Notes on Variants
Rule No 4.1.1-4.1.100
3. Notes on Variants
(Rule No 4.1.1- 4.1.100)

1. (4.1.1-14) The additional reading हष्य which is found in majority of mss. is not
accepted in the critically edited text of KV because this addition is not found either
in N or in Pm.

2. (4.1.1-28) The addition is not accepted because it is neither supported by
majority of mss. nor found in N or Pm. Even the change of wording in bism1
(पूर्ववट) is a case of contextual error. Hence, it is not accepted.

3. (4.1.1-43) The addition विशेषज्ञ संप्रदायार्थ in bh4 is accepted because it is found in
Pm. It is not found in N still it is accepted in the critically edited text. This addition
leads to frame the hypothesis that bh4 might belong to the tradition to which Pm
belongs.

4. (4.1.1-49) The variant प्रतिपर्यार्थ is not accepted because
   a. it is not found in N and Pm.
   b. It is not supported by majority of mss.
   c. It is a case of single instance and
   d. it does not fit in the context.

5. (4.1.1-70) The addition is not accepted as it is not found in N and Pm.

6. (4.1.1-72) The variant स्त्रविधि is not accepted because it is grammatically
incorrect. It is contextually wrong.

7. (4.1.2-8) Here the variation इति व्यर्थे in tri13 is not accepted because
a. it does not mention the process of अधिकार which is essential in this context. As a result the annotation of the word अधिकार is ignored.
b. It is not supported by any other mss.
c. It is not found in N and Pm.

8. (4.1.2-10) The variant is grammatically incorrect. Hence rejected in the critically edited text.

9. (4.1.2-12) The variant in st1 and bism5 is grammatically incorrect. It should be in plural. Even the reading in hp1 is also not acceptable in the critically edited text because it is not accepted by N and Pm. The second reason is that it lacks the support of other mss.

10. (4.1.2-13) The reading वक्कारधको is rejected because it is contextually incorrect. Here bh8 and io1 shares the same mistake. So these two mss might belong to the same archetype.

11. (4.1.2-14) The reading of m1 is not accepted because it is not supported by any other mss. It is an exceptional reading not found in either N or Pm.

12. (4.1.2-17) The variant reading of st3 is not accepted because
   a. it is not supported by N and Pm.
   b. It does not fit in the context.

13. (4.1.2-25) The variant reading of bh1 and bism1 is not accepted because it is grammatically incorrect.

14. (4.1.3-1) The addition च in ld0 is not accepted because it is recorded in only one ms. No other mss supports it. It is not found in N and Pm.
15. (4.1.3-13) The addition is not accepted because it is not found in N and Pm. It is also not supported by majority of mss representing purely northern and southern recensions. Only io4, io2, bh4, th11, st3 and my11 (which is a contaminated group) adds this variant. These above mentioned mss seems to be originated/descended from the same archetype. The variant अभिसंबंधिते is accepted in the critically edited text because it is supported by at least 10 number of mss and also found in Pm. The vulgate edition does not record this variant. It seems these 10 mss. follows the Pm tradition. The other variant प्रतिसंबंधिते is not accepted because it is not found in N and Pm and except the single ms no other mss supports it.

16. (4.1.3-26) The variants मात्र, मात्रण and मात्रणापि are quite similar and they are added to the word ज्योतिष and are supported by not less than 21 number of mss. This variant is also found in N. The vulgate edition records it in the footnote. Hence the reading is selected in the critically edited text of KV.

17. (4.1.3-27) The variant अभिसंबंधिता is selected because it is found in Pm. It is also supported by majority of mss (15 mss shares this variant). This variant is not recorded by the vulgate edition.

18. (4.1.3-35) The addition is not accepted because it is not supported by N or pm. This addition is just the repetition of the previous words i.e. a case of dittography.

19. (4.1.3-38) The variant is accepted because it is supported by approximately 20 mss and it is also found in N.

20. (4.1.4-1) The variant in bh6 is not accepted because it is grammatically unfit. Here टाए प्रत्यय is required but not शच. It is not found in N and Pm.

21. (4.1.4-4) The variant is accepted because it is found in Pm and is supported by
20 mss.

22. (4.1.4-7, 8) The addition स्वर is accepted because it is found and discussed in Pm. It is recorded in vulgate edition as well as in the edition of Dr. Jayshankarali Tripathi. This edition is found in the mss. bh7, bism5, jm3, g3 and ba1.

23. (4.1.4-12) The variant विचारित is rejected because it is both contextually and grammatically incorrect. It is not found in N and Pm.

24. (4.1.4-14) The addition is not accepted because it is not found in N and Pm. Only two शरद mss (g3, io7) has this reading. No other mss of different script has this addition.

25. (4.1.4-17) This addition is rejected because it is not found in N and Pm. But the similar kind of reading in a6 and st3 raises doubt about their relationship. It may be possible that st3 (D) might have referred the grantha ms a6.

26. (4.1.4-34) The variant is accepted because it is found in Pm.

27. (4.1.4-38, 42) The omission is accepted because it is found omitted in majority of mss (approximately 40 mss) representing different scripts and regions.

28. (4.1.4-44) The addition is accepted because it is found in N and nearly 35 mss shares this addition.

29. (4.1.4-45) The addition in g3 is not accepted because it is not found in N and Pm.

30. (4.1.4-59) The variant is not accepted as it is a case of scribal error on spelling fluctuation.
31. (4.1.4-67) The plural form in this variant is a case of grammatical error. So it is rejected.

32. (4.1.4-70) The addition is accepted because it is found in Pm and majority of mss (nearly 40 mss) supports the reading.

33. (4.1.4-73) The variant is not accepted because it is contextually incorrect and not found in either N or Pm.

34. (4.1.4-74) The addition is not accepted because it is not found in N or in Pm. Only two mss ba1 and m1 records this addition.

35. (4.1.4-103) The addition is accepted because it is found in Pm and majority of mss (nearly 40 mss) records this addition.

