with vigilance in the first instance.
8. Making collation sheets to write down all manuscripts as per the size of the manuscript.
9. Writing down the manuscripts on collation sheets.
10. Comparing collation sheets with each other and with the published edition of AV
11. Deciding which manuscript to be added for making a critical edition after examining the physical appearance.
12. Successfully collated and added all the copies collected.
13. After examining the added versions of manuscripts, an edition of the *Ākhyātavāda* has been done successfully.

To obtain this critical analysis editor must go through different stages of editing. Those are briefly described here along with the stages we went through while making an edition of *Ākhyātavāda*.

## **The critical edition went through the following stages-**

### **Heuristics-**

In the process of editing a manuscript, and while making an edition or critical edition, the editor must check the NCC. This contains all the lists of manuscripts available in different manuscript libraries or collections. Heuristics is an important step. It is nothing but gathering information about the work to be done. Gathering information can be of two types - such as gathering information about manuscripts and securing the manuscripts.

#### **→ Gathering information-**

Finding the manuscripts and gathering information about them on the availability of the manuscripts of the work chosen. For this purpose, **CATALOGUS CATALOGORUM** or **NEW CATALOGUS CATALOGORUM** is to be consulted. For this present work on AV, the primary study was based on this process. NCC was consulted to find out how many manuscripts are listed in it and in addition, some private possessions and the centres which are not listed in the catalogue were also identified. Details of them are given below. Information is collected from all these sources.

#### **→ Securing manuscripts or copies-**

Collecting manuscripts and their copies from the list obtained from NCC is to be verified. After collecting the data from NCC, it was tried to establish contact with the place of deposit and listed libraries. NCC shows the manuscripts on *Ākhyātavāda* are available in 11 libraries. Apart from that, some private institutions are also identified during this process. There were 3 libraries found

whose details were not listed in the catalogue. Some libraries are contacted through emails and some of them are personally visited for this study. We were able to secure 13 manuscripts after completing official formalities. These are all either photocopied or digitally scanned.

- **Collation, and preparation of collation sheets-**

To compile the manuscripts, the editor must complete the collation first. Collation requires keen observation of collected data and documentation of all the forms in the manuscript texts is needed. The collected manuscripts need to be thoroughly examined and scrutinised based on some criteria which are to be previously decided by the editor. Variations in the manuscripts are to be precisely examined. P. Vishalakshy in his Fundamentals of Manuscriptology mentions that, ‘the manuscripts gathered may be of different periods, different regions and products of successive copying. From such collections, a suitable manuscript is to be selected with each other manuscripts to be compared. The manuscript so selected according to the initial satisfaction of the editor should contain the full text and also should be in good condition. In collation, all evidence is collated for arriving at the probable reading of the original text through a comparative study of the manuscripts. Thus, in collation manuscripts representing every version of the text are divided into smaller units such as a sentence of prose, a line of a verse etc.’<sup>11</sup>

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<sup>11</sup> Vide, ‘The fundamentals of Manuscriptology, P. Vishalakshy, Dravidian Linguistics association, Thiruanantpuram, 2003. Pp 66-67

There are a large number of Manuscripts available under the name of *Ākhyātavāda* authored by Raghunātha śiromaṇi. For making a critical edition of this *Ākhyātavāda*, one printed edition, published by the National Mission of Manuscripts and edited by Sanjit Kumar Sadhukhan is primarily utilised.

Additionally, all the possible and available manuscripts are collected to make this edition. All the collected copies are collated and recorded all the details throughout this doctoral study. The description of collected manuscripts is given as follows-

1. Anandashrama, Pune, - (Accession no. 7974) (No copy)
2. Oriental Institute, Baroda, Vadodara. (Accession no- 4178) **1** copy
3. Deccan College and post-graduate institute, Pune- (Accession no. 970 I 2 ) **1** copy
4. Mithila, Bihar and Orissa Research Society, Patna - (Accession no. NP I 110) NO contact
5. Skt. Coll.Bengal - (Accession no. 1913- 14) NO contact
6. Sanskrit Sahitya Parishat, Calcutta - (Accession no. III K.28, I.A. 96, II.k. 248, Stein 135 (2)) **5** copies- Bengali
7. Pradnya Pathashala, Wai (Accession no. 292) NO contact
8. Tanjore Maharaja Serfoji's Sarasvati mahal library, Tanjore- (Accession no. 6647) Not giving digital copies.
9. Bhandarkar Oriental Research Institute, Pune. (Accession no. 152 of 1899-1915), (Accession no. 153 of 1899-1915), (Accession no. 267 of 1899-1915), (Accession no. 305 of 1899-1915) **2** copies
10. Government oriental library, Madras. Accession no. H.251) No contact
11. Library of Nathdwara, Udaipur. (Accession no. II, 163) NO contact

- References of MSS which are not enlisted in NCC, Private institutions.

1. Samartha Vagdevata Mandir, Dhule- (Accession no. 189) **1** copy
2. Vaidik Samshodhan Mandal, Pune (Accession no. 11916), (Accession no. 5529) **2** copies
3. Chunnilal Gandhi Vidyabhavan, Surat ( Accession no. 950) **1** copy

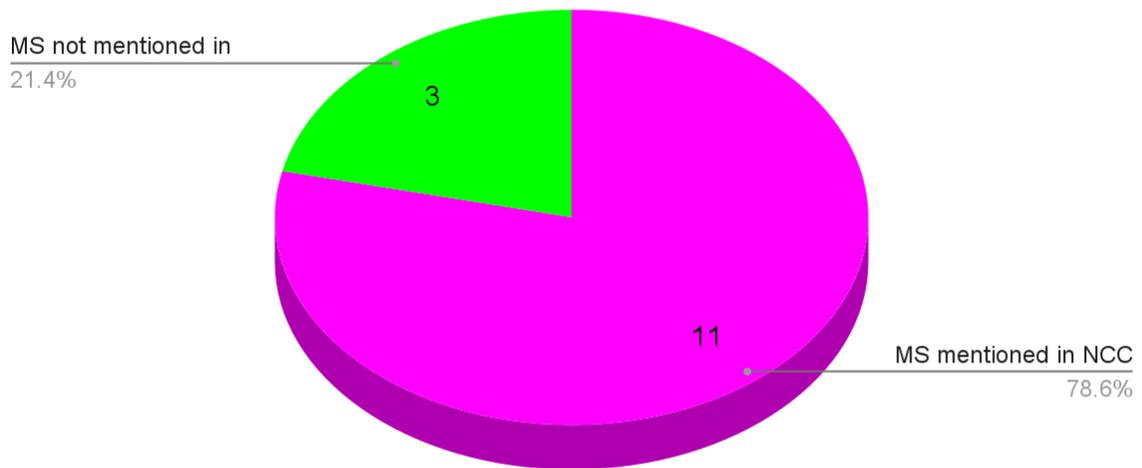
**Description of the accessed manuscripts in total-**

Sr no	Name of the MS	Author	Listed in NCC or not	Library name	NCC details	Library accession no	Folio s in no	Script	Copy collected or not	Status of the MS.
1	Ākhyāta vāda	Not mentioned	Yes	Oriental Institute Baroda	Baroda 4178	4178	6	Devanagari	Yes	Complete
2	Ākhyāta vāda	Shiromani Bhattacharya	Yes	BORI, Pune	BORI 152 of 1899-1915	152 of 1899-1915	6	Devanagari	Yes	Complete
3	Ākhyāta vāda	Shiromani Bhattacharya	Yes	BORI, Pune	BORI 153 of 1899-1915	153 of 1899-1915	9	Devanagari	Yes	Incomplete
4	Ākhyāta vāda	Not mentioned	No	VSM, Pune	Not Listed in NCC	11916	3	Devanagari	Yes	Complete

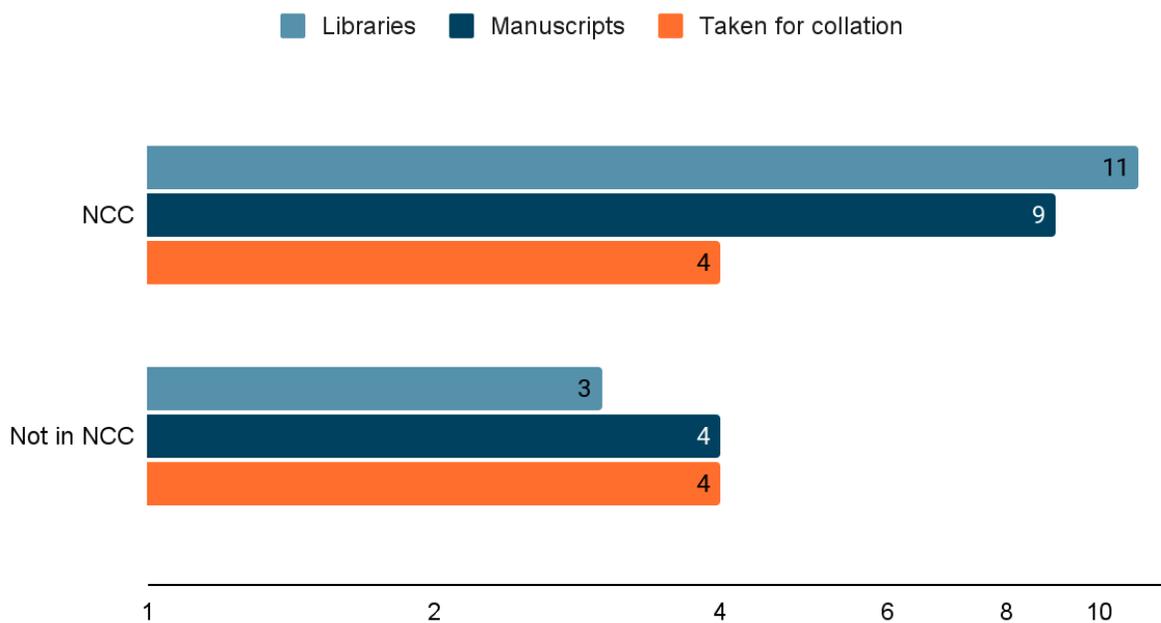
5	Ākhyāta vāda	Not mentio ned	Yes	VSM, Pune	Not Listed in NCC	5529	4	Devanag ari	Yes	Comple te
6	Ākhyāta vāda	Bhattac harya Shirom ani	Yes	Deccan college Pune	1082H 1502 (Inc)	1082 H	8	Devanag ari	Yes	Comple te
7	Ākhyāta vāda	Bhattac harya	No	Chunnilal Gandhi Vidyabhava n, Surat.	Not Listed in NCC	950	4	Devanag ari	Yes	Comple te
8	Ākhyāta vāda	Bhattac harya	No	Samartha vagdevata mandir Dhule	Not Listed in NCC	189	7	Devanag ari	Yes	Incomp lete
9	Ākhyāta vāda	Shirom ani	Yes	SSPC, Kolkata	III.K.28	III.K.28	8	Bengali	Yes	Comple te
10	Ākhyāta vāda	Bhattac harya	Yes	SSPC, Kolkata	I.A. 96	I.A. 96	7	Bengali	Yes	Incomp lete
11	Ākhyāta vāda	Raghu natha shirom ani	Yes	SSPC, Kolkata	II.K. 248	II.K. 248	8	Bengali	Yes	Comple te

12	Ākhyāta vāda	Shirom ani	Yes	SSPC, Kolkata	Stein 135	Stein 135	7	Bengali	Yes	Comple te
13	Ākhyāta vāda	Shirom ani	Yes	SSPC, Kolkata	Stein 135	Stein 135	7	Bengali	Yes	Comple te

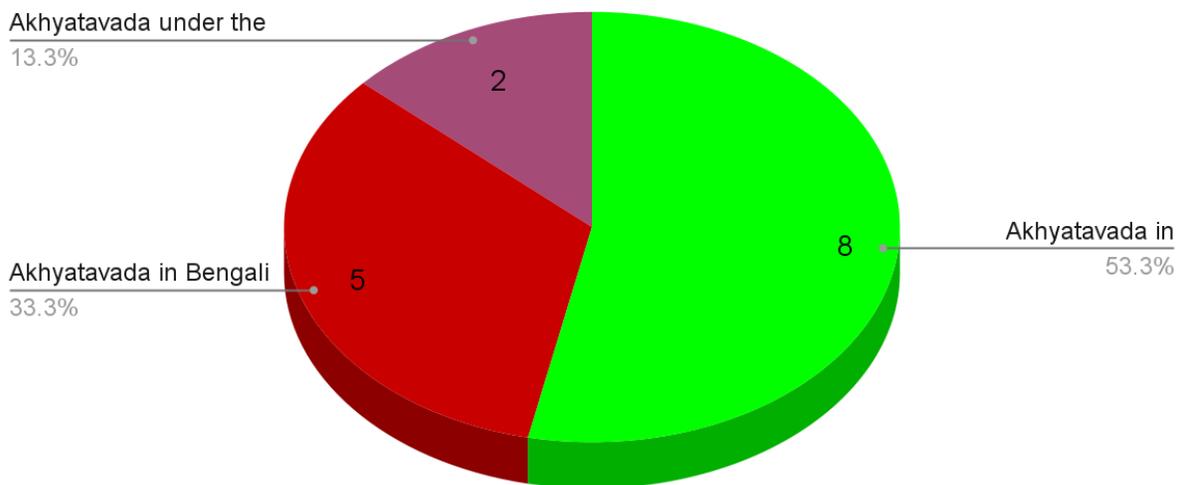
## Library Details



## Collated Manuscripts



## Manuscripts' Details



There are few manuscripts which are not enlisted under the name of *Ākhyātavāda* but they are found with similar content; those manuscripts were also collected and examined for this edition.

Such as-

Sr. no	Name of the ms	Author	Listed in NCC	Place of deposit	NCC no.	Library accessi on no.	Foli os	Script	Copy collec ted	Statu s
1.	Ākhyāta viveka	Raghunat ah shiromani	Yes	BORI, Pune	267 of 1899-1915	267 of 1899-1915	11	Devan agari	Yes	Com plete
2.	Ākhyāta viveka	Raghunat h shiromani	Yes	Oriental Insti, Vadodara	4206	4206	8	Devan agari	Yes	Com plete

### **Deciding basic copy i.e. vulgate copy for making an edition and doing collation-**

The first collected copy which was well readable is decided as a vulgate copy. It was deposited in the oriental institute, Vadodara.

### **Designating identification labels-**

After the basic evaluation of collected manuscripts, identification labels are given. These labels are known as Siglum or Sigla in the field of Manuscriptology. Scholars suggested sigla can be

done based upon alphabets, numerals, abbreviations of the places from where manuscripts are collected or combination of all these factors. Using this method, each manuscript should be able to easily identify itself. Sigla has been given to each collected copy of the manuscript in following manner-

1. Ākhyātavāda Ms. no. **4178**, Place of deposit- *Oriental Institute, Vadodara, Baroda*. Handmade paper, Siglum **AVM**
2. Ākhyātavāda. Ms no. **189**, place of deposit- *Samartha Vagdevata mandir, Dhule* Handmade paper, Siglum- **AVM1**
3. Ākhyātavāda Ms. no. **152**, Place of Deposit- *BORI, Pune*. Handmade paper, Siglum- **AVM2**
4. Ākhyātavāda Ms. No. **1082 H**, Place of Deposit- *Deccan college, Pune* Handmade paper, Siglum **AVM3**
5. Ākhyātavāda Ms. no. **153**, Place of deposit- *BORI, Pune*, Handmade paper, Siglum- **AVM4**
6. Ākhyātavāda Ms. no. **5529**, Place of deposit- *Chunnilal Gandhi Vidyabhavan, Surat*, Handmade paper, Siglum- **AVM5**
7. Ākhyātavāda Ms. no. **11916**, Place of Deposit- *Vaidik Sanshodhan Mandal Pune*, Handmade paper, Siglum- **AVM6**
8. Ākhyātavāda Ms. no. **5529**, Place of Deposit- *Vaidik Sanshodhan Mandal Pune*, Handmade paper, Siglum- **AVM7**
9. Ākhyātaviveka Ms. no. **267**, Place of Deposit- *BORI, Pune*. Handmade paper, Siglum- **AVM8**

10. Ākhyātaviveka Ms. no. **4206**, Place of deposit- *Oriental Institute, Vadodara, Baroda*. Handmade paper, Siglum **AVM9**

**Check points for collation of mss-**

- Handmade Paper manuscript
- Devanagari script
- Complete copy of the manuscript
- Well written and Readable
- Undamaged, legible, having relatively less corruption found
- If the text found similar with AV is also examined

**Making Collation sheets. -**

Collation sheets are made after the evaluation and give identification to all the collected Mss. The designation of the Ms is shown in the first column. Then each letter from the sentence is compared with the vulgate copy which was written in red ink on the top of the sheet. If no differences are found, concerned columns are kept as they were. Dissimilarities are observed and noted down. Any omissions found are mentioned in the last column to the right. It was meant for remarks.



# Introduction to the edition of the *Ākhyātavāda*

## a. Number of known extant mss-

As shown earlier, New Catalogus Catalogorum shows there are 11 libraries which possess AV ms in their collection. A genuine effort has been taken to contact all these libraries. Some libraries do not have any copy of AV manuscript. Some have not responded to the emails or phone calls. After establishing successful contact with the libraries, we got to know that there are 9 copies available which are enlisted in NCC. 4 of them are in Devanagari script and remaining which are obtained from SSPC are in Bengali script. Details of those with their accession no. is given as follows-

Amongst all these libraries, **following libraries are visited** for this study and the manuscripts on *Ākhyātavāda* were collected wherever those were available.

- Oriental Institute, Baroda, Vadodara.

Digital copies of manuscripts were collected. Manuscripts with Accession no. 4206, 84, 4178 were collected. Among these three 4178 is under the name *Ākhyātavāda*. Accession no. 4206 is under the name *Ākhyātaviveka* but the content of the manuscript is similar with *Ākhyātavāda* text.

