

Abhinavagupta's Theory of Reflection
A Study, Critical Edition and Translation of the *Pratibimbavāda* (verses 1-65)
in Chapter III of the *Tantrāloka* with the commentary of Jayaratha

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A Thesis
In the Department of Religion

Presented in Partial Fulfilment of the Requirements
For the Degree of
Doctor of Philosophy (Religion) at
Concordia University
Montréal, Québec, Canada

August 2016

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CONCORDIA UNIVERSITY
School of Graduate Studies

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ABSTRACT

Abhinavagupta's Theory of Reflection: A Study, Critical Edition and Translation of the *Pratibimbavāda* (verses 1-65) in the Chapter III of the *Tantrāloka* along with the commentary of Jayaratha

**Mrinal Kaul, Ph.D. Religion
Concordia University, 2016**

The present thesis studies the theory of reflection (*pratibimbavāda*) as discussed by Abhinavagupta (*fl.c.* 975-1025 CE), the non-dualist Trika Śaiva thinker of Kashmir, primarily focusing on what is often referred to as his magnum opus: the *Tantrāloka*. The present study has as its foundation a new critical edition of a small, nonetheless important, passage of the *Tantrāloka*—chapter-3, verses 1-65 and the commentary titled *-viveka* thereon by Jayaratha (*fl.c.* 1225-1275 CE)—along with an annotated English translation. The edition here presented represents the very first philologically exhaustive edition of any part of the *Tantrāloka* or *Tantrāloka-viveka*.

The textual critical exercise undertaken in this thesis based on the examination of twenty-nine manuscripts has shown that the textual transmission of the *Tantrāloka* and *-viveka* (at least of the small part that I have studied) thereon has undergone corruption, but of a minor sort. The present edition is a much improved version over the *editio princeps* yet nothing significantly different from the latter as far as the interpretation of the text is concerned.

Abhinavagupta's teachings are laid deep under the esoteric influence of the Kaula and the Krama systems, and he employs a robust model of developing a critical dialectical structure that manifests in his works like those of the theories of reflection amongst many others. In the *Tantrāloka* as also in his other Trika works, he is endeavouring to establish a unique ontological status to a reflected object (*pratibimba*) rejecting the thesis of Naiyāyikas, Sāṃkhyavādins and Vijñānavādins. The varied textures of his hermeneutics finds groundings in many branches of knowledge as diverse as metaphysics, epistemology, soteriology, aesthetics, mysticism and phenomenology.

Acknowledgements

I have a long list of people to thank and acknowledge who have been in one way or the other concerned with this difficult but pleasant journey of mine. To begin with I am immensely indebted to the members of my thesis committee: Professor Francesco Sferra, Dr Shaman Hatley and Professor Leslie Orr. For almost three years beginning May 2012, I studied this part of the *Tantrāloka* with my teacher Professor Francesco Sferra in the Università degli Studi di Napoli "L'Orientale" (Italia). He has left no stone unturned in guiding me through this tedious task of editing, translating, understanding and interpreting this text. When I began this project, I was not sure if I would be able to accomplish this. I gratefully thank Prof Sferra for everything he has done for me and I humbly dedicate this work to him. His repeated encouragement and faith in me did eventually show me the 'Light' (*prakāśa*). Back in Montréal, Dr Shaman Hatley guided me smoothly throughout this project. His timely responses and critical suggestions have been extremely helpful. He has always ignored my innocence and offered me enough opportunities to overcome my limitations and grow into a healthy academic. The vast academic experience of Prof Leslie Orr has always proved magical. Whether it is the complication of situation or concept, that would otherwise sound complicated to others is like a piece of cake for this veteran historian of South Asia.

While Professor T.S. Rukmani was in Montréal earlier, it was always a pleasure to learn from her vast background in Indian philosophical literatures. Even though I have never been a formal student of Professor Ashok Aklujkar, however he has guided me throughout my scholarly pursuits. He has taught me much in disguise, and it is only because of the mental strength he has infused into me and the encouragement he has offered me over the years that I could finish a work like this. I salute him in fervent gratitude and offer this work to him as a dedication.

One of the most difficult and foremost tasks for accomplishing a project like this was to search for the manuscripts of the *Tantrāloka* in India and outside India. In India, I would like to thank and acknowledge the help of a number of individuals and institutions who assisted me in one way or the other in either locating the manuscripts I was looking for or allowing me to get the copies thereof. First and foremost I would like to express my deep sense of gratitude for Dr Kapila Vatsyayan who besides helping me in my personal academic

pursuits has also been very supportive in guiding me through my search for manuscripts in India.

I would also like to thank the following manuscript libraries, institutions and individuals associated with them for allowing me to use their collections for my research:

- Mr Jawahar Sircar, the then secretary to the Ministry of Culture, Government of India for a special permission to have access to one of the rarest manuscripts of the *Tantrāloka* in the National Museum of India, New Delhi.
- Mr Lov Verma, the then director, Mrs Jaya and Mrs Meenakshi Verma in the National Archives of India, New Delhi.
- Dr R.R.S. Chauhan, Dr Nasim Akhtar and Dr S.V. Tripathi in the National Museum of India, New Delhi.
- Mr Pratapananda Jha, Indira Gandhi National Centre for the Arts, New Delhi.
- Prof Panjab Singh, the then vice-chancellor, Prof R.S. Dubey, the then chief-librarian, Dr Virendra Kumar Mishra, the then curator of the Sanskrit section, in the Banaras Hindu University in Varanasi. A very special thanks to the Assistant Librarian Ms Neha Tripathi.
- Dr Suryakant Yadva, the then chief-librarian, Sampurnananda Sanskrit University, Varanasi.
- Jenab Khalid Bashir Ahmad, the then director, and Jenab G.N. Sharshar, the then deputy director, Directorate of the Libraries and Research, Government of Jammu and Kashmir, Srinagar. A special thanks to the then Librarian, Mrs Naseem Akhtar in the Oriental Research Library, Srinagar.
- Dr Ashok Kalia, the then General Secretary, Akhil Bharatiya Sanskrit Parishad, Lucknow.
- Dr P. Vishalakshy and Dr K G Sreelekha, Oriental Research Institute and Manuscripts Library, University of Kerala, Thiruvananthapuram.
- Dr Saroja Bhate, Dr M.G. Dhadphale, Dr Shreenand Bapat, Bhandarkar Oriental Research Institute, Pune.
- Mr Glenn Ratcliffe and Mr Winifred Assan, SOAS, University of London.
- Dr Dhani Ram Shastri, Ranbir Sanskrit Research Institute, Jammu and the secretary, The Dharmarth Trust, Jammu.

I would like to express my gratitude to the Chair of Hindu Studies, Department of Religion, Concordia University for offering me the departmental scholarship for doctoral students studying Indology. My initial research was also supported by partial scholarships from the Sir Ratan Tata Trust and Navajbai Ratan Tata Trust (Bombay) and The Paul

Foundation (Calcutta). I was offered a Graduate Mobility Bursary in Concordia University by the Ministère de l'Enseignement supérieur, de la Recherche, de la Science et de la Technologie (MELS) (Gouvernement du Québec) for attending the *Third International Workshop on Early Tantra* in Universität Hamburg (2010) and for a six months research trip to Naples, Italy (May-October, 2012). A short term research fellowship (Stage de recherche Québec-Inde) under Merit Scholarship Program for Foreign Students 2014-2015, by the Ministère de l'Éducation, du Loisir et du Sport (MELS), Fonds de la recherche du Québec - Nature et technologies (FQRNT), Gouvernement du Québec, allowed me to visit Montréal in the Winter of 2014-15 so that I could finish the last leg of my research. I sincerely and gratefully acknowledge and thank all these bodies for their financial support. Here I must also thank Karen Harris and Shikha Mukherjee.

Amongst my teachers, advisors, friends and colleagues who have always guided me, helped me one way or the other in my research and with who I have had many meaningful conversations from time to time I would like to mention Raffaele Torella, Navjivan Rastogi, Gianni Pelligrini, David Peter Lawrence, Prabha Devi, Satyanarayan Hegde, N.B. Patil, Isabelle Ratié, Somadeva Vasudeva, Vincent Eltschinger, Sthaneshwar Timalisina, Prashant Keshavmurthy, Elisa Ganser, and Daniele Cuneo.

In addition to this a special thanks also goes to: Alexis Sanderson for sharing a few Ms of the TĀ with me. Navjivan Rastogi for a numberless telephonic conversations and for so kindly sending all his Hindi books to me. He also brought my attention to the Hindi works of Prof Vrajvallabha Dwivedi. Bettina Bäumer for helping me procure the TĀ Mss from Varanasi. Isabelle Ratié for brining my attention to many important points and sharing her remarkable papers with me, both published and unpublished. Andrey Klebanov for procuring the images of Göttingen TĀ Ms for me. Damodar Narain for helping me reading the old Malayalam Ms of the TĀ. Chetan Pandey for generously sharing many of the manuscript materials he has so assiduously been digitalizing in many parts of the world.

A word of thanks also goes to the following: Shashiprabha Kumar, Walter Slaje, Patrick Olivelle, Kenichi Kuranishi, Péter-Dániel Szántó, Michael Slouber, Elisa Freschi, Nina Mirnig, Giovanni Ciotti, Bihani Sarkar, Csaba Kiss and Rohana Seneviratne.

While in Naples my stay was made comfortable, memorable and meaningful by the presence of friends, colleagues and students who amongst others include Stefania Cavaliere, Florinda Di Simini, Gennaro Massa, Serena Saccone, Chiara Luna Ghidini, Pietro De Laurentis, Tatiana Ryabinina, Francesco Gusella, Antonio Ipoletto, Luca Amirante, Daniela Cappello, Rosina Pastore and Annalisa Bocchetti.

In Montréal, I would like to thank amongst others the professors of Concordia University: Michael Oppenheim, Marc des Jardins, Richard Foltz, Norma Joseph, Marc

Lalonde, and Ira Robinson. I must also thank André Couture in the Faculté de théologie et de sciences religieuses of Université Laval. And my friends and well wishers who include BJ Purdie, Diane Fereig, Matteen Rafiqi, Michael Bloom, Azadeh Ehsani, Azadeh Fadaie, Irfan Ahmed, Ali Saleem, Ali Halawi, Shaun Turriff, Ildiko Glaser-Hille, Mai Bui Dieu Linh, Esther Mayer, Alexander Nachaj, Ming Hui Pan and Cimminnee Holt. I can never forget the humility and gentleness of our two gracious departmental secretaries Tina Montandon and Munit Merid. A very special thanks to both of them.

This thesis was partly written in Naples, partly in Montréal, partly in Manipal and partly in Bangalore. In my new home at Manipal Centre for Philosophy and Humanities, where I now teach, I would like to express my gratitude towards Sundar Sarukkai, Nikhil Govind, Gayathri Prabhu, Meera Baindur and Anindita Majumdar.

In Concordia University I would also like to thank the staff of the Inter Library Loan Department without who it would have been impossible to manage a lot of research material.

In the end a special thanks to my family and friends who took care of everything while I was 'studying'. Thanks to my mother Girja Kaul, my sister Pratibha Kaul, and my brother-in-law Charan Ganapathy and my uncle Ashwani Kaul and aunt Veena Kaul. To my friends Sumeer Razdan, Abhinav Singh Rawat, Rachit Bazaz, Nikhil Joseph Sebastian, Muhammad Amir Sarosh, Anurag Sinha, Jogendro Singh, Prachi Singh, Pranav Prakash, Sanjukta Datta, Mohsin Bin Mushtaq, and Varun Bhatta.

per mio maestro

Francesco Sferra

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Abbreviations

]]	The lemma sign that precedes variant readings.
+++	illegible <i>akṣaras</i>
***	missing <i>akṣaras</i>
a, b, c, d, e, f	first <i>pāda</i> , second <i>pāda</i> , etc.
ABSP	Akhil Bhāratīya Sanskrit Pariṣad, Lucknow
^{ac}	<i>ante correctionem</i>
A ^{mg}	Marginal annotation or gloss
BCE	Before the common era
BHU	Sayaji Rao Gaekwad Central Library, Banaras Hindu University, Varanasi
BORI	Bhandarkar Oriental Research Institute, Pune
BPV	<i>Bimbapratibimbavāda</i>
c.	circa
CE	common era
cen.	century
cf.	compare with
<i>conj.</i>	conjecture
<i>conj. em.</i>	conjectural emendation
<i>corr.</i>	correct reading
cr. ed.	critical edition
D	<i>Devanāgarī</i>
DĀL	<i>Dhvanyāloka-locana</i>
Ed.	editor / edition
EFEO	Ecole française de'Extrême-Orient
<i>em.</i>	emendation
f./ff.	folio(s)
ff.	and following
Fig.	figure
fl.	flourished
fn	footnote
fol.	folio
ĪPK	<i>Īśvarapratyabhijñārikā</i> -> TORELLA 2002
ĪPV	<i>Īśvarapratyabhijñāvimarśinī</i>
ĪPVV	<i>Īśvarapratyabhijñāviṛttivimarśinī</i>
ĪPVVyākhyā	<i>Īśvarapratyabhijñāvimarśinīvyākhyā</i>
K _{ED}	Kashmir Edition (KSTS Edition)

KŚDBK I	Kāsmīraśaivadarśanabṛhatkoṣa I -> PANDIT et.al. 2001
KŚDBK II	Kāsmīraśaivadarśanabṛhatkoṣa II -> PANDIT et al. 2005
KSTS	Kashmir Series of Texts and Studies
M	Old Malayalam
MM	<i>Mahārthamañjarī</i>
MMP	<i>Mahārthamañjarīparimala</i> -> Dvivedi 1972 Yogatantra-Granthamālā - V
Ms/Mss	manuscript(s)
MŚV	<i>Mālinīślokaṅkārikā</i>
MVU	<i>Mālinīvijayottaratantra</i>
NM	The National Museum of India, New Delhi
NŚAB	<i>Nāṭyaśāstra-abhinavabhāratī</i>
NSUBG	Niedersächsische Staats- und Universitätsbibliothek Göttingen
NSB	<i>Nyāyasūtrabhāṣya</i> -> JHA 1984
NT	<i>Netratāntra</i>
NTU	<i>Netratantroddyota</i>
op. cit.	<i>opere citato</i> (in the work cited)
ORIML	Oriental Research Institute and Manuscripts Library, University of Kerala, Thiruvananthapuram
ORL	Oriental Research Library, Śrīnagar
ORLS	Oriental Research Library, Government of Jammu & Kashmir, Srinagar
p./pp.	page(s)
PBV	<i>Pratibimbavāda</i>
<i>pc</i>	<i>post correctionem</i>
<i>pe</i>	<i>post emendationem</i>
<i>ppc</i>	<i>post post correctionem</i>
<i>ppe</i>	<i>post post emendationem</i>
PHṛ	<i>Pratyabhijñāhṛdaya</i>
PS	<i>Paramārthasāra</i>
PSv	<i>Paramārthasāravivṛti</i>
PTIv	<i>Parātriśīkālaghuvṛtti</i>
PTv	<i>Parātriśīkāvivaraṇa</i>
<i>r</i>	The recto side of the folio
RSRL	Sri Ranbir Sanskrit Research Library, Jammu
Ś	<i>Śāradā</i>
SBB	Staatsbibliothek zu Berlin
ŚD	<i>Śivadṛṣṭi</i>
<i>sec. manu</i>	reading is written by a second hand
SK	<i>Spanda-kārikā</i>
SOAS	School of Oriental and African Studies, London
ŚS	<i>Śivasūtra</i>
SSU	Saṃpūrnānanda Sanskrit Viśvavidyālaya, Varanasi
SvT	<i>Svacchandatantra</i>
SvTU	<i>Svacchandatanthrodyota</i>
TĀ	<i>Tantrāloka</i>

TĀV	<i>Tantrālokaviveka</i>
TS	<i>Tantrasāra</i>
TU	<i>Tantroccaya</i>
TVDh	<i>Tantravaṭadhāṇikā</i>
TAK I	Tantrābhīdhāṇakośa I -> BRUNNER et. al. 2000
TAK II	Tantrābhīdhāṇakośa II -> BRUNNER et. al. 2004
TAK III	Tantrābhīdhāṇakośa III -> RASTELLI & GOODALL 2013
trans.	translated by
<i>v</i>	The verso side of the folio
v./vv.	verse(s)
VBh	<i>Vijñānabhairava</i>
VP	<i>Vākyapadīya</i>
YS	<i>Yogasūtra</i>

Introduction

This thesis is a study of the Theory of Reflection or the *pratibimbavāda* of Abhinavagupta¹ (*fl.c.* 975-1025 CE), the non-dualist Trika Śaiva thinker of Kashmir, primarily focusing on what is often referred to as his *magnum opus*: the *Tantrāloka* (TĀ). Abhinavagupta, an unusual literary figure belonging to pre-modern South Asia, is recognized for his major contributions to diverse domains of knowledge, primarily philosophy, theology, and aesthetics.² He is usually associated either with what is popularly known as ‘Kashmir Śaivism’ or with the Sanskrit aesthetic theory of *rasa* (“relish”).³ The former is an historically problematic designation⁴ for non-dualist Śaivism, of which Abhinavagupta is one of the main representatives. Although its scale and concerns extend beyond those typical of the genre, the TĀ is, formally speaking, a ritual manual (*paddhati*) of Trika Śaivism based upon a revealed scripture (*āgama* or *tantra*), the *Mālinīvijayottara* (MVUT). The only surviving commentary on the TĀ was composed by Jayaratha (*fl.c.* 1225-1275 CE) and is entitled *Tantrālokaṭīkā* (TĀV)⁵.