36. (4.1.4-122, 123) The additional line शास्त्रविलंबिता तृतीयमायामिति ठीक in m1, a6, th8 and th1 and (123) शास्त्रविलंबिता तृतीयमायामिति ठीकप्रवादः in ba1, ba6, a3 and शास्त्रविलंबिता तृतीयमायामिति ठीकप्रवादः in tri13, a10, tri2, tri50 is not accepted because it is not found in N and Pm. This addition is important because it may throw light on the different layer of KV. N and Pm do not records this reading at all. Almost all the southern mss belonging to different scripts (M, T, G, even one Dn mss) shares this addition. On the other hand the date of a10 is CE1547. So it is safe to say that at least 500 years back this reading was found. It is true that 500 years back this reading was widely accepted in south Indian manuscripts. The issue is from where this reading came. There are some possibilities. One is either it might have came from Grantha mss because Grantha was one of the ancient script of India, hence quite older than other scripts like T or M. The other possibility is that there may be another altogether different layer of KV in South-India, which is followed by some Grantha, Telugu and Mālāyālam mss. It may be also possible
that these following mss ba1, ba6 and a3, th1, a6, m1 and tri2 might have been written prior to a10 i.e. CE1547. But unfortunately the date of these mss are unknown. N and Pm have not recorded or discussed this addition. So whether it belongs to a different grammatical tradition is difficult to answer. Not a single northern ms. records this addition.

37. (4.1.5-7) The addition $\text{मकक्का सामान्यग्रहणविविधतात्वित्}$ is accepted because Pm records this addition. Almost 30 mss supports and records this reading.

38. (4.1.6-9) The variant is not accepted because it is contextually wrong and not found in both N and Pm.

39. (4.1.6-12) The addition is accepted because it is found in both N and Pm.

40. (4.1.6-15) The word $\text{कक्क्या}$ is omitted in bh6, ba6, bh7, g3, io7 and jm3. N does not mention this word in the commentary whereas Pm mentions it in the commentary. So it may happen that the above mss may belong to the N tradition. It may possible that these two mss ba6 and bh6 have some link with (or may have referred) the mss belonging to northern recension. The ms ba6 might have followed the manuscripts of extreme north.

41. (4.1.6-16) The variant $\text{उपाश्च, उपाश्च और उपाश्च}$ is not accepted in the critical text because it is not supported by N or Pm. It is contextually wrong. In साम्वेvedic tradition ख is pronounced as ख. So the scribe of bh3, bh1, bh2 etc. might have belonged to this tradition.

42. (4.1.7-3) The variant is not accepted because it is grammatically wrong and not found in N and Pm.

43. (4.1.7-4) The addition पौर्वी and निंदी is not accepted because it is not found in
N and Pm. As being grammatically incorrect the variant in th11 and bism1 is also not accepted.

44. (4.1.7-18) The word ग्राही is omitted in 38 mss including bh4, bh8, wai2, ba1 and a10, on which the vulgate edition is based. All these 38 mss belongs to different scripts and regions. N and Pm both are silent on this particular word. As the majority of mss omits this word it would be better not to accept this word in the critically edited text.

45. (4.1.10-10) The variant य in place of र्क is accepted because it is supported by Pm. Total 11 number of mss (io1, lp1, bh3, bh8, v1, bh2, wai2, aa, c2, hss and g1) belonging to Dn script shares this reading. Dr. Jayshankarlal Tripathi in his edition of KV remarks in the footnote 'पदम्प्रजी सम्मतों पाठ विन्यास। ' But Pm says the reading is correct- 'ये या प्राप्त हिस तु युक्त पाठ।'

46. (4.1.11-6) The omission of न in the mss g2, io6, st1 and a3 is important because it has the potential to alter the meaning of the rule. But this omission is not accepted because it is not found in N and Pm and it is contextually wrong.

47. (4.1.12-12) The variant विभाषा in place of विकल्य is very important. N retains it as विकल्य where as Pm records it as विभाषा (‘ इत्यादि- उपदाशीपिनो हीरायादि, विभाषां चक्षुर्लि।'). Here the Pm reading is also accepted. The mss a6, io2, bh4, th8, th11, ba6, io4, tri13, tri50, a10, tri2, a3, th1, st3, my11, g2, io6 etc. have followed the Pm reading. Hence all of them must have written after Pm. This variant leads to the hypothesis that Haradatta might be aware of the different meanings of वा, विभाषा and अन्यतरस्वाम. So he had interpreted the word विकल्य as विभाषा. Even the meaning of the context suits with the word विभाषा. The next rule talks about अन्यतरस्वाम। It is surprising that Pm has not interpreted the word वा in this rule either (see 4.1.33-44, 45, 46 as वा तु छन्दसिः गुणिति। छन्दसि विवेये तु विकल्येन गुणितिर्दवति- अन्तर्वत्ती, अन्तर्वत्ती। ऐतिहासिकदेश-सीत्वत्मनंवत्।). But at the same time it is interesting to note that Pm has deliberately changed the
wordings of N (in place of बाच्छन्दकिः he has written व तु छन्दकिः) to give more stress to the option व। Even he goes to the extent to prove it पुनःस्य दृश्यते-समन्तारंभवत्। So this certainly raises the issue about the understanding of different meanings of अ. विभाषा and अन्यतरस्थापृष्ठे on part of Haradatta. In rule no. 4.1.12 N says अन्यतरस्थापृष्ठे किमतिमिति। निबंधिता समन्तारंभवत्। But Pm mentions दृश्यते वृत्तिकारा स्यंदृश्यिति। मना इति निबंधम्। (see pm commentary, last line of rule no. 4.1.13)

48. (4.1.12-15, 16, 17) The variants are not accepted because they are not supported by either N or Pm.

49. (4.1.12-23) The variant अतिराइक्तi in place of अतिराइक्तi. Both the forms are accepted because अतिराइक्तi is found in N whereas as अतिराइक्तi is found in Pm. Almost 35 mss have supported the Pm reading. This word is important from the point of view of derivation. अतिराइक्तi (N) is derived by the suffix द्वृत्त by the rule 5.4.61 (राजाह अक्षिध्वस्तस्) and then द्वृत्त। It is तत्तुरुप् compound (अथादाक्षणाः द्वितीयो इति कुस्मितिप्रदयः इति तत्तुरुप्योपयम्।) where as Pm writes अतिराइक्तi as counter example (राजाह सहिष्ठ्यो इति द्वृत्त न महतः। समासात्तिकिश्रियविचारलै।।). Pm derives this word by adding the suffix द्वृत्त; then ascribing भ संज्ञा and then उपपालोप and श्रवण results in the formation of अतिराइक्तi. Here both the views of N and Pm is accepted in the critically edited text.