- Bhandarkar Oriental research Institute, Pune (BORI)

Digital copies of these manuscripts under the name *Ākhyātavāda* were collected with accession no. 152 of 1899-1915, 267 of 1899-1915, 305 of 1899-1915, 153 of 1899-1915.

Among these all four manuscripts, 152, and 153 are of *Ākhyātavāda* text. Accession no. 267 is under the name *Ākhyātaviveka* but it is found with similar content to *Ākhyātavāda*.

- Deccan College and post graduate institute, Pune-

A photocopy of the manuscript on *Ākhyātavāda* was collected.

- SSPC (Sanskrit Sahitya Parishat, Calcutta)

There are 5 manuscripts available in this library. But found that all are in Bengali scripts.

- Anandashrama, Pune

NCC shows the reference of having the manuscript on AV under the accession no. 7974. After contacting the library it is found that they do not have any manuscript under this accession no.

- Samartha Vagdevata Mandir, Dhule

Photocopy of the manuscript on *Ākhyātavāda* with accession no 189 was collected.

- Vaidik Samshodhan Mandal, Pune

Digital copies with accession no. 11916 and 5529 were collected.<sup>12</sup>

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<sup>12</sup>The institute named Dhrohar is working to preserve the manuscripts. They are digitising the manuscripts from the libraries who wish to join them in this work. Their work is now available online.. The online portal [www.sangraha.org](http://www.sangraha.org) is available with digital copies of the manuscripts. Sanskrit scholars and Researchers can order and pay for the needed manuscript through their portal. The above said copies of *Ākhyātavāda* which were preserved in Vaidik Sanshodhan Mandal, Pune are obtained from this online portal.

- Chunnilal Gandhi Vidyabhavan, Surat-

Digital copy with accession no. 950 was collected.

**b. The number of mss examined- 10**

8 Manuscripts under the name *Ākhyātavāda* are collated and examined. Their details and siglum (abbreviation given in this edition ) are given.

The AV was compared with two additional manuscripts with similar content.

**c. Number of mss fully or partially collated-**

8 Mss in total.

**d. And reasons for their selection for collation including scripts, places of deposit, age, etc. - The above-said checkpoints are followed to decide on the collation.**

**e. Classification of mss into recension and versions based on a study of collations**

Based on the deep study with the help of collation sheets genealogy has been decided. There are 8 manuscripts collated for this undertaken critical edition. They were designated as AVM, AVM1, AVM2, AVM3, AVM4, AVM5, AVM6, AVM7. On comparison, it is found that AVM which is the base copy or vulgate copy is similar to AVM1. AVM2 and AVM3 resemble each other. They contain similar variants. In some cases, AVM1, AVM4, and AVM7 are similar to each other. And AVM2 and AVM3 have different readings. In some cases, all the manuscripts

differ from the Vulgate copy reading unanimously. But, AVM1, AVM3, and AVM5 agree to a great extent. AVM2 and AVM4 have similar content. Sometimes, each manuscript gives different readings than the vulgate copy. Hence, there is no such conclusion regarding their parent manuscript or anything about archetype.

### **Particulars of each Mss by the following six points are noted.**

- Point no.1- Description of the Ms.
  - Point no.2- Corrections: symbols and signs
  - Point no.3- Pagination
  - Point no.4- Punctuations.
  - Point no.5- Beginning, concluding portion etc.
  - Point no.6- Writing style observed in the ms.
- 

#### **Manuscript no. 1- Obtained from Dhule- AVM 1**

- Point no.1- Description of the Ms.

Name of the Ms- Ākhyātavāda

Place of deposit- Pune

Name of the library - Samarth Vagdevta Mandir, Dhule

Catalog or accession no. **189**

Total no. of folios- 7

No. of lines per page- 11

No. of letters per line- 31- 35 approx.

Script- Devanagari, condition- readable.

Status- Lacuna<sup>13</sup>

Incomplete, all the portions till the colophones are restored.

Folio no. are given on the reverse side of the manuscript

Nos. are clearly written in right margins.

Style of handwriting; one hand or more- Not single handed

Era - Undated.

Sigla given in current edition- **AVM1**

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<sup>13</sup> Gap in a Ms where some part has been lost or obliterated.

- Point no.2- Corrections: symbols and signs-

1. Sign indicative of missing readings- (Caret V)

**E.g. Folio no. 6, exposure no. 2, Line no.10**

‘क्रियायां विशेषत्वेनान्वयः।’ (letter ण is given in the blank space between two lines. )

2. Sign indicating the whole insertion of missing portion (= =)

**E.g. Folio no.1, exposure no.2, line no.5** \*(the signs are given where the portion is missed, the content is given in the blank space.)

3. Signs to delete the letters; two vertical lines ( // ) on the letter, to rule out the letter or to suggest the writing mistake.

**E.g. Folio 1, Exposure no.2, line no.1**

4. To delete vowels or any matra signs like striker is used.

**E.g. Folio 5, Exposure no.2, Line no. 7**

- Point no.3- Pagination-

1. The first folio is missing. Everything else is retained till colophones.
2. Folio numbers are given on the reverse side of the folios.

- Point no.4 - Punctuations-

1. Single daṇḍa is placed in the sentence to show the close of the meaning.
2. Sometimes single daṇḍa is placed wrongly after one word, where no closing meaning intended. for e.g. वस्तुतस्तु।
3. No double daṇḍa is noticed until the end.

- Point no.5 -Beginning, conclusion etc. -

1. Beginning is missing in this manuscript.
2. Concluding portion of ms-

A) Colophones-

“॥इति श्री भट्टाचार्यशिरोमणिविरचित आख्यातवादः॥”

B) Concluding formulae, signs or symbols-

॥छ॥

- Point no. 6 - Writing style seen in the Ms.

A) Handwriting is nice.

B) In place of ‘छ’, ‘छ्छ’ is written. For e.g. शक्यतावच्छेदकयो—

C) No परसवर्ण made in this copy of the manuscript. For e.g. प्रथमांत, तंडुलः,

प्रांचः etc.

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Manuscript no. 2- Obtained from BORI, AVM 2

● Point no.1- Description of the Ms.

1. Name of the Ms- Ākhyātavāda
2. Place of deposit- Pune
3. Name of the library - Bhandarkar Oriental Research Institute, Pune.
4. Catalogue or accession no. (152) 1899-1915
5. Total no. of folios- 6
6. No. of lines per page- 10-12
7. No. of letters per line- 42-46 approx.
8. Script- Devanagari, condition- readable.
9. Status-Complete.
10. Folio no. is given on the reverse side of the manuscript
11. Nos. are written on the bottom of the left margin.
12. Style of handwriting; one hand or more- first exposure of the first folio is observed  
to be written by someone and the rest is single handed
13. Era - Undated.
14. Sigla given in current edition- **AVM2**

● Point no.2- Corrections: symbols and signs-

5. Sign indicative of missing readings- (Caret V)

**E.g. Folio no. 1, exposure no. 1, Line no.3**

‘...विवरणादपि बाधकं विव्युत्पत्ते: (letter ‘ना’ is given in the left margin.)

6. Sign indicating the whole insertion of missing portion

**No such example is found in this particular manuscript.**

7. Signs to delete the letters; two vertical lines ( // ) on the letter, to rule out the letter or to suggest the writing mistake.

**E.g. Folio 1, Exposure no.1, line no.2,**

**Folio 1, Exposure no.1, line no.4**

8. To delete the vowels or any matra two horizontal lines are used.

**Folio 1, Exposure no.1, line no. 2**

**E.g. Folio 1, Exposure no.1, Line no. 2**

9. To delete the extra matra or letter signs like cross × is used. It is given in the upper blank side of the manuscript.

**Folio 1, Exposure no.2, line no.1**

10. To delete the extra matra the signs like ^ are also used to strike out the extra vowel.

**Folio 1, Exposure no.2, line no.1**

11. A long portion is missing

**Folio 5, exposure no. 1, line no. 2**

From the word 'देशे' to the word 'यत्ते' a long portion is missed in this manuscript. Also no mention regarding it is observed in the manuscript.

12. Black ink is also used to delete the portion.

**Folio 6, exposure 2, line no. 2.**

● Point no.3- Pagination-

3. All folios are available till colophones.
4. Folio nos. Are given in both the margins.
5. Folio numbers are given on the reverse side of the folios.

● Point no.4 - Punctuations-

1. Single daṇḍa is placed at the sentence to show the close of the meaning.
2. Sometimes, in the place of daṇḍa only signs like full stop (.) is used.
3. No double daṇḍa is noticed until the end of Ms except after the line of benediction.

- Point no.5 -Beginning, conclusion etc. -

1. Begins with. ॥ श्री गणेशाय नमः ॥

2. Concluding portion of ms-

A) Colophones-

॥इति श्रीमत्पण्डितराजशिरोमणिभट्टाचार्यकृतो आख्यातवादः समाप्तिमगात्॥’

B) Concluding formulae, signs or symbols-

॥ छ ॥

- Point no.6 - Writing style seen in the Ms.

A) Some writing errors are found.

**Folio no. 3, exposure 2, line no. 8-** in place of तदसत्, we find दतसत्

B) Lots of scribal errors are seen which makes the manuscript look shabby.

C) In place of च्छ single छ is used. For e.g. ग्रामं गछति, घटत्वावछिन्न etc.

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Manuscript no. 3- AVM 3

- Point no.1- Description of the Ms.

1. Name of the Ms- Ākhyātavāda

2. Place of deposit- Pune

3. Name of the library - Deccan College, Pune
4. Catalogue or accession no. 1082 H
5. Total no. of folios- 8
6. No. of lines per page- 8
7. No. of letters per line- 36-39 approx.
8. Script- Devanagari, condition- very well readable.
9. Status-Complete.
10. Folio no. are given on the reverse side of the manuscript
11. Nos. are clearly written on the bottom of the right margin. Also, with folio no. additional word 'राम' is written.
12. Style of handwriting; one hand or more- very well written.
13. Era - शके 1723राक्षससंवत्सरेकार्तिकमासि सितेपक्षे प्रपद्दिने।
14. Place mentioned in Colophones- Varanasi
15. Sigla given in current edition- **AVM3**

- Point no.2- Corrections: symbols and signs-

1. A sign indicative of missing readings- (Caret V) is given on the top of that particular letter.

**E.g. Folio no. 2, exposure no. 2, Line no. 6**

‘.... कळुप्तशक्तेः सुप एव त...उपस्थापित.....(The letter ‘दु’ is given in the left margin.)

2. Sign indicating the whole insertion of a missing portion - cross sign X is used in beginning of the portion as well as at the end of the portion.

**E.g. Folio no. 3, exposure no. 1, Line no. 4**

‘X तण्डुल—---चैत्रः पच्यत X’ .....

3. Signs to delete the letters; two vertical lines ( // ) on the letter, to rule out the letter or to suggest the writing mistake.

- a. **E.g. Folio 3, Exposure no.1, line no.7,**
- b. **Folio 4, Exposure no.2, line no. 2**

4. To show the variant reading sign like = is used

**Folio 1, Exposure no.1, line no. 6**

5. Black ink is also used to delete the portion.

- a. **Folio 1, exposure 2, line no. 7.**

● **Point no.3- Pagination-**

6. All folios are available till colophones.
7. Folio nos. Are given in right margins.
8. Folio numbers are given on the reverse side of the folios.

9. Each no. is having the additional word 'राम'

Point no. 4 - Punctuations-

1. A single daṇḍa is placed in the sentence to show the close of the meaning.
2. double daṇḍa is noticed to show some specific meaning closure.

● Point no.5 -Beginning, conclusion etc. -

3. 1. Begins with ॥ श्री सोमेश्वरो जयति ॥ श्री गणेशाय नमः ॥

4. 2. Concluding portion of ms-

C) Colophones-

॥इति श्री भट्टाचार्यशिरोमणिविरचितआख्यातविवेकः समाप्तः ॥ श्री विश्वेश्वरार्पणमस्तु॥'

Also, the name of the place is given in this manuscript as-

'शके 1723राक्षससंवत्सरेकार्तिकमासि सितेपक्षे प्रपददिने वाराणस्यां

शंकरभट्टदेवनामकेनलिखितं ॥'

D) Concluding formulae, signs or symbols-

॥ छ ॥ ॥ छ ॥

● Point no.6 - Writing style seen in the Ms.

1. Manuscript is well written.

2. Handwriting is very nice. Single-handed written.
  3. Punctuations are given, even signs like avagrahas are also used in this MS.
- 

### **Manuscript no. 4 - obtained from BORI 153**

- Point no.1- Description of the Ms.

1. Name of the Ms- Ākhyātavāda
2. Place of deposit- Pune
3. Name of the library - Bhandarkar Oriental Research Institute, Pune.
4. Catalogue or accession no. 153- 1899-1915
5. Total no. of folios- 9
6. No. of lines per page- 8
7. No. of letters per line- 36 approx.
8. Script- Devanagari, condition- readable.
9. Status- complete
10. Folio nos. are given on the obverse side of the manuscript
11. Nos. are clearly written on both the margins.

12. The word 'आ.शि' in the left margin and the word 'राम' in the right margin are written along with the folio nos.

13. Style of handwriting; one hand or more- single-handed

14. Era - Undated.

15. Sigla given in current edition- AVM4

Point no.2- Corrections: symbols and signs-

1. Sign indicative of missing readings (Caret V) is given on the top of that particular letter.

**No such examples are found.**

2. Sign indicating the whole insertion of a missing portion - cross sign X is used in beginning of the portion as well as at the end of the portion.

**No such examples are found.**

3. Signs to delete the letters; two vertical lines ( // ) on the letter, to rule out the letter or to suggest the writing mistake.

**E.g. Folio 4, Exposure no.1, line no.4,**

4. To delete the extra matra of any vowel sign like (~) is used.

**Folio 1, Exposure no.1, line no. 6**

● Point no.3- Pagination-

1. All folios are available till colophones.
2. Folio nos. Are given in both the margins.
3. Folio numbers are given on the obverse side of the folios.
4. The word 'आ.शि' in the left margin and the word 'राम' in the right margin is written along with the folio nos.

Point no. 4 - Punctuations-

1. Single danḍa is placed in the sentence to show the close of the meaning.
2. double danḍa is noticed to show some specific meaning closure.
3. In some places, signs of anusvāra (.) are given abruptly.

**Folio 4, Exposure no.1, line no.4,**

● Point no.5 -Beginning, conclusion etc. -

1. Begins with ॥ श्री सोमेश्वरो जयति ॥ श्री गणेशाय नमः ॥

One separate folio is dedicated to beginning matter which has the following line written on it.

इति गुरुमतमपि तत्र तादृशयत्नानुभवप्रसंगादनुपादेयमिति ॥ पत्र ९ Which seems the folio no 9.

5. 2. Concluding portion of ms-

A) Colophones-

No colophones available in this manuscript.

B) Concluding formulae, signs or symbols-

There are no concluding remarks or any signs found.

- Point no. 6 Writing style seen in the Ms.

1. Scribe often omits letter च् In the words, like गच्छति, इच्छति etc.
  2. The sandhi rules like सवर्णदीर्घ are not made by the writer. They are written separately with sandhi viccheda.
  3. The Letters ल्न and त्र are written in the same way.
- 

**Manuscript no. 5- Obtained from Chunnilal Gandhi Vidyabhavan, Surat. 950**

- Point no.1- Description of the MS.

Name of the Ms- Ākhyātavāda

Place of deposit- Surat

Name of the library - Chunnilal Gandhi Vidyabhav, Surat..

Catalogue or accession no. 950

Total no. of folios- 3

No. of lines per page- 18

No. of letters per line- 49 approx.

Script- Devanagari, condition- readable.

Status- complete

Folio no. are given on the obverse side of the manuscript

Nos. are clearly written on the right margins.

The word 'राम' in the right margin is written along with the folio nos.

Style of handwriting; one hand or more- single handed

Era - Undated.

Sigla given in current edition- **AVM5**

Point no.2- Corrections: symbols and signs-

1. Sign indicative of missing readings (Caret V) is given on the top of that particular letter.

**E.g. Folio 1, exposure 1, line no. 11**

.....यत्नाविVभूत..... (letter न् is given in the margin).

2. Signs to delete the letters; four vertical lines ( // // ) on the letter, to rule out the letter or to suggest the writing mistake.

**E.g. folio no, 1 exposure no. 2, line no. 13.**

3. Black ink is used to delete the long portion.

**E.g. Folio no. 1 exposure no. 2, line no. 15 and 16.**

● Point no.3- Pagination-

1. All folios are available till colophones.
2. Folio nos. are given in both the margins.
3. Folio numbers are given on the obverse side of the folios.
4. The word 'राम' in the right margin is written along with the folio nos.

● Point no. 4 - Punctuations-

1. A single daṇḍa is placed but it is very small in size.
2. No double daṇḍa is seen throughout the manuscript.
3. No parasavarṇa is observed.

● Point no. 5 Beginning, conclusions etc.

1. Begins with- श्री गणेशाय नमः ॥
2. Concluding portion of the ms-

A) Colophones- शुभं भवतु श्री रामलक्षणाभ्यां नमः ॥

शिरोमणिकृताख्यातार्थविवृतिस्त्वसौ ॥

व्याख्यातुरूपसंख्यानेममाख्यातायकल्पताम् ॥

B) Concluding remarks or signs, symbols-

No signs or remarks observed in this MS.

- Point no. 6 Writing style seen in the Ms.
  - A) Very small handwriting; 49 letters in one line are written.
  - B) No परसवर्ण is observed.
  - C) Very few Marginal notes.
  - D) Colophones seem to be written by someone else as the handwriting does not match with the other portion of the MS.

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Manuscript no. 6- Obtained from Vaidik Samshodhan Mandal, Pune, Ms. no. 11916

- Point no.1- Description of the MS.

Name of the Ms- Ākhyāvāda

Place of deposit- Pune

Name of the library - Vaidik Samshodhan Mandal, Pune, Maharashtra

Catalogue or accession no. 11916

Total no. of folios- 3

No. of lines per page- 14

No. of letters per line- 58 to 60 approx.

