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A Study on the Marginalia in Some Nyāyamañjarī Manuscripts: The Reconstruction of a Lost Portion of the Nyāyamañjarīgranthibhaṅga[*]

1. Bhaṭṭa Jayanta's [1] major work Nyāyamañjarī (NM), "A Cluster of Flowers of Logic," is undoubtedly one of the most important and reliable textual sources for the reconstruction of philosophical and historical developments in Nyāya. Jayanta's productivity and versatile consideration of philosophical theories result in the presentation of a lively interaction between the Nyāya and other philosophical traditions, such as the Mīmāṃsā schools, the Buddhist epistemological tradition, the Cārvākas and so forth. The years since Frauwallner's treatment of some of these intellectual controversies, which may have taken place until the tenth century,[2] have witnessed a flowering of the historical study of the NM.[3]

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[1] Cf. the Appendix.

[2] On his treatment of the NM as an important source for "earlier Nyāya" ("eine ungewöhnlich wertvolle Fundgrube für die Lehren des älteren Nyāya"), see Frauwallner 1936.

[3] See, for example, Brahmānanda Gupta's dissertation (Gupta 1963). Cf. also the series of critical editions of selected portions of the NM by Kataoka, which are serious

Numerous references, both direct and indirect, are made in the NM to theories and discourses that can be verified in the extant philosophical literature; in many cases, however, the original works in which they appeared have been lost.

1.1 This aspect of the NM as a historically crucial witness of the thoughts of Jayanta's predecessors and contemporaries is corroborated and enhanced by Cakradhara's commentary on the NM, the Nyāyamañjarīgranthibhaṅga (NG), "The Solution to Difficult Points in the NM."

1.2 The date of Cakradhara has not yet been treated in detail and convincing evidence in general is lacking. Nagin J. Shah regards Cakradhara as a Kashmirian author and assigns him to the period between the tenth and twelfth century on the ground that "the Je[salmer] manuscript belongs to c. 13th century of the Vikrama Era."[4] Shah's dating is followed by Dalsukh Malvania as "c. 10th or 11th century A. D." in his Preface to Shah's edition. However, since the Jaisalmer ms. used for the edition, hereafter abbreviated as J, is undated, Shah's dating, together with Malvania's assumption, appears to rest on the palaeographical or codicological assessment that was originally provided by Punyavijayaji in his descriptive catalogue of the Jaisalmer mss.: "*le. saṃ. anu.* (probably *lekhanā saṃvat anumānataḥ* is intended) 13*mī śatābdī pūrvārdha*,"[5] that is to say, the date of copying is inferred to be the first half of the thirteenth century, most

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attempts to establish a more reliable text. The edition in Kataoka 2003b covers NM II 487,12-504,2, the *vijñānādvaitavāda* section; Kataoka 2004 covers NM I 629,14-649,11, the *āgamaprāmāṇya* section, Kataoka 2005 NM I 484,2-512,22, the *īśvarasiddhi* section, Kataoka 2007 NM I 1,1-12,13, the *śāstrārambha* section, and Kataoka 2008a NM II 14,15-21,15, the section on Kumārila's refutation of the *apoha* theory. Kataoka's examination of the five printed editions of the work confirmed that two editions, namely, the Vizianagaram (cf. the Appendix) and Mysore (ed. K.S. Varadacharya, 1969 and 1983) editions, are indeed "based on manuscripts," but "can be improved with the help of manuscripts" (Kataoka 2003b: 317). Thus, after collating these two editions and recording their variant readings, Kataoka consulted the manuscript materials available to him, whose scripts range from Śāradā to Malayalam. Not consulted in Kataoka 2007 is the edition with an annotated Bengali translation by Pañcānana Tarkavāgīśa (Calcutta: Kalikātā Viśvavidyālaya, 1939-1941) which covers the first *āhnika*.

[4] Cf. Shah's introduction (p. 2) to the edition of the NG.
[5] Cf. Punyavijayaji 1972: 162, kramāṅka 386.

probably of the Vikrama era. If the dates of this period, approximately between 1201 and 1250, are converted, this corresponds to the second half of the twelfth century CE. Shah may have relied on this dating as the *terminus ante quem*, adding an interval of some fifty years. In the most recent catalogue of the Jaisalmer mss., Jambuvijayaji dates J to ca. "1300," probably following (or agreeing with) Puṇyavijayaji's estimate.[6]

Later, in one of his monographs on the NM, Shah dates Cakradhara to the "10th century A. D.," excluding the possibility of a later date in the eleventh century without giving a reason for this change of opinion.[7] In the *EIP*,[8] Cakradhara is dated to "1050" without further references; this dating is followed by a reference to *NCC* VI/282, where five independent entries for Cakradhara are found, but no information about the date of our Cakradhara, the son of Bhaṭṭa Śaṅkara, is provided.

The fact that Cakradhara mentions his *guru*, whom he calls Śaśāṅkadhara and Bhaṭṭaśrīśaśāṅkadharapāda,[9] was already noted, but not taken into consideration in discussions of his date. Shah introduces Śaśāṅkadhara as the author of a commentary on Viśvarūpa's Ṭīkā on the Nyāyabhāṣya. He adds that this name is "not referred to in any other work."[10] However, as Theodor Aufrecht, the editor of the *Catalogus Catalogorum*, already pointed out,[11] a Bhaṭṭa Śaśāṅkadhara is referred to by Kṣīrasvāmin, a Kashmirian grammarian, as his *guru* in his Kṣīrataraṅgiṇī. Kṣīrasvāmin mentions in this commentary on Pāṇini's Dhātupāṭha that Bhaṭṭa Śaśāṅkadhara showed him the "fist of the *guru*" (*gurumuṣṭi*).[12] According to Cardona,[13] Kṣīrasvāmin lived "no later than saṃvat 1100 (A. D. 1043/4)," following Yudhiṣṭhira Mīmāṃsaka's suggestion.[14] Yudhiṣṭhira Mīmāṃsaka further notes that Bhaṭṭa Śaśāṅkadhara had several students and that Puṇyarāja, a Kashmirian commentator on the Vākyapadīya,

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[6] Cf. Jambuvijay 2000: 412, ms. no. (*graṃthāṃka*) "ji.tā. 386."

[7] Cf. Shah 1992: Preface, p. 1.

[8] Cf. *EIP* I,1/399, entry no. 604.

[9] Cf. NG (S) 1,13 and 50,12.

[10] Cf. NG (S), Introduction, p. 8, and Text, p.1, n. 1.

[11] Cf. *CC* I/638, s.v.

[12] Cf. Kṣīrataraṅgiṇī 4,16-17: *bhaṭṭaśaśāṅkadharas tv atraivaṃ gurumuṣṭiṃ samādikṣat, yad āha – dvirūpo dhātvarthaḥ, bhāvaḥ kriyā ca* (see also Liebich's introduction to his edition of the Kṣīrataraṅgiṇī, p. 204).

[13] Cf. Cardona 1976: 289.

[14] Cf. Yudhiṣṭhira Mīmāṃsaka 2057: 93-97, and *EIP* V/476, where the date "1050(?)" is given.

studied Bhartṛhari's linguistic–philosophical work under some student of Bhaṭṭa Śaśāṅkadhara.[15] The pandit evidently presupposed that the same Bhaṭṭa Śaśāṅkadhara is concerned.[16] If the Bhaṭṭa Śaśāṅkadhara referred to by Kṣīrasvāmin were identical with the *guru* of Cakradhara, though there is no cogent evidence for this, it would follow that Cakradhara was a contemporary of Kṣīrasvāmin and that they studied under the same *guru* some time in the eleventh century CE. This assumption does not conflict with Puṇyavijayaji's above-mentioned assessment of J and would corroborate the localisation of Cakradhara's literary activity in Kashmir as well as Nagin Shah's assumption that his native place was Kashmir.

1.3 The text of the NG was first edited by Shah in 1972.[17] In his introduction, Shah describes the commentary as "having the nature of an annotation" rather than being "a commentary in the usual sense of the term explaining each and every term" (p. 4). He also points out its significance because of its informative character, namely, the explicit reference to sources of Jayanta's expositions. Cakradhara occasionally unveils the identity of unnamed personalities and philosophical traditions involved in the discussions presented in the NM; some of these personalities were hitherto unknown from other sources.[18]

Wezler critically examined Cakradhara's identifications and partially refined Shah's presentation. He could confirm Cakradhara's explicit identification of the Naiyāyika Adhyayana with a certain Rucikāra belonging to the "Teachers" (*ācāryāḥ*); the identity of the "Commentators" (*vyākhyātāraḥ*), however, remained undetermined because of insufficient information.[19] Thus Wezler acknowledges Cakradhara's independent knowledge of the earlier phase of the Nyāya tradition to some extent.[20] Furthermore, the textual materials which Cakradhara literally quotes display the NG's value as a secondary testimony in the context of the critical examination of extant texts; e.g., in the case of the Nyāyabhāṣya a

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[15] Cf. Yudhiṣṭhira Mīmāṃsaka 2057: 445.

[16] Cf. Yudhiṣṭhira Mīmāṃsaka, loc. cit.

[17] The text was also reproduced in Gaurinath Sastri's edition of the NM (*MM. Śivakumāraśāstrī-granthamālā* 5,1, Varanasi 1982). However, there are some passages where significant emendations by Shah were eliminated by the editor.

[18] They are briefly presented by Shah under "Important Authors and Works referred to in the Commentary" (NG [S], Introduction, p. 5-9).

[19] For the most recent acticle on this topic, cf. Marui 2006.

[20] Wezler 1975: 138.

reading found in the NG may be considered to reflect an earlier stage of the textual transmission of the NBh than the text found in the editions.[21] This holds good also for the text of the NM as reflected in the *pratīka*s and quotations that can be extracted from the NG.[22]

2. From a text-critical point of view, however, the printed edition of the NG (S) is not free from a certain doubt about its reliability, as is often unavoidable in the case of texts edited on the basis of a *codex unicus*. For the edition two mss. were available, i.e., the Jaisalmer and Pune mss. (cf. NG [S], Introduction, p. 1), but the constituted text is virtually the reproduction of a text preserved in a single ms., since each ms. covers exactly one half of the text of the NG (S).[23] Thus, unless no further primary

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[21] This case was exemplarily pointed out in Preisendanz 2000: 227, n. 28 and 29.

[22] Shah already pointed out the unsatisfactory state of the Varanasi edition after a comparison of the text of the NM extracted from the *pratīka*s and other quotations (Shah calls them "chāyā-type *pratīka*s;" cf. Introduction, p. 4) in the NG (S) with the printed edition of the NM in the *Kashi Sanskrit Series* (ed. Sūrya Nārāyaṇa Śukla, *KSS* 106/15-16, 1st ed. Benares 1936-1934, 2nd ed. 1971-1969, 3rd ed. 1998); cf. Shah's Introduction to the NG (S), p. 9-10. A comparative list of selected readings in the Varanasi edition and the NG (S) is provided by him under the section "Important readings yielded by the Granthibhaṅga" (NG [S], Introduction, p. 10-14). Kataoka's critical editions (cf. n. 3 above) record the text quoted in the NG (S) in the apparatus containing readings found in secondary testimonia.

[23] It should be noted that Shah does not refer to a third manuscript of the NG previously preserved in the Jaisalmer Jain Bhandars. In the catalogue of the mss. in these collections first systematically compiled by C.D. Dalal, special mention of a manuscript of the NG is made in the prologue (Dalal 1923: Prastāvanā, p. 31, s.v. *kra.* 325[2]): "*iyaṃ nyāyamañjarī jayantabhaṭṭakṛtā gautamasūtratātparyavṛttir avabudhyate │ tasyā granthīnāṃ viṣamapadānāṃ bhaṅgakartāyaṃ cakradharo bhaṭṭaśaṅkarātmaja ity ato 'dhikaṃ nāvagatam │ asminn aśvaghoṣasya rājyapālanāṭakakartṛtvaṃ prādarśi.*" Dalal actually provides a brief description of the manuscript entitled "Nyāyamañjarīgranthibhaṃga [by Cakradhara]" under the serial number 325(2) on p. 40: "187-247 leaves, from 7th to 12th *āhnika*. At page [i.e., folio] 243 *kaḥ punar bhadaṃto śvaghoṣaḥ │ yasya rājyapālaṃ nāma nāṭakaṃ │ kīdṛśaṃ ca rājyapālanāma nāṭakam iti prasaṃgaṃ kṛtvā nāndyante tataḥ praviśati sūtradhāra ityādikaṃ paṭhen nṛtyec ca*"; this text which is quoted from Dharmakīrti's Vādanyāya (Much 1991: I/19,12-16) is found in NG (S) 245,1-3 with the variants *bhadantāśvaghoṣaḥ* for *bhadaṃto ['] śvaghoṣaḥ* and *rāṣṭrapāla* for *rājyapāla*, and the omission of *gāyec*. —   The Jaisalmer ms. used by Shah covers the text up to the end of the sixth *āhnika*. According to Shah, it ends on f. 185 (NG [S] p. 181); no information about the 186th folio, the last of a total of 186 folios, is supplied. The discrepancies between Shah's presentation of J and my observations on the basis of the

or secondary testimony, such as additional mss. or quotations of the NG in other, later works, is available, it is not easy to have even a rough idea of the state of transmission of the NG. Especially when the NG is taken into consideration as a secondary testimony for readings in other earlier texts, its value for critical editions of such texts has to be carefully considered.

Despite the material limitation surrounding the edition of the NG, no grave doubts should be entertained concerning the constitution of the text. Shah has thoughtfully suggested innumerable emendations and, in the case of small corruptions and lacunae, supplements to the text.[24] Thanks to Shah's exhaustive attempt to improve the text transmitted in the mss., the edition provides the reader with a sufficiently readable text, except for the many places where the mss. were illegible or damaged, or parts of the leaves completely lost, all of which are noted accordingly or marked by a series of dots.

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copies of this ms. accessible to me may be due to some editorial decisions Shah appears to have made in his edition, such as the renumbering of the folios or a different numbering of the fragmentary leaves. For example, my copies contain f. 186, and in fact the text ends on this folio clearly numbered 186, more precisely, on f. 186r,3 which is embellished with an ornamental picture, exactly reported by Puṇyavijayaji ("*śobhana*"); its backside is left blank. It can thus be inferred that the Jaisalmer ms. described by Dalal is the remaining half of a complete ms. (of which only the first half [ji. tā. 386] was consulted by Shah), because the Dalal ms. begins with the text of the seventh *āhnika* on f. 187 and J consists of 186 leaves. It may be that the Pune ms. covering the last six *āhnika*s is a direct or indirect copy of the ms. described by Dalal; most probably it is a direct copy which was collected, or possibly commissioned, by F. Kielhorn during the years 1873-1874; cf. Kielhorn's brief description of the Pune ms. in Kielhorn 1881: 88 (Appendix, no. 88) for Cakradhara's Nyāyamañjarīgranthibhaṅga: Fols. = 61, Lines = 23, Age = Do. (= N[ew]. C[opy].), Place where bought = Jesalmîr, Remarks = Do. (= Complete [*sic*]). It is puzzling that the ms. described by Dalal is not mentioned in the subsequent two catalogues of the Jaisalmer mss. edited by Puṇyavijayaji and Jambuvijayaji. Thus it appears to be lost.

[24] With regard to the second ms. deposited at the Bhandarkar Oriental Research Institute, Pune, Shah remarks that it is full of corruptions. See his Introduction, p. 1. Unfortunately, Shah does not appear to explain his editorial conventions regarding the use of square and round brackets for the marking and correction of relevant *akṣara*s. However, from my collation of J it became clear that Shah used square brackets to indicate his filling of lacunae, and round brackets to enclose emendations made by him; the latter are placed immediately after the concerned *akṣara* or part of the text, sometimes accompanied by a question mark.

2.1 Concerning the damaged or lost parts of J, Shah informs us in his introduction (p. 1) that "[n]early 18 folios are missing and some are broken." However, he supplies no further specification of the leaves concerned. If we rely simply on this report, J's missing leaves constitute nearly ten per cent of the total of 186 leaves, the number given in the catalogue. The precise number of broken leaves is not indicated.[25] The unfortunate condition of the ms., the brevity of Shah's description and the sheer fact that the text is reproduced from a *de facto* single ms. may evoke a certain chariness on the part of readers with a text-critical eye.

In the spring of 2008, H.H. Muni Shree Jambuvijayaji kindly facilitated my access to copies of J. On close examination, it turned out that these xerox copies, which were prepared in 1998, show more lacunae than were recorded by Nagin Shah in 1972.[26] This leads me to assume that within

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[25] According to Punyavijayaji's description (1972: 162), J consists of 186 leaves. In the relevant footnotes to his edition, Shah appears to properly note the missing leaves by stating "*nopalabhyate*" or "*nopalabdham.*" According to Shah, the following leaves are missing: f. 4, 5, 10, 34, 102, 105, 110, 115, 122, 130, 135, 136, 169, 170, 171, 172 and 178, altogether 17 leaves. This number is compatible with Shah's mention of "nearly 18 folios." Illegible portions are indicated by the phrase "*avācyāny akṣarāṇi*"; according to Shah, they occur, e.g., on f. 21A, 121B, 151A, 152B, 168B, 179A and 180A. Shah also refers to broken, torn or damaged leaves by stating "*adhiko* (or: *mahān*) *'ṃśo nopalabdhaḥ*" or "*khaṇḍitam*" with regard to f. 28, 131, 138 and 161. In the appendix ("1. Patrakhaṇḍāni"), he provides the transcription of twenty-three fragmentary broken or torn leaves. As for the missing leaves, Punyavijayaji (1972: 162) specifies nineteen missing leaves: f. 2-5, 10, 33, 34, 102, 115, 122, 131, 133, 135, 136, 139, 170, 172, 178 and 181.

[26] On the huge project of replicating the Jaisalmer mss. by means of modern digitisation technology, cf. Wiles 1998 (reference obtained from Dr. Elliot M. Stern via Prof. Karin Preisendanz). The recent material status of J can tentatively be described as follows: a) Twenty leaves may be missing: f. *3, 4, 5, 10, 28 (damaged according to the edition), *33, 34, 102, 110, 115, 122, 130, *131 (damaged according to the edition), *132, *133, 135, 136, 169, 171 and *181. The asterisks mark six leaves that were still available to Shah when he prepared the edition. b) There are nine damaged or torn leaves, hereafter abbreviated as "J frag.," whose pagination is still identifiable; they are placed towards the end of the ms. on xerox copies: f. 2 (= J frag. no. 9; the fragment is wrongly numbered 175A by a second hand), 98 (= J frag. no. 3), 105 (= J frag. no. 19, missing according to the edition), 134 (= J frag. no. 15), 138 (= J frag. no. 4, damaged according to the edition), 161 (= J frag. no. 23, damaged according to the edition), 170 (= J frag. no. 35, missing according to the edition), 172 (= J frag. no. 13), 178 (= J frag. no. 16, missing according to the edition). c) There are fifteen fragmentary leaves that require further scrutiny concerning their position in the ms.; four further fragments are treated in the present paper. d) The blank pages in the ms. (f. 80r, 81r, 124r, 125r and

only a few decades the ms. has unfortunately been subject to a natural and irreversible deterioration in spite of the fact that the Jaisalmer mss. are carefully preserved in the Jaisalmer Jain Bhandars. My collation furthermore points to not a few cases where Shah's edition of the text can be improved, as will be illustrated below in the critical apparatuses (cf. Section 4.1-4.14).

