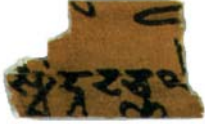


Ca. fol. *394; frg. 672a (1.6x2.7)



b ///sm[ā]d vādacchala///

Ca. fol. *394; frg. 672b



b ///+ + ◊ pala[bh].///

Ca. fol. *394; frg. 695a (2.9x2.5)



a ///(ya)thālātac(akkra)///
b ///(v)[ā]kchalabhūta[m] .y.///

Ca. fol. *394; frg. 695b



a ///(va)canam eta[d]. .y.///
b ///. sāyāṃ [m].///

Ca. fol. *394; frg. 742a (1.3x3.7; 0.8x3.6)



a ///d[ī]nā[m] vināśanād .///

Ca. fol. *394; frg. 742b



a ///t tāvad ucyate vākchal[ā] .///

Ca. fol *394r(?); fig. 156b (2.8x11.9) + 177b (1.3x5.2)¹



a ///[d] uktam siddhaḥ sa<n>śaya ity etan nāsti 4 || anavasthānāt* | [c/bh].///

b /// (asiddhaḥ(?) sa)[m](śa)yah ḍ na tarhi saṃśayaḥ asati saṃśaya ity eta[n n].///

¹ Note that frame 156 contains another fragment that deals with doubt; however, I cannot determine its context.

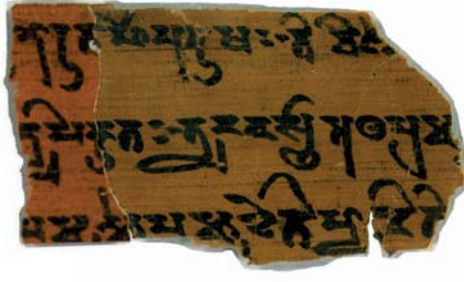
Ca. fol *394v(?)



a /// + .r. + jyata tasmāt prakaraṇābhāvaḥ prakaraṇābhāve kathābh[ā]vaḥ kathābhāve saṃśaya[bh].///

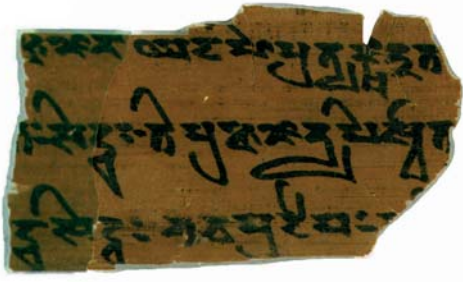
b /// + [t/bh]avataḥ kila nityaḥ śabdah amitya iti saṃśayaḥ yadi [c]. .y.///

Ca. fol. *395r; frg. 474b (3.2x1.6) + 63b (3.5x5.2)



- 1 ///(sthā?)ṇur u[tā]ho puruṣa iti viśe(ṣa)///
- 2 ///[n]y api kuta ity anavasthā atha pram(āṇa?)///
- 3 ///(au)[pa]m[y]am aupam[y]ād aitihyam iti///

Ca. fol. *395v



- 1 ///(pra?)māṇānā(m) yadā hi pratyakṣan na ta///
- 2 ///[t]. ḥ siddha iti pramāṇāny api svāt(ma?)///
- 3 ///ddhāsiddhaḥ [na] ca pradīpaḥ ...i//

Ca. fol. *396; frg. 592a (2.9x2.5)



a ///. maṇaḥsa .[i]///
 b ///(ca?)kkram avya<pa?>deśyaṃ///

Ca. fol. *396; frg. 592b



a ///acakkraṃ tu ca[kkra]///
 b ///(a?)[v]yabhicāri[ī]///

Ca. fol. *397r(?); frg. 136b(5)/136a(3) (2.7x5.1)



1 ///+ + ... v[am] gavayaḥ ḍ tatra///
 2 ///. ḥ kāraṇam ad[y]. .. i + .i///

Ca. fol. *397v(?)