Script- Devanagari, condition- readable.

Status- Complete

complete portions till the colophones are restored.

Folio no. are given on the reverse side of the manuscript

Nos. are clearly written in both of the margins.

Style of handwriting; one hand or more- single handed

Era - Undated.

Sigla given in current edition- **AVM6**

- Point no.2- Corrections: symbols and signs-

13. Sign indicative of missing readings- (Caret V)

**E.g. Folio no. 2, exposure no. 1, Line no.11**

‘जनकत्वं तु संवर्गमर्यादया....।’ (letter स is missing but not written anywhere. Only caret signs are given. )

14. No signs are used. Mistakes are kept as they are.

E.g. Folio no. 2, exposure 1, line no. 9

ग्रामं गच्छति ग्रामस्यांतैरंत्यादौ.....( the line should be ग्रामं गच्छति ग्रामस्य गन्ता इत्यादौ.....) But no attempt of correcting the letters is made in this Ms.

- Point no.3- Pagination-

10. Complete.. Everything is retained till colophones.

11. Folio numbers are given on the reverse side of the folios.

- Point no.4 - Punctuations-

4. No double daṇḍa is placed except the first word.

5. Sometimes single daṇḍa is placed wrongly after one word, where no closing meaning is intended. for e.g. वस्तुतस्तु।

6. No double daṇḍa is noticed until the end.

- Point no.5 -Beginning, conclusion etc. -

3. Begins with श्री गणेशाय नमः।।

4. Concluding portion of ms-

C) Colophones-

“॥इति आख्यातवादः समाप्तः॥’ ॥७॥ ॥’कार्लेकरोपनामपांडुरंगभजनारायणेन शके ११२४  
दुंदुभौ चैत्रवद्यपक्षे. लिखितः स्वार्थपरार्थं च॥

D) Concluding formulae, signs or symbols-

॥७॥ ॥७॥ शुभं भवतु॥७॥

- Point no.6 - Writing style seen in the Ms.

D) Handwriting is nice.

E) In place of ‘च्छ’, ‘छ्छ’ is written. E.g. शक्यतावच्छेदकयो—

F) No परसवर्ण made in this copy of the manuscript. For e.g. प्रथमांत, तंडुलः,  
प्रांचः etc.

Manuscript no. 7- Obtained from Vaidik Samshodhan Mandal, Pune, Ms. no. 5529

- Point no.1- Description of the MS.

Name of the Ms- Ākhyātavāda

Place of deposit- Pune

Name of the library - Vaidik Samshodhan Mandal, Pune

Catalogue or accession no. 5529

Total no. of folios- 4

No. of lines per page- 15

No. of letters per line- 47- 54 approx.

Script- Devanagari, condition- readable.

Status- complete

Folio nos. are given on the obverse side of the manuscript

Nos. are clearly written on the left margins.

The word 'आख्यात' in the right margin is written along with the folio nos.

Style of handwriting; one hand or more- single handed

Era - Undated.

Sigla given in current edition- **AVM7**

Point no.2- Corrections: symbols and signs-

4. Signs to delete the letters; four vertical lines ( // // ) on the letter, to rule out the letter or to suggest the writing mistake.

**E.g. folio no, 1 exposure no. 1, line no. 1.**

- Point no.3- Pagination-

1. All folios are available till colophones.
2. Folio nos. are given in left margins.
3. Folio numbers are given on the obverse side of the folios.
4. The word 'आख्यात' in the left margin is written along with the folio nos.

- Point no. 4 - Punctuations-

1. Double daṇḍa is placed everywhere.
2. No parasavarṇa is observed.

- Point no. 5 Beginning, conclusions etc.

1. Begins with- श्री गुरुभ्यो नमः॥
2. Concluding portion of the ms-

C) Colophones- इति श्री शिरोमणिविरचिताआख्यातदीधितिः समाप्तः॥

॥७॥ श्रीसद्गुरुनार्पणमस्तु॥ ॥

D) Concluding remarks or signs, symbols-

No signs or remarks observed in this Ms.

- Point no. 6 Writing style seen in the Ms.

E) No single handed, from folio no.2 difference in handwriting is observed

F) No परसवर्ण is observed.

G) Very few Marginal notes.

H) Colophones seems to be written by someone else as handwriting does not match with the another portion of the MS.

<sup>14</sup>॥नमः शिवाय<sup>15</sup>॥ आख्यातस्य यत्नो वाच्यः। पचति पाकं करोतीति यत्नार्थककरोतिना सर्वाख्यातविवरणात्। व्यवहारादिव<sup>16</sup> बाधकं विना विवरणादपि<sup>17</sup> व्युत्पत्तेः। किं करोतीति यत्नप्रश्ने<sup>18</sup> पचतीत्युत्तरस्य यत्नार्थकत्वं<sup>19</sup> विनाऽनुपपत्तेश्च। अचेतने रथो गच्छती<sup>20</sup>त्यादौ चानुकूलव्यापारे लक्षणेति<sup>21</sup> प्राञ्चः<sup>22</sup>॥

अन्यदीयगमनानुकूलनोदनादिमति गच्छती<sup>23</sup>त्यप्रयोगात्<sup>24</sup> रथो गच्छति<sup>25</sup> जानाति<sup>26</sup> इच्छति यतते द्वेष्टि विद्यते निद्रातीत्यादौ क्रियानुकूलकृतिव्यापा<sup>27</sup>रयोरप्रतीतेः गत्यादिमत्वमात्रप्रतीतेश्चाश्रयत्वे<sup>28</sup> नश्यतीत्यादौ च<sup>29</sup> प्रतियोगित्वे निरूढलक्षणा। चैत्रः पचति तण्डुलः<sup>30</sup>, मैत्रः<sup>31</sup> पच्यते तण्डुल इत्यादौ<sup>32</sup>

<sup>14</sup> AVM2 - श्री गणेशाय नमः॥, AVM3 - श्री सोमेश्वरो जयति, श्री गणेशाय नमः। AVM4 - नमः शिवाय

<sup>15</sup> AVM 2, AVM 4, AVM 5, AVM 6 - श्री गणेशाय नमः॥, AVM 3 - श्री सोमेश्वरो जयति, श्री गणेशाय नमः।, AVM 7 - ॥श्री गुरुभ्यो नमः॥

<sup>16</sup> AVM 2, AVM 3, AVM 4 - व्यवहारादिवत्

<sup>17</sup> AVM 2 - विवरणादपि बाधकं विना

<sup>18</sup> AVM 2 - उक्ते

<sup>19</sup> AVM 3 - यत्नार्थत्वं

<sup>20</sup> AVM 2, AVM 4 - गच्छती, AVM 5 - गच्छती

<sup>21</sup> AVM 4 - लक्षणेवेति

<sup>22</sup> AVM 3, AVM 7 - omits इति प्राञ्चः

<sup>23</sup> AVM 7 reads as गच्छति

<sup>24</sup> AVM 3 adds ॥

<sup>25</sup> AVM 2, AVM 5 - omits रथो गच्छति, AVM 4 - omits रथो

<sup>26</sup> AVM 5 - omits जानाति

<sup>27</sup> AVM 5 - mistakenly omits the letter पा

<sup>28</sup> AVM 6 - प्रतीतेः। स्वाश्रयत्वे

<sup>29</sup> AVM 4 - omits च

<sup>30</sup> AVM 3 - तण्डुलः पचति मैत्रो, AVM 4 - तण्डुलः पचति चैत्रः

<sup>31</sup> AVM 2, AVM 3, AVM 4 - चैत्रः

<sup>32</sup> AVM 2 - इत्यादे

अन्वयाबोधात्<sup>33</sup> धात्वर्थप्रातिपदिकार्थयोर्भेदेन साक्षादन्वयस्याव्युत्पन्नतया संबंधमर्थ्यादया<sup>34</sup>  
तद्भानस्यासम्भवात्<sup>35</sup> ॥ इति तु नव्याः ।  
कृञश्च यत्नाभिधायकत्वं क्रियाजन्यत्वप्रतिसन्धानाविशेषेऽपि यत्नजन्यत्वाजन्यत्वप्रतिसन्धानात्<sup>36</sup>  
पटाङ्कुरयोः कृताकृतव्यवहारात्ज्ञात्रादि<sup>37</sup> वदाश्रयपरतृजंतकृतपदस्य<sup>38</sup> यत्नाश्रय<sup>39</sup> बोधकत्वात्<sup>40</sup> ॥  
क्रियायास्तदनुकूल<sup>41</sup> व्यापारस्य<sup>42</sup> वा कृञ<sup>43</sup> र्थत्वे<sup>44</sup> तदाश्रयः । कारकमात्रं वा कर्तृपदार्थः स्यात् ॥ अथ<sup>45</sup> रथो  
गच्छति<sup>46</sup> गमनं करोति<sup>47</sup> बीजादिनाङ्कुरादिः<sup>48</sup> कृत<sup>49</sup> इति विनापि<sup>50</sup> यत्नं कृञः<sup>51</sup> प्रयोगान्न तस्य  
यत्नवाचकत्वम् । कर्तृपदे च कृञो<sup>52</sup> यत्ने निरूढ<sup>53</sup> लक्षणा । यदि क्रिया<sup>54</sup> द्याश्रयमात्रे न तत्प्रयोगः । एवं  
चाचेतनेपि पचतीत्यादि<sup>55</sup> प्रयोगात् क्रियानुकूल<sup>56</sup> व्यापारप्रतीते<sup>57</sup> र्बाधकं<sup>58</sup> विना गौणत्वायोगात्<sup>59</sup>  
जनकव्यापार एवाख्यातार्थः<sup>60</sup> । तण्डुलक्रयणा<sup>61</sup> देश्च न पाकादिजनकत्वमिति नातिप्रसङ्गः ॥

<sup>33</sup> AVM 3, AVM 4, AVM 5, AVM 7 - इत्यादावन्वयबोधेन

<sup>34</sup> AVM 3, AVM 4, AVM 7 - सम्बन्धविधया

<sup>35</sup> AVM 2 - तद्भानस्याप्यसंभव

<sup>36</sup> AVM 2 - adds ।

<sup>37</sup> AVM 2 - ज्ञानादि

<sup>38</sup> AVM 3 adds च

<sup>39</sup> AVM 4, AVM 5 कृत्याश्रय

<sup>40</sup> AVM 2, AVM 6 - adds च्च,

<sup>41</sup> AVM 3 - adds क्रियानुकूल, AVM 5 adds क्रियानुकूल, AVM 7 omits omits तदनुकूल

<sup>42</sup> AVM 6 - व्यापाराश्रय

<sup>43</sup> AVM 4 omits ज्ञ

<sup>44</sup> AVM 5 - कृञर्थत्वं

<sup>45</sup> AVM 6 - omits अथ

<sup>46</sup> AVM 2 - adds ।, reads गच्छती, AVM 4 too reads गच्छती, AVM 5 reads गच्छतीति

<sup>47</sup> AVM 2 - adds ।

<sup>48</sup> AVM 2, AVM 4, AVM 7 - omits आदि

<sup>49</sup> AVM 6 - कृतः

<sup>50</sup> AVM 2 - omits अपि

<sup>51</sup> AVM 3 - कृञि

<sup>52</sup> AVM 2 - क्रियानुकूले

<sup>53</sup> AVM 2 - omits निरूढ

<sup>54</sup> AVM 7 कृञा

<sup>55</sup> AVM 3, AVM 4, AVM 5, AVM 7 - reads पचतीति

<sup>56</sup> AVM 3 - reads ळ instead of ल

<sup>57</sup> AVM 4 omits क्रियानुकूलव्यापारप्रतीते

<sup>58</sup> AVM 2 - वाचकं विना

<sup>59</sup> AVM 4 adds ।

<sup>60</sup> AVM 5 reads- तदर्थः ।

<sup>61</sup> AVM 2, AVM 3, AVM 7 - क्रिया

कथं तर्हि पचतीत्यादौ पाक<sup>62</sup>यत्नानुभव इति चेत् । पाक<sup>63</sup>यत्नाविनाभूतपाकादिक्रियाविशेषेण कारणस्य<sup>64</sup> यत्नस्यानुमानात्<sup>65</sup> । पचति पाक<sup>66</sup>यत्नवानिति तु<sup>67</sup> तात्पर्यविवरणम् ॥ अन्यथा धर्मिणोपि वाच्यतापत्तेः<sup>68</sup> ॥ अथैवं यत्नस्य वर्तमानत्वं<sup>69</sup> न प्रतीयेत । तस्यापदार्थत्वात्<sup>70</sup> ॥ अन्यत्र धात्वर्थक्रियायां स्वार्थव्यापारे वा लडादेर्वर्तमानत्वा<sup>71</sup>द्यनुभावकत्वस्य<sup>72</sup> व्युत्पन्नत्वाच्च<sup>73</sup> ॥ न च पाकजनकवर्तमानव्यापारेण पाकजनकवर्तमानयत्नानुमानम्<sup>74</sup> ॥ यत्नविगमेपि<sup>75</sup> व्यापारानुवृत्ते<sup>76</sup> धर्मिविशेषनिष्ठता च यत्नस्य न प्रतीयेत । तद्व्यधिकरणव्यापारस्यापि<sup>77</sup> पाकजनकत्वात् ॥ चैत्रन्याविनाभूतचैत्रत्वादिविशेषितेन<sup>78</sup> तेन यत्नानुमानमिति<sup>79</sup> चेत्<sup>80</sup> ॥ चैत्रत्वादयप्रतीतावपि शोभनं<sup>81</sup> पचतीत्यादौ शोभनादेः पाकजनकयत्नवत्त्वं<sup>82</sup> प्रतीते<sup>83</sup> रिति<sup>84</sup> । सत्यम् । तत्राख्यातस्य<sup>85</sup> जनकयत्ने<sup>86</sup> लाक्षणिकत्वात् । मैवम् ॥ जनकव्यापारमपेक्ष्य लाघवेन जन<sup>87</sup>कयत्नस्यैव शक्यत्वात्<sup>88</sup> यत्नं विहाय<sup>89</sup> जनकमात्रे<sup>90</sup> शक्तिरस्तु लाघवात्<sup>91</sup> तथा चाचेतनेऽपि प्रयोगो मुख्य एवेति<sup>92</sup> चेन्न<sup>93</sup> ॥ अपचत्यपि पाकजनकादृष्टवति पचतीति

<sup>62</sup> AVM 2, AVM 5 - adds जनक

<sup>63</sup> AVM 2, AVM 3, AVM 4, AVM 5, AVM 7 - omits पाक

<sup>64</sup> AVM 2 - reads करणस्य, AVM 7 - कारण

<sup>65</sup> AVM 3 - कारणयत्नानुमानात्

<sup>66</sup> AVM 5 - reads पाकजनक

<sup>67</sup> AVM 7 omits तु

<sup>68</sup> AVM 3, AVM 7 - वाच्यत्वापत्तेः

<sup>69</sup> AVM 2 - वर्तमानता

<sup>70</sup> AVM 3, AVM 7 - यत्नस्यापदार्थत्वात्

<sup>71</sup> AVM 3 - reads ता instead of त्वा

<sup>72</sup> AVM 2, AVM 4 reads as भावकत्वे, AVM 6 - भावकत्व

<sup>73</sup> AVM 2 - व्युत्पत्त्वाच्च

<sup>74</sup> AVM 3 - omits व्यापारेण पाकजनकवर्तमान

<sup>75</sup> AVM 2 - adds वर्तमान, AVM 5 adds पाकजनक

<sup>76</sup> AVM 3 - ।

<sup>77</sup> AVM 2, AVM 3 - reads as व्यधिकरणस्यापि व्यापारस्य

<sup>78</sup> AVM 4 adds एव

<sup>79</sup> AVM 6 - यत्नानुमिति

<sup>80</sup> AVM 2, AVM 7 adds न

<sup>81</sup> AVM 2, AVM 3, AVM 4, AVM 5, AVM 6, AVM 7 - reads शोभनः

<sup>82</sup> AVM 1- जनकयत्नप्रतीतेरिति, AVM 5 - यत्नत्वप्रतीतेः, AVM 7 - पाकयत्नकत्वमनुभूयते

<sup>83</sup> AVM 2 - प्रतीति

<sup>84</sup> AVM 3, AVM 4 - पाकयत्नत्वं अनुभूयत इति

<sup>85</sup> AVM 1- तथाप्याख्यातस्य, AVM 3, AVM 7 - तत्रापि आख्यातस्य

<sup>86</sup> AVM 4 omits जनकयत्ने

<sup>87</sup> AVM 2 omits न

<sup>88</sup> AVM 1- शक्यता

<sup>89</sup> AVM 2 - reads विना

<sup>90</sup> AVM 2 - reads जनकत्वमात्रे

<sup>91</sup> AVM 3 adds ।

<sup>92</sup> AVM 6 - omits एव

<sup>93</sup> AVM चेत् । न ।

प्रयोगापत्तेः ॥ पाकजनकादृष्टजनककृतेश्च<sup>94</sup> न<sup>95</sup> पाकजनकत्वं मानाभावात्। अत एव क्षित्यादेः<sup>96</sup>  
कृत्यादिजन्यत्वे<sup>97</sup> साध्ये तज्जनकादृष्टजनककृत्यादिनार्थान्तर<sup>98</sup>प्रसङ्गोपि प्रत्युक्तः<sup>99</sup>। भावे वा  
तादृश<sup>100</sup>कृति<sup>101</sup>निराकरणाया<sup>102</sup>दृष्टाद्वारकत्वेन जनकतायास्त्वयापि वाच्यत्वात्। यत्नमात्रं शक्यं  
जनकत्वं विषयित्वं<sup>103</sup> वा<sup>104</sup> संसर्गमर्यादया<sup>105</sup> भासत इति तु<sup>106</sup> नव्याः ॥  
कर्तृकर्मणी<sup>107</sup> लकारवाच्ये ॥ चैत्रः पचति पच्यते तण्डुल<sup>108</sup> इति<sup>109</sup> सामानाधिकरण्यानुरोधात्<sup>110</sup> अन्यथा<sup>111</sup>  
पचतीत्यत्रापि<sup>112</sup> कर्तरि तृतीया पच्यते इत्यत्रापि कर्मणि द्वितीया स्यात्।<sup>113</sup>  
तयोरनभिहिताधिकारीयत्वात्<sup>114</sup> कृत्यभिधानस्याविशिष्टत्वात्।  
कर्तृकर्म<sup>115</sup>संख्याभिधानाना<sup>116</sup>भिधानाभ्यां नियमः। न च चैत्रेण दृष्टो घट<sup>117</sup> इत्यादौ<sup>118</sup> विनापि<sup>119</sup> तिङं