2.2 The edition of the NG can still receive further improvement if one pays attention to another kind of testimony for the text which I would like to present in this paper, namely, the marginal and interlinear glosses found in several mss. of the NM. A noteworthy feature is that sentences from the NG are incorporated into these marginalia. They are interspersed with the usual anonymous glosses. In some cases, the writers of the glosses refer to their source explicitly as *ṭīkā*, like in "*atha ṭīkā*," "*iti ṭīkā*," or "*iti ṭīkāyāḥ paryāyaḥ*." There are also a larger number of instances where the text of the NG is quoted without any specification of its source. These glosses can be used as primary textual witnesses by means of a thorough comparison of their readings with the readings found in the single ms. of the work.

Among the mss. of the NM accessible to me, four are of relevance because they contain extracts from the NG. Some passages quoted from the NG are shared by some or all of the relevant mss., and some are retained in only a single ms. Furthermore, some "units" of Cakradhara's commentary are supplied with independent comments by anonymous author(s). Whether more than one author, commentator or active reader was involved here cannot be determined with absolute certainty. However, the data in Table 1 (cf. p. 20ff. below) suggest a common source for some quotations and an interrelatedness of some glosses. It can nevertheless be assumed on the basis of the substantial variations between them that the glosses as well as the further comments on the NG were probably not composed by a single author at a specific point in time. It is more likely that the glosses were added, enlarged or modified by several persons during the transmission of the text of the NM.[27]

186r) are not indicated in the edition, which leads to confusion concerning the actual folio numbers (e.g., 124 stands for f. 125v, 127 for f. 128, 128 for f. "128 hi," and 181 for f. 182).

[27] For similar observations about the marginal notes in some mss. of the Yuktidīpikā (YD), cf. Motegi 1997 and the introduction to the edition of the YD, section 5 (p. XXIV-XXV).

2.2.1 There is a further point to be noted with regard to this new dimension opened up by the described excerpts from the NG. There are some passages that are referred to with the designation "*ṭīkā*" but are not found in Shah's edition. Judging from the allocation of these passages in the NM mss., they belong to the lacunae recorded in the edition. Hence, it is possible to assume with some certainty that these hitherto unknown text passages, which most probably stem from the NG, are to be assigned to the text of J's missing folios 4 and 5, whose lack is indicated in NG (S) 4,19 and the corresponding footnote. Thus some passages on lost parts of leaves in J can be restored and reconstructed, as will be shown in Section 4 below.

2.2.2 Attention should also be paid to Appendix 1 in Shah's edition, entitled "Patrakhaṇḍāni," where altogether twenty-three fragmentary leaves are transcribed by him with occasional text-critical suggestions[28] and the addition of punctuation; Shah refers to these torn and fragmentary leaves with the siglum "K." On the xerox copies of J made in 1998, however, there are thirty-seven fragmentary leaves placed towards the end of the ms.,[29] most of which find their correspondences among the fragments listed under "Khaṇḍitapatrāṇi."[30] Fragmentary leaves are of high relevance to the present study, inasmuch as they contain text passages that can also be located in the NM mss.

2.2.3 A partial literal correspondence between text passages found as marginalia in the NM mss. and on the fragmentary leaves strengthens the hypothesis that the text restored in the following is *de facto* that of Cakradhara's NG (cf. also Section 2.3.2 below). My comparison of the relevant marginalia with the fragmentary leaves designated as "K" by Shah shows that folio 4 of J – reported by the editor as missing or "not found" (*nopalabdham*) – corresponds to K13 and K15 as well as to J frag. f. 6 and 32 (my numbering). In Shah's edition, these fragments are given without any indication of their relation to the text of the NM. I could determine that

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[28] Cf. n. 25 above.
[29] For some details, cf. b) and c) in n. 26 above.
[30] To present precise details about the correspondence between the fragments under "Khaṇḍitapatrāṇi" and the fragments on the xerox copies has to be deferred to another occasion.

the recto side of folio 4 corresponds to K13B and K15A as well as J frag. f. 6r and 32r, the reverse side to K13A and K15B as well as J frag. f. 6v and 32v in this order. In the reconstruction of the available part of the first line on the recto side of folio 4 on the basis of K13B and K15A as well as J frag. f. 6r and 32r, for example, the text can be given as follows:[31]

- (K13B,1) *dena vāhuśrutyastutira* .... (K15A,1) .... [*u*]*ttarārdhenoktā* │ *tathā ca jartilayavān* vā juhuyād iti jartilayavā gṛho me* ....
- (J frag. f. 6r,1) ◊ *dena vāhuśrutyast(a)tir./* (J frag. f. 32r,1) /[+].*ttarārthenoktā* │ *tathā ca jarttila*[*vā*]*yavāgvā juhuyād iti jarttilayavāgū homo /*

If one assumes the average number of sixty *akṣara*s per line calculated by Shah (Introduction, p. 1), the first line of folio 4 (Fragment 1 in Table 1 below, p. 20) may be reconstructed as follows:[32]

[*pravartsyatīty āśaṅkamāno vedo 'lpaśrutād bibhetīti*, prakalpyavā]*dena bahuśrutastutir uttarārdhenoktā* │ *tathā ca jartilayavāgvā juhuyād iti jartilayavāgvā homa*[*prati*]

The portion of the text that has a correspondence in K13B and K15A as well as in J frag. f. 6r and 32r is underlined. The rest is supplemented from my reconstruction (cf. Section 4.1.1 below) and put between square brackets. The beginning, namely, *pravartsyatīty ā*, can be determined because the immediately preceding words *prataraṇenānuṣṭhāne*, which appear at the end of the last line of folio 3 verso still available to Shah, can be found in the edited text.[33] The final *akṣara*s, viz. *prati*, are uncertain. This reconstruction shows that the text of K13B,1 and J frag. f. 6r,1 directly connects with K15A,1 and J frag. f. 32r, respectively, and the two

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[31] The asterisk indicates the *virāma* sign; the series of four dots ("....") are taken over from Shah's edition; square brackets in the reproduction of the K-transcriptions are in accordance with Shah's usage (cf. n. 24 above); "/" indicates the beginning or end of a fragment; "◊" indicates a space for the string hole; square brackets in my transcriptions of the J-fragments indicate the deletion of an *akṣara*; a single dot (".") in my transcriptions indicates an illegible part of an *akṣara*, a superscribed plus sign ("[+]") part of an *akṣara* lost because of damage to the leaf.

[32] In this paper, I tentatively call each reconstructed passage "Fragment"; these "Fragments" are consecutively numbered.

[33] Since folio 3 is missing in the xerox copies of J available to me (cf. n. 26 above), in this case the only source is Shah's edition.

fragments have to be joined. The space for the string hole visible on J frag. f. 6r,1 clearly indicates that the available portion of folio 4 of J contains in fact the text in the right-hand column of the leaf; this means that the text in the left-hand column is lost.[34]

2.3 The author of the present paper has taken up the task of transcribing the glosses in the relevant NM mss., determining their relation to the NM and their mutual relation, collating their readings when they are the same or similar, and collecting the NG fragments preserved among them. The first and last tasks have been completed for the two Göttingen mss. (cf. Section 3.2). In this paper, as a first result of this engagement with the marginal notes, an attempt will be made to reconstruct the text of two leaves (f. 4 and 5) of J, as divided into fourteen units, Fragments 1 to 14.

2.3.1 For the identification of a marginal text in the NM mss. as a passage from the NG, the following two criteria were adopted: (1) the correspondence of (part of) the phrases to text found in Shah's K transcription and in J frag., and (2) the coherent sequence and allocation of the glosses with regard to the text of the NM. In practice, these two criteria operate interactively.

2.3.2 The first criterion serves to determine not only whether a gloss belongs to the text of the NG, but also the precise extent of the text of a gloss possibly belonging to the NG. Here the fragmentary leaves of J play a decisive role. The selection of a gloss as belonging to the NG is confirmed when they retain part of it. The evidence of the fragmentary leaves also allows a judgment about where a unit of the commentary begins and ends, and where the subsequent unit begins. This judgment about the extent of

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[34] It should furthermore be pointed out that K13B consists of three lines, K15A of six, K13A of four and K15B of seven, which is confirmed by the xerox copies. According to Shah's description, the average number of lines on a leaf is five or six (NG [S], Introduction, p. 1); my allocation of the two fragments K13 and K15, i.e., J frag. f. 6 and 32, shows that folio 4 obviously contained six lines on the recto side and seven lines on the verso side; in the case of folio 4 recto, three lines of K13B and J frag. f. 6r are lost, in the case of folio 4 verso, three lines of K13A and J frag. f. 6v. This calculation is based on the number of lines on the matching fragments, namely, K15A and J frag. 32r, and K15B and J frag. 32v.

commentarial units must be made meticulously and with much deliberation, especially when a gloss contains some text from the NG as well as a gloss on it or on the text of the NM – all the more so when direct evidence from the fragments and K transcriptions is lacking; in this latter case the determination of the extent of the text of the NG is extremely difficult. Without the fragments of J, the selection of a text as belonging to the NG can hardly be justified, except for the cases where a gloss is explicitly designated as *ṭīkā*.

2.3.3 The second criterion serves to determine the correlation of text found in the fragments and K transcriptions with a marginal gloss in the NM mss. and to identify its referent in the NM. Here the marginalia play the decisive role. This criterion is put into practice most efficiently when the text found in the fragments and K transcriptions consists in only a few phrases or *akṣara*s. Even if such phrases or letters are corrupt and meaningless or, in the case of the transcriptions, were interpreted differently by Shah, the coherent sequence and allocation of the marginalia with regard to the text of the NM make it possible to coordinate the text of the fragments and K transcriptions with that of the glosses.[35] The eminent and experienced editor had to decipher the severely damaged and torn leaves without any association to the relevant context in the NM; to some extent his transcriptions thus have to be considered provisional and preliminary.

2.3.4 Concerning my reconstruction, it has to be added that not all of the text expected to have been written on folia 4 and 5 could be restored. In two instances (Fragments 10 and 13), text preserved on the fragmentary leaves does not have a correspondence in the glosses and thus cannot be completely restored; the lost text may amount to approximately two lines, namely, around 120 *akṣara*s.

2.4 Apart from the reconstruction provided in this paper, the project of studying the marginalia in the NM mss. is concerned with another

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[35] There are also some substantial variant readings found in the fragments vis-à-vis the glosses. However, the discussion of the relation between the two apparently distinct lines of transmission of the NG is beyond the scope of the present study. Some examples will be provided in the critical apparatuses in Sections 4.1-4.14, but without discussion of the divergences.

perspective already addressed above (cf. Section 2). If the correspondence of part of the marginalia with the text of the NG can be verified on the basis of J's evidence, there arises the possibility of a comparison of the text constituted from one or several glosses with that of J from a text-critical point of view, that is, the basis for the critical and philological evaluation of the published text of the NG based only on the transmission in the Jaisalmer ms. can be enlarged. Most of the text recovered from the glosses is from the beginning part of the work.

3. Let us now turn our attention to the general picture of the glosses. Four mss. of the NM are currently of high relevance to the study of the marginalia: one from Calcutta, two from Göttingen, and one from Varanasi. Unfortunately, the most prolific source, namely, the Göttingen ms. G1 (Cod. Ms. Sanscr. Mu. I 95), breaks off in the middle of the first daily lesson (*āhnika*) of the NM. The number of the glosses is, roughly speaking, around two hundred and seventy for the text up to NM I 55,4; the last gloss in G1 refers to this passage of the NM. With the termination of this ms., only the ms. from Calcutta remains relevant and the available textual material decreases in frequency of occurrence as well as in number.

3.1 Before introducing the individual mss., let me briefly describe the writing area and style, the way of allocating a gloss to its reference in the main body of the text of the NM, and the contents of the glosses.

3.1.1 The glosses to be discussed in more detail below are found in the peripheral margins, i.e., the top, right-hand, left-hand and bottom margins. In the case of the two Śāradā mss. from Göttingen, they are also written between lines. If the text is relatively long or not short enough to fit into the respective margin, it moves into another margin; some glosses thus run from the top into the right-hand or the left-hand margin, some from the left-hand margin into the interlinear space, and some from the bottom margin to the top margin on the next page.

Some glosses are clearly distinguished from others because they are written in a block with some distance from others; some are written very close to each other and without any graphical distinction, i.e., they occur simply in a sequence.

3.1.2 The spatial relation of the glosses to the main body of the text will be spoken of when the individual mss. are described. Generally, the glosses

are written close or parallel to the relevant text of the NM. Depending on the ms., the point of reference in the main text is marked with different signs, such as a small circle (G1 and G2) or a double stroke that looks like an equal sign (C). Yet, the referents are not marked consistently throughout a ms. In the absence of marking, the position where a gloss is written helps to infer its allocation, even though not always in a conclusive way.

3.1.3 The content of the glosses can be roughly classified as follows:[36]

1. Indication of the referent of a pronoun

2. Grammatical analysis and dissolution of a compound, i.e., so-called *vigrahavākya*s, as well as clarification of the meaning of nominal endings or verbal suffixes

3. Clarification of the advocates of doctrinal positions, mostly identified as Mīmāṃsakas, Naiyāyikas or Buddhists; assignment of a position to an opponent (*pūrvapakṣa*) or the proponent (*uttarapakṣa*)

4. Explanation of the meaning of a word or phrase

5. Exposition on a philosophical tenet or its presuppositions

Because two of the relevant mss. of the NM are written in Śāradā script, we may be dealing here with the custom of adding abundant glosses, a notable feature of mss. produced in Kashmir. The other relevant mss. written in Devanāgarī script may thus be related to ancestral ms(s). originally written in Śāradā script. This situation is exemplarily shown with regard to the mss. of the Yuktidīpikā utilised by Wezler and Motegi. The glosses retrieved from the Yuktidīpikā mss. were taken into special account by them and adduced as "Ṭippaṇī" in a separate apparatus in their critical edition of the work published in 1998. In fact, the possible provenance, namely, Kashmir, of the glosses in the NM mss. is compatible with the provenance of the NM itself.[37]

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[36] For the classification of the content of the marginal notes found in the mss. of the Yuktidīpikā, cf. YD, Introduction, section 5, p. XXIV-XXV, and Motegi 1997.
[37] On the provenance of the NM cf., for example, Raghavan 1964: i-ii; Wezler 1976: 344-345; Dezső 2004: v-xiii.

3.2 In the following, I provide a preliminary and brief description of the relevant mss. of the NM with special attention to the way in which their marginalia are related to the text of the NG.

C: Ms. preserved in the Asiatic Society, Calcutta, Acc. No. G-10991. *A Descriptive Catalogue of the Sanskrit Manuscripts in the Collections of the Asiatic Society* (*Government Collection*), ed. by Mm. Haraprasad Sastri, rev. and ed. by Narendra Chandra Vedantatirtha and Chintaharan Chakravarti, Vol. XI: *Philosophy*, Calcutta 1957, p. 105-108, Ser. No. 7532. Undated. "[C]ountry-made paper." Folios 1-375 (f. 291 is missing). "Modern Nāgara" script. Incomplete; the ms. covers the text of the first through tenth *āhnika*. 31.1 × 15.2 cm. 11 lines to a page and ca. 50 *akṣara*s to a line. The last chapter colophon (f. 325v,1) reads: *bhaṭṭajayaṃtakṛtau nyāyamaṃjaryāṃ daśamam āhnikaṃ samāptam* ‖.

The collation was undertaken on the basis of a microfilm. The marginal notes are neatly written in Devanāgarī script, possibly by the scribe who also wrote the main text. They are found in the peripheral margins and are more extensive in quantity and cover more of the text than the glosses in the other mss. The first marginal note on f. 1r (*anyo* [sic] *vyācakṣate*) corresponds to a phrase in NG (S) 2,10-11. The last block consisting of two units of the commentary is found on f. 187v in the fourth *āhnika* of the NM, the first corresponding to NG (S) 126,27-127,3, and the second to 127,4-5; these glosses contain quotations from the NM, *govindasvāminaḥ* (NM I 698,5) and *pratipattikartavyatāpi kutaḥ* (NM I 698,15), respectively.[38] The system of referring a gloss to the text in the main body of the ms. is basically that of placing a horizontal double stroke above an *akṣara* belonging to the word(s) to be commented upon; however, the referent is not consistently indicated in this way. Lacunae in the main text as well as in the marginal notes are indicated by a series of superscript dots, which suggests illegibility or the loss of text due to material damage to the exemplar used by the scribe.

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[38] The latter gloss is a problematic case with regard to the transmission of the text of the NM and the NG. The relevant text of the gloss on NM I 699,8 as found in C (f. 187v) runs as follows: *pratipattikarttavyatāpi kuta iti pratipattikurvaty upadiśyate sā cet* * *jñātā bhavati tadā kartuśakya padārthānām**.

G1: Ms. preserved at the State and University Library, Göttingen (Niedersächsische Staats- und Universitätsbibliothek Göttingen), Acc. No. Mu I 95 (Cod. Ms. Sanscr Mu. I, 95). *Indische und Nepalische Handschriften*, ed. by K.L. Janert and N.N. Poti. [*Verzeichnis der orientalischen Handschriften in Deutschland* II/2]. Wiesbaden 1970, p. 229, Ser. No. 863. Undated. Paper. 18 leaves. Śāradā script. Incomplete; the ms. covers NM I 1,7 to 80,9 and ends on f. 15v. 25 × 17 and 17 × 11 cm. 20 to 28 lines to a page and ca. 30 *akṣara*s to a line. No colophon available.

Marginal notes (cf. Figure 1) are neatly written in Śāradā script probably by the scribe of the main text; they are written in the peripheral margins and interlinear space, and in some cases run slanted or vertical to the main text. They appear on both sides of the leaves up to folio 11 with the exception of f. 9r. The last gloss on f. 11v refers to *anavasthā bhavet* (NM I 55,4).[39] The allocation of the marginal glosses is mostly not indicated; sometimes a circle marks both the gloss and the text it refers to.

G2: Ms. preserved at the State and University Library, Göttingen (Niedersächsische Staats- und Universitätsbibliothek Göttingen), Acc. No. Mu II 26 (Cod. Ms. Sanscr Mu. II, 26). *Indische und Nepalische Handschriften*, ed. by K.L. Janert and N.N. Poti. [*Verzeichnis der orientalischen Handschriften in Deutschland* II/2]. Wiesbaden 1970, p. 228, Ser. No. 862. Undated. Paper. 18 leaves. Śāradā script. Incomplete; the ms. covers NM I 1,7 to 45,6 and ends on f. 18r. 21.5 × 14 and 17 × 10 cm. 16 to 19 lines to a page and ca. 18 *akṣara*s to a line. No colophon available.