50. (4.1.14-4) The variant is accepted because it is found in both N and Pm. Majority of mss (approximately 38 mss) accepts this reading. Dr. Jayshankar Lal Tripathi also accepted this reading in his edited text of KV.

51. (4.1.14-11) The addition is accepted because Pm supports it and majority of mss have recorded it. The variant here is not accepted as it is not found in N or Pm.

52. (4.1.14-22 and 33) The word महुर्त is not found in N. But it is found in Pm. महाभाष्य has recorded this as महुर्त। The variant महुर्त is recorded in the mss. bh3, g2,
wai2, aa, io6, hss, hp1, bism1 and g1. Hence it is accepted in the critically edited text. Here the above mss must have followed the महाभाष्य tradition. So the source of these mss somehow might have related with each other. It is notable that g2 and io6 copied from the same archetype as they share same variations, omissions, additions and even the spelling fluctuations. The ms hp1 and hss owes to the same source as they have similar readings in many cases. wai2 and aa too have shared same variations and collected from the same region.

53. (4.1.14-36) The addition is accepted because Pm records it. While commenting on 4.1.14 Bhattoji Dikshit accepts it and writes in रसिद्धान्तकौमुदी 'स्त्रीपत्यवेशु तदनविधि भ्राम्यति'।

54. (4.1.15-22) The reading पञ्चमाना in place of पञ्चमाना is accepted because Pm records it. The N and its tradition retain it as पञ्चमाना where as Pm and its tradition records it as पञ्चमाना। The ms g2, io6 and io4 have followed the Pm tradition.

55. (4.1.15-38) The addition is accepted because it is supported by both N and Pm. The additional line सार्वतनीति सार्विचिरं प्राणं प्राणभवेच्छा ट्युटुलेलितत्मनर्थकं स्वतं तिनु-टिनुष्ठिलवात् in bh7, सार्वतनीति सार्विचिरं प्राणं प्राणभवेच्छा ट्युटुलेलितत्मनर्थकं स्वतं तिनु-टिनुष्ठिलवात् in jm3 is accepted in the critical edition. Here the word सार्विचिरं प्राणं इत्यादि appears in N where as सार्वतनीतिचादि तुदे आगमस्य दित्याय त्रीत् मिद्धि त्युटुलेलितत्मनर्थकं स्वाविद्य भाय is found in Pm. The ms bh7 has recorded and preserved both the N and Pm reading. jm3 is the only ms which have followed bh7 and preserved this reading. Except these two ms, no other mss records this additional line. This is an evidence to prove that jm3 comes under the version to which bh7 belongs and jm3 is a later manuscript than bh7.

56. (4.1.15-96 to 101) The ms jm3 totally omitted this sentence which is a कार्तिक on rule no. 4.1.15 in महाभाष्य. No other ms omit this कार्तिक. This omission is not accepted in the critical edition because it is not supported by N and Pm.
57. (4.1.15-107) The addition गौरविन्दिल्लिके to the word तालुके in the mss io2, bh4, th11, io4, a10, st3 and my11 is accepted because it is supported by Pm. It seems these above mentioned mss descended from the same archetype which follows Pm tradition.

58. (4.1.16-7) The addition in g3 and io7 is not accepted because it is not found in either N or Pm. This addition is not found in any other manuscript. It seems io7 copied from g3. Both of them belong to 18th century.

59. (4.1.16-7) The mss io1, io4, st3 and my11 have different reading i.e. अपत्य in place of अपत्य. This variant is accepted because it is supported by Pm. This reading is not found in N. But ironically Pm follows the Mahābhāṣya tradition and accepts and supports the reading आपत्य. In Mahābhāṣya the कार्तिक्य- आपत्यग्रहणे द्विवचारावेशः (४.१.२७ व.३) is found. N goes against it. No other mss shares the reading with N. All these mss (io1, io4, st3 and my11) follows the Pm tradition and it seems they have originated from the same source i.e. might be from st3 (1632CE).

60. (4.1.16-10-19) The omission in jm3 is not accepted as it goes against N and Pm.

61. (4.1.16-16) The addition here is important from the point of view of deciding the stemma and the inter-relation among different manuscripts. This addition is not found in either N or Pm. This reading is not accepted in the critically edited text. From where this addition came into existence is not known. Surprisingly it is shared by almost 33 manuscripts representing different scripts and regions. The reason behind it is unknown. At what period of time this addition gained popularity is also not clear. Why this addition became so popular among manuscripts dating back to even gl period i.e. starting of 14th century (which is the oldest dated manuscript in this whole collection 1407CE) is a difficult question.
needs to be answered. The Telugu manuscript a3 has not accepted this addition. In m1 the present folio is missing and in th1 it is illegible, thus excluded. The Devanāgarī mss bh6 (1479CE), v1 (date unknown) and ba2 (1437CE) have not accepted this addition. The reason for this is unknown. Does their (bh6, v1, ba2, a3) source belongs to prior 14th century or contemporary to Pm? If this question is answered in assertion then can we form the hypothesis that these mss (bh6, v1, ba2, a3) are the oldest manuscripts very nearer to the archetype of KV. If we deeply think about the other aspects then again the question arises that among the mss a3, ba2, bh6 and v1 who followed the N tradition and who followed the Pm tradition? Nothing concrete can be said in this regard. If the answer to this question is ‘yes’ then we can say that the text of KV was intact until the period of Pm. And after Pm gained popularity different manuscript traditions started and ultimately made a separate and independent manuscript tradition, involving a lot of changes and interpolations therein. And it reached its culmination in 15th century. These arguments can be better judged and shows some validity in the context of footnote 4.1.16-18 too (pi. see note on footnote 4.1.16-18).

This addition suggests that there is the need of an authentic and exhaustive critical edition of both N and Pm. It also enlightens about the same source of the following mss iol, a6, bh3, ba1, io2, bh4, bh8, th11, bh1, g2, ba6, aa, io6, io4, tri13, a10, tri2, c2, tri50, bh7, st1, st3, bism5, my11, ld0, g3, io7, bh2, wai2, hss, hp1, bisml, g1, bism4, th8. Here it can be said that the mss bh6, ba2 and g1 are the variant bearers.

