

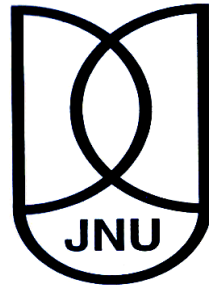
CRITICAL EDITION OF MĀDHYANDINA ŚIKṢĀS:
Mādhyandinīyaśikṣā, Laghumādhyandinīyaśikṣā, Amoghānandinī Śikṣā,
Laghvamoghānandinī Śikṣā, Vāsiṣṭhī Śikṣā, Pārāśarī Śikṣā,
Varṇaratnapradīpaśikṣā & Keśavī Śikṣā

*Thesis submitted to Jawaharlal Nehru University
in partial fulfilment of the requirements for the award of the degree of*

DOCTOR OF PHILOSOPHY

submitted by
ANIRUDDHA KAR

in consultation with
PROF. GIRISH NATH JHA



**SCHOOL OF SANSKRIT AND INDIC STUDIES
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NEW DELHI – 110067**

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RECOMMENDATION FORM FOR EVALUATION BY THE EXAMINER/S

CERTIFICATE

This is to certify that the dissertation/thesis titled **CRITICAL EDITION OF MĀDHYANDINA ŚIKSĀS: Mādhyandinīyaśikṣā, Laghumādhyandinīyaśikṣā, Amoghānandinī Śikṣā, Laghvamoghānandinī Śikṣā, Vāsisthī Śikṣā, Pārāsarī Śikṣā, Varnaratnapradīpaśikṣā & Keśavī Śikṣā** submitted by Mr/Ms. **Aniruddha Kar** in partial fulfillment of the requirements for award of degree of M.Phil/M.Tech/Ph.D of Jawaharlal Nehru University, New Delhi, has not been previously submitted in part or in full for any other degree of this university or any other university/institution.

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Dedicated to
my loving parents
Shri Tapan Kumar Kar and Shrimati Chinmayi Kar
who have always been
my constant support and inspiration

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Transliteration keys

a	अ	au3	औ३	ph	फ़
ā	आ	k	क्	b	ब्
ā3	आ३	kh	ख्	bh	भ्
i	इ	g	ग्	m	म्
ī	ई	gh	घ्	y	य्
ī3	ई३	ñ	ङ्	r	र्
u	उ	c	च्	l	ल्
ū	ऊ	ch	छ्	v	व्
ū3	ऊ३	j	ज्	ś	श्
ṛ	ऋ	jh	झ्	ṣ	ष्
ṝ	ऋ̄	ñ̄	ञ्	s	स्
ṝ3	ऋ३̄	ṭ	ट्	h	ह्
ḷ	ळ	ṭh	ठ्	l	ळ
ḹ	ळ̄	ḍ	ड्	m̄	(anusvāra)
ḹ3	ळ३̄	ḍh	ढ्	ḥ	: (visarga)
e	ए	ṇ	ण्	ḥ	× (velar fricative)
e3	ए३	t	त्	ḥ	× (labial fricative)
ai	ऐ	th	थ्	˘	˘ (nasalized)
ai3	ऐ३	d	द्	˘	(acute)
o	ओ	dh	ध्	˘	(independent circumflex)
o3	ओ३	n	न्		
au	औ	p	प्		

Abbreviations

Abbreviations of Catalogues

ABC	<i>An Annotated Bibliography of Catalogues of Indian Manuscripts.</i> Janert, Klaus Ludwig. (1965)
BBC	<i>Bibliographic survey of Indian manuscript catalogues.</i> Subhas C., Biswas. (1998)
Cat. Adyar 1926	<i>A Catalogue of the Sanskrit Manuscripts in the Adyar Library.</i> (1926)
Cat. Adyar 1942	<i>Descriptive Catalogue of Sanskrit Manuscripts in the Adyar Library.</i> Murti, G. Srinivasa. (1942)
Cat. AS 1899	<i>Catalogue of Printed Books and Manuscripts in Sanskrit Belonging to the Oriental Library of the Asiatic Society of Bengal.</i> Facsimulus I. Nyāyabhūṣaṇa, Paṇḍit Kunja Vihārī. (1899)
Cat. BD 1882	<i>Catalogue of Manuscripts and Books belonging to the Bhau Dāji Memorial.</i> Mandlik, Vishvanāth Narāya. (1882)
Cat. Baroda 1925	<i>A Descriptive Catalogue of Manuscripts in the Central Library Baroda.</i> Shrigondekar, Gajanan K. (1925)
Cat. Baroda 1942	<i>An Alphabetical List of Manuscripts in the Oriental Institute.</i> Bhattacharyya, B. (1942)
Cat. BBRAS 1977	<i>A Descriptive Catalogue of Sanskrit & Prākṛt Manuscripts in the library of the Bombay Branch of Royal Asiatic Society.</i> H.D., Velankar. (1977)
Cat. Bikaner 1947	<i>Catalogue of the Anup Sanskrit Library (housed in the Bikaner Fort).</i> Raja, C. Kunhan (et. al.). (1947)
Cat. Bikaner 1880	<i>A Catalogue of Sanskrit Manuscripts in the Library of His Highness Mahārājā of Bikāner.</i> Mitra, Rājendrlāla. (1880)
Cat. BISM 1960	<i>Bhārata Itihāsa Samśodhaka Maṇḍalastha Hastalikhita-granthānukramaṇīkā.</i> Gaṇeśa, Harisūnu. (1960)
Cat. BM 1908	<i>A Supplementary Catalogue of Sanskrit, Pali and Prakrit Books in the Library of the British Museum Acquired During the Years 1892-1906.</i> Barnet, L. D. (1908)

- Cat. BU 1944 *A Descriptive Catalogue of The Samskr̥ta Manuscripts (Bhagavat Singhaji and H. M. Bhandarkar Memorial Colletions) in the Library of the University of Bombay.* Devasthali, G. V. (1944)
- Cat. D 1916 *Descriptive Catalogue of the Government Collections of Manuscripts Deposited at the Deccan College.* (1916)
- Cat. D 1925 *Lists of Manuscripts collected for the Government Manuscripts Library by the Professors of Sanskrit at the Deccan and Elphinstone Colleges since 1895 and 1899.* (1925)
- Cat. DC 1888 *A Catalogue of the Collections of Manuscripts Deposited in the Deccan College with an Index.* Bhandarkar, S. R. (1888)
- Cat. GJKSV 1967 *Discriptive Catalogue of the Sanskrit Manuscripts in Ganganatha Jha Research Institute Allahabad.* Mishra, Umesh. (1967)
- Cat. GOML 1922 *Catalogue of Sanskrit Manuscripts in the Government Oriental Library, Mysore.* (1922)
- Cat. Kielhorn 1894 *Der Sanskrit-Handschriften (der Universitats-Bibliothek zu Goettingen) 150 Manuscripts [pp 416 - 62].* Kielhorn, Franz. (1894)
- Cat. Mackenzie 1828 *The Mackenzie Collection- A Descriptive Catalogue of the Oriental Manuscripts.* Wilson, H. H. (1828)
- Cat. NWP 1880 *A Catalogue of Sanskrit Manuscripts in Private Libraries of the North-Western Provinces.* (1880)
- Cat. Oudh 1873 *A Catalogue of Sanskrit Mss in Oudh for the year 1883.* Mitra, Rājendrlāla. (1873)
- Cat. Oudh 1883 *A Catalogue of Sanskrit Manuscripts in Oudh for the year 1882.* Devi Prasada. (1883)
- Cat. Parry 2016 *Index Catalogue of MSS Chandra Shum Shere.* Parry, T. Gamier. (2016)
- Cat. PUL 1932 *Catalogue of Sanskrit Manuscripts in the Punjab University Library.* (1932)
- Cat. PUL 1941 *Catalogue of Sanskrit Manuscripts in the Punjab University Library.* (1941)
- Cat. RASB 1923 *A Descriptive Catalogue of Sanskrit manuscripts in the Government Collection under the care of the Ryal Asiatic Society of Bengal.* Shastri, Haraprasad. (1923)
- Cat. RASB 1971 *A Catalogue of Sanskrit Manuscripts in the Library [Collections] of the Asiatic Society.* Vedantatirtha, Narendra Chandra. (1971)
- Cat. RORI 1984 *Catalogue of Sanskrit and Prakrit Manuscripts in Rajasthan Oriental Research Institute, Jodhpur.* Sharma, Om Prakash. (1984)
- Cat. SBD 1953a *A Descriptive Catalogue of Sanskrit Manuscript acquired and deposited in the Government Sanskrit College Library, Sarasvati Bhavan, Banaras during the year 1791-1950.* Upadhyaya, T.P. (1953)

- Cat. SBD 1953b *A Descriptive Catalogue of Sanskrit Manuscript acquired and deposited in the Government Sanskrit College Library, Sarasvati Bhavan, Banaras during the year 1791-1950.* Upadhyaya, T.P. (1953)
- Cat. SBD 1987 *A Descriptive Catalogue of Sanskrit Manuscript acquired and deposited in the Government Sanskrit College Library, Sarasvati Bhavan, Banaras during the year 1791-1950.* Upadhyaya, T.P. (1987)
- Cat. TU 1957 *Alphabetical Index of the Sanskrit Manuscripts in the University Manuscripts Library.* Pillai, Suranad Kunjan. (1957)
- Cat. TU 1965 *Alphabetical Index of the Sanskrit Manuscripts in the University Manuscripts Library.* Pillai, K. Raghavan. (1965)
- Cat. TU 1984 *Alphabetical Index of the Sanskrit Manuscripts in the University Manuscripts Library.* Bhaskaran, T. (1984)
- Cat. TU 1986 *Alphabetical Index of the Sanskrit Manuscripts in the University Manuscripts Library.* Bhaskaran, T. (1986)
- Cat. TU 1995 *Alphabetical Index of the Sanskrit Manuscripts in the University Manuscripts Library.* Vijayan, K. (1995)
- Cat. VVRI 1959 *Catalogue of VVRI Manuscript Collections in Two Parts.* , Vishva Bandhu. (1959)
- CC *Catalogus Catalogorum (An Alphabetical Register of Sanskrit Works and Authers).* Aufrecht, Theodor. (1891)
- List. IM A hand-list of the 11,286 Sanskrit Manuscripts of the Indian Museum, Calcutta.¹
- NCC I *New Catalogus Catalogorum.* Raghavan, V. (1949)
- NCC V *New Catalogus Catalogorum.* Raghavan, V. (1969)
- NCC XII *New Catalogus Catalogorum.* Sundaram, C. S. (1988)
- NCC XX *New Catalogus Catalogorum.* Dash, Sriniruddha. (2011)
- NCC XXVII *New Catalogus Catalogorum.* Dash, Sriniruddha. (2013)
- Notice. Mitra 1870 *Notices of Sanskrit Manuscripts.* Mitra, Rājendrlāla. (1870)
- Notice. Mitra 1874 *Notices of Sanskrit Manuscripts.* Mitra, Rājendrlāla. (1874)
- Notice. Mitra 1876 *Notices of Sanskrit Manuscripts.* Mitra, Rājendrlāla. (1876)
- Notice. Mitra 1880 *Notices of Sanskrit Manuscripts.* Mitra, Rājendrlāla. (1880)
- Report. Bhandarkar 1907 *Report of a Second Tour in Search of Sanskrit Manuscripts made in Rajputana and Central India in 1904 – 05 and 1905 – 06.* Bhandarkar, S. R. (1907)

¹ The list could not be accessed by the present editor. The manuscripts listed here originally belonged to the Archeological Survey of India and they are now in possession of the Asiatic Society of Bengal, Kolkata. Most of the list's Veda-lakṣaṇa texts (numbering about 300) including the entries as given in the NCC, have been verified by K. Parameswara Aithal in the library of the Asiatic Society of Bengal during September 14 – 28, 1987. (See Aithal 1993, p. 35)

- Report. Bombay 1881 *Report on the Search for Sanskrit MSS. in the Bombay Presidency during the year 1880 – 81.* Kielhorn, Franz. (1881)
- Report. Kh 1881 *Report on the Search for Sanskrit MSS. in the Bombay Presidency during the year 1880 – 81.* Kielhorn, Franz. (1881)
- Report. Rgb 1894 *Report on the Search for Sanskrit Manuscripts made in the Bombay Presidency during the years 1884 – 85, 1885 – 86 and 1886 – 87.* Bhandarkar Ramkrishna Gopal. (1894)

Abbreviations of primary sources

Abh	Anantabhaṭṭabhāṣyam. In: “ <i>Vājasaneyī Prātiśākhya of Kātyāyana.</i> ” Sharma, Venkatarama, ed. (1934) Madras: University of Madras.
ANŚ ^{Rā}	Avasānanirṇayaśikṣā. In: “ <i>Śikṣāsamgraha of Yājñyavalkya & others.</i> ” Tripāṭhī, Rāma Prasāda, ed. (1989). Varanasi: Sampurnananda Sanskrit University. pp. 138 – 142.
AŚ	Amoghānandinī Śikṣā.
AŚ ^{Rā}	Amoghānandinī Śikṣā. In: “ <i>Śikṣāsamgraha of Yājñyavalkya & others.</i> ” Tripāṭhī, Rāma Prasāda, ed. (1989). Varanasi: Sampurnananda Sanskrit University. pp. 74 – 85.
CS	The Caranavyuha Sutra. Śāstrī, Anantarām Dogārā, ed. (1938). Benares City: Jaya Krishna Dās Dupla, The Chawkhamba Sanskrit Series Office.
KāŚ	Kātyāyanī Śikṣā. In: “ <i>Śikṣāsamgraha of Yājñyavalkya & others.</i> ” Tripāṭhī, Rāma Prasāda, ed. (1989). Varanasi: Sampurnananda Sanskrit University. pp. 40 – 45.
KauŚ ^{Rā}	Kaundīnyāyanaśikṣā. Kaundīnyāyana, Śivarāja Ācārya, ed. (1992). Varanasi: Chowkhamba Vidyabhavan.
KŚ	Keśavī Śikṣā.
KŚ ^{Rā}	Keśavī Śikṣā. In: Śikṣāsamgraha of Yājñyavalkya & others Tripāṭhī, Rāma Prasāda, ed. (1989). Varanasi: Sampurnananda Sanskrit University. pp. 116 – 121.
LaŚ	Laghvamoghānandinī Śikṣā.
LaŚ ^{Rā}	Laghvamoghānandinī Śikṣā. In: Śikṣāsamgraha of Yājñyavalkya & others Tripāṭhī, Rāma Prasāda, ed. (1989). Varanasi: Sampurnananda Sanskrit University. pp. 86 – 87.
LksCh	Lakṣaṇacandrikā. Kulkarni, Nirmala Ravindra, ed. (2004). Delhi: Bharatiya Kala Prakashan.
LmŚ	Laghumādhyaṇḍinīyāśikṣā.
LmŚ ^{Rā}	Laghumādhyaṇḍinīyāśikṣā. In: Śikṣāsamgraha of Yājñyavalkya & others Tripāṭhī, Rāma Prasāda, ed. (1989). Varanasi: Sampurnananda Sanskrit University. pp. 93 – 95.
LoŚ ^{Rā}	Lomaśīyā Śikṣā. In: https://vedicreserve.miu.edu/shiksha/lomasiya_shiksha.html .
MŚ	Mādhyaṇḍinīyāśikṣā.
MŚ ^{Rā}	Mādhyaṇḍinīyāśikṣā. In: Śikṣāsamgraha of Yājñyavalkya & others Tripāṭhī, Rāma Prasāda, ed. (1989). Varanasi: Sampurnananda Sanskrit University. pp. 88 – 92.
MSS I	Mahāsubhāṣitasamgrahaḥ (Vol. I). Sharma, K.V., et al. (1981). Hoshiarpur: Vishveshvaranand Vedic research Institute.

MSS V	Mahāsubhāṣitasamgrahaḥ (Vol. V). Sternbach, Ludwik, ed. (1974). Hoshiarpur: Vishveshvaranand Vedic research Institute.
PrSū	Pratijñāsūtram. In: “ <i>Śrīmad-Vājasaneyi-Mādhyandina Śuklayajurveda Samhitā</i> ” Shastri, Ramkrishna, ed. (2017). Varanasi: Chowkhamba Vidyabhavan p. 828.
NāŚ	Nāradīyaśikṣā. Kauṇḍinyāyanah, Śivarāja Ācāryah, ed. (2015). Vārāṇasī: Caukhāmbā Surabhārati Prakāśana.
PŚ	Pārāsarī Śikṣā.
PŚ ^{Rā}	Pārāsarī Śikṣā. In: Śikṣāsamgraha of Yājñyavalkya & others Tripāṭhī, Rāma Prasāda, ed. (1989). Varanasi: Sampurnananda Sanskrit University. pp. 46 – 61.
MVP	Mādhyandinaśuklayajurvedapadapāṭha.
MVS	Mādhyandinaśuklayajurvedasamhitā.
PāŚ ^{MG}	Pāṇinīya Śikṣā or the Śikṣā Vedāṅga ascribed to Pāṇini. Ghosh, Manomohan, ed. (1938). Calcutta: The University of Calcutta.
RPr	ṚgVeda-prātiśākhya. Verma, Virendrakumar, ed. (2016). Delhi: Chaukhamba Sanskrit Pratisthan.
ŚaiŚ	ŚaiśirīyaŚikṣā. In: https://vedicreserve.miu.edu/shiksha/shaishiriyaa_shiksha.html .
SPRŚ	Samprādayaprabodhinī Śikṣā.
SR	Subhāṣitaratnākara. Bhatavadekar, Krishna Shastri (1888). Bombay: Gopal Narayan & Co. Booksellers and Publishers.
SRB	Subhāṣitaratnabhāṇḍāgāra. Sharma, Kashinath.
SŚ	Sarvasammataśikṣā. In: https://vedicreserve.miu.edu/shiksha/sarvasammata_shiksha.html .
SSRB	Subhāṣitasudhāratnabhāṇḍāgāra. Kaviratna, Sivadatta Bombay: Khemraj Shrikrishnadass.
TbR	Tribhāṣyaratnam. In: “ <i>The Taittirīyaprātiśākhya with commentary Entitled Tribhāṣyaratna.</i> ” Mitra, Rājendralāla, ed. (1872). Kolkata: Asiatic Society of Bengal.
TPr	The Taittirīya-prātiśākhya. Shastri, R. Sharma, et. al. (1985). Delhi: Motilal Banarsidass.
Ubh	Uvvaṭabhāṣyam. In: “ <i>Vājasaneyi Prātiśākhya of Kātyāyana.</i> ” Sharma, Venkatarama, ed. (1934). Madras: University of Madras.
VA	Vaidikābharaṇa.
VāŚ	Vāsiṣṭhī Śikṣā.
VāŚ ^{Rā}	Vāsiṣṭhī Śikṣā. In: “ <i>Śikṣāsamgraha of Yājñyavalkya & others.</i> ” Tripāṭhī, Rāma Prasāda, ed. (1989). Varanasi: Sampurnananda Sanskrit University. pp. 31 – 39.

- VPr Vājasaneyīprātīśākhyā of Kātyāyana. Sharma, Venkatarama, ed. (1934). Madras: University of Madras.
- VŚ Varṇaratnapradīpikā Śikṣā.
- VŚ^{Rā} Varṇaratnapradīpikā Śikṣā. In: “*Śikṣāsamgraha of Yājñavalkya & others.*” Tripāṭhī, Rāma Prasāda, ed. (1989). Varanasi: Sampurnananda Sanskrit University. pp. 96 – 115.
- VyāŚ^{JP} Sūtrātmikā Vyāsaśikṣā. Jamunāpāthaka, ed. (2013). Vārāṇasī: Caukhāmbā Samskṛta Sīrīja Āphis.
- VyāŚ^{PS} Vyasa Siksha alongwith Vedatejas commentary of Sri Surya Narain Suravadhani & Sarva Lakhanamanjari Sangraha of Sri Raja Ghanpathi. Sastri. P. N. Pattabhirama, ed. (1976) Varanasi: Veda Mimamsa Research Centre, 4/7 Hanuman Ghat.
- YŚ Yājñavalkyaśikṣā. Mishra, Hari Ram, ed. (2015). Delhi: Vidyanidhi Prakashan.

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Chapter 1

Introduction

1.1 Objective of the work

The present work is concerned with the critical editions of the eight *śikṣā* texts belonging to the *Mādhyandina* school of the Śuklayajurveda. The critical editions of the *śikṣā* texts in general are a long-left desideratum. Although, *śikṣā* is considered as one of the six ancillary literatures to the Vedas, but “still it is in the infancy” from the textual criticism point of view.¹ The want of the critical editions of the *śikṣā* texts have been raised by Burnel (1875)² in the last quarter of the nineteenth century – at which point of time, the *śikṣā* manuscripts were being discovered and they could be traced by the titles only as the catalogue records were available in a very ordinary manner without the descriptions of the manuscripts.³ The need remained unfulfilled till the end of the twentieth century. Aithal (1993) has expressed the necessity of the critical editions of the *śikṣā* texts, and he intended to produce critical editions of the eighteen *vedalakṣaṇa* texts.⁴ We, however, have not been fortunate to see such editions come out. The critical editions of most of the *śikṣā* texts are still awaited. A generous attempt to bring these texts into day’s light had been made by Yugalakiśora Vyāsa in the last decade of the nineteenth century. His collection of the thirty-one *śikṣā*-s, popularly known as “Śikṣāsamgraha” (Vyāsa 1890), is the most referred work one in this sphere. The work was first published in the Benares Sanskrit Series, (work no. 10; nos. 35, 40, 42, 44, 46). Yet, this does not consist of the critical editions of the texts. Another attempt to print some *śikṣā* texts was made by Rāmāprasāda Tripāṭhī (Tripāṭhī 1989) almost a century

¹ Kulkarni 2006, p. 213

² “[B]efore this (determination of the age of some śikṣās) can be attempted in a satisfactory manner, critical editions must be published” - Burnel 1875, p.47

³ Ibid. p. 45

⁴ “I intend to take up the work of editing the following (mostly unpublished) Śikṣās: *Amoghānandinī Śikṣā*, *Ātreya Śikṣā*, *Āraṇya-(ka)-Śikṣā*, *Kalanirnyaya-Śikṣā savyākhyā*, *Kauśikī Śikṣā*, *Cārāyanīya Śikṣā*, *Pāriikṣā*, *Yoho-prāpti(-Śikṣā)*, *Laugākṣī Śikṣā*, *Varṇa-krama-śikṣā*, *Vāsiṣṭhī-Śikṣā (1)*, *Vāsiṣṭha Śikṣā (2)*, *Śambhu Śikṣā*, *śikṣā-samuccaya*, *sarvasammata-śikṣā savyākhyā*, *siddhānta-śikṣā savyākhyā*, *svara-vyañjana-śikṣā*.” – Aithal 1993, p.20

after the publication of Vyāsa’s work. However, Kulkarni (2006) labels this work as “a mere reprint” of the former.⁵ The present researcher has also found that the latter work is an organized version of the former with nominal change in the texts. Tripāṭhī added some of his observations in the footnotes. Perceptibly, the latter is also not a critical edition. Aithal (1993) rightly points out the states of the texts printed in such vulgate editions:

“The position of the printed editions of the *Veda-lakṣaṇa* texts is no better. There is a great deal of confusion regarding the authorship, exact titles, and even the extent of the texts. [...] [H]istories of literature hardly deal with these works, except for some passing remarks on the well-known *prāṭiśākhya*s. And the printed editions, with only a few exceptions, have been edited in a very uncritical manner.”⁶

His words perfectly fit for the two above-mentioned collections of the *śikṣā*-s. Lachhman’s observations also suggest that the *editio princeps* of the majority of the ancient texts are based on recent manuscripts.⁷ The following examples extracted from the present edition should illustrate such anomaly. For the text of Mādhyandiniyāśikṣā, Vyāsa (1890, p. 107) prints the title as “*atha mādhyandinamaharṣipraṇītā śikṣā ārabhyate.*” Tripāṭhī’s title for the same text goes as “*mādhyandinamaharṣipraṇītā śikṣā*” (Tripāṭhī 1989, p. 62), which seems to be a modified version of the former title. The assumption is that Vyāsa’s work is a reproduction of a manuscript of the said *śikṣā* into a printed form, and the latter work is a reprint of the Vyāsa’s edition with some obvious corrections. Most of the *śikṣā*-s printed in these two collections are associated to the Śuklayajurveda. It would be significant here to note that all the eight texts, which the present work is concerned with, are printed in both the editions and they would be referred to in the concerned chapters.

Another repository of the *śikṣā*-s along with many other texts of other disciplines is made available online by Peter F Freund under the banner of Maharshi University of Management, Vedic Literature Collection. The digital copies of the *śikṣā*-s are available at <https://vedicreserve.miu.edu/shiksha>. A pdf file having all these texts is available in various online repositories which bear the stamp of Maharshi University of Management. The repository includes a total of 74 *śikṣā* titles (As verified on 20.03.2021) including the ones published in the two printed editions. Though it does not mention the sources of the texts, it seems to follow Tripāṭhī’s (Tripāṭhī 1989) edition for the texts which are available there (in Tripāṭhī 1989), i.e., it is a digital version of the texts as printed in Tripāṭhī (1989).⁸ The textual reference for the *śikṣā*-s that are affiliated to the *Mādhyandina* school is found in

⁵ See Kulkarni 2006, p. 213

⁶ Aithal 1993, p. 15

⁷ “In the vast majority of cases the *editio princeps* [first printed editions] made by the Humanists were based on recent manuscripts since these were easier to get hold of and more comfortable for the typesetters to read.” – Most 2005, p. 45

⁸ The judgement is made based on a comparison of the texts which are dealt in the present work. It might not be considered as a conclusive judgement.

1.1. Objective of the work

Caranavyuha. It sets the number of such *śikṣā*-s as five, but it does not name them.⁹ Pārāsarī Śikṣā (PŚ) lists seven leading *śikṣā*-s belonging to the *Mādhyandina* school of the Śuklayajurveda. They are namely Yājñyavalkyaśikṣā, Vāsiṣṭhī Śikṣā, Kātyāyanī Śikṣā, Pārāsarī Śikṣā, Gautamī Śikṣā, Mādhyandiniyaśikṣā, and Amoghānandini Śikṣā. It also labels Paṇiniyaśikṣā as “general *śikṣā*.”¹⁰ Besides these, the following *śikṣā*-s also deal with the phonetic treatise related to the Mādhyandiniya-Śuklayajurveda Samhitā (MVS): Laghumādhyandini Śikṣā, Kramakārikā Śikṣā, Kramasandhāna Śikṣā, Varṇaratnapradīpikā Śikṣā, Prātiśākhya-pradīpaśikṣā, Vāsiṣṭhī Śikṣā, Keśavī Śikṣā, Manassvāraśikṣā, Galadṛkśikṣā, Yajurvedhānaśikṣā, Kauśikī Śikṣā, Kātyāyanī Śikṣā, Traisvaryāśikṣā, Hastasvaraprakriyā, Svarāṅkuśaśikṣā, Soḍaśaśloki Śikṣā, Avasānanirṇayaśikṣā, Svarabhakti-lakṣaṇapariśiṣṭa-śikṣā and Svarāṣṭakaśikṣā.¹¹

The *śikṣā* texts of the *Mādhyandina* school, which have undergone exclusive editions, are Yājñyavalkyaśikṣā and Māṇḍukī-śikṣā. Pāṇiniyaśikṣā, which is recognized as a general *śikṣā*,¹² has undergone the maximum number of editions.¹³ Kauṇḍinyāyana appended eight *śikṣā*-s to his work, Kauṇḍinyāyanaśikṣā. They are namely: Śaunakaśikṣā, Śaiśirīyaśikṣā, Vyāḍiśikṣā, Cārāyaṇīyaśikṣā, Kauhaḷīyaśikṣā, Sarvasammataśikṣā, Pāriśikṣā and Apisālīyaśikṣā. The *śikṣā*-s are mere printed versions of some manuscripts. The Cārāyaṇīyaśikṣā is admittedly printed from the manuscript preserved in the Bhandarkar Oriental Research Institute, Pune.¹⁴ Though the editor does not provide any description of the manuscript, it is found that the institute (BORI) has only one manuscript of the Cārāyaṇīyaśikṣā in its collection bearing the accession number “21 of 1875-76”.¹⁵ The text has been critically edited by the present editor as his M. Phil thesis.¹⁶ For these appended *śikṣā* texts, Kauṇḍinyāyana uses question mark for the *akṣara*-s which were probably unreadable in the manuscript(s) and dots have been used for the unavailable *akṣara*-s.¹⁷ Among the *śikṣā*-s affiliated to the Śuklayajurveda, Yājñyavalkyaśikṣā has undergone a significant number of editions. Hariprasāda (1883), Dikṣita (1962), Mishra (2015), Sastri (2018) are worth mentioning.¹⁸ It has been ap-

⁹ Caranavyuha (Weber Ed.) p. 24: *mantrabhrāntiharami caiva śikṣānām pañcakamī tathā*.

¹⁰ *yājñavalkī tu vāsiṣṭhī śikṣā kātyāyanī tathā*
pārāsarī gautamī tu māṇḍavyāmoghanandini||77||
pāṇinyā sarvavedeṣu sarvaśāstreṣu gīyate
vājasaneyāśākhāyāmī tatra mādhyandini smṛtā||78|| (PS^{Rā} p. 53)

¹¹ Chakraborty 2016, pp. 3–4; Sharma 1983, pp. 24–33; Jha 2007, pp. 12–27; Kauṇḍinnyāyana 2015, pp. 8–18. Kauṇḍinnyāyana counts Pāriśikṣā in the *śikṣā*-s affiliated to the Kṛṣṇa Yajurveda. Māṇḍukī Śikṣā, according to him, is affiliated to the Atharvaveda. Critical editions and critical study of the *śikṣā*-s are indeed required to find their exact places.

¹² “[I]t (Paniniya śikṣā) may be designated as “general” śikṣā as it has enjoyed a leading position among the extant śikṣās owing to its complete character as a śikṣā proper, and as it has been found in two recensions, one belonging to the Rg Veda and other to the Yajur Veda (both ed. Weber, Ind. Stud., Vol. IV)” – Verma 1961, p. 30; Cf. Ghosh 1938 (Ghosh edited the text with five recensions).

¹³ Chakraborty 2015, p. 10

¹⁴ *etasyaśikṣāyā amudritāyāḥ pratilipiras madbhīr bhaṇḍārakaraprācyavidyānusandhānamandirāllabdā* – Kauṇḍinnyāyana 2009, p. 802, footnote.

¹⁵ See Aithal 1993, p. 319

¹⁶ Kar 2015

¹⁷ See Kauṇḍinnyāyana 2009, pp. 780–840

¹⁸ Some of the early editions of the Yājñyavalkyaśikṣā is listed in Aithal 1993, p. 511

pended to various editions of Vājasaneyīsamhitā also, e.g., Sastri (1872), the fourth volume of the Vājasaneyīsamhitā with commentaries of Uvvaṭa and Mahīdhara (Chawkhamba 1915), Misra (1989), Sastri (2017), etc. Among the *śikṣā*-s concerned with the present work, Mādhyandinaśikṣā and Laghumāndhyandinaśikṣā are commented upon and explained by Detlef Eichler (2020).¹⁹

Except these, a very few of the *śikṣā*-s of the *Mādhyandina* school, or in a broader sense, of the Śhuklayajurveda have no existence except for the two above-mentioned collections of *śikṣā*-s. Hence, the critical editions of the *śikṣā* texts are long due. The present work is a humble effort to make a contribution to the field.

1.2 Survey and descriptions of the editions

No exclusive edition of any of the texts, taken up in the present edition, is published until now. The only existence of the texts in a printed form is preserved in two published collections of thirty-three śikṣā texts: Vyāsa 1890 and Tripāṭhī 1989. An accurate description of the printed sources of a text is an important tool to study the textual transmission of a work. The following passages give descriptions of the available traces of the editions of the *śikṣā*-s. The descriptions are prepared following some of the established principles of bibliography as described in Gaskel 1972, p. 1.

The editor's name is mentioned in the heading following the year of publication. They are sorted chronologically. The descriptions are structured as follows:

Title-pages The text printed on the cover page and imprints are diplomatically transcribed.

Pagination Sequence of the page numbers. Unnumbered pages are put within brackets ([]).

Contents the content of the whole book, including distribution of its content, errata, etc.

Layout A description of the presentation of the contents.

Notes Elaboration of the above-mentioned contents with special reference to the portions that print the concerned *śikṣā*-s (i.e., the eight *śikṣā*-s which are critically edited in the present work).

1.2.1 Paṇḍit Yugalakiśora Vyāsa, 1890

Roman title-page

BENARES SANSKRIT SERIES; | A | COLLECTION OF SANSKRIT WORKS | EDITED

¹⁹ See respective chapters in the present work for details.

1.2. Survey and descriptions of the editions

| PAṆḌITS OF THE BENARES SANSKRIT COLLEGE, | UNDER THE SUPERVISION
OF | R. T. GRIFFITH | & | THIBAUT | No. 46 | [ornament] | श्रीमद्याज्ञवल्क्यादिमहर्षिप्रणीतः
शिक्षासङ्ग्रहः। | क्वचिद्वाख्यानयुतः। | श्रीमत्काशिकप्रधानपीठालयाधीतविद्येन श्रीमन्मिथिलामण्डलाधीशतो लब्धवै-
| भवेन दुष्यप्रतिष्ठेन काशीस्थसुप्रसिद्धविद्वज्जनसंस्थापितवेदविद्यालयाध्यापके- | न च पाठकोपाहवश्रीमद्युगल-
किशोरव्यासेन निर्मितशिक्षाकीर्ति- | प्रकाशाख्यटिप्पण्या समेतः शोधितः प्रकाशितश्च। | A COLLEC-
TION OF ŚIKṢĀS | BY YĀJÑĀVALKYA AND OTHERS, | WITH COMMENTARIES ON
SOME OF THEM. | EDITED AND ANNOTATED BY PAṆḌIT YUGALAKIŚORA VYĀSA
| LATE SCHOLAR OF THE BENARES SANSKRIT COLLEGE | Fasciculus II. | (previous
text-wide wave line) | BENARES: | PUBLISHED BY MESSERS. BRAJ B. DAS & CO. |
PRINTED AT THE BENARES PRINTING PRESS | 1890.

1.2.2 Rāma Prasāda Tripāṭhī, 1989

Bilingual (Roman and Devanāgarī) title-page

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Devanāgarī title-page

म०म०गोपीनाथकविराज-ग्रन्थमाला | [तृतीयं पुष्पम्] | महर्षियाज्ञवल्क्यादिविरचितः | शिक्षासंग्रहः | सङ्कलयिता
सम्पादकश्च | आचार्यश्रीरामप्रसादत्रिपाठी | व्याकरण-योग-तन्त्रागमविभागा-ध्यक्षचरः, | वेद-वेदाङ्गसङ्कायाध्यक्षश्च
| सम्पूर्णानन्दसंस्कृतविश्वविद्यालयस्य | वाराणसी | [logo of Sampurnananda Sanskrit Uni-
versity] | वाराणस्याम् | २०४६ तमे विक्रमाब्दे [tab-wide gap] १९११ तमे शकाब्दे [tab-wide
gap] १९८९ तमे ख्रैस्ताब्दे

Imprint

अनुसन्धानप्रकाशनपर्यवेक्षकः - | निदेशकः, अनुसन्धानसंस्थानस्य | सम्पूर्णानन्दसंस्कृतविश्वविद्यालये |
वाराणसी | [black circle] | प्रकाशकः - | डॉ० हरिश्चन्द्रत्रिपाठी | प्रकाशनाधिकारी, | सम्पूर्णानन्दसंस्कृत-
विश्वविद्यालयस्य | वाराणसी - २११ ००२. | [black circle] | प्राप्तिस्थानम् - | विक्रयविभागः, |
सम्पूर्णानन्दसंस्कृतविश्वविद्यालयस्य | वाराणसी - २११ ००२. | [black circle] प्रथमं संस्करणम्,

११०० प्रतिरूपाणि | मूल्यम् १००-०० रूप्यकाणि | [black circle] मुद्रकः - | डॉ० राममनोहरमिश्रः | विशेषाधिकारी, | सम्पूर्णानन्दसंस्कृतविश्वविद्यालयस्य | वाराणसी।

Pagination and contents

Title-pages and imprints [1-4], Foreword (*purovāk*) 1-2, Table of contents (*anukramanīkā*) [1-2], Errata corrigent of Preface (*Śikṣāsamīgrahaprastāvanā-yāmaśuddha-śodhanam*) 1-2, Preface (*śikṣāsamīgrahaprastāvanā*) क - ज, Introduction (*bhūmikā*) झ - ञ, Main Text (text of thirty-two *śikṣā-s*) 1 - 398.

Notes

The complete edition of Śikṣāsamīgraha is printed in Devanāgarī script. Foreword, Table of content, Errata corrigent of preface, Preface, and Introduction are also published in Sanskrit in Devanāgarī script. The work is segmented title-wise with each title beginning on a new page on top-left margin. Pagination is made in Devanāgarī numerals. The “Preface” and “Introduction” deal with a brief overview of scope and objectives of *śikṣā vedāṁga* and the subject matter of the printed *śikṣā-s*. There are thirty-one *śikṣā-s* and *atharvavedaparīśiṣṭam* printed in Śikṣāsamīgraha (see. Tripāṭhī 1991, *bhūmikā*, ढ). In the main text of the work, the editor sporadically mentions the variant readings in the footnote area. The volume of the variants is questionably less, e.g., Amoghānandinī Śikṣā records only twelve variants against 130 verses (approximately 4160 *akṣara-s*). There is no note on the choice of variants in the footnote area and there is no list of variants printed in the edition. The sources of the mentioned variants are marked with the Devanāgarai alphabet. However, no account of the consulted sources has been shown anywhere in the edition. Hence, a critical approach to the work remains under question.

1.3 Editorial method

1.3.1 Collection of manuscripts

The very process of a critical edition begins with the survey of the manuscripts of a given text. A list of manuscripts of the texts is prepared upon consulting various catalogues. Having prepared a provisional list of unique manuscripts of the texts (i.e., an inventory of the concerned manuscripts²⁰), the next step was to collect the manuscripts. The concerned manuscripts are preserved in repositories all over the Indian sub-continent and abroad. Following is the list of repositories that have been contacted and copies of the manuscripts have been collected:

- Madras, The Adyar Library and Research Centre
- Mumbai, Royal Asiatic Society
- Pune. Bhandarkar Oriental Research Institute

²⁰ Inventories of manuscripts of the texts are given in the relevant chapters.

1.3. Editorial method

- Prayagraj, Ganganath Jha Research Institute
- Varanasi, Sampurnanand Sanskrit Vishwavidyalaya
- Kolkata, Royal Asiatic Society of Bengal
- Lahore, University of the Punjab
- Oxford, Indian Institute of Bodleian Library
- Berlin, Staatsbibliothek preßisher Kulturbesitz in Berlin
- Göttingen, Universitäts-Bibliothek zu Göttingen
- Göttingen, Georg-August-Universität Göttingen
- London, Wellcome Institute, London

Some other libraries also preserve some manuscripts relevant to the present editions, but they could not be contacted with the limited resource of the present editor. Such libraries are Oriental Institute, Baroda; Bharat Itihas Sanshodhak Mandal, Pune; Library of University of Bombay, Mumbai; Deccan College Postgraduate and Research Institute, Pune; DAV College, Chandigarh; Sri Venkateswara Oriental Research Institute Library, Tirupati and Oriental Research Institute and Manuscripts Library, Trivandrum. Although, for an editor it is advised to examine the manuscripts physically,²¹ but it has not been possible for the present editor to consult them substantially because it required to travel across the Indian subcontinent and abroad. Due to the limitation of time and monetary constraints, the present editor had to refrain from the due task. Instead, microfilms and photocopies of the manuscripts are acquired from the repositories. The manuscripts preserved in the Royal Asiatic Society of Bengal, Kolkata are examined physically as the library policies do not allow the acquisition of a complete manuscript in digital or microfilmed form by an external scholar. The lists and descriptions of the acquired manuscripts are given in the respective chapters.

1.3.2 Collation of the manuscripts

Modern computer programs dedicated to collating textual data have undoubtedly reduced the labor of manual collation on pen and paper. Computer programs like CTE allow both the methods of collation, i.e., the traditional method (choosing a base text and registering the variant readings of other manuscripts against it) and a word-to-word collation. In the latter case, the editor needs to transcribe the manuscripts and choose the base text for the computer. Comparing the two, the computer algorithm is capable of producing the variant readings of the transcribed manuscripts against the base text. In the traditional method of collation, one needs to register the variant readings manually. Though the former method seems to be a bit laborious, it tends to produce better result in case of such manuscripts which are not uniformly organized and are contaminated.

²¹ Katre 1941, p. 78.

The manuscripts are collated in Classical Text Editor (CTE 10.4)²² applying the traditional method. The genealogical data generated by CTE is then processed in PAUP* 4.0 for cladistic analysis. The principles followed for choosing the best manuscript, based on which the collations are done, are not the same for all the texts. There are two basic principles followed for this purpose – 1) using the best manuscript or edition as the base and 2) using a relatively extensive (containing the longest version of the text) manuscript or edition as the base. The collation serves two major purposes – 1) to compare the texts available in the manuscripts and to present their variant readings in the critical apparatus, and 2) to build a hypothetical stemma of the manuscripts projecting their genealogical relations. It is difficult to satisfy both the purposes with a collation prepared applying the same principle. For instance, for a given text, a manuscript (suppose 1) is chosen to be the most trustworthy one and it contains the shortest version of the text. On the other hand, there are other four manuscripts (suppose 2, 3, 4, and 5) of the text, which seem to contain additional words that are resulted by the addition of explanatory phrases. In this situation, if the collation is made based on the shortest version of the text, i.e., 1, the additional words found in 2, 3, 4, and 5 would be presented as variant readings in the critical apparatus. This process perfectly serves the purpose of preparing the critical edition of the text, i.e., the lower criticism. But, in this process, we may miss out on some crucial information regarding the conjunctive errors of manuscripts 2, 3, 4, and 5. The information is the building block of the genealogical relation of the manuscripts. In the table below (Table 1.1), manuscript 1 is the most trustworthy witness and it seems to contain most of the archetypal readings. Manuscripts 2 – 4 contain additional texts. In the given situation, if the collation is done based on manuscript 1, the critical apparatus for E would be:

E] F add. 1, 2; F H I add. 4; F G H I add. 5.

Table 1.1: Example of witnesses with variant readings

Manuscripts	Variant Readings								
1	A		C	D	E				
2	A	B	C	D		F			
3	A	B	C	D		F			
4	A		C	D	E	F		H	I
5	A		C	D	E	F	G	H	I

According to this apparatus, manuscripts 4 and 5 do not have any conjunctive reading. While in the true sense, both 4 and 5 read “F” and “H I”, where the addition of “H I” is peculiar to 4 and 5 only. In the followed method here, such information is lost which would play a crucial role in determining a relationship between manuscripts 4 and 5. If the collation

²² Copyright © Stefan Hagel 1997 - 2021.

1.4. Structure of the work

is done based on manuscript 5, which contains a maximum volume of the text, the critical apparatus would be:

A] B add. 2, 3

E] om. 2, 3

F] om. 1

G] om. 1, 2, 3, 4

H I] om. 1, 2, 3

In the last series of apparatus, the reading “H I” evidently differentiates 4 and 5 from the other three manuscripts and, readings “A” and “E” provide information about common errors read both in 2 and 3, which would help to establish a genealogical relationship between the two. Such case is observed while collating the KŚ manuscripts. As the KŚ manuscripts comprise a little of 1000 – 2000 words, the manuscripts were easily divided into groups and each of the groups was collated separately based on the best manuscript of that particular group. For a longer text, without the help of computer tools, it would be tricky to group such manuscripts by a collation based on the shortest (or a shorter) version of the text. The problem may also occur while collating a highly contaminated manuscript.²³

1.3.3 Software and tools

The manuscripts are collated using the traditional method i.e., registering the variants against the base text (the base text is the critically edited text) using CTE. The genealogical data generated by the CTE is processed in PAUP* for the cladistic analysis. PAUP* has been set to perform a heuristic search to find the most parsimonious tree. The critical apparatus of the CTE is exported to L^AT_EX and modified for a convenient reading experience.

1.4 Structure of the work

The critical editions of the eight *śikṣā*-s are distributed in eight chapters (Chapter 2 - 9) of the present work. Each of the chapters is divided into two parts. The first part is consisted of the discussion regarding the history of the transmission of the concerned texts. The other part contains the critically edited text and its apparatus. Indices are appended to each chapter. Following is a general overview of the chapter structure:

1.4.1 Introduction

The chapters begins with a distinct introduction dedicated to it. It focuses on general aspects of the particular text, probable date, and other significant issues, if any, that the editor experienced during the work.

²³ The problem of using collation and using the data for cladistic analysis is addressed by Maas 2009-2010, pp. 63 – 119.

1.4.2 Content of the text

The section followed by an introduction explains the content of the text. It presents almost a verse-wise/*sūtra*-wise translation of the text. It is aimed to produce the essence of the text along with the critical notes for the unusual findings. The discussion is mainly based on the texts printed in Tripāṭhī 1989.

1.4.3 Inventory of the manuscripts

The present work, as the title states, is concerned with the *śikṣā*-s that are affiliated to the *Mādhyandina* school of the Śuklayajurveda. Before proceeding to the actual editorial work, an inventory of the available manuscripts of the texts has been prepared upon consultation of various meta catalogues (i.e., *Catalogus Catalogorum* and *New Catalogus Catalogorum*), individual library catalogues, published and unpublished hand-lists, registers, and indices. The data collected from the above-mentioned sources are integrated to recognize the duplicate entries of the manuscripts and to remove them.²⁴ The copies of the 41 extant manuscripts of the eight titles were collected. Each chapter contains a list of manuscripts of the concerned text along with their brief descriptions. The lists have been prepared as per the best capacity of the present researcher. The inventory may not be considered as the final judgment about the number and extent of manuscripts. For example, the fourth volume of *A Descriptive Catalogue of Manuscripts in Mithila* which enlists a number of manuscripts of the concerned texts could not be accessed. Such is the case for the volumes I.3 and XIII of *A Descriptive Catalogue of the Sanskrit Manuscripts Acquired for and Deposited in the Government Sanskrit College [Now Sampurnanada Samskrita Vishvavidyalaya] Library (Sarasvati Bhavan) during the Years 1791-1950*.²⁵ The survey found that the manuscripts are kept in repositories all over the Indian sub-continent and abroad. In the limited capacity of the present editor, it has not been possible to access each of the libraries in person and examine all the manuscripts physically.

1.4.4 Description of the manuscripts

The description of the manuscripts includes the following information. “Date” brings up the date of scribing the manuscript according to the mention in the colophon of the manuscripts. On availability, other chronological indications are also discussed in this section.

Under the heading “Title” it presents the heading mentioned before the beginning of the actual text. This section is important because there is inconsistency regarding the titles of the texts. For instance, a confusion between the titles of the AŚ and LaŚ is observed in the

²⁴ “One should keep in mind that the compilers of *Catalogus Catalogorum* and *New Catalogus Catalogorum* gathered entries of a given work that was detected in more than one catalogue, they necessarily did not check whether such entries referred to one or more physical manuscripts.” - Graheli 2012, p. 318.

²⁵ The title of the catalogue is taken from Aithal 1993, pp. 46 – 47.

1.4. Structure of the work

manuscripts as well as in the catalogues.

The script, material (paper, birch bark, palm leaf, etc.), number of folios, size of the folios (width × height), number of lines per page, *akṣara*-s per line are mentioned afterward in the same line. By “*akṣara*”, the physical appearance of the graphical units (i.e., grapheme) is meant. In the case of *Devanāgarī* script, *akṣara* is defined inclusive of *anusvāra*, *visarga* and other verb-signs, if *anusvāra* is put over the headline and *visarga* is put as two dots aligned vertically. However, different symbols have been used for *anusvāra* and *visarga* according to their phonetic properties, e.g., ँ ः ए etc. Such signs have been counted as an *akṣara* as they consume significant space in a line. The pure consonants are also considered as separate *akṣara*-s.

“Extent and Condition” analyses the manuscript in view of the number of folios, inconsistency of foliation, missing leaves, and other issues related to the foliation.

The following heads “Beginning” and “End” provide the beginning and end lines of the manuscripts. However, it demands a clarification that the “Beginning” and “End” includes paratextual material such as invocation, benediction to readers, signature, colophon, etc. before and after the actual incipit and explicit of the manuscript. If the text begins in the middle of a leaf followed by the completion of a previous text, “Beginning” and “End” remain confined to the information related to the text in discussion only. In such cases, the line number put before the text comes in handy to understand if the text begins in the middle of the leaf (i. e. 12v4 refers to the fourth line of the verso of folio number 12).

“Scribal features” records the general characteristics of the scribe’s style of writing. The methods used by the scribe to mark addition, deletion, and corrections are explained in this section. To show the corrected texts, double brackets (“[[text]]”) are used, and angled brackets (“*<text>*”) show the deleted *akṣara*-s.

“History” records the track of the change of location or repository of the text. It facilitates the information about shelf-marks of the previous repositories and points out the time it was shifted to another place.

“Copies” mentions the type of surrogates (microfilm, photocopies, digital images) that is consulted for the present edition. However, some of the manuscripts have been consulted directly. They have also been mentioned in this section.

“Bibliography” provides the bibliographical references of the catalogues which record the manuscript, and the editions and articles in which the manuscript is described or listed.

1.4.5 Genealogy of the editions

A hypothetical stemma of the known editions of the texts projecting a hypothetical relation among the editions is build based on the available resources. This section is added in necessary fields.

1.4.6 Genealogy of the manuscripts

The stemmatic approach in textual criticism is an important development of recent times. A hypothetical stemma codicum, i.e., a branching diagram that shows the transmission history of a given text as truthfully as possible, is of fundamental importance for critical editing, since it enables the editor in many cases to judge the historical relationship of different text versions.²⁶ The method integrates two complementary approaches – computer-based cladistic analysis of the variant readings (i.e., quantitative approach) and the philological discussion of the selected variants (i.e., a qualitative approach). To achieve these two complementary approaches, the collated data is processed and analyzed with the aid of software developed for cladistics. “Cladistics is an approach to reconstruct the evolutionary history or the phylogenesis, of organisms, species, etc., originally developed in biology and related disciplines.”²⁷ CTE has the capacity of exporting genealogical data in a tabular form that is suitable to be analyzed by cladistic software like PAUP*. The method of cladistic analysis as an aid to building a hypothetical stemma is generally applied for the large texts with a huge number of manuscripts, where it is difficult to keep track of the agreements and disagreements of variants throughout the texts (e.g., Caraka and Nyāya projects in Vienna by Maas 2009 – 2010, O’Hara and Robinson 1993, Robinson and O’Hara 1996, and Graheli 2015). In the present editions, the method is proved to be helpful for the longer texts, i.e., AŚ, VŚ, and PŚ. It has been applied from an experimental point of view for the texts.

1.4.7 Sigla of the manuscripts

The sigla for the witnesses used in the apparatus are generated using the initial letter of the city they are currently preserved in. If more than one manuscript of a given text is preserved in a repository in the same city, then subscripted roman numerals are added against the initial letter of the city, e.g., P₁, P₂ for two manuscripts kept in Pune. The numbers are placed in ascending order according to the date of the manuscripts, e.g., in the given example P₁ carries a date prior to that of P₂. In case of more than one undated manuscript receding in the same city, the numbers put based on the assumed chronological order of the manuscripts which has been applied in establishing the genealogical tree.

1.4.8 Critically edited text

The edited text of the *śikṣā*-s written in poem (i.e., MŚ, LmŚ, AŚ, LaŚ, PŚ, and VŚ) are punctuated using the convention generally adopted by the modern editors. The end of the first half-verse is marked with single *danḍa* and it is followed by a line break. The completion of a verse is marked with the verse number inserted between two double *danḍas*. It is necessary to clarify here that the verse numbers are added by the present editor in an ascending order.

²⁶ Maas 2009 – 2010, p. 63.

²⁷ Graheli 2015, p. 71.

1.4. Structure of the work

The serial of the numbers hardly matches with that of a manuscript, as there would barely be a manuscript that put the verse numbers consistently. The verses are distinguished from each other by a larger line space for convenient reading. For the two texts, KŚ and VāŚ, which are written mainly in prose format, single *danḍa*-s have been used to punctuate a complete sentence. The sub-clauses, such as casual ablative cases are marked with a half-*danḍa*. It serves the purpose of separating the *pratipakṣa* from the *pakṣa* and disambiguating the examples that have been quoted from the traditional sources (i.e., MVS). Furthermore, whenever finer subdivisions are required for clarity's sake, liberty has been taken to dissolve *sandhi*-s, mostly to clarify ambiguities, and in general, for the sake of readability.

A font having all the Vedic symbols (e.g., different symbols for the accents *visarga*, long and short *anusvara*, etc.) has been a crucial requirement to present the edited text satisfactorily. As not many such fonts with appropriate symbols and a range of ligature are easy to find, the editor had to work with a limited choice. The “Devanagari Unicode open type font” named Siddhanta is used to typeset the Devanāgarī script.

1.4.9 The apparatus

The text is integrated and supported by the following apparatuses:

- The apparatus of the *testimonia*
- The apparatus of quotations from other texts (primarily the MVS)

1.4.9.1 The apparatus of the testimonia

The apparatus of the *testimonia* contains related references from other works. It serves mainly two purposes. On one hand, it offers additional information regarding the particular line or verse in question. It helps to build a better understanding of the meaning that the text in question is delivering. There are very few topics that have been discussed exclusively in the present texts of this work. The apparatus of the *testimonia* also produces supporting documentation of the similar notions that have been uttered elsewhere. However, the section does not claim to gather all the available testimonials, instead, it could be taken as a bird-eye view on the sayings in major works in the field. On the other hand, it helps to identify the use of exact lines or passages in more than one *śikṣā*. It has been seen as a common feature of the *śikṣā* texts to read similar verses. In some chapters, this section can be found in the indices.

1.4.9.2 The critical apparatus

The critical apparatus of the edition records only substantive variant readings which yield meaning in the immediate context. These readings have been selected from the full collation. Lemmata are built for easy recognition, with a focus on the morphological appearance of a word, rather than on semantic considerations. The lemmata are followed by a right square

bracket. The variants are followed by the sigla of the available witness that testify to the lemma if they are outnumbered by the witnesses having variant readings. If a lemma is not complete words or if they are part of a compound word, their expectancy is marked with a hyphen. For two or more identical words appearing in the same line, the lemma is specified by a superscript number.

Specific orthographical features of the witnesses that are generally caused by the individual habit of the scribes or editors are not considered as variant readings, hence, not included in the apparatus as variants. Such specificities are dealt with in the description of manuscripts in each chapter. If there are two or more variant readings against one same lemma which are separated by a semicolon, the order of the variants is determined by the judgment of their genealogical developments, reflecting as far as possible the stemmatic considerations.

If a portion of a given text is not available in a witness due to the loss of a folio, then such lacuna is marked as *n.a.* in the critical apparatus against the lemma occurring in the lacking portion. The witness that has the lacuna is then shown. Thus, the reason for the non-availability should always be explicitly expressed by the larger lemma documenting the lemma. If the reconstructed text is not certain, the lemma is marked by a wavy underline in the critical apparatus. This indicates that the reading of the archetype could not be identified with reasonable certainty and that there exists an alternative to the chosen reading which could be justified based on the stemma because of other reasons such as better meaningful sense.

The variant readings of the texts as printed in the selected edition (i.e., Tripāṭhī 1989), are also incorporated in this apparatus abiding by the same criteria applied to the choice of variant readings of the manuscripts. As discussed in section 1.1, Tripāṭhī 1989 is a mere reprint of the Vyāsa's edition (Vyāsa 1890). There is hardly any reading in which they do not agree. In that sense, Tripāṭhī 1989 can be considered as an apograph of Vyāsa 1890. Hence it is impractical to list the common variants of both of them.

1.4.10 Synopsis of symbols

The symbols and abbreviations used in the critical apparatus are as follow:

क]	lemma separator in critical apparatus
क*	lemma separator in other apparatuses
क ख	separator of multiple elements occurring in a single note, in any apparatus.
क/// ///ख	marks the beginning and end of damage support.
क---ख	missing <i>akṣara</i> -s due to damage of folio or unreadable <i>akṣara</i> -s under damage support or other mechanical issues; the estimated number of lost <i>akṣara</i> -s is indicated by the number of - signs.

1.4. Structure of the work

<u>कखग</u>	uncertain text that may or may not be archetypical
<i>n.a.</i>	unavailable witness
<i>om.</i>	omission
<i>ac</i>	<i>ante correctionem</i> [before correction]
<i>pc</i>	<i>post correctionem</i> [after correction]

Chapter 2

Mādhyandinīyaśikṣā

2.1 Introduction to the MŚ

The MŚ is attributed to Maharṣi Mādhyandina¹ in the two printed editions, i.e., MŚ^{Yu} and MŚ^{Rā}.² The *śikṣā* is affiliated to the *Mādhyandina* school of the MVS. PŚ 75 – 76³ counts the present *śikṣā* in the list of the eight *śikṣā*-s of the *Mādhyandina* school.⁴ The abridged version of this *śikṣā* is Laghumādhyandinīyaśikṣā (LmŚ). The peculiarity of the text includes a list of words with velar *kh*. This list is given plausibly to distinguish them from the *kh* sounds produced to read *ṣ*. Several rules are given in the *śikṣā*-s including the LmŚ to pronounce cerebral *ṣ* as *kh*. LmŚ gives a rule to pronounce cerebral *ṣ* as *kh* if it occurs anywhere except before a plosive.⁵ A KŚ *sūtra* also states the similar rule.⁶ The need to point out the distinction between the two *akṣara*-s seem to be a modern phenomenon. Verma (1961, p. 33) argues:

[...] [I]t is interesting to note that Śikṣās refer to an actual confusion between *ṣ* and *kh*, as may be corroborated by the pronunciation of Skr. *tatsama* in modern Indian Languages. Thus, while some of the eastern dialects, e.g., Behari, pronounce Skr. *ṛṣī-* as *riḥi*, Punjabi and Western Hindi have generally *riśi*, while Lahandi has commonly *riḥi*. Before cerebrals, however, *ṣ* of *tatsama* words, as noticed by the *śikṣā*-s, is not pronounced as *kh*, but *ś* – e.g., no modern dialect pronounces *tatsama duṣṭa* as *dukḥṭa*.

A geographical aspect of such linguistic practices may be added to Verma's observations.

¹ *atha mādhyandinamaharṣipraṇītā śikṣārabhyate* (MŚ^{Yu} p. 109); *mādhyandinamaharṣipraṇītā śikṣā* (MŚ^{Rā} p. 88).

² MŚ^{Yu} pp. 109 – 113; MŚ^{Rā} pp. 88 – 92.

³ See section 7.7.

⁴ PŚ^{Rā} 77 – 78.

⁵ *atha śikṣāni pravakṣyāmi mādhyandinani matam yathā| śakārasya kh akārah syātṭukayoge tu no bhavet||* (LmŚ^{Rā} 1).

⁶ *ṣaḥ khaṣṭumṛte|* (KŚ^{Rā} 3).

The śikṣā-s of the *Mādhyadina* school is dedicated to give rules for the pronunciation of the hymns of the *Mādhyadina* school which is confined to the *Madhya Deśa*⁷ – the central India. The Caraṇavyūha imagines the Narmada river as the dividing line of the subcontinent. According to it, *Mādhyandinī*, *Śāṅkhyāyanī*, *Kauthumī* and *Śaunakī* branches are recited in the regions north of Narmada.⁸ The examples depicted by Verma concerns the areas situated on the northern part of the Indian subcontinent. The text is a modern work because it deals with such modern aspects of linguistic changes. It was possibly authored in the same line of the KŚ, for which the lower limit of date can be set to the tenth century CE.⁹

2.2 Content of the MŚ

The content of the text is divided into three major sections:

Verse 1 – 7:	General instructions regarding duplication.
Passage 1 – 29:	A list of words with <i>kh</i> . ¹⁰
Passage 1 – 40:	List of dropped <i>rk</i> -s in the MVS.

The rules for duplication of plosives are as follow:

- a consonant preceded by *a* is doubled if followed by a consonant, e.g., *iṣe ttvorje tvā* (MVS 1.1). *H* or *r* preceded by a vowel is not doubled if followed by a consonant, but the following consonant doubles.
- if ś, ṣ, s, h and the semi-vowes (*y, r, l, v*) are placed after a vowel, the following plosive is doubled, e.g., *aśmman* (MVS 17.1).
- A plosive preceded by a vowel is doubled if followed by a consonant.
- There is no duplication if *y, r, l, v* and ś, ṣ, s, h preceded by a consonant are followed by a plosive (consonant – *y, r, l, v* and ś, ṣ, s, h – plosive combination), e.g., *ayakṣmāḥ* (MVS 4.12).
- A plosive preceded by a vowel is doubled if followed by a consonant, e.g., *viṣṇoḥ kkramaḥ* (MVS 12.5).
- A word-final *n* or *m* preceded by a short vowel sound is doubled if followed by a vowel, e.g., *dadhyanīmī ṛṣiḥ* (MVS 11.33), *aśmann urjam* (MVS 1.7).
- In case of doubling of the aspirated plosives, the first one transforms into their non aspirated counterparts. e.g., *bāhubbhhyām > bāhubbhyām* (MVS 1.10).
- A consonant is not doubled if followed by a non-nasal mute, the same sound, a *yama, ṛ* and ś ṣ s h, e.g., *tatddevānām* (MVS 33.17), *ṛddhi* (MVS 8.52), *tannamī* (MVS 10.14),

⁷ Weber, Ind. Stud., IV. p. 72.

⁸ CS 3 (See Śāstrī 1938, p. 33).

⁹ See section 9.1 of the present work.

¹⁰ A complete list of *kh* words of the MVS is given in Section 2.7.2.

2.2. Content of the MŚ

agnih (MVS), *pitṛṇām* (MVS).

The list of words with *kh* occurred in the MVS as recorded in the MŚ is as follows¹¹:

- | | |
|---------------------------------------|---|
| - 1 <i>ākhareṣṭthāḥ</i> (2.1) | - 16 <i>prakhidate</i> (16.46) |
| - 2 <i>ākhuste</i> (3.57) | - 17 <i>viśikhā iva</i> (17.48) |
| - 3 <i>mayūkhaiḥ</i> (5.16) | - 18 <i>śriyai śikhā</i> (19.92) |
| - 4 <i>dyāmmā lekhīḥ</i> (5.43) | - 19 <i>bhūm!yākhūn</i> (24.26) |
| - 5 <i>tataḥ kh anema</i> (11.22) | - 20 <i>ṛtūnāmākhuh</i> (24.38) |
| - 6 <i>ukhānikṛṇotu</i> (11.57) | - 21 <i>khaḍgovaiśvadevaḥ</i> (24.4) |
| - 7 <i>ukhāmimparidadāmi</i> (11.64) | - 22 <i>nakheṣu</i> (25.32) |
| - 8 <i>khanatvavaṭa</i> (11.61) | - 23 <i>mokhā bhrājantī</i> (25.37) |
| - 9 <i>dadhatūkhe</i> (11.61) | - 24 <i>ukhāyāḥ sadane sve</i> (12.16) |
| - 10 <i>mītraitānta ukhām</i> (11.64) | - 25 <i>madhusākhaḥ</i> (20.28) |
| - 11 <i>tvaṅkhāda</i> (11.78) | - 26 <i>strīṣakham</i> (30.6) |
| - 12 <i>sukhādītān</i> (11.78) | - 27 <i>śaṅkhadhnam</i> (30.19) |
| - 13 <i>abhārukhā</i> (12.61) | - 28 <i>makhasyaśiro'si</i> (11.57, 37.8) |
| - 14 <i>gandharvā akhanan</i> (12.98) | - 29 <i>makhāya tvā</i> (37.3-11) |
| - 15 <i>ākhidate</i> (16.46) | |

This is not a complete list of *kh*-words of the *samihitā* (MVS). According to the present researcher's best knowledge, the MVS contains 183 words with *kh*. It has 86 unique words.¹²

The third section of the MŚ gives a list of *galadṛk*-s – the *kaṇḍikā*-s of the MVS that are dropped or merged into another *kaṇḍikā* in the *padapāṭha* (MVP). The MVS contains 1975 *kaṇḍikā*-s. According to MŚ 3.1 – 40, 164 *kaḍikā*-s are dropped in the MVS. According to Yudhiṣṭhira Mīmāṃsaka's edition of the MVS,¹³ 161 *kaṇḍikā*-s are dropped.

Table 2.2: Number of *galadṛk*-s in the MVS according to the MŚ

<i>Adhyāya</i>	MSV	MVP	<i>Galadṛk</i> -s	Marged <i>kaṇḍikā</i> -s	Dropped <i>kaṇḍikā</i> -s
<i>Adhyāya</i> 1	31	31	0	0	0
<i>Adhyāya</i> 2	34	33	1	1	0
<i>Adhyāya</i> 3	63	62	1	1	0
<i>Adhyāya</i> 4	37	37	0	0	0
<i>Adhyāya</i> 5	43	41	2	1	1

¹¹ The numerals in the parentheses are indicative of the *kaṇḍikā*-s of the MVS.

¹² See Appendix 2.7.2 for a list of the 183 words with *kh* in the MVS.

¹³ Mādhyandina-Samhitā Padapāṭhaḥ, edited by Yudhiṣṭhira Mīmāṃsaka, fourth edition, 2012.

<i>Adhyāya</i> 6	37	35	2	1	1
<i>Adhyāya</i> 7	48	44	4	2	2
<i>Adhyāya</i> 8	63	57	6	5	1
<i>Adhyāya</i> 9	40	39	1	1	0
<i>Adhyāya</i> 10	34	32	2	1	1
<i>Adhyāya</i> 11	83	78	5	2	3
<i>Adhyāya</i> 12	117	108	9	0	9
<i>Adhyāya</i> 13	58	53	5	1	4
<i>Adhyāya</i> 14	31	26	5	1	4
<i>Adhyāya</i> 15	65	53	12	9	3
<i>Adhyāya</i> 16	66	63	3	3	0
<i>Adhyāya</i> 17	99	92	7	1	6
<i>Adhyāya</i> 18	77	69	8	1	7
<i>Adhyāya</i> 19	95	93	2	2	0
<i>Adhyāya</i> 20	90	81	9	6	3
<i>Adhyāya</i> 21	61	57	4	1	3
<i>Adhyāya</i> 22	34	29	5	3	2
<i>Adhyāya</i> 23	65	57	8	1	7
<i>Adhyāya</i> 24	40	40	0	0	0
<i>Adhyāya</i> 25	47	44	3	0	3
<i>Adhyāya</i> 26	26	25	1	1	0
<i>Adhyāya</i> 27	45	44	1	0	1
<i>Adhyāya</i> 28	46	36	10	10	0
<i>Adhyāya</i> 29	60	60	0	0	0
<i>Adhyāya</i> 30	22	20	2	0	2
<i>Adhyāya</i> 31	22	22	0	0	0
<i>Adhyāya</i> 32	16	16	0	0	0
<i>Adhyāya</i> 33	97	87	10	0	10
<i>Adhyāya</i> 34	58	57	1	0	1
<i>Adhyāya</i> 35	22	18	4	0	4
<i>Adhyāya</i> 36	24	13	11	2	9
<i>Adhyāya</i> 37	21	13	8	5	3
<i>Adhyāya</i> 38	28	22	6	2	4
<i>Adhyāya</i> 39	13	13	0	0	0
<i>Adhyāya</i> 40	17	14	3	2	1
Total	1814	1975	161	102	59

Adhyāya 1, 4, 24, 29, 31, 32, and 39 do not have any *galadṛk*. *Adhyāya*-wise count of the *galadṛk*-s according to the MŚ are given in Table 2.2 above.

Note: Abbreviations used in the table – MVS: Mādhyandināvājasaneyīsamhitā, MVP:

2.2. Content of the MŚ

Mādhyandinavājasaneyīpadapāṭha.

Following is the list of *galadṛk*-s as mentioned in the MŚ (Table 2.2):

Table 2.3: Adhyāya-wise list of *galadṛk*-s in the MVS

<i>Adhyāya</i> 3: MVS 63; MVP 62; <i>galadṛk</i> -s 1 (merged 1; dropped 0)	
<i>ayamagniḥ puriṣya</i> (3.40)	merges into 3.39
<i>Adhyāya</i> 5: MVS 43; MVP 41; <i>galadṛk</i> -s 2 (merged 1; dropped 1)	
<i>agne vratapā</i> (5.6, 5.40)	merges into 5.39
<i>uru viṣṇo</i> (5.38, 5.41)	dropped
<i>Adhyāya</i> 6: MVS 37; MVP 35; <i>galadṛk</i> -s 2 (merged 1; dropped 1)	
<i>devasya tvā</i> (6.1)	dropped
<i>devasya tvā</i> (6.9)	merges into 6.8
<i>Adhyāya</i> 7: MVS 48; MVP 44; <i>galadṛk</i> -s 4 (merged 2; dropped 2)	
<i>svānikṛto 'si</i> (7.6)	merges into 7.5
<i>ātmane me</i> (7.28)	merges into 7.27
<i>agne naya</i> (7.43)	dropped
<i>ayam no</i> (7.44)	dropped
<i>Adhyāya</i> 8: MVS 63; MVP 57; <i>galadṛk</i> -s 6 (merged 5; dropped 1)	
<i>kadācana</i> (8.2)	dropped
<i>samī varcasā</i> (8.14)	dropped
<i>samī varcasā</i> (8.16)	dropped
<i>devā gātuvīda</i> (8.21)	dropped
<i>udu tyam</i> (8.41)	dropped
<i>avabhṛtha nicumpuṇa</i> (8.27)	merges into 8.26
<i>Adhyāya</i> 9: MVS 40; MVP 39; <i>galadṛk</i> -s 1 (merged 1; dropped 0)	
<i>devasyāham</i> (9.13)	merges into 9.12
<i>Adhyāya</i> 10: MVS 34; MVP 32; <i>galadṛk</i> -s 2 (merged 1; dropped 1)	
<i>somasya tviṣir</i> (10.15)	merges into 10.14
<i>īmam devā</i> (10.18)	dropped
<i>Adhyāya</i> 11: MVS 83; MVP 78; <i>galadṛk</i> -s 5 (merged 2; dropped 3)	
<i>yuñjate</i> (11.4)	dropped
<i>deva savitaḥ</i> (11.7)	dropped
<i>pṛthivyāḥ sadhasthād</i> (11.16)	merges into 11.15
<i>vasavastvā chrndantu</i> (11.65)	merges into 11.64
<i>viśvo devasya</i> (11.67)	dropped
<i>Adhyāya</i> 12: MVS 117; MVP 108; <i>galadṛk</i> -s 9 (merged 0; dropped 9)	
<i>hamīsaḥ śuciśad</i> (12.14)	dropped
<i>akrandadagnir</i> (12.21)	dropped
<i>dṛśāno rukmaḥ</i> (12.25)	dropped

<i>samidhāgnimī</i> (12.30)	dropped
<i>saha rayyā</i> (12.41)	dropped
<i>punarurjjā</i> (12.40)	dropped
<i>ayamī te</i> (12.52)	dropped
<i>bhavatani naḥ</i> (12.60)	dropped
<i>Adhyāya</i> 13: MVS 58; MVP 53; <i>galadṛk</i> -s 5 (merged 1; dropped 4)	
<i>agnirmūrdhā</i> (13.14)	merges into 13.13
<i>apāmī pṛṣṭhamī</i> (13.2)	dropped
<i>mahī dyaur</i> (13.32)	dropped
<i>viṣṇoḥ karmāṇi</i> (13.33)	dropped
<i>citramī devānāmī</i> (13.46)	dropped
<i>Adhyāya</i> 14: MVS 31; MVP 26; <i>galadṛk</i> -s 5 (merged 1; dropped 4)	
<i>śukraśca</i> (14.6)	merges into 14.5
<i>viśvakarmā tvā</i> (14.14)	dropped
<i>dve nabhaśca</i> (14.15)	merges into 14.13
<i>iṣaśca</i> (14.16)	merges into 14.14
<i>sahaśca sahasyaśca</i> (14.27)	merges into 14.26
<i>Adhyāya</i> 15: MVS 65; MVP 53; <i>galadṛk</i> -s 12 (merged 9; dropped 3)	
<i>agnirmūrdhā</i> (15.20)	dropped
<i>tvāmagne puṣkarād</i> (15.22)	dropped
<i>bhuvo yajñasya</i> (15.23)	dropped
<i>ayamiha</i> (15.26)	dropped
<i>agne tvamī na</i> (15.48)	dropped
<i>ayamī te</i> (15.56)	dropped
<i>sahaśca sahasyaśca</i> (15.57)	merges into 15.54
<i>parameṣṭhī tvā</i> (15.58)	merges into 15.55
<i>lokamī pṛṇa</i> (15.59)	dropped
<i>tā asya</i> (15.60)	dropped
<i>indrani viśvā</i> (15.61)	dropped
<i>parameṣṭhī tvā</i> (15.64)	merges into 15.63
<i>Adhyāya</i> 16: MVS 66; MVP 63; <i>galadṛk</i> -s 3 (merged 3; dropped 0)	
<i>nīlagrīvā</i> (16.57)	merges into 16.56
<i>namo'stu</i> (16.65)	merges into 16.64
<i>namo'stu</i> (16.66)	merges into 16.64
<i>Adhyāya</i> 17: MVS 99; MVP 92; <i>galadṛk</i> -s 7 (merged 1; dropped 6)	
<i>himasya tvā</i> (17.5)	merges into 17.4
<i>vācaspatimī</i> (17.23)	dropped
<i>viśvakarman haviṣā</i> (17.24)	dropped
<i>udu ttvā</i> (17.53)	dropped
<i>indrani viśvā</i> (17.61)	dropped

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<i>naktoṣāsā</i> (17.70)	dropped
<i>agne tamī</i> (17.77)	dropped
<i>Adhyāya</i> 18: MVS 77; MVP 69; <i>galadr̥k</i> -s 8 (merged 1; dropped 7)	
<i>vājasya nu</i> (18.30)	dropped
<i>devasya tvā</i> (18.37)	merges into 18.36
<i>yāste</i> (18.46)	dropped
<i>yā va</i> (18.47)	dropped
<i>udabudhyasva</i> (18.61)	dropped
<i>yena vahasi</i> (18.62)	dropped
<i>vi na</i> (18.70)	dropped
<i>tvani yaviṣṭha</i> (18.77)	dropped
<i>Adhyāya</i> 19: MVS 95; MVP 93; <i>galadr̥k</i> -s 2 (merged 2; dropped 0)	
<i>vāyoḥ pūtaḥ</i> (19.3)	merges into 19.2
<i>kuvidaṅga</i> (19.6)	merges into 19.5
<i>Adhyāya</i> 20: MVS 90; MVP 81; <i>galadr̥k</i> -s 9 (merged 6; dropped 3)	
<i>niṣasāda</i> (20.2)	merges into 20.1
<i>samudre te</i> (20.19)	dropped
<i>upayāma gr̥hītaḥ</i> (20.33)	dropped
<i>yadi jāgrad</i> (20.16)	merges into 20.15
<i>iti yadgrāme</i> (20.17)	merges into 20.15
<i>yadāpo</i> (20.18)	merges into 20.15
<i>yatrendraśca vāyuśca</i> (20.26)	merges into 20.25
<i>yuvamī surāmam</i> (20.76)	merges into 20.75
<i>putramīva pitarau</i> (20.77)	dropped
<i>Adhyāya</i> 21: MVS 61; MVP 57; <i>galadr̥k</i> -s 4 (merged 1; dropped 3)	
<i>tattvā</i> (21.2)	dropped
<i>śamī no</i> (21.10)	dropped
<i>vājevāje'vata</i> (21.11)	dropped
<i>hotāyakṣadīndramṛṣabhasya</i> (21.45)	merges into 21.44
<i>Adhyāya</i> 22: MVS 34; MVP 29; <i>galadr̥k</i> -s 7 (merged 3; dropped 2)	
<i>tatsavitur</i> (22.9)	dropped
<i>viśvo devasya</i> (22.21)	dropped
<i>pr̥thiviyai svāhā</i> (22.29)	merges into 22.28
<i>madhave svāhā</i> (22.31)	merges into 22.30
<i>vājāya svāhā</i> (22.32)	merges into 22.30
<i>Adhyāya</i> 23: MVS 65; MVP 57; <i>galadr̥k</i> -s 8 (merged 1; dropped 7)	
<i>hiraṇyagarbhaḥ sam</i> (23.1)	dropped
<i>upayāmagr̥hīto'si</i> (23.4)	merged into 23.3
<i>kuvidaṅga</i> (23.38)	dropped
<i>kaḥ svit</i> (23.45)	dropped

<i>sūrya ekākī</i> (23.46)	dropped
<i>kā svid</i> (23.53)	dropped
<i>daurāsīt</i> (23.54)	dropped
<i>prajāpate na</i> (23.65)	dropped
<i>Adhyāya</i> 25: MVS 47; MVP 44; <i>galadṛk</i> -s 3 (merged 0; dropped 3)	
<i>hiraṇyagarbhaḥ samī</i> (25.10)	dropped
<i>yaḥ prānataḥ</i> (25.11)	dropped
<i>agne tvamī</i> (25.47)	dropped
<i>Adhyāya</i> 26: MVS 26; MVP 25; <i>galadṛk</i> -s 1 (merged 1; dropped 0)	
<i>vaiśvānaro na</i> (26.8)	marged into 26.7
<i>Adhyāya</i> 27: MVS 45; MVP 44; <i>galadṛk</i> -s 1 (merged 0; dropped 1)	
<i>udvayamī</i> (27.10)	dropped
<i>Adhyāya</i> 28: MVS 46; MVP 36; <i>galadṛk</i> -s 10 (merged 10; dropped 0)	
<i>devī uṣāsānaktā</i> (28.37)	marged into 28.36
<i>devī joṣṭrī</i> (28.38)	marged into 28.36
<i>devī ūrjāhutī</i> 28.39)	marged into 28.36
<i>devā daivyā hotārā</i> (28.40)	marged into 28.36
<i>devīs tistrastisro</i> (28.41)	marged into 28.36
<i>devo narāśamiso</i> (28.42)	marged into 28.36
<i>devo vanaspatir</i> (28.43)	marged into 28.36
<i>devamī barhivāritināmī</i> (28.44)	marged into 28.36
<i>devo agniḥ sviṣṭakṛd</i> (28.45)	marged into 28.36
<i>agnim adya hotāram</i> (28.46)	marged into 28.36
<i>Adhyāya</i> 30: MVS 22; MVP 20; <i>galadṛk</i> -s 2 (merged 0; dropped 2)	
<i>deva savitar</i> (30.1)	dropped
<i>tatsavitur</i> (30.2)	dropped
<i>Adhyāya</i> 33: MVS 97; MVP 87; <i>galadṛk</i> -s 10 (merged 0; dropped 10)	
<i>yukṣvā hi</i> (33.4)	dropped
<i>ayamiha</i> (33.6)	dropped
<i>mūrdhānami diva</i> (33.8)	dropped
<i>udutyamī</i> (3.31)	dropped
<i>viśve adya</i> (33.52)	dropped
<i>indravāyū ime</i> (33.56)	dropped
<i>yajño devānāmī</i> (33.68)	dropped
<i>gāva upa</i> (33.71)	dropped
<i>daivyāvadhvaryū</i> (33.73)	dropped
<i>adabdhebhīḥ savitaḥ</i> (33.84)	dropped
<i>Adhyāya</i> 34: MVS 58; MVP 57; <i>galadṛk</i> -s 1 (merged 0; dropped 1)	
<i>ā kṛṣṇena</i> (34.31)	dropped
<i>Adhyāya</i> 35: MVS 22; MVP 18; <i>galadṛk</i> -s 4 (merged 0; dropped 4)	

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<i>aśvatthe vaḥ</i> (35.4)	dropped
<i>sumitriyā na</i> (35.12)	dropped
<i>udvayam</i> (35.14)	dropped
<i>agna āyuniṣi</i> (35.16)	dropped
<i>Adhyāya</i> 36: MVS 24; MVP 13; <i>galadr̥k</i> -s 11 (merged 2; dropped 9)	
<i>bhūrbhuvah</i> (36.3)	dropped
<i>kayā nah</i> (36.4)	dropped
<i>kastvā</i> (36.5)	dropped
<i>syonā pṛthivi</i> (36.13)	dropped
<i>āpo hi ṣṭhā</i> (11.50, 36.14)	dropped
<i>yo vaḥ śivatamaḥ</i> (36.15)	dropped
<i>tasmā aram</i> (36.16)	dropped
<i>namaste harase</i> (36.20)	dropped
<i>sumitriyā nah</i> (36.23)	dropped
<i>abhī ṣu ṇah</i> (36.6)	merges into 36.2
<i>dr̥te dr̥ hamā</i> (36.19)	merges into 36.18
<i>Adhyāya</i> 37: MVS 21; MVP 13; <i>galadr̥k</i> -s 8 (merged 5; dropped 3)	
<i>devī dyāvāpṛthivī</i> (37.3)	merges into 37.1
<i>indrasyaijah</i> (37.6)	merges into 37.5
<i>aśvasya tvā</i> (37.9)	merges into 37.5
<i>ṛjave tvā</i> (37.10)	merges into 37.5
<i>hṛde tvā</i> (37.19)	merges into 37.18
<i>yuñjate manaḥ</i> (37.2)	dropped
<i>praitu</i> (37.7)	dropped
<i>makhasya śiraḥ</i> (37.8)	dropped
<i>Adhyāya</i> 38: MVS 28; MVP 22; <i>galadr̥k</i> -s 6 (merged 2; dropped 4)	
<i>devasya tvā</i> (38.1)	dropped
<i>sumitriyā na</i> (38.23)	dropped
<i>udvayam</i> (38.24)	dropped
<i>edho'si</i> (38.25)	dropped
<i>ehyadityai rāsnāsi</i> (38.3)	merges into 38.2
<i>indrāya tvā</i> (38.8)	merges into 38.7
<i>Adhyāya</i> 40: MVS 17; MVP 14; <i>galadr̥k</i> -s 3 (merged 2; dropped 1)	
<i>anyadeva</i> (40.13)	merges into 40.12
<i>vidyāmī cāvidyāmī</i> (40.14)	merges into 40.12
<i>agne naya</i> (40.16)	dropped
<i>agne vrtapate</i> (2.28)	Merges into 2.27

2.3 Survey of the MŚ editions

There are two printed editions and two digital editions of the MŚ found by the present editor.

2.3.1 Printed editions

2.3.1.1 Paṇḍit Yugalakiśora Vyāsa, 1890

The MŚ is printed in 5 pages (pp. 109 – 13 in original pagination) in Vyāsa 1890. The text is printed in a prose format (ignoring line breaks at the end of half-verses). It contains the complete text of the MŚ in 94 lines. The title is read in the edition as *atha maharṣimādhyandinapraṇītā śikṣā*’rabhyate. The final line of the text calls it *prathamā mādhyandinaśikṣā*

2.3.1.2 Rāma Prasāda Tripaṭhī, 1989

Tripaṭhī’s work (Tripaṭhī 1989) contains the complete text of the MŚ in 5 pages (109-113 in original pagination). The text is printed with nearly valid line breaks after the half-verses and the passages. It is a complete document of 108 lines. The editor supplements the text with footnotes explaining grammatical formations of few words occurred in the text. His observations are as follow:

- *svarato varṇato* (p 88.1)] *svareṇ varṇena vā hīno mantrō bhīṣṭamarthamī na sādhayati. atrādādītivāttasinā pratyayena svarato varṇato iti padadvayanīṣpattirbodhyā.*
- *pañcavimśat]* *pañcavimśatiriti pāṭho yuktaḥ*
- *vimśat]* *vimśatiriti pāṭho yuktaḥ*

The text is titled as “Mādhyandinamaharṣipraṇītā Śikṣā.” The final line of the text calls it “Prathamā Mādhyandinaśikṣā.”

2.3.2 Digital editions

2.3.2.1 Peter F Freund’s edition

The digital versions of a total of 74 *śikṣā* titles including the ones published in the two printed editions are made available by Peter F Freund¹⁴ under the banner of Maharshi University of Management, Vedic Literature Collection. The digital copy of the MŚ is available at <https://vedicreserve.miu.edu/shiksha/madhyandinashiksha.html>. A pdf copy of this text is available in various online repositories that bear the stamp of the university.

¹⁴ Link for all 74 śikṣā-s: <https://vedicreserve.miu.edu/shiksha/shiksha.html> (accessed on 06.01.2021)

2.3. Survey of the MŚ editions

2.3.2.2 Detlef Eichler’s edition, 2020

A digital edition of the MŚ in pdf format is published by Detlef Eichler.¹⁵ Eichler last updated this edition in August, 2020. The edition contains an English commentary on the MŚ by Eichler. It provides translation and explanation of the text.

2.3.3 Sigla of the editions

Table 2.4: Sigla of the MŚ editions

Editions	Sigla
Paṇḍit Yugalakiśora Vyāsa, 1890, p.109-13	MŚ ^{Yu}
Rāma Prasāda Tripaṭhī, 1989, p.109-13	MŚ ^{Rā}
Peter F Freund’s digital edition	MŚ ^{Pe}
Detlef Eichler’s digital edition	MŚ ^{De}

There is a gap of almost 100 years between the publication years of the two editions: Vyāsa 1890 and Tripaṭhī 1989. Both are collections of more than thirty *śikṣā*-s. MŚ is printed in both of them. However, Kulkarni (2006, p. 213) opines that Tripaṭhī’s work is a mere reprint of Vyāsa 1890. The argument is quite justified for almost all of the texts available in both of them. Tripaṭhī’s edition seems to be a reproduction of the work of Yugalakiśora Vyāsa with some additions of critical notes in the footnote area. It hardly shows any exclusivity other than that. They are not critical editions. Moreover, MŚ^{Yu} seems to simply print a manuscript of the MŚ (MŚ^{Yu}, pp. 109 – 113), as the implicit and explicit of the manuscript are also printed. E.g., probably, the implicit of the manuscript is printed as the title of the text: “*atha mādhyandīnamaharṣīpraṇītā śikṣārābhyate*” (MŚ^{Yu} p. 109). MŚ^{Rā} makes an effort to extract the title as *mādhyandīnamaharṣīpraṇītā śikṣā* (MŚ^{Rā} p. 88). The text is recognized as “*Mādhyandīnīyaśikṣā*” in the explicit of the editions: “*prathamā mādhyandīnīyaśikṣā*.” The term *prathamā* (lit. first) is used to distinguish it from the second one, i.e., LmŚ. In the present edition the title is kept as “*Mādhyandīnīyaśikṣā*”, because:

- The only manuscript (SBD 2068) consulted for the present edition reads it so.
- There is no need to use “*prathamā*” for the purpose of distinction, because “*laghu*” in the second text is a mark of distinction, although, the term “*prathamā*” adds the information that it came before the LmŚ. However, it is a known fact that the *laghu śikṣā*-s have always been the abridged versions of their master *śikṣā* texts, hence they came into existence latter.

¹⁵ <https://drive.google.com/file/d/1bY2dsYGW8EBCvXKvc-2UyYAIM5LPhpKw/view> (accessed on 06.01.2021)

A digital edition of the text is prepared by Detlef Eichler, an independent researcher interested in Vedic studies, *Śikṣā-s*, *Prātiśākhya-s* and other *vedalakṣaṇa* texts.¹⁶ The edition is based on the text made available online by Peter F Freund.¹⁷ The Peter’s version of the text is digital copy of the MŚ^{Rā}. Hence Eichler, indirectly makes his commentary on MŚ^{Rā}, though he refers to MŚ^{Pe} as the source. Eichler’s edition, as he calls it, is a commentary on the MŚ^{Pe}.

The edition divides the MŚ^{Pe} into three parts according to the topics. It provides English translation for the text and verifies the citations from the MVS. It comes with a detailed list of words referred to in the MŚ^{Rā}. Besides that, it digs into the MVS to points out the relevant words that have not been listed in the MŚ^{Rā}. E.g., it lists the words with *kh* that occur in MVS, but ignored in the list of *kh*-words in the MŚ^{Rā}. It also appends a useful comparative list of *samhitā* and *padapāṭha* of the MVS (MŚ^{De} p. 29 – 63). However, this is not a critical edition. From the above discussion it is clear that the four editions directly or indirectly follow the same source of text which had been introduced by Yugalakṣora Vyāsa in his edition MŚ^{Yu} (see Figure. 2.1)

2.4 Survey of the MŚ manuscripts

An extensive search for the MŚ manuscripts has been taken up at the very outset of the present work. An inventory of the MŚ manuscripts has been built upon consulting various meta catalogues, individual catalogues of the repositories, published and unpublished hand-lists. The search helped to gather information about the places of discoveries of the manuscripts to estimate the geographic location where the text spread dominantly. In order to facilitate such information, a list of MŚ manuscripts has been prepared. However, the following list is not conclusive, as there is always possibility of discovery of new manuscripts of the text. CC, NCC and Aithal’s comprehensive catalogue of *vedalakṣaṇa* texts (Cat. Aithal 1993) have been the primary source of the survey.

2.4.1 Catalogous Catalogorum entries

Under the title “Mādhyandinī Śikṣā” the CC refers to “Kielhorn on the Śikṣās” and Mackenzie Collection.

- माध्यंदिनी शिक्षा Kielhorn on the Śikṣās p. 24. compare Mack 8. (CC 1, p. 451b)

Kielhorn describes a manuscript of his collection which bears the title “Mādhyandinī Śikṣā.” The manuscript turns out to contain the text of Laghumādhyandinīyaśikṣā. His description of the manuscript is as follows:

“The MŚ contains 25 verses. Verse 1 – 14 lay down the same rules which are given in the

¹⁶ Eichler’s academia profile: <https://independent.academia.edu/DetlefEichler> (accessed on 06.01.2021)

¹⁷ The text is available at https://peterfreund.com/shiksha/madhyandina_shiksha.html (accessed on 06.01.2021)

2.4. Survey of the MŚ manuscripts

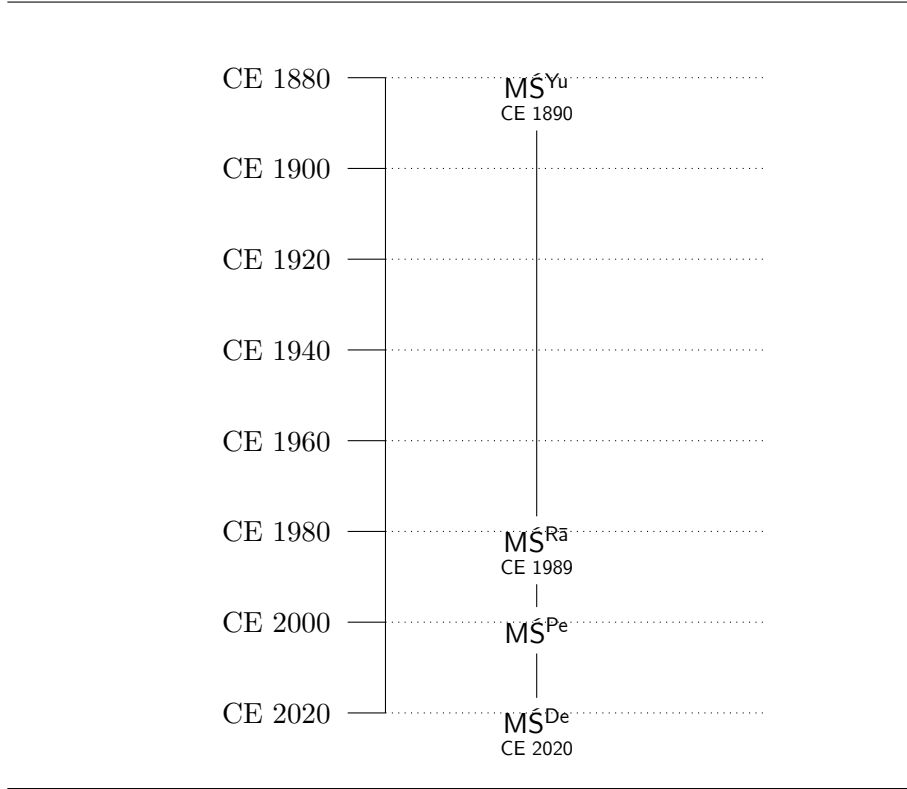


Figure 2.1: Hypothetical genealogy of the MŚ editions

Keśavī Śikṣā, and the remaining verses treat of the pronunciation of *visarga* and the motions of the fingers which accompany its pronunciation. My MS. begins: - अथ शिक्षां प्रवक्ष्यामि माध्यन्दिनं मतं यथा। षकारस्य खकारः स्याद्दक [MS०दुक०] योगे तु नो भवेत्।।१।। and it ends: - दीर्घो (!)पि चोभयो (!)क्षेप इति शास्त्रव्यवस्थितिः। इति चोष्मा प्रयोक्तव्या(!) हीहुहोहो निदर्शनम्।।२५।।” The description of the manuscript, and the beginning and end of it confirms that the manuscript is truly a LmŚ witness.

2.4.2 Aithal 1993 entries

Aithal lists five manuscripts of the MŚ:

- BISM p. 217 (2/66)
- Göttingen 158 (4)
- IM 2564
- IM 2642
- SBD 2068.

The information provided in the catalogue needs to be extricated to find out the abbreviated

information about the manuscripts.

- **BISM p. 217.2/66.** According to the *Abbreviation and Bibliographical Notes* of Aithal (1993, p. 26) “BISM” refers to Cat. BISM 1960 (NCC 1, p. x). The manuscript is listed under serial number 2.66 (Cat. BISM 1960, p. 217) in the “Veda” category. No other information is available in the catalogue.
- **Göttingen 158 (4)** ‘Gottingen 158. I’ is a LmŚ manuscript.
- **IM 2564** “IM,” according to the abbreviation list of NCC, refers to List. IM. The manuscript is currently preserved in the Indian Museum Collection of The Royal Asiatic Society of Bengal. It is accessible with the shelf-mark IM 2564. According to Aithal (1993, p. 498) it contains 4 folios.¹⁸
- **IM 2642** (See IM 2564 for the abbreviation) The manuscript is accessioned as IM 2642.
- **SBD 2068** “SBD” refers to Cat. SBD 1953. 2068 is its entry number in the catalogue, also it is accessioned with this number. It carries a date corresponding to CE 1909.

2.4.3 New Catalogous Catalogorum entries

NCC XX refers to Kielhorn’s remarks of the *śikṣā*-s published in *Indian Antiquity*, Vol V, p. 196 and Aithal’s catalogue (Aithal 1993, pp. 498 – 99) for the entries under the title Mādhyandinīyaśikṣā. Its own entries are:

- BISM (Ptd. Cat.) 2/66. Gottingen 158. IM 2564. Mithilā IV. 178. 178(A)-(M). RASB. II. 1516 (II) (laghu ◦). RORI XVI. 197. SB. New DC. I. i. 2068. iv. 56293. XIII. 48292 (laghu ◦). VVBISIS. II. 184 (laghu ◦).

The manuscripts, which are identified as Laghumandhinyāśikṣā by the editor of NCC (vol. 1), are marked with “(laghu ◦).” Excluding them, there are six entries of the MŚ manuscripts, among which three are unique (marked in bold face):

- BISM. (Ptd. Cat.) 2/66.
- Gottingen 158. I
- IM 2564.
- **Mithilā IV. 178. 178(A)-(M).**
- **RORI XVI. 197.**
- **SB. New DC. I. iv. 56293**

The details of the three unique entries are as follow:

- **Mithilā IV. 178. 178(A)-(M)** The entry could not be verified.

¹⁸ The details are based on the available catalogue details. This manuscript is not verified by the present researcher.

2.5. Description of the MŚ manuscript

- **RORI XVI. 197** In the abbreviation list, NCC refers to Cat. RORI 1984 by “RORI XVI.” The 197th entry refers to a MŚ manuscript bearing accession No. 36377. The manuscript carries a date corresponding to CE 1849 (Cat. RORI 1984, p. 22 – 23).
- **SB. New DC. I. iv. 56293** According to the abbreviation list of NCC, the manuscript is listed in the fourth volume of *A Descriptive Catalogue of Sanskrit Manuscripts Acquired for and Deposited in the Government Sanskrit College Library, Sarasvati Bhavan, Banaras, during the Year 1791-1950*.

The survey found eight manuscripts of the MŚ. The summary of the survey is given in the table below (Table 2.5):

Table 2.5: Inventory of the MŚ manuscripts

City	Identifier	Repository
Varanasi	SBD 2068	Sampurnananda Samskrit Vishvavidyalaya
Varanasi	SBD 56293	Sampurnananda Samskrit Vishvavidyalaya
Kolkata	IM 2564	Asiatic Society, Kolkata
Kolkata	IM 2642	Asiatic Society, Kolkata
Göttingen	158 (4)	Georg-August-Universität Göttingen
Jodhpur	RORI 197	Oriental Research Institute
Pune	BISM 2/66	Bharat Itihas Samshodhak Mandal

The present critical edition of the MŚ considers one manuscript and one printed edition: SBD 2068 and MŚ^Y. The siglum for the manuscript is kept simple. It is identified with the beginning letter of the city’s name where the manuscript is presently preserved. The list of sigla is as follows:

City	Identifier	Siglum
Varanasi	SBD 2068	V

2.5 Description of the MŚ manuscript

2.5.1 Varanasi, Sarasvati Bhavan Library, Sampurna-nanda Samskrita Vishvavidyalaya, ms. 2068

Extent and Conditions The manuscript contains the complete text the MŚ along with 14 additional verses appended to the main text. The explicit of the manuscript is read at the end of the additional verses, and it mentions the title as *Mādhyandinaśikṣā* ([7v2] “[...] *iti mādhyandinaśikṣa* [7v3] *smāptā*”). According to this mention, the additional verses are also part of the original MŚ content. However, an invocation is read between the end of the actual MŚ text and beginning of the additional passage: “*sadāśivārpaṇamastu ṣa ccha*” [12v1]. This can be taken as a mark of the end of the MŚ. The appended verses are not found

SBD 2068

V

in the available editions, i.e., MŚ^{Yu} and MŚ^{Rā}. Moreover, the verses appended to the main *śikṣā* are a mere collation of random verses. Each of them is numbered as “1,” except for the second, one which has been marked as “2.” Aithal (1993) also mentions the end of the MŚ where the present manuscript reads the invocation: “*sadāśivārpaṇamastu ṣa ccha*” [12v1]. However, Aithal may have been influenced by the MŚ^{Yu} while giving the “beginning” and “ending” of the manuscripts of his catalogue, as it was available in the time of preparation of his work. It has been thoroughly observed that for the *śikṣā*-s printed in ŚŚ (Yu), his entries follow them. Even then, the manuscript(s) consulted by the editor of ŚŚ (Yu) did not contain the appended verse. Hence, the verses have not been considered as a part of the MŚ and, thus, ignored in the collation. The verses are printed below as found in the manuscript:

पादादौ च पदादौ च संयोगावग्रहेषु च यः। शच्च इति वौस्मदादिकाः। वकारन्निविध प्रोक्तो गुरुर्लघुरलघूत्तरः। आदौ विज्ञेयो योन्यः स य इति स्मृतः।१। युक्तेन मनसात्वत् गुरुर्लघुर्मध्ये पदान्ते तु लघूत्तरः यदेव लक्षणं यकारस्य वकारस्य तत्वाजामि तथापरम्। अनूकाशेन याह्यं च तुरीयमनुयापदे।२। तु तद्वेत् १ रङ्गौ द्वावेव हि स्यातां सर्वरङ्गादिरङ्गकौ। लुप्ते नकारे शाखान्तरे पदान्तिस्थो दीर्घत्वेन उदाहृतः। पदादिश्च तथाकारश्चेपदीर्घ चादिरङ्गं अलुप्ते तु द्वितीयकम्। शौनकस्तु बहून् वक्ति ते तु शाखान्तरे उदाहृतः।१। षकारो वै खरः स्यात् टकयोगे षकारकः स्थानात्यागेन मताः रङ्गे चैव रङ्गे चैव समुत्पन्ने न भवेत्पूर्वमक्षरम्। स्वरं दिर्घं सहितो महोषमवाप्नुयात्। यकारस्तु जकारः स्यात् पदादौ यदृश्यते। प्रयुञ्जीत पश्चान्नासिक्चमुच्यते ।१। यत्र नकारोत्रे रेफं तत्र रङ्गस्तु आ मासनशब्देभ्यो उपसर्गपरस्तथा।। अन्तरा तूपपञ्जं स्यात्आद्यं मात्रिकः। रेफे चैव लकारे च णकारे चनकार कोडकारे च तथा चैव विभावयेत्। रेफो रत्वमवाप्नोति चोष्माणः परतो यदि। चैव व्यञ्जनात् खलु पूर्वतः। इष दीर्घं प्रयुञ्जीत नोचेदोषमवाप्नुयात्। स्वरासूर्यविद्यमानातृकारेपि तथा मतम्। आगमामतमत्येषां मादेशां माध्यन्दिनमन्त्रेषु शिक्षा प्रोक्ता यथा तथा।

The manuscript is complete in seven folios, 1 – 7 in original foliation. The scanned copy of the document acquired for the present edition does not include the recto side of the first folio and verso of the last folio. The text begins on the verso of it, and the text of the MŚ ends in line 6r1. the additional verses start after that and end in 7r3. An interesting fact observed in the manuscript is that both recto and verso of the third folio read the same text with almost similar line breaks and same number of *akṣara*-s. It would make no change to the main body if one of these sides are ignored. The foliation is made in Nāgarī numerals in the lower half of the right margin of each verso except for the seventh folio. It is put on the recto of the seventh folio as the text ends here. The numbers are followed by the word ‘*rāma*’ overhead. The manuscript comes with a flyleaf added on the bundle of the leaves with biblical details. It mentions the entry number (*praveśa sa o*) as 40427. The number 002068 is imprinted with a rubber stamp – the manuscript is now accessible with this number (i.e., 2068).

Scribal features This is a fairly nit document but full of erroneous readings. The double *danda*-s and single *dandas* are used to punctuate the text. There is no mark of correction in the document which suggests that the document had hardly undergone any scrutiny. It has some inconsistent use of *chha* at the place of *tha*, e.g., *-trāśvattheva* (5r7, 5v1). Irregular use of *anusvāra* symbols other than overhead dots for non-traditional readings (that is not quoted from the MVS) are spotted in the document. Following features of the manuscript

2.5. Description of the MŚ manuscript

have been ignored in the collation:

- use of *anusvāra* in the place of class-finals, e.g., *mādhyā*⟨*mī*⟩ [[*n*]] *dinī* (1v1), *ma*⟨*mī*⟩ [[*n*]] *tro* (1v1).
- use of *chh* for *th*, e.g., *-trāśvat*⟨*ch*⟩ [[*th*]] *eva* (5r7, 5v1).
- random duplication of *t*, e.g., *t*⟨*t*⟩ *at*⟨*t*⟩ *a* (1v6).
- a long anagram (repeation of phrases): *apeta itya trāśvatthevasumitriyā na udvaya agna āyuniṣityaṣṭādaśa* 31 (5r7-5v1) (there is another anagram which is read in the last portion comprising the additional verses: *bahūn vakti te tu śākhā ntare matā* (6r5-6) It has been ignored in the printed verses above).
- duplication of plosives after *repha*, e.g., *tvorj*[[*j*]] *e* (1v4).
- the passage comprising 224 *akṣara*-s (approximately) repeated on the verso of the third folio.

History The manuscript is listed in Cat. SBD 1953a, p. 264 under the serial number 2068. The manuscripts listed in the catalogue, as the title states, are acquired during the years 1791-1950 for the present Sarasvati Bhavan library of Sampuranaanada Samskrita Vishvavidyalaya, Varanasi.

Copy A grayscale photocopy of the manuscript is acquired from the Sarasvati Bhavan library for the present work in 2019.

Bibliography Cat SBD 1953, p. 264; Cat. Aithal 1993, p.498, CC I, p. 450; NCC XX, p. 111a – b.

2.6 Critically Edited Text

माध्यन्दिनीयशिक्षा

- 1 मन्त्रो हीनः स्वरतो वर्णतो वा मिथ्याप्रयुक्तो न तमर्थमाह।
- 2 स वाग्वज्रो यजमानं हिनस्ति यथेन्द्रशत्रुः स्वरतोऽपराधात्॥१॥
- 3 स्वराद्वित्वमाप्नोति व्यञ्जनं व्यञ्जने परे।
- 4 हरौ न यस्य जः पूर्वो निमित्तं व्यञ्जनस्य च॥२॥
- 5 इषे त्वोर्जे त्वा।
- 6 स्वरपूर्वाः शषसहा अन्तस्थाश्च तथा यदि।
- 7 निमित्तभूता द्वित्वस्य स्पर्श एव न संशयः॥३॥
- 8 अश्मन्।
- 9 स्पर्शपूर्वा यरलवाः स्पर्शपूर्वाः शरस्तथा।
- 10 व्यञ्जनञ्च ततः पूर्वं द्वेधाभावं न चाप्नुयात्॥४॥
- 11 अयक्ष्माः।
- 12 विसर्गाच्च परः कादिव्यञ्जनात्किल पूर्वगः।
- 13 विष्णोः क्रमः।
- 14 ह्रस्वपूर्वो नडौ द्वित्वमापद्येते पदान्तगौ।
- 15 अपि स्वरपरावेव श्लिष्टौ भवति नान्यथा॥५॥
- 16 दध्यङ्गुषि। अश्मन्नुर्जम्।
- 17 अत्र येन निमित्तेन द्वित्वं व्यञ्जनमश्रुते।
- 18 द्वितीयस्य च प्रथमस्तुरीयस्य तृतीयकः॥६॥
- 19 बाहुभ्याम्।
- 20 स्ववर्गे च परे चैवापञ्चमे परतः स्थिते।
- 21 सवर्णे च यमे चैव ऋवर्णे न तथा शलि॥७॥
- 22 तद्देवानाम्। ऋद्धि। तन्न। अग्निः। पितृणाम्।

2 यजमानं] यमानं V 3 स्वराद्वित्वमाप्नोति] स्वराद्वित्वमवाप्नोति Rā * व्यञ्जने] व्यञ्जने- V 4 न] त V * यस्य] यद्यः V; यद्य Rā 5 त्वोर्जे] त्वोर्जे Rā * त्वा।] वाहो V 6 स्वरपूर्वाः] स्वरपूर्वा V * अन्तस्थाश्च] अन्तस्ताश्च V 7 निमित्तभूता] निमित्तभूता V * द्वित्वस्य] द्वित्वत्तस्य V 8 अश्मन्।] अश्मन् Rā 9 स्पर्शपूर्वाः] स्पर्शपूर्वा V * शरस्तथा।] शरस्थथः V 10 व्यञ्जनञ्च] व्यञ्जनं च V * ततः] तत V * द्वेधाभावं] द्वेधाभवं V * चाप्नुयात्] वाप्नुयात् V; चाप्नुयात् Rā 11 अयक्ष्माः।] अयक्ष्मं V 12 विसर्गाच्च] विसर्गाच V 13 विष्णोः क्रमः] om. Rā * क्रमः।] क्रमः V 15 स्वरपरावेव] स्वरोत्तरायव V; स्वरतरावेव Rā * श्लिष्टौ] श्लिष्टे V * भवति] भति V * नान्यथा] विष्णोः क्रमः add. Rā 16 दध्यङ्गुषि।] दध्यङ्गुषि V * अश्मन्नुर्जम्।] अस्मिन्नुर्जं V; अश्मन्नुर्जम् Rā 17 अत्र] यत्र V 18 द्वितीयस्य] द्वितीयस्य V * प्रथमस्तुरीयस्य] प्रथमेस्तुरीयस्य V * तृतीयकः] तृतीयकः V 19 बाहुभ्याम्।] बाहुभ्याम् V 20 स्ववर्गे] स्ववर्ग V * चैवापञ्चमे] चैवपचमात् V * परतः] परत V 21 ऋवर्णे] रुवर्णे V * न] च V * शलि] चलि V 22 ऋद्धि।] om. V * तन्न।] तन्नः V; तन्नं Rā * पितृणाम्] पितृणाम् V

- 23 अत्र कवर्गीयखकारा निर्दिश्यन्ते।
 24 आखरेष्टः।१। आखुस्ते।२। मयूखैः।३। द्याम्मा लेखीः।४। ततः खनेमा।५। उखाङ्कणात्।६। उखां परिददामि।७।
 25 खनत्ववटा।८। दधतूखे।९। मित्रैतां त उखाम्।१०। त्वं खादा।११। सुखादितान्।१२। अभाखुवा।१३। गन्धर्वा
 26 अखनन्।१४। आखिदते।१५। प्रखिदते।१६। विशिखा इवा।१७। श्रिये शिखा।१८। भूभ्या आखून्।१९। ऋतूनामाखुः।२०।
 27 खङ्गो वैश्वदेवः।२१। नखेषु।२२। मोखा भ्राजन्ती।२३। उखायाः सदने स्वे।२४। मधुशाखः।२५। स्त्रीषखम्।२६।
 28 शङ्खधम्।२७। मखस्य शिरोऽसि।२८। मखाय त्वा।२९। इत्येते खकाराः शुष्काः कवर्गीया भवन्ति।
 29 अथ गलितर्चानां निर्णयः।
 30 इषे त्वा एदम् अश्वस्तूपरः समिद्धो अञ्जन् सहस्रशीर्षा पुरुषः तदेव स्वाहा प्राणेभ्यश्चैष्वध्यायेषु न गलिता ऋचः॥१॥
 31 द्वितीयेऽध्याये अग्ने व्रतपते इति प्रविष्टास्त्रयस्त्रिंशत्॥२॥
 32 तृतीयेऽयमग्निः पुरीष्य इति प्रविष्टा द्वापष्टिः॥३॥
 33 पञ्चमे अग्ने व्रतपा उरु विष्णो इति प्रविष्टे एकचत्वारिंशत्॥५॥
 34 षष्ठे प्रथमा ऋग्गलिता रेवतीरमध्वमित्यतः परा देवस्य त्वां तः पञ्चत्रिंशत्॥६॥
 35 वाचस्पतये स्वाङ्कतोऽसि आत्मने मे अग्ने नयायं नो लुप्ते चतुश्चत्वारिंशत्॥७॥
 36 आदित्येभ्यस्त्वा इत्यत्र कदाचन सं वर्चसा देवा गातुविद उदुत्यम् अवभृथ निचुम्पुण मिलिता अष्टपञ्चाशत्॥८॥
 37 देवसवितरित्यत्र देवस्याहम् एकोनचत्वारिंशत्॥९॥
 38 अपो देवा इत्यत्र सोमस्य त्विषिरिमं देवा इति लुप्ते द्वात्रिंशत्॥१०॥
 39 युञ्जानः प्रथममित्यत्र युञ्जते देव सवितः पृथिव्याः सधस्थाद् वसवस्त्वा छन्दन्तु मिलिता अष्टसप्ततिः॥११॥
 40 दृशानो रुक्म इत्यत्र हंसः शुचिपदक्रन्ददग्निर्दृशानो रुक्मः समिधाग्निं सह रय्या पुनरूर्जा अयं ते भवतं
 41 नः अष्टोत्तरशतम्॥१२॥
 42 मयि गृह्णामीत्यत्राग्निर्मूर्धा अपां पृष्ठं मही द्यौर्विष्णोः कर्माणि चित्रं देवानां त्रिपञ्चाशत्॥१३॥

24 आखरेष्टः] आखरेष्टः V; आखरेष्टाः Rā * द्याम्मा] द्यामा V * लेखीः] Rā * उखाङ्कणात्] उखाङ्कणोतु Rā * उखां] कृणातु
 मांखां add. V * परिददामि] ७ परिददामि Rā 25 उखाम्] उखां V * त्वं खादा] त्वङ्गाद Rā * सुखादितान्] सुखादितान
 Rā * गन्धर्वा अखनन्] om. V; गन्धर्वाखनन् Rā 26 आखिदते] add. V * प्रखिदते] च add. V * इव] इवः V
 * श्रिये वैश्वदेवः] om. V * भूभ्या आखून्] भूभ्याखून् Rā 27 मोखा] मोषखा V * भ्राजन्ती उखायाः] भ्राज ऋतूनामाखुः V
 * मधुशाखः] मधुशाखः V * स्त्रीषखम्] स्वशिखम् V 28 शङ्खधम्] शङ्खधम् V * मखस्य] मखस्य V * इत्येते भवन्ति]
 om. Rā 29 गलितर्चानां] गलितर्चानां V 30 त्वा] त्वा Rā * एदम्] पदम् V * अश्वस्तूपरः] अश्वस्तूपरः V * समिद्धो
 अञ्जन्] समिद्धोऽञ्जन् Rā * तदेव] तदेव V * प्राणेभ्यश्चैष्वध्यायेषु] प्राणेभ्यश्चेति V * गलिता] गलितम् V * ऋचः] om.
 V 31 द्वितीयेऽध्याये] द्वितीयेऽध्यायः V * अग्ने] अग्ने V * व्रतपते] व्रतपत V * प्रविष्टास्त्रयस्त्रिंशत्] आत्प्रष्टास्त्रयस्त्रिंशत् V 32
 तृतीयेऽयमग्निः] तृतीये अयमग्निः V * पुरीष्य] पुरिष्य V * प्रविष्टा] प्रविष्टाः तोतो V 33 पञ्चमे अग्ने] पञ्चमेऽग्ने Rā * व्रतपा]
 व्रत उपा V * इति प्रविष्टे] अत V 34 प्रथमा] प्रथमे V * ऋग्गलिता] अवगलिता V * रेवतीरमध्वमित्यतः] रेवतीरमध्वमित्यत्र
 V * परा] om. V * त्वां] त्वा V * तः] त V * पञ्चत्रिंशत्] पञ्चत्रिंशत् Rā * ॥६॥] ध V 35 वाचस्पतये] वाचस्पतय
 इत्यत्र V * स्वाङ्कतोऽसि] स्वाकृतोसि V * मे] सपृक्ते V * अग्ने] मँग्ने Rā 36 आदित्येभ्यस्त्वा इत्यत्र] आदित्येभ्य V;
 आदित्येभ्यस्त्वेत्यत्र Rā * सं] सँ Rā * वर्चसा] वर्चसा V * गातुविद] गातुविदः V * उदुत्यम् अवभृथ] उदुत्यमवभृथ Rā
 * निचुम्पुण] निचुम्पुण उशि त्व V * मिलिता] मिलिताः सपू V * अष्टपञ्चाशत्] षष्टपञ्चाशत् V 37 देवस्याहम्] देवस्याहँ V
 * एकोनचत्वारिंशत्] एकोनचत्वारिंशत् V 38 त्विषिरिमं] त्विषिः इमं V * इति] द्वे add. V * द्वात्रिंशत्] त्रिंशत् V 39
 युञ्जते] मनः add. V * सधस्थाद्] सधस्थात् V * छन्दन्तु] छन्दन्तु V; च्छन्दन्तु Rā * मिलिता अष्टसप्ततिः] मिकिता V;
 मिलिताष्टसप्ततिः Rā 40 रुक्म] रुक्मा V; रुक्म Rā * हंसः] हंसः Rā * शुचिपदक्रन्ददग्निर्दृशानो] शुचि अक्रन्ददग्निर्दृशानो
 V * रुक्मः] रुक्मः V * समिधाग्निं] समिधाग्निं Rā * पुनरूर्जा] पुनरूर्जा V 41 नः] न Rā 42 गृह्णामीत्यत्राग्निर्मूर्धा]
 गृह्णामीत्यत्र अग्निर्मूर्धा V * देवानां] च add. V * त्रिपञ्चाशत्] पञ्चाशत् V

- 43 ध्रुवक्षितिरित्यत्र शुक्रश्च विश्वकर्मा त्वा द्वे नभश्चेपश्चेति पञ्चविंशतिः॥१४॥
 44 अग्ने जातानित्यत्र अग्निर्मूर्धा त्वामग्ने पुष्कराद्भुवो यज्ञस्यायमिहायं ते लोकं पृण ता अस्येन्द्रं विश्वा नवेता
 45 लुप्यन्ते परमेष्ठी त्वा द्वे मिलिते चतुःपञ्चाशत्॥१५॥
 46 नमस्ते इत्यत्र नीलग्रीवा द्वितीया नमोऽस्तु द्वे मिलितास्त्रयस्त्रिपष्टिः॥१६॥
 47 अश्मनूर्जमित्यत्र हिमस्य त्वा वाचस्पतिं विश्वकर्मन्हविषोदु त्वा इन्द्रं विश्वा नक्तोषासाग्ने तं सप्तद्वानवतिः॥१७॥
 48 वाजश्चेत्यत्र वाजस्य नु देवस्य त्वा यास्ते या व उदबुध्यस्व येन वहसि वि न त्वं यविष्टेत्यष्टमिलिता
 49 एकोनसप्ततिः॥१८॥
 50 स्वाद्वीं त्वेत्यत्र वायोः पूतः कुविदङ्गेति द्वे त्रिनवतिः॥१९॥
 51 क्षत्रस्य योनिरित्यत्र समुद्रे ते यदापः पुत्रमिव पितरौ निषसाद यदि जाग्रद्यदापो यदि दिवेति यद्गामे सुमित्रिया
 52 नो यत् सुरामं नवैकाशीतिः॥२०॥
 53 इमं मे इत्यत्र तत्त्वा शं नो वाजेवाजेऽवत होता यक्षदिन्द्रमृषभस्य सरस्वतीं मेषस्येति प्रविष्टाः सप्तपञ्चाशत्॥२१॥
 54 तेजोऽसीत्यत्र तत्सवितुर्विश्वो देवस्य पृथिव्यै स्वाहा मधवे स्वाहा वाजाय स्वाहासवे स्वाहेति प्रविष्टा एकविंशतिः॥२२॥
 55 हिरण्यगर्भ इत्यत्र कः स्वित्सूर्य एकाकी का स्विद् द्यौरासीत्प्रजापते न सप्तपञ्चाशत्॥२३॥
 56 शादं दद्विरित्यत्र हिरण्यगर्भः सं यः प्राणतः अग्ने त्वं चतुश्चत्वारिंशत्॥२५॥
 57 अग्निश्चेत्यत्र वैश्वानरो न पञ्चविंशत्॥२६॥
 58 समास्त्वेत्यत्र उद्वयं चतुश्चत्वारिंशत्॥२७॥
 59 होता यक्षदित्यत्र देवा दैव्या होतारा शुचिमुष्णिहानन्तरं सर्वे प्लुता अन्तस्त्रिपञ्चाशत्॥२८॥
 60 देव सवितरित्यत्र तत्सवितुर्विंशत्॥३०॥
 61 अस्याजरास इत्यत्र युक्त्वा हि अयमिह मूर्धानं दिव उदुत्यं विश्वेऽद्येन्द्रवायू इमे यज्ञो देवानां गाव उप
 62 दैव्यावध्वर्यु अदब्धेभिः सवितः सप्ताशीतिः॥३३॥
 63 यज्ञाग्रत इत्यत्रा कृष्णेन सप्तपञ्चाशत्॥३४॥

43 शुक्रश्च] व्रशुक्रश्च शुश्च V * नभश्चेपश्चेति] नभश्चेपश्च एलासिसीहश्चेति सप्तमिलिताः V 44 जातानित्यत्र अग्निर्मूर्धा] जातानित्यत्राग्नेर्मूर्धा Rā * अग्निर्मूर्धा] अग्नेर्मूर्धा V * पुष्कराद्भुवो] पुष्करादधिभुवो V * यज्ञस्यायमिहायं] यज्ञस्यायमिहाय V * लोकं] लोक V * ता] तां Rā * अस्येन्द्रं] अस्येन्द्रं Rā * विश्वा] विश्वः V 45 चतुःपञ्चाशत्] चतुपञ्चाशत् V 46 नमस्ते] नमस्त V * द्वितीया] द्वितीयः V * नमोऽस्तु] नमो V * मिलितास्त्रयस्त्रिपष्टिः] मिलितास्त्रयस्त्रिपष्टिः V 47 अश्मनूर्जमित्यत्र] अश्मनूर्जमित्यत्र V * त्वा] ता V * विश्वकर्मन्हविषोदु] विश्वकर्मन्हविषोदु V; विश्वकर्मन्हविषोदु Rā * विश्वा] विश्वाः V * नक्तोषासाग्ने] नक्तोषासा V * तं] मनसा अग्ने त्वं V; त्वं Rā * सप्तद्वानवतिः] सप्तद्वानवतीः V 48 वाजश्चेत्यत्र] वाजश्चेत्यत्र Rā * देवस्य] देव V * उदबुध्यस्व] उद्बुध्यस्व V; उद्बुध्यस्व Rā * वि] वि Rā * न] नस् V 50 स्वाद्वीं] स्वाद्वि V * त्वेत्यत्र] त्वा V * कुविदङ्गेति] कुविगत्र V * द्वे] om. V * त्रिनवतिः] यस्त्रिनवतिः V; त्रिनवतिः Rā 51 योनिरित्यत्र] योनित्यत्र V * ते] त V * यदापः] उथासः V; उतापः Rā * निषसाद] निखसाद V * जाग्रद्यदापो] याग्रत् पद्ययोः V 52 नवैकाशीतिः] नवैकाशात् V 53 तत्त्वा] तन्त्वा V * यक्षदिन्द्रमृषभस्य] यक्षदिन्द्रमृषभस्य V * मेषस्येति] om. V 54 तेजोऽसीत्यत्र] तेजोसित्यत्र V * तत्सवितुर्विश्वो] तत्सवितुः विश्वो V * स्वाहासवे] स्वाहा असवे V 55 स्विद्] स्वीत् V * न] उपयामः add. V 56 सं] सँ Rā * प्राणतः] प्राणते V * चतुश्चत्वारिंशत्] चत्वारिंशत् Rā 57 न] नः V Rā * पञ्चविंशत्] पञ्चविंशतिः V 58 चतुश्चत्वारिंशत्] चतुश्चत्वारिंशत् V 59 शुचिमुष्णिहानन्तरं] शुचिमुष्णिहानन्तरं V * सर्वे] सर्वम् V * प्लुता अन्तस्त्रिपञ्चाशत्] लुप्ता Rā; आतोत्रपञ्चत्रिंशत् V 60 तत्सवितुर्विंशत्] तत्सवितुर्विंशतिम् V 61 मूर्धानं] मूर्धनि V * दिव] दिवः V * उदुत्यं] उत्त्यं V; ऊदुत्यं Rā * विश्वेऽद्येन्द्रवायू] विश्वे अद्येन्द्रवायू V * देवानां] देवाना V 62 दैव्यावध्वर्यु] दैव्यावध्वर्यु Rā 63 कृष्णेन] कृथोन V * सप्तपञ्चाशत्] सपूपञ्चाशत् V

- 64 अपेत इत्यत्राश्वत्थे वः सुमित्रिया न उद्वयम् अग्रायूँषीत्यष्टादश॥३५॥
- 65 ऋचं वाचमित्यत्र भूर्भुवः कया नः कस्त्वा स्योना पृथिव्यापो हि छेति त्रिर्नमस्ते हरसे सुमित्रिया नोऽभी
66 षु णो दृते दृहमेति त्रयोदश॥३६॥
- 67 देवस्य त्वेत्यत्र देवी द्यावापृथिवीन्द्रस्यैजोऽश्वस्य त्वेत्यत्रे हृदे त्वा युञ्जते मनः प्रैतु मखस्य शिरस्योदश॥३७॥
- 68 द्वितीयदेवस्य त्वेत्यत्र सुमित्रिया न उद्वयमेधोऽसि एह्यदित्यै रास्नासीन्द्राय त्वा षड्वाविंशतिः॥३८॥
- 69 ईशा वास्यमित्यत्रान्यं तमोऽन्यदेव विद्यां च सम्भूतिं मिलितास्त्रयोऽग्ने नय त्रयोदश॥४०॥
- 70 एवं चतुष्पष्टुत्तरशतं लोपाः। एकादशोत्तरमष्टादशशतैः सहेति।

64 इत्यत्राश्वत्थे] इत्यत्राश्वत्थे Rā * वः] व V * उद्वयम्] उद्वय V * अग्रायूँषीत्यष्टादश] अग्र आयुँषीत्यष्टादश V;
अग्रायूँषीत्यष्टादश Rā 65 ऋचं] ऋचं Rā * वाचमित्यत्र] वाचमित्यत्र Rā * भूर्भुवः] भूर्भुवः V; भूर्भुवः Rā * कया] कय
V * कस्त्वा] कस्थं V * पृथिव्यापो] पृथिवि अपो V * छेति] छेति V Rā * त्रिर्नमस्ते] त्रिर्नमस्ते Rā * सुमित्रिया]
सुमित्रि V * नोऽभी] नोऽभीषुणो Rā 66 दृहमेति] दृहमेति Rā * त्रयोदश] त्रयोदश V 67 द्यावापृथिवीन्द्रस्यैजोऽश्वस्य
त्वेत्यत्रे] द्यावापृथिवीन्द्रस्यैजोऽश्वस्य Rā; द्यावापृथिवी इन्द्रस्यैजश्वस्य त्वा इत्यग्र प्रविष्टा V * हृदे] हृत्वे V * युञ्जते] युजते
V 68 द्वितीयदेवस्य] देवस्य V * उद्वयमेधोऽसि] उद्वयमेधोसी इ उ V; उद्वयमेधोऽसी Rā * रास्नासीन्द्राय] रास्य इन्द्राय V
* षड्वाविंशतिः] षड्वाविंशतिः V 69 ईशा] इशा V * वास्यमित्यत्रान्यं तमोऽन्यदेव] वास्यमित्यत्रान्यं Rā; वास्यमित्यत्र धत् तेमः
अन्यदेव V * तमोऽन्यदेव] तमोऽन्यदेवा Rā * विद्यां च] om. Rā * सम्भूतिं] सम्भूति Rā * मिलितास्त्रयोऽग्ने] चीमालितास्त्रयः
अग्ने V 70 चतुष्पष्टुत्तरशतं] चतुषट् द्युत्तरं V; चतुष्पष्टुत्तरशतं Rā * एकादशोत्तरमष्टादशशतैः सहेति] एकादशोत्तरशतं अष्टादशश
नवे सह V

2.7 Indices

2.7.1 List of words with *kh* in the MVS

ख्येषम्	(1.11)	खनामि	(11.28)
आखरेष्ठो	(2.1)	खनामः	(11.28)
व्यख्यन्	(3.7)	मह्योखां	(11.56)
सखिभ्यः	(3.26)	उखां	(11.57)
आखुस्	(3.57)	मखस्य	(11.57)
सुखं	(3.59)	उखां	(11.59)
सख्यम्	(4.8)	खनत्	(11.61)
सखा	(4.20)	दधतूखे	(11.61)
सोमसखा	(4.20)	उखे	(11.61)
अख्ये	(4.23)	छूपयन्तूखे	(11.61)
सखीन्त	(5.7)	पचन्तूखे	(11.61)
मयूखैः	(5.16)	पचन्तूखे	(11.61)
निचखान	(5.23)	तऽउखां	(11.64)
निचखान	(5.23)	सख्यम्	(11.67)
निचखान	(5.23)	खाद	(11.78)
निचखान	(5.23)	सुखादितान्	(11.78)
लेखीरन्तरिक्षम	(5.43)	अख्यत्	(12.3)
सखा	(6.4)	अख्यद्	(12.6)
सखा	(6.9)	उखायाः	(12.16)
सखायो	(6.20)	अख्यद्	(12.21)
सखा	(7.32)	अख्यद्	(12.33)
अस्मत्सखा	(8.50)	उखा	(12.61)
प्रतिख्यातः	(8.58)	खनिता	(12.95)
सखा	(10.31)	खनामि	(12.95)
सखिविदम्	(11.8)	अखनमँस्	(12.98)
खनितुम्	(11.10)	खनिता	(12.100)
सखाय	(11.14)	खनाम्य्	(12.100)
अख्यद्	(11.17)	सखा	(12.114)
खनेम	(11.19)	सखा	(13.33)
विरख्याय	(11.20)	उख्यस्य	(14.1)
खनन्त	(11.21)	सखायः	(15.29)
खनेम	(11.22)	सखिभ्यः	(15.48)

मुखा	(16.13)	सखा	(27.39)
खल्याय	(16.33)	सखीनाम्	(27.41)
आखिदते	(16.46)	सखाया	(28.7)
प्रखिदते	(16.46)	मधुशाखः	(28.20)
मुखा	(16.53)	मुखं	(29.6)
असंख्याता	(16.54)	सख्यम्	(29.19)
विशिखासः	(16.59)	सखायं	(29.40)
विश्वतोमुखो	(17.19)	अस्मत्सखा	(29.52)
सखिभ्यो	(17.21)	स्त्रीषखं	(30.6)
सखायो	(17.38)	शङ्खध्मं	(30.19)
विशिखाऽइव	(17.48)	खलतिम्	(30.21)
उख्यम्	(17.65)	मुखं	(31.10)
सुखं	(18.6)	मुखम्	(31.11)
खल्वाश्	(18.12)	मुखाद्	(31.12)
सखा	(19.3)	सर्वतोमुखः	(32.4)
सखा	(19.3)	सुमखम्	(33.23)
मुखम्	(19.88)	सखा	(33.24)
मुखात्	(19.91)	सख्याय	(33.95)
मुखे	(19.92)	सखा	(34.12)
शिखा	(19.92)	सखायः	(34.18)
मुखं	(20.5)	व्यख्यत्	(34.24)
सख्यम्	(22.21)	सखायः	(35.10)
शाखाभ्यः	(22.28)	सखा	(36.4)
मुखम्	(23.23)	सखीनाम्	(36.6)
मुखं	(23.25)	मखस्य	(37.3)
मुखा	(23.32)	मखाय	(37.3)
देवसख	(23.49)	मखस्य	(37.3)
आखून्	(24.26)	मखस्य	(37.4)
आखुः	(24.38)	मखाय	(37.4)
खङ्गो	(24.40)	मखस्य	(37.4)
सख्यम्	(25.15)	मखस्य	(37.5)
ख्यन्	(25.24)	मखाय	(37.5)
मुखतो	(25.25)	मखस्य	(37.5)
नखेषु	(25.32)	मखस्य	(37.6)
उखाया	(25.36)	मखाय	(37.6)
मोखा	(25.37)	मखस्य	(37.6)
सखिभ्यः	(25.47)	मखाय	(37.6)

2.7.2 Index of ślokapāda-s

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अन्तस्थाश्च तथा यदि	३	अश्मनूर्जमित्यत्र हिमस्य ...	१७
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द्वित्वं व्यञ्जनमश्रुते	६	तृतीयेऽयमग्निः पुरीष्य ...	३
द्वेधाभावं न चाप्रुयात्	४	तेजोऽसीत्यत्र ...	२२
निमित्तं व्यञ्जनस्य च	२	दृशानो रुक्म इत्यत्र ...	१२
निमित्तभूता द्वित्वस्य	३	देवसवितरित्यत्र ...	९
मन्त्रो हीनः स्वरतो वर्णतो वा	१	देवस्य त्वेत्यत्र देवी ...	३७
मिथ्याप्रयुक्तो न तमर्थमाह	१	द्वितीयदेवस्य त्वेत्यत्र ...	३८
यथेन्द्रशत्रुः स्वरतोऽपराधात्	१	द्वितीयेऽध्याये अग्ने व्रतपते ...	२
विसर्गाच्च परः कादिः	५	ध्रुवक्षितिरित्यत्र शुक्रश्च ...	१४
व्यञ्जनं व्यञ्जने परे	२	नमस्ते इत्यत्र नीलग्रीवा ...	१६
व्यञ्जनश्च ततः पूर्वं	४	पञ्चमे अग्ने व्रतपा ...	५
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स वाग्वज्रो यजमानं हिनस्ति	१	युञ्जानः प्रथममित्यत्र ...	११
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2.7.3 Index of Passages

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Chapter 3

Laghumādhyaṇḍinīyaśikṣā

3.1 Introduction to the LmŚ

The present text, as the title suggests, is an abridged version of the MŚ. However, practically it concerns a wider range of topics than that of the MŚ. The text is complete in 28 verses. It focuses on the phonetic treatise of the *Mādhyaṇḍina* school of the Śukla Yajurveda. The text is ascribed to Mādhyaṇḍina according to the opening verse of the text.¹ Except for this, nothing is known about the authorship of the *śikṣā* in question. The title of the manuscript is often mentioned as “Mādhyaṇḍinīyalaḡhuśikṣā” in the manuscripts (e.g., in G 3260) and “Lāḡhuśikṣā” (e.g., in SBD 47272).

The text has undergone the same line of publication as that of the MŚ. It was first published by Yugalakiśora Vyāsa in his collection of *śikṣā-s* (Vyāsa 1890, pp. 114 – 17). A similar version of the text was then printed in Tripāṭhī (1989, pp. 93 – 95) after a century.² The title of the text slightly differs from that of the former. The former read it as “*atha dvitīyā laḡhumādhyaṇḍinīyā śikṣā ārabhyate*” whereas it is read as “*laḡhumādhyaṇḍinīyā śikṣā*” in the latter. A digital copy of the same version is available online which is prepared and uploaded by Peter F Freund.³ Besides these, another digital edition (in pdf format) is made by Detlef Eichler.⁴ Eichler added translation and commentary in English to the text. The edition is admittedly based on the online version prepared by Freund. Thus, all the available editions stream from the *editio princeps* of the text, i.e., Vyāsa 1890, pp. 114 – 17. It needs no mention that none of the editions of the LmŚ are critical in nature. None of the available editions provide any information about the method or the sources based on which the editions are prepared. The hypothetical genealogy of the editions is shown in Figure 3.1.

¹ *atha śikṣāṃ pravakṣyāmi madhyaṇḍināmatam yathā*/ (MŚ^{Rā} 1.)

² Kulkarni (2006, p. 213) thinks that Tripāṭhī 1989 is a mere reprint of Vyāsa 1890.

³ The text is available at https://vedicreserve.miu.edu/shiksha/laghumadhyandina_shiksha.html

⁴ The edition is available at <http://detlef108.de/Laghumadhyandiniya-shiksha-with-commentary-T.pdf> (accessed on 015.02. 2021)

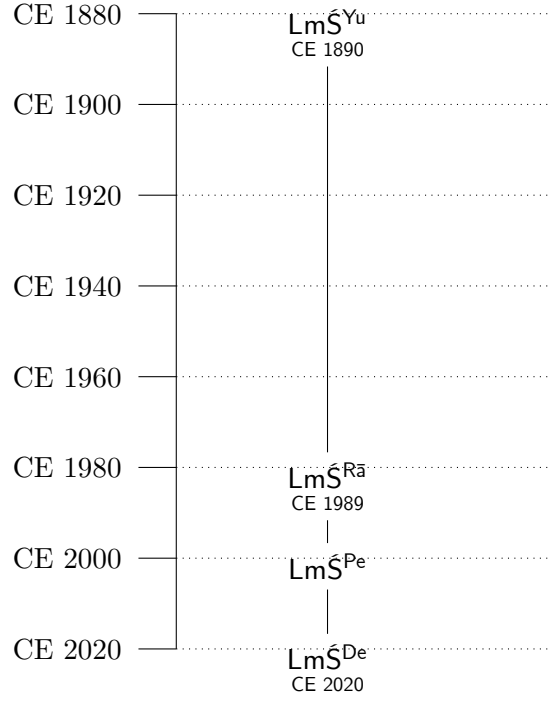


Figure 3.1: Hypothetical genealogy of the LmŚ editions

3.2 Content of the LmŚ

The LmŚ is authored in a very lucid language. The verse-wise subject matter of the text, in a nutshell, is as follow:

Table 3.1: Content of the LmŚ

Verse 1:	Pronunciation of \acute{s} as <i>kh</i>
Verses 2-6:	Pronunciation of <i>y</i> as <i>j</i>
Verses 7-9:	Pronunciation of <i>v</i> as <i>guru</i> , <i>laghu</i> , and <i>laghutara</i>
Verses 10-11.1:	<i>Repha</i> is pronounced as <i>re</i> in <i>svarabhakti</i>
Verses 11.2-12.1:	<i>L</i> is pronounced as <i>le</i> in <i>svarabhakti</i>
Verses 12.2-15:	Pronunciation das <i>anusvāra</i> as “ <i>gumī</i> ” (<i>hrasva</i> , <i>dīrgha</i> , <i>guru</i>)
Verses 16-18.1:	The place of articulation of <i>visarga</i>
Verses 18.2-22:	Pronunciation of <i>visarga</i> (<i>aḥ</i> as <i>aha</i> etc.)

3.3. Survey of the LmŚ manuscripts

Verses 23-26:	<i>Visarga-Mudrā-s</i> (releasing of fingers)
Verse 27:	Pronunciation of <i>visarga</i> as <i>hi, hu, he</i> and <i>ho</i>
Verse 28:	Pronunciation of <i>r</i> as <i>re</i>

3.3 Survey of the LmŚ manuscripts

During the survey of the manuscripts, an incongruity in the title of LmŚ has been observed. It has been called as Laghumādhyandinīyaśikṣā and Mādhyandinīyalaghuśikṣā. The present survey has located five manuscripts of the text. However, this list is not conclusive, as new manuscripts are being discovered every day. Following is the description of the manuscripts located so far.

3.3.1 Catalogus Catalogorum entries

CC records no title as “Laghumādhyandinīyaśikṣā” or “Mādhyandinīyalaghuśikṣā”. Under the title “Mādhyandinī Śikṣā”, It refers to Kielhorn on the Śikṣās and Mackenzie Collection.

- माध्यन्दिनी शिक्षा Kielhorn on the Śikṣās p. 24. compare Mack 8. (CC I, p. 415b)

3.3.2 Cat. Aithal 1993 entries

Unlike CC and NCC, Aithal makes a separate heading for LmŚ manuscripts. It mentions 5 manuscripts (Cat. Aithal 1993, p. 526):

1060 LAGHU-MĀDHYANDINĪYA-ŚIKṢĀ (लघुमाध्यन्दिनीयशिक्षा) [...]

- Göttingen 158(4). 2 fol. (53-54). Incomplete. Verses 1 – 14.
- RASB II 1516 (II) (G 3260)
- SBD 47212. 3 fol. (Laghu-śikṣā) Col. Mādhyandinīya-laghu-śikṣā.
- SBD 48292. 1 fol. (Mādhyandinīya-laghu-śikṣā).
- Wellcome Inst. London. Z 47a.

The information provided in the catalogue needs to be extricated to find out the actual location of the manuscripts.

- **Göttingen 158(4). 2 fol. (53-54).** In the abbreviation, Göttingen refers to Kielhorn’s *Handschriften-Sammlung von Richard Fick* (Cat. Kielhorn 1930, 65-94). The number “158” indicates the codex described under the heading “Sanskrit 158” (Cat. Kielhorn 1930, p. 68). This is an 80-folio codex where LmŚ is placed in the fourth position after Māṇḍukī Śikṣā, Vyāsaśikṣā and Nārādīyaśikṣā. Number “(4)” indicates the 4th position. The text of LmŚ is distributed in two folios: 53rd and 54th. The manuscript is incomplete. Cat. Kielhorn 1930, p. 68 provides with following details of the manuscript: “Sanskrit 158 80 Bl. (2 ungez., Bl. 1 – 25, 4 ungez., Bl. 1 – 20, 4 ungez., Bl. 1 – 3, Bl. 1 – 10, 12 ungez. Bl.) 21½ cm breit, 34 cm hoch Modern Kopien um 1874. Śikṣā-Literature. Sammelband. [...] Bl. 53 u. 54: Mādhyandinīśikṣā. Vers 1 - 14. [...]” The manuscripts are

presently preserved in the Georg-August-Universität Göttingen, Niedersächsische Staats- und Universitätsbibliothek Göttingen. A digital copy of the manuscript is made available by Handschriften und Seltene Drucke, Papendiek 14 (Historisches Gebäude).

- **RASB II 1516(II) (G 3260)** According to the *Abbreviations with Bibliographical Notes* (Cat. Aithal 1993, p. 45) “RASB II” stands for Cat. RASB 1923 and “1516” is the serial number of the title in the catalogue (Cat. RASB 1923, p. 1585). The manuscript recorded under the said serial number contains two texts: Kārikāvalī and Mādhyandīyālaghuśikṣā (LmŚ). Roman numeral II in the bracket mentions its position in the codex. “G 3260” is the present accession number of the manuscript where “G” stands for the Government collection, one of the major collections in the Royal Asiatic Society, Kolkata. The details of the manuscript as entered in Cat. RASB 1923 are as follow: [...] (II) Then follows Mādhyandīyā Laghuśikṣā. It begins: –

अथ शिक्षां प्रवक्ष्यामि माध्यन्दिनमते यथा॥

षकारस्य खकारः स्यादकयोगे + नो भवेत्॥१॥

इपे लक्षं कृष्णं हृष्टा समुद्रः प्रत्युदाहृतिः।

पदादौ विद्यमानस्य ह्यसंयुतस्य यस्य च।

आदेशो हि यकारः स्याद्युक्तः सन् हरणे न तु॥२॥

The last kārikā is numbered 28. It runs: – ऋकारः खलु सर्वत्र होकारसदृशो भवेत्।

हृदे मृगस्ततीया च ऋचं वाचमथा परम् ॥२४॥

Colophon: – इति माध्यन्दिनीयलघुशिक्षा।

The colophon is followed by the following: –

कण्ठे तर्ज्जन्यङ्गुलिगमनं, यकारे पञ्चाङ्गुलियोजनम्, जकारे कुण्डलीकरणम्।

वकारे च टकारे च डकारेऽङ्गुलिगमनं।

पञ्चाङ्गुल्यं यकारे तु जकारे कुण्डलाकृतिः॥१॥

मुष्प्राकृतिर्मकारे तु नकारे तु नखानहः॥

वेदे माध्यन्दिनीयके शिक्षावचनम्।

For the work, we are referred by Aufrecht to Kielhorn on the śikṣās, p. 24.”

- **SBD 47272** “SBD” refers to a catalogue of the manuscripts acquired for and preserved in the Sarasvati Bhavana Library during the years 1791-1950 (Cat. SBD 1987). The abbreviation in the catalogue is followed by the accession number of the manuscript. The manuscript is discoverable with the given number.
- **SBD 48292** (See § SBD 47272 above for the disentanglement of the abbreviation)
- **Wellcome Inst. London. Z 47a** Wellcome Inst. London refers to List. Raghavan, 1978. This is “[A] typed list of circa 3000 manuscripts (out of ca. 7000), prepared by V. Raghavan (17.07 to 27.11.1954). This list has been alphabetically arranged for the internal use of the library in Alphabetical Shelflist of Sanskrit and other Indian Languages Manuscripts on Medicine and Science in the Wellcome Institute for the History of Medicine, London, 1978 (based on the list of Raghavan)” (Cat. Aithal 1993, 53). Raghavan has accessioned the manuscript as Z 47a. Later on, 1003 of the manuscripts are published in List Wujastyk 1985. Till the publication of Cat. Aithal 1993, p. the first volume of the list was published

3.3. Survey of the LmŚ manuscripts

and, Aithal mentioned it in his work (Aithal 1993, p. 52). Prof. Wujastyk's second volume of the hand-list is published in 1998 (List. Wujastyk 1998). The second volume contains another 1001 manuscripts (1004-2004). However, none of the volumes contain the details of the manuscript in question. Prof. Wujastyk's note for the fourth volume includes the description of this manuscript as follows -

Mādhyandinīyalaghuśikṣā — AD 1769

leaves 1–7 of leaves 1–13, 16–19, and 1 leaf;

9.5 × 15.5 cm. — Statesman Sat 21 April 1917, Śikṣā.

Shelved at MS Indic 1460(i).⁵

As his style of accession, to avoid possible confusion in Raghavan's system, Prof. Wujastyk used letters of the Greek alphabet instead of the a, b, c, system, which was followed by Raghavan. The manuscript originally accessioned as “Z 47a” by Raghavan can now be traced with the shelf-mark “MS Indic α 1460(i)”.

Cat Aithal 1993, p. 527 mentions “SDB 47212” under the title Laghu-śikṣā (serial no. 1061). It reads:

- 1061 LAGHU-ŚIKṢĀ (लघुशिक्षा) SDB 47272. 3 fol. = Laghu-mādhyandinīya-śikṣā.

This is a repetition of the same manuscript listed under the heading Laghu-mādhyandinīya-śikṣā. (See § SDB 47272 above) Three of the previously mentioned manuscripts are again listed under the heading Mādhyandinīyalaghuśikṣā in Aithal 1993, p. 498.

- 970 MĀDHYANDINĪYA-LAGHU-ŚIKṢĀ (माध्यन्दिनीयलघुशिक्षा)

- Laghu-mādhyandinīya-śikṣā.

- RASB II 1516 (II)

- SDB 48292. 1 fol.

- Wellcome Inst. London. Z 47a

3.3.3 New Catalogus Catalogorum entries

NCC, like CC, does not present a different heading as Laghumādhyandinīyaśikṣā or Mādhyandinīyalaghuśikṣā. Manuscripts of MŚ and LmŚ are combined in a single list and LmŚ:

- माध्यन्दिनीय शिक्षा (Mādhyandinīya śikṣā) vedic. See Kielhorn, Ind Ant. V. p. 196; also Aithal, Vedic Ancillary Lit. pp. 489-99. BISM (ptd. Cat.) 2/66. Göttingen 158. IM. 2564. 2642. Mithilā IV. 178. 178(A)-(M). RASB. II. 1516(II) (laghu ◦). RORI. XVI. 197. SB. New DC. I. i. 2068. iv. 56293. XIII. 48292 (laghu ◦). VVBISIS. II. 184. (laghu ◦)

Though the manuscripts of the MŚ and the LmŚ are distinguished in the list, a discrepancy is observed in the cataloguing.

⁵ The information is acquired from a conversation with Prof. Wujastyk over email.

- **Kielhorn, Ind Ant. V. p. 196** The manuscript Kielhorn mentioned in the of Indian Antiquity, vol. V (Ind Ant.V. p. 197) is titled by the author as *Mādhyaṇḍinaśikṣā*, although beginning and ending of the manuscript given by Prof. Kielhorn in the description are similar to that of Laghumādhyaṇḍinīyaśikṣā. Prof. Kielhorn’s detailed observation about the manuscript is as follows: “The Mādhyaṇḍinī Śikṣā contains 25 verses. V. 1-14 lay down in the same rules which are given in the Keśava-Śikṣā, and the remaining verses treat the pronunciation of *Visarga* and motions of the fingers which are to accompany its pronunciation. My MS begins: –
अथ शिक्षां प्रवक्ष्यामि माध्यन्दिनमतं यथा।
पकारस्य खकारः स्याद्दक [MS दुक] योगे तु नो भवेत्॥१॥
And it ends: – दीर्घो(!)ऽपि चोभयो(!)क्षेप इति शास्त्रव्यवस्थितिः।
इति चोष्मा प्रयोक्तव्या(!)हीहुहोहो निदर्शनम्॥२५॥”
- **Vedic Ancillary Lit. pp. 489-99** “Vedic Ancillary Lit” refers to Cat. Aithal 1993. The list is containing the MŚ manuscripts. They are discussed in the previous chapter (§ Cat. Aithal 1993 entries).
- **Göttingen 158** Though this manuscript is marked as Mādhyaṇḍinīyaśikṣā, further examination revealed that the manuscript contains the text of LmŚ under the title Mādhyaṇḍinīyaśikṣā (=Göttingen 158(4)).
- **RASB. II. 16516 (II)** (See § SBD 47272 above)
- **SB. New DC. XIII 48292** (=SBD 48292) According to the abbreviation list of New Catalogus Catalogorum (NCC 1, viii – xxxvi). “SB” stands for *Catalogue of Sanskrit Manuscripts in the Sanskrit College Library, Benares, Allahabad* (Cat. SB 1888). However, the abbreviation list of NCC 1 remains silent about ‘NEW DC’, it probably refers to the *New Descriptive Catalogue of the Sanskrit College [now Sampurnananda Sanskrita Vishvavidyalaya], Benares*. XIII is the commemoration. Volume XIII of the catalogue contains the serial number 48292 which has been discussed above (see § SBD 48292 above).
- **VVBSISIS. II. 184** This entry could not be verified.

There are five unique manuscripts located after accessing the catalogues. The results of the survey of MŚ manuscripts are projected in Table 3.1. All the manuscripts are written in Nāgarī script.⁶ The entries are arranged in alphabetical order of the cities in the first column.

Table 3.2: Inventory of the LmŚ manuscripts

City	Repository	Identifier
Göttingen	Georg-August-Universitã t	Sanskrit 158(4)
Kolkata	Asiatic Society of Bengal	G 3260
London	Welcome Institute	MS Indic α 1460(i)

⁶ The term Devanāgarī is preserved for the typographic fonts used in the printed sources. Nāgarī is used to refer to the script of the manuscript sources.

3.5. Description of LmŚ manuscripts

Varanasi	Sampurnananda vavidyalaya	Sanskrita	Vish-	SBD 47212
Varanasi	Sampurnananda vavidyalaya	Sanskrita	Vish-	SBD 48292

Three of the above-mentioned manuscripts will be consulted for the present edition of LmŚ - Sanskrit 158(4), G 3260, SBD 47212.

3.4 Sigla of LmŚ manuscripts

Simple sigla are used in the apparatuses of the critical edition. The Initial letter of the city where the manuscript is presently preserved is used as sigla (Table 3.3 below).

Table 3.3: Sigla of the LmŚ manuscripts

City	Identifier	Sigla
Göttingen	Sanskrit 158(4)	G
London	MS Indic 1460(i)	L
Varanasi	SBD 47212	V

3.5 Description of LmŚ manuscripts

3.5.1 Göttingen, Georg-August-Universität ms. Sanskrit 158 (4)

Extent and conditions The manuscript marked as “Sanskrit 158” in Cat. Aithal 1993, p. 103 refers to a codex of more than ten manuscripts. The codex is a modern copy made in 1874. Pages 53 – 54 contain the text of LmŚ with the title Mādhyandiniyaśikṣā. The manuscript contains verses 1 – 14 of the text and it does not include a colophon. It is written on the recto sides of a modern paper ruled horizontally. The manuscript is in very good condition.

Scribal features As mentioned above, the text is copied by a modern hand from an older manuscript. The scribe wrote down the text with obvious corrections and mentioned the original readings in the right marginalia. A cross symbol followed by a closing round bracket [“×”] is used to mark the place of correction in 53r2, 53r9, and 53r11. In the left margin, the topics discussed in the verses are mentioned in the Roman alphabet, e.g., the first verse deals with the *kh* pronunciation of *ṣ*, accordingly *sh* written in the left margin. Such instances are as follow:

- sh. *ṣ* to be pronounced as *kh* (verse 1)
- y. *y* to be pronounced as *j* (verse 2 – 6)
- v. *guru*, *laghu*, and *laghutara* pronunciation of *v* (verse 7 – 9)

Sanskrit
158 (4)
G

- z. pronunciation of reḥa as re (verse 10 – first half-verse of 11th verse)
- l. pronunciation of l as le (last half-verse of 11th verse – first half-verse of 12th verse)
- Anusvāra* short, long and guru of anusvāra (second half-verse of 12th verse – verse 14)

The hints of the topics mentioned above are written on the left margin parallel to the beginning line of each topic. The topics discussed in the text are segmented with a short horizontal line at the end of each topic. The lines are probably added later by a second hand with a different ink.

The words are separated with spaces and the end of the half-verses are punctuated with line breaks. The verse numbers are placed at the end of the verses. The end of the first half-verse of each couplet is punctuated with single *danḍa*-s and double *danḍa*-s are used at the end of the verse and as well as after the verse number.

Foliation is made in roman numerals in the top right margin of the paper outside the ruled area.

History The manuscript is presently preserved in Georg-August-Universität, Göttingen with accession number “Sanskrit 158.” This is a collection of modern copies of ten *śikṣā* texts made in 1874.

Copy A digital copy of the manuscript was provided by the institute in 2019. **Bibliography** Aithal 1993, p. 103.

3.5.2 Varanasi, Sampurnananda Samskrita Vishvavidyalaya, ms. 47212

Extent and conditions The manuscript contains the complete text of the LmŚ. The digital copy acquired for the present work encloses images of a total of five pages of the manuscript. The judgment of the images says that it excludes one side of the first folio, probably the recto side, as the text is continued to the second folio without any loss of text. If it excludes the verso, then it should be ideally blank. The manuscript is complete in those five pages, i.e., folios 1v, 2r, 2v, 3r, and 3v. Foliation by the scribe is observed only on the verso of the second folio, and the first and third folios are unnumbered. However, a second hand, probably during the cataloguing of the manuscript has placed the folio numbers in Nāgarī figures on each verso with a thin ink. The flyleaf mentions that the manuscript holds a total of three folios which is found by counting, not by the original foliation made in the manuscript. The same hand mentions an alphanumeric symbol in Nāgarī as *dvi-6598* on the verso of the last leaf. The same address is written on the flyleaf by the same hand, who has entered all the details of the manuscript on the flyleaf.

3.5. Description of LmŚ manuscripts

Scribal features The manuscript is fairly written with regular features. The punctuation is almost absent except for the spaces at the end of the half-verses and after the verse number.

There is no mark of correction in the whole document, which prescribes that the manuscript had hardly gone through any scrutiny. The scribe tends to turn *anusvāra*-s into class finals if followed by the first mutes e.g., *śikṣām-pravakṣyāmi* (1v1); *yajñamvai* (1v4).

माणसेति हठंसेति

māṁseti (2v3) *haṁseti* (2v2)

The transformation of *visarga*, if followed by a sibilant, into a sibilant is also observed in the document, e.g., *jakārassarvathā* (1v8). Deletion of parts of vowel-signs marked with a through horizontal stroke, e.g., *hyok(o)[ā]rasadṛśo* (3v4). The overhead slant stroke of *o* vowel-sign is deleted to make it into *ā* vowel-sign. Two different symbols for *laghu* and *guru anusvāra* have been used by the scribe, e.g., *māṁseti* (2v3) and *haṁseti* (2v2) (see Figure 3.2). Following features of the manuscript have been ignored in the collation:

- Gemination of consonants after *repha*.
- Random duplication of consonants.
- Nasalization of *anusvāra* if followed by a first mute.
- The assimilation of *visarga* before sibilants.
- A carat symbol, placed at the end of the recto of the third folio, probably to mark an incomplete line.

History The manuscript is listed in Cat. SBD XIII under the serial number 47212. The manuscripts listed in the catalogue, as the title states, are acquired during the years 1791-1950 for the Sarasvati Bhavan library of Sampurnanada Samskrita Vishvavidyalaya, Varanasi. The colophon of the manuscript remarks the title of the text as Mādhyandinīyalaghuśikṣā. The flyleaf of the manuscript mentions two more reference numbers along with its present accession no.: *krama saṁ* o S.2 5125 and *dvi*-6598. These are probably the previous call numbers of the manuscript.

Copy A grayscale photocopy of the manuscript is acquired from the Sarasvati Bhavan library for the present work in 2019. Bibliography Cat. Aithal 1993, p. 526; Cat. SDB XIII.

3.5.3 London, Welcome Institute, ms. MS Indic α 1460(i)

Extent and Conditions The manuscript labeled as MS Indic 1460(i) in the Welcome Institute London contains three texts, two of which are incomplete and the other one is complete.

MS Indic
α 1460(i)
L

Title of the text	Folio	Complete/incomplete
Hastasvaraprakriyāprakṣaḥ	11 – 18	Incomplete (the beginning is missing)
Mādhyandinīyalaghuśikṣā	1 – 6	Complete
Mallaśarmakṛtā Śikṣā	7 – 10	Incomplete (the end is missing)

The manuscript seems to be a collection of beginning and end parts of two bigger codices. The second codex which includes Mādhyandīyālaghuśikṣā and a part of Mallaśarmakṛtā Śikṣā is added at the end of the first codex with one blank page placed in between. The codex constructing the first half of the manuscript contains from the 15th to 60th verse of Hastasvaraprakriyāprakṣaḥ. The colophon does not mention any useful information except the title of the text. Foliation for the section is made on the top of the left margin of each verso.

The second codex ends on the 10th folio. The folio numbers are added by a second hand in Roman numerals. Foliation is made on the top of the right margin of each verso. Foliation for the fifth folio is missing and the number for the first folio is not available due to the damage of the upper left portion of the folio. Mādhyandīyālaghuśikṣā (LmŚ) is complete in six folios, 1 – 6 in original numbering. Mallaśarmakṛtā Śikṣā begins on the recto of the seventh folio and ends on folio number 10. It reads 15 verses from the beginning of the text. The manuscript is damaged in the border areas. Although, there are a few pages that lost some text due to the damage (folio 1, 2, and 3 of the second codex).

Scribal features Both the codices are written by the same hand. The scribe does not use any mark of punctuation except for spaces at the end of the half-verses. A space is added before the beginning of the verses too, i.e., after the verse number. Nasalization of class-finals is used in internal *sandhi*-s. The Mādhyandīyālaghuśikṣā section of the manuscript does not witness any mark of correction by the scribe or any other hand. Although, it is a fairly written document with minimal errors, but it hardly went through any supervision. The following features of the manuscript have been ignored in the collation:

- Nasalisation of class-finals in internal *sandhi* within a word.
- Gemination of consonants after *repha* (*Sūrya*⟨y⟩o, 1v6; [2r1]yakāra[2r2] rk⟨k⟩āra)
- Duplication of consonants (⟨v⟩vibhrādudāhṛti-, 2v1;
⟨v⟩vāyavṛhaspate, 2v3; ⟨v⟩vo, 2v5; ⟨v⟩vā, 2v5; ⟨v⟩vāto, 3r1; tad⟨d⟩vad⟨d⟩ūśmā, 6v4)

Incipit [1r1] *aumī śrīgurave namaḥ atha śikṣāṃ pravakṣyā*[1r2]*mi Mādhyandināmatam yathā* [...]

Explicit [7r2] [...] *hṛde mṛga*[7r3]*str̥tīyā ca ṛcaṃ vācamathāparam* [7r4] 28 [...]

Final Rubric [7r4] *iti mādhyandinīyālaghuśikṣā samāptā*

Colophon [7r5] *samvat 1926 phālgune*

History The manuscript is presently preserved in the Welcome Institute, London. According to Cat. Aithal 1993, p. 103, the manuscript is labeled with the shelf-mark “Z 47a” in the institute. However, new numbers to the manuscripts of the library have been assigned after Aithal’s mention in 1993. Presently the manuscript can be spotted with the identification number “MS Indic α 1460(i).”

Copy A copy of the manuscript has been acquired from the library of Welcome Institute,

3.5. Description of LmŚ manuscripts

London in 2018 for the present project.

Bibliography Cat. Aithal 1993, p. 103.