The marginal notes are written in Śāradā script seemingly by the scribe of the main text. The leaves are damaged at the edges and part of a gloss is occasionally lost. The glosses are mostly written in the peripheral margins, sometimes vertical to the main text, and in some cases in the interlinear space. The last interlinear gloss, i.e., *tadīyena* (f. 18r, i.l. 9), relates to *vārttikakṛtāpi* (NM I 44,4); it is shared by G1 (cf. 10r, i.l. 2). The allocation of the glosses to the main text is frequently not specified;

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[39] Since the tenth leaf of J is missing (cf. NG [S] 10, n. 4), it cannot be decided whether the gloss belongs to the NG.

normally, if they are written in either of the side margins, they are placed on the same level as the referred text.
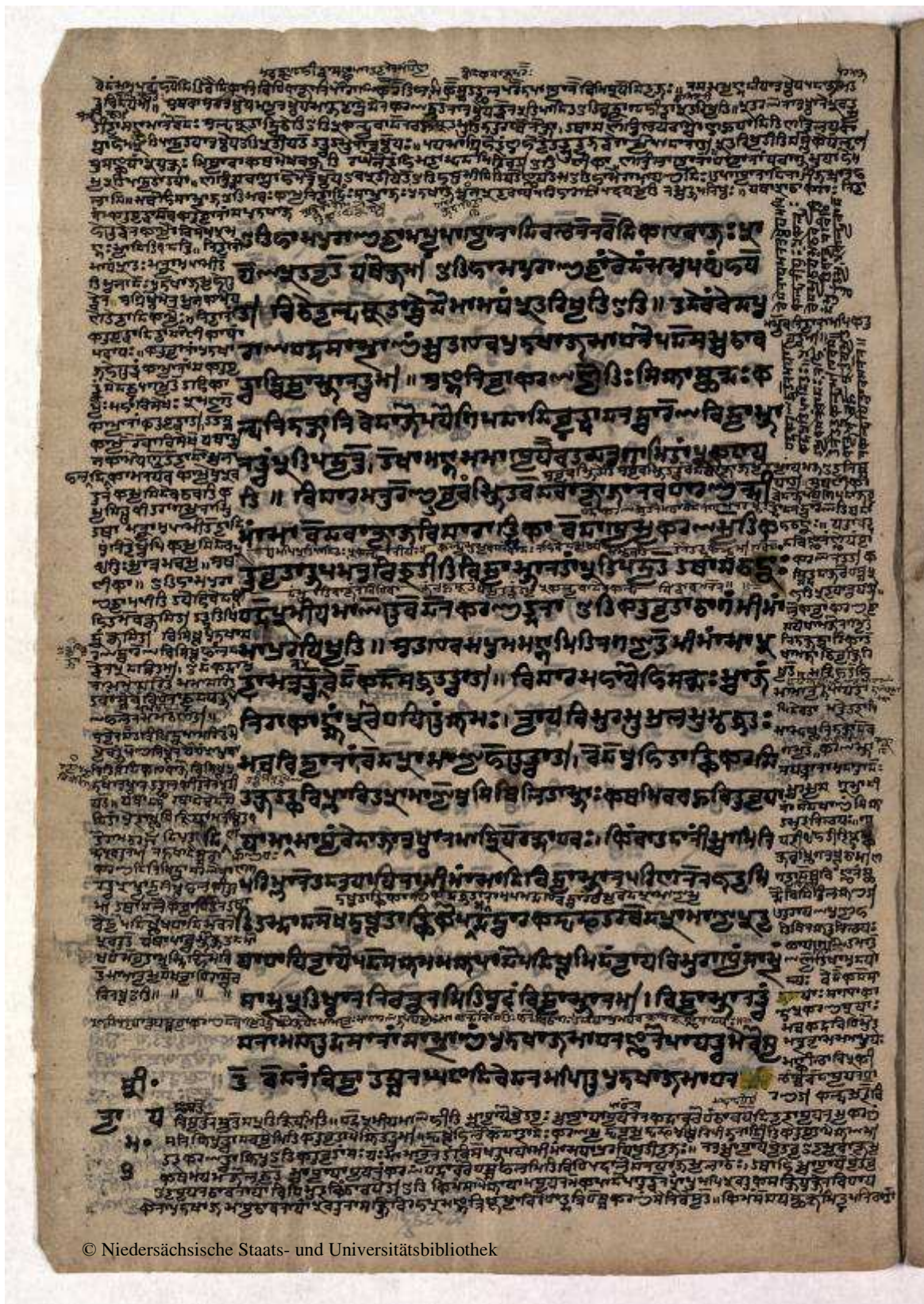
Figure 1: f. 2v of G1

V: Ms. preserved at the Central Library, Banaras Hindu University, Acc. No. C1015. *Descriptive Catalogue of Sanskrit Manuscripts in Gaekwad Library, Bharat Kala Bhavan Library and Sanskrit Mahavidyalaya Library, Banaras Hindu University*, by Rama Shankar Tripathi, Varanasi 1971, Ser. No. 3C/2435. Undated. Paper. 114 leaves ("pp 160" according to the label sheet). Kashmirian Devanāgarī script. Incomplete. The ms. covers the text of the first through fourth *āhnika* and ends at NM II 15,13 (*tasyānu*) on f. 83v (83 leaves altogether); the text restarts with NM II 408,5 (*t* jñānānutpattiḥ*) in the eighth *āhnika* on f. 50r, and continues until the end of the tenth *āhnika* on f. 80r (31 leaves altogether). Ca. 23 lines to a page and ca. 55 *akṣara*s to a line. 35.0 × 20.2 cm. The last chapter colophon reads (f. 80r,17-18): ‖ ‖ *iti śrībhaṭajayaṃtasya kṛtau nyāyamaṃjaryām* daśamam āhnikaṃ samāpta¦m** ‖ ("¦" functions as a line-filler).

The marginal notes are written in Devanāgarī script similar to that of the main body of the text, but seemingly by another hand. They are written in the peripheral margins. Occasionally they are allocated to the wrong part of the main text. The last gloss (f. 4v), which is of the more extensive kind, is made on *sādhakatama* in NM I 31,13-17; glosses thereafter are only occasional. All glosses are left without special allocation signs. In some cases, lacunae or possibly illegible *akṣara*s are indicated by a series of dots.

3.3 Table 1 below indicates the correspondence between Shah's edition and the text of the NG as found in the marginal and interlinear glosses in the NM mss. As mentioned above (cf. Section 2.3), this table displays the occurrences of such quotations only up to the point where the text of G1 ends.

Abbreviations and Conventions

Fragment: indicates a recovered part of the text of the NG reported as missing in Shah's edition.
The position of all blocks of text constituting a marginal note is indicated together with the line numbers of the individual blocks. For example, "1v, t.m. 1-3, l.m. 1-17, b.m. 1" indicates that the marginal note on f. 1v is distributed over three blocks: the first one is located in the top margin and extends over lines 1 to 3; the text continues in lines 1 to 17 of a block found in the left-hand margin (actually, the complete text in this margin) and ends with the first line of the block of text in the bottom margin.

i.l.: indicates the interlinear position of a gloss; the Arabic numeral refers to the line of the main text above which the gloss is written.

b.m.: indicates the position of a gloss in the bottom margin.

l.m.: indicates the position of a gloss in the left-hand margin.

r.m.: indicates the position of a gloss in the right-hand margin.

t.m.: indicates the position of a gloss in the top margin.

An Arabic numeral within round brackets indicates a block of text which is graphically separated from other text; the blocks are counted from the top; separate line numbers are given for each block.

A / B: used by Nagin Shah to indicate the recto and verso sides of the pieces transcribed in the appendix to his edition; the Arabic numerals subsequent to A / B were added by me and refer to the lines of a given piece. If a line contains (portions of) the text of more than one Fragment, this is indicated with lower case letters (a, b, c) following the line number.

TABLE 1: CONCORDANCE

NG (S) / Fragment	J frag.	K	C	G1	G2	V
1,16-19					1v, t.m. 1-2, r.m. 1-4	
2,10-3,15			1v, t.m. 1-3, l.m. 1-17, b.m. 1	1v, t.m. 1-7, r.m. 1-12		1v, t.m. 1-5, r.m. (1) 1-8
3,16				1v, i.l. 16	2v, i.l. 7	1v, r.m. (2) 1
3,17-4,4			2r, t.m. 1-2, r.m. 1-16, b.m. 1	2r, i.l. 14, r.m. 1-23, b.m. 1-4		1v, l.m. 1-25, b.m. 1-2
4,5-7				2v, t.m. 7, l.m. 1-3		1v, b.m. 4-5
4,8-16			2v, t.m. 1-2, r.m. 1-17	2v, l.m. 16-41		2r, t.m. 3-5, r.m. 1-14
4,16-19 and Fragment 1	6r,1; 32r,1; 6r,2; 32r,2; 6r,3	13B,1; 15A,1; 13B,2; 15A,2; 13B,3a		2v, t.m. 1-5		2r, b.m. 1-4
Fragment 2	6r,3; 32r,3-6; 32v,1	13B,3b; 15A,3-6; 15B,1		2v, r.m. (3) 2-38; b.m. 1		

Fragment 3	32v,2-3; 6v,1; 32v,4; 6v,2; 32v,5; 6v,3; 32v,6; 6v,4; 32v,7; 8v,1	15B,2-3; 13A,1; 15B,4; 13A,2; 15B,5; 13A,3; 15B,6; 13A,4; 15B,7; 8B,1		2v, b.m. 1-6; 3r, t.m. 1-2		
Fragment 4	37v,1; 8v,2; 37v,2; 8v,3	18B,1; 8B,2; 18B,2; 8B,3		3r, t.m. 2-4		
Fragment 5	37v,3	18B,3		3r, l.m. (1) 1, i.l. 3		3r, t.m. 1
Fragment 6	8v,4; 37v,4; 8v,5	8B,4; 18B,4; 8B,5		3r, i.l. 3, l.m. (1) 2-3, i.l. 4, l.m. (1) 4-6, i.l. 5, l.m. (1) 7-8		3r, t.m. 2-3
Fragment 7	37v,5	18B,5a		3r, r.m. 35-39		3r, r.m. (2) 1-6
Fragment 8	37v,5-6; 37r,1	18B,5b-6; 18A,1a		3v, l.m. 1-9		3r, l.m. (1) 1-14
Fragment 9	37r,1	18A,1b		3v, i.l. 17	5v, r.m. 1-3	
Fragment 10[40]	37r,1; 8r,2; 37r,2	18A,1c; 8A,1; 18A,2a				
Fragment 11	37r,2; 8r,3;	18A,2b; 8A,2;	5r, l.m. 1-11	4v, l.m. (2) 1,		3v, t.m. 1-2

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[40] No corresponding text for Fragment 10 is found in the NM mss. The text is known merely from J frag. and K. The available text portions and their sequence on the fragmentary leaves are the following (for the conventions, cf. Section 2.2.3 above):

- (K 18A,1c) *arthasaṃśayāc ceti* | .... (K8A,1) *utāvāptis tu nāśaṃ* ... (K18A,2a) *śaṅkāyāṃ tv anarthasaṃśayaḥ* |
- (J frag. f. 37r,1) *arthasaṃśayāc ceti* ⁞ (J frag. f. 8r,2) /(u)tāvāptis tu nāṃśa ◊/ (J frag. f. 37r,2) /.āśaṃkāyāṃ tv anarthasaṃśayaḥ* |

The phrase *arthasaṃśayāc ceti* in Fragment 10 may be considered a quotation of NM I 14,7-8. The approximate number of *akṣara*s missing between K18A,1c and K8A,1 is about fifteen, and there may have been about seventeen between K8A,1 and K18A,2a. The expected text would thus have consisted of approximately 55 *akṣara*s. It seems that no other comment is lost between Fragments 10 and 11, since *anarthasaṃśayaḥ* in K18A,2a is immediately followed by the quotation of *vyāpakānupalabdhyeti* which introduces the subsequent comment, i.e., Fragment 11.

	37r,3	18A,3		i.l. 13, l.m. (2) 2-4, i.l. 14, l.m. (2) 5		
Fragment 12	8r,4; 37r,4	8A,3; 18A,4a	5r, l.m. 11-17	4v, l.m. (3) 1-4	7v, l.m. 1-6	3v, t.m. 2
Fragment 13[41]	37r,4; 8r,5	18A,4b; 8A,4				
Fragment 14 and 4,20-21/ MS J f. 6r,1	37r,5; 8r,6; 37r,6	18A,5; 8A,5; 18A,6	6r, t.m. 1-2	5r, i.l. 16, r.m. (2) 1-12		3v, l.m. (2) 1-16
4,22-23			6v, l.m. 1-6	5v, r.m. (1) 1-6	9v, r.m. 1-6	4r, t.m. 3
4,23-5,9				5v, l.m. (2) 1-11; 5v, i.l. 20; r.m. (2) 1-8, b.m. 1-2		4r, t.m. 4, r.m. 1-20
5,9-11				5v, b.m. 2-3		4r, r.m. 21-26, b.m. 1
5,9-11				5v, b.m. 3-7		4r, b.m. 1-3
5,12-15			6v, b.m. (1) 1-2	6r, l.m. (1) 1-4, i.l. 6, r.m. (1) 1-2		4r, l.m. (1) 1-12
5,16-17				6r, l.m. (2) 1, i.l. 20, l.m. (2) 2-7	10v, l.m. 1-10	4v, t.m. 2
5,18-20			7v, t.m. 1-2	6v, l.m. (1) 1-9	11r, t.m. 1-3	4v, t.m. 3-4
6,1-2			7v, b.m. 1-2	6v, r.m. (2)	11v, l.m. (2)	4v, r.m. (2)

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[41] The available text portions and their sequence in Fragment 13 are the following (for the conventions, cf. Section 2.2.3):

- (K18A,4b) *sāmā* ... (K8A,4) ... *śeṣātmanā tvasya*
- (J frag. f. 37r,4) *sāmā* ¦¦ (J frag. f. 8r,5) /*śeṣātmanā* (*tvaṣyu*) ◊/

These text portions have no correspondence in the marginalia of the NM mss. The approximate number of missing *akṣara*s of the text to be expected is difficult to estimate.

				1-7	1-5	1-3
6,3-14				7r, t.m. 1-6	12v, t.m. 1-4, l.m. 1-7, 12-23	4v, l.m. (5) 1-12; b.m. 1-13
6,15-17				7r, r.m. (2) 1-7	13r, t.m. 1-2, r.m. 1	4v, r.m. (4) 1-8
6,18-19				7v, r.m. 1-5	13v, t.m. 1-2, repeated on 13v, r.m.	4v, b.m. 3-4
6,20-21 (partially)				7v, i.l. 19	13v, b.m. 1-3	
7,1-2			9v, r.m. 1-5	7v, b.m. 1-2	14r, r.m. 1-6	
7,2-3 (partially)			9v, r.m. 5-10	8r, r.m. (1) 1-5	14r, r.m. 7-13	
7,4-6				8r, r.m. (2) 1-7	14v, l.m. (2) 1-10	
7,7-8				8r, l.m. (2) 1-3	15r, l.m. (2) 1-7	
7,9-15				8v, l.m. (3) 1-10, b.m. 1-3	15v, b.m. 1-3, r.m. (3) 1-3, r.m. (1) 1	
7,16-8,1					16v, t.m. 1-4	
8,3-15[42]					17r, t.m. 1-5, r.m. 1-14, 17-25	
9,1-6					17r, l.m. (4) 5-6; b.m. 1-4	
9,7-13					17v, t.m. 1-4, l.m. (1) 1-7	
10,6-7					17v, l.m. (2) 1-5	

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[42] Part of the beginning text in this block appears again on f. 17r, t.m. (2) 1-2; it corresponds to NG (S) 8,3-4.

3.4 The analysis of the mutual relationship of the marginalia will have to take into consideration three text types: (1) glosses on the NM, (2a) citations from the NG and (2b) glosses on them. A detailed discussion is beyond the scope of this article; however, my collation so far suggests that the marginalia in mss. C, G1 and V go back to a common source.[43] G2 seems to represent a different stream of transmission as concerns the marginalia. In quite a number of examples, C, G1 and V share extensive glosses on phrases and expressions used by Jayanta (text type 1), as well as glosses on the NG (text type 2b). It may safely be said that these glosses, which occasionally also relate to expressions used by Cakradhara, were composed by anonymous author(s), even though it cannot be ascertained how and when they were composed, or whether the author of text type 1 is different from the author of text type 2b. Glosses of text type 2b are rare in G2 that is characterised by brief glosses on words and pronouns used in the NM; in fact, there is only one case where G2 attests a gloss on a quotation from NG (S) 5,18-20, which is shared with G1.

3.5 As regards glosses of the first type and their possible date of composition, one gloss shared by C, G1 and V refers to a historically verifiable person and his work: *ity asya prapañcas tu śitikaṇṭhācāryaviracite bālabodhinīnyāse draṣṭavyaḥ* ("The details of this [discussion], however, should be looked up in the Bālabodhinī-Nyāsa composed by Ācārya Śitikaṇṭha").[44] This statement appears as a concluding remark added after a grammatical discussion relating to the first *sūtra* of the Nyāyasūtra. The name of the "teacher" can be verified in some

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[43] This can be illustrated by a text passage in G1 (f. 6r, l.m. [1] 1-4, i.l. 6 and r.m. [1] 1-4) which is collated below with C (f. 6v, b.m. [1] 1-2) and V (f. 4r, l.m. [1] 1-15): *anyajñānānaupayikam iti svārthe vinayādipāṭhāṭ ṭhak* hrasvaś ca anyajñānasya vānupāyaḥ | sa cāpavargasādhanaṃ na punaḥ pramāṇādijñānam iva prameyajñānopāyatayety arthaḥ upamānaṃ tu kvacit karmaṇi sopayogaṃ gavayam ālabhetetyādau iti ṭīkā | upāya evaupayikam na aupayikam anaupayikam* ‖.* (Variants: *-jñānānaupayikam*] G1; *jñānānopāyikam* C, V – *-pāṭhāṭ ṭhak**] G1; *pāṭāṣ ṭak** C, V – *sa cāpavarga-*] G1; *sadapavarga* C, G1; *kucit* V – *ālabhetetyādau*] G1; *ālabhatetyādau* C, V – *anaupayikam**] C, G1; *anaupāyikam** V). This passage contains the text of the NG which is found in NG (S) 5,12-15.

[44] Cf. C f. 6r, r.m. 10-12 (written vertically to the main text) = G1 f. 5v, l.m. 6-9 = V f. 4r, t.m. 2-3.

secondary sources.[45] Śitikaṇṭha is known to have written a commentary called Nyāsa on Jagaddhara's Bālabodhinī, a commentary on the Kashmirian recension of the Kātantra; the text of the Nyāsa is hitherto unpublished. Because he is dated to the fifteenth century, his explicit mention in this gloss puts the date of its composition evidently after Śitikaṇṭha's time. Whether this dating also applies to other relatively lengthy glosses must remain open.

There is a highly interesting coincidence revealed by the colophon of a NM ms. preserved at the Bhandarkar Oriental Research Institute (BORI), Pune (Ms. No. 390/1875-76). This birch-bark ms. written in Śāradā script and considered to be the oldest dated ms. of Jayanta's *magnum opus* was utilised by Gangadhara Shastri for the *editio princeps*.[46] The colophon of this ms. originally procured by Georg Bühler[47] reveals that it was copied by Ācārya Śitikaṇṭhasvāmin in 1394 of the Śaka era, viz., 1472 CE.[48] In the same colophon, the scribe, who calls himself a son of Ācārya

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[45] Witzel (1994: 27) reports that G.A. Grierson (in: *The Language of the Mahā-Naya-Prakāśa. An Examination of the Kāshmīrī as written in the Fifteenth Century.* [*Memoirs of the Asiatic Society of Bengal* XI/2]. Calcutta 1929) investigated another work of Śitikaṇṭha, the Mahānayaprakāśa. Cf. also *CC* II/153, with various entries on Śitikaṇṭha and the remark that he "lived under Hassan, son of Haidarashāh of Kāçmīr"; *NCC* III/317 ("a descendant of Jagaddhara of the 15th cent. A.D."); *EIP* V/486; Sanderson 2007: 300f.