62. (4.1.16-18) Here the variant कर्णम् in place of विभाग is not accepted as it neither found in N nor in Pm. But it also backs the above raised points and issues. The same number of mss shares the same reading which is not acceptable. But one point is very clear and that is the ms bh6 and v1 have different reading (विभाग) than these 33 mss. Possibly the ms bh6 and v1 have different source of origin which might be nearer to either N or Pm. Even this hypothesis might be true with the ms a3 that does not share this variant. So the view of the present researcher is that the
mss a3, ba2, bh6 and v1 are some of the trustworthy mss in the present collection. Hence the critical edition of 4.1 should be based on their evidence. Unfortunately it is found that the readings in bh6 are not correctly recorded at times (sometimes minor mistake on spellings and grammars are found in bh6). But still a critical editor should not ignore the evidence and the findings from bh6.

63. (4.1.17-28) The variant is not accepted because it is not found in N or in Pm. It is surprising that a lot of mss (23 in number) and even some of the oldest mss have this reading.

64. (4.1.18-9, 14) The addition is accepted because it is found in Pm.

65. (4.1.18-30) The variant is not accepted because it is not found in N and Pm.

66. (4.1.18-31, 32) The addition is not accepted because it is not found either in N or in Pm.

67. (4.1.18-40) The reading in hp1 and bism1 is accepted because it is found in N.

68. (4.1.18-43) The variant in g2 and io6 is not accepted because it is not found in N and Pm.

69. (4.1.18-58) The variant भव्यतः in a6, ba1, ba6, tri13, tri2, st3 and th8 is accepted as it is found in Pm. It seems that these mss followed the Pm tradition.

70. (4.1.18-62) The variant शाक्लाभन्यः in aa (ण in southern mss like tri2, tri13) is accepted because it is available in Pm.

71. (4.1.20-14) The variant प्रयम in place of प्रयम is accepted because syntactically
mss a3, ba2, bh6 and v1 are some of the trustworthy mss in the present collection. Hence the critical edition of 4.1 should be based on their evidence. Unfortunately it is found that the readings in bh6 are not correctly recorded at times (sometimes minor mistake on spellings and grammars are found in bh6). But still a critical editor should not ignore the evidence and the findings from bh6.

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64. (4.1.18-9, 14) The addition is accepted because it is found in Pm.

65. (4.1.18-30) The variant is not accepted because it is not found in N and Pm.

66. (4.1.18-31, 32) The addition is not accepted because it is not found either in N or in Pm.

67. (4.1.18-40) The reading in hpl and bism1 is accepted because it is found in N.

68. (4.1.18-43) The variant in g2 and io6 is not accepted because it is not found in N and Pm.

69. (4.1.18-58) The variant मध्यम in a6, ba1, ba6, tri13, tri2, st3 and th8 is accepted as it is found in Pm. It seems that these mss followed the Pm tradition.

70. (4.1.18-62) The variant शाकलाम्बनी in aa (ँ in southern mss like tri2, tri13) is accepted because it is available in Pm.

71. (4.1.20-14) The variant प्रयम in place of प्रयमे is accepted because syntactically
there is not much difference in the meaning and even it is found in Pm. The most important thing is that majority of mss (approximately 39) have the reading प्रथम. Hence there is no harm in accepting this reading.

72. (4.1.20-20) The variant in ba1, th8, g2 and io6 are not accepted as it is not found in N and Pm.

73. (4.1.20-31, 32, 34) The addition द्विवर्ण, विवर्ण in footnote 31, 32 and 34 is not accepted because it is not fit into the context. It is neither found in N nor in Pm. It is not supported by majority of mss. Only bism4, bh4 and bism1 have this addition. So the mss bism1, bism4 and bh4 might be originated from the same source. The other additions too are not acceptable.

74. (4.1.20-35) The variant नैता in place of नैता is accepted because it is found in both N and in Pm. It is supported by not less than 31 mss.

75. (4.1.21-5, 6) The variants पञ्चमूली, पञ्चवभाली, दशमूली, दशबली are grammatically and contextually correct. But they are not incorporated in the critical edition because they are found only in a few mss, which are recent in nature (i.e. in the mss th11, io7, jm3, g2 and io6). The reading is not found in N and Pm. They are might be later additions and can be said as lectio facilior.

76. (4.1.22-23, 24) The addition in तेन क्रीते .......लुक्क is accepted because it is found in N. Not less than 37 manuscripts recorded this addition. It fits in to the context.

77. (4.1.22-29) The addition of the word स्वी in bh4 and त्रिज्ञ in bh6 is not accepted because it is neither found in N nor in Pm. They are not supported by majority of mss.
78. (4.1.24-25) The variant व्रत in place of व्रत is accepted because the meaning of both the words are same and it is found in N. The most important thing is approximately 36 mss records this reading. Hence on the basis of majority it is accepted in the critically edited text.

79. (4.1.25-15) The variant व्रत in place of व्रत is not accepted because the suffix व्रत does not fit in the context. It is grammatically incorrect and thus rejected in the ur text. Only the mss bh4, bism1 and ld0 has this reading and there is the possibility that they might be related with each other.

80. (4.1.25-28) Nearly 28 manuscripts omit the word अन्यतरस्याम् which is not acceptable in the critically edited text. This word is closely associated with अन्यतरस्याम् of rule no. (४.२.२८). It is mentioned in both N and Pm.

81. (4.1.26-2, 3) The variant व्रत/व्रत is rejected in the critically edited text because it do not fit into the context. It is grammatically incorrect.

82. (4.1.26-14) The reading of bal and bh6 is accepted in the present critically edited text of KV because it is found in N. Whereas the reading accepted in the vulgate text is not supported by either N or Pm. Probably the vulgate edition has accepted the reading of the majority of mss. Interestingly in the footnote it mentions the reading of N i.e. अन्यतरस्याम् and the name of the respective manuscript. It also mentions the other reading प्रत्युपस्या recorded by the ms. bh4.

83. (4.1.27-3, 4, 5) The omission of the sentence in the mss bal, a10, tri50, bh7, st1, g3, io7 and jm3 is not accepted in the ur text because it is found in both N and Pm. Majority of mss retain this reading.