2 ///. [t]. [m] (ai)ndriyatv(ā)[d].
 + .y. + +///
 3 ///+ + [ya]thā ghaṭānityatvā[n].
 .///

Fol. 398r; frg. 136(1/3) (3.3x3)



1) yathā .///
 2) (aindriyī?)katvād a[n]i(t)y.///
 3) tad idam .///

Fol. 398v



1) kāraṇam u[kta]m///
 2) tvād anitya[h]///
 3) maḥ y.///

Fol. 399r; frg. 136(4/1) (3.5x5.2)



- 1) kṣye śabdān[i]tyatvasiddhir bhava(ti)///
- 2) (si)ddhir asti nanu ya[d]i .. O ///
- 3) || nityo `rt(th)ā.. + + + +///

Fol. 399v



- 1) kasmād ev[a] hi .. + + +///
- 2) vām iṣṭam syād [a]indriy](i) O ///
- 3) ti ḍ si[ddh]. [kh]. .[ā] .. [nu]kaḥ
syā///

Fol. 400/401(?)r; frg.197 (1.3x2.3)



- a) y .y.///

Fol. 400/401(?)v



- a) tye a .i///

Fol. 402r; frg. 147 (2.3x2.4)



- 1) hi sā .y. (or: syā)///
- 2) ti ḍ ta[tra]///

Fol. 402v



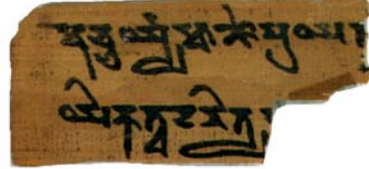
- 1) (he?)tuḥ atha ..///
- 2) r ddakṣiṇam ..///

Fol. 403r; frg. 148 (2.4x5.2)



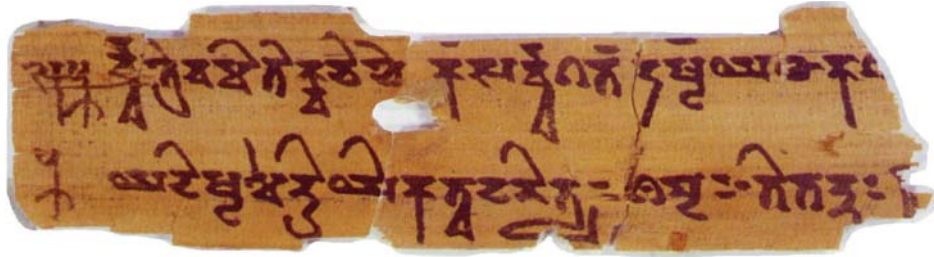
- 1) (aindri)yikatvād anitya(h śabdah)///
 2) ṇamati ḍ yathā na gaur [a]///
 3) ॐ

Fol. 403v



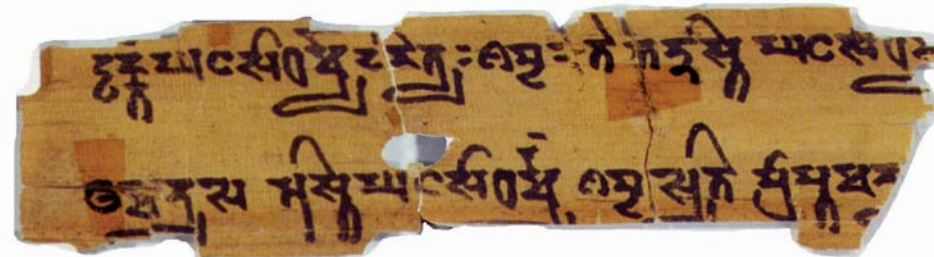
- 1) (sa?)muccaryyamāṇo praya[tna?]///
 2) (aindri)yikatvād anitya .. + + ///
 3) ॐ

Fol. 404r; frg. 149 (3x5.1) + 151 (3.1x7.2)



- 1) (sa)rvvatraivam iti kvacic cai O kaṃ sarvvagataṃ drṣṭaṃ yathākā[ś](aḥ)///
 2) yad iṣṭam aindriyikatvād anityaḥ śabda iti tan naḥ ///
 3) ॐ

Fol. 404v



- 1) (ya)d uktam ghaṭasādharmy[ā]d anityaḥ śabda [i]ti tan nāsti ḍ ghaṭas[ā]dh(ar)
 [my](ād)///
 (a)
 2) tha manyase ḍ asti ghaṭasādharmyaṃ ḍ śabdasyeti ḍ prāptam an[y]. +///
 3) ॐ

Fol. 405; frg. n25(1)

a.

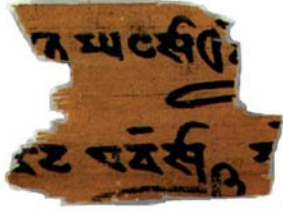
[1] syāstīti kasmān na O bhavaty anyatra n[ā]tra yad uktaṃ
ghaṭasādharmya(!)¹śabdasyeti tan nā[s](t)i ///

[2] d anityaḥ śabda iti siddhaṃ syāt na ta . . . i . . māpanno dṛśyeta ///

b.