3.6 Critically Edited Text

लघुमाध्यन्दिनीयशिक्षा

- 1 अथ शिक्षां प्रवक्ष्यामि मध्यन्दिनमतं यथा।
- 2 षकारस्य खकारः स्यादृकयोगे तु नो भवेत्॥१॥
- 3 इषे लक्ष्यं कृष्ण उक्षा समुद्रः प्रत्युदाहृतिः।
- 4 पदादौ विद्यमानस्य ह्यसंयुक्तस्य यस्य च॥२॥
- 5 आदेशो हि जकारः स्याद्भुक्तः सन्हरणेन तु।
- 6 यज्ञेन यज्ञं वै लक्ष्यं मयूरे प्रत्युदाहृतिः॥३॥
- 7 तस्माद्द्विज्ञात्सर्वहुतः समस्माद्यत्तथैव च।
- 8 रेफेणाथ हकारेण युक्तस्य सर्वथा भवेत्॥४॥

2 षकारस्य...भवेत्] मूर्धन्योष्मणस्युक्तस्य टुमृते संयुक्तस्य खकारोच्चारणमध्ययनादिकर्मस्वर्धवेलायां प्रकृत्या। (प्रतिज्ञासूत्रम् २); अथ षकारोच्चारणवोपयः। तथा च प्रतिज्ञासूत्रे। अथो मूर्धन्योष्मणोऽसंयुक्तस्य टुमृते संयुक्तस्य च खकारोच्चारणम्। अथान्सस्थकथनान्तरं मूर्धस्थानस्योष्मणः सकारस्य असंयुक्तस्य टवर्गं विना अन्यहला संयुक्तस्य च खकारोच्चारणम्। इषे त्वा। विभर्ष्यस्त्वे। शुष्म्याया टुमृते किम्। प्रत्युष्टम्। श्रेष्ठतमाया। कृष्णः। क्षकारे षकारवत्। अवयवसम्भावनेऽपि मातृकादो गणनात्। एकवर्णत्वात्। अवयविभागाभावेन खकारोच्चारणं भवति। ककारयोगे खकारोच्चारणाभाव इति नियमस्तु न शुष्कमित्यादौ विपरीतसंयोगे ककारयोगेऽपि खकारोच्चारणं भवति। तथा च कात्यायनशिक्षायाम्। असंयुक्तस्य मूर्धन्योष्मणः खोच्चारणं मतम्। टुमृते संयुक्तस्यापि कस्य योगे ष एव हि। छन्दसीत्येवोच्चारो लोके प्रकृतिरिष्यते। इति षकारोच्चारण- इमे सर्वे नियमा ब्रह्मयज्ञादौ अर्थविचारे तु प्रकृत्या ये वर्णा स्त एव न त्वर्थभेदः। (Visargāṅgulipradarśnaprakāraḥ in Sikṣāsamgraha p. 262 – 63)

3 उक्षा] उक्षा समुद्रो अरुणः सुपर्णः पूर्वस्य योनिं पितुर् आ विवेश। मध्ये दिवो निहितः पृथिरश्मा वि चक्रमे रजसस् पात्य् अन्तौ॥ (MVS 17.60)

4-0 पदादौ...तु] पादादौ च पदादौ च संयोगावग्रहेषु यः। जशब्द इति विज्ञेयो योऽन्यः स य इति स्मृतः॥ या.शि. ५२ (Jha 2017:117)

8 रेफेणाथ...भवेत्] प्रतिज्ञासूत्रम् २

3 इषे] इषे त्वा ऊर्जे त्वा। वायव स्या। देवो वः सविता प्रार्थयतु श्रेष्ठतमाय कर्मण आ प्यायध्वम् अघ्न्या इन्द्राय भागं प्रजावतीरनमीवाऽऽयक्ष्मा मा व स्तेनऽ ईशत माघशर्मसो ध्रुवा अस्मिन्नोपतौ स्यात बह्वीः। यजमानस्य पशून्पाहि॥ (MVS 1.1) * कृष्ण] आग्नेयः कृष्णाग्रीवः सारस्वती मेषी बभ्रुः सौम्यः पौष्णः श्यामः शितिपृष्ठो बार्हस्पत्यः शिल्पो वैश्वदेव ऐन्द्रो रुणो मारुतः कल्माष ऐन्द्राग्रः समैहितो धोरामः सावित्रो वारुणः कृष्ण एकशितिपात् पेतवः॥ (29.58)

6 यज्ञेन यज्ञं] यज्ञेन यज्ञमयजन्त देवास्तानि धर्माणि प्रथमान्यासन्। ते ह नाकं महिमानः सचन्त यत्र पूर्वे साध्याः सन्ति देवाः॥ (31.16 MVS) * मयूरः] अन्यवापोऽर्धमासानामृश्यो मयूरः सुपर्णस्ते गन्धर्वाणामपामुद्रो मासां कश्यपो रोहित्कुण्डुणाची गोलत्तिका तेऽप्सरसां मृत्यवेऽसितः॥ (24.37 MVS)

7 तस्माद्द्विज्ञात्सर्वहुतः] तस्माद्द्विज्ञात्सर्वहुतः सम्भृतं पृषदाज्यम्। पशूमैस्तामैश्चक्रे वायव्यानारण्या ग्राम्याश्च ये॥ (MVS 31.6) * समस्मात्] समस्मात् (MVS 3.26)

71 मध्यन्दिनमतं] माध्यन्दिनमतं V Rā * यथा।] व्यथारā 3 इषे] -षे L * लक्ष्यं] लक्षम् V 4 ह्यसंयुक्तस्य] ह्यसंयुक्तस्य V Rā; संयुक्तस्य तु G 5 स्याद्भुक्तः] स्याद्भुक्तः V Rā; स्याद्भुक्त G 6 यज्ञेन] यज्ञे V * यज्ञं] यज्ञ G * लक्ष्यं] लक्ष्य G * मयूरे] मयूरे V * प्रत्युदाहृतिः] प्र-दाहृतिः L 7 तस्माद्द्विज्ञात्सर्वहुतः] तस्माद्द्विज्ञात्सर्वहुतः V L G; तस्माद्द्विज्ञात्सर्वहुतः Rā * समस्माद्यत्तथैव] समस्माद्यत्तथैव Rā 8 सर्वथा] सर्वदा V

- 9 सूर्यो बाह्यं तु वै लक्ष्यं शष्याय प्रत्युदाहृतिः।
 10 यकारकारयुक्तस्त जकारः सर्वथा भवेत्॥५॥
 11 सह रय्या तथा व्युद्धा चोपसर्गपरस्य न।
 12 उपयज्ञं मानुषाणामपि यन्तीत्युदाहृतिः॥६॥
 13 गुरुर्वकारो विज्ञेयः पदादौ पठितो भवेत्।
 14 विभ्राडुदाहृतिर्ज्ञेया सवितान्तर्लघुः स्मृतः॥७॥
 15 पदान्ते वै लघुतरस्तव वायवृतस्पते।
 16 उपसर्गपरो यस्तु स वकारो लघुर्मतः॥८॥
 17 वो वां वा वै मन्त्रपाठे लघवो गुरवः पदे।
 18 प्र वायुमच्छा बृहती वातो वेति निदर्शनम्॥९॥

5-10 आदेशो...भवेत्] अथ जकारोच्चारविषयः।इति जकारोच्चारविषयः। Sikṣāsamgraha pp. 259-61

11-0 चोपसर्गपरस्य न] उपसर्गपरो यस्तु पदादिरपि दृश्यते ईषत्वृष्टो यथा वियत् पदच्छेदात्परं भवेत्। YS 56.क। Sikṣāsamgraha p. 260

16 उपसर्गपरो...लघुर्मतः] YS 56 क।

17-0 वो...पदे] त्वदर्थवाचिनौ वो वां वा वै यदि निपातजौ। आदेशाश्च विकल्पार्था ईषत्वृष्टास्तु ते स्मृताः। YS 54, चा अर्थात् एकमात्रायुक्ताः लघवः उच्चारणीयाः न तु गुरवः। Jha 2014: 125

13-18 गुरुर्वकारो...निदर्शनम्] अथ वकारोच्चारविषयः।इति वकारोच्चारविषयः। Sikṣāsamgraha pp. 261-62; YS; 55-56.क।

9 सूर्यो] अग्निर्ज्योतिर्ज्योतिरग्निः स्वाहा। सूर्यो ज्योतिर्ज्योतिः सूर्यः स्वाहा। अग्निर्वर्चो ज्योतिर्वर्चः स्वाहा। सूर्यो वर्चो ज्योतिर्वर्चः स्वाहा। ज्योतिः सूर्यः सूर्यो ज्योतिः स्वाहा॥ (3.9 MVS*) * बाह्यं] वातं प्राणेनापानेन नासिके उपयामधरेणौष्ठेन सदुत्तरेण प्रकाशेनान्तरमनुकाशेन बाह्यं निवेष्ट्यं मूर्ध्ना स्तनयितुं निर्बाधेनाशनिं मस्तिष्केण विद्युतं कनीनकाभ्यां कर्णाभ्यां श्रोत्रं श्रोत्राभ्यां कर्णौ तेदनीम् अधरकण्ठेनापः शुष्ककण्ठेन चित्तं मन्याभिरदितिं शीर्ष्णा निर्र्द्धतिं निर्जर्जल्पेन शीर्ष्णा संक्रोशैः प्राणात्रेष्माणं स्तुपेन॥ * शष्याय] नमः पार्याय चावार्याय च नमः प्रतरणाय चोत्तरणाय च नमस्तीर्थ्याय च कूल्याय च नमः शष्याय च फेन्याय च॥ (16.42 MVS)

11 सह रय्या] सह रय्या नि वर्तस्वाग्ने पिन्वस्व धारया। विश्वप्स्या विश्वतस्परि॥ (12.10 MVS) * व्युद्धा] बीभत्सायै पौल्कसं वर्णाय हिरण्यकारं तुलायै वाणिजं पश्चादोषाय ग्लाविनं विश्वेभ्यो भूतेभ्यः सिध्मलं भूत्यै जागरणमभूत्यै स्वपनमात्यै जनवादिनं व्युद्धा अपगल्भं सशंशराय प्रच्छिदम्॥ (30.17 MVS)

12 उपयज्ञं मानुषाणामपि] इन्द्रमिद्धरी बहतोऽप्रतिधृष्टशवसम्। ऋषीणां च स्तूतीरुप यज्ञं च मानुषाणाम्। उपयाम गृहीतोऽसीन्द्राय त्वा षोडशिनो। एष ते योनिरिन्द्राय त्वा षोडशिनो॥ (8.35 MVS) * यन्ति] पञ्च नद्यः सरस्वतीमपि यन्ति सस्रोतसः। सरस्वती तु पञ्चधा सो देशेऽभवत्सरित्॥ (34.11 MVS)

14 विभ्राद्] विभ्राडुहृत्पिबतु सोम्यं मध्वायुर्दधद्यज्ञपतावविहृतम्। वातजूतो यो अभिरक्षति त्मना प्रजाः पुपोष पुरुधा वि राजति॥ (33.30 MVS) * सवितान्तर्लघुः] सविता

15 तव वायवृतस्पते] तव वायवृतस्पते त्वष्टुर्जामातरद्भुत। अवाशंस्या वृणीमहे॥ (27.34 MVS)

18 प्र...बृहती] प्र वायुमच्छा बृहती मनीषा बृहद्रयिं विश्ववारं रथप्राम्। द्युतद्यामा नियुतः पत्यमानः कविः कविमियक्षसि प्रयज्यो॥ (33.55 MVS) * वातो वा] वातो वा मनो वा गन्धर्वाः सप्तविंशतिः। ते अग्नेऽश्वमयुञ्जंस्ते अस्मिन्नवमादधुः॥ (9.7 MVS)

9 सूर्यो] सूर्या V * शष्याय] शष्यायV; शष्यायL; शष्यायRā 10 यकारकारयुक्तस्त] यकारकारयुक्तस्यV L Rā 11 रय्या] रय्या V * तथा] तथर्L * व्युद्धा] व्युध्याV L; व्युद्धै G * ना] तुV L 12 मानुषाणामपि यन्तीत्युदाहृतिः] हविश्चेति अपि यति चेत्युदाहृतिः G * यन्तीत्युदाहृतिः] यन्ति चेत्युदाहृतिःV; यन्तित्युदाहृतिःL 13 गुरुर्वकारो] गुरुर्वकार G 14 सवितान्तर्लघुः] सविता तु लघुV; सवितान्तर्लघुL; सवितान्तर्लघु G 15 लघुतरस्तव] लघुतरस्तवV L * वायवृतस्पते।] वायवृतस्पतेV; वायवृहस्पतेL; वायवृतस्पतेRā 16 उपसर्गपरो] उपसर्गात्परोV L * लघुर्मतः] लघु स्मृतः G 17 मन्त्रपाठे] मन्त्र-ठेL; विवौपाठे G * लघवो] लघुवौ G 18 वायुमच्छा] वायुमच्छाIV G; वा--च्छाL * बृहती] बृहन्ती V * निदर्शनम्] वो वां वा वै वि वौ पाठे उपसर्गपरो लघुः प्रथ मा-स-न-शब्देभ्यो विभाषाम्नेडिते यवौ १० इति वा add. V

- 19 रेफो रेत्वमाप्रोति शषसहेषु परेषु च।
 20 ददर्श वर्षो अर्हाच्च संय्योगे नैव कारयेत्॥१०॥
 21 वर्ष्मन्वर्ष्ययन्तर्हृदा तत्र तावदुदाहृतिः।
 22 लकारोऽपि च सावर्ण्यदिकारसदृशो भवेत्॥११॥
 23 शतवल्शा च बल्हा च तत्र तावदुदाहृतिः।
 24 अनुस्वारो रोष्मपरो ङकारो भवति तस्य च॥१२॥
 25 ह्रस्वो दीर्घो गुरुश्चेति त्रिविधः परिकीर्तितः।
 26 ह्रस्वात्परो भवेदीर्घो हर्ठंसेति दर्शनम्॥१३॥
 27 दीर्घात्परो भवेद्ध्रस्वो मांसेभ्य इति निदर्शनम्।
 28 गुरौ परे ह्यनुस्वारो गुरुरेव हि स स्मृतः॥१४॥

19-0 रेफो... च] अथापरान्तस्थस्यायुक्तान्यहल्संयुक्तस्योष्मऽऋकारैकारसंयुक्तस्योच्चारणम्। प्रतिज्ञासूत्रम् २
 22 लकारोऽपि... भवेत्] तृतीयान्तस्थस्य क्विचिदकारस्य तु संयुक्तासंयुक्तस्याविशेषेण सर्वत्रैवम्। प्रतोज्ञासूत्रम् २।
 24 ङकारो] लघ्वनुस्वारकं बिन्दुं विजानीयाद्धनुषु स्थितः। स एवं यदि संयोगे गुरुत्वं तत्र विनिर्दिशेत्। Sikṣāvalī 12 (YS 1.56)

24 अनुस्वारो... च] भिन्नश्रुतिः शषहरेषु तत्र मात्रिका।
 26 ह्रस्वात्परो भवेदीर्घो] वर्णं तु मात्रिके पूर्वं ह्यनुस्वारो द्विमात्रिकः। YS 42 मात्रिके ह्रस्वेद्विमात्रिकः दीर्घः। Sikṣāvalī 42
 25-26 ह्रस्वो... दर्शनम्] बिन्दुगर्भोर्ध्वरेफेण ठकारो यो हि दृश्यते। दीर्घानुस्वारकं तन्तु विजानीयात् 'किर्ठशिला' (MVS 16.13)
 यथा। Sikṣāvalī 13 (YS 1.56)
 27 दीर्घात्परो भवेद्ध्रस्वो] द्विमात्रिके मात्रिकः स्यात् संयोगाद्यश्च यो भवेत्। YS 42 द्विमात्रिके दीर्घे वर्णे पूर्वं सतिमात्रिकः। Sikṣāvalī

28 गुरौ... स्मृतः] अनुस्वारस्योपरिष्ठात्संयोगो दृश्यते यत्र दृश्यते। ह्रस्वं तं तु विजानीयात् संस्थामिति निदर्शनम्। YS 43. किन्तु गुरुत्वं ह्रस्वेऽपि योज्यं प्रतिज्ञासूत्रादिविधानात्। (Sikṣāvalī 43)

20 ददर्श] ऊर्कं मे सूनृता च मे पयश्च मे रसश्च मे घृतं च मे मधु च मे सग्धिश्च मे सपीतिश्च मे कृषिश्च मे वृष्टिश्च मे जैत्रं च म औद्धिचं च मे यज्ञेन कल्पन्ताम्॥ (MVS 8.9) * वर्षो] घृतेनाक्तौ पशूँस्त्रायथांशंरेवति यजमाने प्रियं धा आ विश। उरोरन्तरिक्षात्सज्जूदेवेन वातेनास्य हविषस्तमना यज समस्य तन्वा भवा। वर्षो वर्षीयसि यज्ञे यज्ञपतिं धाः। स्वाहा देवेभ्यः। देवेभ्यः स्वाहा॥ (MVS 6.11) * अर्हात्] बृहस्पते ऽ अति यदर्यो अर्हाद्युमद्विभाति क्रतुमङ्गनेषु। यद्दीदयच्छवस ऽ ऋतप्रजात तदस्मासु द्रविणं धेहि चित्रम्। उपयामगृहीतोऽसि बृहस्पतये त्वा। एष ते योनिर्बृहस्पतये त्वा॥ (MVS 26.3)

21 वर्ष्मन्वर्ष्ययन्तर्हृदा] देवश्रुतौ देवेषु घोषतम्। प्राची प्रेतमध्वरं कल्पयन्ती ऊर्ध्वं यज्ञं नयतं मा जिह्वरतम्। स्वं गोष्ठमा वदतं देवी दुर्ये ऽ आयुर्मा निर्वादिष्टं प्रजां मा निर्वादिष्टम्। अत्र रमेथां वर्ष्मन्पृथिव्याः॥ (MVS 5.17)

23 शतवल्शा] दीर्घायुस्त ओषधे खनिता यस्मे च त्वा खनाम्यहम्। अथो त्वं दीर्घायुर्भूत्वा शतवल्शा वि रोहतात्॥ (MVS 12.100)
 * बल्हा] केष्णन्तः पुरुष आ विवेश कान्यन्तः पुरुषे अर्पितानि। एतद्ब्रह्मन्पुषवल्हामसि त्वा किंँ स्वित्रः प्रति वोचास्यत्र॥ (MVS 23.51)

26 हंसेः] हंसेः शुचिपद्वसुरन्तरिक्षसद्धोता वेदिपदतिथिर्दुरोणसत्। नृषद्वरसदतसद्योमसदब्जा गोजा ऋतजा अद्रिजा ऋतं बृहत्॥ (MVS 10.24, 12.14, 19.74)

27 मांसेभ्यः] लोमभ्यः स्वाहा लोमभ्यः स्वाहा त्वचे स्वाहा त्वचे स्वाहा लोहिताय स्वाहा लोहिताय स्वाहा मेदोभ्यः स्वाहा मेदोभ्यः स्वाहा। मांसेभ्यः स्वाहा मांसेभ्यः स्वाहा स्नावभ्यः स्वाहा स्नावभ्यः स्वाहास्थभ्यः स्वाहास्थभ्यः स्वाहा मङ्गभ्यः स्वाहा मङ्गभ्यः स्वाहा। रेतसे स्वाहा पायवे स्वाहा॥ (MVS 39.10)

19 रेत्वमाप्रोति] रेफत्वमाप्रोतिV Rā; रेत्वमवाप्रोतिL * शषसहेषु] शषहेषुV L Rā 20 संय्योगे] संयोगे V; संयोगे L G 21 वर्ष्मन्वर्ष्ययन्तर्हृदा] वर्ष्म्यायावर्ष्म्यान्तर्हृदाV; वर्ष्म्यायान्तर्हृदाL; वर्ष्मन्वर्ष्म्यान्तर्हृदा G; वर्ष्मन्वर्ष्म्यायान्तर्हृदाRā * तत्र] om. V 22 सावर्ण्यदिकारसदृशो] सावर्ण्यदिकारसहितोV L G 23 शतवल्शा] शतवल्शाV Rā; शतवल्शापि G * च] om. G * बल्हा] बल्हV; वल्हL; वल्हा G * तावदुदाहृतिः] तावदुदाहृतिःV 24 रोष्मपरो] यत्र कुत्रV L Rā * ङकारो] ठंकारोV L Rā; ङकारो G * तस्य] ध्रुवम्V L Rā 26 हर्ठंसेति] हंसेतिL; हंसेति G; हर्ठंसेतिRā * दर्शनम्] निदर्शनम्L 27 मांसेभ्य इति] मांसेतिL; मांसेति G; मांसेभ्यRā * इति] om.L G * निदर्शनम्] दर्शनम्Rā 28 गुरौस्मृतः] om. G * स] om.L

- 29 सिं०ह्यसीति स प्रोक्तं दीर्घः स व्यञ्जनोदये।
 30 देवानां हृदयेभ्यश्च तस्कराणां तथा सूके॥१५॥
 31 अथायोगवाहानाह अवर्णाच्च ऋकाराच्च विसर्गः कण्ठ एव सः।
 32 इवर्णाच्च तथोवर्णात्तथा चैकारपूर्वकः॥१६॥
 33 औकारपूर्वकश्चैव तालव्यो भवति ध्रुवम्।
 34 एकाराच्च कण्ठतालुर्विसर्गो भवति ध्रुवम्॥१७॥
 35 कण्ठोष्ठप्रस्तु तथैकाराद्विसर्गो भवति ध्रुवम्।
 36 देवो वः सविता चात्र हकारसदृशो भवेत्॥१८॥
 37 देवीस्तिस्रो विसर्गस्तु हिकारसदृशो भवेत्।
 38 आखुस्ते पशुरित्यादौ हुकारसदृशो भवेत्॥१९॥
 39 विसर्गश्चाग्रेरित्यादौ हेकारसदृशो भवेत्।
 40 विसर्गो बाहोरित्यादौ होकारसदृशो भवेत्॥२०॥
 41 अथ स्वर्दक्षैरित्यादौ हिकारसदृशो भवेत्।
 42 विसर्गो दौष्पितेत्यादौ हुकारसदृशो भवेत्॥२१॥

24-30 अनुस्वारो... सूके] अथानुस्वारस्य ङं इत्यादेशः शपसहरेफेषु तस्य त्रैविध्यमाख्यातम्। ह्रस्वदीर्घगुरुभेदेदीर्घात्परो ह्रस्वो ह्रस्वात्परो दीर्घो गुरौ परे गुरुः परसवर्णेषत्प्रकृत्या चान्यत्र विसर्गेष्वीषद्विरामः पदाद्यस्य संयुक्ताकारस्येषदीर्घता च भवतीति। प्रतोज्ञासूत्रम् २।

31-0 अवर्णाच्च... ध्रुवम्] पूर्वान्तस्थानो विसर्जनीयः। TP 2.48

29 सिं०ह्यसि] सिं०ह्यसि सपत्नसाही देवेभ्यः कल्पस्व। सिं०ह्यसि सपत्नसाही देवेभ्यः शुन्धस्व। सिं०ह्यसि सपत्नसाही देवेभ्यः शुम्भस्व॥ (MVS 5.10)

30 देवानां हृदयेभ्यश्च] नमः पर्णाय च पर्णशदाय च नम उद्गुरमाणाय चाभिप्रते च नम आखिदते च प्रखिदते च नम इपुकृद्धो धनुष्कृद्धश्च वो नमो नमो वः किरिकेभ्यो देवानां हृदयेभ्यो नमो विचिन्वत्केभ्यो नमो विक्षिणत्केभ्यो नमो आनिर्हतेभ्यः॥ (YS 16.46) 24-30 तस्कराणां०सूके] नमो वञ्चते परिवञ्चते स्तायूनां पतये नमो नमो निषङ्गिण इषुधिमते तस्कराणां पतये नमो नमः सूकायिभ्यो जिघाँसञ्चो मुष्णतां पतये नमो नमोऽसिमञ्चो नक्तं चरञ्चो विकृन्तानां पतये नमः॥ (MVS 16.21)

36 देवो०सविता] इषे त्वा ऊर्जे त्वा। वायव स्था। देवो वः सविता प्रार्पयतु श्रेष्ठतमाय कर्मणऽ आ प्यायध्वम् अग्न्या इन्द्राय भागं प्रजावतीरनमीवा ऽअयक्ष्मा मा व स्तेनऽ ईशत माघशर्मसो ध्रुवा अस्मिन्गोपतौ स्यात बह्वीः। यजमानस्य पशून्प्राहि॥ (MVS 1.1)

37 देवीस्तिस्रो] देवीस्तिस्रस्तिस्रो देवीरश्विनेडा सरस्वती। शूषं न मध्ये नाभ्यामिन्द्राय दधुरिन्द्रियं वसुवने वसुधेयस्य व्यन्तु यज॥ (SY S21.54)

38 आखुस्ते पशुः] एष ते रुद्र भागः सह स्वस्त्राम्बिकया तं जुषस्व स्वाहा। एष ते रुद्र भाग आखुस्ते पशुः॥ (MVS 3.57)

39 विसर्गश्चाग्रेरित्यादौ] अग्नेः पक्षतिर्वायोर्निपक्षतिरिन्द्रस्य तृतीया सोमस्य चतुर्थ्यदित्यै पञ्चमीन्द्राण्यै षष्ठी मरुतां सप्तमी बृहस्पतेरष्टम्यर्यम्णो नवमी धातुर्दशमीन्द्रस्यैकादशी वरुणस्य द्वादशी यमस्य त्रयोदशी॥ (MVS 25.4)*

40 बाहोः] अश्वस्तूपरो गोमृगस्ते प्राजापत्याः कृष्णग्रीव आग्नेयो रराटे पुरस्तात्सारस्वती मेष्यधस्ताद्धन्वोराश्विनावधोरामौ बाहोः सौमपौष्णः श्यामो नाभ्यां सौर्ययामौ श्वेतश्च कृष्णश्च पार्श्वयोस्त्वाष्टौ लोमशसक्थौ सक्थोर्वायव्यः श्वेतः पुच्छ इन्द्राय स्वपस्याय वेहृद्वैष्णवो वामनः॥ (MVS 24.1)

42 दौष्पितेत्यादौ] उपहृतो द्यौष्पितोप मां द्यौष् पिता ह्ययतामग्निराग्नीध्रात्स्वाहा। देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम्। प्रति गृह्णामि। अग्नेद्वास्येन प्राश्रामि॥ (MVS 2.11)

29 सिं०ह्यसीति] सिं०ह्यसीतिV; सिं०ह्यसीतिL; सिं०ह्यसीतिRā * स] तत्र तावदकारेV Rā; तेत्र तावदकारेL * दीर्घः] दीर्घV L Rā * स] एव सः १५V; एव सःL Rā 30 देवानां] देवानां०V; देवानांL; देवानांRā * हृदयेभ्यश्च] हृदयेV L Rā * तस्कराणां] तद्वत्तस्कराणांV L Rā 31 कण्ठ] कण्ठ V 32 तथोवर्णात्तथा] तथैवर्णात्तथे V 33 औकारपूर्वकश्चैव] औकारपूर्वकश्चैवL 34 कण्ठतालुर्विसर्गो] कण्ठतालुर्विसर्गोV; कण्ठतालुर्विसर्गोRā 35 कण्ठोष्ठप्रस्तु ध्रुवम्] कण्ठोष्ठप्रस्तुL * तथैकाराद्विसर्गो] तथैकाराद्विसर्गोRā 36 भवेत्] भवे V 38 हुकारसदृशो] हुकारसदृशोV Rā * भवेत्] भवेत् V 39 विसर्गश्चाग्रेरित्यादौ] विसर्गश्चनिरित्यादौ V 40 बाहोरित्यादौ] बाहोरित्यादौV L 41 स्वर्दक्षैरित्यादौ] स्वर्दक्षैरित्यादौV; स्वर्दक्षैरित्यादौRā 42 दौष्पितेत्यादौ] द्यौष्पितेत्यादौV Rā; द्यौष्पितेत्यादौL * हुकारसदृशो] हुकारसदृशोV Rā

- 43 हकारो नैव मन्तव्य इति शास्त्रव्यवस्थितिः।
 44 फणिनिश्वाससदृशो विसर्गो भवति ध्रुवम्॥२२॥
 45 कनिष्ठिकामोचनं तु नीचे च प्रचये सति।
 46 नमः कूप्याय प्रथमो द्वितीयो जाग्रतस्तथा॥२३॥
 47 तर्जनीमोचनं कुर्यादुदात्ते तु विसर्गके।
 48 देवो धर्मस्तथा ह्रस्वे स्वरिते तूभयं क्षिपेत्॥२४॥
 49 अश्वो मर्त्यो भवेल्लक्ष्यं स्वारे दीर्घं कनिष्ठिकाम्।
 50 उभयोरपि ह्रस्वे च वकारे स्वरिते सति॥२५॥
 51 दीर्घोऽपि चोभयोः क्षपे इति शास्त्रव्यवस्थितिः।
 52 यथा स्फटिकदण्डादिरुपाधिवशतो भवेत्॥२६॥
 53 तत्वदूष्मा प्रयोक्तव्यो हिहुहेहो निदर्शनम्।
 54 वसोः पवित्रं वै तत्र ह्युदाहरणमुच्यते॥२७॥
 55 ऋकारः खलु सर्वत्र ह्येकारसदृशो भवेत्।
 56 हृदे मृगस्तृतीया च ऋचं वाचमथापरम्॥२८॥

43-44 हकारो... ध्रुवम्] यथा बालस्य सर्पस्य निःश्वासो लघुचेतसः। एवमूष्मा प्रयोक्तव्या हकारपरिवर्जिता। YS 1.74

45-0 कनिष्ठिकामोचनं... विसर्गके] तर्जनीक्षेपिकां तत्रोदात्ताच्चोष्मदयो (सहस्राक्षः शु य सं ३१।१) यथा। रेखा बिन्दुद्वयस्यान्तरधोरेफसमा च या॥ ८॥ बलिकां तत्र जानीयात् कनिष्ठयाश्च क्षेपणीम्। YS 1.56.7-8 (pp. 163-164)

48 स्वरिते... क्षिपेत्] स्वरितं यद्भवेत्किञ्चित्सवकारोष्मकं ततः। ह्रस्वं वा यदि वा दीर्घं निक्षेप उभयोरपि। - YS 1.66 स्वरिते यत्र निक्षेपे संयोगो वापि दृश्यते। द्विमात्रिके क्षिपेदेकां मात्रिके तूभयं क्षिपेत्। YS 1.67 जात्ये चैव स्वरिते चैव वकारो यत्र दृश्यते। कर्तव्यस्तूभयोः क्षेपो व्वायव्या इति निदर्शनम्। YS 1.68 विसर्गान्तः स्वरो ह्रस्वः स्वरितो यत्र दृश्यते। दीर्घस्तु सवकारश्च तत्रोभक्षेप उच्यते। YS 1.70

31-54 अवर्णाच्च... ह्युदाहरणमुच्यते] Cf. विसर्गस्य लेखनं हस्तमुद्राश्च। सम्प्रदायप्रबोधिनी शिक्षा। 81-84

46 नमः कूप्याय] नमः कूप्याय चावट्याय च नमो वीध्याय चातप्याय च नमो मेध्याय च च विद्युत्याय नमो वर्ष्याय चावर्ष्याय च॥ (MVS 16.38)

56 हृदे] हृदे त्वा मनसे त्वा दिवे त्वा सूर्याय त्वा। ऊर्ध्वमिममध्वरं दिवि देवेषु होत्रा यच्छ (MVS 6.25) या ओषधीः सोमराज्ञीर्बह्वीः शतविचक्षणाः। तासामसि त्वमुत्तमारं कामाय शंभु हृदे॥ (MVS12.92) * मृगे] सोमाय कुलुङ्ग आरण्योऽजो नकुलः शका ते पौष्णाः क्रोष्टा मायोर् इन्द्रस्य गौरमृगः पिद्वो न्यङ्कुः ककटस्तेऽनुमत्ये प्रतिश्रुत्कायै चक्रवाकः॥ (MVS 24.32*)

44 फणिनिश्वाससदृशो] फणिनिःश्वाससदृशोV L 45 सति।] सतीः V 46 प्रथमो] प्रथमाV L 48 स्वरिते] स्वरित V * तूभयं] दूभयंV; तुभयंL 31-48 अथायोगवाहानाह ... क्षिपेत्] om. G 49 अश्वो] आश्वोV L * स्वारे] स्वरे V 50 सति] सती V 51 दीर्घोऽपि] दीर्घेपिV; दीर्घोपिL; दीर्घोऽपिRā * चोभयोः] चोभयो V * क्षपे] क्षेपV L Rā * शास्त्रव्यवस्थितिः।] २६ add. V 52 स्फटिकदण्डादिरुपाधिवशतो] स्फटिकदण्डादिरुपाधिवशतोV L 53 तत्वदूष्मा] तद्वदूष्माIV L Rā * निदर्शनम्।] नि-र्शनम्L 54 वसोः] वसोःRā * वै] वेL 56 ऋचं] ऋचं V * वाचमथापरम्] वाचमथापरम्Rā

3.7 Indices

3.7.1 Index of *ślokapāda-s*

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Chapter 4

Amoghānandinī Śikṣā

4.1 Introduction to the AŚ

The origin of the AŚ, like most of the other *śikṣā*-s, is untraceable, and there is no clue available regarding the authorship of the text. However, it can be considered as one of the modern *śikṣā*-s. PŚ 77 – 78 (Tripāṭhī 1989, p. 53) give a list of the eight *leading* (Verma 1961, 32) *śikṣā*-s of the *Vājasaneyā* school. The AŚ is listed as one of them. This fact supposes that the AŚ was present before Parāśara, the author of the PŚ. Therefore, chronologically the AŚ is anterior to the PŚ. There is no significant evidence to judge the exact time of the origin of the PŚ. No assumption could be made about the upper limit of AŚ's authorship. In the very beginning of the text, the PŚ positions itself as the foremost of all the *śikṣā*-s “like *Viśvātman* among the gods or like Puṣkara among the holy places.”¹ PŚ 113 – 14 (Tripāṭhī 1989, p. 57) dictates hell-dwelling for those who mispronounce Vedic texts. Due to the modernity of the concept of hell and hell-dwelling (Sharma 1983, pp. 29 – 30; Verma 1961, p. 32), the origin of the PŚ must be of a later period. This is to be noted here that some of the manuscripts of the AŚ seem to be contaminated with some untraceable manuscripts of the PŚ. The contamination is reflected in Tripathi's work (Tripathi 1989, pp. 74 – 85) also. Owing to the similarity of the content of the AŚ and PŚ, Prof. K. L. Sharma postulated that the AŚ is composed based on or following the PŚ (Sharma 1983, p. 32). The fact turns out to be untrue, yet some of the manuscripts of the AŚ are undoubtedly contaminated with some PŚ manuscripts. The inflation of its content (as printed in Tripāṭhī 1989, pp. 74 – 85) is further confirmed by the *total number* of verses. It reads 130 verses excluding one unnumbered passage (Tripāṭhī 1989, p. 79). On the contrary, no manuscript of the AŚ is found that reads 130 verses. Rājendralāla Mitra recorded a manuscript under the title “Amoghānandinī Śikṣā” and claimed that it contains the complete text in 160 verses (Notice.

¹ *atha śikṣāni pravakṣyāmi pārāśaramatani yathā/
yathā vedeṣu viśvātmā yathā tīrtheṣu puṣkaram//
tathā pārāśarī śikṣā sarvaśāstreṣu gīyate/* (PŚ^{Rā} 1 – 2).

Mitra 1870, p. 72; no. 133). This is the highest number of verses mentioned for the AŚ in any catalogue. However, a physical examination of the manuscript (referred by Mitra) revealed that it contains the text of the LaŚ, not AŚ. It contains the complete text of the LaŚ in one folio. After elimination of the said manuscript from the list of the AŚ witnesses, ms. RASB 4957 is left to declare the highest number of the verses as 106. Innately, the AŚ cannot be printed with 130 verses without adding a minimum of 24 verses.

While reading the manuscripts of the AŚ, one has to face a lot of discrepancies regarding the verse numbers (see Figure 4.8 for illustration) and the total number of verses. Also, it is to be noted here that, it is possible to manipulate or modify the verses of the AŚ by the scholars because it is written in a very lucid and easy language. The inconsistencies in the manuscripts indicate that the text has come down to us in its present form through a conspicuous amount of contamination, and as a result of that, it probably has lost some of its original contents and surely has adopted some inflation. The text, that we received today, is not a well-structured one. In the present edition, an effort is made to reconstruct the oldest possible version of the text.

4.2 Content of the AŚ

As discussed above, the AŚ (as printed in Tripāṭhī 1989, pp. 74 – 85) showcases a huge deviation from the original. It includes many verses that are found exclusively in the PŚ, and thus, the variety of its content widened. However, the initial verses of the AŚ set the topics which it is going to discuss. The topics are the labial sounds, dental sounds, *laghu* pronunciation, *laghutara* pronunciation, *nāda*, the nasal sounds, the definition of *samhitā* (hymns).² By ‘dental’ and ‘labial’, it refers to the two lists of words containing labio-dental *v*, and labial plosive *b*. Both the lists are constructed with words from the MVS. The subject matter of the AŚ, to some extent, seems to be similar to that of the Māṇḍavī Śikṣā (henceforth, MāŚ). The MāŚ produces a prolonged list of labial plosive *b*.³ Most of the words recorded in the two lists of the AŚ are spotted in the MāŚ (see Section 4.11.3). *Laghu* and *Laghutara* direct to the three kinds of pronunciation of *v*: *guru*, *laghu*, and *laghutara*. The beginning verses do not mention *guru*, but the *śikṣā* discusses it later in the body of the text. In some verses, it examines the conditions in which *nāda* should be implied. The nasal sounds are described afterward. The following subject matter, as the list prescribes, is the definition of *samhitā*. It is not clearly illustrated with adequate explanation. The original term used in the text is *lakṣaṇa*, which is commonly translated as “definition.” However, the present text does not produce any sort of *definition* or measuring features of a *samhitā* or a *mantra*. It reads several verses which provide counts of the *akṣara*-s read in the *kaṇḍikā*-s and *mantra*-s.

² *auṣṭhyā dāntyā lāghuścaiva laghutaraḥ/*
nādanāsikyasaṁhitālakṣaṇāni pṛthak pṛthak// AŚ^{Rā} 2.

³ See Māṇḍavyamaharṣipraṇītā Śikṣā (Tripāṭhī 1989, pp. 61 – 73).

4.2. Content of the AŚ

In another way, the term “*samihitā-lakṣaṇāni*” may be translated as “definitions of junctures” – i.e., to aim to give the rules of juncture. But, unlike most of the popular *śikṣā* texts, the present one remains silent about juncture. In this scenario, it would be justified to understand the counting of *akṣara*-s and its allied topics (e.g., the concept of *cakṣuṣī*, which is mentioned exclusively in the AŚ) as *samihitā-lakṣaṇāni*. It testifies its notions with examples from the MVS in all cases.

However, it includes more topics than it declares in its preamble. Towards the beginning, it adheres to the aforementioned topics, and as the text proceeds, it diverges from them. The following table shows the verse-wise content of the text.

Table 4.1: Content of the AŚ

Verse Numbers	Subject matter
1	The <i>Pratijñā</i>
2	The preamble (list of topics that are to be addressed)
3 – 14	A list of words containing labio-dental <i>v</i>
15 – 25	A list of words containing labial plosive <i>b</i>
26 – 29	Three kinds of pronunciation of <i>v</i> : <i>laghu</i> , <i>guru</i> and <i>laghutara</i>
30 – 34	The impication of <i>nāda</i>
35 – 42	The nasal (<i>anunāsika</i>) sounds
43 - 46	The concepts of <i>raṅga</i> , <i>anīraṅga</i> , <i>mhāraṅga</i>
47 - 48	The <i>pluta</i> -s
49 – 65	The methods of articulation of sounds
66 – 67	The concepts of <i>sakṛdauṣṭhya</i> , <i>dvirauṣṭhya</i> , <i>caturauṣṭhya</i>
68 – 72	The concept of <i>cakṣuṣī</i>
73	The concept <i>capalā kaṇḍikā</i>
74 - 75	The count of <i>ardhā</i> -s
76 - 78	The <i>mantra</i> -s to be chanted before and after the word “ <i>svāhā</i> ”
79 – 90	The count of <i>akṣara</i> -s in <i>kaṇḍikā</i> -s
91, 95, 98-99	The <i>guru</i> pronunciation of <i>v</i>
92 – 94	The gesture of the hands
96	The <i>yama</i> sounds
101 - 106	The gemination of <i>cha</i>
107	Three accents
109-118	The count of <i>akṣara</i> -s in <i>kaṇḍikā</i> -s
119-130	The manual of chanting, and the <i>phalaśruti</i>

There is a range of topics that are addressed in the AŚ^{Rā}. A large part of this text is not archetypical. The reason for the inclusion of those parts, as described above, is the inflation that occurred through contamination in AŚ^{Rā}. The inflation includes several verses, that are

related to the count of the *akṣara*-s. The very subject matter seems to belong to the PŚ. The text of the AŚ, as we received today, is not well-organized. No segmentation of topics is found that could help to categorize the verses. The verses addressing the same subject matter are not placed together. The arrangement of the AŚ verses is arbitrary and it presents a text that is jotted down from more than one source.

During the collation of the AŚ manuscripts, two manuscripts were found (ms. NGMPP D 77 – 2 and ms. BORI 55 of 1887 – 91), which seem to contain the readings that are closer to the archetype. Among all the consulted manuscripts, these two read the minimum number of unorganized verses. They discard all the verses that are concerned with the count of *akṣara*-s. Although, these two manuscripts are not free from doubtful readings. They include verses that seem to be out of their context, and again, like other witnesses, they also collected verses from the PŚ. An effort has been put to identify and eliminate such verses from the present edition (see Section 4.8 for the eliminated verses).

4.3 Survey of the AŚ manuscripts

An inventory of the AŚ manuscripts has been built after consulting various catalogues and libraries. Aithal’s rigorous work titled *Veda-lakṣaṇa: Vedic Ancillary Literature* (Cat. Aithal 1993) has been an absolute help in this regard. It lists down all the available manuscripts of the Vedic ancillary texts. However, the present findings are not blindly based on Aithal’s work. The entries of his catalogue are thoroughly checked to meet the accuracy of the survey. Various meta catalogues, catalogues of respective libraries, published hand-lists, reports, and indices have been consulted for the preparation of this inventory. All efforts are made to acquire copies of all the located manuscripts of the text.

In due process, three different works have been found with the same title “Amoghānandinī Śikṣā.” The distinction between these three can be marked with the number of verses, the texts contain and the subject matter of the text. Kielhorn produced a short account of an AŚ manuscript in his possession that contains 57 verses (Indian Antiquity, Vol. 5, p. 193). Bhattacharya (1960) also refers to this version of the AŚ. She mentions another work of the AŚ which, she claims, is to be found in the Library of the Asiatic Society of Bengal. According to her, it contains only 17 verses (Bhattacharya 1960, p. 299). It should be a LmŚ manuscript. Rājendrālala Mitra informs us about an AŚ manuscript which reads 160 verses. The manuscript is said to be preserved in the same library (Notice. Mitra 1870, p. 72, no. 133). However, the present survey found five manuscripts of the AŚ currently preserved in the library of the Asiatic Society of Bengal. None of them contains 160 verses. The survey also reveals that there is a huge discrepancy between the catalogue entries and the actual manuscripts. Particularly for this text, a major discrepancy is observed regarding the title. Many of the manuscripts titled “Amoghānandinī Śikṣā” in the catalogues, upon physical examination, turned out to be the LaŚ manuscripts. Thus, nine manuscripts of the AŚ are confirmed. There are two more manuscripts of the text mentioned in the catalogues. One is

4.3. Survey of the AŚ manuscripts

said to belong to Pandit Rāmānārāyaṇa of Lucknow (henceforth PRL). Aithal claims that this manuscript contains 20 verses in two folios. Another one with the shelf-mark “2057B” is kept in Oriental Research Institute and Manuscripts Library, Trivandrum (henceforth KUL 2057). This 1896-written manuscript is complete in 25 verses. All possible efforts made to acquire PRL and KUL 2057 failed to produce any fruit. However, agreeing to the information provided in Cat. Aithal 1993 and Cat. TU 1957, it would not be groundless to assume that these manuscripts do not contain the same text as the present edition of the AŚ. They might be copies of the LaŚ manuscripts with some additions and subtractions.

Five manuscripts are recorded as the AŚ witnesses in the fourth volume of *Catalogue of Sanskrit Manuscripts in Mithila*. These manuscripts could not be verified.

4.3.1 Catalogous Catalogorum entries

CC lists six manuscripts of the AŚ under the title “Amoghanandinī Śikṣā”:

- L. 133. Kh. 82. Bik. 153. Oudh IX 4, Kāśīn. 4. (CC vol. 1, p. 29a)

The information is to be extricated to make it easily understandable. In the following passages, the entries are decoded into simple language. A brief note is added to make the description more significant.

- **L. 133.** This manuscript contains the text of LaŚ.⁴
- **Bik 153.** This manuscript contains a text titled “Amoghānandinī Śikṣā” which is complete in 57 verses. This text is different from the AŚ and LaŚ edited in the present work. Aithal mentions this version of the AŚ text as “Amoghānandinī śikṣā (2).”⁵
- **Oudh IX 4.** This manuscript contains 20 verses. It is a manuscript of the LaŚ.
- **Kāśīn 4** According to the abbreviation list of CC I (p. IV) “Kāśīn 4” stands for the fourth part of *Reports on Sanskrit Manuscripts* which records the report for quarter April to June 1881. The report catalogues the manuscripts of three private libraries at Gujranwala: (1) Pandit Kashi Ram (2) Pandit Jwala Datta Prasad and (3) Pandit Navnidhi Raya. Biswas (BBC 0365) spotted the report in three libraries: Centre Theosophical Society Chennai; University of Mumbai Fort and Mumbai University of Madras, Dept. of Sanskrit, Chepauk. The report could not be accessed by the present editor; therefore, the manuscript is left unverified in the present work.

4.3.2 New Catalogous Catalogorum entries

NCC I records 25 AŚ manuscripts:

⁴ See § L 133 in Cat. Aithal 1993, p .101.

⁵ Ibid.

- अमोघानन्दिनी शिक्षा vs.
AS. p. 13. Baroda 7346. BBRAS. 1 (17 verses here). Bd. 55. Bhau Dāji 121. Bik. 348 (57 verses). Bikaner 664. BORI. 65 of 1884. 87. 55 of 1887-91. 1 of 1895-1902. CLB I. p. 23 (2 mss). DAVCL. 4209. IM 2024. 2058. 4957. Joḍiya II. 13. Kāśin. 4. PUL. I. p. 18 (2 mss). RASB. II 1517 (not agreeing with either L 133 or Bik. 348). Rgb. 65. Trav Uni. 2057B (along with Keśaśikṣā). Kielhorn Ind. Ant. V. p. 193 (57 verses).

This list is comprised of the manuscripts of three different texts:

- Amoghānandinī Śikṣā (critically edited in the present work) – AS. p. 13. Bd. 55. Bikaner 664. BORI 55 of 1887-91. DAVCL. 4209. IM 2024. 2058. 4957. Joḍiya II. 13. Kāśin. 4. PUL. I. p. 18 (2 mss). Trav Uni. 2057B (along with Keśaśikṣā)
- Amoghānandinī Śikṣā (different from the previous one.⁶) – Bik. 348, Baroda 7346.
- Laghvamoghānandinī Śikṣā (Critically edited in the present work) – BBRAS. 1, Bhau Dāji 121, 1 of 1895-1902, RASB. II 1517, Rgb. 65, BORI. 65 of 1884. 87, 1 of 1895-1902, CLB I. p.23. These manuscripts are discussed in the next chapter.

There are eight unique manuscripts of the AŚ:

- **AS. p. 13.** The abbreviation refers to page No. 13 of Cat. AS 1899. The accession number of the manuscript is recorded as “III G. 70.”
- **Bd. 55.** (=BORI 55 of 1887-91). NCC (NCC I, p. x) decodes the abbreviation as *Report on the search of Sanskrit manuscripts in the Bombay Presidency during the years 1887 – 88, 1888 – 89, 1889 – 90, and 1890 – 91 by R.G. Bhandarkar, Bombay, 1897.* The number “55” refers to the serial no. of the entry. This manuscript is recognized as “55 of 1887 – 91” in BORI. This aforementioned report along with other several reports (Report. Kh. 1881, Report. Rgb. 1894, etc.) is published in *Manuscripts in the Bhandarkar Oriental Research Institute, Deccan Gymkhana, Poona 4. Quoted by manuscript numbers of the library. A copy of the complete card index of the BORI manuscripts, prepared in 1940.* Years in the shelf-mark of the manuscript (i.e., 1887 – 91) indicates the year of collection and the number refers to the manuscript number of that particular collection.
- **Bikaner 664.** Bikaner refers to Cat. Bikaner 1947. The manuscript is presently preserved in the Anup Sanskrit Library, housed at Bikaner Fort, Rajasthan, and accessioned with the number “664”.
- **DAVCL. 4209.** “DAVCL” stands for *A hand-list of the Manuscripts (under ‘A’) in the Lalchand Research Library, DAV College, Lahore* (NCC I, p. xiii). The original list could not be accessed, but the manuscript is listed with the same accession number (i.e., 4209) in Cat. VVRI 1959, p. 50. The manuscript is digitized in may 2018. A digital copy of the same is available at dav.splrarebooks.com/collection

⁶ See Aithal 1993, pp. 101 – 02.

4.3. Survey of the AŚ manuscripts

/view/Amoghanandinishiksha.

- **IM 2024. 2058. 4957.** The entry comprises three manuscripts: IM 2024, IM 2058, and IM 4957. According to the abbreviation list of NCC (NCC I, p. xvi), IM refers to *A hand-list of 11,286 Sanskrit manuscripts of the Indian Museum*. This list is unpublished and Biswas (BBC 0171) located it in the Department of Sanskrit of University of Madras. “These manuscripts which originally belonged to the Archaeological Survey of India, are now in the possession of Asiatic Society of Bengal, Calcutta” (Cat. Aithal 1993, 35; NCC I p. xvi).
- **Jodiya II. 13.** “Jodiya II” refers to *A hand-list of 33 manuscripts in the possession of Sastri Suryashankar Tuljashankar, Jodiya, Kathiyawad*. (NCC I, p. xvii). The list could not be accessed by the present editor, and the manuscript remains unverified.
- **PUL. I. p. 18 (2 mss)** *A Catalogue of Sanskrit Manuscripts in the Punjab University Library* (Cat. PUL 1932) is abbreviated as “PUL” in the abbreviation list of NCC (NCC I, p. xxiii). “I” refers to the first volume; and “p. 18” stands for page number 18. It mentions two manuscripts of the AŚ under the numbers 17 and 18. The details of the manuscripts provided in the said directory are respectively: “No. 17 | Title अमोघानन्दिनीशिक्षा | Author or commentator [blank] | Leaves 8 | Granthas 100 | Age [blank] | Remarks: [blank]” and “No. 18 | Title [अमोघानन्दिनीशिक्षा] | Author or commentator [blank] | Leaves 6 | Granthas 106 | Age सं 1924 | Remarks: [blank]” (the details are given in a tabular form. Column breaks indicated with “|”). The two manuscripts are preserved in the Punjab University Library with accession numbers 5747 and 10680.
- **Trav Uni. 2057B.** “Trav Uni.” refers to *A hand-list of the Sanskrit Manuscripts acquired for the Travancore University Manuscripts Library, Trivandrum*. The list could not be accessed by the present editor; hence the manuscript remains unverified. The same entry is found in Aithal 1993, p. 101. According to it, it is an 1896-written manuscript of 1 folio, containing 25 verses. According to Aithal’s *Abbreviation with Bibliographical Notes* (Aithal 1993, p. 49) the record of the manuscript should be found in Cat. TU 1957, under number 2057B. However, no such entry is spotted in the said catalogue.

4.3.3 Cat. Aithal 1993 entries

Aithal mentions a total of 26 manuscripts of the AŚ. Excluding the previously mentioned entries, there are eight *unique* entries of the AŚ manuscripts (those are marked with boldface and discussed below):

- Bd. 55. 10 fol. Dated V.S. 1805.
- **Berlin StB-PrK (NGMPP). D 77/2.** 9 fol. 96 verses. Lithographic print of V.S. 1940 / Śaka 1806 (microfilm dated 28.07.76).
- Bhau Dāji 121.
- BORI 65 of 1884 – 87.

- **BORI 55 of 1887-91.**
- BORI 1 of 1895-1901.
- **GJKSV 13069.** 11 fol. dated V.S. 1902. (End differs)
- GJKSV 41854. 7 fol. (Keśaviyā Amoghānandinī Śikṣā)
- Hoshiarpur p. 50 (no. 4209). 4 fol. 100 granthas.
- IM 2024. Incomplete. 56 verses.
- IM 2058. 10 fol.
- IM 4957. 3 fol. 105 verses. Incomplete.
- Jodiya II 13.
- Kh. 82.
- **L 133.** 3 fol. 120 Grantha-s. Dated V.S. 1926.
- **Mithila IV 169. 169(A) – (D).** (5 mss.)
- Oudh IX 4 (no. 1). 2 pp. 20 Grantha-s. Belonged to Pandit Ramanarayana of Lucknow.
- **Oxf. CS d. 185(11).** 7 fol. (2-4) missing.
- **PUL I, p. 18 (no 17).** 8 fol. 100 Grantha-s.
- **PUL I, p. 18 (no 18).** 6 fol. 105 Grantha-s. Dated V.S. 1924.
- RASB II 1517 (G 666). 2 fol. 17 Grantha-s. (=Laghumādhyandinī-śikṣā).
- RASB II 1518 (G 3258). 7 fol. 160 Grantha-s. Dated V.S. 1939.
- SBD 2024. 1 fol. Dated V.S. 1934.
- SBD 2063. 1 fol.
- Rgb. 65.
- Trav. Uni. 2057B. 1 fol. 25 Grantha-s. Dated V.S. 1896. (a. given as Keśavi Śikṣā)

The list contains some manuscripts of the LaŚ also. They are discussed in the chapter 5. The AŚ manuscripts are Berlin StB-PrK (NGMPP) D 77/2, BORI 55 of 1887-91 (=Bd. 55), GJKSV 13069, IM 2024, IM 2058, IM 4957, Kh. 82, Oxf. CS d.185(11), PUL I p.18 (No.17), PUL I p.18 (No. 18), Rgb. 65 (=65 of 1884-87), Hoshiarpur p. 50 (No. 4209) (= DAVCL 4209 of NCC entry), Mithila IV 169.169(A)-(D), Oudh IX 4 (no.1), Trav. Uni. 2057B, Jodiya II 13. The rest of the entries refer to the LaŚ manuscripts.

Three entries were not mentioned previously: Berlin StB-PrK (NGMPP) D 77/2, Oxf. CS d.185(11), Mithila IV 169.169(A)-(D).

- **Berlin StB-PrK (NGMPP) D 77/2.** According to *Abbreviations and Bibliographical Notes*, (Cat. Aithal 1993, p. 25), Berlin StB-PrK refers to Staatsbibliothek Preußischer Kulturbesitz in Berlin. NGMPP stands for Nepal-German Manuscript Preservation Project. A total of 1,80,000 manuscripts from Nepal are microfilmed under the project in thirty-two years (1970 – 2002) under an agreement between His Majesty's Government of Nepal and the German Oriental Society. The Nepalese-German Manuscript Cataloguing Project (NGMCP), a successor project of NGMPP is launched in 2002 to prepare a descriptive catalogue of the manuscripts. The result

4.3. Survey of the AŚ manuscripts

of the project is yet to come. A digital index of the manuscripts has been published containing only the titles and accession nos. of the manuscripts. D 77/2 is the accession number of the AŚ manuscript. The method followed in marking the manuscript is yet to be revealed.

- **Oxf. CS d.185(11).** Oxf. CS is disentangled as Manuscripts of “Chandra Shum Shere Collection in the Indian Institute of Bodelian Library, Oxford [...]” d. 185(11) is the accession No. of the manuscript where d. is the size-category (a – g) or subjects of the groups they were divided into. The number is the serial number of the manuscript in that particular group.
- **Mithila IV 169.169(A)-(D).** Mithila IV stands for the fourth volume of Catalogue of the Manuscripts in Mithila. The catalogue could not be accessed by the present editor; hence the manuscript remains unverified.

The survey of the available AŚ manuscripts is summarized in Table 4.2.

Table 4.2: Inventory of the AŚ manuscripts

Places	Shelf-mark	Repository
Allahabad	13069	Ganganath Jha Research Institute
Berlin	D 77/2	Staatsbibliothek Preußischer Kulturbesitz in Berlin
Pune	55 of 1887-91	Bhandarkar Oriental Research Institute
Kolkata	IM 2024	Royal Asiatic Society of Bengal
Kolkata	IM 2058	Royal Asiatic Society of Bengal
Kolkata	IM 4957	Royal Asiatic Society of Bengal
Lahore	250	University of Punjab
Lahore	5747	University of Punjab
Oxford	d.185 (11)	Indian Institute of Bodleian Library

A digitized version of the AŚ text (henceforth the AŚ^{Pe}) is made available online which can be found on Peter F. Freund’s website. The website states that this is a digitized version of a manuscript found in Benares. Not much information about this manuscript could be retrieved from the web source except that the first and last folios of the document are missing. However, a close comparison of the AŚ^{Pe} and AŚ^{Rā} texts produced no difference regarding its readings. The AŚ^{Pe} is a clone of MS^{Rā} with all its erroneous impressions. Given the similarity of these texts and the chronological superiority of MS^{Rā}, the AŚ^{Pe} has not been considered as a witness in the present edition.

The published edition of the “Amoghānandinī Śikṣā” (AŚ^{Rā}) is consists of 130 verses. But the editor remains silent about the manuscripts on which the edition is based. From the footnotes of the edition, it can be figured out that at least three manuscripts have been consulted for the edition. They are marked as *ka*, *kha*, and *ga*. However, the AŚ^{Rā} must

have consulted manuscripts that the present inquiry failed to reach out to. The present research did not recognize any manuscript of the AŚ with 130 verses. The manuscript “PUL 250” records the maximum number of verses 105. Yet, Cat. Aithal 1993 which states that Amoghānandinī Śikṣā is a text complete in 130 verses, does not list up any manuscript that contains 130 verses. It reads in the description:

“79 AMOGHĀNANDINĪ ŚIKṢĀ (1) (अमोघानन्दिनीशिक्षा)

130 verses enumerating words containing labials and dentals; letters which appear in their short and long forms in the *samhitā*; the change of a short letter to a long one, if it occurs in the *pada-pāṭha*; the three different pronunciation of “v” (*guru*, *laghu* and *laghutara*); the characteristics of *Nāda* and nasals; the five kinds of “*raṅga*”; the seven kinds of “*pluta*” etc. in the *Vājasaneyi-samhitā*.”

It would not be unsubstantiated to say that Aithal’s 1993 edition was not above the influence of the editions of Yogolakiśora Vyāsa (Vyāsa 1890) and Rāma Prasāda Tripāṭhī (Tripāṭhī 1989). No other catalogue before and after Cat. Aithal 1993 mentions the AŚ’s verse count to be 130. Moreover, Aithal’s mention of the beginning and the end of the text follows the first five and last six verses of AŚ^{Rā}.

Tripāṭhī’s work has been very less informative about the manuscripts that the editor used in his edition. In the case of AŚ^{Rā}, only eleven footnotes are mentioned in the whole text. Based on them, an effort is made to verify if any one of them is consulted in the present edition. The notes are as follow:

76p1	देवी तु] देवी च ख
76p7	वकारश्च] वकारस्य ख A K ₂ K ₃
76p18	नादसञ्ज्ञकाः] नादसञ्ज्ञिकाः ख K ₁
76p19	मध्यतः] मध्यमः क
77p2	संयुक्तौ] संयुक्तौ ख K ₃
77p5	मात्रिकत्वेन संशयः] नमस्तेति निदर्शनम् ग P
77p9	कल्ल्याण्य] ख A K ₃
83p2	द्वादशैतानि नामानि देवता च तथैव च।] अन्यथा निरयं याति सम्यक् पाठमजानतः। ख A
83p3	अन्यथा निरयं याति सम्यक् पाठमजानतः।] द्वादशैतानि नामानि देवता च तथैव च। ख A
84p15	प्रज्ञयाऽधितं] प्रत्ययाधीतम् ख
84p18	शुद्धभाविनः] शुभभाजिनः क
85p5	तद्धि मात्रं प्र चक्षते] तद्धि पात्रं प्रशस्यते क

Based on the reading of 77p5 it can be assumed that ग and P⁷ refer to the same document. Although, this assumption is not to be claimed to be flawless due to lack of enough evidence. क is definitely not covered in the present edition, because none of the three instances were

⁷ Refer to section 4.4 below for the details of the sigla.

4.5. Description of the AŚ Manuscripts

found in any of the eight manuscripts consulted in the edition. In the case of ख, out of eight variant readings, two are not found in any one of the documents. Three instances are common in K₁ and K₃. K₂ agrees to one instance and A agrees to two readings only. No argument can be deduced from these premises that can identify ख as one of the eight manuscripts.

The present edition considers AŚ^{Rā} as one of the witnesses along with the acquired manuscripts. Altogether eight manuscripts are directly relevant in the present edition:

AL 13069	NGMPP D 77/2	BORI 55 of 1887-91
IM 2024	IM 2058	IM 4957
PUL 250	PUL 5747	

There is a minimum possibility that any of these manuscripts have been used before to prepare a critical edition of the AŚ.

4.4 Sigla of the AŚ Manuscripts

Sigla for the manuscripts are kept simple to avoid confusion. The basic principle of naming the manuscripts adopted here is to name them with the initial letter of the city where they are presently preserved. In the case of more than one manuscript in a city, the roman numerals have been superscripted against the letters, e.g., K₁ and K₂ refer to two manuscripts preserved in Kolkata. The sigla are listed in the table below:

Table 4.5: Sigla of the AŚ manuscripts

Places	Shelf-mark	Siglum
Allahabad	GJKSV 13069	A
Berlin	NGMPP D 77/2	B
Kolkata	IM 2024	K ₁
Kolkata	IM 2058	K ₂
Kolkata	IM 4957	K ₃
Lahore	PUL 17	L ₁
Lahore	PUL 18	L ₂
Pune	BORI 55 of 1887-91	P

4.5 Description of the AŚ Manuscripts

4.5.1 Allahabad, Shri Ganganath Jha Campus, ms. 13069

1845 CE, Devanāgarī, Paper, 11, 7, 25

GJKSV 13069
A

Extent and Condition The manuscript is complete in 11 leaves, numbered 1 to 11 in

the original foliation. The foliation is made on the bottom of the right margin of each verso. Folio numbers are followed by the word *rāma* (above the foliation). The manuscript is scribed in clear handwriting, but it is erroneous. Verse numbers are put till 21, after that, no verse number is found till the end.

Beginning *śrīgaṇeśāya namaḥ atha śikṣāmi pravakṣyāmi amoghānandakāriṇīmī yasyā śravaṇamātreṇa sarvatra vijayī bhavet oṣṭhyā dantyā laghuścaiva [...]*

End [...] *naiva kārayet vyamījanaśiraśinirṣṭaḥ śaśaseṣu purataḥ rephokta varṇatāmī yāti gargasya cavanamī yathā ityamoghānamīdinī śikṣā samāptā sanivat 1902 māsottamamāse mār-gaśirṣamāse śuklapakṣe 5 saumyavāsare vaṭavoharamadhye bhṛgukṣetравāsī rāvalake valarā-masya sutamotirāmeṇa likhitoyamī granthaḥ śrī cha śrīrastu cha śrī cha.*

Scribal Features Except for the verse numbers, there are no others signs used to separate two verses or to mark the end of a verse. Instead, space can identify the end of a half-verse. No use of single *danda* or double *danda* is found in the whole manuscript. An unusual sign is used at the end of only two lines (3v6 and 10v2). Marking the break of a line before the completion of its final word might have been the purpose of its use, but it could not be confirmed because if that would have been the case, there were many other scopes of its use. *Stu* is written in an unusual way (4v4). The following features have been ignored in the collation:

- Nasalization of *n* within a word (1r1 *amoghānamīdakāriṇīmī*, 1r6 *banīdhustabhñī*, 1v6 *amīstathā-*, 2v1 *amīstathāya-*, 7v1 *bharākrāmīta*, etc.).
- Nasalization of *m* within a word (2r3 *praburddhāyāmbike*, 2r4 *amībālika-*, 2r4 *jāmbīle*, etc.)
- The homoglyphs *pa/ya* and *ca/va*.
- Three vertical strokes used overhead to mention the omission of the *akṣara*-s (10r7 *(m)āktmdā caiva*).
- A symbol resembling *ṛ* vowel-sign (1v7).
- A *tastho* read as *tathstho* (3r1).

History This manuscript is presently preserved in Shri Ganganath Jha Campus of Rashtriya Sanskrit Sansthan (Deemed University), Allahabad, formerly known as Ganganath Jha Kendriya Sanskrit Vidyaapeetha and Ganganath Jha Research Institute. The library section of the institute started in 1943.⁸ The three volumes of the institution’s catalogue, published till 1975 (Cat GJKSV 1967, Cat. GJKSV1973 and Cat. GJKSV 1975) do not include this manuscript. Aithal (1993) discovered this manuscript in the institute’s register during his visit to the library on 23 – 27 September 1987 and 29 – 30 August 1988. He writes:

“Of the more than 44,000 manuscripts only a few Veda-lakṣaṇa manuscripts

⁸ Cat. GJKSV 1967, pp. 548 – 49.

4.5. Description of the AŚ Manuscripts

have been included in these catalogues. A greater number of them are to be found in the four volumes in the hand-lists of [accession register of manuscripts], meant for the internal use of the library, written as and when the manuscripts were acquired. They are yet to be verified and properly catalogued. The titles are only provisional. There are no classified catalogues or card indexes. There are about 250 manuscripts of Vedalakṣaṇa in these registers. I have verified several of them during my visit to the library in Allahabad [September 23 – 27, 1987 and August 29 – 30, 1988]”⁹.

The register is complete in four volumes. This manuscript is listed in Vol. II which contains Nos. 11,201 to 23,884. This manuscript bears the accession No. 13069. Vol. II of the register is written during 1974 – 82.

Copies A photocopy of the manuscript is acquired via e-mail directly from the library.

Bibliography Cat. Aithal 1993, p. 100.

4.5.2 Berlin, Staatsbibliothek Preußischer Kulturbesitz, ms. D 77/2

D 77/2
B

1883 CE, Amoghanandī Śikṣā, Nāgarī, Paper, 9, 6, 30-33, 26 × 10

Extent and Condition The manuscript contains the complete text of the AŚ in 9 folios containing 96 verses. Foliation is made on the lower right margin of each verso. The folio numbers are put along with the word *rāma* above them. Foliation is made on the recto of the last folio (i.e., 9r), where the text ends. On the upper portion of the left margin, the abbreviation of the word *śikṣā* is written as *śi •*. The folio number is placed below the abbreviation. Folio 1r indicates the beginning of the text by reading “*atha amoghanandīśikṣā prārambha*”. The main text begins on 1v and ends on 9r. 9v contains only one line that reads “*gaṇeśāya namaḥ*.”

Beginning (1v1) *atha śikṣāmi pravakṣyāmi amoghanandīśikṣā* || *yasyā śravaṇamātreṇa* [1v2] *sarvatra vijayī bhavet* ||1|| [...]

End (9r5) [...] *lakṣṇēna vinā vānī nirmalāpi na śobhavet.. pramadā rūpasanipannā daridrasyaiva yoṣitam* || *svarahīnā tu yā vāṇī vast-*[9r6] *-rahīnā tu yoṣitaḥ* || *evam varṇāḥ na śobhamite prāṇahīnasya pātran* ||96|| [...]

Final Rubric [...] *iti amoghānamidīnī śikṣāḥ sarimāptamī śubham* || *vasiṣṭhagotre cotpanne vidvajjanasabhāsadaḥ.. tulasidattadvijenaiva likhitam haritupuṣṭaye* ||1||

Scribal Features There are not many marginal corrections in the manuscript. A v-shaped symbol is used over the headline to mark the *akṣara*(s) that were skipped while

⁹ Cat. Aithal 1993, 32.

copying. Such *akṣara(s)* is written in the margin area. This manuscript has only three corrections (1v4, 2r1, and 8r1). It places a v-shaped symbol in 4r5 – no correction is referred to by that symbol. It seems that the scribe made a correction only if the error is occurred either in the first line or at the end of a line so that he gets enough space in the margin to write the missing *akṣara(s)* immediately after the place of error. In the entire manuscript, there is no such instance where the scribe made a correction inside the lines. This can be taken as the carelessness of the scribe as the manuscript is written in a hideous way abounding endless orthographical errors and nonsensical readings. There were many scopes of corrections, which the scribe seems to have ignored. At the end of folio 9r, the scribe mentions his name as Tulasīdatta in a verse, and numbers it as 1 to distinguish it from the AŚ text. The scribe’s verse starts after the completion of the sixth line of folio 9r. Instead of taking a new line or a new page (i.e., 9v), he continues the 6th line around the main text – from bottom to the top of the right margin of the page and then left to right over the main body of the manuscript. In the case of the skipped portion of the text, probably due to the unreadability of the source he was copying from, the scribe puts dots. The number of dots represents the number of missing *akṣara-s*. In line 5v4, he puts 14 dots to notify that the number of missing *akṣara-s* is 14. However, in line 4v4, no dots are used but a place is left blank that can accommodate four *akṣara-s*. If the scribe has to delete one *akṣara*, he simply overwrites it with heavy ink in such a way that it becomes unreadable (e.g., 3v3, 3v4, 4r4, 4r5). The same technique is used to delete consecutive two or three *akṣara-s* (e.g., 2r2, 2v3, 5r3). In order to delete a series of *akṣara-s*, he strikes off them with a thick line, making them almost unreadable (4r2). The double *dandā-s* are used at the end of a verse as well as at the end of a half-verse. They repeat after the verse numbers also, (i.e., the verse numbers are juxtapositioned between two double *dandā-s*). Following features of the manuscript have been ignored in the collation:

- gemination of *y* after *refa* (-3v1 *ryyadi* , 5r3 *vaṭsūryyasya*).
- nasalization of *n* within a word (5r1 *amite*, 5r5 *bhavarītyaṣṭamau-*, ra3v4 *maritavyo*).
- nasalization of *ñ* within a word (5r1 *prayumijte*, *pañcame*).

History The manuscript acquired for the present edition is a lithographic print of V.S. 1940/Śaka 1806. It is microfilmed under the Nepalese-German Manuscript Preservation Project (NGMPP) which was undertaken as an agreement of cooperation between the National Archives of Government of Nepal and the Department of History and Culture of India and Tibet of the Asia Africa Institute of the University of Hamburg, Germany, and it was financed by the German Research Council (Deutsche Forschungsgemeinschaft). The project was founded in 1970 and came to an end in 2001. Under this 31-year-long project, manuscripts from all over Nepal are microfilmed. The official website of the project reads:

“Many of the manuscripts filmed by the NGMPP are the property of individuals living in the diverse regions of Nepal. Other manuscripts are located in Nepalese libraries which, for various reasons, are unable to provide optimal conditions for their conservation or restoration. Many Ti-

4.5. Description of the AŚ Manuscripts

betan manuscripts and block prints filmed by the NGMPP are housed in monasteries in the northern mountains and valleys of Nepal which can only be reached after days of strenuous travel by horse or foot.¹⁰ More than 1,18,000 manuscripts have been microfilmed under this project.¹¹

The Nepalese-German Manuscript Cataloguing Project (NGMCP) is a successor project of NGMPP. It was launched in 2002. NGMCP has published a digital list of manuscripts titled *Preliminary List of Manuscripts, Blockprints and Historical Documents Microfilmed by the NGMPP* in 2003 (Cat. NGMPP 2003). The preliminary list contains 1,20,289 titles with the Nos. The manuscript in discussion is marked as D 77 – 2 in the list. As of 23th March 2016, NGMCP was preparing a descriptive catalogue of the manuscripts microfilmed by NGMPP. The catalogue has not been published yet.

Copies The copies of the microfilms are preserved in the Microfilm Building in National Archive of Kathmandu as well as in the State Library in Berlin. The manuscript in discussion is acquired from The State Library in Berlin, initially known as Staatsbibliothek preußischer Culturbesitz in Berlin. According to the top-sheet of the manuscript, it was found in a place called Bhaṭṭarāi in Nepal. The manuscript was microfilmed on 28th July 1976.

Bibliography Cat. Aithal 1993, p. 100; Cat. NGMPP 2003.

4.5.3 Kolkata, Asiatic Society of Bengal, ms. IM 2024

IM 2024
K₁

Devanāgarī, Paper, 4, 9, 31, 28 × 12

Extent and Conditions The manuscript contains 56 verses in four leaves. The text is incomplete and no colophon is found. The left portions of all the leaves are damaged. Some portions are repaired with patches that make some of these parts illegible to read. As a result of that, a few *akṣara*-s at the beginning of most of the lines are not comprehensible. Foliation is made on the lower right margin of each verso. The word *rāma* is written on top of the folio number. Despite the unreadability of the text written on the left side of almost all the folios, folio 2v confirms that the leaves carry the folio number on the left margin too. The text ends after the verse number 56 at the end of folio 4v. The first page of the manuscript i.e., folio 1r is empty and the text starts at 2v.

Beginning || ||*atha śikṣāṃ pravakṣyāmi hyamoghānadakāriṇīm yasyāṃ śravaṇamā* || ||
bhavet aṣṭhyā damityā laghuścaiva punaścaiva laghu starān [...]

End [...] *tachacha kurute prājñāḥ siUhyaseti nidarśanani*||55|| *yathā markatayuddhena roṣeṇa pratidhāvati*|| *evam varṇāḥ prayoktavjāḥ kidīveti nidarśanani*||56||

¹⁰ <https://www.aai.uni-hamburg.de/en/forschung/ngmcp/history/about-ngmpp.html> (Accessed on 20th March 2020).

¹¹ Dragomir Dimitrov, "The Work of The Nepal-German Manuscript Cataloguing Project in Nepal" (Report: July 2006) in Newsletter of the NGMCP (November 1, July 2006), p. 3.

Scribal Features The text is written by a single hand and it is less erratic. The scribe makes no correction in the whole document. Single *danḍa*-s are used at the end of a few lines (i.e., 1v3, 3r1, 3r3, 3r4, 3r5, 3v1, 3v3, 3v6, 3v7, 4r3, and 4r5). These symbols have been used where the lines break before the completion of a *pada*, i.e., it can be said that it serves the purpose of an in-word hyphen. The instances are listed below (if the *akṣara*-s are unreadable, the accepted reading of this edition is given in the square brackets “[text]”):

- *brhaspate*[[1v3]] // // *hubodhayah* [*brhaspaterbahubodhayah*]
- *laghū*[[3r1]] *ttarami*
- *ca*[[3r3]] *turthakamī*
- *laghu*[[3r4]] *ścaivanunāsikau*
- *paṁca*[[3r5]] // // *meya* [*paṁcame*]
- *hakā*[[3v1]] // // *samiyukto* [*hakāro repha samiyukto*]
- *vasūmi*[[3v3]] // // *ścaiva* [*vasūmiścaiva*]
- *u*[[3v6]] *peti*
- *vaṇ*[[3v7]] *mahāmiśca*
- *kā*[[4r3]] *rayet*
- *apheneti*[[4r5]] *nidarśana*

In the case of 4r5, it seems to break the rule, but there are many more cases of line breaks in the middle of a word. They are not taken care of. The use of this symbol is limited to four pages only (1v, 3r, 3v, and 4r). Following features of the manuscript have been ignored in the collation:

- nasalization of *n* within a word (1v2 *damityā*; 2v9 *pdāmite*; 3r3 *bhavamitme*, *bhavamiti*; 3r4 *visargāmā*; 3v3 *kṣiṇamiti*; 4r1 *bhavamiti*, 4r6 *ramite*).
- nasalization of *m* within a word (1v5 *amibaścaiva*, 2r2 *prabuddhāyamibike*, 2r3 *śabdāyāḍamibarā*).
- nasalization of *m* at the end of a line or verse (3r2, 3v1, 3v6, 4r9, 4v1. 4v3, 4v5, 4v7, 4v8, and 4v9 *nidarśanamī*; 4v8 *-daniditamī*, 4v2 *dvidhākṛtamī*)
- nasalization of *ñ* within a word (3r5, 3r8 *paṁcama*; 3v4 *amījanā*, 4v7 *yunījaneti*)

History The manuscript is presently preserved in the manuscript section of the library of the Asiatic Society of Bengal, Kolkata. The library’s current collection comprises the Asiatic Society’s own collection, Government collection, Indian Museum Collection, and Donors’ Collection. The manuscript in question belongs to the Indian Museum Collection. The Indian Museum collection is a collection of 11,286 manuscripts that originally belonged to the Archeological Survey of India, and it has been moved to the Asiatic Society of Bengal.¹²

Copies The manuscript has been examined physically in the library of the Royal Asiatic

¹² Cat. NCC Vol. 1, Preface, pp. xvi; Cat. Aithal 1993, p. 35.

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Society of Bengal, Kolkata. According to the present rules and regulations of the library, acquisition of the copies of the whole manuscript is not allowed. Only 30 percent of the complete document is provided in the form of photocopies.

Bibliography Cat. NCC I949, p. 265; Cat Aithal 1993, p. 100.

4.5.4 Kolkata, Asiatic Society of Bengal, ms. IM 2058

IM 2058

CE 1883, Bṛhat Amoghānandadāyini Śikṣā, Devanāgarī, Paper 10, 8, 9 (1v, 9r, 10v); 23, 25.5 × 11.5

K₂

Extent and Conditions The manuscript is complete in 10 folios containing 104 verses. The first page of the folio (i.e., 1r) contains the title of the text, and the actual text begins on folio 1v from the middle of verse 4. After the invocation “*śrīgaṇeśāya namaḥ*,” it reads: “*prathamā nā śloka 3|| na thī||*”. Though no clear meaning can be drawn from this phrase, it can be assumed that this is the scribe’s effort to convey the message that the manuscript he was copying from, did not have the first three verses. This fact also clarifies that there was another manuscript of the AŚ which could not be traced yet. The present research did not find a manuscript of the text, excluding this one, that has the first three verses missing. The text ends in the middle of 10v7. The end of the text is marked with “*||cha||*.” An untitled text begins afterward. A further study of the text reveals that the title of the text is “Hayagrīvī Śikṣā.” Foliation is made on the lower portion of the right margin of each verso. The numbers are put between two double *danḍa*-s. The word “*rāmaḥ*” is scribed above the folio numbers in folio 1v, 3v, and 4v. The manuscript is water-damaged and damage support is used in few places on folio 1r, 2v, 3r, 4r, and 5r.

Beginning *śrīgaṇeśāya namaḥ|| prathamā nā śloka 3|| na thī|| dhanudhryoḥ bamidhus-tannī ca badhnītāmbikayā babhrutsāyakaiḥ ca||4||*

End *ekaḥ sarvaṁ na jānāti sarvamekanna vinidati|| evaṁ matvā na guhyamiti paṇḍitāḥ śraddhabhāvinaḥ ||104|| iti amoghānamidadāyini śikṣā samāptaḥ||*

Final Rubric *sarivat 1895 varṣe phālgunaśuddha 3 some likhitam nārāyaṇenedam pustakam||cha|| krame yathokte padajātameva dvirabhya seduttarameva pūrvam.. abhyasya pūrvam ca tathittarapade vasānamevam hi jaṭābhidhīyate||1|| kramavat kramaṇam kuryāt vyutkramaṇam ca pade pade||*

Scribal features This manuscript is the most reliable one amongst all the consulted manuscripts for the present edition. Though it has several, it comes to one’s succor, when all other manuscripts read ambiguous variants. This manuscript is scribed by a single scribe. It has only one correction in 4r5. The corrected *akṣara* is written on the left margin of the folio. In order to mark the deletion of an *akṣara*, the *akṣara* is distorted with heavy ink in such a way that it becomes unreadable. Such instances are witnessed in 9r7 and 10r7. Following features of the manuscript have been ignored in the collation:

- the passage *prathamā nā śloka* 3|| *nathī*|| (1v1).
- the text of Hayagrīvī Śikṣā (10v7-10v9).
- *Kamḍikā* is collated as *kaṇḍikā* (8r2, 8r3, 9r2).
- nasalization of *n* within a word (1v1 *banidhusta*; 1v6 *ābamidhami*; 2r2 *bhajaniti*; 2v2 *damityāḥ*; 2v6 *damityā*; 2v4 *banida-*; 3r1 *damityā*; 3r4 *damityāḥ*; 3r5 *ācaramī*; 3v3 *padāmīte*; 3r4 *maritavyah*; 3v5 *aukārāmīte*; 3v6, *bhavamītime*; 4v1 *padāmīte*; 4v6 *bhavamīti*; 4v8 *pravarttamīte*; 5r5 *anīte*; 5v3 *bhavamīti*; 7r1 *bhārabharākrāmīta*; 7v2 *ukārāmīte*; 7v1 *kurvamīti*; 6v5 *ramīte*; 8r4 *āchachamīda*; 8v1 *svāhāmīte*; 9r1 *uṣmāmītā*; 9r3 *vibhaktyamītamī*; 9v2 *yāmīti*; 9v2 *chamīdachakāra*; 10v3 *vimīdati*; 10v3 *guhāmīti*; 10v4 *amoghānamīdadāyīnī*)
- nasalization of *ñ* within a word (4r1 *panīcamāḥ*; 4r6 *panīcamā*, *panīcame*)
- Nasalization of *m* before labials within a word. (2r6 *amībe*, *amībālike*, *jāmībīle*; 2r8 *jumībakā*; 2v1 *yeṣāmībareṣu*; 4v8 *panīca*; 4v6 *panīcākṣa-*; 5r5 *panīcamāi*; 5v6 *panīcamāḥ*;))
- nasalization at the end of a half-verse (3v6, 5r1, 6r2, 6v4, 7r1, 7r2, 7r7, 9v6, 10r4 *nīdarśanamī*; 5v4 *dīdhākṛtamī*; 6r4 *pūritamī*; 7v1 *yādṛśamī*; 8r1 *catuṣṭayamī*).
- Gemination after *refa*. (4v8 *pravarttamīte*)
- *Pamīditāḥ* is collated as *paṇḍitāḥ* (10v4).

History The manuscript is presently preserved in the manuscript section of the library of the Asiatic Society of Bengal, Kolkata. The library’s current collection comprises the Asiatic Society’s own collection, Government collection, Indian Museum Collection, and Donors’ Collection. This manuscript belongs to the Indian Museum Collection. The Indian Museum collection is a collection of 11, 286 manuscripts that originally belonged to the Archeological Survey of India, and it has been moved to the Asiatic Society of Bengal.¹³

Copies The manuscript has been examined physically in the library of the Royal Asiatic Society of Bengal, Kolkata. According to the present rules and regulations of the library, acquisition of the copies of the whole manuscript is not allowed. Only 30 percent of the complete document is provided in the form of photocopies.

Bibliography Cat. NCC I949, p. 265, Cat Aithal 1993, p. 100.

IM 4957 4.5.5 Kolkata, Asiatic Society of Bengal, ms. IM 4957

K₃

Sāmavedīyā Amoghānandinī Śikṣā, 2 (2, 6), 10, 32 – 37

Extent and Condition This manuscript is incomplete. There are three leaves in the document. Foliation is made in the middle of the right margin of each verso. The verso of the first leaf is numbered as “2” which helps us to understand that the first folio is missing. The word “*śikṣā*” is written on the upper corner of the left margin.

¹³ Cat. NCC Vol. 1, *Preface*, p. xvi; Cat. Aithal 1993, p. 35.

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The text begins with a title in the first leaf (i.e., 2r) which reads “*sāmavedīyā amoghānandinī śikṣā 26*”. The body of the text begins from the 11th verse on the first line of folio 2v, followed by several dots (almost a line-full) that indicate a missing passage (first 10 verses) of the manuscript. It ends on 6v7 at verse number 5 (i.e., 105) and marks the end of the text by the final rubric “*ityamoghānandinīśikṣā samāptā*.” Folio 2 contains verses numbering from 11 to 30 and the initial three quarters of the 31st verse. The serial breaks afterward as folio three, four, and five are missing. The sixth folio contains verses from 89 to 105. The interesting fact about this manuscript is that there are two leaves except for folio 2. The verso of the first folio and the recto of the second folio are blank, but the text is continued properly from recto of the first folio to the verso of the second folio. This can be put like this:

Folio 1r-1v:	Missing, but it seems that this folio did not contain the text of the AŚ.
Folio 2r-2v:	Contains verses 11 to 30 with an indication that the first 10 verses are not copied, which confirms that folio 1 did not contain the text of the AŚ. Also, the heading at the beginning of folio 2 approves that.
Folio 3r-5v:	Missing
Folio 6r:	Contains verses numbering 89 to 99.
Folio 6v-7r:	Empty
Folio 7v:	Contains verses numbering 100 – 5 (i.e., 100 – 105)

But, surprisingly folios 6v and 7r are ignored during foliation. There is no mark on the seventh folio and 7v is considered as 6v. according to the foliation of the manuscript, it has only second and sixth leaves, though physically three leaves are present there.

On the top left corner of the first leaf, (i.e., 2r) “*vakṣya vakṣya mukṣya*” is written, which can be taken as a hint that the next available part of this text is the sixth folio only, as it (6r) begins with “*vakṣya vakṣya mukṣya*” [...]. It may have been written by a second hand who received this manuscript in this form. After the completion of the text in 6v7, another text begins in line 7v8. A close examination found that they are three verses of the PŚ numbered 1 – 3. All three of them are read in Pārāsarī śikṣā, but the sequence does not match with PŚ^{Rā} or the present edition of the PŚ.

Beginning --- *bībhatsāyayī va śābalyamī śabdāyāḍamivarā vibhum|| baṇmahāmiśava baḍāditya baṭsūryasya tuvīraṭe||11||[...]*

End [...] *svarahīnā tu yā vāṇī vastrahīnā tu yo śitā|| evamī varṇāḥ na śobhante prāṇahīnā yathā tanuḥ||6||*

Final Rubric [...] *ityamoghānandinīśikṣā samāptā||*

Scribal Features The manuscript is written by a single hand. In the whole manuscript,

there is no mark of addition or deletion or correction. The verse numbers are continuously put, but number 19 is missing, though the 19th verse is present in the manuscript. Numbers restart from “1” after “100” (i.e., both 5th and 105th verses are numbered as “5”). Following features of the manuscript have been ignored in the collation:

- gemination of *t* and *y* after *repha* (2r2 *baṭṣūryasya*; 2r4, 2r7 *prakṛttitāḥ*).
- nasalization of *n* within a word (2r2 *darityāḥ*, 2r5 *barīdamānāmī*, 2r6 *daritya*).

History The manuscript is presently preserved in the manuscript section of the library of the Asiatic Society of Bengal, Kolkata. The library’s current collection comprises the Asiatic Society’s own collection, Government collection, Indian Museum Collection, and Donors’ Collection. This manuscript belongs to the Indian Museum Collection. The Indian Museum collection is a collection of 11,286 manuscripts that originally belonged to the Archeological Survey of India, and it has been moved to the Asiatic Society of Bengal.

Copies The manuscript has been examined physically in the library of the Royal Asiatic Society of Bengal, Kolkata.

Bibliography Cat. NCC I, p. 265; Cat. Aithal 1993, p. 100.

4.5.6 Pune, Bhandarkar Oriental Research Institute, ms. BORI 55 of 1887 – 91

BORI 55 of
1887 – 91
P

CE 1748, Amoghānandinī Śikṣā, 10 (1-10), 8, 24 – 28

Extent and Condition This manuscript contains the complete text of the AŚ in 10 folios containing verses numbered 1 to 105. There is an unnumbered verse between the 22nd and 23rd verses; that makes the total number 106. Verse number is missing for the 85th verse but the verse is present. The foliation is on the bottom of the right margin and is juxtapositioned between two double *danda*-s (i.e., “||1||”). The abbreviation of the text’s title is written as “*amo • śi •*” on the upper left margin along with the folio number placed below. Double *danda*-s are used before and after the number. Folio 10r, where the text ends, is numbered, despite being a recto side, and no number is put on folio 10v.

Beginning [1r1] *śrīgaṇeśāya namaḥ*|| || *atha śikṣāni pravakṣyāmi hyamoghānānidakāriṇīm*|| [2] *yasyāḥ śravaṇamātreṇa sarvatra vijayī bhavet*||1||[...]

End [10r2] [...] *ūṣmāṇo yatra dṛśyamite antasthāśca tathaiva ca. gurum tatra ca* [3] *vi-jñeyamṛvarṇasahasamīyutam*||104|| *sadyo jātaḥ samudresi prathamāṇani ca prac-* [4] *-vrddhayā.. ete varṇāḥ samākhyātā gurureva na samīśayāḥ*||105|| [...]

Final Rubric [10r4] [...] *iti amogha-* [5] *-namādanī śikṣā samāptā*|| || [...]

Colophon [10r5] [...] *samī 1805 śāke 1870 phālgunaśukla 13 śanau śrīrastu*|| [6] *idamī pustakamī prāṇanāthasadāṛṣīsvārthamī samigṛha tū(vū?)tamī paropakārārthamī ca śubhamī*||

Scribal Features The text is extremely erroneous. Many of the words in this manuscript

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produces no grammatically correct meaning. It seems that the manuscript is irresponsibly copied from an erroneous exemplar. There are confusions between *ya/pa* and *ca/va*. *N* is often nasalized in the text but consistency is not maintained. Two sets of double vertical lines are drawn on the two sides of the leaves to separate the main body of the manuscript from the margin area. The text is set inside the two sets of lines and corrections are made outside the lines. In order to mark the deletion of an *akṣara*, some whitener-like material is used, that covers the *akṣara* and makes it unreadable. If an *akṣara* is written mistakenly and it needs to be changed, the correct *akṣara* is written on the right or left side on the margin parallel to the line for which the correction is meant. In the case of insertion of *akṣara*(-s) or a line, a *v*-like symbol is used over the headline and the text, which is to be inserted, is written in the margin area at a short distance from the starting or ending point of the line (e.g., 1v5, 7r2, 8v7, 9r1, and 9v7). Sometimes, the line number is mentioned along with the text. For example, “2 *ni*” in 7r2. The corrections and references are found in the bottom margin on folio 2v, 4r, 7v, 4r, and 4v.

Following features of the manuscript have been ignored in the collation:

- nasalization of *n* within a word (1r1 *hyamoghānamidakāriṇīm*; 1r2 *damityā*; 2r1 *pūrṇābamidhu*; 2v6 *damityāḥ*; 3r1 *vyamitu*; 3r2, 3, 4 *damityāḥ*; 3r5 *ācaramītityauṣṭhyāḥ*; 3r4 *damityamī*; 3r3 *manitavyo*; 3v3 *padāmīte*; 3v4 *akārāmīte*; 4r4 *padāmīte*; 4r8 *bhavamīti*; 5v4 *ramīte*; 5v6 *īyamīte*, *bhavanīti*; 6r5 *snehāccumbanīti*; 7r5 *pradhvacchamīdaḥ*; 7v2 *manītrabhāgamī*; 7v1 *-kvaciccāmīte*; 7v3 *amīte*; 7v8 *ūṣmāmītamī*; 8v1 *yāmīti*; *chandaḥchakārā*; 9r5 *manītrānuguhyamīti*; 9v4 *śobhamīte*; 10r1 *-damīte*; 10r2 *ḍṣyamīte*; *amogha*[10r5]*namīdinī*)
- nasalization in *āchachamīnda* [7r5]
- nasalization of *ñ* (4r3 *pañica*; 4r8 *anuramījanāḥ*, *pañicaikā-*; 4v1 *amījanāśca*, *pañicaivaite-*; 4v3 *pañica*; 7r7 *pañica*)
- nasalization of *m* before labials (1r5 *tryambakamī*; 1r6 *bañimbhāre*; 2r8 *jāñimbāle*; 9v3 *rūpasamīpannā*)
- *Pañiditāḥ* [9r5] is collated as *pañiditāḥ*.
- *kañdikā* is collated as *kañdikā* (7r3, 7r5, and 8r2).
- *nīdarśanamī* at the end of the half-verses (3v8, 5r8, 5v4, 6r2, 6r3, 6r8, 6v1, 6v3, 7r7, and 8v8) is collated as *nīdarśnam*.

History This manuscript is presently preserved in the Government Manuscript Library and the Manuscript Resource and Conservation Centre of Bhandarkar Oriental Research Institute, Pune. The ‘government collection’ of the institute comprises 17,817 manuscripts collected over a long course of time from the Bombay presidency. The project started in 1866 as an initiative of the Government of Bombay. These manuscripts were collected during the years 1967 – 1995 and the lists of the manuscripts were published in different catalogues at different times. This manuscript was collected during the years 1887 – 91, and listed in *Report on the Search for Sanskrit Manuscripts in the Bombay Presidency During the Years 1887 – 88, 1888 – 89, 1889 – 90, and 1890 – 91 compiled by Ramkrishna Gopal Bhandarkar, published in*

1897 (Cat. Bd. 1997). The government collection was primarily deposited in the Elphinston College in Bombay and it was shifted to Deccan College, Poona. After Bhandarkar Oriental Research Institute was founded in 1917, the collection was transferred to the institute for better preservation. The manuscripts listed in this catalogue were originally collected from Gujrat, Rajputana, and Maratha country.¹⁴

Copies A digital copy is acquired from Bhandarkar Oriental Research Institute, Pune.

Bibliography Cat. Aithal 1993, p. 100; NCC I, p. 265.

4.6 Problems of editing the AŚ

4.6.1 The discrepancy in the distribution of the AŚ verses

At the very outset of the collation of the AŚ manuscripts, it seemed difficult to find a single reliable manuscript of the text which contains the archetypal readings. The manuscripts are more of an accumulative nature, besides that, the number of verses they contain vary ranging from 96 to 106 (AŚ^{Rā} contains 130 verses). The manuscripts do not agree with each other regarding the sequencing of verses, above that, the discrepancy in numbering within a witness is a common feature of almost all of them. Some of the manuscripts read verses that are peculiar to them. The following table gives an overall picture of the discrepancies regarding the verse numbers.

Table 4.7: Extent of the AŚ manuscripts

Manuscript	Extent
RASB 2058 (K ₁)	4 – 23, 25 – 44, 46 – 73, 75 – 104
RASB 4957 (K ₂)	11 – 31.1, 89 – 106
RASB 2024 (K ₃)	UN ₂ , 1 – 23, UN ₁ , 25 – 34, UN ₁ , 36 – 48, UN ₁ , 49 – 56
GJKSV 13096 (A ₁)	UN ₂ , 3 – 22, UN ₈₂
PUL 250 (L ₁)	1 – 6, UN ₁ , 8 – 11, UN ₁ , 13 – 42, UN ₁ , UNP1, UN ₁ , 46 – 57, 59, 61, 61[rep] – 104
NGMPP D 77 – 2 (N)	1 – [28] – 31, UN ₁ , 33 – 46, UN ₂ , 49 – 54, 56 – 88, 90 – 96
55 of 1887 – 91 (P)	1 – 21, UN ₁ , 23 – 49, UN ₁ , 51 – [58] – 84, UN ₁ , 86 – 105
PUL 5747(L ₂)	UN ₂ , 1 – 23, UN ₁ , 25 – 34, UN ₁ , 36 – 48, UN ₁ , 49 – 78, UN ₁₂ , 85, UN ₇ , 90 – 93, UN ₄ , 97, UN ₁ , 99 – 100

Before beginning the collation work, the basic problem one faces is the huge discrepancy of the distribution of verses in the manuscripts. There are five (K₁, L₁, A, N, and P) complete manuscripts and three (K₃, K₂, and L₂) are incomplete. Almost all of the manuscripts, even

¹⁴ Cat. Biswas 1998: 225, 0856.

4.6. Problems of editing the AŚ

AG) is peculiar to N, yet they can be explained as a distorted version of block AF. Two half-verses (block DD and block DF) are supported by one witness each (respectively P and L₁), and the rest of the half-verses are supported by at least three witnesses. However, N reads some half-verses which are mere repetitions of its own verses with nominal changes. In such cases, half-verses that are available in other manuscripts are accepted in this edition. The half-verses that are additional in regards to the ones read in N would be discussed in the respective segments establishing their genealogical relationship.

4.6.2 A twofold collation of the AŚ manuscripts

The collation work is done to identify the variant readings against the accepted readings and they are printed in the critical apparatus. Another aspect of the collation is to find the genealogical relationship amongst the witnesses, based on the conjunctive and separative errors of the manuscripts and other available features of the manuscripts. The process of collation is always easier when it is done on a complete witness because it is more convenient to record the omissions than the additions. However, in the case of the AŚ, no witness covers all the portions available in all the witnesses. The edition (AŚ^{Rā}) covers the maximum portions – however, volume-wise, it is nowhere close to the archetype of the AŚ. It is a collection of all the verses available in the manuscripts that were present before the editor. It may be rejected as an witness in the very first place.

As described above, N is the most trustworthy witness among all the consulted manuscripts consulted for the present edition. The collation can be done based on N, but in that case, a huge number of verses will be treated as additional – though these additional portions are very much significant in the genealogical study of the manuscripts. For instance, two verses (see block E) are read in three manuscripts K₁, L₁, and A, and they are not available in N. These two verses are not archetypal, they are just repetitions of their own verses (block D). If the collation is done based on N, these two verses will be treated as additions in K₁, L₁ and A. Yet the readings of the verses contribute to the genealogical relationship of the three manuscripts. The relationship between K₁ and L₁ is closer than that of any other pair in the group (i.e., K₁ – A, and L₁ – A). To bring the readings of such additional verses into use, they need to be collated and studied separately – which is not a convenient process. Whereas, a collation based on the edition (AŚ^{Rā}) includes almost all of the verses read in all manuscripts. Keeping this pragmatic view in mind, the collation has been done based on AŚ^{Rā}.

Besides the genealogical aspect of the manuscripts, another major goal of this edition is to retain only the archetypal verses and readings and reject the inflations. In this process, using N as a base is convenient because it reads a smaller number of repetitive verses and seems to retain the archetypal readings. However, towards the end, all the manuscripts seem to be inflated by the verses of the PŚ. In the process of reconstructing a version closer to the archetype, such obvious inflations are to be discarded. The collation work done based on the edition enables us to reveal prominent genealogical relationships among the manuscripts,

and the economic extent of N helps us reach closer to the archetype.

4.7 Genealogy of the AŚ manuscripts

The genealogy of AŚ is studied based on the collation of the eight manuscripts (K_1 , A, N, P, K_3 , K_2 , L_1 , and L_2) and one of the available editions (AŚ^{Rā}, sigla for the edition is Rā). The collation work is done in (Classical Text Editor) CTE . The collation resulted in 904 variants. The genealogical relation of the witnesses is quite evident from (1) the similarity of the shared additional verses and (2) the collated data. A cladistic method is applied to analyze the data to confirm and testify its application to the text genealogy. “Cladistics is an approach to reconstruct the evolutionary history, or polygenesis, of organisms, species, etc., originally developed in biology and related disciplines” (Graheli 2015, p. 71). The genealogical data is exported from CTE in a tabular format and put in a matrix in Nexus blocks. PAUP* (version 4.0a168) is used to execute and generate the trees. PAUP* was set to perform a heuristic search for the most parsimonious trees. Experimental tree of all sources

Due to the shorter length of the text, the relationship between the manuscripts was quite evident even before using any software. However, the relationship of the edition (AŚ^{Rā}) with the manuscripts is yet to be weighted. As mentioned earlier, Tripāṭhī (1989) leaves us with almost no clue about from which manuscripts he had prepared the edition. The whole collation is processed in PAUP* to find the manuscripts which are close to the edition. The result is shown in Figure 1.1.

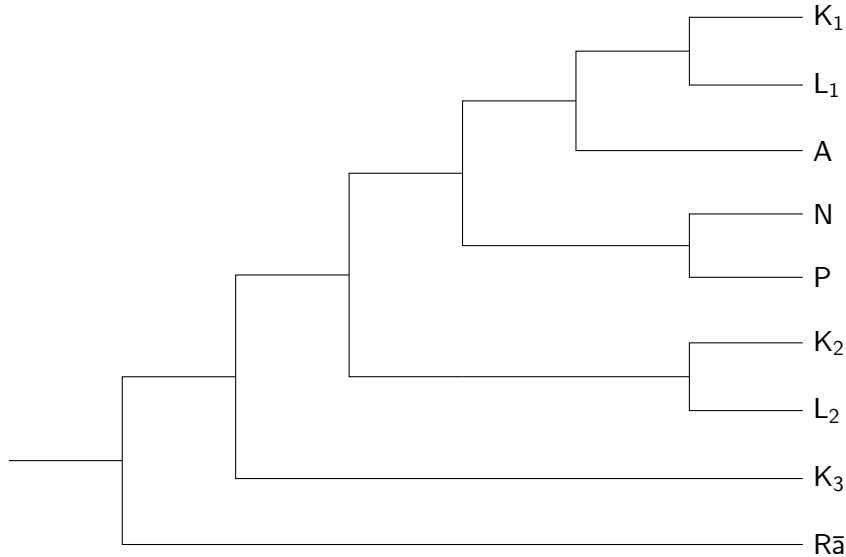


Figure 4.1: Experimental tree of all AŚ witnesses (PAUP* output)

However, AŚ^{Rā}'s affiliation to the manuscripts remains doubtful to a great extent, because there might be a significant amount of emendations which are now untraceable. It can be hypothesized that it consulted a manuscript that belonged to the same group as L_2 . All the

4.7. Genealogy of the AŚ manuscripts

additional verses found in L₂ are printed in Rā. However, the readings shared by the two (Rā and L₂) are not necessarily similar. This fact compels us to believe that the dissimilarity is due to the emendation of obvious erroneous readings by the editor of Rā, or it consulted some other manuscript that had a similar arrangement of verses as that of L₂, i.e. the member of a group, to which L₂ probably belongs. However, here, the hypothesis of emendation of obvious erroneous readings can be ruled out because it presents many differences against L₂, and they cannot be considered as correction of errors. Following is the list of such disagreements between Rā and L₂ in the portions which are peculiar to Rā and L₂:

- *śarmma ca sthastathā citra upaprāgātsamuddravaḥ svarito vākyakāleṣu*] Rā; om. L₂
- *śukrā jāte ca*] Rā; *rigīte* L₂
- *aharahaśca*] Rā; om. L₂
- *antastha sahasaṃyoge śyate kvatit|| rivaṛṇena yadākrānto na laghurna laghūttaraḥ*] L₂; om. Rā
- *viśeṣo nopapadyate aśarīraṃ vidyādantasthaḥ piṇḍanāyakaḥ*] Rā; om. L₂
- *guravo'tra*] Rā; *gurureva* L₂

In this given situation it is safer to assume that Rā had a manuscript in front of it which hypothetically had a common ancestor with L₂, let's assume X here (see Figure 4.2).

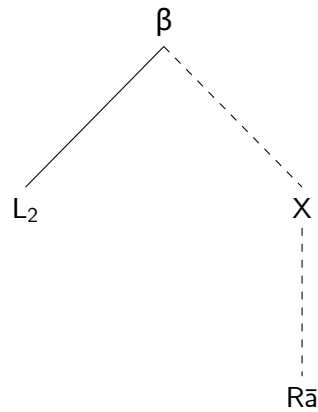
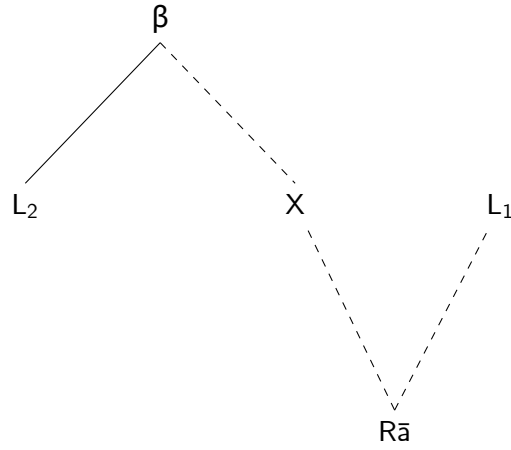


Figure 4.2: Ancestry of Rā

4.7.1 Possible derivation of Rā from L₁

In terms of acceptance of L₁'s readings in Rā, it remains ambiguous whether it is used in the preparation of the edition Rā. However, on the verso of the last folio, it is mentioned that the manuscript has been printed in Śikṣāsaṃgraha. It reads – *yaha pustak* “A Collection of Śikṣās” *meṃ chap chukā hai* (This manuscript has already been printed in “A Collection of Śikṣās”). This leads to a legitimate assumption that L₁ was consulted in the preparation of AŚ^{Rā} (see Figure 4.2 and 4.3).

However, a clear picture of Rā's derivation remains ambiguous. It requires sufficient

Figure 4.3: Possible derivation of Rā from L₁

evidence to conclude.

4.7.2 Detection of apograph

K₂ is an apograph of L₂. K₂ is incomplete. It leaves us with fewer options to establish a relationship of K₂ with others. L₂ is a complete manuscript, but a large portion of it disagrees with all other manuscripts and agrees with that of the PŚ. K₂ and L₂ are undated, though L₂ looks older. Below is the table of the distribution of verses in the two witnesses:

L₂ – UN₂, 1 – 23, UN₁, 25 – 34, UN₁, 36 – 48, UN₁, 49 – 78, UN₁₂, 85, UN₇, 90 – 93, UN₄, 97, UN₁, 99 – 100

K₂ – UN₂, 1 – 23, UN₁, 25 – 34, UN₁, 36 – 48, UN₁, 49 – 56

Both the manuscripts follow the same numbering pattern till the 56th verse (which is the last verse available in K₂), e.g., both of them misse the numbers for the first two verses and the same applies to 24th, 35th, and 49th verses. Both of them read two anagrams:

- *ve to vītā tathā vyantu] ve tvā vyantu tathā vītā* K₂ L₂
- *yathā putravatī snehāccumbantī ca punaḥ punaḥ] yathā snehavatī vāle cumbayantī muhurmuhuḥ* K₂ L₂

K₂ and L₂ shares a different sequence for the verses *sāmavedmī jātavedā* [...]. They place it before *rakṣohāṇa balamī dantyamī* [...] whereas all other witnesses read it after it. Besides this, the two manuscripts have several conjunctive readings in the first 56 verses that they both share. There are some major omissions too:

- *vivṛtau... vidhīyate]* om. K₂ L₂
- *anuraṅgāḥ... bhavanti]* om. K₂ L₂
- *dvimātro... prakīrtitāḥ]* om. K₂ L₂
- *tiraścīno vitataḥ]* om. K₂ L₂

4.7. Genealogy of the AŚ manuscripts

There are some important conjunctive errors of the two:

- *vibhrājamāno*] *manuvibhrājamānaḥ* K₂ L₂
- *vibhrādityete*] om. K₂ L₂
- *dantyaṃ*] *daityani* K₂ L₂
- *jātavedā*] *jātavedase* K₂ L₂
- *etanmriyase*] *etanmṛyase* K₂ L₂
- *samhitāyām*] *samhitāyā* K₂ L₂
- *dṛśyate yadi*] *naśyate nahi* K₂ L₂
- *ñāṇaṇanamā-*] *ñāṇanaṇamā-* K₂ L₂
- *vargāṇām*] *vargāṇi* K₂ L₂
- *mātrikatve*] *mātrikatvo* K₂ L₂
- *paro diveti*] *yadi veti* K₂ L₂
- *mīnārthinaḥ*] *mīnārthi* K₂ L₂

Till the 56th verse, there are ample clues that bring the two into one group. It is to remember here that a significant number of conjunctive readings of the two witnesses are obtained from the 56 verses (K² reads 56 verses only) which is almost half of the complete text. The statistics suggest that K₂ and L₂ have a direct connection. The close relation is reflected in the above-mentioned conjunctive readings and omissions. The two manuscripts also match each other in terms of orthographical mistakes and even in scribal idiosyncrasies such as punctuations, the numbering of verses, use of *avagraha* symbols in the quoted *mantra*-s. The possibility that L₂ is derived from K₂ can be excluded because of the following separative errors observed in the latter, which includes omissions of some *akṣara*-s:

- *bodhi*] om. K₂
- *ratra*] om. K₂
- *sya ha*] om. K₂
- *prajāḥ*] om. K₂

There are few instances of dittography in K₂ which are not perceived in L₂:

- *prayoktavyā*] L₂ *prayoprayoktavyā* K₂
- *ranapavyayantaḥ*] L₂ *raranapavyayantaḥ* K₂
- *bhavanti*] L₂ *bhamivamivati*. K₂

The possibility of K₂'s derivation from L₂ is still open. There are no separative errors in L₂ that exclude its paternity. Whereas, the omissions in K₂ mentioned above, rules out the possibility of its anteriority to L₂. Except for the above-mentioned disagreements between the two manuscripts, almost all other readings are conjunctive to them.¹⁵ Such similarity

¹⁵ For the complete list of conjunctive readings see Section 4.10.4.

among the two and a few omissions and dittographic errors in K_2 leaves little doubt that K_2 is derived from L_2 (Figure. 4.4).

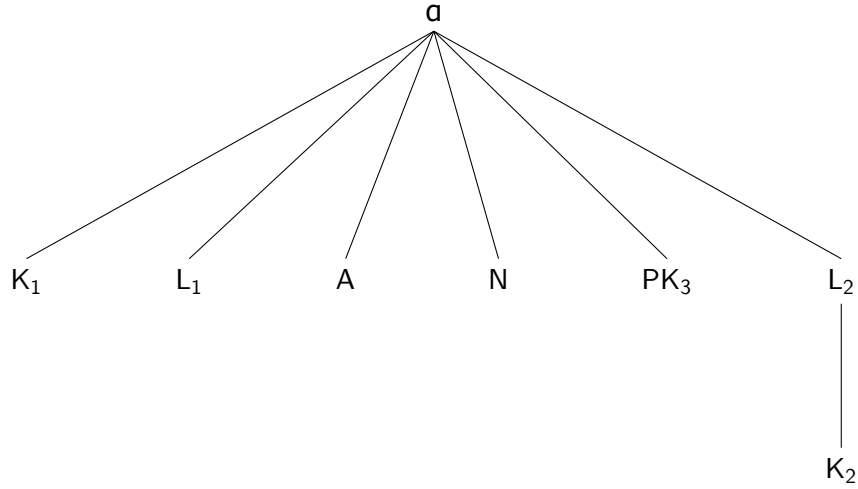


Figure 4.4: K_2 , an apograph of L_2

There are 82 lines in the remaining portion of L_2 , among which, 51 (60 percent) are exclusively read in the PŚ, and the 31 lines agree with other manuscripts of the AŚ.¹⁶ A huge shift of text from the AŚ to the PŚ is observed in the witness. Interestingly, all these 51 lines are incorporated in Tripāṭhī 1989, and that is a principal reason for the huge amplification of the number of verses in Tripāṭhī 1989. Tripāṭhī 1989 made it a collection of 130 verses, but no available manuscripts read 130 verses.

4.7.3 K_1 , A, and L_1 , the β family

The text contained in K_1 , A, and L_1 is longer than any of the other witnesses. K_1 is the oldest manuscript of the present critical edition which bears a date corresponding to CE 1639. A and L_1 follows it with the corresponding dates to CE 1745 and CE 1867 respectively. K_1 makes 98 verses available to us, though the original numbering suggests 104 of them. There are three verses skipped in original numbering: verses 24, 45 and 74. The scribe declares at the beginning that its exemplar did not have the first three verses: *prathama 3 ślok na thī*. Thus, it contains 104 verses [104–(3+3=98)]. L_1 follows K_1 's order almost strictly throughout the text. Till verse 57, they read similar verses with similar verse sequence, as well as content-wise. L_1 misses number 58 and repeats 61 twice, while the content of the verse is the same as that of K_1 , i.e., the same verses labeled as 58 and 59 in K_1 which are numbered and 59 and 60 in L_1 . Similarly, both verses 60 and 61 of K_1 are labeled with number 61 in L_1 . afterward, L_1 's verse numbers are increased by 1 till 75, until K_1 misses number 75 and they both again continue with the same numbering and same content till 78. K_1 cuts the 79th verse short

¹⁶ See Section 4.8.3 for the complete list of the 82 lines of L_2 .

4.7. Genealogy of the AŚ manuscripts

into a half-verse and numbering put accordingly at the end of the next half-verse, which is the first half-verse of the 80th verse. The following table shows the discrepancy placing the content parallelly:

<i>kvacitsvāhā pṛthakkuryātkvaciccānte vidhīyate </i>	<i>kvacitsvāhā pṛthakkuryā kvacidyuktasya kārayet </i>
	<i>kvaciccādaṁ vijānīyātkvaciccānte vidhīyate 79 </i>
<i>vākyakālevasāne vā svāhānte cāhuti kṣīpet 79 </i>	<i>vākyakālevasāne vā svāhānte cāhutiṁ kṣīpet</i>
<i>mantrabhāgaṁ pṛthakkuryātsvāhākāraṁ pṛthakpṛthak </i>	<i>mantrabhāgaṁ pṛthakkuryātsvāhākāraṁ pṛthakpṛthak 80 </i>
<i>svāhādaṁ tu bhavedvākyamagni minṛmanastathā </i>	<i>svāhādaṁ ca bhavedvākyamagni nṛmanastathā </i>
<i>ante cādaṁ punaścānte kāya svāheti darśanam 80 </i>	<i>ante cādaṁ punaścānte kāyasvāheti daradiśet 81 </i>

Primarily, looking at the content that these lines share, it becomes very evident that they are connected.

A barely follows any numbering protocol for its verses. Among the 106 verses it reads, only 20 are numbered (3 – 22 in original numbering). The sequence of its verses are very much similar to that of K₁ and L₁. Although, it includes some additions. As numbers suggest, it contains 8 excess verses additional to that of K₁ and L₁. A close look into the content of these additional verses indicates that they are incorporated in the sequence considering their similar meaning or the similar topic. Sometimes, it repeats content of its own verses in the immediate consecutive verse. First such occurrence is observed in the following sequence:

1	<i>aukārānte pade pūrve akāre parataḥ sthite</i>	8	<i>pūrvekāre paratasthite laghūttaraṁ vijānīyādagnāvagnīśca nidarśanam</i>
2	<i>laghūttaraṁ vijānīyādagnāvagnī nidarśanam</i>		
3	<i>nādasamjñā bhavantīye nānaṇanamāścānunāsikāḥ</i>	9	<i>nādasamjñā samjñā bhavanatīye nānaṇanamāścānunāsikāḥ</i>
4	<i>bhavanti pratyaye yeṣāmannasyā samyutāḥ svarāḥ</i>	10	<i>bhavanti pratyaye yeṣāmantasyā samyutāstathā</i>
5	<i>hakāraścaiva vargāṇāṁ tṛtīyaṁ ścaturthakam</i>	11	<i>hakāraṁ caiva vargāṇāṁ tṛtīyaṁ caturthakam</i>
6	<i>aṁ aḥ dīrghā visargāntā aṣṭau te nādasamjñakāḥ</i>	12	<i>atha dīrghā visargāntā aṣṭau te nādasamjñakāḥ</i>

7	<i>ādyantayormadhyekārau hakāro yatra madhyataḥ</i>	<i>dvau</i>	13	<i>ādyantau makārau dvau hakāro ya- tra madhyataḥ</i>
			14	<i>tatra nādaṃ prakurvīta agne vrata- pate nidarśanam</i>
	[Rā 33.1, K ₁ L ₁]			[Rā 33.2, K ₁ L ₁]

In the table, the lines are presented in the original sequence 1 – 14 of A, where lines 1 – 7 and 14 are common in all the three manuscripts and 8 – 13 are typical to A only. Line 8 produces a meaning similar to that of lines 1 and 2. Lines 9 – 13 are mere recollection of lines 3 – 9 respectively. However, they do not look like the copy of the previous ones, as they have considerably different readings like *aṃ aḥ] atha, hakāraścaiva] hakāraṃ caiva*, etc. Again, line 7 and 8 do not construct a complete verse with complete meaning, whereas 7 and 14 do. They they are read consecutively in K₁ and L₁. Again, according to the sequence of A, line 13 and 14 produce a meaning similar to that of line 7 and 14. This huge discrepancy in the sequencing and the repetition of verses with exactly the same content compel us to believe that A is a collection of verses that resembles the meaning of its verses and it is a blindly copied document.

Another discrepancy and a major example of unworthiness of A is the addition of a passage after the *phalaśuti*. This passage is also peculiar to A. The passage is unnumbered and it can be broken as follows (line 3 – 8; line 1 – 2 are the final lines of the *phalaśuti* in A):

1	<i>ekāḥ sarvaṃ na jānāti sarvameko na vin- dati</i>	[K ₁ , 104.1; L ₁ 106.1; A, Unnumbered]
2	<i>evaṃ matvā na muhyanti paṇḍitāḥ śud- dhabhāvamāḥ</i>	[K ₁ , 104.2; L ₁ 106.2; A, Unnumbered]
3	<i>viśvā rūpāṇyavodhyagniradhosi ketuṃ kṛṇ- vanniti catvāraḥ śāḥ</i>	[A, Unnumbered]
5	<i>śaśahā yatra drśyante rephenāṅkitamas- takāḥ</i>	[A, Unnumbered]
6	<i>vevarṇaṃ vuvijyātsaṃyoge naiva kārayet</i>	[A, Unnumbered]
7	<i>vyañjanaśiraśinirṣṭaḥ śaśaseṣu purataḥ</i>	[A, Unnumbered]
8	<i>rephoktavarnatāṃ yāti gargasya vacanaṃ yathā</i>	[A, Unnumbered]

Depending on the readings of A only, it is difficult to emend lines 6 – 7 to a meaningful verse that sensibly cooperates with lines 5 and 8. However, few verses from Kauśikī Śikṣā¹⁷

¹⁷ The text is yet to see day's light. Two manuscripts of the Kauśikī Śikṣā are traced so far (Aithal 1993, p. 281) and all of them are preserved in the Asiatic Society of Calcutta, Kolkata. A copy of the text has been digitally published by Peter F. Freund (<http://www.peterfreund.com/shiksha/kaushiki/shiksha.html>).

4.7. Genealogy of the AŚ manuscripts

come to rescue at this point. There are three verses, not continuously sequenced in Kauśikī Śikṣā that produce the essence of the above-mentioned lines:

*śaśahe tryakṣare caiva samyogo yatra dṛśyate/
ṛvarṇo na tu kartavyaḥ śaśaheṣu ca||10||*

*viśvārūpāṇyabodhyagniredho'si ketuṅkr̥ṇvanniti/
catvāri mūrddhanyamuṣā anyatra mukhāḥ||18||*

*ṛvarṇe yatra dṛśyate rephaṃ śirasi samyutam/
rakārādi prayuñjīta ṛvarṇamstadanantaram||19||¹⁸*

Verse 18 refers to the four *kaṇḍikā*-s of the MVS that begins with *viśvā rūpāṇi* (MVS 12.3), *abodhyagni* (MVS 15.24), *edho'si* (MVS 20.23), and *ketuṅkr̥ṇvan* (MVS 29.37). In these *kaṇḍikā*-s ṣ, in the word *uṣā*, should be pronounced as cerebral (i.e., as *uṣā*), elsewhere it should be uttered as *ukhā*. The line in A (line 3 in the above passage) seems to produce a similar meaning but fails to do so because it's incomplete or fragmented. Verse 19 digs into a salient discussion about *svarabhakti*. The verse can be translated as follows – “where the *akṣara* *ṛ* is seen (as) *repha* added on top (lit. head) (of a consonant) letter *ra* should be applied before and, *akṣara* *ṛ* after that.” VPr 4.17 dictates application of *ṛ* and *ḷ* to be equivalent to *r* and *l* in the context of *svarabhakti*¹⁹ – “*ralāvṛḷvarṇābhyāmīuṣmaṇi svarodaye sarvatra*.” According to RPr 1.32 (“*svarabhaktiḥ pūrvabhāgākṣarāṅgaḥ*”), *karīṇī* is the kind of *svarabhakti* that occurs after *r* and sounds like *ṛ* (Mishra 2015, pp. 238 – 39). Verse 10 seems to be more meaningful and contextual if placed after verse 19. It is in regards to the negation of the above-mentioned rules in some given scenarios. The context is a bit isolated and unorganized here. By “the conjunction of *r* with *ś*, *ṣ* and *h*” it refers to the three of the five *svarabhakti*-s namely *karīṇī*, *harīṇī*, *hamīsapadā*, *kurviṇī*, and *haritā*.²⁰ Line 5 and 6 in A's readings in the table looks similar to that of verse 10 of Kauśikī Śikṣā. In that context, line 7 and 8 seems to negate the application of *svarabhakti* in the scenario where *ś*, *ṣ*, and *h* are conjunct with consonants which is also supported by VPr.²¹ The short account presented here is to testify the legibility of Kauśikī Śikṣā's lines at the same time illegibility of the readings of A. The passage does not seem to belong to the archetype of the AŚ, as they are fragmented in terms of context and no other manuscript of the AŚ contains neither them nor any verse that deals with *svarabhakti*. However, except for the lines that are discussed here, all other verses are similar in K₁ and L₁, if they are sequenced parallelly (ignoring the above-mentioned lines).

Verses 10 – 11 of K₁, A, and L₁

¹⁸ Taken from Peter F. Freund's edition ([http://www.peterffreund.com/shiksha/kaushiki shiksha.html](http://www.peterffreund.com/shiksha/kaushiki%20shiksha.html)).

¹⁹ *svarabhakti* is explained in Mishra 1997, pp.83 – 87.

²⁰ YŚ 2.13 – 14.

²¹ *ralāvṛḷvarṇābhyāmīuṣmaṇi svarodaye sarvatra/* (VPr 4. 17).

There are two verses in K₁, A, and L₁ numbered 10 and 11 in original numbering. Both the verses are regarding the conversion of *va* to *ba* (*antastha* to *pavarga*). They are placed between the verses that list the words with *b* in the MVS. The two verses can be critically edited as following:

1	अन्तस्थादनैर्युक्ता पवर्गत्वं भजन्ति च।
2	करणेदयष्टेयामि इत्यौष्ठौ गौतमोक्तः॥१०॥
3	अन्तस्थीयवकारोपि इत्येतत् संयुतो मतः।
4	पवर्गीयः बीभत्सीति संश्मर्मबिन्॥११॥ प्रातिशाख्यटीकायाम्॥

1	अन्तस्थादनैर्युक्ता] अन्तस्थादनैर्युक्ता K, अन्तस्थानिदनैर्युक्तो A
1	पवर्गत्वं] पवर्जात्वं K, पवर्ग A, पवर्गात्वं L ₁
1	भजन्ति] भजान्तिA, प्रजन्ति L ₁
2	करणेदयष्टेयामि] करणदयष्टेयामि K
2	इत्यौष्ठौ] द्वस्यौष्ठो A
2	गौतमोक्तः] गोतामोक्तयः A
3	अन्तस्थीयवकारोपि] अन्तस्थायवकारोपि K L ₁
3	इत्येतत्] इत्येते K L ₁
4	पवर्गीयः] पवर्गीय A
4	बीभत्सी-] भत्सी- K L ₁
4	-ति] om. A
4	सं-] सन्धि K, सन्धि L ₁
4	श्मर्मबिन्] श्मर्मविन् K L ₁
4	११] om. A L ₁
4	प्रातिशाख्यटीकायाम्] ११ add. K

These verses prescribe conversion of *v* to *b* following certain conditions. The word *karane-dayaṣṭeyāmi* in the third line is not clear and the word *samiśmarmabin* in line 4 could not be spotted in the MVS which has always been the source of examples in the whole text. The 11th verse portrays conversion of *antastha* (*v*) to *pavarga* (*b*) when added to some particular *akṣara*-s, but it does not mention them (the *akṣara*-s). A similar scenario is recognized in verse 13: – *anairyuktā pavargatvam bhajanti ca*. It may be concluded that these two verses are copied from a text that had more elaboration on the *akṣara*-s in its preceding verses. The exemplar(s) or the archetype witness(es) of K A and L₁ collected these verses from it and incorporated them in this sequence owing to the similarity of the content of the AŚ. It mentions its source as *prātiśākhyatikā* (see line 5).

A verse numbered 20 in K₁, L₁, A and 94 in K₃ –

The verse seems to be placed wrongly in the running context in K₁ A and L₁. It deals with the *pāḍya-varṇa* whereas its preceding and following verses list occurrences of *b* and *v* of the MVS. In K₃ the verse is rightly placed where verses 93 – 97 discuss *pāḍya-varṇa*. Ignoring

4.7. Genealogy of the AŚ manuscripts

the sequential discrepancy of the verse, it can be reconstructed using the four witnesses.

1	वक्ष्य यक्ष्य तथा कक्ष्यमाणां तु यद्भवेत्तदा।	
2	भक्ष्यमाण इतीयं मे पीड्यास्ते समुदाहृताः॥	

1	वक्ष्य] वक्ष K ₃	
1	यक्ष्य] मुक्ष्व K ₁ मक्ष्य A मुक्ष्व L ₁ add. युस्व कक्ष्य K ₃	
1	तथा] तता L ₁	
1	कक्ष्यमाणां] युक्ष्यकस्यमानं K ₃	
1	यद्भवेत्तदा] यद्भवेत् दा L ₁ ; यद्भवेत् K ₃	
2	भक्ष्यमाण] वक्ष्यमाण K ₁ A; कक्ष्यमाणा L ₁	
2	इतीयं मे] इतां K ₁ A L ₁	
2	पीड्यास्ते] पीड्यहँ// K ₁ पीड्यहस्तां A पीड्यहंस्तम् K ₃	
2	स-] // K ₁ उ- [-मु-] L ₁ om. K ₃	
2	-मुदाहृ-] //दाहृ K ₁ ; A -दाहृ, L ₁	
2	-ताः] ता K ₁ L ₁ ; तः K ₃	

Verses 33 – 34 of K₁, L₁ and A

Verses 33 – 34 are conjunctively available in K₁, L₁ and A and they are absent in all other manuscripts. They look incomplete. Verse 33 instructs application of *nāda* sound of *hakāra* while placed between two *makāra*-s and quotes ‘*agne vratapate*’ (MVS 2.28) for an example. The *kaṇḍikā* (MVS 2.28) reads: “*agne vratapate vratamacāriṣaṁ tadaśakamī tanme’rādhīdamahamī ya evāsmi so’smī.*” The verse refers to the word *tanme’rādhīdamahamī* in the *kaṇḍikā* where the prescribed scenario occurs. *mī* has to be pronounced as *m* to fulfill the condition. PŚ reads the verse (verse 47 of the PŚ in this edition) with a little change that suggests *nāda* of both the *akṣara*-s: *m* and *h*.

Verse 34 prescribes *nāda* of (*ha?*) where *m* is the preceding *akṣara* and *a* is the following one. It quotes *makṣikā* as an example. It may refer to MVS 25.32 which reads “*yadaśvasya kraviṣo makṣikāśa yadvā svarau svadhītau riptamasti/ yaddhastayoḥ śamituryannakheṣu sarvā tā te’pi deveṣvastu/*” However, such *kaṇḍikā* could not be located in the MVS (presumably it quotes from the MVS only), but MVS 25.32 contains the word *makṣikāśa*. It is assumed that *makṣikā* in the verse refers to the quoted *kaṇḍikā*, where the prescribed scenario occurs in the word *riptomasi*. However, this needs more clarifications.

1	आद्यन्तयोर्मकारौ द्वौ हकारो यत्र मध्यतः।	K ₁ , L ₁ , A 33.1
2	तत्र नादं प्रकुर्वीत अग्ने व्रतपते निदर्शनम्॥३३॥	K ₁ , L ₁ , A 33.2
3	मकारान्ते पदे पूर्वे अकारे परतः स्थिते॥	K ₁ , L ₁ , A 34.1
4	तत्र नादं प्रकुर्वीत मक्षिकेति निदर्शनम् ॥३४॥	K ₁ , L ₁ , A 34.2

1	आद्यन्तयोर्मकारौ] आद्यन्तौ मकारौ L ₁	
2	प्रकुर्वीत] कुर्वीत K ₁	

- 3 पदे] //दे K₁
3 परतः स्थिते] परतस्थिते L₁ A

A passage of 49 *akṣara*-s read in K₁ and L₁, and A

A reads a passage that consists of 49 *akṣara*-s. It is numbered as 50 in K₁, L₁, and it remains unnumbered in A. the passage can be arranged into three half-verses of 16-16-17 *akṣara*-s as follows. The first two lines make a complete verse in *anuṣṭup* meter whereas the third one does not fit in the *anuṣṭup*. It has a scope of conjunction which has been ignored by all the three manuscripts: *saptamaśca aṣṭamo*. It remains unfit to *anuṣṭup* even if it is amended to the conjuncture. (*tiraścīna ṣaṭ saptamāścāṣṭmo naiva vidyate*). The passage tries to fit seven occurrences of *pluta*-s the Mādhyandina recension of MVS (as discussed in VPr 2.49 – 54) and it restricts it to *seven* only, as VPr 8.35 instructs (“[. . .] *plutaścoktavarjam*”). The passage omits the seventh instance and thus, it remains incomplete. A complete version of this verse is available in YŚ 35 – 36.²² However, this passage represents the content of its verse that it read before, i.e., in passage 48. Passage 48 is read in all available witnesses.

- 1 औंकरादि प्लुतं ज्ञेयमग्रा३ द्वितीयमेव च॥
2 लाजीं३ छाचीं३ चतुर्थश्च विवेशा३ इति पञ्चमः॥
3 तिरश्चीन षट् सप्तमश्च अष्टमो नैव विद्यते ॥५०॥ K₁ L₁ 50, A

- 1 औंकरादि] औकारादि K₁ ओकारादि A
? प्लुतं] प्लुत L₁
2 ज्ञेयमग्रा३] ज्ञेयऽ अग्रा L₁
3 च] चा L₁
4 लाजीं३] लाजीं L₁
5 छाचीं३] छाचीं L₁
6 विवेश] विवेश L₁
7 तिरश्चीन] तिरश्चीन तिरश्चान K₁ L₁
8 सप्तमश्च] सप्तश्च L₁

- 1 उष्माकारं पठेद्यस्तु कूर्मपृष्ठिविधीयते। K₁ 58.1, L₁ 59.1 A UN
2 एवं कुरुते प्राज्ञः कल्याण्य इति निदर्शनम्॥५८॥ K₁ 59.2, L₁ 59.2 A UN

- 1 कूर्मपृष्ठिविधीयते] कूर्मपृष्ठि विधीयते K₁ L₁
2 एवं] add. न्युञ्जं च K₁
2 कल्याण्यः] add. सम्यमानेति K₁ L₁

²² *okārami plutavijñeyam plutamagnā dvitīyakam/*
lājīm chācīm trtīyam ca viveśeti caturthakam||35||
adhahṣvidāsītpañcamamī coparisvidāsīcca ṣaṣṭhakam/
saptamamī tu bhruvoḥ smāra aṣṭamamī naiva vidyate ||36||

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2 इति] om. K₁ L₁

Verses 96 – 98

Verses 96 – 98 are legitimate in terms of meaning and the context and sequence in which they are added in K₁ L₁ and A. The following verses discuss the instances where *ch* is to be pronounced as a *guru*. Preceding two verses (see. verse 84 – 85 in the present edition) which are available in all other manuscripts, deals with *laghu-guru vyavastha* of *ch*.

- 1 मा त्वा य आत्मदा चैव सहस्तोमास्तथैव च।
- 2 पाठमध्ये लघुत्रीणि पदकाले गुरुर्भवेत्॥१६॥
- 3 पशुभिर्यजुर्भिराप्यं तस्माद्यज्ञात्तथैव च।
- 4 ऋचार्धे च गुरुत्रीणि संयोगं न कदाचन॥१७॥
- 5 न संयोगं न द्विर्भावं छकारो मृदुरुच्यते।
- 6 अवसाने गुरुं विद्याच्छौनको वचनब्रवीत्॥१८॥

-
- 1 य] या K₁
 - 1 आत्मदा] मा आत्मदा A
 - 1 सहस्तोमास्तथैव] सहस्तौमास्तथैव A
 - 2 लघुत्रीणि] लघुत्रीणि K₁
 - 3 पशुभिर्यजुर्भिराप्यं] add. -न्त L₁; add. ते A
 - 3 तस्माद्यज्ञात्तथैव] तस्माद्यज्ञास्तथैव L₁
 - 4 ऋचार्धे] सचार्धे K₁; रुचार्धे L₁; कगर्धे A
 - 4 गुरुत्रीणि] गुरुत्रीणी A
 - 5 संयोगं न] संयोगान्न L₁
 - 5 मृदुरुच्यते] मृद उच्यते K₁; मृद उच्यते L₁
 - 6 गुरुं विद्याच्छौनको] गुरुर्विद्याच्छौनको L₁
 - 6 विद्याच्छौनको] विद्याछौनको A

-
- 1 मा त्वा] मा त्वा तपत्रिय आत्मा छिद्रा गात्राण्यसिना मिथू कः॥ (MVS 25.43)
 - 1 य आत्मदा] य आत्मदा बलदा यस्य छायामृतं यस्य मृत्युः कस्मै देवाय हविषा विधेम॥ (VPr 25.13)
 - 1 सहस्तोमा] सहस्तोमाः सहच्छन्दस (MVS 34.39)
 - 3 पशुभिर्-] पशुभिः पशूनाप्रोति । छन्दोभिः सामिधेनीर्याज्याभिर्वषट्कारान्॥ (MVS 19.20)
 - 3 यजुर्भिर्-] यजुर्भिराप्यन्ते ग्रहा । छन्दोभिरुक्थाशस्त्राणि साम्नावभृथ आप्यते॥ (MVS 19.28)
 - 3 तस्माद्यज्ञात्-] तस्माद्यज्ञात्सर्वहृत । छन्दाऽसि जज्ञिरे तस्माद्यजुस्तस्मादजायत॥ (MVS 31.7)

The content of the lines 1 – 2 is mere extension of the verse “*chāyā chidrā ...*” etc. Line 1 quotes three *kanḍikā*-s from MVS, where *cha* occurs and as stated in line 2, they would be *laghu* in the *samhitāpāṭha* and *guru* in the *padapāṭha*. As can be seen in the testimonia, the three *kanḍikā*-s refer to the three words *chāyā*, *chidrā* and *chandaḥ* mentioned in verse no. 101 (AŚ^{Rā}). The second *pāda* of line 2 is new to this context. It advises *gurutva* of *cha* in

padapāṭha. Lines 3 – 6 are sound in the context.

Verse 101

Verse 101 is read in the sane sequence in K_1 , L_1 , and A . P reads it after the *phalaśruti* and L_2 follows the PS 's sequence.

1	वनेषु व्यन्तरिक्षं च अष्टौ व्यख्यत्तथैव च॥
2	नामग्रहणकाले तु लघुरेव न संशयः ॥१०१॥

1	वनेषु] वनेषु
1	व्यख्यत्तथैव] व्यख्यन्तथैव L_1 व्यख्यत्तथैव A
2	नामग्रहणकाले तु] नामग्रहणकालेषु K_1 L_1

There are two primary suppositions we can deduct from the discussion above: 1) K_1 , L_1 , and A are derived from the same ancestor (though it may not be the immediate ancestor). 2) The ancestor of K_1 , L_1 , and A tends to collect similar verses fitting in the content of the AS , because it is highly improbable that an archetype would repeat the content of a verse in another verse with a nominal syntactic change.

Besides the mentioned additions above, they share several conjunctive errors. Most importantly, there are some long omissions also:

- *śrutvā vedavināśamī tu [...] prāṇahīnā yathā tanuḥ*] om. K_1 L_1 A (224 *akṣara*-s)
- *āyasamī [...] nidarśanam*] om. K_1 L_1 A
- *yathā [...] parivarjayet*] om. K_1 L_1 A

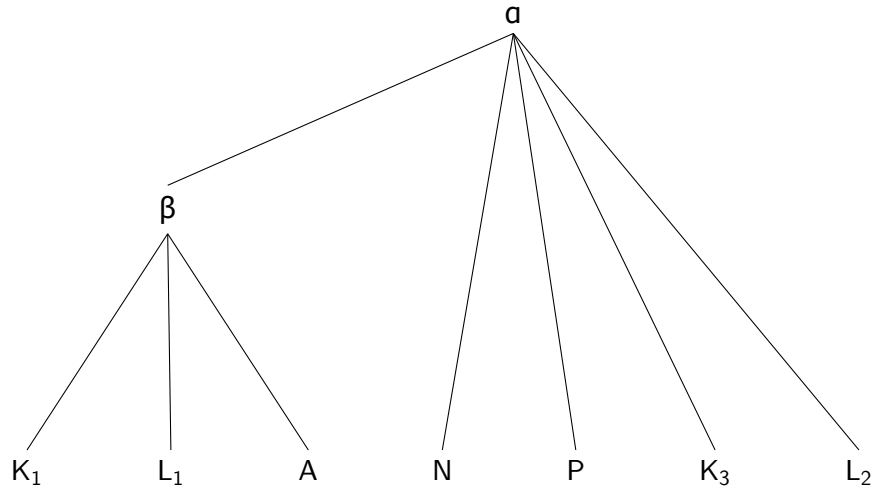


Figure 4.5: K_1 , L_1 , and A , the β family

The hypothesis is that the texts omitted by these three manuscripts were present in the original and that a common ancestor must have passed down the omissions and additions to them.

4.7. Genealogy of the AŚ manuscripts

K₁, L₁, and A also read an anagram:

- *na bhrājante sabhāmadhye] sabhāmadhye na śobhante* K₁ L₁ A

Hence, the assumption is that K₁, L₁, and A are derived from a common ancestor, γ (see Figure 4.5).

4.7.4 A and γ family (K₁ and L₁)

A's position as a member of the γ family is established in the above discussion. The genealogical relationship among A, K₁, and L₁ is to be weighted now. To begin with, K₁ and L₁ have the following major omissions:

- *bibharṣyastave [...] tu]* om. K₁ L₁
- *tathā kubjam]*; om. K₁ L₁
- *tu]* om. K₁ L₁

The number of conjunctive readings of K₁ and L₁ is also high²³ e.g.,

- *dvitīyam] dvitīyasya* K₁ L₁
- *pūrṇabandhu] pūrṇabadhna* K₁ L₁
- *bibhratam] bibhṛtam* K₁ L₁
- *balāya tvā] balakayā* K₁ L₁
- *śāmbare] śāmbareṣu* K₁ L₁
- *vahnirvaruṇāśca] vahnivaruṇasya* K₁ L₁
- *vācaḥ satyamaśīya] vācaspatyamaśīya* K₁ L₁
- *samiyutāḥ svarāḥ] samiyutāstathā* K₁ L₁
- *bhavedyastu] bhavedyastu* K₁ L₁
- *naveranuvāti] naranuvāti* K₁ L₁

As for L₁ and A, there are a few shared errors and that are of insubstantial kind:

- *samhitā-] sahitā* L₁ A
- *barhirbṛhaspate] barhibṛhaspate* L₁ A
- *bibhradbibhīto] bibhradvibhīto* L₁ A
- *bibheda] vibheda* L₁ A
- *cāvasāne] vāvasāne* L₁ A
- *bhavanti] sthitvā pañcaite cānunasikāḥ* L₁ A
- *samāśritāḥ] samāśritāḥ* L₁ A
- *dhyakṣādhyakṣyā] dhyakṣādhyakṣā* L₁ A

²³ See section 4.10.2 for the complete list.

- *naiva*] *naivā* L₁ A
- *patatsamigahane*] *pratyaga-* L₁ A
- *-rna*] *na* L₁ A
- *dhāryate*] *dhīryate* L₁ A

K₁ and A have nominal errors in common:

- *labānabadhnamī*] *balābadhnamī* K₁ A
- *balamī*] *valamī* K₁ A
- *vakāraśca*] *vakārasya* K₁ A
- *darśanam*] *nidarśanam* K₁ A
- *śuddhā*] *sudhā* K₁ A
- *śāstratopi*] *śastratopi* K₁ A

Also, A has a long omission that is not observed in K₁ and L₁:

- *pāṭhe vā yadi vākye gururbhavati niścayam |||90|||. tava vvāyamaho agneḥ vṛṇīyatraiva drśyate|| prathamā ca laghurjñeyā dvitīya ca gururbhavet ||91||*] K₁ L₁; om A

There are two long passages of 110 and 52 *akṣara*-s respectively in A, which are not found in any other manuscript:

- *ādyantatayormadhyekārau dvau hakāro yatra madhyataḥ. pūrvekāre paratasthite laghūtaramī vijānīyādagnāvagniśca nidarśanamī.nādasamijñā samijñā bhavantīme nāṇaṇanamāścānūnāsikāḥ bhavanti pratyaye yeṣāmantasyā samiyutāstathā hakāramī caiva vargāṇāmī trtīyamī caturthakamī atha dīrghā visargāmītā aṣṭau te nādasamijñakāḥ.]* add. A
- *rephēṇāṅkitamastakāḥ vevarṇamī vuvijyātsamīyoge naiva kārayet vyañjanaśiraśinirṣṭaḥ śaśaseṣu purataḥ rephokta varṇatāmī yāti gargasya vacanamī yathā]* add. A

From the above-mentioned distribution of errors, the most reasonable assumption is that K₁ and L₁ are derived from a common ancestor (see Figure 4.6).

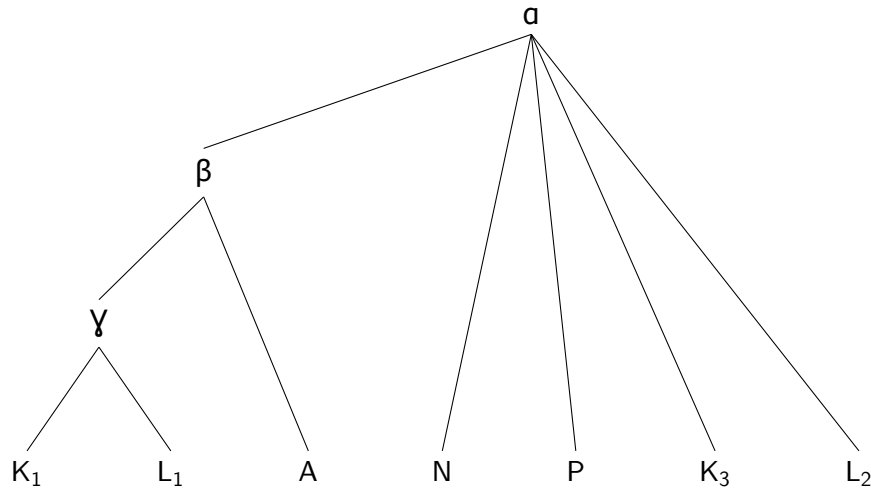


Figure 4.6: K₁ and L₁, the γ family

4.7.5 N and P, the δ family

During the collation of the manuscripts, it was quite evident that N and P have a direct connection. Both of them are complete. P carries a date corresponding to CE 1749, while N is undated. As it can be seen in Table 4.8 above, they follow a similar pattern in terms of distribution of verses, though they have their peculiarities regarding the numbering of verses; and also, the total number of verses are not the same. Following is the distribution of verses in N and P.

N 1 – [28] – 31, UN₁, 33 – 46, UN₂, 49 – 54, 56 – 88, 90 – 96

P 1 – 21, UN₁, 23 – 49, UN₁, 51 – [58] – 84, UN₁, 86 – 105

N and P have several conjunctive readings, among which there are two major omissions:

- *bhavanti* [...] *nādasamjñakāḥ* (ŚŚ 49 – 59)] om. N P (88 *akṣara*-s)
- *nāsikam* [...] *samśayah* (ŚŚ 63)] om. N P (16 *akṣara*-s)

N and P are connected by a significant number of conjunctive errors such as the following ones:

- *garjate*] *drśyate* N P
- *markaṭayoryuddhani*] *markaṭayuddhena* N P
- *darśanam*] *vinirdīset* N P
- *pañcavarṇāni*] *pañcavarṇānām* N P
- *pātram*] *mātram* N P

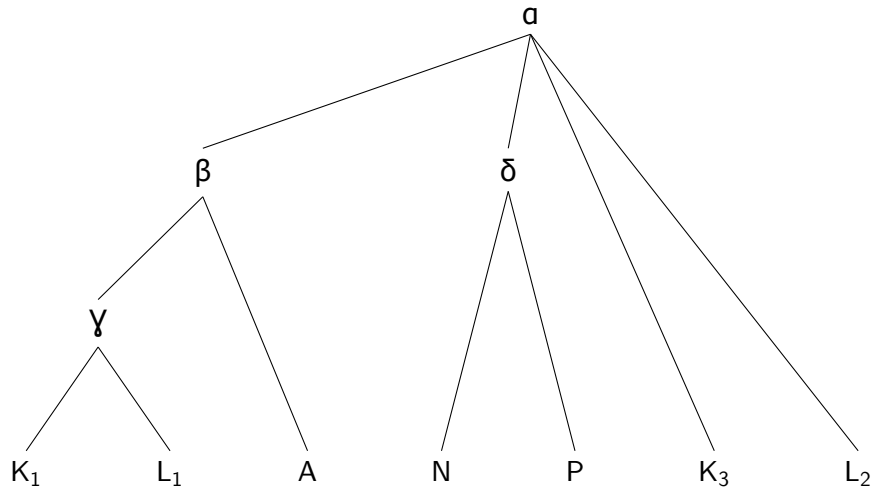


Figure 4.7: N and P, the δ family

4.7.6 The polytomy of δ , K_3 and L_2

In Figure 4.7, there is a polytomy of four branches where β and δ are two independent branches directly stemming from archetype α and there are two other witnesses, K_3 and L_2 whose relation to the others is yet to be weighted. In the first place, the possibility that L_2 and β are derived from a hyperarchetype can be ruled out because L_2 does not contain the

additional verses read by the members of β . On the contrary, it reads almost 56 verses that are not found in any other manuscripts including the members of β .

L_2 and δ cannot have a common ancestor because they have no significant conjunctive reading. If that was the case, L_2 would have read many archetypical δ readings, but this is not the case. L_2 does not share any noteworthy conjunctive reading with δ . There is only one such instance:

- *vāya* (ŚS 82, 21)] *vāyo* δ L_2

Therefore, there is no positive evidence that L_2 shares its ancestry with δ .

L_2 's relationship with K_3 is yet to be examined. K_3 is incomplete. It makes only 37 verses available to us. With a very short text available, it makes it difficult to find its relationship to other manuscripts. We have only three folios of it which include two blank pages. It begins at the beginning of the 11th verse with 26 dots taking up the space of almost a complete line, which indicates that the exemplar present in front of the scribe did not have the first 10 verses. If it had shared the ancestry with L_2 , L_2 would also have recorded the information of missing verses in the beginning. Also, K_3 and L_2 have only one separative reading:

- *baḍāditya*] *vaḍāditya* K_3 L_2 (ŚS 75, 7)

Again, this reading may occur by the conjecture of the scribe. With almost no significant conjunctive variant present in K_3 and L_2 , it would probably be not irrelevant to discard the probability of their common ancestry.

It is to remember here, that most of L_2 's text (almost 60 percent) does not agree with the other ones. In other words, L_2 is far away from all the other manuscripts in terms of conjunctive readings. N and P seem to record most of the archetypical readings and L_2 deviates a lot from them. Here, an assumption can be made that L_2 itself is responsible for the deviation or its ancestor passed down the distortion and addition in the text to it. $Rā$, which records almost all the additional verses of L_2 , disagrees with L_2 to a great extent. Though they read similar verses, it records different readings. Hence, probably there was a witness that belonged to the same family as that of L_2 from which $Rā$ was partially derived. The aforesaid unavailable witness is labeled as X (see Figure 4.2). With the assumption of the existence of X , it would be safer to accept that the hyperarchetype of L_2 and X (labeled as ϵ) was contaminated and it passed down the inflated text to its decedents. (See Figure 4.8)

In the above discussion, it is well-established that K_3 and L_2 are not derived from a common ancestor. Examination of K_3 's relation to β and δ is still due. There is no such significant evidence that establishes a direct relationship of K_3 to β and δ . K_3 reads two passages that are not available in any other witnesses:

- *viṣṇuśbdo vantaṇaśabdo vāyuśabdo vṛṣṭiśabda ityevamādayo varṇaḥ kvacidvede laghavo bhavanti ||20|| (35 akṣara-s)*
- *vrata vājaṃ vevuśvaivamāhipāśāsya uvāhivūḥ vacaṃ vekaṃ praśyavaṃ tyamāhur- maṇiṣiṇaḥ.. (30 akṣara-s)* We found minor readings conjunctive to β K_3 :
- *barhiṣā*] β K_3

4.7. Genealogy of the AŚ manuscripts

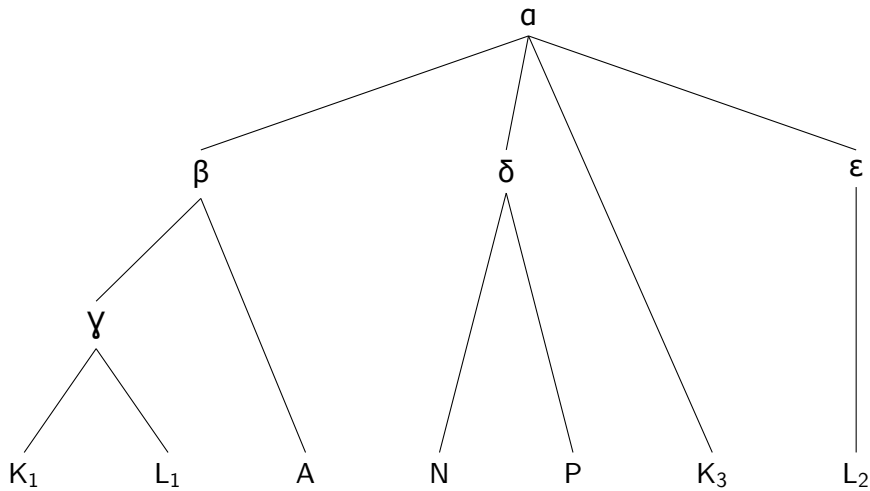


Figure 4.8: polytomy of δ K_3 and L_2

- bibhṛtāmapī] β K_3
- oṣatāttigmahete] β K_3
- kurutebhinīyate] β K_3

Following a similar trend, we found no conjunctive readings of δ and K_3 .

Therefore, since there is no significant evidence of the common ancestry of β , K_3 , and δ K_3 . K_3 remains an independent witness stemming from α . (See Figure. 4.9)

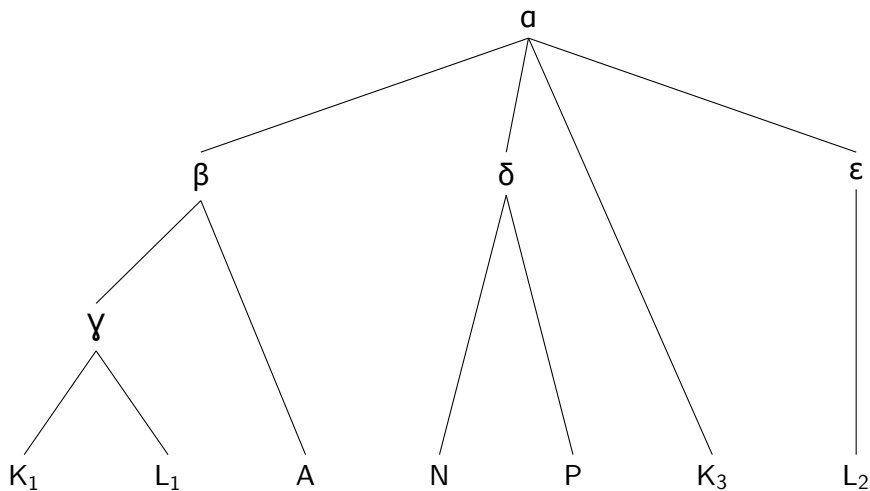


Figure 4.9: K_3 , the independent witness

4.7.7 Trace of contamination in β and **A**

The position of **A** as a member of the β family is already established (see section 4.7.3). At the same time, we found that it differs from the K_1 and L_1 (γ family). **N** and **P** (δ family) amongst all the consulted manuscripts seem to be the closest ones to the archetype. The

members of the β family are highly inflated with similar meaning verses (see section). At this point, there is little scope of doubt that the inflation was passed down by the hyperarchetype β because the inflations with the similar verses cannot be the conjectures of the scribes of the three different manuscripts scribed at different times. The inflation in β must have happened by contamination. However, the sources with which it was contaminated remain unclear as they are not spotted in any other text by the present editor, nor the manuscripts K_1 , L_1 , A mentions any source. Although, it can be ascertained that β faced horizontal contamination while passing down the text from the archetype (α).

A is further contaminated by some other untraceable document. Like all other members of β family A is seen to collect verses with similar content. The manuscript is copied so blindly that sometimes it jots down similar verses with even an ignorable difference and, even it copies the same verse twice. It scribes an unnumbered passage at the end, after the declaration of *phalaśruti* which is not observed in the members of the γ family. The passage reads:

- *viśvārūpāṅyavodhyagniradhosike tumi kṛṇvaminiti catvāraḥ śāḥ śaśahāyatra dṛśyamite/
rephēṇāmkitamastakāḥ vevarṇaṁ vuvijyātsamyoge naiva kārayet vyamjanaśiraśinirṣṭaḥ/
śaśaseṣu purataḥ rephokta varṇatāni yāti gargasya vacanaṁ yathā*

This passage, with little doubt, is the outcome of contamination which adds another level of contamination to that of its ancestor β . However, the line of horizontal contamination remains untraceable, except the fact that it is not contaminated with any witnesses consulted in the present edition because the aforementioned passage is not observed in any other witness. The probable contaminations are marked with dotted lines.

4.8 Elimination of the lines in the present edition

From the above discussion, we can absorb that a primary ground of grouping manuscripts is the peculiarity of the common additions which have been discussed above. Manuscripts K_1 L_1 and A read the maximum number of additions that are not available in the other manuscripts. The content of the additional verses or passages is a mere recapitulation of their own verses immediately before the additions, in most cases. For obvious reasons, these characteristics of the witnesses cannot be taken as coincidental. Some of the additional lines (those that do not produce complete meaning) are found in the $P\acute{S}$. However, it is an incontrovertible fact that *śikṣā* texts read similar verses and at times, it is very difficult to figure out which *śikṣā* they originally belonged to. Some verses are context-free and this fact makes it more difficult to hypothesize their origin. In the present case, we have found several verses that are mutual in the $A\acute{S}$ and the $P\acute{S}$ only. A certain relationship between the two can be established on this basis. Sharma 1983, 30 argues that the $A\acute{S}$ is written imitating $Y\acute{S}$ and the $P\acute{S}$. This argument cannot be true, at least for the texts available to us now, because the $P\acute{S}$ reads a verse naming eight available *śikṣā* texts (presumably available in the time of the author of the $P\acute{S}$), among which the $A\acute{S}$ is one. Given that, the $A\acute{S}$ has to be prior to the $P\acute{S}$, and being the

4.8. Elimination of the lines in the present edition

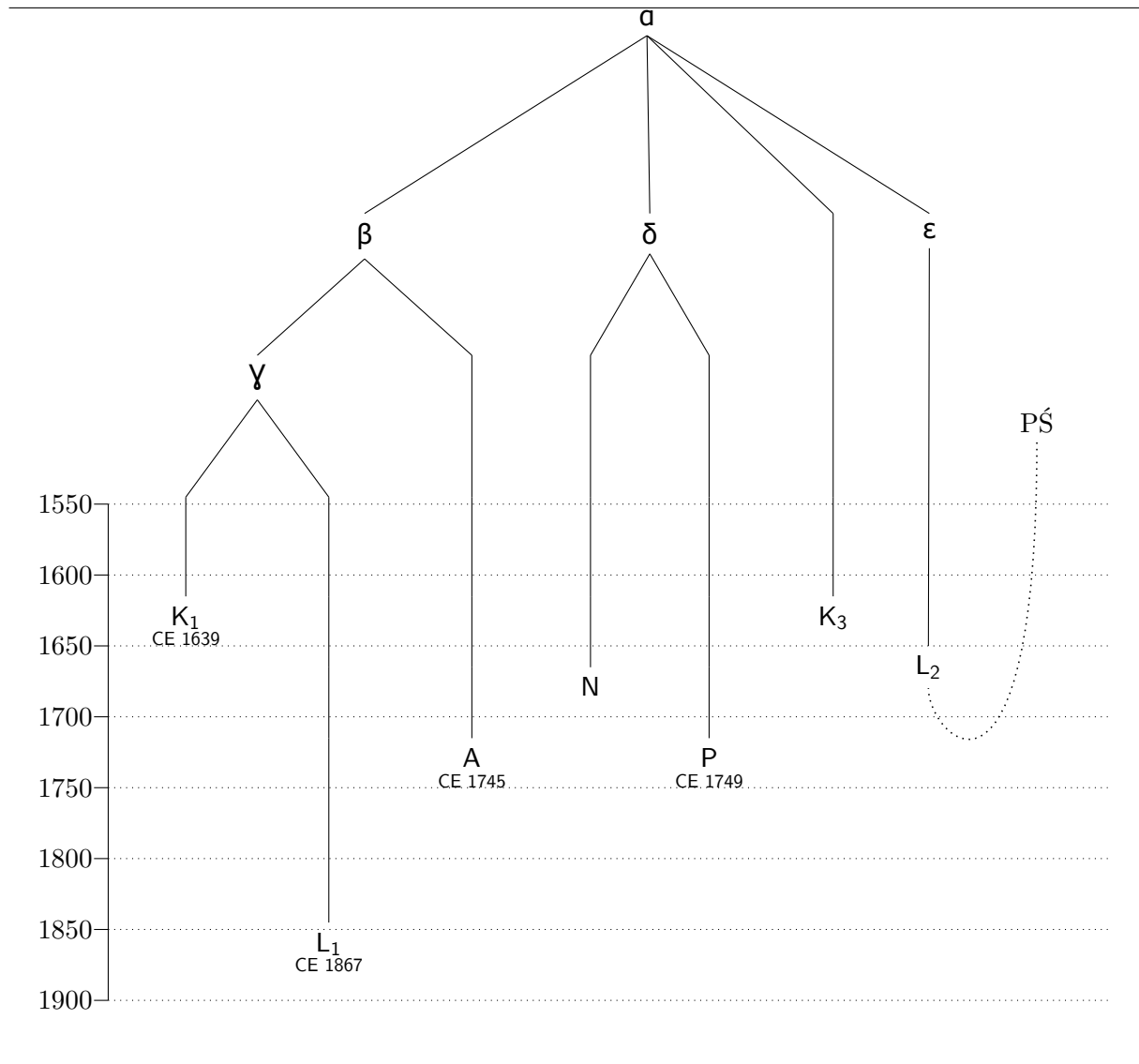


Figure 4.10: Hypothetical Stemma codicum with a tentative chronology

case true, the typical tendency would be to copy texts from the $A\acute{S}$ to the $P\acute{S}$. In this setting, verses available mutually to both of them and occurring in none of the other *śikṣā* texts would needle the postulation that they originally belong to the anterior one of the two. However, we have another intriguing point here to mention that, converse to this theory, the verses are found in their complete form in the posterior one. None of the manuscripts of the $A\acute{S}$ read them in their complete form, whereas, all manuscripts of the $P\acute{S}$ do. The incompleteness is in the context also, i.e., there are contexts which are mutual to both of them, yet they are complete in the $P\acute{S}$ and seem to be incomplete or fragmented in the $A\acute{S}$. It is more logical to surmise that they belong to the one which contains them in their complete form. At this crucial stage of determining the chronology of the two, it would be liberal to postulate that the mutual verses originally belong to the $P\acute{S}$ and the $A\acute{S}$ manuscripts, which read them, are posterior to the archetype of the $P\acute{S}$, whereas the archetype of the $A\acute{S}$ is anterior to the $P\acute{S}$.

In other words, none of the AŚ manuscripts, which are consulted for the present edition are of a prior age to the PŚ, hence, they are not scribed in a period between the composition of the AŚ to the PŚ. They probably had a very short interval. Adhering to the above-mentioned principle, mutual lines of the AŚ and the PŚ, which are incomplete in the former and found to be complete in the latter, have been determined to be original to the PŚ and discarded from this edition of the AŚ.

4.8.1 Elimination from P

The last quarter of the fifth verse of P does not agree with the other manuscripts. Instead, the last quarter of the sixth verse agrees with the last quarter of the fifth verse of K₁ A L₁ N and the last quarter of the third verse of K₂ L₂. In other words, it incorporates a quarter, a half-verse, and another quarter of a verse between the two quarters of the half-verse (last) of the fifth and third verses of K₁ A L₁ N and K₂ L₂ respectively (see table below). Content-wise, here, P refers to suggested seven more words in MVS that contains *b*: *baṣṭāvaḥ*, *badhira*, *baindam*, *bidalakārī*, *brsvaiḥ*, *julbakāya*, *triṣṭupgrīṣmī* in the *kaṇḍikā* that begins with the word *gayatri* (MVS 22.17). Amongst these, *baṣṭāvaḥ*, *badhira*, *brsvaiḥ* - these three could not be located in the MVS; *julbakāya* may refer to *jumbakāya*. The word *triṣṭupgrīṣmī* probably does not occur in the MVS, yet MVS 22.17 reads *triṣṭubjagatī* and the *kaṇḍikā* begins with the word *gayatri*. However, the suggestions are built on assumptions based on available reading in P with the help of MVS. The readings cannot be ascertained with only one witness.

The remaining words *baindam*, *bidalakārī*, *jumbakāya* (assuming that the scribe misspelled *julbakāya*) are found to be legitimate words occurring in MVS and, most importantly they are mentioned in the forthcoming verses (13-14 of this edition) of all the manuscripts including P. If these readings are accepted here, it would be repeated in the text. Besides this, owing to the accumulative nature of P, it can be said that the verses in the discussion are jotted down from somewhere else, as none of the other witnesses agree with it and P itself repeats the major part of their content in its 13th and 14th verses.

4.8.2 Elimination from K₃

एकाक्षरं वकारस्य निपातस्थो यदा भवेत्।

संहितायां लघुर्जातः पदकाले गुरुर्भवेत् ॥१९॥

विष्णुशब्दो वरुणशब्दो वायुशब्दो वृष्टिशब्दः।

इत्येवमादयो वर्णाः ऋचिद्वेदे लघवो भवन्ति ॥२०॥

The place of the 19th verse (though unnumbered, placed between the 18th and 20th verses, which are numbered) is unique to K₃ only. However, the verse is read by all the available witnesses. The verse is accepted in the sequence shared by the other manuscripts who read

4.8. Elimination of the lines in the present edition

it. The 20th verse is peculiar to K₃ and repeats the content of its own 13th verse (16th in the present edition) almost copiously.

विष्णुर्वायुस्तथा वह्निरुणश्च विपूचिका।

वसोर्विभाति विश्वस्य अष्टौ दन्त्याः प्रकीर्तिताः ॥१६॥

एकाक्षरं वकारस्य निपातस्थो यदा भवेत्।

संहितायां लघुर्जातः पदकाले गुरुर्भवेत्

विष्णुशब्दो वरुणशब्दो वायुशब्दो वृष्टिशब्द

इत्येवमादयो वर्णाः क्वचिद्वेदे लघवो भवन्ति ॥२०॥

There are six verses which are available in all five manuscripts (K₁ L₁, A, N, and P) deal with the number of *akṣara*-s in some *kaṇḍikā*-s of the MVS. The very idea of "number of *akṣara*-s" seems to be alien to the overall context of the AŚ. Their order in the text is relatively unorganized compared to the other verses of the text.

रुद्रासंख्या भवेद्वाक्यं वेदसंख्या पुनः पुनः।

युग्मवाणा तयोः सप्त अन्ते चैव चतुर्दश।।

A certain meaning is difficult to assume depending on the only verse cited here. It seems to mention the numbers of *vākya*-s in some *kaṇḍikā*-s of MVS. The number of verses presumably are six (*rasa*) (or eleven, *rudra*) four (Veda), two fives (*yugmabāṇa*), seven (*sapta*) and, fourteen (*caturdaśa*). However, unlike the other scenarios, the text does not state them separately in the context. A relation with the verses previous to it cannot be established for they do not serve the conditions (i.e., the stated number of *vākya*-s). The verse is present in all the consulted manuscripts, yet it looks to be a fragment of another series of interconnected verses. Owing to the copious nature of the AŚ manuscripts, at this point, it would be safer to consider it a copied verse from some other text, thus eliminating it from the present edition.

पञ्चाशत्पञ्चवर्णानामक्षराणां प्रमाणतः।

इदमित्येव विज्ञेयं वाक्यं तस्या भवेन्नयम्।।

This verse is clearly dedicated in counting of a *kaṇḍikā* that begins with *idam* or *indram* (N) and as it suggests, it is consisted of three *vākya*-s and 55 *akṣara*-s. Conversely, no such *kaṇḍikā* could be located in MVS that satisfies the stated conditions.

शुद्धा च प्रथमा ध्यक्षा पीड्याध्यक्ष्या द्वितीयका।

ऊष्मान्ता प्रथमा ज्ञेया स्वरान्ता वर्तिका परा॥

चिदसि प्रथमा ज्ञेया अर्म्मोभ्योऽथ परा भवेत्॥

ध्यक्षाध्यक्ष्यान्तयोः सम्यगुभयोः कण्डिकाद्वयोः।

The lines discuss the two *kaṇḍikā*-s of MVS that read the words *dhyakṣā* and *adhyakṣyā* – among which, the text states, the first one is pure (*śuddhā*) and the second one is *pīḍya*. The first one (*dhyakṣā*) occurs at the end of the *kaṇḍikā* that begins with *cidasi* (MVS 4.19) and the second one occurs at the end of the *kaṇḍikā* – *armebhyo* (MVS 30.11) – this reference is rightly addressed in line 3 and 4. Line 2 is misplaced in the context and is a part of another verse that is found in complete shape in the PŚ. MVS 22.17 (*agnindūtami* [...]) ends with a *uṣma varṇa* ([...] *iha*). The word *vartikā* stated in line 2 happens only in two *kaṇḍikā*-s:

MVS 24.20 (*vasantāya kapiñjalānā labhate [...]*) and MVS 24.30 (*prajāpataye ca [...]*). These references are addressed in the PŚ 20²⁴:

अग्निन्दुतं वसंताय कपिञ्जलाय प्रजापतये च द्वयम् ॥२०॥

This severe misplacement of lines is recorded in all the consulted manuscripts of the AŚ and such inappropriateness of them compels us to think that these verses do not belong to the archetype of the AŚ. They are necessarily copied from another text, in the present case, it is presumably the PŚ. The hypothesis will become clearer as we proceed with some more such scenarios.

अभ्रिरग्ने सहस्रस्य पदाद्यञ्च विधीयते ॥८७॥

एकाक्षरं पदं नवार्थायुग्मयोरपि वा ॥८८॥

मध्ये चैकाक्षरं वाक्यं द्वे द्वे चाद्यावसानयोः।

एवं वर्णाः प्रयोक्तव्या लोकं ताश्च प्रकीर्तिताः ॥८९॥

विभक्त्यन्तं विजानीयाद् गुरुतः शास्त्रतोऽपि वा।

लोपागमविकाराभ्यां वाक्यानामेष निर्णयः ॥९०॥

The above-quoted verses occur in continuation with the previous segment. Lines 1 – 4 state some occurrences of one-word *vākya*-s which are constituted of one *akṣara*. In line 1, *Abhriragne* refers to two *kaṇḍikā*-s: *abhriragne* and *agne tamadya* and *sahasrasya prama* refers to SYS 15.65 which has five *vākya*-s (*pañca vidhīyate*). The presence of *Abhriragne* and seems to serve no purpose that can be verified. In line 2, the conjunct word can be broken in two ways – a single-word *pada* occurs in each of the nine *ardhā*-s of two *kaṇḍikā*-s (*makhasya śiro'si* and *ashvasya tva*). However, they do not construct a complete *vākya*. The affiliation of the word ‘*vākya*’ is not clear in the given context. In PS, a passage containing the reference of the twelve *kaṇḍikā*-s is read just before this verse (see passage no. 1212 in PS). The list includes *abhrirasi*, *agne tamadya*, *sahasrasya pramā*, *makhasya shiro'si* and *ashvasya tvā* – all the *kaṇḍikā*-s that are presumably referred to in this verse and the following verse *lokam tvah (idamupari)*.

Lines 3 and 4 constitute a complete meaning which can be testified from *kandika* “*idamupari*”. However, it is a part of the context that began from the previous verse. Lines 5 and 6 also produce a complete meaning with two lines producing independent meaning or two complete sentences. In line 5, ‘*vakyam*’ may be taken as *karmapada* from the previous line. *Vakyam vibhaktyam (iti) gurutah shastratah api va vijaniyat*. Line 6 seems to be a concluding line of the context of (counting of) ‘*vākya*-s’.

Lines 7 and 8 construct grammatically correct meaning, yet seeks confirmation of the relevance of the context in which it is placed. In verse 107 (*nipaataṃ cābhinipātāṃ ca*) it says that there are three *svara*-s: *abhinīta*, *nipāta*, and *nīcatara* and quotes *hotā yakṣat* for example. In *hotā yakṣat* the accents are as follows: *udātta*, *svarīta*, and *anudātta*. Following the serial, the last one is *nīcatara* which is *anudātta*, the middle one is *abhinīta* which is

²⁴ The passage number corresponds to the present edition’s passage.

4.8. Elimination of the lines in the present edition

svarita and the first one is *nipāta* which is *udātta*. From this extract from verse 107, an attempt has to be made to construct the meaning of line 7 because the terms *abhinita* and *nipāta* in the context of *svara* are peculiar to the AŚ and the PŚ only. However, the line comes out to be of contradictory denotation. In the previous verse, we have seen three kinds of accents stated in the AŚ, and *svarita* was not mentioned namely to be one of them, but *abhinita* may stand for it. In the present verse, *jātya svarita* is mentioned and its *anvaya* to any of the other *pada*-s does not construct a clear meaning. In addition to that, line 8 does not sensibly incorporate with line 7. Both the lines have a *sakarmaka kriya* of their own: *viduh* and *bhavati*, who do not follow the same subject (*kartā*). In the rarest of the cases, the verb *viduh* is used in the first line of a verse. It can be assumed that they are fragments of two different verses which are copied and placed together.

Lines 9 and 10 produce enough sound meaning to justify their authenticity. The next couplet, again, fails to produce satisfactory sense in the context, though both of them produce the partially complete meaning of their own. In line 9, the word ‘*etāni*’ (lit. these) seeks a predefined list of twelve *vākya*-s which may refer to twelve *devata*-s, which is not present anywhere in the text. The essence of the verse is to be traced in PŚ 102 which makes a comprehensive sense:

द्वादशैतानि वाक्यानि द्वादशैतानि शान्तिके।
देवादीनां भवन्त्येते द्वादशैतानि संख्यया॥

In this verse also, the expectation of a previously mentioned list is present yet it can be supplemented with the reference of the word *śāntikaiḥ* which refers to MVS that reads 12 *vākya*-s and they have the word *śāntiḥ* as a component. The line of the AŚ looks to be a merged version of the couplet of the PŚ.

Similarly, in line 10 ‘*anyathā*’ seeks confirmation of prescribed deeds, violation of which would lead to hell as stated in the line – as the meaning suggests. The statement comes unexpectedly without affirming the prescription. The two parts or *pāda*-s of the line can be found in two different verses in two different texts, where they make complete sense. PŚ 112 reads the first *pāda*:

तस्मात्सर्वप्रयत्नेन शुद्धपठी भवेद्विजः॥
अन्यथा निरयं याति कुम्भीपाके च दारुणं॥

The second *pāda* is located in L₂ of the AŚ:

पठेद्वा पाठयेद्वापि लक्षणेन विना न द्विजः॥
नासौ तत्फलमाप्नोति सम्यक्पाठमजानतः।

The discrepancy between the meaning of the two lines (9 and 10) hints at a tendency of collecting similar-looking verses which are not originally a part of the archetype of AS. The above-mentioned verses, hence, eliminated from the present edition, though they have been collated to find the stemmatological relationship among the manuscripts.

4.8.3 Eliminated verses of L₂

The following verses are not found in any other manuscript of the AŚ.