84. (4.1.27-33, 34) The addition शाल्य is accepted as it is found in N and Pm.
85. (4.1.28-22) The addition in bh7, g3 and jm3 is grammatically and contextually correct. But it is not found in N and Pm. Hence it is not acceptable. But this formation is available in सिद्धान्तकौमुदी. So it shows that bh7 might have followed the text of सिद्धान्तकौमुदी. Except these two ms (g3, io7) no other ms has this addition. The ms g3 and io7 followed bh7. The research reveals that the scribe of the ms bh7 was a scholar having the knowledge of different ms as well as texts.

86. (4.1.28-34, 35) The addition सुशर्मा सुशर्मानी in a6, th8, tri2, th1, g2, io6, tri13, a10 is though grammatically and contextually correct still it is not accepted because it is not found either in N or in Pm. These above mentioned ms owes to the same source on account of sharing the same reading.

87. (4.1.30-10, 11) Twenty-two manuscript representing almost all the scripts have the additional reading च. This addition is accepted in the critically edited text because it is supported by almost all the ms tradition. The particle च is considered as a ‘postpositive’. It is always placed after the element, which is to be connected with the preceding one. Here the mention of the word च after the element is grammatically correct. Hence it is accepted in the critical edition. But this addition is not found in N or in Pm.

88. (4.1.30-18) The variant मानक is accepted because it is found in N and pm. Nearly 20 ms accepted this variant.

89. (4.1.30-32, 35) The variant अबरीभ्यो in footnote 32 and अक्ष अवरा in footnote 35 is accepted because it is found in Pm. It clearly writes ‘अवरीभ्यं तिनिसत्यो वर्षो दश्योंक्ष्य, न पर्यन्त्।’ Not less than 11 mss have this reading.

90. (4.1.31-6) Five mss (io2, bh6, a10, tri50, st1, g3, io7) have an additional word

1 The role of particle ca; edited by Dr. S.D Joshi and Dr. Saroja Bhave; University of Poona, Pune; 1983, p.11.
It is not found in N and Pm. This additional word is grammatically as well as contextually correct. The most important point is that this additional word is found in the ms bh6, which is one of the oldest ms dating back to CE 1479. Not only in bh6 but also other ancient mss like a10 (1547CE, mālāyālām), st1 (CE1632) have recorded this reading. So it cannot be considered as a later divergence/addition. It is wise to accept this addition in the critically edited text of KV. In textual criticism, only numbers does not matter when compared with the long-standing traditions.

91. (4.1.32-18) The variant विशेष to the word विशेषे in the mss. th8, g2, aa, io4, tri50, st1, th1, g3 and io7 is accepted in the main text because the word विशेष is found in Pm where as विशेषे is found in N. Both the readings are correct. विशेषे in the mss hss, bism1, g1 and ld0 is not acceptable as it is not found in N and Pm.

92. (4.1.32-26) The variant अन्तर्वेदी शाला in the mss th11, g2, io6, tri13, a10, tri2, st1, a3 and st3 is not accepted in the ur text because Pm says:- ‘कविद्द्वादि अन्तर्वेदी शालेविन्द्रम्; तद्युत्कर्त; अतः मनुवभाविकतवात्’. The source of these above mentioned mss might be same.

93. (4.1.33-16) Both the variant readings गृहीतलवात् and प्रबृहेत्तलवात् are accepted in the critically edited text because they are found in both N and Pm (फलगृहीतलवात् विदित पाठा).

94. (4.1.35-29) The additional line दासपल्लि ..... in the mss a6, ba1, g2, io6, io2, bh4, th11, io4, bh6, bh7, a3, my11, th8, th1, bh1, ld0, wai2, bism1, st3, g3, io7 and jm3 is accepted because it is found both in N and Pm. But it is not found in kāśikā. The vulgate edition has not incorporated it. The mss bh6, bh7, a3, my11, th8, th1, wai2, g3 and io7 have followed the N tradition. The remaining mss followed the Pm tradition.

95. (4.1.37-4) The variant कुसीदानाम in mss bh4, bh6, th11, v1, wai2, aa, io4, tri50,
hp1, st3, myl1, ld0, bh1, bism1 and tri13 is almost similar with the reading of N and Pm. So this reading is accepted in the critically edited text. The vulgate edition has not accepted this reading, but it has certainly mentioned it in the footnote. The critical edition of KV edited by Dr. Jayshankarlal Tripathi accepted this reading.

96. (4.1.37-23) The variant दुःखों in place of दुःखोऽ is accepted in the present critical edition because it is supported by 36 manuscripts. Taking the manuscript evidence as authority this reading is incorporated in the constitutio textus.

97. (4.1.38-16) The additional word सिद्ध is not found in N and Pm. The manuscript following the southern tradition of KV has this addition where as the northern tradition do not share this addition. Nearly 15 mss have this addition dating back to the time of a10 (1547 CE). So these 15 mss might be descended from the same archetype. The addition is not accepted in the transmitted text.

98. (4.1.38-24) The variant शब्द in place of शब्द is accepted because it is found in both N and Pm. Not less than 29 manuscripts shares this variant.

99. (4.1.39-36) The addition धल्ज्य is accepted because it is found in N. It is not found in Pm. The mss a6, b1, io2, bh4, th11, g2, io6, io4, tri13, a10, tri2, tri50, bh7, st1, a3, st3, myl1, g3, io7 and jm3 shares this addition. Previously it was found that some of these above mentioned mss followed the Pm readings. Here they have recorded the N reading that is not even recorded by Pm. So the archetype of these mss might have referred both the commentaries. But nothing decisive can be said in this regard.

100. (4.1.39-37) The addition तयो before the word चन्द्रिन्स in the mss b1 and st1 is accepted because it is found in N where as Pm records it as चन्द्रिन्स only. The KV edition edited by Dr. Jayshankarlal Tripathi accepted this word in his edition.
101. (4.1.39-39) The addition एक इच्छित to the word कल्प in the mss io2, bh6, th8, th11, g2, st3, myl1 and bal is accepted because it is found in N. These mss might have referred the same source.

102. (4.1.41-66) The additional word in ba2 and the variant अन्तर्गांडी is accepted because it is found in Pm.

103. (4.1.41-120) The word लक्ष्मी in place of नक्षत्र is accepted because it is found in both N and Pm.

104. (4.1.44-27) The omission of the word वल्ला is accepted because it is found in N and majority of mss (almost 17) omits this word.

105. (4.1.45-16) The variant reading लक्ष्मी in the mss bh1, hp1, bism1 and शाणित in bh7, jm3 is accepted because it is found in Pm and N respectively.