[46] According to *A Catalogue of the Collections of Manuscripts Deposited in the Deccan College* (Bombay 1888), the basic description of this ms. is as follows: "Author – Jayanta / fols – 435 / lines – 19 / age – [left blank] / material – *bhūrja* / character – Śāradā / place where bought – Kaśmīr / remarks – incomplete." I owe this information to Takeo Kagaya, Kyoto/Pune, to whom I express my gratitude for his kind assistance. According to NM (V), Bhūmikā (p. 5, 6-8), Shastri appears to have thought little of this ms. which he considered full of questionable, impaired and unfamiliar characters: "*puṇyagrāmastharājakīyapustakālayād gataṃ śāke 1394 bhūrjapatreṣu śāradākṣaralikhitam aparaṃ pustakaṃ saṃdigdhaviluptāparicitalipibahulatayā nātyupayojayatā ....*" The extent to which the renowned pandit examined and employed its readings for the constitution of the text is unclear.

[47] Cf. Bühler 1877: no. 390 (p. xxv, purchased in 1875-1876): "Fols. – 435, lines – 19, age – O [= no date], material – Bhûrja., character – Śâr., place where bought – Kaśmîr, incomplete."

[48] For the date of the copy, cf. NM (BORI), f. 280v,2. For the name of the scribe, cf. ibid., f. 280r,18-280v,1: *ity ācāryārjunasvāmiputraśitikaṇṭhasvāmilikhitāyāṃ bhaṭṭajayantasya kṛtau nyāyamañjaryāṃ dvādaśam āhnikam** ‖ ØØ ‖ *samāptā ceyaṃ nyāyamaṃjarī* ‖ ØØ ‖ *śiṣyān adhyāpayituṃ śitikaṇṭhasvāminā guruṇā* ⎪ *gautamamatatattvavidā tvaritaṃ śrīnyāyamañjarī likhitā* ‖.

Arjunasvāmin, presents himself as a *guru* and one who knows the truth of the thought of Gautama (*gautamamatatattvavid*), the legendary founder of the Nyāya school. He states that he copied the NM for the purpose of teaching his disciples (*śiṣyān adhyāpayitum*). Could this Ācārya Śitikaṇṭhasvāmin be identical with Śitikaṇṭha Ācārya, the author of the Nyāsa? Although their identity cannot be unequivocally clarified,[49] I tend to consider it plausible. In this case it may even be possible to speculate that the above-mentioned gloss referring to the Bālabodhinīnyāsa was composed by one of Śitikaṇṭha's disciples who was very involved in studying the NM and left his annotations and glosses on a ms. of this work, in the case of the specific gloss under discussion for his own future

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[49] Concerning the date of the author of the Bālabodhinīnyāsa, two conflicting pieces of information are currently known to me. The colophon of a Bālabodhinīnyāsa ms. speaks against the identity of the two Śitikaṇṭhas. *NCC* III/317 records one ms. of this work preserved at BORI (Ms. No. 300/1875-76, birch-bark, 138 leaves, Śāradā script). According to the information kindly provided by Takeo Kagaya, the text of the colophon can be found under the corresponding entry in the *Descriptive Catalogue of the Government Collections of Manuscripts Deposited at the Bhandarkar Oriental Research Institute* (Vol. II: *Grammar*, ed. by Shripad Krishna Belvalkar. Bombay 1983): *ācāryakṣīrasvāmiputraśitikaṇṭhasvāmiviracite bālabodhinīnyāse dvirvacanapādas turīyaḥ*. It should be noted that here Śitikaṇṭha is explicitly called the son of Ācārya Kṣīrasvāmin who may be identical with Kṣīrasvāmin, the author of the Kṣīrataraṅginī (cf. above, p. 3); for various other persons with the same name, cf. *NCC* V/152, where no connection to Śitikaṇṭha is found. However, the identity of the two Śitikaṇṭhas is suggested in the introduction to the Kāvyamālā edition of Jagaddhara Bhaṭṭa's Stutikusumāñjali. The editors Durgaprasad and Kashinath Pandurang Parab quote the opening verses of Rājānaka Śitikaṇṭha's commentary on the Bālabodhinī, called Nyāsa. The following hemistich of a verse in Śārdūlavikrīḍita metre is of special relevance (cf. Stutikusumāñjali, Introduction, p. 2,11-12): *yodhācāryasuto 'rjuno 'jani mahālakṣmīnivāso yato jāto 'haṃ śitikaṇṭhako 'nvayam ahaṃ prāpaṃ guroḥ śrīvarāt /* "Arjuna, the son of Yodha Ācārya, was born as one who resides with the [goddess] Great Fortune, from whom I, little Śitikaṇṭha, was born. The lineage [of instruction] I have obtained from [my] *guru*, Śrīvara." — Although I do not know whether the opening verses of Śitikaṇṭha's Nyāsa including the above statement are found in the BORI ms. of the Nyāsa or are extracted from another source, the above line clearly agrees with the information found in the colophon of the BORI ms. of the NM, namely, that Śitikaṇṭha's father was called Arjuna. This makes it plausible that the statement in the colophon of the BORI ms. of the Bālabodhinīnyāsa (Ms. No. 330/1875-76) is spurious. With regard to Śrīvara, called *guru* by Śitikaṇṭha, the editors of the Stutikusumāñjali note that he may be the author of the third Rājataraṅginī, namely, the Jaina-Taraṅginī, a Kashmirian chronicle which treats the period from 1459 to 1486 CE (cf. Winternitz 1920: 92). Cf. further Sanderson 2007: 301, n. 219.

reference or for the purpose of stimulating others to expand their study of the NM.

4. In the following, the fourteen reconstructed passages (Fragments) of folios 4 and 5 of J are presented. The text has not been edited critically in the narrow sense of the word, but has rather been constituted by selecting the readings found in or reconstructable from mss. C, G1 and V. This method is followed when all three mss. (cf. Fragments 11, 12 together with G2, and 14) or two of them (cf. Fragments 1 and 5-8) share the same text. When only one of them, namely, G1, is available (cf. Fragments 2-4, and further 9, together with G2), the reading of G1 is adopted unless another witness reads against it or offers a better reading. This process of selection exclusively concerns the cases where the readings can be considered meaningful; when they appear to be corrupt, I have made emendations.

The constituted text together with its critical apparatus is preceded by some brief remarks on the material situation, Cakradhara's intention and the context of the relevant text of the NM. This is followed by a translation that clarifies my current understanding of the text of the NG on the basis of its transmission in the four NM mss.

The conventions for recording variant readings are as follows: (1) So-called *sandhi* variants as well as orthographical variations are not reported unless they are part of a substantial variant. (2) Punctuation found in the mss. is not reported unless they are part of a substantial variant. (3) The beginning and end of the text of a J frag. as well as a K fragment are recorded, even if the text does not constitute a substantial variant. Under sources, "n.a." denotes that the corresponding text is not available in the indicated witness.

The following signs are used in recording the variants: "*" indicates the *virāma* or *halanta* sign; "⁺" indicates a lacuna; ".." indicates an illegible *akṣara* and "." an illegible part of an *akṣara*; "/" indicates the beginning or end of a fragment; "†" generally indicates the non-availability of a witness; "¦" indicates a line-filling *daṇḍa* before a space for the string hole or at the end of a line; "[x]" indicates that *akṣara* "x" has been cancelled; "<y>" indicates that the *akṣara* "y" has to be substituted for a cancelled *akṣara* or to be added; "om." indicates the omission of the lemmatised text; "(ac)" indicates the reading before a correction, and "(pc)" the reading after a correction; "(x)" indicates that the reading of *akṣara* "x" is uncertain.

4.1 The first reconstruction comprises two parts, namely, a text portion available in the edition of the NG and Fragment 1. The available portion in the edition runs from *vedaṃ samupabṛṃhayet* to *prataraṇenānuṣṭhāne* (NG

[S] 4,16-19) and connects to the missing folio 4r (or 4A according to Shah). What is supplemented by me as Fragment 1 is the text running from *pravartsyatīty* to *itivat*. The gloss is concluded with "*iti ṭīkā.*"

Before introducing the very first *sūtra* or "initial statement" (*ādivākya*) of the Nyāyasūtra, Jayanta discusses the character and common purposes of the traditional sciences. In the course of explaining the fourteen traditional branches of learning or "domiciles of learning" (*vidyāsthāna*),[50] Jayanta refers to the sixth branch, namely, the ancient episodes (Itihāsa) and legends (Purāṇa). He characterises them as instruction about the means to achieve the human purpose (*puruṣārthasādhanopadeśa*).[51] In this context he quotes a verse known, e.g., from the Mahābhārata (1.1.204) to demonstrate the close affiliation of this branch of learning with the Veda. According to this verse, as understood by Cakradhara,

> by means of Itihāsa and Purāṇa, one ought to reinforce the Veda. The Veda is afraid of the one who has learned little, [out of fear that] this one (i.e., the person of little knowledge) may promote (lit.: "cross over") it (i.e., the Veda).[52]

4.1.1 NG (S) 4,16-19, followed by Fragment 1, both referring to NM I 6,4-5. Sources: J frag. (f. 6r,1; 32r,1; 6r,2; 32r,2; 6r,3); K (f. 13B,1; 15A,1; 13B,2; 15A,2; 13B,3a); G1 f. 2v, t.m. 1-5; V f. 2r, b.m. 1-4; C and G2 n.a.[53]

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[50] Cf. the introductory statement *tac* (i.e., *śāstram*) *ca caturdaśam, yāni vidvāṃsaś caturdaśa vidyāsthānāny ācakṣate* in NM I 5,2-3 = Kataoka 2007: 184,4.

[51] Cf. NM I 6,6-7 = Kataoka 2007: 182,7-8.

[52] NM I 6,4-5 = Kataoka 2007: 182,4-5: *itihāsapurāṇābhyāṃ vedaṃ samupabṛṃhayet / bibhety alpaśrutād vedo mām ayaṃ pratariṣyati // iti*. Cf. the translation by van Buitenen (1973: 31): "With both *Epic* and *Purāṇa* one should support the *Veda* – the *Veda* is afraid of one of little knowledge; me it shall ferry over!". This verse is found, for example, in Vāyupurāṇa 1.201, Padmapurāṇa 5.2.52, Vasiṣṭhadharmaśāstra 27.6, Śivapurāṇa 7.1.1.40 (also mentioned in *PW* III/262), and so forth; for these references, cf. MBh 985, Rocher 1986: 15 and n. 10 (with the variant *prahariṣyati*) and Kataoka 2007: 182 (testimonia). In *pāda* d, the BORI ms. of the NM reads *mamāyaṃ pracariṣyatīti* (f. 3v,13). The variant *mamāyaṃ* is reported by Kataoka *inter alia* for ms. G2. The reading *pracariṣyati* is not found in the mss. accessible to him; however, it is recorded in the critical apparatus on MBh 1.1.204d as a variant in a Kashmirian ms.

[53] Folio 3 of J is not available to me. Cf. n. 26 above.

Text:

[NG (S) 4, 16-19] "*vedaṃ samupabṛṃhayet*[a]"[54] *iti*[b] *vaidikāni vidhivākyāni paurāṇikair aitihāsikaiś*[c] *ca*[d] *tatphalaparair upākhyānair*[e] *vimiśrayed ity arthaḥ.*

"*na ca samyaṅmadīyānuṣṭheyapadārthasatattvavid*[f] *ayam, atha vānanuṣṭheyam apy anuṣṭheyasārūpyāt*[g] '*vedena karaṇabhūtenānuṣṭheyatvena pratipāditaḥ*' *iti buddhyā gṛhītvā pratariṣyati prataraṇenānuṣṭhāne* [Fragment 1] *pravartsyati*" *ity*[h] *āśaṅkamāno vedo 'lpaśrutād bibhetīti. prakalpyavādena*[i] *bahuśrutastutir*[j] *uttarārdhenoktā*[k].

tathā ca "*jartilayavāgvā*[l] *juhuyāt*" [55] *iti jartilayavāgvā*[m] *homapratipādyatayānuṣṭheya*[n] *iti pratīyate. tattvatas tu nānuṣṭheyaḥ* "*payasāgnihotraṃ*[o] *juhoti*" *ityetatstuty*[p]*arthatvenāsyopādānāt.*

"*pratariṣyati*" *iti ca purāṇaśloke 'yaṃ lṛḍ*[q] *āśaṅkāyāṃ*[r] *prayuktaḥ*[s] "*mithyā vā katham eṣa vakṣyati. raghor gotraṃ hi satyāspadam*[t]"[56] *itivat*[u].

Variants: a. *samupabṛṃhayet*] G1, NG (S); *samupa(n)ṛṃhayed* V – b. *iti*] G1, V; [*iti*] NG (S) (Shah's emendation) – c. *aitihāsikaiś*] G1, NG (S); *(ai)hikahāsikaiś* V – d. *ca*] G1, NG (S); *ca* [..] V – e. *upākhyānair*] G1, NG (S); *upākhyāne* V – f. *-padārthasatattvavid*] V, G1 (pc); *padārth(ā)rtha(s)atatvavid* G1 (ac); om. NG (S) – g. *-madīyā-...-sārūpyāt*] G1, V; *madabhidheyānu[ṣṭhe]yasārūpyād* NG (S) – h. *pravartsyati*" *ity*] em.; *pravatsyatīty* G1, V – i. *prakalpyavādena*] G1, V; /*dena* J frag., K – j. *bahuśrutastutir*] V; *ba..śruta(stu)tir* G1; *vāhuśrutyast(a)tir.*[+]/ J frag.; *vāhuśrutyastutira* K – k. *uttarārdhenoktā*] G1; *uttar(ādh)enoktā* V; /[+].*ttarārthenoktā* | J frag.; <*u*>*ttarārdhenoktā* K – l. *jartilayavāgvā*] J frag. (pc); *jarttilavayavāgvā* J frag. (ac); *jantilayavāgvā* G1; *jaṃtilayavāgvā* V; *ja(r)tilayavān* vā* K – m. *jartilayavāgvā*] em.; *jantilayavāgvā* G1; *jaṃtilayavāgvā* V; *jarttilayavāgū* J frag.; *jartilayavāgṛ* K – n. *homapratipādyatayānuṣṭheya*] G1 (pc), V (pc); *hemapratipādyatayānuṣṭheya* V (ac); *homaprātipādyatayānuṣṭheya* G1 (ac); *homo.*[+]/ J frag.; *home*/ K – o. *payasāgnihotraṃ*] G1, V; /*sāgnihotraṃ* J frag.; /*sāmi hotraṃ* K – p. *juhoti*" *ityetatstuty-*] em.; *juhotyetatstuty* G1, V; *juhotī*[+](*e*)/ /*ty*[+]*tat*stuty* J frag.; *juhotī*/ /*bhan*śruty* K – q. *purāṇaśloke 'yaṃ lṛḍ*] J frag., K; *p*[+]*rāṇe s*[+]*oke yaṃ l*[+]/ V; *śloke yaṃ lṛṭ** G1 – r. *āśaṅkāyāṃ*] G1, V; *āsaṃkā*/ J frag.; *ā saṃmā*/ K – s.

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[54] NM I 6,4 = Kataoka 2007: 182,4.
[55] Cf. Taittirīyasaṃhitā 5.4.3.2. For related references to this *mantra* in the context of the Agnihotra ritual according to Jaiminisūtra 10.8, Adhikaraṇa 4, see Harikai 1990: 449-450, n. 95.
[56] Source untraced.

prayuktaḥ] G1, V (pc); *prayuktāḥ* V (ac); † J frag., K – t. *satyāspadam*] G1, V; /*dam* J frag., K – u. *itivat*] J frag., K; *itivat* iti ṭīkā* G1, V.

4.1.2 Translation:

"[One] ought to reinforce the Veda" means that one ought to blend the Vedic injunctions with the narratives in the Purāṇa and Itihāsa which are chiefly concerned with their outcome (i.e., the result realised by the appropriate performance of what is enjoined in the Veda).

"But this one here (i.e., the person who has learned little) does not correctly know the relevant things to be performed which belong to me (i.e., are expressed in/by me) and [their] true nature. Or he (i.e., the person of little knowledge) may promote even that which should not be performed, [i.e.] become active towards [its] performance by promoting [it], after [he] has understood, due to [its] similarity to that which should be performed, that '[this thing is] explained as something to be performed by the Veda which is an instrument [for realising this]'." Fearing [these two alternatives], the Veda is afraid of the one of little knowledge. By means of stating something imaginary (i.e., the concern of the personified Veda) the praise of the one who has learned much is expressed with the latter half [of the verse].

And in this way it is understood [by one who knows little that a Vedic injunction such as] "one should offer [the oblation] with gruel of wild sesame (*jartilayavāgū*)" should be put into practice inasmuch as gruel of wild sesame should be explained as a burnt oblation (*homa*) [according to this injunction]. In reality, however, [this statement] is not [at all] something to be put into practice, because it (i.e., the statement *jartilayavāgvā juhuyāt*) is used [as an explanatory statement] having the purpose of praising the [injunction] "he performs the Agnihotra [ritual] with milk" (*payasāgnihotraṃ juhoti*).

Furthermore, [as much as] "he may promote" (*pratariṣyati*) [is concerned], the [affix] *lṛṭ* [that normally denotes the simple future] is employed in [this] *śloka* of the Purāṇa[57] in the sense of anxiety, just as [in the statement] "Or how may he speak wrongly? For the pedigree of the Raghus is the abode of truth."

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[57] Cakradhara does not further specify the source of the verse beginning with *itihāsapurāṇābhyām*, but assigns it to the genre of Purāṇa in general; cf. further n. 52 above.

4.2 Jayanta next discusses the applicability of the concept of "domiciles of learning" (*vidyāsthāna*) to the six ancillary sciences of the Veda, namely, the science of grammar (*vyākaraṇa*), ritual (*kalpa*), astronomy (*jyotis*), phonetics (*śikṣā*), prosody (*chandas*) and etymology (*nirukta*). According to Jayanta, their status as "domiciles of learning" is justified because they provide the analytical exposition of words and sentences, etc., which is conducive to correctly understanding the meaning of the Vedic statements (*vedārthopayogipadādivyutpādana*).[58]

Here Cakradhara, instead of elaborating Jayanta's presentation, quotes a number of verses composed by some Bhaṭṭa, who may be Kumārila.[59] In this case, they would have to be quoted from one of Kumārila's lost works, such as the Bṛhaṭṭīkā, because they are neither attested in the Ślokavārttika nor in the Tantravārttika.

4.2.1 Fragment 2 referring to NM I 6,9-10. Sources: J frag. (f. 6r,3; 32r,3-6; 32v,1); K (f. 13B,3b; 15A,3-6; 15B,1); G1 f. 2v, r.m. (3) 2-38, b.m. 1 (beginning with *atha ṭīkā*); C, G2 and V n.a.

Text:

"*vedārthopayogipadādi*[a]*vyutpādanadvāreṇa*"[60] *iti. yad āha*[b] *bhaṭṭaḥ* —

> *yat tāvat padavijñānaṃ jñeyaṃ vyākaraṇena*[c] *tat /*
> *kaścit padārthabodhaś ca prakṛtipratyayānvayāt //*
> *lokavyākaraṇābhyāṃ ca yeṣām*[d] *artho na gamyate /*
> *niruktadvārikā teṣām*[e] *arthābhivyaktir iṣyate //*
> *sandihyate hi*[f] *sāmānyarūpā*[g] *yatrāpi devatā /*
> *mantre tatrāpi sā spaṣṭam*[h] *niruktād eva gamyate //*
> *karaṇasthānayatnānām*[i] *udāttādeḥ svarasya ca /*

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[58] Cf. NM I 6,9-10 = Kataoka 2007: 181,3-4: *aṅgāni vyākaraṇakalpajyotiḥśikṣāchandoniruktāni vedārthopayogipadādivyutpādanadvāreṇa vidyāsthānatvaṃ pratipadyante.*

[59] Cakradhara does not refer to Kumārila with his personal name. However, he refers nine times to the statements of a certain Bhaṭṭa. In seven cases, these statements are identified by Shah with passages of the Ślokavārttika or the Tantravārttika; according to Shah, two passages may be quoted from the Bṛhaṭṭīkā. Cf. also Shah's index of proper names (NG [S] 262).