एवं वर्णाः न शोभन्ति प्राणहीना यथा तनुः ॥ ॥
 अक्षरशीतिरेकश्च प्रथमा कण्डिका स्मृता ॥
 लक्षणोक्तप्रकारैस्तु स्त्वपे तेति विनिर्दिशेत् ॥६५॥
 त्रीणि त्रीणि च चत्वारि दशमञ्चाष्टमं
 एकादशाक्षरं तद्वदुभयोः परिदृश्यते ॥६६॥
 सप्तमं पञ्चमं चैव पुनश्चैकादशाक्षरम्।
 नवाक्षरं विजानीयाद्वाक्याच्चैकादशाक्षरम् ॥६७॥
 अन्त्यावसानपञ्चैता पञ्चैतास्त्रिभिर्द्विकाः ॥
 एका चतुर्थता ज्ञेया शेषा युग्मार्द्धका स्मृताः ॥६८॥
 उच्चादुच्चतरं नास्ति नीचानां पतनं तथा ॥
 एवं वर्णाः प्रयोक्तव्या इपे त्वेति निदर्शनम् ॥६९॥
 वनेषु व्यन्तरिक्षं च अष्टौ व्यरव्यतथैव च ॥
 नानामग्रहणं कालेषु उदात्तं नोपपद्यते ॥७०॥
 एह्येषु रिगीते च अभित्वा गोमदूषणा ॥
 स्वरितो वाक्यकाले तु न चोर्द्धं नीयते करम् ॥७१॥
 अक्षं नमीमदन्तश्च तथैव च ॥
 वाक्यं च स्वरितं विद्या त्पाठकाले यथाक्रमम् ॥७२॥
 ऊष्मणे यत्र दृश्यन्ते अन्तस्थाश्च तथैव च ॥
 गुरुस्तत्रैव विज्ञेयो यवर्णसहसंयुतम् ॥७३॥
 अन्तस्थ सहसंयोगे स्पर्शैर्दृश्यते क्वचित् ॥
 रिवर्णेन यदाक्रान्तो न लघुर्न लघुत्तरः ॥७४॥
 सद्यो जातः स मुद्रेसि। प्रथमा च वृध्या ॥
 एवं वर्णाः प्रयोक्तव्या गुरुरेव न संशयः ॥७५॥
 गर्भानीतं निपातं वर्गान्यं वा स्वरितं विदुः ॥
 पदकाले भवत्येव पाठकाले यथाक्रमम् ॥७६॥
 दीर्घादग्ने छकारोपि ह्रस्वदृष्टे तथैव च ॥
 द्विताहर विजानीयादिशि पात्रविधानतः ॥

छाया छिद्रा छदछकारा ॥
 यस्य छाया प्रकुर्वीत छिद्रागात्रा तथैव च ॥
 सहस्तोमाः सह छन्दसः चतुर्थं नैव लभ्यते।
 चतुर्दशाक्षरं चादौ पुनश्चैकादशाक्षरम् ॥
 पुनर्दशाक्षरं वाक्यमष्टा क्षरमतः परम् ॥
 लक्षणैर्वा विहीनस्तु भुक्तमव्यञ्जनं तथा ॥
 एवं वर्णाः प्रयोक्तव्याः श्रीश्च ते लक्ष्मीति निदर्शनम् ॥
 वसुसंख्याक्षरं वाक्यं तृपदा वा चतुष्पदा ॥
 सप्तस्यासश्च गायत्र्यग्निन्दूतं श्रुधी हवम् ॥
 उभौ सप्ताक्षरं वाक्यं पुनश्चैव नवाक्षरम् ॥
 अष्टाक्षरं विजानीयाद्यपुरुषं विनिरदिशेत् ॥८५॥
 ऊनशी शीतिश्चाक्षराणां मयैतांश्च प्रकीर्तितम् ॥
 अरादीनि वाक्यानि द्वादशैतानि सङ्ख्या ॥
 द्वादशाक्षरं प्रथमं पञ्च पञ्चेति सप्त वै ॥
 षडक्षरं ततो वाक्यं पुनर्द्वादशकं स्मृतम् ॥
 एकादशाक्षरं प्राहुस्ततो द्वादश अक्षरम् ॥
 एवं वर्णाः प्रयोक्तव्या वैता निदर्शनम् ॥
 अष्टादशाक्षरं वाक्यं नाकपृष्ठं तु पञ्चधा ॥
 सप्तादशाक्षरं चैतद्वैश्वदेव निदृश्यते।
 रुद्रायोत्तरेणैव कण्डिकेन तदन्यतु ॥
 ततो वाक्यं प्रकुर्वीत ऋचां ते षोडशाक्षरम् ॥९०॥
 अष्टादशाक्षरं वाक्यं पुनः षोडशकैः शुभैः ॥
 एवं वर्णाः प्रयोक्तव्याः अश्मनूर्जं विनिर्दिशेत् ॥९१॥
 पठेद्वा पाठयेद्वापि लक्षणेन विना न द्विजः ॥
 नासौ तत्फलमाप्नोति सम्यक्पाठमजानतः ॥९७॥

4.9 Critically Edited Text

- 1 अथ शिक्षां प्रवक्ष्यामि अमोघानन्दकारिणीम्।
- 2 यस्याः श्रवणमात्रेण सर्वत्र विजयी भवेत्॥१॥
- 3 औष्ठा दन्त्या लघुश्चैव पुनरेव लघूतरः।
- 4 नादनासिक्यसंहितालक्षणानि पृथक् पृथक्॥२॥
- 5 ब्रह्म बाहू बृहद्वद्धो बृहतीद्यौर्बधान यः।
- 6 बर्हिर्वृहस्पते बिभ्रद्विभीतो बहु बोधय॥३॥
- 7 बर्हिषा च पिब ब्रूते त्र्यम्बकं बाधबुधयोः।
- 8 बन्धुस्तन्नी च बध्नीतां विकया बभुशाय च॥४॥
- 9 ब्रवीद्ब्रवासि बम्भारे अम्ब चैव बभूव तु।
- 10 क्षत्रस्योल्बं तथाञ्जं च शतं वो त्यज्यते बुधैः॥५॥
- 11 प्रथमाक्षरं न वर्जितं द्वितीयं परिवर्जयेत्।
- 12 एवं बह्वीस्तथा बाहोः पूर्णबन्धु परिवर्जयेत्॥६॥
- 13 बिभ्रतं बिभृताप्स्वेनद् बिलं गृभ्णातूप ब्रुवे।
- 14 आवबन्धं च बीजं च बभ्रुः पङ्क्तिशकिल्बिपात्॥७॥

57 प्रवक्ष्यामि] प्रवक्ष्यामि L₁; प्रवक्ष्यामि N * अमोघानन्दकारिणीम्।] अमोघानन्दकारिणीम् N; अमोघानन्दकारिणीम् K₂; ह्यमोघानन्दकारिणीम् Rā 2 यस्याः] यस्या A N; यस्यां K₂ L₂ * श्रवणमात्रेणभवेत्] श्रवणमा-----भवेत् K₂ 3 औष्ठा] औष्ठा A P L₂ Rā; उष्ठा N; आष्ठा K₂ * दन्त्या] -न्दन्त्या L₁ * पुनरेव] पुनश्चैव N P K₂ * लघूतरः।] लघूतरः L₁ Rā; लघूतरान् N; लघूतरान् P; लघुस्तरान् K₂; लघुस्तरान् L₂ 4 नासिक्य] नासिक्य- N; नासिक- L₂ 0-4 -संहिता--लक्षणानि] नासिकस-----नि K₂ 5 ब्रह्म] ब्रह्म K₂ * बाहू] बाहु A; वाहू N K₂ * बृहद्वद्धो] बृहद्वद्धो N; बृहद्वद्धो- K₂; बृहद्वद्धो L₂ * बृहतीद्यौर्बधान] बृहती द्यौर्बधाद L₁; बृहती द्यौर्बधान- A; बृहति- द्यौर्बधान N; बृहती द्यौर्बधान P; बृहतीर्वधान K₂; बृहती द्यौर्बधान L₂; बृहती द्यौर्बधान Rā * यः।] -योः A; वा N; य P 6 बर्हिर्वृहस्पते] बर्हिर्वृहस्पते L₁ A; बर्हिर्वृहस्पति N; बर्हिर्वृहस्पति- P K₂ L₂ * बिभ्रद्विभीतो] बिभ्रद्विभीतो L₁ A; बिभ्रद्विभीतो N; बिभ्रद्विभीतो P; बिभ्रद्विभीतो L₂; बिभ्रद्विभीतो Rā * बर्हिर्वृहस्पतेबहु] बर्हिर्वृहस्पते-----हु K₂ * बोधय] बोधयः L₁ P K₂ L₂; बोधयोः A; बोधयः N 7 बर्हिषा] बर्हिषा N; बर्हिषा K₂ L₂ * च पिब] वाचिक P * ब्रूते] ब्रूते L₁ K₂; ब्रभे A; ब्रूने N 57-7 अथत्र्यम्बकं] // K₁ 7 बाधबुधयोः।] धनुद्धयोः K₁; बाधबुधयोः L₁; वायबुधयो N; वाधबुधयोः K₂; बाधबुधयः Rā 8 बन्धुस्तन्नी] बन्धुस्तन्नी K₁; बन्धुस्तन्नी L₁; वधुस्तन्नी N; बन्धुस्तन्नी P; बन्धुस्तन्नी Rā * बध्नीतां] बध्नीता L₁ Rā; वध्नीतां P * बध्नीतां विकया] K₂ * बभुशाय] बभुत्सायकैः K₁; बभुसायकैः L₁; बभुसायकैः A; वभुशायकै N; बभुशाय P; वभुशाय K₂ * च] om. K₁ L₁ A N 9 ब्रवीद्ब्रवासि] ब्रवीन्द्रेवासि K₁; ब्रवीन्द्रेवासि L₁; ब्रवीन्द्रेवासि A; ब्रवीन्द्रेवासि N; ब्रवीन्द्रेवासि P; ब्रवीन्द्रेवासि K₂; प्रवंवीन्द्रेवासि L₂ * बम्भारे] बम्भारे L₁ P; वम्भारे N; वम्भारे L₂ * अम्ब चैव] अवश्चैव N; अम्बश्चैव K₁ A P L₂ Rā अम्बश्चैव L₁ * बभूव तु] -मभूवदुः K₁; -नभूवकुः L₁; मभूवदुः A; मभूवदुः N; बभूवतुः P L₂; बभूवतुः K₂; बभूवदुः Rā 10 क्षत्रस्योल्बं] क्षत्रस्योल्ब- K₁ L₁; क्षत्रस्योल्बं P; क्षत्रस्योल्ब K₂ * तथाञ्जं] न्तथाञ्जं K₁; तथाया N; तथाञ्जं च षावश्च बधिरस्तथा वैन्दं बिदलकारीच बर्वैर्जुल्बकाय P; तथाञ्जात L₂; तथाञ्जं Rā * तथाञ्जं] न्तथा कुञ्ज- श्र L₁ * तथाञ्जंशतं] तथा---तं K₂ * शतं वो] शतम्बो N * त्यज्यते] त्यजते N; त्यज्यते K₂ * बुधैः] बुधः N; बुधैः K₂ 11 प्रथमाक्षरं] प्रथमाक्षर- K₁ L₁ Rā * न] न K₁ L₁ Rā * वर्जितं] वर्जित N; वर्जित Rā * द्वितीयं] द्वितीयस्य K₁ L₁; द्वितीय N * परिवर्जयेत्।] परिवर्जयेत् Rā 12 बह्वी] बह्वी K₁ L₁ L₂ K₂ * बाहोः] बाहोः K₁; वाहो N; वाहोः K₂ * पूर्णबन्धु] पूर्णबध्न K₁ L₁; पूर्णावन्धु N; पूर्णवधु K₂; पूर्णावन्धु L₂; पूर्णवन्धु Rā 13 बिभ्रतं] बिभ्रतं K₁ L₁ K₂ L₂; बिभ्रतं N * बिभृताप्स्वेनद्] बिभृताप्स्वेनत् K₁; बिभृताप्स्वेनत् L₁ * बिभृताप्स्वेनद् बिलं] बिभ्रताप्स्वेचद्विलं A; बिभ्रताप्स्वेनद्विलं N; बिभ्रतश्चेनद्विलं P; बिभृताप्स्वेनद्विलं K₂; बिभृताप्स्वेनद्विलं L₂; बिभ्रताप्स्वेनद्विलं Rā * बिलंगृभ्णातूप] बिलङ्गृभ्णातु K₁ L₁ * ब्रुवे।] बभूवे K₁ K₂ L₂; ब्रभूवे L₁; बभूवे A; ब्रूते N; लभूवे P 14 आवबन्धं] आवबन्धं K₁; अबध्नं A; आवबन्धं N; आवबन्धं K₂; आवबन्धं L₂ * आवबन्धं च] अबध्नश्च L₁ * बीजं] वाजश्च P * बभ्रुः] वभ्रु N; वभ्रुः P * पङ्क्तिशकिल्बिपात्] पङ्क्तिशकिल्बिपात् K₁; पङ्क्तिशकिल्बिपात् A; पङ्क्तिशकिल्बिपा N; पङ्क्तिशकिल्बिपा P; पङ्क्तिशकिल्बिपात् K₂

- 15 मूर्धा वयसि यद्वस्तो ब्रह्मबोध्यग्निर्बाणवान्।
 16 उद्धुधैलवृदा बद्धो बाहवे बिल्मिने यथा॥८॥
 17 कुवलं विवलं चैव स बिभेद वलं तथा।
 18 रक्षोहणं वलं त्यज्य अन्योष्ठो बलम् उच्यते॥९॥
 19 अन्तस्थीयवकारोपि इत्येतत् संयुतो मतः।
 20 अर्बुदं न्यर्बुदं बभ्रुः सम्बं चोल्वं जहाति च॥१०॥
 21 स बिभेद बहो ब्रूहि बदरैस्तं बधान यः।
 22 प्रबुद्धायाम्बिके अम्बे अम्बालिके बलाय त्वा॥११॥
 23 जाम्बीले बष्किहान् बाह्यं लवानबध्नं च बर्हिषा।
 24 बिभृतामपि बैन्दं च बस्वैस्ते ब्रवाणि ते॥१२॥
 25 क्लिबो बिदलकरीं च बोधिर्बधिरजुम्बकाः।
 26 बीभत्सायै च शाबल्यां शब्दायाडम्बरा बिभु॥१३॥

15 मूर्धा] मूर्धा K₁ L₁; मुर्धा N * मूर्धा वयसि] बभ्रुशाय च A * यद्वस्तो] यद्वस्तो K₁ L₁ A Rā; यद्वस्ता N; यद्वस्तो P; यद्वस्ते K₂ L₂ * ब्रह्मबोध्यग्निर्बाणवान्।] ब्रह्मबोध्यग्निर्बाणवात् K₁; ब्रह्मबोध्यग्निर्बा अवात् L₁; ब्रह्मबोध्यग्निर्बाणवान् A; वध्मवाध्यग्निर्बाणवात् N; ब्रह्मबोध्यग्निर्बाणवान् P; ब्रह्ममोध्यग्निर्बाणवान् K₂; ब्रह्ममोध्यग्निर्बाणवान् L₂; ब्रह्मबोध्यग्निर्बाणवान् Rā 16 उद्धुधैलवृदा] उद्धुधैलवृदा N; उद्धुधैलवृदा P; उद्धुधैलवृदा L₂ * बद्धो] वद्धो N; अब्दो K₂; अब्दो L₂ * बाहवे] वाहवे N * बिल्मिने] विल्मिने N K₂ * यथा] तथा N P K₂ L₂ 17 कुवलं] कुवलं L₁ Rā * विवलं] विवलं L₁; विवल A; चैवलं N; विवलं K₂ Rā * बिभेद] विभेदं N; विभेद A; K₂ * वलं] वलं L₁ A L₂ Rā 18 रक्षोहणं] रक्षोहण K₂ L₂ * वलं] वल K₁; बलं A N L₂ Rā * त्यज्य] त्याज्य K₁ A; त्यज्या L₁ * अन्योष्ठो] अन्योष्ठो K₁ K₂; अ-व्या N; अन्त्योष्ठो L₁; अचोष्ठो A; अन्त्योष्ठो P * बलम्] वल K₁ N; बल L₁ A Rā; बल्गु- P; वलम् K₂ * उच्यते] अन्तस्थादनैर्युक्ता पवर्जात्वं भजति च करणदयष्टेयामि इत्यौष्ठौ गौतमोक्तः Add. K₁; अन्तस्थादनैर्युक्ता पवर्गात्वं प्रजन्ति च करणदयष्टेयामि इत्यौष्ठौ गौतमोक्तः Add. L₁; अन्तस्थानिदनैर्युक्तो पवर्गात्वं भजन्ति च करणदयष्टेयामि इत्यौष्ठो गौतमोक्तयः Add. A; रुच्यते P 19 अन्तस्थीयवकारोपि] अन्तस्थीयवकारोपि K₁ L₁; अन्तस्थीयवकारोपि Rā * इत्येतत्] इत्येते K₁ L₁; इत्येतैः Rā * अन्तस्थीयवकारोपिमतः] om. N P K₂ L₂ 20 अर्बुदं] अर्बुद K₁ A N; पवर्गायः भत्सीति सध्मि श्मर्म्मविन् प्रातशाख्यटीकायाम् अर्बुर्धादं L₁; अर्बुद K₂ * न्यर्बुदं] न्येर्बुदः P; न्यर्बुदं K₂ * बभ्रुः] बभ्रु L₁; बभ्रु A; चैव K₁ N P; विभ्र K₂; विभ्र L₂ * सम्बं] बं K₁; सम्बं L₁; संव A; मुस N; सवं L₂ शुल्बं Rā * चोल्वं] चोल्बं K₁ A Rā; चोल्ब L₁ L₂; चाल्बं N; चोचोल्वं P; चोल्ब K₂ * जहाति] जुहाति L₁ * च] चा UN L₁ 21 स बिभेद] बीभत्सं च P * बहो] वहो A N P; वहौ K₂ * ब्रूहि] ब्रूहि K₁ L₁; ब्रूहि A N P L₂ Rā; ब्रूहि K₂ * बदरैस्तं] बदं K₁; बदरास्तं L₁; बदरास्तं A; वदरास्तं N; वदरैस्तं K₂; बडवास्तं Rā * बधान] बधाय A; बधान N K₂ बघारयन् Rā * यः] नः A; या N; om. Rā 22 प्रबुद्धायाम्बिके] प्रबुद्धायाम्बिके L₁; प्रबुद्धायाम्बिके A; प्रबुद्धायाम्बिके P; प्रबुद्धायाम्बिके K₂; प्रबोधायाम्बिके Rā * प्रबुद्धायाम्बिकेअम्बे] प्रबुधयाविकेम्बे च N * अम्बालिके] अम्बालिक A N L₂; अम्बालिक P K₂; -म्बालिके Rā * बलाय] बलाकया A; बलाकयोः K₂; बलायका Rā * बलायत्वा] बलकया K₁ L₁; बलाकया N; बलाकयोः P; बलाकयोः L₂ 23 जाम्बीले] जाम्बिले L₁; जाम्बिले A; जाविके N; जाम्बाले K₂; अम्बिके Rā * बष्किहान्] बह्विहा K₁; बह्विहा L₁ A; बष्किहां P; बष्किहान- K₂; बष्किहान् L₂; न्यच N; बष्किहा Rā * बाह्यं] बाह्यं K₁ L₁ A P Rā; अम्बोह्य N; वाह्य K₂; बाह्य L₂ * लवानबध्नं] बलाबध्नं K₁ A; बलावध्न N; लवानबध्नं P; लवानबध्नं K₂ * लवानबध्नं च] बध्नश्च L₁; बाधध्व Rā * बर्हिषा।] बर्हिष N; बर्हिषः P K₂ L₂; बर्हितः Rā 24 बिभृतामपि] विभ्रतामपि N; विभ्रतामपि P Rā; बिभृतामप K₂; विभृतामप L₂ * बैन्दं] om. N; वेदं K₁ L₂; वेदं A N K₂; बैन्द P * बैन्दं च] वेदश्च L₁; वेदश्च Rā * बस्वैस्ते] बरस्वैते K₁ A; बरस्वैते L₁; वरं ते N; वस्वैते K₂ L₂; बरस्वैते Rā * ब्रवाणि] ब्रविणि L₁; ववाणि N; प्रवाणि L₂ * तेक्लिबो] ते -वो K₂ 25 बिदलकरीं] बिदलकारी K₁ L₂; बिदलकोरी L₁; बिदकारी A; विदलकरि N; च्मिदलकारी P; विदलकरी K₂; विदलकरीं Rā * बोधि] om. L₁ A P * बोधिर्बधिर-] बोधिरर्बाधिर K₁; बोधिर्बधिर N; वौधिर K₂; बोधिर्बोधिर L₂; बोधि बद्धं च Rā 26 बीभत्सायै] बीभत्सायै N Rā; बाभत्सायै K₂ * च] व K₁ L₁ K₃; om. P * शाबल्यां] शाबल्यं N K₃ * शब्दायाडम्बरा] शब्दायडम्बरा L₁; शब्दायाडम्बरा A; शब्दाडम्बरा N; शब्दायाडम्बरा K₃; शब्दायाडम्बरा K₂ * बिभु] विभुं K₁ L₁ A; बभ्रुः P L₂ K₂; विभुम् K₃; बभ्रुत् Rā

- 27 बरामहाँश्च बडादित्य बद्ध्यं तु बीरटे।
 28 ये शाम्बरे तथा कुञ्जं बहुलं प्रब्रवीमि च॥१४॥
 29 विभर्ति बिभर्ष्यस्तवे संहितायां क्रमेण तु।
 30 एते औष्ठाः समाख्याताः शेषा दन्त्याः प्रकीर्तिताः॥१५॥
 31 विष्णुर्वायुस्तथा वह्निर्वरुणश्च विषूचिका।
 32 वसोर्विभाति विश्वस्य अष्टौ दन्त्याः प्रकीर्तिताः॥१६॥
 33 वाममद्य विनश्चैव त्रेशीनां वृषभस्तथा।
 34 बन्दमानश्च वृत्रं च वाचः सत्यमशीय च॥१७॥
 35 वृष्णो वम्यो वधोसीति वपा उर्वी वहन्ति च।
 36 वेदो वर्चो वराहश्च अमी दन्त्याः प्रकीर्तिताः॥१८॥
 37 वे त्वा वीता तथा व्यन्तु उपे यद्ही तथैव च।
 38 विशल्यो वाणी वृक्षश्च इमे दन्त्याः प्रकीर्तिताः॥१९॥
 39 वालो वस्तिर्वलगहनं वुरीत च विवव्रुः।
 40 शतं वस्तं वः कुवलं विवलम् अपार्वणमिति दश दन्त्याः॥२०॥

27 बरामहाँश्च] बण्महांश्च K₁ L₁ A; बण्महांश्च P Rā; वण्महांश्च K3; बरामहांश्च L₂ * बडादित्य] वडादित्य K3 L₂ * बरामहाँश्चबद्ध्यं] बण्म-----वधूर्यस्य K₂ * तु] om. K₁ L₁ * तु बीरटे] सुवीरिटे A P L₂; सुवीरिटे K₂; सुवीरटे N; सुवीरये Rā 28 शाम्बरे] शाम्बरेषु K₁ L₁; पाम्बरेषु N; पाम्बरे P; शाम्बरेषु K3; शाम्बरे K₂; पाम्बरेषु Rā * तथाकुञ्जं] om. K₁ L₁ N K3 Rā * बहुलं] बहुलम्- L₁ * प्रब्रवीमि] प्रब्रवाम K₁ Rā; प्रब्रवम L₁; प्रब्रवामि A; प्रब्रवामी N; प्रप्रवाम K3; प्रब्रवीमि K₂; प्रब्रवीम L₂ * च] om. K₁ L₁ A N K3 Rā 29 विभर्ति] विभर्ति K₁; वीभर्ति L₁; विभर्तिषु N K3; संबिभर्ति P; सम्बिभर्ति L₂; विभर्ति च विभर्षि Rā * बिभर्ष्यस्तवे] विभर्ष्यस्तवे A Rā; विभर्ष्यस्तवे P; बिर्ष्यस्तवे L₂ * बिभर्तिसंहितायां] संबिभ// //संहितायां K₂ * बिभर्ष्यस्तवेतु] च K₁ L₁; om. N K3 30 औष्ठाः] ओष्ठाः K₁ A K₂ L₂ Rā; ओष्ठा L₁; अष्ठाः K3 * औष्ठाःसमाख्याताः] उष्ठा समा N * शेषा] शेषाः K₁ L₁ A K₂ * दन्त्याः] दन्त्या L₁ K₂ * दन्त्याः प्रकीर्तिताः] दन्त्या प्रकीर्तिषु N 31 विष्णुर्वायुस्तथा] विष्णुर्वायुस्तथा K₁; विष्णुर्वायुःस्तथा K3; // K₂ * वह्निर्वरुणश्च] वह्निर्वरुणस्य K₁ L₁; वह्निवरुणं च N; वह्निर्वरुणं च P; वह्निवरुणश्च K₂; वह्निर्वरुणस्य Rā * विषूचिका] विशूचिका N; विषूचिकाः //// K₂; विषूचिकाः L₂ 32 वसोर्विभाति] वसाविभाति N * अष्टौ] अष्टौ Rā * दन्त्याः] दन्त्या K₁ L₁ N 31-32 विष्णुर्वायुस्तथाप्रकीर्तिताः] om. A 32-33 प्रकीर्तिताःवाममद्य] प्रकीर्ति // //// //द्य K₂ 33 विनश्चैव] विश्वे च K₁; विश्वे L₁; विनश्चैव A N P Rā; विनश्चैव K3; विनिश्चैव K₂ L₂ * त्रेशीनां] वृशी च K₁; त्रेशीन्- A; वृशी च L₁ P K3 K₂ L₂; वृष्णी च N * वृषभस्तथा] वृषभस्तथ N 34 बन्दमानश्च] चन्दमानं च N; बन्दमानं च P; बन्दमानं K3; द्यदमानं K₂; छदमानं च L₂; बन्दमानश्च Rā * वृत्रं] चष्टे तं K3; क्षिप्रं L₂ * वाचः] वाच N * वाचः सत्यमशीय] वाचस्पत्यमशीय K₁ L₁ 35 वृष्णो] वृष्णो K₁; वृष्णे A; वृष्णो K3; वृष्णा L₂ * वम्यो] वधम्यो L₁; यावभ्यो A; वम्यो N Rā; वंमं K3; वप्रो L₂ * वृष्णोवधोसीति] वाचः सत्य// //चौसीति K₂ * वपा] च या K₁ L₁; वर्या A; वसा N; च पाव K3; तथा K₂; बपा L₂ * उर्वी] उर्वि A; जर्वि N; मुवी P; वर्वी K3; उर्वी Rā * वहन्ति] वहन्ति L₁; वहति N; वहन्ति P; वहीति K₂ L₂ * चा] // . K₂ 36 वर्चो] वर्चो K₁; बर्चो N; वर्चो- P; वर्चा K3; बर्चो Rā * वराहश्च] वरहश्च K₁; वरश्च L₁; वराहं च N; वराहश्च P; वहश्च K₂; वहश्च L₂ * अमी] ह्यमी Rā * दन्त्याः] दन्त्या K₁; दत्या N; दन्त्या K3 * प्रकीर्तिताः] प्रकीर्तिता N यते स्वाहाद्वयं चैव छायां च तथैव च स्वीकृतोसीति तच्चैकमीकारान्तं चतुश्चयम् Add. K3 37 वे] व्ये Rā 36-37 दन्त्याःत्वा] दत्या---- वे त्वा K₂ 37 वीता] धीतां L₁; वीतां A; वीत N; वीतां Rā * वीता तथा] तथा वीतो K₁ * वेव्यन्तु] त्वा व्यन्तु तथा वीता K₂ L₂ * उपे] उपे L₁ * यद्ही] यद्ही N; वद्ही K3 38 विशल्यो] वि// K₁; विशल्यो N; विशाल्यो K₂ * वाणी] //वाणी K₁; वाणि L₁; वाणि A; वाण N P; वाणि K3 K₂ L₂ * वृक्षश्च] वृक्षाश्च K₁ L₁ N P; वृष्णश्च A Rā * इमे] अमे N * दन्त्याः] दन्त्या L₁ N * दन्त्याःप्रकीर्तिताः] दं// //ताः K₂ 39 वालो] वलो K₁ Rā; बालो A * वस्तिर्वलगहनं] वस्तिर्वलग// K₁; वास्तिर्वलगहनं A; वस्तिर्वराणहन N; वस्तिर्वलं गहनं K3; वस्तिर्वलंवाहनं Rā * वुरीत] वुरितं K₁; बुरितं L₁; बुरीतं A Rā; वुरितु N; वुरीते P; वुरीतं K₂ L₂ * च] om. P K3 * चविवव्रुः] विवस N; विवधु K₂ L₂ 40 वस्तं] वस्त A; om. N K3 * वस्तं वः] वः स्तं व K₁ L₁ * कुवलं] कुली N; कुबलं Rā * कुवलं विवलम्] मया K3; * अपार्वणमिति] अपार्वणमिति L₁; अपार्वणमिति A; समपार्व N; अपार्वणं P; मयार्वणमिति K3; ममार्वणमि K₂; ममार्वणमिति L₂; चापार्वणममी Rā * दश] -दश N; om. L₂ * दशदन्त्याः] // // K₂

- 41 स जात विद्वा ते प्र तद्वोचे वृतस्य च।
 42 विभ्राष्टि विभ्राजमानो विभ्राडित्येते षड् दन्त्याः॥२१॥
 43 न तद्देवीराप आपो देवीस्ते आचरन्तीत्यौष्माः।
 44 रक्षोहणं वलं दन्त्यं स विभेद बलं तथा॥२२॥
 45 इषुबला बलं चौष्ट्रं न विकल्पः कदाचन।
 46 सामवेदं जातवेदा न वा उ एतन्मियसे॥२३॥
 47 वात्या वेपध्व पर्णं नवेरनुवाति प्रगर्द्धिनः।
 48 इत्येवमादयो वर्णाः संहितायां लघवो भवन्ति॥२४॥
 49 एकाक्षरं वकारश्च निपातस्थो यदा भवेत्।
 50 संहितायां लघुर्जातः पदकाले गुरुर्भवेत्॥२५॥
 51 वकारस्त्रिविधः प्रोक्तः गुरुर्लघुर्लघूत्तरः।
 52 आदौ गुरुर्लघुर्मध्ये पदान्ते च लघूत्तरः॥२६॥
 53 पदान्ते पदमध्ये च वकारो दृश्यते यदि।
 54 लघुरेव स मन्तव्यो ह्यन्यत्रापि लघूत्तरः॥२७॥
 55 औकारान्ते पदे पूर्वे अकारे परतः स्थिते।

41 स] सु L₁ * स जात] om. Rā * विद्वा] विप्रा A * ते] त K₂ L₂; विभृतेश्चेतौ Add. Rā * तद्वोचे] प्रलद्वोचे K₁; प्रतद्वोचेद् Rā * वृतस्य] घृतस्य K₁ L₁ A K₂ L₂; घृतस्य N; वृतस्य P; वित्तस्य Rā * चा] om. K₁ L₁ A P K₂ L₂ 42 विभ्राष्टि] विभ्राष्टि K₁ * विभ्राजमानो] मनुविभ्राजमानः K₂ L₂ * विभ्राडित्येते] विभ्राडिति K₁ L₁ A; विभ्राडिनव्रत N; विभ्राडित्येते P; om. K₂ L₂ * विभ्राजमानोषड्] विभ्राडिभ्राजमाना Rā * दन्त्याः] दन्त्या N; स्मृता बुधेः Add. Rā 43 न] om. N; // K₂ * तद्देवीराप] वीराय Add. K₁; वाराघ वीराय आपो Add. L₁; देवीरापो N; // देवीरापो K₂; तद्देवीरापो- Rā * आपो] अआपो A; आपा K₂; पो Rā * देवीस्ते] देवस्ते L₁; देवीरु A; देवीस्तेवास्त P * आचरन्तीत्यौष्माः] आचरन्तित्यौष्माः L₁; ओआचरन्तीत्येदन्त्यौष्माः A; चरन्तीचपौष्मा N 44 रक्षोहणं] रक्षोहाण N; रक्षोहाणं K₃ * वलं] वल L₁; बलं Rā * वलं दन्त्यं] om. N * विभेद] विभेद L₁ A N K₃ K₂ L₂ * बलं] वलं K₁ A P K₃; वल K₂ * बलं तथा] बल- न् तथा Rā 45 इषुबला] इषुबला L₁; इषुबला N; इषुबला P K₃ K₂ L₂ * बलं] वलं N P K₃; मल K₂; मलं L₂ * चौष्ट्रं] वोष्ट्रं P * विकल्पः] विल्पः A; विकल्प N; किकल्पः P * कदाचन] न वेदं Add. A; विष्णुशब्दो वरुणशब्दो वायुशब्दो वृष्टिशब्द इत्येवमादयो वर्णाः क्वचिद्वेदे लघवो भवन्ति Add. K₃ 46 सामवेदं] सामवेद K₁ L₁ P; च Add. A; सामवेदे N * जातवेदा] जातवेदसे K₁ L₁ A K₂ L₂; जातवेदं P; जातवेदः K₃ * जातवेदान] न्य N * उ] om. N; * एतन्मियसे] एतन्मनसो K₁ L₁ N K₃; एतन्मन A; एतन्मयसे K₂ L₂ 47 वात्या] वापा K₁ L₁; वाति A; वावन्या N; //त्या K₂ * वात्या वेपध्व] om. Rā * पर्णं] न Add. K₁; पर्णं नं L₁; रर्ण N; पर्ण P K₃; पर्णे K₂; यर्णे L₂; पर्णन् Rā * नवेरनुवाति] नरनुवाति K₁ L₁; -न्नवेरनुवाति P; नवेरनुवाति K₃ * प्रगर्द्धिनः] प्रगर्द्धिन K₁ A; प्रगर्द्धिन L₁; प्रगर्द्धितः N; प्रगर्द्धिन K₃; प्रगर्द्धिन K₂ L₂; प्रगर्द्धिना अमी दन्त्याः Rā 48 इत्येवमादयो] इत्येतवमादयो K₁; इत्येते यमादयो A; द्वन्येवं पदये K₂; इत्येवं पदये L₂ * वर्णाः] वर्णो N * संहितायां] संहिता N; संहिताया K₂ L₂ * लघवो] वै Add. A; ऋजवो P * इत्येवमादयोभवन्ति] संहितायां-तथा-वर्णा-लघवो-वै-भवन्ति-हि Rā 49 एकाक्षरं] एकान्तरं N; एकाक्षर P * वकारश्च] वकारस्य K₁ A N P K₂ L₂ * निपातस्थो] निपातस्थो A; निपातस्थो P 48-49 संहितायांभवेत्] om. L₁ 50 संहितायां] संहितायां K₁; संहितायां N * लघुर्जातः] लघुपातो N; * पदकाले] पदकाले N 51 वकारस्त्रिविधः] वकारस्त्रिविधा A; वकारस्त्रिविध N; वकारास्तविधं K₂; वकारस्तविधं L₂ * प्रोक्तः] प्रोक्तो K₁ L₁ A P K₃ Rā; प्रोक्त N; प्रोक्ता K₂ L₂ * गुरुर्लघुर्लघूत्तरः] गुरुर्लघु लघूत्तरः K₁; गुरुर्लघुर्लघूत्तरः L₁; गुरुर्लघुलघूत्तरः A P L₂; गुरुर्लघुलघोत्तरा N; गुरुर्लघुलघूत्तरः K₃ Rā; गुरुर्लघुलघूत्तरम् K₂ 52 गुरुर्लघुर्मध्ये] गुरु लघुमध्ये K₁; गुरु लघुर्मध्ये L₁; गुरुर्लघुर्मध्ये A; गुरु लघुर्मध्ये K₃ * पदान्ते] पदान्ते L₁; पातो N; पदते K₂ * लघूत्तरः] लघूत्तः K₁; लघूत्तरः L₁ A P K₃ L₂; लघोत्तरः N 53 पदान्ते] पदां A * च] om. N K₃; व P * वकारो] कारो K₂ L₂ * दृश्यते यदि] नश्यन हि K₃; नश्यते नहि K₂ L₂ 54 मन्तव्यो] मन्तव्यः K₁ L₁; मन्तव्यो K₃ * ह्यन्यत्रापि] अन्यत्रापि K₁ L₁ P K₃ K₂ L₂; अन्यत्रापि N * लघूत्तरः] लघूत्तरः K₁ L₁ A P K₃ L₂; लघूत्तरः N; लघूत्तर K₂ * लघूत्तरः] औकारान्ते] लघूत्तरः औकारे च Rā 55 पदे] // K₂ * पूर्वे] पूर्णो K₂ पूर्ण L₂ * अकारे परतः] अकारोपरि K₂ L₂ * परतः स्थिते] परतस्थिते L₁

- 56 लघूतरं विजानीयादग्नावग्निश्च दर्शनम्॥२८॥
 57 नादसंज्ञा भवन्तीमे डञ्जनमाश्वानुनासिकाः।
 58 नमौ गुरू नादसंज्ञौ लघू चैवानुनासिकौ॥२९॥
 59 संयुक्तौ च विसर्गौ च नादावेतौ प्रकीर्तितौ।
 60 पञ्चमा यत्र दृश्यन्ते पञ्चमे परतः स्थिते॥३०॥
 61 संयुक्ताग्रे विरामस्तु विवृत्तिस्तु विशेषतः।
 62 संयुक्ताग्रे ह्यघोषस्तु नासिकं तु विधीयते॥३१॥
 63 प्रत्यये च स्थिता ये च अघोषाः पञ्चमाः स्वराः।
 64 पदान्ते संयुता ह्रस्वाः पञ्चैवैतेऽनुनासिकाः॥३२॥
 65 विवृतौ चावसाने वा ऋचार्धे च तथापरे।
 66 पदे च पादसंस्थाने नासिकं तु विधीयते॥३३॥
 67 हकारो रेफसंयुक्तो नादो भवति नित्यशः।
 68 द्वितीयेन पदाक्रान्तो न तु नादः कदाचन॥३४॥
 69 जहि शत्रून् ऋतून् वनस्पतीन् परिधीन् क्षिणन्ति शत्रूँ ररनपव्ययन्तः।
 70 अनुरङ्गाः पञ्चैकार्धमात्रिका भवन्ति॥३५॥
 71 पूषा मित्रो वासूश्चैव अञ्जनाः प्रकीर्तिताः।

56 लघूतरं] लघूतर K₁; लघूतरं L₁ A K₃ K₂ L₂; लघूतरं N * विजानीया] विजानीय- L₁ * दग्नावग्निश्च] दग्नावग्निश्चरति K₁; दग्नावग्निश्चेति L₁; दग्नावग्निश्चेति A N; दग्नावग्निश्चेति P; दग्नावग्निश्चरीति K₃; दग्नावग्निश्चतीति K₂ L₂ * विजानीया-दर्शनम्] विजानीयदग्नावग्निदर्शनम् Rā 57 नादसंज्ञा] संज्ञा Add. A; नादसंज्ञा Rā * भवन्तीमे] भवतं मे N; भवन्तेषां P * डञ्जनमाश्वानुनासिकाः।] डञ्जनमश्वानुनासिकः L₁; सामाश्वानुनासिके N; जणनडमाश्वानुनासिकाः K₂ L₂ 58 नमौ] नमो K₃ K₂ L₂ * गुरू] गुरो K₁ L₁ N; गुरुरो A * नादसंज्ञौ] नादसंज्ञौ N; णोदसंज्ञौ P; नादसंज्ञा K₃; नादसंज्ञौ Rā * लघू] लघूं K₁; लघुः N K₂ L₂ * चैवानुनासिकौ] चैवानुनासिकौ L₁ 59 संयुक्तौ] संयोगौ K₁ L₁ K₃ K₂ L₂; संगौ A * संयुक्तौ च] om. N * विसर्गौ] विस K₁; सजोगौ N; विसर्गौ K₃ * नादावेतौ] नादामेतो N; नादावेता K₃ * नादावेतौ प्रकीर्तितौ] om. A 60 यत्र] यात्र A जत्र K₃ * दृश्यन्ते] दृश्यते N K₃ * पञ्चमे] पचमे N K₃ * परतः] परत L₁ A K₁ L₁ P K₃ * परतः स्थिते] य संस्थिते K₂; परत्र संस्थिते L₂ 61 संयुक्ताग्रे] संयुक्ताग्रे A; संजुताग्रे N; संयुक्ताग्रे Rā * विवृत्तिस्तु] त्रिवृत्तीपु N; विवृत्तिस्तु K₃; वि-स्तु K₂; विवृत्तिस्तु L₂ 62 संयुक्ताग्रे] संजुताग्रे N * संयुक्ताग्रेविधीयते] om. Rā 63 प्रत्यये] प्रत्य N * च] om. N * अघोषाः] अघोषा N; अ// K₂ * पञ्चमाः] पञ्चमा L₁ N; पञ्चयमाः P; पञ्चमास्वः K₂ 64 पदान्ते] पदान्ते N * संयुता] सजुता N; संयुताः K₂ L₂; संयुता Rā * ह्रस्वाः] ह्रस्वा N * पञ्चैवैते] पञ्चैते- K₁ L₁ A; पञ्चैते- N; पञ्चैवैते- P 65 विवृतौ] विवृत्तौ K₁ P Rā; विवृतो N * चावसाने] वावसाने L₁ A * वा] चं N; च P * ऋचार्धे] नामर्धे K₁; नामर्धे L₁; नामवर्त्ते A; ऋचार्धे P; ऋचार्धे Rā * च] om. K₁ A N; ते L₁ तु Rā 66 पादसंस्थाने] पदसंख्या N * नासिकं] नासिका N 65-66 विवृतौविधीयते] om. K₂ L₂ 67 हकारो] हकारो N; हका// K₂ * रेफसंयुक्तो] रेफसंयुक्तो A N; //संयुक्तो K₂; रेफसंयुक्तो Rā * नादो] नादि K₁ N; नादी A; नादि- P Rā; नाद- K₂ L₂ * नादो भवति] नादिर्भवतु L₁ * नित्यशः।] नित्यशः N 68 द्वितीयेन] द्वितयेन P; द्वितये K₂ L₂ * पदाक्रान्तो] समायुक्तो K₁ L₁ A; यदाक्रान्तो K₂ L₂ * नादः] नादि K₁ L₁; नादी A; नाद N * कदाचन] कदाचन। सजोषा इन्द्रा या इषवः पवित्रेण पुनीहि। त्वयाहि तीव्रन्घोषान्। K₁; कदाचनः। सजोषा इन्द्र या इषवः पवित्रेण पुनीहि त्वयाहि तीव्रन्घोषान्। L₁; सजोषा इन्द्र या इषवः पवित्रेण पुनीहि मा तीव्रन्घोषान्। पञ्च नद्यः पञ्चैकार्धमात्रिका भवन्ति॥ Add. A कदातन N; कदाचनः सजोषा इन्द्र या इषवः पवित्रेण पुनीहि त्वयाहि तीव्रान्घोषान् P; कदाचनम् K₂; कदाचन Rā 69 शत्रून्] शत्रू N; शत्रूँ P; शत्रूँ? L₂; //श्रू K₂ * ऋतून्] om. K₂ L₂; ऋतू N; ऋतू P * वनस्पतीन्] वनस्पतिन् N; वनस्पतीं P; वनस्पती K₂; वनस्पतीं L₂ * परिधीन्] परिधी N K₂ L₂; परिधीं P * शत्रूँ] शत्रू N * जहिररनपव्ययन्तः] om. K₁ L₁ A 70 अनुरङ्गाः] पञ्च//न K₁; पञ्चरन L₁; अनुरजरे N; अनुरञ्जनाः P * पञ्चैकार्धमात्रिका] पञ्चैकार्धमात्रिकाधिका का K₁; पञ्चैकार्धमात्रिका L₁; नायचैकर्धमात्रा N; पञ्चैकार्धमात्रिको P * अनुरङ्गाःभवन्ति] om. A K₂ L₂ 71 पूषा] पूषां P * मित्रो] मित्रो P * मित्रोवासूश्चैव] पञ्चाक्षरेण K₁ A; पञ्चाक्षरे L₁ * अञ्जनाः] अञ्जनाश्च K₁ A P K₂ L₂; अञ्जनाश्च N * मित्रोप्रकीर्तिताः] अञ्जनाश्च प्रकीर्तिताः L₁

- 72 एकार्धमात्रिकां स्थित्वा पञ्चैते चानुनासिकाः॥३६॥
 73 पञ्च रङ्गाः प्रवर्तन्ते घातनिर्घातवज्रिणः।
 74 अहिणः प्रहिणो ज्ञेयो यथा आ ई ऊ ऋ ओ निदर्शनम्॥३७॥
 75 देवाँ। आसदयादिह। इति घातः। देवाँ। इदेषिति निर्घातः। देवाँ। उपागा इति वज्रिणः देवाँ ऋतुभि रित्यहिणः
 76 अमित्राँ ओषतात्तिग्महेते इति प्रहिणः॥३८॥
 77 द्विमात्रो मात्रिको वापि नासामूलं समाश्रितः।
 78 अन्ते प्रयुज्यते रङ्गः पञ्चमैः सर्वनासिकैः॥३९॥
 79 परि ते परि मात्रे च अदृश्रमस्य कीर्तितः।
 80 परस्या द्वे च दृश्यन्ते अतिरङ्गाः प्रकीर्तिताः॥४०॥
 81 बण्महाँश्च बडादित्य अद्धा देवमहाँ अस्मि।
 82 बद्दूर्य श्रवसा महारङ्गाः प्रकीर्तिताः॥४१॥
 83 अग्रा इ पक्तीवन् स्वर्लाजौ छाचीँ अधःस्विदासीद् उपरिस्विदासीत् तिरश्चीनो विततः पृच्छामि त्वा वायुरनिलमिति

72 एकार्धमात्रिकां] एकार्धमात्रिकाः K₁; एकार्धमात्रिका L₁; एकार्धमात्रिका A; एकार्धमाका N; एकद्विमात्रुका K₂ L₂; एकार्धमात्रिकां Rā * पञ्चैते] पञ्चैते- P; पञ्चैले- K₂; पञ्चैले L₂ * चानुनासिकाः] चानुनासिकाः L₁ A L₂; चानुनाशिका। पूषा मित्रो वसुश्चैव अञ्जनाश्र- N; -नुनासिकाः P; -नुनासिकाः। डकारान्ते पदे पूर्वे ऋवर्णे परतस्थिते नासिकं तु विजानीयात्तमत्वेति निदर्शनम् Add. P; चानुनासि// K₂ 73 रङ्गाः] रङ्गा L₁ * पञ्चघातनिर्घातवज्रिणः] om. N 74 अहिणः] अहर K₁ L₁; अहिनः N; अहरः P; अहिन K₂ L₂ * प्रहिणो] प्रहर K₁ L₁; प्रहरा N; प्रहरो P; प्रहिर K₂ L₂ * यथा] om. A; यथा N * आ] // K₁; om. Rā * ई] इ K₁ L₁ N; * ऊ] उ K₁ L₁ A; om. P * ऋ] ऋ L₁ * ईओ] ज्ञेयः----ज K₂; ज्ञेय रि ऋ ज L₂ * निदर्शनम्] निदर्शनम् N 75 देवाँ] देवा L₁ N K₂; om. A * आसदयादिह।] आसादया L₁; आसादयादित A; आसादयादि K₂ L₂; आंशादया N; सादयेति P; आसादयेति Rā * इति] इ// K₁; om. A N P K₂ L₂ Rā * घातः।] घातम् K₁; घातम् अग्निन्दूतम् L₁; घातः A; घामं N; वातं K₂; वालं L₂ * देवाँ] देवा N; देवाँर। K₁ L₁ Rā; देवाँर। L₂ * इदेषिति] इदेषिपथि इति K₁; इदेषीति A; दबेषि N; इदेषीति Rā * निर्घातः।] निर्घातम् K₁; निर्घातयोः न वा ऽ उ एतन् L₁; निर्घातयो N; निर्वर्तयोः K₂; ये Add. P * इदेषितिदेवाँ] om. K₂ L₂ * देवाँ उपागा] देव्या उदेषि N * उपागाइति] उदेषि N; उदेति P; उपेति K₂ L₂ * वज्रिणः] वाजो Add. K₁; वज्रीणः ऽ देवसवितरेपतो सोमः L₁; वज्रेण N K₂ L₂; ऽ Add. Rā * देवाँ] देवाँर K₁ L₁ A P Rā; देवाँ N; देवाँर K₂ L₂ * ऋतुभि] ऋतुभिः K₁ L₁; ऋतभि- A; ऋतुभि N; ऋतु- P * रित्यहिणः] इति अहरः K₁; इति L₁; सहितं प्रहरान्नानि च N; शरहराणि प्रहरा च P; -रहिन च प्रहसन्- K₂ -रहिन वा प्रहसं L₂; -रिति अहिणः Rā 76 अमित्राँ] न्यमित्रार K₁; विऊतु N; न्यमित्रार P; -त्ययित्रा K₂; न्यपित्रार L₂ * अमित्राँ ओषतात्तिग्महेते] om. L₁ * इति] रे प्राहिणः वाजो नो अद्या L₁ om. N P K₂ L₂ * अमित्राँप्रहिणः] om. A 77 द्विमात्रो] द्वि L₁ * मात्रिको] माविको N * नासामूलं] नासामूले N; नासामूलम् P * समाश्रितः।] समाश्रिताः UN L₁; समाश्रिताः A; समासृताः N; उपाश्रितः P 78 प्रयुज्यते] प्रयुज्यते K₁; प्रयुज्यन्ते L₁; प्रयुज्यते N * रङ्गः] रङ्ग K₁; रङ्गे L₁; रगे N * पञ्चमैः] पञ्चमै A; पञ्चमे N * सर्वनासिकैः] सर्वनासिकः N 79 अदृश्रमस्य] अदृश्रमस्य L₁; अदृश्य N; दृश्यते चैव P; अदृश्रं Rā 78-79 प्रयुज्यतेकीर्तितः] om. P 80 परस्या] परस्य L₁; प्रहिक्षाः A; यस्याद्वयं Rā * परस्यादृश्यन्ते] च दृश्यते चैव P 77-80 द्विमात्रोप्रकीर्तिताः] om. K₂ L₂ 81 बण्महाँश्च] बण्महाऽश्च L₁; बण्महाँश्च A; वण्महाँश्च N; वण्महाश्च K₂ L₂ * बडादित्य] वडादित्य N K₂; बडादित्यो Rā * अद्धा] श्रद्धा K₁ L₁ A; om. N; ह्यद्धा Rā * देवमहाँ] ऽ Add. K₁; //महाँ N * अस्मि।] मसि L₁ 82 बद्दूर्य] वद्दूर्य L₁; बद्दूर्यस्य N P; वसूर्यस्य तु K₂; बद्दूर्यस्य तु L₂; Rā * श्रवसा] om. L₁; समाश्रितस्य N; च सत्रा देवस्य P; सत्रस्य K₂ L₂; तु सत्रातो Rā * महारङ्गाः] महौ अति अतिरङ्गा K₁; महौ अस्मि रङ्गा L₁; महौ अत्वि अत्विङ्गाः A; महारङ्गा N; महार// K₂ * प्रकीर्तिताः] प्रकीर्तिता N; //कीर्तिता// K₂ 83 अग्रा] अग्रा A N; * इ] om. P * पक्तीवन्] पक्तीवन् K₁ L₁; पक्तीवन् A; पक्तीवनिति N; पक्तीवनिति P; पक्तीवनिति K₂; पक्तीवनिति L₂ * स्वर्लाजौ] लाजौ K₁; लाजी L₁ N P; लाजौ A; स्वर्लाजौ// K₂; स्वर्लाजौ L₂; स्वर्लाजा Rā * छाचीँ] छाचीम् K₁; -च्छाचीऽइ L₁च्छाचीँ N; // K₂; छाचीँ L₂; छाचीँन्दि- P; छाचीँनिति द्विः Rā * अधःस्विदासीद्] अधःस्विदा// K₂; अधःस्विदासीत् L₂ * अधःस्विदासीदुपरिस्विदासीत्] om. L₁ A N P * तिरश्चीनो] स्तिरश्चीनोति A; तिरश्चीनाविति N; स्तिरश्चीनऽइति P * तिरश्चीनो विततः] om. K₁ K₂ L₂ * त्वा] अपि तेषु Add. K₂ L₂; त्वां Rā * वायुरनिलमिति] पुरनिलमिति A; वायुरनिलमित्ये वै N L₂; वायुरनिलमित्ये वै P; वायुरनिलमि// // K₂

- 84 सप्त प्लुतानि भवन्त्यष्टमो नैव विद्यते॥४२॥
 85 मनोजूतिश्च वायुश्च प्लुतमेकं द्विधाकृतम्।
 86 ॐकाराद्याः प्लुताः सर्वे न विकल्पः कदाचन॥४३॥
 87 षडङ्गुलं तु जात्यस्य हस्तस्यानुपथ्यस्य च।
 88 चतुर्थभागमात्रं स्याद्भूयस्तेनैव वर्तते॥४४॥
 89 जकारौ द्वौ मकारौ द्वौ रेफस्तदुपरि स्थितः।
 90 अशरीरं यमं विद्यात् सम्माञ्जीति निदर्शनम्॥४५॥
 91 शून्यगृहे पिशाचोऽपि गर्जते न तु दृश्यते।
 92 एवं वर्णाः प्रयोक्तव्या उपज्मनिति दर्शनम्॥४६॥
 93 स्फुरितं चिबुकोन्मूलं समीरिणं च पूरितम्।
 94 मण्डुकस्फुरणं नाम अपां फेनेति दर्शनम्॥४७॥
 95 इडे रन्ते अश्विनकृतस्य ते पातं नो यस्ते स्तनः युव० सुराममिड एहि वाक्ये षड्वरस्वत्या ह्रस्वा भवन्ति॥४८॥

84 वायुरनिलमिति सप्त] वायुरनिलं इति सप्तमं L₁ * प्लुतानि] प्लुताभि L₁; om. A; प्लुता Rā * भवन्त्यष्टमो] भवन्ति अष्टमो K₁ L₁ P; प्लुतान्यष्टमो A; भवन्ति अष्टमो N; भवन्ति// K₂; भवन्ति ह्यष्टमो Rā * नैव] न Rā 85 मनोजूतिश्च] मनोजूतिश्च L₁; मनोजूति K₂ * वायुश्च] वाश्च K₂ * प्लुतमेकं] प्लुतमेवं N * द्विधाकृतम्।] द्विधाकृतं K₁ 86 ॐकाराद्याः] ओकाराद्यो K₁ L₁; ओकाराद्यः A; ॐकाद्या N; ॐकाराधीः P; ओकाराद्याः K₂ L₂; ओकाराद्याः Rā * प्लुताः] प्लुतः K₁ L₁ A; प्लुता N * सर्वे] सर्वो A; सर्व K₂; सर्वाः L₂ * विकल्पः] विल्पः A; विकल्पस्य N * कदाचन] ओकारादि प्लुतं ज्ञेयं अग्रा द्वितीयमेव च लाजौ छाचीं चतुर्थश्च विवेशा इति पंचमः तिरश्चीन पद्वसमश्च अष्टमो नैव विद्यते Add. K₁; कदाचनः ओकारादिप्लुत ज्ञेयऽ अग्रा द्वितीयमेव च लाजौ इच्छार्ची इचतुर्थश्च विवेश इति पञ्चमः तिरश्चान पट सप्तश्च अष्टमो नैव विद्यते L₁; ओकारादि प्लुतं ज्ञेयम-ग्रा द्वितीयमेव च लाजौ छाचीं श्वतुश्च विवेशा इति पञ्चमः तिरश्चीनः पद्वसमश्च अष्टमो नैव विद्यते Add. A 87 षडङ्गुलं] षडङ्गुलं L₁ Rā; षडागुलं N * जात्यस्य] जात्य K₂ * हस्तस्यानुपथ्यस्य] हस्तस्यानुपथस्य K₁ L₁ N P L₂ Rā; हस्तस्यानुपथस्य A; स्तस्यानुपथस्य K₂ * च।] om. N 88 चतुर्थभागमात्रं] चतुर्थभागमात्र L₁; चतुर्भागमात्रस्था A; तच्चतुर्भागमात्र N; तच्चतुर्भागमात्रं तु P; चतुर्भागमात्रस्याद् K₂ L₂ * स्याद्भूयस्तेनैव] स्याद्भूयस्तेनैव L₁; भूयस्तेनैव A P K₂ L₂; स्याद् भूयस्तेनैव Rā * वर्तते] प्रकीर्तयेत् P; कारयेत् K₂ L₂ 89 मकारौ] मकारं N; मकारे P * मकारौद्वौ] मकारश्च Rā * रेफस्तदुपरि] रेफस्वदुपरि K₁; रेफस्तदुपरि A; रेफस्तपरि N * स्थितः।] संस्थितः L₁; संस्थिते N 90 अशरीरं] अत्रारीरं L₁; असय N * सम्माञ्जीति] सम्माञ्जीर्भवति L₁; सम्माज्याति A; सम्माञ्जीति N; सम्माञ्जीति Rā 89-90 जकारौनिदर्शनम्] om. K₂ L₂ 91 शून्यगृहे] शून्यगृह K₁; अन्त्यगृहे N; शून्ये गृहे Rā * पिशाचोऽपि] पिशाचेभ्यो K₁ L₁ A K₂ L₂; पिशाचाचापि P; पिशाचोऽपि Rā * गर्जते] गर्जते K₁ L₁; गर्जितं A; दृश्यते N P * न तु] नैव K₁ L₁ K₂ L₂ * तु दृश्यते] दृश्यते A 92 एवं] स्थं Add. L₁ * वर्णाः] वर्णा N * प्रयोक्तव्या] प्रयोक्तव्याः K₁ K₂ L₂ * उपज्मनिति] उपज्मनेति K₁; उपज्मनेतिर L₁; उपज्मनिति A; उपनिवेति N; रूपज्मनिति P; उपज्मनिति Rā * दर्शनम्] निदर्शनम् K₁ L₁ N P L₂ Rā; निर्शनम् A; निदर्शनः K₂ 93 स्फुरितं] स्फुरन्तं K₂ L₂ * चिबुकोन्मूलं] चिबुकामूलं K₁ P; चिबुकोमूल L₁; चुबुकामूलं A; चिबुकामूलं N; चमुकामूलं K₂ L₂ * समीरिणं] समीरणे K₁ L₁; समीरणे A; समीरीणां N; समीरणे P; वायुना Rā * पूरितम्।] पूरितं L₁; पुरितिम् N; स्फुरितं च तत् P; सम्प्रपूरितम् Rā 94 मण्डुकस्फुरणं] मण्डूकस्फुरणं P K₂ Rā * मण्डुकस्फुरणं नाम] मण्डूकस्फुरणनाम K₁; मण्डुकस्फुरणान्तमे L₁ * अपां] अपा K₁; अ K₂ L₂; अपाम् Rā * फेनेति] फेने Rā * मण्डुकस्फुरणदर्शनम्] मसं..... इडे रत्ये अश्विनकृतस्य ते पातत्रः 95 अश्विनकृतस्य] अश्विनकृत N; -श्विनकृतस्य Rā; पातत्रः संहितायां यस्ते इत्येता- श्रत्वारः सरस्वत्याः संहितायां लवो भवन्ति आयसं तु यथा तप्तं निक्षिपेच्चाप्सु मध्यतः तच्छब्दं कुरुते प्राज्ञः परिवत्सरोसीति निदर्शनम् इडे रन्ते अश्विनकृतस्ये Add. P * पातं] पातं A; पात N * पातंनो] om. L₁; पातत्रो Rā * स्तनः] om. K₁ L₁ L₂ A N Rā * युव०] युवU L₁ P; युव N; युवं Rā * सुराममिड] सुरामम् पदकाले K₁; सुरामं पदकाले L₁; सुराममिडि N; सुराममिड P; सुरामम् इड Rā * एहि] हि K₁ L₁; षट् पदकाले हि Add. A; एकि N; पदकाले तु Add. Rā * युव०वाक्ये] इत्येताः संहिताया K₂ L₂ * षड्वरस्वत्या] च K₁ Rā; षड्वरस्वत्या N; षड्वरस्वति P * ह्रस्वा] ह्र// K₂; ह्रस्वाः Rā * षड्वरस्वत्याभवन्ति] ह्रस्व पञ्च सरस्वती K₁; ह्रस्व पञ्च सरस्वती L₁; च ह्रस्वाः पञ्च सरस्वति A

- 96 इयं ते। द्यां मा। सुवीरो वीरान्। सुप्रजाः प्रजाः। रश्मिना सत्याया। परो दिवेति षट् पृथिव्याः स्वरान्ताः॥४९॥
- 97 लोहकार इवाकर्म भस्मसीकुरुतेति च।
- 98 एवं वर्णाः प्रयोक्तव्याः संवत्सरो निदर्शनम्॥५०॥
- 99 आयसं तु तथा तप्तं निक्षिप्ते चाशुमध्यतः।
- 100 तच्छब्दं कुरुते प्राज्ञः परिवत्सरोसीति निदर्शनम्॥५१॥
- 101 यथा मीनार्थिनः पक्षिण उत्पतन्ति पतन्ति च।
- 102 एवं वर्णाः प्रयोक्तव्याः देवस्य त्वेति निदर्शनम्॥५२॥
- 103 कूर्मपृष्ठं परित्यज्य कार्यमश्वत्थपर्णवत्।
- 104 एवं कुरुतेऽभिनीयते देवस्य त्वेति दर्शनम्॥५३॥
- 105 कुक्कुटः कामलुब्धश्च ककारद्वयमुच्चरेत्।
- 106 एवं वर्णाः प्रयोक्तव्याः कुक्कुटोसीति दर्शनम्॥५४॥
- 107 यथा भारभराक्रान्तो निश्वासो लघुचेतसः।
- 108 एवमूष्मा प्रयोक्तव्यः हकारं परिवर्जयेत्॥५५॥
- 109 यथा पुत्रवती स्नेहाच्चुम्बन्ती च पुनः पुनः।
- 110 तन्मुखं कुरुते प्राज्ञो युञ्जानेति निदर्शनम्॥५६॥
- 111 यथा कामातुरा नारी शब्दं कुर्यादनिन्दितम्।

96 ते।] तो L₁ * द्यां] द्याम् Rā * मा।] म A * सुवीरो] सुवीते A; सु N; सु Rā * वीरान्।] विरान् N; वारान् K₂ * सुप्रजाः] सुप्रजा K₂ * प्रजाः।] om. N K₂; * रश्मिना] रश्मिन् N * सत्याया।] सत्याय Rā * परो दिवेति] यदि वेति K₂ L₂ * षट्] om. N; Rā * पृथिव्याः।] पृथिव्या L₁ N P; पृथिव्या इति Rā * पृथिव्याः स्वरान्ताः।] प्रिथि// //ताः K₂ 97 लोहकार] लोहकारम् N * इवाकर्म] इव कर्म K₁ L₁; इवा कर्म Rā * भस्मसीकुरुतेति] भस्मसीकुरुतेत्वि L₁; भस्मसात्कुरुतेति A; भस्मसीत्कुरुतेति K₂ L₂; भस्मसात्कुरुते Rā * च।] यदि Rā 98 प्रयोक्तव्याः] प्रयोक्तव्या L₁ N * संवत्सरो] संवत्सरोसीति K₁ L₂; संवत्सरेति L₁; संवत्सरो// K₂ * निदर्शनम्] सिनिदर्शनं A 99 आयसं] पायसं N * तथा] तथा Add. K₂ [dittography * तप्तं] तप्त N * निक्षिप्ते] निक्षिप्ये N; निक्षिपे K₂ L₂ * चाशुमध्यतः।] वासुमध्यतः K₂ L₂ 100 तच्छब्दं] तच्छब्द N * प्राज्ञः] प्राज्ञ N 98-100 निदर्शनम्परिवत्सरोसीति] om. L₂ * निदर्शनम्निदर्शनम्] तिदर्शनम् N 101 मीनार्थिनः] मीनार्थिनो K₁ A; मिनाथिनो L₁; मिनार्थिना N; मीनार्थि K₂ L₂ * पक्षि] पक्षी K₁ L₁ L₂; पक्षि A Rā; पद्धि N; पुक्षी K₂ * ण] om. K₁ L₁ A N K₂ L₂ * उत्पतन्ति] उत्पत्पन्ति N * पतन्ति] यतन्ति N; पतति K₂ 102 एवं] एव K₁ * वर्णाः] वर्णा N * प्रयोक्तव्याः] प्रयो// K₂; प्रयोक्तव्या L₂ * देवस्य त्वेति] कल्ल्याण्य इति Rā; कल्याण्यः स्मयमानेति K₁ L₁ A * निदर्शनम्] दर्शनम् K₂ Rā; कुक्कुट Add. L₁ 103 कूर्मपृष्ठं] कूर्मपृष्ठे K₁ L₁ A N K₂ L₂; कूर्मपृष्ठ P * परित्यज्य] परित्यज्य K₂ * कार्यमश्वत्थपर्णवत्।] कर्तव्यमश्वत्थपर्णवत् K₁ L₁; अश्वत्थमर्णवकृतम् N; अश्वत्थं वर्णवकृतम् P; कर्तव्यमश्वत्थपाणिवत् K₂ L₂; कर्तव्यमश्वत्थपत्रवत् Rā 104 एवं] एव K₂ * देवस्य] देवस्ये P * त्वेति] चेति L₁ * दर्शनम्] निदर्शनम् K₁ L₁ N P K₂ L₂ 105 कुक्कुटः] कुक्कुट A * कामलुब्धश्च] कामलुब्धं च K₁; कामलच्छं च L₁; कामलध्व्या च K₂; कामललध्व्या च L₂; कामलुब्धो वा Rā * ककारद्वयमुच्चरेत्।] ककारन्तेद्वयमुच्चरेत् A; ककाराद्वसुयच्चेत् K₂; ककाराद्वसुयच्चेत् L₂ 106 एवं] एव K₂ * एवंप्रयोक्तव्याः] तन्मुखं कुरुते प्राज्ञ N * कुक्कुटोसीति] कुक्कुटोऽसिति N; कुक्कुटोऽसि Rā; कुक्कुटः K₂; कुक्कुटः L₂ 105-106 कुक्कुटःदर्शनम्] om. N P 107 भारभराक्रान्तो] भारभराक्रान्त K₁ A P; भाराभरःक्रान्ता L₁; भारभरक्रान्तो N; भारभराक्रान्ता K₂; भारभराक्रान्ता L₂ * निश्वासो] निवासो N; निश्वासो K₂; निश्वासो Rā * लघुचेतसः।] लघुचेतसः N; गतचे// K₂; गतचेतसः L₂ 108 एवमूष्मा] एवमूष्मा L₁ N * प्रयोक्तव्यः] प्रयोक्तव्या K₁ L₁ N L₂; प्रयोप्रयोक्तव्या K₂; प्रयोक्तव्यो Rā * हकारं] हकारः K₁ P; हकार- L₁ K₂; हकार N * हकारं परिवर्जयेत्] हकारपरिवर्जितः Rā 109 स्नेहाच्चुम्बन्ती] स्नेहा चुम्बती K₁ P; स्नेहाच्चवती A; स्नेहाचुवन्ति N; स्नेहाच्चुम्बती Rā * पुनः] om. A * यथापुनः] यथा स्नेहवती बाले चुम्बयन्ती मुहुर्मुहुः K₂ L₂ 110 प्राज्ञो] प्राज्ञः K₁ P K₂ L₂; प्राज्ञ L₁ N * युञ्जानेति] युञ्जाने N; युञ्जतेति P * युञ्जानेतिनिदर्शनम्] युञ्जान इति दर्शनम् Rā 111 कामातुरा] कामातुरी L₁; कामातु N * नारी] नारीनां N * शब्दं] शब्द N * कुर्यादनिन्दितम्।] कुर्यादिनं दिनः K₁; कुर्यादनं दिनः L₁; कुर्यादिनं दिनं A; कुर्यादनिदितं N; कुर्यादनिदितम् K₂; करोति यादृशम् Rā

- 112 तच्छब्दं कुरुते प्राज्ञः सिँह्यसीति निदर्शनम्॥५७॥
 113 यथा मर्कटयोर्युद्धं रोषेण प्रतिधावति।
 114 एवं वर्णाः प्रयोक्तव्याः किकिदीवेति दर्शनम्॥५८॥
 115 मूत्रं करोति बडवा योनिं कुर्वीत यादृशीम्।
 116 तन्मुखं कुरुते प्राज्ञः स दुन्दुभे निदर्शनम्॥५९॥
 117 उकारान्ते उकारे च दृश्यते चोभयोर्यदि।
 118 द्विरौष्ठं तं विजानीयाद् भूर्भुवः स्वरिति दर्शनम्॥६०॥
 119 एकयत्नो भवेद्यस्तु सकृदौष्ठं तदुच्यते।
 120 द्वित्रिभिश्चतुष्कं च चतुरौष्ठं ततः परम्॥६१॥
 121 अथ सादृश्यविज्ञेयः समानस्वरवर्णयोः।
 122 न्यूनाधिकानि तान्येव चक्षुषीति विनिर्दिशेत्॥६२॥
 123 समानाक्षरबाधे च सन्ध्येकाक्षरचक्षुषी।
 124 समानं वर्णयोगं च सम्रधानैव चक्षुषी॥६३॥
 125 शत्रो मित्रस्तथा वात ऊर्ध्व-मेनं प्रशस्यते।
 126 मानस्तोके च तनये चक्षुषी च चतुष्टयम्॥६४॥
 127 विश्वेदेवास् -तमुत्वा च असौ यस्तु कदाचन।
 128 ये देवा च नमस्तेस्तु वाजो नः सप्त चक्षुषी॥६५॥

112 तच्छब्दं] तच्छब्दं K₁ P; तच्छब्द K₂ * प्राज्ञः] प्राज्ञ K₁ N; प्राज्ञं L₁ * सिँह्यसीति] सिँह्यसीति K₁ L₁; सिँह्यसिति N; सिँह्यसीति P; सिँह्यसेति K₂ L₂; सिँह्यसि Rā * निदर्शनम्] दर्शनम् N 113 मर्कटयोर्युद्धं] मर्कटयुद्धेन K₁ N P; मर्कटयुद्धे L₁; मर्कटयुद्धेन K₂; मर्कटयुद्धेत L₂ * रोषेण] रोहेण K₁; तरोहेण L₁ * प्रतिधावति] प्रतिध्यधावन्ति L₁ 114 वर्णाः] वर्णा L₁ N; वर्णाः A * प्रयोक्तव्याः] प्रयोक्तव्या N Rā * किकिदीवेति] किकिदीवेनेति K₁ L₁ A P; किकिदीवेति N; किकिदीवेति K₂; किकिदीवेति Rā * दर्शनम्] निदर्शनम् K₁ L₁ N P L₂ Rā 115 मूत्रं] मूत्रं N * करोति] कुर्वन्ति K₁ L₁; कुर्वति N; कुर्वन्ति P * बडवा] बडवा K₁ L₁ N P L₂ * योनिं] योनि N * कुर्वीत] कुर्वन्ति K₁ L₁ P; कुर्याच्च A; कुर्वति L₂ * यादृशीम्] यादृशम् K₁ P; यादृशीं L₁; यादृशं N 116 प्राज्ञः] प्राज्ञ K₁ L₁ N P * स] om. N L₂ * स दुन्दुभे] दुन्दुभ्यायेति P; सदुन्दुभे Rā * निदर्शनम्] निदर्शनम् N; निस्तु A 117 उकारान्ते] उकारान्ते N; उकारान्ते P; उकारान्ते L₂ * च] व L₁ * चोभयोर्यदि] चोभयोर्यदि N L₂ 118 द्विरौष्ठं] द्विरौष्ठं L₁ P; द्विरौष्ठं N; द्विरौष्ठं L₂; द्विरौष्ठम् Rā * तं] त L₁ L₂; तु P Rā * विजानीयाद्] विजानीया K₁; विजानीया L₁; विजानीयात् N L₂ * भूर्भुवः] भूर्भुव L₁ * स्वरिति] स्वर Rā * दर्शनम्] निदर्शनम् एवं K₁; निदर्शन UN एवं L₁; निदर्शनम् P L₂; त्रिदर्शनम् Rā 119 एकयत्नो] प्रयोक्तव्या K₁; प्रयोक्तव्या L₁; एकप्रयो N; एकप्रयो P L₂ 117-119 उकारान्तेभवेद्यस्तु] om. A 119 भवेद्यस्तुसकृदौष्ठं] पद्यन्तु --- L₂ 120 द्वित्रिभि] द्वित्रिभि- K₁ L₁; द्वित्रिभि- A; द्वित्रिभि- P; द्वित्रिभिश्च Rā * शतुष्कं] शतुष्कं K₁; शतुष्कं L₂; चतुष्कं Rā * -शतुष्कं] न्य चतुष्कं L₁; शतुष्कं A; शतुष्कं P; शतुष्कं P * चतुरौष्ठं] चतुरौष्ठं K₁ P; चतुरौष्ठं L₁; -चतुरौष्ठं Aचतुरौष्ठं N; चतुरौष्ठं L₂ * ततः] भततः L₂ 121 अथ] अन्था K₁; अन्थ्य L₁; आद्योः A; अन्था N; अन्थ P; अद्या L₂ * अथ सादृश्यविज्ञेयः] 0 122 तान्येव] तान्येव K₁; तान्येव L₁; तातेच N; वान्येव L₂ 123 समानाक्षरबाधे] समानाक्षरसावन्धे N; समानाक्षरबाधे P; समानाक्षरबाधे L₂ * च] om. N; व L₂ * सन्ध्येकाक्षरचक्षुषी] सन्ध्येकाक्षरचक्षुषी N; माधिकाक्षरचक्षुषी L₂ 124 समानं वर्णयोगं] समानिवर्णयोगं P; समानवर्णयोगं Rā * चसम्रधानैव] व साधतेव L₂ * चक्षुषी] ता विनिर्दिशेत् Add. K₁ L₁ 125 शत्रो] शत्रे N; सत्र L₂ * मित्रस्तथा] मित्रो तथा K₁ L₁ A * वात] वातो K₁ A N P; वाता L₁; बाद्यो L₂; बातो Rā * ऊर्ध्व-] ऊर्ध्व L₁ A; ऊर्ध्वा L₂; ऊर्ध्व Rā * मेनं] मेव K₁; मेन N; मेनां P; मेनं L₂ Rā * प्रशस्यते] प्रशस्यते L₁; प्रशस्यस्यते A; प्रचक्षते Rā 126 मानस्तोके] मानस्तोक L₁ * च] om. K₁ L₁ L₂ Rā * तनये] तु Add. L₂ Rā; च Add. N * च] न P; व N * चतुष्टयम्] चतुष्टयम् A P 127 विश्वेदेवास्] विश्वेदेवा- L₁ A P * च] om. P * यस्तु] भस्तु A 128 नमस्तेस्तु] नमस्ते च P * वाजो] वीजी L₁ * वाजो नः] वाजोनः K₁ Rā * सप्त] सप्त A 127-128 विश्वेदेवास्चक्षुषी] om. N

- 129 पूर्वा यां कण्डिकां दृष्ट्वा आपरा सहसंयुता।
 130 तदेव नामग्रहणं न विकल्पः कदाचन॥६६॥
- 131 पूर्वाविद्धा परा या च कण्डिका यत्र दृश्यते।
 132 सपत्नीनीति सा ज्ञेया आच्छच्छन्द इति निदर्शनम्॥६७॥
- 133 तिस्रो ह्यर्द्धा अभि त्यं च तिस्रो ह्यर्द्धा प्रजापतिः।
 134 पुनन्तु मेति चत्वारि वायुः पञ्च ततः परम्॥६८॥
- 135 आनाधृष्टा त्रयश्चैव एधोस्यर्द्धचतुष्टयम्।
 136 संवत्सरोसीति चत्वारि द्यौः शान्तिरित्यर्धयोः॥६९॥
- 137 क्वचित्स्वाहा पृथक्कुर्यात् क्वचित्संयुक्तं कारयेत्।
 138 क्वचिच्चादौ विजानीयात्क्वचिच्चान्ते विधीयते॥७०॥
- 139 वाक्यकालेवसाने वा स्वाहान्ते चाहृतिं क्षिपेत्।
 140 मन्त्रभागं पृथक्कुर्यात् स्वाहाकारं पृथक्पृथक्॥७१॥
- 141 स्वाहादौ च भवेद्वाक्यमग्निमिदं मनस्तथा।
 142 अन्ते चादौ पुनश्चान्ते काय स्वाहेति दर्शनम्॥७२॥
- 143 मकारादौ भवेद्वाक्यं भद्रा उत प्रशस्तयो।
 144 आविर्मर्या अकारादौ स्वरान्ता प्रथमाः स्वराः॥७३॥
- 145 रुद्रसंख्या भवेद्वाक्यं वेदसंख्या पुनः पुनः।

129 पूर्वा] पूर्वा K₁ L₁ N; पूर्वा P Rā * यां] या N P * कण्डिकां] कण्डिका K₁ L₁ N P * दृष्ट्वा] दृष्ट्वा L₁ * आपरा] अपरा K₁ L₁ A; अपरां N; हकार P * सहसंयुता] सहसंयुतं L₁; हंसहसंयुतम् A; सहसंयुता Rā 130 न] om. A * विकल्पः] विकल्पं N * कदाचन] कदाचनः L₁ P 131 पूर्वाविद्धा] पूर्वा विद्धा K₁; पूर्वा विध A Rā; पूर्वविद्धा N * परा या] पराभ्यां K₁ P; राभ्यां A; परान्ता Rā 132 सपत्नीनीति] सपत्नीनीति K₁; सपत्नीनाति L₁; सपत्नीनाति N; सपत्नीनाति P; चपला चैव Rā * सा] स N * ज्ञेया] ज्ञेयाऽ L₁; आच्छच्छन्दः Add. P * आच्छच्छन्द] आच्छच्छन्दः K₁; आच्छच्छन्दः प्रच्छच्छन्द L₁; अछच्छन्द A; आछच्छन्दः प्रयुच्छन्देति N; प्रच्छच्छन्द P; आच्छच्छन्दो Rā 114-132 दर्शनमइति] om. K₂ 127-132 विश्वेदेवासनिदर्शनम्] om. L₂ 133 तिस्रो] तिस्रो N * ह्यर्द्धा] अर्द्धा K₁ N P; अर्द्धा L₂ * अभि] अमि N; स Add. L₂ * त्यं] त्य N; द्यौ L₂ * तिस्रोच] om. A चतुष्टयं A * अभिह्यर्द्धा] om. L₁ * प्रजापतिः] चतुष्टयं A; प्रजापति N; प्रजायते P 134 मेति] तेति L₂; मेव * चत्वारि] चतुरि N; चतुरो P * वायुः] वायु A N; द्वायुः L₂ * पञ्च] पञ्च- K₁; पञ्च A * ततः] -मतः K₁ A; -मन्त L₁; तत N; मतं L₂ 135 आनाधृष्टा] अनाधृष्टा K₁; अनाधृष्टा L₁ A N Rā; अनाधृष्ट्य P * त्रयश्चैव] सतश्चैव L₂ * एधोस्यर्द्धचतुष्टयम्] एधोस्यर्धचतुष्टयम् K₁; एधोस्यर्धचतुष्टयं L₁; एधोस्यर्द्ध चतुष्टयम् N; एधोस्यर्द्धचतुष्टयम् P; एधोस्येति चतुष्टयम् L₂ 136 संवत्सरोसीति] संवत्सरोति N; संवत्सरोऽसि Rā * द्यौः] द्यौ N; द्यौः P * शान्तिरित्यर्धयोः] शान्त्यर्द्धयोर्द्धयोः K₁; शान्त्यर्द्धयोर्द्धयोः L₁; शान्तिश्चार्द्धयोर्द्धयोः N; शान्तिश्चार्द्धयोर्द्धयोः P Rā; शान्तिश्चार्द्धयोः L₂ 137 पृथक्कुर्यात्] पृथक्कुर्या L₁; पृथक्कुर्यात् P * क्वचित्संयुक्तं] क्वचिद्युक्तस्य L₁; क्वचित्संयुक्त N; क्वचित्संयुक्त P; क्वचिद्युक्तं तु Rā 138 क्वचिच्चादौ] क्वचिच्चान्ते K₁; क्वचिच्चादो N * विजानीयात्क्वचिच्चान्ते] om. K₁; विजानीयात्क्वचिच्चान्ते A; विजानीयात्क्वचिच्चान्ते N * विधीयते] विधीयते N 139 वाक्यकालेवसाने] वाक्यकालेवसानं N; वाक्यकालेऽवसाने Rā * चाहृतिं] चाहृति K₁; चाहृति A; चाहृति N; वाहुतिं P 140 मन्त्रभागं] मन्त्रभाग N * पृथक्कुर्यात्] पृथक्कुर्या N * स्वाहाकारं] स्वाहाकारं N * पृथक्पृथक्] पृथक्पृथक् P 141 च] तु K₁; om. L₁ A * भवेद्वाक्यमग्निमिदं] भवेद्वाक्यमग्नि K₁ L₁; वभवेद्वाक्यमग्नि A; भवेद्वाक्यं नृमणा Rā * भवेद्वाक्यमग्निमिदंमनस्तथा] भवेद्वाक्यं मग्निमिदंमनस्तथा N; भवेद्वाक्यं अग्निमिदंमनस्तथा P 142 अन्ते] अन्त A * पुनश्चान्ते] पुनश्चोते A; पुनश्चान्त N * काय] कार्य P * स्वाहेति] स्वाहा N स्वा P * दर्शनम्] निदर्शनम् K₁; निर्दिशेत् L₁; विनिर्दिशेत् N P 143 मकारादौ] मकारादौ K₁ L₁; प्रकारादौ A; मकारादौ N * भद्रा] प्रवा K₁ L₁; प्रवाहु A; प्रदा Rā तत्र- N; प्रदा P * उत] ऊर्ण K₁ A; जर्ण L₁; र्ण N; ऊर्ण P; ऊर्णम् Rā * प्रशस्तयो] प्रसस्यते N; प्रशस्यते K₁ L₁ A P Rā 144 आविर्मर्या] आविर्मर्या K₁ L₁; आदिर्मध्य N; आविर्मर्याप्य- P; आविर्मर्या- Rā * अकारादौ] कारादौ P Rā * स्वरान्ता] स्वरान्ते K₁ L₁ A Rā; स्वरान्तं N * प्रथमाः] प्रथमा K₁ L₁ A; प्रथम- Rā * प्रथमाः स्वराः] प्रथमान्तरम् N; प्रथमान्तरा P 145 रुद्रसंख्या] रससेख्या N; सूरसंख्या P * भवेद्वाक्यं] भवेद्वाक्य K₁ L₁; भवेत्पूर्वद्वाक्यं A; भवेद्वाक्यं P * वेदसंख्या] नेदसंख्या A; वेदवर्णा N; वेदबाण P

- 146 युग्मवर्णा तयोः सप्त अन्ते चैव चतुर्दश॥७४॥
 147 पञ्चाशत् पञ्चवर्णानि अक्षराणां प्रमाणतः।
 148 इन्द्रादित्ये च विज्ञेयं वाक्यं तस्या भवेन्नयम्॥७५॥
 149 शुद्धा च प्रथमाध्यक्षा पीड्याध्यक्षा द्वितीयका।
 150 ऊष्मान्ता प्रथमा ज्ञेया स्वरान्ता वर्तिकापरा॥७६॥
 151 चिदसि प्रथमा ज्ञेया अर्मेभ्योऽथ परा भवेत्।
 152 ध्यक्षाध्यक्ष्या तयोः सम्यगुभयोः कण्डिकाद्वयोः॥७७॥
 153 अभ्रिरग्रे चतस्रस्य पदात्पञ्च विधीयते।
 154 एकाक्षरं पदं वाक्यं नवार्थायुग्मयोरपि च॥७८॥
 155 मध्ये चैकाक्षरं वाक्यं द्वे द्वे चाद्यावसानयोः।
 156 एवं वर्णाः प्रयोक्तव्या लोकं ताश्च प्रकीर्तिताः॥७९॥
 157 विभक्त्यन्तं विजानीयाद्गुरुतः शास्त्रतोपि वा।
 158 लोपागमविकाराभ्यां वाक्यानामेष निर्णयः॥८०॥
 159 अभिनीतं निपातं वा जात्यं वा स्वरितं विदुः।
 160 पदकाले भवेत्येव पाठकाले यथाक्रमम्॥८१॥
 161 तव वाय महो अग्नेवृणी यत्रैव दृश्यते।
 162 प्रथमोऽत्र लघुर्ज्ञेयो द्वितीयश्च गुरुर्भवेत्॥८२॥
 163 द्वादशैतानि वाक्यानि देवता च तथैव च।
 164 अन्यथा निरयं यान्ति सम्यक्पाठमजानतः॥८३॥

146 युग्मवर्णा] युग्मवर्ण K₁ L₁ A; युग्मबाण P; युग्मवाणा Rā * तयोः] तयो N; नयोः Rā * सप्त] सप्त्यं A * चैव] चैवा A * चतुर्दश] चतुर्दशः L₁ N 147 पञ्चाशत्] पञ्चास K₁; पञ्चासप्त L₁; पञ्चाशमं A; पञ्चादात् N; पञ्चादत् P * पञ्चवर्णानि] चवर्णानि A; पञ्चवर्णानाम् N P * अक्षराणां] अष्टाक्षराणां A; अक्षराणा N * प्रमाणतः] प्रमाणत N 148 इन्द्रादित्ये] इन्द्रादित्ये K₁ L₁ A Rā; इन्द्रमित्येव N; इन्द्रमित्येव P * च] om. N P * तस्या] तस्य Rā * भवेन्नयम्] भवेन्नयम् K₁; भवेन्नयां A; भवेन्न वा P * भवेन्नयमशुद्धा] भवेन्न व यशुद्धा N 149 शुद्धा च] सुध्यं चं L₁ * प्रथमाध्यक्षा] प्रथमाध्यक्षी L₁; प्रथमाध्यक्षां A; प्रमाध्यक्षा N * पीड्याध्यक्षा] पीड्याध्यक्ष्य L₁ * द्वितीयका] द्वितीयया K₁ A; द्वितीयथा L₁; द्वितीयथा N 150 ऊष्मान्ता] ऊष्मान्त K₁ N; ऊष्मान्तं L₁ P; ऊष्माता A * प्रथमा] अपरा A; प्वरा N 152 ध्यक्षाध्यक्ष्या] ध्यक्षाध्यक्षा L₁ A Rā; ध्यक्षाध्यक्ष N * तयोः] तपोः A; तयो N * सम्यगुभयोः] सम्यगुभयोः L₁; सम्यक् उभयो N; सम्यगुभयोः P * कण्डिकाद्वयोः] कण्डिकाद्वयोः A 153 अभ्रिरग्रे] अभ्रिरग्रे K₁ L₁ A Rā; अभि** N * चतस्रस्य] सहस्रस्य K₁ L₁; सहस्रस्य A; सहस्तस्य N; श्वतस्रस्तु Rā * पदात्पञ्च] यदा P * विधीयते] विधीयते N; धीयते P 154 नवा] भवा- K₁ L₁ A; नव N * नवार्था-] om. K₁ L₁ A * युग्मयोरपि] युग्ममेव P Rā * नवा-च] नवार्थायुग्मयोरपि N 155 चैकाक्षरं] चैकाक्षर L₁; चैवाक्षरं P * चाद्यावसानयोः] चाद्यावसानयोः A; च वसं नयोः N; दद्याद्वसानयोः P; ऽग्न्यावसानयोः Rā 156 वर्णाः] वर्णा L₁ N * प्रयोक्तव्या] प्रयोक्तव्याः L₁ P * लोकं ताश्च] लोकन्ताश्च K₁ L₁; लोकभाश्च A 157 विभक्त्यन्तं] विभक्त्यन्तं L₁; विभक्त्यन्तं A; विभक्तं तं N * विजानीयाद्गुरुतः] विजानीयापटुनः K₁; विजानीयापटुणः L₁; विजानीयासंगुतः A; विजानीयाद्गुरुनः N * शास्त्रतोपि] शास्त्रतोपि K₁ A 158 लोपागमविकाराभ्यां] लोपागमविकाराभ्यांश्च A; लोपागमविकाराभ्यां N * वाक्यानामेष] वाक्यानामेष N; वाक्यानामेष P 137-158 ऋचित्संयुक्तनिर्णयः] om. L₂ 159 अभिनीतं] अभीनीतं K₁; अभिजीतं L₁; गर्भानीतं L₂ * निपातं] नीपात L₁; निमातं N * वा जात्यं] वर्गान्यं L₂ * स्वरितं] स्वरितु N 160 भवेत्येव] भवेत्येव A L₂; भवेत्येवं Rā * पाठकाले यथाक्रमम्] समाख्याता गुरुरेव P 161 वाय] वायो N P L₂ * महो] महा P * अग्ने] अग्नेः K₁ L₁; अग्ने A L₂; ऽग्ने Rā * वृणी] वृणी K₁ L₁ A; वृणी N P; वृणीतो L₂; वृणी- Rā * यत्रैव] तत्रैव K₁ L₁; यत्र L₂; त्यत्रैव Rā * दृश्यते] तिष्ठति K₁ * यत्रैवगुरुर्भवेत्] om. A 163 वाक्यानि] नामानि K₁ L₁ A Rā * द्वादशैतानिदेवता] दीर्घादग्ने छकारोपि ह्रस्वदृष्टे L₂ 164 यान्ति] याति A Rā; जाति N * सम्यक्पाठमजानतः] सम्यक्पाठमजानतः L₁; सम्यक्पाठविजानतः N; सम्यक् पाठमजानतः Rā

- 165 छायां छिद्रा तथा छन्दश्छकारा लघुसंज्ञकाः।
 166 ह्रस्वा वा यदि वा दीर्घाः शेषा द्वित्वे प्रतिष्ठिताः॥८४॥
- 167 दीर्घादग्रे तु यो दीर्घो गिरिशा वर्मणा तथा।
 168 द्वित्वाक्षरं विजानीयाच्छादयामीति दर्शनम्॥८५॥
- 169 निपातं चाभिनीतं च शेषं नीचतरं क्रमात्।
 170 त्रिस्वरं तं विजानीयाद्धोता यक्षन्निदर्शनम्॥८६॥
- 171 द्वौ ककारौ स्वरौ द्वौ च नैव मात्रा विधीयते।
 172 स्वरे प्रतिस्वरं दद्याद् वृशीनां त्वे निदर्शनम्॥८७॥
- 173 पुस्तकं प्रति आधीतं नाधीतं गुरुसन्निधौ।
 174 न भ्राजन्ते सभामध्ये जारगर्भा इव स्त्रियः॥८८॥
- 175 एकः सर्वं न जानाति सर्वमेको न विन्दति।
 176 एवं मन्त्रा न गुह्यन्ति पण्डिताः शुद्धभाविनः॥८९॥
- 177 लक्षणं न त्यजेद्धीमान्सम्प्रदायोन्यथा भवेत्।
 178 लक्षणं न विना शस्यात्सम्प्रदायो विनाशवान्॥९०॥
- 179 मन्त्रो हीनः स्वरतो वर्णतो वा मिथ्याप्रयुक्तो न तमर्थमाह।
 180 स वाग्वज्रो यजमानं हिनस्ति यथेन्द्रशत्रुः स्वरतोपराधात्॥९१॥
- 181 उत्तमो लक्षणज्ञानी लक्ष्यज्ञानी तु मध्यमः।

165 छायां] छाया K₁; च्छाया L₁; छाया A P L₂; द्वाया N * छिद्रा] च्छिद्रा L₁ Rā * तथा] om. L₂ * छन्दश्छकारा] छन्दश्छकार K₁; छन्दश्छकार L₁; छन्दश्छकार A; छिद्राच्छन्दका N; छन्दःछकारा P; छन्दश्छकारा L₂ 164-165 अन्यथालघुसंज्ञकाः] om. L₂ 166 दीर्घाः] दीर्घा K₁ L₁ N P L₂ * शेषा] शेषो L₁ * द्वित्वे] द्वित्त् K₁; इत्ये N * प्रतिष्ठिताः] प्रतिष्ठिता N 167 यो] यो A * दीर्घो] स्तथैव K₁; तथै L₁ * गिरिशा] om. L₁ * वर्मणा] वर्मणां L₁; वर्मणा P Rā; बर्मणा L₂ 62-168 नासिकंद्वित्वाक्षरं] om. K₃ 168 द्वित्वाक्षरंविजानीयाच्छादयामीति] गुरुरेव स मन्तव्य- श्छादयामि Rā * दर्शनम्] निदर्शनम् K₁ L₁ A Rā 169 निपातं] नियातं N * चाभिनीतं] वायि न N * च] वा N * शेषं] निपातं N तेषां P 170 त्रिस्वरं] त्रिष्वरं N; त्रिःस्वरं P * तं] तद् L₁ * विजानीयाद्धोता] विजानीयाद्धोता L₁; विजानीयाधोता N * यक्षन्नि] यक्षदोजोनेति K₁ P; यक्ष्यदोजेति A; अक्षन्- N; ओजो Rā 171 ककारौ] ककारौ K₁ L₁ P K₃; काकारौ A * द्वौ च] चैव N * च नैव] वा नैवा A * मात्रा] मारा K₁ L₁ A 172 स्वरे] स्वरो N * प्रतिस्वरं] प्रतिस्वरं A 168-172 द्वित्वाक्षरंदद्याद्] इत्याक्षरं विजानीयादीति शास्त्रविधामतः नियातं वायि N 172 दद्याद् वृशीनां] दद्यार्धशीनां K₃ * वृशीनां त्वे] द्वेशीनान्त्वा Rā * निदर्शनम्] यथा पतत्संगहने लताभि- न्न धार्यते तुंगतरुस्तथेति सुग्न्य छाया असि यस्य पूर्वं तल्लक्षणैर्त्रो गुरुतामुपैति Add. P; यथा प्रत्यग- लेताभि न धीर्यते तुगततथेति लभ्यस्तथा या ओसूयस्य पूर्वतेल्लक्षणैर्वा गुरुतामुपैति Add. L₁; यथा प्रत्यग- लेताग्नी न धीर्यते तुगततुतथान्ति तुभ्यस्तथा या असियस्य पूर्वतेल्लक्षणैवा गुरुतामुपैति Add. A; यथाहि पत्संग- लेत्रावाभि- र्त धार्यते तुरं गुरुस्तथेति॥ सुग्न्या स्वार्था या असि यस्व पूर्वतलतेर्वा गुरुतामुपैति Add. N; यथा पतत्संगहने लताभि- न्न धार्यते तुंगतरुस्तथेति॥ सुग्न्य छाया। असि यस्य पूर्वं तल्लक्षणैर्त्रो गुरुतामुपैति P; यथा पतत्संगहने लताभि- न्न धार्यते तुगत्रस्तथेति॥ भुग्यस्तथा या असि य प्युर्वे तं लक्षणैर्वा गुरुतामुपैति॥ Add. K₃ 173 पुस्तकं] पुस्तक- K₁ A N P K₃; पुस्तकः L₁; पुस्तके Rā * प्रतिआधीतं] प्रत्ययाधीतं K₁ L₁; प्रत्ययाधीता N; पत्ययाधीतं P K₃; प्रज्ञयाधीतं Rā * प्रतिनाधीतं] प्रत्ययाधीतं A 174 नसभामध्ये] सभामध्ये न शोभन्ते K₁ L₁ A * जारगर्भा] जारगर्भ L₁ P; जाणर्था A; राजगर्भा N; गर्भजारा L₂ 175 सर्वं न] सर्वज्ञो L₁ * जानाति] नाति L₁; जानामि N * सर्वमेको] सर्वमेक- K₁; सर्वमेकं L₁ N L₂; सर्वश्चैकं P; सर्वमे K₃; सर्व एकं Rā * न] न K₁ * विन्दति।] विरति L₁ 176 एवं] एव N * मन्त्रा] मत्वा K₁ L₁ A L₂; मत्वा N * न] नु N * गुह्यन्ति] गुह्यन्ति K₁; मुह्यन्ति A * पण्डिताः] पिण्डता N * शुद्धभाविनः] श्रद्धभाविनः K₁; शुद्धभाविन L₁; शुद्धभावमीः A; ह्यद्धभाविनः N; शुद्धभाजिनः P 178 शस्यात्सम्प्रदायो] शियात्सम्प्रदायो N * विनाशवान्] विनाशकृत् P 179 हीनः] हीनो L₂ * स्वरतो] स्वरते N * तमर्थमाह।] तदर्शवाहा N; तदर्थमाह L₂ 180 यथेन्द्रशत्रुः] यथेन्द्रशत्रु N; यथेन्द्रशत्रुः L₂ * स्वरतोपराधात्] स्वरतोविराधान् N; स्वरतोपराधात् L₂; स्वरतोऽपराधात् Rā 181 उत्तमो] उत्तमा N * लक्षणज्ञानी] लक्षणज्ञाति N; लक्षनानी K₃ * लक्ष्यज्ञानी] लक्ष्यी ज्ञाति N; लक्ष्यं ज्ञानी P; लक्षिज्ञानी K₃

4.9. Critically Edited Text

- 182 लक्ष्यलक्षणयोर्ज्ञानी तद्धि पात्रं प्रशस्यते॥१२॥
183 लक्षणेन विना वाणी निर्मलापि न शोभते।
184 प्रमदा रूपसम्पन्ना दरिद्रस्यैव योषिता॥१३॥
185 स्वरहीना तु या वाणी वस्त्रहीना तु योषिता।
186 एवं वर्णाः न शोभन्ते प्राणहीना यथा तनुः॥१४॥

182 लक्ष्यलक्षणयोर्ज्ञानी] लक्ष्यलक्ष्मीनयोर्ज्ञानी N; लन्दिलक्ष्मीनयोर्ज्ञानी K3 * तद्धि] मद्धि N; लद्धि K3 * पात्रं] मात्रं N P Rā * प्रशस्यते] दृश्यन्ते A; प्रशस्यते K3; प्रचक्षते Rā 183 लक्षणेन] लक्ष्मीणेन N; om K3 * वाणी] वानी N * शोभते।] शोभवेत् N; शुद्धयति Rā 184 रूपसम्पन्ना] रूपसम्पन्नं K3 * दरिद्रस्यैव] दाह्यस्यैव K3; दरिद्रस्यैव L₂ Rā * योषिता] योषितम् N; योषितः K3 185 तु] om. Rā * या] यथा Rā * योषिता।] योषितः N Rā 186 एवं] एव N * शोभन्ते] शोभन्ति L₂ * प्राणहीना] प्राणहीनस्य N; प्राणहीनाः Rā 115–186 मूत्रंतनुः] n.a. K₂

4.10 Table of Errors

4.10.1 Conjunctive errors of K₁ L₁ A

- *klībo* (AŚ 66)] *klībo* K₁ L₁ A
- *bibhu* (AŚ 71)] *vibhuṃ* K₁ L₁ A
- *barāmahāmsca* (AŚ 72)] *baṃmahāmsca* K₁ L₁ A
- *vibhrādityete* (AŚ 116)] *vibhrāditi* K₁ L₁ A
- *pañcaivaite-* (AŚ 174)] *pañcaite-* K₁ L₁ A
- *-nunāsikāḥ* (AŚ 174)] *anunāsikāḥ* K₁ L₁ A
- *padākrānto* (AŚ 183)] *samāyukto* K₁ L₁ A
- *ū* (AŚ 201)] *u* K₁ L₁ A
- *addhā* (AŚ 223)] *śraddhā* K₁ L₁ A
- *plutāḥ* (AŚ 238)] *plutaḥ* K₁ L₁ A
- *diveti* (AŚ 273)] *divā iti* K₁ L₁ A
- *āparā* (AŚ 362)] *aparā* K₁ L₁ A
- *prathamāḥ* (AŚ 404)] *prathamā* K₁ L₁ A
- *yugmavarṇā* (AŚ 407)] *yugmavarṇa* K₁ L₁ A
- *navā-* (AŚ 431)] *bhavā-* K₁ L₁ A
- *-vrṇī* (AŚ 452)] *vrṇī* K₁ L₁ A

4.10.2 Conjunctive errors of K₁ L₁

- *kṣatrasyolbaṃ* (AŚ 24)] *kṣatrasyolba-* K₁ L₁
- *dvitīyaṃ* (AŚ 28)] *dvitīyasya* K₁ L₁
- *pūrṇabandhu* (AŚ 31)] *pūrṇabadhna* K₁ L₁
- *mūrdhā* (AŚ 39)] *mūrddhā* K₁ L₁
- *antasthāyavakāropi* (AŚ 50)] *antasthāyavakāropi* K₁ L₁
- *ityetat* (AŚ 51)] *ityete* K₁ L₁
- *rbrūhi* (AŚ 56)] *brahi* K₁ L₁
- *tvā* (AŚ 59)] *balakayā* K₁ L₁
- *bīraṭe* (AŚ 73)] *bīriṭe* K₁ L₁
- *śāmbare* (AŚ 75)] *śāmbareṣu* K₁ L₁
- *tu* (AŚ 79)] *ca* K₁ L₁
- *vahnirvaruṇāśca* (AŚ 85)] *vahnirvaruṇasya* K₁ L₁
- *vapā* (AŚ 95)] *ca yā* K₁ L₁
- *dantyaṃ* (AŚ 121)] *dantya* K₁ L₁
- *vātyā* (AŚ 129)] *vāpā* K₁ L₁
- *naveranuṇvāti* (AŚ 130)] *naranuṇvāti* K₁ L₁
- *mantavyo* (AŚ 146)] *mantavyaḥ* K₁ L₁
- *nādaḥ* (AŚ 184)] *nādi* K₁ L₁
- *ahīṇaḥ* (AŚ 200)] *ahara* K₁ L₁
- *prahiṇo* (AŚ 200)] *prahara* K₁ L₁
- *ṛtubhi-* (AŚ 208)] *ṛtubhiḥ* K₁ L₁
- *paktnīvan* (AŚ 227)] *patnīvan* K₁ L₁
- *oṃkāṛādyāḥ* (AŚ 238)] *okāṛādyo* K₁ L₁
- *garjate* (AŚ 253)] *garjite* K₁ L₁
- *samīriṇaṃ* (AŚ 258)] *samīraṇe* K₁ L₁
- *ehi* (AŚ 267)] *hi* K₁ L₁
- *ivākarma* (AŚ 276)] *iva karma* K₁ L₁
- *kāryamaśvatthaparṇavat* (AŚ 293)] *kar-tavyamaśvatthaparṇavat* K₁ L₁
- *simhyasīti* (AŚ 318)] *siUhyasīti* K₁ L₁
- *karoti* (AŚ 325)] *kurvanti* K₁ L₁

- *bhavedyastu* (AŚ 335)] *bhaveyastu* K₁ L₁
- *dvitribhi-* (AŚ 337)] *dvistribhi-* K₁ L₁
- *cakṣuṣṭi* (AŚ 344)] *cakṣuṣī tā* K₁ L₁
- *bhavedvākyamagnimidam* (AŚ 395)]
bhavedvākyamagni K₁ L₁
- *makārādaḥ* (AŚ 400)] *bhakārādaḥ* K₁ L₁
- *bhadrā* (AŚ 401)] *pravā* K₁ L₁
- *āvirmāryā* (AŚ 402)] *āvirmmāryyā* K₁ L₁
- *bhavedvākyam* (AŚ 405)] *bhavedvākya* K₁ L₁
- *catasrasya* (AŚ 428)] *sahasrasya* K₁ L₁
- *tāśca* (AŚ 437)] *lokantāśca* K₁ L₁
- *agne-* (AŚ 452)] *agneḥ* K₁ L₁
- *yatraiva* (AŚ 452)] *tatraiva* K₁ L₁
- *dīrgho* (AŚ 470)] *dīrgha* K₁ L₁
- *ādhitam* (AŚ 487)] *pratyayādhitam* K₁ L₁

4.10.3 Peculiar errors of A against K₁ L₁

- *rbrūhi* (56)] *brahi* K₁ L₁ ; *brūhi* A
- *vapā* (95)] *ca yā* K₁ L₁ ; *varyā* A
- *dantyaḥ* (121)] *dantya* K₁ L₁ ; *dantyaḥ* A
- *vātyā* (129)] *vāpā* K₁ L₁ ; *vāti* A
- *nādaḥ* (184)] *nādi* K₁ L₁ ; *nādī* A
- *ṛtubhi-* (208)] *ṛtubhiḥ* K₁ L₁ ; *ṛtabhi-* A
- *paktnīvan* (227)] *patnīvan* K₁ L₁ ; *patnī-*
vaḥ A
- *oṃkāradyaḥ* (238)] *okāradyo* K₁ L₁ ;
okāradyaḥ A
- *garjate* (253)] *garjite* K₁ L₁ ; *garjitaḥ* A
- *samīriṇam* (258)] *samīraṇe* K₁ L₁ ;
samīreṇa A
- *ehi* (267)] *hi* K₁ L₁ ; *ṣaṭ padakāle hi*
- Add. A
- *dvitribhi-* (337)] *dvistribhi-* K₁ L₁ ;
dibhistribhi- A
- *cakṣuṣṭi* (344)] *cakṣuṣī tā* K₁ L₁ ;
cakṣuṣṭistā A
- *bhavedvākyamagnimidam* (395)] *bhaved-*
vākyamagni K₁ L₁ ; *vabhavedvākyamagni*
A
- *makārādaḥ* (400)] *bhakārādaḥ* K₁ L₁ ;
prakārādaḥ A
- *bhadrā* (401)] *pravā* K₁ L₁ ; *pravāhu* A
- *bhavedvākyam* (405)] *bhavedvākya* K₁ L₁
; *bhavetpūrvadvākyam* A
- *catasrasya* (428)] *sahasrasya* K₁ L₁ ; *sa-*
hastrasya A

4.10.4 Conjunctive errors of K₂ L₂

- *bahu* (15)] *yasyāḥ* K₂ L₂
- *ambe* (58)] *vahirdvā* K₂ L₂
- *prakīrtitau* (161)] *rakṣohaṇa* K₂ L₂
- *tu* (253)] *vasvaite* K₂ L₂
- *vā1* (446)] *tvā vyantu tathā vītā* K₂ L₂
- *śeṣam* (476)] *vivadhu* K₂ L₂
- *vṛśīnām* (484)] *vivalam* K₂ L₂
- *yasyāḥ* (4)] *ta* K₂ L₂
- *laghūtarah* (8)] *manuvibhrājamānaḥ* K₂
L₂
- *bādhābudhnayoḥ* (18)] *daityaḥ* K₂ L₂

4.10. Table of Errors

- *na* (27)] *etanmṛyase* K₂ L₂
- *pūrṇabandhu* (31)] *pragaddhina* K₂ L₂
- *bruve* (35)] *saṃhitāyā* K₂ L₂
- *valaṃ* (47)] *kāro* K₂ L₂
- *tyajya* (48)] *naśyate nahi* K₂ L₂
- *babhruḥ* (52)] *akāropari* K₂ L₂
- *ambālike* (58)] *ñāṇanaṇamāścānunāsikāḥ*
K₂ L₂
- *prakīrtitāḥ* (82)] *saṃyutāḥ* K₂ L₂
- *aṣṭau* (87)] *om.* K₂ L₂
- *ca* (96)] *yadākrānto* K₂ L₂
- *vastaṃ* (109)] *ekādvimātrkā* K₂ L₂
- *balam* (122)] *om.* K₂ L₂
- *saṃhitāyāṃ* (132)] *om.* K₂ L₂
- *ca* (144)] *vaṇmahāśca* K₂ L₂
- *caivānunāsikau* (158)] *api teṣu* *Add.* K₂
L₂ ; *tvāṃ* Ra
- *pañcamāḥ* (171)] *om.* K₂ L₂
- *nādaḥ* (184)] *sphurantaṃ* K₂ L₂
- *anuraṅgāḥ* (189)] *a* K₂ L₂
- *ahinaḥ* (200)] *ityetāḥ saṃhitāyā* K₂ L₂
- *devām* (207)] *yadi veti* K₂ L₂
- *samāśritaḥ* (213)] *bhasmasūtkuruteti* K₂
L₂
- *asi* (223)] *nikṣipe* K₂ L₂
- *baṣṭūrya* (224)] *vāsumadhyataḥ* K₂ L₂
- *agnā* (227)] *mīnārthi* K₂ L₂
- *syādbhūyastenaiva* (245)] *kāmalal-*
adarśanam K₂ L₂
- *piśācopi* (252)] *yathā snehavatī bāle cum-*
bayantī muhurmuḥ K₂ L₂

4.11 Indices

4.11.1 Critical notes on the selection of readings in the edition

- | | | |
|--------|-------------------|--|
| 5 – 48 | ब्रह्म ... भवन्ति | While producing a list of words with <i>b</i> (s) in the hymns of the MVS, it records the lexemes with <i>b</i> , not the lemmata. MŚ ^{Rā} also intends the same while counting the number of words with <i>b</i> in every <i>kaṇḍikā</i> . However, an exception can be seen in case of <i>vibhrat</i> in <i>adhyāya</i> 3. It records that there are two instances of ‘ <i>ūrjaṃ bibhratam</i> ’ in the mentioned <i>adhyāya</i> . Although, the examination of the <i>kaṇḍikā</i> could not locate any use of ‘ <i>ūrjaṃ bibhratam</i> ’ there. Instead ‘ <i>ūrjaṃ bibhrata emasi</i> ’ and ‘ <i>ūrjaṃ bibhrad-vaḥ</i> ’ are used. It may be assumed that by ‘two occurrences of <i>ūrjaṃ bibhratam</i> ’ it refers to the lemmata of <i>bibhrata</i> and <i>vibhrat</i> which is <i>bibhrat</i> . |
| 6 | बर्हिर्बृहस्पते | Chapter 18 of MVS witnesses use of <i>barhiḥ</i> in <i>kaṇḍikā</i> 21 (... <i>barhiśca me...</i>). According to the rendition of MŚ ^{Rā} 18, there should be another instance of the use in the same chapter. However, examination of the chapter could not find the second use, instead, a use of <i>barhiṣā</i> (... <i>vedyā ca barhiṣā</i> . MVS 18.63) is spotted which is not in the list of the words that includes <i>b</i> . It can be stated that MŚ ^{Rā} refers to <i>barhiṣā</i> by a second <i>barhiḥ</i> . |
| 6 | बहु | It may be assumed that MŚ ^{Rā} refers to the word <i>bahu</i> by <i>bahuḥ</i> in MŚ ^{Rā} 23. The 23 rd <i>adhyāya</i> of the MVS witnesses two occurrences of <i>bahu</i> (MVS 23.25, 23.31), as MŚ ^{Rā} also suggests occurrences of <i>bahuḥ</i> in two places within 23 rd <i>adhyāya</i> , but no instances of <i>bahu</i> is found there. |
| 8 | बन्धुस्तप्री | The word ‘ <i>stabhnītām</i> ’ in the <i>saṃhitāpāṭha</i> does not read a <i>b</i> sound, although it reads ‘ <i>stabbhnītām</i> ’ in the <i>padapāṭha</i> . |
| 8 | बन्नीतां विकया | Suggested reading for ‘ <i>bandhnītāmbikayā</i> ’ is ‘ <i>bandhnītāmmabikayā</i> ’ as this refers to a juncture of two words <i>bandhnītām</i> and <i>ambikayā</i> . However, all the consulted manuscripts suggest the reading which is adopted in the present edition. |

- 9 – 12 ब्रवीद्ब्रुवामि ... K reads another verse between 5th and 6th verse of
परित्यजेत् this edition. But it could not be reconstructed be-
cause this portion of the text is not available in any
other manuscripts consulted in the present edition and
it does not produce a clear meaning. It can be con-
sidered as a scribal error as some portion of this text
seems similar to the first line of the 13th verse and
some other words that can be reconstructed (*trīṣṭup*,
gāyatrī, *grīṣmī*) look out of the running context of the
text here. However, Badhira is a word in this segment
that is to be found relevant to the context. It belongs
to MVS 30.10 and covered in verse 13 (line 25) of this
edition.
- 9 अम्ब All the consulted manuscripts except Rā suggests the
reading to be *ambah*, but the present editor has taken
the liberty to accept it as *amba*, as no instances of
ambah could be verified in the MVS, whereas three in-
stances of *amba* (vocative case of root word *ambā*) have
been identified (MVS 6.36, 11.68, 12.76). Rā's sugges-
tion to read it as (*tryambah*) has also been dropped
due to unavailability of such word.
- 17-18 कुबलं ... उच्यते This verse advices places where *ba* of *bala* should be
pronounced as *va*. Amongst the given phrases MVS
does not agree with the reading: ‘*sa bibheda balaṃ*’
in the saṃhitā pāṭha. However, it acknowledges the
advice in padapāṭha. It reads *b* of *bala* as *v* and du-
plicates it (*vva*). Duplication of *v* is recorded in P. In
other occurrences of *bala*-s, it should be pronounced
as *b*.
- 51 – 52 वकारस्त्रिविधः ... In the Pratiñāsūtras, Katyayana prescribes the names
लघूत्तरः of these three kinds of articulation of *va* are *guru*, *madhyama*
and *laghu*. The *śikṣā* texts including the one in
discussion use *guru* for *guru*, *laghu* for *madhyama* and
laghutara for *laghu* of Katyayana (Katyayana: *guru-*
madhyama-laghu, Śikṣā-s: *guru-laghu-laghutara*). In
the context of articulation of *va*, the word *guru*
represents the nuance of ‘firmly well-touched’) as
Śikṣāvallī reads in the explanation of verse 53 of
Yājñyavalkyaśikṣā: (*su*=well, *saṃprṣṭa*=*prṣṭa*).

89 – 90 जकारौ ... In the given example, there are four alphabets in the
निदर्शनम् conjuncture of *rjjm*: *r*, *j*, *j*, *m*. *J* preceding *m* is to
be considered as *yama*. According to YŚ, a fifth letter
conjugated with a non-fifth letter in a word is called
yama. In tis case it is called a *yama* without a body
(*aśarīra yama*). YŚ also states that a *yama* is neither
uttered nor heard, it is only to mark the gap. Thus,
bodylessness of *yama* is justified.

4.11.2 Similar verses in other texts

49 – 50	एकाक्षरं...गुरुर्भवेत्	...वा वै मन्त्रपाठे लघवो, गुरुवः पदे॥ (SPrS 100) वा वै यदि निपातजौ। ... ईषत्वृष्टास्तु ते स्मृताः॥ (YS 56.च)
51 – 52	वकारस्त्रिविधः...लघूत्तरः	-ditto- (YS 53); वकारस्त्रिविधः प्रोक्तः गुरुर्लघुरलघूत्तरः। पदस्यादौ गुरुर्मध्ये लघुः ... ॥ पदान्तीयो ... लघूत्तरः। (SPrS 97 – 98); अन्त्यस्यान्तस्थानां पदादिमध्यान्त्यस्य त्रिविधं गुरुमध्यलघुवृत्तिभिरुच्चारणम्॥ (PrSū 2); वकारस्त्रिविधः प्रोक्तो गुरुर्लघुरलघूत्तरः। आदिर्गुरुर्लघुर्मध्ये पदान्ते तु लघूत्तरः॥ (KāS 8)
55 – 56	औकारान्ते...दर्शनम्	औकारे ... विजानीयात्। सन्धिजौ ... लघू। यवौ॥ (YS 54)
57 – 58	नादसंज्ञा... ङञणनमाश्चानुनासिकाः	अवसानेऽन्त्यवर्णाश्च नादा इति बुधेस्मृताः। (VyāS 1.19); विरामे पञ्चमानां तु नादसंज्ञा परिकीर्तिता। (SarvasammataŚikṣa 20)
57	ङञणनमाश्चानुनासिकाः	अमोऽनुनासिका अहो नादिनो हृद्भ्रपः स्मृताः। (PāS 39)
58	नमौ चैवानुनासिकौ	नकारस्य मकारस्य अन्तस्थाश्च समीपगाः। नासिको नैव मन्तव्यस्तत्र नादः प्रकीर्तितः॥ (VyāS 1.19)
83	स्वर्लार्जीं छार्जीं	सर्वमग्राऽइ लाजीऽञ्छाचीऽनिति त्रिमात्राणि च (VPr 2.50); अग्राऽइ लाजीऽन् इति शाचीऽन् एतानि पदानि सर्वोदात्तानि भवन्ति त्रिमात्राणि च त्रीमात्राणि च त्रीण्यक्षराण्येतेषु पदेषु भवन्ति। यथा – “अग्राऽइ” । इह आकारस्त्रिमात्रः। “लाजीऽन्” । इहेकारः। “शाचीऽन्” । इहेकारः। (UBVP 2.50)
59	विसर्गौ	सविसर्गास्तु नादाः स्युः (LoS ^{Rā} 5.4)
61 – 62	संयुक्ताग्रे...विधीयते	संयोगौ ... विवृतौ च विरामे च सवर्णे प्रत्यये परे। अनुनासिकास्तु विज्ञेयाः॥ (LoSRā 5.2 – 5.3); (AS 31), प्रथमोत्तमवर्ण्ये वर्गान्तेः सह सङ्गते। नासिक्यं गुरुमुच्चार्य यमस्थानगतं वदेत्॥ (SS ^{Rā} 101)
65	विवृतौ	रक्तं वर्णं यदा पश्येद्विवृत्या सह संस्थितम्। व्यञ्जनान्तं विजानीयाद् गोमाँ इति निदर्शनम्॥ (MSRā 112)
65 – 66	विवृतौ...विधीयते	विवृतौ च विरामे च सवर्णे प्रत्यये परे। अनुनासिकास्तु विज्ञेयाः॥ (LoSRā 5.2 – 5.3); अकारोपधो यकारम्। (VP 3.142)
65	चावसाने	पुरुष आ बभूवौ इत्यवसाने। (APr 1.3.8)
66	पादसंस्थाने	अकारस्तु संहितायामपि (TP 15.8)
67 – 68	हकारो...कदाचन	YS 56 (See Mishra 2015, p. 282)
69 – 70	जहि...भवन्ति	शत्रून् परिधीन् ऋतून् वनस्पतीन् स्वरे रेफम्॥ वा. प्रा. ३।१४१
73 – 74	पञ्च...निदर्शनम्	YS 78
76 – 77	द्विमात्रो...समाश्रितः।	नासिकामूलेन यमाः॥ (वा. प्रा. १।८२) यमाश्चतवारो नासिकामूलेन क्रियन्ते। यथा - यज्ञः, यांश्च, रुक्मम् इत्यादि। (Uvata VPr 1.82); नस्त उत्पद्यते रङ्गः कांस्येन समनिस्वनः। / मृदुश्चैव द्विमात्रः स्याद् वृष्टिमाँ इव निदर्शनम्॥ या.शि. ७४ (Jha 2017:139)
78	अन्ते...सर्वनासिकैः	अनन्तरं मकारस्य यो रङ्गस्तत्र रज्यते।/ सर्वानुनासिकं विद्यादेषा मन्योपधानिका॥ या.शि. ७२ (Jha 2017:138)

4.11. Indices

83	अधःस्विदासीद्...विततः	तिरश्चीनो विततो रश्मिरेषामधः स्विदासीद्दुपरि स्विदासीद्त्। रेतोधा आसन्महिमान आसन्स्वधा अवस्तात्प्रयतिः परस्तात्॥ (SYS 33.74); आसीदित चोत्तरं विचारे। (VP 2.53); आसीदित्येतत्पदं विचारे वर्तमानमुत्तरं सर्वानुदात्तं भवति। तस्य चान्तमक्षरं त्रिमात्रं भवति। यथा – “उपरि स्विदासीद्त्”। इहेकारस्त्रिमात्रः। (UBVP 2.53); पूर्वमन्तोदात्तम् (VP 2.54); आसीदित्येतत्पदं पूर्वं विचारे वर्तमानन्तोदात्तं भवति। त्रिमात्रं चास्यन्त्यमक्षरं भवति। यथा – “अधः स्विदासीद्त्”। इहेकारस्त्रिमात्रः। (UBVP 2.54)
83	पृच्छामि त्वा	पृच्छामि त्वा चितये देवसख यदि त्वमत्र मनसा जगन्था। येषु विष्णुस्त्रिषु पदेष्वेष्टस्तेषु विश्वं भुवनमा विवेशाँ३॥ (SYS 23.49); विवेशाँ३ इति चानुदात्तम् (VP 2.52); विवेशाँ३ इत्येतत्पदं दर्वानुदात्तं भवति अन्त्यमक्षरं चास्या त्रिमात्रं भवति। यथा – “तेषु विश्वं भुवनमाविवेशाँ३” । इहाकारस्त्रिमात्रः। (UBVP 2.52)
84	वायुरनिलमिति	वायुरनिलममृतमथेदं भस्मान्तU शरीरम्। ओ३म् ऋतो स्मर क्लिबे स्मर कृतU स्मर॥ (SYS 40.15); प्रणवश्च (VP 2.51); प्रणवः सर्वोदात्तः स्यात्। त्रिमात्रश्च। “ओ३म् ऋतो स्मर” ॥ (ABhVP 2.51); प्रणवः सर्वोदात्तः स्यात्। त्रिमात्रश्च। यथा – “ओ३म् खं ब्रह्म” ॥ (UBVP 2.51)
84	सप्त...विद्यते	तस्मिन् ष्हळजिह्वामूलीयोपध्मानीयनासिक्या न सन्ति माध्यन्दिनानाम् लृकारो दीर्घः प्लुतश्चोक्तवर्जम्। (VP 8.35); लाजीञ्छाचीनित्येवमादयो ये पठितास्तान् प्लुतान् वर्जयित्वा अन्ये प्लुता न सन्ति माध्यन्दिनानाम्। (UBVP 8.35)
87 – 88	षडङ्गुलं...वर्तते	षडङ्गुलं तु जात्यस्य हस्तस्याऽनुपथ्यस्य च॥ तच्चतुर्थभागमात्रं तु हस्तं तेनैव वर्त्येत्। (YS 1.55 – 56)
90	अशरीरं...विद्यात्	अन्तस्थयमसंयोगे विशेषो नोपलभ्यते। अशरीरं यमं विद्यादन्तस्थं पिण्डनायकम्॥ (YS 2.92)
94	मण्डुकस्फुरणं...दर्शनम्	दुर्दरोदरदेशौ तु प्रफुल्लेते पुनर्यथा। एवं वर्णाः प्रयोक्तव्याः “अपामफेने” निदर्शनम्॥ (YS 2.65)
107 – 108	कुक्कुटः...दर्शनम्	कुक्कुटः कामलुब्धो यः ककारद्वयमुच्चरेत्। एवं वर्णाः प्रयोक्तव्याः कुक्कुटोऽसीति निदर्शनम्॥ (YS 2.62)
109 – 110	यथा...परिवर्जयेत्	यथा भारभराक्रान्ता निश्वसन्ति नरा भुवि। एवं वर्णाः प्रयोक्तव्या अञ्चः संभृत इत्यपि॥ (YS 2.66)
111 – 112	यथा...निदर्शनम्	यथा पुत्रवती स्नेहाच्चुम्बते निजमौरसम्। एवं वर्णाः प्रयोक्तव्या युञ्जान इति दर्शनम्॥ (YS 2.63)
117 – 118	मूत्रं...निदर्शनम्	वडवा च हयं दृष्ट्वा योनिं विकुरुते यथा। एवं वर्णाः प्रयोक्तव्याः सदुन्दुभे निदर्शनम्॥ (YS 2.64)

119 – 120	उकारान्ते...दर्शनम्	मध्ये वकारेऽनुस्वारे विरामे संयुते स्थिते॥ अप्यौकारे परे व्यक्तौ द्विरौष्माविति निश्चितौ॥ (VyāS 26.1); द्वयोरोष्प्रवर्णयोरमध्ये वकारे अनुस्वारे विरामे संयोगे वा विद्यमाने सति तथा च ओष्प्रवर्णादोकारे परे सति द्विरौष्मौ कर्तव्यौ, द्विवारमोष्प्रवर्णयोरुच्चारणे प्रयत्नं करणीयम्। पूर्वस्यओष्प्रस्य कृते परस्यौष्प्रस्य कृते च पृथक्पृथक् द्विवारमित्यर्थः॥ (NBhVyāS 26.1)
119 – 120	एकयत्नो...परम्	एतत्स्थलपद्धादितरत्र बहूनामपि सकृदोष्प्रमिति विज्ञेयम्। यथा – ‘कुसुकबिन्दः’ इत्यादि। (VTVyāS 26.1)
120	द्वित्रिभिः	“योःशु गृह्णाति” इत्यत्र पूर्वस्यौकारस्य परस्यौकारस्य च कृते सद्विवारम्। “सुचौ प्रोर्णोति” इत्यत्र त्रिवारम्। (NBhVyāS 26.1)
133	तिस्रो ह्यर्द्धा	अथ त्र्यवसानानि ... त्वमग्नेऽभित्यमदित्यास्त्वा। (ANSRā 5)
133	तिस्रो...प्रजापतिः	अथ त्र्यवसानानि ... प्रजापते। (ANSRā 6)
134	पुनन्तु...चत्वारि	अथ चतुरवसानानि ... पुनन्तु मा। (ANSRā 8)

4.11.3 List of examples quoted in the AŚ

6	बर्हिर्वृहस्पते	बर्हिसरि स्रुग्भ्यः (MS ^{Rā} 2); रेवती रमध्वं बृहस्पते धारय (SYS 6.8); बृहस्पते (SYS 2.1);
6	बिभ्रद्विभीतो	पिनाकं बिभ्रदगाहि (SYS 16.51); पिनाकं बिभ्रदागाहि (MS ^{Rā} 16) ऊर्जम्बिभ्रतं द्वयम्।(MS ^{Rā} 3); बिभ्रदभिं (MS ^{Rā} 11); गृहा मा बिभीत (SYS 3.41); गृहा मा बिभीत (MS ^{Rā} 3)
6	बहु	त्वं वदो बहु। (SYS 23.25); बहुद्वयं (MS ^{Rā} 23)
6	बोधय	अग्निं स्तोमेन बोधय MS ^{Rā} 6); अद्रिबुध्नमग्ने मा हिंसीः (SYS 13.42); द्विबुध्नं (MS ^{Rā} 13)
8	बन्धुस्तप्री	वाचो बन्धुस्तपोजाः (SYS 10.6); स नो बन्धुर्जनिता (SYS 32.10) ; स्तप्रीताम् (SYS 15.14);
8	बध्रीतां	मित्रस्त्वा पदि बध्रीतां (SYS 4.19); बध्रीताम्। (MS ^{Rā} 4)
	बिकया	सह स्वस्त्राम्बिकया तं जुपस्व (SYS 3.57); सह स्वस्त्राम्बिकया (MS ^{Rā} 3)
10	शतं	शतं वो अम्ब धामानि (SYS 12.76)
12	बह्वीस्-	बह्वीर्यजमानस्य पशून्पाहि (SYS 1.1); ईषे त्वा, बर्हिः प्रथमाक्षरम
12	बाह्वोः	अधोरामो बाह्वोः सौमपोष्णः (SYS 24.1); बाह्वोः प्रथमो... (MS ^{Rā} 25)
13	बिभ्रतं	रूपाणि बिभ्रतं (SYS 16.32); (MS ^{Rā})
13	बिभृताप्स्वेनद्	पुत्रं बिभृताप्स्वेनत् (SYS 12.35); बिभृताप्स्वेनद्वोधा (MS ^{Rā} 12)
13	गृभ्णातूप	देवीरुपब्रुवे (SYS 12.78); धामान्युपब्रुवे (MS ^{Rā} 12)
14	आवबन्धं	SYS 14.23); ब्रध्नस्य पञ्चदश। (MS ^{Rā} 14) ; अबोध्यग्निः समिधा जानानं (SYS 15.24); बृहस्पतिद्वयमबोध्यग्निः SYS 14.23); ब्रध्नस्य पञ्चदश। (MS ^{Rā} 14) ; अबोध्यग्निः समिधा जानानं (SYS 15.24); बृहस्पतिद्वयमबोध्यग्निः (MS ^{Rā} 15) ; विशल्यो बाणवाँर॥ (SYS 16.10); बभ्रुर्बाणवान्बभ्रुवते (MS ^{Rā} 16)
20	बभ्रुः	सौम्या बभ्रुररुणबभ्रुः (SYS 24.2); बभ्रुः सप्त (MS ^{Rā} 24)
20	अर्बुदं न्यर्बुदं	प्रयुतं चार्बुदं च न्यर्बुदं च (SYS 17.9); अस्मन्नूर्जमर्बुदं वैष्णवीमिदमहं (SYS 5.23)
20	सम्बं	वातऽसंबं तदारान् (SYS 19.84); सन्तवदरैः (MS ^{Rā} 19)
20	चोल्बं	उल्बं जहाति जन्मना। (SYS 19.76); ब्रुवन्द्वयमुल्बञ्जहाति (MS ^{Rā} 19)
21	स बिभेद	स बिभा प्रबुद्धाय स्वाहा (SYS 22.7); प्रबुद्धाय (MS ^{Rā} 22)
21	बष्किहान्-	बष्किहान्मरुद्भ्यः ऋडिभ्यः (SYS 25.3)
24	ब्रवाणि	एह्युषु ब्रवाणि तेऽग्न (SYS 26.13); ब्रवाणि ते (MS ^{Rā} 26)
25	क्लिबो	कितवः क्लीबोऽशूद्रा अब्राह्मणास्ते (SYS 30.22); क्लीबत्रयं; शाबल्याङ्लीब अष्टादश (MS ^{Rā} 30)
25	बिदलकरिं	पिशाचेभ्यो विदलनकारिं यातुधानेभ्यः (SYS 30.22); विदलकरिं (MS ^{Rā} 30) बोधि स बोधि भुरिर्मघवा (SYS 12.43); बिभृताप्स्वेनद्वोधा (MS ^{Rā} 12)
27	बडादित्य	सूर्यं बडादित्य म4 n1033 (SYS 33.39); बद्रयं (MS ^{Rā} 33)
27	बद्रयं	बद्रयं स्रवसा महौं॥ (SYS 33.39); बद्रयं (MS ^{Rā} 33)
27	बीरटे	विश्वपतीव बीरिटे इयते (SYS 33.44); वबीरटे (MS ^{Rā} 33)
28	ये शाम्बारे	मधवन्नर्चन्त्ये शाम्बारे हरिवो (SYS 33.63); शाम्बारे (MS ^{Rā} 33)
32	वसोर्विभाति	वसो पवित्रमसि शतधारं (SYS) दमानस्तदाशास्ते यजमानो (SYS 28.49)
34	वृत्रं	त्वयायं वृत्रं वधेत्। (SYS 10.8)
34	वाचः	मनसः काममाकुर्ती वाचः सत्यमशीया। (SYS 20.46)
35	वृष्णो	पवस्व वृष्णो अंशुभ्यां (SYS 7.1)

35	वम्प्रो	देव्यो वम्प्रो भूतस्य (SYS 37.4)
35	वधोसीति	प्रोक्षणीरासादय द्विषतो वधोऽसि॥ (SYS 1.28)
35	वपा	वपा व्यन्तु वयोऽक्तंहिराणा (SYS 2.16)
37	उषे	उषे यद्ही सुपेशसा विश्वेदेवा (SYS 21.17)
40	शतं	शतं वो अम्ब धामानि (SYS 12.76)
42	विभ्राष्टि	घृतस्य विभ्राष्टिमनुवष्टि शोचिपाऽऽजुह्वानस्य (SYS 15.47)
42	विभ्राजमानो	विभ्राजमानः सरिरस्य मध्य (SYS)
42	विभ्राट्	विभ्राट्बृहत्पिबतु सोम्यं (SYS 30.30)
43	तद्देवीराप	देवीराप एष वो गर्भस्तं सुप्रीतंसुभृतं बिभृता (SYS 8.26)
85	मनोजूतिश्च	मनो जूतिर्जुषतामज्यस्य वृ चन्द्रे ज्योतेऽदिते सरस्वति महि विश्रुति। एता ते अघ्ने नामानि चन्द्रे ज्योतेऽदिते सरस्वति महि विश्रुति। एता ते अघ्ने नामानि देवेभ्यो मा सुकृतं ब्रूतात्॥ (SYS 8.43)
95	अश्विनकृतस्य	अश्विनकृतस्य ते सरस्वतिकृतस्येन्द्रेण सुत्राम्णा कृतस्या उपहृत उपहृतस्य भक्षयामि॥ (SYS 20.35)
97	इयं ते	इयं ते यज्ञिया तनूः। अपो मुञ्चामि न प्रजाम्। अं होमुचः स्वाहाकृताः पृथिवीमाविशत। पृथिव्या संभव॥ (SYS 4.13)
97	द्यां मा	द्यां मा लेखीरन्तरिक्षं मा हिंसीः पृथिव्या सं भवा अयं हि त्वा स्वधितिस्तेतिजानः प्रणिनाय महते सौभगाया। अतस्त्वं देव वनस्पते शतवल्शो वि रोह सहस्रवल्शा वि वयं रुहेम॥ (SYS 7.18)
97	सुवीरो वीरान्	सुवीरो वीरान्प्रजनयन्परीह्यभि रायस्पोषेण यजमानम्। संजग्मानो दिवा पृथिव्या शुक्रः शुक्रशोचिपा। निरस्तः शण्डः। शुक्रस्याधिष्ठानमसि॥ (SYS 7.13)
97	सुप्रजाः प्रजाः	सुप्रजाः प्रजाः प्रजनयन्परीह्यभि रायस्पोषेण यजमानम्। संजग्मानो दिवा पृथिव्या मन्थी मन्थिशोचिपा। निरस्तो मर्कः। मन्थिनो ऽधिष्ठानमसि॥ (SYS 7.18)
97	रश्मिना सत्याय	रश्मिना सत्याय सत्यं जिन्वा। प्रेतिना धर्मणा धर्मं जिन्व अन्वित्या दिवा दिवं जिन्व संधिनान्तरिक्षेणान्तरिक्षं जिन्व प्रतिधिना पृथिव्या पृथिवीं जिन्व विष्टम्भेन वृष्ट्या वृष्टिं जिन्वा प्रवयान्तं सम्भवः शुक्रो मन्थी पृथिवी परो देवेभिरित्येतेषु। (SYS 15.6)
97	परो दिवा	परो दिवा पर एना पृथिव्या परो देवेभिरसुरैर्यदति। कं स्विद्र्भं प्रथमं दध्र आपो यत्र देवाः समपश्यन्त पूर्वे॥ (SYS 17.29)
98	संवत्सरोऽसि	संवत्सरोऽसि परिवत्सरोऽसीदावत्सरोऽसीद्वत्सरोऽसि वत्सरोऽसि। उपसस्ते कल्पन्तामहोरात्रास्ते कल्पन्तामधमासास्ते कल्पन्तां मासास्ते कल्पन्तामृतवस्ते कल्पन्तां संवत्सरोऽसि कल्पताम्। प्रेत्या एत्यै सं चाञ्च प्र च सारया। सुपर्णचिदसि तया देवतयाङ्गिरस्वद्भुवः सीद॥ (SYS 27.42)
102	परिवत्सरोऽसि	संवत्सरोऽसि परिवत्सरोऽसीदावत्सरोऽसीद्वत्सरोऽसि वत्सरोऽसि। उपसस्ते कल्पन्तामहोरात्रास्ते कल्पन्तामधमासास्ते कल्पन्तां मासास्ते कल्पन्तामृतवस्ते कल्पन्तां संवत्सरोऽसि कल्पताम्। प्रेत्या एत्यै सं चाञ्च प्र च सारया। सुपर्णचिदसि तया देवतयाङ्गिरस्वद्भुवः सीद॥ (SYS 27.42)
104	देवस्य त्वा	(SYS 1.10, 21, 24; 5.22, 26; 6.1, 9, 30; 9.30, 38; 11.9, 28; 18.37, 20.3, 37.1, 38.1)
106	देवस्य त्वा	(SYS 1.10, 21, 24; 5.22, 26; 6.1, 9, 30; 9.30, 38; 11.9, 28; 18.37, 20.3, 37.1, 38.1)

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108	कुक्कुटोऽसि	कुक्कुटोऽसि मधुजिह्वऽड्डपमूर्जमा वद त्वया वयं संघातं-संघातं जेष्म। वर्षवृद्धमसि। प्रति त्वा वर्षवृद्धं वेत्तु। परापूतं रक्षः परापूता अरातयः। अपहतं रक्षः। वायुर्वो वि विनक्तु। देवो वः सविता हिरण्यपाणिः प्रति गृणात्वच्छिद्रेण पाणिना॥ (SYS 1.16)
112	युञ्जान	युञ्जानः प्रथमं मनस्तत्वाय सविता धियम्। अग्नेर्ज्योतिर्निचाय्य पृथिव्या अध्याभरत्॥ (SYS 11.1)
114	सिँह्यसि	सिँह्यसि सपन्नसाही देवेभ्यः कल्पस्व। सिँह्यसि सपन्नसाही देवेभ्यः शुभस्व। सिँह्यसि सपन्नसाही देवेभ्यः शुभस्व॥ (SYS 5.10)
116	किकिदीवा	साकं यक्ष्म प्रपत चापेण किकिदीविना। साकं वातस्य ध्राज्या साकं नश्य निहाकया॥ (SYS 12.87)
118	स दुन्दुभे	उप श्वासय पृथिवीम् उत द्यां पुरुत्रा ते मनुतां विष्टितं जगत्। स दुन्दुभे सजूरिन्द्रेण देवैर्दूराद्वीयो ऽ अप सेध शत्रून्॥ (SYS 29.55)
120	भूर्भुवः स्वः	वसवस्त्वाञ्जन्तु गायत्रेण छन्दसा। रुद्रास्त्वाञ्जन्तु त्रैष्टुभेन छन्दसा। आदित्यास्त्वाञ्जन्तु जागतेन छन्दसा। भूर्भुवः स्वर्लाजीञ्छाचीञ्च्यव्ये गव्यऽ एतदन्नमत्त देवा एतदन्नमद्धि प्रजापते॥ (SYS 23.8)
127	शत्रो मित्रः	शं नो मित्रः शं वरुणः शं नो भवत्वर्थमा। शं न इन्द्रो बृहस्पतिः शं नो विष्णुरुक्रमः॥ (SYS 36.9)
127	वातः	वातो वा मनो वा गन्धर्वाः सप्तविमंशतिः। ते अग्नेऽश्वमयुञ्जंस्ते अस्मिञ्जवमादधुः॥ (SYS 9.7)
127	ऊर्ध्वमेनं	ऊर्ध्वमेनामुच्छ्रापय गिरौ भारं हरन्निवा। अथास्यै मध्यमेधताम् शीते वाते पुनत्र इव॥ (SYS 23.26); ऊर्ध्वमेनामुच्छ्रापय गिरौ भारं हरन्निवा। अथास्य मध्यमेजतु शीते वाते पुनत्र इव॥ (SYS 23.27)
128	मानस्तोके	मा नस्तोके तनये मा न आयुषि मा नो गोषु मा नो अश्वेषु रीरिषः। मा नो वीरानुद्र भामिनो वधीर्हविष्मन्तः सदमित्त्वा हवामहे॥ (SYS 16.16)
129	विश्वेदेवास्	विश्वे देवा अंशुषु न्युप्तः। विष्णुराप्रीतपा आप्याय्यमानः। यमः सूयमानः। विष्णुः संत्रियमाणः। वायुः पूयमानः। शुक्रः पूतः। शुक्रं क्षीरश्रीः। मन्थी सक्तुश्रीः॥ (SYS 8.57);
129	तमु त्वा	तमु त्वा पाथ्यो वृषा समीधे अथर्वणः। वृत्रहणं पुरन्दरम्॥ (SYS 11.33); तमु त्वा पाथ्यो वृषा समीधे दस्युहन्तमम्। धनंजयंरणे॥ (SYS 11.34)
356	असौ यः	असौ यस्ताम्रो अरुण उत बभ्रुः सुमङ्गलः। ये चैनं रुद्रा अभितो दिक्षु श्रिताः सहस्रशोऽवैषां हेड ईमहे॥ (SYS 11.34); असौ योऽवसर्पति नीलग्रीवो विलोहितः। चन न ते दिवो न पृथिव्या अधि स्रुषु॥ (SYS 11.34)
130	ये देवा	ये देवा ऽ अग्निनेत्राः पुरःसदस्तेभ्यः स्वाहा। ये देवा यमनेत्रा दक्षिणासदस्तेभ्यः स्वाहा। ये देवा विश्वदेवनेत्राः पश्चात्सदस् तेभ्यः स्वाहा। ये देवा मित्रावरुणनेत्रा वा मरुत्रेत्रा वोत्तरासदस्तेभ्यः स्वाहा। ये देवाः सोमनेत्रा उपरिसदो दुवस्वन्तस्तेभ्यः स्वाहा॥ (SYS 9.36)
130	नमस्तेऽस्तु	नमस्ते अस्तु विद्युते नमस्ते स्तनयिन्नेवे। नमस्ते भगवन्नस्तु यतः स्वः समीहसे॥ (SYS 36.21)
130	वाजो नः	वाजो नः सप्त प्रदिशश्चतस्रो वा परावतः। वाजो नो विश्वैर्देवैर्धनसाताविहावतु॥ (SYS 18.32)
134	आच्छच्छन्दः	एवश्छन्दः। वरिवश्छन्दः। शंभूश्छन्दः। परिभूश्छन्दः। आच्छच्छन्दः। मनश् छन्दः। व्यचश्छन्दः। सिन्धुश्छन्दः। समुद्रश्छन्दः। सरिरं छन्दः। ककुप्छन्दः। त्रिककुप्छन्दः। काव्यं छन्दः। अङ्कूपं छन्दः। अक्षरपङ्क्तिश्छन्दः। पदपङ्क्तिश्छन्दः। विष्टारपङ्क्तिश्छन्दः। क्षुरो भ्राजश्छन्दः॥ (SYS 15.4)
135	अभि त्यं	अभि त्यं देवं सवितारमोण्योः कविक्रतुमर्चामि सत्यसवं रत्नधामभि प्रियं मतिं कविम्। ऊर्ध्वा यस्यामतिर्भा अदिद्युतत्सवीमनि हिरण्यपाणिरमिमीत सुक्रतुः कृपा स्वः। प्रजाभ्यस्त्वा। प्रजास्त्वाऽनुप्राणन्तु प्रजास्त्वमनुप्राणिहि॥ (SYS 4.25)

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174 व्रेशीनां त्वा व्रेशीनां त्वा पत्म्ना धूनीमि कुकूनानां त्वा पत्म्ना धूनीमि भन्दानां त्वा पत्म्ना धूनीमि
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रूपे सूर्यस्य रश्मिषु॥ (SYS 4.48)

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विकल्पः कदाचन	६६	संयुक्तौ च विसर्गौ च	३०
विभक्तघन्तं विजानीयाद्	८०	संवत्सरो निदर्शनम्	५०
विभ्राडित्येते षड् दन्त्याः	२१	संवत्सरोसीति चत्वारि	६९
विभ्राष्टि विभ्राजमानो	२१	संहितायां क्रमेण तु	१५
विवृतौ चावसाने वा	३३	संहितायां लघवो भवन्ति	२४
विवृत्तिस्तु विशेषतः	३१	संहितायां लघुर्जातः	२५
विशल्यो वाणी वृक्षश्च	१९	सकृदौष्ठं तदुच्यते	६१
विश्वेदेवास्तमुत्वा च	६५	सन्ध्येकाक्षरचक्षुपी	६३
विष्णुर्वायुस्तथा वह्निर्-	१६	सपत्नीनीति सा ज्ञेया	६७
वीरान् सुप्रजाः प्रजाः	४९	समानं वर्णयोगं च	६३
वृणी यत्रैव दृश्यते	८२	समानस्वरवर्णयोः	६२
वृशीनां त्वे निदर्शनम्	८७	समानाक्षरबाधे च	६३
वृष्णो वम्प्रो वधोसीति	१८	समीरिणं च पूरितम्	४७
वे त्वा वीता तथा व्यन्तु	१९	सम्प्रदायो विनाशवान्	९०
वेदसंख्या पुनः पुनः	७४	सम्प्रदायोऽन्यथा भवेत्	९०
वेदो वर्चो वराहश्च	१८	सम्माङ्गीति निदर्शनम्	४५
व्रेशीनां वृषभस्तथा	१७	सम्यक्पाठमजानतः	८३
शतं वस्तं वः कुवलं विवलम्	२०	सम्प्रधानैव चक्षुपी	६३
शतं वो त्यज्यते बुधैः	५	सम्ब चोल्बं जहाति च	१०
शन्नो मित्रस्तथा वात	६४	सर्वत्र विजयी भवेत्	१
शब्दं कुर्यादनिन्दितम्	५७	सर्वमेको न विन्दति	८९
शब्दायाडम्बरा विभु	१३	सामवेदं जातवेदा	२३
शुद्धा च प्रथमाध्यक्षा	७६	सिंहसीति निदर्शनम्	५७
शून्यगृहे पिशाचोपि	४६	स्वहीना तु योषिता	९४
शेषं नीचतरं क्रमात्	८६	स्फुरितं चिबुकोन्मूलं	४७
शेषा दन्त्याः प्रकीर्तिताः	१५	स्वरहीना तु या वाणी	९४
शेषा द्वित्वे प्रतिष्ठिताः	८४	स्वरान्ता प्रथमाः स्वराः	७३
षट्परस्वत्या ह्रस्वा भवन्ति	४८	स्वरान्ता वर्तिकापरा	७६
षडङ्गुलं तु जात्यस्य	४४	स्वरे प्रतिस्वरं दद्याद्	८७
स जात विद्वा ते	२१	स्वाहाकारं पृथक्पृथक्	७१
स दुन्दुभे निदर्शनम्	५९	स्वाहादौ च भवेद्वाक्यम्	७२
स बिभेद बलं तथा	२२	स्वाहान्ते चाहुतिं क्षिपेत्	७१
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हस्तस्यानुपथ्यस्य च	४४
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Chapter 5

Laghvamoghānandinī Śikṣā

5.1 Introduction to the LAŚ

According to the title of the *śikṣā*, it is the abridged version of the AŚ. However, the LAŚ does not represent the peculiarities of the AŚ, i.e., list of words that contain v or b; three kinds of nasal sounds: *raṅga*, *atiraṅga* and *mahāraṅga*; seven *pluta*-s. The text is complete in 17 verses. It majorly focuses on the rules of pronunciation of *y* as *j*, *guru*, *laghu* and *laghutara* pronunciation of *v*, the quantity of *anusvāra* etc. The LAŚ is authored in the same line of YŚ and it follows VPr. It quotes the examples from the MVS. The verse-wise contents of the *śikṣā* are as follow:

Verse 1 – 8	Pronunciation of <i>y</i> .
Verse 9 – 14	Pronunciation of <i>v</i> .
Verse 15 – 16	Quantity of <i>anusvāra</i> .
Verse 17	Advise to pronounce the Vedas accurately.

The time and origin of the text, like the majority of the texts in the genre, are not traceable based on the available evidence. However, its date can definitely be set after the origin of the YŚ and subsequently after the AŚ.

5.2 Description of the LaŚ manuscripts

The authenticity of a philological investigation of a given text relies on a detailed and strong documentary foundation. It begins with the preparation of a detailed inventory of all available manuscripts and other textual sources. Inventorial research is desirable before proceeding to the critical edition of a text in order to facilitate the information about the location of the manuscript sources. To accomplish the goal, a list of the LaŚ manuscripts has been prepared. The following list is not conclusive, as there is always a possibility of the discovery of new manuscripts of the text. The list has been prepared upon consulting CC and NCC, various individual library catalogues, printed lists, and reports. In some cases, the manuscripts are physically examined. Aithal's descriptive list of manuscripts exclusively dedicated to *Vedala-*

lakṣaṇa texts (Aithal 1993) has been an extensive source for preparing the list. Without the aid of this catalogue, the inventorial research would have been a tedious and time taking job, if not impossible. It is to be noted that CC, NCC and Aithal (1993) primarily gathers entries of a given title from various catalogues. They do not necessarily verify the manuscripts physically. They do not verify if the titles appeared in the catalogues accurately belong to the texts in the manuscripts. E.g., sometimes the manuscripts bearing the title “Amoghānandinī Śikṣā” contain the text of the LaŚ. Such instances are described. To understand the bibliographical references abbreviated in CC and NCC, catalogues prepared by Janert (ABC) and Biswas (BBC) have been great resources.

5.2.1 Catalogus Catalogorum entries

CC records only one manuscript under the title “Laghvamoghānandinī Śikṣā”:

- NP V. 150 (CC I, p. 29a)

According to CC I, (p. v), “NP” stands for *A Catalogue of Sanskrit Manuscripts in Private Libraries of the North Western Provinces, Part I – X, Allahabad, 1877 – 86*.¹ ‘V’ stands for ‘Part V.’

Following are the details of the manuscript provided in NP V., pp. 150 – 151 in a tabular format: “Number.: 45. Name of manuscript in Devanāgarī: लघ्वमोघानन्दिनीशिक्षा. Name of manuscripts in Roman character.: Laghvamoghānandinī śikṣā. Subject and author.: A treatise on Śikṣā. Number of leaves.: 7; Number of lines in each page.: 9. Remarks.: Complete copy; incorrect.” [colons added] Biswas does not mention the abbreviation ‘NP’ in BBC; instead, he lists the catalogue under the head “North-Western Provinces” (BBC, p. 201, no. 0756). He elaborates that it is a “short description in tabular form” of about 4400 Sanskrit mss. Deposited in several private collections of North-West Provinces.” No further information is found about this entry.

5.2.2 New Catalogus Catalogorum entries

NCC (NCC I, p. 265) adds six more LaŚ manuscripts to the previously mentioned one. The entries are as follow:

- Laghvamoghanandinī śikṣā. Baroda p. 7345b. CLB I. p. 23. Mithilā IV. 280. NP. V. 150. SB 54 (3 mss.)

The information provided in NCC needs to be disentangled to find out the unique manuscripts because, as mentioned above, the meta catalogues gather data from various sources without

¹ The title of the part II and IV – X of the catalogue differs: *A Catalogue of Sanskrit manuscripts in private libraries of North-Western Provinces* (BBC 201, No. 0756). CC lists the first part of this catalogue under the abbreviation “NW” (CC I, p. v, no. 25). For NP, ‘Part II – X’ is misprinted as ‘Part I – X’. The printed years (1877 – 86) suggest the misprint. Part II of the catalogue was published in 1877 and Part I in 1874. Aithal clubs the two variants of the title in the abbreviation N- W P which refers to *A Catalogue of Sanskrit Manuscripts in Private Libraries of the North-West (-Western) Provinces, Parts I-X. – Benares: Medical Hall Press; Allahabad: N- W P. and Oudh Govt. Press, 1874-86.* (Aithal 1993, p. 43).

5.2. Description of the LaŚ manuscripts

necessarily verifying them. In that case, a manuscript can be recorded in different catalogues compiled at different times using different parameters. The multiple entries would result in duplicate records in CC and NCC, and this particular case, in Cat. Aithal 1993 too.

- **Baroda p. 7345.** The entry refers to accession no. 7345 of Cat. Baroda 1942 (see NCC I, p. x; BBC, p. 15, no. 0074). This is a “Classified catalogue in tabular form of 16,439 mss. grouped under languages [...]” The manuscript details provided in a tabular format are “Serial No. 19, Accession No. 7345 (b). Name of Ms अमोघानन्दिनीशिक्षा (लघु). Author or Commentator: [blank]. Leaves 8. Granthas 17. Remarks, age, script, material condition: ” (a *ditto mark* that stands for “Of Mādhyandina Śikṣā.” From the previous entry.)” In the entry of NCC, “p.” does not stand for the page number. According to Cat. Baroda 1942, pp. 36 – 37, 7345(b) is the accession No. It seems to be misprinted. The entry is available on pages 36 – 37. In the catalogue description, numeral eight stands for the 8th leave of the manuscript (see Aithal 1993, p. 100). The manuscript is contained in one folio (the eighth one, probably of a bigger codex).
- **CLB I, p. 23.** This is the same manuscript described above under the head “Baroda p. 7345.” “CLB”, according to the abbreviation list of NCC (NCC I, p. xii), stands for Cat CLB. 1925. “[...] the Sanskrit section was separated from the Central Library and made into an independent Oriental Institute in the year 1927 [...]” (Cat. Baroda 1942, *Preface* p. v), two years after the publication of Cat. CLB 1925 and the new catalogue (Cat. Baroda. 1942) combined the new collections with the ones listed in the previous catalogue of the Central Library, Baroda. Aithal confirms that Cat. Baroda 1942 is a “classified alphabetical list of 7352 manuscripts in tabular form. Quoted by library numbers and combined with CLB” (Aithal 1993, p. 24).
- **Mithilā IV. 280. (170?)**
- **NP V. 150.** (see Catalogus Catalogorum entries above)
- **SB 54 (3 mss.).** According to the abbreviation list of NCC (NCC I, p. xxv), “SB” refers to the “Catalogue of Sanskrit manuscripts in the Sanskrit College Library, Benaras, Allahabad.”² Aithal clarifies the year of publication, name of the publisher and page numbers: (“[...] Allahabad: Govt. Press, 1888. 75, 459 pp. f.” (Aithal 1993, p. 46) In this entry, the numeral “54” stands for the page number which contains the three records under the nos. 98, 269, and 186 (see Aithal 1993, 103). The details of these three manuscripts are re-recorded in Cat. SBD 1953 with accession nos. (क्रमसंख्या) 2015, 2016, and 47250. The manuscripts are currently identified with these numbers in the Sarasvati Bhavan Library.

However, some LaŚ manuscripts read the text’s title as “Amoghānandinī Śikṣā” in their fi-

² It adds, “This gives more correct and complete account than The Pandit list.” The Pandit is “a monthly journal of the Benares College devoted to Sanskrit literature = Kāśīvidyāsudhā-nidhiḥ” (BBC, p. 18, no. 0081). The list of the manuscripts was published serially as a supplement to the VII-X (1869 – 1875) volumes of The Pandit (see Aithal 1993, p. 24, § Ben).

nal rubrics. The catalogues refer to them with those titles only. Hence, some LaŚ manuscripts may be listed under the title “Amoghānandinī Śikṣā.” Proving this assumption to be true, some of the NCC entries of the AŚ manuscripts turned to be of LaŚ manuscripts (the LaŚ manuscripts are typed in boldface and are discussed here).³

NCC records a total of 25 AŚ manuscripts:

- अमोघानन्दिनी शिक्षा vs. AS. p. 13. Baroda 7346. **BBRAS. 1** (17 verses here). Bd. 55. **Bhau Dāji 121**. Bik. 348 (57 verses). Bikaner 664. **BORI. 65 of 1884. 87.** 55 of 1887-91. **1 of 1895-1902**. CLB I. p. 23 (2 mss). DAVCL. 4209. IM 2024. 2058. 4957. Joḍiya II. 13. Kāśin. 4. PUL. I. p. 18 (2 mss). **RASB. II 1517** (not agreeing with either L 133 or Bik. 348). **Rgb. 65**. Trav Uni. 2057B (along with Keśavīśikṣā). Kielhorn *Ind. Ant.* V. p. 193 (57 verses).

The physical examination of the manuscripts mentioned above revealed that six of the listed manuscripts contain the text of 17-verse LaŚ. The scribes of all six manuscripts mentioned the title as ‘Amoghānandinī Śikṣā’ either in the beginning or in their final rubrics (see final rubrics of BD 278 (= Bhau Dāji 121 = BBRAS. 1), BORI 65 of 1884-87 [=Rgb. 65], BORI 1 of 1895-1902, RASB G 666 [=RASB II 1517]).

- **BBRAS 1**. The abbreviation list of the NCC elongates “BBRAS” as Cat. BBRAS 1977. The Roman numeral 1 refer the serial number of the entry. The catalogue describes the manuscript as follows: “13 ½ × 8 ½ inches, Devanāgarī handwriting. Foll 1 only, fifteen lines in all. Amoghanandini Siksa, consisting 17 śloka only. For other recensions in 57 and 120 slokas respectively see Bik, p. 153 and Mitra, Notices, vol. I p 72. [...] [B D 278” (Cat. BBRAS 1977, p. 2). The catalogue prints the first three verses from the beginning, two verses from the ending, and the final rubric. In the description, BD 278 refers to the 278th entry of a bundle of manuscripts of the Bhau Dāji Testimonial Collection (see Cat. BD 1882, p. 121) of the Royal Asiatic Society, Bombay, formerly known as Bombay Branch of Royal Asiatic Society. The same manuscript mentioned above as BBRAS 1 is again listed as Bhau Dāji 121 in the given list of NCC. According to the abbreviation list of NCC (NCC I, p. x), the abbreviation stands for *Catalogue of manuscripts and books belonging to the Bhau Dāji Memorial, Bombay 1882, Quoted by pages* (Cat. BD 1882). As clarified, the numeral “121” refers to the page number of the catalogue. The catalogue describes 17 manuscripts of a bundle. The LaŚ manuscript in question is placed in the sixth place under the serial number 278. It is described in a tabular format as follows: “No. of the Pothi or Bundle: 278. Amogha-Nandinī-Śikṣā. Author’s or Commentator’s Name: [meaning ‘blank’]. Subject: ” (the *ditto mark* stands for ‘Vedānga’, [understood from previous entry]) Number of Pages: 1.” The online catalogue of The Asiatic Society, Mumbai is more specific about the call number of the manuscript. It records it as BD 278/6.⁴

³ See *Inventory of the AŚ manuscripts* in Section 4.3.2 for the disentanglement of the rest of the entries.

⁴ <http://asiatic-koha.informindia.co.in/cgi-bin/koha/opac-detail.pl?biblionumber=180676&>

5.2. Description of the LaŚ manuscripts

- **Bhāu Dāji 121.** See **BBRAS 1** above.
- **BORI. 65 of 1884. 87.** NCC decodes the abbreviation as “Manuscripts in the Bhandarkar Oriental Research Institute, Deccan Gymkhana, Poona 4. Quoted by manuscript numbers of the library. A copy of the complete card index of the BORI manuscripts, prepared in 1940” (NCC I, p. xi). The years (i.e., 1884 – 87) in the shelf-mark of the manuscript indicates the year of collection, and the number refers to the manuscript number of a particular collection. These collections were originally published in the different catalogues (e.g., Report. Kh 1881, Report. Bd 1897, Report. Rgb 1894 etc.), in different years. The entry can be disentangled as the 65th manuscript of the 1884 – 87 collection of the Bhandarkar Oriental Research Institute, Pune. The collection of 1884 – 87 refer to Report. Rgb. 1894 (see NCC I, p. xxv).
- **BORI. 1 of 1895-1902.** (See BORI 65 of 1884. 87 above for the general remarks on the disentanglement of the entries of BORI manuscripts). The years 1895 – 1902 refers to *Catalogue of 876 Mss. acquired by Professor A. B. Kathavate from 1895 to 1902* printed in Cat. BORI List 1925, pp. 1 – 33. The catalogue records the details of the manuscript in a tabular format as “ग्रन्थाङ्कः १. ग्रन्थनाम अमोघनन्दिनी शिक्षा. कर्तृनाम [Blank]. पत्राणि १. श्रेणयः अक्षराणि १०१३०. लिपिकालः [Blank] संवदनम् त्रुटिता”
- **RASB II 1517.** NCC (NCC I, p. xxiv) refers to Cat. RASB 1923 (see BBC, p. 41, no. 0170). “II” in the entry, stands for “second volume.” “1517” is the entry number. Cat. RASB 1923, p. 1187 describes the manuscript as “666 अमोघानन्दिनी शिक्षा *Amoghānandinī-Śikṣā*. Substance, European paper. 11¾ × 4½ inches. Folia, 2. Lines, 7 on a page. Extent in ślokas, 17 Character, Nāgara. Appearance, fresh. Complete. It consists of 17 couplets that agrees with neither L 133, nor with Bik 153 [..].” In the given description, 666 is the identification number of the manuscript. The catalogue also provides the two verses from the beginning, the ending verse, and the colophon. The colophon reads: इति अमोघानन्दिनी शिक्षा समाप्ता.
- **Rgb 65.** Same as BORI 65 of 1884. 87.

5.2.3 Cat. Aithal 1993 entries

Aithal (1933) gives a more cumulative and disambiguated list of the LaŚ manuscripts than of CC and NCC. He identifies some manuscripts which are recorded in more than one catalogue. He also provides traces of some manuscripts which are not listed in CC and NCC. Some of these manuscripts are listed in the individual library catalogues after the publication of the relevant volumes of CC and NCC. Aithal’s catalogue is not exclusively based on CC and NCC. It consults individual records itself. The list of the LaŚ manuscripts provided in Aithal (Aithal 1993, pp. 102 – 03) is as follows:

shelfbrowse_itemnumber=203235# holdings (accessed on 25/06/2020).

- Baroda 7342(b). 1 fol. (8) 17 Grantha-s. = CLB I, p.23.
- BBRAS I (B D 278). 1. Fol. 17 Grantha-s. It contains variants form from the printed edition.
- **IM 5152B. 1 fol. (4). Dated V.S. 1825.**
- Mithila IV 170. 2 fol. Dated V. S. 1936.
- N-W P V 150 (no. 45). 1 fol.
- RASB II 1512 (G 3259). **2 fol. Dated V.S. 1939.**
- RASB 1517 (G 666). 2 fol. 17 Grantha-s. (Amoghānandinī Śikṣā).
- SB p. 54 (no. 98). 1 fol. 17 Grantha-s. = SBD 47250.
- SB p. 54 (no. 269). 1 fol. 18 Grantha-s. = SBD 2015.
- SB p. 54 (no. 286). 1 fol. 23 Grantha-s. = SBD 2016.
- **SBD 2015. 1 fol. Dated V.S. 1934.**
- **SBD 2016. 1 fol. Dated V.S. 1934.**
- **SBD 47250. 1 fol.**
- **SBD 48291. 1 fol. Dated V.S. 1930.**

There are five unique entries in the list (typed in boldface) recorded by Aithal.

- **IM 5152B.** In *Abbreviations with Bibliographical Notes* (Cat. Aithal 1993, p. 35), IM refers to *A hand-list of 11,286 Sanskrit manuscripts of the Indian Museum*. This list is unpublished. Biswas located it in the Department of Sanskrit of University of Madras (BBC, no. 0171). “These manuscripts which originally belonged to the Archaeological Survey of India, are now in the possession of Asiatic Society of Bengal, Calcutta” (Cat. Aithal 1993, p. 35; NCC I, p. xvi).
- **RASB II 1512B (G 3259).** (See RASB II 1517 for the general remarks on the abbreviation) The manuscript described under serial No. 1512 contains texts of the KŚ and LaŚ. However, in the catalogue (Cat. RASB 1923, pp. 1182 – 88 (83),⁵ No. 1512) the two texts are not distinguished with letters A and B; B is an addition by Aithal to the serial number. The entry records the details of the manuscript as follows: “1512. 3259. केशवीशिक्षा *or* माध्यन्दिनीयपरिभाषासूत्राणि *and* लघ्वमोघानन्दिनी शिक्षा. The same [i.e., केशवीशिक्षा from No. 1511] and another Śikṣā. Substance, country-made paper. 10×5 inches, Folia, 7. Lines 8 on a page. Extent in ślokas, 150. Character, Nāgara. Date, Saṁvat 1939. Appearance, fresh. Both complete. Keśavīśikṣā ends in leaf 6B. Then begins Laghvamoghānandinī. इति केशवी शिक्षा समाप्ता। अथ लघ्वमोघानन्दिनी शिक्षा लिख्यते। [...]” It presents the beginning and ending of the LaŚ along with the colophon and post-colophon (see Section 5.3.1).
- **SBD 2015.** The abbreviation SBD stands for cat. SBD 1791 – 1950 (see Cat. Aithal

⁵ Page number “(1183)” is misprinted as “(1188).”

5.2. Description of the LaŚ manuscripts

1993, p. 47; BBC 286 – 88, No. 1049; NCC I, pp. 28 – 29, No. 17). 2015 is the current shelf-mark of the manuscript. The description of the manuscript is given in a tabular format as follows: “क्रमसंख्या २०१५. ग्रन्थनाम लघ्वमोघानन्दिनी शिक्षा. ग्रन्थकार नाम [Blank]. पत्रसंख्याविवरणम् १. आकारः ११.८४.५. पङ्क्तिसंख्या ९. अक्षरसंख्या ५०. लिपिः.” [a *ditto mark* that stands for दे. ना. (देवनागरी)]. आधारः ” [a *ditto mark* that stands for का. (कागजम्). लिपिकालः १९३४. पूर्णापूर्णाविवेकः पू [पूर्णा]. विशेषविवरणम् [Blank].” This manuscript is also listed in Cat. SB 1888, 54 (see SB 54 above).

- **SBD 2016.** The catalogue (cat. SBD 1791-1950, 188-89) entry of the manuscript is as follows “क्रमसंख्या २०१६. ग्रन्थनाम ” [a *ditto mark* that stands for लघ्वमोघानन्दिनी शिक्षा]. ग्रन्थकार नाम [Blank]. पत्रसंख्याविवरणम् १. आकारः १२.८४.३. पङ्क्तिसंख्या २. अक्षरसंख्या ४४. लिपिः. ” [a *ditto mark* that stands for दे. ना. (देवनागरी)]. आधारः ” [a *ditto mark* that stands for का. (कागजम्). लिपिकालः १९३४. पूर्णापूर्णाविवेकः पू [पू]. विशेषविवरणम् [Blank].”
- **SBD 47250.** The manuscript is presently preserved in the Sarasvati Bhavan Library, Sampurnananda Samskrita Vishvavidyalaya, Varanasi (Cat. SBD 1791 – 1950, pp. 188 – 89)
- **SBD 48291.** Same as SBD 47250.

Besides these, the five entries of the Aithal’s list turned out to contain the text of the LaŚ under the title “Amoghānandinī Śikṣā.” The list of the misdirected manuscripts is given below (the different entries from the above-mentioned ones are typed in boldface and are discussed here).⁶

- Bhau Dāji 121.
- BORI 65 of 1884-87.
- BORI 1 of 1895-1905.
- **GJKSV 41854.** 7 fol. (Keśavīyā Amoghānandinī Śikṣā).
- **L 133.** 3 fol. 120 Grantha-s. Dated V.S. 1926.
- RASB II 1517 G 666). 2 fol. 17 Grantha-s. (= Laghvamoghānandinī Śikṣā).
- **RASB 1518 (G 3258).** 7 fol. 160 Grantha-s. Dated V.S. 1939.
- **SBD 2024.** 1 fol. Dated V.S. 1934.
- **SBD 2063.** 1 fol.
- Rgb. 65.

These four entries are added to the CC and NCC entries of the AŚ manuscripts. As discussed above, these manuscripts also contain the LaŚ text but mention the title as “Amoghānandinī Śikṣā” in their colophons. It can be upheld as a possibility that the scribes of these manuscripts treated them as a third version of the AŚ, whereas some scribes named it as “Laghvamoghānandinī Śikṣā” considering its smaller volume than the other two (see Section

⁶ The rest of the manuscripts contain the text of the AŚ. They are described in see Section 4.3.3.

4.1 for the details of the other two versions).

- **GJKSV 41854. 7 fol. (Keśavīyā Amoghānandinī Śikṣā).** According to the *Abbreviations with Bibliographical Notes* (Aithal 1993, p. 31) GJKSV refers to Cat. GJKSV 1976 – 75 (see BBC p. 6, no. 0027). 41854 is the accession number of the manuscript. The 7-folio manuscript contains two śikṣā texts: Keśavī Śikṣā (folio 1 – 6) Amoghānandinī Śikṣā (folio 6 – 7). The title provided by Aithal is ambiguous. It seems that it refers to a Amoghānandinī Śikṣā text which is authored by Keśava or related to Keśava. The unambiguous entry would be “Keśavīyā Śikṣā and (Laghu) Amoghānandinī Śikṣā.” The ambiguity occurs because Aithal (Aithal 1993, pp. 276 – 89) does not record this manuscript in the list of KŚ manuscripts.
- **L 133. 3 fol. 120 Grantha-s. Dated V.S. 1926. (See. RASB 1518 below.)**
- **RASB 1518 (G 3258) 7 foil. 160 Grantha-s. Dated V.S. 1939.** (See RASB 1517 above for general remark on the abbreviation) The Asiatic Society of Bengal currently holds manuscripts under two major collections: Government Collection and Indian Museum Collection. The abbreviation G stands for the Government Collection. 1517 is the serial number in Cat. RASB 1923, pp. 1187 – 88, whereas G 3258 is the accession number. It records the description of the manuscript as follows: “3258 *The Same*. [i.e., the same as 1517 अमोघानन्दिनी शिक्षा. Amoghānandinī Śikṣā] Substance, country-made paper. 10×5 inches. Folia, 7. Lines, 8 on a page. Extent in ślokas, 160. Character, Nāgara, Date, Samvat 1939. Appearance, fresh. Complete. Colophon:- इत्यमोघानन्दिनी शिक्षा समाप्ता ” Post-Colophon:- संवत् १९३९ षष्ठ कृष्ण १३ रामरा० See L. 133.” As it suggests, this manuscript is listed as L. 133 also. L stands for Notice. Mitra 1870 (see NCC I, p. xvii; BBC, p. 182, No. 0686). The 133rd entry of the notice describes an uncatalogued manuscript as: “CXXXIII *Amoghānandinī Śikṣā*. A treatise on Vedic phonetics. १३३। अमोघानन्दिनी शिक्षा। ग्रन्थकारनाम अज्ञातं। विवरणं। नवीनमशुद्धञ्च। पृ० ३। पङ्क्ति० ९। श्लो० १२। अ० नागरं। आ० देशीयकागजाख्यः। का० संवत् १९२६। स्था० कलिकातास्था एसियाटिक् सोसाइटी। प्रारम्भवाक्यं। अथ शिक्षां प्रवक्ष्यामि अमोघानन्दकारिणीम्। यस्याः श्रवणमात्रेण सर्वत्र विजयी भवेत्। परिसमाप्तिवाक्यं। स्वरहीना तु या वाणी वस्त्रहीना तु योषिता। एवं वर्णा न शोभन्ते प्राणहीना यथा तनुः।। इति अमोघानन्दिनी शिक्षा समाप्ता। विषयः। वैदिकोष्ठदन्त्यादिवर्णस्वरूपनिरूपणं।” It can be seen evidently, that this manuscript differs from the one mentioned in Cat. RASB 1923, pp. 1187 – 88 in terms of almost every detail. The two catalogues describe two different manuscripts, yet Cat. RASB 1923 claims it to be similar as Report. L 1870, p. 72, no. 133. However, the original manuscript that bears the call number G 3258 in the Asiatic Society of Bengal differs from both the entries. It consists of only one folio which contains the complete text of the LaŚ.
- **SBD 2024.** (See SBD 2015 for the general remarks on the abbreviation) The description of the manuscript is given in the catalogue in a tabular format (cat. SBD 1791 – 1950, pp. 292). It reads: “क्रमसंख्या २०२४. ग्रन्थनाम” [a *ditto mark* that stands for अमोघानन्दिनी शिक्षा]. ग्रन्थकार नाम [Blank]. पत्रसंख्याविवरणम् १. आकारः ११.१४.६. पङ्क्तिसंख्या १२. अक्षरसंख्या ३६. लिपिः. ” [a *ditto mark* that stands for दे. ना. (देवनागरी)]. आधारः” [a *ditto mark* that stands for

5.2. Description of the LaŚ manuscripts

का. (कागजम्)]. लिपिकालः १९३४. पूर्णापूर्णविवेकः [a *ditto mark* that stands for पू (पूर्णा)]. विशेषविवरणम् [Blank].”

- **SBD 2063.** (See SBD 2015 for the general remarks on the abbreviation) Cat. SBD 1791-1950, 292 describes the manuscripts in a tabular format. as follows: “क्रमसंख्या २०२४. ग्रन्थनाम” [a *ditto mark* that stands for अमोघानन्दिनी शिक्षा]. ग्रन्थकार नाम [Blank]. पत्रसंख्याविवरणम् १-१०. आकारः १०.×४.६. पङ्क्तिसंख्या ९. अक्षरसंख्या ३७. लिपिः.” [a *ditto mark* that stands for दे. ना. (देवनागरी)]. आधारः” [a *ditto mark* that stands for का. (कागजम्)]. लिपिकालः [Blank]. पूर्णापूर्णविवेकः ” [a *ditto mark* that stands for पू (meaning पूर्णा)]. विशेषविवरणम् [Blank].”