106. (4.1.47-16) The addition हित to the word स्वभाव in the mss a6, th8, st1 and th1 is accepted because it is found in both N and Pm.

107. (4.1.47-24) The variant सीठों to the word सीठों in the mss bh3, bh2, hss, hp1 and g3 is accepted because it is found in Pm.

108. (4.1.48-25) The long addition in st1 ग्राहणालं नुक इक्ष्यदिभ्य प्रतिपदिकेर्म्या स्मरिते न तु पुनः समाबक्षे गोपालाकारं प्रतिष्ठेऽप्रात्ता गोपालस्य र्क्षी गोपालिका। पशुपालिका। सूर्यं नेमलीत च बन्धस्तव्य to the word आक्ष्म is not accepted because it is not found (underlined sentence) in either N or Pm. Secondly it is found in only ms st1. No other mss have this reading. The second part in the addition, which is not underlined, can be considered as the case of dittography ⁹.

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⁹ An introduction to Indian Textual criticism; edited by S. M. Katre; Deccan College Post graduate and Research Institute, Pune; 1954; Appendix I, P. 94.
109. (4.1.48-28, 29) The variant प्रसूति निरुदित in ms g2 and io6 and प्रसूतित in mss bh7, g3, jm3 and th11 is accepted because they are found in N and Pm respectively.

110. (4.1.48-35) The additional word कथ्या is accepted because firstly it is found in N and secondly it is supported by 18 mss. This addition is not found in Pm. It is not incorporated either in the vulgate edition or in the edition of Dr. Jayshankarlal Tripathi.

111. (4.1.49-34) The variant खचनां in the ms v1 is found in N. Hence it is accepted in the Archetypus.

112. (4.1.50-7) The variant कृतिशब्दात्त to the word कृतिशब्दानात्त in the ms g2 and wai2 is accepted because it is found in N.

113. (4.1.52-11) The variant गलोकृत्ती to the word गलकोकृत्ती is a correct reading according to Pm. So the variant reading is accepted in the critical edition. The mss ba1, ba2, io2, bh4, bh6, bh8, hss, g2, v1, io6, tri13, tri2, c2, st1, a3, th1, st3, myl1, tri50, io4 and io1, th8, th11 which have slight syllabic difference followed the Pm reading. Thus, they belong to the post-Pm period and their archetype might be the same. On the other hand the mss a10, bh1 etc. followed the N tradition.

114. (4.1.52-14, 15) The additional line in the mss g2, io6, io4, bh7, g3, jm3, ld0 is not accepted in the critical edition because it is not found in N and Pm. However this additional line occurs in rule no 4.1.53. So it can be considered as a case of dittography. The additional line occurring in the next word (4.1.52-15) is also a case of dittography. These additional lines reveals the relation between the mss g2, io6, io4, bh7, g3, jm3, ld0, bh4, th11, st3, myl1 and io7 and their origin from the same source.
115. (4.1.52-20) The omission of the word अर्थ in the mss ba1, a6, io2, th8, th11, g2, io6, tri13, a10, tri2, bh7, tri50, st1, a3, th1, st3, g3, io7 and jm3 should be accepted according to Pm. But this word is not omitted in N. As N is prior to Pm, so it would be better not to accept this omission and retain the word as it is. Probably the mss ba2, aa, ba6, bh1, bh2, bh3, bh4, bh6, bh8, g1, hp1, hss and v1 have preferred the N reading. Thus it seems that there was a time (might be in 13/14th century) when comparative study of both N and Pm was at its peak. This leads to conflation. It is very difficult to differentiate among the manuscripts that to which tradition they belong (i.e. either N or Pm). It is surprising that even the southern mss have at times followed the N reading (Please compare the readings of (4.1.52-20) and (4.1.52-24)).

116. (4.1.52-24) The addition of the word ‘कथा’ in the mss bh4, th8, tri13, a10, tri2, bh7, tri50, th1, st3, g3, io7 and jm3 is accepted because it is found in N.

117. (4.1.52-45) The variant सुखादि in the ms g1, is found in N. It is accepted in the present critical edition.

118. (4.1.53-18) The variant सारंगजथी in the mss bh1, g2, wai2, io6, hp1 and bism1 (even in v1 where in place of र it is written as र) is accepted as it is found in N. The mss bh3, ba2, aa, hss, ld0 have the reading सारंगजथी which is slight different and a case of anagrammatism, or may be lapsus calami. So though it is not accepted in the critical edition but still it plays vital role in deciding the linage of different mss.

119. (4.1.54-37) The reading in the ms g1 प्राणिप्रथम in place of प्राणिप्रथम is though contextually correct but it is a corrupted reading. This kind of corruption is purely involuntary or mechanical. It can be settled by palaeographical evidence. It is found that Jains frequent in interchanging ठठ to चच. So the scribe of g1 might had belonged to the Jain community.
120. (4.1.54-39) The variant तस्य is preferred by N (इत्यत आह्वरतस्य तुल्यिति and अन्येष्ठ पाठध तेन रहस्यत्तमत तुल्यिति ). The mss bh3, bh2, hss and hp1 preferred and preserved the N reading. But तेन is accepted by Pm. It says तत्राह्वरत्स्य तेन चेतिति and अन्येष्ठ पाठध तस्य शेतितमत तुल्यिति। So both the readings are opposite to each other. In the critical edition the N reading is also accepted.

121. (4.1.55-9) 17 mss have the additional word पूर्व (it should be पूर्व) which is accepted in the archetypus because it is found in N. Pm has not recorded this reading.

122. (4.1.56-7) The additional च is accepted because it is found in majority of mss (34 mss). It is grammatically and contextually correct. But it is neither found in N nor in Pm. On account of the manuscript evidence it is accepted.

123. (4.1.57-23) The addition सहकेश्वर is grammatically as well as contextually correct. But it is not incorporated in the present edition because it is found in only manuscript. It can be called a case of lectio singular. It is not found in N and Pm. It can be considered as a later divergence. It’s just an example of lectio facilior⁷.

124. (4.1.57-28) The long addition in the ms a6 and ba1 is not accepted because it is not found in either N or Pm. Except these two ms no other mss shares this addition. So there might be another layer of KV (in Grantha script) in down south. The other possibility is that these two ms may have referred any other text than KV and interpolated this line. The time of ba1 and a6 is unknown. But it seems they are quite old. There is another possibility that this may be said in the context of the next rule 4.1.58.