[1] n(i)ty . kasmād vivaditahetuprāptatvād anupap(a)[nn] . . . tu . . . y evāyaṃ
O śabdaḥ ///[2] vivaditahetutve saty anitya eva śabdaḥ syāt prāptam aviva(² ditahet)ūprā[pt] ///¹ Read *sādharmyaṃ*.² This bracket is struck out.

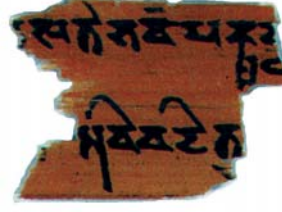
Fol. *405r(?); frg. 660b (2.7x3.7)



a ///te ◊ ghaṭasādha[rmye]///

b ///(avi?)[vā]da ◊ evaṃ syāt* . . .///

Fol. *405v(?)



a ///. . sati bhavāṃ pakṣa .y.///

b ///. . ◊ avivadita(ś) [c](a hetuḥ?)///

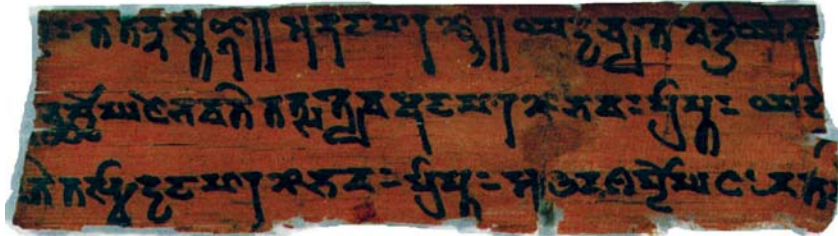
Fol. *406(?); frg. 136a(5) (3.2x11.6)



- 1 ///.. tvād eva [ya]n nityaḥ śabda ity atra v[i]śeṣahetur vvācyāḥ siddhe hi ..///¹
 2 ///tarhy ain[dr]iyikatvād anityaḥ atha sa[t]sv apy anyeṣu śabdānityatvā ..///
 3 ///.. tā na caītaḍ iṣṭam atha nā[na]vasthāvasthitā seyaṃ prasaṅgavi..///

¹ The reading of the second half of the fragment (after *viśeṣa* in l. 1, *satsv* in l. 2 and *vasthitā* in l. 3) relies on the photographs in S. 1.16 which is considerably clearer.

Fol. *406(?); frg. 136b(2)



- 1 ///.. iti tan nāst[i] 17 || anudāharaṇāt* || yad ucyate aindriy[i]ka///
 2 ///.. c chabdo ghaṭo bhavati tat saty evam udāharaṇābhāvaḥ prāptaḥ ◊ yadi///
 3 ///.. ti tasmād udāharaṇābhāvaḥ prāptaḥ atha na śabdo ghaṭaḥ na t. .i///

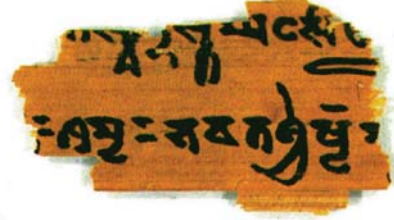
Fol. *407r(?); frg. 19b (2.9x5)



a ///[śab]da ity eṣopadeśo ..///

b ///. [i] 22 || samānena s.///

Fol. *407v(?)



a ///[t](a)[s]m(ān) n(ā)st(i)

ghaṭasā[dh](arm)y(a)///

b ///(nitya)[h] śabdaḥ bhavataś
ceṣṭam ..///

Fol. 40*8(?) acc. to Spitzer 40(7); frg. n25(2)

a.

[1] yady api ghaṭasādharmyāt siddham cchabdānityatvam¹ ///[2] te vendriyikasā O dharmyād anityaḥ śabda [i](t)[y]² ///

[3] . ā guṇavināśo bhavati yathā ghaṭavinā(śo) ///

¹ This frg. is also transcribed on p. 37 of the Nachlass with one divergence, *cchabdānityatvam*, which is certainly an inferior reading; the false sandhi *-m cchabdā/a-* is documented in both transcriptions.

² *[i](ty)* and *(śo)* at the end of the next line are not transcribed on p. 37 of the Nachlass.

b.

[1] [dh](a)rmy[e]na nityaḥ nanu yad iṣṭam sati sādharmaḥ a ///

[2] ttisadbhāvāt pravṛttisā O ddhyānām ārtthānām sadbhāv[o] ///

[3] . . . yam adya śabdapravṛttir iyaṃ na gr[h]yat[e] [te?] ///

Fol. 40*8(?); frg. n36

a.