To explore the ontological status of ‘reality’, classical Sanskrit thinkers have engaged in extensive philosophical discussion and have tried to interpret ‘reality’ in various ways that best suited the doctrinal positions associated with their theological traditions. The

1. For more on Abhinavagupta’s life and works one may refer to Pandey (1963), Rastogi (1987), Sanderson (2007:352ff), Raghavan (1981), Pandit (I-2001, 41ff).

2. For more on his contributions one may refer to Bajpai (1971), Basant-Boudon and Tripathi (2011), Bäumer (2011), Dupuche (2003), Gnoli (1999), Hanneder (1998), Lawrence (2000), Lawrence (1996), Lawrence (2005), Muller-Ortega (1997), Pandey (1962), Pandey (1963:86-187), Raghavan (1981), Rastogi (1986), Rastogi (1987), Rastogi (2003), Rastogi (2012), Rastogi ed. (2013) Ratié (2011a) et al, Sanderson (2005), Sanderson (2007), Singh (1988), Skora (2007), Torella (2001), Torella (2004).

3. Gnoli (1962), Pandey (1963:86-187), Masson and Patwardhan (1969).

4. Pandey (1963: 296-297), Muller-Ortega (1989:17ff).

5. Rastogi (1987:103-104). There certainly was a commentary titled *-vivaraṇa* by Subhāṭa Datta available to Jayaratha. Pandey 1963:261 regards him as the first commentator of the TĀ. Rastogi mentions the possibility of another commentary as well which, according to Pandey, (p. 262) was called *-vivṛti*, but is not available.

question they ask is very basic: whether and in what way this universe is ‘real’ or an ‘illusion’. In other words, is this universe a reality or does it just appear to be real?. They have thought deeply about such questions and through the course of history all of them have come up with different answers. Many of them have used either the mirror metaphor or the Theory of Reflection to explain their philosophical positions. Thus Sāṃkhyavādins, Yogavādins, Mīmāṃsakas, Naiyāyikas, Buddhists (particularly Vijñānavādins), Jainas, Vedāntins—all have closely engaged with explaining the phenomenon of reflection. To consider a few, one may recall that Sāṃkhya and Yoga postulate the reflection of *puruṣa* in the *buddhi* which is the first evolute of *prakṛti*. It is not *puruṣa* itself but its reflection that manifests in *prakṛti*.⁶ The Naiyāyikas believe that the perception of the reflected image is brought about by the peculiar colour of the mirror’s surface when a man puts his face in front of it and the rays of light emanating from his eyes strike the mirror, thus turning back, wherefrom its colour and form is perceived.⁷ On the other hand the Mīmāṃsakas consider that the perception of reflection is completely erroneous, but that it necessarily depends on an external locus. Criticising the Mīmāṃsaka’s theory two representatives of the Buddhist Pramāṇa tradition, Śāntarakṣita (8th CE) and Kamalaśīla (8th CE), believe the reflection to be a sheer illusion.⁸ As far as the Buddhist Vijñānavāda tradition is concerned, they also believed reflections to be completely unreal. Ratié proposes that Abhinavagupta might have been influenced by Vasubandhu’s (4th-5th CE) debates about reflection discussed in his *Abhidharmakośabhāṣya*.⁹ In the non-dual tradition of the Vedāntins the Consciousness reflected in *avidyā* is *Īśvara*, and the Consciousness reflected in intellect is *jīva*. According to the *Darpaṇaṭīkā*, a section dealing with the *pratibimbavāda* in the *Pañcapādikā* of Padmapāda (8th CE), the Consciousness that is reflected and is present in *avidyā* or intellect is real and is identical with the original.¹⁰ Another adherent of the dualistic branch of Vedānta,

6. See Dasgupta, Vol. I (2004:260). For more on the debates about ‘reflection’ in Sāṃkhya and Yoga see Qvarnström (2012), Whicher (1998), Rukmani (1988), Ram (1988).

7. The Nyāya perspective on the Theory of Reflection is discussed in the NSB 3.1.30-50 (See Jha, 1984 pp. 1180-1218). Also see Ratié (forthcoming: 5ff)

8. See Ratié (forthcoming: 7ff)

9. See Ratié (forthcoming: 3ff)

10. For more on ‘reflection’ in Advaita Vedānta see Roodurmun (2002).

Madhvācārya (1238-1317 CE), whose philosophical system itself is called *pratibimbavāda*, advocates the existence of individuals to be grounded in the divine, where they are depicted as reflections, images or even shadows of the divine, but never in any way identical with the divine.¹¹ In this thesis our focus is to explore how Abhinavagupta has engaged with this essential philosophical question by establishing his own Theory of Reflection.

This study has as its foundation a new critical edition of a small, nonetheless important, passage of the *Tantrāloka* and *Tantrālokaivēka*—chapter-3, verses 1-65 and the commentary thereon—along with an annotated English translation. This edition and translation forms the basis for the study of Abhinavagupta’s Theory of Reflection. The edition here presented represents the very first philologically exhaustive edition of any part of the TĀ or TĀV. This will, I hope, make a major new contribution by its comprehensive use of manuscripts and philological transparency, and contribute towards the desideratum of a full critical edition of the TĀ and the TĀV. I will suggest in the present work that the small portion that I have edited using several manuscripts shows that the textual transmission of the TĀ and the TĀV has undergone minimal corruption, but, this may not be the case with all the chapters or sections within the chapters of the TĀ. In an unpublished draft chapter of the fourth *āhnikā* of the TĀ, Alexis Sanderson has already shown us how a revised critical edition of the TĀ can tremendously contribute to our understanding of the text and its contents.¹² Also, Rastogi¹³ has highlighted a number of corruptions pointed out by Jayaratha himself who had also attempted to adopt correct readings based on the authority of a related scripture holding considerable importance.

The philological method, I believe, is crucial for allowing the pre-modern Sanskrit authors to speak for themselves. I cannot but help quoting Alex Watson (2006:9-10) here who has expressed his view on this matter:

If we want the classical Indian traditions to reveal themselves, not our own preconceptions, and the voices of their thinkers to come across louder than our voices, our most powerful tool is philology. While we can never completely

11. See the relevant parts in Sharma (1962).

12. Sanderson’s unpublished draft of the chapter IV of the TĀ.

13. See Rastogi, 1987:143ff and 246.

eliminate our own subjectivity, we can, as philologists, attempt to set it aside to some extent by sticking closely to an observation of the texts themselves, and, when interpreting, allowing our analysis to be guided by concepts and ideas derived from the text itself or other texts of the same general period and tradition. By devoting energy to the recovery of the precise wording of the author prior to the many copying mistakes that have entered the transmission—through gathering variants and parallel passages, and identifying and solving corruptions—we can, as if turning the dial of a radio closer to the precise frequency of the station, reduce background noise and allow the voice to come across with more clarity, and consequently with less distortion or blurring of the thought behind the words. By accumulating more and more information about the cultural, linguistic and religio-philosophical context of authors/texts and by setting them more deeply in that context, we move further from our own thought-world and closer to theirs. As we read more sources, the back and forth of the hermeneutic process mean that the categories we apply to the texts are tested against richer and richer materials, shown to be inadequate and hence repeatedly refined, such that we move closer and closer to the author's own perspective.

In this spirit, and in accord with the concerns felt by modern philosophers like Daya Krishna and Ninian Smart and philologists like Sheldon Pollock and Raffaele Torella, I have chosen a predominantly philological method to study Abhinavagupta's philosophy. The main thesis of Krishna and Smart is that since most of what we know today about Indian philosophy is "a synthesis of western and Indian thinking in the period since the second half of the nineteenth century"¹⁴, we must strive to look for the original sources of such philosophical traditions and the language in which they are written and how they are to be understood in their own indigenous contexts. This gives us a comparatively better understanding of the pre-modern authors. Thus I have purposely avoided a comparative model for I agree with the main thesis of Daya Krishna who maintains, to take one example amongst many others, that the questions of *mokṣa* and revelation may be discussed as a part of philosophy of religion in the West, but they form the very backbone of "philosophy" in India. Such questions play a crucial role while studying philosophical literature written in Sanskrit in general and in the context of Abhinavagupta in particular. This is by no means to suggest that the comparative model of study should be avoided, but rather to argue that one should first understand such traditions as thoroughly as possible before using a comparative model.

14. Smart (1989:176)

Philological pursuit is, as Pollock puts it, *making sense of texts*¹⁵ and as also suggested in two recent important papers by Raffaele Torella in the context of Śaiva tradition of Kashmir itself, it is like walking on the edge of a sword, i.e. something perilous and difficult to accomplish,¹⁶ otherwise our misunderstanding, misinterpreting or misleading the context of a text, even if minimal, might prove dangerous and we may be inadvertently doing injustice to the concerned author or the tradition he belongs to. As Ashok Aklujkar puts it:

If misinterpretations and wrong leads are to be avoided, studies of ancient and medieval works must, as far as possible, be based on critically presented texts.¹⁷

Therefore, like the above mentioned philologists and philosophers I also believe that it is important to understand what philosophy is in Asia as Asians themselves have understood it, and not simply how the West has projected it over the past few centuries. Some like Daya Krishna strongly emphasize that Indian philosophy should create its own definition of itself and try engaging with what he calls “comparative ‘comparative philosophy’” instead of doing comparative studies with a Eurocentric bias.

“Comparative studies”, thus, meant in effect the comparison of all other societies and cultures in terms of the standards provided by the Western societies and cultures both in cognitive and non-cognitive domains. The scholars belonging to these other societies and cultures instead of looking at Western society and culture from their own perspectives, accepted the norms provided by Western scholars and tried to show that the achievements in various fields within their cultures paralleled those in the West and thus they could not be regarded as inferior in any way to those which were found there. This hindered the emergence of what may be called “comparative ‘comparative studies’” which might have led to a more balanced perspective in these fields.¹⁸

15. Pollock (2015)

16. Torella (2013b) and Torella (2014). Here I am translating the Sanskrit idiomatic expression *asidhārāvratā* which translates ‘vow of [walking on] the edge of a knife [or sword]’. This is in keeping with what Torella points out as the sensitive role of a philologist in his two papers.

17. Aklujkar (1976:286)

18. Krishna (1989:59-60)

Unlike Śāṅkara's Advaita Vedānta and other widely studied philosophical traditions of pre-modern South Asia, scholars have only recently engaged with an in depth study of the Advaita Śāiva tradition of Kashmir. Thus, because Abhinavagupta and his tradition was never really studied by early colonial Indologists, this tradition has not been subject to misinterpretation at their hands. However, the *sui generis* nature of Abhinava's non-dual Śāiva system is often neglected in favour of the popular non-dualistic Vedānta represented by the Upaniṣads. There are marked similarities, no doubt, between the two non-dualistic systems, but one cannot and should not ignore the stark distinctions in their basic doctrinal positions. Thus Torella strongly criticises the point made by Georg Feuerstein that Hindu Tantrism rests substantially on the foundations of Advaita-Vedānta.¹⁹

Keeping in line with my above argument I propose to present, before beginning to introduce and analyze Abhinavagupta's Theory of Reflection, a brief overview of his textual tradition and doctrinal positions. This is all the more important because, as suggested by K.C. Pandey,²⁰ Sanskrit knowledge systems should not be interpreted in isolation from the pedagogical tradition they primarily belong to. Thus it would be difficult to understand Abhinavagupta in isolation from the various Śāiva traditions existing or functioning in Kashmir during or before his time. This requires insight into the Tantric textual traditions of Kashmir prior to Abhinavagupta.

Kashmir possessed vibrant Tantric Śāiva traditions up through at least the thirteenth century of the common era.²¹ Alongside the other major branches of the tradition, viz., Siddhānta, Krama and Trika Śāivism emerged in the middle of the ninth century as a major post-scriptural ritual system of the Mantramārga.²² It was at the same period that Mantramārga traditions were gradually evolving from their scriptural anonymity into an extensive body of Kashmirian exegesis,²³ in which the two major traditions competing with each other were the dualists (*dvaita*) and non-dualists (*advaita*). The former includes authors

19. See Torella (p. 1-2) in Torella and Bäumer (2016).

20. Pandey (1963:290-291)

21. Sanderson (2009b:99-126) , Sanderson (2007a).

22. For *Mantramārga* see Sanderson (1988: 667). Also see Sanderson (1988: 690) and (2004: 5). For a detailed history of the terms *Atimārga* and *Mantramārga Śāivism* see Sanderson (2014:8ff).

23. See Sanderson (1988: 690ff).

of the Śaiva Siddhānta, said to subscribe to the doctrine of the 'right' (*dakṣiṇa*),²⁴ who in addition to embracing a dualist ontology accepted orthodox Vedic boundaries of purity and impurity. The non-dualist authors adhered to the Trika and the Krama cultic systems, following the doctrine of the 'left' (*vāma*).²⁵ The Siddhānta adhered to a ritual system functioning within the boundaries of Brahmanical purity, while on the other hand Trika ritual involved transgressive contact with impure substances, persons, etc.²⁶ The Siddhānta ritual system centered on Śiva alone, who was to be worshipped without his consort, but the two non-dualistic currents were predominantly *śākta*, i.e. centered upon worship of various female *śaktis*, in addition to the worship of Śiva, particularly in the form of Bhairava. The most defining feature of the scriptures of the Trika is their pantheon of three Goddesses, Parā, Parāparā and Aparā, while the Krama or Kālīkrama is devoted to worship of a sequence (*krama*) of Kālīs.²⁷ Krama is a Kālīkula tradition that teaches the esoteric worship of many forms of the goddess Kālī or Kālasaṃkarṣaṇī.²⁸ Commenting on this Kālī worship, Sanderson (1988:683) says:

The outstanding characteristic of this tradition is that it worships a sequential rather than a simply concentric pantheon. A series of sets of deities (*cakras*) is worshipped in a fixed sequence as the phases (*krama*) of the cyclic pulse of cognition (*saṃvit*): These phases are Emission (*sr̥ṣṭīkrama*), Maintenance of the emitted (*sthītikrama*) (also called Incarnation (*avatāarakrama*)), Retraction of the emitted (*saṃhāarakrama*) and the Nameless fourth (*anākhyakrama*) (also called the Phase of the Kālīs (*kālīkrama*)), in which all trace of the preceding process is dissolved into liberated and all-pervasive consciousness.

The Śaiva Siddhānta was a tradition placing considerable importance on ritual, both doctrinally and in praxis, believing that emancipation (*mokṣa*) essentially transpires through the salvific power of Śaiva initiation (*dīkṣā*). Abhinava, on the other hand, endeavored to establish a system emphasizing the paramount significance of knowledge (*jñāna*). Thus he

24. Sanderson, (1995:38ff).

25. See Sanderson (1995: 43ff).

26. See Sanderson (1995: 17)

27. See Sanderson (1988: 673). See also Sanderson (2007a: 370-371).

28. See Sanderson (2007:250)

attacked the perceived ritualism of his Śaiva Siddhānta contemporaries, who adhered to doctrinal dualism.²⁹ In Trika, the absence of knowledge (*jñāna*) was taught to be the true cause of the impurity (*mala*) which obscures the soul's inherent Śiva-nature (*śivatva*).³⁰ This impurity (*mala*) is nothing but ignorance (*ajñāna*) that gives rise to bondage (*bandha*), and it is the removal of this impurity (*mala*) that leads one to the state of liberation (*mokṣa*).³¹ This emphasis on gnosis did not of course mean that there was no ritual practice prescribed in the Trika itself, but Abhinava understood the path of following ritual as inferior, positing superior means, such as meditation and imaginative visualization through which liberation was possible.³² It is also important to mention here that both the dual and the non-dual Śaiva traditions understood the descent of the power (of grace) (*Śaktipāta*) as the only means of getting rid of the *ajñāna* or *mala*. However, while an individual (*aṇu*) is expected to make an effort towards attaining the grace of the Great Lord (*Parameśvara*) yet this grace descends on an individual only at Śiva's own autonomous 'power of willing' (*icchāśakti*). In the earlier Tantric scriptures the means of doing away with the *mala* was usually said to be knowledge (*jñāna*), Yogic practices (*yoga*), ritual (*kriyā*) and observances (*caryā*). Thus an arrangement of dividing the teaching of an Āgama into four sections (*pādas*) corresponding to the four means was common. However, moving away from this tradition Abhinavagupta categorizes the Trika *paddhatis* after the idea of means (*upāyās*).³³

The basis of this non-dualistic tradition of Abhinavagupta was rooted in the teachings of the *Śivasūtra* that was further elaborated in the works belonging to the Philosophy of Vibration (*Spandaśāstra*). Based on the doctrine of the MVUT, the great masters of this tradition Vasugupta (c. 825-850) and Bhaṭṭaśrī Kallaṭa (c. 875) also taught that 'ignorance' is the cause of bondage (*bandha*).³⁴ This 'ignorance' was not defined as the absence of knowledge but as the incompleteness of knowledge or limited knowledge

29. See Sanderson 1988: 692.

30. See Sanderson 2007a: 372.

31. MVUT 1.23cd: *malam ajñānam icchanti saṃsārāṅkurakāraṇam* |

32. Cf. Sanderson 2007b: 114-115.

33. See Rastogi (2012:94)

34. See ŚSV, Sū: 2.2 (p. 11-12).

(*apūrṇa-jñāna*).³⁵ For unlike in the case of the sentient (*cetana*) objects complete absence of knowledge is only found in insentient (*jaḍa*) entities. Insentient entities are never subject to bondage and liberation. Thus the idea of *mala* that does not allow the complete manifestation of knowledge essentially refers to the incompleteness of knowledge and not not-knowledge. Abhinavagupta, in the first chapter of the TĀ, is clearly articulating the definitions of *jñāna* and *ajñāna* on the basis of the *Śivasūtras*.³⁶ Further, in the TĀ Abhinavagupta suggests both ignorance and knowledge to be of two types.³⁷ As Bansat-Boudon and Tripathi (2011:42) have suggested:

Alone among the texts of the system, it seems, the *Tantrāloka* develops, in the context of emancipation, the original doctrine of double-ignorance: ‘spiritual’ (*pauruṣājñāna*) and ‘intellectual’ (*bauddhājñāna*)—and along with it its positive, counterpart, the doctrine of double-awakening: ‘spiritual’ (*pauruṣajñāna*) and ‘intellectual’ (*bauddhajñāna*). If the rationale for these concepts is present in the Śaiva Āgamas, the terminology, which presents overtones of the Sāṃkhya, seems to be a creation of the *Tantrāloka*.