⁷ An introduction to Indian Textual criticism; edited by S. M. Katre; Deccan College Post graduate and Research Institute, Pune; 1954; Appendix I, P. 94.
125. (4.1.58-8) The variant reading in ms bh7 and jm3 is not accepted because it is grammatically wrong. After रेख the syllable न always becomes न. It never retains as न. This sandhi rule is cited in निकाथ (पूर्वपदाति: संज्ञाकल्पित:). So this reading is not accepted. Even the reading in ba2, gl, st3 and ld0 is not accepted because it is grammatically wrong.

126. (4.1.60-8) The variant reading सर्व उपलक्ष्यते in place of सर्वोष्ठिणे is not accepted in the critical edition because it is not found in N and Pm. Except the ms jm3 no other mss follows this reading. jm3 is the only ms. who has followed the majority of readings of the ms. bh7 and thus can be said as poster than bh7. The scribe of bh7 always tried to amend the ms by altering the wordings.

127. (4.1.62-9) The variant सव्वी is accepted because it is found in Pm and 18 mss supports it. In N only सज्जा is found. Both the readings are correct according to Pm.

128. (4.1.63-5) The reading in the mss io2, th11, g2 and io6 is accepted because it is found in N.

129. (4.1.63-17) The variant निम्नवंती in the mss g2, io6, io2, bh4, bh6, bh8, bh2, my11, jm3 and hp1 is accepted in the critically edited text because it is found in N.

130. (4.1.63-20) The additional line प्रादुर्मविनाशाभ्यासं कवयो (महाभाष्य ४.१.६३) is accepted in the critical edition because it is found in महाभाष्य. Pm quotes it and comments on it. It is found in the mss namely io1, bh3, bh8, bh2, c2, ba2, wai2, g1, hss and hp1. It is surprising that it is not found in any southern (T, G, M) manuscript although Pm has explained it in a very convincing and exhaustive way. So it raises doubt about the origin of southern mss. It is felt that (a) the southern mss tradition might not be always followed the Pm tradition. (b) The Archetype of southern (Telugu, Grantha and Mālāyālam) mss tradition might be different from
pm tradition and may be prior to it. (c) The period of these above mentioned mss. are post-pm. (d) The mss io1, bh3, bh8, bh2, c2, hss and hp1 etc. are descended from the same source.

131. (4.1.63-22) The variant श्रेष्ठ in the mss bh2, hss, hp1 and st3 is accepted because it is found in N.

132. (4.1.65-6) The long addition in the ms a3 is not accepted because it is only a case of dittography (copied from the previous rule).

133. (4.1.65-8) The long addition in bh6 is just the passage occurring in both N and Pm.

134. (4.1.65-20) The variant reading उद्धरण in the ms bh3 is accepted because it is found in N.

135. (4.1.65-22) The long addition in the ms jm3 is not accepted because it is only a case of dittography (copied from the previous line).

136. (4.1.65-25) The variant नीचनिजिल in the mss bh1, a10, tri2, bh7, bism1, g1, g3, jm3 and ba6 (with slight difference) is accepted because it is found in Pm. N does not have this word at all. The word नीचनिजिल is recorded in the vulgate edition and is found in majority of mss.

137. (4.1.66-13) The addition in the mss io1, bh8, myl1 and the variant reading जीवव्यूह in the mss bh4, th1, th11, v1, g2, io6, io4, a10 and ba6 is accepted in the critical edition because it is found in Pm.

138. (4.1.68-10) The variant reading in the mss bh3, io6, io2, th11, g2, io4, th8, bh2, tri2, ba6, tri50, st1, a3, th1, st3, myl1 and bh6 is accepted because it is found
in N.

139. (4.1.73-24) The additional word आंवी is accepted because it is found in N.

140. (4.1.74-13) The long addition here is a passage that occurs in both N and Pm.

141. (4.1.78-21) The variant श्रद्धा is correct and acceptable because it is found in Pm.

142. (4.1.79-4) The additional word अयाय occurs in the explanatory passage of N. It is contextually and grammatically correct. But it is not supported by any other ms except st3. So this addition is not accepted in the critical edition.

143. (4.1.81-17,18) The addition नित्य (even नित्य with slight difference) is accepted in the Ur text because it is found in N. Not less than 21 mss shares this addition.

144. (4.1.81-42, 43) The variant काण्डेरिका and काण्डेरिडा is accepted in the archetypus because it is found in Pm (काण्डेरिका इत्यादि ... etc.). Nearly 13 mss records this variant.

145. (4.1.82-63) The variant उपलक्षणार्थम् is accepted because it is found in N. So both the reading लक्षण and उपलक्षण is absolutely correct and thus accepted in the critical edition. 9 mss shares this reading.

146. (4.1.82-86, 87) The addition महोत्तर in footnote 86 and omission in footnote 87 is accepted in the transmitted text because it is supported by majority of mss belonging to different traditions of KV. Approximately 36 mss records this addition and the same number of mss supports the omission of the next word. Dr. Jayshankarlal Tripathi incorporated this in his edition of KV. But it is not
incorporated in the vulgate edition.

147. (4.1.83-28) The addition in bal is contextually correct and also discussed in the commentary. But it is not accepted because it is a case of lectio singular.

148. (4.1.85-3) The variant पल्लुलस्य is accepted in the critically edited text of KV because it is found in N. It is supported by at least 18 mss representing different scripts as well as region.

149. (4.1.85-24 to 29) The change of place of occurrence of the वाक्य- १. यमाद्धेति and वाक्यमति .. etc. on the part of Pm. is not supported by any manuscript tradition. So the question arises that

1. whether it was a case of involuntary or mechanical corruption on the part of पदममर्मीकर or
2. it was deliberately done to challenge the authority of N or
3. it was a mistake by some mss which are corrupted in nature. So the archetype of Pm may not back this phenomenon and unfortunately the following mss tradition of Pm might have copied it.