[1] /// dhyatvād asiddham asiddha(m) ca śabdā[ni](t)[y](a)[tv](am) yad ucyate
ghaṭasā[dh](a)[r]my(ā)[d] (a)n(i)ty ///

[2] /// iha virodhaguṇabhāvaguṇānām anityatv[ā](!) bhavati yathā anyā[g]. [i] ///

[3] ///[h] na ca śab[d]as[y]a viro[dh](a)[k]āraṇam asti kiñcin nāśraya?n?i ///

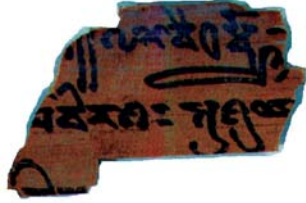
b.

[1] ///ta (26) || pravṛttiprasa(ṅgā)t | yadi kvacid aindriyikam y ///

[2] /// pradīpasadbhāve prakāśasadbhāvaḥ sāpi pravṛttili pravṛttau sety am[i?] . . ///

[3] /// madhyagrahaṇe ca [tat]grahaṇ[e] yad iṣṭam aindriyikat(v)ād
anit[y](a)[h] ///

Fol. 40*8(?); frg. 659a (2.6x4.2)



1 ///..¹ || guṇavaidharmyāt* | ///
 2 ///[p/yā]vināśaḥ āśraya///

Fol. 40*8(?); frg. 659b



2 ///[dbh]āvaḥ prasaktas [t].///
 3 ///(2)[7]? || hetor [a/upa] ..///

¹ Perhaps 24 or 25; cf. the reconstruction below.

I suggest the following arrangement of the possible remnants of fol. 40*8(?):

recto

[1] yady api ghaṭasādharmyāt siddhaṃ cchabdānityatvam /// dhyatvād asiddham
 asiddha(m) ca śabdā[ni](t)[y](a)[tv](aṃ) yad ucyate ghaṭas[ā]dh[a](r)my(ā)[d]
 (a)n(i)ty . . . ///(24/25?) || guṇavaidharmyāt* | ///
 [2] te ve¹ndriyikasā O dharmyād anityaḥ śabda [i](t)[y] /// iha
 virodhaguṇabhāvaguṇānām anityatv[ā](!)² bhavati yathā aṇvā[g]. [i] ///[p/
 yā]vināśaḥ āśraya///
 [3] . ā guṇavināśo bhavati yathā ghaṭavinā(śo) ///[h] na ca śab[d]as[y]a
 viro[dh](a)[k]āraṇam asti kiñcin nāśraya?n?i ///

¹ Read *vai*-.

² Read *anityatvam*.

verso

[1] [dh](a)rmy[e]na nityaḥ nanu yad iṣṭaṃ sati sādharmye a ///ta (26) ||
 pravṛttiprasa(ṅgā)t | yadi kvacid aindriyikam . . . y ///
 [2] ¹ ttisadbhāvāt pravṛttisā O ddhyānām ārtthānām sadbhāv[o] ///
 pradīpasadbhāve prakāśasadbhāvaḥ sāpi pravṛtṭiḥ pravṛttau sety am[i?] . .
 ///[dbh]āvaḥ prasaktas [t].///
 [3] . . . yam adya śabdapravṛtṭir iyaṃ na gr[h]yat[e] [te?] /// madhyagrahaṇe ca
 [tat]grahaṇ[e] . . . yad iṣṭaṃ aindriyikat(v)ād anit[y](a)[h] ///(2)[7]? || hetor
 [a/upa] ..///

¹ Probably *pravṛ*-.

Fol. 409; frg. n26

a.

[1] [śa]bd(a) (i)[t](i) [tan] na[h̥](29)¹ || [s](ā) dha(r)my(a)bh[ā]v[ā] . ///[2] nasti (*sic*) kutaḥ p[u]na[r] ain[dr]iyikatvaṃ kasmā ///

b.

[1] (a)nupalabhyamā[n](aṃ?) [s](ā)[dh](ar)[m]y(a)[m] (a)st[ī]ti manyase ///

[2] n(ta?)r(a?)vik(a)l(p)ā[tha] yad uktam aindriyikatvā . ///

¹ 26 has been corrected by Spitzer to 29.