[60] NM I 6,9-10; cf. the previous note.

grastādīnāṃ ca doṣāṇāṃ śikṣātas tatra nirṇayaḥ //
gāyatrībṛhatī^j*triṣṭupkakubuṣṇiganuṣṭubhām /*
jagatyādeś ca vijñānaṃ chandovicitilakṣaṇāt //
uttarāyaṇa^k*puṇyāhatithinakṣatranirṇayaḥ /*
chāyāgaṇitamārgeṇa^l *jyotiṣām udayādayaḥ*^m *//*
*vedaikadeśā yāḥ śākhāḥ*ⁿ *kāṇḍaprakaraṇāśrayāḥ /*
sarvakarmavidhistotramantranyāsa^o*samāptayaḥ //*
saṅkīrṇā viprakīrṇāś ca vedādhyayanadhāraṇāt /
kalpasūtrair vivicyante^p *nyasyante*^q *ca pratikriyam //*

iti.

Variants: a. *-padādi-*] J frag., K; *padārtha* G1 – b. *yad āha*] G1; *yathāha* J frag., K – c. *vyākaraṇena*] G1; *vyāka*⸌/ J frag.; *vyāka/* K – d. *yeṣām*] G1; /⁺*.ṣām* J frag.; /*ṣām* K – e. *teṣām*] G1; *caiṣām* J frag., K – f. *hi*] G1; *ti* J frag., K – g. *sāmānyarūpā*] G1; *sā*/ J frag., K – h. *spaṣṭaṃ*] em.; *spaṣṭa* G1; † J frag., K – i. *-yatnānām*] G1; /⁺*.trāṇām* J frag.; /*trāṇām* K – j. *-bṛhatī-*] G1; *vṛ*⸌/ J; *vṛ/* K – k. *uttarāyaṇa-*] G1; /⁺*ārāyaṇa* J frag.; /*rāyaṇa* K – l. *-mārgeṇa*] J frag., K; *mātreṇa* G1 – m. *udayādayaḥ*] G1; *ayanā*/ J frag., K – n. *vedaikadeśā yāḥ śākhāḥ*] em.; *vedaikadeśā[bhūtā]yāḥ śākhā* G1 (ac); † J frag., K – o. *-nyāsa-*] G1; /⁺*.sa* J frag.; /*sa* K – p. *vivicyante*] G1; *vivicyaṃ*/ J frag., K – q. *nyasyante*] em.⁶¹; *naśyante* G1; † J frag., K.

4.2.2 Translation:

"By way of [their] analytical exposition of the words and so on which is conducive to [correctly understanding] the meaning of [the statements of] the Veda." As the/a Bhaṭṭa says:

First, the [analytical] knowledge of words is to be known [as being achieved] by means of grammar. And a particular understanding of the meaning of a word [arises] from the connection (*anvaya*) of [verbal] basis and affix.

And for words whose meaning is not understood from common usage and grammar, it is held that their meaning becomes manifest through etymology.

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[61] Emendation kindly suggested by Muni Shree Jambuvijayaji.

Because, even in a Mantra where one is in doubt about a deity of a general nature, it (i.e., the deity) is clearly understood precisely because of the etymology [relating to the deity's name].

There (i.e., with regard to the Veda) the definite knowledge of the instruments of speech, the places of articulation and [types of articulative] effort, and the accents beginning with *udātta*, and the faults beginning with the inarticulate pronunciation of vowels (*grasta*) [arises] from phonology.

Knowledge of [the metres such as] *gāyatrī*, *bṛhatī*, *triṣṭubh*, *kakubh*, *uṣṇih* and *anuṣṭubh*, and of *jagatī* and so on [arises] from the [ancillary science] characterised as the investigation of metres (i.e., prosody) (*chandoviciti*).[62]

The definite knowledge with regard to [the period of the sun's] progress to the north, auspicious days, lunar days and constellations [arises] by way of the calculation on the basis of the shadow [of a gnomon] ([*śaṅku-*]*chāyā*).[63] [And] the first visibility and so on[64] of the celestial bodies [are also determined by means of such calculation].

The statements in a [specific] branch [of the Vedic tradition], which are parts of the Veda [and] found in sections and topical sub-divisions, that arrange and develop injunctions, praises [expressed by means of explanatory statements] and Mantras concerning all rituals,[65]

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[62] When describing the six ancillary sciences of the Veda, Kumārila uses the term *chandoviciti* instead of *chandas*; cf. TV 167,10 on JS 1.3.2. In Kauṭilya's (or Kauṭalya's) Arthaśāstra (1.3.3), the term *chandoviciti* is also preferred to *chandas*; cf. Tripathi 1977: 550, section I.I.2.2. For an elaborate study of the term *chandoviciti* as a general designation of the science of prosody or metrics, see Tripathi 1977.

[63] Cf. Pingree 1981: 57.

[64] Namely, the last visibility (*asta*), the conjunctions (*grahayuti*), etc.; cf. Pingree 1981: 20.

[65] Prof. Kei Kataoka suggested another understanding of this stanza with the conjecture of *nāma* for *nyāsa*. His interpretation rests on the assumption that besides the Mantra portion of the Veda, found in the Saṃhitā, the three types of statements found in the Brāhmaṇa portion are referred to here, namely, *vidhi*, *arthavāda* and *nāmadheya*: "Each *śākhā* (i.e., text in a Vedic tradition) that is part of the Veda rests on books and chapters (and) has as its purpose the injunctions, praises, Mantras and names regarding all ritual actions." He refers to TV 105,18-19 on JS 1.2.1 (*avadhṛtaprāmāṇyasya vā vedasyedānīṃ samastasya vidhyarthavādamantranāmadheyātmakasya yathāvibhāgaṃ dharmaṃ praty upayogaḥ pratipādyate*) and TV 159,27 on JS 1.3.1. For the division of the Veda into three types of statements, cf. TV 105,16-17 on JS 1.2.1 and Ślokavārttika, *vedanityatādhikaraṇa*, 15cd (*ataḥ paraṃ tu pravibhajya vedaṃ tredhā tato vakṣyati yasya yo 'rthaḥ //*; cf. also Harikai 1990: 18, n. 24).

[but are] mixed up and dispersed because of the [imperfect] study and mnemonic retention of the Veda, are [adequately] discriminated and arranged with reference to each ritual by the ritual Sūtras.[66]

4.3 According to Jayanta, the Mīmāṃsā tradition finds its identity in the investigation of the meaning of the Vedic statements and texts (*vedavākyārthavicārātmikā*).[67] Because of this close affiliation with the Veda, the Mīmāṃsā is designated as one of the "domiciles of learning." To illustrate this, Jayanta refers to a verse ascribed to some Bhaṭṭa. This epithet or appellation here apparently refers to Kumārila. The verse is also explicitly attributed to Kumārila; the source is supposed to be the Bṛhaṭṭīkā.[68] It runs as follows:

> However, when *dharma* [in its form of a ritual to be performed] is being known by means of the Veda which by nature is an instrument [to know *dharma*], the Mīmāṃsā [in its turn] will fill in the [remaining] part of how [*dharma*] is to be performed.[69]

In contrast to the Veda which is equated with "a means to achieve the human purpose" (*puruṣārthasādhana*), the Mīmāṃsā is presented as supplying the "mode of operation" (*itikartavyatā*) of this means.

To clarify the philosophical background of the verse, Cakradhara adduces the theory of a set of three complementary divisions or a "triad of parts" (*aṃśatritaya*) involved in the statement of a Vedic injunction (*vidhivākya*).[70] The three parts are exemplified by way of three questions,

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[66] My tentative understanding of the two stanzas rests on the assumption that *śākhā* can be used to refer to an individual statement in a branch of the Vedic tradition, similar to the use of the word *veda*.

[67] NM I 6,14.

[68] For the verse as quoted in later literature, cf., e.g., NVTṬ 52,7-8 and SvaK 24,12-13. For further occurrences, see the references collected exhaustively by Stern and his note *ka* (Svak, Avataraṇādi, p. 153), and Kanazawa 1991, with references to secondary literature. Cf. also Halbfass 1991: 33 and 45, n. 39-40.

[69] NM I 7,1-2: *dharme pramīyamāṇe tu vedena karaṇātmanā / itikartavyatābhāgaṃ mīmāṃsā pūrayiṣyati // iti*. The text quoted by Jayanta appears to testify to a variant *tu* instead of the otherwise documented *hi* (cf. the previous note). However, *tu* is not supported by Cakradhara's quotation, at least as recorded in G1.

[70] For Kumārila's concept of *bhāvanāṃśatraya*, cf. TV 14,13 on JS 1.2.7. For a brief explanation of this concept, see the commentary found in G1 (f. 3r, t.m.) and V (f. 2v, t.m.): *vidhivākye 'ṃśatritayam: kena kiṃ katham iti. keneti karaṇāṃśaḥ, kim iti phalāvabodhaḥ, katham itītikartavyatāṃśaś* (em.; *itikartavyatāṃśaś* G1, V) *ceti*. For

namely, "by means of what" (*kena*), "what" (*kim*) and "in which manner" (*katham*). They respectively relate to the concept of an instrument-part (*karaṇāṃśa*), effect-part (*phalāṃśa*) and mode-of-operation-part (*itikartavyatāṃśa*). These three pragmatic concepts pertaining to a Vedic injunction and ritual are correlated with another triad. The part of the instrument is represented by the Veda, the effect by the cognition of *dharma*, and the mode of operation by the Mīmāṃsā tradition. It appears to have been Kumārila who systematically refined this categorisation relating to the theory of *ārthī bhāvanā*, the productive force of an injunction relating to the purpose of the action enjoined by it. In the later part of his commentary, it is evident that Cakradhara's comments rest solely upon Kumārila's œuvre. He even quotes relevant passages almost verbatim from the Tantravārttika. Cakradhara may allude in this way to Jayanta's most probable association of the verse cited in the NM with Kumārila's elaborate systematisation of the aforementioned hermeneutical dimension of the Vedic ritual and thus attempt to clarify the background of Jayanta's exposition.

4.3.1 Fragment 3 referring to NM I 7,1. Sources: J frag. (f. 32v,2-3; 6v,1; 32v,4; 6v,2; 32v,5; 6v,3; 32v,6; 6v,4; 32v,7; 8v,1); K (f. 15B,2-3; 13A,1; 15B,4; 13A,2; 15B,5; 13A,3; 15B,6; 13A,4; 15B,7; 8B,1); G1 f. 2v, b.m. 1-6 and 3r, t.m. 1-2; C, G2 and V n.a.

Text:

"*dharme pramīyamāne hi*[a]" [71] *iti.* "*svādhyāyo 'dhyetavyaḥ*" [72] *svādhyāyādhyayanena*[b] *karmāvabodhaṃ bhāvayed iti. atrādhyayanasya karaṇāṃśa*[c]*nikṣiptatvād avaśyam iti*[d]*kartavyatāpekṣitatvam. dṛṣṭaṃ hi loke dātrādeḥ karaṇasya dṛśyasya dṛḍhamuṣṭinipīḍanādīti*[e]*kartavyatāpekṣaṇam. tad atra*[f] *karaṇatvākṣipta itikartavyatāṃśo yaḥ sāmānyena*[g] *taṃ viśeṣarūpayā mīmāṃsayā pūrayiṣyatīty arthaḥ.*

nanu[h] "*svādhyāyo 'dhyetavyaḥ*" *ity asya vākyasya*[i] *katham ayam artho labhyate – svādhyāyādhyayanaṃ karaṇaṃ karmāvabodhaś*[j] *ca phalam iti.*

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studies on the threefold division of the *bhāvanā*, cf. Jha 1964: 176-177, Kataoka 2001 and Yoshimizu 2004.

[71] NM I 7,1; cf. n. 69 above.

[72] Cf. Taittirīyāraṇyaka 2.15.7 and NG (S) 122,1; cf. also Yoshimizu 1997: 63.

vidhiparyālocanayārthasya lābhaḥ. tathā[k] *hi "svādhyāyo 'dhyetavyaḥ" ity adhyayanabhāvanāyāṃ vidhiḥ. tatra kiṃ bhāvayed iti kimaṃśāpekṣāyām adhyayanam eka*[l]*padopāttatvena prāptam api pravartakaśaktiyuktena vidhāyakenāpuruṣārtha*[m]*sādhyāyāṃ*[n] *bhāvanāyāṃ pravartanāśaktivihati*[o]*prasaṅgāt kimaṃśān*[p] *niṣkṛṣya, avirodhāt*[q] *sannidheś ca karaṇāṃśe niveśyate.*[73]

kimaṃśe ca "yac chakyam" ity[r] *upabandhād*[s] *akṣaragrahaṇaṃ prasaktam*[t] *apy apuruṣārthatvād upekṣya*[u] *padādijñānadvāreṇāyātaṃ dharmajñānaṃ nikṣipyate tasya jñānadvāreṇānuṣṭhāne sati svargāder*[v] *avāpteḥ*[w] *puruṣārthaparyavasāyitvāt*[x].[74]

Variants: a. *hi*] G1; † J frag., K – b. *svādhyāyādhyayanena*] G1; */dhyayanena* K; */.yayanena* J frag. – c. *karaṇāṃśa-*] G1; *karaṇāṃsa* J frag.; *karaṇāṃsa(śa)* K – d. *iti-*] G1; *i |/* J frag.; *i/* K – e. *-pīḍanādīti-*] G1 (pc); *pīḍanāditi* G1 (ac); */.īḍanādūti* J frag.; */ḍanādūti* K – f. *tad atra*] J frag., K; *tatra* G1 – g. *sāmānyena*] G1; *sā |/* J frag.; *sāṃ/* K – h. *nanu*] G1; */nu* J frag., K – i. *vākyasya*] G1, K; *(vākya)sya* J frag. – j. *karmāvabodhaś*] J frag., K (cf. also the commentary in G1[75]); *dharmāvabodhaś* G1 – k. *tathā*] G1; */thā* J, K – l. *eka-*] G1; *e/* J frag., K – m. *vidhāyakenāpuruṣārtha-*] G1; */dhāyakenāpuruṣā./ /r(tha)* J frag.; */dhāyakenāpuruṣā/* K – n. *-sādhyāyāṃ*] J frag., K (cf. the commentary in G1 and V: *apuruṣārthasādhyāyām iti*); *sādhya* G1 – o. *-vihati-*] J frag., K; *viraha* G1 – p. *kimaṃśān*] J frag., K; om. G1 – q. *niṣkṛṣya, avirodhāt*] G1; *niṣkṛṣyāviro |/* J frag.; *niṣkṛṣyāviro/* K – r. *ity*] G1; */ty* J frag., K – s. *upabandhād*] J frag. K;

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[73] The text following *tathā hi* is obviously an adaptation from Kumārila's TV. In my translation, some phrases are supplemented on the basis of this source. Cf. TV 113,13-16 on JS 1.2.7 (= Harikai 1990: 490,7-12): *sakalasya tāvad vedasya svādhyāyo 'dhyetavya ity adhyayanabhāvanā vidhīyate. tatra kiṃ bhāvayed ity apekṣāyām adhyayanam ity āgatam api puruṣapravartanāśaktiyuktena vidhāyakenāpuruṣārthasādhyāyāṃ bhāvanāyāṃ pravartanāśaktiprasaktes tadaṃśān nirākriyate. tataś cādhyayanenety avirodhāt sannidheś ca karaṇāṃśe niviśate.*

[74] The text beginning with *kimaṃśe* is a modification of TV 113,16-19 on JS 1.2.7 (= Harikai 1990: 13-16): *tena kim ity apekṣite yac chakyata ity upabandhād akṣaragrahaṇam ity āpatati. tasyāpy apuruṣārthatvāt tena kim iti padāvadhāraṇam ity upatiṣṭhate, tenāpi padārthajñānam, tena vākyārthajñānam, tena cānuṣṭhānam, anuṣṭhānena svargādiphalaprāptir ity etāvati prāpte nirākāṅkṣī bhavati.*

[75] G1 f. 3r, t.m. 9: *katham ayam artho labhyata iti svādhyāyādhyayanena karmāvabodhaṃ bhāvayed ity arthaḥ.* This *ṭippaṇī* reads *karmāvabodhaṃ*, the reading found in J frag., and thereby testifies to the coherence of Cakradhara's phrasing within the context of his commentary. However, it evidently deviates from the relevant text of the gloss found in G1, i.e., the text to which it refers.

upanibandhād G1 (cf. also the commentary in G1 and V[76]) – t. *prasaktam*] G1; *praśaktam* J frag.; *praśa(sa)ktam* K – u. *upekṣya*] G1, J frag.; *upekṣa* K – v. *svargāder*] G1; /r J frag., K – w. *avāpteḥ*] J frag., G1; *avāptaḥ* K – x. *puruṣārthaparyavasāyitvāt*] G1; *puruṣārtha* ¦/ J frag.; *puruṣārtha*/ K.

4.3.2 Translation:

[It is said in the NM:] "When, indeed, the *dharma* is being known." [The injunction] "The Veda ought to be studied" (*svādhyāyo 'dhyetavyaḥ*) [means] that one should bring about the comprehension of an action (*karman*) by means of the study of the Veda (*svādhyāyādhyayana*). Here [in this statement] a mode of operation (*itikartavyatā*) is necessarily required because study is consigned to the part of the instrument (*karaṇāṃśa*). It is certainly experienced in the world that a visible instrument, such as a sickle and so on, requires a mode of operation, such as firmly pressing with the fist and other [manners of action]. Thus, here (i.e., in the injunction about the study of the Veda) it is meant that one will fill in the [remaining] part concerning the mode of operation which is generally implied by the instrumentality [that pertains to the study of the Veda], by way of a specific form of examination (*mīmāṃsā*). Thus the meaning [of the verse is explained].

(Question:) How can the [following] meaning of this statement "The Veda ought to be studied" be attained: The study of the Veda is an instrument,[77] and the effect is the comprehension of an action (*karman*)?

(Reply:) The attainment of [this] meaning [comes about] by means of deliberating on the injunction ["The Veda ought to be studied"]. To put it more precisely (*tathā hi*), "The Veda ought to be studied" is an injunction with regard to the bringing about (i.e., cultivation) (*bhāvanā*) of the study [of the Veda]. In that [injunction], with regard to the part of "what" (*kimaṃśa*) [in the question] "What should one bring about (*bhāvayet*)?," study (*adhyayana*) is obtained inasmuch as it is adopted through the same word (i.e., *adhyetavyaḥ*) [in the injunction]. Even so, in case of a cultivation through an injunctive [statement] endowed with the capacity to incite [the agent] to commence the action

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[76] G1 f. 3r, r.m. = V f. 2v, b.m.: "*yac chakyam*" iti "*yac chakyaṃ yad grāhyam*" iti *mahadbhir upabandho vihitaḥ. upa samīpe sthānam upanibandhaḥ.* This *ṭippaṇī* appears to presuppose the reading *upanibandhaḥ*, even though its author may well have been aware of the technical usage of the Mīmāṃsā term *upabandha* ("convention" or "adaptation"). Cf. also n. 79 below.

[77] For Cakradhara's more detailed explanation of the study of the Veda, see NG (S) 129,6-10 on NM I 702,10.

