Students of Indian philosophical texts* are quite acquainted with the fact that one and the same author is often referred to in these texts by different names. In some cases the Gotra-name of the author is used instead of his name, such as in the case of Kaññā who is also occasionally referred to by his Gotra-name of Kāśyapa,¹ or as in the case of Akṣapāda² who is also known by his Gotra-name of Gotama or Gautama,³ or as in the case of Pacṣilavāmin who is also known by his Gotra-name of Vātsyāyana.⁴ In other cases a variation in name is effected by using a synonym such as Akṣacarana⁵ in the case of the founder of the Nyāya-

* The abbreviations used in this article are:

**PDS** Padārthhdharmasamgraha of Praṣastapāda. The edition used is The Praṣastapādabhāṣya by Praṣasta Devāchārya, with commentaries Sūkta, Setu and Vyomavatī, edited by Pt. Gopinath Kaviraj (= Chowkhamba Sanskrit Series, No. 61) (Benares, 1930).

**TSP** Tattvasaṃgrahaṇa-pājñikā of Kamalaśīla. The edition used is Tattvasaṃgraha of Saṅkarācārya with the commentary of Kamalaśīla, edited by E. Krishnamacharya (= Gaekwad’s Oriental Series, No. XXX) (Baroda, 1926).

**VS** Vaiṣeṣikasāstra. In this paper I follow, for the sake of convenience of reference, the enumeration of the Śutras as given in the VSU.

**VSU** Vaiṣeṣikasūtropakāra of Śaṅkaramīśra. The edition used is The Vaiṣeṣika Darśana. With the commentaries of Śaṅkara Miśra and Jaya Narayana Tarka Panchanana (= Bibliotheca Indica, No. 34) (Calcutta, 1861).


² Cf. the concluding verse of the Nyāyabhāṣya; Nyāyamañjari of Jayanta (Kashi Sanskrit Series, No. 106) (Benares, 1936), Vol. I, p. 3,22; Vol. II, p. 166,21 etc.

³ Cf. Sarvadarṣanasamgraha of Śāyana-Mādhava (Government Oriental Series, Class A, No. 4) (Poona, Bhandarkar Oriental Research Institute, 1951), p. 301, lines 159-60: gautama.

⁴ Cf. the concluding verse of the Nyāyabhāṣya; etc.

⁵ Cf. Nyāyasāvatī by Vallaḥācārya (Chowkhamba Sanskrit Series, No. 64) (Benares, 1934), p. 624,9; Āgaprāmāṇyaḥ by Yāmunācārya (Reprint from the Pandit, edited
system, or Kaṇabhuk, Kaṇāśin, Kaṇabhakṣa, Kaṇabhohjin etc. in the case of the founder of the Vaiśeṣika system. Sometimes a variation in name is effected through the addition of honorific or reverential suffixes such as -deva, -acārya, -pāda etc., often in the plural, to the name, as in the case of Śaṅkarapādāḥ, Śrīdharaṇāḥ, Śrīdharaacāryaḥ etc. In a few cases, mostly with regard to the founders of the philosophical systems, the variation in name is based on a legend, such as in the case of the name of Uūkā for Kaṇāda or the name of Akṣapāda or Akṣacaraṇa for the founder of the Nyāya system.

While, on the one hand, one and the same author is referred to by different names, we find, on the other hand, also cases where distinct persons are referred to by one and the same name. We have, for example,