For non-dualists, *mala* is not a physical substance, but a mental hinderance or veiling of one’s own true nature, which has to be removed by knowledge at a noetic level. On the other hand, dualists understand *mala* as a substance (*dravya*) and since it is a substance, it can only be removed by performing an act of ritual which is called *dīkṣā* (ritual initiation).³⁸ While refuting the dualist’s position on *mala* that it is a substance (*dravya*), Abhinavagupta lists more telling identifications of *mala*³⁹ and suggests that this ignorance can be removed not only by a ritual performance—reconceptualized in gnostic terms—but also by mystical

35. TĀ 1.25: *ajñānam iti na jñānābhāvaś cātiprasaṅgataḥ | sa hi loṣṭhādike ’py asti na ca tasyāsti saṃsṛtiḥ | |*

36. TĀ 1.26-30: *ato jñeyasya tattvasya sāmastyenāprathātmakam | jñānam eva tad ajñānam śivasūtreṣu bhāsitam | | 26 | | caitanyam ātmā jñānam ca bandha ity atra sūtrayoḥ | saṃśleṣetarayogābhyām ayam arthaḥ pradarśitaḥ | | 27 | | caitanyam iti bhāvāntaḥśabdaḥ svātantryamātrakam | anākṣiptaviśeṣaṃ sad āha sūtre purātane | | 28 | | dvaitīyena tu sūtreṇa kriyāṇi vā karaṇaṃ ca vā | bruvatā tasya cinmātrarūpasya dvaitam ucyate | | 29 | | dvaitaprathā tad ajñānam tucchatvād bandha ucyate | tata eva samucchedyam ity āvṛtyā nirūpitam | | 30 | |*

37. TĀ 1.36: *jñānājñānasvarūpaṃ yaduktam pratyekamapyadaḥ | dvaidhāpauruṣabauddhatvabhidoktam śivaśāsane | |*

38. For more on *Dīkṣā* in the *Tantrāloka* see Takashima (1992).

39. See TĀ 9.84-86.

experience and ‘knowledge’. Abhinavagupta’s Trika also advanced the claims that while the Siddhānta could bestow liberation only at the time of death, its more powerful methods may accomplish liberation during the initiate’s very lifetime (*jīvanmukti*, ‘living liberation’).⁴⁰ For the Siddhānta liberation meant attaining equality with Śiva (*śivatulyatā*); one can never actually become Śiva. For the Trika, one is already Śiva, but on account of the veil of ignorance forgets one’s real nature; liberation is thus to re-cognize the real nature of oneself, which is just Śiva.⁴¹ Recognizing one’s true nature which is nothing but the nature of Consciousness (*saṃvit*) is liberation according to this system⁴² and for this, as Abhinavagupta himself suggests in the PS one does not need to go anywhere for there is no abode of liberation.⁴³ When the Light of knowledge is manifested, the darkness of ignorance is dispelled by itself. This indeed forms the basis for the designation *pratyabhijñā*, ‘the doctrine of recognition’.

The Philosophy of Recognition (*Pratyabhijñā*) was not only a further elaboration of the teachings expounded in the *Śivasūtra* and the Philosophy of Vibration (*Spanda*), but also a way of strengthening the non-dualistic tradition on the strong and firm pillars of logical and analytical arguments. Thus, while the teachings of the *Śivasūtra* and the *Spandakārikā* were elucidating the spiritual path of this tradition, at the same time the *Śivadṛṣṭi* of Somānanda (fl.c. 900-950 CE) was formulating an analytical structure for such teachings. As Raffaele Torella (2002:XIII) maintains:

Vasugupta and Kallaṭa with the doctrine of the Spanda, on the one hand and Somānanda, on the other, were the first to undertake this task. The former chose a plan that was more closely connected with spiritual experience, the latter one that was more in terms of conceptual elaboration (though his work is clearly based on direct experience, which is sometimes visionary and ecstatic). But both the teachings and the tone of the ŚS [*Śiva-sūtra*] and SK [*Spandakārikā*] and of the ŚD [*Śivadṛṣṭi*] are perfectly compatible.

40. For more on the concept of *jīvanmukti* in the non-dual Kashmirian Śaivism see Muller-Ortega (1996) and Rastogi (2010).

41. See Sanderson 1995:17

42. TĀ 1.156: *mokṣo hi nāma naivānyaḥ svarūpaprathanam hi saḥ | svarūpam cātmanah saṃvinnānyattatra tu yāḥ punaḥ | |*

43. PS 60: *mokṣasya naiva kiṃcid dhāmāsti na cāpi gamanamanyatra | ajñānagrānthibhidā svaśaktyabhivoyaktatā mokṣaḥ | |*

Building upon Saiddhāntika doctrine, the Trika also taught that there are various means (*upāyas*) an individual may follow to get rid of the various kinds of *mala*. To remove the *malas* there is the prescription of the means which when followed helps get rid of the *malas*. Even the cause of *mala* itself is the absolute free-will of the Lord. The *malas* are said to be of three types: *āṇava-mala*, *māyīya-mala* and *kārma-mala*. The three *malas* reside in the *māyā-śakti*. The *āṇava-mala* is understood as the main cause of bondage (*bandha*) and it is this that gives rise to the innate ignorance (*pauruṣa-ajāñā*). Even though it is beginningless, according to the teachings of this system, it can still be removed. The cause of *kārma-mala* is supposed to be *āṇava-mala* which in turn is the cause of transmigratory existence (*māyīya-mala*). These *malas*, viz. *āṇava-mala*, *māyīya-mala* and *kārma-mala* can be removed by taking recourse to *śāmbhava*, *śākta* and *āṇava upāyas* respectively.

The Theory of Reflection (*pratibimbavāda*) is in part Abhinavagupta's manner of explaining how the pure, mirror-like Consciousness can become obscured by the impurity of ignorance (*ajñāna*). This impurity of ignorance or *mala* is metaphorically defined as the non-immaculate entity that, when cast on to Consciousness's pure mirror, does not allow one to perceive one's true nature. In this analogy, the 'pure mirror' is 'pure Consciousness' while an individual's true nature also belongs to the same 'pure Consciousness'. Perceiving one's true nature leads one to the state of liberation, which can be attained following any one of the following three means (*upāyas*): *śāmbhavopāya*, *śāktopāya* and *āṇavopāya*. Abhinavagupta takes up these *upāyas* on the scriptural basis of the MVUT.⁴⁴ These *upāyas* are also referred to as *icchopāya*, *jñānopāya* and *kriyopāya*, respectively, named after the three powers (*śaktis*) of Śiva, viz: *icchā*, *jñāna* and *kriyā*. The first *śāmbhavopāya* or *icchopāya* is the highest means, meant for advanced Yogis, and is characterized as the practice of unity of means with goal.⁴⁵ In other

44. MVUT 2.20cd-23cd: *evaṃ śāmbhavam apy ebhir bhedair bhinnam vilakṣayet | uccārahitaṃ vastu cetasaiva vicintayan | | yo bhavet sa samāveśaḥ samyaḥ āṇava ucyate | uccārahitaṃ vastu cetasaiva vicintayan | | yam āveśam avāpnoti śāktaḥ so 'atrābhidhīyate | akimścintakasyaiva guruṇā pratibodhataḥ | | jāyate yaḥ samāveśaḥ śāmbhavo'asāo udīritaḥ |* Also paraphrased by Abhinavagupta in TĀ 1.22-23.

45. MVV 2.121-122: *anupāyam idaṃ tasmād upāyopeyayogataḥ | bhedabandhād vimucyeta katham vatarathā janāḥ | | 120 | | anupāye 'pi caitasmin kiṃcit sāmbandhyaḥ ṛttitaḥ | upāyasyopadeśo 'yaṃ śāstre 'tra bahudhā kṛtaḥ | | 121 | |*

words it also means practicing to visualize the entire universe within one's own self or the practice of identifying oneself with Śiva. And this is possible only by means of the power of Will (*icchā*). Abhinavagupta introduces *pratibimbavāda* in context of the *śāmbhavopāya*. The second, *śāktopāya*, is concerned with mental practice where contemplation of *mantras* is involved. Since this transpires at the level of *jñānaśakti* it is also called *jñānopāya*. *āṇavopāya*, the third, which is at the level of 'action' (*kriyā*), is for all individuals who can only achieve liberation by recourse to the performance of ritual.

The best documented Trika Śaiva cult is represented by Abhinavagupta's *Tantrāloka*, and may be referred to as the Anuttara Trika, following Abinavagupta's own expression (*anuttara-ṣaḍardha*).⁴⁶ In the TĀ, one can observe the culmination of the synthesis of Trika and Krama ideas, how they are made to complement each other and how the Krama ideas are appropriated into the Trika fold. As Sanderson has put it:

Though the *Tantrāloka* is a work of the Trika based on a text untouched by the Kālīkula, Abhinavagupta reads the Kālīkula-influenced strata of the tradition into the very core of his exegesis and develops this further in the light of post-scriptural Krama theory, though always doing so obliquely as though to conceal the purely Śākta ground of his Śaivism from profane eyes, as examples from the opening chapters are sufficient to demonstrate. Thus the opening benedictory verse of the work reveals this character by showing in a veiled matter that the author's chosen deity (*iṣṭadevatā*) is Kālasaṃkarṣaṇī. In the first chapter he alludes to the twelve Kālīs as the fullest expression of Bhairava's nature, presenting them in a syncretistic fashion as the three principal goddesses of the Trika subdivided by emission, stasis, withdrawal, and the [nameless] fourth. In the third chapter, after defining the twelve vowels from A to AḤ (omitting Ṛ Ṝ Ḍ Ḍ̄) as the principal circle of Bhairava's powers, he equates them both with the twelve Kālīs of the Krama and with the twelve Yoginīs that form the retinue of Parā in the Trika. In the same chapter he equates the Trika's syllabary-goddess Mālinī with Kālasaṃkarṣaṇī as the highest state, saying that the first self-limitation that she manifests is that of her pairing with Bhairava, that is to say, of the relationship between her as power and him as the powerful, though in reality she transcends this duality.⁴⁷

46. I am using the term 'Anuttara Trika' for the Trika system of Abhinavagupta. When I do this, I have the expressions like '*anuttaraṣaḍardha*' in mind. cf. TĀ 1.14: *santi paddhatayaś citrāḥ srotobhedeṣu bhūyasā | anuttaraṣaḍardhārthakrame tv ekāpi nekṣyate |* .

47. Sanderson (2007a:376-377). Also see Sanderson (1986:200).

This synthesis and appropriation is not always evident for, since we are dealing with ‘special’ scripture (*viśeṣaśāstra*) as opposed to the ‘common’ scripture (*sāmānyaśāstra*),⁴⁸ Abhinavagupta weaves it into a mystically esoteric language. The deep implications hidden in the esotericism of Abhinavagupta often emerge from Kālīkula praxis. The complex nature of these implications is not always unambiguous since it is meant for advanced practitioners of Kaula order. And more secret the teachings are, as Abhinava himself claims, more esoteric the language becomes so that it is accessible only to the advanced practitioners who are the sole people who can understand the encoded language. Thus, following the esoteric teachings of his masters, Abhinava says that secret instructions should neither be revealed all at once, nor they be completely hidden from the practitioners.⁴⁹

Abhinavagupta’s deep concern was that there were no ritual manuals available for Trika. Thus he wrote the TĀ, a comprehensive manual (*paddhati*) of the Trika extending to thirty-seven chapters and 5859 verses. It is not simply a detailed practical guide to the performance of the Trika ritual, but is also devoted in large degree to philosophical expositions of these Kālīkula-based Trika rituals.⁵⁰ The other texts to be considered in this pool of Anuttara Trika are the *Tantrasāra* (TS), *Mālinīślokovārtika* (MŚV) and *Parātrīśikāvivaraṇa* (PTv). According to Alexis Sanderson, Abhinava is the sole author of this stream of Trika.⁵¹ The scriptural foundation of all his Trika writings lies in the *Mālinīvijayottaratantra* (MVUT); despite significant departures from his source, Abhinava declares the TĀ to be an exposition of the MVUT, which contains the ‘essence’ of the Trika.⁵² Although the doctrine of the MVUT may itself have been predominantly dualistic, as argued in a groundbreaking study by Alexis Sanderson (1992), it nonetheless could be used by Abhinava to establish his position that the scriptures of the Trika contain the essence which

48. For more on the distinction between the Viśeṣaśāstra and the Sāmānyaśāstra see Sanderson (2012:15, n. 20)

49. TS 4, p. 31: *na atirahasyam ekatra khyāpyaṃ na ca sarvathā gopyam iti hi asmadguravaḥ* | |

50. Pandey (1963:461-540) for more on Krama system.

51. Sanderson (2007a:371)

52. TĀ 1.17-18: *na tad astīha yan na śrīmālinīvijayottare* | *devadevena nirdiṣṭaṃ vasaśabdenātha liṅgataḥ* | | *daśāṣṭādaśavasvaṣṭabhinnam yac chāsanaṃ vibhoḥ* | *tatsāraṃ trikaśāstraṃ hi tatsāraṃ mālinīmatam* | |

animated all branches of the Śaiva canon.⁵³ Abhinavagupta took up the earlier form of Trika represented in the MVUT, which he profoundly reshaped through a combination of additional scriptural sources, oral teachings, and his own creative brilliance.⁵⁴ He ascribes primary importance to his own spiritual experience (*svasaṃvit*)⁵⁵ followed by clear logical arguments (*sattarka*), and the scriptural authority of Siddhānta and Trika.⁵⁶ Though Abhinavagupta claims that he bases the TĀ on the MVUT, he very evidently draws on a wide range of other scriptural texts of the Śaiva Mantramārga, from the wider pool of Trika scriptures, including the *Siddhayogeśvarīmata*, *Triśirobhairava*, *Devyāyāmala*, *Tantrasadbhāva*, and *Trikasadbhāva*,⁵⁷ to Krama scriptures such as the *Kāṅkula*, as well as the archaic *Brahmayāmala* of the *vidyāpīṭha* and various Saiddhāntika scriptures.⁵⁸

II Philosophical Rationalization and Creative Reuse

As mentioned above Abhinavagupta presented his teachings following clear logical arguments (*sattarka*). Indeed one of the most significant tasks that Abhinavagupta was engaged in was providing critical philosophical structure to the teachings of the Trika scriptures.⁵⁹ A master of his exegetical craft, Abhinavagupta mines and even manipulates his sources, making use of their teachings to counter the arguments of his opponents. A central purpose in this philosophical rationalization is to counter antagonistic contemporaries, such

53. Sanderson (2007a: 376) suggests two reasons for this argument: “The Mālinīvijayottara was a fitting base for this project for two principal reasons. The first is that it offers a bridge from the Śākta ground of this exegesis to the Siddhānta since it shows striking continuities with the latter system. The second is that the 18th chapter of Mālinīvijayottara could be read as formulating the view that while the hierarchy of revelation leads upwards to culminate in the Trika, the highest revelation within the Trika itself, to be found in this chapter, transcends transcendence by propagating the position that all forms of Śaiva practice, including that of the Siddhānta, are really valid provided they are informed by the nondualistic awareness enjoined here.”

54. Abhinava emphasizes *svaparāmarśa*. Cf. TĀ 4.41: *gurutaḥ śāstrataḥ svataḥ*. Also see Pandey (1963: 292). Also see Singh (PTv) 1988:83.