(*pravartakaśakti*) that does not serve a human purpose as that which should be accomplished by it, the undesirable consequence would occur that the capacity to incite [the agent] to commence the action would be annihilated. Because of this [undesirable consequence], [study] is extracted [from the part of "what"] and placed into the part of the instrument (*karaṇāṃśa*) because there is no contradiction and because of [its] proximity.[78]

Furthermore, the comprehension of letters concerning the part "what," even though it follows from the adaptation (*upabandha*) [of the elders' convention] that "what is possible [should be effected / attained,"[79] is disregarded because [it evidently] does not serve man, [and] the knowledge of *dharma*, which is attained by means of the knowledge of words and so forth, is consigned [to the part of "what"], because the attainment of heaven and so on when it (i.e., *dharma*) is performed by means of [its] knowledge amounts to the human purpose.

4.4 As briefly addressed in the previous section, Jayanta appears to presuppose two different dimensions of the Mīmāṃsā tradition. On the one hand, the Mīmāṃsā represents the "mode of operation" (*itikartavyatā*) (cf. Section 4.3) and methodically supplements and completes the Vedic injunctions.[80] This underlines its close affiliation with the Veda. On the other hand, the Mīmāṃsā is said to be one of the "domiciles of learning" (*vidyāsthānatā*).[81] Now Jayanta brings forth the issue of the applicability of a third dimension to the Mīmāṃsā, namely, the status as one of the ancillary sciences (*aṅga*) of the Veda besides grammar and so on (cf. Section 4.2). He seems to refer to the idea that the Mīmāṃsā should be added to the six ancillary sciences. Jayanta, however, makes a rigid distinction between the Mīmāṃsā and the ancillary sciences. He states that

> "for this very reason [as stated by Kumārila[82]], the Mīmāṃsā is not counted as the seventh ancillary science because it is [practically] part of the Veda by virtue of its [special] proximity [to the Veda]."[83]

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[78] For recent translations into Japanese and German, cf. Harikai 1990: 325-326 and Yoshimizu 1997: 63, n. 49, respectively.

[79] *yac chakyate tat kuryāt* or *yac chakyaṃ tad grāhyam.* For this "theorem about action and capacity," cf. TV 115,12: *yac chakyate tat kuryād ity upabandhāc ca*; cf. Harikai 1990: 447, n. 84. The commentary found in G1 and V instead adduces "*yac chakyaṃ tat* (recte for *yad*) *grāhyam.*" Cf. also n. 76 above.

[80] Cf. NM I 7,1-2 = Kataoka 2007: 180,5-6; cf. n. 69 above.

[81] Cf. NM I 6,13-15 = Kataoka 2007: 180,2-4.

[82] Cf. NM I 7,1-2; cf. also Section 4.3 and again n. 69 above.

To demonstrate Jayanta's dependence on Kumārila's basic framework, Cakradhara adds a corroborative quotation possibly from one of Kumārila's lost works. The passage as a whole is untraced, but one verse has been attributed to Kumārila, specifically to his Bṛhaṭṭīkā.[84] It has to be noted, however, that inasmuch as the quotation consists of prose and verses, its attribution to the Bṛhaṭṭīkā is not very plausible.[85]

4.4.1 Fragment 4 on NM I 7,3. Sources: J frag. (f. 37v,1; 8v,2; 37v,2; 8v,3); K (f. 18B,1; 8B,2; 18B,2; 8B,3); G1 f. 3r, t.m. 2-4 (on f. 2v12); C, G2 and V n.a.

Text:

"*ata eva saptamam aṅgam iti*[a] *na gaṇyate mīmāṃsā*"[86] *iti. yad āha —*
aṅgamadhye[b] *mīmāṃsāyāś ca vedaika*[c]*deśatvād darśanasmaraṇayogāt*[d]
  mīmāṃsā[e]*sañjñakas tarkaḥ sarvo*[f] *vedasamudbhavaḥ /*
  so 'to vedo[g] *rumāprāptakāṣṭhādilavaṇātmavat*[h] //*[87]
kiṃ ca,
  vede varṇaparijñānaṃ[i] *tālvādidhvanibhir yathā /*
  vākyakārtsnyaparicchedaḥ[j] *samyaṅmīmāṃsayā*[k] *tathā //*

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[83] NM I 7,3-4 = Kataoka 2007: 180,7-8: *ata eva saptamam aṅgam iti na gaṇyate mīmāṃsā pratyāsannatvena vedaikadeśabhūtatvāt.*

[84] See n. 87 below.

[85] This presupposes that the Bṛhaṭṭīkā was composed purely in verse. However, there are two cases where the Bṛhaṭṭīkā is specifically referred to as the source of a passage written in prose and verse. See Parameśvara III's commentary on the JS, namely, JaiSūASaṃ 13,14-17 and 18,3-7; cf. also Nārāyaṇapillai's Introduction to his edition, p. 48-49. Cf. further Harikai 1989: 952.

[86] NM I 7,3 = Kataoka 2007: 180,7.

[87] This *śloka* is also found in Vācaspati's commentary on *tarka* ("reasoning") in NVTṬ 52,2-3 on NS 1.1.1: *mīmāṃsāsañjñakas tarkaḥ sarvavedasamudbhavaḥ / so 'to vedo rumāprāptakāṣṭhādilavaṇātmavat //*. Halbfass translates this verse as follows (1991: 34): "[T]he reasoning which is called *mīmāṃsā* is derived from the Veda in its entirety. Therefore, it is (of the nature of the) Veda, comparable to the saltiness of a piece of wood extracted from a salt mine." For a study of this verse with an exhaustive collection of further secondary testimonia in later Sanskrit literature and references to it in secondary literature, cf. Kanazawa 1990.

Variants: a. *aṅgam iti*] G1; /m ⁺*ti* J frag.; /*nati* K – b. *aṅgamadhye*] G1; *aṃgamadhyet** | J frag.; *aṅgamadhyet** K – c. *mīmāṃsāyāś ca vedaika-*] G1; *mīmāṃsa ucyate*/ J frag. (*ucyate* may have been written by another hand); *mīmāṃsā ucyate*/ K[88] – d. -*smaraṇayogāt*] em.; *smaraṇāyogāt** G1; /⁺*ṇeprayāt** || J; /*ṇe prayāt** | K – e. *mīmāṃsā-*] G1; *mīmāṃ*¦ J frag.; *mīmāṃ*/ K – f. *sarvo*[89]] G1; † J frag., K – g. '*to vedo*] G1; /*t. vedo* J frag.; /*āvedo* K – h. -*lavaṇātmavat*] em. (cf. the commentary in G1); *lakṣaṇātmavat* G1, J frag., K[90] – i. *parijñānaṃ*] G1; *pari*¦/ J frag.; *pari*/K – j. -*paricchedaḥ*] G1; /(r).*ccheda* J frag.; /*ccheda* K – k. *samyaṅmīmāṃsayā*] G1; *samyagmīmāṃ*¦/ J frag.; *samyagmīmāṃ*/ K.

4.4.2 Translation:

"For this very [reason], the Mīmāṃsā is not counted as the seventh ancillary science [of the Veda]." As [he] says: Furthermore (*ca*), among the ancillary sciences the Mīmāṃsā is part of the Veda [and] connected with perception (*darśana*) and recollection (*smaraṇa*). Therefore

> the entire reasoning called *mīmāṃsā* ("examination") originates from the Veda. Because of this [origination from the Veda], it (i.e., Mīmāṃsā) is [practically] the Veda, similar to the case of the salty nature of wood and other [objects] that are obtained from a salt-mine.

Furthermore,

> in the case of the Veda, just as [in grammar] the [analytical] knowledge of phonemes (*varṇa*) [is attained] by means of the sounds (*dhvani*) [produced] at the palate and so on, similarly [in the Mīmāṃsā] the determination of the whole of a statement [is attained] by virtue of proper examination.

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[88] I am uncertain whether the texts of J frag. and K really correspond here.

[89] Against the reading in the NVTṬ and further later testimonia (cf. n. 87), I adopt the reading *sarvo* as found in G1. Cf. also the article Śāstrī 1994, entitled "Mīmāṃsābhimatas tarkas sarvo vedasamudbhavaḥ"; its author Paṭṭābhirāma Śāstrī, however, does not refer to the source of this title, nor does he specifically elucidate the meaning of "the entire reasoning."

[90] The reading -*lakṣaṇātma*- found in the two primary witnesses substantially deviates from that of the NVTṬ and may have to be traced back to an early stage of the transmission of the NG; the agreement of G1 and J frag. cannot be a coincidence. However, scribal error due to the confusion of *kṣa* with *va* could have also occurred at an early stage. The commentary in G1 (f. 3r, r.m. 31) and V (f. 2v, b.m. 3) reads: *so 'to veda iti mīmāṃsāsañjñakas tarkaḥ, ato vedasamudbhūtatvād vedo bhavati, katham, rumāyāṃ lavaṇākare prāptasya kāṣṭhāder lavaṇātmavat*. After much deliberation, I have decided to reconstruct -*lavaṇātma*-.

4.5 After dealing with the distinctive features of the Mīmāṃsā and of Nyāya, here called *nyāyavistara* (detailed exposition of logic), Jayanta provides a bird's-eye view of the concept of the "domiciles of learning" (*vidyāsthāna*). For the purpose of authenticating the claim that the Nyāya tradition is included in it, he consults the Yājñavalkyasmṛti and the Viṣṇupurāṇa. In the Yājñavalkyasmṛti, it is said that

> the [four] Vedas, blended with the Purāṇa, the [science of] reasoning (*tarka*), the Mīmāṃsā, the Dharmaśāstra [and] the [six] ancillary sciences [of the Veda] comprise the fourteen domiciles of [various kinds of] learning and *dharma*.[91]

Cakradhara does not elaborate on the original intention of Jayanta's treatment of the issue, but gives only a brief gloss on the term "learning" (*vidyā*).

4.5.1 Fragment 5 on NM I 8,5-6. Sources: J frag. (f. 37v,3); K (f. 18B,3); G1 f. 3r, l.m. (1) 1 and 3r, i.l. 3; V f. 3r, t.m. 1; C and G2 n.a.

Text:

"*purāṇa*" *iti*[a]. *śloke*[b] *parasya puruṣārthasya niḥśreyasasyopāya*[c]*jñānaṃ vidyāśabdena*[d] *vivakṣitam.*

Variants: a. *iti*] G1, V; /.[+]*ti* J frag.; /*ti* K – b. *śloke*] J frag., K; om. G1, V – c. *niḥśreyasasyopāya*-] G1, J frag.; *niḥśreyamasyopāya* V; *niḥśreyasyopāya* K – d. *vidyāśabdena*] G1, V; *vidyāśabde*/ J frag., K.

4.5.2 Translation:

"The Purāṇa." In the stanza [Yājñavalkyasmṛti 1.3] the knowledge about the means of [attaining] the highest human purpose, [namely] the highest good, is intended by the word "learning."

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[91] Cf. NM I 8,5-6 = Yājñavalkyasmṛti 1.3 (with the variant reading *nyāya* instead of *tarka*): *purāṇatarkamīmāṃsādharmaśāstrāṅgamiśritāḥ / vedāḥ sthānāni vidyānāṃ dharmasya ca caturdaśa //*. Cf. also Gerschheimer 2007: 243, and for an edited text and annotated translation 246-247; Kataoka 2008b: 22.

4.6 Turning to authoritative sources such as Yājñavalkyasmṛti (cf. Section 4.5) and the Viṣṇupurāṇa, Jayanta underlines the supposedly explicit mention of the Nyāya tradition therein. In spite of Jayanta's keen interest in the status of the Nyāya tradition, Cakradhara demonstrates concern about the usage of the term *dharma* in the singular in the Yājñavalkyasmṛti. According to him, it refers to the whole complex of Vedic rituals (*karman*).

4.6.1 Fragment 6 on NM I 8,6. Sources: J frag. (f. 8v,4; 37v,4; 8v,5); K (f. 8B,4; 18B,4; 8B,5); G1 f. 3r, i.l. 3, l.m. (1) 2-3, i.l. 4, l.m. (1) 4-6, i.l. 5, l.m. (1) 7-8; V f. 3r, t.m. 2-3 (ending with *iti ṭīkā*); C and G2 n.a.

Text:

"*dharmasya ca*" *iti*[a] [92] *dharma*[b]*śabdena*[c] *svargādiphalānāṃ*[d] *karmaṇāṃ*[e] *samudāyo 'bhipretaḥ. tathā ca*[f] —
　　yajñena yajñam ayajanta[g] *devās*[h] *tāni dharmāṇi prathamāny āsan*[i] /[93]
ity atra[j] *karmasv eva*[k] *dharmaśabdo rūḍhaḥ. dharmasya ca sthānānīti dharmaḥ svargādi*[l]*phalajanakakarma*[m]*samūho*[n] *'py ebhyo jñāyata ity arthaḥ.*

Variants: a. "*dharmasya ca*" *iti*] G1; *dharmasyeti ceti dharmasya ceti* V; † J frag., K – b. *dharma-*] V; *tu dharma* G1; † J frag., K – c. *-śabdena*] G1, V; /*bd*⁺*na* J frag.; /*bdana* K – d. *-phalānāṃ*] G1, V; *phalā*⸗/ J frag.; *phalā*/ K – e. *karmaṇāṃ*] G1; *karmāṇāṃ* V; † J frag., K – f. *tathā ca*] G1, V; /⁺*ā ca* ‖ J frag.; / ca K – g. *ayajanta*] G1, J frag., V; *ajayanta* K – h. *devās*] G1, J frag., K; *devas* V – i. *āsan*] K; *āsam** │ J frag.; *āsa* G1, V – j. *ity atra*] G1, V; om. J frag., K – k. *eva*] G1, V; *e*/ J frag.; *a*/ K – l. *svargādi-*] G1, V; /*rgādi* J frag.; [*sva*]*rgādi* K – m. *-janakakarma-*] G1, V; *janaka*/ J frag., K – n. *-samūho*] G1; *sasūryo* V; † J frag., K.

4.6.2. Translation:

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[92] NM I 8,6 = Kataoka 2007: 178,11.
[93] I.e., Ṛgveda 1.164.50ab = 10.90.16ab, etc.; cf. Bloomfield 1906: 735 (for *pāda* a) and 422 (for *pāda* b). The same verse is also quoted in NM I 665,9 and Śābarabhāṣya 18,3-4 on JS 1.1.2.

As regards "and of *dharma*," the word *dharma* conveys [the meaning of] the aggregate of sacrificial rites [which produce] outcomes such as [birth in] heaven and so on. And [it is said] in a similar way:

> "The Gods performed the sacrifice by means of the sacrifice. Those were the first *dharma*s."

In this [verse], the [meaning of the] word *dharma* is a conventional one precisely in the sense of "sacrificial rites." [In the Yājñavalkyasmṛti,] "[the Vedas, etc., are] also the domiciles of *dharma*" means that *dharma* as the aggregate of sacrificial rites which produce outcomes such as [birth in] heaven and so on, is also known from these [fourteen domiciles of learning beginning with the four Vedas].

4.7 When referring to the authoritative sources such as the Yājñavalkyasmṛti, Jayanta casts light on the various features attributed to Nyāya. Jayanta stresses its most predominant association with the concept of "reasoning" (*tarka*) among the orthodox and heterodox "sextet of logical and dialectical traditions" (*ṣaṭtarkī*), which comprise Nyāya, Sāṃkhya, Jainism, Buddhism, the Cārvākas and Vaiśeṣika.[94] Furthermore, mention is made of *ānvīkṣikī* ("analytical investigation") as another designation of the Nyāya tradition.[95] As is well known, "analytical investigation" (*ānvīkṣikī*) is one of the four major branches of learning, besides the three Vedas (*trayī*), politics (*daṇḍanīti*) and agriculture or economics (*vārttā*). Cakradhara provides brief paraphrases on each of the latter three branches, showing his dependence on Uddyotakara's explanation in his Nyāyavārttika.[96]

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[94] NM I 8,11-9,5 = Kataoka 2007: 177,4-176,9.

[95] As for the source utilised by Jayanta in his NM, see Kataoka 2008b: 88, n. 49, where reference is made to the Kāmandakīyanītisāra and its Ṭīkā; Kāmanda is said to be a disciple of Cāṇakya in the preface of the edition. Kataoka identifies Jayanta's source with KāmNītiSāra 2.2ab; cf. KāmNītiSāra 2.2 (p. 8): *ānvīkṣikī trayī vārttā daṇḍanītiś ca śāśvatī / vidyāś catasra evaitā yogakṣemāya dehinām /*. For other related references, cf. Kataoka 2007: 175, n. 3.

[96] Cf. NV 11,18-19: *agnihotrahavanādiprasthānā trayī. halaśakaṭādiprasthānā vārttā. svāmyamātyādibhedānuvidhāyinī daṇḍanītiḥ*. "The three [Vedas] have as their method the Agnihotra oblation and so on. Economics is [characterised by] procedures by means of a plough, cart and so on. Politics regulates the distinction of master, minister and so on." Cakradhara changes the order in which Jayanta enumerates the three elements and places his own paraphrase for "agriculture" at the end. Furthermore,

4.7.1 Fragment 7 on NM I 9,8. Sources: J frag. (f. 37v,5); K (f. 18B,5a); G1 f. 3r, r.m. 35-39; V f. 3r, r.m. (2) 1-6; C and G2 n.a.

Text:

agnihotrahavanādiprasthānā trayī. svāmyamātyabhedānuvidhāyinī daṇḍanītiḥ[a]. *pravṛttiprayojanā vidyā. kṛṣyādi*[b]*parijñānaṃ vārttā*[c].

Variants: a. *daṇḍanītiḥ*] G1, V; /+*ḥ* J frag.; † K – b. *kṛṣyādi-*] G1, J frag., V; *kṛṣpādi* K – c. *vārttā*] J frag., K; *vārttā iti* G1; *vīrtā iti* V.

4.7.2 Translation:

The three Vedas have as their method the Agnihotra oblation and so on. Politics regulates the distinction of master, minister [and so on[97]]. Learning has the commencement of an action as its purpose. Economics is the knowledge of ploughing and so on.

4.8 After the examination of the *ṣaṭtarkī*, Jayanta comes to the conclusion that the widely applicable terms *nyāyavistara* and *tarka* principally designate the traditional codified knowledge (*śāstra*) of Nyāya.[98] Jayanta now addresses the area where the Nyāya and Mīmāṃsā traditions overlap, namely, their commitment to the issue of the authority of the Veda (*vedaprāmāṇya*). The Nyāya tradition is presented as the leading guardian

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he inserts an explanation about learning (*vidyā*): its purpose is that a performer commences an action. The reason for this rearrangement and insertion is not clear.

[97] The text may have to be corrected to *svāmyamātyādibhedānuvidhāyin* in accordance with the NV.

[98] NM I 9,5-6 = Kataoka 2007: 176,8-9: *evam asyāṃ janatāsuprasiddhāyām api ṣaṭtarkyām idam eva tarkanyāyavistaraśabdābhyāṃ śāstram uktam.* In a footnote to his Japanese translation, Kataoka (2008b: 24, n. 48) reads *janatāsuprasiddhāyām* as a compound, whereas in both editions (cf. also Gerschheimer 2007: 247) the text reads *janatāsu prasiddhāyām.* Kataoka's interpretation is corroborated by the commentary in G1 (f. 3r, i.l. 15): *saptamītatpuruṣo na tu bhinnaṃ paunaruktya..yāt** (em.: *paunaruktyabhayāt*).

of the Veda or the "fundamental pillar" (*mūlastambha*) of all sciences.[99] An opponent argues that inasmuch as the Mīmāṃsā has established the authority of the Veda, there is no *raison d'être* for the Nyāya. Jayanta responds that this aspect of the Mīmāṃsā is secondary and collateral (*ānuṣaṅgika*) and does not lie in the main area of its activity. The main subject of the Mīmāṃsā is the examination of the meaning (*arthavicāra*) of the sacred words in the Vedic scriptures and to provide their exact knowledge (*vākyārthavidyā*).[100] Thus the Mīmāṃsā philosophers, Jayanta adds, are not capable of discerning the proper "path" for "correctly protecting the authority of the Veda."[101] On the contrary, as Jayanta continues his metaphor, they are erring about on illusionary travel-paths which are covered (or: blocked) by a mass of thorns of "bad reasoning" (*kutarkakaṇṭakanikaraniruddhasañcāramārgābhāsaparibhrāntāḥ*). [102] In the following commentary, Cakradhara makes mention of such an example of "bad reasoning", citing a stanza from Dharmakīrti's Pramāṇavārttika.