<sup>94</sup> AVM 2 - Reads न in place of च

<sup>95</sup> AVM 6 omits न

<sup>96</sup> AVM 3 - reads क्षित्यादौ

<sup>97</sup> AVM 1, AVM 4, AVM 7 - कर्तृजन्यत्वे (Corrected reading given in margin in AVM 1) original reading was कृतिजन्यत्वे. AVM2 - कृतिमदजन्यत्वे, AVM 3 - कृतिजन्यत्वे, AVM 4 adds वा

<sup>98</sup> AVM 1- अर्थान्तरता (Corrected reading given in margin) original reading was अर्थान्तरप्रसङ्गोपि

<sup>99</sup> AVM 3 - प्रत्युक्तः

<sup>100</sup> AVM 6 - तादृशी

<sup>101</sup> AVM 4 omits कृति

<sup>102</sup> AVM 1, AVM 3, AVM 7 - निवारणाय

<sup>103</sup> AVM 1, AVM 2, AVM 3 - विषयित्वं जनकत्वं, AVM 4, AVM 5 -विषयित्वं, AVM7 - विषयित्वं जनकत्वं

<sup>104</sup> AVM 4 omits वा

<sup>105</sup> AVM 3 - संसर्गविधया

<sup>106</sup> AVM 1 and AVM 2 Omits तु

<sup>107</sup> AVM 6 कर्तृकर्मणि

<sup>108</sup> AVM 1, AVM 3 - तण्डुलः पच्यते, AVM 2 - तण्डुलः

<sup>109</sup> AVM 3 - इत्यादि

<sup>110</sup>AVM 4 adds ॥, AVM 6 सामानाधिकरण्यानुरोधा

<sup>111</sup> AVM 1, AVM 3 reads कर्तृकर्मणोस्तृतीयाद्वितीयापत्तेः। which holds the meaning of the added line in the footnote, that reads as follows पचतीत्यत्रापि कर्तरि तृतीया पच्यते इत्यत्रापि कर्मणि द्वितीया स्यात्। (this matches with the vulgate copy.)

<sup>112</sup> AVM 2 - omits अपि

<sup>113</sup> AVM 1- has given पचतीत्यत्रापि कर्तरि तृतीया पच्यते इत्यत्रापि कर्मणि द्वितीया स्यात्। in the footnote of the manuscript with the help of (=) sign, AVM 7 - अन्यथा कर्तृकर्मणोस्तृतीयाद्वितीयापत्तेः।

<sup>114</sup> AVM 2, AVM 3 - adds ।

<sup>115</sup> AVM 2, AVM 5 - adds - गत

<sup>116</sup> AVM 1, AVM 4 - न

<sup>117</sup> AVM 1- घटो दृष्टः

<sup>118</sup> AVM 1, AVM 4, AVM 5 - इत्यत्र, AVM 3 - इति

<sup>119</sup> AVM 6 adds तादृशं

संख्याप्रतीतेः<sup>120</sup> क्लृप्त<sup>121</sup>शक्तेः सुप एव संख्योपस्थिति<sup>122</sup>संभवे तिङो न<sup>123</sup> तदभिधायकत्वमिति<sup>124</sup>  
वाच्यम्। चैत्रो मैत्रश्च<sup>125</sup> गच्छत इत्यादौ विनापि तादृशं सुपं<sup>126</sup> द्वित्वादिप्रत्ययात्  
लाघवादेकवचनत्वादिना एकत्वादौ<sup>127</sup> शक्तत्वाच्च इत्यपि नास्ति<sup>128</sup> कृता संख्यानभिधानात्।  
किञ्चैकत्वत्वादिना<sup>129</sup> संख्याभिधाने<sup>130</sup> न नियमः। पदार्थतावच्छेदकावच्छिन्नस्याकाङ्क्षा<sup>131</sup>दि<sup>132</sup>वशात्  
कर्मकर्तृ<sup>133</sup>साधारण्येनान्वय<sup>134</sup>बोधस्य दुर्वारत्वात्। कर्त्रैकत्वत्वादिना<sup>135</sup>भिधाने तु<sup>136</sup>  
कर्त्रादेरप्यभिधेयत्वं<sup>137</sup> शक्तौ शक्तता<sup>138</sup>(वच्छेदक)<sup>139</sup>शक्यता<sup>140</sup>वच्छेदकयोगौरवमधिकम्<sup>141</sup> ॥  
तस्मादाख्यातत्वेन कर्तरि कर्मणि चात्मनेपदत्वेन<sup>142</sup> एकवचनत्वादिना तत्तद्रूपेण वा एकत्वादौ<sup>143</sup> शक्तिः।  
एकपदोपात्तत्वाच्च संख्याया वाच्यगामित्वम्<sup>144</sup>। कर्तृकर्म<sup>145</sup>बोधकत्वं चैकदाऽव्युत्पन्नम्। अतो मैत्रः

<sup>120</sup> AVM 2 - reads mistakenly as- संख्याप्रतीते, AVM 3 - adds ।

<sup>121</sup> AVM 2 - क्लृप्त

<sup>122</sup> AVM 1, AVM 3 - तदुपस्थिति

<sup>123</sup> AVM 7 omits न

<sup>124</sup> AVM 4 reads संख्याभिधायकत्वम्

<sup>125</sup> AVM 3 - मैत्रो

<sup>126</sup> AVM 1, AVM2, AVM 5, AVM 6 - तादृशसुपं,

<sup>127</sup> AVM 3 omits bigger part of the sentence- विनापि तादृशं सुपं द्वित्वादिप्रत्ययात् लाघवादेकवचनत्वादिना एकत्वादौ

<sup>128</sup> AVM 2 - adds ॥

<sup>129</sup> AVM 1- एकवचनत्वादिना

<sup>130</sup> AVM 1- संख्याभिधानेपि

<sup>131</sup> AVM 6 -आकाङ्क्षात्वादि

<sup>132</sup> AVM 5 omits आदि

<sup>133</sup> AVM 1, AVM 3, AVM 4, AVM 5, AVM 7 - कर्तृकर्म

<sup>134</sup> AVM 3 reads आश्रय instead of अन्वय

<sup>135</sup> AVM 2 reads as- कर्त्रैकत्वादिना, AVM 3, AVM 4 - कर्त्रैकत्वादिभिः, AVM 6 omits the word आदिना

<sup>136</sup> AVM 5 omits तु

<sup>137</sup> AVM 3 - ।

<sup>138</sup> AVM 4 omits शक्तता

<sup>139</sup> AVM 7 omits वच्छेदक

<sup>140</sup> AVM 5 omits शक्यता,

<sup>141</sup> AVM 1, AVM 2 - योश्च गौरवं परमधिकं, AVM 3, AVM 4 - योश्च गौरवं अधिकं

<sup>142</sup> AVM 5 आत्मनेपदत्वेन च कर्मणि

<sup>143</sup> AVM 2 - वैकत्वादौ

<sup>144</sup> AVM 2 - संख्यावाच्यगामित्वम्

<sup>145</sup> AVM 1- कर्मकर्तृ

पक्ष्यते<sup>146</sup> तण्डुल इत्यादयो न प्रयोगाः॥ कर्तरि यको<sup>147</sup> असाधुत्वाच्च<sup>148</sup>। पच्यते चैत्रस्तण्डुल<sup>149</sup>

<sup>150</sup>इत्यादयोपि कर्तरि<sup>151</sup> नेति<sup>152</sup> वैय्याकरणाः॥

अत्र वदन्ति- भावनाविशेष्ये संख्याया अन्वयः<sup>153</sup>॥ समानपदोपात्तत्वेन एकान्वयस्यौचित्यात्<sup>154</sup>

भावनायाश्च विशेष्यत्वे<sup>155</sup>नान्वययोग्यः<sup>156</sup> कर्मत्वाद्यनवरुद्धः<sup>157</sup> 158 प्रथमान्तपदोपस्थाप्य एव<sup>159</sup>। तथैव

साकाङ्क्षत्वात्॥ चैत्रः पचति<sup>160</sup> पच्यते तण्डुल<sup>161</sup> इत्यत्र कर्तृकर्मणी<sup>162</sup> प्रथमान्तपदोपस्थाप्यतया

भावनाया <sup>163</sup>विशेष्ये<sup>164</sup> इति तत्रैव संख्यान्वयः॥ चैत्रेण सुप्यते गगनेन स्थीयते इत्यादौ तु<sup>165</sup>

प्रथमान्तपदाभावात् धात्वर्थस्य भावनायां<sup>166</sup> विशेषणतयै<sup>167</sup>वान्वयस्य व्युत्पन्नत्वात्। भावनाया

बाधितत्वाच्च। भावना<sup>168</sup>विशेष्यविरहादनन्वितैव संख्या<sup>169</sup> एकवचनं तु साधुत्वार्थम्<sup>170</sup>। अत एव स्वापस्य

द्विवहृत्वे<sup>171</sup>प्यौत्सर्गिकमेकवचनमेव<sup>172</sup>। एवं च भावतिडम्<sup>173</sup>। यथायथं

वर्तमानत्वा<sup>174</sup>दिष्टसाधनत्वादिकमर्थः। तच्च धात्वर्थ एवान्वेति<sup>175</sup> तथैव प्रत्ययात्। तदबोधकानां

<sup>146</sup> AVM 2 - reads अतो चैत्रः पच्यते, AVM 3 - पच्यते

<sup>147</sup> AVM 1, AVM 4 - यकः कर्तर्यसाधुत्वाच्च, AVM 6 - कार्ये

<sup>148</sup> AVM 3 - reads as- यकः कर्तर्यसाधुत्वाच्च, AVM 7 - यत्नः कर्तव्यसाधुत्वाच्च।

<sup>149</sup> AVM 1, AVM 7 - चैत्रः पच्यते, AVM 2 - omits तण्डुल, AVM 3 - चैत्रः पच्यत and omits तण्डुल, AVM 4 - चैत्रः पचते तण्डुल, AVM 5 omit तण्डुल

<sup>150</sup> AVM 2 - reads as पच्यते चैत्र

<sup>151</sup> AVM 1, AVM 2, AVM 3 - Omits कर्तरि

<sup>152</sup> AVM 4 इत्यादयो न प्रयोगा इति, AVM 6 omits नेति

<sup>153</sup> AVM 1, AVM 2, AVM 3, AVM 4, AVM 7 - संख्यान्वयः

<sup>154</sup> AVM 1- स्यौचितत्वात्, AVM 2 - Reads as एकान्वयित्वस्यौचित्यात्, AVM 3 - नैकान्वयस्यौचितत्वात्, AVM 4 एकान्वयित्वस्यौचितत्वात्, AVM 6 reads as एकत्वद्वित्वस्यौचित्यात्

<sup>155</sup> AVM 4 विशेष्यत्वं

<sup>156</sup> AVM 2 - adds ।

<sup>157</sup> AVM 6 कर्मत्वाद्यविरुद्धः

<sup>158</sup> AVM 6 adds न

<sup>159</sup> AVM 1, 2, AVM 3, AVM 4, AVM 5 - Omits एव

<sup>160</sup> AVM 3 adds ।

<sup>161</sup> AVM 2, AVM 4 reads तण्डुलः पच्यते

<sup>162</sup> AVM 1, - तण्डुलः पच्यते इत्यादौ कर्तृकर्मणोः, AVM 2, AVM 4 - Reads as- कर्तृकर्मणि

<sup>163</sup> AVM 6 adds इव

<sup>164</sup> AVM 1- भावनाविशेष्यत्वम्, AVM 3, AVM 4, AVM 5 - भावनाविशेष्ये, AVM 6 omits विशेष्ये

<sup>165</sup> AVM 4 omits तु

<sup>166</sup> AVM 2 Reads as भावनायाः

<sup>167</sup> AVM 1, AVM 4 - विशेषणत्वेनैव, AVM 3 - विशेष्यतयैव

<sup>168</sup> AVM 6 reads as भावनाया

<sup>169</sup> AVM 3 - adds ।

<sup>170</sup> AVM 3 - omits the line एकवचनं तु साधुत्वार्थम्

<sup>171</sup> AVM 1, AVM 3 - द्वित्वबहुत्वयोः, AVM 5 - द्वित्वेबहुत्वे

<sup>172</sup> AVM 2, AVM 3 - omits एव

<sup>173</sup> AVM 2 - भावतिडा, AVM 3, AVM 5, AVM 6 - भावतिडां

<sup>174</sup> AVM 5 - वर्तमानत्वे

<sup>175</sup> AVM 2 - reads as वर्तमानत्वादिकमर्थो धात्वर्थ एवान्वेति

तु<sup>176</sup>घञादीनां<sup>177</sup> प्रयोगसाधुतामात्रम्<sup>178</sup> भावनायाश्च<sup>179</sup> कर्तर्य्याश्रयत्वेन कर्मणि पुनरन्यथान्वयः<sup>180</sup> ।  
तच्चैव<sup>181</sup> कर्तृकर्माभिधायित्व<sup>182</sup>वच्चास्माकमपि<sup>183</sup> तथान्वयबोधकत्वम्<sup>184</sup> । अतो मैत्रेण पचति तण्डुलः<sup>185</sup> ,  
तण्डुलं<sup>186</sup> पच्यते मैत्रः, मैत्रः पक्ष्यते तण्डुल<sup>187</sup> इत्यादयो न प्रयोगाः ।

भावना च<sup>188</sup> व्यापारमात्रोपलक्षिका<sup>189</sup> अचेतनानुरोधात् । भिन्नाभ्याम्<sup>190</sup> एकधर्मिबोधक<sup>191</sup>लक्षणं  
सामानाधिकरण्यमसिद्धं<sup>192</sup> सम्भवदन्यादृशं तु न वार्यते<sup>193</sup> । अथ तण्डुलं पचति मैत्र<sup>194</sup> इत्याश्रयतया<sup>195</sup>  
मैत्रोऽस्तु<sup>196</sup> भावनाविशेष्यः । चैत्रेण पच्यते तण्डुल<sup>197</sup> इत्यत्र तण्डुलस्तु<sup>198</sup> कथं विषयतयेति चेत् ॥ रथेन  
गम्यते ग्राम इत्यादौ सविषयव्यापारानभिधाने का गतिः ॥

अत्र प्राञ्चः<sup>199</sup>, मैत्रेण<sup>200</sup> पच्यते तण्डुल इत्यत्र<sup>201</sup> मैत्र<sup>202</sup>निष्ठपाकभावनाविषयः<sup>203</sup>  
मैत्र<sup>204</sup>निष्ठभावनाविषयपाकजन्यफलशाली वा<sup>205</sup> तण्डुलः प्रतीयते इति साक्षात्परंपरया वा<sup>206</sup>

<sup>176</sup> AVM 3 - omits तु, AVM 4, AVM 5 reads च

<sup>177</sup> AVM 6 reads as घन्नदीनां

<sup>178</sup> AVM 7 omits the long portion starting from भावनायाश्च to प्रयोगसाधुतामात्रम्

<sup>179</sup> AVM 2 - भावनायाश्च

<sup>180</sup> AVM 2 - reads as पुनरन्यथान्वयः

<sup>181</sup> AVM 1, AVM 2, AVM 3, AVM 4, AVM 5, AVM 6 - तव

<sup>182</sup> AVM 3 - कर्तृकर्माभिधायिकत्व

<sup>183</sup> AVM 5 - कर्तृकर्माभिधायिकत्व इव अस्माकम् अपि

<sup>184</sup> AVM 4 omits त्व, AVM 6 - तथाबोधकत्वं

<sup>185</sup> AVM 5 - अतश्चैत्रेण पचति तण्डुलः, मैत्रः पच्यते तण्डुलं

<sup>186</sup> AVM 2 - तण्डुलः

<sup>187</sup> AVM 2 - तण्डुलः

<sup>188</sup> AVM 1- तु (In margin)

<sup>189</sup> AVM 2 - लक्षिका, AVM 5 reads whole line as भावनापि व्यापारलक्षिका, AVM 7 व्यापारमात्रालक्षिका

<sup>190</sup> AVM 1, AVM 2, AVM 3, AVM 4, AVM 6 - adds रूपाभ्यां, AVM 5 - विभिन्नाभ्यां रूपाभ्यां

<sup>191</sup> AVM 1, AVM 3, AVM 4, AVM 6 - बोधकत्व, AVM 2, - बोधकत्वरूप, AVM 5 - बोधकत्वरूपं

<sup>192</sup> AVM 3 adds ।

<sup>193</sup> AVM 1- बाध्यते

<sup>194</sup> AVM 1, AVM 2 - चैत्रः पचति तण्डुलम्, AVM 3, AVM 4, AVM 5, AVM 7 reads पचति चैत्रः & omits तण्डुलः

<sup>195</sup> AVM 1- इत्यादावाश्रयतया, AVM 2 - इत्यत्र आश्रयतया

<sup>196</sup> AVM 1, AVM 2, AVM 3, AVM 4, AVM 5, AVM 7 - चैत्रोऽस्तु

<sup>197</sup> AVM 1, AVM 3, AVM 4 - तण्डुलः पच्यते चैत्रेण, AVM 5 तण्डुलः पच्यते मैत्रेण