With the help of the details of the entries mentioned above, an inventory of the located LaŚ manuscripts has been prepared. The final output of the survey is encapsulated in Table 5.1 below. The first column mentions the city where the manuscript is currently preserved. The second column shows the call number/accession number of the manuscript prefixed with the acronym of the repository (OI, AS, ASM, GJ, BORI, SSV). The third column presents the folio numbers of the manuscripts. All the manuscripts mentioned are written in Nāgarī script.

Table 5.2: Inventory of the LaŚ manuscripts

Place	Repository	Identifier	Folio
Baroda	Oriental Institute	OI 7345	1 (8)
Kolkata	Asiatic Society of Bengal	IM5152B	1 (4)
Kolkata	Asiatic Society of Bengal	G 3258	1 (1)
Kolkata	Asiatic Society of Bengal	G 3259	2 (6–7)
Kolkata	Asiatic Society of Bengal	G 666	2 (1–2)
Mumbai	Bombay Branch of Royal Asiatic Society	BD 278/6	1 (1)
Allahabad	Ganganath Jha Research Institute	GJKSV 41854	1 (1)
Pune	Bhandarkar Oriental Research Institute	BORI 1 of 1895-1902	1 (1)
Pune	Bhandarkar Oriental Research Institute	BORI 65 of 1884-87	1 (1)
Varanasi	Sampurnananda Samskrita Vishvavidyalaya	SBD 2015	1 (1)
Varanasi	Sampurnananda Samskrita Vishvavidyalaya	SBD 2016	1 (1)
Varanasi	Sampurnananda Samskrita Vishvavidyalaya	SBD 2024	1 (1)
Varanasi	Sampurnananda Samskrita Vishvavidyalaya	SBD 2063	1 (1)
Varanasi	Sampurnananda Samskrita Vishvavidyalaya	SBD 47250	1 (1)
Varanasi	Sampurnananda Samskrita Vishvavidyalaya	SBD 48291	1 (1)

Among the above-mentioned manuscripts, eight are directly consulted for the present edition:

BD 278/6	BORI 1 of 1895 – 1902	BORI 65 of 1884 – 87
GJKSV 41854	RASB 3259	SBD 2015
SBD 2016	SBD 2063	

Besides these manuscripts, Ācārya Rāmaprasāda Tripāṭhī's edition (Tripāṭhī 1989, pp. 86 – 87) of the LaŚ is also consulted in the present work. However, Tripāṭhī does not present any kind of editorial information in his book. Hence, it is not clear on which manuscripts his edition is based.

5.3 Sigla of the LaŚ manuscripts

The sigla used in the apparatus are generated using the initial letter of the name of the current city, where the manuscript is kept. If more than one manuscript is present in a city, subscripted Roman numerals are added to the initial letter of the city (e.g., V₁, V₂, V₃ etc.). The numerical order is maintained in the ascending order of the scribing date. For the undated manuscripts, a hypothetical upper limit of date is assumed based on the date of its discovery or first appearance in a catalogue. In the case of a common date for more than one manuscript, they are organized in alphabetical order of the self-marks of the manuscripts. The list of sigla of the manuscripts are given in the table below (Table 5.4).

Table 5.4: Sigla of the LaŚ manuscripts

Place	Shelf-mark	Sigla
Allahabad	41854	A
Mumbai	278/6	M
Kolkata	G 3259	K
Pune	65 of 1884 – 87	P ₂
Pune	1 of 1895 – 1902	P ₁
Varanasi	2015	V ₁
Varanasi	2024	V ₂
Varanasi	2063	V ₃

5.4 Description of the LaŚ manuscripts

5.4.1 Kolkata, Royal Asiatic Society of Bengal, ms. G 3259

G 3259

K CE 1939, Laghvamoghānandinī Śikṣā, Nāgarī, Paper, 2 (6v – 7r); 8, 6; 45 – 46

Extent and conditions The manuscript labeled as G 3251 contains two texts: Keśavī Śikṣā and Laghvamoghānandinī Śikṣā. The former ends in the middle of the first line of folio 6v, and the latter begins immediately after that, it and ends on the recto of the seventh folio, which is the last folio of the codex. This information is religiously mentioned on the very first page of the codex (1r): “*Keśavīśikṣā 6 Laghvamoghānandinī 7.*” The foliation is made on the bottom of the right margin of each verso. On the seventh folio, where the codex ends, the foliation is placed on the recto side. The folio numbers repeat on the top of the left margin with the auspicious word “*Śrī*” above. The abbreviation “*keśavī*” followed by a small circle

5.4. Description of the LaŚ manuscripts

(abbreviation mark) is written on each verso except for 7v. This abbreviation does not change for the sixth and seventh folios which contain both the Keśavī Śikṣā and Laghvamoghānandinī Śikṣā. This abbreviation is scribed by a different hand with different ink. Addition and deletion of words also undertaken by this hand.

Scribal features The manuscript is fairly neat, and legible for reading. The scribe's name is Kālikāprasāda. Generally, space is used after each verse and verse numbers. A single *danda* marks the end of a half-verse. For the first three verses, the scribe goes with double *danda* instead of single *danda*. The yellow pigment is used to delete *akṣara*-s. The correct *akṣara*-s are written immediately above the pigment as the original scribe used sufficient line spacing. However, another style of deleting *akṣara*-s is noticed. The reviewer marks the deleted *akṣara*-s by underlining (e.g., 7r6) or marking them with vertical double strokes overhead. The marks of deletion mentioned above are visible in some places where the pigment is not so thick, and the *akṣara*-s under it are readable. Probably the pigment is applied on the *akṣara*-s after the second hand made the corrections. Following features are ignored in the collation:

- Confusion between homographs *ya* and *pa*, *ca* and *va*.
- Nasalisation of class-finals in internal *sandhi* (6v1, *laghvamoghāna*⟨*m̐*⟩ [[*n*]] *dinī*; 6v3, *samiyogā*⟨*m̐*⟩ [[*n*]] *te*; 6r4, *muhya*⟨*m̐*⟩ [[*n*]] *tva*-; 6v8, *bhava*⟨*m̐*⟩*tyete*, 7r2, *vya*⟨*m̐*⟩ [[*ñ*]] (*janodaye*) and even at the end of a line (6v2, *para*⟨*m̐*⟩*m*; 7r2, *saṁprasāraṇa* [[*m̐*]] , *vājasaneyinā*⟨*m̐*⟩*m*).

Incipit [6v1] [...] *pādādau ca* [2] *padādau ca samiyogavagrāhaṣu ca. yaḥ śabda iti vijñeyo yonyah ya iti smṛtaḥ 1* [...]

Explicit [7r5] [...] *jñātvā vedavināśam tu samyagvrūyānna vai vudhaḥ. āhūya tam tu vivikte vai tasya dharmo na hīyate 17* [...]

Final rubric [7r5] [...] *iti laghvamoghānamidinī śi[6]kṣā samāptā* [...]

Colophon [7r6] [...] *1939 māghakaraṣṇa 10 kālikāprasāda rāma rāma rāma*

History The manuscript is presently preserved in the Royal Asiatic Society of Bengal, Kolkata. The call number is G 3259, where G stands for “Government Collection.” This manuscript was originally owned by the Archeological Survey of India and sheltered in the Indian Museum, Kolkata. The Indian Museum shelf number of the manuscript was 1512. It was renumbered in its present habitation as G 3259. The recto of the first folio bears the new shelf-number in Bengali script as “ga 3259” where “ga” stands for “gabharnment” in Bengali transcription of the word “government.” It also bears the seal of A.S.B. (Asiatic Society of Bengal).

Copies The manuscript is consulted physically in the library of the Asiatic Society of Bengal, Kolkata in 2019.

Bibliography Cat. RASB; Cat IM; Cat. ASB; NCC I, p. 265.

5.4.2 Mumbai, Bombay Branch of Royal Asiatic Society, ms. Bhau dāji 278 – 6

BD 278 – 6

M CE 1865, Amoghānandinī Śikṣā, Nāgarī, 13.5 × 8.5,⁷ 1, 15, 45

Extent and conditions The manuscript is complete on one side of a folio. It is a part of a bundle of *punthi*-s which contains a total of 17 titles written at least by two scribes.⁸ For some of the texts, the folio numbers continue from the previous text, and it restarts for some. According to the serial of the texts mentioned in Cat. Bhau Dāji 1882, p. 121 (no. 278), it is placed in the sixth position. The manuscript in discussion does not procure any folio number. The opening page⁹ of the text imprints only the title mentioning the total number of the folios. For this manuscript, it reads “// *atha amoghanamidiniśikṣāprārambhaḥ* // *patra 1.*” The main body of the manuscript is placed between two vertical marginal lines drawn with a lighter ink than that of the main body. These two sets of lines separate the main body area from the marginal area. Each marginal border contains three lines that are not evenly distanced. For the lines on the left, the second line is placed closer to the first one, thus maintains a longer distance from the third one. On the right, the second line is closer to the third one. Thus, it makes a uniform frame on both sides. These margin separating lines are drawn with the help of a ruler or some straight substance.

Scribal features This manuscript is neatly written and eligible for reading. It evenly uses double *danda*-s to punctuate the text.

Incipit [1v1] [...] *pādādaḥ ca padādaḥ ca samyogāvagreheṣu ca// yaśābdamiti vijñeyo yonyah sa ya iti smṛtaḥ// 1//* [...]

Explicit [1v13] [...] *visvayamavnāśāni ca samyagbruyādvicakṣaṇaḥ// āpatāni tāni [14] viviktāni ca tasmātdharmo mahīyate// 17//* [...]

Final rubric [1v14] [...] *ityamoghanamidiniśikṣā samāptā cha*

Colophon [1v15] *śrīmatāni rāvajīmahārājānām mūlapraterlipīkrtoyāni granthaḥ|| śake 1787 krodhananāmābde bhādrapadaśuklaikādaśyāmātra mumivā[16]yāni pratiṣṭhaśca*

History The post-colophon lines are written by a second hand. However, in the seven manuscripts which are examined by the present researcher, the post-colophon lines are scribed by the same hand (other than the original scribe). It contains the same information about the manuscripts.¹⁰ According to the post-colophon lines, all of the seven manuscripts are copied in

⁷ <http://asiatic-koha.informindia.co.in/cgi-bin/koha/opac-detail.pl?biblionumber=180676&shelfbrowseitemnumber=203235#holdings> (accessed on 25/06/2020)

⁸ The seven texts of the bundle have been examined, and the present editor has found two handwritings are used in them.

⁹ The quality of the prints that have been sent to me was not good. They squeezed the images of the manuscript's long pages (landscape) to fit in half of an A4 page in portrait. As a result, each portrait A4 page sent to me prints two landscape images, one below another. From the images, the recto and verso could not be identified. As the present editor does not have the very beginning page of the entire codex, a guess on this would be blatant.

¹⁰ Five of them build a bigger codex with the general post-colophon line at the end.

5.4. Description of the LaŚ manuscripts

Mumbai in 1865, 1st September, Friday¹¹ from the main copy (*mūlaprati*) of Ravaji Maharaj. It is to be understood from the statement that the exemplars of the manuscripts were in possession of Ravaji Maharaj, who might be identified as Śrinivasa, son of Kṛṣṇapaṇḍita and preceptor of Chatrapati Śivāji.¹² However, there is no other evidence to support the hypotheses except that Ravaji Maharaj was a scholar and author of some Sanskrit texts. This fact unquestioningly establishes his proficiency and interest in Sanskrit.¹³

The manuscript is preserved in The Asiatic Society of Mumbai, initially known as Bombay Branch of Royal Asiatic Society, in a separate collection called Bhau Dāji Testimonial Collection. The collection was sent to the society in 1882 from Bhau dāji Memorial Fund with 311 *pothi* bundles of Sanskrit manuscripts.¹⁴ The online catalogue of The Asiatic Society of Mumbai classifies the manuscript with the number “278/6,” i.e., the sixth manuscript of the 278th bundle.

Copy A photocopy of the manuscript is acquired from the Royal Asiatic Society of Mumbai in 2017.

Bibliography Cat. Bhau Dāji 1882, p. 121; NCC I, p. 265; Aithal 1993, pp. 99 – 100.

5.4.3 Allahabad, Gananganath Jha Research Institute, ms. 41854

CE 1971(?), Laghuamoghānandinī Śikṣā, Paper, 2, 11, 35

This manuscript is the part of a big codex. The text of LaŚ is contained in two pages, 6v – 7r in original numbering. The first part of the codex (i.e., 1r – 6v) contains the text of KŚ's. It ends in the middle of the fourth line of the verso of the sixth folio, and the LaŚ begins afterward and ends at the end of the recto of the next folio, i.e., 7r. It is probably the last folio of the whole codex as well, as the foliation is made on the recto of the folio. We have seen in almost all other manuscripts consulted in this edition, including this one, that the foliation is generally made on the verso of the folio unless the text ends on a recto side. If the text ends on a recto side, the foliation is made on the recto. This assumption is being made here because the library sent the photocopy of folio 5r – 7r of the codex to the present editor. The verso of the seventh folio could not be verified.

Scribal Features The manuscript is fairly neat in terms of clarity of the writing. The scribe uses *Anusvāra* in the place of class nasals in internal *sandhi*-s (e.g., 6v4 *laghvamoghanandinī*, in the place of *laghvamoghanandinī*) and sometimes even at the end of a sentence (e.g., 7r4 *saṁprasāraṇam*). The corrections are generally marginal and have been made by two hands, including the original scribe. The other hand uses a lighter ink than that of the scribe while making corrections. The deletion of *akṣara*-s are marked by double vertical strokes overhead. The places of insertions are pointed with carat and v-like symbols

GJKSV

41854

A

¹¹ Calculated with the online *pañcāṅga* by Michio Yano at <http://www.cc.kyoto-su.ac.jp/~yanom/pancanga/index.html> (accessed on 25/06/2020).

¹² NCC XXV, p. 87.

¹³ Ibid.

¹⁴ Cat. Bhau Dāji 1882, p. clix.

over the headline or underneath the *akṣara*-s as per availability of space. The corrected texts in the margin include the number of the line in which they are to be inserted. The counting of the line numbers starts from the top for the upper half portion of the body and from the bottom for the lines in the lower half. For example, in a page containing 12 lines, the number for the third line is “3,” and it remains the same for the ninth line also when the counting begins from the bottom. The double strokes have been evenly used as punctuation marks to indicate the end of the half-verses and verses.

Following features are ignored in the collation:

- Identical appearance of *ta*, *tta* and *nta* are treated as *ta*.
- Alternation of *akṣara*-s in a conjunct *akṣara* (7r1 *ta*⟨*bhda*⟩[[*dbha*]]*vet*).
- *Ṣya*, written as *cha* (6v7 *-mi*⟨*cha*⟩[[*ṣya*]]*te*).
- A dot placed overhead without a purpose (7r4).
- *Akṣara*-s deleted with double vertical strokes overhead (6v9 *nityamāmedite*⟨*sthitah*⟩[[*picā*]], *īṣatsprṣṭā*⟨*śca te*⟩ [[*itī*]]).
- Line numbers in the marginal corrections (7r3, 7r9) and the word *kṣepa* which is mentioned to denote the place insertion of the *akṣara*-s.
- Over-head slant strokes of the *o* vowel sign deleted by a double stroke to change it into an *ā* vowel sign (6v8).
- Repeated *akṣara*-s (7r6 ⟨*yajñā*⟩*yajñāva*).

A noticeable feature of the manuscript its use of *e* and *o* vowel signs. the scribe sporadically follows the North Indian style (especially Maithili, Bengali, Assamese and Oria) where *e* is a vertical arch on the left of the consonant and *o* is a combination of a vertical arch on the left and a straight line (*ā* vowel sign) on the right (e.g., কো [ko] in Bengali. *e* vowel sign in - ɿ̣ *ā* vowel sign - ɿ̣̄, *o* vowel sign - ɿ̣̄̄). This trait cannot be treated as a scribal error for its occurrence in the manuscript is in recognizable number. Primarily, two arguments can be drawn to explain this phenomenon. Firstly, possibly, the exemplar was written in Maithili or Bengali script, which usually bears some identical features, and they affected the writing style of the present scribe in many places. Secondly, the scribe’s regional writing style prompted such peculiarity in his writing. The former reasoning seems to be more likely to happen when we look at the scribe’s name. The scribe of the manuscript is Harīrāma Dīkṣita Maṇḍala Kara.¹⁵ The name bears three surnames: Dīkṣit, Maṇḍal, and Kar. We can make an effort to identify the cast and region of the origin of the scribe based on his surname. Among the three of them, Dīkṣit is a Brāhmaṇa surname, to be precise, a surname of the Kānyakubja or Kanaujiyā Brāhmaṇas. They originally belonged to Kannauj. Later on, they migrated to the other places of the subcontinent. For example, according to *Kulapañjikā*, King Ādisūra brought five Kānyakubja Brāhmaṇas and five Kāyasthas to

¹⁵ “[. . .][7r9]likhitamidamī harīrāmadīkṣita[10]maṇḍalakareṇa [. . .]”

5.4. Description of the LaŚ manuscripts

Bengal.¹⁶ Bhaṭṭojī Dīkṣita, one of the most celebrated grammarians of late medieval India, belonged to a Brāhmaṇa origin from the South (Maharashtra).¹⁷ However, in Bengal, not all Dīkṣits are inevitably Brāhmaṇas. This surname is found amongst the non-brāhmaṇa (Varṇa Hindus) also.¹⁸ On the other hand, Maṇḍal and Kar are primarily the Kāyastha surnames¹⁹ of the Eastern region. [...] Hence, it can be concluded that the scribe was probably of an Eastern Indian origin. The writing habit of his own script might have resulted into the said peculiarity in the manuscript.

Aithal does not mention this manuscript in the list of manuscripts of the KŚ (Aithal 1993, pp. 176 – 79).²⁰

Incipit [6v4] [...] *pādādau ca padādau ca sarīyogavagrāhaṣu ca*|| [5] *yaḥ śabda iti vijñeyo yon sa ya iti smṛtaḥ*|| 1|| [...]

Explicit [7r8] [...] *jñātvā vedavināśāni tu samyagbrūyānna vai budhaḥ*|| *ayam tam tu vivikte vai tathā dha*[9] *rmo na hīyate*||17||

Final Rubric [7r9] [...] *iti śrīlaghuamoghānamīdinī śikṣā samāptā* |||0||| [...]

Colophon [7r9] [...] *likhitamidam harīrāmadīkṣi*[10] *tamamīdālakarena kārtikaśukla*5 *madavasare samvat 197 ke sālā*|| 0|| *śubhami vatu sarveṣām śrīrastu* [11] *acikitsyāśca ye rogā ye rogā nirupāyinaḥ teṣāmi nirmūlanāśāya talairīśānamarcayat* ||1|| *śrī*

History The manuscript is currently preserved in the Gangananath Jha Research Institute, Allahabad.

Copy A digital copy of this manuscript is acquired from the Gangananath Jha Research Institute, Allahabad.

Bibliography NCC I, p. 265; Aithal 1993, pp. 99 – 100.

5.4.4 Pune, Bhandarkar Oriental Research Institute, ms. 1 of 1895-1902

Amoghānandinī Śikṣā, Nāgarī, Paper, 1, 10, 30

BORI 1 of
1895-1902
P₁

¹⁶ Chatterjee 1939, p. 6

¹⁷ Bronkhorst 2012, p. 54

¹⁸ Ibid.

¹⁹ Ibid.

²⁰ Aithal 1993 lists the titles Keśava, Keśava Māṭe, Keśavarāma Daivajñya, Keśava-(vī)-śikṣā (1), keśava-(vī)-śikṣā (2), keśava-(vī)-śikṣā (3), keśavācārya, keśavācārya, Keśavārya, Keśavī-Śikṣā in three pages (Aithal 1993, pp. 176 – 79). The manuscript in discussion is not mentioned under these titles. It puts the manuscript under the title Amoghānandinī Śikṣā (Aithal 1993, p. 100) with the note “(Keśavīyā Amoghānandinī-śikṣā).” The inaccurate information about the said manuscript is quite vividly derived from Cat. GJKSV, which recorded the flawed entry of the manuscript in the first place. The catalogue mentions it to have seven folios. The information is correct, and confirms that the beginning part of the text of the KŚ is wanting. It contains the complete text of the LaŚ in the last one and half pages. The codex, to sum up, contains the incomplete texts of the KŚ and LaŚ. It is wrongly identified as “Keśavīyā Amoghānandinī-śikṣā”. The manuscript, nowhere in its body, mentions the title “Keśavīyā Amoghānandinī-śikṣā.” However, this is one of the eight LmŚ manuscripts which are wrongly placed under the title “Amoghānandinī-śikṣā” in Cat. RASB 1923, Cat. RORI 1984, Cat. SBD 1953b, Cat. BD 1982, Cat. GJKSV 1967 and subsequently in Aithal 1993. In most cases, the inappropriateness is a result of the wrongly mentioned title in the respective manuscripts. In case of ms. GJKSV 41854, the obligation of the inaccuracy mentioned above seems to fall in the compiler’s court because the manuscript rightly mentions its title as “Laghuamoghānandinī Śikṣā” in the colophon. The said portion of the KŚ is consulted for the present edition and marked by sigla A₃.

Extent and Conditions The colophon of the manuscript mention the title of the text as “Amoghanandinī Śikṣā.” It is complete in one folio. Foliation is made on the lower portion of the right margin preceded by the auspicious word “*rāma*” overhead. The number is repeated on the left margin parallel to the second and third line of the body. The middle portion of the manuscript is worm-eaten, and it causes the loss of a few *akṣara*-s in eache folio. It is damaged towards the edges also. The patches have been applied. However, it does not cause the loss of any *akṣara* in the margin areas.

Scribal features The scribe refrains from providing any detail about the document in the colophon except for the title of the text. It reads “*ityamoghanamidiniśikṣā śuklrevadsya*” where “*śuklrevadsya*” remains ambiguous. The intention may be to refer to the Śuklayajurveda (wrong spelling of the word “*śuklayajurvedasya*”).

The manuscript begins with a therefore-like symbol before the invocation: “*śrīgaṇeśāya namaḥ*.” Double *danda*-s are used as the punctuation marks. The scribe often confuses *na* and *ma*. There is one marginal correction in the manuscript except for 1r8. It mentions the place of insertion of *pi* in the line. The place of insertion is marked with a double vertical stroke overhead. The document produces a slightly different style of the *akṣara*-s *bha* and *su*. A Carat-like symbol is placed at the end of 1r3, probably to mention a line break within a *pada*. However, there are other instances of an in-word line breaks in the manuscript, but no such symbol is used for them. A small space has been left before and after the main text of the LaŚ. The following features have been ignored in the collation:

- Confusion between *na* and *ma akṣara*-s (1r3 ⟨*nu*⟩ [[*tu*]] *rīyamanu*-, 1v2 ⟨*nu*⟩ [[*tu*]]).
- A carat-symbol placed at the end of 1r3.
- Nasalisation of class-finals in internal sandhi within a word and even at the end of a line (1r1 *amoghana*⟨*m̃*⟩ [[*ñ*]] *diñ*-, 1r4 *yogā*⟨*m̃*⟩ [[*ñ*]] *te tiṣṭhata*⟨*m̃*⟩ [[*m̃*]], 1r8 *bhava*⟨*m̃*⟩ [[*ñ*]] *tyete*, 1v5 *sa*⟨*m̃*⟩ [[*m̃*]] *prasāraṇ*⟨*m̃*⟩ [[*m̃*]], *vājasaneyīna*⟨*m̃*⟩ [[*m̃*]], 1v7 *vya*⟨*m̃*⟩ [[*ṅ̃*]] *jana*-).
- A double stroke put over the headline to mark a place of insertion in 1r8.

Incipit [1r1] [...] *pādādau ca padādau ca samīyogāva*[2]*greheṣu ca*// *jaśabda iti vijñeyo yonyah sa ya iti smṛtaḥ* // 1// [...]

Explicit [1v9] [...] *śrutvā vedavināśam tu samyagbaruyānna vai budhaḥ*// *āyātam tamī vivikte* [10]*vai na yā dharmo na hīyate*// 17// [...]

Final Rubric [1v10] [...] *ityamoghanamidiniśikṣā* [...]

Colophon [1v10] [...] *śuklarevādasya*|| *cha* ||

History The manuscript is currently archived in BORI, Pune. As the shelf-mark suggests, the manuscript was collected between 1895 – 1902. Prof. A. B. Kathawate headed the manuscript collection project during these years.²¹ The manuscripts were collected under a manuscript collection project undertaken by the Government of India. The collection was initially kept in Deccan College, Pune. Later, it was shifted to Bhandarkar Oriental Research

²¹ Cat. D 1925, Forward, p. III.

5.4. Description of the LaŚ manuscripts

Institute, Pune for better preservation in September 1918.

Copy A Photocopy of the microfilm of the manuscript is acquired from BORI in 2018 for the present project.

Bibliography NCC I, p. 265; Aithal 1993, pp. 99 – 100; Cat. D 1925, p. 3.

5.4.5 Pune, Bhandarkar Oriental Research Institute, ms. 65 of 1884-87

Amoghānandinī Śikṣā, Paper, 1, 11, 32

Extent and conditions This is a one-folio manuscript that contains the complete text of the LaŚ under the title “Amoghānandinī Śikṣā.” The document is undated. The scribe’s name is also not mentioned. It does not provide any information except for the title of the text in its colophon. Even no foliation is made in the document. The flyleaf attached to the manuscript adds the information that the text belongs to the *vedāṅga* subject.

Scribal features The document is neatly written and it is fairly legitimate for reading. It has only one instance of marginal correction in 1r7. It changes the word *athāta* to *athātho*, which produces no appropriate meaning in the given context (“⟨*athāta*⟩ [[*athātho*]] *uttaro yaḥ syāttathā neti padātparaḥ*”). The scribe used double *danda*-s evenly to punctuate the text. Two tiny vertical strokes used side by side over the headline to delete an *akṣara* (1r7). Following features are ignored in the collation:

- Nasalization of class-finals within a word and even at the end of a line.
- A *cch* written as *ch* (1r3 *vi*[[*c*]]*chede*)

Incipit [1r1] [...] *pādādau ca padādau ca samīyogāvagrāhaṣu ca* // *īa śabdami viñṇeyo yonyah sa ya iti* [2] *smṛtaḥ* // 1 // [...]

Explicit [1v6] [...] *visvayamavināśam ca samyagrabrūyādvicakṣaṇaḥ* // *āpata tam viviktam ca tasmāddharmo ma* [7] *hīyate* // [...]

Final rubric [1v7] [...] *ityamoghānamidinī śikṣā samāptā* // // *cha* // //

History The manuscript is presently preserved in the Bhandarkar Oriental Research Institute, Pune. The identification number states that it was acquired during the years 1884 – 87.²² The fact unquestionably postulates that the manuscript was copied before 1887. It was collected during a manuscript collection project headed by Ramakrishna Gopal Bhandarkar in the years 1884 – 87.²³ The entire collection contains 1,406 manuscripts acquired from two states in the southern part of Bombay Presidency: Gujarat and Maharashtra. Guajrat provided 1,135 manuscripts and Maharashtra 271.²⁴ However, Bhandarkar does not specify the origin of each manuscript. The manuscript has no further travel history.

Copies A photocopy of the digitized manuscript is acquired from the institute (BORI)

BORI 65 of
1884-87
V₂

²² The shelf-marks or call numbers of the manuscripts indicate the year of collection (e.g., 5 of 1875-76, 56 of A 1881-82). See Aithal 1993, p. 27, § BORI.

²³ Donald Clay Johnson, “The Work of Ramkrishna Gopal Bhandarkar And Peter Peterson” in *Annals of the Bhandarkar Oriental Research Institute*, Vol. 71, No. 1/4 (1990), pp. 71 – 82.

²⁴ Ram Gopal Bhandarkar, “Extracts from the Report of the Search for Sanskrit Manuscripts during the Years 1884-85, 885-86, 1886-87” in *Collected Works*, Vol. 2. Poona (1928). p 293.

in 2018.

Catalogue NCC I, p. 265; **Cat.** Aithal 1993, p. 99; **Report.** Rgb 1894.

5.4.6 Varanasi, Sampurnananda Samskrita Vishvavidhyalaya, ms. 2015

SBD 2015

V₁ CE 1934, Laghvamoghānandinī Śikṣā, Paper, 11.8” x 4.5” , 1, 9, 50

Scribal features The scribe of the manuscript does not seem to be well-versed in Sanskrit. It is a carelessly written document. The manuscript is copied so blindly that the scribe fails to distinguish between some homographs, such as *pa* and *ya*, *na* and *ta*, *ca* and *ba*, *pā* and *ṇa*, *a* and *mma*. The scribe even adds two vowel signs to a conjunct *akṣara* (1r3: *tvunmre*). The scribe’s incompetency is reflected even in the writing of “Śrī” in the margin – it looks like “Ścī.” Despite having numerous errors, there is no trace of any correction in the entire document. This fact leads us to the assumption that the manuscript had hardly undergone a review.

There are no marks of punctuation other than spaces left at the end of the half-verses. There is one instance, where a dot has been used to fill an unwanted space within a half-verse (1r4). The following features are ignored in the collation:

- Confusions between homographs, such as *pa* and *ya*, *na* and *ta*, *ca* and *ba*, *pā* and *ṇa*.
- Alternation of *akṣara*-s in the conjunct *akṣara* “*bhda*.” *ta*(*bhda*)[[*dbha*]]*vet* (1r6).²⁵

Implicit [1r1] [...] *appa ladhvamoghānadinī likhyate pādādau ca samiyogavagrāreṣu ca yaḥ śabda iti vijñeyo yonyah sa pa iti smṛtaḥ 1* [...]

Explicit [1v1] [...] *jñātvā vedavināśamī tu samyagbrūyānna vai budhaḥ ayanamī ju vivikte vai tathā dharmo na hīyate* [2] 17 [...]

Final rubric [1v2] [...] *iti laghvamoghānadinī śikṣā samāptā* [...]

Colophon [1v2] [...] *samvat 1934*

History This manuscript is presently preserved in the Sarasvati Bhavan Library of Sampurnananda Samskrita Vishvavidhyalaya (initially known as Government Sanskrit College), Varanasi. The library holds the collection of a large number of manuscripts acquired during the years 1791 – 1950. The manuscript in discussion has no travel history. According to Aithal (1993) the library collection contains 1090 manuscripts representing circa 250 *vedalakṣaṇa* titles. The total number of the manuscripts is 1,09,254.²⁶

Copies A printed scan of this manuscript is acquired for the present work. Courtesy, Sarasvati Bhavan Library, Sampurnananda Samskrita Vishvavidyalaya, Varanasi.

Bibliography **Cat.** SBD 1953, p. 188; Aithal 1993, p. 103; **Cat.** SB 1988, p. 54; NCC I, p. 265.

²⁵ It is a peculiar error which is prominently recognizable in the manuscript, and it helps establish the hypothesis that V₁ and V₂ had the same exemplar(s) or belonged to the same group.

²⁶ **Cat.** Aithal 1993, p. 47.

5.4.7 Varanasi, Sampurnananda Sanskrit Vishvavidyalaya, ms. 2024

SBD 2024

V₂

CE 1934, Amoghānandinī Śikṣā, Nāgarī, Paper, 11.1"×4.6", 1, 12, 36

Extent and conditions The manuscript is fairly neat and complete in one folio. Foliation is made in Nāgarī numerals on the bottom of the right margin of the verso. The Nāgarī numeral “SAN ” is used along with the abbreviation “śi.” above the foliation on the top left margin of both sides. It is a 16-line text that begins on recto and ends halfway through the verso.

Scribal Features The manuscript is a short document written by a single hand and fairly legible for reading. The scribe uses single *danda* as the punctuation mark, yet one can spot irregular use of double *danda*-s. The scribe missed out on the number of the verses 1, 7, 10, 12, 15, and 16. A space left at the end of the verses separate them from their following verses. The only correction in the document is spotted on the first line of the document. The scribe replaces *jaḥ* with *yaḥ*, but no mark of deletion, insertion, or addition is used. The word *yaḥ* is just put on the top margin, above *jaḥ*. There is no omission observed in the manuscript.

Implicit [1r1] [...] *pādādaḥ ca padādaḥ ca samīyogāvagraheṣu ca. jaḥ śabdaḥ iti vijñeyo yontyaḥ sa ya iti smṛtaḥ*

Explicit [1v2] [...] *visvarya [3] mavināśamī ca samyagbruyādvicaraṇaḥ. āpastamaniva viviktamī ca yasmāddharmo na hīyate 17*

Final rubric [1v4] *iti amoghānandinī śikṣā samāptā||* [...]

Colophon [1v4] [...] *vārāṇasyāmī samivat 1934, kārtikakṛṣṇa [5] 4 mrgau (rājñā)*

History The manuscript is kept in the Sarasvati Bhavan Library of Sampurnananda Sanskrit Vishvavidyalaya (initially known as Government Sanskrit College), Varanasi. It was scribed in CE 1934 probably by the then king of Varanasi. Instead of the scribe’s name, the word “(rājñā)” is written at the end of the colophon. It can be translated as “by the/a king.” According to the chronology, it may hint at Mahārājā Adityanārāyaṇa Simha who ruled Varanasi for a period of eight years (CE 1931 – 1939). Like his father Prabhunārāyaṇa Simha, he also was a patron of Sanskrit and authored a few works in Sanskrit. Later, he was appointed pro-chancellor of Kāśī Hindu Viśvavidhyālaya and awarded with D. Lit.²⁷ However, this hypothesis could be verified by tracing Mahārājā Adityanārāyaṇa’s handwriting in the documents preserved in the Ramnagar Fort Museum, Varanasi. Yet, the experiment remains unfulfilled due to the time constraints of the project.

Copy A copy of this manuscript has been acquired from the Sarasvati Bhavan Library, Sampurnananda Sanskrit Vishvavidyalaya, Varanasi. A copy of this manuscript may be available in IGNCA, New Delhi.

Bibliography Cat. Aithal 1993, p. 103.

²⁷ Upadhyay 2016, p. 132.

5.4.8 Varanasi, Sampurnananda Sanskrit Vishvavidyalaya, ms. 2063

SBD 2063

V₃ Amoghānandinī Śikṣā, Nāgarī, Paper, 10.3×4.6, 1, 9, 40

Extent and Conditions The manuscript is complete in one folio containing 17 verses. It is a neatly written document fairly legitimate for reading. This manuscript is probably a part of a bigger codex which reads it in the 20th position. The number 20 is written in Nāgarī numerals in the middle of the top margin. However, it has its own foliation, i.e., the foliation is not continued from the previous part of the codex. The foliation is made on the top of the left margin as well as in the bottom of the right margin of the verso. The Nāgarī numeral “1” is put between two double *danḍa*-s in both the instances of foliation. The right and left margins are separated from the body with two vertical parallel lines on each side. The main text is written inside the marginal lines. An invocation dedicated to lord Gaṇeśa is written on the top of the right margin of the verso: “*herambāya namaḥ.*” The abbreviation *śi. a.* is written on the top of the left margin. The left edge and the top right corner of the manuscript is worm-eaten. However, it did not cost any loss of *akṣara*-s, therefore, no patch is used.

Scribal Features The scribe remains silent about his identity in the colophon. It only states the title of the text as “*Amoghānandinī Śikṣā*” and scribes an invocation to Lord Śiva: “*viśveśvrāya namaḥ.*” (see § Final Rubric nad § Colophon below). The manuscript does not procure any mark of marginal correction. On 1r3, an *ā*-vowel sign is added immediately after the *akṣara*-s *tamī* to change it into *tāmī*. This addition is made with a thinner ink than that of the main text, probably by a second hand. The scribe used double *danḍa*-s as punctuation marks without an exception. The following features are ignored in the collation:

- Nasalization of class-finals within a word and at the end of a line: 1r2 *tathāpara*⟨*m̐*⟩[[*m*]] ||, 1r3 *tiṣṭhatā*⟨*m̐*⟩[[*m*]] ||, 1r6 *bhava*⟨*m̐*⟩[[*n*]]*tyete*. 1v2 *sa*⟨*m̐*⟩[[*m*]]*prasāraṇa*⟨*m̐*⟩[[*m*]] || 1v2 *vājasaṇeyinā*⟨*m̐*⟩[[*m*]] ||, 1v3 *vya*⟨*m̐*⟩[[*ñ*]]*janodayaḥ.*

Incipit [1r1] [...] *pādādaḥ ca padādaḥ ca samīyogāvagrāheṣu ca// yaḥ śabda iti vijñeyo yonyāḥ ya iti smṛtaḥ// 1// [...]*

Explicit [1v5] *jñātvā vedavināśam tu samyagbrūyānna vai budhaḥ.. ayatamī tamī tu vibhakte vai tathā dharmo na hīyate* [6]|| 17|| [...]

Final Rubric [1v6] [...] *iti śrī amoghānandinī śikṣā samāptā*||

Colophon [1v6] [...] *viśveśvarāya namaḥ*||

History The flyleaf of the manuscript mentions its entry no. (*praveśasamīkhyā*) as “44978.” And another undefined number is put as “*ā 7801*” on the page. Both the numbers are handwritten and written by the same hand. These numbers are probably its previous shelf-marks. Presently, the manuscript is identified with the call number 002063, which is imprinted on the flyleaf with a date stamp. The manuscript is currently preserved in the Sarasvati Bhavan Library of Sampurnananda Sanskrit Vishvavidyalaya (initially known as Government Sanskrit College), Varanasi. Cat. SBD 1953 lists the manuscripts that were deposited in the Sarasvati Bhavan Libray during the years 1791 – 1950. This manuscript

5.5. Genealogy of the manuscripts

was collected in some time in the long 160-year period. Based on the invocations made by the scribe (“*herambāya namaḥ*” and “*viśveśvarāya namaḥ*”) it may be postulated that it was scribed Varanasi itself. No travel history could be traced for this manuscript.

Copy A photocopy of the manuscript is acquired from the Sarasvati Bhavan Library, Sampurnananda Sanskrit Vishvavidyalaya in 2019.

Bibliography NCC I, p. 265; Cat. SBD 1953, p. 192; Cat. Aithal 1993, pp. 99 – 100; ŚS 1989, pp. 86 – 87.

5.5 Genealogy of the manuscripts

Among the consulted manuscripts of the LaŚ in the present edition, K₁ is the oldest available manuscript which bears a date corresponding to CE 1825). M is to be placed after that in the chronological order; its date corresponds to CE 1865.²⁸ P₁ is undated, yet, the upper limit of its time has to be CE 1887 according to its first cataloguing date. The rest of the manuscripts are of the 20th century. Owing to the chronology, it is quite plausible that K₁ would contain most of the archetypical readings. An attempt to simplify the text has been noticed in the later manuscripts, which indicates to the beginning of the 20th century.

5.5.1 M, P₁, and V₁, the β family

M, P₁, and V₁ read several conjunctive readings that are different from the group of remaining six manuscripts (P₂, V₂, K, A, R^ā, and V₃), that establish a clear relationship among the three manuscripts. The conjunctive readings and distinctions in the trio against the other witnesses are shown below.

Verse 4.2	<i>aśvasya tvātra sūryaśca</i> M P ₁ V ₁	<i>tathā parppaya sūryaśca</i> A; <i>tathā pārpyāya sūryaśca</i> V ₂ ; <i>tathā paryāya sūryāśca</i> K V ₃ ; <i>tathā varṣyāya sūryaśca</i> P ₂ ; <i>tathā paryāya sūryaśca</i> R ^ā
Verse 5.1	<i>jñeyo yadi cāsmatparo</i> M; <i>jñeyo yadi cāsmātparo</i> P ₁ V ₁	<i>vidyātpadacchedātparo</i> K R ^ā ; <i>vivṛttpadacchedātparo</i> V ₃ ; <i>vīyat-padacchedātparo</i> A V ₂ P ₂
Verse 10.1	<i>tatsmṛtam</i> M P; <i>tatsmṛtamyatra</i> V ₁	<i>tadbhavet</i> A V ₂ K V ₃ P ₂ R ^ā ; <i>tatsamṛtam</i> M
Verse 12.1	<i>param</i> M P ₂ V ₁	<i>na vai</i> V ₃ P ₁ ; <i>nai</i> A; <i>na tat</i> K R ^ā
Verse 12.2	<i>na vā u iti</i> M P ₁ , V ₁	<i>tā na ā veti</i> A R ^ā ; <i>tā na veti</i> V ₂ K V ₃ ; <i>svina tā na</i> // P ₁ ; <i>tā vā u iti</i> V ₂
Verse 15.2	<i>hṛdaye</i> M P ₁ V ₁	<i>hṛdayebhyaḥ</i> A R ^ā ; <i>hṛdayabhyaḥ</i> V ₂ ; <i>hṛdayebhya</i> K V ₃ P ₂

²⁸ Calculated with the online pañcāṅga by Michio Yano at yanom/pancanga/index.html (accessed on 25/06/2020).

Verse 16.2	<i>sarṭhaṃsthā na paro yastu</i> M	<i>madhyamaU śrathāyeti</i> A V ₂ ; <i>madhyamau</i> P ₂ ; <i>sarṭhaṃsthā ca paro yastu</i> athāyeti K V ₃ Rā; <i>sausthā na vāstuḥ</i> P ₂ V ₁
Verse 17.1	<i>visvayamavināśaṃ</i> M P ₂ ; <i>vis-varyamavināśaṃ</i> V ₁	<i>jñātvā vedavināśaṃ</i> A V ₂ K V ₃ P ₁ Rā
Verse 17.2	<i>viviktaṃ ca</i> M P ₁ V ₁	<i>vivikte vai</i> A V ₂ K V ₃ Rā; <i>vicikre vai</i> P ₁
Verse 17.2	<i>yasmāddharmo</i> M P ₁ V ₁	<i>tathā dharmo</i> A V ₂ V ₃ ; <i>tasya dharmo</i> K Rā; <i>na yā dharmo</i> P ₁

Most of the readings presented here are quotations from the source MVS. The list shows that the two groups of manuscripts are separated not only by their conjunctive readings against each other, but also on the ground of disagreement of meaning. On both sides, conjunctive errors and separative errors are shown. It gives a clear picture that if a witness has a separative error against the members of its own group, then the errors are mainly orthographic disagreements. For example, *param* (M, P₁, V₁) cannot be read as *na vai* (V₃, P₂) *nai*, (A) or *na tat* (K₁, Rā) by the scribes. So, so far, we have sufficient evidence to separate M, P₂, and V₂ from the other six witnesses.

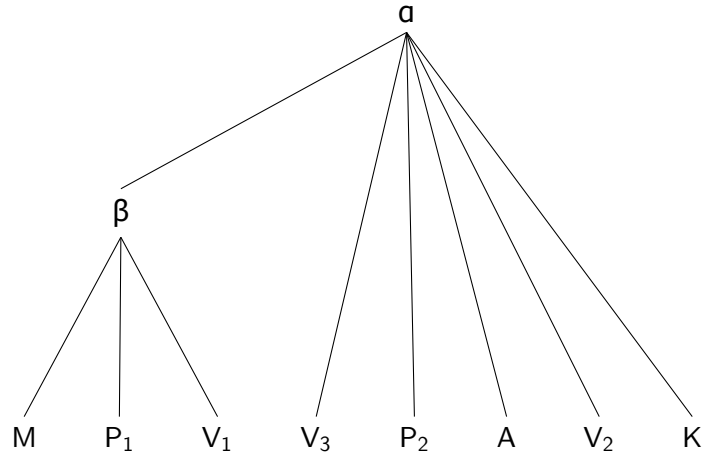


Figure 5.1: M, P₁, and V₁, the β family

The members of the β family would vividly have a smaller number of errors compared to the other manuscripts because the edition primarily accepts the β family manuscripts owing to its archetypal values. Most of the other manuscripts' readings, which are technically the “errors” against the accepted readings, are correct in *true sense*.

5.5.2 M and P₁, the γ family

Among M, P₁, and V₁, M – P₁ have the highest number of conjunctive errors. There are many errors shared by the two manuscripts that are *separative* to V₁, and these errors cannot be considered as scribal errors of V₁. E.g.,

5.5. Genealogy of the manuscripts

- *tadvattatvā* M P₁] *yadvattatvā* V₁
- *vibhāṣāyā* M P₁] *vibhāṣayā* V₁
- *upasargapare* M P₁] *upasargaparo* V₁
- *tvadarthavācīnau* M P₁] *tvadarthavācakau* V₁
- *dvimātra* M P₁] *dvimātrañca* V₁
- *samsr̥ṣṭajitsamsr̥ṣṭau* M P₁] *samsr̥ṣṭajitsamsr̥ṣṭānām* V₁
- *samisthānaparo* M P₁] *samisthā ca paro* V₁
- *visvayamavināśamī* M P₁] *visvayamapi*
- *samyagbrūyādvicaraṇaḥ* M P₁] *samyagbrūyādvicaraṇaḥ* V₁

Now, the possibility of the derivation of M, P₁, and V₁ from the same exemplar can be ruled out. V₁ has to be derived from a different exemplar than that of M and/or P₁. For the time being, it is safer to assume a subgroup of M and P₁ which is labeled as Υ family (see Figure 4.2).

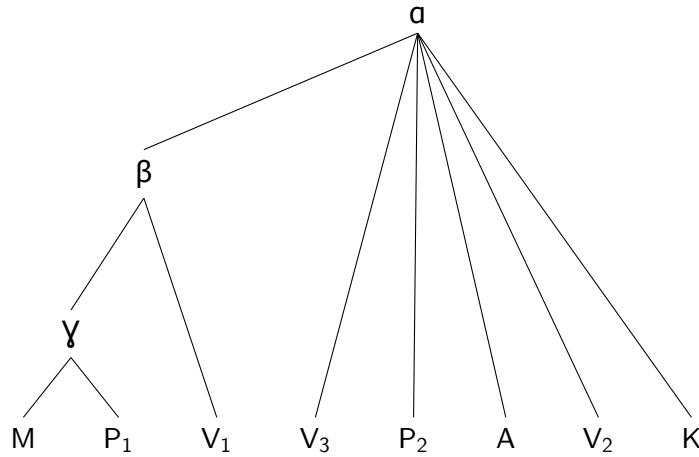


Figure 5.2: M and P₁, the Υ family

V₃ reads the title “Amoghānandinī Śikṣā” only in its colophon. It begins with an invocation without mentioning the title. If the manuscripts are grouped according to the title they bear, one group would consist of M, P₁, V₁, P₂, and V₃ (let’s assume group χ) which read title as “Amoghānandinī Śikṣā,” and the other one would have V₂ K, A, and Rā (let’s assume ψ) which read it as “Laghvamoghānandinī Śikṣā.”

Amongst the members of the χ group, P₂ and V₃ show contamination with the ψ group candidates, and M, P₁, and V₁ (let’s assume group ω) preserve the archetypical readings of χ . Both P₂ and V₃ start deviating from ω readings at the beginning of verse 3.2:

- *aśvasya tvātra* ω] *tathā varṣyāya* P₂ *tathā pāryāya* V₃

More instances of following ψ against ω till verse 5.2.:

- *jñeyo yadi cāsmatparo* M P₁] *cāsmātparo* V₁ *vīyatpadachedātparo* P₂ V₂ A; *vīrttṭpadachedātparo* V₃ *vidyātpadachedātparo* K *vidyātpadachedātparo* Rā

They jointly begin to share ω group reading at the end of half-verse 6.1:

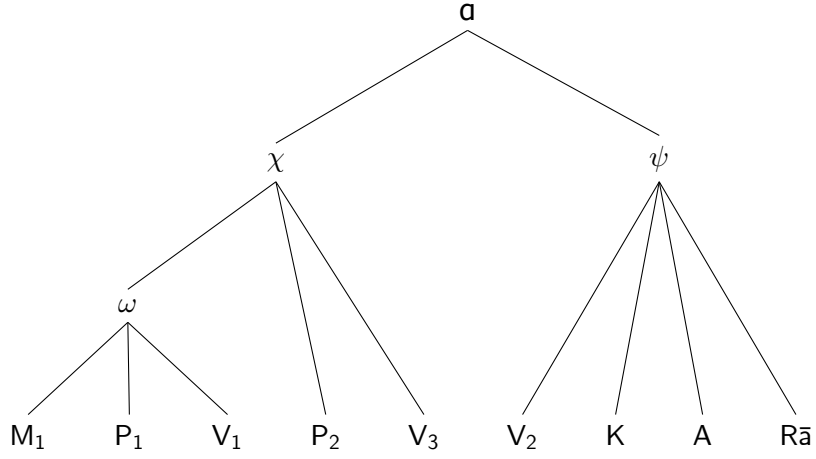


Figure 5.3: Title-wise grouping of the witnesses

- *nityamāmreḍite sthitaḥ*] ω P₂ V₃ *nityamāmveḍitepi ca* V₂; *nityamāmreḍitepi ca* K A Rā

They return to the ψ group readings at the end of verse 6.2:

- *padātparaḥ* ω] *padādapi* P₂ V₃ ψ .

Till this point, they jointly followed and deviated from ψ readings. A clear shift of P₂ from ω to ψ is seen in the half-verse 8.1:

- *vayamī tathā* ω] *va rathamī* P₂; *yadī rathamī* V₃ V₂ A; *vyathanī* K; *vayamā-* Rā

Here, it is seen that P₂ comes back to ψ readings from ω in the middle of the word *vayamī*, after *va* it starts reading *rathamī*. Such an instance is not found in V₃. They jointly share ω readings again in v10.2:

- *syādīdanīmī sa*] ω P₂ V₃ *syāttadīdādīmī* ψ

- *īṣatpṛṣṭā iti*] ω P₂ V₃ A; *īṣatpṛṣṭāśca te* V₂ K Rā

After this point, they do not share any common reading marking the difference between the two groups. To simplify, after this point, V₃ thoroughly follows ψ , P₂ follows V₃ with few deviation towards ω . It also contains some innovative readings, which are not found anywhere else and they can be explained as a result of the scribe's effort to simplify the text.

At this point, it is clear that they cannot jointly or coincidentally be contaminated with the same manuscript in the same way halfway through the manuscripts. Also, they share a few conjunctive readings, which are not found in any other witnesses.

- *tathā na vai*] P₂ V₃ *tathāparam* ω *tathā naitaḥ* V₂; *tathā na tat* K Rā; *tathā* A

In this state, it can be considered as an established fact that P₂ and V₃ are derived from a common ancestor Υ , whereas P₂ mainly preserves readings of its ancestor Υ and got contaminated with β . It shares conjunctive readings with β , which proves that it does not follow Υ . Rather, the possibility of P₂ being derived from V₃ and getting contaminated with a witness of ω group is open. But both have singular errors against each other:

- *yakārasya* P₂] *yakāraśca* V₃

- *varṣyāya* P₂] *pāryāya* V₃

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- *īṣatprṣṭ* P₂] *īṣatprṣṭo* V₃
- *tadudāhṛtāḥ* P₂] *taudāhṛtāḥ* V₃
- *vīti* P₂] *vi* V₃
- *vau* V₃] *om.* P₂
- *upasargātparo*] P₂ *upasargaparo* V₃
- *yatra* V₃] *om.* P₂
- *tu* V₃] *nu* P₂
- *ādeśāśca* V₃] *ādeśācca* P₂

P₂ cannot be derived from any of the extant manuscripts because it has several singular readings against the rest:

- *tathā* P₂] *tatsarvam* ω; *tajjñeyam* V₃; *tajñdeyam* V₂; *tadjñeyam* K; *tajjñeyam* A Rā
- *tā syuḥ* P₂] *tadvatsyāt* M P₁; *tadvatsyuḥ* V₁ Rā; *tadvatsyuḥ* V₃ V₂ K A

Hence, P₂ cannot be derived from V₃. It is safer to postulate a common ancestor δ̄ for both of them (Figure 4.4).

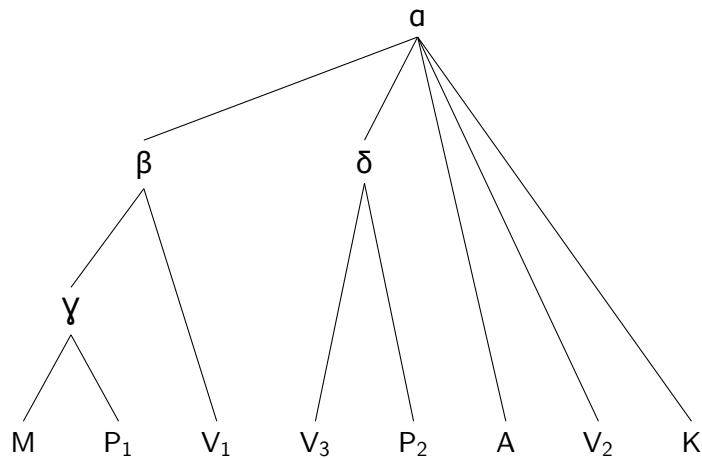


Figure 5.4: V₃ and P₂ the δ̄ family

5.5.3 Traces of contamination in P₂

In the above discussion, it is established that P₂ belongs to the δ̄ family. P₂ shares some readings with β̄. These conjunctive readings occur in the 16th verse only, e.g.,

- *samīrṣṭajit*] γ P₂ *samīrṣṭā* δ̄.

In the 16th verse, LaŚ produces two examples, which are the main points of dividing two groups of manuscripts. For the second example, the separative readings of γ̄ and the members of δ̄ family other than P₂ is as follows:

- *samīsthā na paro* M P₁] *samīsthā ca paro* V₁; *manīsthā na vā* P₂; *madhyamamī śrathāyeti* V₂ K A Rā V₃

It can be seen that technically P₂ agrees neither to M, P₁, V₁ nor to V₂, K, A, Rā, V₃, but it

is very evident that the readings are much more closer to the β group (especially to M, P₁) than the other manuscripts. For the reading “*maṁsthā na vā,*” if “*ma*” (म) is considered as miswritten “*sa*” (स), it seems to be closer to M P₁. The hypothesis gets stronger with the following reading:

- *samiyoge* M P₁ P₂] *samiyogo* V₁ K A Rā V₃; *samiyaugo* V₂

Here, P₂ agrees to Υ only. Thus, a contamination line of P₂ from Υ can be drawn.

But, interestingly, the verse numeration of verse 16 is missing both in V₁ and P₂. Missing verse numbers are not a common feature of P₂, but V₁ omits some other verse numbers (i.e., 1, 10, 11, 12). There are some readings of P₂ that goes against Υ and agrees to V₁; and vice-versa. In this situation, it would be safer to assume its contamination line from the common ancestor of M, P₁ and V₁, i.e., β .

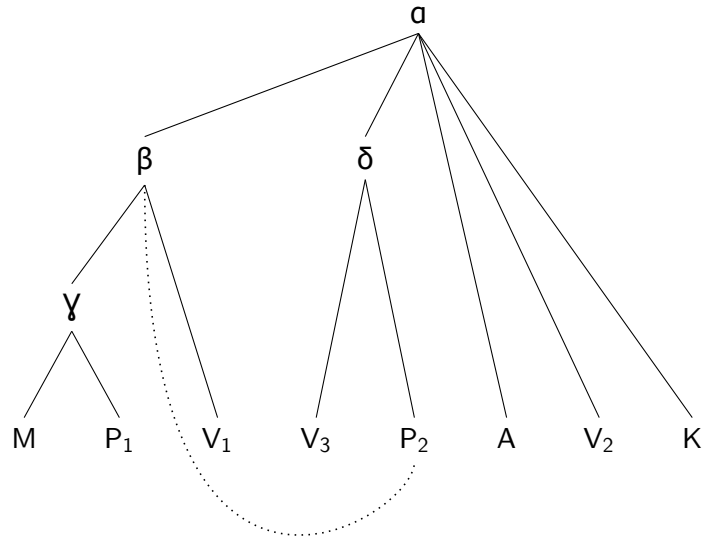


Figure 5.5: Probable line of contamination in P₂

5.5.4 V₂ and K, the ζ family

V₂ reads the maximum number of peculiar errors amongst all the consulted manuscripts. As discussed in section *Scribal features* above (see Section 4.3.5), it is written so horribly that it reads 47 singular errors against the present edition, whereas we have 129 variants in total. It is almost impossible to trace its errors shared by any of the witnesses. However, despite numerous nonsensical errors, it leaves some traces of its connection with K. There are four features common to both the witnesses (V₂ and K).

- *sapadādapi*] *sathadādapi* V₂ K^{pc} *sathadādapi* K^{ac}. Most of the errors of V₂ include alteration of homoglyphs and removal of some vowel signs out of carelessness. The

5.5. Genealogy of the manuscripts

corrections in K are made by a second hand with different ink, and *akṣara*-s are generally deleted by applying yellow parchment. It is one of the few instances in the whole document²⁹ where the yellow parchment is not used to delete “*tha*”; instead, it is underlined, and “*pa*” is written overhead and yellow parchment is used on an *akṣara* between “*da*” and “*pi*” to delete it. The deleted *akṣara* can be recognized to be a “*da*.” The addition of a “*da*” and miswriting of “*pa*” as “*tha*” in both the manuscripts produces sufficient reason not to consider the error as a co-incidental or a common orthographic error made by the two scribes. K is well-revised and a legible witness. Probably, “*tha*” went unnoticed in the first round of revision, so parchment was not applied; instead, it is underlined.

- *uttaro*] *'uttarī* V₂ *'uttaro*. V₂'s scribe misread the o-vowel sign as *ī*, but the interesting part is that the *avagraha* sign before the beginning of a few words is conjunctive to V₂ and K.
- *tajñeyam*] *tajñdeyam* V₂ *tajñeyam* K. A combination of “*jñ*” and “*d*” is witnessed in both the manuscripts; however, they altered their positions in the two. In K “*jña*” is added to the lower portion of “*da*.” The combination of these two consonants is separative against the reading *tajñeyam* of all other witnesses.
- Both the manuscripts use the same punctuation pattern; they do not use single or double *danda* on both sides of the verse numbers. Instead, space is used before and after the verse numbers. This feature is also restricted to only these two witnesses.

The above-mentioned conjunctive errors suffice the assumption of a sub-group of V₂ and K. Moreover, these errors are of such a nature that it is “highly improbable” that V₂ and K commit independently.³⁰

The probability of V₂ being derived from K is ruled out because the latter is the older manuscript. K cannot be derived from V₂ because K hardly contains any reliable conjunctive error of the numerous errors made by V₂. Moreover, V₂ has an omission which is not found in K:

- *padādau ca* K] *om.* V₂

Having these two possibilities ruled about, only a common ancestor of them is to be postulated (see Figure 4.6).

²⁹ The manuscript G 3259 contains two texts written continuously by the scribe Kālikāprasāda.

³⁰ “Highly improbable” because we cannot always theoretically exclude the possibility of several witnesses independently making the same error. (Maas 1958, p. 43).

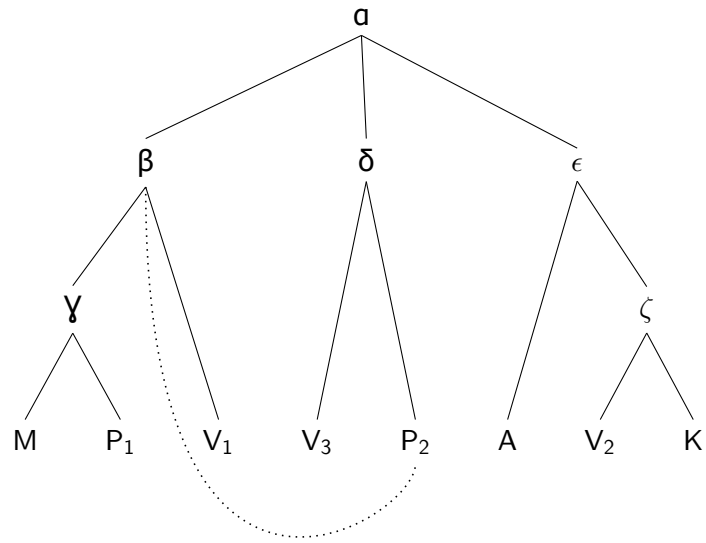
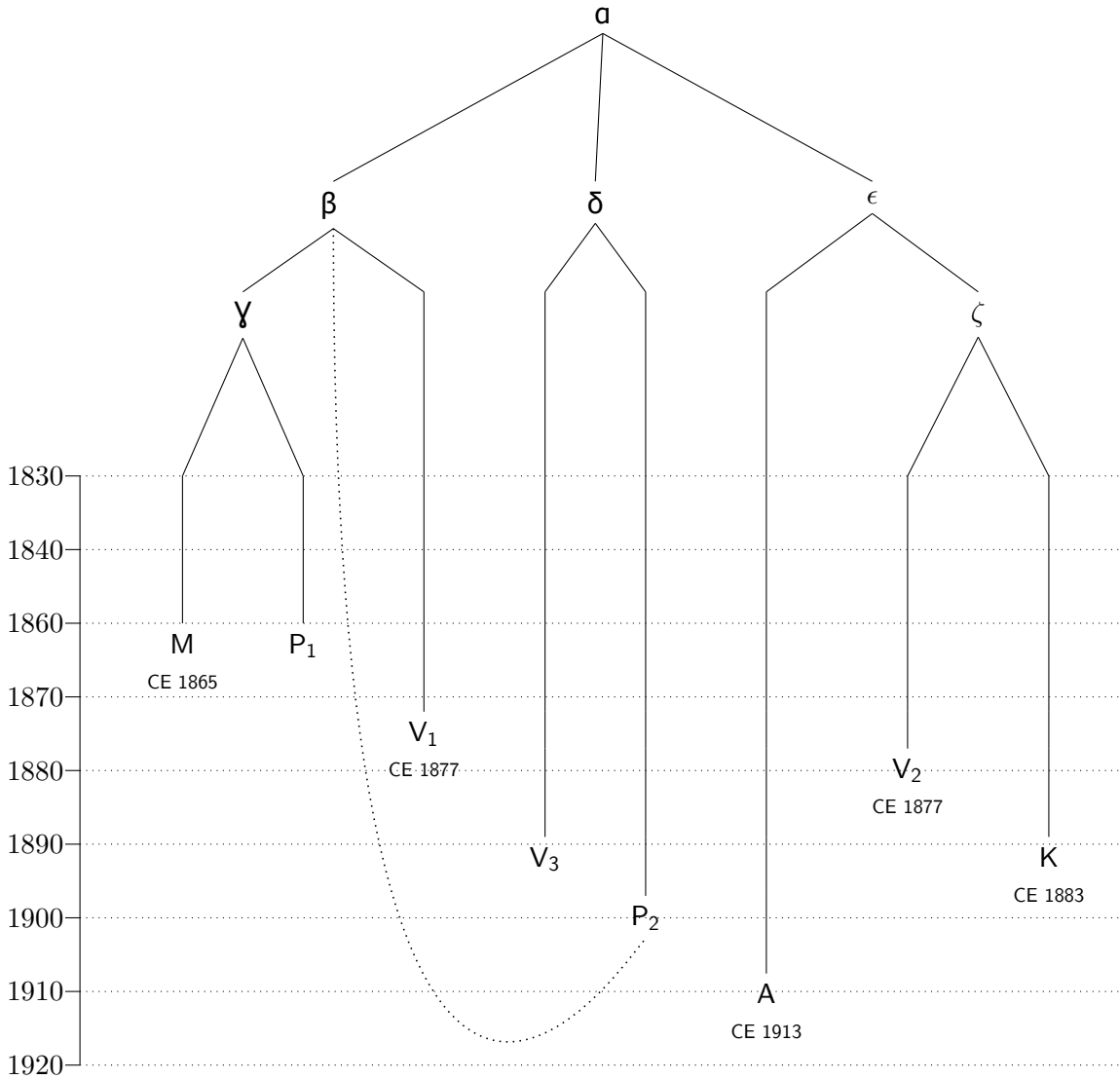


Figure 5.6: V_2 and K , the ζ family

5.5. Genealogy of the manuscripts

Figure 5.7: Hypothetical Stemma Codicum of the LaŠ manuscripts with tentative chronology



5.6 Critically Edited Text

लघ्वमोघानन्दिनी शिक्षा

- 1 पादादौ च पदादौ च संयोगावग्रहेषु च।
- 2 यशब्द इति विज्ञेयो योऽन्यः स य इति स्मृतः॥१॥
- 3 युक्तेन मनसा तद्वत्त्वा ग्रामि तथापरम्।
- 4 अनूकाशेन बाह्यं च तुरीयमनुया पदे॥२॥
- 5 पदादावप्यविच्छेदे संयोगान्ते च तिष्ठताम्।
- 6 वर्जयित्वा रहौ यानामीषत्स्पृष्टत्वमिष्यते॥३॥
- 7 विदद्यदी न्यमित्रांश्च रोचनास्य यथा भवेत्।
- 8 अश्वस्य त्वात्र सूर्यश्च मुह्यन्त्वन्ये सुमुह्यवत्॥४॥
- 9 उपसर्गात्परो यस्तु पदादिरपि दृश्यते।
- 10 ईषत्पृष्ठो यथा ज्ञेयो यदि चास्मात्परो भवेत्॥५॥
- 11 विभाषया यकारस्य नित्यमाग्नेडिते स्थितः।
- 12 यत्र यत्रेति मा यज्ञं तथा मेति पदात्परः॥६॥
- 13 अथात उत्तरो यः स्यात्तथा नेति पदात्परः।
- 14 भवन्त्येतेऽपि पूर्वत्र तथा च सपदादपि॥७॥
- 15 अथा वयं तथा तद्वदथो ये अस्य दृश्यते।
- 16 न यत्परो यथा च स्यात्सपदे तदुदाहृताः॥८॥

187 पादादौ च] om. V₂ * संयोगावग्रहेषु] संयोगावग्रहेषु P₂; संयोगावग्रहेषु V₂; संयोगावग्रहेषु K; संयोगावग्रहेषु A; संयोगावग्रहेषु V₃ 2 य] ज P₂; जः V₁ Rā; यः V₂ K A V₃ * शब्द इति] शब्दमिति M P₁ * योऽन्यः] योऽन्यः Rā * य] प V₂ 3 युक्तेन] युक्तेन P₂ V₁ K A Rā V₃; यतो न V₂ * मनसा] मनस A * तद्वत्त्वा] तद्वत्त्वा M P₁ K Rā; तद्वत्त्वा P₂; यद्वत्त्वा V₁ * ग्रामि] ग्रामि M P₂ V₁ V₂ K A Rā V₃ 4 अनूकाशेन] अनूकाशेन P₂; अनूकाशते V₂ * बाह्यं] बाह्यं M; बाह्यं P₂ A Rā V₃; बाह्यं V₁ K; बाह्य V₂ * च] om. V₂ K * तुरीयमनुया] तुरीयमनुया P₂; तुरीयमनुया K 5 पदादावप्यविच्छेदे] पदादावपि विच्छेदे M; पदादावपि विच्छेदे P₁; पदादावप्यविच्छेदे P₂; पदादावप्यविच्छेदे V₂ A V₃ * च] व V₂ 6 वर्जयित्वा] वर्जयिता V₂ * रहौ] रहौ V₁ * यानामीषत्स्पृष्टत्वमिष्यते] यानामीषत्स्पृष्टत्वमिष्यते V₂; यानामीषत्स्पृष्टत्वमिष्यते A 7 विदद्यदी] विदद्यदि M; विदद्यद्य P₁ P₂; विदद्यदी K; विदद्यदि A; विदद्यदि V₃ * न्यमित्रांश्च] न्यस्यमित्रांश्च P₂; न्यमित्रांश्च V₁; त्यमित्रांश्च V₂ * रोचनास्य] रोचनास्य P₂; रोचनास्य A * यथा] om. A 8 अश्वस्य त्वात्र] तथा वर्ष्याय P₂; तथा पार्याय V₂; तथा पर्याय K; तथा प्रार्याय A; तथा पार्याय Rā V₃ * मुह्यन्त्वन्ये] मुह्यन्त्वन्म् V₂ * सुमुह्यवत्] समुह्यवत् P₂ V₁ K Rā V₃; समुह्यवत्: V₂; समुह्यवत् A 9 उपसर्गात्परो] उपसर्गात्परो Rā 10 ईषत्पृष्ठो] ईषत्पृष्ठो M P₁ V₁ K; ईषत्पृष्ठ P₂ * यथा] यथा V₁ om. A * चास्मात्परो] चास्मात्परो V₁ 11 विभाषया] विभाषाया M P₁; विभाषायां V₂; विभाषायां K A V₃ * यकारस्य] यकारश्च V₂ K A Rā V₃ * नित्यमाग्नेडिते] नित्यमाग्नेडिते P₂; नित्यमाग्नेडितेपि V₂; नित्यमाग्नेडितेपि K A Rā 12 यत्रेति] यत्रेति P₂ * मा] म M * यज्ञं] ज्ञेयं M P₁ * मेति] येति Rā * पदात्परः] पदादपि P₂ V₂ K A Rā V₃ 13 अथात] अथातो M; अथाथो P₁ * उत्तरो] उत्तरी V₂; उत्तरो K Rā * यः] य M P₂ V₂ K A * नेति] न्ये// P₂ * पदात्परः] //त्परः P₂ 14 भवन्त्येतेऽपि] भवन्त्येतेपि V₂ * सपदादपि] स पदादपि P₂ V₁ K A Rā; स पदादपि V₂; स पदादपि च V₃ 15 अथा] अथ V₂ K A V₃ * वयं तथा] व रथं P₂; यदि रथं V₂ A V₃; यदि व्यथं K * तद्वदथो] यद्वदथो P₂; जद्वदथो V₂ 16 च] चा P₁ P₂; व V₂ * स्यात्सपदे] स्यान्मपदे V₂ * तदुदाहृताः] तदुदाहृताः P₂; तदुहृतम् V₁; तदुदाहृतः A; तउदाहृताः V₃

- 17 वो वां वा वै वि वौ पाठे उपसर्गपरो लघुः।
 18 अथ मासनशब्देभ्यो विभाषाम्नेडिते यवौ॥१॥
 19 यदेव लक्षणं यस्य वकारस्यापि तत्स्मृतम्।
 20 यत्र यत्र विशेषः स्यादिदानीं स तु कथ्यते॥१०॥
 21 त्वदर्थवाचकौ वो वां वा वै यदि निपातकौ।
 22 आदेशाश्च विकल्पार्था ईषत्स्पृष्टा इति स्मृताः॥११॥
 23 देवो वः सविता या वां वातो वेति तथापरम्।
 24 तव वायवृतस्पते न वा उ इति कीर्तिताः॥१२॥
 25 यत्कृतं सूत्रकारेण तद्वत्स्यात् सम्प्रसारणम्।
 26 तत्सर्वं सर्वशाखासु न तु वाजसनेयिनाम्॥१३॥
 27 लक्षणस्य विरोधेऽपि पाठैक्यं यदि दृश्यते।
 28 तत्तथा प्रतिपत्तव्यं यज्ञा वो अग्र इत्यपि॥१४॥
 29 अनुस्वारो द्विमात्रः स्याद्वर्णव्यञ्जनोदये।
 30 ह्रस्वाद्वा यदि वा दीर्घाद्देवानां हृदये यथा॥१५॥
 31 सःसृष्टजित्संज्ञानां संयोगे ह्रस्व इष्यते।
 32 संस्था च परो यस्तु संयोगो न द्विरुच्यते॥१६॥
 33 विस्वर्यमपि नाशं च सम्यग्ब्रूयाद्विचक्षणः।
 34 आयतं तं विविक्तं च तस्माद्धर्मो महीयते॥१७॥

17 वां] धां V₂; वा Rā * वा वै] वो V₂ * वि वौ] वीति P₂ * उपसर्गपरो] उपसर्गपरे M P₁; उपसर्गात्परो P₂ V₂ K A Rā
 18 अथ] म्मथ V₂ * मासनशब्देभ्यो] मासनशब्देषु M मासनशब्देषु यो P₁ * विभाषाम्नेडिते] विभाषाम्नेडिते P₂; विभाषाम्नेडिते
 V₂; विभाषाम्नेडिते V₃ 19 लक्षणं] लक्षणां V₂ * वकारस्यापि] धकारस्यापि V₂ * तत्स्मृतम्] तद्वत् P₂ V₂ K Rā V₃
 20 यत्र] om. P₂ * यत्र] om. P₂ * विशेषः] विशेष P₂ A * स्यादिदानीं] स्यात्तदिदानी V₂; स्यात्तदिदानी K A Rā
 * स] om. V₂ K A Rā * तु] नु P₂ 21 त्वदर्थवाचकौ] त्वदर्थवाचिनौ M P₁ P₂ Rā V₃; त्वदर्थवाचिनो V₂ K; त्वदर्थवानौ
 A * वा] वो V₁ 22 आदेशाश्च] आदेशाच्च M P₂; अदेशाश्च V₂ A * विकल्पार्था] विकल्पार्थ V₃ * ईषत्स्पृष्टा] इषत्स्पृष्टा
 P₂; ईषत्स्पृष्टाश्च V₂; ईषत्स्पृष्टाश्च K Rā; ईषत्स्पृष्टा A * इति] ते V₂ K Rā 23 देवो] देवी Rā * या] या M P₁; यां P₂
 * वां] वा P₂ * वातो] वतो V₂ 24 तव] तय K * वायवृतस्पते] वायवृतस्पते P₁ V₁ V₃; यदातस्पते V₂; वायवृतस्पते A;
 वायवृतस्पते Rā * न वा उ] ता न P₂ P₂ V₂ K Rā V₃; ता न आ Rā * इति] वेति K; वे A; वेति Rā; वेति V₃ *
 कीर्तिताः] //र्तिता P₂; प्रकीर्तिताः V₂ K A V₃ 25 तद्वत्स्यात्] ता स्यु P₂; तद्वत्स्युः V₁ A V₃ तद्वत्स्युः V₂ तद्वत्स्युः K A V₃
 * सम्प्रसारणम्] सम्प्रसारणम् P₂ V₂ K; सम्प्रसाधानः V₁; त्सम्प्रसारणम् A 26 तत्सर्वं] तथा P₂तद्देयं V₂; तज्ज्ञेयं K A V₃
 * सर्वशाखासु] सर्वसु शाखासु P₂ 27 विरोधेऽपि] विरोत्वपि P₂; विरोधेपि A * पाठैक्यं] पाठैक्यं P₂ 28 तत्तथा] तत्तथा V₂
 * प्रतिपत्तव्यं] प्रतिपात्तव्यं M; प्रतिपातव्यं P₁; प्रतिपद्येत P₂; मतिपत्तव्यं V₂ * वो अग्र] यज्ञा व P₂ V₂ K A Rā V₃; यज्ञा
 वौ- V₁ * अग्र] अग्रे P₁ * इत्यपि] इद्यथा P₂ A V₃; -नेत्यपि V₁; इत्यथा V₂ K; इत्यथ Rā 29 द्विमात्रः] द्विमात्र M
 P₁ P₂ A; द्विमात्रश्च V₁ * स्याद्वर्णव्यञ्जनोदये] स्यात् ऋवर्णव्यञ्जनोदये P₁; स्याद्वर्ण व्यञ्जनोदायः P₂; ऋवर्णव्यञ्जनोदये V₁;
 स्यादवर्णव्यञ्जनोदये V₂; स्याद्वर्णव्यञ्जनोदाये Rā; स्याद्वर्णव्यञ्जनोदायः V₃ 30 दीर्घाद्देवानां] दीर्घात्-देवानाः P₂; दीर्घाद्देवानाः
 V₂ K A; दीर्घाद्देवानाः Rā V₃ * हृदये] हृदयेभ्य P₂ K A V₃; हृदयेभ्यः V₂; हृदयेभ्यः Rā * यथा] इत् P₂ K A V₃; दत्
 V₂; om. Rā 31 सःसृष्टजित्संज्ञानां] सःसृष्टजित्सःसृष्टौ M P₁; सःसृष्टजित्सृष्टां P₂; सःसृष्टा सिञ्हासि V₂ K A
 Rā V₃ * संयोगे] संयोग M; संयोगे V₂ * ह्रस्व] ह्रस्व M 32 यस्तु] स्युः P₂ * संयोगो] संयोगे M P₁ P₂; संयोगो V₂
 34 आयतं] आपतं M; आपत P₁; आयतं P₂; आयनं V₂; आहूय K Rā; अयं-तं A; अयतुं V₃ * तं] जु V₂; तु A V₃
 * विविक्तं] विचिक्ते P₂; विचिक्ते V₂ K A Rā; विभक्ते V₃ * च तस्माद्धर्मो] वै न या धर्मो P₂; वै तथा धर्मो V₂ A V₃; वै तस्य
 धर्मो K; वै तस्य धर्मो Rā * तस्माद्धर्मो] तस्मात्धर्मो M; यस्माद्धर्मो V₁ * महीयते] न हीयते P₂ V₁ V₂ K A Rā V₃

5.7 Indices

5.7.1 Index of examples quoted from the MSV in the LaS

3 युक्तेन मनसा] युक्तेन मनसा वयं देवस्य सवितुः सवे। स्वर्ग्याय शक्त्या॥ (MVS 11.2)

3 तत्त्वा यामि] तत्त्वा यामि ब्रह्मणा वन्दमानस्तदा शास्ते यजमानो हविर्भिः। अहेडमानो वरुणेह बोध्युरुशमंस
मा न आयुः प्र मोषीः॥ (MVS 11.49, 21.2)

4 अनूकाशेन बाह्यं] वातं प्राणेनापानेन नासिके उपयाममधरेणौष्ठेन सदुत्तरेण प्रकाशेनान्तरमनूकाशेन बाह्यं
निवेष्ट्यं मूर्धा स्तनयितुं निर्वाधेनाशनिं मस्तिष्केण विद्युतं कनीनकाभ्यां कर्णाभ्याम् श्रोत्रम् श्रोत्राभ्यां कर्णौ
तेदनीमधरकण्ठेनापः शुष्ककण्ठेन चित्तं मन्याभिरदितिम् शीर्ष्णा निर्ऋतिं निर्जर्जल्पेन शीर्ष्णा संक्रोशैः प्राणान्
रेष्माणम् स्तुपेन॥ (MVS 25.2)

4 अनुया] रश्मिना सत्याय सत्यं जिन्वा। प्रेतिना धर्मणा धर्मं जिन्वा। अन्वित्या दिवा दिवं जिन्वा।
संधिनान्तरिक्षेणान्तरिक्षं जिन्वा। प्रतिधिना पृथिव्या पृथिवीं जिन्वा। विष्टम्भेन वृष्ट्या वृष्टिं जिन्वा। प्रवया ऽह्वाहर्जिन्वा।
अनुया रात्र्या रात्रीं जिन्वा। उशिजा वसुभ्यो वसूजिन्वा। प्रकेतेनादित्येभ्य आदित्यान् जिन्वा॥ (MVS 15.6)

7 विदद्यदी] विदद्यदी सरमा रुग्णमाद्रेर्महि पाथः पूर्व्यम् सध्यक्कः। अग्रं नयत्सुपद्यक्षराणामच्छा रवं प्रथमा
जानती गात्॥ (MVS 33.59)

7 न्यमित्राँ] उदग्रे तिष्ठ प्रत्या तनुष्व न्यमित्राँ२ ओषतात्तिग्महेते। यो नो ऽ अरातिम् समिधान चक्रे नीचा
तं धक्ष्यतसं न शुष्कम्॥ (MVS 13.12)

8 अश्वस्य त्वा] अश्वस्य त्वा वृष्णः शक्रा धूपयामि देवयजने पृथिव्याः। मखाय त्वा मखस्य त्वा शीर्ष्णो।
अश्वस्य त्वा वृष्णः शक्रा धूपयामि देवयजने पृथिव्याः। मखाय त्वा मखस्य त्वा शीर्ष्णो। अश्वस्य त्वा वृष्णः
शक्रा धूपयामि देवयजने पृथिव्याः। मखाय त्वा मखस्य त्वा शीर्ष्णो। मखाय त्वा मखस्य त्वा शीर्ष्णो मखाय
त्वा मखस्य त्वा शीर्ष्णो मखाय त्वा मखस्य त्वा शीर्ष्णो॥ (MVS 37.9)

8 मुह्यन्वन्ये] विश्वकर्मन्हविषा वावृधानः स्वयं यजस्व पृथिवीमुत द्याम्। मुह्यन्वन्ये अभितो सपत्ना
इहास्माकं मघवा सूरिरस्तु॥ (MVS 17.22)

12 यत्र...यज्ञं] कन्या इव वहतुमेतवा उ अञ्जाना अभि चाकशीमि। यत्र सोमः सूयते यत्र यज्ञो घृतस्य
धारा अभि तत्पवन्ते॥ (MVS 17.97)

12 मा यज्ञं] भवतं नः समनसौ सचेतसावरेपसौ। मा यज्ञम् हिमंसिष्टं मा यज्ञपतिं जातवेदसौ शिवौ
भवतमाद्य नः॥ (MVS 5.3)

23 देवो वः सविता] इषे त्वा ऊर्जे त्वा। वायव स्था। देवो वः सविता प्रार्पयतु श्रेष्ठतमाय कर्मणऽ आ
प्यायध्वम् अग्न्या इन्द्राय भागं प्रजावतीरनमीवा अयक्ष्मा मा व स्तेन ईशत माघशमंसो ध्रुवा ऽअस्मिन्नोपतौ
स्यात बह्वीः। यजमानस्य पशून् पाहि॥ (MVS 1.1)

(See also MVS 1.16, MVS 1.20)

23 या वां] या वां कशा मधुमत्याश्विना सूनुतावती। तथा यज्ञं मिमिक्षतम्। उपयामगृहीतो ऽस्य अश्विभ्यां
त्वा। एष ते योनिर् माध्वीभ्यां त्वा॥ (MVS 7.11)

23 वातो वा] वातो वा मनो वा गन्धर्वाः सप्तविंशतिः। ते ऽ अग्रेऽ श्वम् अयुञ्जमस् ते ऽ अस्मिन् जवम्
आदधुः॥ (MVS 9.7)

24 तव वायवृतस्पते] तव वायवृतस्पते त्वष्टृर्जामातरद्भुत। अवामस्या वृणीमहे॥ (MVS 23.34)

24 न वा उ] न वा उ एतन् म्रियसे न रिष्यसि देवाम्२ इदेषि पथिभिः सुगेभिः। यत्रासते सुकृतो यत्र ते
ययुस् तत्र त्वा देवः सविता दधातु॥ (MVS 23.16, see also MVS 25.44)

28 यज्ञा वो अग्र] यज्ञा यज्ञा वो अग्रये गिरागिरा च दक्षसे। प्रप्र वयममृतं जातवेदसं प्रियं मित्रं न

शमँसिषम्॥ (MVS 27.42)

31 समँसृष्टजित्] स इषुहस्तैः स निषङ्गिभिर्वशी समँस्रष्टा स युध इन्द्रो गणेन। समँसृष्टजित्सोमपा बाहुशर्ध्युग्रधन्वा प्रतिहिताभिरस्ता॥ (MVS 17.35)

31 समँस्रष्टा] स इषुहस्तैः स निषङ्गिभिर्वशी समँस्रष्टा स युध इन्द्रो गणेन। समँसृष्टजित्सोमपा बाहुशर्ध्युग्रधन्वा प्रतिहिताभिरस्ता॥ (MVS 17.35)

32 समँस्था] इडाभिर्भक्षानाप्रोति सूक्तवाकेनाशिषः। शंयुना पत्नीसंयाजान्त्समिष्टयजुषा समँस्थाम्॥ (MVS 19.29)

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Chapter 6

Vāsiṣṭhī Śikṣā

6.1 Introduction to the VāŚ

There are three different texts available with the title “Vāsiṣṭhī Śikṣā”. (In the present discussion, they are tagged as VāŚ (1), VāŚ (2) and VāŚ (3)¹). VāŚ (1) is written in the *anuṣṭubh* metre. The text gives the rules of doubling of consonants. There is no reliable information available regarding the total number of verses in the *śikṣā*. Aithal’s entry (Aithal 1993, pp. 550 – 51) of the beginning and end of the text does not mention the verse numbers. In one record of the list (Hoshiarpur. p. 301 (no. 4371)), it is said to have 12 *grantha*-s. This text, however, possibly belongs to the *Taittirīya* school, as Aithal postulates: “The Vaidikābharaṇa (on Taittirīya-prātiśākhya, p. 8) quotes a Śikṣā of this name regarding the number of vowels as 26. Also mentioned in a commentary on the Śikṣā-samuccaya (TCD 32-B), and Siddhānta-śikṣā-vyākhyāna, Brl. p. 9 (XXVII)”² (Aithal 1993, p. 550) Although, there is no sufficient evidence to recognize it to be the Vāsiṣṭhī Śikṣā, that is mentioned in the *Vaidikābharaṇa*. This text is still unpublished, and no critical study regarding the text has been taken up so far. There are 11 entries of the VāŚ (1) manuscripts found in catalogues. The text is duly commented upon by an unknown scholar. Four manuscripts of the commentary are discovered so far.

The affiliation of the VāŚ (2) is not known. There is only one manuscript of this text, which is presently preserved in Sri Venkateswara [University] Oriental Research Institute Library, Tirupati (Acc. No. 3503). The manuscript is written in *Grantha* script, and it is complete in 6 folios and it contains 80 verses. It begins with mentioning the number of *akṣara*-s as accepted in various traditions, and it ends with the discussion of places of articulation.

The VāŚ (3) admittedly belongs to the *Vājasaneyīn* school³. The present work is con-

¹ In Aithal 1993, pp. 550-54, the manuscripts of the texts are recorded under the titles Vāsiṣṭhī Śikṣā (1), Vāsiṣṭhī Śikṣā (2) and Vāsiṣṭhī Śikṣā (3) respectively.

² Aithal 1993, p. 550; See Aithal’s work for the abbreviations.

³ “Different from the work printed in the Śikṣā-saṃgraha, which belongs to the Vājasaneyī school.” Aithal

cerned with this text. There are four manuscripts of the VāŚ (3) located so far. As the title suggests, it may be ascribed to Vasiṣṭha, or some scholar belonging to the Vasiṣṭha Gotra. Pandit Sridhara Anna Sastri Ware remarks that this *śikṣā* is composed by some scholar of the Vasiṣṭha Gotra.⁴ There is no trace for its precise time of origin. However, it has to be posterior to Kātyāyana’s Śukla-Yajurveda-Sarvānukramaṇī, because the VāŚ admittedly follows it.⁵

6.2 Content of the VāŚ

The VāŚ is “a kind of Anukramaṇikā based on Kātyāyana’s *Śukla-yajurveda-sarvānukrama*.”⁶ It examines the MVS chapter by chapter and differentiates the *ṛk*-s from the *yaju*-s. According to it, there are 1467 *ṛk*-s and 2833 *yaju*-s. According to the present edition there are 1238 *ṛk*-s and 2733 *yaju*-s (see Table 5.1). In the colophon, ms. BD 278⁷, it is called *ṛgyajuṣorvibhāgaḥ*. Ware labels it as a translation (*anuvāda*) of the Ṛgyajuṣapariśiṣṭa of Kātyāyana.⁸ The VāŚ is complete in 40 passages dedicated to the give the number of *ṛk*-s and *yaju*-s of the 40 *adhyāya*-s of the MVS and it also reads three verses. However, a discrepancy regarding the number of the VāŚ passages is observed in manuscripts. The VāŚ manuscript preserved in the Vishveshvarananda Vedic Research Institute, Hoshiarpur (no. 5613) claims that it contains 400 *grantha*-s in 18 folios. Another manuscript of the VāŚ kept in the Royal Asiatic Society of Bengal, Kolkata supposes that there are 124 *grantha*-s. The manuscripts need to be physically examined to come to a conclusion regarding the number of passages in the VāŚ. The *adhyāya*-wise numbers of the *ṛk*-s and *yaju*-s, according to the present edition, of the VāŚ, is shown in the table below.

Table 6.1: *Ṛk*-s and *yaju*-s in the MVS according to the VāŚ

<i>adh</i> [†] <i>ṛk</i>	<i>yaju</i>	<i>adh</i> [†] <i>ṛk</i>	<i>yaju</i>	<i>adh</i> [†] <i>ṛk</i>	<i>yaju</i>	<i>adh</i> [†] <i>ṛk</i>	<i>yaju</i>
1	117	11	76	36	21	28	33
2	76	12	12	114	22	13	113
3	35	13	52	87	23	58	24
4	66	14	17	154	24	0	14
5	115	15	46	90	25	0	43

1993, p. 550 on Vāsiṣṭhī Śikṣā (1).

⁴ “*vāsiṣṭhagotrotpannena kenacid viduṣā vinirmitā ṛgyajurvedavidhāgapratipādikā vāsiṣṭhī śikṣā pi vartate.*” – footnote on p. 94

⁵ *atha śikṣāṃ pravakṣyāmi vāsiṣṭhasya mataṃ yathā| sarvānukramamuddhṛtya ṛgyajuṣostu lakṣaṇam||* (VāŚ^{Rā} 1).

⁶ Aithal 1993, p. 553.

⁷ A manuscript preserved in the Bombay Branch of the Royal Asiatic Society; Mumbai identified with the No. BD 278.

⁸ *sā ca kvacit paurvāpuryaviparyayeṇa kvacidāvāpodvāpābhyāṃ cāsya ṛgyajuṣapariśiṣṭasya anuvādarūpaiveti bodhyam.* – Ware, footnote on p. 94.

6.3. Survey of the VāŚ manuscripts.

6	17	83	16	33	129	26	25	15	36	20	22				
7	30	111	17	11	95	27	44	1	37	5	31				
8	43	104	18	39	368	28	0	46	38	14	52				
9	22	84	19	94	30	29	57	32	39	2	107				
10	12	102	20	84	14	30	4	177	40	17	7				
238		893		464		1117		229		498		307		225	

†: *Adhyāya*

Total number of *ṛk*-s: 238+464+229+307 = 1238

Total number of *yaju*-s: 893+1117+498+225 = 2733

6.3 Survey of the VāŚ manuscripts.

6.3.1 Catalogus Catalogorum entries

CC does not record any manuscript of the VāŚ.

6.3.2 New Catalogus Catalogorum entries

NCC (XXVII, p. 185a) records five entries for the VāŚ manuscripts.

- AS. p. 318. BBRAS. 13 (i). IM 3381. RASB. V. 1254. VVRI p.53.
- **AS. p. 318.** The abbreviation “AS” stands for *Catalogue of printed books and manuscripts in Sanskrit belonging to the Oriental Library of the Asiatic Society of Bengal*, compiled by Pandit Kunja Vihari Nyayabhushana under the supervision of Haraprasada Sastri during 1899-1901 (NCC I, p. ix). It refers to the printed edition of VāŚ in Vyāsa 1893.
- **BBRAS. 13 (i).** According to the abbreviation list of NCC (NCC I, p. x), BBRAS is disentangled as Cat. Bombay 1977. The entry refers to the 13th entry of the catalogue. It records a bundle of four *śikṣā* manuscripts: Vāsiṣṭhī Śikṣā, Kātyāyanī Śikṣā, Gautamī Śikṣā and Māṇḍavyaśikṣā. The (i) in the NCC entry indicates its first position in the bundle. This bundle of manuscripts is accessioned as BD 278 (Bhau dāji 278).
- **IM 3381.** It refers to the Indian Museum collection of Sanskrit manuscripts in the Royal Asiatic Society of Bengal, Kolkata. The manuscript is identified with the number IM 3381.
- **RASB. V. 1254.** “RASB. V.” stands for the fifth volume of *A descriptive catalogue of Sanskrit manuscripts of the Asiatic Society* (NCC I, p. x). It records Purāṇa manuscripts. This entry is not found in the given catalogue. However, The second volume of the catalogue records a VāŚ manuscript under the serial number 1524, which has been mentioned by Aithal (Aithal 1993, p. 554).
- **VVRI. p. 53.** The abbreviation “VVRI” stands for *Catalogue of VVRI Manuscript Collections in Two Parts*. On page 53, it records a VāŚ manuscript. This manuscript

is numbered 5613. It is a complete manuscript of the VāŚ, containing 400 *grantha*-s in 19 folios. The manuscript is now shifted to DAV College, Chandigarh.

6.3.3 Aithal 1993 entries

Aithal mentions four manuscripts of the VāŚ. His list excludes the printed edition of the text. It also identifies AS. p. 318. (NCC entry) as BD 278. Aithal's entries are as follow:

- BBRAS 13(I) (BD 278). Dated Śaka 1787.
- Hoshiarpur p. 53 (no. 5613). 18 fol. 400 Grantha-s
- IM 3381. 7 fol. 124 Grantha-s. Col: Vāsiṣṭhīmuni-proktā -Ṛgyajur-vibhāgaḥ.
- RASB II 1524. (G 3254). 6 fol. 170 Grantha-s. (Contains six additional verses at the beginning which are omitted in the printed edition, with a note that they are included in Ṛgyajuḥ-pariśiṣṭa). Dated V.S. 1941.

There is no unique entry in the list except RASBII 1524. This manuscript is preserved in the Royal Asiatic Society of Bengal's Government collection of manuscripts. The shelf-mark for the manuscript is G 3254. The summary of the survey is given in the table below (Table 5.3)

City	Repository	Shelf-mark
Mumbai	Bombay Branch of Royal Asiatic Society	BD 278
Kolkata	Royal Asiatic Society of Bengal	G 3254
Kolkata	Royal Asiatic Society of Bengal	IM 3381
Chandigarh	DAV College	5613

The present edition is prepared with the consultation of the printed edition VāŚRā and the manuscript BD 278. Sigla for the two witnesses used in the critical apparatus are Rā and M respectively. The sigla for the manuscript is made with the first letter of the city (M),⁹ where it is presently preserved.

City	Shelf-mark	Sigla
Mumbai	BD 278	M

6.4 Description of the VāŚ manuscript

6.4.1 Mumbai, Bombay Branch of Royal Asiatic Society, ms. BD 278

BD 278

M CE 1865, Amoghanandinī Śikṣā, Nāgarī, 13.5 x 8.5¹⁰, 1, 15, 45

Extent and Conditions The manuscript is complete in four folios. It is a part of a

⁹

¹⁰ http://asiatic-koha.informindia.co.in/cgi-bin/koha/opac-detail.pl?biblionumber=180676&shelfbrowse_itemnumber=203235#holdings (accessed on 25/06/2020).

6.4. Description of the VāŚ manuscript

bundle of *punthi*-s which contains a total of 3 titles written at least by two scribes.¹¹ The codex is complete in 7 folios. According to the serial of the texts mentioned in Cat. Bhau Dāji 1882, 121 (no. 278), it is placed in the seventh position. Foliation is made on the top of the left margin of each verso. The foliation is repeated in the bottom right margin. BD 278 contains three *śikṣā* texts. It begins with Vāśiṣṭh Śikṣā. The text of the Vāśiṣṭh Śikṣā ends in the 2nd line of the recto of the 4th folio.

Scribal features This manuscript is neatly written and eligible for reading. It evenly uses double *danda*-s to punctuate the text.

Incipit [1v1] [...] *atha śikṣāṃ pravakṣyāmi vāśiṣṭhasya mataṃ yathā. sarvānukramamudhrtya ṛgyajuṣalakṣaṇam* ||1|| [...]

Explicit [3v17] [...] *evaṃ sarvāṇi yajūṃṣi rāmāśvivasuyugmakāḥ.. athavā pañcabhirnyū[4r1]nā samhitāyāṃ vibhāgataḥ* ||2|| [...]

Final rubric [3v1] [...] *iti vāśiṣṭhoktaṃ ṛgyajurvibhāgaṃ samāptam// iti vāśikṣā samāptā*||7||

Colophon [7v14] *śrīmatāṃ rāvajīmahārājānāṃ mūlapraterlipikṛtoyaṃ granthaḥ// śake 1787 krodhananāmābde bhādrapadaśuklaikādaśyāmātra muṃvā[16]yāṃ pratiṣṭhaśca*

History There is a general colophon for all the three manuscripts of the codex at the end of the 7th folio. According to that, the three manuscripts are copied in Mumbai on AD 1865, 1st September, Friday¹² from the main copy (*mūlaprati*) of Ravaḥi Maharaj. This is to be understood from the statement that the exemplars of the manuscripts were in possession of Ravaḥi Maharaj, who may be identified as Śrinivasa, son of Kṛṣṇapaṇḍita and preceptor of Chatrapati Śivajī¹³. However, there is no other evidence to support the hypotheses except that the aforesaid Ravaḥi Maharaj was a scholar and author of some other Sanskrit texts which unquestioningly establishes his proficiency and interest in Sanskrit.¹⁴ The manuscript is preserved in The Asiatic Society of Mumbai, formerly known as Bombay Branch of Royal Asiatic Society in a separate collection called Bhau Dāji Memorial Collection. The collection was sent to the Society in 1882 from Bhau Dāji Memorial Fund with 311 pothi bundles of Sanskrit manuscripts.¹⁵

Copy A photocopy of the manuscript is acquired from the Royal Asiatic Society of Mumbai in 2017.

Bibliography Cat. Bhau Dāji 1882, p. 121; NCC XXVII, 185a; Cat. BBRAS 1977. 13; Aithal 1993, p. 553.

¹¹ Seven texts of the bundle have been examined and I have found two handwritings are used in them.

¹² Calculated with the online *pañcāṅga* by Michio Yano at <http://www.cc.kyoto-su.ac.jp/yanom/pancanga/index.html> (accessed on 25/06/2020)

¹³ NCC XXV, p. 87.

¹⁴ Ibid.

¹⁵ Cat. Bhau Dāji 1882, p. clix.

6.5 Critically edited text

वासिष्ठी शिक्षा

- 1 अथ शिक्षां प्रवक्ष्यामि वासिष्ठस्य मतं यथा।
 2 सर्वानुक्रममुद्धृत्य ऋग्यजुषलक्षणम्॥१॥
 3 अथादित्ये यजुर्वेदे भेदे माध्यन्दिनीयके।
 4 वक्ष्यामि ऋग्यजुषा विभागं मुनिभाषितम्॥२॥
 5 अनादेशे यजुर्ज्ञेयामनादेशे तु सङ्ख्याया।
 6 यजुरेवाध्वरे यज्ञे याज्ञवल्क्यमुखाद्भवेत्॥३॥
 7 द्वावसाना ऋचाः सर्वा यजुरन्यस्यमाश्रितम्॥
 8 वर्गादिष्यासु चैव स्यात्तन्नाविष्टस्य यजुर्भवेत्॥४॥
 9 येज्ञावेकावसाना यस्वाध्यायपरमा क्वचित्॥
 10 अवसानात्प्रवक्ष्यामि द्विपदैकपदात्तथा॥५॥
 11 ऋगर्धाचानुवाकान्तमन्तेषु यजुषां तथा॥
 12 अवसानं विजानीयादाम्नयनियमा य तु॥६॥
 13 अध्याये प्रथमे नवमेऽनुवाके पुरा क्रूरस्येत्येका ऋगन्यानि यजूषि सप्तदशोत्तरशतं यजूषि प्रथमे॥१११७॥
 14 द्वितीयेऽध्याये वीतिहोत्रमित्येषा ते अग्र इति मरुतां पृषतीरिति यम्परिधीमिति यजुरन्ताग्नेः प्रियं यजुः स७स्रवभागा
 15 इति यजुरन्ते स्वाहा वाडिति यजुस्तेनैव सह मन्त्रं देवागातुविद इति द्वे संवर्चेति ये रूपाण्याधत्तेति द्वे द्वे द्वितीये
 16 द्वादशैवर्चः षट्सतिर्यजूषि॥१२॥७६॥
 17 तृतीयेऽध्याये समिधाग्निमिति चतस्र आयङ्गौरिति तिस्रोऽग्निर्ज्योतिरिति सप्त गायत्र्यः पूर्वाः पञ्चैकपदा उत्तरे त्रिपदे
 18 उपप्रयन्त इति षडिन्धाना इति त्र्यवसाना महापङ्क्तिरुपत्वेति सप्त गायत्र्य अध्यायास्तिस्रस्त्रिपदा उत्तराश्वत्सो
 19 द्विपदा सोमानमिति नवा गन्मेति तिस्रो गृहा मेति चतस्र उपहृता इति त्र्यवसाना महापङ्क्तिः प्रधासिन इति
 20 चतस्रः पूर्णां दर्वि द्वे अक्षन्मीमदन्तेति षडेव रुद्रमिति इति ताश्चतस्र एतत्ते रुद्रेत्येकास्तारपङ्क्तिर्जपयजुरित्येके
 21 त्र्यायुषमित्येषा तृतीये ऋचस्त्रिषष्टिर्द्वाषष्टिर्वा चतुस्त्रिंशत् षट्त्रिंशद्वा यजूषि॥६३॥३५॥
 22 चतुर्थेऽध्याये एदमिति द्वे अत्यष्टी त्र्यवसाने आप इत्येकापो देवीरिति विश्वो देवस्येति दैवीन्धेयमिति श्वात्राः
 23 पीता इति चाग्ने त्वमिति त्वमग्ने वस्व्यसि समस्व्ये अभित्यमित्येकैका परिमाण इति द्वे अस्तभ्रा द्यामिति चतस्रो
 24 नमो मित्रस्येत्येका या ते धामानीति चैका चतुर्थ एकविंशतिर्ऋचः पञ्चषष्टिर्यजूषि षट्षष्टिर्वा॥२१॥६६॥
 25 पञ्चमेऽध्याये भवतन्न इति द्वे अ६शुर६शुरिति प्रकृतिश्चतुरव्यसाना युजान इति तिस्रो विष्णोर्नुकमिति तिस्रः
 26 पूर्वे यजुरन्त्ये विष्णवे त्वेति यजुरुभयतः परि त्येका त्व७ सोमेति पञ्चाद्या गायत्र्यवसाना जुषाण इत्येकपदा

13 ऋगन्यानि] om. Rā 14 यम्परिधीमिति] यम्परिधिमिति Rā * स७स्रवभागा] संस्रवभागा Rā 15 यजुस्तेनैव] यजुरेकेन Rā * संवर्चेति] संवर्चसेति Rā 16 द्वादशैवर्चः] द्वादशैवर्चः Rā 17 आयङ्गौरिति] आययं गौरिति M 18 उपप्रयन्त] उपप्रयन्त Rā * महापङ्क्तिरुपत्वेति] महापङ्क्तिरुपाश्चेति Rā * अध्यायास्तिस्रस्त्रिपदा] अध्यास्तिस्रस्त्रिपदा M 20 षडेव] षदुव M * रुद्रमिति] रुद्र M * ताश्चतस्र] चतस्र Rā * रुद्रेत्येकास्तारपङ्क्तिर्जपयजुरित्येके] रुद्रेत्येकास्तारपङ्क्तिर्जपयजुरित्येके M 21 त्र्यायुषमित्येषा] आयुषमित्येषा Rā * ऋचस्त्रिषष्टिर्द्वाषष्टिर्वा] ऋचस्त्रिषष्टिर्द्वाषष्टिर्वा Rā * षट्त्रिंशद्वा] षट्त्रिंशद्वा Rā 22 आप] आव Rā * दैवीन्धेयमिति] दैवीन्धियमिति Rā 23 त्वमग्ने] om. M * वस्व्यसि] वरव्यसि Rā * समस्व्ये] समरव्ये Rā * अभित्यमित्येकैका] अभिन्यमित्येकैका Rā * परिमाण] परिमाणे Rā * अस्तभ्रा] अस्तभ्रा Rā 24 चतुर्थ] चतुर्थे Rā 25 अ६शुर६शुरिति] अंशुरंशुरिति Rā * प्रकृतिश्चतुरव्यसाना] प्रकृतिश्चतुरवसाना Rā * युजान] युजत Rā * विष्णोर्नुकमिति] विष्णोर्नुकमिति Rā 26 यजुरन्त्ये] यजुरन्ते Rā * त्व७] त्वं Rā

- 27 विराड्प्रजुरन्तोरु विष्णो इत्येषा चारद्वयं पञ्चमे सप्तदशर्चः पञ्चदशोत्तरशतानि यजूषि॥१७॥११५॥
 28 षष्ठेऽध्याये या ते धामानीत्येका विष्णोः कर्माणीति द्वे इदमापो महापङ्क्तिः स्यवसाना देव त्वष्टिरित्येका यदानरग्न्या
 29 इत्यवसाना गायत्री चैका हविष्मतीरित्येका अमूर्या इत्येका हृदे ष्वे त्येका शृणोत्वग्भिरिति चतस्रो यत्ते सोमेति
 30 द्वे प्रागपादिति द्वे षष्ठे ऋचः सप्तदश त्र्यशीतिर्यजूषि॥१७॥१८३॥
 31 सप्तमेऽध्याये वाचस्पतये इत्येकान्तस्ते इत्येका वायविति षसुजुरन्ताः सा प्रथमेत्येका यं वेन इति द्वे यजुरन्ते
 32 ये देवास इत्येका मूर्धानमित्येका ध्रुवं ध्रुवेणेति द्वे कोऽसीत्येका इन्द्राग्नी आगतमिति दश यजुरन्ता उदुत्यमिति
 33 चतस्रः सप्तमे ऋचस्त्रिंशदेकादशोत्तरशतं यजूषि॥३०॥१११॥
 34 अष्टमेऽध्याये कदा चनेति तिस्रो यजुरत्या आदित्येभ्यस्त्वेति यजुः श्रदस्मा इति द्वे अहं परस्तादित्येका समिन्द्रेति
 35 सप्तोऽ हीत्येका अग्नेरनीकमिति तिस्र एजतु द्वे पूर्वा त्र्यवसानामहापङ्क्तिर्मरुतो यस्येति द्वे आतिष्ठेति यजुरन्तास्ति
 36 स्वोपि यजुरान्ता उपसृजन्निति द्वे युवं तमिति त्र्यवसाना त्यष्टिर्वयो रोजसेत्येकाचतुस्त्रिंशत् तवेति तिस्रोऽष्टमे
 37 त्रिचत्वारिंशदचो यजूषि त्रिचतुरन्तरं शतम्॥४३॥१०४॥
 38 नवमेऽध्याये देवसवितरित्येका अपां रसमितियजुरन्ते वाजस्येत्येकाप्स्वन्तरनवसानापुर उष्णिगिति वातो वेति
 39 तिस्रः एधस्येतिषड्वाजस्येनरिति सप्ताग्ने सहस्वेत्येका नवमे ऋचो द्वाविंशतिर्यजूषि चतुरशीतिः॥२२॥१८४॥
 40 दशमेऽध्याये आपो देवा इत्येका सधमादध इत्येका हिरण्यरूपावित्येका यजुरन्ता मित्रोऽसि वरुणोऽसि यजुः
 41 प्रपर्वतस्येवित्येका प्रजापत इत्येकायजुर्मध्याययजुर्मात इन्द्रेत्येका हंस इत्येका निषसादेत्येका वायुः पूत इति
 42 चतस्रो दशमे ऋचो द्वादश यजूषि द्विरन्तरं शतम्॥१२॥१०२॥
 43 एकादशेऽध्याये युञ्जान इत्यष्टौ ऋचास्तोम इत्यनवसाना गायत्री हस्त आधायेत्येका यजुरन्तानुष्टुभेति यजुः
 44 प्रतूर्तन्निति चतस्रोऽन्त्यायजुर्गर्भोर्वन्तरिक्षमिति यजुरन्वग्भिरित्येकादशा यां पृष्ठमिति तिस्रस्त्वामग्निति षडपो देवीरिति
 45 चतस्रो त्यायजुर्गर्भा दश नवमीत्यवसानान्त्यैकपदौषधय इति तिस्र आपो हि ष्टेति तिस्रो मित्र इति पञ्चकृत्वा
 46 येत्येका मित्रस्येति तिस्रो विश्वो देवस्याध्यायान्ताः सप्तदशैकादशे ऋचः षड्दशतिर्यजूषि षड्विंशतिः॥७६॥३६॥
 47 द्वादशेऽध्याये ऋचा बाहुल्यायजूषि चाग्निन्ते शेषा ऋचो विष्णोः क्रमोऽसीति चत्वारि हंसः शुचिपदित्यन्त
 48 बृहद्यजुः स बोधि सूरिरित्यन्तं विश्वकर्मणे स्वाहेति यजुः संज्ञानमसीत्यग्नेर्भस्मासीति चितस्थेति चिदसीति
 49 द्वे सजूरब्द इति शेषाश्चतुर्दशोत्तरं शतमृचस्तत्र सुपर्णोऽसि चतुरवसानाकृतिर्नमो भूत्या इति विराडेकपदा
 50 द्वादशयजूषि द्वादश ऋचश्चतुर्दशोत्तरं शतम्॥१२॥११४॥
 51 त्रयोदशेऽध्याये मयि हामीति च त्रयोदशग्निर्मूर्धेत्येका भुवां यज्ञस्येति चतस्रः काण्डात्काण्डादिति चतस्रोऽपाठासीत्येका
 52 मधु वाता इत्येकादश सम्यक्स्रवन्तीति नवे मं मा हिंसरीरिति षडाद्यानां पञ्चानामन्त्येषु द्वे द्वे यजूषी आध्यायान्ते
 53 लोकं ता इन्द्रमिति तिस्रः प्रतीकोन्तां लोकं पृण ता अस्येन्द्रं विश्वा इति त्रयोदशे ऋचो द्वापञ्चाशत् यजूषि

27 चारद्वयं] बारद्वयं Rā * सप्तदशर्चः] सप्तदशर्चः Rā * पञ्चदशोत्तरशतानि] पञ्चदशोत्तं M; सप्त add. M; पञ्चशोत्तरशतानि Rā
 28 कर्माणीति] कर्माणीति M Rā * त्वष्टिरित्येका] त्वष्टिरित्येका Rā * यदानरग्न्या] यदाहुरग्न्या Rā 29 हविष्मतीरित्येका]
 हविष्मतीरित्येका Rā * ष्वे] त्वा Rā * शृणोत्वग्भिरिति] शृणोत्वग्भिरिति Rā * यत्ते] यत्ते Rā 30 प्रागपादिति] प्रागपागिति
 Rā * त्र्यशीतिर्यजूषि] अशीतिर्यजूषि Rā 31 षसुजुरन्ताः] षड्प्रजुरन्ता Rā * प्रथमेत्येका] यमेत्येका Rā * यं] ये Rā 33
 सप्तमे] सप्त Rā * ऋचस्त्रिंशदेकादशोत्तरशतं] ऋचस्त्रिंशदेकादशोत्तर Rā 34 श्रदस्मा] श्रदस्मा Rā 35 सप्तोऽ] सप्तोऽ Rā
 * त्र्यवसानामहापङ्क्तिर्मरुतो] त्र्यवसानामहापङ्क्तिर्मरुतो Rā * आतिष्ठेति] यजुरन्तास्तिस्त्रो यस्मान्नेति द्वे द्वितीया add. Rā *
 यजुरन्तास्ति] यजुरन्तासह Rā 36 स्वोपि] प्राणेनेति यजुरग्ने पवस्वेति चतस्रोयजुरन्ताजिघ्रेति द्वे विन इन्द्रेति वाचस्पतिमिति द्वे
 तिस्रोऽपि Rā * यजुरान्ता] यजुरन्ता Rā * उपसृजन्निति] उ-पसृजन्निति Rā 37 त्रिचत्वारिंशदचो] त्रिचत्वारिंशत्यो Rā 39
 एधस्येतिषड्वाजस्येनरिति] एधस्येतिषड्वाजस्येयमिति Rā * सहस्वेत्येका] सहस्वेति चैका Rā 40 सधमादध] सधमाद Rā 41
 प्रपर्वतस्येवित्येका] प्रपर्वतस्येत्येका Rā * हंस] हंस Rā 42 द्विरन्तरं] द्विरन्तर- Rā 43 यजुरन्तानुष्टुभेति] यजुरन्तानुष्टुभेनेति Rā
 44 प्रतूर्तन्निति] प्रतूर्तमिति Rā * चतस्रोऽन्त्यायजुर्गर्भोर्वन्तरिक्षमिति] चतस्रोऽन्त्यायजुर्गर्भोर्वन्तरिक्षमिति Rā * यजुरन्वग्भिरित्येकादशा]
 यजुरन्वग्भिरित्येकादशा Rā * यां] पां Rā 45 नवमीत्यवसानान्त्यैकपदौषधय] नवमी त्र्यवसानान्त्यैकपदौषधय Rā * ष्टेति] ष्टेति
 Rā * पञ्चकृत्वा] पञ्चकृत्वा Rā 46 मित्रस्येति] मित्स्येति Rā * षड्विंशतिः] षड्विंशतिः Rā 47 ऋचा] ऋचां Rā *
 बाहुल्यायजूषि] बाहुल्यायजूषि Rā * चाग्निन्ते] दोग्धयन्ते Rā * हंसः] हंसः Rā 48 सूरिरित्यन्तं] सूरिरित्यन्ते Rā *
 विश्वकर्मणे] विश्वकर्मणे Rā * संज्ञानमसीत्यग्नेर्भस्मासीति] संज्ञानमसीत्यग्नेर्भस्मासीति Rā 49 चतुरवसानाकृतिर्नमो] चतुरव-सानाकृतिर्नमो
 Rā 50 द्वादशयजूषि] द्वादशयजूषि Rā * ऋचश्चतुर्दशोत्तरं] ऋचश्चतुर्थित्तरं M 51 हामीति] गृहामि Rā 52 हिंसरीरिति]
 हिंसरीरिति Rā * पञ्चानामन्त्येषु] पञ्चानान्तेषु Rā 53 प्रतीकोन्तां] प्रतीकोक्ता Rā

- 54 सप्ताशीतिः॥५२॥८७॥
 55 चतुर्दशेऽध्याये ध्रुवक्षितिरिति पञ्च चतस्रो यजुरन्ता मूर्धा वय इत्यनुवाकान्ते लोकं ता इन्द्रमिति तिस्र इन्द्राग्नी
 56 इत्येका मूर्धासीति द्वेतयोर्मध्ये चतुर्दश यजूषि छन्दोबन्धेन संगृह्य सम्पद्यन्ते लोकं ता इन्द्रमिति तिस्रश्चतुर्दशे
 57 प्रतीकोपादानं वर्जयित्वा ऋचोऽष्टौ सह सप्तदशयजूषि चतुःपञ्चाशदुत्तरं शतम्॥१७॥१५४॥
 58 पञ्चदशेऽध्याये अग्ने जातानिति द्वे अग्नेः पुरीषमित्येकाग्निर्मूर्धेत्येकत्रिंशत्त्राग्निर्होतारमिति त्र्यवसानाग्ने त्वन्न
 59 इति द्विपदास्तिस्रो येन ऋषयोऽष्टौ लोकम्पृणेति चतस्रः पञ्चदशे ऋचः षड्त्वारिंशद्यजूषि नवतिः॥४६॥९०॥
 60 षोडशेऽध्याये नमस्ते षोडश द्रापे अन्धस्पत इति सप्तदश षोडशे ऋचस्त्रयस्त्रिंशद्यजूष्येकोनत्रिंशदुत्तरं शतम्॥३३॥१२९॥
 61 सप्तदशेऽध्यायेअशमनूर्जमिति चत्वार इमामे अग्र इष्टकात्येकं नृषदे वेडिति पञ्चैन्द्रं दैवीरित्येकमित्युधृतानि
 62 यजूष्येकादश ऋचः पञ्चानवतिः॥३०॥९५॥
 63 अष्टादशेऽध्याये वाजस्य त्विति सप्त स नो भुवनस्येत्येका यास्त इति चतस्रोऽग्निं युनज्मीत्याध्यायान्ता ऋचो
 64 नामेत्युधृत्य यजुरेक अपरं चतुर्विंशतिरष्टादशे ऋचो नवत्रिंशद्यजूषि षष्ट्याष्टि त्रीणि शतानि॥३९॥३६८॥
 65 एकोनविंशेऽध्याये स्वाद्वीत्वा यजुरन्तेत्येकापरीत इति चतस्रो ब्रह्मक्षत्रमिति द्वे नानाहीत्येकाया व्याघ्रमिति द्वे वा
 66 यज्ञमित्याध्यायान्ताश्चतुरशीतिः पितृभ्य इत्युद्धृत्य तत्रेदं हविरिति त्र्यवसाना महापङ्की रेतोमूत्रमिति द्वे त्र्यवसाने
 67 अतिशकरयो एकोनविंशे ऋचश्चतुर्णवतिर्यजूषि त्रिंशत्॥१४॥३०॥
 68 विंशतिमेऽध्याये क्षत्रस्य योनिरिति द्विपदा गायत्री निषसादेत्येका कोऽसि षडन्त्या त्र्यवसाना महापङ्की देवा
 69 इति त्र्यवसाना पङ्क्तिर्लोमानीत्येका यदेवा इति तिस्रः समुद्रे ते इति तिस्रः समाववर्तीत्येकाभ्यादध्यायान्ताः
 70 षड्विंशत्ये उपयाम गृहीत यजुर्विंशतितमे ऋचश्चतुरशीतिर्यजूषि चतुर्दश॥८४॥१४॥
 71 एकविंशतितमेऽध्याय इमं मे वरुणेत्यष्टाविंशतिर्ऋचः शेषाणि होता यक्षदित्यध्यायान्तानि यजूषि त्रयस्त्रिंशदचोऽष्टाविंशतिर्यजूषि
 72 त्रयस्त्रिंशत्॥२८॥३३॥
 73 द्वाविंशतिमेऽध्याय इमामगृह्णन्नित्येका यो अर्वन्तमिति तत्सवितुरिति दश विश्वो देवस्येत्येका द्वाविंशे ऋचस्त्रयोदश
 74 त्रयोदशोत्तरं शतं यजूषि॥१३॥११३॥
 75 त्रयोविंशतिमेऽध्याये हिरण्यगर्भ इत्येका यः प्राणत इत्येका यजूषि तिस्रः कः स्वदिति चतस्रः सः शित इति
 76 तिस्रो अंबे अम्बिकेत्येकोत्सकथ्या अवगुदमित्यध्यायान्ताः पञ्चचत्वारिंश ऋचोऽष्टापञ्चाशद्यजूषि चतुर्विंशतिः॥५८॥२४॥
 77 चतुर्विंशतिमेऽध्यायेऽश्वस्तूपर इत्यारभ्याध्यायान्तानि सर्वाणि यजूषि॥१४॥
 78 पञ्चविंशतिमेऽध्याये शादं दद्विरित्यारभ्य त्व चेत्यन्तं सर्वाणि यजूषि जुम्बकायेति द्विपदा हिरण्यगर्भ इत्यारभ्येमानुकमित्यन्ताः
 79 षड्विंशदच इमा नुकमिति षड्विपदाः पञ्चविंश ऋचस्त्रिचत्वारिंशत्॥४३॥
 80 षड्विंशतितमेऽध्याये प्रियो देवानामित्येकावसाना बृहस्पतीत्यध्यायान्ताश्चतुर्विंशतिः षड्विंशे ऋचः पञ्चविंशतिः सप्त
 81 यजूष्यष्टौ यजुरन्ताः॥२५॥१५॥

55 ध्रुवक्षितिरिति] ध्रुवक्षितिरिति Rā 56 मूर्धासीति] मूर्धासीति Rā * द्वेतयोर्मध्ये] द्वेतिस्रो मध्ये M * छन्दोबन्धेन] छन्दोबधेन M
 57 वर्जयित्वा] वर्जयित्वा Rā 58 पुरीषमित्येकाग्निर्मूर्धेत्येकत्रिंशत्त्राग्निर्होतारमिति] पुरीषमित्येकाग्निर्मूर्धेत्येकत्रिंशत्त्राग्निर्होतारमिति
 Rā 59 ऋषयोऽष्टौ] ऋषयो M * पञ्चदशे] पञ्चदशेति M 60 अन्धस्पत] नमस्त Rā * ऋचस्त्रयस्त्रिंशद्यजूष्येकोनत्रिंशदुत्तरं]
 ऋचस्त्रयः त्रिंशद्यजूष्येकोनत्रिंशदुत्तरं M; ऋचस्त्रयस्त्रिंशदुत्तरं Rā 61 सप्तदशेऽध्यायेअशमनूर्जमिति] सप्तदशेऽध्यायेऽशमनूर्जमिति Rā *
 इष्टकात्येकं] इत्येकं Rā * दैवीरित्येकमित्युधृतानि] दैवीरित्येकमित्युद्धृतानि Rā 62 पञ्चानवतिः] पञ्चानवतिः Rā 63 त्विति] त्विति
 Rā * युनज्मीत्याध्यायान्ता] युनज्मीत्याध्यायान्त Rā 64 नामेत्युधृत्य] नामेत्युद्धृत्य Rā * चतुर्विंशतिरष्टादशे] सप्तविंशतिरष्टादशे Rā
 65 स्वाद्वीत्वा] स्वाद्वीन्त्वा Rā * यजुरन्तेत्येकापरीत] यजुरित्येकापरीत Rā 66 यज्ञमित्याध्यायान्ताश्चतुरशीतिः] आध्यायान्ताश्चतुरशीतिः
 Rā * इत्युद्धृत्य] इत्युद्धृत्य Rā * तत्रेदं] तत्रेदं Rā 67 अतिशकरयो] अवसानेऽप्यकरी Rā * ऋचश्चतुर्णवतिर्यजूषि त्रिंशत्]
 ऋचां चतुर्णवति यजूषि त्रिंशत् M 68 विंशतिमेऽध्याये] विंशतितमेऽध्याये Rā * कोऽसि] कोऽसीति Rā * महापङ्की] महापङ्की
 महापङ्की Rā 69 समाववर्तीत्येकाभ्यादध्यायान्ताः] समाववर्तीत्येकाभ्यादध्यायान्त्यः Rā 70 षड्विंशत्ये] षड्विंशत्ये
 Rā * उपयाम] उपयामेति Rā * गृहीत] om. Rā * ऋचश्चतुरशीतिर्यजूषि] ऋचं चतुरशी यजूषि M; ऋचश्चतुरशीतिर्यजूषि Rā
 71 वरुणेत्यष्टाविंशतिर्ऋचः] वरुणैति विंशतिर्ऋचः Rā * यक्षदित्यध्यायान्तानि] यक्षदित्यारभ्याध्यायान्तानि Rā 73 द्वाविंशतिमेऽध्याय]
 द्वाविंशतितमेऽध्याय Rā 75 त्रयोविंशतिमेऽध्याये] त्रयोविंशतितमेऽध्याये Rā 76 अम्बिकेत्येकोत्सकथ्या] इत्युत्सकथ्या Rā *
 अवगुदमित्यध्यायान्ताः] वगुदमित्यध्यायान्ताः Rā * पञ्चचत्वारिंश] त्रयोविंश add. Rā 77 चतुर्विंशतिमेऽध्यायेऽश्वस्तूपर] चतुर्विंशतितमेऽध्यायेऽश्वस्तूपर
 Rā 78 पञ्चविंशतिमेऽध्याये] पञ्चविंशतितमेऽध्याये Rā * इत्यारभ्येमानुकमित्यन्ताः] इत्यारभ्यहविष्मानित्यन्ताः Rā 80 देवानामित्येकावसाना]
 देवानामित्येकानवसाना Rā * बृहस्पतीत्यध्यायान्ताश्चतुर्विंशतिः] बृहस्पतेऽतीत्यध्यायान्ताश्चतुर्विंशतिः Rā

- 82 सप्तविंशतितमेऽध्याये समास्त्वान्न इति दशोर्ध्वा अस्येति द्वादश पिवो अन्नानीति द्वादशाभित्वादश संवत्सरोऽसीति
 83 यजुरेकं सप्तविंशे ऋचश्चतुश्चत्वारिंशद्युरेकम्॥४४॥१॥
 84 अष्टाविंशतितमेऽध्याये होता यक्षदित्यादीनि यजूंष्येव सर्वाणि यजूंषि षट्त्वारिंशत्॥४६॥
 85 एकोनविंशतितमेऽध्याय समिद्धो अञ्जन्निति सप्तपञ्चाशदृचाग्नेयः कृष्णग्रीव इत्यारभ्याध्यायान्तानि द्वात्रिंशद्यजूंषि॥५७॥३२॥
 86 त्रिंशत्तमेऽध्याये देव सवितरिति चतस्र ऋस्ततः पराणि सर्वाध्यायान्तानि सप्तत्युत्तरं शतं यजूंषि ४०।३७
 87 एकत्रिंशत्तमेऽध्याये सहस्रशीर्षेति द्वाविंशतिर्ऋचध॥२२॥
 88 द्वात्रिंशतमेऽध्याये तदेवाग्निरित्यादयः षोडश ऋचस्तत्र तृतीया न तस्य प्रतिमेति द्विपदा गायत्री हिरण्यगर्भो यः
 89 प्राणतो यस्येमे य आत्मदा इति चतस्रो मा मा हि६सीदित्येका यस्मान्न जात इति द्वे आपो ह यद्बृहतीरिति
 90 द्वे एताः प्रतीकोक्ताः सह पञ्चविंशतिर्ऋच एव॥२५॥
 91 त्रयस्त्रिंशत्तमेऽध्यायेऽ अस्या जरास इत्यध्यायान्ताः सर्वा ऋच एव द्वाविंशतिः प्रतीकोक्ताः सहैकोनविंशतिः
 92 शतमृच एव॥१९॥
 93 चतुस्त्रिंशत्तमेऽध्याये ज्ञाग्रत इत्येवमादयोऽध्यायपर्यन्ता अष्टापञ्चाशदृच एव चतस्रः प्रतीकोक्ताः सह द्वापष्टिर्ऋच
 94 एव॥६२॥
 95 पञ्चत्रिंशतमेऽध्याये अपेतो यन्वित्यादय एकविंशतिर्ऋचो द्युभिरहोभिरित्येकं यजुः वायुः पुनात्विति यजूंष्यत्ययन
 96 एकं इत्येकं पञ्चत्रिंशे एकविंशतिर्ऋचः षड्यजूंषि॥२१॥
 97 षट्त्रिंशत्तमेऽध्याये यन्म इत्येका तत्सवितुरिति षडन्येन्द्रो विश्वस्य विराड्विपदा शन्नो मित्र इति न वाहानिशमिति
 98 द्विपदा गायत्री नमस्त इति तिस्रस्तच्चक्षुरित्येका यजुर्मध्या पुरस्ताद्यजुर्यजुरन्त्या षट्त्रिंशे विंशतिर्ऋचो यजूंषि
 99 चैकविंशतिर्द्वाविंशतिश्च॥२०॥२१॥
 100 अष्टत्रिंशेऽध्याये यस्ते स्तन इत्येका विश्वा आशा इत्येकाश्विना घर्म इति द्वे अभीममिति द्वे गायत्री बृहत्यौ मध्ये
 101 अनवसानातिशक्करी वा समस्तत्र्यवसाना क्षरत्रस्येति वय उद्वयमित्येका यावती द्वे पयसो रेत इति गायत्र्यवसाना
 102 चैकैति अष्टत्रिंशे त्रयोदश चतुर्दशा ना वा ऋचो यजूंषि द्वापञ्चाशत्॥१४॥
 103 एकोनचत्वारिंशत्तमेऽध्याये मनसः काममित्येकोग्रश्च भीमश्चेति च नवत्रिंशमे द्वे ऋचो यजूंषि सप्तोत्तरशतम्॥२१०७॥
 104 चत्वारिंशत्तमेऽध्याये ईशा वास्यमिति चतुर्दशाग्ने नयेति च द्वे इति सप्तदशश्चेति वायुरनिलमिति द्वे यजूंषि
 105 मिति॥
 106 ॐमिति दैवी गायत्री ऋतोरिति॥
 107 त्रीणि यजूंषि हिरण्मये वा खं ब्रह्मेति चेति चत्वारिंशत्तमे यजूंषि सप्त ऋग्यजुषो संख्याविभागः॥१७॥
 108 एकिकृता ऋचः सर्वा मुनिषड्वेदभूमिताः। अबिरुमाथ वा ज्ञेया वसिष्ठेन च रामता॥१॥
 109 एवं सर्वाणि यजूंषि रामाश्विनसुयुग्मकाः। अथवा पञ्चभिर्न्यूना संहितायां विभागतः॥२॥
 110 इति वासिष्ठोक्तं ऋग्यजुर्विभागं समाप्तम्। इति वासिष्ठी शिक्षा समाप्ता॥

84 यजूंष्येव] यजूंष्येवं Rā 85 कृष्णग्रीव] कृष्णग्रीव Rā 86 ऋस्ततः] om. Rā * सर्वाध्यायान्तानि] सर्वाण्यध्यायान्तानि Rā
 * सप्तत्युत्तरं] सप्तसप्तत्युत्तरं Rā 87 द्वाविंशतिर्ऋचध] द्वाविंशतिर्ऋच Rā; एव add. Rā 88 प्रतिमेति] प्प्रतिमेति Rā 89
 हि६सीदित्येका] हिंसीदित्येका Rā * यद्बृहतीरिति] यश्चिदिति Rā 90 पञ्चविंशतिर्ऋच] पञ्चविंशतिरेव Rā 91 इत्यध्यायान्ताः]
 इत्याद्यध्यायान्ताः Rā 93 ज्ञाग्रत] यज्ञाग्रत Rā * द्वापष्टिर्ऋच] द्वापष्टिर्ऋच Rā 95 एकविंशतिर्ऋचो] एकविंशतिर्ऋचो Rā 96
 पञ्चत्रिंशे] पुनात्विति Rā * षड्यजूंषि] षड्यजूंषि Rā 97 षडन्येन्द्रो] षडिन्द्रो Rā 98 तिस्रस्तच्चक्षुरित्येका] तिस्रस्त-च्चक्षुरित्येका
 Rā * पुरस्ताद्यजुर्यजुरन्त्या] पुरस्ताद्यजुर्यजुरन्ता Rā * विंशतिर्ऋचो] विंशतिर्ऋचो Rā * यजूंषि] यजूंषि Rā 100 बृहत्यौ]
 बृहत्यौ Rā 101 क्षरत्रस्येति] क्षत्रस्यत्वेति Rā 102 चतुर्दशा] चतुर्दश Rā * ना] om. Rā 103 काममित्येकोग्रश्च]
 काममित्येकोग्रश्च Rā * नवत्रिंशमे] नवत्रिंशत्तमे Rā 104 सप्तदशश्चेति] सप्तदशर्चो Rā 106 ॐमिति] ओमिति Rā * दैवी]
 वा Rā 107 हिरण्मये] हिरण्मयेन Rā; पात्रेणेति add. Rā * ऋग्यजुषो] ऋग्यजुषोः Rā 108 अबिरुमाथ] अब्धिरामाथ Rā
 * रामता] धीमता Rā 109 पञ्चभिर्न्यूना] पञ्चभिर्न्यूनाः Rā 110 वासिष्ठोक्तं] वासिष्ठोक्तं M; om. Rā * ऋग्यजुर्विभागं]
 ऋग्यजुःविभागात्मिका Rā * वासिष्ठी] om. M * शिक्षा] वसिष्ठा M

Chapter 7

Pārāsarī Śikṣā

7.1 Introduction to the PŚ

The PŚ is claimed to be a *śikṣā* of the Pārāśaras (see Verma 1961, p. 32) which has been mentioned as one of the fifteen schools belonging to the Śuklayajurveda.¹ The PŚ^{Rā} placed the title of the text as Pārāsaroktakramīyacaturthī Pārāsarī Śikṣā (Tripāṭhī 1989, p. 46), which must have been found by the editor in a manuscript he consulted. However, it mentions itself with seven leading *śikṣā* texts of the *Mādhyandina* school of the Śuklyajurveda.² The evidence leaves us with no doubt that the PŚ, so far its present form is concerned, belongs to the *Mādhyandina* school. The author of the text, Parāśara, may or may not be the same person as the founder of the *Pārāśara* school. The very first verse of the text clarifies that the *śikṣā* is going to be said according to the *Pārāśara*-s; besides that, it mentions Parāśara several times in its verses (e.g., PŚ 13, 117).

The PŚ, as its present form is concerned, is posterior to almost all of the significant *śikṣā* texts available till now, because it mentions almost all of the leading *śikṣā*-s (PŚ^{Rā} 77 – 78). The text also refers to the modern holy places like Puṣkara.³ Besides that, it indicates the horror of hell, named *Kumbhīpāka* for those who mispronounce Vedic texts. Another interesting topic discussed in the text that suggests its modernity is: *v* the product of *sandhi* is light (*laghu*). According to the PŚ, a *v*, if produced by the *sandhi* of *au* and *a*, is very light, e.g., *agnāvagniḥ*.⁴ This fact marks the significance of the text in the process of the change of the labial plosive *b* to semi vowel *v*, which subsequently disappeared. Verma (1961) rightly

¹ “vājasaneyivedotpattirityarthah| jābālā, baudhāyanāḥ, kāṇvāḥ, mādhyandineyāḥ, śāpheyāḥ, tāpanvīyāḥ, kapolāḥ, pauṇḍaravatsāḥ, avatikāḥ, paramāvāṭikāḥ, **pārāśarāḥ**, veṇeyāḥ, vaidheyāḥ, addhāḥ, baudheyāḥ iti pañcadaśaśākhā ityarthah|” Caraṇavyūha 20.

² yājñavalkī tu vāsīṣṭhī śikṣā kātyāyanī tathā|
pārāsarī gautamī tu māṇḍavyāmoghanandinī||
pāṇinīyā sarvavedeṣu sarvaśāstreṣu gīyate|
vājasaneyāśākhāyāṃ tatra mādhyandinī smṛtā|| (PŚ^{Rā} 77 – 78).

³ yathā deveṣu viśvātmā yathā tīrtheṣu puṣkaram|| tathā pārāsarī śikṣā sarvaśāstreṣu gīyate| (Ibid. 1 – 2).

⁴ ukārānte ukāre ca dṛśyate cobhayoryadi||
divrauṣṭhyamī tu vijānīyādbhūrbhūvaḥ svarnnidarśanam|| (Ibid. 63).

points out: “This view of the Pārāsarī Śikṣā, that *v* between vowels, or the *v* which was the product of *sandhi*, was very light, was based on the accurate observation of phonetic changes in Vedic Sanskrit, and of actual pronunciation of the sounds in the dialects [...]” (Verma 1961, p. 129). All the evidence indicates a current date of the text as available in its present form, although its kernel may have been much older.

It is a fairly complete śikṣā on the same line with the Yājñavalkyaśikṣā. It contains 160 verses (as printed in Tripāṭhī 1989, pp. 46 – 62). It dedicates several verses to mention the number of *akṣara*-s, *vākya*-s and pauses occurring in some of the *kaṇḍikā*-s of the MVS. In that reference, it gives a copious number of examples from the *samhitā*.⁵

Some significant original contributions of the PŚ may be mentioned as follow:

- *Kṣipra* – the half-long vowel
- A *v*, produced by the *sandhi*, is short (discussed above)

Kṣipra is spoken of as the variety of a long vowel, its quantity being one-half of that vowel. “*Kṣipra* is (a variety of) long (vowel). It is shorter than a long vowel by the interval of one snap of a finger. The quantity of *kṣipra* is half of a long vowel; and a long vowel cannot be further lengthened (presumably referring to the *sandhi* rule: *akaḥ savarṇe dīrghaḥ*).”⁶

The quantity attributed to *kṣipra* seems to be contradictory as the quantity of a short vowel is also half of a long vowel. The PŚ clarifies the confusion in its preceding verse: “With one mora added to a half-long vowel (*kṣipra*), it becomes a long vowel, and one mora reduced from a half-long vowel (*kṣipra*) it becomes a short vowel. *Kṣipra* is a long vowel.”⁷ However, the author does not provide any example of *kṣipra*, but some śikṣā-s give examples of “slightly long” short vowels. The KŚ, in its ninth *sūtra*, states “slightly long” pronunciation of short vowels in some situations. A short vowel, if preceded by an *ā* conjoined with a consonant, is slightly long.⁸ Thus, in the phrase “*śreṣṭhatamāya atra*,” the vowels in *tha* and *ta* are slightly lengthened as they precede an *ā* conjoined with a consonant (*m*) - *mā*.⁹ The similar notion is observed in Kātyayana’s PrSū as “*īṣaddīrghatā*.”¹⁰ Verma’s (1961) observation of the manuscript work Pāriśikṣāṭikā Yajuṣabhūṣaṇa adds another example of such behavior: “[...] the manuscript work the Pāriśikṣāṭikā Yajuṣabhūṣaṇa points out that a short vowel should be pronounced like a long vowel in the *Kampa* accent (a form of *svarita* when it is depressed before another *svarita* or *udātta*), as in *pitṛdevatyāmī hyētāt*, where the final *a* of *pitṛdevatyāmī* was to be pronounced “like a long vowel” before the succeeding *Svarita*” (Verma 1961, p. 179).

⁵ Some of the examples were verified by Tripāṭhī 1989.

⁶ *kṣipram dīrgham samākhyātam aṅgulyāmekamantaram/ dīrghasyārdham bhavetkṣipram nāsti dīrghasya dīrghatā*|| (PŚ^{Rā} 26).

⁷ *mātrāsaha bhaveddīrgham hrasvam mātrā vinā bhavet/ ityantaram vijānīyātkṣipram dīrgham bhavediti*|| (Ibid. 25).

⁸ *hrasvam kiñciddīrgham halyutākāre halvisargayugvarṇe ca na samhitāyām* (KŚ 9)

⁹ *śreṣṭhatamāya atra makārayuta ākāro ’gresti/ ataḥ ṭhakāratākārayorhrasvataiva/ atra yakārasya kañciddīrghatā*|| (KŚ 9, Commentary).

¹⁰ [...] *īṣaddīrghatā ca bhavatīti* (PrSū 3).

7.2. Content of the PŚ

The PŚ instructs pronunciation of double *k* in the phrases “*kukkuṭoḥ kāmālubdha*” and “*kukkuṭo’si*.”¹¹ The example indicates the double pronunciation of the duplicated consonants if occurred between two vowels. The rule contradicts VPr 4.144, which dictates that duplicated consonants should be pronounced once in such situations.¹² Else, The PŚ largely follows VPr.

The PŚ edited by Rāmāprasāda Tripāṭhī (Tripāṭhī 1989, pp. 46 – 61) contains 160 verses. The four manuscripts consulted for the present edition separately or jointly read a few half-verses which are not available in Tripāṭhī’s edition. A close observation of those half-verses shows that the absence of such passages causes the incompleteness of the meaning of the verses. E.g., verses 128 – 129 of the present edition read

*saptadaśākṣaram vākyaṃ punaraṣṭādaśākṣaram/
aṣṭādaśākṣaram samyagubhayoḥ ṣoḍaśākṣaram||128||
evaṃ varṇāḥ prayoktavā grāmaṇya tu supāñcayoh||*

PŚ^{Rā} (verse 131 – 132) omits the second half-verse: “*aṣṭādaśākṣarami samyagubhayoḥ ṣoḍaśākṣaram.*” The passage counts the *akṣara*-s of the five *vākya*-s that contain the word “*grāmaṇya*,” occurred in the five *kaṇḍikā*-s of the MVS (15.15 – 19). The numbers of the *akṣara*-s is respectively seventeen, eighteen, eighteen, eighteen, and sixteen. PŚ^{Rā} does not mention the numbers eighteen, eighteen (“*aṣṭādaśākṣarami samyagubhayoḥ*”) and sixteen (“*ṣoḍaśākṣaram*”). With a missing half-verse, it is impossible to construct a legitimate meaning of such verses. Such passages are marked as omission (*om.*) in the apparatus of the present edition. PŚ^{Rā} seems to have consulted a manuscript inflated with additional verses, producing meanings similar to that of the archetypical verse. It probably had G 3256 as one of its sources.¹³ It shares several “highly improbable” conjunctive errors with ms. G 2356. During the present editorial work, it is observed that manuscript BD 278 contains the readings closer to the archetype. Also, it does not contain additional verses producing similar meanings. The total number of verses read in the probable oldest version of the PŚ, whose reconstruction has been the goal of the present edition, is 157.

Both AŚ^{Rā} and PŚ^{Rā} share several verses. It is caused by the probable contamination of an AŚ manuscript with some PŚ manuscript.¹⁴

7.2 Content of the PŚ

The PŚ is composed on the same lines as the AŚ and YŚ, but to some extent, its focus seems to give the number of *akṣara*-s of some *vākya*-s occurring in the *kaṇḍikā*-s of the MVS. In that context, it also gives the number of *kaṇḍikā*-s and *vākya*-s. It dedicates several verses to list the *akṣara* counts. In the very beginning, the PŚ compares its superiority among all the

¹¹ *kukkuṭaḥ kāmālubdho’pi kakāradvayamuccaret/
evam varṇāḥ prayoktavāḥ kukkuṭo’si nidarśanam/////* (PŚ^{Rā} 69).

¹² *dvivarṇamekavarṇavaddhāraṇāt svaramadhye samānapade/* (VPr. 4.144).

¹³ see Section 7.4.

¹⁴ See Sections 4.2 and 4.71.1.

śāstra-s. It is like Visvātman among all deities, and Puṣkara among all the holy places (PŚ^{Rā} 1 – 2). A preamble listing the topics to be discussed is set in the succeeding half-verses. It mentions *praṇava*, three quantities, three deities, three forms, three colours, three places, and three *guṇa*-s (PŚ^{Rā} 2 – 3). However, the main text available in its present form does not fulfill all the topics mentioned in the preamble.

The PŚ dedicates 18 verses (PŚ^{Rā} 3 – 22) afterward to the counting of *akṣara*-s in the *kaṇḍikā*-s.

It takes two verses to define *kevala-vakāra*. A *v* is called *kevala-vakāra* if a *repha* succeeds it and it is preceded by a labial plosive *b*. Thus, in the phrase *yūpavvraskā* (MVS 25.29), the *v* occurring between *v* and *r* is a *kevala-vakāra*.¹⁵ But the definition becomes confusing in the next verse, which states that it should not be joined with *anusvāra* and *visarga*. It should neither be a conjunct sound nor a long one, and it should occur after an *e* vowel.¹⁶ Verse 24 seems to be misplaced in the present context, or it can be suggested that the verse-final *yaḥ* corresponds to *y*; thus, it may construct a definition of *kevala-yakāra*. However, no such example is given by the author, and this suggestion is entirely hypothetical. The meaning of verse 24 in connection to verse 23 remains ambiguous. *Kṣipra* – the half-long vowel is defined afterward (see Section 7.1). Quantity of *anusvāra* is explained next. Following the path of Yājñyavalkyaśikṣā, the PŚ prescribes short and long *anusvāra*-s according to their positions. The rules are as follow:

- An *anusvāra* followed by a conjunct sound is short, e.g., *samśravabhāgāstheṣā* (MVS 2.18). (PŚ^{Rā} 28)
- An *anusvāra* followed by a closed vowel (*vivṛta*) is short, e.g., *śrotā grāvāṇo* (MVS 6.25) (PŚ^{Rā} 29). The example seems to be unattached with the definition.¹⁷ The second half-verse may be misplaced or wrongly copied.
- An *anusvāra* preceded by a long vowel is short. (PŚ^{Rā} 30)
- An *anusvāra* preceded by a short or a long vowel is of two moras, if followed by a consonant that precedes *r*, e.g., *devānām hṛdayebhyaḥ* (MVS 16.46). (PŚ^{Rā} 31) Jyotsnāvṛtti on Pratiñāpariśiṣṭa defines a similar rule.¹⁸
- An *anusvāra* followed by a conjunct sound is short. (PŚ^{Rā} 32)
- An *anusvāra* occurring after a long vowel is short, and it is long, if occurs after a short vowel. A short *anusvāra* can become a long one, but a long one cannot be further lengthened. (PŚ^{Rā} 33 – 34)

A concise introduction to accents is made in the PŚ (PŚ^{Rā} 35 – 39). According to the PŚ,

¹⁵ *vakāre kevalo yatra tatra repho'pyadhah sthītaḥ/*
dantyañcopari vijñeyam yūpavvrasketi nidarśanam///// (PŚ^{Rā} 23).

¹⁶ *nānusvāram na sanīyogam visargam naiva dīrghatā/*
kevalastatra vijñeya ekārātparato hi yaḥ///// (Ibid. 24.)

¹⁷ *anusvārasyopariśiṣṭātsamivṛtam tatra dṛśyate dīrgham/*
tam tu vijñāyācchrotā grāvāṇe ti nidarśanam///// (Ibid. 29).

¹⁸ *anusvāro dvimātrah dvimātrāt paro'pi kārodāye vyañjanapare* – Jyotsnāvṛtti, Pratiñāpariśiṣṭa 3.2.

7.2. Content of the PŚ

eight tones (*nāda*-s) are nasals, *h*, third and fourth mutes, *anusvāra*, *visarga*, long vowels, and sounds having *visarga* at the end. By the word “*nāda*,” the PŚ means the emission of air while producing the sounds¹⁹ given in the list. The VyāŚ testifies the fact that nasals are *nāda* sounds. It states that the five class finals are *nāda*-s if found at the pause (*avasāna*).²⁰ According to the YŚ, both the *h* sounds produced from breast and throat are to be pronounced with emission (*nāda*).²¹ The third and fourth mutes are counted in voiced consonants. The TPr confirms the application of emission of air in pronouncing sonant consonants: “[i]n vowels and sonant consonants; and the emission is sound” (Translation by Whitney, 1871).²² This rule also includes long vowels. The APr also replicates the same rule: “*nādo ghoṣa-vatsvareṣu*.”²³ *Śvāsānupradāna* or the emission of air is said to be the cause of the production of *visarga* sound by Uvvaṭa.²⁴ However, the PŚ’s concept of *nāda* needs scholars’ attention, as the members of the list, it is to be applied to, contradict, e.g., *visarga* is listed twice. Due to a lack of sufficient examples, the list remains unverified.

The PŚ then distinguishes the places of application of *nāsika*, *anunāsika*, and *nāda*. *N* and *m*, while heavy, are *nāda*, and they are *anunāsika* if light.²⁵ By heavy, (*guru*) the PŚ probably refers to a firm pronunciation of them. Śikṣāvallī uses “*susanisprṣṭah*” (firmly touched) for the word “*guguḥ*” while commenting on YŚ 2.53 (see Mishra 2015, p. 279). The VPr also suggests the heaviness of consonants, and they are of two *mora*-s but not long.²⁶ Sampradāyaprabodhinī Śikṣā (SprŚ), a modern composition, insists duplication of *v* while writing of a heavy *v*, but they are pronounced “clearly.”²⁷ *N* or *m* is said to be *nāda* sound if it constitutes a part of a conjunct sound or if it is followed by a *visarga*.²⁸ The class finals followed by class finals are nose-sounds and are of one *mora*.²⁹ The essence of verses 44 – 46.1 remains ambiguous. Verses 44 – 45 seem to be dedicated to representing the classification of nasal sounds, which are five in number, but the passage’s meaning could not be verified. Also, the author does not provide any example. The two half-verses, 45.2 – 46.1³⁰ are read

¹⁹ *nādo’nupradānani ghoṣavatsu*. (TPr 2.8).

²⁰ *avasāne’ntyavarṇāśca nādā iti budhaismṛtāh*. (VyāŚ, 1.19)

²¹ *meghadundubhinirghoṣo jñāyate payaso hr̥dāt/
evaṃ nādaṃ prayoktavayaṃ siṃhasya ruditam yathā||59||
māse bhādrapade meghāḥ śabdaṃ kurvanti yādṛśam/
evaṃ gahvaramāsādya śukraṃ duduhreti darśanam||60||
śeṣāṇām vānarā yuddhamutpatanti patanti ca/
evaṃ varṇāḥ prathoktavayā ihehaiṣāṃ nidarśanam||61|| (YŚ 2.59 – 61).*

²² *nādo’nupradānani ghoṣavatsu*. (TPr 2.8).

²³ APr 1.1.16).

²⁴ *khayāmi yamāḥ khayāḥ ka pau visargaḥ svāra eva.ete śvāsānupradānā aghoṣāśca vivṛṇvate||* (Uvvaṭa, VPr 1.9).

²⁵ *atha dīrghavisargāntā aṣṭau te nādasāñjñakāḥ/
namau gurū nādasāñjñau laghū caivānunāsikau||41||* (PŚ^{Rā} 41).

²⁶ *guravo dviguṇakālāḥ. vyañjanadviruktprasāṅgena svarāṇāmapi gauravamuktam. tatra hi dviguṇaḥ kālō bhavati|* (Ubh. 1.109).

²⁷ *gurau dvitvam lekhane coccāraṇani spaṣṭameva hi||* (SprŚ 98).

²⁸ *saṃyogau ca visargau ca nādāvetau prakīrtitau/
pañcamā yatra dṛśyante pañcame parataḥ sthite||42||* (PŚ^{Rā} 42).

²⁹ (Ibid.)

³⁰ *vivṛtau cāvasāne vā rcārdde tu tathāpare||*

in the YŚ with minor modification.³¹ The verse read in the YŚ makes the sense complete, whereas the verse in the PŚ produces an entirely different meaning, seems to be illegible. The YŚ instructs to show empty hands at (1) hiatus (*vivṛtti*), (2) a pause at the end of a *ṛk*, (3) a pause within a *ṛk*, and after a *pāda* of a *ṛk*. The PŚ verse suggests *nāda* pronunciation in the given places or situations; and it does not mention the sound which should be pronounced firmly. All the manuscripts agree to the PŚ^{Rā} reading of this verse.

A *h* conjoined with a *repha* is *nāda*, but it should not be duplicated if preceded by a *repha* (PŚ^{Rā} 46 – 47). A *h* sound if uttered between two *a* vowels, both *a* and *h* are *nāda*-s; thus, *h*, and its following and preceding *a* vowels in “*idamahamī*” (read in the *kaṇḍikā* that begins with the phrase “*agne vratapate,*” MVS 1.5) are *nāda*-s.

A *n* or *m* sound transformed into *anusvāra* is nasal, be it short or long. It (*n* or *m*) is nasal, yet it becomes a *nāda* if followed by a semi-vowel. It is pronounced as *nāda* if followed or preceded by a *h* sound. (PŚ^{Rā} 48 – 53)

The twenty sonant consonants according to the PŚ are: *g j d d v ñ m m̄ ṇ n m y r l v h* and thirteen surds are: *k c ṭ t p kh ch ṭh th ph ś ṣ s*. (PŚ^{Rā} 56 – 57)

The PŚ gives an incomplete description of *yamas*. It says that *yama*-s are “bodyless” (“*aśarīram*”). An example of such *yama* is “*samī mārjmi*” (MVS 1.29, 2.7, 2.14). It should be pronounced as a demon hauls in an empty room without being seen. (PŚ^{Rā} 58 – 59)

The text then discusses three kinds of *v* – heavy, light, and very light. It shares a similar vision with that of the YŚ except for the rule that a *v*, product of *sandhi*, is very light (the matter is discussed in Section 7.1 above).

The manual of pronouncing sounds is described following the YŚ. The verses 64 – 65 are identical with YŚ 2.63 – 64.

The number of efforts to pronounce a labial sound is explained in two verses (PŚ^{Rā} 66 – 67). The number ranges from one (*sakṛt*) to four (cf. Vyāsaśikṣā 26.433 – 34).

The PŚ reads another couple of verses which are identical with the YŚ to instruct the pronunciation of certain sounds (PŚ 69 = YŚ 2.62).

Verse 70 – 100 (except for 71, 72, 77, and 78) are dedicated to giving a count of the *akṣara*-s, *vākya*-s and pauses taken while chanting a *ṛk*. In Tripāthī’s edition (1989), the two verses, 71 and 72 are read between the verses 71 and 73. They are undoubtedly ill-placed, as they contradict the meaning collectively produced by verses 71 and 73. Also, the first half-verse of the 71st verse and the last half-verse of the 72nd verse are identical, thus repetitive. The PŚ, brings a list of eight *śikṣā*-s: Yājñavalkyaśikṣā, Vāsiṣṭhī Śikṣā, Kākyāyanī Śikṣā, Pārāsarī Śikṣā, Gautamī Śikṣā, Māṇḍavyaśikā, Amoghānandinī Śikṣā, Pāṇinīyaśikṣā, and Mādhyandinīyā Śikṣā. It specifically categorizes Pāṇinīyaśikṣā as a general *śikṣā* and Mādhyandinīyāśikṣā as a *śikṣā* affiliated to the *Vājasanyeyī* school (PŚ^{Rā} 77 – 78).

pade ca padasamīsthāne nāsikamī tu vidhīyate/ (PŚ^{Rā} 45 – 46).

³¹ *vivṛtau cāvasāne vā ṛcārddhe tu tathāpare*/

pade ca padasamīsthāne śūnyahasthamī vidhīyate// (YŚ 1.19).

Duplication – Duplication of *c* is always advised in the PŚ except for the three *ch*-s in the words (*pada*-s)*chāya*, *chidrā*, and *chandaḥ* occurring in the MVS. The other duplication rules,³² in a nutshell, are as follow:

- *bh* is duplicated as *bbh*.
- *ch* is duplicated as *cch*.
- *dh* is duplicated as *ddh*.
- *th* is duplicated as *tth*.

The rules mentioned above essentially replicate VPr. 4.110: “*prathamairdvitīyastṛtīyaiscaturthāḥ*.” It suggests duplication of *yama*.³³ While commenting on VPr. 4.115, Uvvaṭa states the inappropriateness of duplication of *yama*: those who give examples as *rukma pāppmā*, etc. contradict with *samiyogādīḥ pūrvasya* (VPr. 1.102) and *yamaśca* (VPr 4.115).³⁴

The text defines two places of using dots while writing, except *anusvāra*: inside *ya* and *va*. *Ya* and *va* without dots are known to be semi-vowels. The analogies given for *visarga* are the head of a calf, the breasts of a young woman, and the eyes of a cobra (*kṛṣṇasarpa*).³⁵ Similar analogies for *visarga* is observed in YŚ 2.69.³⁶

The PŚ offers pain of the hell named *Kumbhīpāka* for those who mispronounce Vedic texts. It advises taking utmost care of pronunciation while chanting the Vedas, as one cannot obtain salvation by wrong pronunciation.³⁷

Another large section of the text (PŚ^{Rā} 114 – 137) is dedicated to giving the number of *akṣara*-s and *vākya*-s of the *kaṇḍikā*-s. It discusses miscellaneous topics in a few verses afterward before it begins to state the fruits that one can achieve by the flawless articulation of the Vedic texts. The miscellaneous topics include the following observations:

- A circumflex does not become acute in the continuous reading (*samīhitāpāṭha*), e.g., *chyuṣu* (MVS 26.13), *rjite* (MVS 29.49), *abhi tvā gomadūṣu ṇāsatyā* (MVS 20.81).
- While articulating a grave accent, one should not raise his hand to show the accent, such as *sadyo jātyaḥ* (MVS 29.36, *samudro’si* (MVS 5.33, 18.45).
- A verse between verse 144 and 145 is missing in PŚ^{Rā}, which has been read by all the four manuscripts consulted for the present edition:

*ūṣmāṇo yatra dṛśyante antasthāśca tathaiva ca/
gurustatraiva vijñeyāḥ rvarṇasahasaniyutāḥ*// (see verse 141 in Section 7.6)

The verse contributes to the production of a complete meaning along with PŚ^{Rā} 145. It

³² Tripāṭhī 1989, pp. 106 – 7.

³³ *kavargasya cavargasya khavargasya pavargayoḥ*//
dvitvanīcaivaya manīcaiva bhavatyeva na samīsayāḥ/ (PŚ^{Rā} 107 – 08).
Here, *tavargasya* is read as *khavargasya*, which contradicts VPr. 4.11.

³⁴ *rukmapāpmaprabhṛtīnyudāharaṇāni vadanti teṣāṃ “samiyogādīḥ pūrvasya” “yamaśca” ityanena saha viradhaḥ prāpnoti*| (Ubh 4.115).

³⁵ *śṛṅgavadbālavatsasya kumāryyāstanayugmavat*//
netravatkṛṣṇasarpasya sa visarga iti smṛtaḥ/ (PŚ^{Rā} 111 – 112).

³⁶ *śṛṅgavadbālavatsasya kumārikucayugmavat*// (YŚ 2.69).

³⁷ PŚ^{Rā} 113 – 15.

states that spirants and semi-vowels conjoined with *r* are heavy.

A semi-vowel joined with a mute is heavy, not a light or very light one. A *r* becomes heavy if coined with *h*, *r* or *y*. PŚ^{Rā} is read in one manuscript (G 3256) – “a *r* becomes heavy if joined with *h*, *r*, and *y*, such is the case in *vyrdhyā* (MVS 30.17).” In the PŚ^{Rā}, there are four more examples produced against the rule: *kratūn*, *jahi śatrūn*, *vanaspatīn*, *paridhīmśca*. However, they do not satisfy the conditions stated in the rule. The half-verse “*kratūn jahi śatrūn vvanaspatīn paridhīśceti*” is found to be used to give examples of five *anuramiga*-s. The AŚ reads all five *anuramiga*-s in a complete passage: “*jahi śatrūn kratūn vanaspatīn paridhīn kṣiṇanti śatrūm raranapavyayantaḥ*||” (AŚ^{Rā} 41, AŚ 35 in the present edition). This half-verse is probably added later with a misconception that it deals with *r* or *repha*. Such collective nature of the *śikṣā*-s makes it very difficult to reconstruct the archetype, if not impossible.

Fruits of the correct pronunciation of the Vedas – A Brāhmaṇa, who knows four Vedas and all *śāstra*-s, remains bounded in this unsubstantial world until he knows the Brahman. He is like a donkey who carries sandals on its back but is not aware of its worth. A knower of *smṛti*-s and Vedas carries the knowledge without knowing Brahman. Eating food, sleeping, and copulating are the everyday activities performed by both humans and animals. Knowledge is the distinctive quality that makes humans different from animals; thus, humans without knowledge are like animals. An animal is satisfied by urinating and pooping in the morning, it is pleased satisfying its appetite and thirst in the noon, and the lust binds it in the night. An articulator of the Vedas, who chants knowing all the rules stated in the text achieves the world of Viṣṇu (“*vaiṣṇavani padam*”). He who pronounces Vedas flawlessly is favored by me (?) than a Brāhmaṇa (PŚ^{Rā} 147 – 53, 159 – 60).

The PŚ, as available in its present form, seems to be a work of a much later period than its kernel. The insertion of irrelevant half-verses in a running context indicates that the text is inflated by additional passages collected from other texts. Some of such passages are printed in the PŚ^{Rā}. They could be identified as they are not available in any of the consulted manuscripts. At the same time, they are found to break a continuous narration of rules producing wrong meanings. They have been considered not to be archetypal, hence marked as an addition (*add.*) in the *apparatus criticus*. Even the most trustworthy manuscript among the four (i.e., ms. BD 278) also *seems to contain* such non-archetypal readings. However, such verses could not be eliminated in the edition due to lack of adequate information to confirm their modernity over the archetypal ones – as all witnesses read them. Hence, it can be said that the present edition is closer to its archetype of the PŚ than the PŚ^{Rā}, at the same time, it does not claim to have reconstructed the archetype of the PŚ. This edition is the closest possible version of the PŚ based on the four witnesses gathered for the edition. Consultation of the other manuscripts may take it closer to its archetype – the matter requires scholars’ attention.

7.3 Survey of the PŚ manuscripts

An inventory of the PŚ manuscripts has been built before proceeding to the work of critical edition. The list cannot be considered conclusive as there is always the possibility of the emergence of new PŚ manuscripts. The inventory is prepared upon consulting the meta-catalogues, individual catalogues, published hand-lists, and indices. In possible cases, a physical examination of the manuscripts is also done. Following is the list and brief descriptions of the catalogue entries of the PŚ manuscripts.

7.3.1 Catalogus Catalogorum entries

CC records three manuscripts of the PŚ under the heading “Pārāśaraśikṣā.” The entries are as follow:

- पाराशरशिक्षा Yv. L. 1236. Oudh IX, 4. Bhk 9. (CC I, p. 335)

In the above entry, “Yv.” stands for “Yajurveda.” The three manuscripts are L. 1236, Oudh IX, 4, and Bhk 9.

- **L 1236** According to the *legenda* in CC I, *introduction*, p. IV, “L.” refers to *Notices of Sanskrit MSS. by Rājendrālāl Mitra*, Calcutta, 1871 – 90 (BBC 0686). 1236 is the serial number used against the entry of the manuscript in Rājendrālāl Mitra’s list (Notice. Mitra 1874, p. 203). The catalogue describes the manuscript as “[S]ubstance, country paper, 11½ × 4½ inches. Folia, 10. Lines 3 – 7 on a page. Extent 161 ślokas. Character, Nāgara. Date, ? Place of deposit, Calcutta, Government of India. Appearance, new. Verse. Incorrect.” The description includes a brief note on the other nine *śikṣā* texts verified and listed by the author in the *notices*.

Beginning: अथ शिक्षां प्रवक्ष्यामि पाराशरमतं यथा।

यथा वेदेषु विश्वात्मा यथा तीर्थेषु पुष्करम्॥१॥

तथा पाराशरी शिक्षा सर्वशास्तरेषु गीयते।

End: अरञ्जपञ्च अर्द्धं + + + मा का भवन्ति।

पूषा मित्रो वसवश्चैव अञ्जनाश्च प्रकीर्तिताः॥१५०॥

Colophon: इति पाराशरी शिक्षा समाप्ता।

विषयः। यजुर्वेदीयकण्डिकाक्षरसङ्ख्यादिः। ह्रस्वदीर्घवर्णकथनादिः। यमघोषाघोषाद्यक्षरकथनं। वकारभेदः। वाक्यलक्षणादिः ब्रह्मज्ञानप्रशंसा।

The manuscript is presently preserved in the Asiatic Society of Bengal, Kolkata and accessioned with the identification number G 659 (Cat. RASB 1923, p. 1181, no. 1509).

- **Oudh IX, 4** Oudh IX, in the abbreviation, refers to vol. IX of *Catalogue of Sanskrit MSS. existing in Oudh*, Compiled by Paniḍit Devīprasāda (see CC I, *introduction*, p. v). “4” is the page number of the volume where the details of the manuscript are recorded. The description of the manuscript provided in a tabular form is as follows. “No. 3 | Names of MS. in Devanāgarī character. पाराशरी शिक्षा | Name of the Manuscript in Roman character. Pārāśarī Śikṣā. Subject matter and name of author. Do. do. [A treatise on the modes of pronunciation of words] by Parāśara | Number of pages. 18 |

Number of lines on each page. 7 | Extent in śokas. 200 | Character. Do. [N = Nāgara] | Substance. Do. [C. Paper³⁸] | Age of MS. A.D. Do. [Nil] | Where deposited and in whose possession. Zillah. Do. [Lucknow] Person. Do. do. [Paṇḍit Rāmanārāyaṇa]” (Cat. Oudh 1877, p. 4). The manuscript was discovered in Oudh during the years 1873 – 1880. The manuscript is deposited in a private collection (see. BBC 0761) of Paṇḍit Rāmanārāyaṇa of Lucknow.

- **Bhk. 9.** The *legenda* in CC I *introduction*, p. VI decrypts Bhk as *A Report on the search of Sanskrit Manuscripts during the year 1881 – 82 by R. G. Bhandarkar, Poona; Dated 1st June 1882* (i.e., Report. Bhandarkar 1882). This report, along with the other eleven lists (cf. AK, BA, Bd, Bh, Bhk, Bhr, BP, Kh, P, Peters, Rgb in Cat. Aithal 1993, *Abbreviations with Bibliographical Notes*, pp. 21 – 57) and catalogues have been published in a consolidated catalogue Cat. D 1888. Report. Bhandarkar 1882 has been printed in Cat. D. 1888, pp. 212 – 42 under the heading “XIV. – Collection A of 1881 – 1882.” (cf. BBC 0852). It is a descriptive list of 460 manuscripts printed in a tabular form and arranged by subject. The number 9 in the abbreviation probably refers to the page number of the originally published list in 1882.³⁹ It cannot be rightly indicating the serial number of the list because number 9 is entitled to a manuscript called *Rudra Mantra Bibhaṅga* (Cat. D 1888, p. 212). On the other hand, another manuscript of the KŚ is also referred to the same identification mark, i.e., Bhk 9. It is more likely that page 9 contains the two manuscripts. The picture becomes apparent when we discover the two manuscripts listed with consecutive serial numbers 55 and 56 in Cat. D 1882, p. 215.⁴⁰ The manuscripts listed in the catalogue are presently preserved in the BORI and accessioned as BORI.. of A 1881 – 82 (cf. Cat. Aital 1993, *Abbreviations with Bibliographical Notes*, § Bhk, p. 25). Hence, the present call number of the manuscript is BORI 56 A 1881 – 82.

[= BORI 56 of A 1881 – 1882]

7.3.2 New Catalogus Catalogorum entries

NCC XII registers manuscripts of the PŚ under several headings, though some of them record the same manuscript. The disentangled abbreviations would help us identify the unique manuscripts. NCC records the entries of the PŚ manuscripts as follows:

- BBRAS. 11. Bhau Dāji 121. Bhk. 9. BORI. 56 of A 1881-82. IM 9540. 10662 (inc.). L. 1236. Mithilā IV. 175. 175 (A) – (C). Oudh IX. 4. PUL. II. App. P. 12. RASB II 1509-10.

The information needs to be decrypted following the bibliographical information given in the

³⁸ Country Paper.

³⁹ The original list could not be accessed due to its unavailability.

⁴⁰ 56th entry is “Pārāsārī Śikṣā.”

7.3. Survey of the PŚ manuscripts

Abbreviations, NCC I, pp. VIII – XXIX.

- **BBRAS. 11.** This entry refers to the 11th entry of Cat. BBRAS 1977 (Cat. BBRAS 1977, p. 5). The manuscript is described as follows: “13½ × 8½ inches, Devanāgarī handwriting, fol. 4, seventeen lines to a page, Date Śake 1787. A *śikṣā* of the Yajurveda ascribed to Parāśara (cf. Notice Mitra 1876 p. 203). It consists of 149 ślokas.” Rājendralāla Mitra’s Notices (Notice. Mitra 1876, p. 203), as referred by the catalogue, records a manuscript of the PŚ, but it is different from the one in question. Mitra’s entry of the said title referred to the manuscript preserved in the Asiatic Society of Bengal, Kolkata, with the reference number G 569. It is referred to by CC I as L 1236 (see L 1236 above). The readings of the beginning and end of the manuscript quoted by the catalogue differ from L 1236 (i.e., G 569).

Beginning – अथ शिक्षां प्रवक्ष्यामि पाराशरमतं यथा।

यथा देवेषु विश्वात्मा यथा तीर्थेषु पुष्करम्॥१॥

तथा पाराशरीशिक्षा सर्वशास्तरेषु गीयते।

प्रणवं तु प्रवक्ष्यामि तिस्रोमात्रात्रिदैवतम्(?)॥२॥

विष्णोरूपं त्रिवर्गं च त्रिस्थानं च सहं त्रिभिः।

अक्षराशीतिरेकश्च प्रथमा कण्डिका स्मृता॥

Ending – द्वे पदे चैव मोक्षाय रामेति निर्ममेति च।

मममेति द्वि [. . .]

The entry of the manuscript mentions another abbreviated reference: BD 278 which is disentangled as the 278th entry of Cat. BD 1882 (p. 121). BD 278 refers to a bundle of 18 manuscripts. PŚ is the seventh one in the row. The online catalogue of The Asiatic Society, Mumbai is more specific in mentioning the accession number of the manuscript. It records it as BD 278/7.

The manuscript is currently preserved in the Royal Asiatic Society, Bombay as a member of the Bhāu Dāji Collection. It can be accessed by the call number BD 278/7. (see § Bhau Dāji 121 below for more details of the Bhau Dāji collection).

[=Bhau Dāji 121]

- **Bhau Dāji 121.** According to the abbreviation list of NCC (NCC I, pp. viii – xxix), Bhau Dāji refers to *Catalogue of manuscripts and books belonging to the Bhau Dāji Memorial. Bombay 1882* (i.e., Cat. BD 1882). 121 is the page number of the entry, as mentioned in NCC I, p. x: “[q]uoted by pages.” P. 121 of the catalogue records a bundle under serial No. 278 containing 18 manuscripts. The PŚ manuscript is placed in the seventh position in the list. Hence, the concise accession number for the manuscript is BD 278/7, as stated in the online catalogue of the society.