The answer to these above questions lies with the manuscript evidence. It is certainly noticeable that the following manuscript tradition of KV considered it as a mechanical mistake and thus outrightly rejected it. So the present researcher do not support the view shared by Dr. Jayshankarlal Tripathi in this context in his edition of KV that writes- ‘पदममर्मीकरसमये ‘यमाद्धेति ” ‘वाक्यमति’ इन्द्रगद्यशास्त्रमस्य पाठावर्त्त्यासो जाता, इति स्पष्टे विश्लेषण रूपमध्ये प्रतिमाति। It is not accepted in the critical edition.

150. (4.1.85-57) The variant दिलोपत्त्य to the word दिलोपत्त्य is accepted in the Ur text because there is not much difference in the meaning of both the words. Both of them are contextually and grammatically correct. The majority of mss (almost 30 in number) supports the variant reading. So on the basis of manuscript evidence
it can be considered as the preferred reading.

151. (4.1.85-59) The variant लोकोपत्व is accepted in the critical edition because it is supported by Pm and recorded in 18 mss. The word लोकोपत्व is though enjoys the support of majority of mss, it is not found in either N or Pm. Hence लोकोपत्व is the preferred reading. It is also accepted in the edition of KV edited by Dr. Jayshankarlal Tripathi.

152. (4.1.85-80) The variant प्रस्तु in place of प्रस्तु is accepted because it fits into the context and majority of mss (approximately 31 mss.) supports it. It is also accepted in the edition of KV edited by Dr. Jayshankarlal Tripathi.

153. (4.1.85-88) The variant प्राद्योविपिष्य is accepted because it is supported by not less than 31 mss of different scripts, regions and traditions. It is discussed in the explanatory notes of N and Pm and also accepted in the edition of KV edited by Dr. Jayshankarlal Tripathi.

154. (4.1.85-99) The variant दैत्य is found in Pm (recorded in 12 mss.) where as दैत्य is found in N. Both the readings are correct. Pm favors दैत्य. The N reading will be preferred on account of it being prior to Pm. It is supported by महाभाष्य, वार्तिक and also by the remaining majority of mss. It is accepted in the edition of KV edited by Dr. Jayshankarlal Tripathi.

155. (4.1.85-114) The addition विधान सामाधानि। एवं दिशोभव। च।। in the mss ba2, bh4, v1 and g1 is not accepted because it is not found in N and Pm. It is important to note here that this addition is found in the oldest group of mss (i.e in the mss ba2, bh4, v1 and g1). It reveals the fact that these mss might have referred the same source.

156. (4.1.86-37) The variant उद्धास्य is found in the mss io1, a6, ba2, io2, a1, bh8,
th11, v1, g2, wai2, io6, aa, io4, tri13, a10, tri2, io7, tri50, my11, g3, jm3 and gl. It is found in Pm. The remaining mss follows the reading of N that reads उदर्थानाद्. The N reading is preferred and thus accepted in the present critical edition. This N reading is also accepted by Dr. Jayshankar lal Tripathi in his edition of KV.

157. (4.1.86-59) The variant ग्रीमाद्यानंदशसीति is accepted because it is found in N. Nearly 18 mss supports this reading. It is also accepted in the edition of KV edited by Dr. Jayshankar lal Tripathi.

158. (4.1.88-2) The variant प्राणिवहत is accepted because it is found in N and 32 mss supports it.

159. (4.1.88-79) The variant उपथति is found in Pm. So it is accepted in the transmitted text.

160. (4.1.89-3) The variant गेत्र is accepted in the critically edited text because it is found in Pm and it is supported by 34 mss representing different scripts, regions and traditions.

161. (4.1.89-10) The addition प्रल्वे is accepted in the critical edition because it is found in Pm and supported by not less than 21 mss.

162. (4.1.89-15) The variant गार्नेया in bh2 is accepted because it is found in N.

163. (4.1.89-16) The variant वासपीया in bh3 and hss is accepted because it is found in N.

164. (4.1.89-36) The variant गार्नेयम् is accepted because it is found in N and Pm. Not less than 16 mss supports this reading. All the published editions of KV except the edition of Dr. Jayshankar lal Tripathi records it as गार्नेयम्. Here he
clearly mentions that this reading (नर्गितम्) should be accepted on account of being grammatically correct. Even N discusses it as गर्गितमिति-तत्स्मि हितं इति प्राकृतिकतया इतिवचः, रा च प्रागौद्यत्तिं न भवति ; दिव्यत धरे न दिव्यानात्। It is discussed in Pm as- तत्स्मि हितं इति प्राकृत्तिकतया। This reading is found in धुर्युष्कंदुख्यंख्यं and धुलमनस्मेः। It is unfortunate that though Dr. Jayshankarlal’s edition of KV accepts it but says that it is not found in N and Pm (please see page no. 415-416).

165. (4.1.90-98) The variant कामिर्ज्जलात्तं in bal is accepted because it is found in Pm.

166. (4.1.91-4, 5) The variant सूर्येण and the omission of the word सूर्येण is accepted because almost 38 mss shares it. N is silent on this. Pm records it as सूर्येण। In this case the manuscript evidence plays vital role and thus given more importance. So the variant and the omission are accepted in the critical edition.

167. (4.1.92-36) The long addition in thl is a case of dittography, so outrightly rejected.

168. (4.1.92-25) The addition इति is accepted because it is found in both N and Pm. It is also supported by majority of mss (39 mss).

169. (4.1.94-22) The variant निम्न in the ms v1 is accepted because it is found in Pm.

170. (4.1.94-26) The addition प्रतिकिल्यते is accepted because प्रतिकिल्यत is found in Pm. Almost 23 mss shares this addition.

171. (4.1.94-32) The variant संहाराणी in place of संहारण is accepted because firstly it is found in N and Pm. Secondly it is supported by majority of mss (approximately 32 mss).
172. (4.1.95-10) The variant कीलालया is accepted because it is supported by N and nearly 18 mss records it.

173. (4.1.95-19) The variant विक्षायाम् is accepted because it is supported by N and 19 mss records it.

174. (4.1.96-81) The variant श्राणुरि: is accepted because it is found in Pm. At least 10 mss shares this reading. Here the N reading श्राणुरि: is preferred on account of being prior to Pm.

175. (4.1.99-14) The long addition here is not acceptable because it is just a passage from N.

176. (4.1.99-24) The variant विशेष in mss ba2, a1, st1 and hss is accepted because it is found in N.

177. (4.1.100-20) The variant नोजाधिकार in ms tri13 is also accepted because it is found in N and Pm.