55. Jayaratha glosses *svasaṃvit* with *svānubhava*. See TĀV 1.106.

56. TĀ 1.106: *iti yajñeyasatattvaṃ darśyate tacchivājñayā | mayā svasaṃvitsattarkapatīśāstratrikakramāt | |*

57. See Sanderson 2007:374.

58. See Sanderson 2007a: 374.

59. See Lawrence (2000:17-18)

as the staunch followers of Śaiva Siddhānta ritualism, who embrace philosophical dualism. Abhinavagupta's 'higher non-dualism' (*paramādvayadr̥ṣṭi*) is itself as much made of the doctrinal principles of the Siddhānta as it seeks to transcend it. Even though from doctrinal point of view, the Siddhāntins are his opponents, he affirms and justifies the claims of their dualistic scriptural sources and appropriates their theological principles to fit them in his non-dualistic Śaivism. Theories such as that of Reflection, I argue, serve as a part of the critical philosophical structure which Abhinavagupta uses for explaining scriptural claims, and for developing philosophical arguments in debates with real or imagined opponents. By applying this strategic method he is laying a solid foundation for explaining the Supreme means (*śāmbhavopāya*) as far as the Theory of Reflection is concerned. As Pandey rightly observed:

It was Abhinava, who, for the first time, took up the system as a whole for a rational and exhaustive treatment in his great work, the *Tantrāloka*; gave the philosophical conceptions of the different branches a proper place in the whole; showed the comparative merit of all the four means of Mokṣa, Anupāya, Śāmbhava, Śākta and Āṇava; exhaustively dealt with the monistic Śaiva rituals; supported the philosophical and psychological theories of the system with strong and convincing arguments as well as with extensive quotations from the Āgamas of accepted authority and elucidated the existing texts with learned commentaries, like the *Śivadṛṣṭyālocana* and the two *vimarśinīs*.⁶⁰

Another example of Abhinavagupta's philosophical rationalisation of Trika rituals and scriptural doctrines is his treatment of the theory of causality (*kāryakāraṇabhāva*) before dealing with the description of the *tattvas* and their mutual relationship in book nine of the TĀ (9.1-44). To explain, in the hierarchy of the *tattvas* the causal sequence cannot be denied in view of the cause and effect relationship (*kāryakāraṇabhāva*) between them. Thus each *tattva* is related to the next by a cause and effect relationship: each higher *tattva* permeates and pervades the succeeding ones, with the highest and most subtle pervading and permeating all *tattvas*. This makes it clear that each successive lower *tattva* exists in and draws its

60. Pandey (1963:294)

sustenance from the successive higher *tattvas* which are also its material cause.⁶¹ Hence in book nine of the TĀ Abhinavagupta ensures that he first establishes a robust model of the theory of causality prior to discussing the *tattvas* and their ontological hierarchy. In the same fashion he also seeks to establish the Śaiva theory of knowability (*vedyatā*) (TĀ 10.19-97) at the beginning of the book ten of the TĀ, prior to discussing the nature of and relationships between the seven knowing subjects (*saptapramāṭṛs*) and seven objects of knowledge (*saptaprimeyas*). Abhinava bases his discussion on the refutation of the position of the Mīmāṃsakas, establishing that 'knowability' (*vedyatā*) is an essential nature of an object.⁶²

While the above examples will need separate platforms for detailed discussions, without treating them in depth I move on to another example which is the focus of this thesis. Following exactly the lines of argument discussed above, Abhinavagupta offers an analytical account of the Theory of Reflection in book three of the TĀ before discussing the doctrine of phonemic emanation. Again, as in the previous examples Abhinavagupta has a specific purpose in doing so. As Padoux says:

But the particular characteristic of the phonematic emanation, thus summarized, is that it does not occur directly and all at once from the primal principle down to earth. It goes through several phases, occurring through projection of light and reflection (*pratibimba*), which is in accordance with the tenets of Abhinavagupta's emanationist nondualism.⁶³

While we will discuss about the phonemic emanation in a little more detail in the appropriate context, I do, however, want to mention that theories like Reflection used in a particular context in the TĀ is not merely a matter of style (as suggested by some scholars in the past) that Abhinavagupta is following, but a well thought structural model based on reasoning and used with a specific purpose.⁶⁴ He affirms this in his own loud and emphatic voice while cementing his Theory of Reflection with reasoning:

61. For a discussion on the *tattvas* in the TĀ, see Kaul (forthcoming).

62. See Allen (2011) whose thesis is precisely based on the study of TĀ 10.19-97.

63. See Padoux (1992:231)

64. See Rastogi (1987:79-82)

Thus, this [argument] is protected by the sword of reasoning which is well fixed in one's own awareness: the kingdom only of the reflected image unfolds everywhere.⁶⁵

By employing such critical methods and strategic models he is using a well thought-out mechanism re-using the older scriptures: he reshapes their content and using dialectic methods offering them the efficacy of a convincing argument thus defending and presenting his own new system. In other words Abhinava developed a Trika Śaiva system that, on one hand, adhered to key features of earlier Śaiva scriptures and, on the other, emerges as a distinct tradition with unique features of its own, much like an architect's creative re-use of older structures and building materials.

This process of creative re-use is visible not only in Abhinavagupta's use of Āgamic scriptures, but also at the polemic level in Abhinavagupta's Philosophy of Recognition (*Pratyabhijñā*). In his two elaborate commentaries titled *-vimarsinī* (ĪPV) and *-vivṛtīvimarsinī* (ĪPVV) on the *Īśvarapratyabhijñā-kārikā* (ĪPK) of his venerable master Utpaladeva⁶⁶ (fl.c. 925-975 CE), besides further building upon the teachings of the latter, he restructures the theories of his philosophical opponents to develop his own thesis. In fact much of what is taught and argued for in the non-dual Śaiva exegetical literature is the reworking of ideas drawn from other systems, including ostensible opponents.⁶⁷ This is particularly the case with the Buddhist logical-epistemological school's profound influence on the *Pratyabhijñā* system.⁶⁸ The Buddhists, who were *anātmavādins*, were the staunch philosophical rivals of the Śaiva non-dualists, so much so that sometimes the non-dualistic Śaiva masters were seen siding with Siddhānta Śaivism to mark their animosity for the Buddhists.⁶⁹ To challenge the position of Buddhists and Siddhāntins a stream of thought gradually emerged adhering to a

65. TĀ 3. 51: *itthametatsvasaṃvittidṛḍhanyāyāstrarakṣitam | sāmrajyameva viśvatra pratibimbasya jṛmbhate*
||

66. Historically speaking, it is clear that Utpaladeva was not a direct master of Abhinavagupta, but the latter belonged to the same tradition and regarded the former his master, even though indirect.

Utpaladeva was the teacher of Abhinavagupta's teacher, Lakṣmaṇagupta.

67. See Ratié (2010a) and Ratié (2011b).

68. See Torella (1992).

69. Torella, 2002:XXII.

strongly non-dualistic position. The emergence of non-dualistic Śaiva traditions may be understood in part as a reaction to Siddhānta Śaivism and the Buddhist Vijñānavāda in the same way as, in the earlier philosophical realm, the advent of Buddhist logic was basically a reaction to the Naiyāyikas. This non-dualistic position manifested into such branches as the Philosophy of Recognition (*Pratyabhijñā*), which was purely a dialectic method to encounter the Buddhists and to re-structure dualistic Siddhānta positions as non-dualist.

In fact this process of creative re-use was not confined to Abhinavagupta alone. His celebrated predecessors like Utpaladeva himself, as suggested by Rastogi, were influenced by Bhartṛhari's dynamism of Consciousness, Sāṃkhya's ontology, the epistemology of Nyāya-Vaiśeṣika (particularly the ideas related to inferential cognition), the *pramāṇi* notions from the Siddhānta and *pramāṇa* ideas of the Vijñānavāda.⁷⁰ Both Torella⁷¹ and Rastogi⁷² have put forth their assessments of how Bhartṛhari has influenced the Śaiva Advaita system. Isabelle Ratié has shown us how Utpaladeva appropriated the Sāṃkhya theory of the *satkāryavāda* to fit his Pratyabhijñā model.⁷³ Ratié has further given us detailed and critical accounts of how both Utpaladeva and Abhinavagupta skilfully, subtly and purposefully appropriate the themes and arguments of the Vijñānavāda Buddhism to fit their own Śaiva theological framework.⁷⁴ As indicated earlier, Abhinava also heavily draws upon the Saiddhāntika tantras as source material, attempting to rationalize their doctrinal principles.

While Utpaladeva and Abhinavagupta spoke for the non-dualistic Śaiva tradition, their contemporaries Bhaṭṭa Nārāyaṇakaṇṭha (11th CE) and his son Bhaṭṭa Rāmakaṇṭha (II) (c. 11th CE) were performing exactly the same role translating the dualistic teachings of the Śaiva Siddhānta into the philosophical-analytical realm. Thus Bhaṭṭa Rāmakaṇṭha wrote commentaries on Sadyojyotiḥ's *Paramokṣanirāsakārikā*, *Mokṣakārikā*, *Nareśvaraparīkṣā* and also on *Matāṅgapārameśvaratantra*, *Kiraṇatantra* and *Sārdhatriśatikālottaratantra*.⁷⁵ The strategies of philosophical rationalization were not missing in Bhaṭṭa Rāmakaṇṭha. Like Abhinavagupta,

70. Rastogi (2013:4-5)

71. Torella (2008)

72. Rastogi (2009)

73. Ratié (2014)

74. See Ratié (2007), Ratié (2009), Ratié (2010a), Ratié (2010b), Ratié (2011b).

75. For more details on the works of Bhaṭṭa Rāmakaṇṭha see Goodall (1998:xviii ff.).

he too, was a master of creative re-use. As a conclusion to his work Alex Watson states about Bhaṭṭa Rāmakaṇṭha:

The present work demonstrates how, as a strategy to undermine Buddhist arguments, a Śaiva Siddhāntin author creatively assimilated certain features of Buddhism, thereby strengthening his own armoury, and then used these to overcome those other features of Buddhism that conflicted with his own tradition.⁷⁶

In the case of Abhinavagupta, I argue that he achieves several objectives by advancing his Theory of Reflection. First, he uses the Theory of Reflection as a methodological strategy to illustrate his Theory of Manifestation (*ābhāsavāda*), one of the fundamental doctrines on which his philosophical system is based. Śaiva Ābhāsavāda propounded that whatever is perceived is known because it becomes the object of Consciousness in Consciousness. Each entity that exists is manifesting itself or shining forth (*bhāti*) and that is how it becomes part of the phenomenon of knowledge.⁷⁷ Abhinavagupta carefully works out the ontological structure of this Theory of Manifestation by evaluating the status of the thirty-six ontic-realities (*tattvas*) posited in his cosmology, and by showing how the Theory of Reflection operates in reference to these. Also, Abhinavagupta takes recourse to a metaphor to convey the Śaiva Theory of Reflection and through it the Śaiva Theory of Manifestation: the metaphor of the reflection of a city or a face in a mirror. He maintains that this universe is simply a reflection in the mirror of the supreme Consciousness, Śiva. But as I will demonstrate, the metaphor is more complex than it may seem initially, since it involves other fundamental concepts, for instance the relationship between the oneness of Consciousness and the plurality of the universe, and the evolution of multiplicity from Consciousness and the reflection of the former in the pure surface of the latter.

76. Watson (2006:388)

77. See Pandey (1962:320ff) for more on Śaiva Ābhāsavāda.

Abhinavagupta also refers to the Theory of Reflection simply in terms of a maxim. Maxims are sometimes used as a logical reasons (*pramāṇa* or *hetu*) to support an argument;⁷⁸ while at other times we see authors proving maxims right with the support of logical arguments. Thus, this can either be a starting point or a concluding sentence. This is what we see Jayaratha doing in his *-viveka*, for instance, who sums up Abhinavagupta's thesis on the *pratibimbavāda* in the following words:

The universe is placed in consciousness according to the maxim of the reflected image in the mirror, but it is not a real entity which exists as separate from this consciousness assuming the form of an external object. One should not be attached to it.⁷⁹

III What is Novel in Abhinava's use of the Metaphor of Reflection or Mirror?

Previous efforts to understand Abhinavagupta's Theory of Reflection include those of Navjivan Rastogi⁸⁰ and David Peter Lawrence.⁸¹ The most recent attempt to understand Abhinavagupta's *pratibimbavāda* is a remarkable study by Isabelle Ratié.⁸² Ratié advances two main arguments: first, she argues, it has simply and erroneously been assumed that the Theory of Reflection or the mirror metaphor was an innovation on the part of Abhinavagupta. Her second argument is that in order to understand the Śaiva idea of reflection one should first understand what it is *not*. While I have to agree with Ratié's second argument,⁸³ since Abhinavagupta peculiarly uses the metaphors of mirror, water-surface, crystal etc. to explain what I may call the mundane Theory of Reflection and then alludes to the fact that this is exactly how it does *not* function according to the Śaiva

78. *lokaśāstraprasiddhadṛṣṭāntaḥ | pramāṇer arthaparīkṣaṇam | samastapramāṇavyāpārād arthādīgatir nyāyaḥ* (Nyāyavārtika, 1. p.14) quoted in the Nyāyakoṣa. *nīyate prāpyate vivoakṣitārthasiddhir anena iti nyāyaḥ* (Nyāyakoṣa, p. 446).

79. TĀV 3.23: *yadvīśvamidam saṁvidi darpaṇapratibimbanyāyena avasthitam na tu tadatiriktatayā bahīrūpatvena vastusāditi na tatrābhīniveṣṭavyamiti | |*

80. Rastogi (1984)

81. Lawrence (2005)

82. Ratié (forthcoming)

83. This argument is also made by Dwivedi 1972: *tha (upodghāta)* and Dwivedi 2001 (vol. II), pp. 559-560.

metaphysics, at the same time I feel reluctant to agree completely with Ratié's idea that Abhinavagupta's doctrine of reflection lacks novelty—that he simply follows and elaborates upon the ideas of his venerable predecessor, Utpaladeva. In this matter she departs from Rastogi and Lawrence both of who suggest that Abhinavagupta was certainly the first to make use of this analogy with “added dimensions”.⁸⁴ That is to say even though it is gradually becoming clear through the discoveries of Ratié that Abhinava's celebrated master Utpaladeva did make a significant use of the analogy of reflection in his *ĪPVivṛti*,⁸⁵ yet I argue that Abhinavagupta should certainly be regarded as someone who “established the use of the metaphor of reflection fully to articulate basic mythic and recapitulatory ritual structures of monistic Kashmiri Śaiva tantrism”.⁸⁶ I say this even while I am fully aware that the most recent, ground breaking studies on Utpaladeva, by Ratié⁸⁷ herself and also by Rastogi, Wenta and Cuneo,⁸⁸ demonstrate that not only Pratyabhijñā, but even the seeds of Kula/Krama and Rasa were already present in Utpaladeva's work.⁸⁹ Even though it is clear that Abhinava built his monistic Śaiva edifice on the foundational philosophical platform prepared by Utpaladeva, we cannot and should not diminish the novelty of Abhinavagupta's contribution.

Abhinavagupta's presentation of the Trika is deeply imprinted with elements of the Krama and it is highly probable, as suggested by Sanderson, that all of his Krama work should be seen as work from within the territory of the Trika.⁹⁰ This Kālī worship gradually transformed from an idea of performing physical ritual into the process of internal realization of that ritual. Emphasis was given to the visualization of Tantric goddesses within one's own mind, understood as the powers of one's own cognition. Abhinavagupta offers two metaphors for the results of such visual meditative practice in the *TĀ*. In one case he says that just as a horse who runs through all kinds of uneven paths is still able to keep a

84. I am using the phrase of Rastogi (1984:28).

85. Ratié (2016b).

86. Lawrence (2005:586).

87. Ratié (2016b).

88. See Torella and Bäumer (eds.) (2016).

89. See Rastogi (2016), Cuneo (2016) and Wenta (2016) in Torella and Bäumer (eds.) (2016).

90. See Sanderson 2007a: 352ff.

steady pace through the power of Will (*icchā-śakti*), in the same way even if Consciousness is full of differentiation, yet it is able to overcome it and maintain its steadiness.⁹¹ The second metaphor is more relevant to our context. He says that just as a person repeatedly looking at his face inside a mirror eventually starts thinking that the reflection of his face is nothing different from his face itself, in the same way by repeated meditative practices, a practitioner who sees himself as Bhairava in the mirror of conceptual awareness (*vikalpamukura*) eventually becomes one with Bhairava.⁹² This is to say when a Yogi is able to reach such a Yogic state where merely by the power of his intense will he is able to create whatever he 'wills', it is like a *pratibimba* state where a reflection does not depend on its prototype in order to manifest. It can manifest by itself if it wills hence it is also named as *śāmbhava-samāveśa* that is governed by *icchā-śakti*. This is what Muller-Ortega (2005:202) says in the following words:

This highest of the three actual methods corresponds only to those aspirants who have received a very high degree of intensity of *śaktipāta* and who can work entirely with the subtle energies of the will or subtle intentionality (*icchā*) in order to see the entirety of existing things as a reflection within their very own consciousness. Here there is no need for refinement or purification, no need for strenuous restraints or explicit forms of discipline, external practice, or performative methods. Rather, the direct vision of the totality of the cosmos appears as a reflection (*pratibimba*) in the practitioner's awareness. Such a cognition (*parāmarśa*) is here characterized as free or devoid of conceptualization (*avikalpa*) as a result of an immersive possession (*samāveśa nirvikalpa*) by the super consciousness that is utterly undifferentiated and beyond all forms of limiting conceptualization.

In the TĀ the chosen deity to be meditated upon is represented by the goddess Kālasaṃkarṣaṇī. It is the same goddess Kālasaṃkarṣaṇī in its highest state that is further equated by Abhinavagupta with Trika's syllabary-goddess Mālinī. She is of the nature of absolute Consciousness (*Parā-saṃvit*) represented by the non-dual nature of Light (*prakāśa*)

91. TĀ 4. 205-206: *yathāhi tatra tatrāśvaḥ samaninnonnatādiṣu | citre deśe vāhyamāno yātīcchāmātrakalpitām || 205 || tathā saṃvidvicitrābhiḥ śāntaḥhoratarādibhiḥ | bhaṅgībhirabhito dvaitaṃ tyājītā bhairavāyate || 206 ||*

92. TĀ 4. 207-208: *yathā puraḥsthe mukure nijaṃ vakrataṃ vibhāvayan | bhūyo bhūyastadekātma vaktraṃ vetti nijātmanaḥ || 207 || tathā vikalpamukure dhyānapūjārcanātmani | ātmānaṃ bhairavaṃ paśyannacirāttanmayībhavet || 208 ||*

and Reflective Awareness (*vimarśa*). This goddess Kālasaṃkarṣaṇī, according to Abhinavagupta, is the causal agent of five-acts (*pañcakṛtya*) because of which this universe becomes manifest.⁹³ These five acts are also the names of her reflected aspects and that are defined etymologically on the basis of four Sanskrit verbal roots as five ideations (*kalanās*) that come into being because of the Power of Will (*svātantryaśakti*): ‘to project’ (*kṣepa*), ‘to enumerate’ (*prasaṃkhyāna*), ‘to go’ or ‘to know’ (*gati*) and ‘to sound’ (*nāda*).⁹⁴ As Pandey (1962:504-505) interprets the five *kalanās*:

(i) One that externally manifests what lies within: (ii) that grasps what is so manifested as identical with itself: (iii) that marks out the manifested as distinct from one another as “It is this and not not-this”: (iv) that manifests the manifested as related to itself much in the same manner as the reflection is to the reflecting surface such as mirror etc.: (v) that brings about the disappearance of all that is manifested and shines in its true original form as pure self-consciousness (Nadanamātra).⁹⁵

In this system there are several noteworthy points. One of the definitions of the goddess Kālasaṃkarṣaṇī is as she who “maintains her relation with the manifest as image and counter-image (*bimba-pratibimba*)”.⁹⁶ She is also defined as the one who manifests her internal reality into the external while maintaining complete identity of the external with herself. At the same time, in the externally manifested form she is able to maintain the distinction of one form from the other as, for instance, in the case of a reflected image in a mirror, where one can see images in the same shape, size etc. exactly as they are in their original form. In her reflected form she is also characterized as the one who manifests simultaneously in her true form as pure Consciousness along with the object that is being reflected in her thus making the former manifest along with herself. Her static nature is Light (*prakāśa*) while at the same time her dynamic nature is Reflective Awareness (*vimarśa*).