<sup>198</sup> AVM 1, AVM 4, AVM 5 - Omits तु

<sup>199</sup> AVM 2 - Omits अत्र प्राञ्चः

<sup>200</sup> AVM 4 - चैत्रेण

<sup>201</sup> AVM 1, AVM 3, AVM 5 - इत्यादौ

<sup>202</sup> AVM 4 - चैत्र

<sup>203</sup> AVM 3, 4 adds अथवा, AVM 5 - तण्डुलो

<sup>204</sup> AVM4 चैत्र

<sup>205</sup> AVM 3, 4 omits वा

<sup>206</sup> AVM 3, AVM 5 omits वा

भावनविशेष्यस्तण्डुलः<sup>207</sup>। रथेन गम्यते ग्राम<sup>208</sup> इत्यत्र रथनिष्ठगमनानुकूलव्यापारजन्यफलशालीग्रामः  
प्रतीयत इति व्यापारविशेष्यो<sup>209</sup> ग्राम इति<sup>210</sup> ॥

नव्यास्तु<sup>211</sup> भावनादे<sup>212</sup>राख्यातलक्ष<sup>213</sup>त्वादाधेयत्वं तृतीयार्थोस्तु, संख्यामात्रं वा सम्बन्धस्तु  
पचतीत्यादाविव<sup>214</sup> वाक्यार्थः ॥ अस्तु च<sup>215</sup> फलकर्मणोरपि सम्बन्धस्तथा<sup>216</sup> फलं तु<sup>217</sup> कस्यार्थः ॥ न च  
तदपि<sup>218</sup> तथा<sup>219</sup>प्रकारीभूय भासमानत्वात्। फलावच्छिन्नक्रियाया धात्वर्थत्वेपि<sup>220</sup>  
क्रियाजन्यफलालाभात्<sup>221</sup>। विशेषणविशेष्यभावविपर्ययास<sup>222</sup>स्याशक्यत्वात्।<sup>223</sup>

तस्मात्फ<sup>224</sup>लमात्मने<sup>225</sup>पदार्थः। इत्थं<sup>226</sup> च आख्यातोपस्थापिताया<sup>227</sup> भावनायाः क्रियाविषयिण्यः फले  
अन्वये फलस्य क्रियाजन्यत्वं न लभ्यते<sup>228</sup> भावना<sup>229</sup>विषयस्य च क्रियायाः फलेऽन्वये  
तिडुपस्थापितभावनायाः क्रियाविशेष्यत्वेनान्यत्र<sup>230</sup> क्लृप्तोऽन्वयो भज्येत।

तस्मात्कृत्यनभिधायकभावकर्म<sup>231</sup>कृद्योगे क्लृप्तशक्तेः सुपो लब्धया<sup>232</sup> भावना<sup>233</sup>विशिष्टायाः क्रियायाः

<sup>207</sup> AVM 2 - विशेष्यः स्तण्डुलः

<sup>208</sup> AVM omits ग्राम

<sup>209</sup> AVM 5 - व्यापारविषयो

<sup>210</sup> AVM 6 - इति

<sup>211</sup> AVM 4 adds ॥

<sup>212</sup> AVM 4 - भावनायां

<sup>213</sup> AVM 3, AVM 5, AVM 6, AVM 7 reads लभ्य

<sup>214</sup> AVM 1- पचतीत्यादिवत्, AVM 6 adds अपि, AVM 7 - पचतीत्यादौ

<sup>215</sup> AVM 2, AVM 5 - वा

<sup>216</sup> AVM 2 - सम्बन्धः स्तथा

<sup>217</sup> AVM 2 - omits तु

<sup>218</sup> AVM 3, AVM 7 reads as नचैतदपि

<sup>219</sup> AVM 1 adds तस्य after तथा, AVM 2 adds तस्यापि after तथा

<sup>220</sup> AVM 5 धात्वर्थत्वेपि, AVM 6 धात्वर्थ

<sup>221</sup> AVM 3 reads as फलाभावात्

<sup>222</sup> AVM 1, AVM 2, AVM 3, AVM 4, AVM 5 विपर्ययस्य

<sup>223</sup> AVM 4 repeats this line- फलावच्छिन्नक्रियाया धात्वर्थत्वेपि क्रियाजन्यफलालाभात्।

विशेषणविशेष्यभावविपर्ययासस्याशक्यत्वात्

<sup>224</sup> AVM 2 - reads प instead of फ

<sup>225</sup> AVM 6 अपि

<sup>226</sup> AVM 4 एवं, AVM 7 एवं च

<sup>227</sup> AVM 2, AVM 3, AVM 4 - आख्यातोपस्थितायाः

<sup>228</sup> AVM 1, AVM 2, AVM 4, AVM 5, AVM 6 - लभ्येत, AVM 3 adds ।

<sup>229</sup> AVM 4 - भावनायाः, AVM 5 भावनापि

<sup>230</sup> AVM 1, AVM 2 - भावनायां क्रियायां विशेषणत्वेनान्यत्र, AVM 3, AVM 5 - भावनायां क्रियाया विशेषणत्वेनान्यत्र, AVM 4 क्रियाविशेषणत्वेन

<sup>231</sup> AVM 3 - omits the word कर्म

<sup>232</sup> AVM 2 - सुपूलब्धया

<sup>233</sup> AVM 1, AVM 2, AVM 3, AVM 5 - भावनया

फलेऽन्वयः<sup>234</sup>। सुबर्थकृतेः क्रियायां विशेषणत्वेनैवान्वयस्य<sup>235</sup> व्युत्पन्नत्वात्। कर्तृकर्मवच्च कृतिफलयोरप्यभिधाने<sup>236</sup> नियमान्नातिप्रसंगः। न वा पक्ष्यते तण्डुलो मैत्र<sup>237</sup> इत्यादयः<sup>238</sup> प्रयोगाः<sup>239</sup>। तिडुपस्थाप्याया<sup>240</sup> भावनाया इव संख्यायाः<sup>241</sup> प्रथमान्तोपस्थाप्येनैवान्वयो<sup>242</sup> व्युत्पन्नः।

चैत्रो गन्ता गतो ग्रामो मित्रा<sup>243</sup> पक्त्री<sup>244</sup> गतं पुरम्।

भोक्ता<sup>245</sup> तृप्यति पक्वानि भुङ्क्ते पक्तापसार्यताम्॥

इत्यादौ सामानाधिकरण्यविशेष्यलिङ्गग्रहान्यथानुपपत्त्या<sup>246</sup> कर्तृकर्मणी कृद्वाच्ये चैत्रस्य नप्ता मैत्रादन्यो घटात्पृथक् परो<sup>247</sup>ऽपरो वा इत्यादाविव पदार्थतावच्छेदकेनैव कृत्यादिना धात्वर्थान्वयः<sup>248</sup>, तथैव साकांक्षत्वात्। अस्तु वा कृत्यादिघटित<sup>249</sup>कर्त्रादिना सममन्वयः<sup>250</sup>। मुख्यभाक्तसाधारणस्य फलादिलक्षण<sup>251</sup>कर्मत्वस्य कृत्यादिलक्षण<sup>252</sup>कर्तृत्वस्य<sup>253</sup> वा<sup>254</sup>नभिधाने<sup>255</sup> द्वितीयादयः।<sup>256</sup>कृताविशिष्टस्याभिधाने<sup>257</sup> च<sup>258</sup> विशेषणस्याप्यभिधानम्<sup>259</sup>।

<sup>234</sup> AVM 2 - adds तु

<sup>235</sup> AVM 2, AVM 4 विशेषणत्वेनान्वयस्य, AVM 3 - क्रियाविशेषणत्वेनान्वयस्य

<sup>236</sup> AVM 3, AVM 5, AVM 7 reads अभिधान instead of अभिधाने

<sup>237</sup> AVM 1- चैत्रः पक्ष्यते तण्डुल, AVM 2 - चैत्रः पच्यते तण्डुल

<sup>238</sup> AVM 3 - इत्याख्यादयः

<sup>239</sup> AVM 4 प्रयोगात्

<sup>240</sup> AVM 3 - तिडुपस्थाप्या

<sup>241</sup> AVM 1, AVM 2, AVM 4, AVM 5 - संख्याया भावनाया इव, AVM 3 - omits संख्यायाः

<sup>242</sup> AVM 5, AVM 6 reads प्रथमान्तपदोपस्थाप्येनैवान्वयो

<sup>243</sup> AVM 6 - मैत्रा

<sup>244</sup> AVM 6 - पक्वी

<sup>245</sup> AVM 6 - सुक्ते

<sup>246</sup> AVM 1, AVM 3, AVM 5 - सामानाधिकरण्यादन्यथानुपपत्त्या, AVM 2, AVM 4 - सामानाधिकरण्यान्यथानुपपत्त्या च

<sup>247</sup> AVM 1- पटो, AVM 5 omits परो it reads single परो

<sup>248</sup> AVM 3 adds ।

<sup>249</sup> AVM 1, AVM 5, AVM 6 - adds एव, AVM 3 reads कृत्यादिद्वारा instead of कृत्यादिघटित.

<sup>250</sup> AVM 2 - समन्वयः

<sup>251</sup> AVM 2 - फलादिलक्षणे

<sup>252</sup> AVM 2 - कृत्यादिलक्षणे, AVM 4 reads कृत्यादिलक्षणत्व

<sup>253</sup> AVM 6 - कर्मत्वस्य

<sup>254</sup> AVM 1, AVM 5 - चा,

<sup>255</sup> AVM 2 - चानभिहिते

<sup>256</sup> AVM 1, AVM 2, AVM 4, AVM 5 - adds अत्र च

<sup>257</sup> AVM 1, AVM 2 - कृताविशिष्टाभिधाने

<sup>258</sup> AVM 1- Omits च

<sup>259</sup> AVM 1- विशेषणास्याप्यभिधानादिति, AVM 3, AVM 4, AVM 5 -विशेषणस्याभिधानात्

यत्<sup>260</sup> धातृत्तरप्रत्ययत्वेन कृतौ शक्तिः। पाचकादिपदे तु सामानाधिकरण्यानुरोधात्<sup>261</sup> कृति<sup>262</sup>विशिष्टे लक्षणेति, तदसत्<sup>263</sup>। भावकृतोपि<sup>264</sup> कृति<sup>265</sup>वाचकतापत्तेः। धातुत्वादि<sup>266</sup>घटितात्स्मादाख्यातत्वस्य<sup>267</sup> लघुत्वाच्च।

यत्<sup>268</sup> कर्तृकृतोपि<sup>269</sup> कृतौ शक्तिः<sup>270</sup>॥ कृतिविशिष्टे तु<sup>271</sup> लक्षणेति, तन्न<sup>272</sup>। यतो विनावच्छेदकरूपं शक्यत्वा<sup>273</sup>सम्भवाद्गो<sup>274</sup>त्वत्वादिना शक्तौ चाति<sup>275</sup> गौरवात्। अस्तु<sup>276</sup> गवादिपदानां गोत्वादि<sup>277</sup>विशिष्टं शक्यम्॥ विशिष्टान्तराणां तु शक्यत्वं विलीयेत। केवलविशेषणे<sup>278</sup> स्वारसिकप्रयोगविरहस्तुल्य<sup>279</sup> एवेति<sup>280</sup>।

एवं च गतो गम्यत इत्यादौ फलस्य कृदात्मनेपदाभ्यामेव<sup>281</sup> लाभात्, लाघवाद्<sup>282</sup> धातो<sup>283</sup>रनन्यलभ्यव्यापार<sup>284</sup>विशेषमात्रवाचकत्वस्थितौ<sup>285</sup> ग्रामं गच्छति, ग्रामस्य गन्तेत्यादौ द्वितीयादेः फलजनकत्वलक्षणं कर्मत्वमर्थः<sup>286</sup>। फले च प्रातिपदिकार्थोऽधिकरणत्वे<sup>287</sup>नान्वेति<sup>288</sup> फलमात्रं<sup>289</sup> वार्थो<sup>290</sup>।

<sup>260</sup> AVM 6 - यत् तु

<sup>261</sup> AVM 1 - सामानाधिकरण्याद्यानुरोधात्, AVM 2 - adds हेतु before सामानाधिकरण्यानुरोधात्

<sup>262</sup> AVM 6 omits कृति

<sup>263</sup> AVM 2 - reads दतसत्, AVM 3, AVM 4, AVM 5, AVM 7 - तन्न,

<sup>264</sup> AVM 1 - भावकृतोऽपि

<sup>265</sup> AVM 7 omits the word कृति

<sup>266</sup> AVM 2 - धात्वर्थादि

<sup>267</sup> AVM 3, AVM 4, AVM 5 adds एव

<sup>268</sup> AVM 3 - यदयपि, AVM 4, AVM 5, AVM 6 - यदपि

<sup>269</sup> AVM 3 - कर्तृकृतः, AVM 7 यदपि कर्मकृतः

<sup>270</sup> AVM 4 शक्तौ च

<sup>271</sup> AVM 2 omits तु

<sup>272</sup> AVM 1, AVM 2, AVM 3, AVM 4, AVM 5, AVM 7 - तदप्यसत्

<sup>273</sup> AVM 4 - वाच्यत्वा

<sup>274</sup> AVM 2 & AVM 3 adds I after सम्भवाद्

<sup>275</sup> AVM 3 omits शक्तौ चाति

<sup>276</sup> AVM 5 adds वा

<sup>277</sup> AVM 1, AVM 2 - गोत्व, AVM 4 - तद्

<sup>278</sup> AVM 3 reads as केवले विशेषे एव, AVM 6 - केवले विशेषणे

<sup>279</sup> AVM 7 reads स्फुट एव and omits तुल्य

<sup>280</sup> AVM 3, AVM 5 omits इति

<sup>281</sup> AVM 1, AVM 2 - Omits एव, AVM 3 reads as कृदात्मनेपदाख्याताभ्यामेव, AVM 5, AVM 7 - कृदाख्याताभ्यामेव

<sup>282</sup> AVM 1 & AVM 2 - Omits लाघवाद्

<sup>283</sup> AVM 4 reads as धातोः लाघवाद्

<sup>284</sup> AVM 2 - reads व्यापार word twice

<sup>285</sup> AVM 1, AVM 2 - मात्रं शक्यमिति स्थितौ, AVM 5 वाच्यमिति स्थितौ

<sup>286</sup> AVM 3, AVM 5 - reads as फलजनकत्वलक्षणं कर्मत्वं मर्थो द्वितीयादेः

<sup>287</sup> AVM 2 - अधिकरणत्वं, AVM 3 reads as अधिकरणतयान्वेति, AVM 6 विशेषणत्वे

<sup>288</sup> AVM 2 - नार्थेति, AVM 6 नान्वयेपि

<sup>289</sup> AVM 3 - फलमात्रं

<sup>290</sup> AVM 3 omits अर्थो

जनकत्वं तु<sup>291</sup> संसर्ग<sup>292</sup>मर्यादया लभ्यमिति<sup>293</sup> केचित्। तदसत्<sup>294</sup>। ग्रामं गच्छति, त्यजती<sup>295</sup>त्यादौ  
द्वितीयादितः फलसामान्यलाभेऽपि<sup>296</sup> नियतसंयोगविभागाद्यलाभात्<sup>297</sup>  
फलविशेषावच्छिन्नव्यापारस्यैव धात्वर्थत्वात्<sup>298</sup>। इतरथा<sup>299</sup> त्यजिगमिप्रभृतीनां पर्यायापत्तेः<sup>300</sup>। तवापि  
गम्यते ग्राम इत्यादौ ग्रामादेः<sup>301</sup> संयोगादि<sup>302</sup>शालित्वं कुतः प्रतीयत इति चेत्<sup>303</sup>,  
तदवच्छिन्नव्यापारवाचिधातुसमभिव्याहारादेव। यथा इष्टसाधनत्ववाच<sup>304</sup>का<sup>305</sup>द्विधेरेव<sup>306</sup>  
स्वर्गकामादिपदसमभिव्याहारात् स्वर्गादिजनकत्वं<sup>307</sup> प्रतीतिस्त्वष्ट<sup>308</sup>फलयोरिष्टत्व<sup>309</sup>फलत्वाभ्यां<sup>310</sup>  
स्वर्गत्वसंयोगत्वादि<sup>311</sup>भ्यां वे<sup>312</sup>त्यन्यदेतत् ॥

अस्तु वा बुद्धिस्थ<sup>313</sup>विशेषवाचकतत्पदादेरिव<sup>314</sup> व्युत्पत्तिवशादेव<sup>315</sup>  
प्रकृत्यर्थतावच्छेदकफल<sup>316</sup>तच्छालिवाचकाख्यातकृतोरपि<sup>317</sup> विशेषरूपेण बोधकत्वम्<sup>318</sup> अपि च  
धात्वर्थतावच्छेदकफलशालित्वं कर्मत्वम्<sup>319</sup>। न तु<sup>320</sup> धात्वर्थजन्यफलशालितामात्रं गमिपत्योः कर्मत्वस्य

<sup>291</sup> AVM 5 omits तु

<sup>292</sup> AVM 1, AVM 2 - सम्बन्ध

<sup>293</sup> AVM 3 लभ्यत

<sup>294</sup> AVM 5 omits तदप्यसत्

<sup>295</sup> AVM 3 omits त्यजति

<sup>296</sup> AVM 4 reads लाभे तस्मात्, AVM 5 adds तस्मात्

<sup>297</sup> AVM 1& AVM 2 - adds तस्मात्

<sup>298</sup> AVM 1- धात्वर्थत्वम्, AVM 6 - धात्वर्थः स्यात्

<sup>299</sup> AVM 1, AVM 2, AVM 5 - अन्यथा, AVM 3 reads इतर

<sup>300</sup> AVM 1- त्यजिगम्यादीनां पर्यायापत्तेः, AVM 2 - पर्यायापत्तिः

<sup>301</sup> AVM 6 omits ग्रामादेः

<sup>302</sup> AVM 1, AVM 2, AVM 3 - संयोग

<sup>303</sup> AVM 2 - adds ।

<sup>304</sup> AVM 2 - वाचि

<sup>305</sup> AVM 3, AVM 5 - साधनताबोधकाद्

<sup>306</sup> AVM 2 - विधेः रेव

<sup>307</sup> AVM 2 - adds ।, AVM 3 reads as स्वर्गादिजनकत्व, AVM 5 - स्वर्गादिगामित्वं