The details of the manuscript as given in the catalogue are as follow: “No. of the pothi or Bundle 278 | Name of the Book Pārāśarī śikṣā | पाराशरी शिक्षा | Author’s Commentator’s Name Pārāśara | Subject Do [*Vedāṅga*] | Number of Pages 4” (the columns are separated with “|”). The manuscripts mentioned in Cat. BD 1882 (331 in total), along with the

printed catalogue, were sent to The Asiatic Society, Mumbai, by the Joint honorary secretaries of Bhau Dāji Memorial Fund in 1882. The works were placed in the Library of the society as a separate collection called “The Bhau Dāji Testimonial Collection” (Cat. BD 1882, pp. clix – clviii).

[= BBRAS 11]

- **Bhk. 9** (see Section 7.3.1 above)

[= BORI 56 of A 1881-1882]

- **BORI 56 of A 1881 – 1882** The “A of 1881 – 1882” BORI collection refers to the manuscripts purchased by R. G. Bhandarkar on behalf of the Asiatic Society, Bombay in those years (cf. ABC 273; BBC 0852). It corresponds to Bkh. 9 in CC entries (see Section 7.3.1 above).

[=Bkh. 9]

- **IM 9540** “IM” refers to “[A] hand-list of the 11286the Sanskrit manuscripts in the Indian Museum, Calcutta.” This list is unpublished and Biswas (BBC 43, No. 0171) located in the Department of Sanskrit of University of Madras. Some of the manuscripts listed here are published in Cat. ASB 1.1-3, 1971 – 78. These manuscripts originally belonged to the Archeological Survey of India are now deposited in the Royal Asiatic Society of Bengal (NCC I, p. xvi, Cat. Aithal 1993, p. 35). The manuscript is now accessible with the reference number IM 9540 in the society library.

- **IM 10662** See above.

- **L 1236.** See § *Catalogus Catalogorum entries*, L 1236

- **Mithilā. IV. 175. 175 (A) – (C)**

- **Oudh IX. 4.** See § *Catalogus Catalogorum entries*, Oudh IX. 4.

- **PUL. II. App. p. 12.** *A Catalogue of Sanskrit Manuscripts in the Punjab University Library* is abbreviated as “PUL” in the abbreviation list of NCC (NCC I, p. xxiii). “II” refers to the second volume, and “App.” indicates its appendix. “p. 12” stands for page number 12. The details about the manuscript provided in the said directory are “No. 188 | Title पाराशरीशिक्षा | Author or commentator [blank] | Leaves 7 | Granthas 150 | Age [blank] | Remarks: Copy from B.A.S. Bombay” (the details are given in a tabular form. Column breaks indicated with “| ”). In Cat. PUL 1941 (*List of Abbreviations*, p. xv) the Bombay Branch of Royal Asiatic Society is abbreviated as “B. B. R. A. S.” The society is referred to in the remarks of the manuscript as “B. A. S.” (Bombay Asiatic Society). It mentions that it is a copy of a manuscript that was/is kept in the society in Bombay, e.g., BD 278/7. A physical examination of the manuscript has found this information legitimate. The manuscript is preserved in the Punjab University Library with accession number 6734.

7.3. Survey of the PŚ manuscripts

- **RASB II 1509 – 10.** The entry refers to the 1509th and 1510th entry of Cat. RASB 1923, p. 1181. Both record the same title “Pārāśarī Śikṣā, Yajurvedīyā.” The manuscript described in Cat. Mitra 1876, p. 203 (i.e. L 1236) is recorded under the serial number 1509 with accession No. “G 596.” The entries are: “569 पाराशरी शिक्षा यजुर्वेदीया (?) Pārāśarī Śikṣā. On the phonetics of the Yajurveda of the school of Parāśara. For the manuscript see L. 1236.”

[=L 1236]

The other manuscript of the PŚ listed in serial number 1510 is accessioned as 3256 (=G 3256). The details are as follows: “1510. 3256. *The Same.* Substance, country-made paper. 10× 5 inches. Folia. 9. Lines 8 on a page. Character, Nāgara. Date, Savatmī 1939. Appearance, fresh. Post Colophon: – श्रीसंवत् १९३९ कालिकाप्रसाद। See L. 1236. The 15th verse is wanting in the present manuscript” (Cat. RASB 1923, p. 1181).

7.3.3 Cat. Aithal 1993 entries

Aithal presents a list inclusive of both CC and NCC lists along with some new entries. His list of the PŚ manuscripts is as follows (the unique entries are typed in boldface and discussed below):

- BBRAS 11 (BD 278) 4 fol. Dated Śaka 1787.
- Bhau Daji p. 121
- Bhk. 9.
- BORI 56 of A 1881 – 1882. 5 fol. 149 Grantha-s.
- IM 9540.
- IM 10662. 11 fol. (3 – 13). Incomplete.
- L 1236. 10 fol. 161 Grantha-s.
- Mithila IV 176
- Mithila IV 176 (A)-(C)
- **Oxf. CS d. 185(8).** 13 fol. (1 fol. missing). Dated A.D. 1879. Title: Pārāśarīśikṣāsāstra?
- Oudh IX 4 (no.3) 18 pp. 200 Grantha-s. Belonged to Paṇḍit Rāmanārayaṇa of Lucknow.
- PUL II. App. p. 12. (no. 188)
- RASB II 1509 (=G 659) = L 1236.
- RASB II 1510 (G 3256). 9 fol. Dated V. S. 1939.
- **RASB II 1515** (G 2815). Beng.
- **SBD 2092.** 7 fol. Incomplete

Aithal adds three manuscripts that are not mentioned in CC and NCC: Oxf. CS d. 185(8), RASB II 1515 (G 2815), and SBD 2092.

- **Oxf. CS d. 185(8).** The abbreviation “Oxf. CS” refers to the *Manuscripts of Chandra Shum Shere Collection in the Indian Institute of Bodleian Library, Oxford* (cf.

Aithal 1993, *Abbreviations and Bibliographical Notes*, p. 44). As the name suggests, the manuscript of the collection (no fewer than 6630) originally belonged to Maharaja Sri Chandra Shum Shere, the 13th Prime Minister of Nepal (in office: 27 June 1901 – 26 November 1929). The collection, brought to England in 1909, was claimed to be the most extensive collection of Indian manuscripts taken to England.⁴¹ “d.185(8)” in the abbreviation is the accession number of the manuscript originally numbered by Gambier-Parry, the then Keeper of Oriental books. “d.” in the number refers to the size-category (a – g) or subjects of the groups they were divided into. The number is the serial number of the manuscript of that particular group. The numbers mentioned by Gambier-Parry often contained more than one manuscript. The individual manuscripts are referred to by the numbers in the bracket (see Wujastyk 1978, p. 2).

- **RASB 1515 (G 2815)**. The entry RASB 1515 refers to the 1515th entry of Cat. RASB 1923, 1923. The manuscript accessioned as G 2815 and recorded in Cat. RASB 1923, p. 1185. It contains three manuscripts. The description is as follows: “Three sheets of foolscap paper containing पाराशरीशिक्षा, पाणिनीय शिक्षा and केशवीशिक्षा in Bengali character.”
- **SBD 2092**. SBD 2092 refers to the 2092nd entry of Cat. SBD 1953, pp. 196 – 97. The details of the manuscript as recorded in a tabular format is as follows: “क्रमसंख्या २०९२ | ग्रन्थनाम पाराशरीशिक्षा | ग्रन्थनाम [blank] | पत्रसंख्याविवरणम् १-७ | आकारः १.७ × ३.६ | पङ्क्तिसङ्ख्या ९ | अक्षरसङ्ख्या ३९ | लिपिः दे.ना. | आधारः का. | लिपिकालः [blank] | पूर्णापूर्णाविवेकः पू | विषयविवरणम् [blank]”. As the catalogue title suggests, the manuscript was collected during the years 1791 – 1950 and currently preserved in the Sarasvati Bhavan Library of Sampurnnanda Samskrita Vishvavidyalaya, Varanasi.

The results of the survey are summarized in the table below.

Table 7.1: Inventory of the PŚ manuscripts

City	Shelf-marks	Repositories
Mumbai	BD 278/7	The Asiatic Society of Bombay
Pune	BORI 56 of A 1881-82	Bhandarkar Oriental Research Institute
Kolkata	IM 9540	The Asiatic Society of Bengal
Kolkata	IM 10662	The Asiatic Society of Bengal
Oxford	d. 185 (8)	Indian Institute of the Bodleian Library
Lahore	PUL 6743	The Punjab University Library
Kolkata	G 659	The Asiatic Society of Bengal
Kolkata	G 3256	The Asiatic Society of Bengal
Kolkata	G 2815	The Asiatic Society of Bengal

⁴¹ The Chandra Shum Shere Collection, 1908-1978. [Unpublished essay by D. Wujastyk, 1978, p. 1. https://www.academia.edu/16132816/1978_The_Chandra_Shum_Shere_Collection_1908_1978_Unpublished_1978_essay_]

Among all the located manuscripts of the PŚ, five are directly consulted for the present edition: The manuscripts are not reportedly used in any of the published editions of the PŚ. There are two vulgate editions of PŚ (Vyāsa 1890 and Tripāṭhī 1989) which would also be referred to for the higher criticism as well as lower criticism.

7.4 Sigla of the PŚ manuscripts

There are four PŚ manuscripts relevant to the present edition: BD 278/7, BORI 56 of A 1881 – 82, G 3256, and SBD 2092.

Table 7.2: Sigla of the PŚ manuscripts

City	Shelf-marks	Siglum
Mumbai	BD 278/7	M
Pune	BORI 56 of A 1881 – 82	P
Kolkata	G 3256	K
Varanasi	SBD 2092	V

7.5 Genealogy of the PŚ editions

The actual time of the composition of the kernel of the PŚ is not known. The existing manuscripts of the PŚ seem to be of a modern period. Among the consulted manuscripts, two are dated, and their dates correspond to CE 1730 (M) and CE 1882 (K). The other two manuscripts, i.e., P and V, are undated. The first edition of the PŚ dates back to 1890.⁴² It is not a critical edition, and no proper *editio princeps* is prepared. Thus, no authoritative trace of the manuscripts used by Vyāsa is available. The present edition has thoroughly consulted Tripāṭhī's edition (PŚ^{Rā}), a mere reprint of Vyāsa's edition (PŚ^{Yu}).⁴³ During the collation, a close relationship between K and Rā has been observed. K and Rā have several separate errors, e.g.,

- *vasubāṇāḥ* (16)] *vasuvarṇāḥ* K Rā
- *paridhīmī* (36)] *paridhimatra* K Rā
- *kṣipramī* (49)] *hrasvamī* K Rā
- *saptāsya* (145)] *saptākṣaramī* tu K Rā
- *prayoktavyā* (157)] *prayoktavyāḥ eṣa* K Rā
- *seha* (164)] *saha* K Rā

⁴² Vyāsa 1890.

⁴³ Kulkarni 2006, p. 210.

- *parasthā ca* (166)] *parā cātha* K Rā
- *pr̥thivyā* (171)] *pr̥thivyayā* K Rā
- *darśanam* (178)] *nidarśanam* K Rā
- *mrada ūrṇamī* (190)] *ūrṇāmradasamī* K Rā
- *bhavelloko* (206)] *bhavantyyete* K Rā
- *bhakārasya* (211)] *vakārasya* K Rā
- *ṭavargasya* (213)] *khavargasya* K Rā
- *-māhurvicakṣaṇāḥ* (218)] *saṁprāhurvicakṣaṇāḥ* K Rā
- *prārambhamī* (233)] *prārambhe* K Rā
- *agniścaiva* (236)] *agniśceti* K Rā
- *supaṅcadhā* (260)] *supaṅcayoḥ* K Ra
- *kṣiṅanti* (308)] *kṣiṅantī* K Ra

Besides these, there are several conjunctive readings of K and Rā against M, P, and V:

- *agniścaiva* (29) K Rā] *aśviścaiva* M P V
- *pavitrā* (39) K Rā] *pavitrāmī* M P V
- *viṅṅeya* (48) K Rā] *viṅṅeyaḥ* M P V
- *saṁyogaḥ* (63) K Rā] *saṁyogamī* M P V
- *hyaghoṣastu* (86) K Rā] *nyaghoṣastu* M P V
- *ubhau nādau* (94) K Rā] *uttānādau* M P V
- *parataḥsthitāḥ* (105) K Rā] *paratasthitāḥ* M P V
- *yadā* (122) K Rā] *na hi* M P V
- *kurvīta* (128) K Rā] *karoti* M P V
- *ukārānte* (130) K Rā] *jakārānte* M P V
- *cobhayoryadi* (130) K Rā] *cotaye yadi* M P V
- *ekapadye* (132) K Rā] *ekapatye* M P V
- *vasusamīkhyākṣaramī* (144) K Rā] *vasusvaravyākṣaramī* M P V
- *aṣṭākṣaramī* (147) K Rā] *antyākṣaramī* M P V
- *aṣṭākṣaramī* (148) K Rā] *antyākṣaramī* M P V
- *māṅḍavyāmoghanandinī* (151) K Rā] *mārkaṅḍeyāmoghanandinī* M P V
- *viṅṅeyo* (161) K Rā] *viṅṅeyā* M P V
- *trayoviniśatiścākṣarāṅṅāmī* (171) K Rā] *trayoviniśatiścākṣara hotā* M P V
- *pramāṅṅataḥ* (172) K Rā] *pramāṅṅata* M P V
- *sahasrasya* (199) K Rā] *sahasrasyāpadā* M P V
- *pavargayoḥ* (213) K Rā] *tavargayoḥ* M P V
- *kumbhīpākamī* (226) K Rā] *kumbhīpāke* M P V
- *tu* (260) K Rā] *rū* M P V
- *mahādevo* (266) K Rā] *mahādevamī* M P V
- *gr̥he* (266) K Rā] *grahe* M P V

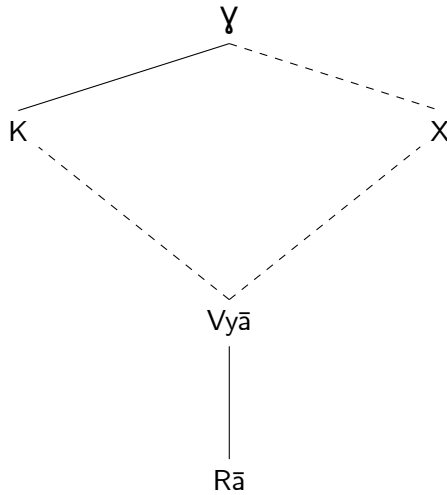


Figure 7.1: Hypothetical stemma codicum of the PŚ Editions

Unlike the previous errors, these readings of K and Rā can be explained as the result of corrections made over the ambiguous readings of the other witnesses. The hypothesis is that Rā had K or a manuscript belonging to the same group as K (labeled as X) as one of its exemplars. However, Rā does not depend only on K or X, for it has separative readings against K too, which have probably been taken from the other witnesses. Following are some instances of such occurrences:

- *ṣaṣṣaḍaṣṭau* (17)] *ṣaṣṭ dveṣṭau* K; *ṣaṣṭvayaṣṭau* Rā
- *tu* (56)] *ca* K; *om.* Rā
- *ṛcorddhe* (89)] *ṛcārdharce* K; *ṛgarddhe* Rā
- *ghajhadhadhabhā* (111)] *ghaḍujhaṭhadhadhumā* K; *om.* Rā
- *laghutarami* (125)] *laghūtarami* K; *laghūtaraḥ* Rā
- *yuñjāneti* (127)] *iti* add. K; *yuñjāna iti* Rā
- *ṛcatrayam* (148)] *ṛcātrayam* K; *ṛcam trayam* Rā
- *vidhā* (166)] *vitdhā* K; *viddhā* Rā
- *trayaścaiva* (181)] *paścaiva* K; *pañcaiva* Rā
- *barhirūrṇamradāḥ* (198)] *barhirūtūrṇamradāḥ* K; *barhirūrṇammradāḥ* Rā
- *takārayoḥ* (212)] *tamakārayoḥ* K; *makārayoḥ* Rā
- *anye* (220)] *antyanta-* K; *antya* Rā
- *tathā iti* (239)] *tathāpare* K; *yathāpare* Rā
- *kasami* (295)] *vṛṣami* K; *śaṭho* Rā

Although, many of these readings can be explained as the results of further corrections of K's readings, but some readings do not support the argument. Also, K cannot be explained as an antigraph of Rā because they share several separative errors against each other. In this situation, it can be hypothesized that Rā had K or X as one of its exemplars, and Rā may carry several conjectural changes made by the editor (see Figure 7.1).

7.6 Genealogy of the PŚ manuscripts

7.6.1 M, P, and V, the β family

In the previous section, it has been discussed that K and Rā share several conjunctive errors against M, P and V. After the exclusion of the edition (PŚ^{Rā}), the number of separative errors read by K becomes even higher. Or, in other words, the separative errors of K alone is higher. Some such additional instances to the previously mentioned ones are as follow:

- *tadānunāsiko* (96)] *tadānunāsike* K; *tadānunāsikamī* M P V
- *caturauṣṭhyamī* (133)] *caturouṣṭhamī* K; *caturouṣṭhyamī* M P V
- *bhuktamavyaṅjanamī* (142)] *uktamavyaṅjanamī* K; *tuktamavyaṅjanamī* M P V
- *pūrvā ṛcaḥ* (149)] *pūrvarcaḥ* K; *carṛcaih* M P V
- *prokto bhīyudhyeti* (159)] *prokta abhīyudhyeti* K; *prokto abhīyudhyeti* M P V
- *sanivatsaro'si* (182)] *savvatsarosi* K; *sanivatsarosīti nidarśanam* M P V
- *vettā* (296)] *veāhī* K; *vāhī* M P V

The conjunctive errors of M, P, and V include some omissions too:

- *tathā* (5)] *om.* M P V
- *pramā* (199)] *om.* M P V
- *trayaścaiva* (239)] *om.* M P V
- *sarvā* (249)] *om.* M P V
- *ṛkāro gurūtāmī yātaḥ sanīyukto harayaiḥ saha [...]* *ṛvarṇena parasyaiva vyṛddhyā iti nidarśanam. kratūn* (289 – 291)] *om.* M P V *ṛvarṇena parasyaiva vyṛddhyā iti nidarśanam . kratūn*] *om.* M P V
- *sa* (307)] *om.* M P V
- *ca* (308)] *om.* M P V
- *pūṣā mitro vasūnpaṅcānuraṅjanāḥ prakūrtitāḥ/ ekārddhamātrikāścaiva paṅjaite cānuraṅjanāḥ// vakṣyayakṣyakakṣyamāṇā ityevamādayaḥ/ ime varṇāstu tālavyaḥ parā mūrdhanyaajāḥ smṛtāḥ// evamī jñātvā paṭhedyastu sa gacchedvaiṣṇavamī padam/ na me priyo dvijaḥ kaścicchuddhapāṭhī tvatipriyaḥ// iti parāśaroktamī viprāṅāmī hitakāmyayā/ śīṣyāṅāmūpakārāya paralokahitāya ca//* (311 – 318)] *om.* M P V

The two long omissions (189 – 291 and 311 – 318) can be explained as non-archetypical and added in the other two witnesses (K and Rā) by later scholars or scribes, for they do not fit in the continuous context of the text. Hence, the assumption is that manuscripts M, P, and V derived from a common ancestor β (see Figure 7.2).

7.6.2 P and V, the γ family

The genealogical relations between M, P and V are now to be weighted. M and P share a very few conjunctive errors:

- *smṛtā* (17)] *smṛtāḥ* M P
- *ca*² (89)] *om.* M P

7.6. Genealogy of the PŚ manuscripts

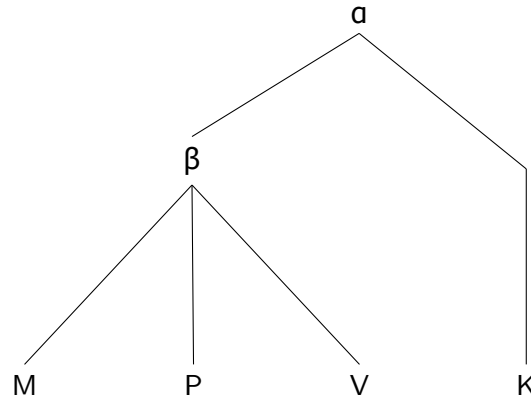


Figure 7.2: M, P, and V, the β family

- *sakṛdauṣṭhyamī* (132)] *sakṛdoṣṭhyamī* M P
- *śeṣā* (255)] *śeṣe* M P
- *ubhau* (261)] *uktau* M P
- *paśurnidarśanam* (274)] *paśunidarśanam* M P
- *hīnāḥ* (297)] *hīnā* M P

The number of conjunctive errors of M and V is also not so high:

- *antyāvasānāḥ* (12)] *atyāvasāna* M V
- *pakārātparato* (48)] *ekārātparato* M V
- *viṅānīyātsamīsravabhāgāsthe* (56)] *viṅānīyātsaUśravabhāgāsthe* M V
- *bhavatyeva* (70)] *bhavetyevamī* M V
- *upajjmannīti* (117)] *upajmannupeti* M V
- *laghurjātaḥ* (119)] *laghurjātiḥ* M V
- *prayoktavayā* (169)] *prayoktavayāḥ* M V
- *tisro'rddhā... tyamī* (179)] *tisro arddhā anityamī* M V
- *pṛthak* (183)] *pruthak* M V
- *rājati* (238)] *rāhutim* M V
- *cāṣṭamamī* (252)] *cāntyamamī* M V
- *vākyamaṣṭākṣaramataḥ* (261)] *vākyamī*

The number of conjunctive errors of P and V is high. Some of such errors are:

- *trīsthānamī* (5)] *ca sahamī* add. M; *tyṛhamī* add. P V
- *pīḍyādhyakṣā* (42)] *pīḍyādhyakṣā* M; *pīḍyāndhyakṣāmī* P V
- *armmēbhyo'tha* (43)] *amarmmetha* M; *arthebhyo'tha* P V
- *dīrghatā* (67)] *dīrghatāḥ samīyogādīparostī hrasvadīrghasya dīrghatā* Add. M; *samīyogādīparo nāstī* P V
- *ādyantasthau* (93)] *ādhetonto* M; *ādyantontau* P V
- *madhyagaḥ* (93)] *madhyam* M; *madhyamaḥ* P V

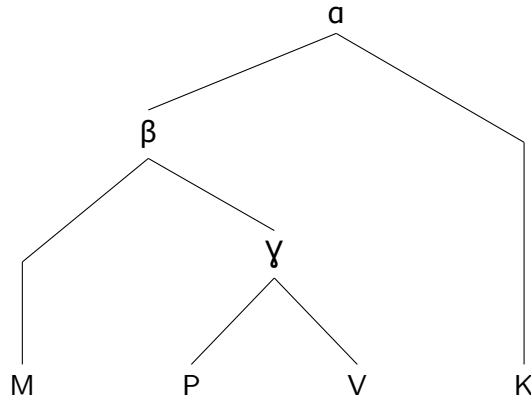


Figure 7.3: P and V, the Y family

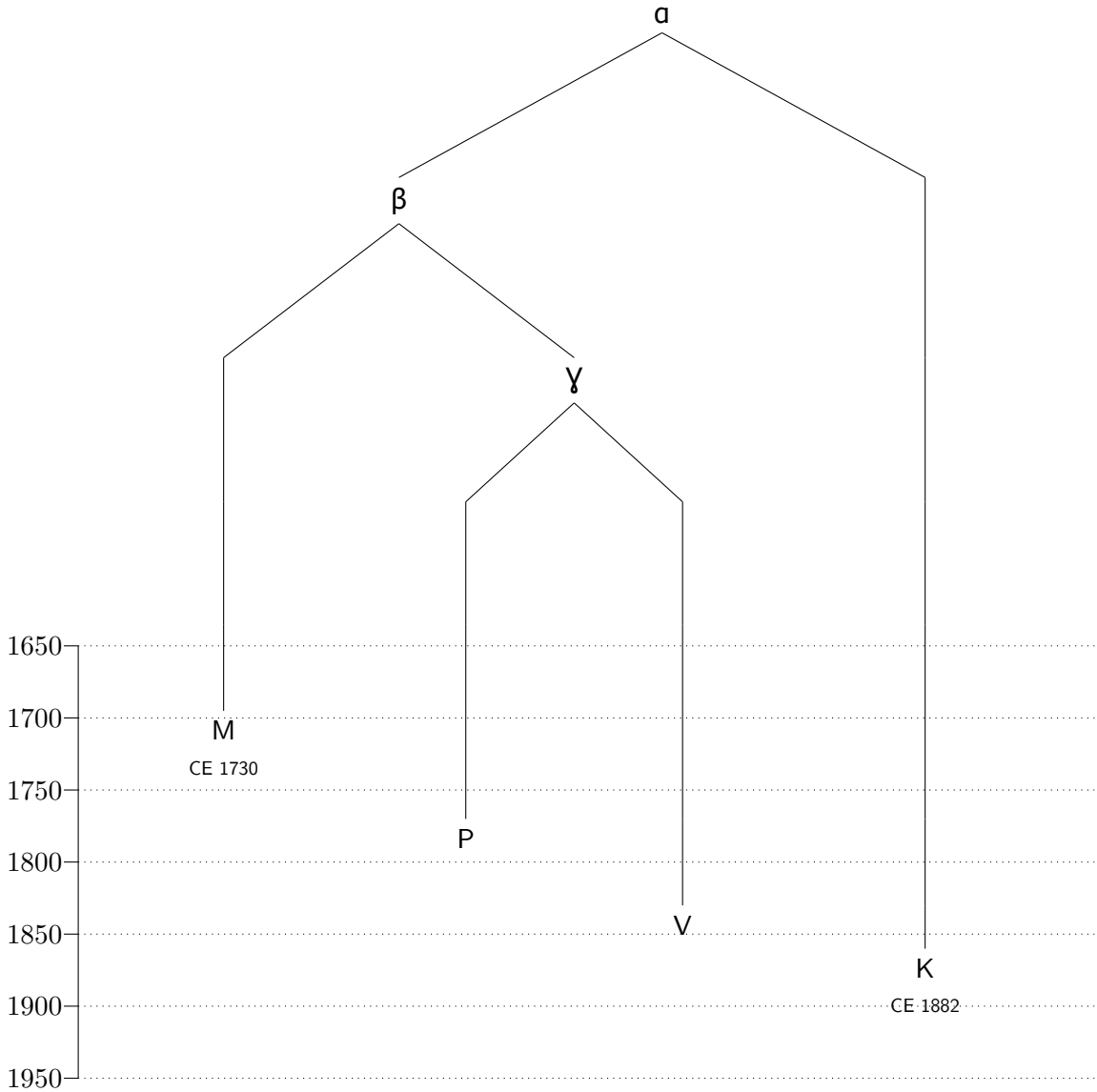
- *laghūtarah* (123)] *laghuttara* M; *laghūttarah* P V
- *tadatra kṣaṇairno* (135)] *takṣaṇeno* M; *tatkṣaṇerno* P V
- *kikidīveti* (137)] *kukkuṭosi* M; *kukkuṭosīti* P V
- *pitaro* (185)] *māpitaro* M; *pitarah* P V
- *vākyānāmeṣa* (204)] *vākyānāmi* M; *vākyānāmava* P V
- *caiva* (214)] *om.* M; *yamami* P V
- *tathā* (239)] *tapā* M; *tayā* P V
- *aṣṭadaśākṣarami* (256)] *aṣṭākṣarami* ca M *aṣṭadaśākṣarami* P V

From this distribution of errors, the most reasonable assumption is that P and V are derived from a common ancestor Gr (see Figure 7.3).

Due to a substantial number of errors shared by P and V, the possibility of the derivation of the one from another cannot be overruled.

7.6. Genealogy of the PŚ manuscripts

Figure 7.4: Hypothetical stemma codicum of the PŚ manuscripts with tentative chronology



7.7 Critically edited text

पाराशरी शिक्षा

- 1 अथ शिक्षां प्रवक्ष्यामि पाराशरमतं यथा।
- 2 यथा देवेषु विश्वात्मा यथा तीर्थेषु पुष्करम्॥१॥
- 3 तथा पाराशरी शिक्षा सर्वशास्त्रेषु गीयते।
- 4 प्रणवं तु प्रवक्ष्यामि तिस्रो मात्रास्त्रिदिवतम्॥२॥
- 5 त्रिरूपं च त्रिवर्णं च त्रिस्थानं त्रिगुणं तथा।
- 6 अक्षराशीतिरेकश्च प्रथमा कण्डिका स्मृता॥३॥
- 7 लक्षणोक्तप्रकारैस्तु इषे त्वेति निदर्शनम्।
- 8 त्रीणि त्रीणि च चत्वारि दशमञ्चाष्टमं स्मृतम्॥४॥
- 9 एकादशाक्षरं तद्वदुभयोरपि दृश्यते।
- 10 सप्तमं पञ्चमं चैव पुनश्चैकादशाक्षरम्॥५॥
- 11 नवाक्षरं विजानीयाद्वाक्यं चैकादश स्मृतम्।
- 12 अन्त्यावसानाः षट् चैव पञ्चैतास्त्रिभिरर्धकाः॥६॥
- 13 एका चतुर्थता ज्ञेया शेषा युग्मार्धकाः स्मृताः।
- 14 उच्चादुच्चतरं नास्ति नीचान्नीचतरं तथा॥७॥
- 15 एवं वर्णाः प्रयोक्तव्या इषे त्वेति विनिर्दिशेत्।
- 16 सप्त त्रीणि चतुष्कं च वसुबाणाः प्रकीर्तिताः॥८॥
- 17 षट्पदेषु च प्रपद्यन्ते द्वितीया कण्डिका स्मृता।
- 18 प्रथमं रुद्रसंख्या वै माससंख्या द्वितीयकम्॥९॥
- 19 निधिसंख्या तृतीयं स्याद्रत्नसंख्या चतुर्थकम्।
- 20 पञ्चमं वेदसंख्या च तृतीया कण्डिका स्मृता॥१०॥
- 21 अष्टौ वाक्यं तथा पञ्च द्वितीया च तृतीयका।

3 सर्वशास्त्रेषु] सर्वशास्त्रेषु B 4 प्रवक्ष्यामि] तिस्रो मात्रा त्रिदिवतम् add. P * तिस्रो] त्रिहो B; तिस्रो V * मात्रास्त्रिदिवतम्] om. P; मात्रा त्रिदिवतम् V K 5 त्रिरूपं] विष्णो रूपं B; रूपं P; तिस्रो रूपं K * च] om. B * च] om. B * त्रिस्थानं] च सह add. B; त्वहं add. P V * त्रिगुणं] त्रिभि B; त्रिभिः P V * तथा] om. B P V 7 लक्षणोक्तप्रकारैस्तु] त्वक्षणोक्तप्रकारैस्तु P * त्वेति] त्वेति Rā * निदर्शनम्] निनिर्दिशेत् B; विनिर्दिशेत् P V 8 त्रीणि] om. B * त्रीणि] om. B * दशमञ्चाष्टमं] दशपञ्चाष्टमं B K; दश पञ्चाष्टमं Rā 11 चैकादश] चैकादशा B; चैकार V; चैकादशं K 12 अन्त्यावसानाः] अत्यावसान B V; अन्त्यावसान P; अन्त्यावसाना K 13 युग्मार्धकाः] युग्मार्धका B P; युग्मार्धका K; युग्मार्धका V * स्मृताः] स्मृता B 15 प्रयोक्तव्या] प्रयोक्तव्याः Rā * विनिर्दिशेत्] निरदिशेत् B; निर्दिशेत् K; निदर्शनम् Rā 16 वसुबाणाः] वसुवाणि B; वसुवर्णाः K Rā * प्रकीर्तिताः] प्रकीर्तिता B 17 षट्पदेषु] षट् द्वेषु K; षट्पदेषु Rā * च] om. P V * स्मृता] स्मृताः B P K 18 वै] सप्त add. Rā * माससंख्या] सप्तसंख्या K; सङ्ख्या Rā 19 निधिसंख्या] निधिसङ्ख्या Rā * स्याद्रत्नसंख्या] स्याद्वसुसंख्या Rā 20 पञ्चमं] पञ्चम Rā * च] तं B P V * कण्डिका] कण्डिका Rā * स्मृता] स्मृताः P K 21 तृतीयका] तृतीयया B P K V

- 22 चत्वारिंशत्तथा सप्त चत्वारिंशत्तथा नव॥११॥
 23 अक्षराणां प्रमाणं च वसोद्वौ च विभाषया।
 24 चतुर्विंशच्च तद्वत् अक्षराणां प्रमाणतः॥१२॥
 25 चतुर्थी कण्डिका प्रोक्ता मुनिः पराशरोऽब्रवीत्।
 26 सप्तमं नवमं चैव अष्टमं तु तथैव च॥१३॥
 27 एवं वर्णाः प्रयोक्तव्या वीतिहोत्रं त्वेति निदर्शनम्।
 28 उभयोः कण्डिकामध्ये न चोष्णं विद्यते क्वचित्॥१४॥
 29 अग्निश्चैव सजूश्चैव अर्धात्रीणि चतुष्टयम्।
 30 दशाक्षराणि पञ्चैव अग्निर्ज्योतिर्निदर्शनम्॥१५॥
 31 सप्ताक्षराणि चत्वारि जमदग्नेरिति स्मृतः।
 32 दशाक्षरं च चत्वारि दशाक्षरं द्वादशाक्षरम्॥१६॥
 33 अन्ते युग्माक्षरं वाक्यमाकृत्यै च निदर्शनम्।
 34 नवाक्षरं त्रयश्चैव त्रयश्चैव षडक्षरम्॥१७॥
 35 इति वाक्यानि विद्यन्ते सिँह्यसीति निदर्शनम्।
 36 यं परिधिं च पितरो अयं ते च इडे तथा॥१८॥
 37 सकारेण विना चैव यो देवेभ्यः पञ्च कण्डिकाः।
 38 अकाराद्या हकारान्ता चतुर्विंशतिरक्षराः॥१९॥
 39 गायत्रीसदृशी प्रोक्ता पवित्रा यज्ञमध्यगा।
 40 अग्निन्दूतं वसन्ताय कपिञ्जलाथ च द्वयम्॥२०॥
 41 ऊष्मान्ता प्रथमा ज्ञेया स्वरान्ता वर्तिकापरा।
 42 शुद्धा च प्रथमाध्यक्षा पीड्याध्यक्षा द्वितीयया॥२१॥
 43 चिदसि प्रथमा ज्ञेया अर्मभ्योऽथ परा भवेत्।
 44 ध्यक्षाध्यक्षान्तयोः सम्यग्भयोः कण्डिकाद्वयोः॥२२॥
 45 ततः स केवलो यत्र तत्र रेफोऽप्यधस्थितः।

23 प्रमाणं] प्रमाण Rā * वसोद्वौ] वसो P; वसोर्धौ V; वसोर्धौ Rā 24 चतुर्विंशच्च] चतुर्विंशच्च K Rā * तद्वत्] नवति- K * प्रमाणतः] प्रमाणत B 25 पराशरोऽब्रवीत्] पराशरोब्रवीत् K; पराशरोऽब्रवीत् Rā 26 तु] om. B; च P K V * तथैव] चैव B * च] चः B 27 वर्णाः] वर्णि B * प्रयोक्तव्या] प्रयोक्तव्याः B Rā * वीतिहोत्रं] वितिहोत्रं B; वीतिहोत्रं Rā * त्वेति] om. K Rā 28 चोष्णं] चैष्णं B; चोष्णं Rā 29 अग्निश्चैव] अग्निश्चैव B P V * सजूश्चैव] यजूश्चैव K Rā * अर्धात्रीणि] अर्धात्रीणि B; अर्धात्रीणि P K V; अर्धात्रीणि Rā * चतुष्टयम्] चतुर्थकम् B; चतुर्थकम् P V; चतुष्टयं K 30 अग्निर्ज्योतिर्निदर्शनम्] अग्निर्ज्योतिर्निदर्शनम् B; अग्निर्ज्योतिर्निदर्शनम् K 31 जमदग्नेरिति] यमदग्नेरिति Rā 32 च] om. P V * चत्वारि] चत्वत्वारि P V 33 वाक्यमाकृत्यै] वाक्यं आकृत्यै B P K V 34 नवाक्षरं] नवाक्षरम् Rā 35 सिँह्यसीति] सिँह्यसीति B P K V 36 परिधिं] परिधिमत्र K Rā * च] om. K Rā * च] om. K Rā 37 सकारेण] रण B * चैव] यैत् P V * यो] यैतद्यो B * कण्डिकाः] कण्डिका P K V Rā 38 अकाराद्या] अग्निकारा B * चतुर्विंशतिरक्षरा] -श्चतुर्विंशतिरक्षरा B; चतुर्विंशतिरक्षराः K; -श्चतुर्विंशतिरक्षराः V Rā 39 गायत्रीसदृशी] गायत्रिसदृशा B; गायत्रीसदृशा P K V * प्रोक्ता] य add. B * पवित्रा] पवित्रां B P V * यज्ञमध्यगा] यज्ञमध्यगाः B 40 अग्निन्दूतं] अग्निदूतं B * वसन्ताय] वसन्ताय Rā * कपिञ्जलाथ] कपिञ्जला प्रजापतये P; कपिञ्जला प्रजापतये K V; कपिञ्जलानां प्रजापतये Rā * द्वयम्] द्वये P K V Rā 41 ज्ञेया] शेषा Rā * वर्तिकापरा] वर्तिकापराः B; वर्तिकापरा P; वर्तिकापरा K V 42 पीड्याध्यक्षा] पिण्ड्याध्यक्षा B; पीड्याध्यक्षां P V; पीड्याध्यक्षा Rā 43 अर्मभ्योऽथ] अर्मभ्यो B; अर्थभ्यो P V 44 कण्डिकाद्वयोः] कण्डिका P V; कण्डिकाद्वयो Rā 45 ततः] वकारे Rā * तत्र] यत्र P * रेफोऽप्यधस्थितः] रेफोऽप्यधः स्थितः Rā

- 46 दन्त्यमुपरि विज्ञेयं यूपव्रस्केति निदर्शनम्॥२३॥
 47 नानुस्वारं न संयोगं विसर्गं नैव दीर्घता।
 48 केवलस्तत्र विज्ञेयः पकारात्परतो हि यः॥२४॥
 49 मात्रासह भवेद्दीर्घं क्षिप्रं मात्रा विना भवेत्।
 50 इत्यन्तरं विजानीयात्क्षिप्रं दीर्घं भवेदिति॥२५॥
 51 क्षिप्रं दीर्घं समाख्यातम अङ्गुल्यामेकमन्तरम्।
 52 दीर्घस्यार्धं भवेत्क्षिप्रं नास्ति दीर्घस्य दीर्घता॥२६॥
 53 यथा सङ्ख्या तु दीर्घस्य तथा चोष्मा प्रकीर्तिता।
 54 ऊष्मा दीर्घसमत्वं च क्षिप्रं कुर्यात्तदर्धकम्॥२७॥
 55 अनुस्वारस्योपरिष्ठात् संयोगो दृश्यते यदि।
 56 ह्रस्वत्वं तु विजानीयात्संज्ञवभागास्थे निदर्शनम्॥२८॥
 57 अनुस्वारस्योपरिष्ठात्संवृतं तत्र दृश्यते।
 58 दीर्घं तं तु विजानीयाच्छ्रोता ग्रावाणेति निदर्शनम्॥२९॥
 59 अनुस्वारस्तु यो दीर्घादक्षराद्यो भवेत्ततः।
 60 स तु ह्रस्व इति प्रोक्तो मन्त्रेष्वेव विभाषया॥३०॥
 61 अनुस्वारो द्विमात्रः स्याद्वर्णव्यञ्जनादिषु।
 62 दीर्घं तं तु विजानीयाद्देवानां हृदयेभ्य इति निदर्शनम्॥३१॥
 63 अनुस्वाराच्च संयोगः परतो दृश्यते यदि।
 64 ह्रस्वं तं तु विजानीयान्मन्त्रेषु ब्राह्मणेषु च॥३२॥
 65 ह्रस्वादग्रे भवेद्दीर्घो दीर्घादग्रे भवेत्लघुः।
 66 स्वरपृष्ठं भवेद्दीर्घं संयोगात्पूर्वतो लघुः॥३३॥
 67 अदीर्घो दीर्घतां याति नास्ति दीर्घस्य दीर्घता।
 68 संयोगादिपरो यत्र तत्र ह्रस्वं भवेद्ध्रस्वम्॥३४॥

46 दन्त्यमुपरि] दन्त्यश्चोपरि Rā * यूपव्रस्केति] यूपव्रस्केति B Rā * निदर्शनम्] निदर्शन B 47 विसर्ग] विसर्ग K * दीर्घता] दीर्घता: B 48 विज्ञेय:] विज्ञेय Rā * पकारात्परतो] एकारात्परतो B V Rā * य:] य B 49 भवेद्दीर्घ] भवेद्दीर्घ: P V; भवेद्दीर्घ K * क्षिप्रं] स क्षिप्र B; ह्रस्वं K Rā 50 इत्यन्तरं] इत्यन्तरं K; इत्यक्षर Rā 51 क्षिप्रं] क्षीप्रं P V * अङ्गुल्यामेकमन्तरम्] अङ्गुल्यामेकमन्तर: B; अङ्गुल्यामेकमन्तरं K; अङ्गुल्यामेकमन्तरम् V Rā 52 दीर्घस्यार्धं] दीर्घस्यार्ध B P; दीर्घस्यार्धं K Rā; दीर्घस्यार्धा V 53 तथा] तथा ऊष्मा K * चोष्मा] ऊष्मा: B; ऊष्मा P V * प्रकीर्तिता] प्रकीर्तिता: P; प्रकीर्तिता: K V; प्रकीर्तिता Rā 54 दीर्घ] दीर्घ K; दीर्घ Rā * समत्वं] समत्वं K * कुर्यात्तदर्धकम्] कुर्यात्तदर्धकम् B 55 अनुस्वारस्योपरिष्ठात्] अनुस्वारस्योपरिष्ठात्संयोगो P; अनुस्वारस्योपरिष्ठात्संयोगो यत्र K; अनुस्वारस्योपरिष्ठात्संयोगो Rā * दृश्यते] यत्र दृश्यते: B * यदि] om. P 56 ह्रस्वत्वं] ह्रस्वत्व B * तु] च K; om. Rā * विजानीयात्संज्ञवभागास्थे] विजानीयात्सUस्रवभागास्थे B V; विजानीयात्सUस्रवभागास्थेति P; विजानीयात्संज्ञवभागास्थेति Rā 57 अनुस्वारस्योपरिष्ठात्संवृतं] अनुस्वारस्योपरिष्ठात्संवृतं Rā * दृश्यते] दृश्यते: B 58 विजानीयाच्छ्रोता] विजानीयाच्छ्रोता P 59 अनुस्वारस्तु] अनुस्वारस्तु B * दीर्घादक्षराद्यो] दीर्घो अक्षराद्यो B P V; दीर्घादक्षराच्च Rā * भवेत्ततः] भवेत्तथा B; भवेत्तथ: P 61 स्याद्वर्णव्यञ्जनादिषु] स्याद्वर्ण व्यञ्जनादिषु B; स्याद्वर्णव्यञ्जनादिषु Rā 62 निदर्शनम्] निदर्शन B 63 संयोग:] संयोगं B P V 65 भवेद्दीर्घो] त्रवेद्दीर्घो दीधता संयोगादिपरो नास्त B 66 स्वरपृष्ठं] सरपृष्ठं P; स्वरपृष्ठो K * भवेद्दीर्घं] भवेद्दीर्घ P; भवेद्दीर्घ: K * संयोगात्पूर्वतो] संयोगात्परतो K * लघु:] लघु B 67 दीर्घता] दीर्घता:B; संयोगादिपरोस्ति ह्रस्वदीर्घस्य दीर्घता Add. B संयोगादिपरो नास्ति ह्रस्वदीर्घस्य दीर्घता Add. P V संयोगादिपरो नास्ति ह्रस्वो दीर्घस्य दीर्घता Add. Rā

- 69 अभिनीतं निपातं वा जात्यं वा स्वरितं विदुः।
 70 वाक्यकाले भवत्येव पाठकाले यथाक्रमम्॥३५॥
- 71 षडङ्गुलं तु जात्यस्य हस्तस्यानुपथस्य च।
 72 चतुर्थभागमात्रं स्याद्भ्रूयस्तेनैव वर्जयेत्॥३६॥
- 73 निपातं चाभिनीतं च शेषं नीचतरं क्रमात्।
 74 त्रिस्वरं तं विजानीयादाज्येनेति निदर्शनम्॥३७॥
- 75 नीचान्नीचतरं चैव पुनर्नीचं प्रयोजयेत्।
 76 एवं वर्णाः प्रयोक्तव्या यक्षदोजो नेति निदर्शनम्॥३८॥
- 77 नादसंज्ञा भवन्तीमे ङञणनमाश्चानुनासिकाः।
 78 भवन्ति प्रत्यये येषामन्तस्थाः संयुतास्तथा॥३९॥
- 79 हकारं चैव वर्गाणां तृतीयं च चतुर्थकम्।
 80 अथ दीर्घविसर्गान्ता अष्टौ ते नादसंज्ञकाः॥४०॥
- 81 नमौ गुरू नादसंज्ञौ लघू चैवानुनासिकौ।
 82 संयोगौ च विसर्गौ च नादावेतौ प्रकीर्तितौ॥४१॥
- 83 पञ्चमा यत्र दृश्यन्ते पञ्चमे परतस्थिते।
 84 नासिकं तत्र कुर्वीत मात्रैकत्वे न संशयः॥४२॥
- 85 संयुक्ताग्रे विरामस्तु विवृतिस्तु विशेषतः।
 86 संयुक्ताग्रे ह्यघोषस्तु नासिकं तु विधीयते॥४३॥
- 87 प्रत्यये च स्थिता ये च अघोषाः पञ्चमाः स्वराः।
 88 पदान्ते संयुता ह्रस्वाः पञ्चैवैतेऽनुनासिकाः॥४४॥
- 89 विवृतौ चावसाने च ऋचोर्द्धे च तथापरे।
 90 पदे च पादसंस्थाने नासिकं तु विधीयते॥४५॥
- 91 हकारो रेफसंयुक्तो नादो भवति नित्यशः।
 92 द्वितयेन पदाक्रान्तो न तु नादः कदाचन॥४६॥
- 93 आद्यन्तस्थौ मकारौ द्वौ हकारो यत्र मध्यगः।

69 निपातं] निपातं P V; नीपातं K * विदुः] विदु B 70 भवत्येव] भवेत्येवं B V; भवत्येवं P 72 चतुर्थभागमात्रं] चतुर्थभागमात्रं B; चतुर्थभागमात्र- P; चतुर्थभागमात्र V * वर्जयेत्] वर्त्तयेत् Rā 73 निपातं] नीपातं P 74 विजानीयादाज्येनेति] विजानीयाद्धोता यक्षदोजोनेति B P; विजानीयाद्धोता V * निदर्शनम्] यक्षदोजोनेतिनि दर्शनम् V 76 वर्णाः] वर्णा P * यक्षदोजो] यक्षदोजो ने P V; दोजो नेति K 78 येषामन्तस्थाः] येषामन्तस्था P * संयुतास्तथा] संयुक्तस्तथा P 79 वर्गाणां] वर्गाणां B 80 दीर्घविसर्गान्ता] दीर्घविसर्गाता B * अष्टौ] अष्टा B * नादसंज्ञकाः] नादसंज्ञकाः V; नादसंज्ञकाः Rā 81 नमौ] नमो B P K V * नादसंज्ञौ] नादसंज्ञौ Rā 82 संयोगौ] संयोगौ Rā * प्रकीर्तितौ] प्रकीर्तितेः B; प्रकीर्तितौ Rā 83 परतस्थिते] परतः स्थिते Rā 84 नासिकं] नासिक Rā * मात्रैकत्वे] मात्रैकत्वे B 85 संयुक्ताग्रे] संयुक्ताग्रे Rā * विवृतिस्तु] विवृतिस्तु B P V Rā 86 संयुक्ताग्रे] संयुक्ताग्रे Rā * ह्यघोषस्तु] न्यघोषस्तु B P V 87 अघोषाः] अघोषा B * पञ्चमाः] पञ्चमा P * स्वराः] स्वरा B 88 पदान्ते] पदोते B * संयुता] संयुता Rā * पञ्चैवैतेऽनुनासिकाः] पञ्चैवैतेऽनुनासिकाः K V; पञ्चैवैतेऽनुनासिकाः Rā 89 च] om. B P * ऋचोर्द्धे] ऋचोर्द्धे B; ऋचोर्द्धे P; ऋचार्द्धे K; ऋगर्द्धे Rā * च] om. B P 92 द्वितयेन] द्वितयेन P V * कदाचन] कदाचनः B 93 आद्यन्तस्थौ] आधेतोन्तो B; आद्यन्तोन्तौ P V * मकारौ] मकारो B; सकारौ K Rā * द्वौ] द्वो B * मध्यगः] मध्यम् B; मध्यमः P V

- 94 उभौ नादौ प्रयुज्येताम् अग्ने व्रतपते निदर्शनम्॥४७॥
 95 नकारस्य मकारस्य अनुस्वारो यदा भवेत्।
 96 तदानुनासिको विद्यादुभयोर्ह्रस्वदीर्घयोः॥४८॥
 97 नकारस्य मकारस्य अन्तःस्थाश्च समीपगाः।
 98 नासिको नावमन्तव्यस्तत्र नादः प्रकीर्तितः॥४९॥
 99 तवर्गान्ते पवर्गान्ते व्यञ्जनान्ते पदे परे।
 100 तत्र नादं प्रकर्तव्यं न क्षिप्रं क्षिप्रकीर्तितम्॥५०॥
 101 पूर्वतः परतो वापि हकारो यत्र दृश्यते।
 102 तत्र नादो भवत्येव न विकल्पः कदाचन॥५१॥
 103 नकारात्परतो यत्र मकारात्परतस्तथा।
 104 हकारो यत्र दृश्यते तत्र नादो भवेद्ध्रुवम्॥५२॥
 105 नमौ गुरू यत्र दृश्येते घोषाः परतः स्थिताः।
 106 नादं कुर्वीत यत्नेन तत्र घोषबलं न हि॥५३॥
 107 एकाक्षरं नकारस्य चोभयोः स्वरयोर्द्वयोः।
 108 अर्धचन्द्रं तदुपरि अघोषाः परतः स्थिताः॥५४॥
 109 पञ्चमं चार्धचन्द्रं च ऊष्मान्तं स्वरयोर्द्वयोः।
 110 नासिकं तु भवत्येव नृः पाहीति निदर्शनम्॥५५॥
 111 विंशतिर्घोषास्ते गजडदबा घझढधभा डञ्जनमा यरलवहाश्चेति।
 112 त्रयोदशाघोषास्ते कचटतपाश्च खछ्ठथफाः शषसाश्चेति।
 113 मुखनासिकाभ्यामुच्चार्यमाणोऽनुनासिकः॥५६॥
 114 जकारौ द्वौ मकारश्च रेफस्तदुपरि स्थितः।
 115 अशरीरं यमं विद्यात्सम्माज्मीति निदर्शनम्॥५७॥

94 उभौ] उत्तानादौ B P V * प्रयुज्येताम्] प्रयुज्येताम् B; प्रयुज्येता P; प्रयुज्येतां K V * व्रतपते] व्रतपतेति K; व्रतपते Rā * निदर्शनम्] निदर्शनः B 96 तदानुनासिको] तदानुनासिकं B P V; तदानुनासिके K Rā * विद्यादुभयोर्ह्रस्वदीर्घयोः] विद्यादुभयोर्ह्रस्वदीर्घयोः P; विद्यादुभयोर्ह्रस्वदीर्घयोः K 97 अन्तःस्थाश्च] अन्तस्थाश्च B P K V * समीपगाः] समीपगा B 98 नावमन्तव्यस्तत्र] नवमन्त्रार्थोव्यस्तत्र B; नवमन्त्रार्था तत्र P; नावमन्तव्यः तत्र K; नवमन्त्रार्थो तत्र V * नादः] नाद B * प्रकीर्तितः] प्रकीर्तितः P Rā 99 व्यञ्जनान्ते] व्यञ्जनं B * पदे] द्वेपरं B 100 प्रकर्तव्यं] प्रकर्तव्यं Rā * न] नं P; नां- V * क्षिप्रं] क्षिप्रं P V * क्षिप्रकीर्तितम्] क्षिप्रकीर्तितम् Rā 101 पूर्वतः] पूर्वतो B P V 104 दृश्यते] दृश्यन्त B; दृश्यते P K Rā * नादो] वा च्यवते P V * भवेद्ध्रुवम्] ध्रुवम् P V; भवे ध्रुवम् K; भवेद् ध्रुवम् Rā 105 नमौ] नमो B * गुरू] गुरु B Rā * दृश्येते] पदस्यैते B; दृश्यते K; दृश्यते V * घोषाः] अस्योवाः B * परतः] परतस्थिताः B P V 106 नादं] नाद B * कुर्वीत] कुर्वित B * घोषबलं] घंषबलं P V 107 चोभयोः] चोभये B; उभयो P V; उभयोः K * स्वरयोर्द्वयोः] स्वरयोर्द्वयो B 108 अघोषाः] अघोवा B; ह्यघोषाः Rā * परतः] परत B; पुरत K; पुरतः Rā 109 ऊष्मान्तं] ऊष्मान्तं स्वरयोर्द्वयो B; उष्मान्तस्वरयोर्द्वयोः K; ऊष्मान्तस्वरयोर्द्वयोः Rā 110 नृः] हृः B; नृः P K V Rā * पाहीति] पाहिति P 111 विंशतिर्घोषास्ते] विंशतिघोषा ते च B; वि०शतिघोषाः ते P V; विUशतिघोषास्ते K * गजडदबा] गवंडदेवा B; गडजदबा P V; गजडदबा Rā घझढधभा * डञ्जनमा] डणनमा P V * यरलवहाश्चेति] पठरटो वाहाश्चेति B यरलवाहाश्चेति P; यवरलवाहाश्चेति V 112 त्रयोदशाघोषास्ते] त्रयोदशाघोषास्ते B P V * कचटतपाश्च] कचटतपाश्च B * खछ्ठथफाः] खछ्ठथफा B; खछ्ठथफा P; खछ्ठथफाः K; खछ्ठथफाः V * शषसाश्चेति] शषसाश्चेतिः B 113 मुखनासिकाभ्यामुच्चार्यमाणोऽनुनासिकः] मुखनासिकाभ्यामुच्यमाणोऽनुनासिक B 114 जकारौ] जकारो B * मकारश्च] मकारो च B; मकारौ च P V 115 विद्यात्सम्माज्मीति] विद्यात्सम्माज्मीति P; विद्यात्सम्माज्मीति K V * निदर्शनम्] om. B; निदर्शनम् K

- 116 शून्यालये पिशाचोऽपि गर्जते न च दृश्यते।
 117 एवं वर्णाः प्रयोक्तव्या उपज्मन्निति निदर्शनम्॥५८॥
- 118 एकाक्षरं वकारस्य निपातस्थो यदा भवेत्।
 119 संहितायां लघुर्जातः पदकाले गुरुर्भवेत्॥५९॥
- 120 वकारस्त्रिविधः प्रोक्तो गुरुर्लघुर्लघूत्तरः।
 121 आदौ गुरुर्लघुर्मध्ये पदान्ते तु लघूत्तरः॥६०॥
- 122 पदान्ते पदमध्ये च वकारो दृश्यते यदा।
 123 लघुरेव स मन्तव्यो ह्यन्यत्रापि लघूत्तरः॥६१॥
- 124 औकारान्ते पदे पूर्वे अकारे परतः स्थिते।
 125 लघुतरं विजानीयादग्रावग्निश्चेति निदर्शनम्॥६२॥
- 126 यथा पुत्रवती स्नेहाच्चुम्बतीति पुनः पुनः।
 127 एवं वर्णाः प्रयोक्तव्या युञ्जानेति निदर्शनम्॥६३॥
- 128 मूत्रं कुर्वीत वडवा योनिं करोति यादृशीम्।
 129 तन्मुखं कुरुते प्राज्ञः दुन्दुभीति निदर्शनम्॥६४॥
- 130 उकारान्ते उकारे च दृश्यते चोभयोर्यदि।
 131 द्विरौष्ठं तु विजानीयाद्भूर्भुवः स्वर्निदर्शनम्॥६५॥
- 132 एकपद्ये भवेद्यस्तु सकृदौष्ठं तदुच्यते।
 133 द्वित्रिभिश्च चतुष्कं चतुरौष्ठं ततः परम्॥६६॥
- 134 यथावत्संगहने लताभिर्धार्यते तुंगतरुस्तथेति
 135 सुग्माच्छाया असि यक्ष्म पूर्वं तदत्र क्षणेनो गुरुता- -मुपैति॥६७॥
- 136 यथा मर्कटयोर्युद्धं कुर्वन्मुखेन धावति।
 137 एवं वर्णाः प्रयोक्तव्याः किकिदीवेति निदर्शनम्॥६८॥
- 138 कुक्कुटः कामलुब्धोऽपि ककारद्वयमुच्चरेत्।

116 गर्जते] गर्जते Rā * दृश्यते] दृश्यते: B 117 एवं] एव Rā * प्रयोक्तव्या] प्रयोक्तव्या: Rā * उपज्मन्निति] उपज्मन्नूपैति B V; उपज्मन्निवेति P; उपज्मन्निति K 119 लघुर्जातः] लघुर्जाति: B V 120 गुरुर्लघुर्लघूत्तरः] गुरुर्लघुर्लघूत्तर: B; गुरुर्लघुर्लघूत्तर: P V 121 तु] च K * लघूत्तरः] लघूत्तर: P V 122 यदा] न हि B P V 123 मन्तव्यो] मन्यव्यो Rā * ह्यन्यत्रापि] अन्यत्रापि B P K V * लघूत्तरः] लघूत्तर B; लघूत्तर: P V 124 औकारान्ते] अकारेते B * पूर्वे] कर्वे B * परतः] परत B K 125 लघुतरं] लघूत्तरं P V; लघूत्तरं K; लघूत्तर: Rā * विजानीयादग्रावग्निश्चेति] विजानीयाकग्निश्चेति B * निदर्शनम्] निदर्शनमम् K 126 पुत्रवती] पुत्रवति B * स्नेहाच्चुम्बतीति] स्नेहाच्चुम्बतीति B; स्नेहात्चुम्बतीति K 127 प्रयोक्तव्या] प्रयोक्तव्या: P V * युञ्जानेति] युञ्जानेति B; युञ्जानेति P V; इति add. K; युञ्जान इति Rā 128 कुर्वीत] करोति B P V * वडवा] बडवा V * योनिं] योनिं K * यादृशीम्] यादृशी: B; यादृशीम् K 129 प्राज्ञः] प्राज्ञो B K; स add. Rā * दुन्दुभीति] दुन्दुभे Rā * निदर्शनम्] निदर्शनम् B 130 उकारान्ते] उकारान्ते B P V * दृश्यते] दृश्यन्ते B P V * चोभयोर्यदि] चोतये यदि B P V 131 द्विरौष्ठं] द्विरौष्ठं P V * विजानीयाद्भूर्भुवः] विजानीयाद्भूर्भुवेति B K; विजानीयाद्भूर्भुवेति P V * स्वर्निदर्शनम्] निदर्शनम् यथावत्सं B; निदर्शनम् P K V 132 एकपद्ये] एकपत्ये B P V * सकृदौष्ठं] सकृदौष्ठं B P; सकृदौष्ठं K 133 द्वित्रिभिश्च] द्वित्रिभिश्च B K * चतुरौष्ठं] चतुरौष्ठं B P V; चतुरौष्ठं K * परम्] दनर्दवा add. K 134 यथावत्संगहने] यथावत्संगहनि B * लताभिर्धार्यते] तं add. B; लताभिस्तुधार्यं तं K * तुंगतरुस्तथेति] तुंगतरुस्तथेति B; तुंगतरुस्तथेति K 135 सुग्माच्छाया] असि: Bस्तुग्माच्छाया B; स्तुभ्यस्तनुच्छायो K; सुग्माच्छाया V * यक्ष्म] यस्य P V * तदत्र] तक्षणेनो B; तक्षणेनो P V * गुरुता-] गुरुता- K Rā * -मुपैति] -मुपैति: B; -मुपैति P V 136 यथा] यथ P * मर्कटयोर्युद्धं] मर्कटयोस्य युद्धं B; मर्कटस्य युद्धं P * कुर्वन्मुखेन] नरिमुखेन B; नरीमुखेन P * धावति] धावति: B 137 किकिदीवेति] कुक्कुटोसि B; कुक्कुटोसीति P V

- 139 एवं वर्णाः प्रयोक्तव्याः कुक्कुटोऽसि निदर्शनम्॥ ६९॥
 140 चतुर्दशाक्षरं वाक्यं पुनश्चैकादशाक्षरम्।
 141 पुनर्दशाक्षरं वाक्यमष्टाक्षरमतः परम्॥७०॥
 142 लक्षाणैर्वा विहीनं तु भुक्तमव्यञ्जनं तथा।
 143 एवं चतुष्टयं वाक्यं श्रीश्चेति निदर्शनम्॥७१॥
 144 वसुसंख्याक्षरं वाक्यं त्रिपदा वा चतुष्पदा।
 145 सप्तास्य गायत्री अग्निं दूतमिति निदर्शनम्॥७२॥
 146 उभौ सप्ताक्षरं वाक्यं पुनश्चैव नवाक्षरम्।
 147 अष्टाक्षरं विजानीयात् यत्पुरुषेति निदर्शनम्॥७३॥
 148 अष्टाक्षरं चतुष्पदं तदेवादि ऋचत्रयम्।
 149 अन्ते पूर्वा ऋचः सम्याक् स्वाहाकारं पृथक् पृथक्॥७४॥
 150 याज्ञवल्की तु वासिष्ठी शिक्षा कात्यायनी तथा।
 151 पाराशरी तु गौतमी माण्डव्यामोघनन्दिनी॥७५॥
 152 पाणिन्या सर्ववेदेषु सर्वशास्त्रेषु गीयते।
 153 वाजसनेयशाखायां तत्र माध्यन्दिनी स्मृता॥७६॥
 154 एकादशाक्षरं वाक्यं द्वितीयं च नवाक्षरम्।
 155 रुद्रसंख्यं तृतीयं स्यान्निधिसंख्यं चतुर्थकम्॥७७॥
 156 चत्वारिंशच्चाक्षराणां वाक्यं स्यात्तु चतुष्टयम्।
 157 एवं वर्णाः प्रयोक्तव्या वस्तोमेति निदर्शनम्॥७८॥
 158 आद्यन्तह्रस्वयोर्यत्र वकारो यत्र दृश्यते।
 159 स तु ह्रस्व इति प्रोक्तोऽभियुध्येति निदर्शनम्॥७९॥
 160 अकारात्परतोभिश्च नैव दीर्घं प्रयुज्यते।
 161 अभिविध्येति विज्ञेयो मन्त्रब्राह्मणयोर्द्वयोः॥८०॥

139 कुक्कुटोऽसि] कुक्कुटोऽसिति V 141 वाक्यमष्टाक्षरमतः] वाक्यमष्टाक्षरमलं B 142 लक्षाणैर्वा] लक्षाणैर्वा B; लक्षाणैर्वा Rā * भुक्तमव्यञ्जनं] तुक्तमव्यञ्जनं B P V; उक्तमव्यञ्जनं K * तथा] तथा: B; तच्छब्दं कुरुते प्राज्ञः सिद्धसीति निदर्शनं हस्तहीनं तु योऽधीते वेदं वेदविदो विदुः तल्लक्षणविहीनस्तु add. K; तच्छब्दं कुरुते प्राज्ञः सिद्धसि निदर्शनम् हस्तहीनं तु योऽधीते वेदं वेदविदो विदुः तल्लक्षणविहीनस्तु भुक्तमव्यञ्जनं यथा add. Rā 143 श्रीश्चेति] श्रीश्च तेति K; श्रीश्च तेति Rā 144 वसुसंख्याक्षरं] वसुस्वरव्यक्षरं B P V * त्रिपदा] अपवाधं B; अपवाद्यं P V * चतुष्पदा] चतुष्पदम् B P V 145 सप्तास्य] सत्यास्य B; सप्तास्व P; सप्ताक्षरं तु K Rā * अग्निं] अग्निन्दूतमिति P V; अग्निन्दूतं K; अग्निन्दूतं Rā * दूतमिति] om. Rā 146 पुनश्चैव] पुरंश्चैव B * नवाक्षरम्] नवाक्षरम् B 147 अष्टाक्षरं] अन्त्याक्षरं B P V * विजानीयात्] विजानीयाद्यत्पुरुषेणेति Rā 148 अष्टाक्षरं] अन्त्याक्षरं B P V * चतुष्पदं] चतुष्पादं K Rā * ऋचत्रयम्] ऋचात्रयम् K; ऋचं त्रयम् Rā 149 पूर्वा] पूर्वा Rā * सम्याक्] सम्यक् P * स्वाहाकारं] स्वाहाकार P V * पृथक्] om. B P K * पृथक्] om. B P K 150 कात्यायनी] कात्यायनि B * तथा] स्मृता: B; स्मृता P V 151 तु] गौतमस्य तु B; गौतमी तु Rā * गौतमी] गौतमस्य P; गौतमस्य तु V * माण्डव्यामोघनन्दिनी] मार्कण्डेयामोघनन्दिनी B P V 152 पाणिन्या] पाणिन्या: B 153 तत्र] स्यान्न B 155 रुद्रसंख्यं] रुद्रसंख्या B; रुद्रसङ्ख्यं Rā * तृतीयं] त्रितीयं P V 156 चत्वारिंशच्चाक्षराणां] चत्वारिंशच्चाक्षराणां B 157 प्रयोक्तव्या] प्रयोक्तव्या: P V; प्रयोक्तव्या: एष K Rā * वस्तोमेति] ए वस्तोमेति B P; एव वस्तोमेति V 158 आद्यन्तह्रस्वयोर्यत्र] आद्यन्तह्रस्वयोर्मत्र K; आद्यन्तह्रस्वयोर्मन्त्रे Rā 159 प्रोक्तोऽभियुध्येति] प्रोक्तो अभियुध्येति B P V; प्रोक्त अभियुध्येति K; प्रोक्तोऽ- भियुध्येति Rā 160 अकारात्परतोभिश्च] अकाराक्षत्परतोभिश्च K; अकारात्परतो यश्च Rā * नैव] नैव B * दीर्घं] दीर्घं K 161 अभिविध्येति] अभिविध्येति P K * विज्ञेयो] विज्ञेया B P V * मन्त्रब्राह्मणयोर्द्वयोः] मन्त्रब्राह्मणयोर्द्वयो B

- 162 वनेषु व्यन्तरिक्षं च ह्यष्टौ व्यख्यत्तथैव च।
 163 नामग्रहणकालेषु गुरुरेव न संशयः॥८१॥
- 164 पूर्वं या कण्डिका पृष्ठा अपरा सेह संयुता।
 165 तदेव नामग्रहणं न विकल्पः कदाचन॥८२॥
- 166 पूर्वा विधा परस्था च कण्डिका यत्र दृश्यते।
 167 चपलानीति संज्ञेया आच्छच्छन्दो निदर्शनम्॥८३॥
- 168 यथा भारभराक्रान्तो निश्वसेल्लघुचेतसः।
 169 एवं वर्णाः प्रयोक्तव्या होता यक्षेति दर्शनम्॥८४॥
- 170 वाक्यौ द्वौ च समुद्भूतौ अक्षरा ऊनविंशतिः।
 171 त्रयोविंशतिश्चाक्षराणां होता मित्रा पृथिव्या॥८५॥
- 172 हंसः शुचिपत् चत्वारिंशच्च नवाक्षराणां प्रमाणतः।
 173 इति शिक्षाविधानोक्तं वाक्यं तस्याच्चतुष्टयम्॥८६॥
- 174 अकारादीनि वाक्यानि द्वादशैतानि संख्यया।
 175 द्वादशाक्षरं प्रथमं पञ्चमं चेति सप्त वै॥८७॥
- 176 षडक्षरं ततो वाक्यं पुनर्द्वादशकं स्मृतम्।
 177 एकादशाक्षरं चैतदन्ते च द्वादशाक्षरम्॥८८॥
- 178 एवं वर्णाः प्रयोक्तव्याः अथैतानिति दर्शनम्।
 179 तिस्रोऽर्धा अभि त्यं च तिस्रो अर्धा प्रजापतिः॥८९॥
- 180 पुनन्तु मेति चत्वारि वायुः पञ्च ततः परम्।
 181 अनाधृष्टा त्रयश्चैव एधोऽस्यर्धचतुष्टयम्॥९०॥
- 182 संवत्सरोऽसि चत्वारि द्यौः शान्तिश्चार्धयोर्द्वयोः।
 183 क्वचित्स्वाहा पृथक् कुर्यात् क्वचिद्युक्तं तु कारयेत्॥९१॥
- 184 क्वचिच्चादौ विजानीयात्क्वचिच्चान्ते विधीयते।

162 च] चः B * ह्यष्टौ] अष्टौ B; अष्टौ P K V * व्यख्यत्तथैव] व्यख्यतथैव B; व्यख्यस्तथैव K * च] चः B 163 गुरुरेव] गुरुवेति B; गुरुतेवि P V 164 पूर्वं] पूर्वा K Rā * या] वा B; तु K Rā * पृष्ठा] दृष्ठा K Rā * अपरा] अपराभिस्तु Rā * सेह] त्येद B; सह K Rā 165 कदाचन] कदाचनः B 166 विधा] वित्था K; विद्धा Rā * परस्था] परस्या B P V 167 चपलानीति] चपलानिति P; चापलानीति K Rā * संज्ञेया] सा ज्ञेया Rā * आच्छच्छन्दो] प्रच्छच्छं इति add. B; आच्छच्छन्द इति P V; आच्छच्छन्देति K 168 यथा] यथ V * निश्वसेल्लघुचेतसः] निःश्वसेल्लघुचेतसः K 169 प्रयोक्तव्या] प्रयोक्तव्याः B V * यक्षेति] यक्षेति V * दर्शनम्] निदर्शनम् B P V 170 समुद्भूतौ] समुद्भूतो B 171 त्रयोविंशतिश्चाक्षराणां] त्रयोविंशतिश्चाक्षर होता B P V * पृथिव्या] पृथिव्यया K Rā 172 हंसः] हंसः B; हंसः P V; हंसः K * शुचिपत्] शुचिपतः B * चत्वारिंशच्च] शत्वारिंशच्च P V * प्रमाणतः] प्रमाणतः B P V 173 तस्याच्चतुष्टयम्] चतुर्दशाक्षरं तन्मध्ये चैकादशाक्षरा हंसः शुचिपात् इत्येतद्द्वादशाक्षरम् ऊनाशीतिश्चाक्षराणां अथैथां च प्रकीर्त्तिताम् add. P; चतुर्दशाक्षरं तन्मध्ये चैकादशाक्षरा हंसः शुचिपात् इत्येतद्द्वादशाक्षरम् ऊनाशीतिश्चाक्षराणां अथैथां च प्रकीर्त्तिताम् add. V 174 वाक्यानि] वाक्यानी K * संख्यया] संख्याया P 175 चेति] चति B * वै] वो B; वौ P 176 षडक्षरं] षटक्षरम् B; षडक्षरम् P V; षडक्षरम् K * वाक्यं] om. B 177 चैतदन्ते] चैवदन्ते B; चैव अन्ते K; चैतदन्ते V; चैव अन्ते Rā 178 प्रयोक्तव्याः] प्रयोक्तव्या Rā * अथैतानिति] अथैतानीति P; अथैतानि K Rā * दर्शनम्] निदर्शनम् K Rā 179 तिस्रोऽर्धा] तिस्रो अर्धा P K 180 वायुः] वायुः Rā 181 अनाधृष्टा] अनाधृष्टा B K Rā; अनाधृष्ट्या V * त्रयश्चैव] पञ्चैव K; पञ्चैव Rā * एधोऽस्यर्धचतुष्टयम्] एधोऽस्यर्ध चतुष्टयम् P V 182 संवत्सरोऽसि] संवत्सरोसीति निदर्शनम् B P V; सबत्सरोसि K; सबत्सरोऽसि Rā * चत्वारि] चत्वारिः P * द्यौः] धाः-- B; द्वौः P V; द्यौः K * शान्तिश्चार्धयोर्द्वयोः] शान्तिश्चार्धयोर्द्वयोः V Rā 183 पृथक्] प्रुथक् B V * क्वचिद्युक्तं] क्वचित्संयुक्त B P; क्वचित्संयुक्त K; क्वचिद्युक्त V * तु] om. B P K V 184 क्वचिच्चादौ] क्वचिच्चादौ B

- 185 पुनन्तु मा पितरो वायुरनिलं प्रजापतये त्वा॥१२॥
 186 वाक्यकालेऽवसाने च स्वाहान्ते चाहुतिं क्षिपेत्।
 187 मन्त्रभागं पृथक्कुर्यात्स्वाहाकारं पृथक् पृथक्॥१३॥
 188 स्वाहादौ च भवेद्वाक्यमग्निन्दूतं मनस्तथा।
 189 अन्ते चादौ पुनश्चान्ते काय स्वाहेति दर्शनम्॥१४॥
 190 मकारादौ भवेद्वाक्यं म्रद ऊर्णं प्रकाशयते।
 191 आविर्मर्या अकारादौ स्वारान्तं प्रथमान्तरम्॥१५॥
 192 सरसंख्या भवेद्वाक्यं वेदबाणाः पुनः पुनः।
 193 युग्मबाणान्तयोः सप्त अन्ते चैव चतुर्दश॥१६॥
 194 पञ्चाशत्पञ्चवर्णानाम् अक्षराणां प्रमाणतः।
 195 इदमित्येव विज्ञेयं वाक्यं तस्माद्भवेन्न च॥१७॥
 196 अभ्रिरसि अग्ने तमद्य सहस्रस्य प्रमा अभ्रिर्देवता इयमुपरि मखस्य शिरः अश्वस्य त्वा प्रथमा वाम् अन्तरा
 197 मित्रावरुणौ होता यक्षदग्निं स्वाहा स्वाहा यज्ञम् बर्हिरूर्णम्रदाः। अभ्रिरसि सहस्रस्य प्रमा पञ्च विधीयते॥१८॥
 198 एकाक्षरं पदं वाक्यं नवार्धायुग्मयोरपि।
 199 मध्ये चैकाक्षरं वाक्यं द्वे द्वे चार्धवसानयोः॥१९॥
 200 एवं वर्णाः प्रयोक्तव्या लोकतश्च प्रकीर्तिताः।
 201 विभक्त्यन्तं विजानीयाद्गुरुतः शास्त्रतोऽपि वा॥१००॥
 202 लोपागमविकाराभ्यां वाक्यानामेष निर्णयः।
 203 द्वादशैतानि वाक्यानि द्वादशैतानि शान्तिके॥१०१॥
 204 देवादीनां भवेल्लोको द्वादशैतानि संख्यया।
 205 छाया छिद्रा तथा छन्दश्छकारा लघुसंज्ञकाः॥१०२॥

185 पितरो] मापितरो B; पितरः P V * वायुरनिलं] वायुरनिलं K Rā * प्रजापतये] प्रजापतये B 186 वाक्यकालेऽवसाने] वास्यकालेवसाने B * चाहुतिं] चाहुतीं K 187 मन्त्रभागं] अन्तभागं K 188 भवेद्वाक्यमग्निन्दूतं] भवेद्वाक्यं अग्निमिन्द्र- B; भवेद्वाक्यं अग्निन्द्र- P; भवेद्वाक्यं अग्निमिन्द्र- K; भवेद्वाक्यं अग्निन्द्र- V; भवेद्वाक्यं अग्निन्दूतं Rā * मनस्तथा] -मतस्तथा B; नस्तथा P 189 चादौ] चदौ P K V * दर्शनम्] निदर्शनम् P K V 190 मकारादौ] पकारादौ K * म्रद] पदं B * ऊर्णं] ऊ P V 191 आविर्मर्या] आविर्मर्या K Rā; आविर्मर्या V * स्वारान्तं] स्वारान्तं Rā 192 सरसंख्या] रससंख्या Rā * वेदबाणाः] देवबाणा B; वेदबाण K; वेदबाणा V; वेदबाणौ Rā 193 युग्मबाणान्तयोः] युग्मबाणान्तयोः B; युग्मबाणान्तयोः P; युग्मबाणान्तयोः K Rā 194 पञ्चाशत्पञ्चवर्णानाम्] पञ्चवर्णानां B; पञ्चाशतं च वर्णानां K; पञ्चाशतं च वर्णानाम् Rā 195 इदमित्येव] इदमित्येव B * तस्माद्भवेन्न] तस्या भवेन्न च P 196 अभ्रिरसि] अभ्रिरसिः B; अभ्रिरसि Rā * तमद्य] न्तमद्य K * प्रमा] प्रमा Rā * मखस्य] मखस्य Rā * अश्वस्य] श्वस्य B; अश्वस्य P V * प्रथमा] प्रथमां B * वाम्] वा B * अन्तरा] अन्तअन्तरा B 197 मित्रावरुणौ] मित्रावरुणौ B; मित्रावरुणा K; मित्रा-वरुणा Rā * होता] हो B * यक्षदग्निं] यक्षदग्नि U B P K; यक्षदग्नि U V; यक्ष-दग्निं Rā * यज्ञम्] यज्ञम्- Rā * बर्हिरूर्णम्रदाः।]] बर्हिरूर्णपदाः B; बर्हिरूर्णम्रदाः K; बर्हिरूर्णम्रदाः Rā * अभ्रिरसि] अभ्रिरग्ने B; अभ्रिरग्ने P V * सहस्रस्य] सहस्रस्यापदा B P V * प्रमा] om. B P V * विधीयते] मेयदा उदा add. K 198 वाक्यं] च B * नवार्धायुग्मयोरपि] चार्धायुग्मयोरपि B; न चार्धायुग्मयोरपि वा P; न चार्धायुग्मयोरपि Rā 199 चार्धवसानयोः] चार्धवसानयोः B; चार्धवसानयोः P V; चार्धवसानयोः K 200 लोकतश्च] लोकेतश्च B; लोकेताश्च P V 201 विभक्त्यन्तं] विभक्तं तं B; विभक्तं मे K; विभक्तं तं V * शास्त्रतोऽपि] शास्त्रतोपि B P K V 202 वाक्यानामेष] वाक्यानां B; वाक्यानामव P V * निर्णयः] सर्वनिर्णयः B 203 द्वादशैतानि] --- B * द्वादशैतानि] --- B * शान्तिके] द्वादशान्तिके B; शान्तिके P V; शान्तिकैः K 204 देवादीनां] देवानां B P V * भवेल्लोको] भवल्लोको B; भवल्लो P V; भवन्त्येते K Rā 205 छिद्रा] छिद्रा Rā * छन्दश्छकारा] छन्दः छकारा P V; छन्दः छकारा K * लघुसंज्ञकाः] लघुसंज्ञका B; लघुसंख्यया K; लघुसंज्ञया Rā

- 206 ह्रस्वो वा यदि वा दीर्घः शेषा द्वित्वे प्रतिष्ठिताः।
 207 दीर्घादग्रे छकारोऽपि ह्रस्वादग्रे तथैव च॥१०३॥
- 208 द्वित्वाक्षरं विजानीयाच्छादयामीति दर्शनम्।
 209 भकारस्य बकाराभ्यां छकारस्य चकारयोः॥१०४॥
- 210 धकारस्य दकाराभ्यां थकारस्य तकारयोः।
 211 कवर्गस्य चवर्गस्य टवर्गस्य पवर्गयोः॥१०५॥
- 212 द्वित्वं चैव यमं चैव भवत्येव न संशयः।
 213 ओष्ठं चैव वकारस्य मकारेण सहायवान्॥१०६॥
- 214 तम्बधान तथा तथा अम्बे संयोगा ह्यतिदुर्लभाः।
 215 तं वक्षैव शतं वक्ष संयोगोऽप्यतिदुर्लभः॥१०७॥
- 216 अनुस्वारं पृथक्कुर्यादन्त्यमाहुर्विचक्षणाः।
 217 वकारस्य यकारस्य मध्ये बिन्दुः प्रतिष्ठितः॥१०८॥
- 218 अन्ये बिन्दुं विना ये च शेषान्तस्थाः प्रकीर्तिताः।
 219 शृङ्गवद्वालवत्सस्य कुमार्यास्तनयुग्मवत्॥१०९॥
- 220 नेत्रवत्कृष्णसर्पस्य स विसर्ग इति स्मृतः।
 221 विस्फुलिङ्गा इव स्फोटा वेदस्याङ्गं भवति हि॥११०॥
- 222 अशुद्धपठनाच्चैवं नैव मोक्षं प्रपेदिरे।
 223 तस्मात्सर्वप्रयत्नेन शुद्धपाठी भवेद्विजः॥१११॥
- 224 अन्यथा निरयं यान्ति कुम्भीपाकं च दारुणम्।
 225 सप्ताक्षरं च चत्वारि पुनरष्टाक्षरं तथा॥११२॥
- 226 ऋचं वाचमिति ज्ञेया अन्ते चैव चतुष्टयम्।
 227 एकादशाक्षरं वाक्यं पुनरेव चतुष्टयम्॥११३॥
- 228 त्रयोदशं वै द्वादशं यन्मे इति निदर्शनम्।

206 दीर्घः] दीर्घो B P V * प्रतिष्ठिताः] प्रतिष्ठिता B 207 छकारोऽपि] छकारोपि P V * च] छिन्नाक्षरं विजानीयादिति शास्त्रविधानतः दीर्घादग्रे तु यो दीर्घो गीरिशा वर्मणा तथा add. K; द्वित्वाक्षरं विजानीयादिति शास्त्रविधानतः दीर्घादग्रे तु यो दीर्घो गिरिशा वर्मणा तथा add. Rā 208 विजानीयाच्छादयामीति] विजानीयाच्छादयामिति B; विजानीयाच्छादयामी K; विजानीयाच्छादयामि Rā * दर्शनम्] निदर्शनम् Rā 209 भकारस्य] वकारस्य K Rā * बकाराभ्यां] भकाराभ्यां B K Rā; वकाराभ्यां P V * चकारयोः] चकारयो B 210 तकारयोः] तमकारयोः K; मकारयोः Rā 211 टवर्गस्य] खवर्गस्य K Rā * पवर्गयोः] तवर्गयोः B P V 212 चैव] om. B; यमं P V * यमं] iter. B * चैव] om. B; यमं P V 213 ओष्ठं] अष्टि B; ओष्ठी P V 214 तम्बधान] तं बधाना P V; तं बधाना K * तथा] बधान Rā * तथा] बधान Rā * अम्बे] अवे K; चाम्बे Rā * संयोगा] संयोगो- K; संयोगोऽ- Rā * ह्यतिदुर्लभाः] -प्युतिदुर्लभः K; -प्यतिदुर्लभः Rā 215 तं] तावस्येव B; तम्बस्येवं P V; तँवक्षैव Rā 216 पृथक्कुर्यादन्त्यं] पृथक्कुर्यादन्त्यं P V; पृथक्कुर्याद् K; पृथक्कुर्याद- Rā; * माहुर्विचक्षणाः] संप्राहुर्विचक्षणाः K Rā; प्राहुर्विचक्षणाः P V 217 वकारस्य] ककारस्य B * यकारस्य] चकारस्य P V * बिन्दुः] बिन्दुः K 218 अन्ये] अन्ते B; अन्ये P V; अन्त्यन्त- K; अन्त्य Rā * बिन्दुं] बिन्दुं B K * शेषान्तस्थाः] शेषाणां K * प्रकीर्तिताः] वप्रकीर्तिताः K; प्रकीर्तिताः Rā 219 शृङ्गवद्वालवत्सस्य] शृङ्गवद्वालवत्सस्य P; शृङ्गवद्वालवन्त्यस्य K * कुमार्यास्तनयुग्मवत्] कुमार्यास्तनयुग्मवत् Rā 220 नेत्रवत्कृष्णसर्पस्य] नेत्रवत्कृत्यसर्पस्य B * विसर्ग] विसर्ग B 221 वेदस्याङ्गं] वेदस्याङ्ग B; वेदस्याङ्गं P K; वेदस्याङ्गानि Rā * भवति] भवन्ति B P V; सन्ति Rā 222 अशुद्धपठनाच्चैवं] अशुद्धपठनाच्चैव K Rā 223 तस्मात्सर्वं] तस्मात्सर्वं B * शुद्धपाठी] शुद्धपाठी B P K V * भवेद्विजः] भवेद्विज B 224 निरयं] निरय Rā * यान्ति] याति K * कुम्भीपाकं] कुम्भीपाके B P V * दारुणम्] दारुणम् P 226 ऋचं] ऋचं Rā * वाचमिति] वाचमिति Rā 228 त्रयोदशं] त्रयोदशे B * वै] om. K Rā * द्वादशं] च add. K Rā * यन्मे] यन्मे Rā

- 229 व्याहृत्या सह गायत्री तिस्र अर्धा भवेदिह॥११४॥
 230 प्रणवश्चैव चत्वारो भवन्त्येव न संशयः।
 231 ऋचं वाचं त्रयश्चैव प्रारम्भं च चतुष्टयम्॥११५॥
 232 इति पाराशरेणोक्तं प्रमाणं वेदसम्मतम्।
 233 पूर्वा चतुर्दशा तिस्रोऽर्धायुगमार्ध षट्श॥११६॥
 234 एवं वर्णाः प्रयोक्तव्या अग्निश्चैव निदर्शनम्।
 235 पूर्वमष्टाक्षरं वाक्यं परतो द्वादशाक्षरम्॥११७॥
 236 द्विपादान्वा विनिश्चित्य इन्द्रो विश्वस्य राजति।
 237 अहानि शं त्रयश्चैव त्रयश्चैव तथा इति॥११८॥
 238 अन्त्यावसाना दुर्मित्र्या शेषा द्वे द्वे प्रकीर्तिताः।
 239 कण्डिका पञ्च युगमार्धं चतुः पञ्च नवं नव॥११९॥
 240 पुनश्चतुस्त्रयश्चैव त्रयश्चैव पुनः पुनः।
 241 शेषा युगमार्धकं विद्याद्देवस्य त्वे निदर्शनम्॥१२०॥
 242 एवं ज्ञात्वा पठेद्यस्तु स गच्छेद्वैष्णवं पदम्।
 243 न मे प्रियो द्विजः कश्चिच्छ्रद्धावानतिथिप्रियः॥१२१॥
 244 इति पाराशरेणोक्तं विप्राणां हितकाम्यया।
 245 शिष्याणामुपकाराय परलोकहिताय वै॥१२२॥
 246 स्वाहा प्राणेभ्यस्त्रयश्च लोमभ्यश्च त्रयस्तथा।
 247 शेषाश्च कण्डिकाः सर्वा द्वे द्वे अर्धाः प्रकीर्तिताः॥१२३॥
 248 अष्टौ वाक्यं तयोः सप्त पञ्च द्वादश वै पुनः।
 249 चतुर्थं दश एकादश अष्टादश ततः परम्॥१२४॥
 250 नवमं चाष्टमं चैव सप्तमं च ततः परम्।
 251 इति वाक्यविधिः सम्यक्प्राणेभ्यश्च निदर्शनम्॥१२५॥

229 व्याहृत्या] व्याहृति B; व्याहृती P K V * तिस्र] तिस्रो P V 230 प्रणवश्चैव] प्रणवश्चैवेन च B; प्रणवाश्चैव K Rā * चत्वारो] चत्वारि K * भवन्त्येव] भवत्येव P V 231 ऋचं] ऋचं Rā * वाचं] वाचं Rā * प्रारम्भं] प्रारम्भे K Rā 232 पाराशरेणोक्तं] पाराशरोक्तं K * वेदसम्मतम्] वेदसम्मितम् P K Rā 233 चतुर्दशा] चतुर्दशा P; चतुर्दशां K; चतुर्दशा- Rā * तिस्रोऽर्धायुगमार्ध] तिस्रोऽर्धायुगमार्धे B; तिस्रो अर्धायुगमार्ध P; स्तिस्रो ह्यर्धायुगमार्ध Rā * षट्श] षट्श K; षट्श Rā 234 अग्निश्चैव] अग्निश्चेति K Rā * निदर्शनम्] विनिर्दिशेत् B; विनिर्दिशेत् P V; विनिर्दिशेत् K 236 विश्वस्य] विश्वस्य Rā * राजति] राहुतिम् B V; राजनि K 237 अहानि] अहर्नि K * शं] शम् K * त्रयश्चैव] om. B P V * त्रयश्चैव] om. B P V * तथा] तपा B; तथा P V 238 दुर्मित्र्या] दुर्मित्रा K; दुर्मित्रा Rā * प्रकीर्तिताः] प्रकीर्तिताः P Rā 239 कण्डिका] कण्डिका B P V * नव] नवम् K Rā 240 पुनश्चतुस्त्रयश्चैव] पुनश्चेतुस्त्रयश्चैव B 241 युगमार्धकं] युगमार्धकं B K Rā * विद्याद्देवस्य] विद्याद्देवस्य B * त्वे] त्वेति B P V; om. Rā 242 पठेद्यस्तु] पठेद्यस्ता B; यद्यस्तु K * गच्छेद्वैष्णवं] गच्छेद्वैष्णवं B * पदम्] त्रयश्चैव त्रयश्चैव त्रयश्चैव चतुष्टयम् षड्द्वे च त्रयश्चैव द्वपञ्चान्त्यवसानयोः शेषाश्च कण्डिकाः सर्वा द्वे द्वे अर्धाः प्रकीर्तिताः add. B 243 न] नम B; नमो P; नमः V * कश्चिच्छ्रद्धावानतिथिप्रियः] कश्चिच्छ्रद्धापाव्यतिथिप्रियः B; कश्चिच्छ्रद्धपाठीतिथिप्रियः P; कश्चिच्छ्रद्धवागतिथिप्रियः K; कश्चिच्छ्रद्धपाठतिथिप्रियः V 244 पाराशरेणोक्तं] पाराशरोक्तं P; पाराशरोक्तं K; पाराशरोक्तं V * विप्राणां] विप्राणं K 245 वै] वैः B 246 प्राणेभ्यस्त्रयश्च] प्राणो हितश्चैव B P; प्राणे त्रयश्चैव K; प्राणे हितश्चैव V 247 कण्डिकाः] कण्डिका P V; कण्डिका K * सर्वा] om. B P V * अर्धाः] अर्धाश्च B; अर्धे K; अर्धा V; अर्धे Rā 248 वै] चैव P 249 चतुर्थं] चतुर्थं B * एकादश] एका च K Rā 250 नवमं] नमं च B * चाष्टमं] चान्त्यमं B V; चात्यमं P * चैव] चैठ K 251 वाक्यविधिः] वाक्यविधिं Rā

- 252 वायुः पञ्च भवेदर्धा अर्धे द्वे च हिरण्मये।
 253 ईशा वास्यं तु मन्त्रस्य शेषा द्वे द्वे प्रकीर्तिताः॥१२६॥
- 254 अष्टादशाक्षरं वाक्यं नाकपृष्ठे तु पञ्च वै।
 255 सप्तदशाक्षरं चैव वैश्वदेवेति निर्दिशेत्॥१२७॥
- 256 सप्तदशाक्षरं वाक्यं पुनरष्टादशाक्षरम्।
 257 अष्टादशाक्षरं सम्यक् उभयोः षोडशाक्षरम्॥१२८॥
- 258 एवं वर्णाः प्रयोक्तव्या ग्रामण्यौ तु सुपञ्चधा।
 259 उभौ सप्ताक्षरं वाक्यमष्टाक्षरमतः परम्॥१२९॥
- 260 नवाक्षरं विजानीयात् यामिषुं चेति निदर्शनम्।
 261 एकैकस्य नमस्कारः शङ्कराय महात्मने॥१३०॥
- 262 श्वभ्यश्चादौ च वर्णान्ते वाक्यकाले भवेदिति।
 263 नमकं चमकं चैव पुरुषसूक्तं नित्यशः॥१३१॥
- 264 प्रविश्यते महादेवो गृहे गृहपतिर्यथा।
 265 रुद्राध्यायोत्तरेणैव कण्डिका दश चैव तु॥१३२॥
- 266 ततो वाक्यं प्रकुर्वीत ऋचान्ते षोडशाक्षरम्।
 267 अष्टादशाक्षरं वाक्यं पुनः षोडशकैः शुभैः॥१३३॥
- 268 एवं वर्णाः प्रयोक्तव्या अश्मनूर्जं निदर्शनम्।
 269 पुँश्चलूँ पुँश्चली चेति संख्या यत्र यत्र च॥१३४॥
- 270 दंक्ष्णवश्च विज्ञेया अर्धचन्द्रस्तु षट् च।
 271 तकाराग्रे भकारौ द्वौ अनुस्वारेण संयुतौ॥१३५॥
- 272 दन्तः छन्दं विजानीयादग्निः पशुर्निदर्शनम्।
 273 तकारान्ते पदे पूर्वे शकारे परतः स्थिते॥१३६॥
- 274 क्षणिकं तं विजानीयात्तच्छकेयं निदर्शनम्।

252 वायुः] वायुः Rā * भवेदर्धा] भवेदर्धे B * अर्धे] om. B * हिरण्मये] हिरण्मयोः P V 253 ईशा] ईशावास्यं Rā * वास्यं] वास्य इति B; वास्यमिति K * तु] इति P V * शेषा] शेषे B P * प्रकीर्तिताः] प्रकीर्तिता B; प्रकीर्तिता K 254 अष्टादशाक्षरं] अष्टाक्षरं च B; अष्टदशाक्षरं P V * वाक्यं] च add. B * नाकपृष्ठे] नाकपृष्ठ B; नाकपृष्ठं V * वै] वा B P V 255 चैव] श्वैव B; चैत- K; चैतद् Rā * वैश्वदेवेति] द्वैश्वदेवं K; वैश्वदेवं Rā * निर्दिशेत्] विनिर्दिशेत् K Rā 258 तु] रू B P V * सुपञ्चधा] सुपञ्चयोः K Rā 259 उभौ] उक्तौ B P * वाक्यमष्टाक्षरमतः] वाक्यं अष्टाक्षरमतः B V; वाक्यं पुनरष्टाक्षरमतः P 260 विजानीयात्] विजानीयात् मिषुं B; विजानीयामिषुं P; विजानीयाद्यामिषुं Rā 261 एकैकस्य] एकैस्य B * नमस्कारः] नमस्कारि B; नमस्काराः Rā 262 श्वभ्यश्चादौ] श्वभ्यश्चादौ K; श्वभ्यश्चादौ Rā * भवेदिति] दिति -- B; दिति V 263 नमकं] नामकं B * पुरुषसूक्तं] च add. P; तु add. Rā 264 प्रविश्यते] प्रविशेत् B P V * महादेवो] महादेवं B P V * गृहे] ग्रहे B P V * गृहपतिर्यथा] ग्रहपतिर्यथा B P V; गृहपतिर्यथा Rā 265 रुद्राध्यायोत्तरेणैव] रुद्राध्यायोभरेणैव K * तु] तुः B 268 अश्मनूर्जं] अश्मनूर्जमिति P V; अश्मनूर्जे K; अश्मनूर्जे Rā * निदर्शनम्] विनिर्दिशेत् B Rā 269 पुँश्चलूँ] पुँश्चलु B; पुँश्चलुं P V * पुँश्चली] पुँश्चली B P K V * संख्या] संख्याया P; संख्यया K V * च] चः B 270 दंक्ष्णवश्च] दंक्ष्णवश्चेति B; दंक्ष्णवश्च Rā * विज्ञेया] विज्ञेयं B P V * अर्धचन्द्रस्तु] अर्धचन्द्रं P V * षट्] सुषट् V; षट्सु Rā 271 तकाराग्रे] मकाराग्रे Rā * भकारौ] भकारो B * द्वौ] द्वे B * अनुस्वारेण] नुस्वारेण Rā * संयुतौ] संयुतौ Rā 272 दन्तः] तन्द्रच्छन्दो Rā * छन्दं] छन्द B * विजानीयादग्निः] विजानीयादग्निं B; विजानीयादग्नि K * पशुर्निदर्शनम्] पशुनिदर्शनम् B P; पशुर्निदर्शनम् Rā 274 विजानीयात्तच्छकेयं] विजानीयात्तच्छकेति इति P; विजानीयात् च्छके इति K; विजानीयात्तच्छके इति V

- 275 पाठकाले भवेद्ध्रस्वो वाक्यकाले तु दीर्घता॥१३७॥
 276 एवं वर्णाः प्रयोक्तव्या नक्षत्रेभ्यः स्वाहेति निदर्शनम्।
 277 शर्म च स्थस्तथा चित्र उप प्रागात्समुद्र वै॥१३८॥
 278 समुद्रस्य त्वा॥॥
 279 स्वरितो वाक्यकालेऽपि उदात्तं नोपपद्यते।
 280 एह्येषु ऋजीते अभि त्वा गोमदूषु णासत्या॥१३९॥
 281 स्वरितो वाक्यकाले तु न चोर्ध्वं नीयते करम्।
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 296 तथा हि विप्राः स्मृतिवेदपूर्णा ज्ञानेन हीनाः खरवद्वहन्ति॥१४७॥
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298 ज्ञानं] हि add. V Rā * नराणामधिको] तेषामधिको V Rā * समानाः] समाना B 299 प्रातर्मूत्रपुरीषाभ्यां] जातमूत्रपुरीषाभ्यां B * क्षुत्पिपासया] क्षुत्पिपासया K 300 तृप्ताः] तृप्ता P V * कामेन] कोमेन K * बध्यन्ते] बध्यते P; बन्ध्यन्ते K * तद्वशाः] तद्वशा B 301 नादबिन्दुसहस्राणि] नादबिन्दुसहस्राणि B K 302 सवाता] सवातो B P K V * रश्मयो] रश्मया B P V * यान्ति] याति B P K V * निरामयः] निरामय B 303 स्यादेकवर्णकम्] स्यादेकवर्णके K 304 लिङ्गनस्य] लिङ्गिनस्य P; लिङ्गनस्य V 305 मोक्षाय] न add. Rā * ममेति] ममेति B P K V * निर्ममेति] विर्ममेति B; ममेति Rā 306 स] om. B P V * ममेति] मममेति हि B; मममेति P V; सममेति K * क्षिणन्ति] क्षिणन्ती K Rā * च] om. B P V * शत्रूँ] शत्रूँ B P K V * रनपव्ययन्तः] व्ययन्तः B; नपव्ययन्तः P; नपव्ययन्तः K V 307 अर्धा] om. B P K V * अर्धमात्रा] अर्धाशका B; अर्धमाका P V; अर्धमातृका K * च] हि B; om. P V 308 मित्रो] मित्रा B; मिमित्रो P * अञ्जनाश्च] अञ्जनाश्च Rā * प्रकीर्तिताः] प्रकीर्तिता B; प्रकीर्तिताः Rā 309 वसून्पञ्चानुरञ्जनाः] वसून्पञ्चानुरञ्जनाः K; वसून्पञ्चानुरञ्जनाः Rā 310 पञ्जैते] पञ्जते K; पञ्जैते Rā * चानुरञ्जनाः] वक्ष्ययक्ष्ययुश्च add. K 311 वक्ष्ययक्ष्यकक्ष्यमाणा] कक्ष्ययक्ष्यमाणा K; वक्ष्ययक्ष्य कक्ष्ययक्ष्यमाणा Rā * इत्येवमादयः] इत्येवमादयो K 315 पराशरोक्तं] पाराशरोक्तं Rā

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7.8.2 Index of MVS quoted in the PŚ

- 159 अभियुध्य] देवेन नो मनसा देव सोम रायो भागं सहसावन्नभियुध्य। मा त्वा तनदीशिषे वीर्यस्योभयेभ्यः प्र चिकित्सा गविष्टौ॥ (MVS 34.23)
- 162 बनेषु व्यन्तरिक्षं] बनेषु व्यन्तरिक्षं ततान वाजमर्वत्सु पय उस्त्रियासु। हत्सु क्रतुं वरुणो विक्ष्वग्निं दिवि सूर्यमदधात्सोममद्रौ॥ (MVS 4.31)
- 162 अष्टौ व्यख्यत्] अष्टौ व्यख्यत्ककुभः पृथिव्यास्त्री धन्व योजना सप्त सिन्धून्। हिरण्याक्षः सविता देव आगाद्दधद्रत्ना दाशुषे वार्याणि॥ (MVS 34.24)
- 167 आच्छच्छन्दः] आच्छच्छन्दः। प्रच्छच्छन्दः। संयच्छन्दः। वियच्छन्दः। बृहच्छन्दः। रथन्तरं छन्दः। निकायश्छन्दः। विवधश्छन्दः। गिरश्छन्दः। भ्रजश्छन्दः। संस्तुच्छन्दः। अनुष्टुप्छन्दः। एवश्छन्दः। वरिवश्छन्दः। वयश्छन्दः। वयस्कृच्छन्दः। विष्पर्धाश्छन्दः। विशालं छन्दः। छदिश्छन्दः। दूरोहणं छन्दः। तन्द्रं छन्दः। अङ्गाङ्गं छन्दः॥ (MVS 15.4)
- 179 अभि त्यम्] अभि त्यं देवꣳ सवितारमोण्योः कविक्रतुमर्चामि सत्यसवꣳ रत्नधामभि प्रियं मतिं कविम्। ऊर्ध्वा यस्यामतिर्भा अदिद्युतत्सवीमनि हिरण्यपाणिरमिमीत सुक्रतुः कृपा स्वः। प्रजाभ्यस्त्वा। प्रजास्त्वाऽनुप्राणन्तु प्रजास्त्वम् अनुप्राणिहि॥ (MVS 4.25)
- 179 प्रजापतिः] प्रजापते न त्वदेतान्यन्यो विश्वा रूपाणि परि ता बभूव। यत्कामास् ते जुहुमस्तन्नो अस्तु। अयममुष्य पिताऽसावस्य पिता। वयꣳ स्याम पतयो रयीणाꣳ स्वाहा। रुद्र यत्ते क्रिवि परं नाम तस्मिन्हृतमस्यमेष्टमसि स्वाहा॥ (MVS 10.20)
- 180 पुनन्तु मा पुनन्तु मा पितरः सोम्यासः पुनन्तु मा पितामहाः। पुनन्तु प्रपितामहाः पवित्रेण शतायुषा। पुनन्तु मा पितामहाः सोम्यासः पुनन्तु प्रपितामहाः। पवित्रेण शतायुषा विश्वमायुर् व्यश्रवै॥ (MVS 19.37)
- 180 वायुः] वायुः पुनातु। सविता पुनातु। अग्नेर्भ्राजसा। सूर्यस्य वर्चसा। वि मुच्यन्तामुस्त्रियाः॥ (MVS 35.3)
- 181 अनाधृष्टा] अनाधृष्टा पुरस्तादग्नेराधिपत्ये आयुर्मे दाः। पुत्रवती दक्षिणत इन्द्रस्याधिपत्ये प्रजां मे दाः। सुषदा पश्चाद्देवस्य सवितुराधिपत्ये चक्षुर्मे दाः। आसृतिरुत्तरतो धातुराधिपत्ये रायस्पोषं मे दाः। विधृतिरुपरिष्ठाद्बृहस्पतेर्आधिपत्ये ओजो मे दाः। विश्वाभ्यो मा नाष्ट्राभ्यस्पाहि। मनोरश्वासि॥ (MVS 37.12)
- 181 एधोऽसि] एधोऽस्येधिषीमहि। समिदसि तेजोऽसि तेजो मयि धेहि। समाववर्ति पृथिवी समुषाः समु सूर्यः। समु विश्वमिदं जगत्। वैश्वानरज्योतिर्भूयासं विभून्कामान्व्यश्रवै भूः स्वाहा॥ (MVS 20.23)
- 182 संवत्सरोऽसि] संवत्सरोऽसि परिवत्सरोऽसीदावत्सरोऽसीद्वत्सरोऽसि वत्सरोऽसि। उपसस्ते कल्पन्तामहोरात्रास्ते कल्पन्तामर्धमासास्ते कल्पन्तां मासास्ते कल्पन्तामृतवस्ते कल्पन्ताꣳ संवत्सरस्ते कल्पताम्। प्रेत्या एत्यै सं चाञ्च प्र च सारया। सुपर्णचिदसि तथा देवतयाङ्गिरस्वद्ध्रुवः सीद॥ (MVS 27.45)
- 182 द्यौः शान्तिः] द्यौः शान्तिरन्तरिक्षꣳ शान्तिः पृथिवी शान्तिरापः शान्तिरोषधयः शान्तिः। वनस्पतयः शान्तिर्विश्वे देवाः शान्तिर्ब्रह्म शान्तिः सर्वꣳ शान्तिः शान्तिरेव शान्तिः सा मा शान्तिरेधि॥ [...] (MVS 36.17)
- 185 पुनन्तुपितरः] पुनन्तु मा पितरः सोम्यासः पुनन्तु मा पितामहाः। पुनन्तु प्रपितामहाः पवित्रेण शतायुषा। पुनन्तु मा पितामहाः सोम्यासः पुनन्तु प्रपितामहाः। पवित्रेण शतायुषा विश्वम् आयुर्व्यश्रवै॥ (MVS 29.37)
- 185 वायुरनिलम्] वायुरनिलममृतमथेदं भस्मान्तं शरीरम्। ओऽम् क्रतो स्मर क्लिबे स्मर कृतं स्मर॥ (MVS 40.15)
- 185 प्रजापतये त्वा] प्रजापतये त्वा जुष्टं प्रोक्षामि। इन्द्राग्निभ्यां त्वा जुष्टं प्रोक्षामि। वायवे त्वा जुष्टं प्रोक्षामि। विश्वेभ्यस्त्वा देवेभ्यो जुष्टं प्रोक्षामि। सर्वेभ्यस्त्वा देवेभ्यो जुष्टं प्रोक्षामि। यो ऽ अर्वन्तं जिघांसति तम्भ्यमीति वरुणः परो मर्तः परः श्वा॥ (MVS 22.5)
- 188 मनस्तथा] स्वांकृतोऽसि [...] मनस्त्वाष्ट्र स्वाहा।[...] (MVS 7.3, 7.8)
- 190 म्रद ऊर्णम्] [...] ऊर्णम्रदसं त्वा स्तृणामि स्वासस्थां देवेभ्यः। [...] (MVS 2.2, 2.5) (??)
- 196 अन्निरसि] अन्निरसि नार्यसि त्वया वयमग्निꣳ शकेम खनितुꣳ सधस्थ आ जागतेन छन्दसाङ्गिरस्वत्॥ (MVS 11.10)
- 196 अग्ने तमद्य] अग्ने तमद्याश्वं न स्तोमैः क्रतुं न भद्रꣳ हृदिस्पृशम्। ऋध्यामा त ओहैः॥ (MVS 15.44)
- 196 सहस्रस्य प्रमा] सहस्रस्य प्रमासि। सहस्रस्य प्रतिमासि। सहस्रस्योन्मासि। साहस्रोऽसि। सहस्राय त्वा॥ (MVS 15.65)
- 196 अग्निर्देवता] अग्निर्देवता। वातो देवता। सूर्यो देवता। चन्द्रमा देवता। वसवो देवता। रुद्रा देवता। (MVS 14.20)
- 196 इयमुपरि] इयं उपरि मतिः। तस्यै वाङ् मात्या। हेमन्तो वाच्यः। पङ्क्तिर्हेमन्ती। पङ्क्तौ निधनवत्। निधनवत् आग्रयणः। आग्रयणात्रिणवत्रयस्त्रिꣳशौ।

7.7. Critically edited text

त्रिणवत्रयस्त्रिंशत्शाभ्यां, शाक्ररैवते। विश्वकर्म ऽ ऋषिः। प्रजापतिगृहीतया त्वया वाचं गृह्णामि प्रजाभ्यः लोकं ता इन्द्रम्। (MVS 13.58)
196 मखस्य शिरः] मखस्य शिरोऽसि। मखाय त्वा मखस्य त्वा शीर्ष्णे। मखस्य शिरोऽसि। मखाय त्वा मखस्य त्वा शीर्ष्णे। मखस्य शिरोऽसि। मखाय त्वा मखस्य त्वा शीर्ष्णे। मखाय त्वा मखस्य त्वा शीर्ष्णे मखाय त्वा मखस्य त्वा शीर्ष्णे मखाय त्वा मखस्य त्वा शीर्ष्णे॥ (MVS 37.8)

197 अश्वस्य त्वा] अश्वस्य त्वा वृष्णः शक्रा धूपयामि देवयजने पृथिव्याः। मखाय त्वा मखस्य त्वा शीर्ष्णे। अश्वस्य त्वा वृष्णः शक्रा धूपयामि देवयजने पृथिव्याः। मखाय त्वा मखस्य त्वा शीर्ष्णे। अश्वस्य त्वा वृष्णः शक्रा धूपयामि देवयजने पृथिव्याः। मखाय त्वा मखस्य त्वा शीर्ष्णे। मखाय त्वा मखस्य त्वा शीर्ष्णे मखाय त्वा मखस्य त्वा शीर्ष्णे॥ (MVS 37.9)

197 प्रथमा वाम] प्रथमा वाँ, सरथिना सुवर्णा देवौ पश्यन्तौ भुवनानि विश्वा। अपिप्रयं चोदना वां मिमाना होतारा ज्योतिः प्रदिशा दिशन्ता॥ (MVS 29.7)

197 अन्तरा मित्रावरुणौ] अन्तरा मित्रावरुणा चरन्ती मुखं यज्ञानामभि संविदाने। उपासा वाँ, सुहिरण्ये सुशिल्पे ऋतस्य योनाविडह सादयामि॥ (MVS 29.6)

197 होतास्वाहा] होता यक्षदग्निं, स्वाहाज्यस्य स्तोकानाँ, स्वाहा मेदसां पृथक्स्वाहा द्यागमश्चिभ्याँ, स्वाहा मेषँ, सरस्वत्यै स्वाहा ऋषभमिन्द्राय सिँ, हाय सहस इन्द्रियँ, स्वाहाग्निं न भेषजँ, स्वाहा सोमम् इन्द्रियँ, स्वाहेन्द्रँ, सुत्रामाणँ, सवितारं वरुणं भिषजां पतिँ, स्वाहा वनस्पतिं प्रियं पाथो न भेषजँ, स्वाहा देवा आज्यपा जुषाणो अग्निर् भेषजं पयः सोमः परिस्नुता घृतं मधु व्यन्त्वाज्यस्य होतर्यज॥ (MVS 21.40)

197 स्वाहा यज्ञम्] स्वाहा यज्ञं वरुणः सुक्षत्रो भेषजं कर्तु। अतिच्छन्दा ऽइन्द्रियं बृहदृषभो गौर्वयो दधुः॥ (MVS 21.22)

198 ऊर्णम्रदाः] होता यक्षद्वर्हिँरूर्णम्रदा भिषङ्गासत्या भिषजाश्विनाश्वा शिशुमती भिषग्धेनुः सरस्वती भिषग्दुह इन्द्राय भेषजं पयः सोमः परिस्नुता घृतं मधु व्यन्त्वाज्यस्य होतर्यज॥ (MVS 21.33)

198 अभिरसि] अभिरसि नार्यसि त्वया वयमग्निं, शकेम खनितुँ, सधस्थ आ जागतेन छन्दसाङ्गिरस्वत्॥ (MVS 11.10)

209 छादयामि] मर्माणि ते वर्मणा छादयामि सोमस्त्वा राजामृतेनानु वस्ताम्। उरोर्वरीयो वरुणस्ते कृणोतु जयन्तं त्वानु देवा मदन्तु॥ (MVS 17.49)

215 तम्बधान] स्वगा त्वा देवेभ्यः प्रजापतये ब्रह्मन्नश्वं भन्त्स्यामि देवेभ्यः प्रजापतये तेन राध्यासम्। तं बधान देवेभ्यः प्रजापतये तेन राधुहि॥ (MVS 22.4)

215 अम्बे] प्राणाय स्वाहा। अपानाय स्वाहा। व्यानाय स्वाहा अम्बे अम्बिकेऽम्बालिके न मा नयति कश्चन। ससस्त्यश्वकः सुभद्रिकां काम्पीलवासिनीम्॥ (MVS 23.18)

216 वश्वैव] तं वो दस्ममृतीषहं वसोर्मन्दानमन्धसः। अभि वत्सं न स्वसरेषु धेनव इन्द्रं गीर्भिर्नवामहे॥ (MVS 26.11)

216 शतं वश्व] शतं वो अम्ब धामानि सहस्रम् उत वो रुहः। अथा शतक्रत्वो यूयमिमं मे ऽ अगदं कृत॥ (MVS 12.76)

229 यन्मे] यन्मे छिद्रं चक्षुषो हृदयस्य मनसो वातितृणं बृहस्पतिर्मे तदधातु। शं नो भवतु भुवनस्य यस्पतिः॥ (MVS 36.2)

271 दंक्षणवश्व] अयं पुरो हरिकेशः सूर्यरश्मिस् तस्य रथगृत्सश् च रथौजाश् च सेनानीग्रामण्यौ। पुञ्जिकस्थला च क्रतुस्थला चाप्सरसौ दङ्गवः पशवो हेतिः पौरुषेयो वधः प्रहेतिस्तेभ्यो नमो अस्तु ते नोऽवन्तु ते नो मृडयन्तु ते यं द्विप्सो यश्च नो द्वेष्टि तमेपां जम्भे दध्मः॥ (MVS 15.15)

275 तच्छकेयं] अग्ने व्रतपते व्रतं चरिष्यामि तच्छकेयं तन्मे राध्यताम्। इदमहमनृतात्सत्यमुपैमि॥ (MVS 1.5); चित्पतिर्मा पुनातु। वाक्पतिर्मा पुनातु। देवो मा सविता पुनात्वच्छिद्रेण पवित्रेण सूर्यस्य रश्मिभिः। तस्य ते पवित्रपते पवित्रपूतस्य यत्कामः पुने तच्छकेयम्॥ (MVS 4.4)

277 नक्षत्रेभ्यः स्वाहेति] नक्षत्रेभ्यः स्वाहा नक्षत्रियेभ्यः स्वाहाहोरात्रेभ्यः स्वाहार्धमासेभ्यः स्वाहा मासेभ्यः स्वाहा ऋतुभ्यः स्वाहार्तवेभ्यः स्वाहा संवत्सराय स्वाहा द्यावापृथिवीभ्याँ, स्वाहा चन्द्राय स्वाहा सूर्याय स्वाहा रश्मिभ्यः स्वाहा वसुभ्यः स्वाहा रुद्रेभ्यः स्वाहादित्येभ्यः स्वाहा मरुद्भ्यः स्वाहा विश्वेभ्यो देवेभ्यः स्वाहा मूलेभ्यः स्वाहा शाखाभ्यः स्वाहा वनस्पतिभ्यः स्वाहा पुष्पेभ्यः स्वाहा फलेभ्यः स्वाहौषधीभ्यः स्वाहा॥ (MVS 22.28)

278 शर्मस्थस्तथा] शर्म च स्थो वर्म च स्थोऽच्छिद्रे बहुले उभे। व्यचस्वती सं वसाथां भृतमग्निं पुरीष्यम्॥ (MVS 11.30)

280 एहू पु] एहू पुब्रवाणि तेऽग्न इत्येतरा गिरः। एभिर्वर्धास इन्दुभिः॥ (MVS 26.13)

280 ऋजीते] ऋजीते परि वृद्धि नोऽश्मा भवतु नस्तनूः। सोमो अधि ब्रवीतु नोऽदितिः शर्म यच्छतु॥ (MVS 29.49)

280 अभि त्वा] अभि त्वा शूर नोनुमोऽदुग्धा इव धेनवः। ईशानमस्य जगतः स्वर्दशमीशानमिन्द्र तस्थुषः॥ (MVS 27.35)

280 गोमदूषु णासत्या] गोमदूषु णासत्या अश्रावद्यातमश्विना। वर्ती रुद्रा नृपाय्यम्॥ (MVS 20.81)

282 सद्यो जातः] सद्यो जातो व्यमिमीत यज्ञमग्निर्देवानामभवत्पुरोगाः। अस्य होतुः प्रदिश्यतस्य वाचि स्वाहाकृतं, हविरदन्तु देवाः॥ (MVS 29.36)

282 समुद्रोऽसि] समुद्रोऽसि विश्वव्यचाः। अजो ऽस्य एकपात्। अहिरसि बुध्यः। वाग् अस्य ऐन्द्रम् असि सदोऽसि। ऋतस्य द्वारौ मा मा संताप्तम्। अध्वनामध्वपते प्र मा तिर स्वस्ति मे ऽस्मिन् पथि देवयाने भूयात्॥ (MVS 5.33); समुद्रोऽसि नभस्वानार्द्रदानुः शम्भूर्मयोभूरभि मा वाहि स्वाहा। मारुतोऽसि मरुतां गणः शम्भूर्मयोभूरभि मा वाहि स्वाहा। अवस्यूरसि दुवस्वाञ्छम्भूर्मयोभूरभि मा वाहि स्वाहा॥ (MVS 18.45)

289 व्यृद्धा] बीभत्सायै पौल्कसं वर्णाय हिरण्यकारं तुलायै वाणिजं पश्चादोषाय ग्लाविनं विश्वेभ्यो भूतेभ्यः सिध्मलं भूत्यै जागरणम् अभूत्यै स्वपनम् आर्त्यै जनवादिनं व्यृद्धा अपगल्भं, संशराय प्रच्छिदम्॥ (MVS 30.17)

7.8.3 Index of similar content in other texts

- 12 अन्त्यावसानाः पट] इषे त्वा भूताय कुक्कुटोऽसि जनयत्यै त्वा मा भेःपृथिवि... इत्यन्त्यावसानानि (ANS^{Rā} 2 – 3)
- 12 पञ्चैतान्निभिरर्द्धकाः] युष्मा इन्द्रोऽग्रे ब्रह्म सँवपामि पुरा क्रूरस्यसवितुस्त्वा... इत्येतत् त्र्यवसानानि (ANS^{Rā} 5 – 7)
- 13 एका... ज्ञेया] अथ चतुरवसानानि। प्रत्युष्टं रक्षो – ... (ANS^{Rā} 8) * अथ चतुरवसाने ह्याद्युदात्ताः। प्रत्युष्टं रक्ष – ... (MSSRa 63)
- 13 शेपा... स्मृताः] शतानि चतुर्दश त्रिनवतिर्द्धवसानानि १४९३ भवन्ति। (ANS^{Rā} SS p.142)
- 15 इषे त्वेति] इषे त्वा (MVS 1.1)
- 16 – 17 सप्त... स्मृता] वसोः पवित्रमसि। क द्यौरसि। ख पृथिव्यसि। ग मातरिश्वनो घर्मोसि। घ विश्वधा असि। ङ परमेण धाम्ना। च दंहस्व मा ह्वामा। छ ते यज्ञपतिर्हार्षीत्। ज (MVS 1.2)
- 18 – 20 प्रथमं... स्मृता] वसोः पवित्रमसि शतधारम्। क वसोः पवित्रमसि सहस्रधारम्। ख देवस्त्वा सविता पुनातु। ग वसोः पवित्रेण शतधारेण सुप्वा। घ कामधुक्षः। ङ (MVS 1.3) सा विश्वायुः। सा विश्वकर्मा। सा विश्वधायाः। इन्द्रस्य त्वा भागं सोमेना तनन्मि। विष्णो हव्यं रक्ष॥
- 21 – 23 अष्टौ... विभाषया] 8 *vākya*-s in the second and 5 in the third one. 40 and 7 = 47 letters in the second; 40 and 9 = 49 *akṣara*-s in the third. This is the number of *vākya*-s and *akṣara*-s of the two *kaṇḍikā*-s beginning with *vasoḥ* (e.g., MVS 1.2 – 3).
- 24 – 27 चतुर्विंशच्च... निदर्शनम्] वीतिहोत्रं त्वा कवे। १ द्युमन्तं समिधीमहि। २ अग्रे बृहन्तमध्वरे॥३
- 28 – 29 उभयोः... चतुष्टयम्] अथ त्र्यवसानानि... द्वेदोऽस्यग्निर्ज्योतिः... इत्येतानि त्र्यवसानानि (ANS^{Rā} 5 – 7); अथ चतुरवसानानि। प्रत्युष्टं रक्षोऽग्नीषोमयोरङ्गितिं सजूर्देवेनेन्धानास्त्वा... (ANS^{Rā} 8)
- 29 अग्निश्चैव] अग्निर्ज्योतिर्ज्योतिरग्निः स्वाहा सूर्यो ज्योतिर्ज्योतिः सूर्यः स्वाहा। अग्निर्वर्चो ज्योतिर्वर्चः स्वाहा सूर्यो वर्चो ज्योतिर्वर्चः स्वाहा। ज्योतिः सूर्यः सूर्यो ज्योतिः स्वाहा॥ (MVS 3.9).
- 29 सजूर्देवेन] सजूर्देवेन सवित्रा सजू रात्र्येन्द्रवत्या। जुषाणोऽअग्निर्वेतु स्वाहा। सजूर्देवेन सवित्रा सजू उपसेन्द्रवत्या। जुषाणः सूर्यो वेतु स्वाहा॥ (MVS 3.10)
- 30 दशाक्षराणि... अग्निर्ज्योतिर्निदर्शनम्] अग्निर्ज्योतिर्ज्योतिरग्निः स्वाहा१ सूर्यो ज्योतिर्ज्योतिः सूर्यः स्वाहा॥२ अग्निर्वर्चो ज्योतिर्वर्चः स्वाहा३ सूर्यो वर्चो ज्योतिर्वर्चः स्वाहा॥४ ज्योतिः सूर्यः सूर्यो ज्योतिः स्वाहा॥५॥
- 31 सप्ताक्षराणि... स्मृतः] त्र्यायुषं जमदग्नेः१ कश्यपस्य त्र्यायुषम्।२ यद्वेषु त्र्यायुषं३ तन्नो अस्तु त्र्यायुषम्॥४
- 32 – 33 दशाक्षरं... निदर्शनम्] ^१आकृत्यै प्रयुजेऽग्नये स्वाहा। [१०] ^२मेधायै मनसेऽग्नये स्वाहा। [१०] ^३दीक्षायै तपसेऽग्नये स्वाहा। [१०] ^४सरस्वत्यै पूष्णेऽग्नये स्वाहा। [१०] ^५आपो देवीर्वृहतीर्विश्वशम्भुवः। [१२] ^६द्यावापृथिवी उरो अन्तरिक्षा। [११] ^७बृहस्पतये हविषा विधेमा। [११] ^८स्वाहा। [२] (MVS 4.7) (See Yajurved | Kunwar Chandra Prakash Singh, pp. 133)
- 34 – 35 नवाक्षरं... निदर्शनम्] ^१सिंहसि सपन्नसाही [१] ^२देवेभ्यः कल्पस्व। [६] ^३सिंहसि सपन्नसाही [१] ^४देवेभ्यः शुन्धस्व। [६] ^५सिंहसि सपन्नसाही। [१] ^६देवेभ्यः शुम्भस्व। [६] (MVS 5.10) (See Yajurved | Kunwar Chandra Prakash Singh, pp. 179)
- 36 ... 37 कण्डिकाः] यम्परिधिम्पर्यधत्थाऽअग्रे देव पणिभिर्गृह्यमानः। तन्तऽएतमनु जोषम्भराम्येष नेत्त्वदपचेतयाताऽअग्नेः प्रियम्पाथोपीतम्॥ (MVS 2.17) अत्र पितरो मायायद्ध्व्यथाभागमावृषायद्धम्। अमीमदन्त पितरो यथाभागमावृषायिषत॥ (MVS 2.31) इडऽएह्यदितऽएहि काम्याऽएत। मयि वः कामधरणम्भूयात्॥ MVS 3.27यो देवेभ्य आपतति यो देवानां पुरोहितः। पुर्वो यो देवेभ्योजातो नमो रुचाय ब्राह्मये॥ (MVS 31.20)

- 38 – 41 अकाराद्या... वर्तिकापरा] अग्निं दूतं पुरो दधे हव्यवाहमुप ब्रुवे। देवाँर आसादयादिह॥ [24] (MVS 22.17); वसन्ताय कपिञ्जलानालभते ग्रीष्माय कलविङ्कान्वर्षाभ्यस्- [22] -तित्तिरीञ्छरदे वर्तिका हेमन्ताय ककराञ्छिशिराय विककरान्॥ [24] (MVS 24.20)
- 43 – 44 चिदसि... कण्डिकाद्वयोः] चिदसि मनासि... पूषाऽध्वनस्पात्विन्द्रायाध्यक्षाय॥ (MVS 4.19); अर्मेभ्यो हस्तिपं... वित्तधमाध्यक्षायानुक्षत्तारम्॥ (MVS 30.11)
- 46 यूपव्रस्केति] यूपव्रस्का उत... (MVS 25.29)
- 49 – 52 मात्रासह... दीर्घता] See Verma 1961, pp. 178 – 79
- 51 अङ्गुल्यामेकमन्तरम्] अङ्गुलिस्फोटनं यावान् तावान् कालस्तु मात्रिकः। (Verma 1961, p. 178 footnote)
- 71 – 72 षडङ्गुलं... वर्जयेत्] षडङ्गुलं तु जात्यस्य हस्तस्यानुपथस्य च। चतुर्थभागमात्रं तु हस्तं तेनैव वर्तयेत्॥ (YŚ 1.56)
- 76 होता... नेति] होता यक्षदोजो न... (YŚ 28.5)
- 81 – 82 नमो... प्रकीर्तितौ] नमो गुरु नादसञ्ज्ञौ लघु चैव नुनासिकौ। संयोगौ सविसर्गौ च नादावेव प्रकीर्तितौ॥ (LoŚ^{Rā} 5.2)
- 84 नासिकं... संशयः] मात्रिका नासिका ज्ञेया... (LoŚ^{Rā} 5.4)
- 89 – 90 विवृतौ... विधीयते] विवृतौ च विरामे च सवर्णे प्रत्यये परे। अनुनासिकस्तु विज्ञेयाः शेषा नादा प्रकीर्तिताः॥ (LoŚ^{Rā} 5.3)
- 94 अग्ने व्रतपते] अग्ने व्रतपते... इदमहमनृतात्सत्यमुपैमि॥ (MVS 1.5)
- 105 – 106 नमो... हि] अनुनासिकस्तु ये वर्णा घोषास्तु प्रत्यया यदि। नादं तत्र विजानीयात् अनुद्वेति निदर्शनम्॥ (LoŚ^{Rā} 5.5)
- 115 विद्यात्सम्माञ्जीति] सं माज्जिम् (MVS 1.29 [2], 2.7, 2.14)
- 116 – 117 शून्यालये... निदर्शनम्] शून्यगृहे पिशाचस्तु गर्जते न च दृश्यते। एवं यकारा वक्तव्या धियग्निर्ज्मनिदर्शनम्॥ (Lomashi siksha, 30v4 – 5, MS 5239, Dharmartha Trust at Raghunath Temple, Jammu Kashmir)
- 117 उपञ्मत्रिति] उपञ्मत्रुप... (MVS 17.6)
- 118 – 119 एकाक्षरं... गुरुर्भवेत्] त्वदर्थवाचिनौ वो वां वा वै यदि निपातजौ। आदेशाश्च विकल्पार्था ईषत्स्पृष्टास्तु ते स्मृताः (YŚ 2.56.च)
- 120 – 121 वकारश्चिविधः... लघूतरः] YŚ 2.53
- 126 – 127 यथा... निदर्शनम्] YŚ 2.63
- 128 – 129 मूत्रं... निदर्शनम्] वडवा च ह्यं दृष्ट्वा योनिं विकुरुते यथा। एवं वर्णाः प्रयोक्तव्याः सदुन्दुभे निदर्शनम्॥ (YŚ 2.64)
- 130 – 131 उकारान्ते... स्वर्निदर्शनम्] ओष्ठ्रओ वर्णौ यदि स्यातामसंयोगपरावपि। द्विरौष्ठ्रौमेतौः कुर्यादोजिष्ठं पुपुदर्शनम्॥ (LoŚ^{Rā} 4.9) * मध्ये वकारेऽनुस्वारे विरामे संयुते स्थिते। अप्योकारे परे व्यक्तौ द्विरौष्ठ्रविति निश्चितौ॥ (Vyāś^{JP} 26.1; Vyāś^{PS} 433 – 34); * अनुस्वारे विवृत्यां तु विरामे चाक्षरद्वये। द्विरौष्ठ्रौ तु विगृह्णीयाद् यत्रौकारवकारयोः॥ (Pāś^{MG} 24, p. 41)
- 132 एकपद्ये... तदुच्यते] ओष्ठ्रस्वरावन्तरौ यत्र यत्र संयोगसंयुतौ। तत्र सकृत्करणं स्याद्विद्धः करणमतोऽन्यथा॥ (LoŚ^{Rā} 4.8)
- 136 – 137 यथा... निदर्शनम्] यथा मर्कटयोर्युद्धं रोषेण प्रतिधावति। एवं वर्णाः प्रयोक्तव्या किकिदीविना निदर्शनम्॥ (AŚ^{Rā} 64)
- 138 – 139 कुक्कुटः... निदर्शनम्] YŚ 2.62

7.7. Critically edited text

- 140 – 143 चतुर्दशाक्षरं... निदर्शनम्] श्रीश्च ते लक्ष्मीश्च पत्यावहोरात्रे पार्श्वे। [14] नक्षत्राणि रूपमश्विनौ व्यात्ताम्। [11] इष्णन्निषाणामुं म इषाण [10] सर्वलोकं म इषाण॥ [8] (MVS 31.22)
- 144 – 145 वसुसंख्याक्षरं... निदर्शनम्] सप्तास्यासन्परिधयः [8] त्रिः सप्त समिधः कृताः। [8] देवा यद्यज्ञं तन्वाना [8] अबध्नन् पुरुषं पशुम्॥ [8] (MVS 31.15); गायत्री त्रिष्टुब्जगती [8] अनुष्टुप्पङ्क्ता सह। [7] बृहत्युष्णिहा ककुप् [7] सूचीभिः शम्यन्तु त्वा॥ [7] (MVS 23.33); अग्निं दूतं पुरो दधे [8] हव्यवाहमुप ब्रूवे। [8] देवामासादयादिह॥ [8] (MVS 22.17)
- 146 – 147 उभौ... निदर्शनम्] यत्पुरुषं व्यदधुः [7] कतिधा व्यकल्पयन्। [7] मुखं किमस्यासीत्किं बाहू [9] किमूरू पादा उच्येते॥ [8] (MVS 31.10)
- 148 – 149 अष्टाक्षरं... पृथक्] ब्राह्मणोऽस्य मुखमासीद् [8] बाहू राजन्यः कृतः [7] ऊरू तदस्य यद्वैश्यः [8] पद्भ्यां शूद्रो अजायत॥ [8] (MVS 31.11) चन्द्रमा मनसो जातश् [8] चक्षोः सूर्यो अजायत। [8] श्रोत्राद्वायुश्च प्राणश्च [8] मुखादग्निरजायत॥ [8] (MVS 31.12) नाभ्या आसीदन्तरिक्षम् [8] शीर्ष्णो द्यौः समवर्तता [8] पद्भ्यां भूमिर्दिशः श्रोत्रात् [8] तथा लोकामकल्पयन्॥ (MVS 31.13)
- 154 – 157 एकादशाक्षरं... निदर्शनम्] एष व स्तोमो मरुत इयं गीः [11] मान्दार्यस्य मान्यस्य कारोः। [9] एषा यासीष्ट तन्वे वयां विद्याम् [11] एषं वृजनं जीरदानुम्॥ [9] [= 40] (MVS 34.48)
- 168 – 169 दयथा... र्शनम्] यथा भारभराक्रान्ता निश्चसन्ति नरा भुवि। एवं वर्णाः प्रयोक्तव्याः अद्भ्यः सम्भृत इत्यपि॥ (YŚ 2.66)
- 179 तिस्रोऽर्द्धा... त्यं] अथ त्र्यवसानानि... -अभित्यं- (ANS^{Rā} 4)
- 179 तिस्रो... प्रजापतिः] अथ त्र्यवसानानि... प्रजापते न- (ANS^{Rā} 6)
- 180 पुनन्तु... चत्वारि] अथ चतुरवसानानि... पुनन्तु मा पितरः- (ANS^{Rā} 8)
- 180 वायुः पञ्च] प्रैतु वायुरनिलन्द्रे पञ्चावसाने (ANS^{Rā} 12)
- 181 अनाधृष्टा त्रयश्चैव]... यमायत्वानाधृष्टा... इत्येतानि त्र्यवसानानि॥ (ANS^{Rā} 7)
- 181 एधोऽस्यर्धचतुष्टयम्] अथ चतुरवसानानि... एधोऽसि... (ANS^{Rā} 8)
- 182 संवत्सरोऽसि चत्वारि] अथ चतुरवसानानि... संवत्सरोऽस्यग्नि- ... (ANS^{Rā} 8)
- 182 द्यौः शान्तिश्चार्धयोर्द्वयोः] Add
- 210 – 213 भकारस्य... संशयः] प्रथमैर्द्वितीयास्तृतीयैश्चतुर्थाः (VPr 4.108)
- 220 – 221 शृङ्गवद्वालवत्सस्य... स्मृतः] शृङ्गवद्वालवत्सस्य कुमारीकुचयुग्मवत्। उभक्षेपः स्वरो यत्र सविसर्ग उदाहृतः॥ (YŚ 1.69)
- 247 स्वाहा... त्रयस्तथा] स्वाहा प्राणेभ्यो लोमभ्यः स्वाहेति... त्र्यवसानानि (ANS^{Rā} 7)
- 248 शेषाश्च... प्रकीर्तिताः] शतानि चतुर्दश त्रिनवतिर्द्विसानानि १४९३ भवन्ति (ANS^{Rā})
- 253 वायुः... भवेदर्धा] प्रैतु वायुरनिलन्द्रे पञ्चावसाने (ANS^{Rā} 12)
- 253 भवेदर्धा... हिरण्मये] हिरण्मयेन पात्रेणेति... त्र्यवसानानि (ANS^{Rā} 8)
- 254 ईशा... प्रकीर्तिताः] शतानि चतुर्दश त्रिनवतिर्द्विसानानि १४९३ भवन्ति (ANS^{Rā})
- 274 – 275 तकारान्ते... निदर्शनम्] परश्चास्पर्शपरश्छम्॥ (VPr 2.18) परश्च शकारः अस्पर्शपरश्छकारमापद्यते। यथा – ‘तच्छकेयम्’। (Ubh 2.18)
- 303 – 304 गवामनेकवर्णानां... यथा] गवामनेकवर्णानां क्षीरस्याप्येकवर्णता। क्षीरवत्पश्यति ज्ञानी लिङ्गिनस्तु गवां यथा ॥ (Tripuratapinyupanisat 19); गवामनेकवर्णानां क्षीरं स्यादेकवर्णकम्। क्षीरवद्दृश्यते ज्ञानं देहिनां च गवां यथा॥ (Uttaragītabhāṣya 43)
- 305 – 306 द्वे... ममेति] द्वे पदे बन्धमोक्षाय निर्ममेति ममेति च। ममेति बध्यते जन्तुर्निर्ममेति विमुच्यते॥ (Mahopaniṣat 72; Varāhopaniṣat 42 – 43)

- 172 हंसः शुचिपत्] हंसः शुचिपद्वसुरन्तरिक्षसद्धोता [14] वेदिषदतिथिर्दुर्गोणसत् [10] नृषद्वरसदतसद्धोमसद् [11]
अब्जा गोजा ऋतजा अद्रिजा ऋतं बृहत्॥ [14]
- 178 अथैतानिति] अथैतानष्टौ विरूपानालभते। [12] अतिदीर्घं चातिह्रस्वं चातिस्थूलं [12] चातिकृशं चातिशुक्लं
चातिकृष्णं [12] चातिकुल्वं चातिलोमशं च [10] अशूद्रा ऽ अब्राह्मणास् ते प्राजापत्याः [12] मागधः पुमंश्चली
कितवः क्लीबः [11] अशूद्रा अब्राह्मणास् ते प्राजापत्याः [12]
- 256 – 259 सप्तदशाक्षरं... सुपञ्चधा] ...तस्य रथगृत्सश्च रथोजाश्च सेनानीग्रामण्यौ।... [17] (MVS 15.15);
...तस्य रथस्वनश्च रथेचित्रश्च सेनानीग्रामण्यौ।... [18] (MVS 15.16); ...तस्य रथप्रोतश्चासमरथश्च
सेनानीग्रामण्यौ।... [18] (MVS 15.17); ...तस्य तार्क्ष्यश्चारिष्टनेमिश्च सेनानीग्रामण्यौ।... [18] (MVS
15.18); ...तस्य सेनजिच्च सुषेणश्च सेनानीग्रामण्यौ।... [17] (MVS 15.19)
- 259 – 261 उभौ... निदर्शनम्] यामिषुं गिरिशन्त [7] हस्ते विभर्ष्यस्तवे। [7] शिवां गिरित्र तां कुरु [8] मा हिमंसीः पुरुषं
जगत्॥ [8] (MVS 16.3)
- 255 अष्टादशाक्षरं... वै] ...नाकस्य पृष्ठे स्वर्गे लोके यजमानं च सादयन्तु। (MVS 15.10 – 14)
- 262 – 263 एकैकस्य... भवेदिति] नमः श्वभ्यः श्वपतिभ्यश्च वो नमो नमो भवाय च रुद्राय च नमः शर्वाय च पशुपतये च
नमो नीलग्रीवाय च शितिकण्ठाय च॥ (MVS 16.28)
- 227 ऋचं वाचमिति] ऋचं वाचं प्र पद्ये [7] मनो यजुः प्र पद्ये [7] साम प्राणं प्र पद्ये [7] चक्षुः श्रोत्रं प्र पद्ये। [7]
वागोजः सहौजो मयि [8] प्राणापानौ॥ [4] (MVS 36.1)
- 230 – 231 व्याहृत्या... संशयः] ॐ¹ भूर्भुवः स्वः।² गायत्री त्रिष्टुब्जगत्यनुष्टुप्पङ्क्ता सहा³ बृहत्युष्णिहा ककुप्सूचीभिः शम्यन्तु
त्वा॥⁴ (MVS 23.33)
- 237 इन्द्रो... राजति] इन्द्रो विश्वस्य राजति। [8] शं नो अस्तु द्विपदे शं चतुष्पदे॥ [12] (MVS 36.8)
- 238 अहानि शं] अहानि शं भवन्तु नः शमं रात्रीः प्रति धीयताम्।¹ शं न इन्द्राग्नी भवतामवोभिः शं न इन्द्रावरुणा
रातहव्या।² शं न इन्द्रापूषणा वाजसातौ शम् इन्द्रासोमा सुविताय शं योः॥³ (MVS 36.11)
- 198 सहस्रस्य... विधीयते] सहस्रस्य प्रमासि। सहस्रस्य प्रतिमासि। सहस्रस्योन्मासि। साहस्रोऽसि। सहस्राय त्वा॥
(MVS 15.65)

Chapter 8

Varṇaratnapradīpikā Śikṣā

8.1 Introduction to the VŚ

On the same line as Yājñavalkyaśikṣā, VŚ is probably the most organized and complete text in the sphere of the *śikṣā* treatise. The wide range of topics the text covers is not much observed in a *śikṣā* text. The VŚ admittedly follows VPr.¹ This fact also proves its modernity. It widely represents the rules of VPr in a lucid verse form. The text is alternatively titled as “Amareśaśikṣā” (Cat. PUL 1932, p. 23) after its author (see Cat. Aithal 1993, p. 78). However, all the manuscripts consulted for the present edition titled it as “*Varṇaratnapradīpikā Śikṣā*” in their colophons. The author introduces himself in the second verse of the text as Amareśa, who was originated from the Bhāradvāja clan. He is wise and steady-minded. Except for his own words, not much about the author is known.

Volume-wise, the VŚ is one of the most extensive *śikṣā* texts affiliated to the *Mādhyandina* school of the Śuklayajurveda with a total of 227 verses read in *anuṣṭubh* metre. The verses, to a great extent, present the explanations of the *sūtra*-s of the VPr with examples quoted from the MVS. Sometimes, the examples are similar with the ones quoted by Mahīdhara and Uvvaṭa in their respective commentaries on the VPr. Seeing VŚ’s dependency on VPr, K. Parameswara Aithal called it “[a]n epitome of Kātyāyana’s Vājasaneyī Prātisākhya” (Cat. Aithal 1993, p. 98). It quotes Kātyāyana in the text while imitating VPr. 8.41 – 43:

“oṣṭyāścaivāśvina jñeyā vāyvyā mūrdhāsambhavāḥ/
śeṣāstu vaiśvadevāḥ syuriti kātyāyano’bravīt//” (VŚ^{Rā} 216).

It even uses the technical terms coined by Kātyāyana in the VPr, e.g., “*sim*” (VPr 1.44), “*bhāvī*” (VPr 1.46), “*jī*” (VPr 1.50), “*mut*” (VPr 1.52), “*dhi*” (VPr 1.53), etc. It also follows YŚ in some contexts, e.g., its judgment on the pronunciation of *ṛ* and *r*. It considers *ṛ* as velar and *r* as alveolar.² It appears to have a similar verdict as PāŚ on the number of speech

¹ “*utpanno yaḥ stute vamiśe buddhimānkṛtanīscayaḥ/
amareśa iti khyāto bhāradvājakulodvahaḥ//*” (VŚ^{Rā} 3).

² Verma 1961, p. 35; Sharma 1983, p. 31.

sounds. They both state that there are sixty-three of them.³ However, the VŚ slightly differs from PāŚ by not having the provision of protracted *l̥*. The PāŚ suggests it in an alternative sense, which makes it alternatively sixty-four.⁴

Like almost all other primary *śikṣā* texts, VŚ also reads a few verses which are found in other texts in the genre. The YŚ is a prime source of the matches.

8.2 Content of the VŚ

As stated above, the VŚ includes a number of subjects touching almost all of the prime aspects of “*śikṣa*,” although its base has constantly been the VPr. It features all the six facets of *śikṣā* in general as stated in the *śikṣādhyāya* of Taittirīyopaniṣad 1.2: speech sounds (*varṇa*), pitch accents (*svara*), quantity (*mātrā*), stress (*bala*), utterance in a medium note (*sāman*) and euphonic combinations (*santāna*). Amareśa, the author, dedicates a few verses towards the beginning (VŚ^{Rā} 4 – 9) to give a bird-eye view of the subject matters which he is going to incorporate in the text: juncture, accents, speech sounds, places of utterance, efforts in utterance. However, the prime concentration of the author has been the teaching of correct (pure) pronunciation, which can be achieved by the adequate knowledge of speech sounds, etc.⁵ The text covers all the topics stated in verses 4 – 9; however, not in the order they are indexed herein.

The first topic the text discusses is the speech sounds⁶ (VŚ^{Rā} 10 – 21). In this segment, the number of speech sounds comes first (VŚ^{Rā} 11 – 12) and then the *varṇasanijñā*-s are described according to VPr 1.44, 46, 50, 52, 53. According to the VŚ, there are sixty-three speech sounds: twenty-one vowels and forty-two consonants. The twenty-one vowel sounds are as follow:

<i>a – r̥</i> : short, long and protracted			<i>l̥</i> : short	Conjunct vowels: long and protracted	
<i>a</i>	<i>ā</i>	<i>āḥ</i>	<i>l̥</i>	<i>e</i>	<i>eḥ</i>
<i>i</i>	<i>ī</i>	<i>īḥ</i>		<i>ai</i>	<i>aiḥ</i>
<i>u</i>	<i>ū</i>	<i>ūḥ</i>		<i>o</i>	<i>oḥ</i>
<i>ṛ</i>	<i>ṝ</i>	<i>ṝḥ</i>		<i>au</i>	<i>auḥ</i>

The consonants are classified into seven heads: *sparśa*, *antastha*, *uṣman*, *yama*, *anusvāra*, *visarga*, *jihvāmūlīya*, *upadhmanīya*, and *duḥsprṣṭa*. Although it has been repeatedly stated that the VŚ is primarily based on the phonetic discourse of VPr, it settles its distinctiveness here by placing *duḥsprṣṭa* in the list in the place of *nāsikya* (“*hum̐ iti nāsikyah*” VPr 8.23) of

³ *ekavimśatīrucyante svarāḥ śabdārthacintakaiḥ/ Dviguṇāni vyañjanāni hyetāvānvarṇasamgrahaḥ*// (VŚ^{Rā} 2.)

⁴ “*triṣaṭiḥ catuḥṣaṣṭīrvā varṇāḥ sambavato matāḥ*” (PāŚ 3).

⁵ *so’ham śikṣāṃ pravakṣyāmi prātiśākyānusārīṇīm/ bālānāṃ pāṭhaśuddhyartham varṇjñādihetave*// (VŚ^{Rā} 3).

⁶ VŚ^{Rā} 9.

8.2. Content of the VŚ

VPr's table of speech sounds. However, it can be argued that the VŚ includes only those speech sounds which are allowed in the *Mādhyaṇḍin* school and according to VPr 8.35. The *nasal*-s are not accepted there. It cannot be a justification of the above-mentioned fact because the same *sūtra* discards the use of *jihvāmūlīya* and *upadhmanīya*, yet they are included in the VŚ's list. It would be generous to consider VŚ's distinctiveness in listing the speech sounds as VPr 8.35 is imitated in VŚ^{Rā} 21, which confirms that the afore-mentioned *sūtra* did not go unnoticed by the author. The VŚ appears to be more linear towards the PāŚ's system of speech sound arrangements. It makes its distinction by calling *ḍ* and *ḍh* as *duṣprṣṭa*-s, whereas PāŚ counts *ṛ* and *ḷ* as *duṣprṣṭa*-s. Following is the table of consonants according to the VŚ:

Categories	Consonants				
Mutes	<i>k</i>	<i>kh</i>	<i>g</i>	<i>gh</i>	<i>ṁ</i>
	<i>c</i>	<i>ch</i>	<i>j</i>	<i>jh</i>	<i>ñ</i>
	<i>ṭ</i>	<i>ṭh</i>	<i>ḍ</i>	<i>ḍh</i>	<i>ṇ</i>
	<i>t</i>	<i>th</i>	<i>d</i>	<i>dh</i>	<i>n</i>
	<i>p</i>	<i>ph</i>	<i>b</i>	<i>bh</i>	<i>m</i>
<i>Anṭastha</i>	<i>y</i>	<i>r</i>	<i>l</i>	<i>v</i>	
<i>Ūṣman</i>	<i>ś</i>	<i>ṣ</i>	<i>s</i>	<i>h</i>	
<i>Yama</i>	<i>kum̐</i>	<i>khum̐</i>	<i>gum̐</i>	<i>ghum̐</i>	
<i>Anusvāra</i>	<i>ṁ</i>				
<i>Visarga</i>	<i>ḥ</i>				
<i>Jihvāmūlīya</i>	<i>ṛk</i>				
<i>Upadhmanīya</i>	<i>ṛp</i>				
<i>Duṣprṣṭa</i>	<i>ṛ</i>	<i>ḷ</i>	(when read between two vowels)		

There are five quantities (*mātrā*) according to VŚ^{Rā} 22 – 23: single *mora* – short, two *mora*-s – long, three *mora*-s – protracted, half-mora – consonants, half of half *mora* – *aṇu*, half *mora* of *aṇu* – *paramāṇu*.

The places of utterance are eight: throat, the tip of the tongue, palate, teeth, root of the teeth, lips, head, nostrils, throat and palate, throat and lips. The sounds are classified into twelve categories based on their producing organs (*karaṇa*-s). They are the middle of the jaws, the root of the jaws, the middle of the tongue, the twisted tip of the tongue (*prativeṣṭita jīhvāgra*), the tip of the tongue, lips, nostrils, and root of the nostrils. Following is the table (Table 8.3) of sounds categorized according to their places of utterances and producing organs (VŚ^{Rā} 24 – 36).

Following the footprints of the VPr, six internal efforts of sound production are accepted in the VŚ: closed, open, untouched, touched, slightly touched, and half-touched. It includes Uvvaṭa's explanation (Ubh 1.72) of *untouched* and marks all the vowels as *untouched*. It is to be noted that Anantabhaṭṭa and Śrīrām Śarma in their respective commentaries (*Padārthaprakāśa* and *Jyotsnāvṛtti*) do not mention *asprṣṭa* or *untouched* as an internal ef-

fort. Even Pāṇinī refrains from mentioning it. However, RPr 13.11 includes it in its list of *internal efforts*. In the table below (Table 8.3), VŚ's classification (VŚ^{Rā} 39 – 43) of the same is projected.

A detailed discussion about the constituent parts of the preceding and following words (*pūrvaparāṃgavicāra*) takes place in eleven verses (VŚ^{Rā} 44 – 55). According to VŚ, the system is essential to determine the accents of the speech sounds (VŚ^{Rā} 44, 49). The summary of the discussion is as follows:

- The initial consonant of a consonant cluster (*samiyukta varṇa*) is treated as a constituent part of the preceding vowel.
- The sound produced by duplication is considered a component of the previous vowel, e.g., *aśśvaḥ* (MVS 25.1). The initial ś, in the given example, is a part of the preceding vowel *a*.
- *Yama*, along with its preceding sound, constitutes the body of the preceding vowel, e.g., *rukma* (MVS 12.1).
- A consonant sound which occurs after a duplication-generated consonant is a part of the preceding vowel. e.g., in *pārṣṣṇyā* (MVS 25.40), the first ṣ is generated by duplication and the second one occurs immediately after that and it is followed by the mute, ṇ. According to the rule, the ṣ occurring latter constitutes a part of the previous vowel *ā*. Hence, *r*, *ṣ*, and *ṣ* are the parts of the preceding *ā*. (VŚ^{Rā} 49).
- The nine dependent sounds, i.e., *anusvāra*, *visarga*, *nāsikya*, four *yama-s* (*kuṃṃ kḥuṃṃ guṃṃ ghuṃṃ*), *jihvāmūṭya*, and *upadhmānīya* are uttered with their preceding vowels.
- *Svarabhakti* (vowel-sound phonetically inserted between *r* or *l* and the following spirant) is read with the previous vowel (VŚ^{Rā} 53 – 54).

Accents have been discussed in great detail afterward with a special reference to the circumflex. Three root accents are accepted in the VŚ: acute, grave, and circumflex (VŚ^{Rā} 86). The circumflex is of eight kinds: *jātya*, *abhinihita*, *kṣaipra*, *praśliṣṭa*, *tairovyāñjana*, *tairovirāma*, *pādavṛtta*, and *tāthābhāvya*. In a word, a grave preceding an acute *y* or *v* is expected as *jātya* circumflex. E.g., *dhānyamasi* (MVS 1.20), where the vowel *a* occurring immediately after *y* is treated as *jātya* circumflex, as it follows a grave *ā* occurring after *dh*. Similarly, in the phrase *supvā kāmadhukṣa* (MVS 1.2) *ā* occurring after *v* is uttered as *jātya* circumflex (VŚ^{Rā} 58). The juncture of accents produces the *Abhinihita* circumflex. To elaborate, if an acute *e* or *o* sound occurring at the end of a word is followed by a grave *a* sound occurring at the beginning of the following word, the following grave *a* is elided in the juncture, and the preceding *e* or *o* becomes *abhinihita* circumflex, e.g., *te apsarasām* > *te'psarasām* (MVS 24.37), *te avantu* > *te'vantu* (MVS 19.57,58), *vedaḥ asi* > *vedo'si* (MVS 2.21), *tutho asi* > *tutho'si* (MVS5.31) (VŚ^{Rā} 60). The *Kṣaipra* circumflex is expected as an acute *i* or *u* sound followed by a grave sound when it transforms into *y* or *v* following the junctural conditions. E.g., in *tri ambakam* > *tryambakam* (MVS 3.60), where acute *i* occurring at the end of *tri* transforms into *y* when followed by a grave *a* according to the rules of *yaṇ* juncture (*yaṇsandhi*). Other

8.2. Content of the VŚ

examples of the same occasions are *vājyarvam*, *drvannaḥ* (MVS 11.70), *yojānvindreti* (MVS 3.51, 52). A circumflex is labeled as *praśliṣṭa* when it is generated by a juncture of an acute *i* and a grave *i*, e.g., *abhi indhatām* > *abhīndhatām*. The *Tairovyañjana* circumflex is desired when a grave sound following an acute sound transforms into a circumflex one despite being distanced by an acute consonant(s) in-between, e.g., *iḍe rante havye kām̄ye candre jyote'dite* (MVS 8.43). In the word *iḍe*, *i* is an acute and *e* is a grave, which is transformed into a circumflex (*Tairovyañjana*) one because of the preceding acute (i.e., *i*), and the consonant *ḍ* read between them does not affect the transformation. The process is allowed for the required accents happening within a word or in words (VŚ^{Rā} 65 – 66). However, Uvvaṭa and Antabhaṭṭa do not produce such examples in their commentaries on VPr 1.117. Also, in NāŚ, ŚaiŚ, and MāŚ, no examples of *Tairovyañjana* circumflex taking place in two words are given. TPr accepts

Table 8.3: Place of utterance, producing organs of sounds and the deities of sounds

Places of utterance	Guttural	Jihvā-mūliya	Palatal	Dental	Danta-mūliya	Labials	Cerebral	Nose-sound	Gutturo-palatal	Gutturo-labial
Producing organs	Middle of the jaws	Root of the jaws	Middle of the tongue	Tip of the tongue	Tip of the tongue	Lips of the teeth	Tip of the twisted tongue	Root of the nostrils	Hanu-madhya and jihvā-madhya	Hanu-madhya and lips
	a	ṛ	i	ḷ	r	u	ṭ	kuṁ	ai	au
	ā	ṝ	ī	t		ū	ṭh	khuṁ		
	ā3	ṛ3	ī3	th		ū3	ḍ	guṁ		
	h	k	c	d		o	ḍh	ghuṁ		
	visarjaniya	Kh	ch	dh		p	ṇ			
	g	g	j	n		ph	ṣ			
	gh	gh	jh	l		b				
	m̄	m̄	ñ	s		bh				
	=k	=k	y			m				
			ś			=p				
Deities	Agni	Nirrti	Soma	Rudra	Vāyu	Asvin	Visvedevāḥ	Asvin	Visvedevāḥ	Visvedevāḥ

Tairovyañjana occurring within a word only, for it dictates about *pratihata svarita* where the same provision is suggested to occur in more than one word (TPr 20.3). *Tairovirāma* circumflex is the transformation of an accent into a circumflex, ignoring the pause caused by the *avagraha*. To elaborate, the *avagraha*, used in the *padapāṭha*, represents a pause of a *short quantity*.⁷ A circumflex following an acute having the pause (*avagraha*) is called *Tairovirāma*, e.g., *gopatāṅvi go patau* (MVS 1.1). *Pādavr̥tta* circumflex is a circumflex caused by *vivṛtti* (absence of juncture between two vowels). In a situation of *vivṛtti*, if the following (occurring after *vivṛtti*) grave transforms into a circumflex due to the preceding (occurring before *vivṛtti*) acute sound, then it is labeled as *Pādavr̥tta* circumflex. The eighth kind of circumflex is *Tāthābhāvya*, which is not found in the *Mādhyandinīya* recension of the MVS. The *prāṭisākhya*-s except VPr, do not mention *Tāthābhāvya*. Among the *śikṣā*-s, there are a few in the row, e.g., VŚ, YŚ, and MŚ that mention it. In a compound word having two acute sounds, if a grave occurs between them, and when split, it reads at the end of the preceding word, then it is called *tāthābhāvya* circumflex (VŚ^{Rā} 68). However, the VŚ rejects its existence in the *Mādhyandina* recension (VŚ^{Rā} 69). VŚ describes *kampa* called *tāthābhāvya* in two verses (VŚ^{Rā} 70-71). The vibration in uttered sound that takes place while pronouncing a low pitch sound between two high pitch ones is called *kampa* (Mishra 1997, p. 180) The VŚ quotes a verse (VŚ^{Rā} 71) from the Uvvaṭa's mention in his commentary on VPr 1.120 about the *kampa*. The verse originally belongs to Ujjihāyanaka, a follower of Mādhyandina recension (UBh on VPr 1.120).

The four circumflex accents, *jātya*, *abhinihita*, *kṣaipra*, and *praśliṣṭa* are considered as *kampa*, if followed by an acute sound. They become *tiryak* if they occur after a grave (VŚ^{Rā} 72– 73). *Pracaya* is accepted to be the fourth accent along with acute, grave and circumflex. The VŚ defines it as *pracita* and *udāttamaya* quoting from VPr 4.139. The concept of *pracaya* has been named as *nicita* and *ekaśruti* in other texts However, *pracaya* is not a different accent except the three. According to the VŚ, a grave sound is called *pracaya* when it is pronounced as acute by the effect of its preceding acute (VŚ^{Rā} 79).

The body postures of the utterer are summed up according to VPr. 1.31 and Uvvaṭa's commentary on it. They are of three kinds: *āyāma*, *mārdava*, and *abhighāta* respectively the causes of the acute, grave, and circumflex accents (VŚ^{Rā} 88 – 89).

A detailed account of the juncture of accents is given afterward. There are six kinds of combinations possible in a juncture of accents: acute – acute, acute – grave, grave – acute, acute – circumflex, circumflex – acute, and *pracita* – acute. For an acute – grave juncture, the rule is that the higher-pitched one (acute) controls the lower-pitched one (grave). A similar rule prevails for a circumflex – acute juncture, where acute dominates. In an acute – circumflex juncture circumflex comprises into the acute. (VŚ^{Rā} 90 – 101, 104 – 105). The eight circumflex accents are arranged in a sharp-to-soft tone: *abhinihita*, *praśliṣṭa*, *jātya*, *kṣaipra*, *tairovyañjana*, *pādavr̥tta* (VŚ^{Rā} 102 – 103).

⁷ *samāso'vagrahaḥ hrasvamātrkālaḥ* (VPr. 5.1).

The juncture (*samiskāra*) is explained next. The juncture of vowels, consonants and vowel – consonant and consonant – vowel are of four kinds: elision (*lopa*), insertion (*āgama*), modification (*vikāra*) and natural state (*prakṛtibhāva*). The fundamental junctural rules explained in the section are as follow:

- *H* occurring after a first mute becomes a fourth mute of the preceding mute's series. E.g., *ut harṣavādhavni > uddharṣavādhavni*. (VŚ^{Rā} 109)
- A first mute, followed by a vowel [and a surd] becomes the third mute of its series. E.g., *ut enam > udenam, yat grāme > yadgrāme*. (VŚ^{Rā} 110)
- A first mute occurring at the end of a word, followed by a vowel or a surd occurring at the beginning of a word, becomes the third mute of its series. (VŚ^{Rā} 111)
- A first mute occurring at the end of a word, followed by the fifth mute at the beginning of a word, becomes a fifth mute of its series. (VŚ^{Rā} 111)
- A visarjanīya followed by *k*, *kh* and *p*, *ph* remains unchanged. E.g., *mayi vaḥ kāmada-haraṇm* (MVS 3.27), *tataḥ khanema* (MVS 11.22), *agniḥ paśuryāḥ* (MVS 23.17), *yāḥ phalinī* (MVS 12.89). (VŚ^{Rā} 113)
- As an exception to the previous rule, a *visarjanīya*, preceded by *a* and *ā* and followed by *k* and *p*, becomes *s*. A *visarjanīya* preceded by a vowel excluding *a* and *ā*, and followed by *k* and *p* becomes *ṣ*. E.g., *amba niṣparasamarīḥ* (MVS 6.36), *dauṣpitā* (MVS 2.11), *vasuṣkaviḥ* (MVS 15.36), *āviṣkṛṇuṣva* (MVS 13.13), *iḍaspade* (MVS 15.30, 21.29, 28.1), *dāyāspadam* (MVS 4.22). (VŚ^{Rā} 114 – 18) An exception to this rule is *kṛṣīṣkṛdhi* (MVS 4.10) (VŚ^{Rā} 119)
- A *visarjanīya*, followed by a surd elides. E.g., *tanna indra* (MVS 17.48) *aykṣmā mā* (MVS 1.1). (VŚ^{Rā} 117-18).
- A *visarjanīya* followed by a sonant becomes *repha*. E.g., *havirhotah* (MVS 21.4). (VŚ^{Rā} 117 – 18)
- According to Śākaṭāyana, word-final *visarjanīya*, followed by *ś*, *ṣ* and *s* becomes similar as following sounds. E.g., *āśuḥ śīśānao bṛṣabhaḥ > āśuśīśānao bṛṣabhaḥ* (MVS 17.33), *aditiḥ ṣoḍaṣa* (MVS 9.34), *devo vaḥ savitā > devo vassavitā*. (MVS 1.1, 16, 20). In the given situation, *ś*, *ṣ* and *s* remain unchanged, says Śākalya. (VŚ^{Rā} 120-21)
- According to Śaunaka, a first mute followed by *ś*, *ṣ* and *s* becomes the second mute of its own series. Śākaṭāyana wants them to remain unchanged. The exceptions of the Śaunaka's rule are *samyaksravantī*, (MVS 13.38), *vaṭṣūrya* (MVS 33.40), *anuṣṭupśārādī* (MVS 13.57), *tatsavituh* (MVS 3.35), *tatsatyam* (MVS 7.3). (VŚ^{Rā} 122-23)
- *t* followed by mutes of *c* series becomes a mute of *c* series. E.g., *taccakṣuḥ* (MVS 36.24), *ujjihānāḥ* (MVS 15.24), *tacchakeyamataḥ param* (MVS 1.5, 4.4), *bṛhacchocā yaviṣṭhya* (MVS 3.3), *vājāñjayatu* (MVS 5.37, 7.44). (VŚ^{Rā} 125-26)

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- A word-final *n* followed by a *ś* becomes the fifth mute of the *c* series, i.e., *ñ* and *ś* becomes *ch* if preceded by a mute of the *t* series (i.e., *n* in the present case). E.g., *svadhāvān śukraḥ* > *svadhāvāñśukraḥ* (MVS 33.5), *piśamigān śiśirāyate* > *piśamigāñcchiśirāyate* (MVS 24.11). *ś* remains unmodified if followed by a mute. i.e., *ādityāñ śmaśrubhiḥ* (MVS 25.1). (VŚ^{Rā} 125–27)
- *N* of *dadhanvān* and *svavān*, followed by *y* is elided, e.g., *dadhnvā yo naryo* (MVS 19.2), *svavā yātvavāmī* (MVS 34.26). A preceding *n* of *rayivṛdha* is also elided. E.g., *pivo’nnān rayivṛdhaḥ* > *pivo’nnā rayivṛdhaḥ* (MVS 27.23). (VŚ^{Rā} 129)
- A preceding vowel of an elided or modified *n* and *m* becomes nasalized, except an *ā* vowel preceding an elision of *m*, e.g., *svavā yātvavāmī* (MVS 34.26). (VŚ^{Rā} 130)
- A preceding vowel of a modified *n* or *m* becomes nasalized. The rule does not prevail in the case of elision and the natural state of *n* or *m*. (VŚ^{Rā} 131) This rule seems to be overlapping the previous one. The two verses appear to be collected from ABh 1.136, where Anantabhaṭṭa quoted it from the VyāŚ, and it does not wholly agree with VPr 1.136.
- A word-final *n* preceded by a nasal sound and followed by *l* becomes *l*, e.g., *asmin loke* > *asmiṃlloke* (MVS 19.46), *trīn lokān* > *trīṃllokān* (MVS 20.32). A word-final *n* preceded by a nasal sound and followed by *c* or *t* becomes *ś* or *s*, e.g., *gavayān tvaṣṭre* > *gavayāṃtvaṣṭre* (MVS 24.28), *paśūn tān cakre* > *paśūṃstāṃcakre* (MVS 31.6). (VŚ^{Rā} 132)
- A *n* followed by a mute excluding *c* and *t* is not modified. It remains in its natural state. E.g., *asmingoṣṭhe* (MVS 3.21), *akrankarma* (MVS 3.47), *devāndivam* (MVS 8.60), *paśūnpāhi* (MVS 1.1). In some cases, it remains in its natural state or unmodified even if followed by *c* or *t*; e.g., *dhāmante* (MVS 17.99), *patayiṣṇarvan tava* (MVS 29.22), *śatrūntādhi* (MVS 18.71), *mahaścikivāntvam* (MVS 29.25), *pūṣantava vrate* (MVS 34.41). (VŚ^{Rā} 133–36)
- There are instances in the MVS where *n* remains unchanged despite the scope of previously mentioned euphonic rules: *madīntamānām* (MVS 8.48), *madhuntamānām* (MVS 8.48), *nirjaganvān tamasaḥ* (MVS 12.13). (VŚ^{Rā} 137 – 38)
- A word-final *n* in “*nṛn*” followed by *p* becomes *visarjanīya*, and the preceding vowel of the word-final *n* becomes nasalized. E.g., *nṛn pāhi* > *nṛṃḥ pāhi* (MVS 13.52). (VŚ^{Rā} 137 – 138)
- In the following instances, the word-final *n* followed by a vowel becomes *repha*, and the preceding vowel (of the word-final *n*) becomes nasalized: *jahi śatrūṃ rapamrudhaḥ* (MVS 13.52), *vanvannavātaḥ paridhīm rapaḥ* (MVS 19.53), *agne kratvā kratūṃ ranu* (MVS 19.40), *ye vām vanaspatīm ranu* (MVS 13.7). (VŚ^{Rā} 139)
- A word-final *m* followed by *r* and spirants becomes an *anusvāra*, e.g., *apām rasam* (MVS

9.3), *tvāmi śaśvanta* (MVS 17.76). (VŚ^{Rā} 140 – 41)

- A *m* or *n* followed by a *r* and spirants becomes an *anusvāra*, e.g., *yajūmisi* (MVS 12.4, 18.6, 20.12, 34.5), *tapūmisi* (MVS 13.10), *urūmihī* (MVS 8.23). (VŚ^{Rā} 140-41)
- A word-final *m* followed by a semi-vowel becomes a semi-vowel, and the preceding vowel of *m* becomes nasalized, e.g., *samyauṃmi* > *saṃyyauṃmi* (MVS 1.22), *sam vapāmi* *saṃvvapāmi* (MVS 1.21), *tam lokam taṃllokam* (MVS 20.25). This rule does not prevail for an in-word *m* followed by a *repha* e.g., *yadvamro'tisarpati* (MVS 11.74). (VŚ^{Rā} 143)
The VŚ points out the quantity of *anusvāra*: it can be of one *mora*, to *moras* and three *moras*, e.g., *tvāmi soma* (MVS 5.35), *havīmīṣi* (MVS 8.18), *smīsrṣṭā* (MVS 17.35). An *anusvāra* preceded by short or long sound and followed by consonants and *r* is of two *moras*. E.g., *devānāmi hṛdaye* (MVS 16.46). (VŚ^{Rā} 144-45)
- A *m* followed by a mute become the fifth mute of the follower's series, e.g., *vrajanigaccha* (MVS 1.25, 26), *vratāñcarīṣyāmi* (MVS 15). *śaṇḍa*, *etandevam pīṭṛbhyabhyāśca*, *yacchantāmpacña* (MVS 1.9). (VŚ^{Rā} 146 – 47)

Rules of duplication

- A consonant preceded by a vowel doubles if followed by a compound sound. This rule is applicable within a word as well as between two words, e.g., *samyakksravanti* (MVS 13.38, 17.94) *anuṣṭuppsārādī* (MVS 13.57), *aśśvasya tvā*. Duplication is not allowed if the consonant is not followed by a vowel, e.g., *śrudhi śrutkarṇa* (MVS 37.9). (VŚ^{Rā} 148 – 50)
- A consonant after *h* or *r* doubles, yet *h* or *r* do not double, e.g., *sūryyaḥ*, *sarvvebhyah* *vāhvorgṛhṇāmi*. (VŚ^{Rā} 151)
- A surd conjoined with a preceding *repha* is not doubled if followed by a vowel, e.g., *arśasa upacitām* (MVS 12.97), *varṣo varṣīyasī* (MVS 6.511), *Śsahasraśīrṣā puruṣaḥ* (MVS 31.1), *devambarhi* (MVS 21.57, 28.12, 21, 35, 44). (VŚ^{Rā} 152 – 53)
- In a conjuncture of surd and semi-vowel preceded by *repha*, the consonant occurring after *repha* is doubled e.g., *varṣṣyāya ca* (MVS 16.38), *pārśvyaśca*. (VŚ^{Rā} 153 – 54)
- If not preceded and followed by a vowel, a surd or semi-vowel does not cause duplication of following mute, e.g., *divaḥskambhanī* (MVS 1.19). (VŚ^{Rā} 156 – 57)
- I a given condition, a sound causes duplication of its preceding and following consonant, the duplication of the following one is prohibited, e.g., *pakṣmaṇi* (MVS 1.27), *sūkṣmā* (MVS 25.1). (VŚ^{Rā} 157 – 58)
- A mute preceded by a *jīhvāmūlīya* or *upadhmanīya* is doubled, e.g., *sa idhāno vasuṣkaviḥ* (MVS 15.36), *dyaauṣpita* (MVS 2.11). (VŚ^{Rā} 159 – 60)
- A mute preceded by *visarjanīya* is doubled if followed by a consonant, e.g., *yuñjānaḥ*

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pprathamam (MVS 11.1). (VŚ^{Rā} 160 – 61)

- A word-final *ñ* or *ñ̄* is doubled if preceded by a short vowel and followed by any vowel, e.g., *yuññasi aśmannūrjam*. (VŚ^{Rā} 162 – 63)
- An initial mute of a compound sound, preceded by a vowel, doubles. if the initial mute is the second of its series, it doubles as a first mute of its series and if it is a fourth mute, it duplicates as the third mute of its series. E.g., *vi khyāya > vikkyāya* (MVS 11.20, 33.95), *āji ghrāya > ājigghrāya*, *tvā chyati > tvācchyati* (MVS 23.39), *vi śphurantī > viśśphurantī* (MVS 29.41), *mī dhvaḥ > mīddhaḥ* (MVS 16.50), *a dhvanaḥ > addhvanaḥ* (MVS 26.1), *vi bhrāt > vibbhrāt* (MVS 33.30). According to Garga, *kh* and *y* of root *khyā* becomes *k* and *ś* in the given arrangement (vowel – *kh* – *y* – consonant), e.g., *vi khyāya > vikśāya*. The following three words are exempted from the rule: *ukhyam* (MVS 17.65), *sakhyam* (MVS 4.8), *mukhyam*. However, Garga’s rule is not applicable in the chanting of Mādhyandina recension of MVS. (VŚ^{Rā} 163 – 68)
- The preceding consonant of *r* and *ḷ* is not doubled, in the given arrangement of the previous rule. E.g., *klptam* (MVS 18.11). *aniṣṭram* (MVS 10.6). (VŚ^{Rā} 168 – 69)
- A word-final consonant in the *padapāṭha* is not doubled (e.g., *ūrkk*, MVS 17.1), it is doubled in *samihitāpāṭha* (*ūrkk ca me*, MVS 18.9). (VŚ^{Rā} 169-70)
- A *ch* followed by a vowel is always doubled except occurring in the *samhitā*-s: *yasya* (MVS 25.13, i.e., *yasya chāyāmṛtam*) *atihāya* (MVS 25.43, i.e., *atihāya ccidrā*) *saha*. VŚ^{Rā} 170 – 71)
- A preceding consonant of a *yama* is not doubled, i.e., *sakthnā dedīśyate nārī* (MVS 23.29). (VŚ^{Rā} 171 – 73).
- *Yama* is generated when any of the first four mutes precedes the fifth mute of its series, e.g., *rukma* (MVS 12.1, 25), *pāppmā* (MVS 6.35), etc. The *yama*-s are compared with *ayaspīṇḍ*, *ūrṇāpīṇḍa*, *dārupīṇḍa*. (VŚ^{Rā} 174 – 80).
- A mute followed by any of the first four mutes of its series is not doubled. E.g., *taddevānām* (MVS 33.17) – the juncture is occurred because the duplication is not allowed. (VŚ^{Rā} 180)
- In the following words, the word-initial mutes are not doubled: *īdhrya vādrīnasa udrāḥ*. (VŚ^{Rā} 180)
- The *t* of *tra* occurring after any one of *kṣa*, *vṛ*, *ci*, *śvi*, *sa*, *ta ya* is not doubled, e.g., *kṣatra vṛtra śitra citra satra*. (VŚ^{Rā} 181 – 82)
- The following words have conjuncture of three mutes: *upottthitaḥ uttambhanam uttabhāna uttthāya* and *uttthitāya*. (VŚ^{Rā} 182 – 83)

In the context, a general observation of *sphoṭana*, (separated pronunciation of the conjoined consonants) is placed afterward (VŚ^{Rā} 174 – 187). According to the verses, *sphoṭana*

would be a fault if done where a mute is followed by a mute of the *k* series, i.e., *kāṇḍāt kāṇḍāt vaṣatḥkṛtamand* where a vowel precedes a conjoined sound.