93. TĀ 4.176: *iti pañcavidhāmenāṃ kalanāṃ kurvatī parā | devī kālī tathā kālakaṛṣiṇī ceti kathyate | |*

94. TĀ 4. 173cd-175: *kṣepo jñānaṃ ca saṃkhyānaṃ gatiṃ nāda iti kramāt | | 173 | | svātmānaḥ bhēdanāṃ kṣepo bhēditasyāvikalpanam | jñānaṃ vikalpaḥ saṃkhyānamanyato vyatibhedanāt | | 174 | | gatiḥ svarūpārohitvaṃ pratibimbavadeva yat | nādaḥ svātmaparāmarśaśeṣatā tadvilopanāt | | 175 | | Also mentioned by Sanderson (1986:199) and Dwivedi (2001:542-543).*

95. These five attributes of Kālasaṃkarṣaṇī are also discussed by Timalina (2015a:98).

96. Timalina (2015a:98)

The same goddess Kālasaṃkarṣaṇī, whom Abhinava also identifies with Māṭṛsadbhāva, at the syllabary level is called Mālinī, as already noted. Being of syllabary nature Mālinī follows a particular rearrangement of the Sanskrit alphabetical system called *nādiphāntakrama* (literary, ‘sequence following *na* to *pha*’).⁹⁷ This Mālinī is defined by Abhinavagupta as the universal supreme power (*viśvarūpinī-śakti*) that is emitted from the union of vowels (*bīja*) and consonants (*yoni*).⁹⁸ Here the vowels and consonants are understood as male and female principles respectively representing Śiva and Śakti. It is the perfect union (*yāmala rūpa*) of these two principles that brings about the manifestation of the universe.⁹⁹ At the level of phonemic emanation this sequence of *śabdarāśi* is identified with Śiva and that of the *māṭṛkā* and *mālinī* are interpreted with respect to Śakti. As Padoux (1992:305) describes it quoting the TĀ:

Abhinavagupta sums up in the TĀ this threefold emanation as follows: “When [the manifestation] has for its essence (*svabhāva*) a single act of consciousness (*ekāmarśa*), that is Bhairava, the mass or totality of sound (*śabdarāśi*). When it is joined to the shadow of what is touched by this act of consciousness (*āmṛśya*), the energy and the *māṭṛkā* are produced. And when the latter encounters and fuses with *śabdarāśi*, the *mālinī* is produced, she of the mixed wombs.” (TĀ 3.196-199ab)

It is very clear to me now why Abhinava discusses the Theory of Reflection (*pratibimbavāda*) in the first sixty-five verses of the third chapter of the TĀ immediately preceding an exposition of the theory of phonemic emanation (*parāmarśodayakrama*). In the phonemic mysticism of Abhinavagupta the first vowel of the Sanskrit alphabetic system, *A* is analogous to the Anuttara, the Unsurpassable Being that is nothing but Śiva. This *A* because of his absolute autonomous nature as if extends his own reflective nature¹⁰⁰ into himself when he desires to procreate. In the phonemic realm, it is nothing other than its own extension represented by the long vowel form of itself, viz. *Ā*. The theory of phonemic

97. See TAK III, p. 165

98. TĀ 3.233: *bījayonisamāpattivisargodayasundarā | mālinī hi parā śaktirnirṇītā viśvarūpinī | |*

99. TĀ 3.68: *tayoryadyāmalaṃ rūpaṃ sa saṅghaṭṭa iti smṛtaḥ | ānandaśaktiḥ saivoktā yato viśvaṃ visṛjyate | |* Also see TĀ 3.234

100. TĀ 3.89: *tatastadāntaraṃ jñeyaṃ bhinnakalpatvamicchati | viśvabījādantaḥ sarvaṃ bāhyaṃ bimbaṃ vivartsyati | |*

emanation presents the three major Trika goddesses Parā, Parāparā and Aparā as the three short vowels of the Sanskrit alphabetic system, *A*, *I* and *U* respectively.¹⁰¹ However, the potential (*Śakti*) of the potent (*Śaktimat*), who are inseparable from one other, is what Abhinavagupta calls the supreme Power of Universality (*kaulikī śaktiḥ*) and ‘creativity’ (*Pratibhā*).¹⁰² Abhinavagupta himself explains this phenomena in his TĀ.¹⁰³

So this universe is a reflection in the Lord, in the perfectly reflective void of Bhairava’s consciousness, [and arises] under the influence of nothing outside [that consciousness]. This ability of the Lord to embody himself as the universe without drawing on anything outside [his own nature] is the supreme goddess that [our masters] call ‘creativity’ (*pratibhāṃ*), ‘the feminine ultimate’ (*anuttarāṃ*). It is the supreme Power of Universality (*kaulikī śaktiḥ*), the ability of this (*asya*) deity (*devasya*) [Bhairava] {embodied in the sound *a* (*akulasya*)} to manifest the universe (*kulaprathanaśālinī*) [though] {transcending it (*akulasya*)}, the power with which the Lord is ever one (*aviyukto yayā prabhuh*). The Power of Bliss (*ānandaśaktiḥ*) [=ā] is the combination (*yāmalaṃ rūpam*) of these two, the ‘passionate embrace’ (*saṅghaṭṭaḥ*) out of which the universe is emitted [into consciousness]. This is the [ultimate] reality beyond both the universe-transcending and the universal (*parāparāt paraṃ tattvam*). It is ‘the Goddess’ (*devī*) ‘the Essence’ (*sāram*) and ‘the Heart.’ It is the highest (*paraḥ*), omnipotent (*prabhuh*) state of absolute potential (*visargaḥ*).

It is also important to mention here that the *śāmbhavopāya*, which Abhinavagupta equates with the reflective state of the mind of an advanced Yogī, is a state of non-conceptual (*nirvikalpaka*) immersion (*samāveśa*) or ideation (*parāmarśa*)¹⁰⁴ where he is expected to make an effort to unify the plurality of the fifty phonemes in the Sanskrit alphabetic system by visualizing all of them within one’s own self as a singular supreme phoneme. That is to say a Śāmbhava Yogī, as affirmed by Abhinavagupta, should be able to visualize, in parallel terms with the phonemic realities, the outer most ontic-reality (*tattva*) Earth (*prthivī*) in an inward

101. TĀ 3.192. Also see Rastogi 1987:201. For more details see also Pandey 1963:652-667.

102. I have used Sanderson’s translations of the terms *kaulikī śakti* and *pratibhā*.

103. I have used Sanderson’s translation of the TĀ 3.65-69. See Sanderson, 2005:98

104. TĀ 3.274: *nirvikalpe parāmarśe śāmbhavopāyanāmani | pañcāśadbhedatāṃ pūrvasūtritāṃ yojayedbudhaḥ*

||

(*ahantā*) sequence inside his own non-conceptual (*nirvikalpaka*) state of mind whereafter he attains oneness with the absolute Bhairavic Consciousness.¹⁰⁵ As elaborated by Padoux:

For Abhinavagupta the emergence of the fifty phonemes (from *a* to *kṣa*) occurs through successive "phonematic awarenesses" (*varṇaparāmarśa*) of the supreme Siva. The latter, as supreme consciousness (*paraśaṃvid*), is, as we have said, both undifferentiated pure light or pure consciousness (*prakāśa*) and active awareness, self-representation, free activity of consciousness (*vimarśa*); and it is this free activity, this self-reflective actualization that gives life to the supreme consciousness. It also makes manifestation possible, for it is the state peculiar to the agent of cognition, the knower (*pramātr*) who perceives manifestation and, as such, is intent on it. Finally *vimarśa*, as we have seen, too, characterizes the Word aspect of the supreme consciousness; now Word indeed is that which brings the universe into existence. This being so, within consciousness - thus defined as an undifferentiated radiance of consciousness or light, inseparable from an active, living self-awareness tending toward manifestation and which, moreover, is Word (*parāvāc*) - will arise a more clearly defined, more intent on creation, state of consciousness, referred to by the term *parāmarśa*. This word denotes a synthetic awareness, or consideration, bringing together in a single act of consciousness the oneness of the agent of cognition (*pramātr*), that is, of the divine, absolute, consciousness which brings forth the universe, and the particularized forms of this universe, which, as we know, ever dwells in the knower. Thus the phonematic emanation will occur through a succession of fifty "phonematic awarenesses:" *varṇaparāmarśa*, through which the supreme Siva will become aware, and thereby bring forth fifty different aspects of his own energy, that of the Word, which he will apprehend both as being all different and yet dwelling all within him. *Parāmarśa* is thus the creative act itself. Through it Siva brings into existence within himself what will be subsequently projected into the energy, which will reflect it, and thereby give birth to the worlds, for the fifty phonemes are associated' (somewhat intricately, as we shall see) with the thirty-six *tattvas* of which the manifestation consists.¹⁰⁶

Practicing in such a way gradually leads a Śāmbhava Yogī towards Bhairavahood where he finds himself in identity with Bhairava. This is called *jīvanmukti* which is nothing but the state of equanimity with Bhairava where eventually he sees the ultimate reality (*Parama-Śiva*)

105. TĀ 3.275-276: *dharāmevāvikalpena svātmani pratibimbatām | paśyanbhairavatām yāti jalādiṣvapyayaṃ vidhiḥ || 275 || yāvadante paraṃ tattvaṃ samastāvaraṇordhvagam | vyāpi svatantraṃ sarvajñaṃ yacchivaṃ parikalpitam || 276 ||*

106. Padoux (1992:227-229)

enveloping all the ontic-realities in totality (*pūrṇatā*).¹⁰⁷ And this only happens when he is in complete identification with his own real nature (*pūrṇāhantāparāmarśa*) and there is no physical ritual involved at all.¹⁰⁸ This, Jayaratha points out, happens only by the intense grace (*tīvra-śaktipāta*) of the Lord.¹⁰⁹ Following the *mātrkākrāma* teaching as taught in the MVUT, a Śāmbhava Yogi is able to visualise and make manifest within himself the reflected forms of the thirty-six *tattvas*. These realities are then seen and realized by a Yogi as nothing but the reflected realities manifesting within his own self. Thus the state of Śiva (*Śāmbhavāvasthā*) is defined as the state of reflection or pure reflective awareness.

IV. Reflection in the Trika Texts

Apart from the TĀ, Abhinavagupta engages with the *pratibimbavāda* in some of his other works, viz., TS (third *āhnikā*), the TU (third *āhnikā*), PTv, PS (verses 6-13), ĪPV 1.2.8 and 2.4.19, and ĪPVV 1.2.8 and 2.4.19. In addition to this he also makes allusions to the *pratibimbavāda* in his commentaries on non-tantric works, the NŚAB and DĀL.¹¹⁰ In the TĀ apart from discussing the *pratibimbavāda* in the first sixty five verses of the chapter three - the section of the text presented in this thesis - Abhinava continues to discuss it again in verses 268-294ab in the same chapter where he engages with the topic of *Śāmbhava Samāveśa* as the state of *Jīvanmukti*.¹¹¹ While the TS and the TU, which are very short summaries of the TĀ by the same author, touch upon the Theory of Reflection very briefly, PTv is another seminal text

107. TĀ 3.271: *bhūyobhūyaḥ samāveśaṃ nirvikalpamimaṃ śritāḥ | abhyeti bhairavībhāvaṃ jīvanmuktyaparābhīdham |*

108. TĀ 3.270: *pūrṇāhantāparāmarśo yo 'asyāyaṃ pravivecitaḥ | mantramudrākriyopāsāstadanyā nātra kāścana | |*

109. TĀV 3.268-270: *yasya tīvraśaktipātavataḥ sādhakādervīśvaḥ pramātrprameyātmā tadbhedopabhedādinā prapañcavānapyayaṃ bhāvavargaḥ saṃvidātmani pratibimbatayā bhāti darpaṇanagaranyāyenātirikṭāyamānatve 'api anātikṭatvena svātmanātrārūpatayaivāvabhāsate, sa khalu viśveśvaraḥ paraprakāśātmabhaḡavadaikātmyena prakāśate ityarthāḥ |*

110. For the NŚAB and the DĀL see the three remarkable articles in the section on *Saundarya aur Kalā* (361-450) by Navjivan Rastogi in Rastogi (2012).

111. TĀ 3.267cd: *alamanyena bahunā prakṛte' atha niyujyate | |* See also Jayaratha's comment in the TĀV thereupon: *athetyānantarye tadito' anantaram prakṛtaṃ viśvacitpratibimbatvādyeva prastūyate ityarthāḥ | |*

where the *pratibimbavāda* is discussed from linguistic-cosmological point of view.¹¹² In both the TĀ and PTV, the idea of ontological categories (*tattoas*) is complexly related to the linguistic philosophy of the evolution of the phonemes.¹¹³ As noted by David Lawrence¹¹⁴, there are a few other examples of Abhinavagupta's basic metaphysical use of the analogy of reflection. For instance there is mention of the reflection metaphor also in ĪPV 1.6.3, ĪPV 2.1.1 (benediction), ĪPV 2.1.8, ĪPV 2.4.10, ĪPV 3.1.1-2, the *Bodhapañcadaśikā* (verses 4 and 5) and *Paramārthacarcāvivarāṇa* (verses 4-5).¹¹⁵

I would argue that Abhinavagupta's fundamental philosophical intuition is basically rooted in Krama¹¹⁶ and that the Theory of Reflection in the TĀ is one of the best examples of this. Abhinavagupta cannot be seen only confined to the Pratyabhijñā system and thus his logical-epistemological interpretation of reflection is just a single dimension of what his larger project was. While in the ĪPV and the ĪPVV Abhinavagupta was building upon the Pratyabhijñā-based Trika, in the TĀ he engaged in crafting a Trika grounded in the Krama cult of Kālī. In addition to this in his *Anuttaraprakriyā* that is basically represented by the PTV, he is shaping the Trika immersed in Kula-prakriyā. The PT, on which *-vivarāṇa* is a prose commentary by Abhinavagupta, is "a short text teaching a form of the Trika known as the Anuttara, Ekavīra, or Parākrama, in which a simplified, essentializing form of worship and meditation is directed to Parā alone and her seed-syllable SAUḤ."¹¹⁷

While reading Jayaratha's TĀV, it was his commentary on verse 3.8 that brought my attention to the verses 1.2.8 and 2.4.19 in the ĪPVV, Abhinavagupta's masterly commentary on ĪPVivṛti. Before long I realized that the commentary of Abhinavagupta on these two verses of Utpaladeva is a significant source for critically exploring the complex nature of his Theory of Reflection if one is interested in the polemics of reflection in Śaiva philosophy. I

112. See also Bäumer (2011) on this topic.

113. Apart from the contribution of Padoux (1992) on Abhinavagupta's philosophy of language, one should also see Biernacki (2013), Lawrence (1998), Lawrence (2008), Torella (1999a), Torella (2001) and Torella (2004).

114. Lawrence (2005:592, fn. 39)

115. According to Alexis Sanderson *Paramārthacarcā's* attribution to Abhinavagupta is doubtful. See Sanderson (2007a:381).

116. See Sanderson (2007a:376).

117. Sanderson (2007a:379).

nonetheless decided to continue to make the TĀV the focus of my study because my primary interest is in how Abhinavagupta appropriated the idea of reflection to fit within his Śaiva soteriology. Abhinava's polemical discussions are deeply embedded in his Śaiva theological metaphysics. At the same time it was impossible to ignore the ĪPVV because it is actually there together with PTv where Abhinava's idea of reflection reaches its culmination. As I went ahead, and compared the TĀV and the ĪPVV, it was soon very clear to me that Jayaratha, in his commentary on the TĀ, was gleaned most of his philosophical arguments, some times even verbatim, from the ĪPVV. In my present edition, besides showing such instances wherever possible, I have also taken help from the ĪPVV whenever a certain point in Jayaratha's interpretation was not clear.

As noted earlier Abhinava's Theory of Reflection works at several levels: ontologically, through its application with respect to the ontic-realities (*tattvas*) it seeks to establish that the universe is a reflection of the Divine. At the phenomenological level it describes the Yogic practices prescribed in the Trika Śaivism. From the epistemological point of view this theory is being advocated through the doctrine of recognition (*pratyabhijñā*). From the point of view of the philosophy of language Abhinava explains his theory of phonemic emanation using the Theory of Reflection, since for him language is an essential form of reality. And the principle of reflection also operates in his aesthetic theory of *rasa*, where he claims that the process of identification (*sādhāraṇīkaraṇa*) is the manifestation of the reflection of the performer in the heart of the audience. In the coming pages we will touch upon several dimensions of these varied explanations of the Theory of Reflection in relation to the section on reflection in the TĀ.