<sup>308</sup> AVM 3 - reads स्त्वष्ट Instead of स्त्वष्ट, AVM 5 adds साधन

<sup>309</sup> AVM 2, AVM 3 - reads इष्ट instead of इष्टत्व

<sup>310</sup> AVM 5 फलाभ्यां

<sup>311</sup> AVM 3, AVM 5 omits आदि

<sup>312</sup> AVM 5 - चे

<sup>313</sup> AVM 6 बुद्धि

<sup>314</sup> AVM 1, AVM 5 - तदादेरिव, AVM 2 - बुद्धिस्थवाचकतदादेरिव, AVM 3 reads as बुद्धिस्थविशेषवाचकतदादेरिव,  
AVM 4 - बुद्धिविषयवाचकतदादेरिव, AVM 5 - बुद्धिविशेषविषयवाचक, AVM 7 तदारदेरिव

<sup>315</sup> AVM 7 दिव

<sup>316</sup> AVM 2 - reads as प्रकृत्यर्थावच्छेदकं फलं

<sup>317</sup> AVM 2 - तत्वाचकाख्यातादेरपि

<sup>318</sup> AVM 2 - adds ।

<sup>319</sup> AVM 4 omits कर्मत्वम्

<sup>320</sup> AVM 7 ननु

पूर्वस्मिन्देशे<sup>321</sup>, त्यजेश्चोत्तरस्मिन्<sup>322</sup>, स्पन्देश्च<sup>323</sup> पूर्वापरदेशयोः प्रसंगात्।  
 फलावच्छिन्नव्यापारबोधकत्वा<sup>324</sup>देव<sup>325</sup> धातूनां सकर्मकत्वव्यवहारो, भाक्तस्तु<sup>326</sup> जानातीत्यादेः<sup>327</sup>  
 तादृशधातुयोग<sup>328</sup> एव च कर्मप्रत्ययः<sup>329</sup> ॥ <sup>330</sup>तत्र<sup>331</sup> द्वितीययाधेयत्व<sup>332</sup>मभिधीयते ॥  
 तच्चाकाङ्क्षा<sup>333</sup>वैचित्र्या<sup>334</sup>द्धात्वर्थतावच्छेदक<sup>335</sup>फलेऽन्वेति। अत एवास्याः<sup>336</sup>  
 पदार्था<sup>337</sup>न्विताभिधेयत्वबोधकसप्तमीतो<sup>338</sup> भेदः।  
 अस्तु वा कर्माख्यातस्य इव<sup>339</sup> द्वितीयाया अपि<sup>340</sup> फलमर्थः स्ताम् वा फलव्यापारौ पृथगेव धातोरर्थो  
<sup>341</sup>विशिष्टस्त्वन्वयबलभ्यः<sup>342</sup>। भूमिं प्रयाति विहगो विजहाति<sup>343</sup> महीरुहं<sup>344</sup> न तु  
 स्वात्मानमित्याद्यनुरोधात्<sup>345</sup> क्रियान्वयि<sup>346</sup>परसमवेतत्वमपि<sup>347</sup> कर्मप्रत्ययार्थः। इयांस्तु विशेषो,  
 यत्परत्वं सुपा <sup>348</sup>प्रकृत्यर्थापेक्षिकं तिडादिना च<sup>349</sup> स्वार्थफलाश्रयापेक्षिकं<sup>350</sup> प्रत्याय्यते। घटं<sup>351</sup>

<sup>321</sup> AVM 2 omits the text starting from देशे त्यजेश्चोत्तरस्मिन् till भोजनाय यतते इत्यादौ च यत्यादिना

<sup>322</sup> AVM 3 omits त्यजेश्चोत्तरस्मिन्, AVM 5 - त्यजेश्चोत्तरस्मिन्देशे

<sup>323</sup> AVM 3 omits च, AVM 7 स्यन्देः

<sup>324</sup> AVM 6 - बाधकत्वादेव

<sup>325</sup> AVM 1, AVM 3, AVM 7 - adds च, AVM 4 - वाचकत्वादेव

<sup>326</sup> AVM 3 - भास्करस्क

<sup>327</sup> AVM 1, AVM 3 - जानात्यादेः, AVM 6 - जात्यादेः

<sup>328</sup> AVM 4 - धातुप्रयोग

<sup>329</sup> AVM 1, AVM 4 - याः, AVM 7 reads as कर्मप्रत्ययायः

<sup>330</sup> AVM 6 अत्र

<sup>331</sup> AVM 1, AVM 3, AVM 4 - adds च

<sup>332</sup> AVM 1 - adds मात्रम्

<sup>333</sup> AVM 1, AVM 5 - adds दि, AVM 6 - धियत्वं

<sup>334</sup> AVM 4 - वशाद्

<sup>335</sup> AVM 1, AVM 3, AVM 7 - च्छेदके, AVM 3 adds अपि

<sup>336</sup> AVM 1, AVM 3, AVM 4, AVM 5 चास्याः

<sup>337</sup> AVM 6 - पदार्थता

<sup>338</sup> AVM 7 - सप्तमीतो

<sup>339</sup> AVM 1 - कर्माख्यातस्यैव, AVM 3 - कर्माख्यातस्येव

<sup>340</sup> AVM 3 - द्वितीययात्रापि

<sup>341</sup> AVM 3 - धातोरर्थो

<sup>342</sup> AVM 1 - Omits बल

<sup>343</sup> AVM 6 - वज्रहाति

<sup>344</sup> AVM 3 adds ।

<sup>345</sup> AVM 3 - इत्यादिप्रयोगस्त्वानुरोधतः, AVM 4 omits स्, AVM 5, AVM 7 - इत्यादिप्रयोगस्यानुरोधतः

<sup>346</sup> AVM 6 - न्वित

<sup>347</sup> AVM 3 - क्रियानीतं परमसमयेवेतत्वमपि

<sup>348</sup> AVM 3 - स्वप्रकृत्यर्थापेक्षिकं

<sup>349</sup> AVM 1 - तु, AVM 6 तिडादितावत्

<sup>350</sup> AVM 1 - स्वार्थफलापेक्षिकं

<sup>351</sup> AVM 7 - पटं

जानातीच्छति कुरुते<sup>352</sup> चैत्रो<sup>353</sup> मैत्रेण ज्ञायते इष्यते क्रियते घट इत्यादौ  
स्वविषयक<sup>354</sup>पदार्थाभिधायिधातुयोगे<sup>355</sup> कर्मप्रत्ययेन यथायथं विषयित्वं विषयत्वं च, कर्तृतिडा<sup>356</sup>  
आश्रयत्वम्, तृतीयया चाधेयत्वं<sup>357</sup> बोध्यते। अन्वयबोधे त्वयं विशेषो यदेकत्र कर्तर्याश्रयत्वं<sup>358</sup> तत्र क्रिया<sup>359</sup>  
तत्र विषयित्वं<sup>360</sup> तत्र च<sup>361</sup> कर्म<sup>362</sup>विशेषणम्। अन्यत्र कर्मणि विषयता तत्र क्रिया<sup>363</sup> तत्राधेयत्वं तत्र च<sup>364</sup>  
कर्तेति। ज्ञातो ज्ञाता<sup>365</sup> नष्ट इत्यादौ च<sup>366</sup> कर्मकर्तृकृतां विषयाश्रयप्रतियोगिबोधकत्वं। भोजनाय<sup>367</sup> यतते  
इत्यादौ च यत्यादिना उपस्थापिते<sup>368</sup> यत्ने<sup>369</sup> विषयत्वेन नान्वयः। अपि तूद्देश्यत्वेन<sup>370</sup>  
पद<sup>371</sup>स्वाभाव्यात्<sup>372</sup>। अत एवाभुञ्जानेऽपि भोजनाय यतते इत्यादयः प्रयोगाः<sup>373</sup> ॥

धातुतोरर्थः<sup>374</sup> फलमनुकूलव्यापारो<sup>375</sup> व्यापारमात्रं<sup>376</sup> वाख्यातार्थः<sup>377</sup> जन्यजनकभावः संसर्गमर्यादया<sup>378</sup>  
लभ्यः। लडादिलिडाद्यर्थो<sup>379</sup> वर्तमानत्वादीष्ट<sup>380</sup>साधनत्वादिकमेक<sup>381</sup>पदोपात्तत्वं<sup>382</sup>प्रत्यासत्या

<sup>352</sup> AVM 1 - इच्छति कुरुते

<sup>353</sup> AVM 1 - मैत्रो

<sup>354</sup> AVM 1, AVM 4, AVM 5, AVM 6 - सविषय, AVM 3 - सविषये

<sup>355</sup> AVM 5 - प्रयोगे, AVM 7 adds प्रयोगे

<sup>356</sup> AVM 3 - कर्तृतिडा, AVM 6 - कर्तृतिडः, AVM 7 कर्मतिडा

<sup>357</sup> AVM 3 - वाधेयत्वं, AVM 6 - तृतीयार्थयत्वं

<sup>358</sup> AVM 3 - adds ।

<sup>359</sup> AVM 3 - तत्र ज्ञानं क्रिया

<sup>360</sup> AVM 1, AVM 3, AVM 4, AVM 5 - विषयिता

<sup>361</sup> AVM 1, AVM 6 - Omits च

<sup>362</sup> AVM 4 omits कर्म

<sup>363</sup> AVM 6 - वन्न क्रियते

<sup>364</sup> AVM 1, AVM 4, AVM 5 - omits च

<sup>365</sup> AVM 5 reads ज्ञाता ज्ञातो

<sup>366</sup> AVM 3 omits च

<sup>367</sup> AVM 1, AVM 3, AVM 4, AVM 6 - Omits भोजनाय

<sup>368</sup> AVM 1 - यत्यादि पदोपस्थापित, AVM 2 - is continued from here and reads पदोपस्थापित, AVM 4, AVM 5,

AVM 7 reads उपस्थिते, AVM 6 - यदिनोपस्थापिते

<sup>369</sup> AVM 5 यत्नादौ

<sup>370</sup> AVM 3 - adds ।

<sup>371</sup> AVM 2 - omits the word पद

<sup>372</sup> AVM 1 - पदस्वभाव्यात्

<sup>373</sup> AVM 2, AVM 5 - इति प्रयोगाः।

<sup>374</sup> AVM 1, AVM 3, AVM 4 - धातोरर्थः

<sup>375</sup> AVM 2 - धातोरनुकूलव्यापारो, AVM 5 फलमधातोरर्थः

<sup>376</sup> AVM 3, AVM 6 adds ।

<sup>377</sup> AVM 3, AVM 4, AVM 5, AVM 7 - आख्यातस्य

<sup>378</sup> AVM 1, AVM 2, AVM 3 - सम्बन्धमर्यादया

<sup>379</sup> AVM 2 - विध्यर्थो, AVM 5 तिडाद्यर्थो, AVM 6 - लिडाद्यर्थो

<sup>380</sup> AVM 3 reads as वर्तमानेष्ट

<sup>381</sup> AVM 6 omits एक

<sup>382</sup> AVM 2 - omits त्व

तत्रैवान्वेति। भावप्रत्ययस्य घञादे<sup>383</sup>रनुकूलव्यापार<sup>384</sup> एवार्थः। तेन व्यापारसत्त्वे फलानुत्पाददशायां पाको  
<sup>385</sup>भविष्यतीति न प्रयोगः। न वा<sup>386</sup> व्यापारविगमे फलसत्त्वे पाको विद्यते<sup>387</sup> इति<sup>388</sup>। नापि  
घटभूतल<sup>389</sup>योर्मिथः संयोग इतिवन्मिथो  
गमनमित्यादि<sup>390</sup>प्रत्ययोपनीतपरसमवेतव्यापारजन्यधात्वर्थ<sup>391</sup>फलशालित्वं च<sup>392</sup> कर्मत्वं<sup>393</sup> फलनिष्ठं  
<sup>394</sup>चाधेयत्वं द्वितीयादिना<sup>395</sup> व्यापारनिष्ठं<sup>396</sup> च<sup>397</sup> तृतीयादिनाभिधीयते। एवं च तण्डुलं पचति चैत्र<sup>398</sup>  
इत्यस्य तण्डुलवृत्तिफलविशेषजनकव्यापारवांश्चैत्रः<sup>399</sup>। मैत्रेण पच्यते तण्डुल<sup>400</sup> इत्यस्य च<sup>401</sup>  
मैत्रनिष्ठ<sup>402</sup>व्यापारजन्यफलविशेषशालीतण्डुल इत्यर्थः<sup>403</sup>। फलव्यापारयोर्विशेषणविशेष्य<sup>404</sup>भाव<sup>405</sup>भेदादेव  
कर्तृकर्मप्रत्यय<sup>406</sup>व्यवहारः। जानातीत्यादिप्रयोगे पूर्वोक्तैव रीतिरनुसर्तव्या।<sup>407</sup>  
वस्तुतस्तु आख्यातस्येव<sup>408</sup> तृतीयाया अपि<sup>409</sup> व्यापार एवार्थः। कर्माख्यातस्य<sup>410</sup> च  
धात्वर्थफलनिरूपितमधिकरणत्वमर्थः<sup>411</sup>। कर्मकृत<sup>412</sup> आश्रय<sup>413</sup>कर्तृकृतश्च व्यापाराश्रयः<sup>414</sup>

<sup>383</sup> AVM 3 - घटादेः

<sup>384</sup> AVM 5 व्यापारमात्रं

<sup>385</sup> AVM 3 adds न

<sup>386</sup> AVM 5, AVM 6 omits वा

<sup>387</sup> AVM 2 - mistakenly omits the letter द्य, AVM 3, AVM 5 - विद्यत

<sup>388</sup> AVM 5 adds प्रयोगः

<sup>389</sup> AVM 2 - Mistakenly omits the letter त, AVM 3 - घटभूतलमिथः

<sup>390</sup> AVM 1 - adds विसर्ग AVM 3 - adds विसर्ग and I, AVM adds प्रत्यय, AVM 5 adds प्रयोगः

<sup>391</sup> AVM 1 - adds रूप

<sup>392</sup> AVM 5 omits च

<sup>393</sup> AVM 3 - I, AVM 6 omits कर्मत्वं

<sup>394</sup> AVM 2 - adds त्वं before चाधेयत्वं, AVM 3 - फलनिष्ठाधेयत्वं च AVM 6 - फलनिष्ठाधेयत्वं

<sup>395</sup> AVM 5 reads this as तृतीयादिना

<sup>396</sup> AVM 3 - व्यापारनिष्ठाधेयत्वं, AVM 5 omits व्यापारनिष्ठम्

<sup>397</sup> AVM 3 - reads न instead of च

<sup>398</sup> AVM 1 & AVM 2 - चैत्रः पचति तण्डुलं

<sup>399</sup> AVM 5 adds इत्यर्थः

<sup>400</sup> AVM 1 - तण्डुलं

<sup>401</sup> AVM 1, AVM 2, AVM 4, AVM 5, AVM 6 omits च

<sup>402</sup> AVM 6 - चैत्रमैत्रनिष्ठ

<sup>403</sup> AVM 4 - इति विशेषः

<sup>404</sup> AVM 1, AVM 2 - विशेष्यविशेषण

<sup>405</sup> AVM 2, AVM 3 - omits भाव

<sup>406</sup> AVM 1, AVM 2 - omits प्रत्यय

<sup>407</sup> AVM 1, AVM 2, AVM 3, AVM 4, AVM 5, AVM 7 - Omits जानातीत्यादिप्रयोगे पूर्वोक्तैव रीतिरनुसर्तव्या।

<sup>408</sup> AVM 2 - आख्यातस्येति, AVM 3 omits एव, AVM 6 आख्यातस्य च

<sup>409</sup> AVM 2 - omits अपि

<sup>410</sup> AVM 1, AVM 2 AVM 3, AVM 4, AVM 5, AVM 6 - कर्माख्यातस्य, AVM 7 कामाख्यातस्य

<sup>411</sup> AVM 1, AVM 2, AVM 3, AVM 4 - omits अर्थः, AVM 5 reads फलनिरूपितत्वं अधिकरणत्वम्

<sup>412</sup> AVM 3, AVM 4 - कर्मकृतः

<sup>413</sup> AVM 1 - आश्रयः, AVM 2 adds I, AVM 3, AVM 4, AVM 5, AVM 6 - फलाश्रयः

<sup>414</sup> AVM 6 omits कर्तृकृतश्च व्यापाराश्रयः

कर्मकर्तृसामानाधिकरणानुरोधात्।<sup>415</sup> मैत्रेण<sup>416</sup> पच्यते पक्व<sup>417</sup> इत्यादौ सुबर्थ एव<sup>418</sup> व्यापारे  
वर्तमानत्वाद्व्यन्वयः। पचमानः<sup>419</sup> पक्ववानित्यादौ<sup>420</sup> पुनरनायत्या<sup>421</sup> पदार्थतावच्छेदके<sup>422</sup> व्यापारे  
तदन्वयः ॥ स्तां<sup>423</sup> वा व्यापाराश्रयौ शक्यौ<sup>424</sup> विशिष्टमन्वयबललभ्यम्। एवकारस्येव<sup>425</sup>  
अन्ययोगव्यवच्छेदादौ<sup>426</sup> पार्थस्यान्ययोगव्यवच्छेदैकदेशे अन्यत्वे अन्वयात्।<sup>427</sup>  
अन्ययोगप्रतियोगिक<sup>428</sup> व्यवच्छेद<sup>429</sup> स्यातिप्रसक्तत्वात्। अन्ययोगत्वावच्छिन्नप्रतियोगिक<sup>430</sup> व्यवच्छेदस्य  
शक्यत्वे च<sup>431</sup> शक्याप्रसिद्धिः। व्याधितत्वं च<sup>432</sup> पार्थ एवेत्यादौ।  
पार्थान्यत्वाद्व्यवच्छिन्नव्यवच्छेदस्याप्रत्ययप्रसङ्गश्च<sup>433</sup> तस्य ततोन्वयत्वात्।  
स्वान्य<sup>434</sup> योगव्यवच्छेदत्वेन<sup>435</sup> शक्यत्वे च स्वत्वस्याननुगमा<sup>436</sup> च्छक्त्यानन्त्यम्। तस्मान्नीलो<sup>437</sup> घटो  
नास्तीत्यादौ<sup>438</sup> नीलघटत्वाद्य<sup>439</sup> व्यवच्छिन्नस्येव पार्थ एवेत्यादौ<sup>440</sup> पार्थान्य<sup>441</sup> योगत्वावच्छिन्नस्यैवाभावः<sup>442</sup>