Surds (second and fourth mutes of a series) conjoined with a fifth mute are instructed to utter firmly. E.g., *sakthnā dadhma aghnyā*. A vowel followed by a conjoined sound, a vowel preceded by a consonant, and a vowel at the end of an *ardharca* are of two *moras*, but not long (VŚ^{Rā} 190 – 191).

The places of *mokṣa* or *mokṣaṇa* (change of the places of the utterance and producing organ) are explained in verses two verses. (VŚ^{Rā} 191 – 93). Following are the states where *mokṣa* should be applied:

- A word-final consonant. The following word should be uttered with another producing organ. (VŚ^{Rā} 192)
- At the end of an *ardharca*. (VŚ^{Rā} 194)

The *pāda*-s are five in number according to their constituting *pada*-s (words):

- a *pāda* constituted by one word, e.g., *hṛdisprśam* (MVS 15.44, 17.77)
- a *pāda* constituted by two words, e.g., *kratorbhadrasya* (MVS 15.45)
- a *pāda* constituted by three words, e.g., *agne tvamadya* (MVS 15.44, 17.77)
- a *pāda* constituted by four words, e.g., *agne viśvabhīḥ sumanā anīkaiḥ* (MVS 15.46)
- a *pāda* constituted by more than four words, e.g., *vidhūmamagne wpupammīyedhya* (MVS 38.17) (VŚ^{Rā} 194-97)

Some euphonic rules are listed hereafter.

- A word-final *ṇ* or *n* and its following word-initial *m* are distanced by a *k* or *t* in-between, e.g., *prāṇ soma > prāṅksoma* (MVS 19.3), *trīn samudrān > trīntsamudrān* (MVS 13.31), *asmān site > asmāntsīte* (MVS 12.70). (VŚ^{Rā} 198)
- A guttural vowel (*ā*) is shortened if followed by *ṛ*, e.g., *svāhā ṛṣabhamindrāya > svāha ṛṣabhamindrāya* (MVS 21.40), *viśvakarmā ṛṣiḥ > viśvakarma ṛṣiḥ* (MVS 13.58). If the guttural vowel is short (*a*), and it is followed by *ṛ*, then no juncture is expected, i.e., *yena ṛṣayah* (MVS 15.49), *yatra ṛṣayah* (MVS 18.52, 58). (VŚ^{Rā} 199-200)
- The four diphthongs, *e*, *o*, *ai*, and *au* followed by a vowel become *ay av āy* and *āv* respectively and *y* and *v* of them elide. E.g., *īde ehi > īday ehi > īḍa ehi* (MVS 38.2), *kṛśāno ete > kṛśānav ete > kṛśāna ete* (MVS 4.21), *sarasvatyai agrajihvam > sarasvatyāy agrajihvam > sarasvatyā agrajihvam* (MVS 25.1), *tau ubhau > tāv ubhau > tā ubhau* (MVS 23.20). (VŚ^{Rā} 201-03)

Pronunciation of *y* and *v* is explained following YŚ in eleven verses (VŚ^{Rā} 204 -214). The deities of the speech sounds⁸ and words (*nāma*, *ākhyāta*, *upasarga*, *nipāta*) are stated then (VŚ^{Rā} 215-19). According to VŚ *nāma* is Bhārgava attributed to, *ākhyāta* is to Bhāradvāja, *upasarga* is to Vaśiṣṭha and *Nipāta* is to Kaśyapa (VŚ^{Rā} 218-19). The deities are Vayu, Soma, Agni, and Varuṇa respectively. The caste, seer, meter, and *viniyoga* of the three accents are

⁸ See Table 8.3 above.

8.3. Survey of the VŚ manuscripts

shown in Table 1.4 below (according to VŚ^{Rā} 220-23):

Table 8.4: Caste, seer, meter, and *vinīyoga* of the accents

	Caste	Seer	Meter	<i>Vinīyoga</i>
Acute	Brāhmaṇa	Bhāradvāja	Gāyatrī	obtainment of or absorption into brahman (<i>brahmasādhana</i>)
Grave	Kṣatriya	Gautama	Triṣṭup	Destruction of obstacles (<i>aghanāśana</i>)
Circumflex	Vaiśya	Garga	Jagatī	Destruction of enemies (<i>śatrunāśana</i>)

Knowing all these rubrics explained by Amareśa, one dwells in the *Brahma Loka*. One who utters Veda abiding by the above-mentioned rules achieves the fruit of thousand *aśvamedha* sacrifices and one who is not a knower of the rules is not eligible for the recitation of the Vedas. He, who absorbs the *śikṣā* preached by Amareśa, wins in the wise people's court.

The summary of the subject matter of the VŚ is presented in the table below (Table 8.5).

Table 8.5: Verse-wise content of the VŚ

VŚ ^{Rā}	Subject matter	VŚ ^{Rā}	Subject matter
1 – 9	Enumeration	106 – 147	Euphonic rules
10 – 21	List of sounds	147 – 196	Duplication of consonants
22 – 23	Quantity of sounds	197 – 203	Euphonic rules
24 – 37	Producing organs of sounds	204 – 214	Pronunciation of <i>y</i> and <i>v</i>
38 – 43	Places of utterance	215 – 220	Deities of sounds and words; castes of sounds
44 – 55	Adjunction		
56 – 60	Accents	221 – 223	Castes, deities, seers, meters, and application of accents
61 – 105	Conjunction of accents	224 – 227	Fruits of knowing the formulas preached by Amareśa

8.3 Survey of the VŚ manuscripts

An inventory of the VŚ Manuscripts is prepared before proceeding towards its critical edition. The effort has been put to put out a disambiguated list of the known VŚ manuscript sources and a brief description of them. A complete inventory of the existing manuscripts is the foundation of a well-documented critical edition. The list is meant to represent all the located manuscripts of the VŚ including those who are not directly consulted for the present edition. The following list, however, is not conclusive, as there are always possibilities of discovery

of new VŚ manuscripts. The list has been prepared upon consulting meta catalogues, i.e., *Catalogus Catalogorum* and *New Catalogus Catalogorum*, individual library catalogues, published and unpublished hand-lists, registers, and indices. The data collected from the above-mentioned sources are integrated to recognize the duplicate entries of the manuscripts and thus, to identify the unique ones. The VŚ manuscripts are recorded under three headings in the catalogues: “Varṇaratnapradīpikā Śikṣā,” “Varṇaratnadīpikā”, and “Amareśaśikṣā” (titled after the author).

8.3.1 Catalogus Catalogorum entries

Aufrecht registered only one reference to the VŚ manuscripts under the heading “Varṇaratnadīpikā”:

- वर्णरत्नदीपिका ṣikṣhā, by Amareṣa. L. 1932. (CC I, p. 553)

According to the *legenda* of CC I, Introduction, p. IV, L refers to *Notices of Sanskrit MSS. by Rājendralāla Mitra, Calcutta 1871-90*. Serial no. 1932 in Notice. Mitra 1880, p. 256 registers the VŚ manuscript referred to by CC. The manuscript is described as follows: “Substance, country made paper. 10x3 inches. Folia, 24. Lines, 6 on a page. Extent, 270 śloka. Character, Maithili. Date, ?. Place of deposit, Mujona, Post Tajpura, Darbhanga, Pandit Yagesvara Pathaka, Appearance, new. Verse Correct.” This entry probably corresponds to Cat. Mithila 1940, 168 (11 MSS).

The CC (CC I, p. 28) records the same manuscript under the title Amareśa:

- of the Bhāradvāja family; Varṇaratnadīpikā Śikṣā L 1932.

8.3.2 New Catalogus Catalogorum entries

The NCC (NCC XXVII) records the VŚ manuscripts as follows:

- Darbhanga Raj. 144. IM 3371. L 1932. Mithilā IV. 168. PUL. I. p. 23. RASB. II. 1519. Rep Raj. & C. I. p. 3. RORI. XVI 256. 2635. Extr. pp. 22-23. SB. New DC. I. i. 2058 (an.). iii. 53751. iv. 56128. Tirupati (RSVP). 3135. (NCC Vol. XXVII, p. 177)

The entries need to be disentangled to identify them in respective catalogues. Following are the expansions of the abbreviations with brief notes:

- **Darbhangā Raj. 144**
- **IM 3371**
- **L 1932** See Section 8.3.1 above.
- **Mithilā IV. 168**
- **PUL I. p. 23.** The NCC refers to the entry on page 23 of Cat. PUL 1932 under serial No. 127. In the remarks column, it refers to A. S. Cat. V. 2. 1519” which corresponds to the Asiatic Society Catalogue, vol. 2, serial No. 1519 (Cat. RASB 1923, p. 1188). However, the intention of this particular reference is not clear. The PUL manuscript

8.3. Survey of the VŚ manuscripts

is definitely not a copy of the latter because it post-dates the PUL manuscript. It is probably just to hint at the existence of another VŚ manuscript. The manuscript is presently preserved in the Punjab University Library, Lahore bearing accession No. 2601.

- **RASB II 1519.** The entry refers to serial No. 1519 of Cat. RASB 1923, p. 1188. The manuscript is accessioned as G 3261 and preserved in the Government Collection of the Asiatic Society, Kolkata.
- **Rep. Raj. & C. I. p. 3.** The *New Catalogus Catalogorum* entry indicates to Report. Rep. Raj 1907, p. 3. In the report, Sridhar Bhandarkar mentions a manuscript of the VŚ he discovered during his visit to Indore in 1905. Nothing much about this manuscript is known.
- **RORI. XVI 256. 2635 Extr. pp. 22-23.** RORI. XVI is decoded as Cat. RORI 1984. The catalogue records two manuscripts of the VŚ under the entry Nos 256 and 2635. The accession Nos are 36357 and 37282 respectively (They are referred to as 265.36357 and 2635.37282 in the catalogue). The manuscript listed as 2635.37282 is described in the *extracts from important manuscripts* (pp. 1 – 36) appended to the catalogue (pp. 22 – 23).
- **SB. New DC. I. i. 2058 (an.). iii. 53751. iv. 56128.** The entry refers to three manuscripts described in the three volumes of *A Descriptive Catalogue of Sanskrit Manuscripts Acquired for and Deposited in the Government Sanskrit College Library, Sarasvati Bhavan, Banaras, during the Year 1791-1950*. The first volume (i.e., Cat. SBD 1953) records a VŚ manuscript under serial No. 2058. Serial No. 53751 is listed in the 3rd volume and No. 56128 is recorded in the 4th volume of the catalogue. The manuscripts are presently preserved in the Sarasvati Bhavan Library of Sampurnananda Sanskrit University and they are identified with the serial Nos of the catalogues (i.e., 2058, 53751, and 56128).
- **Tirupati (RSVP). 3135.** According to the abbreviation list of NCC I, p. xxvii, “Tirupati” stands for *A List of rare manuscripts in Sri Venkatesavra Oriental Institute, Tirupati. Published in the Journal of the Sri Venkatesvara Oriental Institute, Tirupati. Vol. II part I. pp. 157 – 163* The abbreviation list does not mention RSVP (which may refer to Rashtriya Sanskrit Vidyapeetha, Tirupati). However, due to insufficient information, the manuscript could not be traced. Interestingly, Aithal also excludes this entry from his list of VŚ manuscripts (Cat. Aithal 1993, pp. 98 – 99; p. 536).

8.3.3 Cat. Aithal 1993 entries

Aithal 1993 presents a cumulative list of the VŚ manuscripts which includes most of the entries mentioned in CC and NCC. Aithal’s entries are recorded in two lists “Amareśaśikṣā” (Cat. Aithal 1993, pp. 98-99) and “Varaṇratnapradīpikā Śikṣā” (Cat. Aithal 1993, p. 536).

The entries of the two lists are mostly repetitive. Aithal's lists are as follows (The manuscripts which are not mentioned in CC and NCC are typed in boldface and described below):

Amareśa-śikṣā or Varṇaearnapradīpikā अमरेशशिक्षा / वर्णरत्नदीपिकाशिक्षा (Cat. Aithal 1993, pp. 98 – 99)

- BORI TM 275. (Varṇa-ratna-pradīpikā-śikṣā)
- **GJKSV 13072**. 27 fol. (Varṇa-ratna-pradīpikā-śikṣā)
- IM 3371. 110 fol.
- **Jodhpur (R). 1483** (D. I, p. 25; no. 97). 22 fol. Dated V. S. 1920
- L 1932. 24 fol. 276 Grantha-s.
- Mithila IV 168 (11 Mss).
- **Oxf. CS d. 177(2)**. 8 fol.
- PUL I, p. 23 (no. 127). 18 fol. 228 Grantha-s.
- RASB II 1519 (G 3261). 11 fol. 260 Grantha-s. Dated V. S. 1941
- Rep Raj. and C. I. p. 23
- SBD 2058. 11 fol. (Varṇa-ratna-pradīpikā-śikṣā)
- SBD 53751. 21 fol. Dated V.S. 1925 / Śaka 1790. (Varṇa-ratna-pradīpikā-śikṣā)
Varṇaratnapradīpikā (Cat. Aithal 1993, p. 536)
- L 1932. 24 fol.
- Oxf. CS d. 177(2). 8 fol.
- Rep Raj. and C. I. p. 23
- SBD 2058. 11 fol.
- SBD 53751. 21 fol. Dated V.S. 1925 / Śaka 1790.

Both the lists record three new manuscripts of the VŚ: GJKSV 13072, Jodhpur (R). 1483, and Oxf. CS d. 177(2).

- **GJKSV 13072** According to the *Abbreviations with Bibliographical Notes* of Cat. Aithal 1993, p. 31 – 32, GJKSV refers to *A Descriptive Catalogue of Sanskrit Manuscripts in Ganganatha Jha Research Institute (Kendriya Sanskrit Vidyapeetha), Allahabad*. The three published volumes of the catalogue contain serial Nos 1 – 11778. The remaining Nos (11779 – 44238)⁹ are still unpublished and available only in the hand-lists created for the sole purpose of internal use of the library. Aithal visited the library and verified some of the *vedalakṣaṇa* manuscripts. He mentions: “A greater number of them are to be found in the four volumes of hand-lists [Accession Register of Manuscripts] meant for the internal use of the library, written as and when the manuscripts were acquired. They are yet to be verified and properly catalogued” (Aithal 1993, p. 32). The manuscript can be identified with its accession No. 13072 in Ganganatha Jha Research Institute (Kendriya Sanskrit Vidyapeetha), Allahabad.

⁹ The counting is as per Aithal's mention in Aithal 1993, p. 32.

8.3. Survey of the VŚ manuscripts

- **Jodhpur (R). 1483** The entry refers to accession No. (*granthika*) 1483 of Cat. Jodhpur 1960, p. 25. The entry No. is 97. The details of the manuscript provided in the list include only the author's name (Amareśa), language (Sanskrit), date (1920), and the extent (22 folios) of the manuscript. This manuscript is an addition to the two VŚ manuscripts identified in Rajasthan Oriental Research Institute by Dr. Siniruddha Das in NCC XXVII, p. 177. This manuscript is identified as 97.1483.
- **Oxf. CS d. 177(2).** The abbreviation "Oxf. CS" refers to the *Manuscripts of Chandra Shum Shere Collection in the Indian Institute of Bodleian Library, Oxford* (cf. Aithal 1993, *Abbreviations and Bibliographical Notes*, p. 44). As the name suggests, the manuscript of the collection (no fewer than 6630 in number) originally belonged to Maharajah Sri Chandra Shum Shere, the 13th Prime Minister of Nepal (in office: 27 June 1901 – 26 November 1929). The collection, brought to England in 1909 was claimed to be the largest collection of Indian manuscripts taken to England.¹⁰ "d.177(2)," in the abbreviation, is the accession number of the manuscript originally numbered by Gambier-Parry, then Keeper of Oriental books. "d." in the number refers to the size-category (a – g) or subjects of the groups they were divided into. The number followed by is the serial number of the manuscript in that particular group. The numbers assigned by Gambier-Parry often contained more than one manuscript. The individual manuscripts are referred to with the numbers in the bracket (cf. Wujastyk 1978, p. 2). The results of the survey are summarized in the table below.

Table 8.6: Inventory of the VŚ manuscripts

Shelf-marks	Repositories	Extent
BTM 275	Asiatic Society of Bombay, Mumbai	3-18
d. 177(2)	Indian Institute of Bordelan Library, Oxford	1-8
G 3261	Asiatic Society of Bombay, Mumbai	1-11
GJKSV 13072	Ganganatha Jha Research Institute, Allahabad	1-27
IM 3371	Asiatic Society of Bengal, Kolkata	1-10
PUL 2601	University of the Punjab, Lahore	1-18
RORI 1483	Rajasthan Oriental Research Institute, Jodhpur	1-22
SBD 2058	Sampurnananda Samskrita Vishvavidyalaya, Varanasi	1-11
SBD 53751	Sampurnananda Samskrita Vishvavidyalaya, Varanasi	1-16, 19-21
SBD 56128	Sampurnananda Samskrita Vishvavidyalaya, Varanasi	—

Following are the manuscripts whose repositories could not be identified: Rep Raj. and

¹⁰ The Chandra Shum Shere Collection, 1908-1978 [Unpublished essay by D. Wujastyk, 1978, p. 1. https://www.academia.edu/16132816/1978_The_Chandra_Shum_Shere_Collection_1908_1978_Unpublished_1978_essay_]

C. I. p. 23, L 1932. Darbhanga. Raj. 144, Mithila IV 168 (11 manuscripts). The following four manuscripts are directly relevant in the present critical edition of the VŚ: BTM 275, GJKSV 13072, PUL 2601, and SBD 53751.

8.4 Sigla of the VŚ manuscripts

Table 8.7: Sigla of the VŚ manuscripts

City	Shelf-mark	Sigla
Allahabad	GJKSV 13072	A
Mumbai	BTM 275	M
Lahore	PUL 2601	L
Varanasi	SBD 53751	V

8.5 Description of the VŚ manuscripts

8.5.1 Allahabad, Ganganatha Jha Research Institute, ms. GJKSV 13072

GJKSV 13072

A Varṇaratnadīpikā Śikṣā, 27, Nāgarī, Paper, 27, 7, 36

Extent and Conditions The manuscript contains the complete text of the VŚ in 27 folios, 1 – 27 in original foliation. The foliation is placed at the lower right margin of each verso in Roman numerals. The foliation is preceded by the invocation: *rāma*. The folio numbers are repeated on the left margins of folio 2, 6, and 9. The digital copy availed from the institute duplicates the first image, i.e., the recto side of the first folio.

Scribal features The manuscript is carelessly written abounding to orthographical errors and nonsensical readings. The half-verses are punctuated with spaces. No other punctuation is used in the manuscript. The margins are used for insertions and corrections. A carat symbol is used to mark the place of insertion and *akṣara*-s to be inserted are mentioned in the marginalia. Sometimes, the intended insertions go without a symbol marking the place of insertion (e.g., 9r2). The verse numbers restart after a hundred.

The following features have been ignored in the collation:

- Remarkably frequent gemination of consonants after *repha* (e.g., 1v7 *nirllajjah*).
- *Anusvāra* at the place of class-nasals, and even at the end of a half-verse (e.g., 3v4 *damitāśca*, 22v3 *vyamijanāmitasya*, 17r2 *nidarśanam*).
- Carat symbols to mark the place of insertion (e.g., 23v4).

History The manuscript is listed in the hand-list of Ganganath Jha Research Institute, Allahabad for the internal use of the library. A few *vedalakṣana* manuscripts mentioned in the hand-lists have been examined by K. Paramswara Aithal during 1987 – 88 and it is included in Aithal’s list of the VŚ manuscripts (Cat. Aithal 1993, pp. 98 – 99; p. 536). Probably, this is the first printed appearance of the entry of the manuscript. Aithal recorded the entry as

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“GJKSV 13072. 27 fol. (Varṇa-ratna-pradīpikā-śikṣā).” The manuscript is preserved in the library with the accession No. 13072.

Copies A digital copy of the manuscript has been acquired from Ganganath Jha Research Institute, Prayagraj in 2018.

Bibliography Cat. Aithal 1993, p. 98 – 99, 536.

8.5.2 Lahore, University of the Punjab, ms. 2601

PUL 2601

L

Amareśaśikṣā, Nāgarī, Paper, 18, 9, 28 – 30 **Extent and Conditions** It contains the complete text of the VŚ in 18 folios, 1 – 18 in original foliation. The main text is contained in folios 1v – 18r. The very first page of the document, i.e., folio 1r contains only the title of the text and the total number of leaves: “*athāmareśaśikṣā patrāṇi aṣṭādaśa*”. The last page, i.e., folio 18v is blank. The foliation is placed at the lower right margin of each verso. The folio numbers are repeated in the upper left margin preceded by the abbreviated title: *amare śi*.

Scribal features The manuscript is a fairly legitimate for reading with minimal errors. The half-verses are separated with spaces and verses are with verse numbers. There are no other punctuation marks applied in the document. The skipped *akṣara*-s in the main body of the manuscript are written in the marginalia, and the places of insertions are marked with a carat symbol. The texts in the marginalia are sometimes followed by the line number they are to be inserted into (e.g., 12v3); in other places, they are generally put parallel to the line of insertion. The scribe added explanatory notes in the marginalia for a few of the words or phrases of the main body. Horizontal double stroke(s) are used to mark the phrase for which the explanations are noted in the margin area. If a page contains more than one explanatory note, then line numbers are used against the notes to mark their target words. Following are the notes found in the manuscript (the target words and phrases are mentioned in the brackets):

- [1v] *hakārasahitā ityarthah (sahāḥ, 1v9)*
- [4v] *samiyogādeḥ paravarṇasya dviruktau (samiyogādīparadvitve, 4v8)*
- [6v] *atinicīkṭiyate vāyukṣubdhāśvatthadalavaddhastamī kṛtvā nīcataramī ityarthah (praṇihanyate, 6v8)*
- [7r] *udāttasvaritaparasya sannatara iti pāṇiniḥ (vaiyākaraṇasammataḥ, 7r9)*
- [8v] *enya anudāttapūrvvodāttaparo yathā bhavet (sūrvyāya svaritapūrvonudāttaparo yadā bhavet, 8v2)*
- [9v] *tairovirāmasya tadbhedatvāna pṛthaguktiḥ (tato mṛdutarah svārah tairovyañjanaucyate, 9v7)*
- [10v] *ubhayoḥ padayornakārah (dadhanvānsvavān,, 10v6)*
- [10v] *yattvamāptanakārasya lopah karaṇamucyate (vikaraṇe, 10v9-11r1)*
- [14r] *pṛthakśrutīḥ (sphoṭanam, 14r1)*

Following features have been ignored in the collation:

- Gemination of consonants after *repha* (e.g., 2r3 *nirllajjaḥ*, 5r2 *etadartthamidam*).
- Duplication of *y* after *m̐* (e.g., 5v9 *saṃyuktau*).
- *m̐* for *anusvara* (e.g., 5v9 *karaṇasaṃyutam*).

History The manuscript is listed in Cat. PUL 1932, p.23 under serial No. 127. Although, it is identified in the library with the serial No. only, but it is accessioned with the number 2601 which is probably in use for the library's internal use only. No such printed catalogue is spotted that bears the accession numbers of the manuscripts deposited in the University of the Punjab, Lahore. The catalogue the description refers to another VŚ manuscript preserved in the Asiatic Society of Bengal, Kolkata under the shelf-mark G 3261. However, they seem to have no special connection except that the two manuscripts contain the text of the VŚ.

Bibliography NCC Vol. XXVII, p. 177; Cat. PUL 1932, p. 23.

8.5.3 Varanasi, Sampurnananda Samskrita Vishvavidyalaya, ms. 53751

SBD 53751

V CE 1849, Varṇaratnadīpikā Śikṣā, Nāgarī, 9 (1 – 16, 19 – 21), 7, 30, 9.6×4.6

Extent and Conditions The manuscript contains the complete text of the VŚ in 21folios, 1 – 21 in original foliation. The digital copy acquired for the present edition skipped folio 1r and folio 17 - 18, probably due to an unwanted slip of the technical personnel. It caused the complete loss of verse 188-209 and partial loss of verse 187 and 210. The missing portion is marked as *n.a.* in the apparatus of the present edition. Foliation is placed at the lower right margin of each folio, in Nāgarī numerals. The numbers are surrounded by double strokes on their four sides.

Scribal features The scribe used double *danda*-s as punctuation marks consistently throughout the manuscript. The end of the half-verses is marked with the punctuation mark and the verse numbers are also followed by the double *danda*-s. The manuscript records brief explanatory notes in the margin same as PUL 2601. The notes are as follows:

- [1v] *hakārasahitā ityarthah (sahāḥ, 1v6)*
- [4v] *samiyogādeḥ paravarṇasya dviruktau (samiyogādīparadvitve, 4v7)*
- [7r] *atinicikṭiyate vāyukṣubdhāśvatthadalavaddhastamī kṛtvā nīcataramī paṭhyate ityarthah, (praṇihanyate, 7r5)*
- [7v] *udāttasvaritaparasya sannatara iti pāṇiniḥ (vaiyākaraṇasammataḥ, 7v7)*
- [8r] *enya anudāttapūrvvodāttaparo yathā bhavet (sūrvyāya svaritaparodāttapūrvvo yathā bhavet, 8r5)*
- [9v] *tairovirāmasya tadbhedatvānna pṛthaguktīḥ (tato mṛdutarah svārah tairovyañjanaucyate, 9v2)*
- [11v] *ubhayoḥ padayornakārah (dadhanvānsavavān., 11v5)*
- [10v] *yattvamāptanakārasya lopah karaṇamucyate (vikaraṇe, 11v7-12r1)*
- [16v] *pṛthakśrutīḥ (sphoṭanam, 16v5)*

The skipped akṣara-s in the main body are written in the margin with a thinner ink, probably by a second hand. A carat symbol is issued to mark the place of insertion. The

8.5. Description of the VŚ manuscripts

akṣara-s written in the marginalia sometimes followed by the line numbers where they are meant to be inserted. Horizontal double strokes are put over the headline to mark the target words for which the explanatory notes are written in the margin. The number of the double strokes range from 1 to 4-5 depending on the length of the target phrase.

Following features have been ignored in the collation (to a great extent, the features are similar to those of PUL 2601):

- Gemination of consonants after *repha* (e.g., 2r3 *nirllaḥḥaḥ*, 5r2 *etadartthamidam*)
- Duplication of *y* after *ṁ* (e.g., 15r4 *saṁyytam*)
- *ṁ* for *anusvara* (e.g., 15v5 *saṁyyogādiśca*)

History The manuscript is listed in Cat. SBD 1987. As the title of the catalogue suggests, the manuscript was acquired for Sanskrit College, Benares during 1990 – 1950. It is now preserved in the Sarasvati Bhavan Library of Sampurnananda Sanskrit Vishvavidyalaya, Varanasi.

Bibliography NCC XXVII, p. 177; Cat. Aithal 1993, p. 98 – 99, p. 536.

8.5.4 Pune, Bhanderkar Oriental Research Institute, ms. BTM 275

BTM 275
P

CE 1868, Varṇaratnapradīpikā Śikṣā, Nāgarī, 16 (3 – 18), 8, 26

Extent and conditions The manuscript is incomplete as the first two folios are lost. It contains verses 20 – 228 in the 16 folios,¹¹ 3 – 18 in original numbering. The first two folios of the manuscript probably contained verses 1 – 19 and six *akṣara*-s of verse 20. The original foliation, in Nāgarī numerals, is placed on the lower portion of the right margin of each verso. On the same page, in the upper portion of the left margin, it mentions the abbreviation of the text as “*amara*” followed by a circle (i.e., “*amara* ◦”). In the upper edge of the right margin of each verso, the word “*śikṣā*” is scribed followed by a similar circle symbol. The lower portion of the left margin of the same side of the folios carries an invocation with the word “*rāma*”. Some of the leaves’ edges (e.g., 3 and 18) are damaged, yet no portion of the main text is lost. On the 3rd and 18th folio portions containing “*śikṣā* ◦” and “*amara* ◦” in the margin area are partially lost.

Scribal features This is a neatly written and fairly legible manuscript. The scribe has been consistent in punctuating the end of the half-verses with double *danḍa*-s. Verse numbers are placed at the end of the last half-verse followed by similar punctuation marks. The verses are numbered flawlessly in Nāgarī figures. In some places, in the case of the skipped verse numbers, the scribe placed the numbers below the line (e.g., 9r9). The numbers restart after a hundred and two hundred. The 200th verse

स्थानं स्थानगते

sthānaṁ (4r7) *sthānagate* (7r6)

भेदके

bhedakaṁ (5r5)

¹¹ The beginning six *akṣara*-s of verse 20 are not available.

is numbered as 200 even though it could have been numbered 100 as it restarted after a hundred. One can find irregular use of *avagraha*-s in the text (e.g., 6v1, 8v8, 11v1, 12v2, 17r7, 18v3). The scribe evenly used *anusvāra* in place of class finals within a word and at the end of the lines, with a few exceptions (i.e., 16r7). The scribe used two different characters to represent *stha*. In some places *akṣara scha* is used in place of *stha* (e.g., *sthānagate*, 7r6) and other places have the regular *akṣara* (e.g., *sthānamī*, 4r7). An unfamiliar symbol is used for the akṣara *bha* (e.g., *bhedakamī*, 5r5). The margins of the manuscript have been used for corrections. A cross symbol is used to delete a half-verse in 7v5, the corrected half-verse is written vertically on the left margin. In other places a v-like symbol and carat are used on the headline to mark the place of insertion and the to-be-inserted *akṣara*-s are written in the margin area, parallel to the line, or immediately top or bottom of the place of correction in case of the first and last line of the folio. An exception to this format is observed in 16v9, where the verse number is added later overhead though it occurs in the last line of the page. While marking the deletion of more than one *akṣara*, horizontal double strokes are used over the headline of each *akṣara* and corrected *akṣara*-s are written in the margin with similar-looking double strokes over the headline of each *akṣara* (e.g., 3r1, 16v3). Vertical double stroke is used to delete parts of vowel symbols that appear over the headline (e.g., 16v1). Alteration of *akṣara*-s is marked with Nāgarī numerals over the headline. The following features of the manuscript are ignored in the collation:

- *Anusvāra* in the place of class finals, even at the end of a line.
- *scha* in place of *stha*.
- Nāgarī figures used over the headline to alter the *akṣara*-s (13r1, 15v9).
- v-like symbols, carat, cross symbols, horizontal double strokes to mark the place of insertion and deletion of *akṣara*-s (3r3, 14r9, 16r9, 17r2, 17r6, 18r2).
- Double strokes used to delete parts of vowel signs (4r5, 9r8, 10r6, 11r9, 16r6, 16v1).
- Gemination of consonants after *repha* (7r5, *tiry(y)ak*).

History The manuscript belonged to or written for a Marathi saint (lit. *bhikamī* in Mārāṭhī) Bhaṭabābā Mañjula who was a *ghanapāṭhī*. The manuscript is dedicated to Rukmiṇī Pāṇḍurāṅga according to its colophon. The scribe remains silent about his introduction in the available portions of the manuscript. The manuscript is undated but does not look old. The scribe used the contemporary style of *ṇ* and even he probably misread the traditional version of *ṇa* as *eva* (3r5).

The manuscript is in *pothi* format and the leaves are tied with a string. A leaf is placed on the bundled of leaves with details of the library record. The leaf mentions the call number of the library as BTM/275 followed by the title “*varṇaratnapradīpikā śikṣā (amareśakṛtā) (hastalikhita)*.” “BTM,” the abbreviation, is expanded into BORI TM which refers to A Hand-list of about 390 manuscripts of Sri Tryambaka Sastri (Manjul) collection, presented to and preserved in the BORI (Cat. Aithal 1993, p. 28). The scribe of the manuscript had probably written the manuscript for Sri Tryambaka Sastri (Manjul) whom he mentions in the colophon.

8.6. Genealogy of the VŚ manuscripts

Copy A digital copy of the manuscript has been obtained for the present work from the Bhandarkar Oriental Research Institute, Pune in 2019.

Bibliography Cat.Aithal 1993, p. 99.

8.6 Genealogy of the VŚ manuscripts

8.6.1 P and V, the Y family, and A's relation to Y

Given the geographic location and chronology of P and V, it is quite evident that they may have a close relationship. Both the manuscripts are scribed in Varanasi in a gap of nineteen years (the dates of P and V respectively correspond to CE 1868, 9th June, Tuesday and CE 1849, 3rd October, Wednesday¹²). As the collation work progressed, their relationship appeared to be more and more vivid. The two manuscripts have a great match in the score of their orthographic errors and even in scribal idiosyncrasies. Both manuscripts bear the same explanatory notes in the marginalia (see Table 8.8).

Table 8.8: Marginal notes of P and V

P	[1v]	<i>hakārasahitā ityarthaḥ (sahāḥ, 1v9)</i>
V	[1v]	<i>hakārasahitā ityarthaḥ (sahāḥ, 1v6)</i>
P	[4v]	<i>samīyogādeḥ paravarṇasya dviruktau (samīyogādīparadvitve, 4v8)</i>
V	[4v]	<i>samīyogādeḥ paravarṇasya dviruktau (samīyogādīparadvitve, 4v7)</i>
P	[6v]	<i>atinicīktiyate vāyukṣubdhāśvatthadalavaddhastamī kṛtvā nīcataramī paṭhyat ityarthaḥ (praṇihanyate, 6v8)</i>
V	[7r]	<i>atinicīktiyate vāyukṣubdhāśvatthadalavaddhastamī kṛtvā nīcataramī paṭhyat ityarthaḥ (praṇihanyate, 7r5)</i>
P	[7r]	<i>udāttasvaritaparasya sannatara iti pāṇiniḥ (vaiyākaraṇasammataḥ 7r9)</i>
V	[7v]	<i>udāttasvaritaparasya sannatara iti pāṇiniḥ (vaiyākaraṇasammataḥ 7v7)</i>
P	[9v]	<i>enya anudāttapūrvvodāttaparo yathā bhavet (sūrvyāya svaritaparodāt-tapūrvvo yathā bhavet, 9v2)</i>
V	[8r]	<i>enya anudāttapūrvvodāttaparo yathā bhavet (sūrvyāya svaritaparodāt-tapūrvvo yathā bhavet, 8v5)</i>
P	[9v]	<i>tairovirāmasya tadbhedatvānna pṛthaguktiḥ (tato mṛdutarah svārah tairovyañjana ucyate, 9v7)</i>
V	[9v]	<i>tairovirāmasya tadbhedatvānna pṛthaguktiḥ (tato mṛdutarah svārah tairovyañjana ucyate, 9v2)</i>

¹² Calculated with pañcāṅga (<http://www.cc.kyoto-su.ac.jp/~yanom/pancanga/index.html>).

P	[10v]	<i>ubhayoḥ padayornakāraḥ</i> (<i>dadhanvānsvavān</i> , 10v6)
V	[11v]	<i>ubhayoḥ padayornakāraḥ</i> (<i>dadhanvānsvavān</i> , 11v5)
P	[10v]	<i>yattvamāptanakārasya lopah karaṇamucyate</i> (<i>vikaraṇe</i> 10v9-11r1)
V	[11v]	<i>yattvamāptanakārasya lopah karaṇamucyate</i> (<i>vikaraṇe</i> 11v7-12r1)
P	[14r]	<i>pr̥thakśrutih</i> (<i>sphoṭanam</i> , 14r1)
V	[16v]	<i>pr̥thakśrutih</i> (<i>sphoṭanam</i> , 16v5)

The witness A contains the heighest number of erroneous readings. The peculiar readings of A are higher in number than that of all the other three manuscripts.¹³ The explanatory notes presented in the marginalia of V and P are sporadically found in A, probably because the scribe interpreted them to be additions to the main text. However, this phenomenon does not continue to happen throughout the text. The scribe probably realized the error or consulted a second exemplar and stopped incorporating them in the main text. There are four such additions spotted in A:

- *vyañjanāni*] *catvāriṅśadvyañjanāni* add. A
- *śaśasāḥ*] *hakārasahitāḥ* add. A
- *pūrvāṅgamī*] *saṁyogādaḥ paravarṇasya dviruktyā yajjāyate pūrvarūpamī tamī kramajamucyateḥ* add. A
- *vaiyā-*] *udāttasvaritaparasya sannattatara itī pāṇiniḥ* add. A

A, P and V share an omission of a half-verse:

- *ejyā anudāttapūrvodāttaparo yathā bhavet*] om. A V P (16 *akṣara-s*)¹⁴

The evidence allows us to primarily assume that A, V and P are connected by an indirect ancestor, if not by an immediate one. Currently, they are grouped based on the above-mentioned similarities (See Figure 8.1).

Besides the similarities of P and V mentioned above, several features hint at their common ancestry. Both the witnesses use the similar mark (horizontal vertical stroke(s) over the headline) to indicate the word or phrase which the explanations are for (the reference points are mentioned in the bracket in Table 8.8 above). The explanatory notes are exactly similar to each other and all of them are written in the marginalia, except for the first one in V where it is read in the gap between two lines (2r5 and 2r6).

Their identical scribal features include:

- Gemination of consonants after *repha*.
- Nasalization of *anusvāra* before *ya* and *va*.
- Consistency in using *avagraha*.
- Duplication of *y* after *m̐* (e.g., *saṁyyaumi*).
- Similar peculiar symbols.

¹³ See section 8.8.2 for the complete list of the peculiar readings of A.

¹⁴ the half-verse is omitted in V^{S^{Rā}} too. It constitutes the first half-verse of the 100th verse of the present edition.

8.6. Genealogy of the VŚ manuscripts

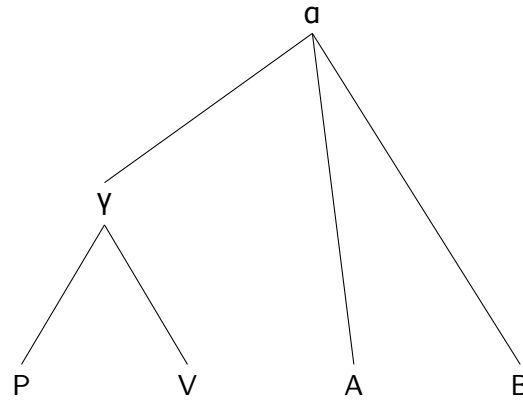


Figure 8.1: P and V, the γ family

The format of the colophon of the two manuscripts are also similar, with the only change of date and scribe's name:

P [21r3] [...] // samvvat// 1925 // // // [4] *jyeṣṭhakṛṣṇacaturthiyāmi bhaume kāśyāmekhi vipreṇa śāke* // 1790 [...]

V [18r8] [...] samvvat 1906 *āśvinakṛṣṇa* [9] *amāvaśyāyāmi ravau kāśyāmalekhi harināmnā sārāsvaten śāke 1771* // [...]

Such similarity of the mechanical features of the two leave us with little doubt that the two manuscripts are closely related to each other. Besides the above-mentioned technical similarities, P and V share a subsequent amount of conjunct readings, e.g.,:

- *tatprayogārtha* (Rā 96,15)] *tatprayogo'rtha* V P
- *antasthā* (Rā 99,17)] *antaḥsthā* V P
- *-mārdavau* (Rā 103,18)] *mārdavo* V P
- *ubhayavāmiśca* (Rā 103,21)] *ubhayavāmiśca* V P
- *purastātparastādvā* (Rā 104,4)] *purastādvā* V P
- *prathamatvani* (Rā 105,14)] *prathamam tvaṃ* V P
- *sūrayaḥ* (Rā 106,1)] *śūrayaḥ* V P
- *syādbhāvvyudhaḥ* (Rā 106,3)] *syādbhāvvyupadhaḥ* V P
- *tvantasthāḥ* (Rā 108,5)] *tvantaḥsthāḥ* V P
- *pitṛbhyaśca* (Rā 108,15)] *pitṛbbhyaśca* V P
- *aśmannūrjami* (Rā 109,7)] *aśmannūrjami* V P
- *pururāvṇastathaiva* (Rā 109,9)] *pururāvṇastathaiva* V P
- *viśvapsnyā* (Rā 109,14)] *viśśvapsnyā* V P
- *sakhyam* (Rā 110,2)] *samkhyam* V P
- *sakthnā* (Rā 110,17)] *sakthavnā* V P
- *sakthnā* (Rā 112,4)] *sakthavnā* V P
- *sūrayaḥ* (Rā 113,8)] *śūrayaḥ* V P

In the given situation, the possibility of V's derivation from P is not ruled out. However,

the possibility of the opposite scenario, i.e., derivation of P from V is already ruled out because P predates V. Applying manual explained in Maas 1958, p. 44, it can be said that if V bears a separative error against P, then P can be the antigraph of V. However, both P and V bears separative errors against each other in the present scenario which leads us to the conclusion that both P and V are derived from the same source (Maas 1958, p. 44; cf. Katre 1941, p. 52). However, V's separative errors against P could be conjectural too in some places. Katre (1941) notes:

[...] when a copyist corrects a fault in his source by a fortuitous conjecture without openly acknowledging it, then it may give rise to the appearance that his transcript descends from a source other than its exemplar for such reading, in other words, there is a possibility that some sort of contamination is assumed by the classifier of the manuscript evidence. But correct readings which are found through proper conjecture of the copyist cannot be brought within the field of criticism against the elimination demanded by other arguments.” (Katre 1941, p. 52)

8.6.2 A's relation to V P and B

The few separative readings found in V against P can be a result of the scribe's conjecture; however, all of them do not seem to be conjectural. At this point, it is safer to assume a common ancestry of the two manuscripts (see Figure 8.1). In Section 8.6.1, it has been stated that the exemplar of A had similar features as the exemplar of V and P, i.e., β, yet it may not be the same exemplar of V and P. If it would have shared the exemplar with the latter two, it would have borne a subsequent number of conjunctive errors with them. To the contrary, no such important conjunctive readings of A, V, and P are found, except an omission of a half-verse:

- *ejyā anudāttapūrvodāttaparo yathā bhavet*] om. A V P (16 akṣara-s)

An addition common to them is:

- *jñeyā* (Rā 110,7)] add. A V P

The conjunctive errors of the three are very few:

- *mātrā* (Rā 99,5)] *mātrāṃ* A V P

- *tatvam* (Rā 99,7)] *tattvam* A V P

- *saḥ* (Rā 103,16)] *sa* A V P

- *tvā* (Rā 104,6)] *ttvā* A V P

- *tvā* (Rā 108,20)] *ttvā* A V P

- *-śrutkarṇavadyathā* (Rā 108,21)] *śśrutkarṇavadyathā* A V P

- *pāśaistmanyā* (Rā 111,5)] *pāśaistmannyā* A V P

On the other hand, A shares subsequent conjunctive errors with B.

- *yo'ntaḥsthābhi-* (Rā 98,11)] *yo'ntasthābhi-* A B

- *śāstratattvārtha-* (Rā 99,10)] *śāstratatvārtha* A B

8.6. Genealogy of the VŚ manuscripts

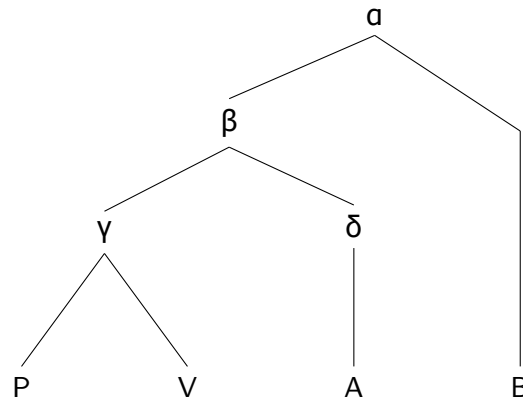


Figure 8.2: A's relation to V and P

- *nīca-* (Rā 102,7)] *nīcaḥ* A B -
- *virodhī* (Rā 103,11)] *virodhi* A B -
- *virodhakṛt* (Rā 103,11)]
- *vināśakṛt* A B
- *āruhā* (Rā 104,8)] *ānuhā* A B
- *prāñksoma-* (Rā 105,10)] *prāñsoma-* A B
- *syāttakārasya* (Rā 106,19)] *syānnakārasya* A B
- *so'ntaḥsthātvama-* (Rā 108,6)] *sontasthāttvama* A B
- *sūryo'tha* (Rā 108,24)] *sūryetha* A B
- *ūṣmāntaḥsthāparaḥ* (Rā 109,6)] *ūṣmāntasthāparaḥ* A B
- *antaḥsthābhīśca* (Rā 111,6)] *antasthābhīśca* A B
- *samyagrte* (Rā 112,2)] *sampadyate* A B
- *makāre* (Rā 112,20)] *sakāre* A B
- *catvāraḥ* (Rā 113,3)] *catvāri* A B
- *yānti* (Rā 113,4)] *yanti* A B
- *necchanti* (Rā 113,8)] *nechanti* A B

The conjunctive readings shared by A and B are more decisive than those shared by A, V, and P. On the contrary, the orthographic features of A are close to that of γ.

At this point, A's affiliation to the remaining ones remains doubtful, although, the fact is clear that A had been influenced by both γ and B. As the marginal explanations of γ are found to be incorporated in A towards the beginning, it can be considered that it began with an exemplar related to γ (marked as δ). Hence, P, V, and A are put in one group distinctly connected by a common ancestral relationship (see Figure 8.2).

The legitimate assumption, based on the available evidence, is that the three manuscripts (A, V and P) are connected, not through an immediate ancestry but a distanced one. I.e., the ancestors of P and V (i.e., γ) and the ancestor of A (i.e., δ) are of the same group (i.e., derived from the same ancestor β) whereas, V and P are derived from the common ancestor

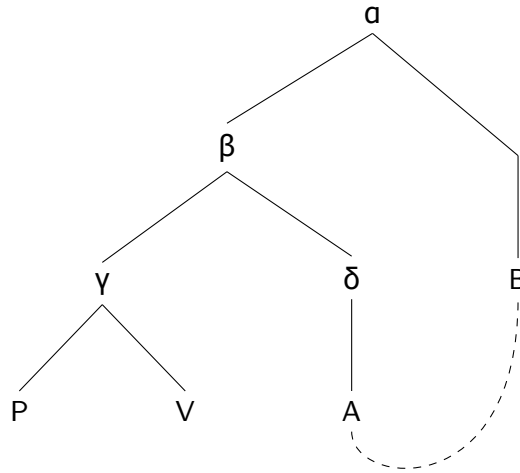


Figure 8.3: A's relation to V and P

γ. At the same time, a line of horizontal contamination in A is assumed because the high number of conjunctive readings it shares with B. Interestingly the conjunctive readings of them are higher after the point where it incorporated the last marginal explanatory note in the main body on folio 10r7 – 10v1. The surge in the number of conjunctive readings of A and B indicates contamination of A with B (see Figure 8.3).

8.6.3 B, the independent witness

In the previous section, A's relationship to B is discussed. Despite several conjunctive readings shared by both of them, they are not considered to be the members of a same group because the conjunctive readings are probably generated by the contamination of B in A. B shares very few conjunctive readings individually with P and V or group γ. Like A, B also bears several separate errors against the other three manuscripts. The conjunctive readings of A and B are: as follow

- *navaite*] *naivaite* A B P
- *bhinhitaḥ*]
- *bhinhataḥ* A B P
- *tvanno'-]* *tvanno* A B P
- *kramādeva*] *kramādevam* A B P
- *yuktena*] *yuktena* A B P
- *yāmi*] *yāmi* A B P

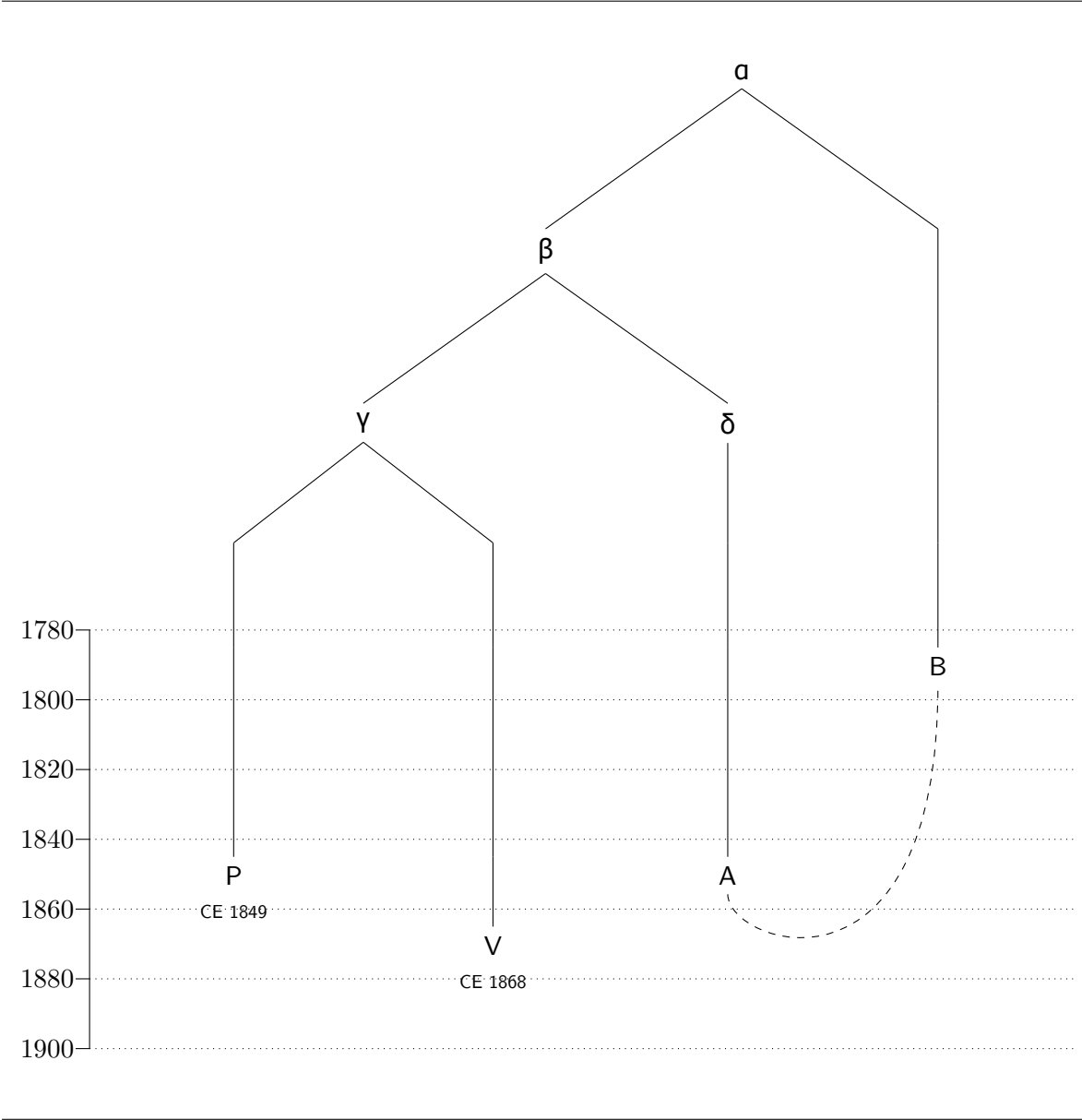
The conjunctive reading of A, B, and V are as follows:

- *teṣāmeva*] *teṣāmapī* A B V

Also, the orthographic features of A do not seem to match with that of any other witnesses. Hence, B is assumed to be an independent witness (see Figure 8.4).

8.6. Genealogy of the VŠ manuscripts

Figure 8.4: Hypothetical stemma codicum of the VŠ manuscripts with tentative chronology



8.7 Critically Edited Text

वर्णरत्नप्रदीपिका शिक्षा

- 1 श्रेयो दिशतु नः कृष्णः कंसमातङ्गकेसरी।
- 2 राधाकेलिकलाभिज्ञो गोपीवादकुतूहली॥१॥
- 3 उत्पन्नो यः स्तुते वंशे बुद्धिमान्कृतनिश्चयः।
- 4 अमरेश इति ख्यातो भारद्वाजकुलोद्भवः॥२॥
- 5 सोऽहं शिक्षां प्रवक्ष्यामि प्रातिशाख्यानुसारिणीम्।
- 6 बालानां पाठशुद्ध्यर्थं वर्णज्ञानादिहेतवे॥३॥
- 7 जपादिशुभकार्येषु पुमान्नाधिकृतो भवेत्।
- 8 सम्यक्पाठं विना यस्मात्तन्निमित्तं वदाम्यहम्॥४॥
- 9 स्वरसंस्कारयोर्वेदे नियमः कथितो यतः।
- 10 ततो विचार्य वक्तव्यो वर्णसङ्घात उत्तमः॥५॥
- 11 मन्त्रो यः स्वरतो हीनो वर्णतो वापि कुत्रचित्।
- 12 निष्फलं तं विजानीयात्तथैवाशुभसूचकम्॥६॥
- 13 वेदस्याध्ययनाद्धर्मः सम्प्रदानात्तथा श्रुतेः।
- 14 वर्णशोऽक्षरशो ज्ञानाद्विभक्तिपदशोऽपि च॥७॥
- 15 स्वरो वर्णोऽक्षरं मात्रा तत्प्रयोगार्थ एव च।
- 16 मन्त्रं जिज्ञासमानेन वेदितव्यं पदे पदे॥८॥
- 17 स्थानं च करणं मात्रा सम्यगुच्चारणं तथा।
- 18 यो न वेद स निर्लब्धः पठामीति कथं वदेत्॥९॥
- 19 अथ प्रथमतो वर्णसंज्ञाधिक्रियते मया।
- 20 यया विना न सिध्यन्ति व्यवहारा नृणामिह॥१०॥
- 21 एकविंशतिरुच्यन्ते स्वराः शब्दार्थचिन्तकैः।
- 22 द्विगुणानि व्यञ्जनानि ह्येतावान्वर्णसङ्ग्रहः॥११॥
- 23 ऋपर्यन्ताः स्वरास्त्रेधा लृकारो ह्रस्व एव च।
- 24 सन्ध्यक्षराण्यह्रस्वानि ते चैवमेकविंशतिः॥१२॥

318 श्रेयो] श्रियो A 3 उत्पन्नो] उत्पन्नो A 5 प्रातिशाख्यानुसारिणीम्] प्रातिशाख्यानुसारिणी A 6 बालानां] बालानो A * पाठशुद्ध्यर्थं] पाठशुद्ध्यर्थं A 8 यस्मात्तन्निमित्तं] यस्मात्तं निमित्तं A * वदाम्यहम्] वदम्यहम् P 12 निष्फलं] निःफलं A 13 सम्प्रदानात्तथा] सम्प्रदानात्तथा V 15 तत्प्रयोगार्थं] तत्प्रयोगोऽर्थं V P 17 मात्रा] मात्रां A P 18 पठामीति] पठामि A 20 नृणामिह] नृणामिह A 21 स्वराः] स्वरा A 22 व्यञ्जनानि] चत्वारिंशद्व्यञ्जनानि add. A 23 ऋपर्यन्ताः] ऋपर्यन्ताः A * च] च om. P

- 25 ककारादिमकारान्ताः स्पर्शाः स्युः पञ्चविंशतिः।
 26 चतस्रो यादयोऽन्तःस्था ऊष्माणः शषसाः सहाः॥१३॥
 27 स्पर्शानां पञ्चमैर्योगे चत्वारश्च यमाः स्मृताः।
 28 अनुस्वारो विसर्गश्च जिह्वामूलीय एव च॥१४॥
 29 उपध्मानीय इति च द्विस्पृष्टश्च तथापरः।
 30 द्विस्पृष्टता च विज्ञेया डढयोः स्वरमध्ययोः॥१५॥
 31 पदकाले वियुज्येत द्विस्पृष्टो न भवेत्तदा।
 32 सव्यञ्जनः सानुस्वारः शुद्धो वापि स्वरोऽक्षरम्॥१६॥
 33 चतुर्णां पञ्चमैर्योगे उत्पद्यन्ते यमाश्च ये।
 34 कुँ खुँ गुँ घुँ इति च ते चत्वारो नात्र पञ्चमः॥१७॥
 35 वर्गाणां प्रथमौ द्वौ द्वावूष्माणश्च हवर्जिताः।
 36 जित्संज्ञा भवन्त्येते शेषा धिसंज्ञकाः स्मृताः॥१८॥
 37 शषसामुत्समाख्याता अवर्णः कण्ठसंज्ञकः।
 38 सिम्संज्ञका ऋपर्यन्ता भावी स्यात्कण्ठवर्जितः॥१९॥
 39 अन्त्याद्वर्णाद्भवे-द्वर्णः पूर्वः स उपधाभिधः।
 40 एताः संज्ञा बुधैर्ज्ञेया व्यवहारप्रसिद्धये॥२०॥
 41 ळ्हजिह्वामूलभवोपध्मानीयास्तथैव च।
 42 नासिक्याश्च तथा चास्मिन्वर्णा वर्ज्याः सदैव हि॥२१॥
 43 एकमात्रो भवेद्ध्रस्वो द्विमात्रो दीर्घ उच्यते।
 44 त्रिमात्रस्तु प्लुतो ज्ञेयो व्यञ्जनं चार्धमात्रिकम्॥२२॥
 45 तदर्द्धमणु तस्यार्धं परमाण्वभिधीयते।
 46 वर्णग्रहे सवर्णोऽपि सङ्ख्याया स्पर्शेषु कीर्तितः॥२३॥
 47 अथ वर्णसमाम्नाये स्थानं करणसंयुतम्।
 48 आत्मशक्त्या प्रवक्ष्येऽहं तत्क्षन्तव्यमघं बुधैः॥२४॥
 49 अष्टौ स्थानानि वर्णानामुरः कण्ठः शिरस्तथा।
 50 जिह्वामूलं च दन्ताश्च नासिकोष्ठौ च तालु च॥२५॥
 51 हकारः पञ्चमैर्युक्तो योऽन्तःस्थाभि- -रथापि वा।

25 स्पर्शाः] स्पर्शा A 26 यादयोऽन्तःस्था] यादयोऽन्तस्था A * ऊष्माणः] उष्माणः A V * शषसाः] हकारसहिताः add. A
 27 चत्वारश्च] चत्वारश्च V 29 द्विस्पृष्टश्च] द्विःस्पृष्टश्च VP 30 द्वि] द्विः- V P * स्पृष्टता] स्पृष्टतो A 31 द्विस्पृष्टो] द्विःस्पृष्टो
 VP 32 शुद्धो] शुद्धो A * स्वरोऽक्षरम्] स्वरोऽक्षरम् V 33 चतुर्णां] चर्णा A 34 कुँ] कुँ A * खुँ] खुँ A * गुँ] गुँ A *
 घुँ] घुँ A * चत्वारो] चत्वा A 35 हवर्जिताः] हिवर्जिताः A 36 जित्संज्ञा] जित्संज्ञाका A; जित्संज्ञका V P * धिसंज्ञकाः]
 धिसंज्ञका A 37 शषसामुत्समाख्याता] om. A * कण्ठसंज्ञकः] कणसंज्ञकः A 38 सिम्संज्ञका] सिंसंज्ञका A * वर्जितः]
 -वर्जिताः A 39 अन्त्याद्वर्णाद्भवे-] om. B 41 ळ्हजिह्वा] जिह्वा P * मूलभवो] -मूलभवोलीयो A; -मूलीमूलीयो B *
 पध्मानीया] -पध्मानीय- B V P 42 वर्ज्याः] वर्जा B; वर्ज्या P 43 भवेद्ध्रस्वो] भवेध्रस्वो B * दीर्घ] दीर्घ P * उच्यते]
 च्यते A 44 चार्धमात्रिकम्] चार्धमात्रिकम् A 45 तदर्द्धमणु] तदर्धमणु B P * परमाण्व] परमाण्व- B 46 सवर्णोऽपि] सवर्णोपि
 A B * सङ्ख्याया] संख्या A B; सङ्ख्या V P * कीर्तितः] कीर्तिताः A; कीर्तिता B V P 47 वर्णसमाम्नाये] वर्णसमाम्नाये A
 * करणसंयुतम्] करणं संयुतम् A 48 प्रवक्ष्येऽहं] प्रवक्ष्यहं A * तत्क्षन्तव्यमघं] तत्क्षन्तव्यमघं A 51 हकारः] हकारैः A *
 योऽन्तःस्थाभि-] योऽन्तस्थाभि- A B * वा] om. A

- 52 औरस्यं तं विदुः प्राज्ञाः कण्ठं शुद्धं प्रचक्षते॥२६॥
 53 ऋवर्णोऽथ कवर्गश्च जिह्वामूलीय एव च।
 54 जिह्वामूले भवत्येषां जिह्वामध्यं तु कारणम्॥२७॥
 55 इवर्णोऽथ चवर्गश्च ऐकारौ यशैः सह।
 56 तालुस्थाना भवन्त्येषां जिह्वामध्यं तु कारणम्॥२८॥
 57 षकारोऽथ टवर्गश्च मूर्धन्याः परिकीर्तिताः।
 58 जिह्वायाः प्रतिवेष्ट्या- -ग्रमेतेषां कारणं स्मृतम्॥२९॥
 59 ललसिताः स्मृता दन्त्या जिह्वाग्रकरणा हि ते।
 60 रेफश्च दन्तमूलोत्थो जिह्वाग्रेण विधीयते॥३०॥
 61 उवर्णोऽथ पवर्गश्च ओऔकारौ तथा च वः।
 62 ओष्ठ्या एते स्मृता वर्णा उपध्मानीया एव च॥३१॥
 63 समानस्थानकरणा नासिक्योष्ठ्याः प्रकीर्तिताः।
 64 वकार ओष्ठसम्भूतो दन्ताग्रकरणः स्मृतः॥३२॥
 65 अवर्णश्च विसर्गश्च हकारश्चापि केवलः।
 66 कण्ठ्या वर्णाः स्मृता ह्येषां हनुमध्यं तु कारणम्॥३३॥
 67 यमानुस्वारनासिक्या नासामूलभवा दशा।
 68 मुखनासिकाकरणोऽनुनासिक इति स्मृतः॥३४॥
 69 पूर्वा मात्रा तु कण्ठस्य एकारौकारयोर्भवेत्।
 70 तालव्यस्य तथोष्ठस्य परा प्रोक्ता यथाक्रमम्॥३५॥
 71 ऐकारौकारयोश्चैवं तत्त्वं ज्ञेयं विचक्षणैः।
 72 एऐ तु कण्ठतालव्यौ ओऔ कण्ठोष्ठ्यौ स्मृतौ॥३६॥
 73 एतद्वर्णसमाम्नायस्थानं करणसंयुतम्।
 74 ज्ञातव्यं तन्मया प्रोक्तं शास्त्रतत्त्वार्थ- -दर्शनम्॥३७॥
 75 यद्यद्यस्य भवेत्स्थानं करणं वा विशेषणम्।
 76 सवर्णत्वेन स ग्राह्य आस्ययत्नस्तु भिद्यते॥३८॥
 77 संवृतं विवृतं तद्वदस्पृष्टं स्पृष्टमेव च।
 78 ईषत्स्पृष्टं चार्धस्पृष्टमास्ययत्नस्तु षड्विधः॥३९॥
 79 अकारः संवृतो ज्ञेयो विवृताश्चेतरे स्वराः।

52 प्रचक्षते] प्रचक्ष्यते A 54 भवत्येषां] भवत्येषां A; भवन्त्येषां B V P * जिह्वामध्यं] जिह्वामूलं A * तु] च A 55 चवर्गश्च] चवर्गश्च V 57 षकारोऽथ] वकारोथ A; षकारोथ B * मूर्धन्याः] मूर्धन्याः V 58 प्रतिवेष्ट्या-] प्रतिवेष्ट्या- B * कारणं] कारण V 59 ललसिताः] ऋलसिताः A; ललसिताः B V 62 उपध्मानीया] उपध्मानीय A B V P 63 प्रकीर्तिताः] प्रकीर्तिताः V 64 दन्ताग्रकरणः] दन्ताग्रकरणाः B * स्मृतः] स्मृताः B P 65 हकारश्चापि] हकारश्चापि A 66 वर्णाः] वर्णा P * हनुमध्यं] हनुमध्य A * कारणम्] कारणम् B 67 नासामूलभवा] नासामूलभव A * दशा] दना A; दश B V 69 भवेत्] -र्भेदात् A V 71 तत्त्वं] तत्त्वं A V P 72 कण्ठ] कण्ठ A 74 शास्त्रतत्त्वार्थ-] शास्त्रतत्त्वार्थ A B 75 विशेषणम्] विशेषणम् B 76 आस्ययत्नस्तु] आस्यप्रयत्नस्तु A 77 संवृतं] संवृतं A * विवृतं] विवृतं A 78 ईषत्स्पृष्टं] इषेत्स्पृष्टं A; ईषत्स्पृष्टं B 79 संवृतो] संवृतो A V * विवृताश्चेतरे] विवृताश्चेतरा B

- 80 अस्पृष्टास्यप्रयत्नाश्च स्वराः सर्वे भवन्ति हि॥४०॥
 81 स्पृष्टाः स्पर्शास्तु विज्ञेया अन्तस्था ईषदुत्स्पृशः।
 82 अर्धस्पृष्टाश्च विज्ञेया ऊष्माणो वर्णवेदिभिः॥४१॥
 83 ऋलोर्मध्ये भवत्यर्धमात्रा रेफलकारयोः।
 84 तस्मादस्पृष्टता न स्यात्सम्भवे ऋलृकारयोः॥४२॥
 85 द्विमात्रस्यैकमात्रस्य संवृतादिप्रयत्नतः।
 86 भिन्नस्याप्यस्तु सावर्ण्यं तदर्थमिदमुच्यते॥४३॥
 87 अथातोऽवरतो वच्मि चर्चा पूर्वपराङ्गयोः।
 88 स्वारप्रयोजना चासौ वेदितव्या विचक्षणैः॥४४॥
 89 संयोगस्यादिभूतो यः स पूर्वाङ्गं भवेद्यथा।
 90 अश्वः शशवसंयोगे शः पूर्वाङ्गं शवोऽन्यतः॥४५॥
 91 यमश्च पूर्वस्याङ्गं स्याच्चकारात्पूर्वसंयुतः।
 92 रुक्कमः पूर्वस्य कयमावुत्तरस्य तु मः स्मृतः॥४६॥
 93 संयोगादिपरद्वित्वे पूर्वाङ्गं क्रमजं यथा।
 94 पाश्चर्यं रशौ तु पूर्वस्य परस्य शवयात्मकम्॥४७॥
 95 क्रमजाच्चोत्तरं स्पर्शे परे पूर्वाङ्गकं यथा।
 96 पाष्ण्यर्था पूर्वस्य रषषाः परस्याङ्गं णयात्मकम्॥४८॥
 97 यद्व्यञ्जनं च यस्याङ्गं तत्तेन सस्वरं भवेत्।
 98 एतदर्थमिदं प्रोक्तं स्वारसन्देहभेदकम्॥४९॥
 99 अनुस्वारो विसर्गश्च नासिक्वोऽथ यमास्तथा।
 100 जिह्वामूलमुपध्मा च नवैते स्युः पराश्रयाः॥५०॥
 101 संयोगवाहा एवैते निजस्वरविवर्जिताः।
 102 पूर्वस्याङ्गं भवन्त्येते स्वर एतेषु पूर्ववत्॥५१॥
 103 स्वरभक्तिश्च पूर्वाङ्गं देवं बर्हिरुदाहृतिः।
 104 इकारे च तथोकारे तां यत्नेन विवर्जयेत्॥५२॥
 105 रेफो वाथ लकारो वा यत्रोष्मणि स्वरोदये।
 106 स्वरभक्तिर्भवेत्तत्र पूर्वमाक्रम्य पठ्यते॥५३॥
 107 ऊष्माणामुपरिस्थस्तु रेफो याति ऋवर्णताम्।

80 अस्पृष्टास्यप्रयत्नाश्च] अस्पृष्टास्यप्रयत्नाश्च B 81 स्पर्शास्तु] स्पशातु A * अन्तस्था] अन्तःस्था V P 83 ऋलोर्मध्ये] ऋलो मध्ये A 85 द्विमात्रस्यैकमात्रस्य] द्विमात्रस्यैकमात्र P * संवृतादिप्रयत्नतः] संवृतादिप्रयत्नतः A 86 सावर्ण्यं] सावर्णा B 87 अथातोऽवरतो] अथान्यवरतो A; अथावरतो B * चर्चा] चर्च A; वर्चा B 88 चासौ] वासौ B 89 पूर्वाङ्गं] पुर्वाङ्ग B 90 अश्वः] अश्वः A 92 रुक्कमः] रुक्कं A; रुक्कं B V P * कयमावुत्तरस्य] कयमादुत्तरस्य A * तु] कयमादुत्तरस्य A 93 पूर्वाङ्गं] संयोगादः परवर्णस्य द्विरुत्था यज्ञायते पूर्वरूपं तं क्रमजमुच्यते: add. A 94 पाश्चर्यं] पाश्चं A * शवयात्मकम्] शर्वयात्मकम् A 95 पूर्वाङ्गकं] पूर्वाङ्गकं A 96 णयात्मकम्] णयात्मकं A 97 यस्याङ्गं] यस्यांगं A; यस्याङ्ग P 99 यमास्तथा] यामास्तथा B V 100 नवैते] नैवैते A B P 101 निजस्वरविवर्जिताः] निजरविवर्जिताः A 102 भवन्त्येते] त्येते A 103 पूर्वाङ्गं] पूर्वाङ्ग B * बर्हिरुदाहृतिः] बर्हिसदाहृतिः A 104 तां] ता P 106 स्वरभक्तिर्भवेत्तत्र] स्वरभक्तिश्च भवेत्तत्र A 107 ऊष्माणामुपरिस्थस्तु] उष्माणामुपरिष्ठस्तु A; उष्माणामुपरिष्ठस्तु B

- 108 रेफत्वं पुनरायाति यद्युष्माणोऽ न्यसंयुताः॥५४॥
 109 ऊष्मणां स्वरभक्तिस्तु द्विर्भावं बाधते यथा।
 110 वर्षो वर्षीयसि ह्यर्षीच्छतबल्शोऽपि सिध्यति॥५५॥
 111 अष्टौ स्वरान्प्रवक्ष्यामि तेषामेव च लक्षणम्।
 112 जात्योऽभिनिहितः क्षेप्रः प्रश्लिष्टस्तदनन्तरम्॥५६॥
 113 तैरोव्यञ्जन एवाथ तैरोविराम एव च।
 114 पादवृत्तस्ततस्तद्वत्ताथाभाव्यस्तथाष्टमः॥५७॥
 115 एकपदे निपूर्वस्तु सयवो जात्य इष्यते।
 116 अपूर्वोऽपि स्वरस्तद्वद्धान्यं कन्या स्वरित्यपि॥५८॥
 117 सप्तोदात्तादयो ज्ञेयाः परेऽभिनिहितादयः।
 118 त्रयो नीचपरास्तत्र प्रश्लिष्टान्तं निदर्शनम्॥५९॥
 119 ए ओ आभ्यामुदात्ताभ्यामकारो नीच एव च।
 120 लुप्यते सन्धिकार्ये यत्तं चाभिनिहितं विदुः॥६०॥
 121 तेऽप्सरसां च तेऽवन्तु वेदोऽसीति तुथोऽस्यपि।
 122 इउवर्णावुदात्तौ चेदनुदात्तस्वरोदयौ॥६१॥
 123 यवाभ्यां चैव संयुक्तौ तदा क्षेप्रः स्वरो भवेत्।
 124 वाज्यर्वस्यम्बकं यद्वद्बुद्धो योजान्विन्द्रेति च॥६२॥
 125 उच्चः पूर्वः परो नीच इकारोऽन्योऽन्यसङ्गतः।
 126 प्रश्लिष्टः स स्वरो ज्ञेयः सूचीवाभीन्धतां यथा॥६३॥
 127 उदात्तपूर्वो यत्र स्यान्नीचो व्यञ्जनसंयुतः।
 128 स तैरोव्यञ्जन इति स्वरो भवति तद्यथा॥६४॥
 129 इडे रन्ते हव्ये काम्ये चन्द्रे ज्योते निदर्शनम्।
 130 उदात्तावग्रहो यत्र स तु तैरोविरामकः॥६५॥
 131 स्वरो ज्ञेयः पदेऽन्यत्र तैरोव्यञ्जन एव तु।
 132 यथा गोपताविति गोपतौ यज्ञपतिस्तथा॥६६॥
 133 स्वरयोरन्तरे यत्र विवृत्तिर्यदि दृश्यते।
 134 स पादवृत्त इत्याख्यः का ईमरे निदर्शनम्॥६७॥

108 यद्युष्माणोऽ] यद्युष्माणो A B * न्यसंयुताः] न्यसंयुतः P 109 ऊष्मणां] ऊष्मणां B * बाधते] बाधयते A 110 वर्षीयसि] वर्षीयसी B V * ह्यर्षीच्छतबल्शोऽपि] ह्यर्षीच्छतबल्शोऽपि A; ह्यर्षीच्छतबल्शोऽपि B V P 111 तेषामेव] तेषामपि A B V 113 तैरोविराम] तैरोविराम A; तैरोविराम P 115 निपूर्वस्तु] नीचपूर्वः A 116 अपूर्वोऽपि] अपूर्वोपि A B * कन्या] कन्याः A; कन्या B 118 प्रश्लिष्टान्तं] प्रश्लिष्टान्ता A * निदर्शनम्] यथाक्रमम् A B 119 आभ्यामुदात्ताभ्यामकारो] आभ्यामुदात्ताभ्यां मकारो A 120 सन्धिकार्ये] सन्धिकार्ये A * यत्तं] यस्तं A * चाभिनिहितं] चाभिहितं A 121 वेदोऽसीति] वेदोऽसीति A B * तुथोऽस्यपि] तुथोऽस्यपि A; तुथोऽस्यापि B 122 चेदनुदात्त] चेदनुदात्ता V 123 तदा] तदी A * भवेत्] भवत् A; वा add. P 124 वाज्यर्व] वाज्यं- B * यद्वद्बुद्धो] यद्वद्बुद्धो A; यद्वद्बुद्धो B * योजान्विन्द्रेति] योजान्विन्द्र A; योजान्विन्द्रेते तु B * च] इत्यपि A 125 इकारोऽन्योऽन्यसङ्गतः] इकारोऽन्यन्यसङ्गतः B; इकारोऽन्यन्यसङ्गतः V 126 प्रश्लिष्टः] प्रश्लिष्ट B * स] सः B * सूचीवाभीन्धतां] सूचीवाभीन्धतां A 132 गोपतौ] गोऽपतौ B 134 ईमरे] ईमरे A

- 135 उदात्तादिरुदात्तान्तो नीचोऽवग्रह एव च।
 136 ताथाभाव्यो भवेत्कम्पस्तनूनत्रे निदर्शनम्॥६८॥
- 137 माध्यन्दिनविरोधी स्यात्ताथाभाव्यस्तु यः स्वरः।
 138 भिन्नो यतोऽत्र दृश्यते तावुदात्तानुदात्तकौ॥६९॥
- 139 तस्मान्माध्यन्दिनीयानां पदे कम्पो विधीयते।
 140 तथोक्तमौञ्जिहायनकैर्माध्यन्दिनानुसारिभिः॥७०॥
- 141 अवग्रहो यदा नीचप्रोच्चयोर्मध्यतः क्वचित्।
 142 तथाभाव्यो भवेत्कम्पस्तनूनत्रे निदर्शनम्॥७१॥
- 143 जात्याभिनिहितक्षेप्रप्रश्लिष्टाः स्वरिता इमे।
 144 नीचपूर्वा यदा त्वेते तिर्यक्स्वारस्तदा भवेत्॥७२॥
- 145 जात्योऽभिनिहितः क्षेप्रः प्रश्लिष्टश्च चतुर्थकः।
 146 एते स्वराः प्रकम्पन्ते दृष्ट्वोदात्तं पुरः स्थितम्॥७३॥
- 147 यथा वरुणः पस्त्यास्वायुध्योऽस्माकं तथापरम्।
 148 परमेष्ठप्रभिधीतोऽभीममित्यादि निदर्शनम्॥७४॥
- 149 नीचपूर्वोदात्तपरः स्वरोऽसौ प्रणिहन्यते।
 150 अन्यथा नीच एव स्यात्स्वर्णधर्मादिकं यथा॥७५॥
- 151 स्वरितादनुदात्तं यत्तत्सर्वं प्रचिताह्वयम्।
 152 स्यादुदात्तमयं चैव त्वामद्येत्यादिकं यथा॥७६॥
- 153 तिर्यक्स्थानगते हस्तेऽनुदात्तो दृश्यतेऽपरः।
 154 प्रचितं तं विजानीयादुदात्तं स्वरमाप्नुयात्॥७७॥
- 155 जात्यं कृत्वा ततः पश्चात्प्रचितो दृश्यते यदि।
 156 तं तु तत्रैव निर्वर्त्य पश्चाद्धस्तं प्रचालयेत्॥७८॥
- 157 नोदात्तस्वरितात्पूर्वं प्रचितं स्यादुदात्तवत्।
 158 कृत्वानुदात्तमथ तमुदात्तस्वरमाचरेत्॥७९॥
- 159 यथा स्यात्स्वरितात्स्वरो वाजे वाजेऽवतेति च।
 160 स्वरितोदये सेनानीग्रामण्यौ सहस्राय च॥८०॥
- 161 तैरोव्यञ्जनवज्ज्ञेयो जात्योऽभिनिहितः प्रचः।
 162 यथा धान्यं कन्या इव वेदोऽसीति तुथोऽस्यपि॥८१॥

135 नीचोऽवग्रह] नीचावग्रह B V P 136 ताथाभाव्यो] तथाभाव्यो B V 138 भिन्नो] भिन्नो B V P * तावुदात्तानुदात्तकौ] ता उदात्तानुदात्तकौ A 140 माध्यन्दिना] -माध्यदिना- B 141 नीच] नीचः A B 142 तथाभाव्यो] ताथाभाव्यो B V 143 जात्याभिनिहित] जात्याभिहित A; जात्योऽभिनिहित V 145 चतुर्थकः] चतुरर्थकः A 146 स्वराः] स्वाराः A; स्वरः P * प्रकम्पन्ते] प्राकम्पते A * पुरः] पुर- A 148 भीममित्यादि] -भीममिति A 149 नीचपूर्वोदात्तपरः] नीचपूर्वोदात्तपरः V * स्वरोऽसौ] स्वरोसौ A B * प्रणि] प्रणि अतिनीचीक्रियते वा युक्षुब्धाश्चत्खदक्षबद्धस्तं कृत्वा नीचतरं पठेदित्यर्थः A 151 प्रचिताह्वयम्] प्रचिताह्वयम् A; प्रचिताह्वयम् P 153 हस्तेऽनुदात्तो] हस्तेनुदात्तो A B 156 निर्वर्त्य] निर्वृत्त्य B 157 प्रचितं] प्रचितः A 158 कृत्वानुदात्तमथ] कृत्वानुदात्तमथे A * तमुदात्त] तमनुदात्तं A B; तमुदात्तं V P 159 स्यात्स्वरितात्स्वरो] स्यात्स्वरितात्स्वारो A * वाजेऽवतेति] वाजेवतेति A 160 ग्रामण्यौ] -ग्रामण्यो A 161 तैरोव्यञ्जनवज्ज्ञेयो] तैरोव्यञ्जनवज्ज्ञेयो A

- 163 वत्सरोऽसि भवेत्तद्वाज्यर्वश्च सूचीव च।
 164 उदात्तस्वरितपरप्रचितस्यापि नित्यशः॥८२॥
- 165 भवेन्नीचतरादेशो वैयाकरणसम्मतः।
 166 स्वरिताद्धानुदात्ताद्वा उदात्तो दृश्यते यदि॥८३॥
- 167 शून्यं प्रचालयेद्धस्तं स्वरितात्स्वरितेऽपि च।
 168 शून्यं प्रचालयेद्धस्तं यदुक्तं केनचित्कचित्॥८४॥
- 169 तत्कातीयविरोधी स्यात्सम्प्रदायविरोधकृत्।
 170 उक्तं च याज्ञवल्क्येन मन्त्रे वाजसनेयके॥८५॥
- 171 स्वर उच्चः स्वरो नीचः स्वरः स्वरित एव च।
 172 स्वरप्रधानं त्रैस्वर्यं व्यञ्जनं तेन सस्वरम्॥६॥
- 173 मणिवद्वाञ्जनान्याहुः सूत्रवत्स्वर इष्यते।
 174 व्यञ्जनान्यनुवर्तन्ते यत्र तिष्ठति सः स्वरः॥८७॥
- 175 वर्णेषु चार्थमाणेषु विकाराः स्युः स्रयस्तनोः।
 176 आयाममार्दवौ चोभौ तृतीयश्चाभिघातकः॥८८॥
- 177 गात्रस्योच्चमधस्तिर्यग्गमनं स्यद्यतः क्रमात्।
 178 तच्चोदात्तेऽनुदात्ते च स्वरिते च प्रकीर्तितम्॥८९॥
- 179 उभयवांश्च स्वरित एकीभावेऽन्ययोर्भवेत्।
 180 यथा पथ्येव चम्बीव ब्रह्मासृज्यत मृत्यवे॥९०॥
- 181 अथोदात्तोऽनुदात्तस्य स्वरितस्यापि सङ्गमे।
 182 उदात्त एकीभवति षट्कारः स नान्यथा॥९१॥
- 183 द्वयोस्तु स्वरयोः सन्धावेकीभावो यदा भवेत्।
 184 तदा नीचोऽप्युदात्तस्य वशं गच्छति सान्वयः॥९२॥
- 185 उदात्तयोरथैकत्वे भवेदुदात्त एव च।
 186 स पुरस्तात्परस्ताद्वा यथा स्यात्प्रार्थयत्विति॥९३॥
- 187 एमे तत्रैजति परं विश्वाभ्यस्त्वा पुनस्तथा।
 188 नाभिरस्याथ मेऽङ्गानि जयन्तं त्वा तथैव च॥९४॥
- 189 पाशिनोऽति देव आगात्पूर्वागाद्धर्हिरासदत्।

164 उदात्तस्वरित] उदास्वरित- A 165 भवेन्नीचतरादेशो] -करणसम्मतः * वैया] उदात्तस्वरितपरस्य सन्नत्तर इति पाणिनिः add. A 167 स्वरितात्स्वरितेऽपि] स्वरितात्स्वरितोपि A 168 यदुक्तं] यदु P 169 विरोधी] विरोधि A B * स्यात्सम्प्रदाय] स्यात्सम्प्रदाय- B * विरोधकृत्] -विनाशकृत् A B 173 सूत्रवत्स्वर] सूत्रवत्स्वर A 174 सः] स A P * स्वरः] इति add. B 175 विकाराः] विकारा B * स्युः] स्युः P 176 मार्दवौ] मार्दवो V P * तृतीयश्चा] तृतीयाश्चा- A P 177 गात्रस्योच्चमध] गात्रस्योच्चमध- A * स्यद्यतः] स्याद्यतः A B V 178 तच्चोदात्तेऽनुदात्ते] तच्चैवानुदात्ते A; तच्चोदात्तेनुदात्ते B 179 उभयवांश्च] उभयवांश्च V P * स्वरित] स्वर्यत A 180 पथ्येव] पश्येव B * चम्बीव] चम्मीव A; चन्वीव B * ब्रह्मा] ब्रह्म- P * सृज्यत] सृज्यत A 181 अथोदात्तोऽनुदात्तस्य] अथोदात्तानुदात्तस्य V 182 एकीभवति] एव भवन्ति A; एव भवति B 183 स्वरयोः] स्वरयो B * सन्धावेकीभावो] सन्धावेकीभावो B 184 वशं] वसं A 186 पुरस्तात्परस्ताद्वा] पुरस्ताद्वा V P * स्यात्प्रार्थयत्विति] स्यात्प्रार्थयत्विति B 187 विश्वाभ्यस्त्वा] विश्वाभ्यःस्त्वा A 188 मेऽङ्गानि] मेगानि A * जयन्तं] जयन्त B

- 190 आरुहा मादधुरास्थाद्विद्यादेवं निदर्शनम्॥१५॥
 191 अस्यापवादरूपं यदुदाहरणमुच्यते।
 192 आख्यातानां प्रयोगेषु पूर्वं पदमुपस्थितम्॥१६॥
 193 षोडशाक्षरपर्यन्तं तद्योगि स्वरमुद्धरेत्।
 194 यौ आवहो यदाबध्न्यो नः पिता तथापरम्॥१७॥
 195 यत्पुरुषं व्यदधुश्च विद्यादेवं निदर्शनम्।
 196 जात्यपूर्वोदात्तपर उच्चो भवति नित्यशः॥१८॥
 197 यथाद्युत्वेऽवसेऽपि स्याज्ज्ञातव्यं स्वरवेदिभिः।
 198 सूर्याय स्वरितपरोदात्तपूर्वो यथा भवेत्॥१९॥
 199 एज्या अनुदात्तपूर्वोदात्तपरो यथा भवेत्।
 200 स्वरितोदात्तयोः सन्धावुदात्तो बलवान्स्मृतः॥१००॥
 201 हित्वाभिनिहितक्षेप्रप्रश्लिष्टांस्त्रीनिमान्स्वरान्।
 202 वीध्यानुदात्तपूर्वोदात्तपरो यथा भवेत्॥१०१॥
 203 सूर्याय स्वरितपरोदात्तपूर्वः पदे यथा।
 204 सर्वतीक्ष्णोऽ-भिनिहितः प्रश्लिष्टस्तदनन्तरम्॥१०२॥
 205 ततो मृदुतरौ स्वारौ जात्यक्षेप्रावुभौ स्मृतौ।
 206 ततो मृदुतरः स्वारस्तैरोव्यञ्जन उच्यते॥१०३॥
 207 पादवृत्तो मृदुतरस्वेतत्-स्वारबलाबलम्।
 208 द्वयोस्तु स्वरयोः सन्धौ स्वरितः स्यात्परो यदि॥१०४॥
 209 उदात्तस्यान्तःस्थीभावे प्रोच्यते त्र्यम्बकं यथा।
 210 योजान्विन्द्र वीङ्गो द्रन्नः सर्पिस्तथापरः॥१०५॥
 211 नियमः स्वरसन्धेस्तु समाप्तो विदुषां प्रियः।
 212 अथातः संस्कारविधिः कथ्यते यो मयाधुना॥१०६॥
 213 लोपागमौ विकारश्च प्रकृत्या भवनं तथा।
 214 ज्ञातव्यो निपुणैरेवं संस्कारोऽसौ चतुर्विधः॥१०७॥
 215 स्वरयोर्वा हलोर्वापि स्वरव्यञ्जनयोरुत।
 216 ते नोऽवन्त्वथ देवास एदमापो अपान्नपात्॥१०८॥

190 आरुहा] आनुहा A B * मादधुरास्थाद्विद्यादेवं] मादधुरास्थाचिद्यादेवं A; मादधुरास्थाद्विद्यादेवं B 191 यदुदाहरणमुच्यते] यददाहरणमुच्यते A 193 षोडशाक्षरपर्यन्तं] षोडशाक्षरं पर्यन्तं A * तद्योगि] तद्योगि A 194 यदाबध्न्यो] यदावध्न्यो A P; यदावह्न्यो B; यदावध्न्यो V 195 विद्यादेवं] विद्यादेवं A 197 यथाद्युत्वेऽवसेऽपि] यथाद्युत्वेऽवसेऽपि A; यथाऽद्युत्वेऽवसेऽपि B; यथाद्युत्वेऽवसेऽपि V P * स्याज्ज्ञातव्यं] स्यात्ज्ञातव्यं B 198 सूर्याय] पूर्वाय A 200 बलवान्स्मृतः] बलवां स्मृतम् B 201 हित्वा] पूहित्वा A * स्त्रीनिमान्स्वरान्] -स्त्रीनिमात्स्वरान् B 202 वीध्या] वीध्याया- A 204 -भिनिहितः] -भिनिहितः A B P 205 मृदुतरौ] मृदुतरौ A * स्वारौ] स्वारौ A 206 मृदुतरः] मृदुतरः A * स्वारस्तैरोव्यञ्जन] स्वारस्तैरोव्यञ्ज तैरोविरामस्य तद्वेदत्वात् पृथगुक्तिः न A 207 पादवृत्तो] पादवृत्तो V * मृदुतरस्वेतत्-] मृदुतरस्वेतत् A * स्वार] स्वर- A 209 उदात्तस्यान्तःस्थीभावे] उदात्तस्यान्तःस्थीभावे A; उदात्तस्यान्तःस्थीभावे B 210 योजान्विन्द्र] योजान्विन्द्र A; योजान्विन्द्र V * द्रन्नः] द्रन्नः A; द्रन्नः B 211 समाप्तो] समाप्तो A 212 संस्कारविधिः] संस्कारविधिः B 213 तथा] यथा B V 215 हलोर्वापि] त्वालोर्वापि A * स्वरव्यञ्जनयोरुत] स्वरव्यञ्जनयोरुत A 216 एदमापो] एतमापो B

- 217 देवा न आयुः प्राङ्गोमस्तन्नश्चिकित्वान्त्वं यथा।
 218 प्रथमात्तु हकारोऽयं तच्चतुर्थत्वमाप्नुयात्॥१०९॥
- 219 उद्धर्षयावाङ्मुखाणि ज्ञेयमेवं निदर्शनम्।
 220 आद्यः स्वरे तृतीयत्वं घोषवत्सु त्वपञ्चमः॥११०॥
- 221 अघोषे प्रथमत्वं वा उदेनं यद्गामे अपि।
 222 पदान्ताः प्रथमा वर्णाः परतः स्वरघोषिणोः॥१११॥
- 223 भजन्ते स्वतृतीयत्वं स्वोत्तमत्वं यथोत्तमे।
 224 आद्योत्तमाः पदान्तीयाश्चवर्गं परिहाय च॥११२॥
- 225 स्युर्बण्महाँस्तन्मित्रस्य विन्धादेवं निदर्शनम्।
 226 कखयोः परयोर्नित्यं पफयोः परयोरपि॥११३॥
- 227 विसर्गस्य यदुक्तं तल्लक्षणं नात्र सिध्यति।
 228 मयि वः कामधरणं ततः खनेम चाप्यथ॥११४॥
- 229 अग्निः पशुर्याः फलिनीर्विद्यादेवं निदर्शनम्।
 230 अम्ब निष्परसमरीर्द्योष्पिता च वसुष्कविः॥११५॥
- 231 आविष्कृणुष्वेव तथा पर्णे वो वसतिष्कृता।
 232 एवमादौ विसर्गस्य षत्वमिच्छन्ति सूरयः॥११६॥
- 233 पूर्वोक्तस्यापवादोऽयं ज्ञातव्यः कृतबुद्धिभिः।
 234 कण्ठोपधः सकारः स्याद्भाव्युधः ष एव च॥११७॥
- 235 अघोषे घोषवति तु लोपो रेफो यथाक्रमम्।
 236 इडस्पदे डायस्पदं ज्योतिष्कृदिष्कृतिस्तथा॥११८॥
- 237 तन्न इन्द्रोऽप्ययक्ष्मा मा हविर्होतर्निदर्शनम्।
 238 भाव्युपधः षत्वमेति वर्जयित्वा कृषीस्कृधिम्॥११९॥
- 239 प्रत्ययस्य सवर्णत्वं यातीति शाकटायनः।
 240 अविकारं च शाकल्यो मन्यते शषसेषु च॥१२०॥
- 241 आशुः शिशानो वृषभो देवो वः सविता तथा।
 242 अदितिः षोडशेत्यादिर्विज्ञेयोदाहृतिर्विदा॥१२१॥
- 243 पदान्ताः प्रथमा वर्णाः शषसेषु परेषु तान्।
 244 शौनको द्वितीयानिच्छेत्प्रकृत्या शाकटायनः॥१२२॥
- 245 असमानस्थलं स्थाश्चेच्छौनकोऽपि वदेत्तदा।

217 प्राङ्गोम] प्राङ्गोम- A B * श्चिकित्वान्त्वं] -श्चिकित्वान्त्वं त्वं A 220 आद्यः] आद्य- A * घोषवत्सु] घोषव- A * त्वपञ्चमः] त्वपञ्चमः A 221 प्रथमत्वं] प्रथमं त्वं V P * यद्गामे] पद्गामे A 222 पदान्ताः] पदान्ताः A * वर्णाः] वर्णा B * परतः] परत A 223 भजन्ते] भजन्तेः A * यथोत्तमे] यथोत्तमे A V; यथोत्तमैः P 225 स्युर्बण्महाँस्तन्मित्रस्य] स्युर्बण्महाँस्तन्मित्रस्य A * विन्धादेवं] विद्यादेवं B V P 227 नात्र] नात्र A 228 चाप्यथ] चप्यथ V 229 फलिनीर्विद्यादेवं] फलिनीर्विद्यादेव B 230 वसुष्कविः] वसुष्कविः B V; वसुष्कवि P 231 आविष्कृणुष्वेव] आविष्कृणुष्वेव A 232 षत्वमिच्छन्ति] षत्वमिच्छन्ति A * सूरयः] शूरयः V P 234 कण्ठोपधः] कण्ठोपधः A * सकारः] सकार B * स्याद्भाव्युधः] स्याद्भाव्युपधः V P 237 इन्द्रोऽप्ययक्ष्मा] इन्द्रोऽप्ययक्ष्मा A * निदर्शनम्] निदर्शनम् P 238 कृषीस्कृधिम्] कृषीस्काधि A; कृषीस्कृधि B 241 वः] om. P

- 246 सम्यक्स्रवन्ती बद्धूर्यानुष्टुप्शारद्यथापरम्॥१२३॥
 247 तत्सवितुश्च तत्सत्यं द्वितीयं नात्र कर्हिचित्।
 248 असस्थानस्थितत्वाच्च तैत्राणां तु न तन्मतम्॥१२४॥
 249 पदान्तस्य तवर्गस्य चवर्गे परतः स्थिते।
 250 चवर्गः स्यात्तकारस्य चछयोः शागमः स्मृतः॥१२५॥
 251 शकारश्छत्वमाप्नोति तवर्गात्स्पर्शवर्जितः।
 252 तच्चक्षुरुञ्जिहानाश्च तच्छकेयमतः परम्॥१२६॥
 253 बृहच्छोचा यविष्ठेति वाजाञ्जयत्वथापरम्।
 254 नकारस्य पदान्तस्य शकारे परतः स्थिते॥१२७॥
 255 चवर्गपञ्चमत्वं स्यान्न च्छादेशे तु शागमः।
 256 स्वधावाञ्छुक्रः पिशाङ्गाञ्छिशिरायेति वै तथा॥१२८॥
 257 आदित्याञ्श्मश्रुभिर्नात्र छत्वं स्यात्स्पर्शशङ्कया।
 258 दधन्वान् स्ववान् यकारे नकारो लोपमाप्नुयात्॥१२९॥
 259 पीवो अन्नान् रयिवृधे परे वापि तथा पुनः।
 260 स्वराणामानुनासिक्यं प्रतिजानन्ति सर्वतः॥१३०॥
 261 वर्जयित्वा तमाकारं नकारो यत्र लुप्यते।
 262 उपधारञ्जनं कुर्यात्स्वरे विकरणे सति॥१३१॥
 263 लोपे प्रकृतिभावे च नोपधारञ्जनं भवेत्।
 264 पदान्तस्थो नकारो यः सोऽनुनासिकपूर्वकम्॥१३२॥
 265 लकारे लत्वमाप्नोति शसत्वं चतकारयोः।
 266 यथास्मिँल्लोके त्रिँल्लोकानहींश्च सर्वानप्युत॥१३३॥
 267 गवयाँस्त्वष्ट्रे पशूँस्ताँश्चक्रे चैवं निदर्शनम्।
 268 स्पर्शे परे नकारस्य विकारो नोपलभ्यते॥१३४॥
 269 चतौ विहाय तत्रापि प्रकृत्या भवनं क्वचित्।
 270 यथास्मिन्नोष्ठेऽक्रन्कर्म देवान्दिवमथापरम्॥१३५॥
 271 पशून्पाहीति जानीयान्नकारस्यैकरूपताम्।
 272 धामन्ते पतयिष्ववर्न् शत्रून्ताडि तथापरम्॥१३६॥

246 बद्धूर्या] वद्धूर्या- B V P 247 तत्सत्यं] तत्सत्यं A 248 असस्थान] प्रसंस्थान- A 249 परतः] परत A B 250 चवर्गः] चवर्ग B * स्यात्तकारस्य] स्यान्नकारस्य A B 251 शकार] शाकार- A 252 रुञ्जिहानाश्च] -रुञ्जिहानाश्च A 253 बृहच्छोचा] बृहच्छोचा A; बृहच्छोचा P * यविष्ठेति] यविष्ठोति A * वाजाञ्जयत्वथापरम्] वाजां जयत्वथापरम् B 254 परतः] परत A; परत B 255 च्छादेशे] छादेशो A; छादेशे V P 256 स्वधावाञ्छुक्रः] स्वधावाँछुक्रः B * पिशाङ्गा] पिशाङ्गा- A * ञ्छिशिरायेति] -छिशिरायेति B 257 आदित्याञ्श्मश्रुभिर्नात्र] आदित्याँश्मश्रुभिर्नात्र A * स्यात्स्पर्शशङ्कया] स्यात्स्पर्शशंकया A 258 वान्] उभयसम्बध्यपि वान् A * यकारे] कारे V * नकारो] नका A 259 पीवो] पीवो A * रयिवृधे] रयिवृ A * वापि] चापि B V P * तथा] तत् A 261 नकारो] नकारे V P 262 विकरणे] विरणे A 263 नोपधारञ्जनं] न्योपधारञ्जनं A 264 सोऽनुनासिकपूर्वकम्] सोनुनासिकपूर्वके A 266 यथास्मिँल्लोके] यथास्मिँल्लोके A; यथास्मिँल्लोके B * त्रिँल्लोकानहींश्च] त्रिँल्लोकानहीश्च A; त्रिँल्लोकानहींश्च B 267 पशूँस्ताँश्चक्रे] पशूँस्ताँश्चक्रे A 269 प्रकृत्या] प्रकृत्या A 270 क्रन्कर्म] -कन्कर्म A; -क्रन्कर्म V P * देवान्दिवम] देवीन्दिचम A 272 पतयिष्ववर्न्] पतयिष्ववर्न्- A * शत्रून्ताडि] -छत्रून्ताडि A

- 273 मित्रमहश्चिकित्वान्त्वं पूषन्तव व्रते तथा।
 274 मदिन्तमानां च मधुन्तमानां तद्धिते तमे॥१३७॥
- 275 निर्जगन्वान्तमसि च न विकारो भवेदिह।
 276 एते निपातसिद्धत्वान्न विकारमवाप्नुयुः॥१३८॥
- 277 नृन्पकारे विसर्गत्वमुपधारञ्जनं लभेत्।
 278 शत्रून्क्रतून्वनस्पतीन्परिधींश्च चतुर्थकम्॥१३९॥
- 279 स्वरे रेफत्वमाप्नोति नासिक्यं चोपधा तथा।
 280 अनुस्वारश्च रोष्मसु मकारस्येति यो विधिः॥१४०॥
- 281 पदयोरन्तरे स स्यात्पदमध्ये तु नस्य च।
 282 यथापाँ रसं चैव त्वाँ शश्वन्त एव च॥१४१॥
- 283 यजूँषि तपूँषि उरूँहीति निदर्शनम्।
 284 पदान्तीयमकारस्य त्वन्तस्थाः परतो यदि॥१४२॥
- 285 नासिक्यमुपधापूर्वं सोऽन्तःस्थात्वमवाप्नुयात्।
 286 सँय्यौमि सँवपामीति तँल्लोकं च यथा भवेत्॥१४३॥
- 287 अपदान्तस्य रेफे तु यद्वन्नो अतिसर्पति।
 288 एकमात्रा द्विमात्रः स्यान्निमात्रान्मात्रिको यथा॥१४४॥
- 289 त्वं सोम हवीँषि सँस्रष्टा न संयुजि।
 290 अनुस्वारो द्विमात्रः स्याद्ववर्णव्यञ्जनोदयः॥१४५॥
- 291 ह्रस्वाद्वा यदि वा दीर्घाद्देवानां हृदये यथा।
 292 मकारः प्रत्यये स्पर्शे भवेत्तद्वर्गपञ्चमः॥१४६॥
- 293 व्रजङ्गच्छ व्रतश्चरिष्यामि शण्डस्तथा पुनः।
 294 एतन्तेदं पितृभ्यश्च यच्छन्तां पञ्च वै यथा॥१४७॥
- 295 संयोगादिः स्वराद्वित्वं प्राप्नोतीति विदुर्बुधाः।
 296 तत्पदान्तपदाद्योर्वा पदमध्येऽपि सर्वतः॥१४८॥
- 297 सम्यक्स्रवन्ति सरितः सन्धौ तु पदयोर्यथा।
 298 अनुष्टुप्शारदी तद्वत्प्रथमस्तु द्विरुक्तिजः॥१४९॥
- 299 मध्येऽश्वस्तूपरो यद्वदश्वस्य त्वा तथापरम्।
 300 अस्वरान्न भवत्येतत् श्रुधि श्रुत्कर्णवद्यथा॥१५०॥

274 मदिन्तमानां] मदिन्तेमानां A * तमे] मते A 277 नृन्पकारे] नृन्पकारे B * विसर्गत्व] विसर्गत्वा- A 278 परिधींश्च] परिधींश्च A 279 नासिक्यं] नासिक्यं A 280 रोष्मसु] रोष्मसु B * मकारस्येति] मकारास्येति A 283 उरूँहीति] तरुहि A 284 त्वन्तस्थाः] त्वन्तःस्थाः V P 285 सोऽन्तःस्थात्वम्] सोन्तस्थात्वम् A B 286 सँय्यौमि] संय्यौमि A B * सँवपामीति] संवपामीति B * तँल्लोकं] तँल्लोकं B 287 यद्वन्नो] यरुन्नो A 288 स्यान्निमात्रान्मात्रिको] स्याद्विमात्रान्मात्रिको A B; स्याद्विमात्रान्मात्रिको V P 289 त्वं] त्व A B; त्वE V P * हवीँषि] हवीषि A B V P * सँस्रष्टा] सस्रष्टा A B V P * संयुजि] संयुजि B 291 दीर्घाद्देवानां] दीर्घाद्देवाना A; दीर्घाद्देवाना B; दीर्घाद्देवानाE V P 292 प्रत्यये] प्रत्यये A 294 पितृभ्यश्च] पितृभ्यश्च V P * यच्छन्तां] यच्छन्तां A 295 स्वराद्वित्वं] स्वराद्वित्वं B 298 अनुष्टुप्शारदी] अनुष्टुप्शारदी A B * द्विरुक्तिजः] द्विरुक्तिजः B 299 मध्येऽश्वस्तूपरो] मध्येऽश्वस्तूपरो A; मध्येऽश्वस्तूपरो B * यद्वदश्वस्य] यद्वदश्वस्य A B * त्वा] त्वा A V P 300 अस्वरान्न] अस्वरा A * भवत्येतत्] भवत्येत- A * श्रुधि] श्रुधि A * श्रुत्कर्णवद्यथा] श्रुत्कर्णवद्यथा A V P

- 301 परं रेफहकाराभ्यां व्यञ्जनं तूष्मवर्जितम्।
 302 द्वित्वमापद्यते रेफहकारौ तु न कुत्रचित्॥१५१॥
- 303 यथा सूर्योऽथ सर्वेभ्यो बाहोर्गृह्णामि चैव हि।
 304 ऊष्माणो रेफसङ्क्रान्ता न द्विः स्युश्चेत्स्वरोदयाः॥१५२॥
- 305 यथार्शस उपचितां वर्षो वर्षीयसीति च।
 306 सहस्रशीर्षा पुरुषो देवं बर्हिर्यथा स्मृतम्॥१५३॥
- 307 अन्तःस्थाभिर्यदा युक्ता ऊष्माणो रेफपूर्वकाः।
 308 वर्ष्याय चान्तः पाश्र्व्यं च रेफाद्वित्वं भजन्ति ते॥१५४॥
- 309 ऊष्मान्तःस्थापरः स्पर्शो द्वित्वमापद्यते यथा।
 310 अश्मन्नूर्जं सन्नितमं धिष्णया राष्ट्रं च गृह्णते॥१५५॥
- 311 यकारात्स्पर्शसंयोगो नोपलभ्येत कुत्रचित्।
 312 शल्मलिश्च दधिक्लाव्यः पुरुराव्णस्तथैव च॥१५६॥
- 313 यदि चास्वरपूर्वाः स्युरूष्मान्तःस्था न तत्परः।
 314 स्पर्शो द्वित्वमाप्नोति स्थालीभिर्दिवः स्कम्भनीः॥१५७॥
- 315 यत्र चोभयतः स्पर्शैः संयुक्ताः शषसाः सहाः।
 316 तत्र नाद्यः क्रमो ज्ञेयो नापरो बोधितो बुधैः॥१५८॥
- 317 पक्ष्माणि वाथ सूक्ष्मा च विश्वप्त्र्या च तथा पुनः।
 318 नेदृशेषु द्विरुक्तिः स्यादिति प्राहुर्मनीषिणः॥१५९॥
- 319 जिह्वामूलीयतः स्पर्शो उपध्मानीयतस्तथा।
 320 स इधानो वसुष्कवि द्यौष्पितेत्यादिकं यथा॥१६०॥
- 321 विसर्जनीयाच्च परो यः स्पर्शो व्यञ्जनोदयः।
 322 सोऽपि द्वित्वमवाप्नोति युञ्जानः प्रथमं यथा॥१६१॥
- 323 सकारस्य द्विरुक्तिर्या सा द्वयोरेव नान्यतः।
 324 आ च शास्स्वा च रास्स्वेयत्सकारोऽत्र द्विरुक्तिजः॥१६२॥
- 325 ह्रस्वपूर्वो डनौ स्यातां पदान्तौ द्विः स्वरोदयौ।
 326 युङ्ङुसीति तथा चाश्मन्नूर्जमित्यादिकं यथा॥१६३॥

301 रेफहकाराभ्यां] रेफहकाराभ्यां A * तूष्मवर्जितम्] तुष्मवर्जितम् A 303 सूर्योऽथ] सूर्येथ A B * सर्वेभ्यो] सर्वेभ्यो B; सर्पेभ्यो V P * बाहोर्गृह्णामि] बाहोर्गृह्णामि A 304 रेफसङ्क्रान्ता] रेफसंक्रान्ता A * स्युश्चेत्स्वरोदयाः] स्युश्चेत्स्वरोदयाः A 305 उपचितां] उपचिन्तां B; उपचितां V 306 बर्हिर्यथा] बर्हि यथा A; बर्हि यथा P 307 अन्तःस्थाभिर्यदा] अन्तस्थाभिर्यदा A B; अन्तःस्थाभियदा V * ऊष्माणो] उष्माणो A 308 वर्ष्याय] वर्ष्याय A B * पाश्र्व्यं] पाश्र्व्यं A B * रेफाद्वित्वं] रेफाद्वित्वं B 309 ऊष्मान्तःस्थापरः] ऊष्मान्तस्थापरः A B 310 अश्मन्नूर्जं] अश्मन्नूर्जं AB * सन्नितमं] सन्नितमं A; सन्नितमं V P 311 यकारात्स्पर्श] यकारात्स्य A 312 शल्मलिश्च] शल्मलिश्च B V P * दधिक्लाव्यः] दधिक्लाव्यः B * पुरुराव्णस्तथैव] पुरुराव्णस्तथैव V P 313 स्युरूष्मान्तःस्था] स्युरूष्मान्तस्था A B 314 स्थालीभिर्दिवः] स्थालीभिर्दिवः B 315 संयुक्ताः] om. A 317 सूक्ष्मा] सूक्ष्मा B * विश्वप्त्र्या] विश्वप्त्र्या V P 318 प्राहुर्मनीषिणः] प्राहुर्मनीषिणः A 319 स्पर्श] स्पर्श A 320 वसुष्कवि] वसुष्कवि A B; वसुष्कवि- V P * द्यौष्पितेत्यादिकं] द्यौष्पितेत्यादिकं B V P 322 प्रथमं] प्रथमं A 323 द्विरुक्तिर्या] द्विरुक्तिः या A * नान्यतः] नान्यतः P 324 शास्स्वा] शास्वा A * च] om. B V P * रास्स्वेयत्] रास्वेयत् A 325 ह्रस्वपूर्वो] ह्रस्वपूर्वो B 326 चाश्मन्नूर्जं] चाश्मन्नूर्ज- B V P

- 327 प्रथमैश्च स्ववर्गीयेद्वितीया द्विर्भवन्ति हि।
 328 तृतीयैस्तु चतुर्थाश्च विक्ख्यायाजिग्नकं यथा॥१६४॥
 329 उख्यं सख्यं च मुख्यं च वर्जयित्वा पदत्रयम्।
 330 ख्याधातोः खययोः स्यातां कशौ गार्ग्यमते यथा॥१६५॥
 331 विक्श्याक्शातमित्येतन्माध्यन्दिनविरोधकृत्।
 332 विक्ख्याय कखया युक्ताश्चछया आच्छतीतिवत्॥१६६॥
 333 गोष्ठानं षट्ठा एवं पात्थ्यं तथयसंयुतम्।
 334 विष्फुरन्ती च षपफा युक्ताश्चैवं चतुर्थकाः॥१६७॥
 335 आजिग्न गघरा युक्ता मीड्श्च डढवास्तथा।
 336 अद्धनो दधवाश्चैवं विभ्राड्भरसंयुतः॥१६८॥
 337 ऋवर्णे न द्विरुक्तिः स्यात् डनकारौ विहाय च।
 338 लृवर्णेऽपि तथैव स्यात्क्लृप्तं चानिष्टृतं यथा॥१६९॥
 339 अवसानस्थितं चापि व्यञ्जनं न द्विरुच्यते।
 340 ऊर्क्सूनृता पदे एव संहितायां न वार्यते॥१७०॥
 341 स्वरात्परश्छकारस्तु सर्वत्र द्वित्वमाप्नुयात्।
 342 यस्यातिहाय सहेति पदत्रयपरं विना॥१७१॥
 343 द्विरुक्तिं वर्जयेन्नित्यं यमेऽपि परतः स्थिते।
 344 सक्श्ना देदिश्यते नारी ककारोऽत्रैक एव हि॥१७२॥
 345 यमे परे निषेधस्तु पुनर्द्वित्वनिवारकः।
 346 ये रुक्मपाप्मप्रभृति प्राहुस्तेषां मनीषिणाम्॥१७३॥
 347 संयोगादिश्च पूर्वाङ्गं यमश्चेति विरोधकृत्।
 348 तस्माद्यदुक्तं तत्साधु न त्वन्यत्कल्पनाक्षमम्॥१७४॥
 349 अपञ्चमात्पदे नित्यं पञ्चमेषु परेषु च।
 350 यमोत्पत्तिर्भवेत्तत्र रुक्मः पाप्मा निदर्शनम्॥१७५॥
 351 स्वरात्संयोगपूर्वस्य द्वित्वाज्जातो द्वितीयकः।
 352 तस्यैव यमसंज्ञा स्यात्पञ्चमैरन्वितो यदि॥१७६॥
 353 स्पर्शानां पञ्चमैर्योगे चत्वारो ये यमाः स्मृताः।

327 स्ववर्गीयेद्वितीया] स्ववर्गीये द्वितीया B 328 विक्ख्याया] विक्ख्या- A * जिग्नकं] -जिग्नकं B 329 सख्यं] सख्यं V P
 330 खययोः] खययो B 331 विक्श्याक्शात] विक्श्याक्शात- B V P 332 आच्छतीतिवत्] आछपृतीतिवत् A; आछतीतिवत्
 B 333 षट्ठा] षट्ठा B * पात्थ्यं] पात्थ्य A; पात्थ्यं B 334 विष्फुरन्ती] विष्फुरन्ती A; विष्फुरन्ती B * षपफा] ज्ञेया add.
 A V P * युक्ताश्चैवं] युक्तांश्चैवं B 335 गघरा] गघरा A * मीड्श्च] मीड्श्च A 336 अद्धनो] अध्नो A * विभ्राड्भरसंयुतः]
 विभ्राड्भरसंयुतः A 337 स्यात्] स्यान्- A 338 स्यात्क्लृप्तं] स्यात्क्लृप्तं A B * चानिष्टृतं] वानिष्कृतं A; वानिष्टृतं B 339
 चापि] वापि B 340 ऊर्क्सूनृता] ऊर्क्सूनृता A; ऊर्क्सूनृता B 341 सर्वत्र] सर्वव A 343 यमेऽपि] यमोपि A 344 सक्श्ना]
 सक्थना V P 345 परे] पदे A 346 रुक्म] रुक्म- B 347 पूर्वाङ्गं] पूर्वाङ्ग A 348 त्वन्यत्कल्पना] त्वन्यकल्पना A *
 क्षमम्] -क्षरम् B 350 रुक्मः] रुक्मः A * पाप्मा] पाप्मा B 351 पूर्वस्य] -पूर्वस्य P 352 स्यात्पञ्चमै] स्यात्स्यात्पञ्चमै- B

- 354 अयस्पिण्डेन ते तुल्या घनबन्धाः प्रकीर्तिताः॥१७७॥
 355 यमास्तदा निवर्तन्ते ऊष्मा मध्ये भवेद्यदि।
 356 ऊर्णापिण्डेन ते तुल्याः पाशैस्त्वन्त्या निदर्शनम्॥१७८॥
 357 स्पर्शा अपञ्चमा ये च अन्तःस्थाभिश्च संयुताः।
 358 दारुपिण्डेन ते तुल्याः श्लथबन्धाः प्रकीर्तिताः॥१७९॥
 359 अपञ्चमे स्ववर्गीये न प्राग्वर्णो द्विरुक्तिभाक्।
 360 तद्देवानां च यद्देवा अन्तरिक्षं पुरीतता॥१८०॥
 361 ईध्र्यवाध्रीनसावेतावुद्रश्चापि तथैव च।
 362 चरद्रव्यस्य वचनो द्वित्वं नैवात्र विद्यते॥१८१॥
 363 क्षत्रवृत्रस्तथा श्वित्र चित्र सत्र तथैव च।
 364 यत्र तत्र पदेष्वेषु व्यञ्जनं न द्विरुच्यते॥१८२॥
 365 उपोत्थितमुत्तम्भनमुत्तभानोत्थिताय च।
 366 उत्थाय बृहती चैषु त्रयः स्पर्शा भवन्ति हि॥१८३॥
 367 वर्णं द्विवर्णसंयोगे एकवर्णवदुच्चरेत्।
 368 स्वरमध्ये सजातीये विजातीये द्वयोः श्रुतिः॥१८४॥
 369 कुक्कुटोऽसि तथा तन्न आज्यं भुज्युः श्रुतिर्द्वयोः।
 370 स्पर्शात्परककारस्य स्फोटनं दोषकृन्न वा॥१८५॥
 371 अत्राचार्याशयाद्वित्वं स्फोटनं द्वित्वनाशनम्।
 372 अयस्पिण्डेन तत्तुल्यं तस्मादुच्चारणं तथा॥१८६॥
 373 काण्डात्काण्डाद्वषट्कृतं यकृत्क्लोमादिकं यथा।
 374 स्ववर्गीयैस्तु संयोगः स्पर्शानां सम्भवेद्यदि॥१८७॥
 375 तत्पूर्वस्य श्रुतिर्नास्ति विरामव्यञ्जनस्य च।
 376 द्वितीयाश्च चतुर्थाश्च वर्णाः सोष्माण एव हि॥१८८॥
 377 यदैते पञ्चमैर्युक्ता वायुः सम्यगृते मुखात्।
 378 तं धरयेत्प्रयत्नेन घनबन्धं समुच्चरेत्॥१८९॥
 379 सक्श्ना दध्मस्तथा अघ्न्या इति निदर्शनम्।
 380 स्वराः संयोगपूर्वा ये व्यञ्जनान्तास्तथान्तगाः॥१९०॥
 381 एषां कालो द्विमात्रः स्यान्न तु दीर्घा हि ते स्मृताः।
 382 यथाग्निर्धुर्यथा विष्णुः प्रत्यङ् दध्यङ् ऋषि स्तुतम्॥१९१॥

354 अयस्पिण्डेन] अयं पिण्डेन B 356 पाशैस्त्वन्त्या] पाशैस्त्वन्त्या A V P 357 अन्तःस्थाभिश्च] अन्तस्थाभिश्च A B 359 प्राग्वर्णो] प्रावर्णो B 361 ईध्र्यवाध्रीनसा] ईध्र्यावाध्रीनसा- A; ईध्र्यवाध्रीनसा- P 363 क्षत्रवृत्रस्तथा] वृत्रस्तथा प्वित्र A 365 उपोत्थित] उपोत्थित- P 366 उत्थाय] उत्थाय A 367 वदुच्चरेत्] -वदुच्चरित् A 369 तन्न] तन्ना A * आज्यं] आज्यं A B * भुज्युः] भुज्यञ् A; भुज्युः B 370 स्फोटनं] स्फो पृथक्श्रुतिः टनं A 371 द्वित्वं] द्वित्व A; द्वित्वं B * स्फोटनं] स्फोटनं B 372 तस्मादुच्चारणं] तस्मादुच्चारणं B V 373 काण्डात्काण्डाद्] काण्डात्काण्डात् P * वषट्कृतं] -वषट्कृतं B * यकृत्क्लोमादिकं] यकृत्क्लोमादिकं A P 377 सम्यगृते] सम्पद्यते A B; सपद्यते P 378 धरयेत्प्रयत्नेन] धारयेत्प्रयत्नेन B 379 सक्श्ना] सक्श्ना P * दध्मस्तथा] दध्मा add. A; ब्रदध्मस्तथा दध्मा B; दध्मस्तथा दध्मा P * अघ्न्या] अग्ना A; अघ्न्या P 382 यथाग्निर्धुर्यथा] यथाग्निर्धुर्यथा A; यथाग्निर्धुर्यथा P * ऋषि] ऋषिः B

- 383 याहि पाहि रक्ष मधु विद्यादेवं निदर्शनम्।
 384 व्यञ्जनान्तस्य मोक्षः स्यात्करणस्थानतः पदे॥१९२॥
 385 अन्यदन्यप्रयत्नेन पदमारभ्यते बुधैः।
 386 अन्यथा तु पदादौ च द्वित्वमापद्यते ध्रुवम्॥१९३॥
 387 संय्यौमि संवपामीति इमम्मेति निदर्शनम्।
 388 अर्धर्चादेः समाप्तौ च मोक्षणं तु विधीयते॥१९४॥
 389 पादश्छन्दोऽनुरोधेन एकद्वि- -त्रिचतुष्पदः।
 390 अप्यनेकपदैः क्वापि दृश्यते पादपूरणम्॥१९५॥
 391 हृदि स्पृशं यथैकस्मिन्पदे स्यात्पादपूरणम्।
 392 ऋतोर्भद्रस्य द्विपदं ऋतुन्न भद्रमित्यतः॥१९६॥
 393 अग्ने त्वन्नोऽ- -न्तमश्च विद्यात्पादं चतुर्विधम्।
 394 विधूममग्नेऽनेक- पदमेवमादिनिदर्शनम्॥१९७॥
 395 इनकारौ पदान्तीयौ मकारे परतः स्थितेः।
 396 कताभ्यां व्यवधीयेते प्राङ्ङोमश्च यथा॥१९८॥
 397 तथा प्रत्यङ्ङोमस्त्रीन्त्समुद्रानस्मान्त्सीते निदर्शनम्।
 398 ऋकारे प्रत्यये कण्ठ्यः पाठे ह्रस्वत्वमाप्नुयात्॥१९९॥
 399 स्वाह ऋषभमिन्द्रोऽथ विश्वकर्म ऋषिस्तथा।
 400 येन ऋषय इत्यत्र यत्र ऋषय इत्यपि॥२००॥
 401 ह्रस्वे ह्रस्वविधानं यत्तत्सन्धिविनिवर्तकम्।
 402 ए ओ ऐ औ तु चत्वारः क्रमादेव स्वरे परे॥२०१॥
 403 अयवायावतां यान्ति इड एहि कृशानुवत्।
 404 सरस्वत्या अग्रजिह्वं ता उभौ च यथाक्रमम्॥२०२॥
 405 यवयोरत्र लोपः स्यात्स्वरमध्ये पदान्तयोः।
 406 अयादौ यवयोर्लोपे न पुनः सन्धिरिष्यते॥२०३॥
 407 असस्थाने वकारस्य लोपं नेच्छन्ति सूरयः।
 408 पादादौ च पदादौ च संयोगावग्रहेषु च॥२०४॥
 409 यः शब्द इति विज्ञेयो योऽन्यः स य इति स्मृतः।
 410 युक्तेन मनसा यद्वत्तत्त्वा ग्रामि तथापरम्॥२०५॥

383 रक्ष] न्दक्ष A 387 संय्यौमि] संयौमि A P * संवपामीति] संवपामीति A P * इमम्मेति] इमंतेमेति A 388 विधीयते] धियते A 389 पादश्छन्दोऽनुरोधेन] पादश्छन्दानुरोधेन A * एकद्वि-] एकाद्वि- A * -त्रिचतुष्पदः] त्रिचतुष्पदः A 390 अप्यनेकपदैः] अप्यनेकपदे B * पादपूरणम्] पपूरणम् A 392 ऋतुन्न] ऋतुं न A * भद्रमित्यतः] भद्रमित्यतः A 393 त्वन्नोऽ-] त्वन्नो A B P * -न्तमश्च] अन्तश्च A; अन्तमश्च B P 394 विधूममग्नेऽनेक-] - add. A P; विधूममग्नेवेक- - B 395 मकारे] सकारे A B; सकारो P * स्थितेः] स्थिते A 398 ह्रस्वत्व] ह्रस्वत्व B P 400 यत्र] य A 402 चत्वारः] चत्वारि A B * क्रमादेव] क्रमादेवं A B P 403 अयवायावतां] अयवायावतां A * यान्ति] यन्ति A B 404 अग्रजिह्वं] अग्रह्वं A; अग्रजिह्वं P 405 लोपः] लोप B 407 असस्थाने] असंस्थाने A * नेच्छन्ति] नेछन्ति A B 409 यः] षः A; यः B P * योऽन्यः] योन्यः A B 410 युक्तेन] युक्तेन A B P * ग्रामि] ग्रामि A B P

- 411 अनूकाशेन बाह्यश्च योगे योगे निदर्शनम्।
 412 उपसर्गपरो यः स पदादिरपि दृश्यते॥२०६॥
 413 ईषत्स्पृष्टो यथा वियत्पदच्छेदे परो भवेत्।
 414 यदेव लक्षणं यस्य वकारस्यापि तद्भवेत्॥२०७॥
 415 यत्र यत्र विशेषः स्यादिदानीं स तु कथ्यते।
 416 वकारस्त्रिविधः प्रोक्तो गुरुर्लघुर्लघूत्तरः॥२०८॥
 417 आदौ गुरुर्लघुर्मध्ये पदस्यान्ते लघूत्तरः।
 418 उपसर्गपरौ यत्र यवकारौ पदादिगौ॥२०९॥
 419 ईषत्स्पृष्टौ तु तौ ज्ञेयावभियुध्यानु उपा यथा।
 420 परि वाजपतिः कविः प्रवोचं च निदर्शनम्॥२१०॥
 421 अनुयोजान्विन्द्र ते तु उप यज्ञं विना तथा।
 422 त्वदर्थवाचिनौ वो वां वा वै यदि निपातजौ॥२११॥
 423 आदेशाश्च विकल्पार्था ईषत्स्पृष्टास्तु हि ते स्मृताः।
 424 देवो वः सविता या वां वातो वाथ तथा न वै॥२१२॥
 425 तव वायवृतस्पतेऽस्ति वा न वा निदर्शनम्।
 426 द्वैधीभावे समुत्पन्ने लक्षणान्निर्णयो भवेत्॥२१३॥
 427 लक्षणं चाविनाशि स्यात्सम्प्रदायो विनाशवान्।
 428 प्रमाणानुगतं वाक्यं यो मोहाद्धातुमिच्छति॥२१४॥
 429 प्रतिवातं स मूढात्मा पांसुं प्रक्षिपति स्वयम्।
 430 कण्ठ्या वर्णा- -ग्निदेवत्यास्तालव्याः सोमदेवताः॥२१५॥
 431 जिह्वामूलीया नैर्ऋत्या रौद्रा दन्त्याः प्रकीर्तिताः।
 432 ओष्प्राश्चैवाश्विना ज्ञेया वायव्या मूर्द्धसम्भवाः॥२१६॥
 433 शेषास्तु वैश्वदेवाः स्युरिति कात्यायनोऽब्रवीत्।
 434 क्रियावाचकमाख्यातमुपसर्गो विशेषकृत्॥२१७॥
 435 सत्त्वाभिधायकं नाम निपातः पादपूरणः।
 436 भारद्वाजकमाख्यातं भार्गवं नाम भाष्यते॥२१८॥
 437 वासिष्ठ उपसर्गस्तु निपातः काश्यपः स्मृतः।
 438 सर्वं तु सौम्यमाख्यातं नाम वायव्यमिष्यते॥२१९॥

411 अनूकाशेन] अनुकाशेन A * बाह्यश्च] बाह्यं च P * योगे] योगेति add. B * निदर्शनम्] दर्शनम् B 413 ईषत्स्पृष्टो] ईषत्स्पृष्टो A 416 गुरुर्लघुर्लघूत्तरः] गुरुर्लघुर्लघूत्तरैः A; गुरुर्लघुर्लघूत्तरः B; गुरुर्लघुर्लघूत्तरः P 417 पदस्यान्ते] च add. A * लघूत्तरः] लघूत्तरः B P 419 ईषत्स्पृष्टौ] स्ववर्गीष्टौ V * ज्ञेयावभियुध्यानु] विज्ञेयावभियुध्यानु A 421 अनुयोजान्विन्द्र] अनुयोजान्विन्द्र A B * यज्ञं] यज्ञं A B 422 त्वदर्थवाचिनौ] त्वदर्थवाचितौ A * वो] वौ A * वां] दा A 423 हि] om. V 425 वायवृतस्पतेऽस्ति] वायवृतस्य तेस्ति A 426 लक्षणान्निर्णयो] लक्ष्यणान्निर्णयो A 428 मोहाद्धातुमिच्छति] मोहाद्धातुमिच्छति A 429 प्रतिवातं] प्रतिवातं A 431 दन्त्याः] दन्त्या A 432 ओष्प्राश्चैवाश्विना] ओष्प्राश्चैवाश्विना A 433 वैश्वदेवाः] वैश्वदेवा A P 435 सत्त्वाभिधायकं] सत्त्वाभिधायकं B 436 भाष्यते] भाष्यन्ते A

8.7. Critically Edited Text

- 439 आग्नेयस्तूपसर्गः स्यान्निपातो वारुणः स्मृतः।
440 स्वरास्तु ब्राह्मणा ज्ञेया वर्गाणां प्रथमाश्च ये॥२२०॥
- 441 द्वितीयाश्च तृतीयाश्च चतुर्थाश्चापि भूमिपाः।
442 वर्गाणां पञ्चमा वैश्याः शेषाः शूद्राः प्रकीर्तिताः॥२२१॥
- 443 उदात्तं ब्राह्मणं विद्याद्वारद्वाज ऋषिस्ततः।
444 गायत्रं च भवेच्छन्दो नियोगो ब्रह्मसाधने॥२२२॥
- 445 नीचं तु क्षत्रियं प्राहुर्गौतमोऽस्य च देवता।
446 छन्दस्त्रैष्टुभमेवास्य विनियोगोऽघनाशने॥२२३॥
- 447 स्वरितं वैश्यमेवाहुर्मुनिर्गार्ग्योऽस्य कीर्तितः।
448 जागतं तु भवेच्छन्दो नियोगः शत्रुनाशने॥२२४॥
- 449 एषा मन्त्ररहस्यस्य मञ्जूषोद्धाटिता मया।
450 एतत्सर्वं विदित्वा तु ब्रह्मलोके महीयते॥२२५॥
- 451 अनेन विधिना वेदं योऽधीते श्रद्धया द्विजः।
452 सोऽश्वमेधसहस्रस्य फलं प्राप्नोति पुष्कलम्॥२२६॥
- 453 रहस्यं यो न जानाति लक्षणं चार्षकादि।
454 च सोऽध्यापने न योग्यः स्याज्जपहोमादिकर्मसु॥२२७॥
- 455 अमरेशकृतामेतां शिक्षां यो धारयेत्सुधीः।
456 विद्वज्जनसभामध्ये जयं स लभते ध्रुवम्॥२२८॥

442 पञ्चमा] पञ्जमा P 444 भवेच्छन्दो] भवेच्छन्दो A 447 वैश्यमेवाहु] वैश्यमेप्रावाहु- A 448 भवेच्छन्दो] भवेच्छन्दो A *
शत्रुनाशने] शत्रुनाशनम् A 449 मञ्जूषोद्धाटिता] मजूषोद्धाटिता A 452 पुष्कलम्] पुष्कलाम् A 453 लक्षणं] लक्ष्यणं A
* चार्षकादि] चार्षकदि A; वार्थकादि B 454 योग्यः] योज्य A * स्याज्जपहोमादिकर्मसु] स्याज्जपहोमादिकर्मसु A 456
विद्वज्जनसभामध्ये] वेद्वज्जनसभामध्ये A

8.8 Table of Errors

8.8.1 Conjunctive Errors of Υ

- *tatprayogārtha* (ŚS 96,15; 15)] *tatprayogo'rtha* Υ
- *dviṣprṣṭaśca* (ŚS 97,9; 29)] *dviḥsprṣṭaśca* Υ
- *dvi-* (ŚS 97,10; 30)] *dviḥ-* Υ
- *dviṣprṣṭo* (ŚS 97,11; 31)] *dviḥsprṣṭo* Υ
- *jītsamjñā* (ŚS 97,16; 36)] *jītsamjñakā* Υ
- *-padhmānīyā-* (ŚS 98,1; 41)] *-padhmānīya-* Υ
- *saṅkhyayā* (ŚS 98,6; 46)] *saṅkhyā* Υ
- *kīrtitaḥ* (ŚS 98,6; 46)] *kīrtitā* Υ
- *bhavatyēṣāṃ* (ŚS 98,14; 54)] *bhavantyeṣāṃ* Υ
- *jīhvāmādhyamtu* (ŚS 98,14; 54)] *jīhvāmūlaṃ ca* Υ
- *upadmānīyā* (ŚS 98,21; 62)] *upadmānīya* Υ
- *tatvaṃ* (ŚS 99,6; 71)] *tattvaṃ* Υ
- *antasthā* (ŚS 99,16; 81)] *antaḥsthā* Υ
- *rukmaḥ* (ŚS 100,3; 92)] *rukmaṃ* Υ
- *hvārṣīcchatabalśo'pi* (ŚS 100,21; 110)] *hvārṣīcchatabalśo'pi* Υ
- *nīco'vagraha* (ŚS 101,22; 135)] *nīcāvagraha* Υ
- *bhinno* (ŚS 102,3; 138)] *bhinnau* Υ
- *tamudātta-* (ŚS 102,23; 158)] *tamudāttaṃ* Υ
- *-mārdavau* (ŚS 103,17; 176)] *mārdavo* Υ
- *ubhayavāmśca* (ŚS 103,20; 179)] *ubhayavāmśca* Υ
- *purastātparastādvā* (ŚS 104,3; 186)] *purastādvā* Υ
- *yathādyūte'vase'pi* (ŚS 104,14; 197)] *yathādyūte'vasepi* Υ
- *ejyā...bhavet* (ŚS 104,16; 199)] *om.* Υ
- *prathamatvaṃ* (ŚS 105,13; 221)] *prathamam tvaṃ* Υ
- *vinḍyādevaṃ* (ŚS 105,17; 225)] *vidyādevaṃ* Υ
- *sūrayaḥ* (ŚS 105,24; 232)] *śūrayaḥ* Υ
- *syādbhāvvyudhaḥ* (ŚS 106,2; 234)] *syādbhāvvyupadhaḥ* Υ
- *baṭsūryā-* (ŚS 106,15; 247)] *vaṭsūryā-* Υ
- *cchādeśe* (ŚS 106,24; 256)] *chādeśe* Υ
- *vāpi* (ŚS 107,4; 260)] *cāpi* Υ
- *nakāro* (ŚS 107,6; 262)] *nakāre* Υ
- *-krankarma* (ŚS 107,15; 271)] *kkrannkarma* Υ
- *tvantasthāḥ* (ŚS 108,5; 285)] *tvantaḥsthāḥ* Υ
- *syātrimātrānmātriko* (ŚS 108,9; 289)] *syāddvimātrānmātriko* Υ
- *tvaṃ* (ŚS 108,10; 290)] *tvaE* Υ
- *havīmṣi* (ŚS 108,10; 290)] *havī ṣi* Υ
- *samsraṣṭā* (ŚS 108,10; 290)] *sa sraṣṭā* Υ
- *dīrghāddevanāṃ* (ŚS 108,12; 292)] *dīrghāddevanāE* Υ
- *pitṛbhyaśca* (ŚS 108,15; 295)] *pitṛbbhyaśca* Υ
- *tvā* (ŚS 108,20; 300)] *ttvā* Υ
- *śrutkarṇavadyathā* (ŚS 108,21; 301)] *śśrutkarṇavadyathā* Υ
- *sarvebhyo* (ŚS 108,24; 304)] *sarppebbhyo* Υ
- *sasnitamaṃ* (ŚS 109,7; 311)] *sasnnitamaṃ* Υ

- *śalmaliśca* (ŚS 109,9; 313)]*śalmmaliśca* γ
- *pururāvṇastathaiva* (ŚS 109,9; 313)]*pururāvṇastathaiva* γ
- *viśvapsnyā* (ŚS 109,14; 318)]*viśvapsnyā* γ
- *vasuṣkkavi* (ŚS 109,17; 321)]*vasuṣkkavi*- γ
- *dyauṣpitetyādikaṃ* (ŚS 109,17; 321)]-
rdyauṣpitetyādikaṃ γ
- *ca* (ŚS 109,21; 325)]*om.* γ
- *cāśmannūrja-* (ŚS 109,23; 327)]*cāśmmannūrja-* γ
- *sakhyaṃ* (ŚS 110,2; 330)]*saṃkhyam* γ
- *vikśyāksāta-* (ŚS 110,4; 332)]*vikśāyāksāta-*
γ
- *ṣapaphā* (ŚS 110,7; 335)]*jñeyā add.* γ
- *sakthnā* (ŚS 110,17; 345)]*sakthavnā* γ

8.8.2 Peculiar Readings of A

- *śreyo* (ŚS 96,6; 1)] *śriyo* A
- *utpanno* (ŚS 96,3; 3)] *uttpanno* A
- *prātiśākhyānusāriṇīm* (ŚS 96,5; 5)]
prātiśākhyānusāriṇī A
- *bālānām* (ŚS 96,6; 6)] *bālāno* A
- *pāṭhasuddhyartham* (ŚS 96,6; 6)]
pāṭhasubhbhyartham A
- *yasmāttannimittam* (ŚS 96,8; 8)] *yasmāt-*
tam nimittam A
- *niṣphalam* (ŚS 96,12; 12)] *niḥphalam* A
- *paṭhāmīti* (ŚS 96,18; 18)] *paṭhāmī* A
- *nṛṇāmīha* (ŚS 96,20; 20)] *nṛṇāmīha* A
- *svarāḥ* (ŚS 97,1; 21)] *svarā* A
- *vyañjanāni* (ŚS 97,2; 22)] *catvāriṃśad-*
vyañjanāni] A
- *ṛparyantāḥ* (ŚS 97,3; 23)] *ṛparyanatāḥ* A
- *sparsāḥ* (ŚS 97,5; 25)] *sparsā* A
- *yādayo'ntasthā* (ŚS 97,6; 26)] *yā-*
dayo'ntasthā A
- *śaśasāḥ* (ŚS 97,6; 26)] *hakārasahitāḥ]* A
- *-sprṣṭatā* (ŚS 97,10; 30)] *-sprṣṭato* A
- *śuddho* (ŚS 97,12; 32)] *śuddhau* A
- *caturṇām* (ŚS 97,13; 33)] *carṇām* A
- *kum* (ŚS 97,14; 34)] *kuṃ* A
- *khum* (ŚS 97,14; 34)] *khum* A
- *gum* (ŚS 97,14; 34)] *guṃ* A
- *ghum* (ŚS 97,14; 34)] *ghuṃ* A
- *catvāro* (ŚS 97,14; 34)] *catvā* A
- *havarjitāḥ* (ŚS 97,15; 35)] *hivarjitāḥ* A
- *jitsaṃjñā* (ŚS 97,16; 36)] *jitsaṃjñākā* A
- *dhisamjñakāḥ* (ŚS 97,16; 36)]
dhisamjñākā A
- *śaśasāmutsamākhyātā* (ŚS 97,17; 37)] *om.*
A
- *kaṅṭhyasaṃjñakaḥ* (ŚS 97,17; 37)]
kaṅṭhasaṃjñakaḥ A
- *simsaṃjñakā* (ŚS 97,18; 38)] *simsaṃjñākā*
A
- *-varjitāḥ* (ŚS 97,18; 38)] *-varjitāḥ* A
- *-mūlabhavo-* (ŚS 98,1; 41)] *-mūlabhavolīyo*
A
- *ucyate* (ŚS 98,3; 43)] *cyate* A
- *cārdhamātrikam* (ŚS 98,4; 44)] *cārdhamā-*
trakam A
- *kīrtitāḥ* (ŚS 98,6; 46)] *kīrtitāḥ* A
- *varṇasamāmnāye* (ŚS 98,7; 47)]
varṇasamāmnōye A
- *karaṇasaṃyutam* (ŚS 98,7; 47)] *karaṇam*
saṃyutam A

8.8. Table of Errors

- *pravakṣye'haṃ* (ŚS 98,8; 48)] *pravakṣya-*
haṃ A
- *tatkṣantavyamaḡhaṃ* (ŚS 98,8; 48)]
ttatkṣaṃtavyaṃmaḡhaṃ A
- *hakāraḡ* (ŚS 98,11; 51)] *hakāraiḡ* A
- *vā* (ŚS 98,11; 51)] *om.* A
- *pracakṣate* (ŚS 98,12; 52)] *pracakṣyate* A
- *bhavatyēṣāṃ* (ŚS 98,14; 54)] *bhavaṃ-*
tyēṣāṃ A
- *jihvāmadhyaṃ* (ŚS 98,14; 54)] *jihvāmūlaṃ*
A
- *tu* (ŚS 98,14; 54)] *ca* A
- *ṣakāro'tha* (ŚS 98,17; 57)] *vakārotha* A
- *lṣitāḡ* (ŚS 98,19; 59)] *ṛlṣitāḡ* A
- *hakāraścāpi* (ŚS 99,1; 65)] *hakāraścapi* A
- *hanumadhyāṃ* (ŚS 99,2; 66)] *hanumadhyā*
A
- *nāsāmūlabhavā* (ŚS 99,3; 67)] *nāsāmūlab-*
hava A
- *daśā* (ŚS 99,3; 67)] *danā* A
- *kaṇṭhya-* (ŚS 99,8; 72)] *kaṇṭha* A
- *karaṇasaṃyutam* (ŚS 99,9; 73)] *karaṇaṃ*
saṃyutam A
- *āsyayatnastu* (ŚS 99,12; 76)] *āsyaprayat-*
nastu A
- *saṃvṛtaṃ* (ŚS 99,12; 77)] *saṃvṛttaṃ* A
- *vivṛtaṃ* (ŚS 99,13; 77)] *vivṛttaṃ* A
- *iṣatsprṣṭaṃ* (ŚS 99,13; 78)] *iṣetsprṣṭaṃ* A
- *spaśāstu* (ŚS 99,17; 81)] *spaśātu* A
- *ṛlormadhye* (ŚS 99,18; 83)] *ṛlo madhye* A
- *saṃvṛtādiprayatnataḡ* (ŚS 99,21; 85)]
saṃvṛttādiprayatnataḡ A
- *athāto'varato* (ŚS 99,22; 87)]
athānyavarato A
- *carcāṃ* (ŚS 99,23; 87)] *carccaṃ* A
- *aśśvaḡ* (ŚS 100,1; 90)] *aśśvāḡ* A
- *rukmaḡ* (ŚS 100,3; 92)] *rukmaṃ* A
- *kayamāvuttarasya* (ŚS 100,4; 92)]
kayamāduttarasya A
- *tu* (ŚS 100,4; 92)] *ṭṛ* A
- *pūrvāṅgaṃ* (ŚS 100,5; 93)] *saṃyogādaḡ*
paravarṇasya dviruktyā yajjāyate pūr-
varūpaṃ taṃ kramajamucyateḡ] A
- *pārśśvyāṃ* (ŚS 100,5; 94)] *pāśśvaṃ* A
- *śavayātmakam* (ŚS 100,6; 94)] *śarvayāt-*
makam A
- *pūrvāṅgakaṃ* (ŚS 100,7; 95)]
pūrvāṅgekaṃ A
- *ṇayātmakam* (ŚS 100,8; 96)] *ṇayātmakaṃ*
A
- *yasyāṅgaṃ* (ŚS 100,9; 97)] *yasyāṅgaṃ* A
- *nijasvaravivarjitāḡ* (ŚS 100,13; 101)] *ni-*
jaravivarjitāḡ A
- *pūrvasyāṅgaṃ* (ŚS 100,13; 102)] *pūr-*
vasyāṅgaṃ A
- *bhavantyete* (ŚS 100,14; 102)] *tyete* A
- *barhīrudāhṛtiḡ* (ŚS 100,15; 103)]
barhisadāhṛtiḡ A
- *svarabhaktirbhavettatra* (ŚS 100,17; 106)]
svarabhaktiśca rbhavettatra A
- *uṣmaṇāmupariṣṭastu* (ŚS 100,18; 107)]
uṣmāṇamupariṣṭastu A
- *bādhate* (ŚS 100,21; 109)] *bādhayate* A
- *hvārṣīcchatabalśo'pi* (ŚS 100,22; 110)]
hvārṣīcchatabalśogapi A
- *tairovyaṅjana* (ŚS 100,24; 113)]
tairovyaṅjana A
- *tairovirāma* (ŚS 101,1; 113)] *tairovirāma*
A
- *nīpūrvastu* (ŚS 101,3; 115)] *nīcapūrvāḡ* A
- *kanyā* (ŚS 101,4; 116)] *kanyāḡ* A
- *praśliṣṭāntaṃ* (ŚS 101,6; 118)]
praśliṣṭāntā A

- *ābhyāmudāttābhyāmakāro* (ŚS 101,7; 119)] *ābhyāmudāttābhyāṃ makāro A*
- *sandhikārye* (ŚS 101,8; 120)] *sandhikāye A*
- *yattaṃ* (ŚS 101,8; 120)] *yastaṃ A*
- *cābhinihitam* (ŚS 101,8; 120)] *cābhihitam A*
- *tutho'syapi* (ŚS 101,9; 121)] *tuthosyapi A*
- *tadā* (ŚS 101,11; 123)] *tadī A*
- *bhavet* (ŚS 101,11; 123)] *bhavat A*
- *yadvaddrvanno* (ŚS 101,12; 124)] *yaddrvanno A*
- *yojānvindreti* (ŚS 101,12; 124)] *yojānvindra A*
- *ca* (ŚS 101,12; 124)] *ityapi A*
- *srucīvābhīndhatām* (ŚS 101,14; 126)] *srucīvāmbhīndhatām A*
- *īmare* (ŚS 101,22; 134)] *īmere A*
- *tāvudāttānudāttakau* (ŚS 102,4; 138)] *tānudāttānudāttakau A*
- *jātyābhīnihita-* (ŚS 102,8; 143)] *jātyābhīhita A*
- *caturthakaḥ* (ŚS 102,11; 145)] *caturarthakaḥ A*
- *svārāḥ* (ŚS 102,12; 146)] *svārāḥ A*
- *prakampante* (ŚS 102,12; 146)] *prākampate A*
- *puraḥ* (ŚS 102,12; 146)] *pura- A*
- *-bhīmamityādi* (ŚS 102,14; 148)] *-bhīmamiti A*
- *praṇi-* (ŚS 102,15; 149)] *praṇi A*
- *pracitāhvayam* (ŚS 102,17; 151)] *pracitāyāhvayam A*
- *pracitaṃ* (ŚS 102,23; 157)] *pracitaḥ A*
- *kṛtvānudāttamatha* (ŚS 102,23; 158)] *kṛtvānudāttamathe A*
- *syātsvaritātsvaro* (ŚS 103,1; 159)] *syātsvaritātsvāro A*
- *vāje'vateti* (ŚS 103,1; 159)] *dyājevateti A*
- *-grāmaṇyau* (ŚS 103,2; 160)] *-grāmaṇyo A*
- *tairovyañjanavajñeyo* (ŚS 103,2; 161)] *tairovyañjanavajñeyo A*
- *udāttasvarita-* (ŚS 103,5; 164)] *udāsvarita- A*
- *vaiyā-* (ŚS 103,7; 165)] *udāttasvaritaparasya sannattatara iti pāṇiniḥ] A*
- *svaritātsvarite'pi* (ŚS 103,9; 167)] *svaritātsvaritopi A*
- *sūtravatsvara* (ŚS 103,15; 173)] *sūvatsvara A*
- *gātrasyoccamadha-* (ŚS 103,18; 177)] *gātrasyoccamadhdha- A*
- *taccodātte'nudātte* (ŚS 103,19; 178)] *taccocaiṅvānudātte A*
- *svarita* (ŚS 103,21; 179)] *svaryata A*
- *camvīva* (ŚS 103,22; 180)] *cammīva A*
- *-srjyata* (ŚS 103,22; 180)] *srjyata A*
- *ekībhavati* (ŚS 103,24; 182)] *eva bhavanti A*
- *vaśaṃ* (ŚS 104,2; 184)] *vasaṃ A*
- *viśvābhyastvā* (ŚS 104,5; 187)] *viśvābhyastvā A*
- *me'ṅgāni* (ŚS 104,6; 188)] *megāni A*
- *mādadhurāsthādividyādevaṃ* (ŚS 104,8; 190)] *mādadhurāsthācidivyādevaṃ A*
- *yadudāharaṇamucyate* (ŚS 104,9; 191)] *yadadāharaṇamucyate A*
- *ṣoḍaśākṣaraparyantaṃ* (ŚS 104,10; 193)] *ṣoḍaśākṣaraṃ paryantaṃ A*
- *tadyogi* (ŚS 104,11; 193)] *tadyāgi A*
- *vidyādevaṃ* (ŚS 104,13; 195)] *viprādevaṃ A*

8.8. Table of Errors

- *yathādyūtvē'vase'pi* (ŚS 104,14; 197)]
yathādyūtyevasepi A
- *sūrvyāya* (ŚS 104,15; 198)] *pūrvāya* A
- *hitvā-* (ŚS 104,17; 201)] *pūhitvā* A
- *vīdhryā-* (ŚS 104,18; 202)] *vīdhrāyā-* A
- *mṛdutarau* (ŚS 104,22; 205)] *mṛduttarau*
A
- *svārau* (ŚS 104,22; 205)] *svarau* A
- *mṛdutarah* (ŚS 104,23; 206)] *mṛduttarah*
A
- *svārastairovyañjana* (ŚS 104,23; 206)]
svārastairovyañja tairovirāmasya tadb-
hedatvānna pṛthaguktiḥ na A
- *mṛdutarastvetat-* (ŚS 104,24; 207)] *mṛdu-*
tarastvatat A
- *svāra-* (ŚS 104,24; 207)] *svara-* A
- *udāttasyāntaḥsthābhāve* (ŚS 105,1; 209)]
udāttasyāntasthābhāve A
- *yojānvindra* (ŚS 105,2; 210)] *yojānvīdra* A
- *drvannaḥ* (ŚS 105,3; 210)] *drūnnaḥ* A
- *samāpto* (ŚS 105,4; 211)] *samāso* A
- *halorvāpi* (ŚS 105,8; 215)] *tvālorvāpi* A
- *svaravyañjanayoruta* (ŚS 105,8; 215)]
svaravyañjanayorutta A
- *-ścikittvāntvaṃ* (ŚS 105,10; 217)] -
ścikittvāntvaṃ tvaṃ A
- *ādyah* (ŚS 105,12; 220)] *ādya-* A
- *ghoṣavatsu* (ŚS 105,13; 220)] *ghoṣava-* A
- *tvapañcamah* (ŚS 105,13; 220)] *tvapañcama-*
maḥ A
- *yadgrāme* (ŚS 105,14; 221)] *padgrāme* A
- *padāntāḥ* (ŚS 105,14; 222)] *padātāḥ* A
- *parataḥ* (ŚS 105,15; 222)] *parata* A
- *bhajante* (ŚS 105,15; 223)] *bhajanteḥ* A
- *syurbaṇmahāmstanmitrasya* (ŚS 105,17;
225)] *syurbaṇmahāmstanmitrasya* A
- *nātra* (ŚS 105,20; 227)] *vātra* A
- *āviṣkṛṇuṣveva* (ŚS 105,23; 231)]
āviṣkṛṇuṣva A
- *ṣatvamicchanti* (ŚS 106,1; 232)] *patvamic-*
chanti A
- *kaṇṭhyopadhaḥ* (ŚS 106,2; 234)]
kaṇṭhopadhaḥ A
- *indro'pyayakṣmā* (ŚS 106,6; 237)] *in-*
droyyakṣmā A
- *kṛṣṅskṛdhim* (ŚS 106,7; 238)] *kṛṣṅskādhi* A
- *tatsatyam* (ŚS 106,16; 247)] *tattsatyam* A
- *asasthāna-* (ŚS 106,16; 248)]
prasasthāna- A
- *śakāra-* (ŚS 106,19; 251)] *śākāra-* A
- *-rujjihānāśca* (ŚS 106,21; 252)] -
rujjihāṃnāśca A
- *bṛhacchocā* (ŚS 106,21; 253)] *bṛhachocā* A
- *yaviṣṭhyeti* (ŚS 106,22; 253)] *yaviṣṭhyoti*
A
- *parataḥ* (ŚS 106,23; 254)] *paratra* A
- *cchādeśe* (ŚS 106,24; 255)] *chādeśo* A
- *piśāṅgā-* (ŚS 107,1; 256)] *piśāṅgā-* A
- *ādityāñśmaśrubhīrnātra* (ŚS 107,1; 257)]
ādityāṃñśmaśrubhīrnotra A
- *syātsparsāśaṅkayā* (ŚS 107,2; 257)]
syātsparsāśaṅkayā A
- *-vān* (ŚS 107,3; 258)] *ubhayasambadhyapi*
vān A
- *nakāro* (ŚS 107,3; 258)] *nakā* A
- *pīvo* (ŚS 107,3; 259)] *pībo* A
- *rayivṛdhe* (ŚS 107,4; 259)] *rayidhevṛ* A
- *tathā* (ŚS 107,4; 259)] *tat* A
- *vikaraṇe* (ŚS 107,7; 262)] *virāṇe* A
- *nopadhārañjanaṃ* (ŚS 107,8; 263)] *ny-*
opadhārañjanaṃ A
- *so'nunāsikapūrvakam* (ŚS 107,9; 264)] *so-*

- nunāsikapūkarve* A
 - *yathāsmimlloke* (ŚS 107,10; 266)] *yathāsmimlloke* A
 - *trimllokānahīśca* (ŚS 107,11; 266)] *trimllokānahīśca* A
 - *paśūmstāmścakre* (ŚS 107,12; 267)] *paśūmstāmścakre* A
 - *prakṛtyā* (ŚS 107,14; 269)] *prakṛtyā* A
 - *-krankarma* (ŚS 107,15; 270)] *-kankarma* A
 - *devāndivama-* (ŚS 107,15; 270)] *devāndivama-* A
 - *patayişṇvarvan* (ŚS 107,17; 272)] *patayişcharvan-* A
 - *śatrūntāḍhi* (ŚS 107,17; 272)] *-chatrūntāḍhi* A
 - *madintamānām* (ŚS 107,18; 274)] *madintamānām* A
 - *tame* (ŚS 107,19; 274)] *mate* A
 - *visargatva-* (ŚS 107,22; 277)] *visargatvā-* A
 - *-paridhīśca* (ŚS 107,23; 278)] *-paridhīśca* A
 - *nāsīkyaṃ* (ŚS 107,24; 279)] *nāsivamyā* A
 - *makārasyeti* (ŚS 108,1; 280)] *makārāsyeti* A
 - *urūṃhīti* (ŚS 108,4; 283)] *taru hi* A
 - *yadvamro* (ŚS 108,8; 287)] *yaruṃmro* A
 - *dīrghādddevānām* (ŚS 108,12; 291)] *dīrghoddevānā* A
 - *pratyaye* (ŚS 108,13; 292)] *pratyaye* A
 - *yacchantām* (ŚS 108,15; 294)] *yachantām* A
 - *madhyeśśvastūparo* (ŚS 108,19; 299)] *madhyeśvastūparo* A
 - *asvarānna* (ŚS 108,20; 300)] *asvarā* A
 - *bhavatyetat* (ŚS 108,21; 300)] *bhavatyeta-* A
 - *śrudhi* (ŚS 108,21; 300)] *chradhi* A
 - *rephahakārābhyām* (ŚS 108,22; 301)] *rephahakārābhyām* A
 - *tūṣmavarjitam* (ŚS 108,22; 301)] *tūṣmavarjitam* A
 - *bāhvorgṛhṇāmi* (ŚS 108,24; 303)] *bāhvorgṛhvāmi* A
 - *rephasānikrāntā* (ŚS 109,1; 304)] *rephasāṃkrāntā* A
 - *syuścetsvarodayāḥ* (ŚS 109,1; 304)] *syuścetsvarodayāḥ* A
 - *barhiryathā* (ŚS 109,3; 306)] *barhi yathā* A
 - *ūsmāṇo* (ŚS 109,4; 307)] *uśmāṇo* A
 - *sasnitamaṃ* (ŚS 109,7; 310)] *sāsnitamaṃ* A
 - *yakārātsparśa-* (ŚS 109,7; 311)] *yakātsparśa-* A
 - *saṃyuktāḥ* (ŚS 109,12; 315)] *om.* A
 - *prāhurmanīṣīṇaḥ* (ŚS 109,15; 318)] *prāhurmanīṣīṣapāḥ* A
 - *sparśe* (ŚS 109,16; 319)] *sparśa* A
 - *prathamam* (ŚS 109,19; 322)] *pprathamam* A
 - *dviruktiryā* (ŚS 109,20; 323)] *dviruktīḥ yā* A
 - *śāssvā* (ŚS 109,21; 324)] *śāsvā* A
 - *rāssveyat-* (ŚS 109,21; 324)] *rāsveyat* A
 - *vikkhyāyā-* (ŚS 110,1; 328)] *vikkhyā-* A
 - *ācchyaṭīvat* (ŚS 110,5; 332)] *āchapṛṭīvat* A
 - *pāthyaṃ* (ŚS 110,6; 333)] *pāthya* A
 - *viṣpphurantī* (ŚS 110,6; 334)] *viṣpharantī* A

8.8. Table of Errors

- <i>ṣapaphā</i> (ŚS 110,7; 334)] <i>jñeyā</i>] A	A
- <i>gagharā</i> (ŚS 110,8; 335)] <i>gadyarā</i> A	- <i>vidhīyate</i> (ŚS 112,13; 388)] <i>dhiyate</i> A
- <i>māḍḍhvaśca</i> (ŚS 110,8; 335)] <i>māḍhvaśca</i> A	- <i>pādaśchando</i> 'nurodhena (ŚS 112,13; 389)] <i>pādaśchandānurodhena</i> A
- <i>addhvano</i> (ŚS 110,8; 336)] <i>adhvano</i> A	- <i>ekadvi-</i> (ŚS 112,14; 389)] <i>ekādvi-</i> A
- <i>vibhrāḍḍbabharasamyutah</i> (ŚS 110,9; 336)] <i>vibhrāḍḍbabharasamyutah</i> A	- <i>-trīcatuṣpadaḥ</i> (ŚS 112,14; 389)] <i>trīcatuṣ-</i> <i>padaḥ</i> A
- <i>syāt</i> (ŚS 110,10; 337)] <i>syān-</i> A	- <i>pādapūraṇam</i> (ŚS 112,15; 390)] <i>pa-</i> <i>pūraṇam</i> A
- <i>cāniṣṭṭataṃ</i> (ŚS 110,11; 338)] <i>vāniṣṭṭataṃ</i> A	- <i>kratunna</i> (ŚS 112,17; 392)] <i>kratuṃ na</i> A
- <i>ūrksūnṛtā</i> (ŚS 110,12; 340)] <i>ūrksunnṛtā</i> A	- <i>bhadramityataḥ</i> (ŚS 112,17; 392)] <i>bhadrabhityataḥ</i> A
- <i>sarvatra</i> (ŚS 110,14; 341)] <i>sarvava</i> A	- <i>-ntamaśca</i> (ŚS 112,18; 393)] <i>antaśca</i> A
- <i>yame'pi</i> (ŚS 110,16; 343)] <i>yamopi</i> A	- <i>vidhūmamagne'neka-</i> (ŚS 112,18; 394)] <i>-</i> A
- <i>pare</i> (ŚS 110,18; 345)] <i>pade</i> A	- <i>sthiteḥ</i> (ŚS 112,20; 395)] <i>sthite</i> A
- <i>pūrvāṅgaṃ</i> (ŚS 110,20; 347)] <i>pūrvāṅga</i> A	- <i>yatra</i> (ŚS 113,1; 400)] <i>ya</i> A
- <i>tvanyatkalpanā-</i> (ŚS 110,21; 348)] <i>tvanyakalpanā</i> A	- <i>ayavāyāvātāṃ</i> (ŚS 113,3; 403)] <i>ayavāyā-</i> <i>vātāṃ</i> A
- <i>rukmaḥ</i> (ŚS 110,23; 350)] <i>rukmaḥ</i> A	- <i>agrajihvaṃ</i> (ŚS 113,5; 404)] <i>agrahvaṃ</i> A
- <i>īdhryavārdhrīnasā-</i> (ŚS 111,9; 361)] <i>īdhryāvārdhrīnasā-</i> A	- <i>asasthāne</i> (ŚS 113,7; 407)] <i>asamsthāne</i> A
- <i>kṣatavrtrastathā</i> (ŚS 111,11; 363)] <i>vṛ-</i> <i>trastathā ṣvitra</i> A	- <i>yaḥ</i> (ŚS 113,9; 409)] <i>ṣaḥ</i> A
- <i>citra</i> (ŚS 111,12; 363)] <i>om.</i> A	- <i>anūkāśena</i> (ŚS 113,11; 411)] <i>anukāśena</i> A
- <i>utthāya</i> (ŚS 111,14; 366)] <i>utthāya</i> A	- <i>yoge</i> (ŚS 113,12; 411)] <i>yogeti</i>] A
- <i>-vaduccaret</i> (ŚS 111,16; 367)] <i>-vaduccarit</i> A	- <i>yoge</i> (ŚS 113,12; 411)] <i>yogeti</i>] A
- <i>tanna</i> (ŚS 111,18; 369)] <i>tannā</i> A	- <i>bāhyañca...yoge</i> (ŚS 113,12; 411)] <i>bāhyaṃ</i> <i>ca yogeneti</i> A
- <i>bhujjyuh</i> (ŚS 111,18; 369)] <i>bhujyañ</i> A	- <i>yathā...paro</i> (ŚS 113,12; 413)] <i>viyapraya-</i> <i>chetyaparo</i> A
- <i>sphoṭanaṃ</i> (ŚS 111,19; 370)] <i>spho</i> <i>pr̥thakśrutīḥ ṭanaṃ</i> A	- <i>īṣatspr̥ṣṭo</i> (ŚS 113,13; 413)] <i>īṣatspr̥ṣṭau</i> A
- <i>-ddvitvaṃ</i> (ŚS 111,20; 371)] <i>dvittva</i> A	- <i>gururlaghlughūtaraḥ</i> (ŚS 113,17; 416)] <i>gururlaghlughūttamairaḥ</i> A
- <i>dadhmastathā</i> (ŚS 112,4; 379)] <i>dadhmā</i>] A	- <i>padasyānte</i> (ŚS 113,18; 417)] <i>ca</i>] A
- <i>aghnīyā</i> (ŚS 112,4; 379)] <i>aghnā</i> A	- <i>jñeyāvabhi-</i> (ŚS 113,20; 419)] <i>vijñeyāvabhi-</i> A
- <i>yathāgnīrdhuryathā</i> (ŚS 112,6; 382)] <i>yathāgnīdhuryathā</i> A	- <i>-yudhyānu</i> (ŚS 113,20; 419)] <i>-yudhyanu</i> A
- <i>rakṣa</i> (ŚS 112,8; 383)] <i>ndakṣa</i> A	
- <i>imammeti</i> (ŚS 112,12; 387)] <i>imaṃtemeti</i>	

- *tvadarthavācīnau* (ŚS 113,23; 422)]
tvadarthavācītau A
- *vo* (ŚS 113,23; 422)] *vau* A
- *vām* (ŚS 113,23; 422)] *dā* A
- *vāyavṛtaspatē'sti* (ŚS 114,2; 425)] *vāyavṛt-*
tasya testi A
- *lakṣaṇānnirṇayo* (ŚS 114,3; 426)]
lakṣyaṇānnirṇayo A
- *lakṣaṇaṃ* (ŚS 114,4; 427)] *lakṣyaṇaṃ* A
- *mohāddhātumicchati* (ŚS 114,5; 428)] *mo-*
hāddhātumicchati A
- *prativātaṃ* (ŚS 114,6; 429)] *prativāttaṃ* A
- *dantyaḥ* (ŚS 114,8; 431)] *dantya* A
- *oṣṭhyāścaivāśvinā* (ŚS 114,9; 432)]
auṣṭhyāścaivāśvinā A
- *bhāṣyate* (ŚS 114,13; 436)] *bhāṣyente* A
- *bhavecchando* (ŚS 114,20; 444)]
bhavechando A
- *vaiśyamevāhu-* (ŚS 114,23; 447)]
vaiśyameprāvāhu- A
- *bhavecchando* (ŚS 114,24; 448)]
bhavechamndo A
- *śatrunāśane* (ŚS 114,24; 448)] *śa-*
trunāśanaṃ A
- *mañjūṣodhātītā* (ŚS 115,1; 449)] *ma-*
jūṣodghātītā A
- *puṣkalam* (ŚS 115,4; 452)] *puṣkalām* A
- *lakṣaṇaṃ* (ŚS 115,5; 453)] *lakṣyaṇaṃ* A
- *cārṣakādi* (ŚS 115,5; 453)] *cārṣakadi* A
- *yogyah* (ŚS 115,6; 454)] *yoṅya* A
- *syājñāpahomādikarmasu* (ŚS 115,6; 454)]
syāñjāpahomādikarmasu A
- *vidvajjanasabhāmadhye* (ŚS 115,8; 456)]
vedvajjanasabhāmadhye A

8.8.3 Peculiar Readings of B

- *-mūlabhavo-* (ŚS 98,1; 41)] *-mūlīmūlīyo*
B
- *varjyāḥ* (ŚS 98,2; 42)] *varjā* B
- *bhaveddhrasvo* (ŚS 98,3; 43)]
Bhaveddhrasvo B
- *paramāṇva-* (ŚS 98,5; 45)] *paramāeva-*
B
- *ṣakāro'tha* (ŚS 98,17; 57)] *ṣakārotha* B
- *prativeṣṭyā-* (ŚS 98,18; 58)] *pariveṣṭyā-*
B
- *dantāgrakaraṇaḥ* (ŚS 98,24; 64)] *dantā-*
grakaraṇāḥ B
- *kāraṇam* (ŚS 99,2; 66)] *karaṇam* B
- *viśeṣaṇam* (ŚS 99,11; 75)] *dhiśeṣaṇam*
B
- *īśatsprṣṭaṃ* (ŚS 99,13; 78)] *īśasprṣṭaṃ*
B
- *vivṛtāścetare* (ŚS 99,15; 79)] *vivṛtāśc-*
etarā B
- *asprṣṭāsyaprayatnāśca* (ŚS 99,15; 80)]
asprṣṭāśvaprayatnāśca B
- *sāvarṇyaṃ* (ŚS 99,22; 86)] *sāvarṇāṃ* B
- *athāto'varato* (ŚS 99,22; 87)] *athā-*
varato B
- *carcām* (ŚS 99,23; 87)] *varcām* B
- *cāsau* (ŚS 99,24; 88)] *vāsau* B
- *pūrvāṅgaṃ* (ŚS 100,1; 89)] *purvāṅgaṃ*
B
- *pūrvāṅgaṃ* (ŚS 100,15; 103)] *pūrvāṅge*
B
- *uṣmaṇāmupariṣṭastu* (ŚS 100,18;
107)] *uṣmāṇāmupariṣṭastu* B

8.8. Table of Errors

- *uṣmaṇāṃ* (ŚS 100,20; 109)] *uṣmāṇāṃ*
B
- *kanyā* (ŚS 101,4; 116)] *kaṇnyā* B
- *tutho'syapi* (ŚS 101,9; 121)] *tuthosyāpi*
B
- *vājyarvaṃ-* (ŚS 101,11; 124)]
vājyaṃva- B
- *yadvaddrvanno* (ŚS 101,12; 124)] *yad-*
vatddhanno B
- *yojānvindreti* (ŚS 101,12; 124)] *yojān-*
vindrate tu B
- *ikāro'nyo'nyasaṅgataḥ* (ŚS 101,13;
125)] *ikāro'nyanyasaṅgataḥ V*
- *praśliṣṭaḥ* (ŚS 101,13; 126)] *praśliṣṭa*
B
- *sa* (ŚS 101,14; 126)] *saḥ* B
- *gopatau* (ŚS 101,20; 132)] *go'patau* B
- *-rmādhyandinā-* (ŚS 102,6; 140)] -
rmādhyadinā- B
- *nirvartya* (ŚS 102,22; 156)] *nirvṛtṛtya*
B
- *syātsampradāya-* (ŚS 103,11; 169)]
syātsampradaya- B
- *vikārāḥ* (ŚS 103,17; 175)] *vikārā* B
- *taccodātte'nudātte* (ŚS 103,19; 178)]
taccodāttenuodate B
- *pathyeva* (ŚS 103,22; 180)] *paśyeva* B
- *camvīva* (ŚS 103,22; 180)] *canvīva* B
- *ekībhavati* (ŚS 103,24; 182)] *eva eva*
bhavati B
- *svarayoḥ* (ŚS 104,1; 183)] *svarayo* B
- *sandhāvekībhāvo* (ŚS 104,1; 183)] *sand-*
hāvekībāvo B
- *syātprārpayatviti* (ŚS 104,4; 186)] *syāt-*
prārthayativiti B
- *jayantaṃ* (ŚS 104,6; 188)] *jayanta* B
- *mādadhurāsthādvidyādevaṃ* (ŚS 104,8;
190)] *mādadhūrāsthādvidyādevaṃ* B
- *yadābadhanyo* (ŚS 104,12; 194)] *yadā-*
vahnanyo B
- *yathādyūtvē'vase'pi* (ŚS 104,14; 197)]
yathā'dyūtye'vasepi B
- *syājñātavyaṃ* (ŚS 104,15; 197)]
syātjñātavyaṃ B
- *balavānsmṛtaḥ* (ŚS 104,17; 200)] *bal-*
avāṃ smṛtam B
- *-strīnimānsvarān* (ŚS 104,18; 201)] -
strīnimātsvarān B
- *udāttasyāntaḥsthābhāve* (ŚS 105,1;
209)] *udāttasyāntasthābhāve* B
- *drvannaḥ* (ŚS 105,3; 210)] *ddhannaḥ* B
- *saṃskāravidhiḥ* (ŚS 105,5; 212)]
saskāravidhiḥ B
- *edamāpo* (ŚS 105,9; 216)] *etamāpo* B
- *varṇāḥ* (ŚS 105,15; 222)] *varṇā* B
- *phalinūrvidyādevaṃ* (ŚS 105,22; 229)]
phalinūrvidyādeva B
- *sakāraḥ* (ŚS 106,3; 234)] *sakāra* B
- *kṛṣṭiskṛdhim* (ŚS 106,7; 238)] *kṛṣṭiskṛdhi*
B
- *cavargaḥ* (ŚS 106,18; 250)] *cavarga* B
- *vājāñjayatvathāparam* (ŚS 106,22;
253)] *vājāṃ jayatvathāparam* B
- *parataḥ* (ŚS 106,23; 254)] *parata* B
- *svadhāvāñchukraḥ* (ŚS 106,24; 256)]
svadhāvāṃchukraḥ B
- *-ñchīśīrāyeti* (ŚS 107,1; 256)] -
chīśīrāyeti B
- *yathāsmimlloke* (ŚS 107,10; 266)]
yathāsmimlloke B
- *trimllokānahīmśca* (ŚS 107,11; 266)]
trīmllokānahīmśca B
- *nṛṇpakāre* (ŚS 107,21; 277)] *nṛṇpakāre*

- B
- roṣmmasu (ŚS 108,1; 280)] roṣmasu B
 - samvvaṣvāpāmīti (ŚS 108,7; 286)] samv-
vaṣvāpāmīti B
 - tamllokaṃ (ŚS 108,7; 286)] tamllokaṃ
B
 - saṃyujī (ŚS 108,10; 289)] saṃyujī B
 - svarāddvitvaṃ (ŚS 108,16; 295)]
svarāddvitvaṃ B
 - dvīruktījaḥ (ŚS 108,19; 298)] dvīrukti-
taḥ B
 - madhye'śśvastūparo (ŚS 108,19; 299)]
madhye'śśvastūparo B
 - upacitāṃ (ŚS 109,2; 305)] upacitāṃ B
 - rephāddvitvaṃ (ŚS 109,5; 308)] rephād-
vitvaṃ B
 - dadhikrāvṇaḥ (ŚS 109,9; 312)] dad-
hikrāvṇaḥ B
 - sthālībhirdivaḥ (ŚS 109,11; 314)]
sthālībhirdiva B
 - sūkṣmā (ŚS 109,14; 317)] sūkṣmā B
 - hrasvapūrvau (ŚS 109,21; 325)] hras-
vapūrvau B
 - svavargyairdvitīyā (ŚS 109,24; 327)]
svavargyai dvitīyā B
 - -jigghrakam (ŚS 110,1; 328)] -
jigghrakam B
 - khayayoḥ (ŚS 110,3; 330)] khayayo B
 - ācchyaṭīvat (ŚS 110,5; 332)] ācchyaṭī-
vat B
 - ṣaṭṭhā (ŚS 110,6; 333)] ṣaṭṭhā B
 - pāṭhyaṃ (ŚS 110,6; 333)] pāṭhyaṃ B
 - viṣpḥurantī (ŚS 110,6; 334)] viṣpḥu-
rantī B
 - yukṭāścaivaṃ (ŚS 110,7; 334)] yuk-
- tāmścaivaṃ B
 - cāniṣṭṭataṃ (ŚS 110,11; 338)]
vāniṣṭṭataṃ B
 - cāpi (ŚS 110,12; 339)] vāpi B
 - ūrksūnṛtā (ŚS 110,12; 340)] ūrksūnṛtā
B
 - rukma- (ŚS 110,19; 346)] rukma- B
 - -kṣamam (ŚS 110,21; 348)] -kṣaram B
 - pāppmā (ŚS 110,23; 350)] pāppmā B
 - syātpañcamai- (ŚS 111,1; 352)]
syātsyātpañcamai- B
 - ayaspiṇḍena (ŚS 111,2; 354)] ayam
piṇḍena B
 - prāgvarṇo (ŚS 111,8; 359)] prāvarṇo B
 - bhujjyuh (ŚS 111,18; 369)] bhujyuh B
 - -ddvitvaṃ (ŚS 111,20; 371)] dvitvaṃ B
 - sphoṭanaṃ (ŚS 111,20; 371)] sphoṭanaṃ
B
 - -vaṣaṭkṛtaṃ (ŚS 111,22; 373)] -
vaṣaṭkṛtaṃ B
 - dharayetprayatnena (ŚS 112,3; 378)]
dhārayetprayatnena B
 - ṛṣi- (ŚS 112,7; 382)] ṛṣiḥ B
 - apyanekapadaḥ (ŚS 112,14; 390)]
apyanekapade B
 - lopaḥ (ŚS 113,6; 405)] lopa B
 - nidarśanam (ŚS 113,12; 411)]
darśanam B
 - gururlaghlaghūtaraḥ (ŚS 113,17;
416)] gururlaghlaghūtaraḥ B
 - sattvābhīdhāyakaṃ (ŚS 114,12; 435)]
satvābhīdhāyakaṃ B
 - cārṣakādi (ŚS 115,5; 453)] vārthakādi
B

8.8.4 Conjunctive Readings of AB

- *savarṇo'pi* (ŚS 98,6; 46)] *savarṇopi* AB
- *saṅkhyayā* (ŚS 98,6; 46)] *saṅkhyā* AB
- *yo'ntaḥsthābhi-* (ŚS 98,11; 51)]
yo'ntasthābhi- AB
- *śāstratattvārtha-* (ŚS 99,10; 74)] *śās-*
tratattvārtha AB
- *yadyūṣmāṇo'* (ŚS 100,20; 108)]
yadyūṣmāṇo AB
- *apūrvo'pi* (ŚS 101,3; 116)] *apūrvopi* AB
- *nidarśanam* (ŚS 101,6; 118)] *yathākra-*
mam AB
- *vedo'sīti* (ŚS 101,9; 121)] *vedosīti* AB
- *nīca-* (ŚS 102,7; 141)] *nīcaḥ* AB
- *svaro'sau* (ŚS 102,15; 149)] *svarosau* AB
- *haste'nudātto* (ŚS 102,19; 153)] *has-*
tenudātto AB
- *tamudātta-* (ŚS 102,24; 158)] *tamanudāt-*
taṃ AB
- *-virodhī* (ŚS 103,11; 169)] *virodhi* AB
- *-virodhakṛt* (ŚS 103,11; 169)] *-vināśakṛt*
AB
- *āruhā* (ŚS 104,7; 190)] *ānuhā* AB
- *prāñksoma-* (ŚS 105,10; 217)] *prāñsoma-*
AB
- *parataḥ* (ŚS 106,18; 249)] *parata* AB
- *syāttakārasya* (ŚS 106,19; 250)] *syān-*
nakārasya AB
- *so'ntaḥsthātvama-* (ŚS 108,6; 285)] *son-*
tasthāttvama AB
- *samyyaumi* (ŚS 108,6; 286)] *samyyaumi*
AB
- *syāttrimātrānmātriko* (ŚS 108,9; 288)]
- *syādvimātrānmātriko* AB
- *tvaṃ* (ŚS 108,9; 289)] *tva* AB
- *anuṣṭuppsāradī* (ŚS 108,18; 298)]
anuṣṭupsāradī AB
- *yadvadaśśvasya* (ŚS 108,20; 299)] *yad-*
vadaśśvasya AB
- *sūryo'tha* (ŚS 108,24; 303)] *sūryetha* AB
- *antaḥsthābhīryadā* (ŚS 109,3; 307)] *an-*
tasthābhīryadā AB
- *varṣyāya* (ŚS 109,4; 308)] *varṣyāya* AB
- *pārśśvyam* (ŚS 109,5; 308)] *pārśvyam* AB
- *ūṣmāntaḥsthāparaḥ* (ŚS 109,5; 309)]
ūṣmāntasthāparaḥ AB
- *syurūṣmāntaḥsthā* (ŚS 109,10; 313)]
syurūṣmāntasthā AB
- *vasuṣkkavi* (ŚS 109,17; 320)] *vasuṣkavi*
AB
- *syātḥkṣiptam* (ŚS 110,11; 338)] *syātḥkṣiptam*
AB
- *antaḥsthābhīśca* (ŚS 111,6; 357)] *an-*
tasthābhīśca AB
- *ājyāṃ* (ŚS 111,18; 369)] *ājyāṃ* AB
- *samyagrte* (ŚS 112,2; 377)] *sampadyate*
AB
- *makāre* (ŚS 112,20; 395)] *sakāre* AB
- *catvāraḥ* (ŚS 113,3; 402)] *catvāri* AB
- *yānti* (ŚS 113,4; 403)] *yanti* AB
- *necchanti* (ŚS 113,8; 407)] *nechanti* AB
- *yo'nyaḥ* (ŚS 113,10; 409)] *yonyaḥ* AB
- *anuyojānvindra* (ŚS 113,22; 421)] *anuyo-*
jānvindra AB
- *yajñam* (ŚS 113,22; 421)] *yajñam* AB

8.8.5 Peculiar Readings of P

- | | |
|---|--|
| - <i>vadāmyaham</i> (ŚS 96,8; 8)] <i>vadamyaham</i> P | - <i>bṛhacchocā</i> (ŚS 106,21; 253)] <i>vṛhacchocā</i> P |
| - <i>lalhajihvā-</i> (ŚS 98,1; 41)] <i>jihvā</i> P | - <i>barhiryathā</i> (ŚS 109,3; 306)] <i>varhi yathā</i> P |
| - <i>varjyāḥ</i> (ŚS 98,2; 42)] <i>varjyā</i> P | - <i>nānyataḥ</i> (ŚS 109,20; 323)] <i>nanyataḥ</i> P |
| - <i>dīrgha</i> (ŚS 98,3; 43)] <i>dīrggha</i> P | - <i>-pūrvasya</i> (ŚS 110,24; 351)] <i>-pūrbasya</i> P |
| - <i>dvimātrasyaikamātrasya</i> (ŚS 99,20; 85)]
<i>dvimātrasyaikamātra</i> P | - <i>īdhryavārdhrīnasā-</i> (ŚS 111,9; 361)]
<i>īddhryavārdhrīnasā-</i> P |
| - <i>yasyañgaṃ</i> (ŚS 100,9; 97)] <i>yasyañga</i> P | - <i>upothita-</i> (ŚS 111,13; 365)] <i>upothata-</i> P |
| - <i>tām</i> (ŚS 100,16; 104)] <i>tā</i> P | - <i>kāṇḍātkāṇḍād-</i> (ŚS 111,21; 373)]
<i>kāṇḍātkāṇḍāt</i> P |
| - <i>nyasamyutāḥ</i> (ŚS 100,20; 108)]
<i>nyasamyutāḥ</i> P | - <i>varṇāḥ</i> (ŚS 112,1; 376)] <i>varṇā</i> P |
| - <i>tairovirāma</i> (ŚS 101,1; 113)] <i>tairevirāma</i> P | - <i>samyagrte</i> (ŚS 112,2; 377)] <i>sapadyate</i> P |
| - <i>svarāḥ</i> (ŚS 102,12; 146)] <i>svaraḥ</i> P | - <i>sakthnā</i> (ŚS 112,3; 379)] <i>sakthvnā</i> P |
| - <i>pracitāhvayam</i> (ŚS 102,17; 151)] <i>pracitād-</i>
<i>vayam</i> P | - <i>aghnyā</i> (ŚS 112,4; 379)] <i>aghghnyā</i> P |
| - <i>yaduktam</i> (ŚS 103,10; 168)] <i>yadu</i> P | - <i>yathāgnīrdhuryathā</i> (ŚS 112,6; 382)]
<i>yathāgnīrdyuryathā</i> P |
| - <i>syu</i> (ŚS 103,17; 175)] <i>syuḥ</i> P | - <i>makāre</i> (ŚS 112,20; 395)] <i>sakāro</i> P |
| - <i>brahmā-</i> (ŚS 103,22; 180)] <i>brahma-</i> P | - <i>agrajihvaṃ</i> (ŚS 113,5; 404)] <i>aggrajihvaṃ</i> P |
| - <i>yathottame</i> (ŚS 105,16; 223)] <i>tathottamaiḥ</i> P | - <i>bāhyañca</i> (ŚS 113,12; 411)] <i>bāhyaṃ ca</i> P |
| - <i>vasuṣkaviḥ</i> (ŚS 105,23; 230)] <i>vasuṣkavi</i> P | - <i>gururlaghlughūtaraḥ</i> (ŚS 113,17; 416)]
<i>gururlaghlughūtaraḥ</i> P |
| - <i>-rnidarśanam</i> (ŚS 106,6; 237)]
<i>nidarśanama</i> P | - <i>pañcamā</i> (ŚS 114,18.1dd; 442)] <i>pañjamā</i> P |
| - <i>vaḥ</i> (ŚS 106,10; 241)] <i>om.</i> P | |

8.8.6 Peculiar Readings of A against B

- | | |
|---|--|
| - <i>-mūlabhavo-</i> (ŚS 98,1; 41)] <i>-mūlabhavolīyo</i> A; <i>-mūlīmūlīyo</i> B | <i>īśasprṣtam</i> B |
| - <i>śakāro'tha</i> (ŚS 98,17; 57)] <i>vakārotha</i> A; <i>śakārotha</i> B | - <i>athāto'varato</i> (ŚS 99,22; 87)] <i>athānyavarato</i> A; <i>athāvarato</i> B |
| - <i>īśatsprṣtam</i> (ŚS 99,13; 78)] <i>īśetsprṣtam</i> A; | - <i>carcām</i> (ŚS 99,23; 87)] <i>carccām</i> A; <i>varcām</i> B |

8.8. Table of Errors

- *uṣmaṇāmupariṣthastu* (ŚS 100,18; 107)]*uṣmāṇamupariṣṭastu* A; *uṣmāṇamupariṣṭhastu* B
- *kanyā* (ŚS 101,4; 116)]*kanyāḥ* A; *kaṇnyā* B
- *tutho'syapi* (ŚS 101,9; 121)]*tuthosyapi* A; *tuthosyāpi* B
- *yadvaddrvanno* (ŚS 101,12; 124)]*yaddrvanno* A; *yadvatddhanno* B
- *yojānvindreti* (ŚS 101,12; 124)]*yojānvindra* A; *yojānvindrate tu* B
- *taccodātte'nudātte* (ŚS 103,19; 178)]*taccocaiivānudātte* A; *taccodāttenuodate* B
- *camvīva* (ŚS 103,22; 180)]*cammīva* A; *canvīva* B
- *ekībhavati* (ŚS 103,24; 182)]*eva bhavanti* A; *eva bhavati* B
- *mādadhurāsthādvidyādevaṃ* (ŚS 104,8; 190)]*mādadhurāsthācidyādevaṃ* A; *mādadhūrāsthādvidyādevaṃ* B
- *yathādyūte'vase'pi* (ŚS 104,14; 197)]*yathādyūtyevasepi* A; *yathā'dyūtye'vasepi* B
- *udāttasyāntaḥsthābhāve* (ŚS 105,1; 209)]*udāttasyāntasthābhāve* A; *udāttasyāntasthābhāve* B
- *drvannaḥ* (ŚS 105,3; 210)]*drūnnaḥ* A; *ddhannaḥ* B
- *kṛṣīskṛdhim* (ŚS 106,7; 238)]*kṛṣīskādhi* A; *kṛṣīskṛdhi* B
- *parataḥ* (ŚS 106,23; 254)]*paratra* A; *parata* B
- *yathāsmimlloke* (ŚS 107,10; 266)]*yathāsmimlloke* A; *yathāsmimlloke* B
- *trimllokānahīmśca* (ŚS 107,11; 266)]*trīmllokānahīśca* A; *trīmllokānahīmśca* B
- *dīrghāddevanām* (ŚS 108,12; 291)]*dīrghodevanā* A; *dīrghādevanā* B
- *madhye'sśvastūparo* (ŚS 108,19; 299)]*madhyeśvastūparo* A; *madhye'svastūparo* B
- *ācchyatīvat* (ŚS 110,5; 332)]*āchapṛtīvat* A; *ācchyatīvat* B
- *pāthyaṃ* (ŚS 110,6; 333)]*pāthya* A; *pāthyaṃ* B
- *viṣphurantī* (ŚS 110,6; 334)]*viṣpharantī* A; *viṣphurantī* B
- *cāniṣṭtataṃ* (ŚS 110,11; 338)]*vāniṣṭtataṃ* A; *vāniṣṭtataṃ* B
- *ūrksūnṛtā* (ŚS 110,12; 340)]*ūrksunnṛtā* A; *ūrksunṛtā* B
- *bhujjyuḥ* (ŚS 111,18; 369)]*bhujyañ* A; *bhujyuḥ* B
- *-ddvitvaṃ* (ŚS 111,20; 371)]*dvittva* A; *dvitvaṃ* B
- *gururlaghurlaghūtaraḥ* (ŚS 113,17; 416)]*gururlaghughūttamairāḥ* A; *gururlaghulaghūttaraḥ* B
- *cārṣakādi* (ŚS 115,5; 453)]*cārṣakadi* A; *vārthakādi* B

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8.8. Table of Errors

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Chapter 9

Keśavī Śikṣā

9.1 Introduction to the KŚ

There are two *śikṣā* works of Keśava printed in the ŚS (ŚS, pp. 116 – 121; ŚS, pp. 122 – 124). The titles put for the texts are respectively “Atha Keśavīm Śikṣām” (an incomplete sentence meaning “now Keśava Śikṣā”) and “Tatkr̥ta Padyātmikā Śikṣā” (“a *śikṣā* written in a poem form by him”). Both the texts are ascribed to an astrologer named (*daivajñya*) Keśava. However, the colophon of the Tatkr̥ta Padyātmikā Śikṣā names it as Kārikāvalī, and the former is recognized as “Keśavī Śikṣā” in their colophons. Both the colophons admit that *daivajñya* Keśava is their author. Not much about the author is known from the texts. The Kārikāvalī or Tatkr̥ta Padyātmikā Śikṣā states that the author is the son of astrologer Gokula who was born in the dynasty of sage Āstika. The colophons read the name of the author as “Keśavarāma Daivajñya.”