From the phenomenological point of view, Abhinavagupta has discussed and prescribed the practice and teaching of the sequence of *mātrkā* (*mātrkākrāma*) in the TĀ and the sequence of *mālinī* (*mālinīkrāma*)¹¹⁸ in the PTv for the benefit of Yogis.¹¹⁹ The latter text discusses in more detail and in a very subtle style and abstruse language the ontology of the thirty-six ontic realities accepted by the Śaivas.

118. *mālinī* and *mātrkā* are further interpreted as synonymous with Śakti and Śiva respectively.

119. cf. PTv pp. 151-154 (KSTS). Also see MVUT 3.36-41

The *tattvas* associated with phonemes are enumerated from earth, the final "gross element" up to Śakti, whereas emanation should of course occur the other way around. The reason for this, says Abhinavagupta in the *PTV*, is that the "great Emanation," projected outside Śiva or the supreme energy, is reflected in the supreme-nonsupreme energy, so that the latter, working like a mirror, makes the *tattvas* appear in a reversed order; revealing first the one which comes last in Śiva. As we are going to see, indeed, only the order of the *tattvas* is reversed, not that of the phonemes.¹²⁰

While the Theory of Reflection enters another complex territory in the *PTv* that I am not attempting to discuss here,¹²¹ however I should conclude this section by coming back to my argument that Abhinavagupta's philosophy is deeply and esoterically rooted in the *Krama* and *Kula* ideas, and there is hence a notable degree of novelty attached to his use of the metaphor of reflection. It is discussed in the *ĪPV* and the *ĪPVV* from the *Pratyabhijñā* point of view, it is discussed in the *PTv* from the *Kula* point of view, it is discussed in the *NŚAB* from the aesthetic point of view and in the *TĀV* it is discussed from the *Krama* point of view. However, none of these points of view can be completely understood in isolation.

V. Defining *Pratibimba*

As far as the definition of *bimba* and *pratibimba* is concerned, Abhinavagupta clearly defines *bimba* ('image') only in the *TĀ* and the *TS*. In the *TĀ* he states that a *bimba* is something 'which is not mingled with other things, is independent, is real, and is appearing, like a face.'¹²² Jayaratha's commentary on this verse tells us that 'not mingled with others' (*anyāmiśraṇ*) should be understood as 'devoid of homogenous and heterogenous things' (*sajātīyavijātīyatyāvṛttam*).¹²³ And this 'homogeneity' is defined as an important

120. Padoux (1992:308)

121. Thus for a deeper study of *pratibimbavāda* in the *PTv* I must make reference to Gutru (1985), Gnoli (1985), Singh (1988), Padoux (1992) and Bäumer (2011).

122. *TĀ* 3.53: *naivoṃ tallakṣaṇābhāvād bimbaṃ kila kim ucyate | anyāmiśraṇ svatantraṇ sad bhāsamānaṇ mukhaṇ yathā | |*

123. *TĀV* 3.53

characteristic of 'purity'¹²⁴ which would mean that *bimba* is not understood as pure at all. In fact, purity, according to Abhinavagupta, lies in *pratibimba* and not in *bimba* just as purity lies in a mirror and not in a face. Also, a *bimba* is defined as independent and real, i.e. as a face cannot 'be' a mirror, but there is only the reflection of a face in a mirror, in the same way a *bimba* cannot manifest 'as' *pratibimba*. A thing lies only in its own nature. It cannot lie in the nature of another, as blueness can lie only in blue, and not in the reflection of blue nor in yellow. In other words, blueness manifests as blueness and the reflection of blueness manifests as the reflection of blueness in a mirror. This is what is meant by Abhinavagupta when he says it 'is appearing' (cf. TĀ 3.53).

As for *pratibimba*, Abhinavagupta says that it is a distinct object which is very different from its original image:

By union with the mingling with another [thing], its manifestation is impossible without that [thing]: [that is] the reflected image according to the masters, like a face in the mirror.¹²⁵

Our worldly experience says that until we put our face in front of a mirror, our face cannot reflect inside it. As far as mundane reality is concerned the principle of simultaneity is important; without it reflection cannot take place. We cannot expect to see our face in a mirror which is not in front of us. Nor can I expect to see my face in a mirror at this very moment if the mirror had been in front of me yesterday. In other words, the reflected image has to be independent from the locus, albeit at the same time it has to appear in union with it. From this point of view, only the mirror and so on is the right locus of reflection, and not the light, eyes and consciousness, which are only means for it.¹²⁶ We are talking about the specific ontological status of the reflected image on the one hand and of the locus on the other hand.

124. cf. TĀ 3.7cd: 'And the purity is a single complex of very compact and homogenous elements.'

125. TĀ 3.56: *nanv itthaṃ pratibimbasya lakṣaṇaṃ kiṃ tad ucyate | anyavyāmiśraṇāyogāt tadbhedāśakyabhāsanam | pratibimbam iti prāhur darpaṇe vadanam yathā | |*

126. TĀ 3. 19-20: *tasmāttu naiṣa bhedena yadbhāti tata ucyate | ādhārastatra tūpāyā dīpadṛkṣaṃvidah kramāt | | 19 | | dīpacakṣurvibodhānām kāṭhinyābhāvataḥ param | sarvataścāpi nairmalyānna vibhādarśavatprthak | | 20 | |*

Contrary to the common-sense understanding of reflection, Abhinavagupta posits that a reflected image can exist on its own even in the complete absence of a prototype. A critical point for interpreting Abhinavagupta's Theory of Reflection is the distinction he makes between reflection as it pertains to physical mirrors and reflection in the mirror of Consciousness; the former is merely an imperfect analogy for the latter. When analyzing the attributes of reflection taking place in a mirror, Abhinavagupta says that what applies in the case of a mirror does *not* apply in the case of Consciousness simply because a mirror is endowed with a numberless limitations.¹²⁷ But Consciousness has no limitations of any sort whatsoever:

Here, within one's own self, this entire universe manifests like a variegated image inside a mirror. Consciousness, however, becomes aware of the universe by the activity of its own nature of awareness. But this does not happen at all in case of a mirror.¹²⁸

Abhinava says that the image that is reflected in Consciousness indeed does not possess a separate existence as if it were an independent reality, separate from the mirror of Consciousness. There is no existence separate from or outside of Consciousness. This is precisely why the reflected image in Consciousness does not have a form and other attributes. As Abhinava proclaims:

[The image reflected in Consciousness has] no space, no form, no union with time, no measure, no mutual conjunction, no negation of this [conjunction], no density, [it has] no state of being non-entity, no innate essence, whatever it is. The teaching of the mirror pointed out [that thinking] in such a way (*iti*) the delusion should surely disappear.¹²⁹

127. Also pointed out by Ratié (forthcoming:3).

128. TS p. 19. Also quoted in TĀV 3.65 and ĪPVV Vol. 2, p. 203: *antarvibhāti sakalaṃ jagadātmanīha yadvadvicitaracanā makurāntarāle | bodhaḥ punarnijavīrsanasāravṛtṭyā viśvaṃ parāṃṣati no makurastathā tu* | |

129. TĀ 3.23: *na deśo no rūpaṃ na ca samayayogo na parimā | na cānyānyāsaṅgo na ca tadapahānirna ghanatā | | na cāvastutvaṃ syānna ca kimapi sāraṃ nijamiti | dhruvaṃ mohaḥ śāmyediti niradīśaddarpaṇavidhiḥ | |*

Jayaratha maintains that Abhinavagupta's purpose in advancing the 'teaching of the mirror' (i.e. the mirror of Consciousness) is that it should aid the person suffering from *mala* to rid himself of it and help him in realizing his true self. Since limited or incomplete knowledge is based on duality, it is only the total or complete manifestation of knowledge that can make limited beings discern the true nature of knowledge. Here the other thing to keep in mind is that Abhinava is emphasizing the idea of the totality of manifesting (*pūrṇābhāsa*). That is to say knowing a thing in its totality or in its completeness without delving into the binaries of what may or may not exist is what is referred to as complete knowledge which has 'manifesting' alone as its very nature.

According to a Śaiva what is reflected in a mirror is a configuration of form and not an illusion or an error at all. Even though there is the absence of touch etc. in this form, still the other *tanmātras* are present there in a state of latency. If it were not the case it would be impossible to distinguish between a *bimba* and its *pratibimba*. For Abhinavagupta, *pratibimba* is:

that reality which is the simple configuration of form, which is united with touch, smell, taste etc. in a state of latency.¹³⁰

The unique property of a mirror is that it can conceive a 'form' within its surface owing to its purity. In other words we can also say that a mirror has a unique quality of manifesting within itself anything that is reflected in it. The unique quality is that a mirror is able to singularly and simultaneously manifest all the diverse entities in itself without causing any change to what is being reflected within it. Abhinavagupta's purpose is to prove that even if worldly entities are diverse, their cognition is singular. That is to say he emphasizes the singular manifestation of the diverse entities (many different objects) in a mirror. Objects occupying different spaces in the single limited surface of the mirror is logical according to Abhinava since those objects are condensed together through reciprocal mixing (*paraspara saṃmelana*), for it is otherwise illogical that they could share the same space. If that were not

130. TĀ 3.16: rūpasamsthānamātraṃ tatsparśagandharasādibhiḥ | nyagbhūtaireva tadyuktaṃ vastu tatpratibimbitam ||

the case, a town could never be reflected in a mirror. All things manifest in a mirror are mutually independent. And because what is reflected cannot be not-reflected, the reflection cannot be said to be a non-entity. While a reflected image is a kind of entity, at the same time it does not possess its own real, independent form. Ratié makes an important observation here:

Le miroir est un objet. Et pourtant, ce n'est pas un objet comme les autres. Il possède en effet le pouvoir étrange de manifester des choses qui lui sont extérieures comme si elles lui étaient intérieures. Cette manifestation n'est pas, cependant, de l'ordre de la pure et simple illusion, puisque, contrairement à ce qui se passe lorsque nous commettons une erreur et prenons de la nacre pour de l'argent, lorsque nous observons le monde dans un miroir, nous ne confondons pas deux objets différents : nous sommes capables de distinguer ce qui manifeste de ce qui est manifesté – nous savons que nous ne sommes pas en train de percevoir la montagne, mais le miroir manifestant la montagne. C'est pourquoi nous savons que la montagne n'est pas dans, ni sur, ni derrière le miroir – elle n'y est pas, parce que le miroir se contente d'assumer la forme visuelle de la montagne. Il y a quelque chose de fascinant dans un tel objet, parce qu'il possède un pouvoir qui d'ordinaire n'appartient pas aux objets: celui de manifester une multiplicité tout en restant un, en assumant une forme à laquelle son être ne se résume pas.¹³¹

As Ratié explains, a mirror has the unique quality that it is able to reflect within its own surface the multiplicity while itself being completely unitary in nature. It has the power of letting objects of cognition manifest within it while itself remaining completely unaltered. Coming back to the definition of *pratibimba* quoted above, Abhinavagupta teaches that a mirror can only reflect a 'form' but not other sensory perceptions like touch and taste. In the same way it is only the ear which can reflect within itself sound and not touch, form etc. In contrast, Consciousness alone is capable of reflecting everything within its own 'surface' because it is not pure only with respect to certain qualities, but it is completely pure in every sense. In Consciousness all aspects reflect in their totality simultaneously.

Abhinava tells us that what might be understood as the original image and what is the cause of a reflected image from the worldly point of view, itself becomes a reflected

131. Ratié (2011a:286)

image in Consciousness.¹³² This universe cannot be called, he says, an original image in Consciousness because it lacks the characteristics of an original image. Abhinava himself raises an objection: how could a reflected image exist in the absence of an original image? To this he first replies with almost taunting clumsiness, saying, “As a matter of fact it appears like that, what can we do?”¹³³ But later, in TĀ 3.59cd he revisits this point and says:

What from that? [We do not care about this] for the original image is not identical with the reflected image. And therefore, in the absence of this [original image], nothing goes wrong as regards the said definition of the [reflected image]. This question is merely confined to the cause.¹³⁴

The main point that Abhinava seems to make here to counter the argument of his opponents is that the reflected image is not identical with the original image. That is to say, he would continue to argue, that if a face is reflected on the surface of a bright sword, it can look elliptical or oval etc. taking the shape of the surface of the sword thus no more remaining identical with the original image.¹³⁵ In the same way one can also argue about the reflection of a face in a coloured mirror where the colour which is not present in the original image, is but manifested in the reflected image alone. Our face may attain many different shapes when it is reflected in a crystal depending on the shape, size and colour of the latter. Jayaratha explains this using an example of a Śiṃśipā tree. The Śiṃśipā maxim is used commonly in Sanskrit literature signifying that a thing cannot exist without its essential nature, i.e. a rose cannot exist without its being a flower. What Abhinavagupta is suggesting is that this relationship of identity does not exist in the case of an original image and a reflected image.¹³⁶ The reflected image has nothing to do with the acquisition of the nature of its original image. In that case then the question that arises is, what is the difference between

132. TĀ 3.50: *yadvāpi kāraṇaṃ kiñcidbimbatvenābhiṣicyate | tadapi pratibimbatvameti bodhe' anyathā tvasat* ||

133. TĀ 3.52c: *nanu bimbasya virahe pratibimbanḥ kathanḥ bhavet | kiṃ kurmo dṛśyate taddhi nanu tadbimbamucyatām* ||

134. TĀ 3.59cd-60: *kiṃ tataḥ pratibimbe hi bimbanḥ tādātmyavṛtti na || 59 || lakṣaṇasyāsya proktasya tadasaṃbhave | na hānirhetumātre tu praśno 'ayaṃ paryavasyati || 60 ||*

135. TĀ 3.54: *svarūpānapahānena pararūpasadykṣatām | pratibimbātmatāmāhuḥ khaḍgādarśatalādivat* ||

136. TĀV 3.59cd

the original and the reflected image and what is the relationship between them? Abhinavagupta defines a reflected image as dependent and the original image as the one that is not mingled with others and is independent.¹³⁷ And since this universe is mingled with Consciousness its manifestation without Consciousness is impossible. It is absolutely true, Abhinavagupta concludes, that this universe in which there are worlds, *tattvas* etc. is a reflected image in Consciousness.¹³⁸

But if the relationship between an original image and the reflected image is not that of identity, then what is their relationship? Jayaratha contributes to this debate saying that the original image is not the material cause of the reflected image, for that material cause continues to exist under the aspect of its effect once its own nature has been transformed, like the clay into a pot. This is not the case with the original image here since even when the reflected image comes into being, its untransformed form itself is perceived separately. Therefore, as Jayaratha puts it, the original image is the instrumental cause, like a potter's stick in the case of a pot.¹³⁹ This indeed means that a reflected image can exist without an original image since there is also another cause which is capable of producing this reflected image and which is ancillary to it.¹⁴⁰ Abhinava alludes to the metaphor of the 'universal sovereignty of Consciousness'¹⁴¹ for emphasizing the power of Consciousness that is supposed to be prevailing everywhere.¹⁴² This also supports his Theory of Manifestation (*ābhāsavāda*) since it is *Consciousness* that is *manifesting* everywhere in everything whatever exists.

Another important point that Abhinava introduces is about the similarity of form (*sādṛṣya*) or identity (*tādātmya*). A mirror is not able to reflect anything more than the similarity of form of an object that is being reflected in it. We are talking about the identity

137. TĀV 3.56

138. TĀ 3.57: *bodhamiśramidaṃ bodhād bhedenāśakyabhāsanam | paratattvādi bodhe kiṃ pratibimbaṃ na bhāṇyate | |*

139. TĀV 3.60

140. TĀV 3.61

141. Such expressions as *akahaṇḍasaṃvitsāmrājya* and *saṃvitsāmrājya* are also used by Varadarāja in his *Śiva Sūtra Vārtika* 1.11.60 (p. 7) and 3.45.122a (p. 45).

142. TĀ 3.51cd: *sāmrājyameva viśvatra pratibimbasya jṛmbhate | |*

between what shines forth and the Lord's Consciousness.¹⁴³ Abhinava says that even if a mirror with specific qualities (i.e., thin, circular etc.) does not abandon those qualities when something is reflected in it, yet the principle of reflection is based on the similarity of form. This is further illustrated by Jayaratha with a couple of examples: when a town is reflected in a mirror, it should also become manifold since there is the perception of many things—as for instance, in the case of a butterfly, where there are different understandings of the variegated cognition of the butterfly yet there is no loss of unity of cognition. And for this reason it is unitary and not manifold in as much as it is simply similar to the many aspects of the butterfly. In the same way, a mirror also has a single nature even when it is united with manifold reflected images. There is no undesired consequence of the manifoldness, but simply a mere similarity with the original image. Therefore, the fact of possessing a reflected image is simply the fact of having a similar form as the original image.¹⁴⁴

VI. Metaphysics of Light and the Motif of 'Pure Mirror'

According to Abhinava, the 'means' (*upāya*) and the 'goal' (*upeya*) are two distinct ways of representing the same reality from the absolute point of view. There is no distinction between the two of them. This is explained by Abhinava using the binary of Light (*prakāśa*) and Reflective Awareness (*vimarśa*) in Śaiva metaphysics. On the other hand from the theological point of view, it also translates into reintegrating Śiva and Śakti. Śakti or reflective awareness functions as the only means to reach Śiva¹⁴⁵ or, in other words, integrating the means (*upāya*) with the goal (*upeya*) is like the process of reflection (*pratibimba*) that takes place only when Śiva is able to make cognizance of his real nature in the 'reflective medium' of Śakti, which is basically nothing but an integral form of himself. Just as the 'luminosity' of light is not different from the light itself, in the same way *vimarśa* is nothing but the very nature of *prakāśa*. The totality of Light which pervades or envelops everything is beyond the binary of Light and Reflective Awareness. Thus when

143. See Ratié (2011b:note 14) who also quotes ĪPVV, vol II, p. 89 to illustrate this point.

144. TĀV 3.54

145. VB 20d: *śaivī mukhamihocyate* |

Abhinavagupta refers to *prakāśa*, he is actually referring to both *prakāśa* and *vimarśa* (*prakāśavimarśamaya*). The plurality of manifestation is inherently present in the unity of Consciousness according to Abhinavagupta as, for instance, the variegated-ness of a peacock's plumage already resides in the plasma of the egg of a peacock where it lies in an unmanifested form.¹⁴⁶

In the TĀ Abhinavagupta has a specific purpose in mind while he speaks of the fundamental Śaiva idea of *prakāśa* in chapter two and about *vimarśa* in chapter three. In fact, the second chapter mirroring the idea of *prakāśa* is titled *anupāya* and the third chapter describing the nature of *vimarśa* is named *śāmbhavopāya*. One of the unique features of Abhinavagupta's Trika is the addition of *anupāya* ('means without a means') to the scheme of the three immersions (*samāveśa*) or *upāyas* taught in the MVUT. Even though the *anupāya* is understood to be the fourth means, it is basically the culmination of the *śāmbhavopāya*. The independent nature of *anupāya* is mentioned only to signify the intention of reintegrating the two components involved in this process - the means and the goal. Thus it is only by following the means of *śāmbhavopāya* that one is to reach *anupāya*. Rastogi (1992:253) makes an important observation here:

When AG [Abhinavagupta] presents this plane as *anupāya*, his sole intention is to integrate the means (*upāya*) with the goal (*upeya*). In this sense alone *anupāya* is mentioned independently, otherwise it represents the final phase of *śāmbhava*. The dissolution of all the states simply means emergence of the state of pure awareness in which the universe is ever shining in its totality. Emancipation within life (*jīvanmukti*) is nothing but one's establishment in such a trance on a permanent basis technically described as "ever-awake" (*nityodita samādhi*). This is what we understand by Trika or anuttara-yoga.