<sup>415</sup> AVM 1, AVM 2, AVM 4 - adds जानातीत्यादिप्रयोगे पूर्वोक्तैव रीतिरनुसर्तव्या।, AVM 3 reads सामानाधिकरणानुरोधात्, AVM 3 adds जानातीत्यादिप्रयोगे पूर्वोक्तैव रीतिराश्रयणीया।, AVM 5 जानात्यादिप्रयोगे तु पूर्वोक्तैव रीतिरनुसरणीया

<sup>416</sup> AVM 3, AVM 5 - चैत्रेण

<sup>417</sup> AVM 2 - पाक्, AVM 3 - पक्वं

<sup>418</sup> AVM 1, AVM 5 - omits एव

<sup>419</sup> AVM 3 - पच्यमानः

<sup>420</sup> AVM 2 - mistakenly reads as पक्ववान् नित्यादौ, AVM 3 - पक्वमान्, AVM 5 omits पक्ववान्

<sup>421</sup> AVM 1, AVM 2 - adds एव, AVM 3, AVM 5 - omits पुनरनायत्या

<sup>422</sup> AVM 3, AVM 4 - reads as पदार्थतावच्छेदक एव, AVM 5 omits पदार्थतावच्छेदके

<sup>423</sup> AVM 2 - आस्तां, AVM 4 addsस्तां, AVM 6 - स्तं

<sup>424</sup> AVM 3 - adds ।

<sup>425</sup> AVM 6 - reads वा in place of व

<sup>426</sup> AVM 1, AVM 5 - व्यवच्छेदौ, AVM 2 - व्यवच्छेदो, AVM 3 - mistakenly reads as विशिमन्वयलभ्यं एवकारस्येवान्ययोगव्यवच्छेदः

<sup>427</sup> AVM 1, AVM 2, AVM 4, AVM 5 - omits पार्थस्यान्ययोगव्यवच्छेदैकदेशे अन्यत्वे अन्वयात्

<sup>428</sup> AVM 2 - omits the word प्रतियोगिक

<sup>429</sup> AVM 1, AVM 3, AVM 4 - Adds मात्र

<sup>430</sup> AVM 1, AVM 2, AVM 3 - प्रतियोगिताक, AVM 4, AVM 5 - प्रतियोगिता

<sup>431</sup> AVM 1, AVM 2, AVM 3, AVM 4, AVM 5 - omits च

<sup>432</sup> AVM 1 - बाधितत्वं वा, AVM 2 - omits व्याधितत्वं च, AVM 3 - बाधो वा, AVM 4 बाधितश्च

<sup>433</sup> AVM 1& AVM 2 - पार्थान्ययोगत्वावच्छिन्नप्रतियोगिताकव्यवच्छेदस्याप्रत्ययप्रसङ्गश्च, AVM 3, AVM 4

पार्थान्ययोगत्वाद्यवच्छिन्नव्यवच्छेदस्याप्रत्ययाप्रसङ्गश्च, AVM 5 reads as

पार्थान्ययोगत्वाद्यवच्छिन्नव्यवच्छेदस्याप्रत्ययप्रसङ्गश्च

<sup>434</sup> AVM 2 - omits letter न्य

<sup>435</sup> AVM 4 - वच्छेदकत्वेन

<sup>436</sup> AVM 2 - reads स्वस्याननुगमात्, AVM 3 - स्वत्वस्याननुगमात्

<sup>437</sup> AVM 3, AVM 7 omits तस्मात्

<sup>438</sup> AVM 5 omits इत्यादौ

<sup>439</sup> AVM 1, AVM 2, AVM 4 - omits द्य

<sup>440</sup> AVM 1, AVM 2, AVM 4 - adds अपि

<sup>441</sup> AVM 2 - reads यथान्य

<sup>442</sup> AVM 1 - न्नस्याभावः, AVM 4 योगत्वावच्छिन्नस्य

प्रतीयत<sup>443</sup> इति<sup>444</sup> ॥ समानं चेदं कृतौ कालान्वयवादिनाम् । धात्वर्थानुकूलव्यापारविरहिण्यपि महीरूहादौ संयुज्यते<sup>445</sup> संयुक्त<sup>446</sup> इत्यादिप्रत्यात्<sup>447</sup> संयोगवत्त्व<sup>448</sup> मात्रप्रतीतेश्च । न<sup>449</sup> तत्र<sup>450</sup> प्रत्ययस्य व्यापारवाचिता<sup>451</sup> इति<sup>452</sup> न सकर्मकत्वम्<sup>453</sup> । संयोग इत्यादौ धात्वर्थमात्रप्रतीते<sup>454</sup> घञादेः<sup>455</sup> प्रयोगसाधुतामात्रम् इति मण्डनमतानुयायिनः<sup>456</sup> ॥ तन्न<sup>457</sup> पचतीत्यादौ तदनुकूल<sup>458</sup> वर्तमानयत्नाननुभव<sup>459</sup> प्रसङ्गात् फलानुकूलादृष्टवत्यपि पचतीत्यादेर्विभागाद्यनुकूल<sup>460</sup> पूर्वसंयोगादिमति निश्चलादावपि त्यजतीत्यादेः प्रयोगस्य प्रसंगाच्चेति<sup>461</sup> । तत्र तत्र<sup>462</sup> तत्तत्फलानुकूलतत्तद्व्यापारविशेष एव धात्वर्थः । सर्वत्र धात्वर्थाश्रयत्वमेव कर्तृत्वं<sup>463</sup> संख्यावर्तमानत्वादिकं क्वचिदा<sup>464</sup> श्रयत्वादिकमपि<sup>465</sup> आख्यातार्थ इति गुरुमतमपि तत्र तत्र<sup>466</sup> तादृशयत्नाननुभवप्रसंगादनुपादेयमे<sup>467</sup> वेति<sup>468</sup> ॥<sup>469</sup> ॥ इति आख्यातवादः समाप्त ॥<sup>470</sup>

<sup>443</sup> AVM 4 - प्रतीतिः, AVM 5 प्रतीतेः

<sup>444</sup> AVM 3 reads as नीलघटत्वावच्छिन्नस्याभावस्य प्रतीतिः and omits the line starting from पार्थ एव — इति

<sup>445</sup> AVM 3 adds I, AVM 4 omits संयुज्यते

<sup>446</sup> AVM 1, AVM 2, AVM 3, AVM 5, AVM 7 - संयुक्त,

<sup>447</sup> AVM 1, AVM 2 - इति व्यवहारात्, AVM 3, AVM 4, AVM 7 - इत्यादि व्यवहारात्, AVM 5 इत्यादौ व्यवहारात्, AVM 6 - इत्यादि प्रयोगात्

<sup>448</sup> AVM 1 - संयोग, AVM 2 - संयोगी, AVM 6 - संयोगावच्छिन्न

<sup>449</sup> AVM 6 omits न

<sup>450</sup> AVM 1, AVM 2 - तत्र न, AVM 5 omits च

<sup>451</sup> AVM 1 AVM 2 - व्यापारवाचित्वं, AVM 6 - व्यापारवाचित्वे

<sup>452</sup> AVM 6 omits इति

<sup>453</sup> AVM 5 सकर्मत्वं

<sup>454</sup> AVM 3, AVM 4 adds च

<sup>455</sup> AVM 2 - घटादेः, AVM 4 - घञादिः

<sup>456</sup> AVM 1 - अनुसारिणः

<sup>457</sup> AVM 3 - reads तत्र

<sup>458</sup> AVM 1, AVM 2, AVM3, AVM4, AVM 5 - पाकानुकूल, AVM 6 adds व्यापार

<sup>459</sup> AVM 2 - फलानुभव, AVM 3 omits the word वर्तमान

<sup>460</sup> AVM 3 reads विभागानुकूल instead of विभागाद्यनुकूल

<sup>461</sup> AVM 1, AVM 2 - प्रयोगप्रसंगाच्च, AVM 3 — (Not readable), AVM 4 omits इति, AVM 5 omits whole line फलानुकूलादृष्टवत्यपि पचतीत्यादेर्विभागाद्यनुकूलपूर्वसंयोगादिमति निश्चलादावपि त्यजतीत्यादेः प्रयोगस्य प्रसंगाच्चेति

<sup>462</sup> AVM 3 omits तत्र तत्र

<sup>463</sup> AVM 3 adds I

<sup>464</sup> AVM 2 - कुत्रचित्

<sup>465</sup> AVM 1, AVM 2 - replaces अपि with वा, AVM 4 - आश्रयत्वमपि, AVM 6 omits अपि and adds क्वचित्

<sup>466</sup> AVM 5 omits one तत्र

<sup>467</sup> AVM 2 - अनुमेयम् ॥, AVM 3 reads as तादृशानुभवाभावात् अनपादेयमिति, AVM 4 -

तादृशयत्नाननुभवप्रसंगादनुपादेयमिति

<sup>468</sup> AVM 1, AVM 5, AVM 6 - omits एवेति

<sup>469</sup> AVM 2 ends with इति श्री श्रीमत् पण्डितराजशिरोमणिभट्टाचार्य कृतो आख्यातवादः समाप्तिम् अगात्,

<sup>470</sup> AVM 1 - Reads इति श्री भट्टाचार्यशिरोमणिविरचित आख्यातवादः ॥

AVM 3 - इति श्री भट्टाचार्यशिरोमणिविरचित आख्यातविवेकः सप्तः ॥ श्री विश्वेवार्पणमस्तु ॥ शके 1723 राक्षससंवत्सरे कार्तिकेमासिसिते पक्षे प्रपददिने वाराणस्यां शङ्करभट्ट— नामकेन लिखितं ॥ ॥ ॥ छ ॥ ॥ छ ॥

- The methodology used for giving the critical edition.

While doing the edition, some conditions and methodology are followed. It is given as follows.

1. Wherever needed spaces are added when certain meanings seem complete.
2. Unnecessary double daṇḍa (||) are removed. They are replaced with single daṇḍa. A paragraph system is used. For ease of reading, each paragraph is separated.
3. To maintain the semantics incorrect single daṇḍa is removed.
4. Words are corrected. Writing errors are removed and they are corrected.
5. Avagrahas are added wherever it seems required to make the content more clear.
6. Parasavarṇas are given in the closing of the statement.

## The critical edition of *Ākhyātavāda-*

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AVM 5 - इति तार्किकशिरोमणिरचित आख्यातवादः। शुभं भवतु। श्री रामलक्ष्मणाभ्यां नमः।

शिरोमणिकृतआख्यातार्थविवृतिस्त्वसौ व्याख्यातुरूपसंख्याने ममाख्यानाय कल्पताम्॥

AVM 6 - कार्लेकरोपनामपांडुरगात्मजनारायणेन शाके १९२४ दुंदुभौ चैत्रवद्यपक्षे लिखितः स्वार्थं परार्थं च॥७॥ ॥७॥ ॥शुभं भवतु॥७॥ AVM 7 इति श्री शिरोमणिविरचिताआख्यातदीधितिः समाप्तः॥ ॥७॥ श्री सद्गुरुग्रन्थार्पणमस्तु॥

॥नमः शिवाय॥ आख्यातस्य यत्नो वाच्यः। पचति पाकं करोतीति यत्नार्थककरोतिना सर्वाख्यातविवरणात्। व्यवहारादिव बाधकं विना विवरणादपि व्युत्पत्तेः। किं करोतीति यत्नप्रश्ने पचतीत्युत्तरस्य यत्नार्थकत्वं विनाऽनुपपत्तेश्च। अचेतने रथो गच्छतीत्यादौ चानुकूलव्यापारे लक्षणेति प्राञ्चः।

अन्यदीयगमनानुकूलनोदनादिमति गच्छतीत्यप्रयोगात् रथो गच्छति जानाति इच्छति यतते द्वेषि विद्यते निद्रातीत्यादौ क्रियानुकूलकृतिव्यापारयोरप्रतीतेः गत्यादिमत्वमात्रप्रतीतेश्चाश्रयत्वे नश्यतीत्यादौ च प्रतियोगित्वे निरूढलक्षणा। चैत्रः पचति तण्डुलः, मैत्रः पच्यते तण्डुल इत्यादौ अन्वयाबोधात् धात्वर्थप्रातिपदिकार्थयोर्भेदेन साक्षादन्वयस्याव्युत्पन्नतया संबंधमर्यादया तद्भानस्यासम्भवात्। इति तु नव्याः।

कृञश्च यत्नाभिधायकत्वम्। क्रियाजन्यत्वप्रतिसन्धानाविशेषेऽपि यत्नजन्यत्वाजन्यत्वप्रतिसन्धानात् पटाङ्कुरयोः कृताकृतव्यवहारात्ज्ञात्रादिवदाश्रयपरतृजन्तकतृपदस्ययत्नाश्रयबोधकत्वाच्च<sup>471</sup>। क्रियायास्तदनुकूलव्यापारस्य वा कृञर्थत्वे तदाश्रयः। कारकमात्रं वा कर्तृपदार्थः स्यात्। अथ रथो गच्छति गमनं करोति बीजादिनाङ्कुरादिः कृत इति विनापि यत्नं कृञः प्रयोगान्न तस्य यत्नवाचकत्वम्। कर्तृपदे च क्रियानुकूले<sup>472</sup> यत्ने निरूढलक्षणा। यदि क्रियाद्याश्रयमात्रे न तत्प्रयोगः। एवं चाचेतनेपि पचतीत्यादिप्रयोगात् क्रियानुकूलव्यापारप्रतीतेर्बाधकं विना गौणत्वायोगात् जनकव्यापार एवाख्यातार्थः। तण्डुलक्रियादेश्च<sup>473</sup> न पाकादिजनकत्वमिति नातिप्रसङ्गः।

कथं तर्हि पचतीत्यादौ पाकजनकयत्नानुभव<sup>474</sup> इति चेत्। पाकयत्नाविनाभूतपाकादिक्रियाविशेषेण कारणस्य यत्नस्यानुमानात्। पचति पाकयत्नवानिति तु तात्पर्यविवरणम्। अन्यथा धर्मिणोपि वाच्यतापत्तेः।

<sup>471</sup> AVM 2 and AVM 6 add च, which seems more correct as this sentence has two arguments.

<sup>472</sup> AVM 2 gives क्रियानुकूले, which is more clear meaning.

<sup>473</sup> AVM 2, AVM 3 and AVM 7 read क्रिया not क्रयण, semantically which is more relevant.

<sup>474</sup> पाकजनकयत्नानुभव is more clear from AVM 2 and AVM 5.

अथैवं यत्नस्य वर्तमानत्वं न प्रतीयेत। तस्यापदार्थत्वात्। अन्यत्र धात्वर्थक्रियायां स्वार्थव्यापारे वा लडादेर्वर्तमानत्वाद्यनुभावकत्वस्य व्युत्पन्नत्वाच्च। न च पाकजनकवर्तमानव्यापारेण पाकजनकवर्तमानयत्नानुमानम्। यत्नविगमेपि व्यापारानुवृत्तेर्धर्मिविशेषनिष्ठता च यत्नस्य न प्रतीयेत। तद्व्यधिकरणव्यापारस्यापि पाकजनकत्वात्। चैतन्याविनाभूतचैत्रत्वादिविशेषितेन तेन यत्नानुमानमिति चेत्। चैत्रत्वाद्यप्रतीतावपि शोभनः<sup>475</sup> पचतीत्यादौ शोभनादेः पाकजनकयत्नवत्वप्रतीतेरिति। सत्यम्। तत्राख्यातस्य जनकयत्ने लाक्षणिकत्वात्। मैवम्।

जनकव्यापारमपेक्ष्य लाघवेन जनकयत्नस्यैव शक्यत्वात्। यत्नं विहाय जनकमात्रे शक्तिरस्तु लाघवात् तथा चाचेतनेऽपि प्रयोगो मुख्य एवेति चेन्न। अपचत्यपि पाकजनकादृष्टवति पचतीति प्रयोगापत्तेः। पाकजनकादृष्टजनककृतेश्च न पाकजनकत्वं मानाभावात्। अत एव क्षित्यादेः कृत्यादिजन्यत्वे साध्ये तज्जनकादृष्टजनककृत्यादिनाऽर्थान्तरप्रसङ्गोपि प्रत्युक्तः। भावे वा तादृशकृतिनिराकरणायादृष्टाद्वारकत्वेन जनकतायास्त्वयापि वाच्यत्वात्। यत्नमात्रं शक्यं जनकत्वं विषयित्वं वा संसर्गमर्यादया भासत इति तु नव्याः।

कर्तृकर्मणी लकारवाच्ये। चैत्रः पचति पच्यते तण्डुल इति सामानाधिकरण्यानुरोधात् अन्यथा पचतीत्यत्रापि कर्तरि तृतीया पच्यते इत्यत्रापि कर्मणि द्वितीया स्यात्। तयोरनभिहिताधिकारीयत्वात् कृत्यभिधानस्याविशिष्टत्वात्। कर्तृकर्मसंख्याभिधानानाभिधानाभ्यां नियमः। न च चैत्रेण दृष्टो घट इत्यादौ विनापि तिङं संख्याप्रतीतेः क्लृप्तशक्तेः सुप एव संख्योपस्थितिसंभवे तिङो न संख्याभिधायकत्वमिति वाच्यम्। चैत्रो मैत्रश्च गच्छत इत्यादौ विनापि तादृशं सुपं द्वित्वादिप्रत्ययात् लाघवादेकवचनत्वादिना एकत्वादौ शक्तत्वाच्च इत्यपि नास्ति कृता संख्यानभिधानात्। किञ्चैकत्वत्वादिना संख्याभिधाने न नियमः। पदार्थतावच्छेदकावच्छिन्नस्याकाङ्क्षादिवशात् कर्मकर्तृसाधारण्येनान्वयबोधस्य दुर्वारत्वात्। कर्त्रैकत्वत्वादिनाभिधाने तु कर्त्रादेरप्यभिधेयत्वं शक्तौ शक्ततावच्छेदकशक्यतावच्छेदकयोगैरवमधिकम्। तस्मादाख्यातत्वेन कर्तरि कर्मणि चात्मनेपदत्वेन एकवचनत्वादिना तत्तद्रूपेण वा एकत्वादौ शक्तिः। एकपदोपात्तत्वाच्च संख्याया वाच्यगामित्वम्।

<sup>475</sup> This reading is in majority MSs which also is more proper.