The content of both the texts is more or less similar and is based on Kātyāyana’s PrSū. The Kārikāvalī, in its 21 verses, expounds on some rules of the phonetic changes which attribute to the *Mādhyandina* school – e.g., hand-gestures while chanting the Vedas, pronunciation of *ṣ* as *kh*, pronunciation of *y* and *v* in different positions, the pronunciation of *svarabhakti* as *e*, slightly long pronunciation of *a* vowel unless followed by *ā*, etc.

The KŚ is complete in nine *sūtra*-s with their commentaries, and six *kārikā*-s producing the essence of the *sūtra*-s. They expound the similar aspects of the phonetic changes. The *sūtra*-s admittedly follow Kātyāyana’s PrSū. The PrSū constitutes a supplement to the Benares edition of the VPr. Kātyāyana is ascribed to be its author. Verma (1961) argues: “It is hardly likely to, however, that so ancient an author as Kātyāyana was the author of this work, which prescribes pronunciation characteristics of modern Indian vernaculars.”¹ The Caraṇavyūha mentions a Pratiñāsūtra which is said to be the third *pariśiṣṭa* of the Śuklayajurveda, but its subject matter is ceremonial. It appears to be quite a different work. “It is possible, however, as Weber thinks, that the work is a production of another man born in the family

¹ Verma 1961, p. 35.

of Kātyāyana. He may have summarized into Sutra form some of the similar rules from the Yājñ Ś.” – Verma (1961) adds.²

The present edition is concerned with the Keśavī Śikṣā written in *sūtra*-s. It is critically edited upon consulting twelve manuscripts and two printed editions. The title of the text differs in the manuscripts. There are two meaningful titles found in the first verse of the manuscripts – Vedaparibhāṣāṅkasūtra and Paribhāṣāṅkasūtra. However, the term *vedaparibhāṣāṅkasūtra* can be explained as an error as it does not fit in the *anuṣṭup* meter of the very beginning verse of the text. Excluding that, the manuscripts agree to the title Paribhāṣāṅkasūtra. Three manuscripts (SBD 47252, SBD 55435, and BORI 55 of A 1881-82) add the phrase “*athāto keśaviśikṣāṃ vyākhyāsyāmaḥ*” before the beginning of the opening verse. These three manuscripts are of a later period compared to the other ones. Sharma (1983) identified the title of this version of the KŚ as Navāṅkasūtra.³ Manuscript NGMPP E 533 – 8, in its colophon, reads “*iti mādhyandinīyavedaparibhāṣāṅkasūtrāṇi,*” which can be explained as *mādhyandinīyavedasya paribhāṣāṅkasūtrāṇi*, i.e., *paribhāṣāṅkasūtra*-s of the *Mādhyandinīyaveda* or the Veda related to the *Mādhyandina* school. However, none of the consulted manuscripts read the title of the text as “Keśavī Śikṣā.” In this situation, it is justified to take the title “Paribhāṣāṅkasūtrāṇi” as archetypical. However, in the final verses, all of them agree that Keśava wrote the text. The text has three main sections – the *sūtra* section, the commentary of the nine *sūtra*-s, and the *kārikā*-s explaining the *sūtra*-s. Most of the manuscripts follow the mentioned sequence of the sections for each *sūtra*. Only NGMPP E 1173 – 26 reads the commentary after each *sūtra* and lists the *kārikā*-s at the end of the whole text.

The KŚ seems to have been widely read because more than 30 manuscripts of the text are available to date. The number is higher than any other text edited in the present work. With a large number of manuscripts available, the text naturally underwent numerous changes. The commentary section is a very lucid exposition of the *sūtra*-s. Given that, the text continued to be amplified with additions resulted from the dissolution of *sandhi*-s, *samasa*-s, and addition of explanatory phrases to simplify the commentary, e.g.,

(K₂) *ṭuṃ vinā kim* > (K₅ K₃ K₄ A₁ C B₁ V₂ P) *ṭavargaṃ vineti kim* > (A₂) *ṭavargaṃ vinā iti kim*.

9.2 Content of the KŚ

The KŚ is complete in nine *sūtra*-s with their commentaries and six *kārikā*-s. The *sūtra*-s are the rules of phonetic changes in some given conditions. The rules include:

- The duplication (in pronunciation) of *v*, and pronunciation of *y* as *ṃ* if not preceded by a consonant, or if preceded by the phrase ‘*sam*’, e.g., *vvāyava stha* (MVS 1.1), *ṃjajñyapatih*

² Ibid.

³ Sharma 1983, p. 31.

9.2. Content of the KŚ

- (MVS 1.2), *saṃvvaṇṇāmi* (MVS 1.1), *saṃjāumi* (MVS 1.22). The rule is not applicable if such states are not found at the beginning of a word (*pada*), e.g., *prajāvatī ranamīvah* (MVS 1.1), *prārpayatu sresthatamāya* (MVS 1.1).
- The pronunciation of *y* as *ṃ* if it is conjoined with *r*, *h*, and *refa*, e.g., *sāmānṃrgbhiḥ* (MVS 20.12) *paṇibhīrguhijamānaḥ* (MVS 2.17), *ghṛtācīryantu haryata* (MVS 3.4).
 - A *ṣ* is pronounced as *kh* if it is not conjoined with *ṭ* *ṭh* *ḍ* *ḍh* and *ṇ*, e.g., *iṣe tvā > ikhe tvā* (MVS 1.1), *sresthatamāya karmaṇe* (MVS 1.1).
 - A *r* is pronounced as *re* if preceded by vowels or *ś*, *ṣ*, *s*, and *h*, e.g., *darśatam > dareśatam* (MVS 11.37).
 - An in-word or word-final *anusvāra* is pronounced as *gum* if followed by *ś*, *ṣ*, *s*, *h* and *refa*, e.g., *triṃ śaddhāma > trigumśaddhāma* (MVS 3.8), *sarvaṃ ṣaṭ > sarvam ṣaṭ*, *bhūyāsam sugṛhapatih > bhūyāsam sugṛhapatih* (MVS 2.27), *śatam hi māḥ > śatagum hi māḥ* (MVS 2.27), *samprajayā sam rāyaspoṣeṇa > samprajayā sagum rāyaspoṣeṇa* (MVS 3.19).
 - The duplication of mutes if preceded by *ś* *ṣ* *s* and if not succeeded by *ṛ*, e.g., *askanamadya > asskannamadya* (MVS 2.8), *puṣkarasrajam > puṣkkarasrajam* (MVS 2.33), *vayaskṛtam, sahasṛtam* (MVS 3.18), *bārhaspatyāḥ pṛṣatī* (MVS 24.2)
 - An in-word or word-final *s*, preceded by *y* or *v*, does not get duplicated, e.g., *svāsasthām devebhyah. bhuvapataye svāhā* (MVS 2.2).
 - In-word or word-final *r* vowel is pronounced as *re*, e.g., *kṛṣṇo 'syākḥareṣṭhaḥ > kreṣṇo 'syākḥareṣṭhaḥ* (MVS 2.1).
 - In-word or word-final short vowels are slightly lengthened if not followed by *ā* vowel, e.g., *ā* vowel followed by *y* and *sth* in “*iṣe tvā ūrje tvā vāyava stha*” (MVS 1.1)

As mentioned above, the KŚ admittedly follows PrSū.⁴ The references can be compared to the *Katicidviśiṭasamskāra* section of the Pratiñāpariśiṣṭa printed in the Benares edition of the VPr.⁵ The text is followed by the commentary *Pratiñāpariśiṣṭasūtrabhāṣyam*. The similar content of the Pratiñāpariśiṣṭa and Katicidviśiṭasamskāra (the *sūtra*-s only) is printed together with a single heading “Pratiñāpariśiṣṭa” in the Chaowkhabma edition of the MVS.⁶ It reads one additional *sūtra* to the previous one (*sūtra* 3). However, in the Benares edition, the *sūtra*-s are thoroughly numbered, making it convenient for reference. Following is a table of comparative references of the KŚ *sūtra*-s corresponding the similar rules stated in the Pratiñāpariśiṣṭa as printed in the Benares edition of VPr:

Table 9.1: The KŚ and the Pratiñāpariśiṣṭa: comparative references

KŚ	Pratiñāpariśiṣṭa
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⁴ *iti śrīkeśavadivajñakṛtā pratiñānusāriṇī keśavī śikṣā samāptā* (Tripāṭhī 1989, p. 121).

⁵ Griffith 1888, p. 414.

⁶ Shastri 2017, p. 828.

<i>padādau pūrvāhalvordvirjoccārau sam- pūrvāyośchandasi 1 padāntamad- hyarharephayugmasya jaśca 2 </i>	<i>antasthānāmādyasya padādīsthasyānyaha- lasamyuktasya samyyuktasyapi rephoṣm- māntyābhyāmṛkāreṇa cāvīśeṣeṇādi- mad- hyāvasāneṣūccāraṇe jakāroccāraṇam 1 (Griffith 1888, Sharma 2017)</i>
<i>ṣaḥ khaṣṭumṛte ca 3 </i>	<i>atho mūrdhanyoṣmmaṇo'samyuktasya ṭumṛte samyyuktasya ca khakāroc- cāraṇam 12 (Griffith 1888)</i>
<i>ādyahalśalyūrdhvarephasya saikāraḥ prākca 4 </i>	<i>athāparāntasthasyāyuktānyahalaḥ samyyuktasyoṣmārkārairekārasahi- toccāraṇam 3 (Griffith 1888)</i>
<i>athānusvārasya śali rephe ca pare hrasvāddīrgho dīrghād hrasvaḥ samyoge gu- ruśca 5 </i>	<i>athānusvārasya ityādeśaḥ śaśasa- harepheṣu tasya traividhyamākhyātam. hrasvadīrghagurubhedairdīrghātparo hrasvo hrasvātparo dīrgho gurau pare guruḥ [...] 3 (Sharma 2017)</i>
<i>halyutāyutasyoḥ saikāraśca 8 </i>	<i>ṛkārasya tu samyyuktāsamyyukta- syāvīśeṣeṇa sarvatraivām 5 (Griffith 1888)</i>
<i>hrasvaṇ kiñciddīrghaṇ halyutākāre halvis- argayugavarṇe ca na saṃhitāyām 9 </i>	<i>padādyasya samyuktākārasyeṣaddīrghatā ca bhavatīṣaddīrghatā ca bhavatīti 3 (Sharma 2017)</i>

9.3 Survey of the KŚ manuscripts

An inventory of the KŚ manuscripts has been created before proceeding towards its critical approach. 45 KŚ manuscripts are located. The manuscripts are mainly spread in the northern region of the Narmada river in the Indian subcontinent. In the catalogues, the manuscripts are often referred to with the title “Mādhyandinīya-veda-paribhāṣāṅkasūtram.” The inventory is built consulting various meta-catalogues, individual catalogues, published and unpublished lists and reports. However, the list is not conclusive, for there are always possibilities of the emergence of new KŚ manuscripts. The principal consultants of the inventory are CC, NCC, and Aithal 1993. The entries of the catalogues are decoded below.

9.3.1 Catalogus Catalogorum entries

CC records only one manuscript of KŚ with the title: Paribhāṣāṅkasūtra:

- परिभाषाङ्कसूत्र a name of the Keśavaśikṣā. Bhk. 9 (CC 1, 1891, p. 329)

Bhk. 9. The reference of the only KŚ manuscript mentioned in the CC refers to the ninth

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page of Report. Bhandarkar 1882 (printed in Cat. D. 1925, p. 215).⁷ The entry corresponds to the shelf-mark BORI 55 of A 1881 – 82. The details of the manuscript are as follow: “No. 55 | Name of work. Keśavī Śikṣā or Paribhāṣānikasūtra with a commentary | No. of Leaves. 7 | No. of Lines on each Page. 12 | No of Letters on each line. 27| Author’s Name. Keśava | Age. ... [blank] | Remarks. Do. [Complete]”⁸ (column breaks are marked by “|” symbol).

[=BORI 55 of A 1881 – 82]

9.3.2 New Catalogus Catalogorum entries

NCC lists the KŚ manuscripts under four heads: “Keśa(va)vī Śikṣā”, “Keśa(va)vī Śikṣā – I or Mādhyandiniyaparibhāṣānikasūtra”, “Keśa(va)vī Śikṣā – II or Kārikāvali or Padyātmikā Śikṣā,” and “Paribhāṅkasūtra”. The lists are described respectively:

- केशव(वी) शिक्षा unspecified. Bhau Dāji 124. Bhk. 9 with (C). GB. 24. IM 2505 A. NP. V. 150. Trav Uni 2057 B.

Six manuscripts of the KŚ are recorded in the list mentioned above: Bhau Dāji 124, Bhk 9 with (C), GB 24, IM 2505A, NP. V. 150, and Trav Uni 2057B.

- **Bhk. 9. With (C).** The record refers to the entry mentioned in CC. The additional information about the manuscript provided in NCC is that it contains a commentary on the text.

[=BORI 55 of A 1881-82]

- **Bhau Dāji 124.** The entry refers to the *Catalogue of the Sanskrit Manuscripts and Books belonging to the Bhau Dāji Memorial* (NCC 1, p. x). The page 124 (*pothi* or bundle no. 280) of the catalogue records a KŚ manuscript. The bundle consists eight manuscripts; all of them are probably written by a single hand. The bundle comprises manuscripts of different subjects. The seven manuscripts other than KŚ are: Śivālayamāhātmya (Padmapurāṇa), Sarārṇavakārikā, Gautamāhnikasūtra, Śukasārika, Dhanañjaya Nāṭaka, Ghuśameśa-Māhatmya (Marathi). The KŚ manuscript is placed in the first position in the list. The details of the manuscript as given in a tabular format are: “No. of Pothi of Bundle 280. Name of Book Keśavī Śikṣā | केशवीशिक्षा. Author’s or Contributor’s Name Keśava. Subject Vedāṅga. Number of Pages 4” (Cat. BD, 1882 p. 124). The manuscript is presently archived in The Bhau Dāji Memorial Collection of The Asiatic Society, Mumbai.

The manuscripts mentioned in Cat. BD 1882 (331 in total) along with the printed catalogue were sent to The Asiatic Society, Mumbai, by the Joint honorary secretaries of Bhau Dāji Memorial Fund, in the year 1882. The works manuscripts are preserved in the society’s library as a separate collection called “The Bhau Dāji Testimonial Collection” (Cat. BD 1882, pp. cliv – clviii).

⁷ For the disentanglement of the abbreviation, see § Bhk. 9 in Section 7.3.1.

⁸ Cat. D. 1925, p. 215.

[=B D 280]

- **GB 24.** According to NCC's abbreviation list (NCC 1, p. xiv), GB refers to Cat. Kielhorn 1894 (pp. 416 – 462). 24 is the serial/identification number of the manuscript. In the catalogue, the manuscript is listed as “COD MS SANSCR 24 4Bl. 32 cm berit, 20 cm hoch, 19 Jahrh. Die Keśavaśikṣā (s. Indian Antiquity, Vol. V p. 193). Anfang auf Bl. 1a: Keśavīśikṣā|| || Natvā gaṇapatiṃ devaṃ paribhāṣāṃkasūtrakam|| || Ucyate Keśavenedaṃ vedādhyāyīsukhāptaye||1|| Schluss auf Bl. 4a: iti Mādhyandi-nīyaparibhāṣāṅkasūtrāṇi || iti Keśavaśikṣā samāptā || || lekhakartā bhaṭajayaśaṃkaro Jāgeśvarīyaḥ|| [...] Geschenkt 1892 von Kielhorn.” (Cat. Kielhorn 1894, p. 423) This manuscript was described by Prof. Kielhorn earlier (in 1976) in Indian Antiquity, Vol. V, pp. 193 – 94 with a brief note on its contents. The manuscript in discussion is presently preserved in the Göttingen State University Library, Göttingen. It is one of the 150 manuscripts gifted to the library by Prof. F. Kielhorn in 1892, few years after he returned to Germany and joined the University of Göttingen in 1882. There were 17 manuscripts of Śikṣā-treatises in his possession which he collected from the southern part of India, and they now deposited in Göttingen State University Library.
- **IM 2505 A.** “IM 2505A” is the accession number of the manuscript. It is preserved in the Indian Museum Collection of the Asiatic Society of Bengal, Kolkata.
- **NP. V. 150.** This manuscript is catalogued in Cat. NWP 1880, p. 150 under serial number 44. Following are the details of the manuscript as given in a tabular format: Number: 44. Name of Manuscripts in Devanāgarī: केशवी शिक्षा. Name of Manuscripts in Roman character: Keśavī Śikṣā. Subject and Author: A treatise on Śikṣā. Number of Leaves: 7. Number of lines in each page: 9. Remarks: Complete copy, incorrect.” Nothing more is known about this manuscript, and it could not be located.
- **Trav. Uni. 2057B.** The entry could not be verified.

The second list of the KŚ manuscripts under the heading “Keśavī Śikṣā or Mādhyandi-naparibhāṣāṅkasūtra” records another 16 entries:

Adyar I p. 52. Adyar D I. 776. Alph. List Beng. Govt. p. 29 (2 mss.) BBRAS. 3. Bomb. Uni. 2. 3. BORI 55 of A 1881-82. Harshe p. 46. IM 5307. L. 1238. 2670. Mithilā IV. 97. 97A-R. PUL. I. p. 20. RASB. II. 1511 – 1513. 1516 (II). SB. 54. Trav Uni. 2057A. (NCC V, pp. 69 – 70)

- **Adyar I p. 52.** The reference indicates to the manuscript listed under the heading “Keśavī Śikṣā” in Cat. AL 1926, p. 52. “Adyar I” in the abbreviation stands for Cat. AL 1926 (NCC I, p. i). The accession number of the manuscript is 35 C 62. According to Cat. AL 1926, pp. vi – viii, “35” stands for the shelf, “C” stands for the row, and “62” refers to the manuscript number. It is written in Devanāgarī script.

[=35 C 62]

- **Adyar D. I. 776.** This manuscript is same as Adyar I p. 52. The description of the

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manuscript is elaborated in the descriptive catalogue of the Adyar Library (Cat. Adyar 1942, p. 242) under serial number 776. Following are the details of the manuscript: “Paper. 10 folios. $9\frac{1}{2} \times 4\frac{1}{2}$. 8 lines in a page. Devanāgarī script. Old. In good condition except for the edges which are discolored. Good large writing.”

[=35 C 62]

- **Alph. List Beng. Govt. p. 29 (2 mss.).** “Alph. List Beng. Govt.” refers to List. Shastri 1991 appended to Notice. Shastri 1895 (pp. 1 – 138). As the abbreviation suggests, page no. 29 of the list records two KŚ manuscripts: “667 & 2815 – Keśavīśikṣā” (no. 1238) and “2504 – Keśavīśikṣāvyākhyā” (no. 2670). Viśvanāthadaivajña has been said to be the author of both the texts. The manuscripts are put under the subject-head “Vaidikī” in the catalogue. Numbers in the brackets correspond to the serial numbers of the manuscripts described in the volumes of Notices. Mitra 1871 – 95. In those volumes, the manuscripts are described by Rājendrālala Mitra (vol. I – IX) and Haraprasad Shastri (X and XI) under the respective serial numbers. The numbers placed under the column-head *nambar* (lit. number) in Hindi in original printing. Hence, “667 & 1815”, and “2504” are the accession numbers of the manuscripts.
- **667 & 2815 – Keśavīśikṣā** (n. 1238). 667 is listed under serial no. 1511 of Cat. RASB 1923, p. 1182 and stated that the manuscript described by Rajendralal Mitra in his Notices (Notice. Mitra 1876, p. 204): “Phonetics on Yajurveda. By Keśava. Colophon: – iti kātyāyanācṛyyakṛtanavasūtrāṇi samāptāni. For the manuscript see. L. 1238.” The manuscript accessioned as G 2815 is described under serial no. 1515 of Cat. 1923, p. 1185. Though List. Shastri 1991, p. 29 corresponds to L 1238, it can be concluded that L 1238 is the same as RASB II 1511 and, hence same as G 667. G 667 and G 2815 are two different manuscripts and thus, G 2815 is not the same as L 1238.
[L 1238 = Cat. RASB 1923, no. 1511 = G 667. Cat. RASB 1923, no. 1515 = G 2815]
- **2504 – Keśavīśikṣāvyākhyā (no. 2670).** The KŚ manuscript accessioned as 2540 in the Government Collection of The Asiatic Society of Bengal, Kolkata (G 2540) is catalogued under serial no. 1513 in Cat. RASB 1923, p. 1188. The title of the entry is “Keśavīśikṣāvyākhyānam”. The short description is as follows: “Substance, foolscap paper. $8\frac{1}{4} \times 6\frac{1}{2}$ inches. Folia 8. Lines, 10 on a page. Extent in ślokas, 140. Character, Nāgara of the nineteenth century, Appearance, fresh. Complete.” The extent of the manuscript as recorded in the catalogue is not true. It is written mainly in prose format and includes some verses. It contains the commentary on the nine *sūtra*-s. The author probably misrepresented the *granthasaṃkhyā* 140 written at the end of the manuscript as the verse number of the last verse. As the number in the bracket suggests, the manuscript is noticed by Rājendrālala Mitra under serial no. 2670 (Notice. Mitra 1885, p. 129). Mitra notes “Keśavī-Śikṣā, a treatise on Phonology of Mādhyandinī Śākhā of the Yajur Veda. Anonymous. The last has been noticed under No. 1238, and commentary under No. 1340 (ante Vol. III, pp. 204-340)” (Notice. Mitra 1885, p.

129). However, Mitra's claim is partially true for the text listed under serial No. 1340 of Notice. Mitra 1876, pp. 339-40 titled as "Keśavīṭikā" is a commentary on Keśava's treatise on astronomical calculations by Viśvanātha. It is not connected to tany version of the KŚ.

[L 2670 = Cat. RASB 1923, no. 1513 = G 2504]

- **BBRAS 3.** In the abbreviation list of NCC, BBRAS is described as *A Descriptive Catalogue of Sanskrit and Prākṛt Manuscripts in the Library of the Royal Asiatic Society. By H. D. Velenkar. 4 volumes in 3 parts. 1926, 1928, 1930. Last part. Jain and vernacular manuscripts.* The 3rd entry of the catalogue (Cat. Bombay 1926, pp. 3 – 4) is referred to by BBRAS 3. The catalogue gives a detailed description of the manuscript with the respective page numbers of each *sūtra*. The accession No. of the manuscript is BD 280 which is listed in Cat. Bhau Dāji 1882, p. 124 (See above).

[BBRAS 3 = Bhau Dāji 124 = DB 280]

- **Bomb. Uni. 2. 3.** According to NCC 1, p. xi, "Bomb. Uni." Refers to Cat. Bombay 1944. The entry refers to two KŚ manuscripts: No. 2 and 3 in the catalogue (p. 2). The accession Nos. of the two manuscripts are B.M.C. 50.9 and B.M.C. 73.13.

- **BORI 55 of A 1881-82 (Same as Bhk. 9)**

- **Harshe p. 46.** According to NCC I, p. xv Harshe refers to *A Descriptive Catalogue of Sanskrit Manuscripts in the Vinayak Mahadev Gohre Collection By R. G. Harshe, Deccan College Post-Graduate & Research Institute Poona, 1942. Quoted by manuscript numbers. With an appendix giving a consolidated list of manuscripts in possession of Messers. Gangadhara Ramakrishna Dharmadhikari, Sankara Vinayaka Nidre and Sankara Balakrishna Lampāthakī, of Puṇatāmbe, District Ahmednagar (cited by page numbers of the above catalogue).* The catalogue could not be located; hence, the details of the manuscript remain unreachable.

- **IM 5307.** This is the accession number of the manuscript preserved in the Indian Museum Collection of the Asiatic Society of Bengal, Kolkata.

- **L 1238. 2670.** Same as Alph. List Beng. Govt. p. 29 (2 mss.)

- **PUL I. p. 20** The entry refers to the manuscript listed under serial number 45 on page 20 of Cat PUL 1932. The manuscript is recorded with the title "Keśavīśikṣā (vyākhyāna)". The details of the manuscript are given in a tabular format: "leaves: 11, Granthas: 120, Author or Commentator and Age: unknown." No such descriptive catalogue has been spotted yet that lists the accession numbers of the manuscripts. The manuscripts are probably numbered for the reference of the library stuff only till now. They are referred to by the serial number given in Cat. PUL 1932 and Cat. 1941.

- **RASB II 1511-1513. 1516 (II)** This entry n NCC comprises four KŚ manuscripts that are listed in Cat. RASB 1923. The entries can be separated as RASB II 1511 (same

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as G 667, see Alph. List Beng. Govt. p. 29 (2 mss.). above), RASB II 1512, RASB 1513 (same as G 2504, see Alph. List Beng. Govt. p. 29 (2 mss.). above) and RASB 1516 (II). RASB II 1512 refers to the 1512th entry of Cat. RASB 1923, p. 1182. This is a codex of two manuscripts Laghvamoghānandinī Śikṣā being the other one. KŚ ends on the verso of the sixth folio, and Laghvamoghānandinī Śikṣā begins afterward. The accession No. for this manuscript is G 3259. RASB 1516 (II) corresponds to No. 1516 according to Cat. RASB II 1923, p. 1185. This is another codex of two manuscripts containing Kārikāvalī and Mādhyandinīyaśikṣā. The Kārikāvalī is ascribed to Keśavarāma, the author of the version of KŚ. It is named at Keśavīśikṣā in various catalogues (NCC V, p. 70) and manuscripts. The text is printed with the title “Tatkṛtā Padyātmikā Śikṣā” in Śikṣāsaṃgraha (Tripāṭhī 1889, pp. 150-52) following Keśavī Śikṣā (Tripāṭhī 1889, pp. 138-149). NCC identifies the text as Keśavīśikṣā-II. The manuscript is repeated under the heading “Keśavīśikṣā – II or Kārikāvalī or Padyātmikā Śikṣā” in NCC V, p. 70. The sequence of the manuscript in the codex under the former heading is probably wrongly printed as “(II)”, which is rightly placed under the heading discussed later as “RASB (I)”. However, this manuscript is not the concern of the present edition, hence it is ignored while building the inventory of KŚ manuscripts.

[RASB II 1511 = G 667]

[RASB II 1513 = G 2504]

[RASB II 1516 = G 3259]

9.3.3 Aithal 1993 entries

Aithal identified more KŚ manuscripts than CC and NCC and, in some cases he spotted the duplicates of previous entries. He recorded the manuscripts under three major headings: “Keśava(vī)śikṣā (1)”, “Keśava(vī)śikṣā (2)”, and “Keśava(vī)śikṣā (3)”. However, the manuscripts listed under “Keśava(vī)śikṣā (1)” and “Keśava(vī)śikṣā (2)” contain the same text, which has been placed under the heading “Keśava(vī)śikṣā” and “Keśav(vī)śikṣā-I or Mādhyandinīyaparibhāṣāṃkasūtra” in NCC, V, pp. 69 – 70 and the manuscripts listed as “Keśava(vī)śikṣā – II or Kārikāvalī or Padyātmikā Śikṣā” (NCC, V, p. 70) are recorded under “Keśava(vī)śikṣā (3)” in Cat. Aithal 1993, p. 278. As discussed above, the manuscripts of Kārikāvalī or Padyātmikā Śikṣā which are alternatively titled as “Keśavī Śikṣā” are ignored in the present discussion. Hence, Manuscripts listed under the threads “Keśava(vī)śikṣā (1)” and “Keśava(vī)śikṣā (2)” in Cat. Aithal 1993, pp. 276 – 277 are directly relevant in the present edition. The list of the KŚ manuscripts are given below (the manuscripts that are not covered in CC and NCC entries are typed in the boldface and discussed below):

Keśava(vī) Śikṣā (1)

- Unspecified

- Bhau Dāji 124 [CC, NCC]

- N- W P V 150 (no. 44) [=NP. V. 150, NCC]

- RASB II 1515 (G 2815) [=Alph. List Beng. Govt. p. 29 (2 mss.), NCC] Keśava(vī)

- Śikṣā (2) Adyar D I 776 (35 C 62 = PM 108). 10 folios = Adyar I, p. 52b. [=Adyar I p. 52, NCC; =Adyar D. I. 776, NCC]
- **Berlin StB-PrK (NGMPP). A 596/24. 5 fol. Title: Mādhyandinīyaveda-paribhāṣāṅkasūtra**
 - **Berlin StB-PrK (NGMPP). A 596/25. 7 fol. Title: Mādhyandinīyaveda-paribhāṣāṅkasūtra**
 - **Berlin StB-PrK (NGMPP). E 533/8. 9 fol. Title: Paribhāṣā-(ṅka)-sūtra.** Dated V.S. 1958 (microfilm dated 23.05.1978)
 - **Berlin StB-PrK (NGMPP). E 1173/8. 4 fol. (the first folio is missing). Title: Mādhyandinīya-veda-paribhāṣāṅka-sūtra. (microfilm dated 03.03.1981).**
 - **Berlin StB-PrK (NGMPP). T 22/8. 7 fol. Title: Mādhyandinīya-paribhāṣāṅka-sūtra. (microfilm dated 11.05.1982).**
 - Bombay Uni. 2 (BMC 50 9). 10 fol. Copied by Hara-bhaṭṭa Lulyāna [Bomb. Uni. 2. 3.]
 - Bombay Uni. 3 (BMC 73 13). 6 fol. Copied by Śaṅkara, son of Viśvanātha. [Bomb. Uni. 2. 3.]
 - Bhk. 9 (With C) [CC, NCC]
 - BORI 55 of A 1881-1882. 7 fol. [Bhk. 9, CC, NCC, Cat. Aithal 1993]
 - **GJKSV 9101/7. (D II 2, no.8820). 30 fol. Maithili script.**
 - **GJKSV 22133. 6 fol.**
 - GB 24 4 fol. See F. Kielhorn: Remarks on the Śikṣās in Indian Antiquary, vol. V. p. 193 (reprint in: Keine Schriften, vol I, pp. 158-69) [NCC]
 - Harshe p. 46 . [NCC]
 - **Hoshiarpur p. 52 (no. 121) 4 fol. 75 Grantha-s. title: Paribhāṣāṅka-sūtra-vyākhyā. Dated V.S. 1926.**
 - **IM 2505A. 10 fol.**
 - **IM 5152A. 4 fol. Dated V.S. 1825.**
 - IM 5307. 8 fol. [NCC]
 - L 1238. 5 fol. 75 Grantha-s. [Alph. List Beng. Govt. p. 29 (2 mss.)]
 - L 2670. 9 fol. 156 Grantha-s.[Alph. List Beng. Govt. p. 29 (2 mss.)]
 - Mithila IV 97 5 fol. [Mithilā IV 97. 97A-R]
 - Mithila IV 97(A)-(R) (18 Mss.) [Mithilā IV 97. 97A-R]
 - **Oxf. CS d.185(9). 6 fol.**
 - PUL I, p. 20 (no. 45). 11 fol. 120 Grantha-s. [PUL. I. p. 20, NCC]
 - RASB II, 1511 (G 667) =L 1238 [Alph. List Beng. Govt. p. 29 (2 mss.), NCC]
 - RASB II, 1512(I) (G 3259) 6 fol. 150 Grantha-s. Dated V.S. 1939. [RASB II 1511-1513. 1516 (II), NCC]
 - RASB II, 1513 (G 2504) 8 fol. 140 Grantha-s (With C). [RASB II 1511-1513. 1516 (II), NCC]

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- SB p. 54 (no.97). 7 fol. 126 Grantha-s. SBD 47216
- SB p. 54 (no.268) 5 folios. 135 Grantha-s. SBD 2014
- SBD 2014. 5 fol.
- SBD 47252. 7 fol.
- SBD 47722. 8 fol. (1-2, 1-2, 5-7). Incomplete. The Ms. Includes: Pratijñyā-sūtra (1a), Paribhāṣāṅka-sūtra – 9 sūtra-s alone (1b), 6 Kārikā-s (2b), the sūtra-s with C (1-2, 5-7)
- SBD 55435. 12 fol. Dated V.S. 1952. (Paribhāṣāṅka-sūtra)
- SBD 55912. 6 fol. Attributed to Keśava (Paribhāṣāṅka-sūtra)
- SBD 55913. 4 fol. Incomplete. (a Keśava). (Paribhāṣāṅka-sūtra)
- Trav. Uni. 2057 A. 1 fol. 55 Granth-s. Title: Veda-paribhāṣāṅka-sūtra [NCC]

Three major collections that were not listed in CC and NCC, have been recorded by Aithal.

The collections are preserved in the following repositories:

- National Archives of Kathmandu, Nepal
- Ganganath Jha Research Institute (Kendriya Sanskrit Vidyapeetha), Prayagraj
- Sampurnanada Samskrita Vishvavidyalaya Library (Sarasvati Bhavan), Varanasi

The descriptions of the entries are as follow:

- **Berlin StB-PrK (NGMPP). A 596/24, Berlin StB-PrK (NGMPP). A 596/25, Berlin StB-PrK (NGMPP). E 533/8, Berlin StB-PrK (NGMPP). E 1173/8, Berlin StB-PrK (NGMPP). T 22/8.** According to *Abbreviations and Bibliographical Notes* (Cat. Aithal 1993 p. 25), Berlin StB-PrK refers to “Staatbibliothek Preu ischer Kulturbesitz in Berlin.” NGMPP stands for the “Nepal-German Manuscript Preservation Project.” A total of 1,80,000 manuscripts from Nepal are microfilmed under the project in thirty-two years (1970 – 2002) under an agreement between His Majesty’s Government of Nepal and the German Oriental Society. The Nepalese-German Manuscript Cataloguing Project (NGMCP), a successor project of NGMPP is launched in 2002 to prepare a descriptive catalogue of the manuscripts. The result of the project is yet to come. A digital index of the manuscripts has been published containing only the titles and accession nos. of the manuscripts. A 596/24, A 596/25, E 533/8, E 1173/8, and T 22/8 are the accession numbers of the five manuscripts. The system followed in marking the manuscript is yet to be revealed. All these manuscripts are physically preserved in National Archives, Kathmandu, Nepal and the microfilms of the same are available at The State Library in Berlin, originally known as Staatsbibliothek prußisher Culturbesitz.
- **GJKSV 9101/7.** According to *Abbreviations and Bibliographical Notes* (Cat. Aithal 1993, pp. 31 – 32), GJKSV stands for the three volumes of *Descriptive Catalogue of Sanskrit Manuscripts in Ganganatha Jha Research Institute (Kendriya Sanskrit Vidyapeetha), Allahabad.* 9101/7 is the accession No. of the manuscript.
- **GJKSV 22133.** The Manuscript is accessioned as 22133 and preserved in The Ganganath Jha Research Institute, Prayagraj.

- **Hoshiarpur p. 52 (no. 121).** This manuscript is listed in Cat. VVRI 1959, p. 52 under accession no. 121. The title of the entry is “Paribhāṣāṅkasūtravyākḥā (Mādhyandinīyā).” Other details are: No. of leaves: 4, Extent 75, Script: Devanāgarī, Date: 1926. Remarks: Complete.
- **IM 2505A** The manuscript is presently preserved in the Indian Museum Collection of The Royal Asiatic Society of Bengal, Kolkata. “IM” refers to the Indian Museum Collection.
- **IM 5152A** See IM 2505A above.
- **Oxf. CS d.185(9).** Oxf. CS is disentangled as ”Manuscripts of Chandra Shum Shere Collection in the Indian Institute of Bordelian Library, Oxford [...]” d. 185(9) is the accession No. of the manuscript where d. is the size-category (a – g) or subjects of the groups they were divided into. The following number is the serial number of the manuscript of that particular group.

The following manuscripts are recorded in the catalogues, but could not be verified: SB p. 54 = SBD 47216, SB p. 54 = SBD 2014, SBD 2014, SBD 47252, SBD 47722, SBD 55435, SBD 55912, SBD 55913.

The extract of the survey is presented in the table below (Table: 9.2).

Table 9.2: Inventory of the KŚ manuscripts

Place	Shelf-mark	Repository
Allahabad	35 C 62	Adyar Library and Research Centre
Allahabad	GJKSV 9101/7	Ganganath Jha Research Institute
Allahabad	GJKSV 22133	Ganganath Jha Research Institute
Berlin	A 596/24	Staatbibliothek Preu ischer Kulturbesitz in Berlin
Berlin	A 596/25	Staatbibliothek Preu ischer Kulturbesitz in Berlin
Berlin	E 533/8	Staatbibliothek Preu ischer Kulturbesitz in Berlin
Berlin	E 1173/8	Staatbibliothek Preu ischer Kulturbesitz in Berlin
Berlin	T 22/8	Staatbibliothek Preu ischer Kulturbesitz in Berlin
Göttingen	GB 24	Universitäts-Bibliothek zu Göttingen
Hoshiarpur	121	Vishveshvaranand Vedic Research Institute
Kolkata	IM 2505A	The Asiatic Society of Bengal, Kolkata
Kolkata	IM 5152A	The Asiatic Society of Bengal, Kolkata
Kolkata	IM 5307	The Asiatic Society of Bengal, Kolkata
Kolkata	G 667	The Asiatic Society of Bengal, Kolkata
Kolkata	G 3259	The Asiatic Society of Bengal, Kolkata
Kolkata	G 2504	The Asiatic Society of Bengal, Kolkata
Lahore	p. 20 (no. 45)	University of the Punjab
London	d.185(9)	Indian Institute Library, Bolelin

9.4. Three versions of the KŚ

Mumbai	BMC 50 9	University of Bombay
Mumbai	BMC 73 13	University of Bombay
Pune	55 of A 1881-1882	Bhandarkar Oriental Research Institute
Trivandram	2057 A	Kerala University
Unknown	p. 46	—
Unknown	97	—
Unknown	97(A)-(R)	—
Varanasi	SBD 47252	Sampurnananda Samskrita Vishvavidyalaya
Varanasi	SBD 55435	Sampurnananda Samskrita Vishvavidyalaya
Varanasi	SBD 2014	Sampurnananda Samskrita Vishvavidyalaya
Varanasi	SBD 47722	Sampurnananda Samskrita Vishvavidyalaya
Varanasi	SBD 55912	Sampurnananda Samskrita Vishvavidyalaya

9.4 Three versions of the KŚ

The general problem that one encounters while preparing a critical edition of a *śikṣā* text is the uncertainty of the time of its authorship. Like almost all other *śikṣā*-s, no trustworthy information is available about the exact date when the KŚ was authored. Weber thinks that the Kātyāyana's PrSū as available to us today is not an original work by Kātyāyana. He opines that the work is a production of another man born in the family of Kātyāyana. He may have summarized some of the similar rules from the YŚ into *sūtra* form,⁹ although the rules regarding *ṣ* and *kh* do not occur even there. As presented in the above table (Table 9.1), the KŚ follows the PrSū. Hence, KŚ has to be posterior to PrSū, which is posterior to the YŚ. Verma (1961) argues that the lower limit of YŚ's date is tenth century A.D.¹⁰ Having set the lower limit of the time of the YŚ as tenth century CE., the lower limit of the origin of the KŚ cannot be set prior to that, i.e., tenth century CE. The oldest manuscript consulted for the present KŚ edition is A₁ (refer to Table 9.3 and 9.4 for the sigla of the manuscripts) whose date corresponds to CE 1222. It has been stated above that the text available in the KŚ manuscripts shows the development of amplification of the text. In that view, manuscript A₁ represents a middle phase of the expansion of the text. K₁ reads the shortest version of the text and B₁, V₂ and P bring down the longest version to us.

According to the content of the KŚ, especially it's a prescription about the peculiar pronunciation of *y* and *v*. Its origin presumably belongs to the *Śaurasenī* area, as it discusses the phonetic phenomena as being particular to the *Mādhyandīna*¹¹ school, which is confined to the *Madhya Deśa*¹².

⁹ Weber Indian Studies, X, p. 433.

¹⁰ Verma 1961, p. 36.

¹¹ The KŚ attributes itself to the *Mādhyandīna* school several times in its commentary (see ŚŚ, *bhūmikā*, व केśavī Śikṣā).

¹² Weber, Indian Studies, IV. 72.

There are traces that it was one of the popular *śikṣā* texts. There are 30 manuscripts of the KŚ that are identified so far. The number is highest among all the texts concerned in the present work. According to the places of writing, the manuscripts as found in the colophons, pan-India popularity of the text can be assumed. Besides that, two versions of the KŚ are available with more or less similar content, one in the *sūtra-bhāṣya* format (Tripāṭhī 1989, 116 – 121) and the other one in the poem form (Tripāṭhī 1989, 122 – 124). Also, as discussed above, there are three titles assigned to the texts: *Keśavī Śikṣā*, *Kārikāvalī*, and *Paribhāṣāmikasūtra*. During the collation of the twelve manuscripts, a development of the commentary section from a briefer version towards an elaborated one is observed. These facts allow us to assume that the text was widely read and interpreted.

The twelve manuscripts can primarily be classified into three groups representing three stages of the expansion of the text. K₁ (i.e., ms. NGMPP E 1173/8) reads the shortest and probably the most ancient version, i.e., the version closest to the archetype of the KŚ (labeled as KŚ I). In the KŚ I, the verses explaining the gist of the *sūtra*-s are read at the end of the text. G, A₂, K₂, K₃, K₄, K₅, and A₂ read an expanded version of the KŚ I (labeled as KŚ II). The KŚ II contains almost double the volume of the KŚ I. It reads more than 927 words, whereas the KŚ I reads only 500 words (both values are approximate). The amplification in the KŚ II than KŚ I includes the following features:

- additional examples from the MVS and explanatory phrases.
- the *vṛtti*-s of the two Pāṇini rules: “*anaci ca*” and “*aco rahābhyam dve*.”
- addition of the *Māheśvara sūtra*-s and Pāṇini rules defining places of utterances.

During the collation, it was evident that the remaining four manuscripts, A₂, B₁, V₂, and P carry the most expanded version of the text (labeled as KŚ III); and they can easily be isolated from the other manuscripts. It adds another 300 words to KŚ II, making it a text comprised of 1200 words. The features that separate them from the others (KŚ I and KŚ II) are as follow:

- Addition of more explanatory phrases to the KŚ II.
- Transposition of the *Māheśvara sūtras* and the above mentioned Pāṇini rules.

The editorial process undertaken for the present text comprises a few additional steps than that of the other texts in the present work. All three versions of the text have been reconstructed, consulting the relevant witnesses. For KŚ I, as discussed above, K₁ is the only torch-bearer of the oldest version of the text. Moreover, the manuscript is incomplete. Except for the last 30 *akṣara*-s, the first *sūtra* and the commentary on it are not available, as the first folio of the manuscript is missing. In this situation, reconstruction of the text has been done based on K₁ only. However, the present editor aims to reconstruct the oldest possible version of the text, not a healthy or complete version of the text in any sense. In that view, as K₁'s anteriority has been argued and established, the other manuscripts seem not to be so important as they read later versions of the text. They have to be full of voluntary errors against the original, and thus, they do not directly serve the purpose of reconstructing the oldest possible version.

9.4. Three versions of the KŚ

On the other hand, K₁ is not a trustworthy manuscript in terms of readings. It is not a very fair copy of the text. However, the KŚ I is reconstructable with a little help of the other two versions, and by applying the method of *emendation*. Most of its erroneous readings refer to the quotations from the MVS; hence they can be recovered with the help of secondary sources. A significant number of errors found in K₁ can be explained as involuntary and can be restored with the help of the other manuscripts.¹³

A technical problem one faces while presenting the variant readings of the manuscripts of KŚ II and KŚ III in the critical apparatus is that it overlooks the conjunctive errors of shorter passages of the lemma in a long addition that occurs in more than one manuscript. E.g.,

- *paṇibhīrguhyamānaḥ* (KŚ I, 5)] *paṇibhīrguhyamānaḥ* K₁; *paṇibhīrguhyamānaḥ vvedosi yeneti kaṇḍikāṃ stena mahaya vedo bhūyāḥ Ghyatācī stho dhuryyau* K₂; *paṇibhīrguhyamānaḥ vvedosi yeneti kim stena mahyaṃ vedo bhūyāḥ Ghṛtācī stho dhuryau* K₃; *paṇibhīrguhyamānaḥ vvedosi yeneti kaṃ stena mahyaṃ vedo bhūyāḥ Ghṛtācī stho dhuryau* K₄

In this entry, the four manuscripts K₁ K₂ K₃ K₄ do not read any conjunctive error. However, there are several conjunctive readings shared by more than one witness – a close look reveals. E.g., *paṇibhīrguhyamānaḥ* is read in all four manuscripts, “*vvedosi yeneti*” is read in K₂ K₃ K₄; *dhuryau* is read by K₃ and K₄, yet they are not pointed out individually. Plenty of such conjunctive errors would be lost if the collation is made based on K₁, as it reads minimal text compared to the other manuscripts; and it would record many long additions. Along with the reconstruction of the text, the present work also aims to build a *stemma codicum* of the manuscripts, for which the information about conjunctive and separative errors are the first and foremost requirements. An easy way to avoid such losses is to collate the manuscripts based on the most extended version, i.e., the longest manuscript, which includes all the texts of all versions/manuscripts. However, that way, it would only serve the purpose of drawing the pedigree of the manuscripts, which is again not the sole purpose of the work. In order to fulfill both the goals, the manuscripts have been collated categorically. As discussed above, the manuscripts can be separated quite vividly into three groups. The hyper-archetypes of the three groups are reconstructed, and collation is made based on the most trustworthy manuscript of each group. Thus, three critical editions of the three versions of the text have been prepared (see Figure. 9.1). KŚ I is the oldest version among the three, and it remains incomplete. The other two show the line of its transmission though they stand far away from the archetype.

¹³ A list of Errors found in K₁ against KS I is listed in Section 9.8.1.

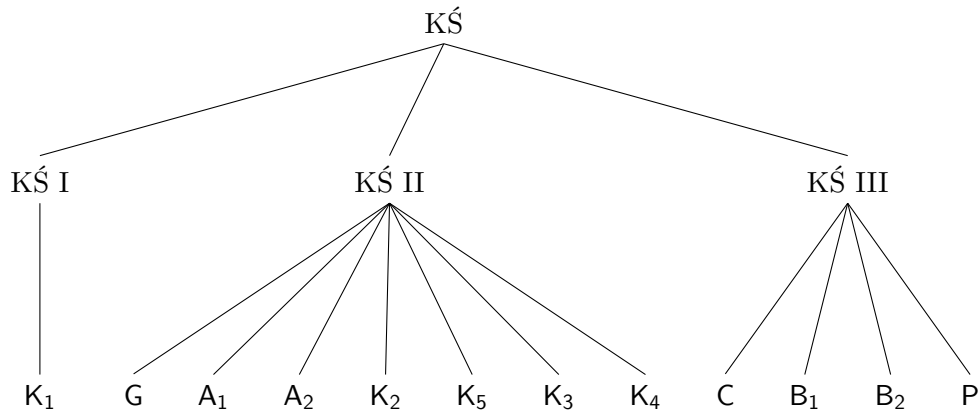


Figure 9.1: Three versions of the KṢ

9.5 Keśavī Śikṣā I

The KṢ I is edited with direct consultation of only one manuscript, i.e., K₁. Due to the loss of a folio containing a significant passage, the KṢ remains incomplete. Besides that, there are four instances where some text is expected – the expectancy is shown as omissions, for they are available in other witnesses. Such readings are incorporated in the edition based on the *traditional* readings (that which other manuscripts and direct the *testimonia* support). Following are some such cases:

- *keṣvanta* (KṢ I, 25)] om. K₁
- *haviṣā* (KṢ I, 41)] om. K₁
- *ppunaḥ* (KṢ I, 58)] om. K₁
- *ataḥ* (KṢ I, 90)] om. K₁

In the first instance, K₁ reads [...] “*trayoviṃśe’dhyāye iti rci etadbrahmannupavalhāmi ityatra*” [...] where a phrase or word before “*iti*” remains expected it does not produce a complete meaning. The expectation is satisfied in KṢ II. At the same time, it is supported by MVS 23.51 (*trayoviṃśe’dhyāye*), which begins with “*keṣvanta*,” and it reads “*etadbrahmannupavalhāmasi*.”

The second instance can be justified in the similar way. The passage produces an example from MVS dictating the transformation of *anusvāra* into short *gum* if followed by *h* and preceded by a long vowel. K₁ omits *haviṣā* after *saṃ barhīramiktā* – which does not fulfill the criteria for the application of the rule. The expectation of *haviṣā* is satisfied in most of the other manuscripts.

In the third instance, the incorporation of *ppunaḥ* is supported by the other manuscripts and MVS 3.54: *ā na etu manaḥ punaḥ kratve* [...]. The quotation is cited to give an example of duplication of mutes if followed by a *visarga*. Though the criteria for the rule is satisfied even after omission of *punaḥ*, as *k* of *kratve* follows the word-final *visarga* of *punaḥ*, but it is unlikely to omit words or phrases from the middle of a continuous line. Moreover, most of

the other manuscripts read *punaḥ*. Hence, it can be explained as an involuntary error K₁'s scribe.

In the fourth case, *ataḥ* is read by all other manuscripts. However, it can be argued that with the omission of *ataḥ* the sentence does not produce wrong or incomplete meaning if seen from the perspective of precision of the text – which is a crucial feature of the text. Thus, it may be a later addition. The argument can be countered by citing a similar occurrence where it uses *ataḥ* without compromising its precision. Hence, it has been considered as a scribal error and thus, marked as omission.

9.5.1 Description of the KŚ I manuscript

9.5.1.1 Kathmandu, National Archive of Kathmandu, ms. E 1173 – 26

E 1173 – 26

CE 1854, Mādhyandiniyavedaparibhāṣaṅkasūtrāṇi, Nāgarī, Paper, 4 (2–5), 17.8 × 7.8 cm, 9, ca. 35–40,

K₁

Extent and conditions This manuscript is incomplete, with the first folio missing. Judging the amount of missing text, it can be assumed that the text began from the verso of the first folio. The text of fol. 1v is lost. The text ends on the recto of the fourth leaf, and the verso is left blank. The foliation is made on the bottom right margin parallel to or below the last line of the body. The folio numbers follow a sacred symbol, “*śrīḥ*.” Unlike some other manuscripts, the recto of the last folio (i.e., fol. 4r) is not foliated as the text ends here. The verso (i.e., fol. 4v) is not numbered either. The continuation of the text confirms that this unnumbered page belongs to this manuscript. The folio number is repeated on the top of the left margin parallel to the body's second line. The abbreviation of the text *paribhā* is scribed on top of it parallel to the first line. Five crosse symbols (X) are drawn on the left of the bottom margin, the meaning of which remains unrevealed. The leaves of the manuscript are of light brown color as the flyleaf reads. Images of the leaves acquired for the edition are in grayscale.

Scribal features This is a paper manuscript in pothi format. The text is regularly justified having equally proportionate top and bottom margins and left and right margins. There is no trace of line ruling but the lines are fairly straight. The manuscript is neatly scribed but there are places where some *akṣara*-s become unclear due to heavy ink. The scribe uses dots as marks of punctuation. A one-*akṣara*-wide gap is often found between words. In other words, words are generally separated either by dots or gaps. However, one sporadically comes across dots followed by a gap too. A larger gap (two-*akṣara*-wide) is used between the end of a prose and the beginning of a verse (3v5). Verse numbers are fit between two one-*akṣara*-wide gaps. The two-*akṣara*-wide gaps are used before and after the *sūtra*-s also (2r5, 2v8, 3r8, 3v7, 3v9). A *vā* (4v4) and *visarga* (5r6) are written overhead which the scribe missed to putting inline. Other than these two, the document does not produce any marginal or inline corrections. This may infer that the manuscript did not undergo any revision. A set of two overlapping half-moon-like signs at the headline height is found before and after

the colophon. The following features are ignored in the collation:

- A *refa* deleted by a through horizontal stroke (2r4 *paṇibhirgu⟨r⟩hyamānaḥ*).
- An overhead horizontal stroke (2v1).
- An *e* vowel sign deleted by a horizontal stroke (2v6 *p⟨e⟩vitramiti*).
- A special symbol used at the end of a line (3r4, 4v2).
- A confusion between *ta* and *ja* (4r1 *puṣkkaṣra⟨ta⟩[[ja]]m*), *n* and *t* (*-tvasmā⟨t⟩[[n]]*), *tva* and *tya* (*dvi⟨tva⟩[[tya]]ṃ*).
- An unidentified *akṣara* deleted by overwriting (5r8).
- Symbols before and after the colophon (5v3 – 4).

History This manuscript is listed in Cat. NGMPP 2003 as “E 1173-26 Mādhyandinīya-vedaparibhāṣāsūtrakārikā”. “E 1173-2” is the reel number. The flyleaf carries its Running No. E 23513. The original manuscript belonged to Premanātha Bhaṭṭa of Maidi, a place in the western region of Dhading district near Kathmandu, Nepal. The manuscript was filmed under the NGMPP project on 3.3.1981. The scribing date of the manuscript is stated in the post-colophon line in a chronogram, which is rearranged as Śaka 1776= CE 1854. The line reads “*ṛtvadrinagabhūḥ śāke māse śukrāsīte budhe. trayodaśyālikhad-vedaparibhāṣāṅkam//*” *Ṛtu*, *adri*, *naga*, and *bhū* respectively stand for the numbers 6, 7, 7 and 1 (see Bhaumik 1998, pp. 125 – 26). The numbers have to be arranged in the left to right order.

Copy Images of the leaves in .jpeg format are acquired from The State Library in Berlin originally known as Staatsbibliothek preußischer Culturbesitz.

Bibliography Cat. Aithal 1993, pp. 277 – 78; Cat. NGMPP 2003.

9.5.2 Critically Edited Text: KŚ I

केशवीशिक्षा I

- 1 पदाद्यन्तमध्ये।
- 2 ऋहरेफयुग्मस्य यश्च ॥२॥
- 3 पदाद्यन्तमध्ये ऋकारहकाररेफैश्च युक्तयस्य योच्चारः स्याच्छन्दसि। प्रथमा इत्येकादशकण्डिकायां सामान्य-
- 4 -ग्भिः। द्वितीयाध्याये यं परिधिमिति ऋङ्गध्ये पणिभिर्गुह्यमानः। तृतीयाध्याये उप त्वा इत्यृङ्गध्ये घृताचीर्यन्तु
- 5 ह्यते- -त्यादिषु ऋकारहकाररेफ- -युक्तत्वात् यकारो- -च्चारो न यः। षः खष्टुमृते च ॥३॥
- 6 पदान्तमध्ये षकारस्य खकारोच्चारः स्यादृवर्गं विना छन्दसि। उदाहरणम् इषे त्वा इत्यत्र खकारो न षकारः। टुं

457 पदाद्यन्तमध्ये] नत्वा गणपतिं देवं परिभाषाङ्गसूत्रकमुच्यते केशवेनेदं वेदाध्यायि- -सुखाप्तये ?अत्रादौ माध्यन्दिनीय- -वेदपरिभाषाया अङ्कानां नवानां सूत्राणां मध्ये येन सूत्रेण पदादि- -मध्यान्त- -वर्णेषु संज्ञा जायते तद्विना येन praem. KSII; पदादिवर्णेष्वेव संज्ञा जायते तदुच्यते पदादौ पूर्वाहल्यो- -द्विग्योच्चारो सम्पूर्वयो- -श्छन्दसि ? पदादौ आद्यहल्विहीनयो- -र्वकारयकारयोः सम्पूर्वयो- -श्चाप्यनयोः क्रमाद्वित्व- -यकारो- -च्चारो स्तश्छन्दसि माध्यन्दिनीये हल्व्यञ्जनम् अस्योदाहरणानि संहिताप्रथमाध्याये आद्यकण्डिकायां वायवः द्वितीयकण्डिकायां वसोः पवित्रम् देवस्य त्वा इत्येकविंशत्युचि संबपामि द्वितीयकण्डिकायां सं- -यज्ञपतिः कस्त्वा युनक्ति जनयत्यै त्वा संयौमीदमग्नेः इत्यादिषु पदादित्वात्सम्पूर्वत्वाच्च वययो- -द्वित्व- -यकारोच्चारो न वयकारो इत्यादि ज्ञेयम् पदादाविति किम् आद्यकण्डिकायां प्रजावतीः अनमीवाः प्रार्पयतु श्रेष्ठतमाय इत्यादिषु वकारयकारयोः पदादित्वाभावात् द्वित्व- -यकारो स्त इति आद्यहल्विहीनयोरिति किम् पुरा क्रूरस्येत्यष्टाविंशति- -कण्डिकायां स्वधाभिः गायत्रेण त्वा इति सप्तविंशति- -कण्डिकायां स्योना चासीत्यत्र आद्यहल्युक्तत्वात् द्वित्वयोच्चारो वययोरिति योच्चारार्थमन्यत्सूत्रं चपदाद्यन्तमध्ये KSII; अथातः केशवीशिक्षां व्याख्यास्यामःनत्वा गणपतिं देवं परिभाषाङ्गसूत्रकमुच्यते केशवेनेदं वेदाध्यायि- -सुखाप्तये ?अत्रादौ माध्यन्दिनीय- -वेदपरिभाषाया अङ्कानां नवानां सूत्राणां मध्ये येन सूत्रेण पदादि- -मध्यान्त- -वर्णेषु संज्ञा जायते तद्विना पदादिवर्णेष्वेव संज्ञा न जायते तदुच्यते सूत्रम् पदादौ पूर्वाहल्यो- -द्विग्योच्चारः सम्पूर्वयो- -श्छन्दसि माध्यन्दिनीये पदादौ आद्यहल्विहीनयो- -र्वकारयकारयोः सम्पूर्वयो- -श्चाप्यनयोः क्रमाद्वित्वं यकारो- -च्चारः स्याच्छन्दसि माध्यन्दिनीये हलिति व्यञ्जनम् अस्योदाहरणानि संहितायाः प्रथमाध्याये प्रथमकण्डिकायां वायव स्थ इत्यत्र वायव इत्युच्चारः तथैव द्वितीयकण्डिकायां वसोः पवित्रमित्यत्र वसोः पवित्रमित्युच्चारः प्रथमार्चं यजमानस्येत्यत्र यजमानस्येत्युच्चारः द्वितीयार्चं यज्ञपतिरित्यत्र यज्ञपतिरित्युच्चारः कस्त्वा युनक्तीत्यत्र कस्त्वा युनक्तीत्युच्चारः सम्पूर्वकस्योदाहरणानि संहितायां प्रथमाध्याये देवस्य त्वेत्येकविंशत्युङ्गध्ये संबपामीत्यत्र संबपामीत्युच्चारः संबर्चसा इत्यत्र संबर्चसा इत्युच्चारः जनयत्यै त्वा संयौमीत्यत्र संयौमीत्युच्चारः संयज्ञपतिरित्यत्र संयज्ञपतिरित्युच्चारः इत्यादिषु पदादित्वात्सम्पूर्वत्वाच्च वययो- -द्वित्व- -यकारो- -च्चारो न वकारयकारो इत्यादि सर्वत्र ज्ञेयम् पदादाविति किम् आद्यकण्डिकायां प्रजावती- -रनमीवाः प्रार्पयतु श्रेष्ठतमाय इत्यादिषु वकारयकारयोः पदादित्वाभावात् द्वित्वयकारो वकारयकारयोस्तयोरिति आद्यहल्विहीनयोरिति किम् द्वितीयाध्याये अग्ने वाजजिद्वाजं त्वा तृतीयाध्याये अव रुद्रमित्युङ्गध्ये श्रेयस्करद्यथा नो इत्यनयोर्वकारयकारयोः पदादित्वमस्ति अतः द्वित्वयोच्चारः वाजजिद् वाजं त्वा श्रेयस्करद् यथा नः एवमुच्चारो जायमाने आद्यहल्विहीनयोरिति वाजजिद्वाजं त्वा श्रेयस्करद्यथा इत्यनयोस्तु आद्यदकारहल्युक्तत्वात् द्वित्वयोच्चारः अग्ने वाजजिद्वाजं त्वां श्रेयस्करद्यथा नः एवमेवोच्चारो वकारयकारयोरिति प्रथमसूत्रव्याख्या सम्पूर्णा यो- -च्चारार्थमन्यत्सूत्रं praem. KSIII; चपदाद्यन्तमध्ये KSIII

3 पदाद्यन्तमध्ये] पदाद्यन्तमध्ये KSII * युक्तयस्य] युक्तस्य यस्य KSII; युक्तस्य KSIII * योच्चारः] यस्य योच्चारणं KSIII * स्याच्छन्दसि।] माध्यन्दिनीये add. KSIII * सामान्य-] सामान्य- KSIII

4 -ग्भिः।] अभिषिञ्चत्युचः add. KSII * द्वितीयाध्याये] संहिताद्वितीयाध्याये KSIII * परिधिमिति] परिधिमि- KSIII * ऋङ्गध्ये] -त्युङ्गध्ये KSIII * ह्यते- -त्यादिषु] पणिभिर्गुह्यमानः वेदोऽसि येन त्वमिति कण्डिकायां स्तेन मह्यं वेदो भूयाः घृताची स्थो धुर्यो KSII; पणिभिर्गुह्यमान इत्यत्र गुह्यमान इत्युच्चारः वेदोऽसि येन इति कण्डिकायां तेन मह्यं वेदो भूयाः घृताची स्थो धुर्यो इति KSIII

5 ह्यते-] ह्यते इत्यादिषु KSIII * यकारो- -च्चारो] ऋकाररेफ- KSII * यकारो-] यकारोच्चारो KSIII * यः।] सूत्रार्थे कारिकापिपूर्वाहल्योः पदादौ च वेदे सम्पूर्वयोर्द्विग्योयस्यहरेफयुक्तस्य यः पदाद्यन्त- -मध्यके add. KSII; यकारः इति द्वितीयसूत्रव्याख्या सम्पूर्णा सूत्रद्वयार्थे कारिकापिपूर्वाहल्योः पदादौ च वेदे सम्पूर्वयोर्द्विग्योयस्यहरेफयुक्तस्य यः पदाद्यन्त- -मध्यके ? कारिकेतपः KSIII

6 पदान्तमध्ये] पदाद्यन्तमध्ये KSII KSIII * उदाहरणम्] उदाहरणानि KSII; माध्यन्दिनीये उदाहरणानि KSIII * इषे] त्वोर्जे add. KSII KSIII 0-7 टुंविना] खकारोच्चारो KSIII 6 टुं] एवं ब्राह्मणेऽपि इयं पृथिवी सर्वेषामित्यत्रापि खकारोच्चारो न षकारः इत्यादि ज्ञेयम् टवर्गं KSII

- 7 विना किम्। आद्यकं श्रेष्ठतमाय इत्यत्र टवर्ग- - युक्तत्वात्पकारोच्चार एव न खकारः। इत्यादि सर्वत्र ज्ञेयम्॥
- 8 अहल्शल्यूर्ध्वरेफस्य सैकारः प्राक् ॥४॥
- 9 पदान्तमध्ये हल्विहीनशल्यूर्ध्व- -रेफस्य एकारसहितः प्रागुच्चारः स्याच्छन्दसि। शल् इति शषसहाः। उदाहरणानि।
- 10 अभीमं महिमेति अष्टत्रिंशदध्यायस्य दर्शतमित्यत्रोर्ध्वरेफस्य सैकारोच्चारः दरेशतमिति। न तु सोर्ध्वरेफोच्चारः।
- 11 पञ्चमाध्याये द्यां मा इति कण्डिकायां शतवल्शो विरोह सहस्रवल्शा इत्यत्रापि रलयोः सावर्ण्याल्लस्यापि
- 12 प्राक्सैकोच्चारः शतवल्शो विरोह सहस्रवल्शे इति। न तु लकारोच्चारः। वासोः पवित्रमिति कण्डिकायां हार्षीत्
- 13 अत्र हारेपीदिति। इण्कवर्गाभ्यां परस्य सस्य मूर्धन्यः। इत्यनेन इण्मध्यवर्तिनो रेफात्परस्य सस्य मूर्धन्य
- 14 एवेति कृत्वा षकारसकारयो- - रेकमेवोदाहरणम्। द्वितीयाध्याये बर्हिषे त्वा बर्हिरसि इति। त्रयोविंशोऽध्याये
- 15 केष्वन्त इति ऋचि एतद्ब्रह्मन्नुप- - वल्हामसीत्यत्र वलेहामसि इत्युच्चारो रलयोः सावर्ण्यात्। हल्विहीनेति किम्।
- 16 वसोः पवित्रमिति कण्डिकायां यज्ञपतिर्हार्षीत्। नाभ्या आसीदन्तरिक्षः शीर्ष्णो द्यौरित्यत्र हकारषकारयो- -
- 17 र्वकारणकार- -हल्युक्तत्वादूर्ध्वरेफयुत एवोच्चारो न तु प्राक्सैकार इति। शलिति किम्। इषे त्वोर्जे त्वा प्रार्पयतु
- 18 इत्यत्र शल्विहीनत्वात् सोर्ध्वरेफोच्चारः।
- 19 एवमेव सर्वत्र। अनुस्वारस्य ङ् छन्दसि शलि रेफे च ॥५॥
- 20 शलि रेफे च परे अनुस्वारस्य ङ् ह्रस्वादीर्घो दीर्घाद्ध्रस्वः संयुक्ते गुरुः स्याच्छन्दसि। उदाहरणानि। तृतीयाध्याये
- 21 त्रिंशद्दामा। ब्रह्मणे सर्वं ङ् षडिति। द्वितीयाध्याये अग्ने गृहपते इति कण्डिकायां भूयासः सुगृहपतिः। तस्यामेव

7 विना] एवं ब्राह्मणेऽपि इयं पृथिवी सर्वेषाम् इत्यत्रापि खकारोच्चारो न पकारः इत्यादि सर्वत्र ज्ञेयम् टवर्गं विनेति KSIII * आद्यकं] आद्य ऋचि KSII KSIII * श्रेष्ठतमाय] कर्मण add. KSII; कर्मणे add. KSIII * खकारः।] खकार KSII KSIII

8 अहल्शल्यूर्ध्वरेफस्य सैकारः] ज्ञेयम् अहल्शल्यूर्ध्वरेफस्य KSII

0-9 पदान्त-] ४पदान्त- KSIII 9 शल् इति] सैकारः KSII KSIII * शल्] माध्यन्दिनीये शलिति KSIII * शषसहाः।] शषसहा ज्ञेयाः KSII KSIII * उदाहरणानि।] अष्टत्रिंशदध्याये add. KSII; अष्टत्रिंशदध्याये add. KSIII

10 अष्टत्रिंशदध्यायस्य दर्शतमित्यत्रोर्ध्वरेफस्य] महिमा KSII KSIII * अष्टत्रिंशदध्यायस्य] दिवमिति सप्तदशकण्डिकायां दर्शतमित्यत्रो- -र्ध्वरेफस्य प्रागेव KSII; दिवमिति सप्तदशकण्डिकायां दर्शतमित्यत्र ऊर्ध्वरेफस्य प्रागेव KSIII * तु] om. KSIII * सोर्ध्वरेफोच्चारः।] एकोनचत्वारिंशदध्याये अग्निः हृदयेनेत्युद्धृष्टे पर्शव्येनेत्यत्र परेशव्येनेति add. KSII; तस्योर्ध्वरेफोच्चारः एकोनचत्वारिंशदध्याये अग्निः, हृदयेनेत्युद्धृष्टे पर्शव्येनेत्यत्र परेशव्येनेति KSIII

12 प्राक्सैकोच्चारः] प्राक्सैकारोच्चारः KSIII * लकारोच्चारः।] संयुक्तोच्चारः KSII; लयुक्तोच्चारः KSIII * वासोः] वसोः KSII KSIII * अत्र हारेपीदिति] पवित्रमसीति KSIII

13 अत्र] अत्रापि प्राक्सैकारोच्चारः हारेपीत् पकारस्योदाहरणमेव सकारस्य तत्कथम् KSIII * मूर्धन्यः] इण्मध्यवर्तिनो] पकारस्योदाहरणमेव सकारस्य तत्कथम् add. KSII * रेफात्परस्य] रेफात्परो KSII KSIII * सस्य] यः सकारः स KSII KSIII

14 द्वितीयाध्याये] प्रथमर्चि add. KSIII * वलेहामसि इत्युच्चारो] इत्युद्धृष्टे KSIII * इति ऋचि] त्रयोविंशतितमेऽध्याये KSII; त्रयोविंशत्यध्याये KSIII

15 वलेहामसि इत्युच्चारो] इत्युद्धृष्टे KSIII * वलेहामसि] वलेहामसीत्युच्चारः KSII KSIII * सावर्ण्यात्।] एवमादि- -ज्ञेयानि add. KSII; एवमादिनि ज्ञेयानि add. KSIII * हल्विहीनेति] हल्विहीनेति KSII

16 वसोः] वसोः KSII * यज्ञपतिर्हार्षीत्।] एकत्रिंशदध्याये add. KSII KSIII * आसीदन्तरिक्षः] आसीदन्तरिक्षः KSIII

17 -हल्युक्तत्वादूर्ध्वरेफयुत] -हल्युक्तत्वादूर्ध्वरेफयुक्त KSIII * तु प्राक्सैकार] om. KSII * त्वोर्जे] त्वोर्जे KSII

18 सोर्ध्वरेफोच्चारः।] -सोर्ध्वरेफोच्चारो KSIII

19 एवमेव सर्वत्र] न प्राक्सैकारोच्चार इत्यादि KSIII * अनुस्वारस्य ङ्] २ अनुस्वारस्य KSII * छन्दसि] स्वकेविहल्लशल्यूर्ध्वरेफो यः सैकारः प्राक्समुच्चरेत् २ कारिकेति अनुस्वारस्य ङ्, add. KSIII * शलि] ५ अनुस्वारस्य KSII * च] ह्रस्वादीर्घो दीर्घाद्ध्रस्वः संयोगे गुरुश्च add. KSIII

20 अनुस्वारस्य] om. KSII * ङ्] ङ्, KSIII * संयुक्ते] संयोगे च परे KSII; च परे add. KSIII * स्याच्छन्दसि।] माध्यन्दिनीये add. KSIII

21 त्रिंशद्दामा] त्रिंशद्दाम KSIII * ब्रह्मणे] ब्राह्मणे KSII; ब्राह्मणेऽपि KSIII * सर्वं ङ् षडिति।] सर्वं ङ् षडिति KSIII * इति] om. KSIII * भूयासः] भूयासः, KSIII

- 22 शतः हि माः। तृतीये सं त्वमग्रे इति कण्डिकायां सं प्रजया सः रायस्पोषेण प्रथमाध्याये। पृथिवि देवयजनि इति
 23 कण्डिकायां पृथिव्यां शतेन। द्वादशे सुपर्णोऽसि इति कण्डिकायां यजूंषि। द्वितीये एषा ते इति कण्डिकायां
 24 ससृवां सं वाजजितम्। सं बर्हिरङ्गां हविषा घृतेन। तृतीये उभा वामिति कण्डिकायां विषांरयीणाम्।
 25 अष्टादशेऽध्याये आयुर्यज्ञेनेति कण्डिकायां चक्षुर्यज्ञेन कल्पतां श्रोत्रम्। एकोनविंशे पुरोडाशैर्हवीऽप्या। तृतीये
 26 सोमानं स्वरणम् पञ्चमे सिंहासि। इत्यादि- -क्रमेण दीर्घह्रस्वगुरूच्चारः कार्या न व्यस्ताः। शलि रेफे च
 27 किम्। इन्द्राय भागं प्रजावती- -रित्यस्यानुस्वरस्याग्रे श्लेफाभावान्नं उकारः।
 28 शर्पूर्वाणामृद्धीन- -क्वादिपञ्च- -वर्गाणां द्वित्वं विसर्गाद्रिफयुक्तानां च ॥६॥
 29 पदाद्यन्तमध्ये शर्पूर्वाणां द्वित्वं विसर्गात्परेषां रेफयुक्तानामेषां च द्वित्वं स्यात्। शरिति शषसा उदाहरणानि।
 30 अस्कन्नमद्य देवेभ्यः। आ धत्तमध्ये पुष्करस्रजम्। समिदसि इत्यृचि कस्याश्चित्। कृष्णोऽस्याखरेष्टः। सूर्यस्त्वा
 31 पुरस्तात्पातु। उपहूतो द्यौष्पितोपमाम्। मदीयमित्यृचि दधात्वस्मान्। इत्यादिषु क्वादिपञ्चवर्गाणामेव द्वित्वम्।
 32 शर्पूर्वत्वात् न शषसानाम्। विसर्गाद्रिफयुक्तानामुदाहरणानि। तृतीये आ न एतु मनः प्युनः कृत्वे। यं परिधिमित्यृचि
 33 अग्नेः प्रियाम्। ऋद्धीने किम्। इन्धानास्त्वेत्यृचि वयस्कृतं सहस्कृतम्। ऋदसं त्वा स्तृणामि इत्यत्र ककारतकारयोः
 34 ऋकारयुक्तत्वान्न द्वित्वम्। द्वित्वप्रसङ्गाद- -नचि च। अचो रहाभ्यां द्वे इति पाणिनीयद्वित्वसूत्रयोरुदाहरणानि।

22 शतः हि] शतं हि KSIII * तृतीये] तृतीयोऽध्याये KSII; तृतीयाध्याये KSIII * रायस्पोषेण] रायस्पोषेणेति KSII KSIII
 * देवयजनि] देवयजनीति KSII * इतिकण्डिकायां] om. KSII

23 कण्डिकायां] इत्यृद्धये KSIII * पृथिव्यां] पृथिव्याः KSII; पृथिव्यां, KSIII * द्वादशे] पाशैः द्वादशाध्याये KSII
 KSIII * इति कण्डिकायां] नाम द्वितीयाध्याये KSII KSIII * इति] इत्यृद्धये KSII KSIII

24 तृतीये] तृतीयाध्याये KSIII * विषांरयीणाम्।] एकविंशतितमेऽध्याये होता यक्षत्सुरेतस- -मृषभमित्यृद्धये सुरया भेषजं श्रिया
 न मासरम् add. KSII; एकविंशतितमेऽध्याये होता यक्षत्सुरेतस- -मृषभमित्यृद्धये सुरया भेषजं श्रिया न मासरम् add. KSIII
 25 आयुर्यज्ञेनेति कण्डिकायां] अष्टादशाध्याये KSII KSIII * आयुर्यज्ञेनेति] अयुर्यज्ञेनेत्यृद्धये KSIII * श्रोत्रम्।] श्रोत्रं यज्ञेन
 कल्पताम् एकादशाध्याये दंष्ट्राभ्यां मलिमून् KSII KSIII * एकोनविंशे] एकोनविंशति- -तमेऽध्याये KSII; एकोनविंशति- -
 तमेऽध्याये पशुभिः पशूनाप्रोतीत्यृद्धये KSIII * पुरोडाशैर्हवीऽप्या।] पुरोडाशैर्हवीऽप्या KSIII * तृतीये] तृतीयाध्याये KSII
 KSIII

26 सोमानं] सोमानः KSII; सोमानं, KSIII * स्वरणम्] स्वरणम् KSII KSIII * पञ्चमे] सं त्वमग्रे इत्यृद्धये समृषीणाः
 स्तृतेन पञ्चमाध्याये KSII; सं त्वमग्रे इत्यृद्धये समृषीणां, स्तृतेन पञ्चमाध्याये KSIII * इत्यादि-] एवं रकारसंयोगे परेऽपि ज्ञेयम्
 इत्यादिषु KSII; इत्यादिषु KSIII * -क्रमेण] क्रमेण KSII KSIII * व्यस्ताः।] व्यस्ता इति KSII KSIII * च] परे add.
 KSII KSIII

27 प्रजावती-] प्रजावतीरनमीवा KSII * श्लेफाभावान्नं] श्लेफाभावादनुस्वार एव न KSII KSIII * उकारः।] कारिकापि अनुस्वारस्य
 उं वेदे शलि रेफे परे भवेत्ह्रस्वादीर्घो दीर्घाद्ध्रस्वः संयोगे च परे गुरुः ३ add. KSII

28 शर्पूर्वाणामृद्धीन-...-वर्गाणां] शर्पूर्वाणामृद्धीन- KSII

29 पदाद्यन्तमध्ये] पदाद्यन्तमध्ये KSII KSIII * स्यात् शरिति] द्वित्वम् ऋकारहीनानां क्वादिपञ्चवर्गाणां KSII; ऋकारहीन-
 -क्वादिपञ्चवर्गाणां add. KSIII * स्यात्।] स्याच्छन्दसि शर् इति KSII; स्याच्छन्दसि माध्यन्दिनीये शर् इति KSIII * शषसा]
 ज्ञेयाः add. KSII KSIII * उदाहरणानि।] द्वितीयाध्याये add. KSII KSIII

30 अस्कन्नमद्य] अस्कन्नमद्य KSIII * धत्तमध्ये] धत्तेति मध्ये KSII KSIII * पुष्करस्रजम्।] पुष्करस्रजम् KSIII *
 कस्याश्चित्।] कस्याश्चित् KSIII * कृष्णोऽस्याखरेष्टः।] कृष्णोऽस्याखरेष्टः KSII; कृष्णोऽस्याखरेष्टः KSIII * सूर्यस्त्वा]
 सूर्यस्त्वा KSIII

31 पुरस्तात्पातु।] पुरस्तात्पातु KSIII * द्यौष्पितोपमाम्।] द्यौष्पितोपमाम् KSIII * मदीयमित्यृचि] मदीयमित्यृद्धये KSII
 KSIII * द्वित्वम्] दधात्वस्मान् KSIII

32 न] द्वित्वं शरयुक्तत्वान्न KSII KSIII * विसर्गाद्रिफयुक्तानामुदाहरणानि।] यं परिधिमिति मध्ये अग्नेः प्रियम् अस्याः अग्रिमकण्डिकायां
 बृहन्तः प्रस्तरेष्टाः add. KSIII * यं ऋद्धीने] यं परिधिमि- -त्यृद्धये अग्नेः प्रियम् अस्याः अग्रिमकण्डिकायां बृहन्तः प्रस्तरेष्टाः
 तृतीयाध्याये KSII

33 ऋद्धीने] दक्षायेति ऋकारहीन- -क्वादिपञ्चवर्गाणामिति KSII; दक्षाय जीवसे इति ऋकारहीनत्वादिति KSIII * किम्।]
 तृतीयाध्याये अष्टादशकण्डिकायाम् add. KSIII * इन्धानास्त्वेत्यृचि] इन्धानास्त्वा इति कण्डिकायां KSII * ऋदसं ककारतकारयोः]
 तृतीयाध्याये द्वितीयार्चि add. KSII * ककारतकारयोः] चतुर्विंशत्याध्याये द्वितीयकण्डिकायां बार्हस्पत्याः पृषतीः इत्यादि KSIII

34 ऋकारयुक्तत्वान्न] द्वित्वं ज्ञेयम् एतदर्थं कारिका व्यूहादयः पञ्चवर्गाः शर्पूर्वा गुरवश्च ते विसर्गाच्च परे तद्वद्रयुक्ताश्छन्दसि स्मृताः

- 35 पृथिव्यसि मातरिश्वनो घर्मोऽसि विश्वाधा असि। एवं सर्वत्र पाणिनीय- -सूत्राभ्यां द्वित्वं सर्वत्र कीर्तितम्।
 36 न सो व्योश्च ॥७॥
 37 पदान्तमध्ये वकारयकारयोः परयोः सकारस्य द्वित्वं न स्याच्छन्दसि। उदाहरणानि। स्तुणामि स्वासस्थम्।
 38 भुवपतये स्वाहा। शर्मास्यवधूतं धृष्टिरस्यपात्रेः इत्यादिषु वययोः परयोः सस्य न द्वित्वम्।
 39 हल्युतायुतस्योः सैकारश्च ॥८॥
 40 पदाद्यन्तमध्ये हल्युतायुतस्य ऋवर्णस्य सैकारः स्याच्छन्दसि। उदाहरणानि। कृष्णोऽसीत्यत्र क्रेष्णोऽसि इति।
 41 पितृमते स्वाहेत्यत्र। पित्रेमते स्वाहा इति। अयं ते योनिर्ऋत्विय इत्यत्र योनिरेत्विय इत्युच्चारो न ऋकारः।
 42 ह्रस्वं किञ्चिदीर्घं हल्युतायुताकारे हल्विसर्गयुगवर्णे च न संहितायाम् ॥९॥

४ शरादिज्ञापनार्थं प्रत्याहारसूत्राणि लिख्यन्ते तथा च अइउण् ऋलृक् एओङ् ऐऔच् ह्यवरट् लण् जमङणनम् झभञ् घढधष् जवगडदश् खफछठथचटतव् कपय् शषसर् हल् इति माहेश्वराणि सूत्राण्यणादि- -संज्ञार्थानि एषामन्त्या इतः हलन्त्यम् उपदेशेऽन्त्यं हलित्स्यात् आदिरन्त्येन सहेता अन्त्येनेता सहित आदिर्मध्यगानां स्वस्य च संज्ञा स्यात् यथाणिति अइउवर्णानां संज्ञा एवमच् हल् अलित्यादयः प्रत्याहारा ज्ञेयाः कस्य वर्णस्य पुनः किं स्थानमित्यपेक्षायामाह अकुहविसर्जनीयानां कण्ठः इचुयशानां तालु ऋटुरपाणां मूर्धा लृतुलसानां दन्ताः उपपध्मानीयानामोष्ठौ जमङणनानां नासिका च एदैतोः कण्ठतालू ओदौतोः कण्ठोष्ठौ वकारस्य add. KSIII * द्वित्वम्।] इत्यादि ज्ञेयम् एतदर्थे कारिकाव्युक्तादयः पञ्चवर्गाः शर्पूर्वा गुरवश्च तेविसर्गाच्च परे तद्वद्रयुक्ताश्छन्दसि स्मृताः add. KSII; दन्तोष्ठम् KSIII * द्वित्वप्रसङ्गाद-] ऽद्वित्वप्रसङ्गादन्यत्र यद्वित्वं तत्पाणिनीयसूत्राभ्यां ज्ञेयम् तत्सूत्रे KSII; जिह्वामूलीयस्य जिह्वामूलम् नासिकानुस्वारस्य अचः स्वराः ऋक इति जिह्वामूलीयः ऋप इत्युपध्मानीयः अं इत्यनुस्वारः अः इति विसर्जनीयः इति ज्ञेयम् पाणिनीयसूत्रेऽपि द्वित्वविधायके भवतः तथाहि KSIII * -नचि] अनचि KSII KSIII * चा] अचः परस्य यरो द्वे वा स्तो न त्वचि add. KSII * अचो] अचः परस्य यरो द्वे वा स्तो न त्वचि अचो KSIII * रहाभ्यां] द्वे अचः परस्य यरो add. KSII * द्वे] वा स्तो न त्वचि अत्राच्यर- -ज्ञापनार्थं प्रसङ्गाद्वर्णोच्चार- -ज्ञापनार्थं च पाणिनीयकृतसंज्ञोच्यते अइउण् ऋलृक् एओङ् ऐऔच् ह्यवरट् लण् जमङणनम् झभञ् घढधष् जवगडदश् खफछठथचटतव् कपय् शषसर् हल् इति प्रत्याहारसूत्राणि हलन्त्यम् उपदेशेऽन्त्यं हलित्स्यात् उपदेश आद्योच्चारणम् आदिरन्त्येन सहेता अन्त्येनेता सहिता- -दिर्मध्यगानां स्वस्य च संज्ञा स्यात् इति प्रत्याहाराः अकुहविसर्जनीयानां कण्ठः इचुयशानां तालु ऋटुरपाणां मूर्धा लृतुलसानां दन्ताः उपपध्मानीयानामोष्ठौ जमङणनानां नासिका च एदैतोः कण्ठतालू ओदौतोः कण्ठोष्ठम् वकारस्य दन्तोष्ठम् जिह्वामूलीयस्य जिह्वामूलम् नासिकानुस्वारस्य अचः स्वराः ऋक इति जिह्वामूलीयः ऋप इत्युपध्मानीयः अं इत्यनुस्वारः अः इति विसर्जनीयः add. KSII * इति] ज्ञेयम् add. KSII; अचः पराभ्यां रेफहकाराभ्यां परस्य यरो द्वे वा स्तः KSIII * पाणिनीयद्वित्वसूत्रयोरुदाहरणानि।] प्रथमाध्याये द्वितीयकण्डिकायां add. KSII; प्रथमाध्याये द्वितीयर्चि add. KSIII

35 पृथिव्यसि] पृथिव्यसि KSIII * घर्मोऽसि] घर्मोसि KSII * विश्वाधापाणिनीय-] विश्वधा KSIII * एवं] ह्रस्व मा ह्रस्वमा ते इत्यादि KSIII * पाणिनीय-] विश्वधासि ह्रस्व मा ह्रस्वमा ते इत्यादि द्वित्वं ज्ञेयम् एतदर्थे कारिकाध्मपाणिनीयस्य KSII * -सूत्राभ्यां] सूत्राभ्यां KSII KSIII

36 न] ४न KSII; ५ कारिकेतिन KSIII

37 पदान्तमध्ये] ७पदाद्यन्तमध्ये KSII KSIII * स्याच्छन्दसि।] माध्यन्दिनीये add. KSIII * उदाहरणानि।] द्वितीयाध्याये द्वितीयर्चि add. KSII; उदाहरणानि द्वितीयाध्याये द्वितीयर्चि KSIII * स्वासस्थम्।] स्वासस्थां देवेभ्यो KSII; स्वासस्थां KSIII 38 स्वाहा।] प्रथमाध्याये add. KSII KSIII * वययोः परयोः] रक्षः add. KSII KSIII * वययोः] om. KSIII * सस्य] सकारस्य KSIII * न] परयोः वययोर्न KSIII * द्वित्वम्।] दित्वम् एवं सर्वत्र ज्ञेयम् इति सप्तमसूत्रव्याख्या KSIII

39 हल्युतायुतस्योः] एवं ज्ञेयमहल्युतायुतस्योः KSII

40 ऋवर्णस्य] ऋवर्णस्यै- KSIII * सैकारः] सैकार इवोच्चारः KSII; -कारोच्चारः KSIII * स्याच्छन्दसि।] माध्यन्दिनीये add. KSIII * उदाहरणानि।] द्वितीयाध्याये add. KSII * क्रेष्णोऽसि इति] क्रेष्णोऽसीत्युच्चारो न ऋकारः द्वितीयाध्याये अग्नये KSII * स्वाहेत्यत्र पित्रेमते] कण्डिकायां add. KSII

41 स्वाहा इति] om. KSIII * स्वाहा] स्वाहेत्युच्चारः तृतीयाध्याये KSII * इति।] इत्यत्रापि पित्रेमते स्वाहेत्युच्चारः तृतीयाध्याये KSIII * योनिरेत्विय] रत्विये- KSIII * ऋकारःह्रस्वं] -त्युच्चारः इत्यादि सर्वत्र ज्ञेयम् इत्यष्टमसूत्रव्याख्या सम्पूर्णा सूत्रार्थे कारिकापिवययोः परयोः सस्य द्वित्वं KSIII * ऋकारः।] इत्यादि ज्ञेयम् कारिकापिवययोः परयोः सस्य द्वित्वं न स्यात् छन्दसिऋकारो हल्वियुग्युगवा सैकारश्छन्दसि स्मृतः add. KSII

42 ह्रस्वं] स्यात् छन्दसिऋकारो हल्वियुग्युगवा सैकारश्छन्दसि स्मृतः ६ कारिकेतिह्रस्वं KSIII * हल्युतायुताकारे] हल्युताकारे KSIII * हल्विसर्गयुगवर्णे] हल्विसर्गयुगवर्णे KSIII

- 43 पदाद्यन्तमध्ये ह्रस्वस्य किञ्चिदीर्घोच्चारो हल्युतायुते आकारे हलविसर्गयुक्तअ अकारे च परे न स्याद्वाजसनेय-
 44 - संहितायाम्। उदाहरणानि। इषे त्वोर्जे त्वा वायव स्थ देवो वः इत्यत्र इकारयकार- -स्थाकारास्तु यद्यपि
 45 ह्रस्वास्तथाप्येषां दीर्घोच्चारः। सविता इत्यत्र तकारहल्युत आकारोऽग्रेऽस्ति। अतः सविकारो ह्रस्वावेव। नैतयो- -
 46 दीर्घोच्चारः। प्रार्पयतु अत्र पययोः किञ्चिदीर्घता। श्रेष्ठतमा इत्यत्र मकारयुत आकारोऽग्रेऽस्ति। अतष्टकारतकारयोर्ह्रस्वतैव।
 47 यक इत्यत्र यकारस्य किञ्चिदीर्घता। मण आप्या इत्यत्र हल्वियुत आकारोऽग्रेऽस्ति। अतो मकारणकारयोर्ह्रस्वता।
 48 यध्वमघ्या इत्यत्र ध्वस्य किञ्चिदीर्घता। इन्द्राय भागं प्रजावतीः। अत्र यप्रयोरग्रे हल्युत आकारोऽग्रेऽस्ति। अतो
 49 ह्रस्वतैव च। न किञ्चिदीर्घता। रनमीवा अयक्ष्मा मा व स्तेन ई इत्यत्र रकारनकार-अकाराणां किञ्चिदीर्घता।
 50 शत मा इत्यत्र हल्युत आकारोऽग्रेऽस्ति। अतः शतयोर्ह्रस्वतैव। घशङ्सो ध्रुवा अस्मिन्गोपतौ स्यात् बह्वीः।
 51 अत्र घकारतकारपकाराणां किञ्चिदीर्घता र्यजमान अत्र हल्युत- -आकारोऽग्रेऽस्ति। अतो यजौ ह्रस्वौ। स्य
 52 पशून्माहि। अत्र स्यकारपकारहिकाराणां किञ्चिदीर्घोच्चारः। द्वितीये मित्रावरुणौ त्वोत्तरतः इत्यत्र वकाररुकारौ
 53 किञ्चिदीर्घौ। तरयोस्तु हल्विसर्गयुतः अकारोऽग्रेऽस्ति। अतो ह्रस्वता इत्यादि सर्वत्र ज्ञेयम् पूर्वाहल्व्योः पदादौ
 54 च वेदे सम्पूर्वयोर्द्विग्यौ।
 55 यस्यहरेफयुक्तस्य यः पदाद्यन्तमध्येके ॥१॥
 56 षस्योच्चारः खकारः स्याद्वृं विना छन्दसि स्वके।
 57 विहल्शल्यूर्ध्वरेफो यः सैकारः प्राक्समुच्चरेत् ॥२॥
 58 अनुस्वारस्य वेदे ङ शलि रेफे परे भवेत्।
 59 ह्रस्वादीर्घो दीर्घाद्ध्रस्वः संयोगे च परे गुरुः ॥३॥
 60 व्युकादयः पञ्चवर्गाः शर्पूर्वा गुरवश्च ते।
 61 विसर्गाश्च परे तद्वद्वयुक्ताश्छन्दसि स्मृताः ॥४॥

- 43 पदाद्यन्तमध्ये] १पदाद्यन्तमध्ये च KSII KSIII * किञ्चिदीर्घोच्चारो] किञ्चिदीर्घोच्चारो KSII; किञ्चिदीर्घोच्चारः KSIII *
 हल्युतायुते] स्याद्धल्युतायुत- KSIII * हलविसर्गयुक्तअ अकारे] -आकारे KSIII * हलविसर्गयुक्तअ] परे हल्विसर्गयुक्त-अकारे
 KSII; हल्विसर्गयुग्वर्णे KSIII
 44 उदाहरणानि।] अस्योदाहरणानि संहितायाः प्रथमाध्याये प्रथमर्चि KSIII * त्वोर्जे] त्वोर्जे KSII * वःइत्यत्र] वायव KSII
 * इत्यत्र] व इत्यादिषु KSIII
 45 दीर्घोच्चारः।] ह्रस्वाः अत एषां किञ्चिदीर्घोच्चारः न तु ह्रस्वता KSIII * सविता] सवितात्र KSIII * इत्यत्र] अत्र KSII; om.
 KSIII * तकारहल्युत] तकारहल्युत KSII KSIII * सविकारो-दीर्घोच्चारः] आकारोऽग्रे तिष्ठति KSII KSIII * -दीर्घोच्चारः।]
 सकारविकारयोर्ह्रस्वतैव न दीर्घोच्चारः ह्रस्व मा ह्यार्मा ते KSII; सकारविकारयोर्ह्रस्वतैव न दीर्घोच्चारः KSIII
 46 किञ्चिदीर्घता।] किञ्चिदीर्घता KSIII * श्रेष्ठतमा] श्रेष्ठतमाय KSII KSIII * इत्यत्र] अत्र KSII KSIII * आकारोऽग्रेऽस्ति।]
 आकारोऽग्रे तिष्ठति KSII; आकारोऽग्रे तिष्ठति KSIII * यक इत्यत्र] अतष्टकारयोर्ह्रस्वतैव KSIII
 47 यक] यकर्म अत्र KSIII * इत्यत्र हल्वियुत] कर्मण KSIII * अतो मकारणकारयोर्ह्रस्वता] अत्र मकारणकारयो- -ह्रस्वा
 अयुत KSIII * अतो] अतः ह्रस्वावेव KSIII * मकारणकारयोर्ह्रस्वता।] ह्रस्वावेव KSII
 48 ह्रस्वतैव] अत्र KSIII
 49 व इत्यत्र] अनमीवा KSIII * ई] ईशत KSII * इत्यत्र] वस्तेन ईशत इत्यादिषु KSIII * रकारनकार-अकाराणां]
 रकारनकाराकाराणां KSII; ईकारनकाराकाराणां KSIII * किञ्चिदीर्घता।] किञ्चिदीर्घोच्चारः KSIII
 50 इत्यत्र] अत्र KSIII
 51 घकारतकारपकाराणां] घकारपकारतकाराणां KSII; घकारशकारपकाराणां KSIII * हल्युत- -आकारोऽग्रेऽस्ति] यजमानस्य
 KSII KSIII * हल्युत-] मयुत आकारोऽग्रेऽस्ति KSII KSIII * यजौ] om. KSIII * ह्रस्वौ।] ह्रस्वता KSIII * स्य]
 यजयोरेव स्यस्य च किञ्चिदीर्घता KSIII
 52 स्यकारपकारहिकाराणां] पकारहिकारयोः KSIII * द्वितीये] द्वितीयाध्याये KSIII * इत्यत्र] अत्र KSIII 53 किञ्चिदीर्घोअकारोऽग्रेऽस्ति]
 वकाररुकारयोः KSIII
 * अकारोऽग्रेऽस्ति।] किञ्चिदीर्घता तकाररकारयो- -ह्रल्विसर्गयुग्वर्णः अग्रे तिष्ठति KSIII * पूर्वाहल्व्योःह्रस्वादीर्घो] ह्रस्वतैव न
 दीर्घोच्चारः KSII KSIII
 * पूर्वाहल्व्योःन] सूत्रार्थे KSII 0 संयोगेह्रस्व] कारिकापिह्रस्वं KSII

- 62 पाणिनीयसूत्राभ्यां द्वित्वं सर्वत्र कीर्तितम्।
 63 वययोः परयोः सस्य द्वित्वं न स्यात्तु छन्दसि।
 64 ऋकारो हल्वियुक्युग्वा सैकारश्छन्दसि स्मृतः ॥५॥
 65 ह्रस्वं दीर्घं भवेत्किञ्चित्संहितायां परो भवेत्।
 66 ह्रस्वसंयुतायुताकारश्चावर्णो हल्विसर्गयुक् ॥६॥
 67 नवानामपि सूत्राणां षण्मिताः कारिका इमाः।
 68 केशवेन कृतास्ता स्युर्वेदाध्ययनबोधिकाः ॥७॥

63 न] इति नवमसूत्रव्याख्या KSIII 0 छन्दसिह्रस्वं] सूत्रार्थे KSIII

65 ह्रस्वं] om. KSII

66 ह्रस्वसंयुतायुताकारश्चावर्णो] न चेत्ह्रस्वसंयुतायुताकारश्चावर्णो KSII KSIII

67-68 कारिकाकेशवेन] षण्मिताः KSII KSIII

68 केशवेन] कारिकास्त्विमाःकेशवेन KSII KSIII * कृतास्ता] कृतास्ताः KSII * बोधिकाः] -बोधिकाः परिभाषाङ्कसूत्रं च यजुर्वेदस्य कारिकादेववित्केशवेनेदं कृतं हस्तस्वरान्वितम् ८ ह्रस्वोदात्तादिभि- -र्भेदैर्हस्तसस्वर- -लक्षणम्शिक्षादिभिः षडङ्गैश्च विज्ञेयं न च पाठकैः add. KSII; बोधिकाः ८ परिभाषाङ्कसूत्रं च याजुर्वेदं सकारिकम्देववित्केशवेनेदं कृतं हस्तस्वरान्विम् ९ ह्रस्वोदात्तादिभि- -र्भेदैर्हस्तसस्वर- -लक्षणम्शिक्षादिभिः षडङ्गैश्च विज्ञेयं वेदपाठकैः १० add. KSIII

9.6 Keśavī Śikṣā II

The critical edition of KŚ II is prepared with consultation of seven manuscripts: GB 24, GJKSV 22133, NGMPP E 533-8, NGMPP T 22-8, NGMPP A 596 24, NGMPP A 596 25, and GJKSV 9101. The sigla of the manuscripts used in the critical apparatus are as follow:

Table 9.3: Sigla of the KŚ II manuscripts

City	Shelf-mark	Repository	Sigla
Göttingen	GB 24	Universitäts-Bibliothek zu Göttingen	G
Allahabad	GJKSV 9101	Ganganath Jha Research Institute	A ¹
Allahabad	GJKSV 22133	Ganganath Jha Research Institute	A ₂
Kathmandu	NGMPP E 533-8	National Archive of Nepal, Kathmandu	K ₂
Kathmandu	NGMPP T 22-8	National Archive of Nepal, Kathmandu	K ₃
Kathmandu	NGMPP A 596 24	National Archive of Nepal, Kathmandu	K ₄
Kathmandu	NGMPP A 596 25	National Archive of Nepal, Kathmandu	K ₅

9.6.1 Description of the KŚ II manuscripts

9.6.1.1 Göttingen, State and University Library (SUB- Göttingen), ms. Cod. Ms. Sanskrit 24

CE 1982, Mādhyandiniyavedaparibhāṣāṅkasūtrāṇi, Keśaviśikṣā, 32 20 CM, 4, 13, ca. 45 – 50

Cod. Ms.
Sanskrit 24
G

Extent and Conditions This manuscript contains the complete text of the KŚ II in 4 folios, 1 – 4 in original numbering. The text begins on fol. 1r and ends on fol. 4r. The verso of the fourth folio repeats the colophon “||*iti Keśaviśikṣā samāptā*||”. Foliation is made on the verso of each folio. The numbers are put in Devanāgarī numerals on the bottom of the right margin between two double danḍa-s. The folio numbers are repeated on the top of the left margin in the same format. The abbreviation of the title is placed under the folio number on the left margin as “*ke.*” between two double danḍa-s. The word “*śikṣā*” is scribed on the top of the right margin of each verso. The manuscript is very well-preserved and in good health.

Scribal Features This is a neatly written and fairly correct manuscript with a smaller number of errors and omissions. There is no trace of horizontal lines in the document, yet the lines are legitimately straight. Unlike other manuscripts, this one does not begin with an invocation. Instead, it mentions the title of the text in the beginning and “Keśaviśikṣā.” The text begins afterward followed by a gap left between two double danḍa-s. The scribe punctuates the text by double *danḍa*-s throughout the text. There are very rare instances where single danḍa-s are used. The words *kaṇḍikā* and *kaṇḍikāyām* are abbreviated as *kaṇ*. The corrections are made in the body of the manuscript; no marginal entries are found. Vertical strokes and horizontal strokes are used to delete the *akṣara*-s or any element of an

akṣara. The number of strokes depends on the size of the *akṣara* which is to be deleted. A ^-like symbol is used in the line to mention the place of insertion of *akṣara*-s. *Anusvāra* is used at the place of an inter-word pre-consonantal nasal and also at the place of those word-final pre-consonantal nasals which are the modifications of *m*, e.g., *kaṇṭha* in the place of *kaṇṭha*, *ādiraṃtyena* in the place of *ādirantyena*, *ādyocāraṇaṃ* in the place of *ādyocāraṇam*. *Anusvāra* is used in the place of class nasals in internal *sandhi* (e.g., 1r4 *mādhyamdinīye*) and even at the end of a sentence (e.g., 1r4)

The following features are ignored in the collation: *halvyamjanam*).

- Double *danda* deleted by horizontal strokes (1r13 *-rephayuktatvāt*⟨||⟩ *yakāroccāro*).
- *Anusvāra*-s deleted by two vertical strokes (1v1 *pūrvāhalvyo*⟨ṃ⟩*h*, *-yukta*⟨ṃ⟩*sya*, (1v4 *ahalśalyūrdhva*⟨ṃ⟩*rephasya*).
- One string of *au* vowel sign deleted by a vertical stroke, changing it to *o* vowel sign (1v4 *ṣakār*⟨*au*⟩⟨[*o*]⟩*ccārah*).
- An *e* vowel sound deleted by applying some liquid (2v2 *-saṃyogpa*⟨*r*⟩*epi*).
- An *akṣara* deleted by several vertical strokes (*sa*⟨*mī*⟩⟨[*mī*]⟩*dasi*). *Mi* is added overhead.
- “*ṃ || u*” deleted by a number of strokes to correct it to *mu*. (2b9 *yuktān*⟨*ām*⟩ | - *u*)*mudāharaṇāni*).
- A *ā* vowel sign deleted by vertical strokes (*pratyāhārasū*⟨*ā*⟩*trāṇi*).
- A *Ya* deleted to replace with *ñā* (3r6 *ya*⟨*ñā*⟩*ma-*).
- A *na* deleted by double strokes over the headline (3r12 *bhuva*⟨*na*⟩*pataye*).
- A. confusion between *va* and *ca* (3v8 ⟨*va*⟩ *ca*).
- An *e* vowel deleted by three vertical strokes overhead (*śikṣ*⟨*e*⟩*ādibhiḥ*).

History It is an undated document. The manuscript in discussion is presently preserved in the Göttingen State University Library. It is one of the 150 manuscripts that had been gifted to the library by Prof. F. Kielhorn in 1892, a few years after he returned to Germany from India and joined the University of Göttingen in 1882. There were 17 manuscripts of *śikṣā*-treatises in his possession which he collected from the southern part of India. Prof. Kielhorn served the post of professor in Deccan College, Poona from 1866 to 1881. He was one of the eminent scholars who took part in the pan-Indian manuscript collection project started by the government of Bombay in 1866. The manuscripts were collected during his stay in India. Many of them were written for and handed over to Prof. Kielhorn, according to their descriptions in the Cat. GB 1894, pp. 416 – 62. He described this manuscript in Indian Antiquary Vol. 5 – 1876, p. 193. It would not be unfair to assume that the manuscript was collected between 1866 – 1876. The flyleaf states it to be of the 19th century (19 jahrh). The scribing date would be between 1866 to 1876 if it were written with the sole purpose of gifting to Kielhorn like some other manuscripts in his collection. The present editor would proceed with the maximum possible date of 1876. The manuscript is bound with hardboards with two extra unnumbered leaves on the top and bottom of the manuscript. The recto side of the first leaf reads: “*der königlichen universitätsbibliothek geschenkt von Prof. Kielhorn der für seine lebenszeit sich die bestimmung über literarische verwerthung dieser handschrift*”

vorbehält” (donated to the royal university library by Prof. Kielhorn who reserves the right to determine the literary use of this manuscript for his lifetime). The verso is blank. The recto of the second leaf states the novelty of the manuscript by the statement undersigned by Prof. Kielhorn (“FK”): “Keśaviśikṣā, from a modern MS.” The verso bears the library stamp “EX BIBLIOTHECA REGIA ACADEM. GEORGIAE AUG.” The Appended leaves at the end are blank.

9.6.1.2 Kathmandu, National Archive of Nepal, ms. E 533 – 8

E 533 – 8

CE 1958; Mādhyandinīyavedaparibhāṣikasūtrāṇi; Devanāgarī, Paper, 10×4.25, 9, 7, 30 – 35, 20 – 25

K₂

Extent and Conditions The manuscript contains the complete text in 9 folios, 1 – 9 in original foliation. The text begins on fol. 1v and ends on 9v. Fol. 1r contains the scribe’s name and the date (year) of copying in Nāgarī numerals, along with the pious invocation of Rāma. The first line states that this manuscript belongs to Padmanabha Sharman (“*padmanābhāśarmaṇaḥ idṃ pustakaṃ jñeyam*”). The second line produces the year of copying and invocation. The first two digits (i.e., 19) of the year are set before the invocation, and the remaining two digits (i.e., 58) are placed at the end. The invocation reads – “*rāmo rājamaṇi sadā vijayate.*” The date is repeated on the third line, followed by the abbreviated title of the text, “*veda.*” The first and last duo of the numbers in the date are separated by a *danda* placed in between. The text begins on fol. 1v with the invocation of Gaṇeśa – “*śrī gaṇeśāya namaḥ.*” Foliation is made on the bottom right margin of each verso. The word *rāma* is mentioned only on the first foliation, probably by a different hand. The ink has a lighter impression on the paper than the main text. The double *danda*-s have been put before and after folio number 1 and 2 by the same hand (second hand). The folio numbers are repeated in the middle of the left margin of the same page. It carries the abbreviation of the title as “*ve. de.*” on the top of the margin. The ink is splashed in some pages, due to which a few *akṣara*-s on the last two lines of folio 9r are not readable.

Scribal features The writing is fairly neat but extremely corrupt and unintelligible in places. It is probably caused the scribe’s inability to read the exemplar correctly. The writing is full of mistakes. The *bindu*-s (*anusvāra*-s) over the headline are often missed, making the words meaningless. The scribe often copied *pa* as *ya*, *visarga*-s as *avagraha* signs, *ṭṭa* as *vva*, *vyo* as *cyo*, *ṣu* as *yu*, *ya* as *tha*, *kha* as *rava*, which surmise the fact that the scribe is not well-versed in Sanskrit. Only one correction is made, probably by the original scribe. The manuscript has hardly undergone any revision. Sporadically one comes across numbers against *sūtra*-s or verses. Numbers ‘1’ and ‘5’ are found in the document, and they are wrongly placed. The dots, single *danda*-s, and double *danda*-s are used as punctuation marks, which, again, do not follow any set pattern. The following features of the manuscript is ignored in the collation:

- Remarkably frequent duplication of *t* before *y* (2v3 i{t}tyekādaśam, 2v6 -rephayukta

<t>tyāt, 3r3 *sarveṣāmi<t>tyatrāpi*, ittyādi; 3r4 *śreṣṭhatamāye<t>tyatra*, 3r7 *darśatami-<t>tyatro-*, 3v2 *parśavyene<t>tyatra*, 5v6 *purastā<t>tyatu*, 6r5 *mī<t>tyatra*).

- Remarkably frequent duplication of *t* before *v* (2r1 *<t>tvetyekaviśatyrci*, 2r5 *padādi-<t>tvābhāvānna*, *dvi<t>tvayayyakārau*; 3v1 *ekonaca<t>tvāriśadadhyāye*, *dvi<t>tvaya-yyakārau*, 4v6 *sa<t>tvamagga*, 5r5 *sa<t>tvamagne*, 5v7 *dadhā<t>tvasmān*, 6r1 *lay-ukta <t>tvānna*, 7v1 *dvi<t>tva*)
- Gemination of *tha* before *refa* (1r7 *yiccārār<t>tha*).
- The duplication of *m* and *c* before *refa* (7v2 *śar<m>māśya-*, 8v1 *hvār<m>māte*, 6r4 *dviṭiyar<c>ci*).
- A duplication of *g*: (4v6 *sattvama<g>gna*).

History The manuscript is listed in Cat. NGMPP 2003 as “E 533–8 (Mādhyan-*dinīyaveda*)-*Paribhāṣāṅkasūtrāṇi*.” “E 533–8” is the reel number as the flyleaf reveals. The flyleaf also carries another identification number called “running number” which is E 11555 for this manuscript. According to the flyleaf, the manuscript’s place of deposit is P. N. Devakata. The colophon records that this manuscript was written in a city called Viśāla, estate of King Vikramāditya.

Copies The acquired copy of this manuscript was microfilmed on 23-5-1978. The copy is collected from The State Library in Berlin, known initially as Staatsbibliothek prüfischer Culturbesitz in Berlin.

Bibliography Cat. Aithal 1993, Cat. NGMPP 2003.

T 22 – 8

9.6.1.3 Kathmandu, National Archive of Nepal, ms. T 22 – 8

K₃

CE 1870, Mādhyandinīyavedaparibhāṣāṅkasūtrāṇi, Nāgarī, Nepali Paper, 23 10.9 cm, 7, 8 (1v, 4v); ca. 30-35

Extent and Conditions This manuscript is complete in 9 folios, numbered 1 – 9 in original foliation. The text begins on fol. 1v and ends on fol. 9v. Foliation is made on the bottom of the right margin on each verso. The word “*śrīh*” is written above each folio number. Folio numbers are repeated on the top of the left margin of the same side. The abbreviated title “*ve. bhā.*” is scribed above the numbers. The abbreviation and the folio number are positioned on the margin parallel to the first three lines of the body. The manuscript is preserved in good health. As the flyleaf states, the leaves are of light brown color. The acquired copy for this edition is received in grayscale.

Scribal features The manuscript appears to have been written carefully. This is a fairly neat and legible witness with fewer erroneous readings. Yet, there are *akṣara*-s that become illegible due to the use of heavy ink. The scribe is consistent about the use of double *danda*-s as punctuation marks. There are very few instances where single *danda*-s replace them. The text begins with the invocation of Lord Gaṇeśa – “*śrī gaṇeśo jayati*”. A one-*akṣara*-wide

gap is left after the invocation before the text begins (1v1). The same gap has been left before the beginning of the first *sūtra*, at the end of the text before the colophon begins, and after it (the colophon) ends (9v2). The gap always ends with a double *danḍa*, and follows another double *danḍa* before as the ending remark of the previous sentence, as a result, the gap appears to be bracketed with double *danḍa*-s (“||[space]||”). Another noticeable feature of this manuscript is that the scribe has penned through the *sūtra*-s with a bold line, which makes them apparently illegible for easy reading. This can be interpreted as an effort to highlight the *sūtra*-s from their commentaries. This is, for sure, not to delete them because the beginning invocation and the final line in the post colophon (9v4 *likhitvā iti viśeṣaḥ*) are also penned through in the same way. One does not find a plausible argument in support of their deletion.

The scribe did not take good care of the *sūtra* numbers and verse numbers. Sporadically one comes across numbers in the text. Numbers for the first to fourth and the sixth *sūtra*-s are put at the end of their explanations. The verses in the main text remain unnumbered. The verse in the post colophon is marked as ‘1’.

The alteration of *akṣara*-s is marked with dots below. Various ways are followed to mark correction on the manuscript. Some of the corrections are probably made by a different hand. The original scribe deleted the miswritten *akṣara*-s by overwriting it with heavy ink and wrote the corrected *akṣara*-s immediately above or below the line. A ^-like symbol is used to mark the place of replacements, though, even without the symbol, the places of replacements are apparent as they are written immediately above or below the replaced *akṣara*-s (e.g., 3v9 *prāksamucca*[[ret]]). An inline insertion is observed in 9v6 where no symbol is used to mark the point of insertion; the *akṣara* which is to be inserted is written over the headline (*prāksaikā*[[ra]]). In the third line on fol. 2v, a ^-like symbol is used to mark the place of insertion, and the missing *akṣara*-s are written on the left margin parallel to the third line, and no line number is mentioned against the *akṣara*-s (*sakāra*[[hakāra]]*refayuktatvāt*).

Furthermore, the correction has been made by a second hand. This hand wrote missing *akṣara*-s on the right margin with the line number to mark the line they are to be inserted. Sometimes, he marks the place of insertion by ^-like symbol underneath and v-like symbol in case it is put above (4r3 *rāyaspoṣeṇa*[[ste]], (4r5 *saṃvarhi*[[ra]]*rikā*). There is a proposed insertion of the word *iti* written on the right margin on the fol. 4r, parallel to the seventh line. Numeral ‘3’ is placed after the *akṣara*, which means the insertion of *iti* should be somewhere in the third line. This time, the counting of lines is supposed to start from the bottom; hence, the line becomes the third line from the bottom, as the folio contains 9 lines. Here, a dot is used below the line to mark the place of insertion (4r6 *hvārṣṭ* [[iti]]). The second hand mentions the beginning and end of the text by the phrases “*atha vedbhāṣyaṃ*” (1r) and “*iti vedabhāṣyaṃ*” (7v) respectively. The *akṣara*-s written by the second hand are thinner than that of the original scribe. The following features are ignored in the collation:

- The unidentified symbols at the end of 1v1, 1v4, 2v3, 2v9, 3r2, 4v6, 4v8, 5v3, 6v8-9,

and 7r8-9.

- The dots put below the *akṣara*-s (2r2 *va*[[*ya*]]*yo*, [[*va*]]*yakārau*, 2r7 [[*vaya*]]*yoriti*, 6r6 [[*yava*]]*yoh*).
- A *ta* resembling to *na* (3r3 ⟨*ta*⟩[[*na*]] *tu*).
- An overhead writing of *ra* and *avagraha* symbol (3v6 *prākṣaikā*[[*ra*]], 4r9 *vimśatime*[[*'*]]*dhyāye*).
- The two *akṣara*-s deleted by overwriting (3v9 *prāksamucca*[**]*ret. pitṛma*[*]*te*).
- The double *danḍa*-s used to delete a string over the headline of *au* vowel sign to make it *o* vowel sign (*dauṣpit*⟨*au*⟩[[*o*]]*pnām*).
- The double *danḍa*-s to mark the deletion and insertion of the *akṣara*-s (6v8 *akārogre* ⟨*tiṣṭhati*⟩[[*-stī*]])
- The bold lines penned through the *akṣara*-s in 1v1, 1v4-5, 2v5, 2v9, 3v9, 4v5, 5r8-9, 5r9, 5v4, 5v5, 6r6-7, 6v3, 7v4.
- The spaces between the *akṣara*-s in 1v1, 1v4, and 7v2.

History The manuscript is microfilmed under the Nepal german Manuscript Preservation Project (NGMPP) on 11-05-1982. The copies of the manuscripts under this project are kept in the National Archive of Nepal, Kathmandu, and Staatsbibliothek preußischer Culturbesitz in Berlin. The manuscript is listed in Cat. NGMPP 2003 as “T 22-8 Mādhyandiniya(veda) paribhāṣāṅkasūtrāṇi.” T 22-8 is the reel number. The running number of this document, as the flyleaf states, is T 271. The original manuscript is kept in the Tribhuvana Viśvavidyālaya Pustakālaya at Kīrtipura in Kathmandu district.

According to the verse in the post-colophon, it was written in Śaka 1793 [CE 1871]. The verse reads:

*paribhāṣāṅkasūtraṃ ca yajurvedasya kārīkā/
daivavitkeśavenedaṃ kṛtaṃ hastasvarāṅvitam||8||*

The year is mentioned in a chronogram in the right to left order. *Netra*, *aṅka*, *gotra* and *indu* stand for 3, 9, 7 and 1. We find the date 1793 upon rearrangement.

Copies A digital copy of this manuscript for this edition has been acquired from the Staatsbibliothek preußischer Culturbesitz in Berlin. A copy of the microfilm of this manuscript is also preserved in the National Archive of Nepal, Kathmandu.

Bibliography Cat. Aithal 1993, p. 277; Cat NGMPP 2003.

9.6.1.4 Kathmandu, National Archives of Nepal, ms. A 596 – 24

A 596 – 24

K₄

Mādhyandiniyavedaparibhāṣāṅkasūtrāṇi, Devanāgarī, 24×9.3, 5, 9, 43-48

Extent and conditions The manuscript contains the complete text of Mādhyandiniyaveda-paribhāṣāṅkasūtrāṇi (KŚ) in five leaves numbered 1 – 5 in original foliation. The foliation is on the top of the left margin of each verso (except the fifth folio) below the abbreviation “*ve. pa. bhā. o.*” On the fifth folio, the foliation is on the recto side, where the text ends. The

foliation is repeated on the bottom of the right margin of each verso (recto in the case of the fifth folio) below the word “*śrīkṛṣṇa* ◦.” In the folios 4 and 5, the symbol ‘◦’ is replaced with a *visarga*. In folio 3, the word “*śrīkṛṣṇa*” is replaced with the word “*śivaḥ*.” The body of the text begins on fol. 1v and ends on fol. 5r. The recto of the first folio reads an incomplete line: “*sabhāratna vidyā śravaṇapuṇa*” . This is found to be the impression of the text scribed on the verso of the fifth folio. It reads:

*sabhāratnaṃ vidyā śravaṇapuṭaratnaṃ harikathā nadīratnaṃ gaṃgā nṛpatiratnakulaṃ raghu-
patih/
galeratnaṃ gītaṃ gaganataratnaṃ dinamāṇirniśāratnaṃ candraḥ śayanataratnaṃ śaśimukhī||1||*

Another version of this *subhāṣita* verse is found in MSS V (2337.9015), SRB (177.979), and SR (277.39). It reads:

*kalāratnaṃ gītaṃ gaganataratnaṃ dinamāṇiḥ sabhāratnaṃ vidvān śravaṇapuṭaratnaṃ harikathā/
niśāratnaṃ candraḥ śayanataratnaṃ śaśimukhī mahīratnaṃ śrīmāñjayati raghunātho nṛ-
pavaraḥ||*

SSRB (514.979) reads the verse replacing *raghuātho nṛpavaraḥ* with *kṛtiratnaṃ supuruṣaḥ*. MSS V attributes it to Brartṛhari. SR records this verse in its miscellaneous section (*miśraprakaraṇam*) and SRB states it to be of general kind (*sāmānyanītiḥ*). According to SSRB, it is *hitokti*. It can be assumed that this verse is placed here as an invocation.

Scribal Features The manuscript is available in a *pothi* shape. It is written by a single hand, and the writing is congested yet easily readable. The scribe uses double *danda*-s, single *danda*-s, and single dot to punctuate the text. There is no specific pattern followed in the use of double and single *danda*-s. It is noticed that the single *danda* is used mainly at the end of the examples quoted in the text. The dots are probably put during the revision of the text, rectifying the missing punctuations where enough space was not left to put single or double *danda*-s. A pair of the double *danda*-s with a blank space in-between (“||[space]||”) are used in the following conditions:

- After the invocation and before the beginning of a main text (1v1 *śrīgaṇeśāya namaḥ*|| || *natvā gaṇapatimveda*-), (1v3 *taducyate*|| || *paādau pūrvahal*-).
- After the conviction and before the beginning of the first *sūtra* (1v3 *taducyate*|| || *padādau pūrvahal*-)
- After the ending of the text and before the beginning of the final rubric (5r9 *syurvedādhyayanabodhakāḥ*|| || *iti mādhyandinīyavedparibhāṣāṃikasūtrāṇi*).
- Before and after the final invocation (5r9 || *śubhamastu*|| ||).

There are three marginal additions in the whole document. A v-like symbol is used over the headline to specify the space of insertion, and the to-be-inserted text is written immediately over or below the specific *akṣara* in the margin area (2r1, 2r9, and 3v9). All the three corrections were made either in the first or in the last line of the folio giving them scope to be immediate to each other. A metathesis is emended by dots beneath the *akṣara*-s inverting

their orders (1v7, 4v3, and 4v6). Some *akṣara*-s are overwritten with a small lump of ink to mark deletion (1v8, 2r5, 3v1, 4r3, and 5r7). The *sūtra* numbers are mentioned after the completion of the commentary of the *sūtra*. An exception is noticed for the fifth one. The number is missing against this *sūtra*. The scribe is very particular in using the symbol ◦. The following features are ignored in the collation:

- The gemination of *p* before *reḥa* (1v8, 3r1 *prār⟨p⟩payatu*)
- An *ā* vowel sign deleted with $\hat{\ }$ -symbol (1v2 *aṃkānānnāvānaṃ*).
- The confusions between *na/ta* and *nā/tā* (1v2 *tadvi*, 1v3 *⟨tā⟩[[nā]]*).
- A deleted *au* vowel sign with a vertical stroke underneath (1v4 *yakār⟨au⟩[[a]]ccārau*).
- *Ya* and *va* altered with a dot underneath (1v7, 4v3, 4v6 *⟨vaya⟩yavayo-*, 1v8 *⟨vaya⟩[[yava]]kārau*).
- A misplaced dot underneath (2r1 *vayayo-*).
- The *akṣara*-s deleted with a heavy mark of ink in 1v8, 2r5, 3v1, 4r3, 5r7.
- An *e* vowel sign deleted by an overhead vertical stroke (2r6 *madhya⟨e⟩ke*).
- An *ā* vowel sign deleted by a vertical stroke underneath (3r9 *svar⟨ā⟩ṇām*).
- Random number “22” (1v6).

History The manuscript is microfilmed under the Nepal german Manuscript Preservation Project (NGMPP) on 11-05-1989. The copies of the manuscripts under this project are kept in the National Archive of Nepal, Kathmandu, and Staatsbibliothek preußischer Culturbesitz in Berlin. The manuscript is listed in Cat. NGMPP 2003 as “A 596 – 24 Mādhyandinīya(veda) paribhāṣāṅkasūtrāṇi.” There are three numbers on the flyleaf that help to locate the manuscript: Manuscript No. 7019, *viśaya saṃkhyā* (subject No.) 283, and reel No. A 596 – 24.

Copies The copies of the microfilms are preserved in the Microfilm Building in the National Archive of Nepal in Kathmandu as well as in the State Library in Berlin. The manuscript in discussion is acquired from The State Library in Berlin, known initially as Staatsbibliothek preußischer Culturbesitz in Berlin. The acquired digital copy of the manuscript was microfilmed on 12th June 1973.

Bibliography Cat. Aithal 1993, pp. 277; Cat. NGMPP 2003.

9.6.1.5 Kathmandu, National Archive of Nepal, ms. A 596 – 25

A 596 – 24

K₅

Mādhyandinīyavedaparibhāṣāṅkasūtrāṇi, Devanāgarī; Paper; 7; 26×10; 7 (1v – 2r), 8 (2v – 7r); 40 – 45

Extent and Conditions Some portions of the leaves of the manuscript are worm-eaten at places:

- The top and bottom margin areas of all the folios are worm-eaten.
- The top right corner of the second and third folios (foliation on both the leaves is lost). It is to be noted that sides (top, bottom, etc.) are decided on the recto of the folios.

Thus, the top of the recto becomes the bottom of the verso. The manuscript is in *pothi* shape and turned horizontally, with the turning edge coinciding with the top margin of the recto and bottom of the verso.

- A two or three-*akṣara*-wide area extending from the upper margin to the sixth line, inclined towards the left is worm-eaten. The two or three *akṣara*-s each line (till the sixth line) is lost on the recto of the fourth folio. Surprisingly, he made no impression on the verso of the folio.
- Damage on the bottom margin extends to the sixth line (third, from the bottom), causing loss of some *akṣara*-s on the sixth, seventh and eighth line on the recto and first, second, and third line of the verso.

The manuscript contains the complete text of Mādhyandinīyavedaparibhāṣāṃkasūtrāṇi in 7 leaves (1v – 7r). Folio 1r and 7v are left blank. The text begins on folio 1v and ends on folio 7r. Foliation is made on the verso of each folio except for folio 7. On folio 7, the foliation is on the recto side where the text ends. In numbering, Devanāgarī numerals are used on the bottom of the right margin. Foliation is lost on the third and fourth folios due to the damage caused by worms. The numbers follow one *śabdarūpa* each from the table of *rāma śabdarūpa*. Folio numbers are repeated on the top of the right margin with the abbreviation *ve. ṣā* above.

Scribal features The manuscript is written by a single hand, and the writing is uniform but not neat. The scribe mostly uses dots and double *danda*-s as punctuation marks. There are a few places where single *danda*-s are also used. Double *danda*-s are used at the end of the *sūtra*-s; dots and single *danda*-s are often used between examples. Use of *avagraha* sign (ṣ) is a notable phenomenon. There are three cases where *avagraha* is used.

- In *sandhi*-s, ṣ is used in the place of *lupta-akāra* (2v4 -5 *evamvrāhmaṇe'pi*, 4r5 *ekonaviṃśatitame'dhyāye*, 4r7 *rakārasaṃyoge'pi*, 6r8 *ākāro'gre*, 7r1 *ākārogre'sti*, 6v3 *ākāro'gre'sti*, 6v4 *ākārogre'sti*, 6v5 *ākāro'gre'sti*, 7r1 *avarṇo'gre*).
- *Avagraha* is used to represent the conjunct *a-kāra* (1v3 *pūrvā'halvyordvitīyoccārau*, 1v4 *ścā'pya'nayoḥ*, 1v5 *saṃhitāprathamā'dhyāye*, 2r2 *padādītvā'bhāvānna*, 2r3 *krūrasyetya'ṣṭāvīṃśatika*, 2r4 *yyoccārāthama'nyasūtrañca[. . .] padā'dyantama*, 2r7 *dvitīyā'dhyāye*, 2v1 *ṭṛtīyā'dhyāye*, 2v1 *sūtrā'rthe*, 2v5 *sarveśāmitratrā'pi*, 2r7 *padā'dya'nta*, 3r2 *pañcamā'dhyāye*, 3r3 *ityatrā'pi sāvarṇyāllasyā'pi*, 3r4 *atrā'pi*, 3r6 *dvitīyā'dhyāye*, 3v1 *ekatrīṃśada'dhyāye*, 3v6 – 7 *dvitīyā'dhyāye*, 4r5 *ekādaśā'dhyāye*, *ekonaviṃśatitame'dhyāye*, *ṭṛtīyā'dhyāye*, 4r8, *bhāgamprajāvatīritya-syā'nusvārasyā'gre*, *rephābhāvāda'nusvāra*, 4v7 *ṭṛtīyā'dhyāye*, 5r1 *ṭṛtīyā'dhyāye*, 5r3 *dvitīyaprasaṃgāda'nyatra*, 5r4 *tva'ci*, *atrā'c*, 5r6 – 7 *hala'ntyam*, 5r2 *nāsikā'- nusvārasya*, 5r4 *prathamā'dhyāye*, 6r2 *ṭṛdvitīyā'dhyāye*, 6v4 *praṇora'gre*, 6v6 *ddhr- wā'asmingopatau*, 7r1 *avarṇo'gre*, 7r3 *syurvedā'dhyayanabodhakāḥ||1||*),
- Double *avagraha*-s is used to represent conjunct *ā-kāra* (1v3 – 4 *pādādāvā'dyahalvihīnayo*, 2r4 *cāsītyatrā'dyahalyuktatvānna*, *padā'dyantamadhye*, 2v7 *padā'dyanta*, 3r5 *mūrdhanya'deśa*, 3r8 *evamā'di*, 6r5 *halyutā'yutā'kāre*).

There are a few scopes of *avagraha* that are missed by the scribe.

The scribe did not pay attention to the numbers of the *sūtra*-s and verses. The *sūtra* numbers are put after the commentary on each *sūtra*. Sometimes, the commentary ends with a verse. In that case, two numbers are to come subsequently; one is for the verse and another is for the *sūtra*. The second *sūtra* ends with the second verse. They are marked with the number ‘2’ at the end of the second *sūtra*. The number for the third verse is missing. The *sūtra* number ‘4’ is repeated in the place of ‘5’, ‘5’ in the place of ‘6’, ‘6’ in the place of ‘8’ and ‘9’ (the sequence is 1, 2, 3, 4, 4, 5, 7, 6, 6 instead of 1, 2, 3, 4, 5, 6, 7, 8, 9).

The following features have been ignored in the collation:

- *Avagraha* used to represent the conjunct *a-kāra* and double *avagraha*-s used to represent conjunct *ā-kāra* mentioned above.
- *ya* in the place of *ya* (5r3 ⟨*y*⟩[[*y*]]*aro*, 5v1 *upūpadhmānī*⟨*y*⟩[[*y*]]*ānāmoṣṭhau*, 6v3 – 4 ⟨*y*⟩[[*y*]]*aprajora’gre*)
- Gemination of *j* before *refa*. (5r8 *akuhavisar*⟨*j*⟩*janīyānāṃ*, 5v3 *visar*⟨*j*⟩*janīyah*).
- A duplication of *g* (5v7 *dhṛṣṭirasypāggane*)
- Misplaced numbers ‘6’ (1v7 *yyunakti*.⟨6⟩ *janayatyai*) and ‘22’ (1v7 *saṃyyaumādama-gneh*. ⟨22⟩ || *ityādiṣu*).
- A duplication of *t* before *refa* (3r5 *var*⟨*t*⟩*tate*).
- Two *akṣara*-s deleted by vertical strokes (2v4)
- A *ṁ*-like *akṣara* deleted by double vertical stroke above (3v6).
- A double vertical stroke over the headline (1v2).
- *Akṣara*-s written overhead to clarify the unclear reading (2r5 *gma*).

Copies The copies of the microfilms are preserved in the Microfilm Building in the National Archive of Nepal in Kathmandu as well as in the State Library in Berlin. The manuscript in discussion is acquired from The State Library in Berlin originally known as Staatsbibliothek preußischer Culturbesitz in Berlin. The acquired digital copy of the manuscript was microfilmed on 12th June 1973.

Bibliography Cat. Aithal 1993, p. 277, Cat. NGMPP 2003.

9.6.2 Genealogy of the KŚ II manuscripts

9.6.2.1 K₂, K₃, K₄, and K₅, the Ψ family

Primarily, the KŚ II manuscripts can be divided into two basic groups: G, A₁, A₂, C (labeled as Ψ) and K₂, K₃, K₄, K₅ (labeled as η) The primary evidence for this division is an omission of a complete verse in K₂, K₃, K₄, and K₅:

*paribhāṣāṅkasūtraṃ ca yajurvedasya kārīkā/
daivavitkeśavenedaṃ kṛtaṃ hastasvarāṅvitam||8||*

G, A₁, and A₂ read the verse before the final verse of the text. Besides this, K₂, K₃, K₄, and K₅ read the title of the text in the opening verse as *vedaparibhāṣāmikasūtrakam*, whereas the other three have disagreements regarding the title.

Also, K₂, K₃, K₄, and K₅ have three omissions in common:

- *dvitvam*] om. K₂ K₅ K₃ K₄
- *pare'pi*] om. K₂ K₅ K₃ K₄
- *hasva mā hvārmāte*] om. K₂ K₅ K₃ K₄

Hence, the assumption is that K₂, K₃, K₄ and K₅ derived from a common ancestor γ (See Figure 9.1).

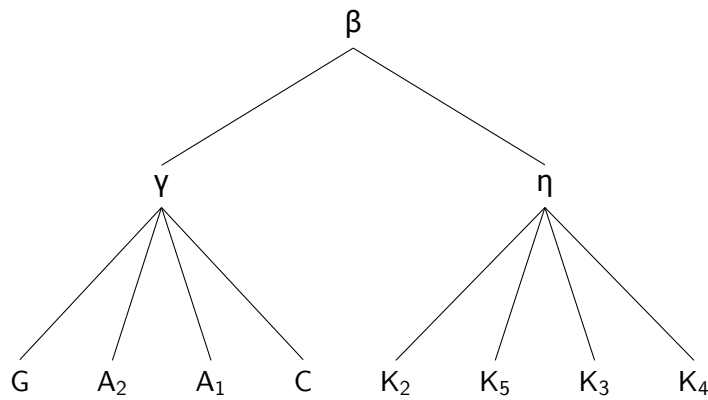


Figure 9.2: K₂, K₃, K₄, and K₅, the η family

9.6.2.2 K₃, K₄ and K₅ the θ family

K₃ and K₅ are undated documents, and it is difficult to establish a chronological relationship between the witnesses judging from the digital copies. K₄ is a document scribed in CE 1871. Some portions of the folios of K₅ are worm-eaten and because of that, some texts are lost.

The three manuscripts do not share many conjunctive readings, but a few of the shared errors are unique. Such an instance is the following one:

- *saṃyāumīdamagneḥ* (KŚ II 11)] *saṃyāumīdamagneḥ 22* K₅ K₃ K₄

The number 22, added in Nāgarī numerals, cannot be justified as a standard coincidental error made by the two scribes. In the KŚ II, there is no possible scope of putting the number 22, as the numbering of the *sūtra*-s and verses ends at nine and eight, respectively. It can be postulated that the text transmitted from a common ancestor in which the number was purposefully or copied wrongly. The hypothesis is that the number 22 was not present in the original. A common ancestor must have passed down the addition to K₃, K₄, and K₅.

There are a few more conjunctive errors that lead us towards the assumption of their common ancestry:

- *dīrghāddhrasvaḥ* (KŚ II 80)] *dīrghahrasvaḥ* K₅ K₃ K₄
- *mradasaṃ* (KŚ II 93)] *mradasadaṃ* K₅ K₃ K₄
- *paridhimi-* (KŚ II 90)] *paridhiṃ* K₅ K₃ K₄
- *-tyṛimadhye* (KŚ II 90)] *madhye* K₅ K₃ K₄
- *ityatra* (KŚ II 143)] *ityādiṣu* K₅ K₃ K₄

The other conjunctive errors of the trio are as follow:

- *-yakāroccārau* (KŚ II 12)] *-vayyakāroccārau* K₅ K₃ K₄
- *ṛimadhye* (KŚ II 23)] *-tyṛimadhye* K₅ K₃ K₄
- *-tyādiṣu* (KŚ II 25)] *ityādiṣu* K₅ K₃ K₄
- *brāhmaṇe* (KŚ II 63)] *vrāhmaṇe'pi* K₅ K₃ K₄
- *rakārasaṃyoge* (KŚ II 75)] *rakārasaṃyoge'pi* K₅ K₃ K₄
- *ṛkārahīnānāṃ* (KŚ II 83)] *ṛkārahīna-* K₅ K₃ K₄
- *śarmāsyavadhūta* (KŚ II 119)] *śarmāsyavadhūta* K₅ K₃ K₄
- *ityatra* (KŚ II 143)] *ityādiṣu* K₅ K₃ K₄

The three witnesses manage to follow a similar format while numbering the *sūtra*-s, commentary and the verses till the end of the commentary of the third *sūtra*. Such consistency in numbering is not observed in other pairs of witnesses.

The assumption is that the three manuscripts K₃, K₄, and K₅ have been descended from a common ancestor labeled as θ (See Figure. 9.3)

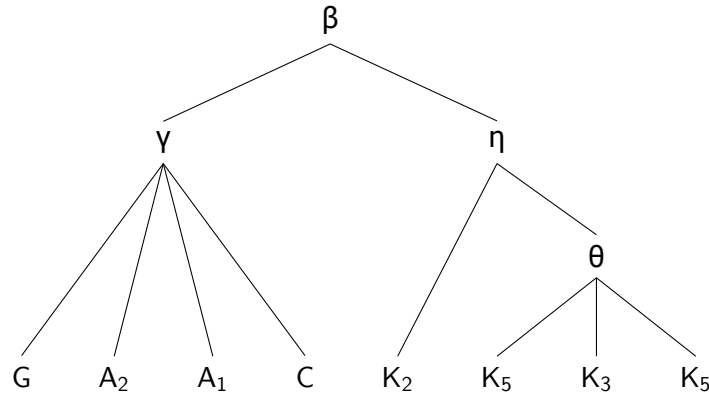


Figure 9.3: K₅, K₃ and K₄ the θ family

9.6.2.3 K₃ and K₄, the ζ family

K₃ bears a date corresponding to CE 1871¹⁴, and K₄ is undated, but looks older. Judging from the digital copy availed for the present work, it is difficult to reach a final judgment

¹⁴ Calculated with *pañcāṅga* tool available at <http://www.cc.kyoto-su.ac.jp/~yanom/pancanga/index.html> (accessed on 09.01.2021).

about its date. The two manuscripts share a high number of conjunctive readings compared to the other manuscripts. Their shared errors include the following ones that cannot be explained as coincidental:

- *haryate-* (KŚ II, 25)] *haryata* K₃ K₄
- *sampūrvayordvijau* (KŚ II, 27)] *sampūrvayordviyvau* K₃ K₄
- *ityr̥ṇimadhye* (KŚ II, 68)] *iti kam* K₃ K₄
- *-mṛṣabhamityr̥ṇimadhye* (KŚ II, 70)] *-mṛṣamityr̥ci* K₃ K₄
- *na* (KŚ II, 120)] *yavayoḥ parayorna* K₃ K₄
- *dvitīyādhyāye* (KŚ II, 124)] *tr̥tīyādhyāye* K₃ K₄
- *yadyapi hrasvāstathāpyeṣāṃ* (KŚ II, 135)] *hrasvāḥ ata eṣāṃ* K₃ K₄
- *yaka ityatra* (KŚ II, 139)] *yakarma atra* K₃ K₄;
- *halvisargayutaḥ avarṇaḥ agre* (KŚ II, 149)] *halvisargayugavarṇo'gre* K₃ K₄

Due to such interesting peculiar readings shared by the two manuscripts, the possibility of one's derivation from the other cannot be ruled out. K₃ cannot be the antigraph of K₄ because it reads many separative errors:

- *navānāṃ* (KŚ II, 3)] *navakānāṃ* K₃
- *-yakāro-* (KŚ II, 7)] *-vakārayakārau* K₃
- *-yakārau* (KŚ II, 15)] *vvakārayakārau* K₃
- *dvitvayōccārau* (KŚ II, 18)] *dvitvavvayyakāroccārau* K₃
- *vayayoriti* (KŚ II, 18)] *yavayoriti* K₃
- *yena tvamiti kaṇḍikāyāṃ* (KŚ II, 23)] *yeneti kim* K₃
- *syātṭavargaṃ* (KŚ II, 30)] *syādṛvarga-* K₃
- *parśavyenetyatra* (KŚ II, 42)] *parśavenetya* K₃
- *agrimakaṇḍikāyāṃ* (KŚ II, 90)] *priyamakam* K₃

On the other hand, K₄ has very few singular errors against K₃. The candidates in which K₃ seems to preserve the archetypal readings along with the other witnesses, are the following ones:

- *staśchandasi* (KŚ II, 7)] K₃; *staḥ chandasi* K₄
- *vayakārau* (KŚ II, 12)] K₃; *yavakārau* K₄
- *keṣvanta* (KŚ II, 50)] K₃; *keṣvanna* K₄
- *etadbrahmannupa-* (KŚ II, 51)] K₃; *etadvrahmannupa-* K₄
- *ca* (KŚ II, 61)] K₃; om. K₄
- *kakāratākārayoḥ* (KŚ II, 94)] K₃; *kakāratākārayo-* K₄
- *vviśśvadhāsi* (KŚ II, 113)] K₃; *viśśvadhā-* K₄
- *halvisargayugavarṇe* (KŚ II, 130)] K₃; *halvisargayugavarṇo* K₄;
- *-yakāro-* (KŚ II, 7)] K₃; *-vayakāro-* K₄
- *-kaṇḍikāyāṃ* (KŚ II, 17)] K₃; *-kaṇḍikā* K₄

K_4 cannot be the antigraph of K_3 because it has several separative errors against K_3 :

- *-sukhāptaye* (KŚ II, 2)] *-sukhāyame* K_3 ; *-sukhāmaye* K_4
- *-rdvirjoccārau* (KŚ II, 5)] *-rdvitīyoccārau* K_3 ; *-dvitīyoccārau* K_4
- *-yakāro-* (KŚ II, 7)] *-vakārayakārau* K_3 ; *-vayakāro-* K_4
- *yunakti* (KŚ II, 11)] *yunakti* K_3 ; *yyunakti* K_4
- *-kaṇḍikāyāṃ* (KŚ II, 17)] *-kaṇḍikam* K_3 ; *-kaṇḍikā* K_4
- *yoccārārthamanyatsūtram* (KŚ II, 18)] *yoccārārthamanyatsūtra* K_3 ; *yoccārārthamanyasūtram* K_4 ;
- *trayoviṃśatitame'dhyāye* (KŚ II, 50)] *trayoviṃśatimedhyāye* K_3 ; *trayoviṃśatitamedhyāye* K_4 ;
- *iti* (KŚ II, 67)] *kam* K_3 ; *kim* K_4
- *barhiraṅktā* (KŚ II, 68)] *varhiṅktā* K_3 ; *barhiṅktā* K_4
- *ityupadhmānīyaḥ* (KŚ II, 111)] *upadhmānīyaḥ* K_3 ; *iti upadhmānīyaḥ* K_4
- *ityupadhmānīyaḥ* (KŚ II, 111)] *upadhmānīyaḥ* K_3 ; *iti upadhmānīyaḥ* K_4

The readings of the last series would have been caused either by contamination or by the individual conjecture of K_4 's scribe. At the present stage of knowledge, it is safer to assume that K_3 and K_4 have descended from a common ancestor. The ancestor of K_3 and K_4 is labeled as ι (see Figure 9.4).

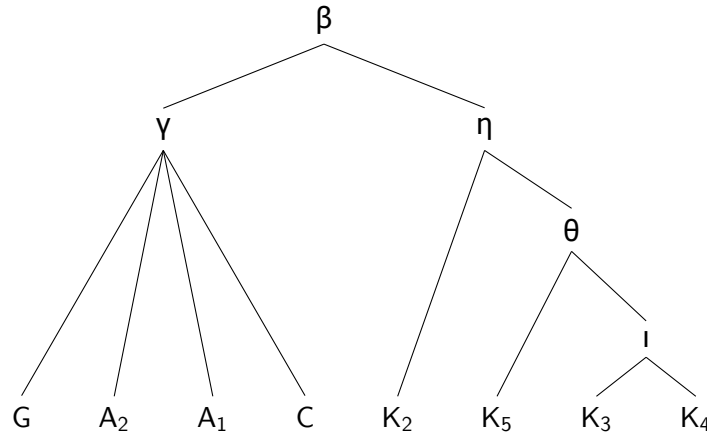


Figure 9.4: K_3 and K_4 , the ι family

9.6.2.4 G and A_2 , the δ family

Both G and A_2 are undated documents. The date of G has to be prior to CE 1892, because Prof. Kielhorn gifted the manuscript to Staatbibliothek Preu ischer Kulturbesitz in Berlin in VE 1892. A_2 looks older. However, it may not be taken as a final judgment about the chronology of the manuscripts.

Among the members of the γ family, the pair of G and A_2 share the highest number of

conjunctive errors against A₁. Below is a list of such errors:

- *kramāddvitva-* (KŚ II, 7)] *kramādvitvaṃ* G A₂; *kramādvitta-* A₁
- *ityekādaśakaṇḍikāyāṃ* (KŚ II, 22)] *ityekādaśakaṃ* ◦ G A₂; *ityekadaśasūtre* A₁
- *yajñapatirhvārṣīt* A₁ (KŚ II, 53)] *yajñaparirhvā* ◦ G A₂
- ha *hasva* (KŚ II, 113)] *hasva* G A₂; *hrasva* A₁
- *syakārapakārahikārāṇāṃ* (KŚ II, 148)] *pakārahikārayoḥ* G A₂; *pakārasya* A₁

The number of the conjunctive errors shared by the two manuscripts is not high, but there are peculiar features observed in the errors. Agreement on the abbreviation of words *ityekādaśakaṃ* and *yajñaparirhvā* (in the third and fourth instances mentioned above) cannot be explicated as accidental because abbreviating or shortening words or phrases is not a common feature of any of the two manuscripts. They cannot occur by the individual conjecture of the two scribes. They must share a close relationship.

The possibility of G's derivation from A₂ can be ruled out because A₂ has following omissions that are not found in G:

- *udāharaṇāni* (KŚ II, 62)] om. A₂
- *na* (KŚ II, 117)] om. A₂
- *dvitīyādhyāye* (KŚ II, 123)] om. A₂
- *dvitīyādhyāye* (KŚ II, 124)] om. A₂

Similarly, A₂ cannot be antigraph of G, because A₂ has several omissions that are not present in G:

- *tadvinā yena padādivarṇeṣveva samjñā jāyate* (KŚ II, 5)] om. G
- *na* (KŚ II, 13)] om. G
- *na śakāraḥ evaṃ brāhmaṇe'pi iyaṃ pṛthivī sarveśāmityatrāpi khakāroccāro* (KŚ II, 34-35)] om. G
- *eva na khakāra* (KŚ II, 37-38)] om. G
- *prāgeva* (KŚ II, 43)] om. G
- *agni* (KŚ II, 44)] om. G
- *sasya* (KŚ II, 50)] om. G
- *chandasi* 5 *anusvārasya* (KŚ II, 65-66)] om. G
- *pare* (KŚ II, 66)] om. G
- *syācchandasi* (KŚ II, 67)] om. G
- *na* (KŚ II, 82)] om. G
- *ca* (KŚ II, 91)] om. G
- *vakārasya dantoṣṭham* (KŚ II, 117)] om. G
- *parayoḥ* (KŚ II, 127)] om. G
- *strṇāmi* (KŚ II, 128)] om. G
- *vayayoḥ* *parayoḥ* (KŚ II, 130)] om. G

- *saikāra* (KŚ II, 133)] om. G
- *dvitīyādhyāye kṛṣṇo 'sītyatra kṛṣṇo 'sītyuccāro na ṛkāraḥ dvitīyādhyāye agnaye iti kaṇḍikāyāṃ pitṛmate* (KŚ II, 134-136)] om. G
- *pitremate* (KŚ II, 136)] om. G
- *na ṛkāraḥ* (KŚ II, 138)] om. G
- *na* (KŚ II, 141)] om. G
- *hasva mā hvārmā te* (KŚ II, 149)] om. G
- *atra* (KŚ II, 149)] om. G
- *śreṣṭhatamāya atra makārayuta ākāraro'gre tiṣṭhati. ataṣṭhakāratakārayorhrasvataiva. yaka ityatra yakārasya kiñciddīrghatā. rmaṇa āpyā ityatra halviyuta ākāro'gre'sti. ato hrasvāveva. yadhvamagnnyā ityatra dhasya kiñciddīrghatā.* om. (KŚ II, 150-154)] om. G
- *na* (KŚ II, 166)] om. G
- *kṛtāstāḥ syurvedādhyayana- -bodhikāḥ.7. paribhāṣāṅkasūtram ca yajurvedasya kārīkā daivavitkeśavenedaṃ* (KŚ II, 169-171)] om. G

From the series of long omissions present in G, it is quite evident that it cannot be derived from A₂. In the present scenario, it is safer to assume that they descended from a common ancestor. The ancestor is labeled as δ as shown in Figure 9.5.