4.8.1 Fragment 8 on NM I 10,7-8. Sources: J frag. (f. 37v,5-6; 37r,1); K (f. 18B,5b-6; 18A,1a); G1 f. 3v, l.m. 1-9; V f. 3r, l.m. (1) 1-14; C and G2 n.a.

Text:

"*kutarkakaṇṭaka*"[103] *iti*[a]. *mīmāṃsakā hi nityatayā vedaprāmāṇyam āhuḥ, tac ca tārkikā nānumanyante. tārkikā atra kutarkagrahaṇena*[b] *vivakṣitāḥ*[c]. *tathā hi ta āhuḥ*[d] —

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[99] NM I 7,7-8 = Kataoka 2007: 179,2-3: *nyāyavistaras tu mūlastambhabhūtaḥ sarvavidyānāṃ vedaprāmāṇyarakṣāhetutvāt.*

[100] NM I 10,2-3 = Kataoka 2007: 174,3-4: *nanu vedaprāmāṇyanirṇayaprayojanaś cen nyāyavistaraḥ, kṛtam anena mīmāṃsāta eva tatsiddheḥ.* "[Opponent:] If the expanse of logic [namely, the Nyāya tradition] has the purpose of determining the authority of the Veda, there is no need for it, since it (i.e., the determination of the authority of the Veda) is already established owing to the Mīmāṃsā."

[101] NM I 10,6-7 = Kataoka 2007: 174,8-9: *na ca mīmāṃsakāḥ samyagvedaprāmāṇyarakṣaṇakṣamāṃ saraṇim avalokayituṃ kṣamāḥ.* Varadacharya's edition reads *kuśalāḥ* (supported by C, G1 and V) instead of *kṣamāḥ* (supported by mss. G2 and NM [BORI]); for a critical note on these readings, cf. Kataoka, loc. cit., and Kataoka 2008b: 90, n. 55.

[102] NM I 10,7-8 = Kataoka 2007: 174,9-173,1. For an English translation, cf. Kataoka 2003a: 270 and Dezső 2004: xix ("Mīmāṃsakas are 'rambling on an illusive path on which progress is blocked by the multitude of thorns of faulty speculation'").

[103] NM I 10,7.

girāṃ[e] *satyatvahetūnāṃ*[104] *guṇānāṃ puruṣāśrayāt*[f] /
apauruṣeyaṃ mithyārthaṃ[g] *kiṃ nety anye pracakṣate //*[105]
iti. tathāpy anyenāpy uktam[h] — *"kiṃ hi nityaṃ pramāṇaṃ dṛṣṭam*[i]*" iti.*[106]

Variants: a. *"kutarkakaṇṭaka" iti*] J frag., K; om. G1, V – b. *-grahaṇena*] em.; */haṇena* J frag.; */ṇena* K; *grahaṇe bauddhā* V; *pramāṇe bauddhā* G1 – c. *vivakṣitāḥ*] G1, J frag., K; *vivakṣitaḥ* V – d. *ta āhuḥ*] G1, J frag., K; *tatr..ḥ* V – e. *girāṃ*] G1, J frag., K; *satyatvaṃ kāmyāṃ girāṃ vairāgyānveśatādīnāt** *girāṃ* V[107] – f. *puruṣāśrayāt*] G1, J frag., K; *puruṣāśayāt** V – g. *mithyārthaṃ*] G1; *mithyātvaṃ* V; † J frag., K – h. *uktam*] G1; *aktam** V; † J frag., K – i. *pramāṇaṃ dṛṣṭam*] V; *pramāṇadṛṣṭam* G1; */⁺ṃ dṛṣṭam* J frag.; */dṛṣṭam* K.

4.8.2 Translation:

With regard to "thorns of bad reasoning," [it is explained as follows]. The Mīmāṃsakas certainly assert the [self-sufficient] authority of the Veda due to [its] eternity, but the dialecticians (*tārkikāḥ*) do not accept this. The dialecticians (i.e., the Buddhists) are implicitly referred to here by the expression "bad reasoning." For instance, they say:

> Others (i.e., we) maintain [as follows]: "Since the [good] qualities [such as compassion and the like] that are the causes for the verity of words are based on human beings, would it not be [the case that] an authorless [corpus of statements, such as the Veda] is erroneous in content?"

Furthermore, in a similar way it is also said by another [philosopher]: "For has one [ever] seen anything eternal as a means of knowledge?"

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[104] Gnoli's edition of the PV reads *satyārthahetūnāṃ* for *satyatvahetūnāṃ* (cf. the following note), while Omae (1988: 32, n. 4) and Eltschinger (2007: 491) adopt the latter reading.

[105] PV I.225: *girāṃ satyārthahetūnāṃ guṇānāṃ puruṣāśrayāt / apauruṣeyaṃ mithyārthaṃ kiṃ neti anye pracakṣate //.* For translations of this verse, cf. Omae 1988: 17 and Eltschinger 2007: 240.

[106] This passage is quoted by Jayanta in his Āgamaḍambara; see ĀD 69,11 = ĀD (C) 3.194 (p. 178). As Kataoka pointed out (cf. Dezső 2004: "Notes," p. 85, under "3.194"), Bhaṭṭa Umbeka ascribes the passage to Bhartrīśvara in his Tātparyaṭīkā on the Ślokavārttika; cf. ŚVTṬ 38,9-10.

[107] A similar text is also found as an interlinear gloss in G1, f. 3v, l.m. (1). Obviously, the scribe of V erroneously took this gloss as a corrective addition.

4.9 Jayanta next discusses the qualification or mandate (*adhikāra*) of the target group for the traditional codified knowledge of Nyāya or Mīmāṃsā. Inasmuch as righteous people consider the authority of the Veda well established, who requires the teaching of Nyāya or Mīmāṃsā? For whom is it intended? Jayanta holds that the body of codified knowledge, specifically of the Mīmāṃsā in this context, was not brought about for those who already know the meaning of the Veda (*viditavedārtha*), but for those who have doubts or wrong ideas about the authority of the Veda.[108] This entails that for the former group of people it is not necessary to approach the Mīmāṃsā which aims at correct determination of the meaning of Vedic statements. To emphasise this point, Jayanta quotes a hemistich from Kumārila's Ślokavārttika. It runs: "The composition of the Sūtra or the commentary [on it] is not intended for those who [already] know [the meaning of] the Veda through other [means]."[109] The following gloss by Cakradhara is a grammatical explanation of the case-ending of the word *vedavidbhyaḥ* employed here.

4.9.1 Fragment 9 on NM I 11,13. Sources: J frag. (f. 37r,1); K (f. 18A,1b); G1 f. 3v, i.l. 17; G2 f. 5v, r.m. 1-3; C and V n.a.

Text:

"*nānyato*ᵃ *vedavidbhyaḥ*" *iti*ᵇ *tādarthye*ᶜ *caturthī*.[110]

Variants: a. *nānyato*] G1, J frag., K; om. G2 – b. *vedavidbhyaḥ*" *iti*] J frag., K; *vedavidbhya* <*iti*> G1; *vedavidbhyaś ceti* G2 – c. *tādarthye*] G1, G2, J frag.; *tādārthya* K.

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[108] Cf. NM I 11,10-11 = Kataoka 2007: 172,10-11: *yasya hi vedaprāmāṇye saṃśayānā viparyastā vā matiḥ, taṃ prati śāstrārambhaḥ*.

[109] NM I 11,13 = Kataoka 2007: 173,1: *nānyato vedavidbhyaś ca sūtravṛttikriyeṣyate / iti*. This is quoted from Ślokavārttika, *pratijñāsūtra*, 43.

[110] Cf., for example, MBhāṣya 39,14, namely, Kātyāyana's *vārttika* 1 on Aṣṭādhyāyī 2.3.13 (*caturthī sampradāne*) = Kāśikā 109,30: *caturthīvidhāne tādarthya upasaṅkhyānam*. Cf. Joshi and Roodbergen's translation (MBhāṣya 107): "To the rule *caturthī* (*sampradāne*) (the word) *tādarthye*: 'in (the sense of) being a thing for the sake of that' (should be) added."

4.9.2 Translation:

As regards "not for those who [already] know the Veda by other [means]," the fourth [case-ending is employed] in the sense of "being for the benefit of that/those."

4.10 Fragment 10. See n. 40 above.

4.11 After he has introduced the very first *sūtra* or "initial statement" (*ādivākya*) of the Nyāyasūtra, Jayanta does not yet enter into the specific topics of Nyāya, but discusses the purpose of this statement. More specifically, it has to be determined for what purpose the purpose of the traditional codified knowledge (*śāstraprayojana*) and its "objects to be stated" (*abhidheya*) or cardinal subject-matters is initially pronounced.[111] Jayanta maintains the position that the first *sūtra* gives rise to the "comprehension of the purpose of the traditional codified knowledge" (*śāstraprayojanaparijñāna*) among "listeners" (*śrotṛ*) or students and, inasmuch as it causes doubt about its meaning, practically incites students to study the traditional codified knowledge.[112]

In his treatment of the significance of the first *sūtra*, Jayanta refers to the opinion of some commentators on the NS or possibly some other treatise. They assume that somebody else (*para*) may object to the composition of a foundational treatise by reason of the "non-cognition of the pervader" (*vyāpakānupalabdhi*), one of the eleven kinds of "non-cognition as logical reason" (*anupalabdhihetu*) defined by Dharmakīrti.[113] This person presupposes the logical nexus that what is to be adopted necessarily has a purpose.[114] In other words, he assumes an invariable concomitance between the properties "adoptability" (*upādeyatā*) as the pervaded (*vyāpya*) and "purposefulness" (*prayojanavattva*) as the pervader (*vyāpaka*). According

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[111] Cf. NM I 13,2: *nanu kimartho 'yam ādivākyārambhaḥ*, and NM I 13,7: *kim ādau tad*(scil. *śāstra*)*abhidheyaprayojanakīrtanena*.

[112] Cf. NM I 14,7-8: *ādivākyād eva śrotuḥ śāstraprayojanaparijñānam arthasaṃśayāc ca śravaṇe pravṛttiḥ*.

[113] Cf. NB II.33: *vyāpakānupalabdhir yathā nātra śiṃśapā vṛkṣābhāvād iti*. Cf. also NM I 151,2 with the reading of *vṛkṣānupalabdheḥ* for *vṛkṣābhāvāt*.

[114] The formal argument discussed here may be reconstructed as follows: **nātropādeyatā, prayojanavattvasyānupalambhāt, daśadāḍimādivākyavat* (cf. NM I 15,13).

to the anonymous commentators referred to by Jayanta, if the initial statement states the purpose of the foundational treatise, it counteracts the objection of such a skeptic person, inasmuch as the "non-cognition of the pervader" is refuted and his doubt whether the initial statement should at all be composed is therefore removed.[115]

In this context, Cakradhara makes a note on the term *vyāpakānupalabdhi*. His gloss unfortunately does not reveal the historical background and the identity of the commentators referred to by Jayanta.[116] Here, he seems to

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[115] NM I 16,2-4: *tad ihopādeyatāvyāpakaprayojanādyanupalambhād anārambhaṇīyatvam* iti vyāpakānupalabdhyā pratyavatiṣṭhamānaḥ paraḥ prayojanādyabhidhāyinādivākyena nivṛttāśaṅkaḥ kriyate*. [*I prefer this reading over the one adopted by Varadacharya. It is supported by G2 and NM (BORI); cf. NPVṛ 1,15: *nārabdhavyam*, and HBṬ 2,27-28: *na ... ārabhyate* (quoted in the following note). Varadacharya reads *anādaraṇīyam* against other witnesses such as C, G1 and NM (V) which have *anādaraṇīyatvam*.] "Therefore, here, somebody else who objects by reason of the non-cognition of the pervader, [thinking that the foundational treatise] should not be composed because of the non-cognition of the purpose [of the treatise] and so on which pervade the adoptability [of the treatise], is relieved of his doubt by means of the initial statement which states the purpose and so on."

[116] The anonymous commentators referred to in the NM may have been the Kashmirian Buddhist *pramāṇa* philosopher Arcaṭa and his followers. In his HBṬ, Arcaṭa maintains that the statement of the purpose of a treatise should be presented at the beginning to expose the "illegitimacy" (Funayama 1995) or unprovenness (*asiddhatā*) of the reason "non-cognition of the pervader" to an objector to the composition of the treatise and the communication of its content by reason of this logical reason. Like in the NM, "the statement about ten pomegranates and so forth" (*daśadāḍimādivākya*) and "the examination of the teeth of a crow" (*kākadantaparīkṣā*) are employed to show that a statement or the referent of a statement devoid of a purpose should not be composed or communicated. These two illustrations correspond to the expressions "*daśadāḍimādivākyavat*" (NM I 15,13) and "*sadasadvāyasadaśana- vimarśavākyam iva*" (NM I 16,1). For further references to the former illustration, cf. Dhruva's "Notes," p. 2-3 and Funayama 1995: 188, n. 34; for a German translation of Vātsyāyana's commentary on NS 5.2.10 (which defines the *nigrahasthāna apārthaka*), where the former illustration also occurs (cf. NBh 314,6-8), cf. Much 1991: II/81, n. 352. Funayama (1995: 188, n. 35) suggests that Arcaṭa's possible main opponents in this discussion are "some unknown teacher(s) of the Mīmāṃsā school." Cf. HBṬ 2,27- 3,3: *yat prayojanarahitaṃ vākyaṃ tadartho vā na tat prekṣāvatārabhyate kartuṃ pratipādayitum vā. tad yathā daśadāḍimādivākyam kākadantaparīkṣā ca. niṣprayojanaṃ cedam prakaraṇam tadartho veti vyāpakānupalabdhyā pratyavatiṣṭhamānasya tadasiddhatodbhāvanārtham ādau prayojanavākyopanyāsaḥ*; for a critical text of this passage of the HBṬ and an English translation, cf. Funayama 1995: 186 and 188. Funayama does not refer to the similar discussion in the NM.

address relatively elementary-stage readers of the NM to whom the basic explanation of the terminology of Buddhist logic would be of use.

4.11.1 Fragment 11 on NM I 16,2-3. Sources: J frag. (37r,2; 8r,2; 37r,3); K (f. 18A,2b; 8A,2; 18A,3); C f. 5r, l.m. 1-11; G1 f. 4v, l.m. (2) 1, i.l. 13, l.m. (2) 2-4, i.l. 14, l.m. (2) 5; V f. 3v, t.m. 1-2; G2 n.a.

Text:

"*vyāpakānupalabdhyā*" *iti. yo yasmin niyatasannidhiḥ*[a] *sa tasya*[b] *vyāpakaḥ, yathā śiṃśapāyāṃ vṛkṣatvam*[c]. *niyatasannidhiś*[d] *copādeyatāyāṃ*[e] *prayojanavattvam*[f]. *atas*[g] *tadanupalabdhāv upādeyatāyā*[h] *abhāvaḥ, vṛkṣatvānupalambha iva*[i] *śiṃśapātvasyeti.*

Variants: a. *niyatasannidhiḥ*] C, G1, V; *niyatasa*ǁ/ J frag.; *niyatasa*/ K – b. *sa tasya*] G1; *tasya sa* C, V; † J frag., K – c. *vṛkṣatvam*] C, G1, V; /⁺.*kṣatvaṃ* J frag.; /*kṣatvaṃ* K – d. *niyatasannidhiś*] C, G1; *niyattasannidhiś* V; *niyatasannidhi*/ J frag.; *niyama*/ K – e. *copādeyatāyāṃ*] C, G1; *copādayatāyāṃ* V; † J frag., K – f. *prayojanavattvam*] C, G1, V; /*tvam* J frag.; † K – g. *atas*] C, G1, J frag., V; /*s* K – h. *upādeyatāyā*] C, G1, J frag., K; *upādaṃyatāyā* V – i. *vṛkṣatvānupalambha iva*] C, G1, V; *vṛkṣatvānupalaṃbha*(ḥ) *di*ǁ/ J; *vṛkṣatvānupalambhādi*/ K.

4.11.2 Translation:

As regards "by reason of the non-cognition of the pervader," inasmuch as a thing (A) is constantly contiguous to a thing (B), thing (A) is the pervader of thing (B); for example, treeness [is constantly contiguous] to the Aśoka tree [and thus the pervader of the Aśoka tree]. And the constant contiguity [in the present case is the following]: purposefulness (*prayojanavattva*) [is constantly contiguous] to adoptability (*upādeyatā*). Therefore, when this [pervader, namely, the property "purposefulness"] is not cognised, adoptability [as the pervaded property] is [also] absent, [just] as when treeness is not cognised, being an Aśoka tree [is also absent].

4.12 Subsequently to the discussion on the purpose of the first *sūtra*, Jayanta refers back to another aspect of it, namely, the production of doubt (*saṃśaya*). Doubt about the meaning and intention of the first *sūtra* incites the listeners (*śrotṛ*) to begin the study of the traditional codified knowledge.[117] In this context, Jayanta refers to the opinion of some anonymous scholars (*kecit*).[118] They state that what is achieved by the initial statement of a foundational treatise is the arousal of doubt about the meaning of the statement which becomes the reason for commencing an action (*pravṛttihetu*). As another motivating reason for study, they mention appropriateness (*aucitya*) presented as synonymous with reasoning (*tarka*). I did not succeed in verifying Jayanta's reference to the synonymy of the two terms in secondary testimonia or other sources. Clarification of his conspicuous usage of the term *aucitya*, which is well established in poetics,[119] requires a separate study. Cakradhara does not identify the anonymous scholars referred to by Jayanta; however, his gloss suggests that for him the two terms and concepts are unquestionably associated.

4.12.1 Fragment 12 on NM I 16,8. Sources: J frag. (f. 8r,3; 37r,4); K (f. 8A,3; 18A,4a); C f. 5r, l.m. 11-17; G1 f. 4v, l.m. (3) 1-4; G2 f. 7v, l.m. 1-6; V f. 3v, t.m. 2.

Text:

"*tarkāparanāmna*[a] *aucityasya*" *ity*[b] *ucitaṃ yuktaṃ*[c] *sambhāvyam idam iti yataḥ*[d] *pratyaya*[e] *udeti*[f] *tad aucityam*[g]. *tarka*[h] *ity api dvitīyanāmnā prasiddham.*

Variants: a. *tarkāparanāmna*] C, G1, V; om. G2; † J frag., K – b. *aucityasya*" *ity*] C, G1, V; /*tyasyeti* J frag., K; om. G2 – c. *yuktaṃ*] C, G1, G2, V; *yu*/ J frag., K – d. *yataḥ*] C, G1, V; *yaḥ* G2; † J frag., K – e. *pratyaya*] C, G1, G2, V; /*ya* J frag.,

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[117] Cf. NM I 14,7-8: *arthasaṃśayāc ca śravaṇe pravṛttiḥ*.