कर्तृकर्मबोधकत्वं चैकदाऽव्युत्पन्नम्। अतो मैत्रः पक्ष्यते तण्डुल इत्यादयो न प्रयोगाः। कर्तरि यको असाधुत्वाच्च। पच्यते चैत्रस्तण्डुल इत्यादयोपि कर्तरि नेति वैय्याकरणाः।

अत्र वदन्ति- भावनाविशेष्ये संख्याया अन्वयः। समानपदोपात्तत्वेन एकान्वयस्यौचित्यात् भावनायाश्च विशेष्यत्वेनान्वययोग्यः कर्मत्वादयनवरुद्धः प्रथमान्तपदोपस्थाप्य एव। तथैव साकाङ्क्षत्वात्। चैत्रः पचति पच्यते तण्डुल इत्यत्र कर्तृकर्मणी प्रथमान्तपदोपस्थाप्यतया भावनाया विशेष्ये इति तत्रैव संख्यान्वयः। चैत्रेण सुप्यते गगनेन स्थीयते इत्यादौ तु प्रथमान्तपदाभावात् धात्वर्थस्य भावनायां विशेषणतयैवान्वयस्य व्युत्पन्नत्वात्। भावनाया बाधितत्वाच्च। भावनाविशेष्यविरहादनन्वितैव संख्या एकवचनं तु साधुत्वार्थम्। अत एव स्वापस्य द्विबहुत्वेप्यौत्सर्गिकमेकवचनमेव। एवं च भावतिङां यथायथं वर्तमानत्वादिष्टसाधनत्वादिकमर्थः। तच्च धात्वर्थ एवान्वेति तथैव प्रत्ययात्। तदबोधकानां तु घञादीनां प्रयोगसाधुतामात्रम्। भावनायाश्च कर्तर्याश्रयत्वेन कर्मणि पुनरन्यथान्वयः। तच्चैव कर्तृकर्माभिधायित्ववच्चास्माकमपि तथान्वयबोधकत्वम्। अतो मैत्रेण पचति तण्डुलः, तण्डुलं पच्यते मैत्रः, मैत्रः पक्ष्यते तण्डुल इत्यादयो न प्रयोगाः।

भावना च व्यापारमात्रोपलक्षिका अचेतनानुरोधात्। भिन्नाभ्याम् एकधर्मिबोधकलक्षणं सामानाधिकरण्यमसिद्धं सम्भवदन्यादृशं तु न वार्यते। अथ तण्डुलं पचति मैत्र इत्याश्रयतया मैत्रोऽस्तु भावनाविशेष्यः। चैत्रेण पच्यते तण्डुल इत्यत्र तण्डुलस्तु कथं विषयतयेति चेत्। रथेन गम्यते ग्राम इत्यादौ सविषयव्यापारानभिधाने का गतिः।

अत्र प्राञ्चः, मैत्रेण पच्यते तण्डुल इत्यत्र मैत्रनिष्ठपाकभावनाविषयः मैत्रनिष्ठभावनाविषयपाकजन्यफलशाली वा तण्डुलः प्रतीयते इति साक्षात्परंपरया वा भावनाविशेष्यस्तण्डुलः। रथेन गम्यते ग्राम इत्यत्र रथनिष्ठगमनानुकूलव्यापारजन्यफलशालीग्रामः प्रतीयत इति व्यापारविशेष्यो ग्राम इति।

नव्यास्तु भावनादेराख्यातलक्षत्वादाधेयत्वं तृतीयार्थोऽस्तु, संख्यामात्रं वा सम्बन्धस्तु पचतीत्यादाविव वाक्यार्थः। अस्तु च फलकर्मणोरपि सम्बन्धस्तथा फलं तु कस्यार्थः। न च तदपि तथाप्रकारीभूय भासमानत्वात्। फलावच्छिन्नक्रियाया धात्वर्थत्वेपि क्रियाजन्यफलालाभात्।

विशेषणविशेष्यभावविपर्ययासस्याशक्यत्वात्। तस्मात्फलमात्मनेपदार्थः। इत्थं च आख्यातोपस्थापिताया भावनायाः क्रियाविषयिण्यः फले अन्वये फलस्य क्रियाजन्यत्वं न लभ्यते भावनाविषयस्य च क्रियायाः फलेऽन्वये तिङुपस्थापितभावनायाः क्रियाविशेष्यत्वेनान्यत्र क्लृप्तोऽन्वयो भज्येत। तस्मात्कृत्यनभिधायकभावकर्मकृद्योगे क्लृप्तशक्तेः सुपो लब्धया भावनाविशिष्टायाः क्रियायाः फलेऽन्वयः। सुबर्थकृतेः क्रियायां विशेषणत्वेनैवान्वयस्य व्युत्पन्नत्वात्। कर्तृकर्मवच्च कृतिफलयोरप्यभिधाने नियमान्नातिप्रसंगः। न वा पक्ष्यते तण्डुलो मैत्र इत्यादयः प्रयोगाः। तिङुपस्थाप्याया भावनाया इव संख्यायाः प्रथमान्तोपस्थाप्येनैवान्वयो व्युत्पन्नः।

चैत्रो गन्ता गतो ग्रामो मित्रा पक्त्री गतं पुरम्।

भोक्ता तृप्यति पक्वानि भुङ्क्ते पक्तापसार्यताम्॥

इत्यादौ सामानाधिकरण्यविशेष्यलिङ्गग्रहान्यथानुपपत्त्या कर्तृकर्मणी कृद्वाच्ये चैत्रस्य नप्ता मैत्रादन्यो घटात्पृथक् परोऽपरो वा इत्यादाविव पदार्थतावच्छेदकेनैव कृत्यादिना धात्वर्थान्वयः, तथैव साकांक्षत्वात्। अस्तु वा कृत्यादिघटितकर्त्रादिना सममन्वयः। मुख्यभाक्तसाधारणस्य फलादिलक्षणकर्मत्वस्य कृत्यादिलक्षणकर्तृत्वस्य वानभिधाने द्वितीयादयः। कृताविशिष्टस्याभिधाने च विशेषणस्याप्यभिधानम्।

यत्तु धातून्तरप्रत्ययत्वेन कृतौ शक्तिः। पाचकादिपदे तु सामानाधिकरण्यानुरोधात् कृतिविशिष्टे लक्षणेति, तदसत्। भावकृतोपि कृतिवाचकतापत्तेः। धातुत्वादिघटितात्तस्मादाख्यातत्वस्य लघुत्वाच्च।

यत्तु कर्तृकृतोपि कृतौ शक्तिः। कृतिविशिष्टे तु लक्षणेति, तन्न। यतो विनावच्छेदकरूपं शक्यत्वासम्भवाद्गोत्वत्वादिना शक्तौ चाति गौरवात्। अस्तु गवादिपदानां गोत्वादिविशिष्टं शक्यम्। विशिष्टान्तराणां तु शक्यत्वं विलीयेत। केवलविशेषणे स्वारसिकप्रयोगविरहस्तुल्य एवेति।

एवं च गतो गम्यत इत्यादौ फलस्य कृदात्मनेपदाभ्यामेव लाभात्, लाघवाद् धातोरनन्यलभ्यव्यापारविशेषमात्रवाचकत्वस्थितौ ग्रामं गच्छति, ग्रामस्य गन्तेत्यादौ द्वितीयादेः फलजनकत्वलक्षणं कर्मत्वमर्थः। फले च प्रातिपदिकार्थोऽधिकरणत्वेनान्वेति फलमात्रं वार्थो। जनकत्वं तु संसर्गमर्यादया लभ्यमिति केचित्। तदसत्। ग्रामं गच्छति, त्यजतीत्यादौ द्वितीयादितः

फलसामान्यलाभेऽपि नियतसंयोगविभागाद्यलाभात् फलविशेषावच्छिन्नव्यापारस्यैव धात्वर्थत्वात्। इतरथा त्यजिगमिप्रभृतीनां पर्यायतापत्तेः। तवापि गम्यते ग्राम इत्यादौ ग्रामादेः संयोगादिशालित्वं कुतः प्रतीयत इति चेत्, तदवच्छिन्नव्यापारवाचिधातुसमभिव्याहारादेव। यथा इष्टसाधनत्ववाचकाद्विधेरेव स्वर्गकामादिपदसमभिव्याहारात् स्वर्गादिजनकत्वं प्रतीतिस्त्विष्टफलयोरिष्टत्वफलत्वाभ्यां स्वर्गत्वसंयोगत्वादिभ्यां वेत्यन्यदेतत्।

अस्तु वा बुद्धिस्थविशेषवाचकतत्पदादेरिव व्युत्पत्तिवशादेव प्रकृत्यर्थतावच्छेदकफलतच्छालिवाचकाख्यातकृतोरपि विशेषरूपेण बोधकत्वम् अपि च धात्वर्थतावच्छेदकफलशालित्वं कर्मत्वम्। न तु धात्वर्थजन्यफलशालितामात्रं गमिपत्योः कर्मत्वस्य पूर्वस्मिन्देशे, त्यजेश्चोत्तरस्मिन्, स्पन्देश्च पूर्वापरदेशयोः प्रसंगात्। फलावच्छिन्नव्यापारबोधकत्वादेव धातूनां सकर्मकत्वव्यवहारो, भाक्तस्तु जानातीत्यादेः तादृशधातुयोग एव च कर्मप्रत्ययः। तत्र द्वितीययाधेयत्वमभिधीयते। तच्चाकाङ्क्षावैचित्र्याद्धात्वर्थतावच्छेदकफलेऽन्वेति। अत एवास्याः पदार्थान्विताभिधेयत्वबोधकसप्तमीतो भेदः।

अस्तु वा कर्माख्यातस्य इव द्वितीयाया अपि फलमर्थः स्ताम् वा फलव्यापारौ पृथगेव धातोरर्थो विशिष्टस्त्वन्वयबलभ्यः। भूमिं प्रयाति विहगो विजहाति महीरुहं न तु स्वात्मानमित्याद्यनुरोधात् क्रियान्वयिपरसमवेतत्वमपि कर्मप्रत्ययार्थः। इयांस्तु विशेषो, यत्परत्वं सुपा प्रकृत्यर्थापेक्षिकं तिडादिना च स्वार्थफलाश्रयापेक्षिकं प्रत्याख्यते। घटं जानातीच्छति कुरुते चैत्रो मैत्रेण ज्ञायते इष्यते क्रियते घट इत्यादौ स्वविषयकपदार्थाभिधायिधातुयोगे कर्मप्रत्ययेन यथायथं विषयित्वं विषयत्वं च, कर्तृतिडा आश्रयत्वम्, तृतीयया चाधेयत्वं बोध्यते। अन्वयबोधे त्वयं विशेषो यदेकत्र कर्तर्याश्रयत्वं तत्र क्रिया तत्र विषयित्वं तत्र च कर्मविशेषणम्। अन्यत्र कर्मणि विषयता तत्र क्रिया तत्राधेयत्वं तत्र च कर्तेति। ज्ञातो ज्ञाता नष्ट इत्यादौ च कर्मकर्तृकृतां विषयाश्रयप्रतियोगिबोधकत्वं। भोजनाय यतते इत्यादौ च यत्यादिना उपस्थापिते यत्ने विषयत्वेन नान्वयः। अपि तूद्देश्यत्वेन पदस्वाभाव्यात्। अत एवाभुञ्जानेऽपि भोजनाय यतते इत्यादयः प्रयोगाः।

धातोरर्थः<sup>476</sup> फलमनुकूलव्यापारो व्यापारमात्रं वाख्यातार्थः जन्यजनकभावः संसर्गमर्यादया लभ्यः। लडादिलिडाद्यर्थो<sup>477</sup> वर्तमानत्वादीष्टसाधनत्वादिकमेकपदोपातत्वप्रत्यासत्या तत्रैवान्वेति। भावप्रत्ययस्य घञादेरनुकूलव्यापार एवार्थः। तेन व्यापारसत्वे फलानुत्पाददशायां पाको भविष्यतीति न प्रयोगः। न वा व्यापारविगमे फलसत्वे पाको विद्यते इति। नापि घटभूतलयोर्मिथः संयोग इतिवन्मिथो गमनमित्यादिप्रत्ययोपनीतपरसमवेतव्यापारजन्यधात्वर्थफलशालित्वं च कर्मत्वं फलनिष्ठं चाधेयत्वं द्वितीयादिना व्यापारनिष्ठं च तृतीयादिनाभिधीयते। एवं च तण्डुलं पचति चैत्र इत्यस्य तण्डुलवृत्तिफलविशेषजनकव्यापारवांश्चैत्रः। मैत्रेण पच्यते तण्डुल इत्यस्य च मैत्रनिष्ठव्यापारजन्यफलविशेषशालीतण्डुल इत्यर्थः। फलव्यापारयोर्विशेषणविशेष्यभावभेदादेव कर्तृकर्मप्रत्ययव्यवहारः। जानातीत्यादिप्रयोगे पूर्वोक्तैव रीतिरनुसर्तव्या। वस्तुतस्तु आख्यातस्येव तृतीयाया अपि व्यापार एवार्थः। कर्माख्यानस्य च धात्वर्थफलनिरूपितमधिकरणत्वमर्थः। कर्मकृत आश्रयकर्तृकृतश्च व्यापाराश्रयः कर्मकर्तृसामानाधिकरण्यानुरोधात्। मैत्रेण पच्यते पक्व इत्यादौ सुबर्थ एव व्यापारे वर्तमानत्वाद्यन्वयः। पचमानः पक्ववानित्यादौ पुनरनायत्या पदार्थतावच्छेदके व्यापारे तदन्वयः। स्तां वा व्यापाराश्रयौ शक्यौ विशिष्टमन्वयबललभ्यम्। एवकारस्येव अन्ययोगव्यवच्छेदादौ पार्थस्यान्ययोगव्यवच्छेदैकदेशे अन्यत्वे अन्वयात्। अन्ययोगप्रतियोगिकव्यवच्छेदस्यातिप्रसक्तत्वात्। अन्ययोगत्वावच्छिन्नप्रतियोगिकव्यवच्छेदस्य शक्यत्वे च शक्याप्रसिद्धिः। व्याधितत्वं च पार्थ एवेत्यादौ। पार्थान्यत्वाद्यवच्छिन्नव्यवच्छेदस्याप्रत्ययप्रसङ्गश्च तस्य ततोन्वयत्वात्। स्वान्ययोगव्यवच्छेदत्वेन शक्यत्वे च स्वत्वस्याननुगमाच्छक्त्यानन्त्यम्। तस्मान्नीलो घटो नास्तीत्यादौ नीलघटत्वाद्यवच्छिन्नस्येव पार्थ एवेत्यादौ पार्थान्ययोगत्वावच्छिन्नस्यैवाभावः प्रतीयत इति। समानं चेदं कृतौ कालान्वयवादिनाम्। धात्वर्थानुकूलव्यापारविरहिण्यपि महीरूहादौ संयुज्यते संयुक्त<sup>478</sup> इत्यादिप्रयोगात्<sup>479</sup> संयोगवत्वमात्रप्रतीतेश्च। न तत्र प्रत्ययस्य व्यापारवाचिता इति न

<sup>476</sup> धातोरर्थः in place of धातुतोरर्थः as per AVM 1, 3 and 4

<sup>477</sup> लडादिलिडाद्यर्थो in place of लडादिलिडाद्यर्थो as per AVM 5, which is more correct

<sup>478</sup> AVM 1, 2, 3, 5 and 7 reads संयुक्त

<sup>479</sup> AVM 6 reads प्रयोगात्

सकर्मकत्वम्। संयोग इत्यादौ धात्वर्थमात्रप्रतीतेर्घञादेः प्रयोगसाधुतामात्रम् इति मण्डनमतानुयायिनः।  
तन्न। पचतीत्यादौ पाका<sup>480</sup>नुकूलवर्तमानयत्नाननुभवप्रसङ्गात् फलानुकूलादृष्टवत्यपि  
पचतीत्यादेर्विभागाद्यनुकूलपूर्वसंयोगादिमति निश्चलादावपि त्यजतीत्यादेः प्रयोगस्य प्रसंगाच्चेति। तत्र  
तत्र तत्तत्फलानुकूलतत्तद्व्यापारविशेष एव धात्वर्थः। सर्वत्र धात्वर्थाश्रयत्वमेव कर्तृत्वं  
संख्यावर्तमानत्वादिकं क्वचिदाश्रयत्वादिकमपि आख्यातार्थ इति गुरुमतमपि तत्र तत्र  
तादृशयत्नाननुभवप्रसंगादनुपादेयमेवेति। ॥इति श्रीभट्टाचार्यविरचितशिरोमणिविरचित<sup>481</sup> आख्यातवादः  
समाप्त ॥

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<sup>480</sup> AVM 1, 2, 3, 4 and 5 reads पाकानुकूल in place of तद

<sup>481</sup> AVM 1 reads this line.