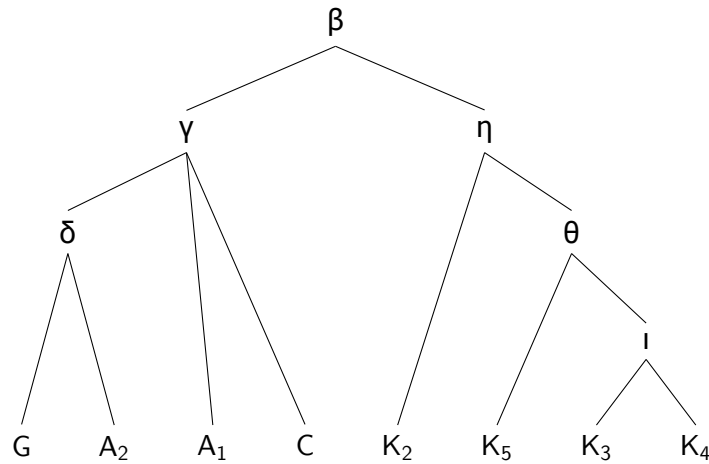


Figure 9.5: G and A₂ the δ family

9.6.2.5 The independent ancestors of A₁ and C

In the previous section, it is shown how A₁ stands apart from the duo of A₂ and G. The relation of the fourth member of the group i.e., C with others is yet to be weighted. i.e., C hardly shares any conjunctive error with any of the other member separately. In the contrary, it reads a high number of separative errors. A similar situation is observed with A₁. In this position, the assumption is that the exemplar of C and A₁ are different from δ , and at the same time, they are not derived from a common ancestor. The ancestors of A₁ and C are

labeled as ϵ and ζ (see Figure 9.6).

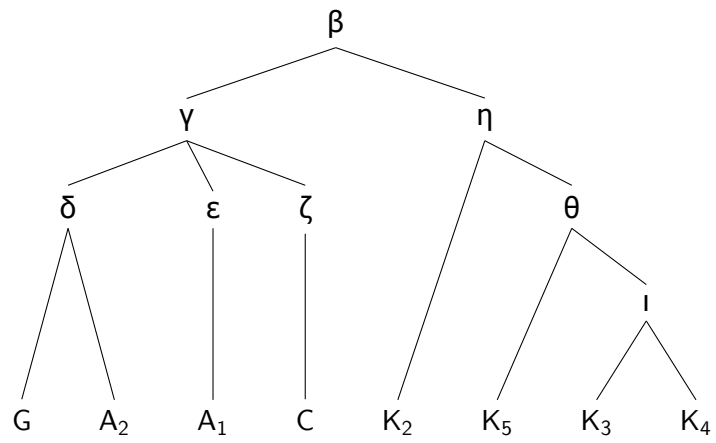
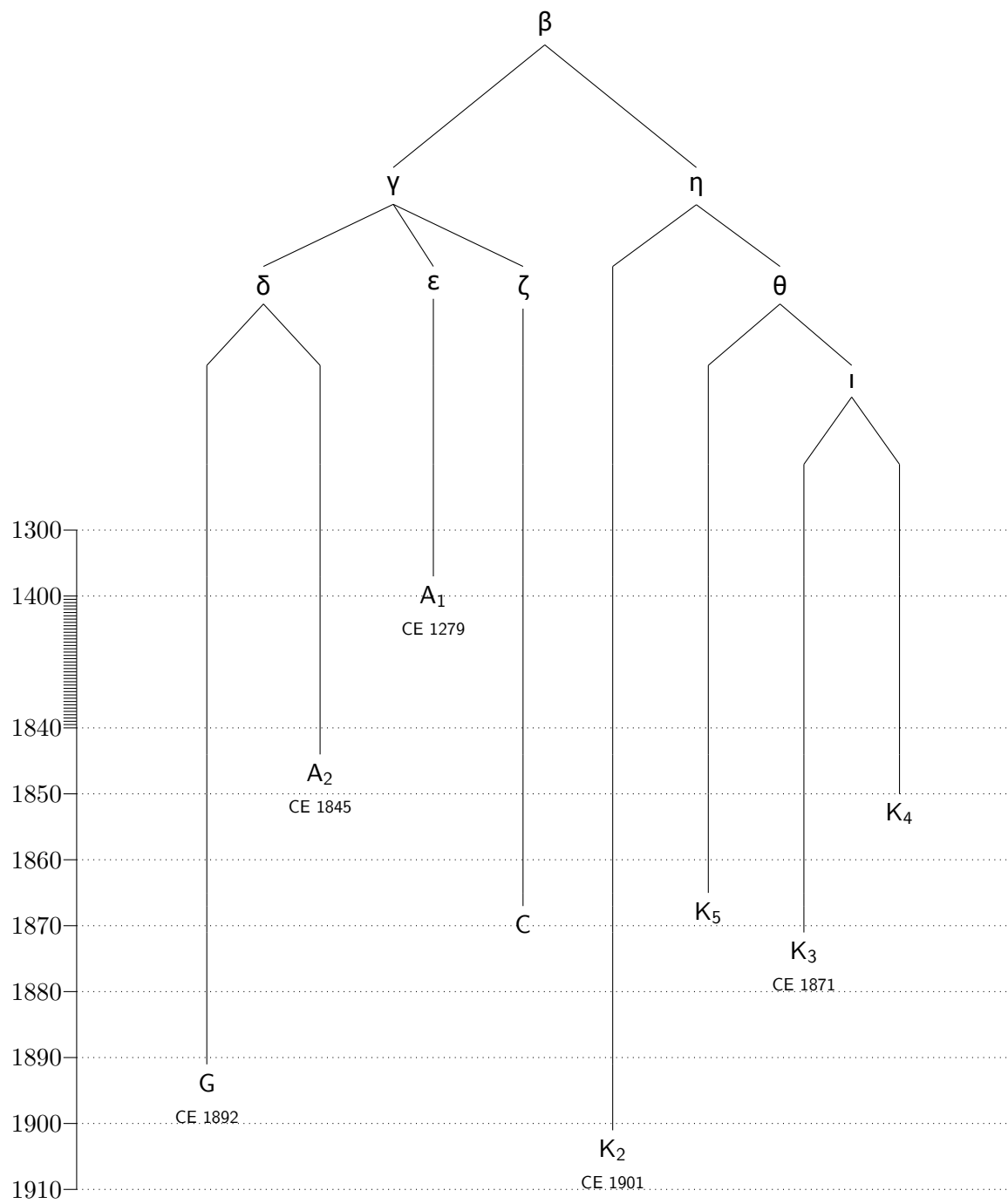


Figure 9.6: ϵ and ζ , the ancestors of A_1 and C

Figure 9.7: Hypothetical stemma codicum of the KS II manuscripts with tentative chronology



9.6.3 Critically Edited Text: KŚ II

केशवीशिक्षा II

- 1 नत्वा गणपतिं देवं परिभाषाङ्कसूत्रकम्।
 2 उच्यते केशवेनेदं वेदाध्यायि- -सुखाप्तये ।१।
 3 अत्रादौ माध्यन्दिनीय- -वेदपरिभाषाया अङ्कानां नवानां सूत्राणां मध्ये येन सूत्रेण पदादि- -मध्यान्त- -वर्णेषु संज्ञा
 4 जायते तद्विना येन पदादिवर्णेष्वेव संज्ञा जायते तदुच्यते। पदादौ पूर्वाहल्यो- -द्विर्ग्रोच्चारौ सम्पूर्वयो- -श्छन्दसि
 5 ।१।
 6 पदादौ आद्यहल्विहीनयोर्वकारयकारयोः सम्पूर्वयोश्चाप्यनयोः क्रमाद्वित्वयकारो-च्चारौ स्तश्छन्दसि माध्यन्दिनीये।
 7 हल्व्यञ्जनम्। अस्योदाहरणानि संहिताप्रथमाध्याये आद्यकण्डिकायां व्वायवः। द्वितीयकण्डिकायां व्सोः पवित्रम्।
 8 देवस्य त्वा इत्येकविंशत्यृचि संबपामि। द्वितीयकण्डिकायां संयज्ञपतिः। कस्त्वा युनक्ति। जनयत्यै त्वा संयौमीदमग्नेः।
 9 इत्यादिषु पदादित्वात्सम्पूर्वत्वाच्च वययोद्वित्वयकारोच्चारौ न वयकारौ इत्यादि ज्ञेयम्। पदादाविति किम्। आद्यकण्डिकायां
 10 प्रजावतीः। अनमीवाः प्रार्पयतु। श्रेष्ठतमाय इत्यादिषु वकारयकारयोः पदादित्वाभावान्न द्वित्वयकारौ स्त इति।
 11 आद्यहल्विहीनयोरिति किम्। पुरा क्रूरस्येत्यष्टाविंशति- -कण्डिकायां स्वधाभिः गायत्रेण त्वा इति सप्तविंशतिकण्डिकायां
 12 स्योना चासीत्यत्र आद्यहल्युक्तत्वान्न द्वित्वयोच्चारौ वययोरिति। योच्चारार्थमन्यत्सूत्रं च।

69 नत्वा] n.a. K₁ * गणपतिं] गणपति K₂ * देवं] वेद- K₂ K₃ K₄ K₅ C; देव A₂

2 वेदाध्यायि-] वेदाध्यायि- K₂; वेदाध्यायी- K₃ * -सुखाप्तये] -सुखायमे K₃; -सुखामये K₄; -सुषाप्तये A₁

3 -वेदपरिभाषाया] -वेदपरिभाषया A₁; -वेदपरिभाषायाः C * अङ्कानां] अङ्काना K₂ G * नवानां] नवानां K₃; नवानि A₁ * सूत्राणां] सूत्राणा K₂ * पदादि-] om. A₁; पद- C * -मध्यान्त-] पदामिध्यान्त- A₁; -मध्यान्त्य- A₂ C * संज्ञा] संज्ञा K₂
 4 तद्विना] om. G * संज्ञा] संज्ञा K₄ K₅ * पदादौ] पादादौ A₁ * -द्विर्ग्रोच्चारौ] -द्वितीयोच्चारौ K₂ K₃ K₅; -द्वितीयोच्चारौ K₄; -द्विर्ग्रोच्चारौ G; -द्विर्ग्रोच्चारौ A₁; -द्विर्ग्रोच्चारौ A₂ * सम्पूर्वयो-] सम्पूर्वयाश्च K₂; सम्पूर्वयो- K₃ K₄ A₁; सम्पूर्वयोश्च K₅; सम्पूर्वयोश्च A₂ * -श्छन्दसि] छन्दसि K₂ K₅ A₂

6 पदादौ] पदादा- K₅ * आद्यहल्विहीनयो] -वाद्यहल्विहीनयो- K₅; आद्यहल्विहीनयो- A₁ * वकारयकारयोः] -वकारयकारयाः K₂; -रवकारयकारयोः C * सम्पूर्वयो-] सपूर्वयो- K₂; सम्पूर्वयो- K₅ A₁ * श्चाप्यनयोः] -श्चानयोः A₁ * क्रमाद्वित्व] क्रमाद्वित्व- K₅; क्रमाद्वित्वं G A₂ C; क्रमाद्वित्त- A₁ * यकारो-] -यकारा- K₂; -वकारयकारौ K₃; -वयकारो- K₄; -व्ययकारो- K₅; यकारो- G A₂ C * चारौ] -च्चार- K₂; om. K₃; -च्चारं C * स्तश्छन्दसि] -स्तश्छन्दसि K₂; स्तः छन्दसि K₄; स्तश्छन्दसि G; स्युश्छन्दसि A₁; स्याच्छन्दसि C

7 संहिताप्रथमाध्याये] संहितायाः प्रथमाध्याये A₁ * आद्यकण्डिकायां] प्रथमकण्डिकायां K₂ K₃ K₄ K₅ A₁ A₂ C * द्वितीयकण्डिकायां] द्वितीयकं G * व्सोः] व्सो K₂; वसोः K₅

8 त्वा] त्वे- K₂ * इत्येकविंशत्यृचि] -त्येकविंशत्यृचि K₂; इत्येकविंशत्यृचि A₁ * द्वितीयकण्डिकायां] द्वितीयकण्डिका A₂; द्वितीये C * सं] om. K₂ K₃ K₄ K₅ A₁ A₂ * कस्त्वा] कस्त्व K₂

9 इत्यादिषु] इत्यादिषु A₁ * पदादित्वात्सम्पूर्वत्वाच्च] पदादित्वात्सम्पूर्वत्वाच्च K₂ * वययो] वययो- K₄ * द्वित्व] -यकारो- add. K₂; -द्वित्व- K₄ * यकारोच्चारौ] -च्चारौ K₂; -व्ययकारोच्चारौ K₃ K₄ K₅; -यकारोच्चारौ A₁; -पकारोच्चारौ A₂; -यकारो- चारो C * न] om. G * वयकारौ] वयकारौ K₄; वकारयकारौ G A₁ A₂ C * इत्यादि] इत्यादिदि A₁ * आद्यकण्डिकायां] आद्यकण्डिकायाम् K₂; आद्यकं G; आद्यकण्डिका A₂

10 अनमीवाः] अरनमीवाः K₂ K₅ * द्वित्व] द्वित्वं C * यकारौ] -ययकारौ K₂; -वकारयकारौ K₃; -व्ययकारौ K₄ K₅; -यकारौ A₂ * स्त] स्तः K₂

11 पुरा] द्वितीयाध्याये अग्ने वाजजिद्वाजं तृतीये अव रुद्रमित्युद्धये श्रेयसस्कात् रयं थी नो इत्यनयोर्वकारयकारयोः पदादित्वमस्ति अतः द्वितीयोच्चारः वाजजिज् वाजं C * क्रूरस्येत्यष्टाविंशति-] क्रूरस्य इत्यष्टाविंशति- K₃ K₄ A₁ A₂ * -कण्डिकायां] -कम् K₃ K₄; -कं G; -कण्डिं A₂ * त्वा] त्वे- K₅ * इति] -ति K₅ * कण्डिकायां] -कण्डिकम् K₃; -कण्डिका K₄; -कं G; -कण्डिं A₂

12 स्योना] स्येना K₂ K₅ * चासीत्यत्र] चासि इत्यत्र K₁ K₃ K₄ A₂; चासीत्यत्रा- K₂ K₅ * आद्यहल्युक्तत्वान्न] -द्यहल्युक्तत्वान्न K₂ K₅; आद्यदकारहल्युक्तत्वान्न C * द्वित्वयोच्चारौ] वयकारोच्चारौ K₁ द्वित्वयोरोच्चारौ K₂; द्वित्वव्ययकारोच्चारौ K₃; द्वित्वव्यकारोच्चारौ K₄; द्वित्वव्ययोच्चारौ K₅; द्वित्वपोच्चारौ A₂; द्वित्वयोच्चारः अग्ने वाजजिद्वाजं त्वा श्रेयस्करद्यथा नः एवमेवोच्चारो C * योच्चारार्थमन्यत्सूत्रं]

- 13 पदाद्यन्तमध्ये ऋहरेफयुग्मस्य यश्च॥२॥
- 14 पदाद्यन्तमध्ये ऋकारहकाररेफैश्च युक्तस्य यस्य योच्चारः स्याच्छन्दसि। उदाहरणानि। अथैन आप्येति ब्राह्मणमध्ये
15 प्रथमा इत्येकादशकण्डिकायां सामान्युग्भिः अभिषिञ्चत्यृचः। द्वितीयाध्याये यं परिधिमिति ऋङ्गध्ये पणिभिर्गुह्यमानः।
16 वेदोसि येन त्वमिति कण्डिकायां स्तेन मह्यं वेदो भूयाः। घृताची स्थो धुर्यौ। तृतीयाध्याये उप त्वा इत्यृङ्गध्ये
17 घृताचीर्यन्तु हर्यतेत्यादिषु ऋकाररेफ- युक्तत्वात् यकारोच्चारो न यः। सूत्रार्थे कारिकापि।
18 पूर्वाहल्व्योः पदादौ च वेदे सम्पूर्वयोर्द्विग्नौ।
19 यस्यहरेफयुक्तस्य यः पदाद्यन्तमध्ये॥१॥
- 20 षः खष्टृमृते च॥३॥
- 21 पदाद्यन्तमध्ये षकारस्य खकारोच्चारः स्यादृवर्गं विना छन्दसि। उदाहरणानि। इषे त्वोर्जे त्वा इत्यत्र खकारो न
22 षकारः। एवं ब्राह्मणेऽपि। इयं पृथिवी सर्वेषामित्यत्रापि खकारोच्चारो न षकारः। इत्यादि ज्ञेयम्। टवर्गं विना
23 इति किम्। आद्य ऋचि। श्रेष्ठतमाय कर्मण इत्यत्र टवर्गयुक्तत्वात्षकारोच्चार एव न खकार इत्यादि ज्ञेयम्।
24 अहलशाल्यूर्ध्वरेफस्य सैकारः प्राक्॥४॥

योच्चारार्थमन्यत्सूत्रम् K₁ K₃; योच्चारार्थमन्यत्सूत्रम् K₂; योच्चारार्थमन्यत्सूत्रम् K₄; योच्चारार्थमन्यत्सूत्रम्- K₅; योच्चारार्थमन्यत्सूत्रं G;
षोच्चारार्थमन्यत्सूत्रं A₂; -चारार्थमन्यत्सूत्रं C

13 पदाद्यन्तमध्ये] पदाद्यन्तमध्ये K₂ A₂ C; पदाद्यन्तमध्ये K₃ K₄; पदाद्यन्तमध्ये K₅ C * ऋहरेफयुग्मस्य] ऋहरेफयुग्मस्य K₁
K₃ K₄ G A₂ C; ऋहरेफयुग्मस्य K₂; ऋहरेफयुक्तस्य A₁ * यश्च] यश्च K₁ K₃ K₄ G A₂ C; यश्च K₂; यश्च K₅

14 पदाद्यन्तमध्ये] पदाद्यन्तमध्ये K₁; पदाद्यन्तमध्ये K₂ * ऋकारहकाररेफैश्च] ऋकारहकाररेफैश्च K₁; ऋकारहकाररेफैश्च K₂
* युक्तस्य] युक्तस्य K₁ * यस्य] om. K₁; यस्य K₄ * योच्चारः] योच्चारः K₁ K₂ K₃ K₄ A₂; योच्चारः K₅; योच्चार A₁;
योच्चारणं C * अथैन] अथैता G * आप्येति] आथेति K₃ K₄ K₅ * ब्राह्मणमध्ये] ब्राह्मणमध्ये० K₂; ब्राह्मणमध्ये K₃ K₄ K₅

15 इत्येकादशकण्डिकायां] इति एकादशकं K₁; इत्येकादशकम् K₂; इत्येकादशकम् K₃ K₄; इत्येकादशकं० G A₂; इत्येकादशसूत्रे
A₁; इत्येकादशकण्डि C * सामान्यु] सामान्य- G C * ग्भिः] -ग्भिः K₁ G C; -क्षिः A₁ * यं] यं K₅ * परिधिमिति] परिधिमि-
K₃ K₄ K₅ G A₂; परिधिमि A₁; परिधिमि C * ऋङ्गध्ये] कण्डिकायां K₂ A₁; -त्यृङ्गध्ये K₃ K₄ K₅; -त्यृचमध्ये G; -त्यृङ्गध्ये
A₂; इत्यृङ्गध्ये C

16 वेदोसि] om. K₁ * येन] येनेति कण्डिकाम् K₂; येनेति किम् K₃; येनेति कं K₄ * त्वमिति] त्वमिति A₂ * कण्डिकायां]
कं० G A₂ * स्तेन] तेन A₁ * मह्यं] मह्य K₂; मह्यं K₃ K₄ K₅ G A₂ C * वेदो] वेदो K₂ K₃ K₄ K₅ A₁ A₂ * घृताची]
घ्यताची K₂ * तृतीयाध्याये] तृतिथाध्याये K₂ * त्वा] त्वे- K₁; त्वे K₅ * इत्यृङ्गध्ये] -त्यृङ्गध्ये K₁; त्यृचमध्ये A₁

17 घृताचीर्यन्तु] घृताचीर्यन्तु K₁ K₃ K₄ C; घृताचीर्यन्तु K₂ * हर्यते] हर्यते- K₂; हर्यत K₃ K₄; हर्यत K₅ G A₁ A₂ *
त्यादिषु] -त्यादिषु K₂; इत्यादिषु K₃ K₄ K₅; आदिषु G * ऋकाररेफ-] ऋकारहकाररेफ- K₁; ऋकारहकाररेफ- K₂ K₄ K₅ C
* युक्तत्वात्] -युक्तत्वात् K₂; युक्तत्वात् A₁; -युक्तत्वात् C * यकारो] यकारो- K₁ K₂ K₃ K₄ C; यकारो G * चारो] -चारो
K₂; चारो G * सूत्रार्थे] सूत्रार्थ A₁

18 पूर्वाहल्व्योः] पर्वहल्व्योः K₁; पूर्वाहल्व्योः K₂; पूर्वाहल्व्योः C * च] om. C

19 यस्यहरेफयुक्तस्य] यस्यहरेफयुक्तस्य A₁; अस्यहरेफयुक्तस्य C * यः] यः K₂ K₄ * मध्यके] -मध्य K₁; -मध्यगे G

20 खष्टृमृते] स्वष्टृमृते K₂

21 पदाद्यन्तमध्ये] पदान्तमध्ये K₁ * खकारोच्चारः] खकारोच्चार- K₂; खकारोच्चार A₁; खकारोच्चारः G C * स्यादृवर्गं] स्यादृवर्गं
K₁ K₅; -स्स्यादृवर्गं K₂; स्यादृवर्ग- K₃; स्यात् टवर्गं G; स्यादृवर्गं A₁ * विना] -म्विना K₃ * त्वोर्जे] om. K₁; त्वोर्जे K₂
K₅ G A₁ A₂ C * खकारो] खकारोच्चारो K₂ K₃ K₄ K₅ A₁ A₂; खकारोच्चारो C * न] om. G

22 एवं] ए K₂ * इयं] इय K₂ * सर्वेषामित्यत्रापि] सर्वेषाम् इत्यत्रापि C * खकारोच्चारो] खकारोच्चारो C * इत्यादि] इति
A₁ * टवर्गं] टवर्गं विनेति K₃ * विना] विनेति किं A₁

23 इति] om. K₁ * आद्य] आद्यकं K₁; अद्य C * श्रेष्ठतमाय] श्रेष्ठतमायेत्यत्र K₂ * कर्मण] om. K₁ K₃ K₄ K₅ C;
कर्मण A₁; कर्मणे A₂ * युक्तत्वात्षकारोच्चार] -युक्तत्वात्षकारोच्चारो A₁ * एव] om. A₁ * खकार] खकारः K₁ A₁ *
इत्यादि] सर्वत्र add. K₁

24 अहलशाल्यूर्ध्वरेफस्य] अहलसल्यूर्ध्वरेफस्य A₁ * सैकारः] रेकारः G

25 पदाद्यन्तमध्ये हल्विहीनशल्यूर्ध्वरेफस्य सैकारः प्रागुच्चारः स्याच्छन्दसि। शल् इति शषसहा ज्ञेयाः। उदाहरणानि।
 26 अष्टात्रिंशदध्याये अभीमं महिमा दिवमिति सप्तदशकण्डिकायां दर्शतमित्यत्रोर्ध्वरेफस्य प्रागेव सैकारोच्चारः
 27 दरेशतमिति। न तु सोर्ध्वरेफोच्चारः। एकोनचत्वारिंशदध्याये अग्निः हृदयेनेत्युद्ध्ये पर्शव्येनेत्यत्र परेशव्येनेति।
 28 पञ्चमाध्याये द्वां मा इति कण्डिकायां शतवल्शो विरोह सहस्रवल्शा इत्यत्रापि रलयोः सावर्ण्याल्लस्यापि
 29 प्राक्सैकोच्चारः शतवलेशो विरोह सहस्रवलेशा इति। न तु संयुक्तोच्चारः। वसोः पवित्रमिति कण्डिकायां ह्वर्षीत्।
 30 अत्र ह्वरेपीदिति। षकारस्योदाहरणमेव सकारस्य तत्कथम्। इण्कवर्गाभ्यां परस्य सस्य मूर्धन्य इति कृत्वा
 31 रेफस्तु इण्मध्ये वर्तते तर्हि रेफात्परो यः सकारः स मूर्धन्य एवेति कृत्वा षकारसकारयो रेकमेवोदाहरणम्।
 32 द्वितीयाध्याये बर्हिषे त्वा बर्हिरसि इत्यनयोः बारेहिषे त्वा बारेहिरसि एवमेवोच्चारः। न तु साध्वरेफोच्चारः।
 33 त्रयोविंशतितमेऽध्याये केष्वन्त इति ऋचि एतद्ब्रह्मन्नुपवल्हामसीत्यत्र वलेहामसीत्युच्चारः रलयोः सावर्ण्यात्।
 34 एवमादिज्ञेयानि। हल्वीहीनेति किम्। वसोः पवित्रमिति कण्डिकायां यज्ञपतिर्ह्वर्षीत्। एकत्रिंशदध्याये नाभ्या
 35 आसीदन्तरिक्षः शीर्ष्णां द्यौरित्यत्र हकारषकारयोर्वकारणकार हल्युक्तत्वादूर्ध्वरेफयुत एवोच्चारो न प्राक्सैकार
 36 इति। शलिति किम्। इषे त्वोर्ज्ञे त्वा प्रार्थयतु इत्यत्र शल्विहीनत्वात् सोर्ध्वरेफोच्चारः न प्राक्सैकार इत्यादि

25 पदाद्यन्त] पदान्त- K₁ * सैकारः] एकारसहितः K₁; सैकादवत् K₂; सैकारवत् K₃ K₄ K₅ A₁; रेकारः G * प्रागुच्चारः] प्रागुच्चार K₄ * शल्] शलि K₂; पल् C * इति] om. K₂ * शषसहा] शषसहाः K₁; शषसहा K₂; शषसह G
 26 अष्टात्रिंशदध्याये] om. K₁; अष्टत्रिंशदध्याये K₂; अष्टत्रिंशदध्याये K₃ K₄ K₅ A₁ A₂; अष्टत्रिंशदध्याये सप्तदश- कण्डिकायाम् C * अभीमं] अभस्मं K₂; अग्नीमं G; अभिमं A₂ * महिमा] महिमेति K₁ * दिवमिति] दिव इति दर्शतम् इत्यत्र C * सप्तदशकण्डिकायां] कण्डिकायां K₂; om. A₁ * दर्शतमित्यत्रो] दर्शतमित्यत्रो A₂ * ध्वरेफस्य] -ध्वरेफस्य K₁; रेध्वरेफस्य G C; ध्वरेफस्य A₂ * प्रागेव] om. K₁ G A₁ * सैकारोच्चारः] रेकारोच्चारः G
 27 एकोनचत्वारिंशदध्याये] एकोनचत्वारिंशदध्याये K₂; एकोनचत्वारिंशोदध्याये A₁; रुद्रजटायां add. A₂ G * अग्निः] अग्नि K₅; om. G A₁; अग्रं C * हृदयेनेत्युद्ध्ये] हृदयेनेत्युद्ध्ये A₁; हृदयेनेत्युद्ध्ये C * पर्शव्येनेत्यत्र] पर्शव्येनेत्यत्र K₃; पर्शव्येनेत्यत्र K₄; पर्शव्येनेत्यत्र C
 28 पञ्चमाध्याये] पञ्चमाध्यये K₂ K₃ K₄ K₅; पञ्चमाध्यायान्ते G A₂ * मा] ले add. A₁ * कण्डिकायां] कं K₁; कं G; कण्डिका A₂ C * शतवल्शो] शतवल्शा A₁ * विरोह] विरोह G C * सहस्रवल्शा] सहस्रवल्शा K₁; सहस्रवलेशा A₁ * इत्यत्रापि] इत्यात्रापि K₂; इत्यात्रापि K₃ C * रलयोः] रलयो K₃ G C * सावर्ण्याल्लस्यापि] सावर्ण्याल्लस्यापि K₃
 29 प्राक्सैकोच्चारः] प्राक्सैकारोच्चारः K₁ K₂ K₄ K₅ A₁ A₂; प्राक् सैकारोच्चार K₃; प्राक्सैकारोच्चारः C * विरोह] विरोह G A₂ C * सहस्रवलेशा] सहस्रवलेश K₂ * पवित्रमिति] पवित्रमसि G * कण्डिकायां] कं K₁; कं G A₂
 30 अत्र] अत्रापि प्राक्सैकारोच्चारः K₂ K₄ K₅ A₂; अत्रापि K₃ C; अत्रापि प्राक्सैकारोच्चारः G; -त्रापि प्राक्सैकारोच्चारः A₁ * षकारस्योदाहरणमेव] om. K₁ * सकारस्य] सकारस्य K₂; सकास्य A₁ C * इण्कवर्गाभ्यां] इण्कवर्गाभ्यां G; इण्कवर्गाभ्यां A₂ * सस्य] om. K₁ G * मूर्धन्य] मूर्धन्यादेश K₃ A₁; मूर्धन्यादेश K₄ K₅; रमूर्धन्यः G; मूर्धन्यः C * इति] इत्यनेत्वं इण्मध्यवर्तिनो K₁
 31 इण्मध्ये] इण्मध्य C * रेफात्परो] रेफात्परस्य K₁; रेफोत्परो C * यः] य C * सकारः] om. K₂ K₃ K₄ * मूर्धन्य] मूर्धन्य K₂ K₃ A₁ * एवेति] एव इति A₁ * षकारसकारयो] षकारसकार- C
 32 द्वितीयाध्याये] प्रथमकण्डिकायां add. K₂ K₃ K₄ K₅; द्वितीयाध्याय प्रथमकण्डिकायां A₁; प्रथमकं add. A₂; प्रथमकण्डिका add. C * बर्हिषे] बर्हिषे K₁; बर्हिषे K₂; बर्हिषे K₃ K₄ K₅ * बर्हिरसि] बर्हिरसि K₁; बर्हिरसि K₂; बर्हिरसि K₃ K₄ K₅ * इत्यनयोः] इति K₁ * बारेहिषे] बारेहिषे K₂ K₃; बारेहिषे K₄ K₅; बारेहिषे A₁ * बारेहिरसि] बारेहिरसि K₂ K₃; बारेहिरसि K₄ K₅; बारेहिरसि A₁
 33 त्रयोविंशतितमेऽध्याये] त्रयोविंशेध्याये K₁; त्रयोविंशतितमेध्याये K₂; त्रयोविंशतितमेध्याये K₃ K₅ A₁ A₂; त्रयोविंशतितमेध्याये K₄; त्रयोविंशतितमे G * केष्वन्त] om. K₁; केष्वन्त K₄; केष्वन्तः A₂ * एतद्ब्रह्मन्नुप] एतद्ब्रह्मन्नुप- K₄; एतद्ब्रह्मन्नुप- A₁ * वल्हामसीत्यत्र] -वल्हामसित्यत्र K₂; -वल्हामसीत्यत्र A₁; -वल्हामसीत्युच्चारः C * वलेहामसीत्युच्चारः] वलेहामसीत्युच्चारः G; om. C
 34 एवमादि] इत्यादि K₂ * हल्वीहीनेति] हल्विहीनेति K₁ K₂ K₃ K₄ K₅ A₁ * वसोः] वसोः K₁ A₂ * पवित्रमिति] पवित्रमिति A₁ * कण्डिकायां] किम् K₁; कण्डिकाया K₂; कं G; किं A₂ * एकत्रिंशदध्याये] om. K₁; एकत्रिंशदध्याये K₂
 35 आसीदन्तरिक्षः] आसीदन्तरिक्षः G; आसीदन्तरिक्षः A₂; आसीदन्तरिक्षः C * शीर्ष्णां] शीर्ष्णां K₂; शीर्ष्णां A₁ * द्यौरित्यत्र] द्यौः इत्यत्र G; द्यौरित्य A₁ * हकारषकारयो] हकारसकारयो- K₂ * एवोच्चारो] एवोच्चारो K₁ K₃ K₄ A₁; एवोच्चारः K₂ K₅; एवोच्चारो C * न] तु add. K₁ * प्राक्सैकार] प्राक्सैकारः G; प्राक्सैकारो A₁; प्राक्सैकारोच्चार C
 36 शलिति] शलीति K₁ K₂ K₃ K₄ K₅ G A₂ C * त्वोर्ज्ञे] त्वेर्ज्ञे K₂ K₃ K₄ K₅ * शल्विहीनत्वात्] सल्विहीनत्वात्- A₁ * सोर्ध्वरेफोच्चारः] सोर्ध्वरेफ एवोच्चारो K₂; सोर्ध्वरेफ एवोच्चारो K₃ K₄ K₅ A₁ A₂; सोर्ध्वरेफोच्चारो G; सोर्ध्वरेफ एवोच्चारो C * न]

- 37 ज्ञेयम्। एतदर्थे कारिकापि।
 38 षस्योच्चारः खकारः स्याद्दुं विना छन्दसि स्वके।
 39 विहल्लशल्यूर्ध्वरेफो यः सैकारः प्राक्समुच्चरेत्॥२॥
 40 अनुस्वारस्य ङ छन्दसि॥५॥
 41 अनुस्वारस्य शलि रेफे च परे ह्रस्वादीर्घो दीर्घाद्ध्रस्वः संयोगे च परे गुरुः स्याच्छन्दसि।
 42 उदाहरणानि। तृतीयाध्याये त्रिंशद्ब्रह्मणो ब्राह्मणे सर्वं षडिति। द्वितीयाध्याये अग्रे गृहपते इति कण्डिकायां
 43 भूयासः सुगृहपतिः। तस्यामेव शतं षडिति माः। तृतीयोऽध्याये सं त्वमग्रे इति कण्डिकायां सं प्रजया सः
 44 रायस्पोषेणेति। प्रथमाध्याये। पृथिवि देवयजनीति कण्डिकायां पृथिव्याः शतेन पाशैः। द्वादशाध्याये सुपर्णोऽसि
 45 इति कण्डिकायां यजूंषि नाम। द्वितीयाध्याये एषा ते इत्युद्ध्रस्वः ससृवां सं वाजजितम्। सं बर्हिर्ङ्गां हविषा
 46 घृतेन। तृतीये उभा वामिति कण्डिकायां। विषांरयीणाम्। एकविंशतितमेऽध्याये होता यक्षत्सुरेतसमृषभमित्युद्ध्रस्वः
 47 सुरया भेषजं श्रिया न मासरम्। अष्टादशाध्याये आयुर्यज्ञेनेति कण्डिकायां चक्षुर्यज्ञेन कल्पतां श्रोत्रं
 48 यज्ञेन कल्पताम्। एकादशाध्याये दंष्ट्राभ्यां मलिमून्। एकोनविंशतितमेऽध्याये। पुरोडाशैर्हवीः ष्या। तृतीयाध्याये
 49 सोमानः स्वरणाम्। सं त्वमग्रे इत्युद्ध्रस्वः समृषीणाः स्तुतेन। पञ्चमाध्याये सिंहासि। एवं रकारसंयोगे परेऽपि

om. K₁ * प्राक्सैकार] प्राक्सैकारः K₃ G A₁ A₂ C

38 षस्योच्चारः] यस्योच्चारः K₁ * खकारः] खकार A₁ A₂ C * स्याद्दुं] स्याद्दुं K₂; स्यात् G; स्याद्दुं A₂; स्याद्दुर्वर्गं C * विना] टवर्गं G

39 विहल्लशल्यूर्ध्वरेफो] विहल्लशल्यूर्ध्वरेफो K₁; विहल्लशल्यूर्ध्वरेफो A₁; विहल्लशल्यूर्ध्वरेफा C * सैकारः] सैकार K₁ K₂; सैकारं K₃ K₄ K₅ * प्राक्समुच्चरेत्] एवमेव सर्वत्र add. K₁; om. A₁

40 अनुस्वारस्य] अनुस्वार K₃ K₄ K₅ * ङ] ङं K₂; ङं A₁ * छन्दसि] छन्दसि K₂; छान्दसि A₁

41 अनुस्वारस्य] om. K₁; देवाः हृदयेभ्य एति वर्जयेत् add. K₂; ठं add. C * परे] अनुस्वारस्य ङ add. K₁; ङ K₂; ङं add. K₃ K₅; ङ add. K₄; om. G C; ङं add. A₁ * दीर्घाद्ध्रस्वः] दीर्घात् ह्रस्वः G; द्व्रस्वः A₁; संयोगे गुरुश्च पदाद्यन्तमध्ये शलि रेफे च परे -नुस्वारस्य ठं स्याद्ध्रस्वादीर्घो दीर्घाद्ध्रस्वः add. C * संयोगे] गुरुश्च ५ पदाद्यन्तमध्ये शलि रेफे add. G * परे] om. K₃ A₁; अनुस्वारस्य ङ स्यात् ह्रस्वादीर्घो दीर्घात् ह्रस्वः संयोगे add. G * गुरुः] गुरु K₁

42 ब्राह्मणे] ब्रह्मणे K₁ C; ब्राह्मणेपि K₃ K₄ K₅; ब्राह्मणो G A₂ * गृहपते] गृहपतये K₁ K₃ K₄ * कण्डिकायां] कं K₁; किम् K₃; कम् K₄

43 भूयासः] सः K₂; भूयासं A₁; भूयासं C * शतं षडिति] शतं षडिति A₁; शतं षडिति C * तृतीयोऽध्याये] तृतीये K₁ K₃ K₄ K₅; तृतीयाध्याये A₁; तृतीयोऽध्याय A₂ * त्वमग्रे] सत्वमग्रे K₂ * कण्डिकायां] कं K₁; कम् K₃ * सः] सं A₁; सं C

44 पृथिवि] पृथिवी K₂ K₃ K₄ K₅ * देवयजनीति] देवयजनी K₁ C; देवयजनी K₃ K₄; देवयजन G; देवयजनी इति A₁; देवयज A₂ * कण्डिकायां] इति कं K₁; कम् K₃ K₄; इत्युद्ध्रस्वः G A₂ C * पृथिव्याः] पृथिव्यां K₁ K₃ K₄ A₁ A₂; पृथिव्यां K₅; पृथिव्यां C * सुपर्णोऽसि] सुपर्णोऽसि K₁ A₂; सुपर्णोऽसि K₃ K₄ A₁

45 इति] om. A₁ * कण्डिकायां] कं K₁ * यजूंषि] यजूंषि K₂; यजूंषि K₃; यजूंषि K₅ * द्वितीयाध्याये] द्वितीयाध्याये K₂ * एषा] एष A₂ * इत्युद्ध्रस्वः] इति किं K₁; इति कण्डिकायां K₂ K₅; इति कम् K₃ K₄; इत्युद्ध्रस्वः A₂ * ससृवां] ससृवां C * बर्हिर्ङ्गां] बर्हिर्ङ्गां K₁; बर्हिर्ङ्गां K₂; बर्हिर्ङ्गां K₃; बर्हिर्ङ्गां K₄; बर्हिर्ङ्गां K₅; बर्हिर्ङ्गां G; बर्हिर्ङ्गां A₂; बर्हिर्ङ्गां C

46 तृतीये] तृतीयाध्याये G A₁ * एकविंशतितमेऽध्याये] एकविंशतितमेऽध्याये K₂; एकविंशतितमेऽध्याये K₃ K₄ G A₁ A₂; एकविंशति] एकादशाध्याये K₅; एकविंशतितमेऽध्याये C * यक्षत्सुरेतस] यक्षत्सुरेतस- A₁ * मृषभमित्युद्ध्रस्वः] -मृषभमित्युद्ध्रस्वः K₂ A₁; -मृषभमित्युद्ध्रस्वः K₃ K₄; -मृषभमित्युद्ध्रस्वः K₅; -मृषभं इत्युद्ध्रस्वः G A₂ C

47 भेषजं] भेषजः G; भेषजं C * श्रिया] श्रिया K₂ * अष्टादशाध्याये] अष्टादशाध्याये K₁; मलि add. G; अष्टादशाध्याये A₁ * आयुर्यज्ञेनेति] आयुर्यज्ञेन G A₂ C * कण्डिकायां] कं K₁; कम् K₃ K₄; कल्पतामित्युद्ध्रस्वः G A₂ C * चक्षुर्यज्ञेन] चक्षुर्यज्ञेन K₂; चक्षुर्यज्ञेन K₅; चक्षुर्यज्ञेन A₁ * कल्पतां] कल्पतां A₂ * श्रोत्रं] श्रोत्रं K₁

48 यज्ञेन] यज्ञेन K₂ K₅ C; यज्ञेन K₃; यज्ञेन A₁ * एकादशाध्याये] एकादशाध्याये A₁ * दंष्ट्राभ्यां] दंष्ट्राभ्यां G; दंष्ट्राभ्यां A₂; दंष्ट्राभ्यां C * एकोनविंशति] एकोनविंशति K₁; एकोनविंशति- K₄ * तृतीयाध्याये] तृतीये K₁; तृतीयाध्याये K₂

49 सोमानः] सोमानं K₁ K₂ K₃ K₄ K₅; सोमान A₁; सोमानं C * सं] om. K₂ * त्वमग्रे] सत्वमग्रे K₂ * इत्युद्ध्रस्वः] इति कण्डिकायां K₂; इति कम् K₃ K₄; इति कण्डिकायां K₅; इत्युद्ध्रस्वः G C; इति कण्डिकायां A₁; इत्युद्ध्रस्वः A₂ *

- 50 ज्ञेयम्। इत्यादिषु क्रमेण दीर्घह्रस्वगुरूच्चारः कार्या न व्यस्ता इति। शलि रेफे च परे किम्। इन्द्राय भागं
 51 प्रजावतीरनमीवा इत्यनयोरनुस्वारस्याग्रे शत्रेफाभावादनुस्वार एव। न ँकारः। कारिकापि।
 52 अनुस्वारस्य ँ वेदे शलि रेफे परे भवेत्।
 53 ह्रस्वादीर्घो दीर्घाद्ध्रस्वः संयोगे च परे गुरुः॥३॥
 54 शरपूर्वाणामृद्धीनक्कादिपञ्चवर्गाणां द्वित्वं विसर्गाद्रेफयुक्तानां च॥६॥
 55 पदाद्यन्तमध्ये शर्पूर्वाणां द्वित्वम् ऋकारहीनानां क्कादिपञ्चवर्गाणां विसर्गात्परेषां रेफयुक्तानामेषां च द्वित्वं स्याच्छन्दसि।
 56 शर् इति शषसा ज्ञेयाः। उदाहरणानि। द्वितीयाध्याये अस्कन्नमद्य देवेभ्यः। आ धत्तेति मध्ये पुष्करस्रजम्।
 57 समिदसि इत्युचि। कस्याश्चित्। कृष्णोऽस्याखरेष्टः। सूर्यस्त्वा पुरस्तात्पातु। उपहूतो द्यौष्पितोपमाम्। मयीदमित्युद्धये
 58 दधात्वस्मान्। इत्यादिषु क्कादिपञ्चवर्गाणामेव द्वित्वं शरयुक्तत्वान्न शषसानाम्। विसर्गाद्रेफयुक्तानामुदाहरणानि।
 59 यं परिधिमित्युद्धये। अग्रेः प्रियम्। अस्याः अग्रिमकण्डिकायां बृहन्तः प्रस्तरेष्टाः। तृतीयाध्याये आ न एतु
 60 मनः प्युनः कृत्वे दक्षायेति। ऋकारहीनक्कादिपञ्चवर्गाणामिति किम्। इन्धानास्त्वा इति कण्डिकायां वयस्कृतं

समृषीणाः] समृषीणां K₂ K₃ K₄ K₅ A₁; समृषीणां C * पञ्चमाध्याये] पञ्चमोध्याये G C * एवं] एव- K₂ * रकारसंयोगे]
 -कारकसंयोगेपि K₂; रकारसंयोगेपि K₃ K₄ K₅; रकारसंयोग G C; रेफसंयोगे A₁ * परेऽपि] om. K₂ K₃ K₄ K₅; परेपि G
 A₁ A₂ C

50 क्रमेण] -क्रमेण K₁; क्रमेण K₂ * दीर्घह्रस्वगुरूच्चारः] दीर्घाह्रस्वगुरूच्चारः K₂; दीर्घह्रस्वगुरूच्चारः K₃ C; दीर्घह्रस्वगुरूच्चारः
 G; दीर्घह्रस्वगुरूच्चारः A₁ * कार्या] कार्या A₁ * न] om. G; ने A₁ * व्यस्ता] व्यवस्ता C * परे] om. K₁ * इन्द्राय]
 इन्द्राय C * भागं] भाग- K₂

51 प्रजावतीरनमीवा] प्रजावती- K₁ K₃ K₄ K₅; -प्रजावति- K₂; प्रजावती- रनमीवा A₁; प्रजावति C * इत्यनयोरनुस्वारस्याग्रे] -
 रित्यस्यानुस्वारस्याग्रे K₁ K₄; -रित्यस्यानुस्वारस्याग्रे K₂ K₃ K₅; इत्यनयोरनुस्वाग्रे G; इत्यनयोरनुस्वारस्याग्रे C * शत्रेफाभावादनुस्वार]
 शत्रेफाभावान्न K₁; शत्रेफाभावादनुस्वार K₂; शत्रेफाभावादनुस्वार K₃ K₄ K₅; शलि रेफाभावादनुस्वार A₁; शत्रेफाभावादनुस्वार
 A₂ * न] om. K₂

52 ँ] om. K₁ K₂ K₃ K₄ K₅; & G A₂; ँ C * वेदे] & add. K₁ K₃ K₄ K₅ * शलि] ँ K₂

53 ह्रस्वादीर्घो] ह्रस्वदीर्घो K₁ K₃ K₄ K₅; ह्रस्वाद्ध्रस्वो A₂ * दीर्घाद्ध्रस्वः] दीर्घह्र K₁; दीर्घह्रस्व ँ K₂; दीर्घह्रस्वः K₃ K₄ K₅;
 दीर्घाद्ध्रस्व ँ A₁; दीर्घात् A₂ * संयोगे] संयोगे K₂ * परे] पर K₂ * गुरुः] गुरु K₁ K₂

54 शरपूर्वाणामृद्धीन] शर्पूर्वाणामृद्धीन- K₁ K₃ K₄ K₅; शर्पूर्वाणामृद्धीन- K₂; शर्पूर्वाणामृद्धीन- G; शर्पूर्वाणामृद्धीन- A₂ * क्कादिपञ्च]
 कादिपञ्च- G; -कादिपञ्च- A₁; -क्कादिपञ्च- A₂ * वर्गाणां] -वर्गाणा K₂; -वर्गाणां A₁ * विसर्गाद्रेफयुक्तानां] विसर्गाद्रेफयुक्तानां
 K₁; विसर्गाद्रेफयुक्तानां K₂; सर्गाद्रेफयुक्तानां K₅

55 पदाद्यन्तमध्ये] पदाद्यन्तमध्ये K₂ * शर्पूर्वाणां] शर्पूर्वाणा K₂; शर्पूर्वाणाम् K₄; शर्पूर्वाणां G; शर्पूर्वाणा- A₁ * द्वित्वम्] om.
 K₂ K₃ K₄ K₅; द्वित्वं G A₂ * ऋकारहीनानां] ऋकारहि- K₂; ऋकारहीन- K₃ K₄ K₅; ऋकारहीनायः G * क्कादिपञ्चवर्गाणां]
 -क्कादिपञ्चवर्गाणा K₂; -क्कादिपञ्चवर्गाणा K₃; -क्कादिपञ्चवर्गाणां K₄ K₅; कादिपञ्चवर्गाणां G; -कादिपञ्चवर्गाणां A₁; क्कादिपञ्चवर्गाणां A₂
 * विसर्गात्परेषां] विसर्गात्परेषां G; विसर्गात्परेषां A₁; द्वित्विसर्गात्परेषां A₂ * रेफयुक्तानामेषां] रेफयुक्तानामेषां K₂; रेफयुक्तानामेषां
 G * च] om. G * द्वित्वं] द्वित्व K₂

56 शर्] शर K₁ K₃ K₄ G A₁ A₂ * शषसा] शषसा K₃ K₄ G * द्वितीयाध्याये] om. K₁ * अस्कन्नमद्य] अस्कन्नमद्य
 K₁ K₃ K₄ G A₂; अस्कन्नमद्य K₂ * धत्तेति] धत्त K₁; धत्त इति K₃ K₄ K₅

57 समिदसि] समिदसीति K₂ K₄ K₅ G; समिदासीति K₃; समिदसिति A₁ * सूर्यस्त्वा] सूर्यस्त्वा K₁ K₂; सूर्यस्त्वा G;
 सूर्यस्त्वा A₁ * उपहूतो] उपहूतो K₂ * मयीदमित्युद्धये] मदीयमित्युचि K₁; मयीदमिति कण्डिकायां K₂ A₁; मदीयमिति मध्ये
 K₃ K₄ K₅

58 इत्यादिषु] इत्यादियु K₂; इत्यादि A₁ * क्कादिपञ्चवर्गाणामेव] कादिपञ्चवर्गाणामेव G; कादिपञ्चवर्गाणामेव A₁; क्कादिपञ्चवर्गाणामेव
 A₂ * द्वित्वं] द्वित्वम् K₂ * शरयुक्तत्वान्न] शर्पूर्वत्वात् न K₁; शलयुक्तत्वान्न K₂; सरयुक्तत्वान्न A₁

59 यं] य K₂ * परिधिमि] परिधिमिति K₂; परिधिं K₃ K₄ K₅; परिधिमिति A₁ * अग्रिमकण्डिकायां] प्रियमकं K₂; प्रियमकम्
 K₃; प्रियमकम् K₄ A₁; प्रियमकण्डिकायां K₅; प्रियप्रियमकं G; ---यमकं A₂ * बृहन्तः] हन्त K₂; बृहन्तः K₃ K₄

60 प्युनः] om. K₁ K₃ K₄; पुन K₂; पुनः K₅ G A₁ A₂ * कृत्वे] कृत्वे K₁ K₂ G * क्कादिपञ्चवर्गाणामिति] -क्कादिपञ्चवर्गाणां
 K₃ K₄; -कादिपञ्चवर्गाणामिति G A₁ * इन्धानास्त्वा] इन्धानास्त्वेति त्युचि K₁; इन्धानास्त्वेति मध्ये K₃ K₄ K₅ A₂ * वयस्कृतं]
 वयस्कृतं K₂; वयस्कृतं K₅

- 61 सहस्कृतम्। तृतीयाध्याये द्वितीयर्चिं ऋदसं त्वा स्तृणामि इत्यत्र ककारतकारयोः ऋकारयुक्तत्वान्न द्वित्वम्।
 62 इत्यादि ज्ञेयम्। एतदर्थे कारिका। व्युक्तादयः पञ्चवर्गाः शर्पूर्वा गुरवश्च ते। विसर्गाच्च परे तद्वद्रयुक्ताश्छन्दसि
 63 स्मृताः॥४॥
- 64 द्वित्वप्रसङ्गादन्यत्र यद्वित्वं तत्पाणिनीयसूभ्यां ज्ञेयम्। तत्सूत्रे। अनचि च। अचः परस्य यरो द्वे वा स्तो न
 65 त्वचि। अचो रहाभ्यां द्वे। अचः परस्य यरो द्वे वा स्तो न त्वचि। अत्राचपरज्ञापनार्थं प्रसङ्गाद्वर्णोच्चारज्ञापनार्थं
 66 च पाणिनीयकृतसंज्ञोच्यते। अइउण्। ऋलृक्। एओङ्। ऐऔच्। हयवरट्। लण्। जमङणनम्। झभञ्। घढधष्।
 67 जबगडदश्। खफछ्ठथचटतव्। कपय्। शषसर्। हल्। इति प्रत्याहारसूत्राणि। हलन्त्यम्। उपदेशेऽन्त्यं हलित्स्यात्।
 68 उपदेश आद्योच्चारणम्। आदिरन्त्येन सहेता। अन्त्येनेता सहिता दिर्मध्यगानां स्वस्य च संज्ञा स्यात्। इति
 69 प्रत्याहाराः। अकुहविसर्जनीयानां कण्ठः। इचुयशानां तालु। ऋटुरषाणां मूर्धा। लृतुलसानां दन्ताः। उपूपध्मानीयानामोष्ठौ।
 70 जमङणनानां नासिका च। एदैतोः कण्ठतालु। ओदौतोः कण्ठोष्ठम्। वकारस्य दन्तोष्ठम्। जिह्वामूलीयस्य
 71 जिह्वामूलम्। नासिकानुस्वारस्य। अचः स्वराः। ×क इति जिह्वामूलीयः। ×प इत्युपध्मानीयः। अं इत्यनुस्वारः।
 72 अः इति विसर्जनीयः। इति ज्ञेयम्। पाणिनीयद्वित्वसूत्रयोरुदाहरणानि। प्रथमाध्याये द्वितीयकण्डिकायां पृथिव्यसि
 73 मातरिश्वनो घर्म्मोसि विश्वधासि। हं हस्व मा ह्वर्म्मा ते। इत्यादि द्वित्वं ज्ञेयम्। एतदर्थे कारिकार्थम्।
 74 पाणिनीयस्य सूत्राभ्यां द्वित्वं सर्वत्र कीर्तितम्॥४॥

- 61 तृतीयाध्याये] द्वितीयाध्याये K₂; द्वितीयाध्याये add. A₂ * द्वितीयर्चि] द्वितीयार्चि K₃ K₄ K₅ * ऋदसं] ऋदसद K₁;
 मयस K₂; ऋदसदं K₃ K₄ K₅; म्दसं A₂ * स्तृणामि] स्तृणामि A₁ * ककारतकारयोः] वकारतकारयोः K₁; ककारतकारयो
 ऋकारतकारयो K₂; ककारतकारयो- K₄; ककारपकारयो- K₅; ककारतकारयो A₁; मकारतकारयोः A₂ * ऋकारयुक्तत्वान्न]
 -ऋकारयुक्तत्वात् K₄ K₅; ऋकारयुक्तत्वात् न A₂
- 62 इत्यादि] om. K₁ * व्युक्तादयः] व्युक्तादयः K₁; व्युक्तादयः K₂; व्युक्तादयः K₅; व्युक्तादयः G; व्युगादयः A₁ * पञ्चवर्गाः]
 पञ्चवर्गाः K₁; पञ्चवर्गाः G * शर्पूर्वा] शर्पूर्वा A₁ * गुरवश्च] गुरवश्चे A₂ * विसर्गाच्च] विसर्गाच्च K₂; विसर्गाश्च G A₂ *
 तद्वद्रयुक्ताश्छन्दसि] तद्वद्रयुक्ताश्छन्दसि K₁; & add. K₄; तद्वदित्युक्ताश्छन्दसि A₁; तद्वद्रयुक्ताश्छन्दसि A₂
- 63 स्मृताः] स्मृता K₁; स्मृतः G
- 64 द्वित्वप्रसङ्गादन्यत्र] द्वित्वप्रसङ्गाद- K₁; द्वित्वप्रसर्गादन्यत्र K₂; द्वित्वप्रसङ्गादन्यत्र G * यद्वित्वं] यद्विकृ G; यद्वित्वं A₁; यद्वित्वं
 A₂ * तत्पाणिनीयसूभ्यां] तत्पाणिनीयसूत्राभ्या K₂; तत्पाणिनीयसूत्राभ्यां G A₁ A₂ * अनचि] -नचि K₁ * अचः] om. K₁
 * परस्य] रपस्य K₂ * यरो] यरो K₅ A₁ * वा] स्यात् K₂
- 65 रहाभ्यां] रहाभ्या K₂; हाभ्यां A₁ * अचः] अच परोभ्या रेफहकारपराभ्या K₂; पराभ्यां रेफहकारपराभ्यां add. K₃; पराभ्यां
 रेफहकाराभ्यां add. K₄ K₅ G A₂; पराभ्यां रफहकाराभ्यां add. A₁ * यरो] यरो A₁ * द्वे] दे K₄ * वा] om. K₂
 * स्तो] स्त K₂; स्तच्छन्दसि शरोचि अचि परे शरो A₁ * न] च्छन्दसि यारेचि नेहति किं सहिता प्रथमाध्याये बसोः पवित्रम्
 इति क ह्यापीत् शरेचि द्वेन अत्र प्रच- ज्ञापनार्थं K₂ * अत्राचपर] अत्राच् K₅ * ज्ञापनार्थं] ज्ञापनार्थं K₅; -रज्ञापनार्थं A₂ *
 प्रसङ्गाद्वर्णोच्चार] प्रसङ्गाद्वर्णोच्चार- K₂; प्रसङ्गाद्वर्णोच्चारस्था- G; प्रसङ्गाद्वर्णोच्चारस्था- A₂ * ज्ञापनार्थं] -ज्ञापनार्थं K₃ K₄; -नुज्ञापनार्थं G;
 -नज्ञापनार्थं A₂
- 67 उपदेशेऽन्त्यं] उपदेशेऽन्त्यं K₂ K₃ K₄ K₅; उपदेशेऽन्त्यं G; उपदेशेऽन्त्यं A₁; उपदेशेऽन्त्यम् A₂
- 68 आदिरन्त्येन] आदिरन्त्येन G; आदिरन्त्येन A₂ * अन्त्येनेता] अन्त्येनेता K₂ G * सहिता] सहित G A₁ * दिर्मध्यगानां]
 आदिर्मध्यगानां G A₁ * संज्ञा] ग्राहक् K₂; ग्राहकः K₃ K₄ K₅
- 69 अकुहविसर्जनीयानां] अकुहविसर्जनीयाना K₂; अकुहविसर्जनीयानां A₁ * इचुयशानां] इचुयशाना K₂; इचुजशानां A₁ *
 ऋटुरषाणां] ऋटुरषाणां A₁ * लृतुलसानां] लृतुलसा K₂
- 70 जमङणनानां] जमङणनाना K₂; जमङणनानां K₃; जमङणनानां A₂ * एदैतोः] अदैतोः A₁ * ओदौतोः] ओदौतोः K₂ *
 जिह्वामूलीयस्य] जिह्वामूलीयस्य K₃ K₄ K₅
- 71 अचः] अच K₂ G * ×क] क A₂ * इति] om. K₃ * ×प] प इति उपध्मानीयः A₂
- 72 प्रथमाध्याये] प्रथमाध्याये K₃ * द्वितीयकण्डिकायां] द्वितीयकस्मिकावां K₂; द्वितीयकम् K₃ K₄; द्वितीयं कं G; द्वितीयकण्डिकाया
 A₁; द्वितीय- कण्डि G A₂ * पृथिव्यसि] पृथिव्यसि K₁ K₂ K₃ G A₁ A₂
- 73 मातरिश्वनो] मातरिश्वनो K₁ K₃ G A₁ A₂; मातरिश्वनो K₂ * घर्म्मोसि] घर्म्मोसि K₂ K₄ K₅; घर्म्मोसि K₃ G * हं हस्व]
 हस्व G A₂; हस्व A₁ * मा] ना C * ह्वर्म्मा] om. C * द्वित्वं] om. K₂ K₃ K₄ K₅ * एतदर्थे] तदर्थे A₁
- 74 पाणिनीयस्य] पाणिनीय- K₁ K₂ K₄ A₁ A₂ * सूत्राभ्यां] -सूत्राभ्यां K₁ K₄ A₂; -सूत्रेभ्यः K₂; सूत्राभ्यां K₃ K₅ G; -सूत्राभ्यां
 A₁

- 75 न सो व्योश्च॥७॥
- 76 पदाद्यन्तमध्ये वकारयकारयोः परयोः सकारस्य द्वित्वं न स्याच्छन्दसि।
- 77 उदाहरणानि द्वितीयाध्याये द्वितीयर्चिं स्तृणामि स्वासस्थां देवेभ्यो भुवपतये स्वाहा। प्रथमाध्याये शर्मास्यवधूतं
- 78 रक्षः। धृष्टिरस्यपाग्नेः इत्यादिषु वययोः परयोः सस्य न द्वित्वम्। एवं ज्ञेयम्। हल्युतायुतस्योः सैकारश्च॥८॥
- 79 पदाद्यन्तमध्ये हल्युतायुतस्य ऋवर्णस्य सैकार इवोच्चारः स्याच्छन्दसि। उदाहरणानि। द्वितीयाध्याये। कृष्णोऽसीत्यत्र
- 80 क्रेष्णोऽसीत्युच्चारो न ऋकारः। द्वितीयाध्याये अग्रये इति कण्डिकायां पितृमते स्वाहेत्यत्र पित्रेमते स्वाहेत्युच्चारः।
- 81 तृतीयाध्याये अयं ते योनिर्ऋत्विय इत्यत्र योनिरेत्विय इत्युच्चारो न ऋकारः। इत्यादि ज्ञेयम्। कारिकापि। वययोः
- 82 परयोः सस्य द्वित्वं न स्यात्तु छन्दसि। ऋकारो हल्वियुग्युगवा सैकारश्छन्दसि स्मृतः॥९॥
- 83 ह्रस्वं किञ्चिदीर्घं हल्युतायुताकारे हल्विसर्गयुगवर्णे च न संहितायाम्॥९॥
- 84 पदाद्यन्तमध्ये च ह्रस्वस्य किञ्चिदीर्घोच्चारो हल्युतायुते आकारे परे हल्विसर्गयुक्त-अकारे च परे न स्याद्वाजसनेयसंहितायाम्।
- 85 उदाहरणानि। इषे त्वोर्ज्ञे त्वा वायव स्थ देवो वः इत्यादिषु इकारयकारस्थाकारास्तु यद्यपि ह्रस्वास्तथाप्येषां

75 न] ना G A₂ * व्योश्च] व्योश्च A₂

76 पदाद्यन्तमध्ये] पदान्तमध्ये K₁ * परयोः] परवोः K₂; om. G A₂ C * द्वित्वं] द्वित्व K₂ * न] om. A₂

77 उदाहरणानि] उदाहरणानि A₁ * द्वितीयर्चिं] द्वितीयर्चिं K₂ A₁ * स्तृणामि] om. G * स्वासस्थां] स्वासस्था K₂; स्वासस्थं C * देवेभ्यो] om. K₁ K₂ K₃ K₄ K₅ A₁ C * भुवपतये] भुवपतये K₁ K₃ K₄; भुवनपतये C * प्रथमाध्याये] om. K₁ * शर्मास्यवधूतं] शर्मास्यवधूतम् K₁; शर्मास्यवधूतः K₂ A₂; शर्मास्यवधूतः K₃ K₄ K₅; शर्मास्यवधूतं A₁; शर्मास्यवधूतं C

78 धृष्टिरस्यपाग्नेः] धृष्टिरस्यापाग्ने K₁; धृष्टिरस्यपाग्ने K₂; धृष्टिरस्यपाग्ने K₃ K₄; धृष्टिरस्यपाग्ने K₅ * इत्यादिषु] संकारस्य add. A₁; संकारस्य add. A₂; इत्यादि संकारस्य C * वययोः] वययोः A₁; वयवो C * परयोः] परयोर्न C * सस्य] iter. K₁; संकारस्य K₂ K₃ K₄ K₅ G * न] वययोः रयोर्न K₂; वययोः परयोर्न K₃ K₄; वययोः परयोर्न K₅ G * एवं] ए K₂; एव K₄ A₁ * हल्युतायुतस्योः] हल्युतायुतस्यो K₂; हल्युनायुतयोः G; हल्युतायुतस्यो उः ऋकारस्य A₁; हल्युनायुतस्योः C * सैकारश्च] सैकारश्च- K₄

79 पदाद्यन्तमध्ये] पदान्तमध्ये K₁; पदान्तमध्ये K₂; -पदाद्यन्तमध्ये K₄ * हल्युतायुतस्य] हल्युतायुतस्य A₂; हल्युसायुतस्य C * सैकार] om. G A₂ * इवोच्चारः] इवोच्छ्रः K₅; सैकोच्चारः G; सैकोच्चार A₂ * कृष्णोऽसीत्यत्र] कृष्णोसीत्यत्र K₁ K₃ K₄ K₅ A₁ A₂

80 क्रेष्णोऽसीत्युच्चारो] क्रेष्णोसीत्युच्चारो K₃ K₄ K₅ A₁; क्रेष्णोसीत्युच्चारः A₂; कृष्णोसीत्युच्चारः C * द्वितीयाध्याये] तृतीयाध्याये K₃ K₄; om. A₂ C * अग्रये] अग्र K₂; अग्रय K₃ K₄ * कण्डिकायां] om. K₁; कम् K₃ K₄ * पितृमते] पितृमत C * स्वाहेत्यत्र] कृष्णोसीत्यत्र G; स्वाहा इत्यत्र A₂ * पित्रेमते] om. G

81 तृतीयाध्याये] तृतीयाध्याये K₂; तृतीयाध्याये K₃ K₄ K₅ * अयं] अन्ते योनिर्ऋत्वियेत्यत्र K₂ * योनिर्ऋत्विय] यानि ऋत्विय K₁; योनिर्ऋत्वियो G; योनिर्ऋत्वियो A₁; योनिर्ऋत्वियो A₂; योनिर्ऋत्वियः C * योनिरेत्विय] रत्विये- K₂; रत्विय K₃ K₄ K₅ G A₁ C; ऋत्विय A₂ * इत्युच्चारो] -त्युच्चारः K₂; इत्युच्चारः K₃ K₄ K₅ G A₁ A₂ C * इत्यादि] om. K₁ * वययोः] यवरयोः K₂; वययोः K₃

82 न] न्न A₂ * ऋकारो] ऋकार G * हल्वियुग्युगवा] हल्वियुग्युगवा K₁; हल्वियुगवा K₂; हल्वियुग्यं G; हल्वियुग्यं च A₁; हल्वियुग्यु- C * सैकारश्छन्दसि] सैकारश्छन्दसी K₁; च स्यैकार- छन्दसि G; -स्यैकारश्छन्दसि C * स्मृतः] स्मृत K₁

83 ह्रस्वं] ह्रस्वस्य K₂ * किञ्चिदीर्घं] किञ्चिदीर्घं K₂; दीर्घं G; किञ्चिदीर्घं C * हल्युतायुताकारे] हल्युतायुताकारे K₁; हल्युताकारे C * हल्विसर्गयुगवर्णे] हल्विसर्गयुगवर्णे K₁; हल्विसर्गयुगवर्णे K₂ K₄; हल्विसर्गयुगवर्णे G; हल्विसर्गयुगवर्णे A₁; हल्विसर्गयुगवर्णे C * न] om. G A₂ * संहितायाम्] च add. G; संहितायां च A₂; संहितायां C

84 पदाद्यन्तमध्ये] पदान्तमध्ये K₁ * च] om. K₃ K₄ K₅ * किञ्चिदीर्घोच्चारो] किञ्चिदीर्घोच्चारो K₁; किञ्चिदीर्घोच्चारः K₂ K₃ K₄ K₅ G A₁ A₂; किञ्चिदीर्घोच्चारः C * हल्युतायुते] हल्युतायुते K₁; स्याद्धल्युतायुत- K₃ K₄ K₅ A₁ * आकारे] आकारै K₁; -आकारे K₃ K₄ K₅ A₁ * हल्विसर्गयुक्त-अकारे] हल्विसर्गयुगवर्णे K₂ K₃ K₄ K₅ A₂; हल्विसर्गयुगवर्णे G; हल्विसर्गयुगवर्णे A₁; हल्विसर्गयुगवर्णे C * स्याद्वाजसनेय] स्यात् वाजसनेय- K₁

85 इत्यादिषु] इत्यत्र K₁; इत्यादि A₁ * इकारयकार] इकारयकार- K₂; इकारयकार- G A₂ C * स्थाकारास्तु] -स्थकारस्यकारा K₁; -स्थकारास्तु K₂ K₃ K₄ G A₁ C; -स्थकारा// K₅; -स्थकारास्तु A₂ * यद्यपि] यस्यपि K₁

- 86 किञ्चिदीर्घोच्चारो न तु ह्रस्वता। सविता अत्र तकारहल्युत आकारोऽग्रे तिष्ठति। अतः सकारविकारयोर्ह्रस्वतैव।
 87 न दीर्घोच्चारः। ह्रस्व मा ह्रस्वता ते। प्रार्थयतु अत्र पययोः किञ्चिदीर्घता। श्रेष्ठतमाय अत्र मकारयुत आकारोऽग्रे
 88 तिष्ठति। अतःकारतकारयोर्ह्रस्वतैव। यक इत्यत्र यकारस्य किञ्चिदीर्घता। मण आप्या इत्यत्र हल्वियुत
 89 आकारोऽग्रेऽस्ति। अतो ह्रस्वावेव। यध्वमघ्या इत्यत्र ध्वस्य किञ्चिदीर्घता। इन्द्राय भागं प्रजावतीः। अत्र
 90 यप्रयोरग्रे हल्युत आकारोऽग्रेऽस्ति। अतो ह्रस्वतैव। च न किञ्चिदीर्घता। रनमीवा अयक्ष्मा मा व स्तेन ईशत
 91 इत्यत्र रकारनकाराकारनकाराणां किञ्चिदीर्घता। शत मा इत्यत्र हल्युत आकारोऽग्रेऽस्ति अतः शतयोर्ह्रस्वतैव।
 92 घशठसो ध्रुवा अस्मिन्नोपतौ स्यात बह्वीः। अत्र घकारपकारतकाराणां किञ्चिदीर्घता। यजमानस्या। अत्र मयुत
 93 आकारोऽग्रेऽस्ति। अतो यजौ ह्रस्वौ। स्य पशून्पाहि अत्र स्यकारपकारहिकाराणां किञ्चिदीर्घोच्चारः। द्वितीये
 94 मित्रावरुणौ त्वोत्तरतः। इत्यत्र वकाररुकारौ किञ्चिदीर्घौ। तरयोस्तु हल्विसर्गयुतः अवर्णः अग्रे तिष्ठति। अतो
 95 ह्रस्वतैव। न दीर्घोच्चारः। इत्यादि सर्वत्र ज्ञेयम्। सूत्रार्थे कारिकापि।
- 96 ह्रस्वं दीर्घं भवेत्किञ्चित्संहितायां परो न चेत्।
 97 ह्रस्वसंयुतायुताकारश्चावर्णो हल्विसर्गयुक्॥६॥
- 98 नवानामपि सूत्राणां षण्मिताः कारिकास्त्विमाः।
 99 केशवेन कृतास्ताः स्युर्वेदाध्ययन बोधिकाः॥७॥

- 86 किञ्चिदीर्घोच्चारो] किञ्चिदीर्घोच्चारः G; किञ्चिदीर्घोच्चारो A₁; किञ्चिदीर्घोच्चारः C * सविता] संहिता A₂ * अत्र] इत्यत्र K₁ * तकारहल्युत] तकारहल्युत K₁; तकारहल्युत K₂; तकारहल्युता G A₂; तकारहल्युता- A₁ * आकारोऽग्रे] आकारोऽग्रे K₂ K₄ A₂ C; अकारोऽग्रे K₃ K₅; आकाराग्रे G; -कारोऽग्रे A₁ * अतः] //// ////////////////तैव K₅
- 87 ह्रस्व] ह्रस्व K₂ K₄ A₁ * ह्रस्वता] ह्रस्वता K₃ K₄ K₅ * पययोः] पययो K₂ * श्रेष्ठतमाय] श्रेष्ठतमा K₁ A₁; श्रेष्ठतमाय A₂ * मकारयुत] मकारयुता- K₂; मकारयुतः A₁ * आकारोऽग्रे] आकारोऽग्रे A₁ C; आकारोऽग्रे A₂
- 88 मण] कर्मण A₁ A₂; मर्मण C * आप्या] आप्याय A₁ * हल्वियुत] हल्वियुता K₁
- 89 अतो] अतः C * यध्वमघ्या] यध्वमघ्या K₁; यध्वमघ्या K₂; यध्वमघ्या K₄ K₅; अत्र ध्व add. A₁; यध्वमघ्या C * इत्यत्र] om. K₂; अत्र K₃ K₄ K₅ A₂ C; इत्यस्य A₁ * ध्वस्य] om. A₁ * इन्द्राय] इन्द्राय C * भागं] भागम् C
- 90 यप्रयोरग्रे] यप्रयोरग्रे K₂; यप्रयोरग्रे K₅; यप्रयोरग्रे G A₂ * हल्युत] हल्युता- K₂ * अतो] अता C * मा] // ////// K₅ * स्तेन] स्तेन K₁ K₂ A₂ * ईशत] ई K₁
- 91 इत्यत्र] इत्यादिषु K₃ K₄ K₅ C; मा A₁; मा इत्यादिषु A₂ * रकारनकाराकारनकाराणां] रकारनकार-अकाराणां K₁ A₂; रकारनकार-अकार-वकाराणां K₅; रेफनकाराकार-अकाराणां A₁; रणकार-अकारनकाराणां C * शत] शतं K₃ * इत्यत्र] शतयेत्यत्र K₂; अत्र A₁ A₂ * हल्युत] हल्युत K₁; हल्युता- K₂ * आकारोऽग्रेऽस्ति] -कारोऽग्रेऽस्ति K₂; आकारोऽग्रेऽस्ति K₃ K₄ K₅ G A₁ A₂ C * अतः] om. K₁; इति add. K₅
- 92 घशठसो] घशठसो G; घशठसो C * ध्रुवा] ध्रुवा G; ध्रुवा C * अस्मिन्नोपतौ] अस्मिन्नोपतौ A₁ * स्यात] स्या K₁ * अत्र] om. K₂ * घकारपकारतकाराणां] घकारतकारपकाराणां K₁; वकारपकारतकाराणां G; घकारपकाराणां C * मयुत] हल्युता K₁; मयुता- K₂
- 93 अतो] अतः C * यजौ] यजयोर्ह्रस्वतैव K₂; यजयोर्ह्रस्वतैव K₃ K₅; यजयोर्ह्रस्वतैव K₄; यजयोर्ह्रस्वतैव स्यस्य किञ्चिदीर्घता C * स्यकारपकारहिकाराणां] पकारहिकारयो K₂; पकारहिकारयोः K₃ K₄ K₅ G A₂ C; पकारस्य A₁ * द्वितीये] द्वितीयाध्याये K₂ K₃ K₄ K₅ G A₁ A₂ C
- 94 मित्रावरुणौ] मित्रावरुणौ K₁ * इत्यत्र] अत्र K₃ K₄ K₅ G A₁ A₂ C * वकाररुकारौ] वकाररुकारयोः K₃ K₄ K₅ A₁ C; वकाररुकारयोः G; वकाररुकारयोः A₂ * तरयोस्तु] तकाररुकारयोस्तु K₃ K₄ K₅ G; तकाररुकारयोस्तु A₁ * हल्विसर्गयुतः] हल्विसर्गयुक् G A₁ * अवर्णः] अवर्णो* K₂; अवर्ण A₁ * अग्रे] om. K₂ * अतो] अतः G A₁ A₂ C
- 95 सर्वत्र] सर्वत्र K₁; सर्वत्र C
- 96 ह्रस्वं] ह्रस्व K₁; ह्रस्व K₂ * भवेत्किञ्चित्संहितायां] भवेत्किञ्चित्संहितायां K₂ * परो] यरो K₂ * न] om. K₁ G
- 97 ह्रस्वसंयुतायुताकारश्चावर्णो] ह्रस्वसंयुतायुताकारश्चावर्णो A₁ * हल्विसर्गयुक्] हल्विसर्गयुक् K₂
- 98 सूत्राणां] सूत्राणा K₁ * षण्मिताः] षण्मिता K₁ K₂
- 99 केशवेन] केशवेनेयं G * कृतास्ताः] कृतास्ता K₁ K₂ A₂ * स्युर्वेदाध्ययन] स्युर्वेदाध्ययन- K₁; स्युर्वेदाध्ययन- K₂ * बोधिकाः] -बोधिका K₁; -बोधिकाः K₂ K₅; -बोधिकाः K₄

9.6. Keśavī Śikṣā II

- 100 परिभाषाङ्कसूत्रं च यजुर्वेदस्य कारिका।
101 दैववित्केशवेनेदं कृतं हस्तस्वरान्वितम्॥८॥
102 ह्रस्वोदात्तादिभिर्भेदैर्हस्तसस्वर-लक्षणम्।
103 शिक्षादिभिः षडङ्गैश्च विज्ञेयं न च पाठकैः॥९॥

100 परिभाषाङ्कसूत्रं] n.a. K₁ * यजुर्वेदस्य] यजुर्वेद C

101 हस्तस्वरान्वितम्] हस्तस्वरान्विता C

102 ह्रस्वोदात्तादिभि] ह्रस्वादात्तादिभि- C * भेदैर्हस्तसस्वर-] -भेदैर्हस्तस्वर- C

103 विज्ञेयं] विज्ञयं C

9.7 Keśavī Śikṣā III

9.7.1 KŚ^{Yu} and KŚ^{Rā}, the two editions of the KŚ III

As discussed above, these four manuscripts are the representatives of the longest version of the KŚ. The two available editions of the KŚ, i.e., KŚ^{Rā} and KŚ^{Yu} read the most extensive version of the text. It includes occasional additions of explanatory phrases. (1) The additions of a complete verse and a half-verse, and (2) modification of a line into a half-verse – these are the most significant additions found in KŚ^{Yu}.¹⁵

After the addition of the verses, it has eight verses which are dedicated for reproducing the meaning of the *sūtra*-s and the commentaries to them. The total number of verses contradicts with the number given in a verse which gives the *total number* of verses summing up the meaning of the *sūtra*-s as six:

*navānāmapī sūtrānāṃ ṣaṇmitāḥ kārīkāsvimāḥ/
keśavena kṛtāstāḥ syurvedādhyayanabodhikāḥ||7||*¹⁶

The above-mentioned verse is found in all the versions, and they read six verses only satisfying the number given in the verse. Hence, the addition of the verses is unique to KŚ^{Yu}. It reads:

*etadarthe kārīkādvayamapī/
pāṇinīyasya sūtrābhyāṃ dvitvaṃ sarvatra kīrtitam/
ṛṇ vinā kādayaḥ pañca śapūrvā dvitvamāpnuyuh||7||
visargācca pare te rephayuktāśchandasi smṛtāḥ/
pāṇinīyasapṛatīśākhyaśūtraīrvittvaṃ prakīrtitam||8||*¹⁷

KŚ^{Rā} omits the two lines of the beginning (i.e., “*etadarthe [...] kīrtitam*”) of the text mentioned above. A noticeable matter is that KŚ^{Yu} puts an effort to convert a passage into an *anuṣṭup* half-verse. In the second line, expansion of “*pāṇinīyasūtrābhyāṃ*” into “*pāṇinīyasya sūtrābhyāṃ*” is a result of such effort. In G, K₃, K₅, P, and C also, such effort is seen, and they mention it as a half-verse (“*etadarthe kārīkārdham*”). However, the dissolution of the compound word “*pāṇinīyasūtrābhyāṃ*” as “*pāṇinīyasya sūtrābhyāṃ*” is grammatically wrong to produce the expected meaning. On the other hand, consulting this as a half-verse makes the total count of the verses six and a half, which, again, contradicts with prescribed total number, i.e., six. K₁ which preserves most of the archetypical readings does not read it as a half-verse, though places it in a running sequence of verses. It probably treated the line just as a passage of statement, not as a half-verse. (1) The effort made in KŚ^{Yu} and the manuscripts G, K₃, K₅, P, and C to make it a 16-*akṣara* half-verse, (2) omission of it in KŚ^{Rā},

¹⁵ The original numbering of the verses is not consistent. The number eight is found by counting.

¹⁶ These are six verses (kārīkāṣ) of the nine sūtras. They are authored by Keśava and they help to understand recitation of the Vedas [Translation].

¹⁷ The verses are read in a prose format with proper punctuation of a verse in KŚ^{Yu}, p.146.

and (3) treatment of this prose as a half verse in other manuscripts (A₁, A₂, K₂, K₄, B₁, and V₂) – these features create a doubtful position of the passage. In the present edition of the KŚ, it has been treated as an unnumbered passage.

Both the printed editions KŚ^{Rā} and KŚ^{Yu} refrain from providing any detail of their editorial methods or descriptions of the manuscripts they have consulted. However, the text printed in KŚ^{Rā} has some peculiarities against KŚ^{Yu}. Such an instance is explained above. It disagrees regarding the title of the text also. KŚ^{Yu} reads it as “*atha keśavadaivajñyaviracitā navasūtrātmikā vyākhyānodāharaṇayutā*”*’rabhyate*|| *athātaḥ keśaviśikṣāṃ vyākhyasyāmaḥ*” - which seems to be a beginning line of a manuscript.

9.7.2 Genealogy of the KŚ III manuscripts

Three manuscripts of the KŚ III are directly relevant for the present critical edition: BORI 55 of A 1881 – 82, SBD 47252, and SBD 55435. The sigla used in the critical apparatus are as follow:

Table 9.4: Sigla of the KŚ III manuscripts

City	Shelf-mark	Sigla
Pune	BORI 55 of A 1881-82	P
Varanasi	SBD 47252	V ₁
Varanasi	SBD 55435	V ₂

9.7.2.1 V₁ and V₂, the λ family

Among the two manuscripts preserved in Vranasi, V₂ is scribed in Banaras by Śrinātha in CE 1895. Śrinātha probably was a student as he mentions himself as a *vidyārthī*. V₂ and P are undated and they provide no information about their origin. However, the two manuscripts do not have any travel history, according to catalogue description in Aithal 1993. Hence, it may be assumed that they were originally scribed in the northern part of India. Due to such geographical reasons, it seemed quite plausible that they may share some kind of relationship. The evaluation of their readings confirms the assumption during the collation work. The pair shares a high number of conjunctive readings. Moreover, they have following omissions in common:

- *tena* (KŚ III, 41)] om. V₁ V₂
- *evaṃ brāhmaṇe’pi iyaṃ pṛthivī sarveṣāṃ* (KŚ III, 51)] om. V₁ V₂
- *paśubhiḥ paśūnāpnotītyṛṇmadhye* (KŚ III, 103)] om. V₁ V₂
- *iti* (KŚ III, 127)] om. V₁ V₂

On the other hand, V₂ shares almost same amount of conjunctive readings with P. They also share few omissions:

- *na* (KŚ III, 6)] om. V₂ P
- *tvā* (KŚ III, 26)] om. V₂ P
- *iti* (KŚ III, 41)] om. V₂ P

The omissions of the last series are more prone to be accidental. Moreover, B₁ and V₂ have two long omissions of 15 and 11 *akṣara*-s (the second and third entries of the first series of the above examples) which cannot be explained as accidental or individual conjecture of the two different scribes. P adds four short passages in the marginalia which are probably added to the text later. In no case, they are arbitrary fragments of the text. The additions are always complete sentences or meaningful phrases. It may not be taken as a justified argument that a scribe misses complete meaningful phrases repeatedly from his exemplar and adds them in the marginalia later. The hypothesis is that P copied such passages from another exemplar. The marginal additions also include a complete verse which probably did not occur in its primary exemplar:

*vyrkādayaḥ pañcavargāḥ śarpūrvā guravaśca te/
visargāśca pare tadvadvayuktāśchandasi smṛtāḥ||4||*

The above-mentioned verse is absent in V₁ also. Hence, V₁ and the primary exemplar of P did not originally read the verse. Except for the above-mentioned long omissions of V₁ and V₂, the pair of P – V₂ and B₁ – V₂ share an almost similar amount of conjunctive errors. At the present state of knowledge, it would be safer to assume the common ancestry of V₁ and V₂, because P loses its reliability to be carrying a vertical transmission of the archetypical readings as a line of horizontal contamination is spotted. The text is corrupt in P. The ancestor of B₁ and V₂ is labeled as λ (see Figure 9.8).

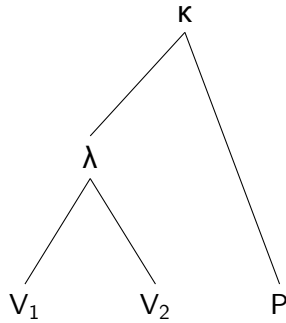


Figure 9.8: V₁ and V₂, the λ family

9.7.2.2 The λ family and P

P and V₂ share a significant amount of conjunctive errors. However, most of them can be explained as scribe's involuntary errors caused accidentally. As explained above, P bears a line of contamination from another exemplar, primarily in its marginalia. Due to lack of enough evidence, the manuscripts with which P is contaminated cannot be spotted. Based

on the available details, the possibility of common ancestry of V_2 and P is ignored, and P is treated as a representative of an individual branch (see Figure 9.8), though its position is doubtful.

Figure 9.9: Hypothetical stemma codicum of the KS III manuscripts with tentative chronology

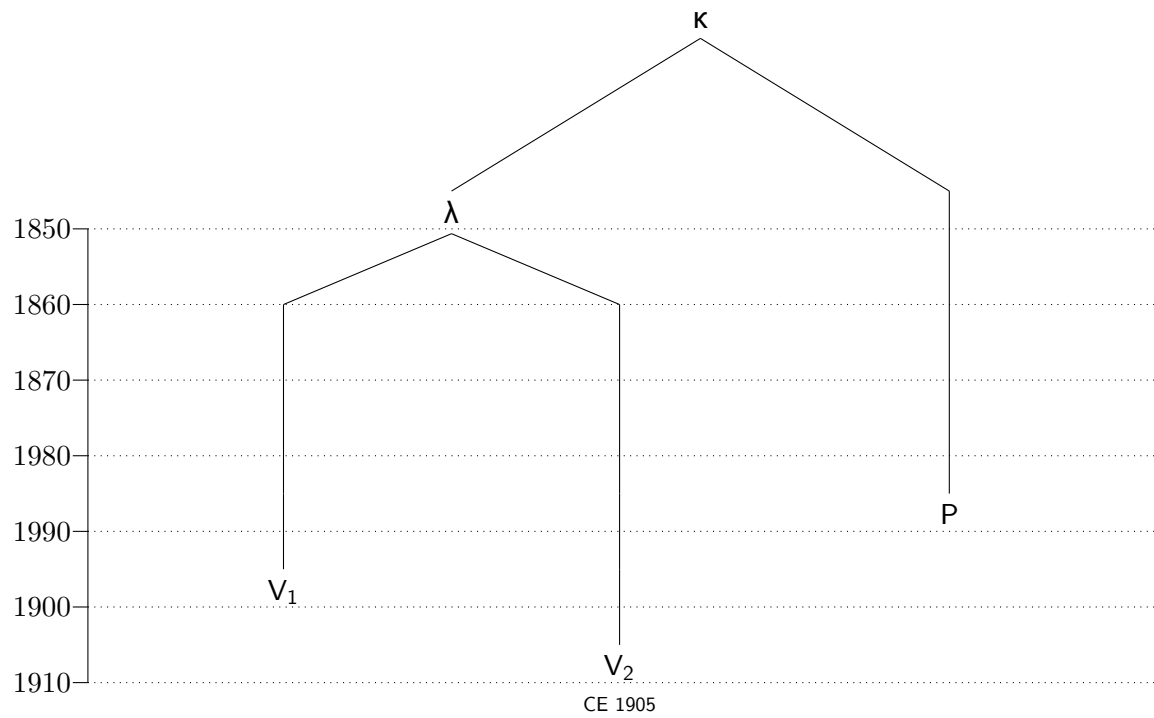
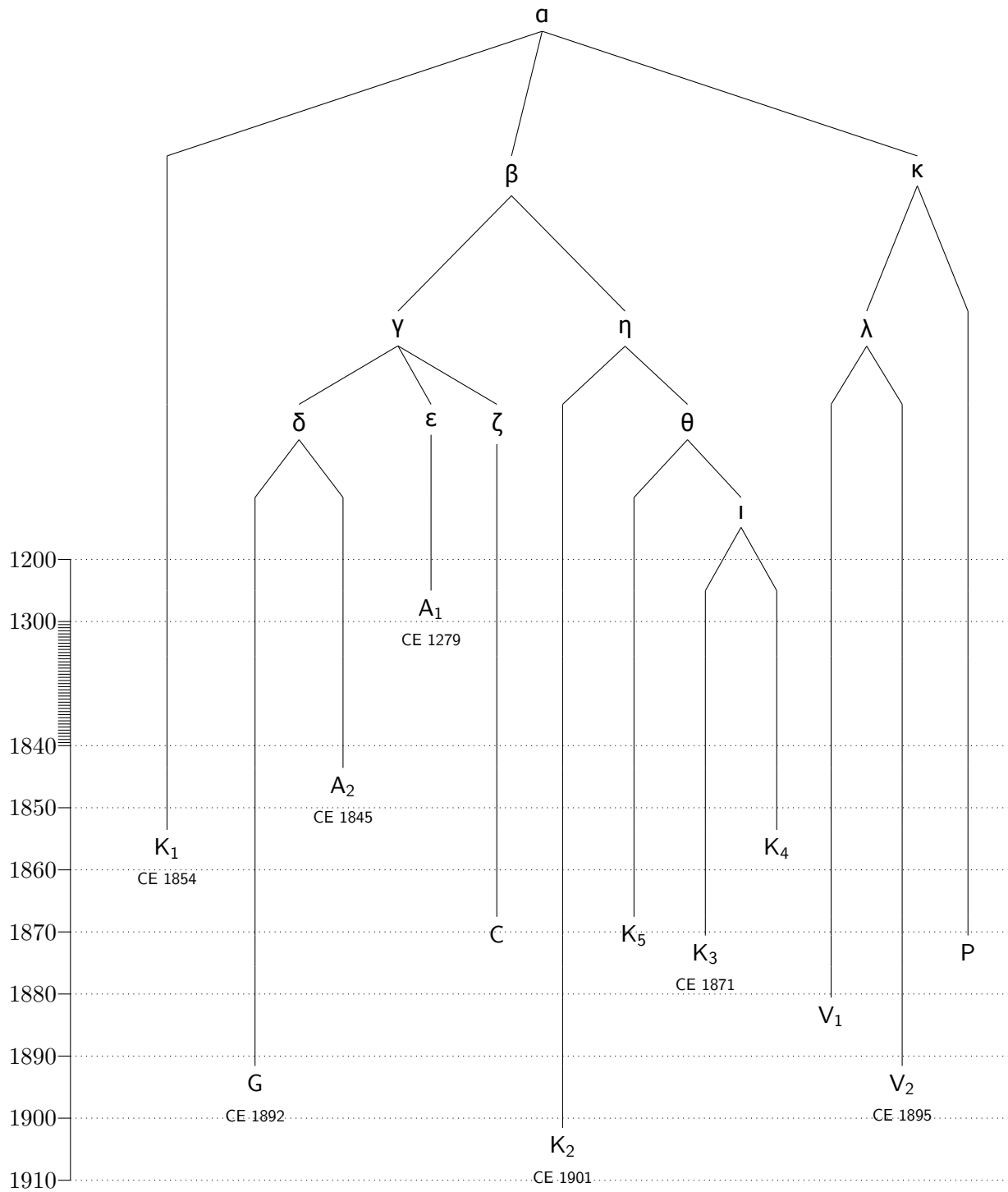


Figure 9.10: Hypothetical stemma codicum of the KS II manuscripts with tentative chronology



9.7.3 Critically Edited Text

केशवीशिक्षा III

- 1 अथातः केशवीशिक्षां व्याख्यास्यामः।
- 2 नत्वा गणपतिं देवं परिभाषाङ्कसूत्रकम्।
- 3 उच्यते केशवेनेदं वेदाध्यायिसुखाप्तये॥१॥
- 4 अत्रादौ माध्यन्दिनीयवेदपरिभाषाया अङ्कानां नवानां सूत्राणां मध्ये येन सूत्रेण पदादिमध्यान्त्यवर्णेषु संज्ञा जायते
- 5 तद्विना पदादिवर्णेष्वेव संज्ञा न जायते तदुच्यते सूत्रम्।
- 6 पदादौ पूर्वाहल्योर्द्विगोच्चारः सम्पूर्वयोश्छन्दसि माध्यन्दिनीये॥१॥
- 7 पदादौ आद्यहल्विहीनयोर्वकारयकारयोः सम्पूर्वयोश्चाप्यनयोः क्रमाद्वित्वं ग्रकारोच्चारः स्याच्छन्दसि माध्यन्दिनीये।
- 8 हलिति व्यञ्जनम्। अस्योदाहरणानि। संहितायाः प्रथमाध्याये प्रथमकण्डिकायां वायव स्थ इत्यत्र द्वायव इत्युच्चारः।
- 9 तथैव द्वितीयकण्डिकायां वसोः पवित्रमित्यत्र वसोः पवित्रमित्युच्चारः। प्रथमर्चि यजमानस्येत्यत्र यजमानस्येत्युच्चारः।
- 10 द्वितीयर्चि यज्ञपतिरित्यत्र यज्ञपतिरित्युच्चारः। कस्त्वा युनक्तीत्यत्र कस्त्वा युनक्तीत्युच्चारः। सम्पूर्वकस्योदाहरणानि।
- 11 संहितायां प्रथमाध्याये देवस्य त्वेत्येकविंशत्युद्ध्ये संवपामीत्यत्र संवपामीत्युच्चारः। संवर्चसा इत्यत्र संवर्चसा
- 12 इत्युच्चारः। जनयत्यै त्वा संयौमीत्यत्र संयौमीत्युच्चारः। संयज्ञपतिरित्यत्र संयज्ञपतिरित्युच्चारः। इत्यादिषु पदादित्वात्सम्पूर्वत्वाच्च
- 13 वययोर्द्वित्वग्रकारोच्चारौ न वकारयकारौ इत्यादि सर्वत्र ज्ञेयम्। पदादाविति किम्। आद्यकण्डिकायां प्रजावतीरनमीवाः
- 14 प्रार्पयतु श्रेष्ठतमाय इत्यादिषु वकारयकारयोः पदादित्वाभावान्न द्वित्वग्रकारौ वकारयकारयोस्तयोरिति। आद्यहल्विहीनयोरिति
- 15 किम्। द्वितीयाध्याये अग्रे वाजजिद्वाजं त्वा। तृतीयाध्याये अव रुद्रमित्युद्ध्ये श्रेयस्करद्यथा नो इत्यनयोर्वकारयकारयोः
- 16 पदादित्वमस्ति। अतः द्वित्वगोच्चारः वाजजिद् वाजं त्वा श्रेयस्करद् यथा नः एवमुच्चारं जायमाने आद्यहल्विहीनयोरिति
- 17 वाजजिद्वाजं त्वा श्रेयस्करद्यथा इत्यनयोस्तु आद्यदकारहल्युक्तत्वान्न द्वित्वगोच्चारः। अग्रे वाजजिद्वाजं त्वां

104 अथातः] अथातो B₂ P * केशवीशिक्षां] केशवीं शिक्षां P2 गणपतिं] गणपति B₁ * देवं] वन्दे B₂; वेद- P3 वेदाध्यायि] वेदाध्यायी- B₁ B₂4 वेदपरिभाषाया] -परिभाषाया B₁ * पदादि] पद- P * मध्यान्त्य] -मध्यान्त- B₁5 पदादिवर्णेष्वेव] येन add. P * न] om. B₂ P * तदुच्यते] तवोच्यते B₁6 पदादौ] च add. P * द्विगोच्चारः] -द्विगोच्चारौ B₁; -द्वितीयोच्चारौ B₂ * सम्पूर्वयो] सम्पूर्वयो- B₁ P7 आद्यहल्विहीनयो] आद्यहल्विहीनयो- B₁ * वकारयकारयोः] -वकारयोः B₁ * सम्पूर्वयो] सम्पूर्वयो- B₂ * क्रमाद्वित्वं] क्रमाद्वित्वं B₁; क्रमात् द्वित्वं P * ग्रकारो] वकारयकारो- B₁; यकारो- B₂ * चारः] -चारं B₂; -चार P8 हलिति] हल इति B₁ * स्थ] om. P9 द्वितीयकण्डिकायां] द्वितीयकण्डिकायां B₁ * वसोः] वसो B₂; वसोः P * यजमानस्येत्यत्र] यजमानस्येति B₂ P10 द्वितीयर्चि] द्वितीयमर्चि B₂ * यज्ञपतिरित्यत्र] यज्ञपतिरित्यत्र P * युनक्तीत्यत्र] युनक्ति इत्यत्र P11 संहितायां] संहितायाः P * त्वेत्येकविंशत्युद्ध्ये] त्वेकविंशत्युद्ध्ये P * संवपामीत्यत्र] संवमीत्यत्र B₂ * संवर्चसा] संवर्चसा B₁ B₂ * इत्यत्र] इत्यत्र B₂ * संवर्चसा] संवर्चसा B₁ B₂

12 संयज्ञपतिरित्यत्र] यज्ञपतिरित्यत्र P

13 वययो] वयवो- B₁ * द्वित्व] -द्वित्व- B₂ * ग्रकारो] -ग्रकार- B₂ * चारो] -चारो P * वकारयकारौ] -वकारयकारौ B₁; वकारनयकारौ B₂ * प्रजावती] प्रजावतीः B₂ P * रनमीवाः] अनमीवाः B₂ P14 वकारयकारयोः] वकारमकारयोः B₁ * पदादित्वाभावान्न] पदादित्वाभावान्न B₁ * द्वित्वग्रकारौ] द्वित्वं B₁ B₂15 वाजजिद्वाजं] वाजजित्वाजं B₁; वाजजिद्वाजम् B₂ * रुद्रमित्युद्ध्ये] रुद्रमिपुद्ध्ये B₂ * श्रेयस्करद्यथा] श्रेयस्करत्यथा P16 द्वित्वगोच्चारः] द्वित्वगोच्चारः B₁ B₂ * वाजजिद्] वाजजित् P * वाजं] वाजं B₁ B₂ * श्रेयस्करद्] श्रेयसस्करत् P * यथा] यथा B₁ B₂17 आद्यदकारहल्युक्तत्वान्न] आद्यदकारहल्युक्तत्वान्न B₁ * वाजजिद्वाजं] वाजजित्वाजं B₁; वाजजिद्वाजं P * त्वां] त्वा P

- 18 श्रेयस्करद्यथा नः एवमेवोच्चारौ वकारयकारयोरिति प्रथमसूत्रव्याख्या सम्पूर्णा। योच्चारार्थमन्यत्सूत्रं च।
 19 पदाद्यन्तमध्ये ऋहरेफयुग्मस्य यश्च॥२॥
 20 पदाद्यन्तमध्ये ऋकारहकाररेफैश्च युक्तस्य यस्य योच्चारणं स्याच्छन्दसि माध्यन्दिनीये। उदाहरणानि। अथैन
 21 आप्येति ब्राह्मणमध्ये प्रथमा इत्येकादशकण्डिकायां सामान्युग्भिः। संहिताद्वितीयाध्याये यं परिधिमित्युद्गध्ये
 22 पणिभिर्गुह्यमान इत्यत्र गुह्यमान इत्युच्चारः॥ वेदोऽसि ये?न इति कण्डिकायां तेन मह्यं वेदो भूयाः। घृताची स्थो
 23 धुर्यो इति। तृतीयाध्याये उप त्वा इत्युद्गध्ये घृताचीर्यन्तु हर्यत इत्यादिषु ऋकारहकाररेफयुक्तत्वात् यकारोच्चारो
 24 न यकारः इति द्वितीयसूत्रव्याख्या सम्पूर्णा। सूत्रद्वयार्थं कारिकापि।
 25 पूर्वाहल्व्योः पदादौ च वेदे सम्पूर्वयोर्द्वियौ।
 26 यस्यहरेफयुक्तस्य यः पदाद्यन्तमध्ये॥१॥
 27 कारिकेति।
 28 षः खष्टुमृते च॥३॥
 29 पदाद्यन्तमध्ये षकारस्य खकारोच्चारः स्याद्वर्गं विना छन्दसि माध्यन्दिनीये। उदाहरणानि। इषे त्वोर्जे त्वा
 30 इत्यत्र खकारोच्चारो न षकारः। एवं ब्राह्मणेऽपि इयं पृथिवी सर्वेषाम् इत्यादि सर्वत्र ज्ञेयम्। टवर्गं विनेति
 31 किम्। आद्य ऋचि श्रेष्ठतमाय कर्मणे इत्यत्र टवर्गयुक्तत्वात्षकारोच्चार एव न खकार इत्यादि सर्वत्र ज्ञेयम्। इति
 32 तृतीयसूत्रव्याख्या।
 33 अहल्वशल्व्यूर्ध्वरेफस्यैकारः प्राक्॥४॥
 34 पदान्तमध्ये हल्विहीनशल्व्यूर्ध्वरेफस्य सैकारः प्रागुच्चारः स्याच्छन्दसि माध्यन्दिनीये। शलिति शषसहा ज्ञेयाः।
 35 उदाहरणानि। अष्टत्रिंशदध्याये अभीमं महिमा दिवमिति सप्तदशकण्डिकायां दर्शतमित्यत्र ऊर्ध्वरेफस्य प्रागेव

18 श्रेयस्करद्यथा] श्रेयसस्करद्यथा B₁ P * एवमेवोच्चारौ] एवमेवोच्चारो B₁ P * वकारयकारयोरिति] यकारवकारयोरिति B₂ * यो] यो- B₁ B₂; पो- P
 19 पदाद्यन्तमध्ये] पदाद्यन्तमध्ये B₁ B₂ * ऋहरेफयुग्मस्य] ऋहरेफयुग्मस्य B₂ P * यश्च] यस्य B₁ B₂
 20 ऋकारहकाररेफैश्च] ऋकारहकाररेफैश्च B₁ * योच्चारणं] योच्चारणं B₁; योच्चारणं P
 21 आप्येति] आथेति B₂ * सामान्यु] सामान्यु- B₁ B₂ * यं] यं P * परिधिमि] परिधिं B₂ P * त्युद्गध्ये] इत्युद्गध्ये B₂; इति ऋद्गध्ये P
 22 गुह्यमान] गुह्यमान B₁ * वेदोऽसि] वेदोसि P * कण्डिकायां] कण्डिकायां P * तेन] om. B₁ B₂ * मह्यं] मह्यं B₁; मह्यं B₂ * वेदो] वेदोसि B₂; वेदो P * घृताची] घृताचा B₁
 23 धुर्यो] धुर्यो B₁; धुर्यो B₂ * घृताचीर्यन्तु] घृताचीर्यन्तु B₁; घृताचीर्यन्तु P * हर्यत] हर्यत B₁ * यकारोच्चारो] यकारो-
 -च्चारः B₁; यकारोच्चारः B₂ P
 24 सूत्रद्वयार्थे] सूत्रद्वयार्थ B₂
 25 पूर्वाहल्व्योः] पूर्वाहल्व्योः B₂ P
 26 यः] षः B₁ * पदाद्यन्त] पदाद्यन्त- B₁ * मध्यके] -मध्यमे B₁ B₂
 28 षः] ष B₂
 29 पदाद्यन्तमध्ये] पदाद्यन्तमध्ये B₁ * खकारोच्चारः] स्वकारोच्चारः B₁ * छन्दसि] om. B₁ * त्वोर्जे] त्वोर्जे B₁ B₂
 30 ब्राह्मणेऽपि] ब्राह्मणेपि P * सर्वत्र] om. B₂
 31 कर्मणे] om. P * इत्यत्र] रत्यत्र B₁ * टवर्गं] om. B₂; टवर्गं P * युक्तत्वात्षकारोच्चार] युक्तत्वात्षकारोच्चार B₂ P * खकार] खकारः B₂ P
 33 अहल्वशल्व्यूर्ध्वरेफस्यैकारः] अहल्वशल्व्यूर्ध्वरेफस्य सैकारः B₁; अहल्वशल्व्यूर्ध्वरेफस्य सैकारः P * प्राक्] प्राप्राक् B₁
 34 पदान्त] पदरत- B₁ * हल्विहीनशल्व्यूर्ध्व-] हल्विहीनशल्व्यूर्ध्व- B₂ * स्याच्छन्दसि] छन्दसि B₁; श्छन्दसि B₂ * शलिति] शल् इति B₁ P
 35 अष्टत्रिंशदध्याये] सप्तदशकण्डिकायां add. B₂; सप्तदशकण्डिकायाम् add. P * अभीमं] सप्तदशकण्डिकायामभीमं B₁ * सप्तदशकण्डिकायां] om. B₁

- 36 सैकारोच्चारः दरेशतमि?ति न तु तस्योर्ध्वरेफोच्चारः। एकोनचत्वारिंशदध्याये अग्निं हृदयेनेत्यङ्गध्ये पर्शव्येनेत्यत्र
 37 परेशव्येनेति। पञ्चमाध्याये द्वां मा इति कण्डिकायां शतवल्शो विरोह सहस्रवल्शा इत्यत्रापि रलयोः सावर्ण्याल्लस्यापि
 38 प्राक्सैकारोच्चारः शतवल्शो विरोह सहस्रवल्शा इति। न तु लयुक्तोच्चारः। वसोः पवित्रमसीति कण्डिकायां
 39 हार्षीत् अत्रापि प्राक्सैकारोच्चारः ह्वारेषीत्। षकारस्योदाहरणमेव सकारस्य। तत्कथम्। इण्कवर्गाभ्यां परस्य
 40 सस्य मूर्द्धन्य एवेति कृत्वा। रेफस्तु इण्मध्ये वर्तते। तर्हि रेफात्परो यः सकारः स मूर्द्धन्य एवेति कृत्वा
 41 षकारसकारयोरेकमेवोदाहरणम्। संहितायां द्वितीयाध्याये प्रथमर्चि बर्हिषे त्वा बर्हिरसी- -त्यनयोः बरेहिषे त्वा
 42 बरेहिरसीत्येवमेवोच्चारः। न तु सोर्ध्वरेफोच्चारः। त्रयोविंशत्यध्याये केष्वन्त इत्यङ्गध्ये एतद्ब्रह्मन्नुपवल्हामसीत्यत्र
 43 वलेहामसीत्युच्चारः। रलयोः सावर्ण्यात्। एवमादिनि ज्ञेयानि। हल्विहीनेति किम्। वसोः पवित्रमिति कण्डिकायां
 44 यज्ञपतिर्हार्षीत् एकत्रिंशदध्याये नाभ्या आसीदन्तरिक्षं शीर्ष्णो द्यौरित्यत्र हकारषकारयोर्वकारणकार हल्युक्तत्वादूर्ध्वरेफयुक्त
 45 एवोच्चारो न प्राक्सैकारोच्चार इति॥ शलिति किम्। इषे त्वोर्जे त्वा प्रार्पयतु इत्यत्र शल्विहीनत्वात्सोर्ध्वरेफोच्चारो
 46 न प्राक्सैकारोच्चार इत्यादि सर्वत्र ज्ञेयम्। इति चतुर्थसूत्रव्याख्या सम्पूर्णा। एतदर्थे कारिकापि।
 47 षस्योच्चारः खकारः स्यादुं विना छन्दसि स्वके।
 48 विहल्शल्यूर्ध्वरेफो यः सैकारः प्राक्समुच्चरेत्॥२॥
 49 कारिकेति। अनुस्वारस्य छं शलि रेफे च परे ह्रस्वादीर्घो दीर्घाद्ध्रस्वः संयोगे गुरुश्च॥५॥ पदाद्यन्तमध्ये शलि
 50 रेफे च परे अनुस्वारस्य छं स्याद्ध्रस्वादीर्घो दीर्घाद्ध्रस्वः संयोगे च परे गुरुः स्याच्छन्दसि माध्यन्दिनीये।
 51 उदाहरणानि। तृतीयाध्याये त्रिंशद्ब्रह्माम। ब्राह्मणेऽपि संश्लेषडिति द्वितीयाध्याये अग्ने गृहपते कण्डिकायां भूयासं
 52 सुगृहपतिः॥ तस्यामेव शतंछं हि माः। तृतीयाध्याये सं त्वमग्ने इति कण्डिकायां सं प्रजया सः रायस्पोषेणेति।
 53 प्रथमाध्याये पृथिवि देवयजनि इत्यङ्गध्ये पृथिव्यां, शतेन पाशैः। द्वादशाध्याये सुपर्णोऽसि इति कण्डिकायां

36 तु] om. B₂ * एकोनचत्वारिंशदध्याये] एकोनचत्वारिंशदध्याये B₁; एकोनचत्वारिंशदध्याय B₂ * अग्निं] अग्निं P * हृदयेनेत्यङ्गध्ये] हृदयेनेति त्यङ्गध्ये B₂

37 कण्डिकायां] कंरियां B₁ * सहस्रवल्शा] ससहस्रवल्शा B₂ * इत्यत्रापि] इत्यत्रापि P * सावर्ण्याल्लस्यापि] सावर्ण्याल्लस्यामि B₁

38 प्राक्सैकारोच्चारः] प्राक्सैकारोच्चारः B₂ * तु] om. B₁ B₂

39 प्राक्सैकारोच्चारः] प्राक्सैकारोच्चारः B₁; प्राक् रेकारोच्चारः B₂ * षकारस्योदाहरणमेव] षकारस्योदाहरणम् एव B₂

40 मूर्द्धन्य] मूर्द्धन्य P * इण्मध्ये] इण् मध्ये P * सकारः] om. B₂

41 संहितायां] संहिताया P * बर्हिषे] बर्हिषे B₁ * बर्हिरसी-] बर्हिरसी B₁ * -त्यनयोः] इत्यनयो- B₁; इत्यनयोः P * बरेहिषे] -बरेहिषे B₁; बरेहिषे B₂

42 बरेहिरसी] बरेहिरसी- B₁ B₂ * त्रयोविंशत्यध्याये] त्रयोविंशतिमेध्याये P * केष्वन्त] कष्वन्त B₂ * एतद्ब्रह्मन्नुप] एतद्ब्रह्मं नुप- P

43 रलयोः] रलयो B₂ * एवमादिनि] एवं माध्यन्दिनीयानि P * हल्विहीनेति] हल्विविहीनेति B₂ * वसोः] वसोः P * पवित्रमिति] पवित्रमसीति B₁

44 यज्ञपतिर्हार्षीत्] यज्ञपतिर्हार्षीत् एवं B₂; यज्ञपतिर्हार्षीत् P * एकत्रिंशदध्याये] एकत्रिंशदध्याये B₁; त्रिंशदध्याये B₂ * हल्युक्तत्वादूर्ध्वरेफयुक्त] -हल्युक्तत्वात् उर्ध्वं रेफयुक्त B₁; -हल्युक्तत्वादूर्ध्वरेफयुक्त B₂

45 एवोच्चारो] एवोच्चारो B₂ P * न] om. P * प्राक्सैकारोच्चार] प्राक् रेकारोच्चार B₂ * शलिति] शलीति B₁ P * त्वोर्जे] त्वोर्जे B₁; त्वोर्जे B₂

46 प्राक्सैकारोच्चार] प्राक् रेकारः B₂; प्राक्सैकारः P

47 षस्योच्चारः] षस्योच्चार B₁ * खकारः] खकार B₂

48 विहल्शल्यूर्ध्वरेफो] विहल् शैर्ध्वरेफो B₁

49 ह्रस्वादीर्घो] ह्रस्वादीर्घो B₂ * पदाद्यन्तमध्ये] पदान्तमध्ये B₁ * शलि] इति B₁

50 परे] पर add. B₁ * स्याद्ध्रस्वादीर्घो] ह्रस्वादीर्घो B₁ * संयोगे] संयो B₂; * स्याच्छन्दसि] स्याच्छन्द B₂

51 ब्राह्मणेऽपि] ब्राह्मणेपि B₂; ब्राह्मणेपि P * भूयासं] भूयासं B₂

52 शतंछं हि] हि B₂; शतंछं हि P * तृतीयाध्याये] शतं तृतीयाध्याये B₂ * त्वमग्ने] त्वमग्ने P * प्रजया] प्रया B₁ * सः] सः B₁ P; सः B₂

53 पृथिव्यां,] पृथिव्यां B₁ P * सुपर्णोऽसि] सुपर्णीति B₁; सुपर्णीसीति B₂ P * इति] om. B₁ B₂ P

- 54 यजूंषि नाम। द्वितीयाध्याये एषा ते इत्युङ्घ्र्ये ससृवाँ सं वाजजितम्। सं बर्हिरङ्गाँ हविषा। तृतीयाध्याये
 55 उभा वामिति कण्डिकायां विषाँरयीणाम्। एकविंशतितमेऽध्याये होता यक्षत्सुरेतसमृषभमित्युङ्घ्र्ये सुरया
 56 भेषजं, श्रिया न मासरम्। अष्टादशाध्याये अयुर्यज्ञेनेत्युङ्घ्र्ये चक्षुर्यज्ञेन कल्पताँ, श्रोत्रं यज्ञेन कल्पताम्।
 57 एकादशाध्याये दंष्ट्राभ्यां मलिमून्। एकोनविंशतितमेऽध्याये पशुभिः पशूनाप्रोतीत्युङ्घ्र्ये पुरोडाशैर्हवीँष्या
 58 तृतीयाध्याये सोमानं स्वरणाम्। सं त्वमग्ने इत्युङ्घ्र्ये समृषीणाँ, स्तुतेना पञ्चमाध्याये सिँह्यसि। एवं
 59 रकारसंयोग परेऽपि ज्ञेयम्। इत्यादिषु क्रमेण दीर्घह्रस्वगुरूच्चारः कर्तव्या न व्यस्ता इति। शलि रेफे च परे
 60 किम्। इन्द्राय भागं प्रजावतीरित्यस्यानुस्वरस्याग्रे शल्लेफाभावादनुस्वार एव न ङकारः। इति पञ्चमसूत्रव्याख्या।
 61 सूत्रार्थं कारिकापि।
 62 अनुस्वारस्य ङं वेदे शलि रेफे परे भवेत्।
 63 ह्रस्वादीर्घो दीर्घाद्ध्रस्वः संयोगे च परे गुरुः॥३॥
 64 कारिकेति।
 65 शर्पूर्वाणामृद्धीनक्कादिपञ्चवर्गाणां द्वित्वं विसर्गाद्रिफयुक्तानां च॥६॥
 66 पदाद्यन्तमध्ये शर्पूर्वाणाम् ऋकारहीनक्कादिपञ्चवर्गाणां विसर्गात्परेषां रेफयुक्तानामेषां च द्वित्वं स्याच्छन्दसि
 67 माध्यन्दिनीये। शर् इति शषसा ज्ञेयाः। उदाहरणानि द्वितीयाध्याये अस्कन्नमद्य देवेभ्यः। आ धत्तेति मध्ये
 68 पुष्करस्रजम्। समिदसि इत्युचि कस्याश्चित्। कृष्णोऽस्याखरोष्टः। सूर्यस्त्वा पुरस्तात्पातु। उपहूतो द्यौष्पितोपमाम्।
 69 मयीदमित्युङ्घ्र्ये॥ दधात्वस्मान्॥ इत्यादिषु क्कादिपञ्चवर्गाणामेव द्वित्वं शरयुक्तत्वान्न शषसानाम्। विसर्गाद्रिफयुक्तानामुदाहरणानि
 70 यं परिधिमिति मध्ये अग्नेः प्रियम्। अस्याः अग्रिमकण्डिकायां बृहन्तः प्प्रस्तरेष्टाः। तृतीयाध्याये आ न एतु
 71 मनः प्पुनः क्रत्वे दक्षाय जीवसे इति। ऋकारहीनत्वादिति किम्। तृतीयाध्याये अष्टादशकण्डिकायां वयस्कृतं
 72 सहस्कृतम्। चतुर्विंशत्यध्याये द्वितीयकण्डिकायां बार्हस्पत्याः पृषतीः इत्यत्र ककारपकारयोर् ऋकारयुक्तत्वान्न

- 54 ते] त B₁ B₂ P * ससृवाँ] सवाँ B₂ * बर्हिरङ्गाँ] बर्हिरंक्ताँ B₁; बर्हिरंक्ताँ B₂; बर्हिरंक्ताँ P
 55 एकविंशतितमेऽध्याये] एकत्रिंशदध्याये B₁; एकविंशत्यध्याये B₂; एकविंशतिमेध्याये P * यक्षत्सुरेतस] यक्षत्सुरेतस- B₁;
 यक्षत्सुरेतस- B₂ * सुरया] सुरया B₂
 56 भेषजं] भेषजँ B₂ * अयुर्यज्ञेनेत्युङ्घ्र्ये] आयुर्यज्ञेनेत्युङ्घ्र्ये B₁ B₂ * कल्पताँ] कल्पन्ताँ B₂
 57 दंष्ट्राभ्यां] दंष्ट्राभ्या- B₁; दंष्ट्राभ्या B₂ * एकोनविंशति] -कोनविंशति- B₂ * तमेऽध्याये] -मेध्याये B₂ P * पुरोडाशैर्हवीँष्या]
 पुरोडाशैर्हवीँष्या B₂; पुरोडाशैर्हवीँष्या P
 58 तृतीयाध्याये] तृतीयाध्याये B₂ * सं] स B₂ * त्वमग्ने] त्वमग्ने B₁ P * इत्युङ्घ्र्ये] इत्युमध्ये B₂; इत्युमध्ये P *
 समृषीणाँ] समृषीणाँ B₁; समृषीँ B₂; समृषीणाँ P
 59 परेऽपि] परे B₁ B₂; * दीर्घह्रस्वगुरूच्चारः] दीर्घह्रस्वगुरूच्चारः B₂ P
 60 रित्यस्यानुस्वरस्याग्रे] -रित्यनयोरनुस्वारस्याग्रे B₁; -त्यनयोरनुस्वारस्याग्रे B₂ P * शल्लेफाभावादनुस्वार] शलि रेफाभावादनुस्वार
 B₁ B₂
 65 शर्पूर्वाणामृद्धीन] शरपूर्वाणाम् ऋद्धीन- B₂ * क्कादिपञ्चवर्गाणां] -कारादीपञ्चवर्गाणां B₁; -कारादिपञ्चवर्गाणां B₂; -कारादिपञ्चवर्गाणां
 P * द्वित्वं] द्वित्वम् B₂ * विसर्गाद्रिफयुक्तानां] विसर्गाद्रिफयुक्तानां B₁ P
 66 पदाद्यन्तमध्ये] पदान्तमध्ये B₁ B₂ * शर्पूर्वाणाम्] शरपूर्वाणां B₂ * ऋकारहीन] ऋकारहीन B₂ * क्कादिपञ्चवर्गाणां]
 क्कादिपञ्चवर्गाणां B₂ * रेफयुक्तानामेषां] रेफयुक्तानां एषां B₂
 67 शर्] शर B₁ B₂ P * शषसा] शयशहा B₁; शषसहा B₂ * उदाहरणानि] उदाहरणां B₁; उदा B₂ * अस्कन्नमद्य]
 अस्कन्नमद्य P * धत्तेति] धत्ते इति B₂
 68 समिदसि] संमीदसीति B₁; समिदसीति P * इत्युचि] मध्ये B₁ P
 69 इत्यादिषु] इत्यदिषु B₁ * क्कादिपञ्चवर्गाणामेव] क्कादिपञ्चवर्गाणां B₁ * शरयुक्तत्वान्न] शल्युक्तत्वान्न B₁; शल्युक्तत्वान्न B₂;
 शर्युक्तत्वान्न P * विसर्गाद्रिफयुक्तानामुदाहरणानि] विसर्गाद्रिफयुक्तानामुदाहरणानि B₁; व विसर्गाद्रिफयुक्तानामुदाहरणानि P
 70 परिधिमिति] परिधिमिति P * अग्नेः] अग्ने B₁ * अस्याः] अस्या B₁ * एतु] यतु B₂
 71 प्पुनः] पुनः B₁ P * क्रत्वे] क्रत्वे B₁ B₂ P * ऋकारहीनत्वादिति] ऋकारहीनत्वादिति B₂; ऋकारहीनक्कादि इति P *
 वयस्कृतं] वयस्कृतं B₁
 72 बार्हस्पत्याः] बार्हस्पत्याः B₁; बार्हस्पत्यः B₂ * पृषतीः] पृषती B₁; पृषति B₂ * इत्यत्र] B₁ B₂

- 73 द्वित्वाम् इत्यादि ज्ञेयम्। एतदर्थे कारिका। वर्कादयः पञ्च वर्गाः शर्पूर्वा गुरवश्च ते। विसर्गाच्च परे तद्वद्रयुक्ताश्छन्दसि
74 स्मृताः॥४॥ शरादिज्ञापनार्थं प्रत्याहारसूत्राणि लिख्यन्ते। तथा च अइउण्। ऋलृक्। एओङ्। ऐऔच्। ह्यवरट्।
75 लण्। जमङणनम्। झभञ्। घढधष्। जबगडदश। खफछठथचटतव्। कपय्। शषसर्। हल्। इति माहेश्वराणि
76 सूत्राण्यणादिसंज्ञार्थानि। एषामन्त्या इतः। हलन्त्यम्। उपदेशेऽन्त्यं हलित्स्यात्। आदिरन्त्येन सहेता। अन्त्येनेता
77 सहित आदिर्मध्यगानां स्वस्य च संज्ञा स्यात्। यथाणिति अइउवर्णानां संज्ञा। एवमच् हल् अलित्यादयः
78 प्रत्याहारा ज्ञेयाः। कस्य वर्णस्य पुनः किं स्थानमित्यपेक्षायामाह अकुहविसर्जनीयानां कण्ठः। इचुयशानां तालु।
79 ऋटुरषाणां मूर्धा। लृतुलसानां दन्ताः। उपपध्मानीयानामोष्ठौ। जमङणनानां नासिका च। एदैतोः कण्ठतालु।
80 ओदौतोः कण्ठोष्ठौ। वकारस्य दन्तोष्ठम्। जिह्वामूलीयस्य जिह्वामूलम्। नासिकानुस्वारस्या। अचः स्वराः। *क
81 इति जिह्वामूलीयः। *प इत्युपध्मानीयः। अं इत्यनुस्वारः। अः इति विसर्जनीयः इति ज्ञेयम्। पाणिनीयसूत्रेऽपि
82 द्वित्वविधायके भवतः। तथाहि। अनचि च। अचः परस्य यरो द्वे वा स्तो न त्वचि। अचो रहाभ्यां द्वे। अचः पराभ्यां
83 रेफहकाराभ्यां परस्य यरो द्वे वा स्तः। पाणिनीयद्वित्वसूत्रयोरुदाहरणानि। प्रथमाध्याये द्वितीयर्चिं पृथिव्यसि
84 मातरिश्वनो घर्मोऽसि विश्वधा असि। हँहस्व मा ह्वाम्मा ते इत्यादि सर्वत्र ज्ञेयम्। इति षष्ठसूत्रव्याख्या।
85 एतदर्थे कारिकार्धमपि।
86 पाणिनीयस्य सूत्राभ्यां द्वित्वं सर्वत्र कीर्तितम्॥५॥
87 कारिकेति।
88 न सो व्योश्च॥७॥
89 पदाद्यन्तमध्ये वकारयकारयोः परयोः सकारस्य द्वित्वं न स्याच्छन्दसि माध्यन्दिनीये। उदहरणानि। द्वितीयाध्याये
90 द्वितीयर्चिं स्तृणामि स्वासस्थां भुवपतये स्वाहा। प्रथमाध्याये शर्मास्यवधूतँ रक्षः। धृष्टिरस्यपाग्नेः इत्यादिषु
91 सकारस्य यवयोः परयोर्न दित्वम्। एवं सर्वत्र ज्ञेयम्। इति सप्तमसूत्रव्याख्या।
92 हल्युतायुतस्योः सैकारश्च॥८॥

- 73 वर्कादयः] ऋ विना कादयः B₂ * शर्पूर्वा] शर्पूर्वा B₂ * विसर्गाच्च] विसर्गाश्च B₂ * तद्वद्रयुक्ताश्छन्दसि] ते रेफयुक्ताश्छन्दसि B₂
74 प्रत्याहारसूत्राणि] प्रत्याहारप्रत्याहारसूत्राणि B₂ * च] om. B₁
75 माहेश्वराणि] माहेश्वर- B₂
76 सूत्राण्यणादि] -सूत्राण्यणादि- B₂; सूत्राण्यादि- P * उपदेशेऽन्त्यं] उपदेशेऽन्त्य B₂; उपदेशेत्यं P * आदिरन्त्येन] आदिरन्त्येन B₁ P * अन्त्येनेता] अन्त्येनेता P
77 सहित] सहिता- B₂ * आदिर्मध्यगानां] -दिर्मध्यगाना B₂ * यथाणिति] यथावाणिति B₁ * एवमच्] एवं अच् P * अलित्यादयः] अल् इत्यादयः B₂ P
78 वर्णस्य] वर्णस्य B₁ * स्थानमित्यपेक्षायामाह] स्थानमित्यपेक्षामाह B₂
79 एदैतोः] एतैतोः B₂
80 ओदौतोः] ओदौतो B₂ * वकारस्य] वकास्य B₂ * *क] क B₂
81 *प] प B₂ * अः] अ B₁ * विसर्जनीयः] विसर्जनीयः B₂ * पाणिनीयसूत्रेऽपि] पाणिनीयसूत्रे अपि P
82 द्वित्वविधायके] द्वित्वविधायके B₂
84 मातरिश्वनो] मातरिश्वनो B₁ B₂ * घर्मोऽसि] धर्मोसि B₁; धर्मोसि B₂; * विश्वधा] विश्वधा B₁ P; विश्वधा B₂ * हँहस्व] हँहस्व B₂; हस्व P * ह्वाम्मा] ह्वाम्मा B₁ * ते] त B₁ B₂ P
85 एतदर्थे] एदर्थे B₂
86 पाणिनीयस्य] पाणिनीय- B₂; पाणिनीयस्या P * सूत्राभ्यां] -सूत्राभ्यां B₂
89 पदाद्यन्तमध्ये] पदान्तमध्ये B₂ * परयोः] om. B₂ * सकारस्य] सकार- B₂ * द्वित्वं] -द्वित्वं B₂
90 द्वितीयर्चिं] प्रथमर्चिं B₂ * भुवपतये] भुवनपतये P * शर्मास्यवधूतँ] शर्मास्यवधूतँ B₁; शर्मास्यवधूतरँ P * धृष्टिरस्यपाग्नेः] धृष्टिरस्यपाग्ने B₂
91 सकारस्य] सकारवकारयोः B₁ * यवयोः] परयोः B₁ * एवं] यवं B₂
92 हल्युतायुतस्योः] हल्युतायुतस्योः B₁

- 93 पदाद्यन्तमध्ये हल्युतायुतस्य ऋवर्णस्यै- -कारोच्चारः स्याच्छन्दसि माध्यान्दिनीये। उदाहरणानि। कृष्णोऽसीत्यत्र
 94 क्रेष्णोऽसीत्युच्चारः। न ऋकारः। अत्र अग्रये इत्युद्ध्ये पितृमते स्वाहा इत्यत्रापि पित्रेमते स्वाहेत्युच्चारः।
 95 तृतीयाध्याये अयं ते योनिर्ऋत्विय इत्यत्र रेत्वियेत्युच्चारः। इत्यादि सर्वत्र ज्ञेयम्। इत्यष्टमसूत्रव्याख्या सम्पूर्णा।
 96 सूत्रार्थे कारिकापि।
- 97 वययोः परयोः सस्य द्वित्वं न स्यात्तु छन्दसि।
 98 ऋकारो हल्वियुग्युक् सैकारश्छन्दसि स्मृतः॥६॥
- 99 कारिकेति।
- 100 ह्रस्वं किञ्चिदीर्घं हल्युताकारे हल्विसर्गयुगवर्णे च न संहितायाम्॥९॥
- 101 पदाद्यन्तमध्ये च ह्रस्वस्य किञ्चिदीर्घोच्चारः स्याद्धल्युतायुतआकारे हल्विसर्गयुगवर्णे च परे न स्याद्वाजसनेयसंहितायाम्।
 102 अस्योदाहरणानि। संहितायाः प्रथमाध्याये। प्रथमर्चि इषे त्वोर्जे त्वा वायव स्थ देवो व इत्यादिषु इकारयकारस्थाकारास्तु
 103 ह्रस्वाः। अत एषां किञ्चिदीर्घोच्चारः। न तु ह्रस्वता। सवितात्र तकारहल्युत आकारोऽग्रे तिष्ठति। अतः सकारवकारयोर्ह्रस्वतैव।
 104 न दीर्घोच्चारः। प्रार्पयतु। अत्र पययोः किञ्चिदीर्घता। श्रेष्ठतमाय अत्र मकारयुत आकारोऽग्रे तिष्ठति। अतः सकारयोर्ह्रस्वतैव।
 105 यकर्म। अत्र यकारस्य किञ्चिदीर्घता। कर्मण आप्या। अत्र मकारणकारयोर्हला अयुत आकारोऽग्रेऽस्ति अतः
 106 ह्रस्वावेव। यध्वमग्र्या अत्र ध्वस्य किञ्चिदीर्घता। इन्द्राय भागं प्रजावतीः। अत्र यप्रयोरग्रे हल्युत आकारोऽग्रेऽस्ति
 107 अतो ह्रस्वावेव। वस्य किञ्चिदीर्घता। अनमीवा अयक्षा मा वस्तेन ईशत इत्यादिषु इकारनकार-अकारवकाराणां
 108 किञ्चिदीर्घोच्चारः। शत मा अत्र हल्युत आकारोऽग्रेऽस्ति। अतः शतयोर्ह्रस्वतैव। घशठसो ध्रुवा अस्मिन्गोपतौ
 109 स्यात बह्वीः। अत्र घकारशकारपकाराणां किञ्चिदीर्घता। यजमानस्य अत्र मयुत आकारोऽग्रेऽस्ति अतो ह्रस्वता
 110 यजयोरेव। स्यस्य च किञ्चिदीर्घता। पशून्माहि अत्र पकारहिकारयोः किञ्चिदीर्घोच्चारः। द्वितीयाध्याये। मित्रावरुणौ
 111 त्वोत्तरतः अत्र वकाररुकारयोः किञ्चिदीर्घता। तकाररकारयो- ह्रल्विसर्गयुगवर्णः अग्रे तिष्ठति। अतो ह्रस्वतैव न

93 पदाद्यन्तमध्ये] पदान्तमध्ये B₁; पदान्तमध्ये B₂ * ऋवर्णस्यै-] ऋवर्णस्य सैर- B₂; उः ऋवर्णस्य सैर- -- P * -कारोच्चारः]
 -वारोच्चार B₁; --कारोच्चारः B₂ * स्याच्छन्दसि] स्याच्चन्दसि B₂

94 अत्र] om. P * अग्रये] om. B₁; अग्रये P

95 योनिर्ऋत्विय] योनिर्ऋत्वियो B₁ * रेत्विये] रेत्विय B₂ P * इत्यष्टमसूत्रव्याख्या] अष्टसूत्रव्याख्यां B₂

97 वययोः] यवयोः B₂ P * परयोः] परयो B₂

98 हल्वियुग्युक्] हल्वियुग्युक् B₁; हल्वियुग्युक् B₂ * सैकारश्छन्दसि] सैकारश्छन्दसि B₁

100 ह्रस्वं] ह्रस्व B₁ B₂ * किञ्चिदीर्घं] किञ्चिदीर्घ B₁ B₂ * हल्युताकारे] हल्युकारे B₁; हल्युका B₂; हल्युताकारे P *
 हल्विसर्गयुगवर्णे] हल्विसर्गयुगवर्ण B₁; हल्विसर्गयुगवर्णे P * संहितायाम्] add. च B₂

101 पदाद्यन्तमध्ये] चापदाद्यन्तमध्ये B₁ * ह्रस्वस्य] ह्रस्वस्य B₂ * स्याद्धल्युतायुत] स्याद्धल्युतायुत- B₁; स्याद्धल्युतायुत-
 P * हल्विसर्गयुगवर्णे] हल्विसर्गयुगवर्णे B₂ P * स्याद्वाजसनेय] स्याद्वाजसने- B₂

102 संहितायाः] संहिताया B₁; संहितायां B₂ * त्वोर्जे] त्वोर्जे B₁ B₂ * स्थ] स्थ B₂ * व] वः B₂ P * इकारयकार]
 इकारयकार- B₂ * स्थाकारास्तु] -चकारस्थकारा B₁; -स्थस्तु B₂

103 सवितात्र] सविता अत्र B₂ P * तकारहल्युत] तकारहल्युत B₂

104 अत्र] om. P * आकारोऽग्रे] आकारोऽग्रे P

105 कर्मण] कर्मणः B₂ * मकारणकारयो] मकारणकारग्रे B₁; मकारणकारयो B₂ * आकारोऽग्रेऽस्ति] आकारोऽस्ति B₁;
 अकारोऽस्ति B₂ * अतः] अतो B₁; अत्रः B₂

106 यध्वमग्र्या] यध्वमग्र्या B₁; यध्वमग्र्या B₂ * इन्द्राय] इन्द्राय B₁; इन्द्राय P * यप्रयोरग्रे] यकारमकारयो B₁ * आकारोऽग्रेऽस्ति]
 आकारोऽस्ति B₁ P

107 अनमीवा] रनमीवा B₂ P * इकारनकार-अकारवकाराणां] रकारनकाराकार- -अकारनकाराणां P; ईकारनकाराकाराणां B₁

108 शत] द्वेसत B₂ * हल्युत] हल्युत्तर P * घशठसो] घशठसो B₁ B₂ P

109 घकारशकारपकाराणां] घकारपकाराणां B₂; घकारपकारतकाराणां P * यजमानस्य] व्यजमानस्य B₂ * आकारोऽग्रेऽस्ति]
 आकारोऽस्ति B₂ P * अतो] अते B₂

110 मित्रावरुणौ] मित्रावरुणौ B₁

111 वकाररुकारयोः] काररुकारयोः B₁; वकारयोः B₂ * तकाररकारयो-] तकाररेफयो- B₂ * ह्रस्वतैव] ह्रस्वतैव B₂

- 112 दीर्घोच्चारः। इत्यादि सर्वत्र ज्ञेयम्। इति नवमसूत्रव्याख्या। सूत्रार्थे कारिकापि।
 113 ह्रस्वं दीर्घं भवेत्किञ्चित्संहितायां परो न चेत्।
 114 ह्रस्संयुतायुताकारश्चावर्णो ह्रस्विसर्गयुक्॥७॥
 115 नवानामपि सूत्राणां षण्मिताः कारिकास्त्विमाः।
 116 केशवेन कृतास्ताः स्युर्वेदाध्ययन- -बोधिकाः॥८॥
 117 परिभाषाङ्गसूत्रं च याजुर्वेदं सकारिकम्।
 118 दैवित्केशवेनेदं कृतं हस्तस्वरान्विम्॥९॥
 119 ह्रस्वोदात्तादिभिर्भेदैर्हस्तसस्वर-लक्षणम्।
 120 शिक्षादिभिः षडङ्गैश्च विज्ञेयं वेदपाठकैः॥१०॥

114 ह्रस्संयुतायुताकारश्चावर्णो] ह्रस्संयुतायुताकारः श्रावर्णो B₂

116 कृतास्ताः] कृतास्ता B₁B₂ * स्युर्वेदाध्ययन-] स्युर्वेदाध्ययन- B₂ * -बोधिकाः] -बोधिकाः B₁ B₂

117 याजुर्वेदं] यजुर्वेदं B₁ P

118 हस्तस्वरान्विम्] हस्तस्वरान्विता B₂ P

119 भेदैर्हस्तसस्वर-] -भेदैर्हस्तस्वर- B₂ P

120 वेदपाठकैः] वेदपाठकै B₁

9.8 Table of Errors

9.8.1 KŚ I: Errors of K₁ against KŚ I

- *padādyantamadhye* (KŚ I, 1)] *padādyan-*
tatamadhya K₁
- *ṛharephayugmasya* (KŚ I, 1)] *ṛharephayu-*
gyasya K₁
- *ṛkārahakārarephaiśca* (KŚ I, 2)] *ṛkāra-*
hakāraraiphaiśca K₁
- *yoccāraḥ* (KŚ I, 2)] *yoccāraḥ* K₁
- *ityekādaśakaṇḍikāyāṃ* (KŚ I, 3)] *iti ekā-*
daśakaṃ K₁
- *-gbhiḥ* (KŚ I, 4)] *-gniḥ* K₁
- *pañibhīrguhyamānaḥ* (KŚ I, 5)] *pañibhīr-*
guhyamānaḥ K₁
- *tvā* (KŚ I, 5)] *tve-* K₁
- *ityṛṇimadhye* (KŚ I, 5)] *-tṛṇimadhye* K₁
- *ghṛtācīryantu* (KŚ I, 6)] *ghṛtācīryantu* K₁
- *haryate-* (KŚ I, 6)] *haryyata* K₁
- *-tyādiṣu* (KŚ I, 6)] *ityādiṣu* K₁
- *ṛkārahakārarepha-* (KŚ I, 6)]
ṛkārahakārepha- K₁
- *yakāro-* (KŚ I, 7)] *yakāro-* K₁
- *khakāro* (KŚ I, 10)] *khakāroccāro* K₁
- *kaṇḍikāyāṃ* (KŚ I, 18)] *kaṃ* K₁
- *sahasravalśā* (KŚ I, 18)] *śahasravalśā* K₁
- *prāksaikoccāraḥ* (KŚ I, 19)] *prāksaikāroc-*
cāraḥ K₁
- *vāsoḥ* (KŚ I, 20)] *vvasoḥ* K₁
- *kaṇḍikāyāṃ* (KŚ I, 21)] *kaṃ* K₁
- *sasya mūrdhanyaḥ* (KŚ I, 22)] *mūrdhanya*
K₁
- *ityanena* (KŚ I, 22)] *ityanetva* K₁
- *barhiṣe* (KŚ I, 24)] *varhiṣe* K₁
- *barhirasi* (KŚ I, 24)] *vvarhirarasi* K₁
- *keṣvanta* (KŚ I, 25)] *om.* K₁
- *-valhāmasītyatra* (KŚ I, 25)] *-valhāmi ity-*
atra K₁
- *valehāmasi* (KŚ I, 26)] *valehāmi* K₁
- *kaṇḍikāyāṃ* (KŚ I, 27)] *kim* K₁
- *evoccāro* (KŚ I, 29)] *evoccaro* K₁
- *śalīti* (KŚ I, 30)] *śalīti* K₁
- *guruḥ* (KŚ I, 34)] *guru* K₁
- *grhapate* (KŚ I, 35)] *grhapataye* K₁
- *kaṇḍikāyāṃ* (KŚ I, 36)] *kaṃ* K₁
- *kaṇḍikāyāṃ* (KŚ I, 37)] *kaṃ* K₁
- *kaṇḍikāyāṃ1* (KŚ I, 40)] *kaṃ* K₁
- *kaṇḍikāyāṃ2* (KŚ I, 40)] *kiṃ* K₁
- *barhiraṅktā* (KŚ I, 41)] *varhiraṅkā* K₁
- *haviṣā ghṛtena* (KŚ I, 41)] *om.* K₁
- *kaṇḍikāyāṃ* (KŚ I, 42)] *kaṃ* K₁
- *kaṇḍikāyāṃ* (KŚ I, 43)] *kaṃ* K₁
- *puroḍāśairhaviṣyā* (KŚ I, 44)]
puroḍāśairhaṣyā K₁
- *vyastāḥ* (KŚ I, 46)] *vyāstā* K₁
- *visargādrephayuktānāṃ* (KŚ I, 49)] *vis-*
agādrephayuktānāṃ K₁
- *śarīti* (KŚ I, 51)] *śara itī* K₁
- *askkannamadya* (KŚ I, 52)] *askanna-*
madya K₁
- *ityṛci* (KŚ I, 53)] *itṛci* K₁
- *kasyāścīti* (KŚ I, 53)] *kasyāścat* K₁
- *kṛṣṇo'syākharoṣṭāḥ* (KŚ I, 53)]
kṛṣṇosyākharoṣṭāḥ K₁
- *sūryasttvā* (KŚ I, 53)] *sūryyastvā* K₁

- *purasttātpātu* (KŚ I, 54)] *purastātpātu* K₁
- *dadhātvasmmān* (KŚ I, 55)] *dadhātvas-*
mān K₁
- *śaśasānām* (KŚ I, 56)] *śaśasahānām* K₁
- *ṛṭṭiye* (KŚ I, 57)] *ṛṭṭaye* K₁
- *ppunah* (KŚ I, 58)] *om.* K₁
- *kkratve* (KŚ I, 58)] *kratve* K₁
- *indhānāstvetyrci* (KŚ I, 59)] *indhānāstveti*
tyrci K₁
- *mradasaṃ* (KŚ I, 59)] *mradasada* K₁
- *kakāratakārayoḥ* (KŚ I, 60)]
vakāratakārayoḥ K₁
- *pāṇinīyadvitvasūtrayorudāharaṇāni* (KŚ
I, 62)] *pāṇinīyadvitvasūtrayo udāharaṇāni*
K₁
- *prthivvyasi* (KŚ I, 62)] *prthivyasi* K₁
- *mātariśśvano* (KŚ I, 63)] *mātariśśvano* K₁
- *gharmmo'si* (KŚ I, 63)] *gharmmosi* K₁
- *viśśvādā* (KŚ I, 63)] *vviśśvadhā* K₁
- *svāsastham* (KŚ I, 67)] *svāsasthām* K₁
- *bhuvapataye* (KŚ I, 67)] *bhūvapataye* K₁
- *dhr̥ṣṭirasyapāgneḥ* (KŚ I, 68)] *dhr̥ṣṭi-*
rasyāpāgne K₁
- *padādyantamadhye* (KŚ I, 70)] *padānta-*
madhye K₁
- *saikārah* (KŚ I, 70)] *saikāra* K₁
- *syācchandasi udāharaṇāni* (KŚ I, 71)]
syācchandasi udāharaṇāni K₁
- *kṛṣṇo'sītyatra* (KŚ I, 71)] *kṛṣṇosītyatra* K₁
- *kreṣṇo'si* (KŚ I, 71)] *kreṣṇosi* K₁
- *yonirrtviya* (KŚ I, 73)] *yāni ṛtviya* K₁
- *halayutāyutākāre* (KŚ I, 74)] *halayutākāre*
K₁
- *halvisargayugavarṇe* (KŚ I, 74)] *halvis-*
argāyugavarṇe K₁
- *padādyantamadhye* (KŚ I, 76)] *padānta-*
madhye K₁
- *hrasvasya* (KŚ I, 76)] *halayutāyute* K₁
- *ākāre* (KŚ I, 77)] *ākārai* K₁
- *syādvājasaneya-* (KŚ I, 77)] *syāt*
vājasaneya- K₁
- *vāyava* (KŚ I, 78)] *vvāyava* K₁
- *-sthākārāstu* (KŚ I, 79)] *-sthākārasyakārā*
K₁
- *yadyapi* (KŚ I, 79)] *yasyapi* K₁
- *naitayo-* (KŚ I, 81)] *naitayo* K₁
- *-rdīrghoccārah* (KŚ I, 81)] *dīrghoccārah* K₁
- *ityatra* (KŚ I, 82)] *ityatru* K₁
- *ataṣṭhakāratakārayorhrasvataiva* (KŚ I,
83)] *ataṣṭhakāratakārayo hrasvataiva* K₁
- *halviyuta* (KŚ I, 84)] *halviyutā* K₁
- *ato* (KŚ I, 85)] *ataḥ* K₁
- *yadhvamaghnyā* (KŚ I, 85)] *yaddham-*
agdhnyā K₁
- *prajāvatīḥ* (KŚ I, 86)] *prajāvatī* K₁
- *ca na* (KŚ I, 87)] *vasya* K₁
- *stena* (KŚ I, 88)] *stana* K₁
- *halayuta* (KŚ I, 89)] *halayuta* K₁
- *ataḥ* (KŚ I, 90)] *om.* K₁
- *syāta* (KŚ I, 91)] *syā* K₁
- *bahvīḥ* (KŚ I, 91)] *bahvī* K₁
- *halayuta-* (KŚ I, 92)] *halayutā* K₁
- *kiñcidīrghoccārah* (KŚ I, 94)] *kiñcid-*
dīrghoccārah K₁
- *mitrāvaruṇau* (KŚ I, 95)] *mitrāvaruṇau*
K₁
- *sarvatra* (KŚ I, 97)] *sravatra* K₁
- *pūrvāhalvyoḥ* (KŚ I, 98)] *parvahalyoḥ* K₁
- *yasyarharephayuktasya* (KŚ I, 99)] *yasya*
harephayuktasya K₁
- *yāḥ* (KŚ I, 99)] *yāḥ* K₁

9.8. Table of Errors

- | | |
|--|---|
| - <i>padādyantamadyake</i> (KŚ I, 99)] | K ₁ |
| <i>padādyantamadhya</i> K ₁ | - <i>te</i> (KŚ I, 104)] <i>teḥ</i> K ₁ |
| - <i>ṣasyoccāraḥ</i> (KŚ I, 100)] <i>yasyoccāre</i> K ₁ | - <i>visargāśca</i> (KŚ I, 105)] <i>visargācca</i> K ₁ |
| - <i>vihalśalyūrdhvarepho</i> (KŚ I, 101)] <i>vihal-</i>
<i>lyūrdharepho</i> K ₁ | - <i>tadvadvayuktāśchandasi</i> (KŚ I, 105)] <i>tad-</i>
<i>vadyuktāśchandasi</i> K ₁ |
| - <i>saikāraḥ</i> (KŚ I, 101)] <i>saikāra</i> K ₁ | - <i>smṛtāḥ</i> (KŚ I, 105)] <i>smṛtā</i> K ₁ |
| - <i>hrasvādīrgho</i> (KŚ I, 103)] <i>hrasvadīrgho</i>
K ₁ | - <i>vayayoḥ</i> (KŚ I, 107)] <i>payayoḥ</i> K ₁ |
| - <i>dīrghāddhrasvaḥ</i> (KŚ I, 103)] <i>dīrghahra</i> K ₁ | - <i>saikāraśchandasi</i> (KŚ I, 108)]
<i>saikāraschandasi</i> K ₁ |
| - <i>guruḥ</i> (KŚ I, 103)] <i>guru</i> K ₁ | - <i>smṛtaḥ</i> (KŚ I, 108)] <i>smṛta</i> K ₁ |
| - <i>vṛkādāyaḥ</i> (KŚ I, 104)] <i>vṛkvādāyaḥ</i> K ₁ | - <i>hrasvaṃ</i> (KŚ I, 109)] <i>hrasva</i> K ₁ |
| - <i>pañcavargāḥ</i> (KŚ I, 104)] <i>paññcavargāḥ</i> | |

9.8.2 KŚ III: Conjunctive readings of B₁ and B₂

- | | |
|--|--|
| - <i>vedādhyāyi-</i> (KŚ III, 3)] <i>vedādhyāyī-</i> B ₁
B ₂ | - <i>tu</i> (KŚ III, 66)] <i>om.</i> B ₁ B ₂ |
| - <i>dvitvajakārau</i> (KŚ III, 24)] <i>dvitvaṃ</i> B ₁
B ₂ | - <i>barehiraśī-</i> (KŚ III, 72)] <i>varehiraśī-</i> B ₁ B ₂ |
| - <i>dvitvayoccāraḥ</i> (KŚ III, 28)] <i>dvitvayoc-</i>
<i>cāraḥ</i> B ₁ B ₂ | - <i>ayuryajñenetyṛñmadhye</i> (KŚ III, 101)]
<i>āyuryajñenetyṛñmadhye</i> B ₁ B ₂ |
| - <i>vvājaṃ</i> (KŚ III, 28)] <i>vājaṃ</i> B ₁ B ₂ | - <i>pare 'pi</i> (KŚ III, 106)] <i>pare</i> B ₁ B ₂ ; |
| - <i>īyathā</i> (KŚ III, 29)] <i>yathā</i> B ₁ B ₂ | - <i>śalrephābhāvādānusvāra</i> (KŚ III, 109)]
<i>śali rephābhāvādānusvāra</i> B ₁ B ₂ |
| - <i>padādyantamadye</i> (KŚ III, 35)]
<i>padādyantamadhya</i> B ₁ B ₂ | - <i>padādyantamadye</i> (KŚ III, 116)] <i>padān-</i>
<i>tamadye</i> B ₁ B ₂ |
| - <i>īyaśca</i> (KŚ III, 35)] <i>yasya</i> B ₁ B ₂ | - <i>iti</i> (KŚ III, 127)] <i>om.</i> B ₁ B ₂ |
| - <i>sāmānyī-</i> (KŚ III, 38)] <i>sāmānyī-</i> B ₁ B ₂ | - <i>mātariśśvano</i> (KŚ III, 151)] <i>mātariśvano</i>
B ₁ B ₂ |
| - <i>tena</i> (KŚ III, 41)] <i>om.</i> B ₁ B ₂ | - <i>hrasvaṃ</i> (KŚ III, 172)] <i>hrasva</i> B ₁ B ₂ |
| - <i>-madhyake</i> (KŚ III, 46)] <i>-madhyame</i> B ₁
B ₂ | - <i>kiñcidīrghaṃ</i> (KŚ III, 172)] <i>kiñcidīrgha-</i>
B ₁ B ₂ |
| - <i>evaṃ...śakāraḥ</i> (KŚ III, 51)] <i>om.</i> B ₁ B ₂ | - <i>-bodhikāḥ</i> (KŚ III, 202)] <i>-vodhikāḥ</i> B ₁ B ₂ |

9.8.3 KS III: Conjunctive errors of B₂ and P

- *athātaḥ* (KŚ III, 1)] *athāto* B₂ P
- *na* (KŚ III, 6)] *om.* B₂ P
- *yajamānasyetyatra* (KŚ III, 14)] *yajamānasyeti* B₂ P
- *prajāvatī-* (KŚ III, 23)] *prajāvatīḥ* B₂ P
- *-ranamīvāḥ* (KŚ III, 23)] *anamīvāḥ* B₂ P
- *tvā* (KŚ III, 26)] *om.* B₂ P
- *ṛharephayugmasya* (KŚ III, 35)]
ṛharephayugyasya B₂ P
- *paridhimi-* (KŚ III, 39)] *paridhiṃ* B₂ P
- *iti*² (KŚ III, 41)] *om.* B₂ P
- *pūrvāhalvyoḥ* (KŚ III, 45)] *pūrvāhalvoḥ*
B₂ P
- *-yuktatvātṣakāroccāra* (KŚ III, 53)] *yuk-*
tatvātṣakāroccāra B₂ P
- *khakāra* (KŚ III, 54)] *khakāraḥ* B₂ P
- *evocāro* (KŚ III, 78)] *evocaro* B₂ P
- *-tame'dhyāye* (KŚ III, 103)] *-medhyāye*
B₂ P
- *dirghahrasvagurūccārāḥ* (KŚ III, 107)]
dirghahrasvagurūccāraḥ B₂ P
- *pprastareṣṭāḥ* (KŚ III, 125)] *prastareṣṭāḥ*
B₂ P
- *alityādayaḥ* (KŚ III, 139)] *al ityādayaḥ*
B₂ P
- *retviye-* (KŚ III, 167)] *retviya* B₂ P
- *vayayoḥ* (KŚ III, 169)] *yavayoḥ* B₂ P
- *halvisargayugvarṇe* (KŚ III, 175)] *halvis-*
argayugavarṇe B₂ P
- *va* (KŚ III, 177)] *vaḥ* B₂ P
- *savitātra* (KŚ III, 179)] *savitā atra* B₂ P
- *anamīvā* (KŚ III, 187)] *ranamīvā* B₂ P
- *-rhalvisargayugvarṇaḥ* (KŚ III, 195)] -
rhalvisargayugavarṇaḥ B₂ P
- *hastasvarānvim 204 hastasvarānvitā* B₂ P
- *-rbhedairhastasvara- 205 -*
rbhedairhastasvara- B₂ P

Chapter 10

Conclusion

Textual criticism of the Sanskrit Literature is a relatively younger field of research in India, compared to the other disciplines of in Sanskrit studies. We have a very few critically edited Sanskrit texts available in front of us. The researchers and students of different fields of the Sanskrit studies have to rely on the vulgate editions for their works. The vulgate editions, in almost all of the cases, are proved to carry non-archetypical readings after the texts are critically edited. Indian scholars have always been dedicated to give a ‘good’ text rather than to give a ‘correct’ text. The scribes and Pandits of India are known to replace the ambiguous readings according to their own wit, which leads to voluntary corruption in the text. Thus, in classical studies, the author is somewhat negligible, as his text has been taken from him by his readers, and it got corrupt. And the author’s version lived the life of its own for a short time. All we can attempt is to understand the author’s style and produce a text most faithful to his presumed intentions.

While editing the *śikṣā* texts, one faces a problem regarding its original time of authorship. There would hardly be any classical *śikṣā* text whose time of origin is confirmed. The scholars have tried to set an upper and lower limit of the time of their origin, but the opinions are not above criticism. For the *śikṣā*-s as available in the present form, the date of origin is proposed to be 11th century. With the gap of more than thousand years between the author’s and the editor’s time, it has been a robust job to accumulate the relevant information regarding the transmission of the texts and to prepare a critical edition. Besides the huge time gap, the lucidity of the language used in the *śikṣā*-s has also encouraged the voluntary corruption in the texts. It would have been an easy job for the learned scribes to replace the ambiguous readings with their own words. Another feature of the *śikṣā*-s in general, that they read verses from other *śikṣā*-s without quoting the source. Thus, there are many verses that are read in more than one *śikṣā* and their original place remains untraceable. An attempt has been made in the present edition to find out a possible link between some of the identical verses that are read in more than one source. Following is the list of the consulted manuscripts:

Table 10.1: List of Consulted manuscripts in the edition

Repositories and accession Nos of the manuscripts	Title of the śikṣā
Prayagraj, Ganganatha Jha Research Institute, ms. 42854	Laghvamoghānandinī Śikṣā
Prayagraj, Ganganatha Jha Research Institute, ms. 13072	Varṇaratnapradīpikā Śikṣā
Prayagraj, Ganganatha Jha Research Institute, ms. 22133	Keśavī Śikṣā
Prayagraj, Ganganatha Jha Research Institute, ms. 9101	Keśavī Śikṣā
Prayagraj, Ganganatha Jha Research Institute, ms. 13069	Amoghānandinī Śikṣā
Berlin, Staatsbibliothek preußischer Culturbesitz, ms. D 77/2	Amoghānandinī Śikṣā
Göttingen, Georg-August-Universität, ms. Sanskrit 158 (4)	Laghumādhyaṇḍiniyaśikṣā
Göttingen, State and University Library (SUB-Göttingen), ms. Cod. Ms. Sanskrit 24	Keśavī Śikṣā
Göttingen, Universitäts-Bibliothek zu Göttingen, ms. GB 24	Keśavī Śikṣā
Kathmandu, National Archive of Kathmandu, ms. E 1173 – 26	Keśavī Śikṣā
Kathmandu, National Archive of Kathmandu, ms. A 596 – 25	Keśavī Śikṣā
Kathmandu, National Archive of Kathmandu, ms. T 22 – 8	Keśavī Śikṣā
Kathmandu, National Archive of Kathmandu, ms. E 533 – 8	Keśavī Śikṣā
Kathmandu, National Archives of Kathmandu, ms. A 596 – 24	Keśavī Śikṣā
Kolkata, Asiatic Society of Bengal, ms. IM 2024	Amoghānandinī Śikṣā
Kolkata, Asiatic Society of Bengal, ms. IM 2058	Amoghānandinī Śikṣā
Kolkata, Asiatic Society of Bengal, ms. IM 4957	Amoghānandinī Śikṣā
Kolkata, Asiatic Society of Bengal, ms. G 3259	Laghvamoghānandinī Śikṣā
Lahore, University of the Punjab, ms. 250	Amoghānandinī Śikṣā
Lahore, University of the Punjab, ms. 2601	Varṇaratnapradīpikā Śikṣā
Lahore, University of the Punjab, ms. 5747	Amoghānandinī Śikṣā
Lahore, University of the Punjab, PUL 6743	Pārāśarī Śikṣā
London, Welcome Institute, ms. MS Indic α 1460(i)	Laghumādhyaṇḍiniyaśikṣā
Mumbai, Bombay Branch of Royal Asiatic Society, B D 278/7	Pārāśarī Śikṣā
Mumbai, Bombay Branch of Royal Asiatic Society, ms. B D 278/6	Vāsiṣṭhī Śikṣā
Mumbai, Bombay Branch of Royal Asiatic Society, ms. B D 278/6	Laghvamoghānandinī Śikṣā
Pune, Bhanadarkar Oriental Research Institute, ms. 1 of 1895-1902	Laghvamoghānandinī Śikṣā
Pune, Bhandarkar Oriental Research Institute, ms. 55 of 1887-91	Amoghānandinī Śikṣā
Pune, Bhandarkar Oriental Research Institute, 56 of A 1881-82	Pārāśarī Śikṣā
Pune, Bhandarkar Oriental Research Institute, ms. 65 of 1884-87	Laghvamoghānandinī Śikṣā
Pune, Bhandarkar Oriental Research Institute, ms. 55 of A 1881-82	Keśavī Śikṣā
Pune, Bhandarkar Oriental Research Institute, ms. BTM 275	Varṇaratnapradīpikā Śikṣā
Varanasi, Sampurna-nanda Samskrita Vishvavidyalaya, ms. 2068	Mādhyaṇḍiniyaśikṣā
Varanasi, Sampurnananda Samskrita Vishvavidyalaya, ms. 2015	Laghvamoghānandinī Śikṣā
Varanasi, Sampurnananda Samskrita Vishvavidyalaya, ms. 47212	Laghumādhyaṇḍiniyaśikṣā
Varanasi, Sampurnananda Samskrita Vishvavidyalaya, ms. 53751	Varṇaratnapradīpikā Śikṣā
Varanasi, Sampurnananda Samskrita Vishvavidyalaya, ms. 47252	Keśavī Śikṣā
Varanasi, Sampurnananda Samskrita Vishvavidyalaya, ms. 55435	Keśavī Śikṣā
Varanasi, Sampurnananda Sanskrit Vishvavidyalaya, ms. 2024	Laghvamoghānandinī Śikṣā
Varanasi, Sampurnananda Sanskrit Vishvavidyalaya, ms. 2063	Laghvamoghānandinī Śikṣā
Varanasi, Sampurnananda Sanskrit Vishvavidyalaya, ms. 2092	Pārāśarī Śikṣā

Before beginning to work with the actual editing process of the texts, acquisition of the required manuscripts has been a crucial job. One is exposed to various experiences while collecting manuscripts from the repositories in India. The manuscript repositories in India hold assorted protocols of acquiring manuscripts. The Royal Asiatic Society of Bengal, situated in Kolkata and Anup Sanskrit Library, housed in the Bikaner fort seizes to be mentioned in the context. The internal protocol of the Royal Asiatic Society, Kolkata does not allow a scholar to acquire the copy of a complete manuscript. They provide with digital copy of only 30 percent of a manuscript on request (i.e., of 3 folios, if the manuscript contains 10 folios). Added to this protocol, they would take months to provide what they have promised. In this situation, a scholar like the present editor is left with no way other than visiting the society in person and collate the manuscripts directly from the manuscripts. The Anup Sanskrit library of Rajasthan does not issue copies of manuscripts. One has to sit in the library and read the manuscripts there. On the other hand, there are Indian libraries who provides digital copies of the manuscripts and it is quite easy to acquire them via email. Such facilities are availed from the Bombay branch of Royal Asiatic Society, Bombay; The Adyar Library and Research Centre, Madras; Bhandarkar Oriental Research Institute, Pune and Ganganath Jha Research Institute, Prayagraj. The overseas libraries have been kind enough to provide a hassle-free transaction of the manuscript copies. Indian institute of Bordelin Library, Oxford; Staatsbibliothek, Puhlisher Culturbesitz in Berlin, Universitäts Bibliothek zu Göttingen, Göttingen; Georg-August-Universität Göttingen, Göttingen, Welcome Institute, London are worth mentioning. The library of the University of the Punjab, Lahore has also provided with digital copies of the required manuscripts.

As all the *śikṣā*-s confirm to belong to the Mādhyandina school of the Śuklayajurveda and they often produce similar contents. However, all the texts cannot be considered as ‘complete’ in all aspects. Only the VŚ can be seen as a complete text of the *śikṣā* literature. It is the longest one among the eight texts, edited in the present work. It is complete in 228 verses and cover all aspects of a typical *śikṣā* text. The other texts are vividly dedicated to some aspects of the *śikṣā*. Sometimes, they do not consider a context that is to be called a topic of a *śikṣā*, e.g., VāŚ is dedicated to give only the numbers of ṛk-s and yaju-s in the MVS. There is no phonetic treatise addressed in the VāŚ, although it is called as *śikṣā*. The AŚ dedicates a large part to give a list of words occurred in the MVS, that contains labio-dental v and plosive b. The PŚ devotes a number of verses to count the numbers of akṣarā-s of some kaṇḍikā-s of the MVS.

Table 10.2: Summery of the subject matters of the eight *śikṣā*-s

Mādhyandiniyaśikṣā	
Verse 1 – 7:	General Instructions regarding duplication
Passage 1 – 29:	A list of words with <i>kh</i> .
Passage 1 – 40:	A list of dropped <i>ṛk</i> -s (<i>galadṛk</i> -s) in the MVS

Laghumādhyandiniyaśikṣā	
Verse 1:	Pronunciation of ṣ as kh
Verses 2 – 6:	Pronunciation of y as j
Verses 7-9:	Pronunciation of v as guru, laghu and laghutara
Verses 10-11.1:	Repha is pronounced as re in svarabhakti
Verses 11.2 – 12.1:	L is pronounced as le in svarabhakti
Verses 12.2 – 15:	Pronunciation das anusvāra as “gum̐” (hrasva, dīrgha, guru)
Verses 16 – 18.1:	Visarga: place of articulation
Verses 18.2 – 22:	Pronunciation of visarga (aḥ as aha etc.)
Verses 23 – 26:	Visarga-Mudrā-s (releasing of fingers)
Verse 27:	Pronunciation of visarga as hi, hu, he and ho
Verse 28:	Pronunciation of ṛ as re
Amoghānandinī Śikṣā	
Verse 1	Pratijñā
Verse 2	Preamble (List of topics that are to be addressed)
Verse 3 – 14	List of words containing labio-dental v
Verse 15 – 25	List of words containing labial plosive b
Verse 26 – 29	Three kinds of pronunciation of v: laghu, guru and laghutara
Verse 30 – 34	Nāda
Verse 35 – 42	Nāsikya (anunāsika)
Verse 43 – 46	Raṅga, aniraṅga, mhāraṅga
Verse 47 – 48	Pluta
Verse 49 – 65	Methods of articulation of sounds
Verse 66 – 67	Sakdrauṣṭhya, dvirauṣṭhya, caturauṣṭhya
Verse 68 – 72	Caḡṣuṣī
Verse 73	Capalā
Verse 74 - 75	Counts of ardhā
Verse 76 - 78	Mantra-s to be chanted before and after the word “svāhā”
Verse 79 – 90	Counts of akṣara-s in kaṇḍikā-s
Verse 91, 95, 98-99	Guru pronunciation of v
Verse 92 – 94	Gesture of the hands
Verse 96	Yama
Verse 101 – 106	Duplicate pronunciation of cha
Verse 107	Three accents
Verse 109 – 118	Counts of akṣara-s in kaṇḍikā-s
Verse 119 – 130	Manual of chanting and phalaśruti
Laghvamoghānandinī Śikṣā	

Verse 1 – 9:	Pronunciation of y
Verse 10 – 14:	Pronunciation of v
Verse 15 – 17:	Quantity of anusvara

Vāsiṣṭhī Śikṣā

Passage 1 – 40:	Number of ṛk-s and yaju-s in the MVS
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Pārāsarī Śikṣā

Verse 1 – 2:	Pratijñā
Verse 3 – 22:	Number of akṣara-s in the kaṇḍikā-s of the MVS
Verse 23 – 24:	Kevalavakāra
Verse 25 – 34:	Quantity of anusvara
Verse 35 – 39:	Accents
Verse 40 – 47:	Tone (nāda)
Verse 48 – 53:	Nasal sounds
Verse 56 – 57:	Sonant consonants and surds
Verse 58 – 63:	Yama-s
Verse 64 – 69:	Manual of pronunciation of sounds
Verse 70 – 100:	Number of akṣara-s, vākya-s and pauses
Verse 100 – 113:	Duplication
Verse 114 – 137:	Number of akṣara-s, vākya-s in the kaṇḍikā-s of the MVS
Verse 138 – 146:	Miscellaneous
Verse 147 – 157:	Fruits of the correct pronunciation of the Vedas

Varnaratnapradīpikā Śikṣā

Verse 1 – 9	Enumeration
Verse 10 – 21	List of sounds
Verse 22 – 23	Quantity of sounds
Verse 24 – 37	Producing organs of sounds
Verse 38 – 43	Places of utterance
Verse 44 – 55	Adjunction
Verse 56 – 60	Accents
Verse 61 – 105	Conjunction of accents
Verse 106 – 147	Euphonic rules
Verse 147 – 196	Duplication of consonants
Verse 197 – 203	Uphonic rules
Verse 204 – 214	Pronunciation of y and v
Verse 215 – 220	Deities of sounds and words; castes of sounds
Verse 221 – 223	Castes, deities, seers, meters and application of accents
Verse 224 – 227	Fruits of knowing the formulas preached by Amareśa

Keśavī Śikṣā	
Sūtra 1 – 2:	Duplication of v and ŷ pronunciation of y
Sūtra 3:	Pronunciation of ṣ as kh
Sūtra 4:	Pronunciation r as re
Sūtra 5:	Anusvāra is pronounced as gum
Sūtra 6:	Duplication of mutes
Sūtra 7:	Negation of duplication
Sūtra 8:	Pronunciation of ṛ as re
Sūtra 9:	Slight lengthening of short vowels

The variant readings in the different manuscripts and obvious sequence of the works of different scribes, were among the major obstacles that the present editor had to counter. The sheer largeness of the number of variant readings is evident from the fact that the present author identify more than four thousand in 540 verses and 50+ passages that constitute the texts. The texts are rich storehouse of diverse aspects of Sanskrit phonetics. It is unfortunate that, for some unknown reason, such a brilliant text is little-known among the scholars in the field.

At the end of the day, the present editor's tryst with the text was an enriching and fulfilling one, despite all the odds and impediments that came along the way. It is a humble submission that the war had to be fought single-handed, with no extant commentaries which could be resorted to. Unfortunately, the present generation relies more on modern translations and printed versions of ancient Sanskrit texts rather than undertaking the honest effort to study them in the original. The present author could take no such liberties. The end result is a polished version of what he found in a very unrefined form. It has been a laborious job to cross-examine three different manuscripts with varying readings, different and not always legible handwriting, ancient style of syntax, and more. Given the above, it is hardly surprising that there is a great possibility of oversight and unsatisfactory interpretation, and technical faults – despite utmost care on the part of the author to avoid these drawbacks.

The present edition seeks to unearth this valuable specimen, thereby aiding further scholarly study in Sanskrit phonetics. The present writer is hopeful that this humble effort would contribute to the said discipline.

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