These ideas of *prakāśa* and *vimarśa* also echo in Abhinavagupta when he refers to the terms like *anuttara* and *anuttarā* or *akula* and *kaulikī śakti* or *vācya* and *vācaka* in his Kaula interpretations, and *jñāna* (cognition) and *kriyā* (action) in his Pratyabhijñā system.¹⁴⁷ It is the

146. Here I am referring to another often used metaphor by Śaiva authors: *mayūrāṇḍarasa-nyāya*.

147. ĪPV 1.8.11 *sa eva hi ahaṃbhāvāt mā vimarśo devasya kriḍādīmayasya śuddhe pāramārthikyau jñānakriye, prakāśarūpatā jñānaṃ tatraiva svātantryātmā vimarśaḥ kriyā, vimarśaśca antaḥkṛtaprakāśaḥ |*

realization of the inseparable nature of *prakāśa* and *vimarśa* or *Śiva* and *Śakti* or *upeya* and *upāya* which leads one to emancipation. As pointed out by Rastogi such a state is referred to as 'ever-awakened' (*nityoditā*). An adept practitioner's self-reflexive awareness, when s/he is in its highest stage, is supposed to reflect on the pure surface (*bhitti*)¹⁴⁸ of his/her own Consciousness thus awakening him/her. This is what is the nature of *sāmbhavopāya* and this awareness arises through the power of Will (*icchā-śakti*), which is why, as mentioned previously, this *upāya* is also called *icchopāya*.

The first level of reflection is where *prakāśa* (Light) is reflected in *vimarśa* (Reflected Awareness) as a face is reflected in a mirror, and the second level of reflection is where *vimarśa*, which is nothing but the extended form of the *prakāśa* itself, is reflected back in *prakāśa*. This does not happen in the case of a mirror, however, because a face is indifferent towards receiving reflection owing to its impure nature. In both the cases 'reflection' takes place in the *prakāśa* itself. The idea of reflection we are talking about here is sort of self-generative reflection which may not necessarily need a *bimba* or a prototype. It is a matter of the self-luminosity of Light, which does not require any other external *bimba* or prototype to shine forth or reflect. This idea of reflection in Abhinavagupta's thought is what I may call 'meta-reflection' and the concepts of *prakāśa* and *vimarśa* are absolutely fundamental in understanding it.

Before we begin to consider in what other ways this concept of *prakāśa* is understood in the system of Abhinavagupta, a small note on *vimarśa* or *svātantrya* will not be out of place here. Jayaratha defines *svātantrya* or autonomy as 'the state of being the agent of the act of illumination'.¹⁴⁹ Here there is an implicit reference to the well-established concept of agent in the Pāṇinian sūtra- "*svatantraḥ kartā*",¹⁵⁰ which defines the agent as absolutely autonomous. And we know, again from Sanskrit grammar, that any *kriyā* or action requires a *kartr* or agent. Thus, the act of illuminating or making something appear or manifest requires an autonomous illuminator. This position is likely to be accepted by almost all other systems, but carrying the argument forward both Abhinavagupta and Jayaratha maintain that 'being

148. For more on the concept of *bhitti* see Castro (2013).

149. TĀV-3.1: *svatantrateti prakāśanakriyākartṛtvam*

150. *Aṣṭādhyāyī* 1.4.54

the agent of illumination' is 'being the one who manifests everything according to his own Will on His own surface'¹⁵¹. The important question to ask might be why 'on His own surface'. This is an implicit statement of non-duality that claims that what shines on one's own surface is not really distinct from oneself, and here we can see the relevance of the mirror-analogy. Kṣemarāja sums up the same ideas in a *sūtra* of his PHr: 'all becomes manifest by [His] own Will on [His own] surface'.¹⁵² In other words, the universe shines in identity with the Lord's Consciousness on His own surface.

According to the Anuttara Trika of Abhinavagupta the foremost attribute of a reflection is the condition of untaintedness (*nairmalya*). This idea of untaintedness or purity has been interpreted by Abhinava at various levels. Here our focus is how purity has been understood by him to play a role in the idea of reflection in Consciousness. As far as our common experience is concerned the idea of 'purity' or 'non-contamination' or 'untaintedness' is understood when a reflection takes place on the clean surface of a mirror that is free from any kind of contamination. If, for instance, the surface of the mirror is dusty or is not clear because it has been exposed to steam etc., it would be impossible to see one's face in a mirror. In the system of Abhinavagupta the idea of purity or *nairmalya* is closely connected with the idea of Light or *prakāśa*. Rastogi (2002:35) brings our attention to how Abhinava defines *prakāśa* etymologically.¹⁵³ Abhinava says that, in the word *prakāśa*, the root (*prakṛti*) signifies the idea of absolute purity (*nairmalya*) and the affix (*pratyaya*) means autonomy (*svātantrya*) or reflective awareness (*vimarśa*). This means *prakāśa* has two functions: one is to manifest itself (*prakāśate*) because of its absolute purity (*nairmalya*) and the second is to cause others to manifest (*prakāśayati*) along with it owing to the power of absolute autonomy (*svātantrya*). This is also true about our common experience - when Light manifests it also makes everything else manifest along with it. To perceive the reflection of a face in a mirror one requires the external support of light, but Consciousness is like a self-luminous mirror which is not dependent on any external support for its sustenance. In the

151. TĀV-3.1: *tasya ceyattatvaṃ yat svabhittāveva svecchayā sarvaṃ prakāśayatīti*

152. PHr 2: *svecchayā svabhittau viśvam unmīlayati* | |

153. ĪPVV, Vol II, p. 177: *atra nairmalyāt prakāśanarūpāt prakṛtibhāgaviśrāntādatiriktaḥ kartṛtālakṣaṇaḥ svātantryasvabhāvo yaḥ pratyayasya arthaḥ* |

absence of that self-luminosity of Consciousness the universe would be insentient and thus devoid of the Light.¹⁵⁴ But this is not the case. Light is defined by Abhinavagupta as Śiva's own body that is not only self-dependent, self-sufficient and self-effulgent, but it is of the nature of Light alone, internally and externally, and nothing else.¹⁵⁵ This Light is what Abhinava also calls Bhairava Consciousness¹⁵⁶ or Anuttara which is absolutely autonomous (*pūrṇasvātantrya*). Other features of this Light are that it is of the nature of non-duality and that it is beyond the relationship of cause and effect. That is to say that Abhinavagupta's idea of Light transcends the dichotomy between light and not-light.¹⁵⁷ As explained previously this can be understood using the example of knowledge and ignorance.¹⁵⁸ One thing is known and something else is not known. The fact that in this process of 'knowing' and 'not-knowing', the common feature of 'knowing' that transcends both these ideas is what is complete knowledge or Supreme Knowledge. This is because, according to Abhinavagupta, in both the forms of non-duality and duality or knowledge and ignorance, it is basically the Great Lord manifesting Himself in the form of Light.¹⁵⁹ Thus for Abhinavagupta¹⁶⁰ this Light has a unitary nature and if it does not have a unitary nature, then it ceases to be Light. So when Abhinavagupta refers to Light one should understand Supreme Light which has two indivisible characteristics of light and not-light, but as far as it is itself concerned, it remains unitary.¹⁶¹ According to him, this universe is manifest because Light is manifest and the true

154. TĀ 2.10: *saṁvittattvaṃ svaprakāśam ity asminkīṇ nu yuktibhiḥ | tadabhāve bhaved viśvaṃ jaḍatvād aprakāśakam | |*

155. TĀ 2.15: *kiṃ ca yāvad idaṃ bāhyam āntaropāyasaṃmatam | tat prakāśātmatāmātram śivasyaiva nijaṃ vapuḥ | |*

156. TĀ 3.1: *prakāśamātram yatproktaṃ bhairavīyaṃ paraṃ mahaḥ |*

157. Here, 'not-light' should not be understood as 'the absence of light'.

158. So, for instance, if we compare the idea of 'not-light' with 'ignorance', the 'ignorance' does not mean the 'absence of knowledge', but it means 'limited knowledge'. See ŚSV 1.2.

159. TĀ 2.18: *idaṃ dvaitam ayaṃ bheda idam advaitam ity api | prakāśavapur evāyaṃ bhāṣate parameśvaraḥ | |*

160. TĀ 2.22: *ata ekaprakāśo 'yam iti vāde 'tra susthite | dūrād āvāritāḥ satyaṃ vibhinnajñānavādīnaḥ | |*

161. This idea of singular Light is repeatedly emphasized both by Abhinavagupta and Jayaratha. Cf. TĀV 2.16-23. The one thing that Abhinava makes clear in TĀ 2.23 is that the 'single' should not be understood in terms of a number or an enumeration.

essence of all the entities is Light alone. Nothing can be manifest if Light is not manifest.¹⁶² The concept of *prakāśa* has another property which is the absence of impurity. Light can only manifest when it is free from any kind of impurity. Abhinava says that Light is by definition pure in an absolute sense; if there is impurity in it it ceases to be the Light.

But what is this purity? Abhinavagupta defines purity as ‘a single complex of very compact and homogenous elements’¹⁶³ such as that which one finds in a reflected image in a mirror. The idea explained is that the face is impure and the mirror is pure; an impure object cannot reflect in another impure object. For instance, a face cannot reflect in another face because both of them are bereft of purity, but it can only reflect into an object which possesses the purity of form like a mirror. A pure thing, however, can reflect into another pure object as, for instance, a mirror can reflect into another mirror. The idea is that Consciousness can manifest or reflect anything in itself since it is completely pure in its totality, while other objects are unable to reflect Consciousness in themselves owing to their impurity yet the fact that they exist is a proof that they are being reflected in cosmic Consciousness. So my face can reflect in Consciousness, but Consciousness cannot reflect in my face. While Consciousness is endowed with the quality of absolute autonomy (*svātantrya*) owing to which it can manifest itself into any form or shape as it would want, the mirror is bereft of such a quality. In a mirror, the atoms of form (*rūpaparamāṇavaḥ*) are compact and homogenous. These atoms are associated with the atoms existing in the same substratum, and there is no contact with other atoms at all. This is to say that purity of form can only arise when there are only atoms of form in a certain substratum, for instance a mirror. If the atoms of touch also arise along with the atoms of form in a mirror, in that case purity cannot exist in a mirror, and hence a reflection cannot occur in a mirror. In ordinary experience there is no surface that is capable of reflecting all the aspects of a given entity at the same time except Consciousness. There are only surfaces that are able to reflect a given entity partially, and therefore they are pure to a certain extent. For instance a mirror is a pure surface only with respect to form. And consequently, only subtle elements can be reflected in

162. TĀV 2.30ab: *prakāśa eva sarvabhāvānām parā sattā* | TĀV 2.30cd: *na hi tena vinā kiñcidapi idaṃ prakāśate* |

163. TĀ 3.7cd: *nairmalyaṃ cātinivīḍasaṃjātīyaikasaṅgatih* | |

their purest form on their respective pure substratum. This is what Abhinava states in 3.5cd: 'in pure form, only form is manifested'. And as far as the purity of form (*rūpa*) is concerned Abhinava illustrates this offering an example of a woman who while wishing to feel excited and looking at her beloved in a mirror, does not feel excited at all since a mirror does not have the capacity to reflect the purity of touch:

A secretly enamoured woman, even though touching with her breasts a mirror that is beautiful for the reflected image of the beloved, does not feel satisfied.¹⁶⁴

Jayaratha says if the above principle of Abhinavagupta is not accepted then even a mirror can possibly be reflected back in a face. In the common experience it is observed that not everything is reflected in everything else. So as far as our own experience of this world is concerned, reflected forms are perceived only in something that is pure or clear, i.e. a mirror. Jayaratha proposes that this can be understood from both positive and negative concomitance. So the contact between a form and its reflected image occurs only when the form (for instance, of a mirror) is perceived as not contaminated by the elements which are devoid of homogeneity. But it does not happen when the dirt on that form (i.e., mirror) is produced by non-homogenous elements like steam or dust. With respect to the projector of reflection, what possesses the specific quality called 'purity' is indeed the same which perceives its reflected image.¹⁶⁵ Jayaratha strengthens this argument in his commentary on the verse TĀ 3.9 where he further adds that the purity manifests as primary and as secondary. The former belongs to Consciousness and the latter is attributed to things like mirrors. If this is not accepted then even the reflected image of our face in the mirror can be reflected back in our face.

In a mirror one can only see whatever is reflected within the limited area or surface of the mirror. So for instance, if a mirror is in front of my face I can only see my face in the mirror, but I cannot see the face of my friend who is standing away from me. Abhinavagupta says this is because the purity of a mirror is limited with certain conditions such as that one

164. TĀ 3.6: *pracchannarāgiṇī kāntapratibimbītasundaram | darpaṇaṇi kucakumbhābhyāṇi spṛśantyati na tṛpyati ||*

165. TĀV 3.7

needs to stand in front of it, and so on. This quality of reflection is possessed by a few more things such as crystals. But the limitation does not apply in the case of Consciousness since Consciousness is completely pure in every respect. This is indeed why, as already mentioned above, Abhinavagupta talks about the manifestation of purity in two ways: as primary purity and as secondary purity:

The primary purity belongs completely to [that] single [principle] which is the Lord-Consciousness. The other [i.e. the secondary purity] is related to a specific [entity] according to its partial aspects.¹⁶⁶

Abhinava probably intends to use the secondary or limited purity possessed by objects like mirrors as a model to explain the primary or unlimited purity which belongs to Consciousness alone. Owing to the complexity of the mirror-metaphor it is only if one understands how this works in the case of a mirror that one can clearly understand how it functions in the case of Consciousness as well.

When talking of purity Abhinavagupta is referring to the same idea as explained by Utpaladeva before him:

According to the teaching of the master [= Utpaladeva] pureness is nothing but the capacity of manifesting a different [reality] in identity with one's own self, a capacity possessed by [the mirror etc.] which [while acting in such a way] does not lose its own luminosity.¹⁶⁷

Since Consciousness is self-luminous, it does not need any external light to make itself manifest. When it manifests, it manifests along with its light because that is its true nature. It is just as a mirror is able to manifest itself and the form reflected in it simultaneously without losing its quality to reflect, except for the fact that the mirror needs external light for this process to take place while Consciousness does not. So Jayaratha would further explain it:

166. TĀ 3.9: *nairmalyaṃ mukhyamekasya saṃvinnāthasya sarvataḥ | aṃśāṃśikātaḥ kvāpyanyadvimalaṃ tattadicchayā | |*

167. TĀ 3.8: *soasminnabhedādbhinnasya darśanakṣamataivo yā | atyaktasvaprakāśasya nairmalyaṃ tadguruḍitam | |*

[This complex] is 'purity', a compactness of [entities] endowed with smoothness, which derives from [their] being placed in close connection, that is to say by the elimination of unevenness and so on.¹⁶⁸

One can imagine that if the surface of a mirror is not smooth or if it is uneven or rough, one cannot see one's face in it clearly. So smoothness and evenness of the surface in which an image is being reflected are defined as further attributes of purity.

As regards form (*rūpa*), purity is the capacity or the ability of grasping the reflected image which is completely absent in things like a wall etc. Jayaratha remarks that, as regards one entity, for instance a mirror, 'its own luminosity' is not concealed even when another object is reflected in it, since entities like the mirror and so on, manifest in identity with that object, holding the absence of distinction with one's own self. What Abhinava and Jayaratha assert here is that 'apart from the surface of mirror the reflection cannot take place outside its surface even for a single atom'.¹⁶⁹ And it is this uncontaminated mirror that eventually is compared to the Lord of Consciousness. In other words Consciousness is pure like an uncontaminated mirror since the universe, which is intertwined with Consciousness, reflects in its entirety only in Consciousness,¹⁷⁰ and as Abhinavagupta suggests, purity belongs completely to the latter alone.

