

Errata for ‘Language Dynamics in the case of an Omniscient in the Jain Literature of Classical Period (5th-10th c. CE)’

Is	Should be
Page 1, line 6: “kevala”	“kevala-jñāna”
Page 1, the last line: “Umasvāti”	“Umāsvāti”
Page 2, lines 10-11: “Akalaṅka (8th c. CE), together with other representatives of Jain thought, ascribes preoccupation concerning language to human being [...]”	“Akalaṅka (8th c. CE), together with other representatives of Jain thought, ascribes in <i>Tattvārthasūtra-rājavārttika</i> (“Royal Explanatory of <i>Tattvārtha-sūtra</i> ”) [RVār] preoccupation concerning language to human being [...]”
Page 2, footnote 2: “TS V 23”	“TS V 21”.
Page 3, line 3: “AP”	“ <i>Ālāpa-paddhati</i> (“The Course of Question”) [AP] by Devasena (10 th c. CE)”
Page 3, line 12: “GS”	“ <i>Gommaṭa-sāra</i> (“The Quintessence of Gommaṭa”) [GS]”
Page 3, footnote 9: “DS 249”	“GS 249”.
Page 4: “[...] <i>Tattvārtha-śloka-vārttika</i> (“A Drop of the Supreme Self”) [ŚVār] by Vidyānanda (9th c. CE)13, as well as in <i>Adhyātma-bindu</i> (“A Commentary to <i>Tattvārtha-sūtra</i> [written] in Ślokas”) [AB] by Harṣavardhana Gaṇi (15th c. CE)”	“[...] <i>Tattvārtha-śloka-vārttika</i> (“A Commentary to <i>Tattvārtha-sūtra</i> [written] in Ślokas”) [ŚVār] by Vidyānanda (9th c. CE)13, as well as in <i>Adhyātma-bindu</i> (“A Drop of the Supreme Self”) [AB] by Harṣavardhana Gaṇi (15th c. CE)”
Page 4, third line from the bottom: “PM I. 1. 33”	“PM I. 1. 32”
Page 5: “ <i>Tattvārthasūtra-rājavārttika</i> (“Royal Explanatory of <i>Tattvārtha-sūtra</i> ”) [RVār]”	“RVār”
Page 5: “word syād”	“the word syād”
Page 4, footnote 15: “PM I. 1. 34”	“PM I. 1. 33”
Page 5, footnote 16: “PM I. 1. 34”	“PM I. 1. 33”
Page 5, footnote 17: “RVār IV. 42. 5”	“RVār IV. 42. 15”
Page 5, footnote 18: “RVār V. 9. 9”	“RVār V. 19. 9”
Page 6: “ <i>Aṣṭasāhasrī</i> (“The Eight Thousand”) [ASā] by Vidyānanda (10th c. CE), the commentary to <i>Laghu-tattva-sphoṭa</i> (“A Light Bursting of the Reality”) [LTS] by Amṛtachandra-sūri (10th c. CE), Akalaṅka’s <i>Aṣṭasatī</i> (“The Eight Hundred”) [AS] and <i>Satya-śāsana-parīkṣā</i> (“The Analysis of True Knowledge”) [SŚP] by Vidyānanda, <i>Dravya-saṃgraha</i> (“The Compendium of Substance”) [DS] by Nemichandra (10th c. CE) and many	“ <i>Aṣṭasāhasrī</i> (“The Eight Thousand”) [ASā], the commentary to Akalaṅka’s <i>Aṣṭasatī</i> (“The Eight Hundred”) [AS], and <i>Satya-śāsana-parīkṣā</i> (“The Analysis of True Knowledge”) [SŚP] by Vidyānanda (10th c. CE), DS and many others ”

others”	
Page 7: “Amṛtachandra [...] formulate an ascertainment in AM: sva tvamevāsi nirdoṣo yukta-śāstra- virodha-vāk. avirodho yudiṣṭaṃ te prasiddhena na bādhyate”.	“Samantabhadra [...] formulates an ascertainment in AM: sva tvam evāsi nirdoṣo yukti-śāstrāvirodhi-vāk. avirodho yudiṣṭaṃ te prasiddhena na bādhyate”.
Page 7: “Devasena (10th c. CE) clearly expresses this problem in <i>Ālāpa-paddhati</i> (“The Course of Question”) [AP]”	“Nemichandra clearly expresses this problem”
Page 7: “all-knowing person”	“an all-knowing person”
Page 8: “Nemichandra, the author of <i>Gommaṭa-sāra</i> (“The Quintessence of Gommaṭa”) [GS], adds”	“Nemichandra adds”
Page 8: “prajñāpanīyā bhāvā [...]”	“paṇṇavaṇijjā bhāvā aṇaṃtabhāgo du aṇabhilappāṇaṃ/ paṇṇavaṇijjāṇaṃ puṇa aṇaṃtabhāgo sudaṇibaddho/ prajñāpanīyā bhāvā [...]”
Page 8, footnote 25: “GS 266”	“GS 299”
Page 9: “a supreme knowledge”	“the supreme knowledge”
Page 10, footnote 38: “AM 5”	“AM 6”