[118] Cf. NM I 16,8-9: *yad api pravṛttihetor arthasaṃśayasya tarkāparanāmna aucityasya vā samutpādanam ādivākyena kriyata iti kecid ācakṣate tad api prayojanābhidhānadvārakam eva.* "Furthermore, some [scholars] state that the production of doubt about the meaning [of the initial statement] as the reason for going into action, or [the production] of appropriateness, whose other name is reasoning, is effected by the initial statement; this is also [coming about] precisely by way of the statement of the purpose [of the traditional codified knowledge]."

[119] Cf., for example, Raghavan 1942.

K – f. *udeti*] G1, J frag., K, V; *tad eti* C – g. *tad aucityaṃ*] C, G1, G2; *tad* (*au*)*cityaṃ* J frag.; *tad o*(*dau*)*cityaṃ* K; *udaucityaṃ* V – h. *tarka*] G1, G2, J frag., K, V; *taka* C.

4.12.2 Translation:

As regards "[the production] of appropriateness whose other name is reasoning," that from which the idea that something is appropriate, [i.e.] adequate [or] possible, arises is appropriateness. [It] is also commonly known as "reasoning" by [its] second name.

4.13 Fragment 13. See n. 41 above.

4.14 After considering the significance of the initial statement of the foundational treatise (cf. Section 4.12), Jayanta introduces the first *sūtra* that lists the sixteen fundamental topics (*padārtha*) of Nyāya, beginning with "means of knowledge" (*pramāṇa*) and ending with the twenty-two "points/cases of defeat in a debate" (*nigrahasthāna*). He then adduces the sixteen topics, together with laconic definitions for each of them. Cakradhara's following commentary is concerned with one of these definitions, namely, that of a rejoinder by analogy (*jāti*).[120] Jayanta says: "A *jāti* is a counterargument chiefly [resorting to] a replication of the logical reason [that was presented by the proponent]" (*hetupratibimbanaprāyaṃ pratyavasthānaṃ jātiḥ*). Cakradhara's gloss focuses on analysing the implication of the expression *prāya* ("chiefly consisting of," "abounding in").

In the case of Fragment 14, the text is partially available in the printed edition of the NG. It begins with the word *traikālyasamādīnām* within the commentary on *hetupratibimbanaprāyam* (NM I 18,15). The missing first part from *hetupratibimbanaprāyam* to *vācya iti* can be supplemented from the NM mss.

4.14.1 Fragment 14 and NG (S) 4,20-21 on NM I 18,15. Sources: J frag. (f. 37r,5; 8r,5; 37r,6) and J f. 6r,1; K (f. 18A,5; 8A,5; 18A,6); C f. 6r, t.m. 1-2; G1 f. 5r, i.l. 16 and r.m. (2) 1-12; V f. 3v, l.m. (2) 1-16.

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[120] For recent studies on *jāti*, cf. Prets 2003 and Kang 2009.

Text:

"hetupratibimbanaprāyam[a]*"*[121] *iti svena duṣṭena*[b] *hetunā vādyuktasya hetor yat pratibimbanaṃ*[c] *samīkaraṇaṃ*[d] *tat prāyo bāhulyena yatra pratyavasthāne*[e] *parapakṣapratiṣedharūpe*[f]*. yathā yadi ghaṭasādharmyāt*[g] *kṛtakatvād anityatvaṃ*[h] *sādhyate śabdasya, tadākāśasādharmyān niravayavatvān*[i] *nityatvaṃ kasmān na bhavati.*

viśeṣo vā vācya iti[j]*. [NG (S) 4,20; J f. 6r1] traikālyasamādīnāṃ*[k] *pratyavasthānānāṃ*[l] *hetupratibimbanarūpatvābhāvābhiprāyaṃ*[m] *prāyagrahaṇam*[n]*.*

Variants: a -*bimbanaprāyam*] C, G1, V; /[+]*.prāyam* J frag.; /*prāyam* K – b. *duṣṭena*] C, G1, V; *du*(*ṣṭ*)*ena* J frag.; *dṛṣṭena* K – c. *pratibimbanaṃ*] C, G1, V; *pratibimba*¦/ J frag.; *pratibimba*/ K – d. *samīkaraṇaṃ*] C, G1; *samīkāraṇaṃ* V; † J frag., K – e. *pratyavasthāne*] G1, J frag.; *pratyavasthāme* K; *pratyavasthānaṃ* C, V – f. *parapakṣapratiṣedharūpe*] em.; *pakṣapratiṣedharūpa*(*m*) C, V; *pratiṣadhe* G1; *parapa*/ J frag.; *paśpa*/ K – g. *ghaṭasādharmyāt*] C, V; *ghaṭasādharmyā*. G1; /*r*[+]*āt* J frag.; † K – h. *anityatvaṃ*] C, G1, J frag., V; *nityatvaṃ* K – i. *niravayavatvān*] C, G1, J frag. and J, V; *ni*/ K – j. *iti*] C, G1, V; *ityādi* J; om. NG (S) – k. *traikālyasamādīnāṃ*] C, G1, J, V; *traikāly*[*āsiddher hetor ahetusamaḥ | ahetu*]*samādīnāṃ* NG (S) – l. *pratyavasthānānāṃ*] J, NG (S); *pratyavasthānaṃ* C; *pratyavasthān*(*au*) G1; *pratyavasthāna* V – m. -*rūpatvābhāvābhiprāyaṃ*] C, G1, J, V; *rūpatvābhiprāyaṃ* NG (S) – n. *prāyagrahaṇam*] C, G1, J, V; *prāyograhaṇam* NG (S).

4.14.2 Translation:

As regards "chiefly [resorting to] the replication of the logical reason," [it means the argument] in which (*yatra*), [namely,] in a counterargument having the form of a rejection of the position [of the other] (i.e., of the proponent), the replication, [namely,] the equalisation (*samīkaraṇa*),[122] of the logical reason presented by the proponent by way of one's own faulty reason [constitutes] the chief [part, namely, is found] primarily (*bāhulyena*). For example, when [the thesis that]

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[121] NM I 18,15.
[122] For the explanation about the usage and implication of the *sama* by use of the paraphrase by *samīkaraṇa*, cf. NV 498,9-10 on NS 5.1.1. On the usage of -*sama* in the names of *jāti*s, cf. Kang 2009.

sound is non-eternal is proven from [its] similarity with a [non-eternal] pot, [i.e.,] from [its] being produced, why should it not [be proven] to be eternal from its similarity with [eternal] ether, [i.e.,] from [its] being partless?[123]

Or the distinction [of a certain kind of rejoinders from others] is what is referred to [by the expression *prāya*]. [That is to say,] the usage of "chiefly [resorting to]" means that [certain kinds of] counterarguments, such as the *traikālyasama* and so on,[124] do not have the form of a replication of the logical reason [that was presented by the proponent].

APPENDIX

In this paper, I follow the custom of referring to the philosopher as Bhaṭṭa Jayanta, and not Jayanta Bhaṭṭa (or Jayantabhaṭṭa), the designations which are frequently, though not unanimously, adopted by the editors of his works and in the secondary literature. In addition to the probably most crucial evidence, namely, the self-reference in the Āgamaḍambara with the designation Bhaṭṭajayanta pointed out by Kataoka (2003a: 249, n. 2), the following two points have to be taken into consideration: (1) explicit mention of this name in earlier Sanskrit literature, e.g., in Devasūri's or Vādideva Sūri's Syādvādaratnākara (I 64,1: *tathā ca samācaṣṭa bhaṭṭajayantaḥ pallave*; cf. Raghavan 1946: 258; IV 780,7-8: *tad uktaṃ bhaṭṭajayantenāpi pallave*; cf. ibid., p. 259), and (2) the convention found in the colophons of the NM mss. (see Section 3.2 and n. 48 above). The

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[123] This is an example for the first type of *jāti* called "rejection on the basis of similarity" (NM II 651,10: *sādharmyasamaḥ pratiṣedhaḥ*). The supplementation of the adjective *sādharmyasama* with the substantive *pratiṣedha* is already corroborated by the NV; cf. NV 498,20 on NS 5.1.2.

[124] *traikālyasama*, here classified under the *jāti*s, is not explicitly mentioned in the list of twenty-four kinds of *jāti*s in NS 5.1.1. However, Uddyotakara makes mention of the term *traikālyasama* in his NV on NS 5.1.7. Although Vācaspati and Udayana do not mention the term here, Abhayatilaka regards this type of *jāti* as identical with *ahetusama*, the sixteenth *jāti*: *vāke* (i.e., *vārttike*). "*traikālyasamādyāḥ prayuktā* (read: *pratyuktā*)" *iti*. *traikālyasamāhetusamā, tadādyā ajātitvena codyamānā nirākṛtāḥ*; cf. NA 723,9-10 on NV 502,14 (on NS 5.1.7). Jayanta does not give additional information on the meaning of the term *traikālyasama* when he refers to it in NM II 645,18-19 and 646,4. Cakradhara, however, also regards this term as synonymous with *ahetusama* (NG [S] 242,2-5): *traikālyasamādiṣv api yādṛśasya tādṛśasya sādharmyavaidharmyaprakārasya yojayituṃ śakyatvād iti. ahetuḥ kālatraye 'py asādhakaḥ, evam asya kālatraye 'py asādhakatvād ahetusādharmyam iti bhāṣyakṛtā prathamaṃ sādhanābhāsa eva jātyuttarodāharaṇaṃ darśitam iti.*

majority of the colophons accessible to me evidently speak for "Bhaṭṭa Jayanta." As can be seen already in the *editio princeps* of the NM, the Vizianagaram edition published in 1895, minor variations are found in the *āhnika* colophons: Bhaṭṭajayanta (NM [V] 426,22 for the sixth *āhnika*, 553,6 for the ninth and 585,18 for the tenth), Śrībhaṭṭajayanta (NM [V] 507,21 for the eighth *āhnika*), Śrīmadbhaṭṭajayanta (NM [V] 618,10 for the eleventh *āhnika*), Śrījayanta (NM [V] 473,13 for the seventh *āhnika*), and Śrījayantabhaṭṭa (NM [V] 659,22 for the twelfth and last *āhnika*). These references to the author in the colophons are all found in NM (SBhL) which appears to have served as the predominant basis for the Vizianagaram edition; cf. the corresponding remark by Gangadhara Shastri in his preface ("Bhūmikā"), p. 5. However, the question how the element "Bhaṭṭa" was understood by later Indian authors and scribes of mss. requires a separate study.

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J frag.	Fragmentary leaves of J.
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Jambuvijay 2000	Muni Jambuvijay (ed.), *A Catalogue of Manuscripts in Jaisalmer Jain Bhandaras*. Delhi – Jaisalmer 2000.
Jha 1964	Ganganatha Jha, *Pūrva-Mīmāṃsā in its Sources*. Varanasi [2]1964 (originally publ. Varanasi 1942).
JS	Jaiminisūtra. In: TV.
K	"Khaṇḍam," i.e., fragmentary leaf in NG (S).
KāmNītiSāra	Kāmandakīyanītisāra. In: *The Nítisára, or the Elements of Polity, by Kámandakí*. With a commentary compiled and edited by Rámanáráyaṇa Vidyáratna, Jaganmohana Tarkálankára and Kámákhyánátha Tarkabágísa, ed. Rájendralál Mitra. [*Bibliotheca Indica, Old Series* 19, 179 and 206; *New Series* 338 and 511]. Calcutta 1884.
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Kanazawa 1991	Id., Kumārila no Mono to Kangaerareru Ichi-shisetsu ni tsuite (1) – Chūki no tame no Oboegaki – [A Note on a Quoted Verse Attributed to Kumārila

	(1)]. *Tōhōgaku* (*Eastern Studies*) 81 (1991) 143-129 = (1)-(15).
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Kataoka 2003a	Id., What Really Protects the Vedas? – Jayanta on Śāstra-prayojana. *Journal of the Ganganatha Jha Kendriya Sanskrit Vidyapeetha* 56 (2003) 249-276.
Kataoka 2003b	Id., Critical Edition of the *Vijñānādvaitavāda* Section of Bhaṭṭa Jayanta's Nyāyamañjarī. *The Memoirs of the Institute of Oriental Culture, University of Tokyo* 144 (2003) 318-278 = (115)-(155).
Kataoka 2004	Id., Critical Edition of the *Āgamaprāmāṇya* Section of Bhaṭṭa Jayanta's Nyāyamañjarī. *The Memoirs of the Institute of Oriental Culture, University of Tokyo* 146 (2004) 222-178 = (131)-(175).
Kataoka 2005	Id., Critical Edition of the *Īśvarasiddhi* Section of Bhaṭṭa Jayanta's Nyāyamañjarī. *The Memoirs of the Institute of Oriental Culture, University of Tokyo* 148 (2005) 358-305 = (57)-(110).
Kataoka 2007	Id., Critical Edition of the *Śāstrārambha* Section of Bhaṭṭa Jayanta's Nyāyamañjarī. *The Memoirs of the Institute of Oriental Culture, University of Tokyo* 150 (2007) 204-170 = (123)-(157).
Kataoka 2008a	Id., A Critical Edition of Bhaṭṭa Jayanta's Nyāyamañjarī: The Section on Kumārila's Refutation of the *Apoha* Theory. *The Memoirs of the Institute of Oriental Culture, University of Tokyo* 154 (2008) 212-182 = (1)-(31)
Kataoka 2008b	Id., Jayanta ni yoru Ronrigaku no Ichizuke. *Nyāyamañjarī* "Josetsu" Wayaku [The Role of Nyāya According to Jayanta: A Japanese Translation of the *Śāstrārambha* Section of the *Nyāyamañjarī*]. *Tetsugaku Nenpo* 67 (2008) 55-90.

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MBh	*The Mahābhārata*, ed. Vishnu Sitaram Sukthankar et al. Vol. 1: *The Ādiparvan*. Poona 1933.
MBhāṣya	S.D. Joshi – J.A.F. Roodbergen (ed.), *Patañjali's Vyākaraṇa-Mahābhāṣya. Anabhihitāhnika (P. 2.3.1–2.3.17). Introduction, Text, Translation and Notes*. Poona 1976.
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Much 1991	Michael Torsten Much, *Dharmakīrti's Vādanyāyaḥ*. Teil I: *Sanskrit Text*. Teil II: *Übersetzung und Anmerkungen*. Wien 1991.
NA	*Nyāyālaṅkāra (Pañcaprasthānanyāyamahātarkaviṣamapadavyākhyā). A Commentary on the Five Classical Texts of the Nyāya Philosophy of Abhayatilaka Upādhyāya*, ed. Anantalal Thakur and J.S. Jetly. [*GOS* 169]. Baroda 1981.
NB	The Nyāyabindu of Dharmakīrti. In: *Dharmottarapradīpaḥ. Paṇḍit Durveka Miśra's Dharmottarapradīpa, Being a Subcommentary on Dharmottara's Nyāyabinduṭīkā, a Commentary on Dharmakīrti's Nyāyabindu*, ed. D. Malvania. Patna 1955.
NBh	Nyāyabhāṣya. In: *Gautamīyanyāyadarśana with Bhāṣya of Vātsyāyana*, ed. Anantalal Thakur. [*Nyāyacaturgranthikā* 1]. New Delhi 1997.
NCC	*New Catalogus Catalogorum. An Alphabetical Register of Sanskrit and Allied Works and Authors.* Vol. 3, ed. by V. Raghavan. Madras 1967 – Vol. 5, ed. by V. Raghavan, Madras 1969 – Vol. 6, ed. by K. Kunjunni Raja. Madras 1971.
NG	Nyāyamañjarī-Granthibhaṅga.

NG (S)   *Cakradhara's Nyāyamañjarī-Granthibhaṅga*, ed. Nagin J. Shah. [*L.D. Series* 35]. Ahmedabad 1972.

NM   *Nyāyamañjarī of Jayantabhaṭṭa, with Ṭippaṇī — Nyāyasaurabha by the Editor*, ed. K. S. Varadacharya. Vol. I-II. [*Oriental Research Institute Series* 116 and 139]. Mysore 1969-1983.

NM (BORI)   Manuscript of the NM preserved at the Bhandarkar Oriental Research Institute, Pune, Ms. No. 390/1875-76, birchbark, 435 leaves, Śāradā script.

NM (SBhL)   Manuscript of the NM preserved at the Sarasvati Bhavana Library, Sampurnanand Sanskrit University, Varanasi, Acc. No. 3465, paper, 320 leaves, Devanāgarī.

NM (V)   *The Nyāyamañjarī of Jayanta Bhaṭṭa*, ed. MM. Gangadhara Sastri Tailanga. [*Vizianagram Sanskrit Series* 10]. Benares 1895.

NPVṛ   The Nyāyapraveśavṛtti of Haribhadra. In: *The Nyāyapraveśa*, ed. Anandshankar B. Dhruva. Part I: *Sanskrit Text with Commentaries*. [*GOS* 38]. Baroda 1930.

NS   Nyāyasūtra. In: NBh.

NV   *Nyāyabhāṣyavārttika of Bhāradvāja Uddyotakara*, ed. Anantalal Thakur. [*Nyāyacaturgranthikā* 2]. New Delhi 1997.

NVTṬ   *Nyāyavārttikatātparyaṭīkā of Vācaspatimiśra*, ed. Anantalal Thakur. [*Nyāyacaturgranthikā* 3]. New Delhi 1996.

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PV	R. Gnoli (ed.), *The Pramāṇavārttikam of Dharmakīrti. The First Chapter with the Autocommentary. Text and Critical Notes.* Roma 1960.
PW	*Sanskrit-Wörterbuch* hrsg. von der Kaiserlichen Akademie der Wissenschaften, bearbeitet von Otto Böhtlingk und Rudoph Roth. Theil I-VII. St. Petersburg 1855(1852)-1875.
Raghavan 1942	Venkatarama Raghavan, The History of Aucitya in Sanskrit Poetics. In: Id., *Studies on Some Concepts of the Alaṃkāra Śāstra.* [*The Adyar Library Series* 33]. Madras 1942, p. 194-257.
Raghavan 1946	Id., Works and Authors Cited in Śrīdeva's Syādvādaratnākara. *Journal of the Kalinga Historical Research Society* 1 (1946) 255-264.
Raghavan 1964	Id., Introduction. In: ĀḌ i-xxix.
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SvaK	Svaditaṅkaraṇī of Parameśvara. In: E.M. Stern, "*Vidhivivekaḥ*" *of Maṇḍanamiśraḥ, with Commentary, "Nyāyakaṇikā," of Vācaspatimiśraḥ, and Supercommentaries, "Juṣadhvaṅkaraṇī" and "Svaditaṅkaraṇī," of Parameśvaraḥ. Critical and Annotated Edition: The Pūrvapakṣaḥ.* Ph.D. Dissertation (University of Pennsylvania) 1988.

ŚVTṬ   *Ślokavārtikavyākhyā* (*Tātparyaṭīkā*) *of Bhaṭṭombeka*,
                             ed. S.K. Ramanatha Sastri. [*Madras University
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                             [*Veröffentlichungen des Museums für Indische Kunst
                             Berlin* 4]. Berlin 1977, p. 549-560.

TV   Tantravārttika of Kumārila. In: *Śrījaiminipraṇīte
                             mīmāṃsādarśane,   ādita   ārabhya
                             dvitīyādhyāyaprathamapādāntaḥ.   Prathamo
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                             and Gaṇeśaśāstrī Aṃbādāsā Jośī. Vol. 1.
                             [*Ānandāśramasaṃskṛtagranthāvali* 97]. Pune 1929.

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