Fol. 410r; frg. 83 (3.2x5.1)

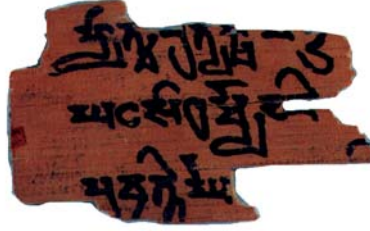


1) tasmā<n> nity(a) + .r. + .y.///

2) ṇaṃ tasmād viṣa[ma] O///

3) drav[ya]t(v)ā[c] (ca) y. ... ///

Fol. 410v

1) hyātm(a)[p]ratyakṣa[m](in)[dr]
(īya)(?)///

2) ghaṭasādharmyād a .i O///

3) pravṛttir gha(ṭa) + + .i///

Fol. 410r(?); frg. 128b(2)/128a(4) (3.2x6.2)



1 ///[n](i)[t]y[aḥ] śabda it(i) tan na y. ... ///

2 ///+ .i + + + tra yad iṣṭaṃ sati sā[dh](ar)m)y.///

3 ///+ + + + .. ḥ y. [p/s]ā .. + + +///

Fol. 410v(?)

1 ///+ + + [tya]m ity
as(a)[t]s. dh. .y. gh. + .y.///2 ///.. + ... n(ā)ste 33 ||
anyābhā +///3 ///... [ty]ābhāvād
an(ya?)[bh]ā + + + +///

Fol. 411r; frg. 842 (1.5x4.7) + 847 (1.8x5.4) Fol. 411v



1) rūpatvava¹ghaṭanītya(tva?)///

2) c cākṣuṣasya ghaṭa O .y.///

3) maḥ aindriyikabhāv[ā]///

¹ Delete *va* or read *-va<d>?*



1) [t]. [m](ai)ndriyika[t]vasya bhāvā
..///

2) damā[d]iḥ sādharmyaṃ na ca O///

3) sādharmye sati vaidharmyaṃ +///

Fol. *412(?); frg. 770a (2.3x2.6)



a ///[nn](aṃ?) [38] || va///

b ///(śa)bda[h] viśeṣa ..///

Fol. *412(?); frg. 770b



a ///[kā]sābhāvāt* | ..///

b ///(a/nītya)[h] śabda i[t]i///

Fol.*413(?); frg. 25a (2.8x8.5)

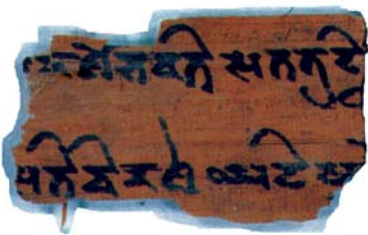


2 ///... [t]* +.ḥ nairā(r)tthakkyam bhavaty a[ni]tyaḥ śabda iti///
 3 ///p[u/ra].. .i [vi]kārahūtam anitya<ṃ> na nityam k. ...///

Fol.*413(?); frg. 25b

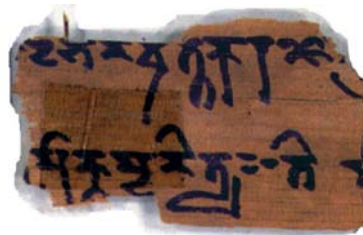


1 ///.y. .t. + + ..ḥ evam apy anityato na a[th]. .. .y. ...///
 2 ///(n)i(tya)[h] śabda ity etan na 43 || prakṛtīvikārā///

Fol.*413(?); frg. 41a¹ (2.8x4.7)

1 ///... nāśo bhavati sa tatrādi .y.///
 2 ///[sa]ti vināśe yadi ṣ. .e/o///

Fol.*413(?); frg. 41b



1 ///... dabh(i)n(i)vṛttakāraṇā .r.///
 2 ///... prāk [ś]abdā nityā iti ◊ ...///

¹ Probably belongs to the same leaf as frg. 25.

Fol. *413(?); frg. 53a¹ (1.1x4.7)

a ///.. vikārabhūta anityaḥ na ..i///

¹ Probably belongs to the same leaf as frg. 25.

Fol. *413(?); frg. 53b



a ///.. vas tasmān na vyatirikto///

Fol. *413(?); frg. 142a¹ (2x3.3)

a ///prakṛtibhūto .. .y.///

¹ Probably belongs to the same leaf as frg. 25.

Fol. *413(?); frg. 142b



b ///.. | anityaḥ [śab](daḥ)///

Fol. 414r; frg. 618 (2.9x2.5)

1) ty anitya ..///
2) śabdo .i///

Fol. 414v

1) atha saṃ///
2) vaḥ saṃ[ś](aya)///