VII. Ontology of Reflection

Abhinavagupta uses the metaphor of the reflection of a city or a face in a mirror to establish the Śaiva Theory of Manifestation (*ābhāsavāda*), maintaining that this universe is simply a reflection in the mirror of the supreme Consciousness. But the metaphor is more complex than it may seem at the beginning, since it involves other fundamental topics, for instance the relationship between the oneness of Consciousness and the manifoldness of the

168. TĀV 3.7

169. TĀV 3.8:

170. TĀ 3.4: *nirmale makure yadvadbhānti bhūmijalādayaḥ | amiśrāstadvadekasmiṃścinnāthe viśvaṛttayaḥ*
||

universe, and the evolutions of the multiplicity from Consciousness and the reflection of the former in the latter. The metaphor is also relevant in our day to day life: when we see our face in a mirror, is that image of our face in the mirror to be understood as a reality or an illusion? In other words we might simply say that what we see in the mirror appears to be our face but is not precisely our 'face'. In other words it is just a reflected image of our face. Here we encounter another crucial question: is a reflected image itself real? That is to say, does it have an independent ontological status of its own, or is it something that can never exist in the absence of its prototype? Even if Abhinavagupta's use of the mirror metaphor sometimes sounds paradoxical, his ontological position is abundantly clear, in that a reflection is as real as an original image.¹⁷¹ He is not always clear in his use of the mirror-metaphor, however.¹⁷² On one level this metaphor is used for Consciousness: the idea of this universe as a reflection of the divine in the mirror of absolute Consciousness. Here the Divine is a prototype or image and the universe is a reflection, while Consciousness is compared to a mirror. On another level, he seems to suggest that just as a face or a city is reflected in a mirror—a mirror having this unique capacity to manifest whatever is reflected within its surface—in the same way, the variegated nature of the Divine manifests on the 'surface' of its own Consciousness.

The employment of the mirror metaphor in this tradition should be understood from two perspectives: from the worldly point of view, both image and reflected image are to be understood as separately existing, while they are not to be understood as two different entities from the absolute point of view. Here the important thing to keep in mind is that a mirror has numerous limitations when it is reflecting but Consciousness has no limitations of any sort. So the mirror metaphor is somewhat misleading. It can show that just as a face or a city is reflected in a mirror or just as any number of varied objects - of different colours, sizes, shapes and weight etc. - are simultaneously manifesting on the clean surface of a mirror, in the same way whatever is perceived as this universe is nothing but a reflection in Consciousness. But the mirror metaphor cannot be employed to explain Consciousness

171. Also observed by Ratié forthcoming:15ff.

172. Lawrence 2005:591.

beyond a certain limit: the major difference between the two cases is that in the case of Consciousness it is exactly how it is *not* in the case of a mirror. That is to say that in the mirror of Consciousness there is no prototype (*bimba*) required for the reflection to take place because Consciousness itself is self-reflexive. It has a unique capacity to make something or anything manifest or shine forth on its own surface without requiring any external *bimba* to make this happen. I think the analogy of *prasenā* used by Jayaratha makes the Śaiva position of *pratibimba* clearer than the analogy of a mirror. Jayaratha quotes:

Now, [O Lord !] without you the original image is not visible in one's own self which is pure, like a magical image (*prasenā*) [is not visible] without a mirror. It is by [your] power that the entire group of entities [exists].¹⁷³

Prasenā or *pratisenā*¹⁷⁴ is a reflecting object somewhat like the oracular crystal ball of European folklore. This object was used by magicians of yore to foretell future incidents to people. Images of future incidents would appear or manifest on the surface of the oracle mirror. What is important for our purpose here is that there is no external archetype (*bimba*) involved which reflects inside the oracle mirror: the image manifests by the sheer magical power of the oracle. This is exactly how the idea of *pratibimba* or reflected image is to be understood, according to Abhinavagupta. However, since any image needs a substratum on which it is reflected, it is to be taken for granted that even if a reflected image can manifest by itself, it still needs a surface on which it can reflect itself. Even in the case of an oracle, the image could only manifest on the surface of an oracle mirror; without it the manifestation of an image is obviously not possible. In the case of Consciousness, however, since the differentiation is dissolved, *bimba* and *pratibimba* are to be understood as a single entity. This is how Consciousness is compared to a mirror: because it manifests the reflected image on its own surface.

Abhinavagupta's Theory of Reflection claims that this universe and the processes of creation and dissolution taking place within it are manifestations of the powers (*śaktis*) of the

173. This verse is quoted by Jayaratha in TĀV 3. 65ab and attributed to *anupratyabhijñākāra* by him.

However, it is not to be found in the ĪPK and thus this verse remains untraced.

174. For more on *Prasenā* see Vasudeva (2014) and Orofino (1994).

Lord, who is the supreme self (*paramātman*). These energies of the supreme self become manifest without causing any change in the supreme self, exactly as an image manifests inside a perfectly clean mirror in which the reflected image is not modified. Thus, even while the supreme self unfolds, making manifest this universe and absorbing it back into himself, it remains changeless. The supreme self is defined as absolute Consciousness and its nature is absolute bliss; it is because of this power of bliss that the supreme self manifests the reflections of its internal powers within the Light of its own Consciousness. It is only then that this universe constituting of the thirty-six ontic realities (*tattva*) becomes manifest.

According to Abhinava, it is the Lord, Consciousness itself, who manifests as the universe while illuminating his own manifestation in form of both the original image (*bimba*) and reflected image (*pratibimba*). He explains this using the Śaiva ontological model of *tattvas*, as briefly mentioned earlier. In the set of thirty-six *tattvas*, the first five *tattvas* are ‘pure’ (*śuddha*) and the remaining thirty-one belong to the realm of impurity (*aśuddha*). Abhinavagupta demonstrates in the TĀ the five-fold division with which Parama Śiva manifests himself. There arises a set of five *tattvas* called *Śiva*, *Śakti*, *Sadāśiva*, *Īvara*, and *Śuddhavidyā* as a result of the coming into full vividness of one or other of the five powers of Parama Śiva.¹⁷⁵ Parama Śiva, being of the nature of autonomous Consciousness overflowing with the five powers, is categorised into five *tattvas* through the division manifested by his own autonomy. This autonomous Consciousness of Parama Śiva does not need anything else in order to accomplish what it accomplishes. In that sense it is truly autonomous, needing nothing else for its operation. But what are these five powers of Parama Śiva and how do they operate in the Trika ontology? According to Trika Śaivism, from *cit śakti* arises the *Śivatattva*, from *ānanda śakti* comes the *Śaktitattva*, from *icchā śakti* comes forth the *Sadāśivatattva*, from *jñāna śakti* emerges the *Īsvaratattva* and from *kriyā śakti* arises the *Śuddhavidyātattva*.¹⁷⁶ This distinction is based on predominance and is also clearly articulated

175. TĀ 9.49cd-50ab: *śivaḥ svatantryagrūpaḥ pañcaśaktisunirbharaḥ* | | **svātantryabhāsitaḥ* conj. Sanderson | *svātantryabhāsitaḥ* Ked. *pañcadhā pravibhajyate* |

176. TĀ 9.49cd-9.51ab: *cidānandeṣ' nājñānakriyāṇāṃ susphuṭatoataḥ* | | *śivaśaktisadeśānavidyākhyam tattvapañcakam* | *ekaikatṛāpi tattve 'smin sarvaśaktisunirbhare* | |

in Abhinavagupta's TS.¹⁷⁷ For instance, one cannot think of *cit* (consciousness) without the other four. The power of Parama Śiva is that which is able to manifest this play of predominance within its totality. So where *cit* is the predominant element in Parama Śiva's autonomous nature (*svātantrya*), that is regarded as *citśakti*; when *ānanda* is predominant that is *ānanda śakti*. So *Śivatattva* is where *cit* is predominant. Moreover, each of these *tattvas* is in fact replete with all the *śaktis*; their distinctions are based on the predominance of one *śakti* over the other.¹⁷⁸

A brief summary of how Jayaratha explains the position of Abhinava further helps us understand this better. Reiterating Abhinava's thesis, Jayaratha comments that it is clear that Śiva, being supreme and fully expanded, is regarded to be of the nature of nothing but Consciousness according to the Trika system. Even though, he adds, Śiva is without desire because of his fullness, nonetheless, by virtue of the greatness of his autonomy, there arises a desire within him to project himself externally. As a result of this he shines forth, entering the state of Śakti first by representing himself as *I* (*aham*). This comes about through a gradual intensification of the relish of his total bliss (*ānanda*). This state of Śakti that is represented by *I* is the first contraction of *citśakti*. Immediately after this he projects the two branches of self-reflexive re-apprehension which are *I* and *this* (*aham-idam*), where *I* can see its own reflected-self as *this*. In other words it is as if Śiva were able to see his own reflected image in a mirror, but both the mirror and the image reflected within the mirror belong to the same homogenous Consciousness that is Śiva. With that projection of Śiva there arise two possibilities which further manifest into two *tattvas*: *Sadāśiva* and *Īśvara*. In both cases the state represented is: *aham-idam*. In both cases the supreme Lord is manifested in *this* aspect (objective aspect) represented by *idam* along with the *I* aspect (subjective aspect) represented by *aham*. However, at the *Sadāśiva* level *I* is principal and *this* has a subordinate

177. TS 8, p. 73-75: *tatra parameśvaraḥ pañcabhiḥ śaktibhiḥ nirbhara ity uktam sa svātantryāt śaktiṃ tāṃ tāṃ mukhyatayā prakāṣayan pañcadhā tiṣṭhati | citprādhānye śivatattvam ānandaprādhānye śaktitattvam icchāprādhānye sadāśivatattvam icchāyā hi jñānakriyayoḥ sāmānyarūpābhyupagamātmakatvāt jñānaśaktiprādhānye īśvaratattvam kriyāśaktiprādhānye vidyātattvam iti | atra ca tattveśvarāḥ śivaśaktisadāśiveśvarānantāḥ brahmeva nirṛtau eṣāṃ sāmānyarūpānāṃ viśeṣā anugativaiṣayāḥ pañca tadyathā sāmabhavāḥ śāktāḥ mantramahēśvarāḥ mantreśvarāḥ mantrā iti śuddhādhvā |*

178. TĀ 9.51cd: *tattatprādhānyayogena sa sa bhedo nirūpyate |*

position while at the *Īśvara* level, *this* has a principle position and *I* is at a subordinate place. The ground of the *aham* aspect is nothing but pure Consciousness. In *Sadāśīva tattva*, will (*icchā*) is predominant while in *Īśvara tattva* knowledge (*jñāna*) is predominant. At the *Sadāśīva* level, Śiva is supposed to take as his object the mass of phenomena which are like a picture of which the mere outline has been drawn and that takes the form *aham-idam* (the *aham* element is predominant). But when the mass of phenomena has become fully vivid and he submerges the *I* element within the *this* element which has that mass of phenomena as its basis then there arises *Īśvara tattva*. Therefore, according to Abhinavagupta, although there is no difference of the *I*-awareness, there is a difference in the cases of *Sadāśīva* and *Īśvara* in accordance with the vividness and non-vividness of the *idam* element. The last in the pentad of the pure-universe (*Śuddhādhvan*), the *Śuddhavidyā tattva* arises when *kriyā śakti* is predominant and when there is the awareness *aham-idam* where both *aham* and *idam* are in perfect equilibrium. This occurs when for *Īśvara* the *I* element flashes forth as grounded in pure Consciousness and when there is the manifesting of the *I* element in the midst of the mass of phenomena in which duality is now fully developed. The supreme Lord Śiva has this single undiluted potency, nonetheless, just as his activity becomes *Śakti tattva* through extraversion, so also for *Sadāśīva* and *Īśvara* there is *Śuddhavidyā tattva*.

The objective multiplicity of Śiva manifests in the form of an image and a reflected image. And this is what is repeatedly, emphatically emphasised both by Abhinavagupta and Jayaratha. This emphasis is time and again also cemented by what has already been proclaimed by the scriptures. Thus Jayaratha quotes a verse from an anonymous scripture:

Therefore, the Great God is one. He, whose existence depends upon [His] freedom, appears as being two-fold, that is to say, appears as image and reflected image.¹⁷⁹

The very nature of Paramaśiva is that of Consciousness (*Cit*). Here there is another interesting and important idea that should be introduced—the idea of divine play (*krīḍā*). There is no logical argument that works in this idea of *krīḍā*. It is because of the complete free Will (*pūrṇa-svātantrya*) of Paramaśiva and because of the overflowing joy (*Ānanda*) within

179. TĀV 3.11

him that he spontaneously chooses to engage in this divine act (*krīḍā*). In fact the Lord's very nature is playful and as Bhaskarakaṇṭha puts it, his playfulness itself is his nature of autonomy.¹⁸⁰

According to Abhinavagupta, when the *Cit Śakti* starts dancing by the influence of the *Ānanda Śakti*, that *ānanda* helps create the *krīḍā*. The same *krīḍā* is nothing but the act of manifestation of Śiva. When there is an act of manifestation of Śiva's inner *krīḍā*, he lets the reflection of his inner power (*Śakti*) reflect on to his own inner self. Thereafter, the creation beginning with *Sadāśiva* to *Prthivī* comes into being. The universe is an outward appearance of the inner powers of the great Lord. Even though there is outward appearance or manifestation of the inner power of the great Lord, yet the Lord does not undergo any change, just as when a face is reflected in a mirror, the face does not undergo any change. Another important point is that a mirror is able to reflect within itself a limited image; there are limitations of periphery, etc., for instance, but these do not apply to the reflection of the Divine. Reflection cannot take place outside of a mirror, and it has no separate existence outside of the mirror. At the same time, even though reflection can only take place within the mirror, the reflected image is very much a reality. But when it does reflect, it is by no means an illusion. For all Trika Śaivas a mirror, an image reflected within the mirror and its prototype—all these are not three different components, but simply the different manifested forms of the same reality. This system holds that from the absolute point of view there is a certain uniformity in variety. But how do we explain variety? Variety is simply the manifested form of the unitary nature of reality. For instance, tea, water, yogurt, wine, rain and so forth have the unifying factor of liquidity; in the same way uniformity exists within the variegated universe as well. However, as mentioned, the principle of reflection in our world works exactly opposite to how it works in the divine world.

At the phenomenological level this divine world is compared to the internal world of a Yogi. The whole creation basically resides within us as a reflected image. In the inner world there is no expectation of a *bimba*. This indeed is the glory of the overflowing *svātantrya* of Śiva. Even though there are thirty-six different *tattvas*, the universal nature of

180. ĪPV-Bhāskarī 1.5.7, Vol. I (p. 229): *devo hi krīḍāśīla ucyate krīḍā eva ca svātantryam* |

each one of them is of Paramaśiva. In fact in each *tattva* there is the nature of thirty-six *tattvas*¹⁸¹ and it is for the same reason that Abhinavagupta emphasises the idea of *sarvaṃ sarvātmakam*—‘everything is of the nature of everything’.¹⁸² The philosophers have imagined Śiva and Śakti as the static and vibrating powers respectively but in reality Śiva and Śakti are not two different entities at all. What is transcendently (*viśvottīrṇa*) known as *Paratattva*, that which we call Śiva, the same principle is called Śakti in its immanent (*viśvātma*) form. In reality, Paramaśiva and Śakti are both one and the same reality.

Even though a reflection and its prototype are also to be understood in terms of subjective and objective experience, respectively, which in terms of hierarchy is also represented by *śāktopāya* and *āṇavopāya*, from the absolute point of view the subjective and objective cease to exist. It is more like an integrated experience which is named as *śāmbhavopāya*, the self-reflexive experience. The Āṇava-level is the level of impure substratum represented by the thirty-one impure *tattvas* and the Śākta-level is the locus of five pure *tattvas*. The āṇava-level lacks transparency and cannot comprehend its prototype while the Śākta-level is more transparent and thus is capable of conceiving a reflected image. It is only the śāmbhava-level which is the purest and the most transparent and the highest level of śāmbhava is the Anuttara experience. This is what Abhinava seems to suggest when he says:

That form (*vapus*) of the entities which resists is indeed of the nature of *māyā*, but made of *sadvidyā*, they have [another form] which does not resist.¹⁸³

Jayaratha elaborates this further (see the table below) and says that '*pratibimba*' has the capacity of bearing a reflection because it is pure, does not resist and there is dominance of power of knowledge (*jñānaśakti*) in it. On the other hand '*bimba*' does not have the capacity of bearing a reflection since it is not pure; it resists and is dominant with the power of action (*kriyāśakti*). The former is sentient and the latter is insentient.

181. See the anonymous quotation in TĀV 3.45-46: *ekaikasyāpi tattvasya śadtrimśattattvarūpatā* |

182. See Padoux (1992:181) for more on this concept.

183. TĀ 3.10: *bhāvānāṃ yatpratīghātivapurmāyātmaṃ hi tat | teṣāmevāsti sadvidyāmayam tvapratīghātakam* | |

<i>pratibimba</i>	<i>bimba</i>
Made of <i>Śuddhavidyā</i>	Made of <i>Māyā</i>
<i>Jñāna-śakti</i>	<i>Kriyāśakti</i>
Does not resist	Resists
Can catch reflection	Is able to reflect (itself)
[Subtle]	Gross
Pure	Not pure
Capable of conceiving reflected image	Incapable of conceiving reflected image
Perceiver	Perceived
<i>jīvābhāsa</i>	<i>jaḍābhāsa</i>
Cause	Effect
Subjective	Objective

Table 1

Thus '*bimba*' which is made impure by the concealing of five sheaths (*pañcakañcuka*) produced by *māyā* is reflected in '*pratibimba*'. The realm of '*pratibimba*' is pure and the five *tattvas* therein represent the five powers (*śaktis*) of Parama Śiva, viz. Consciousness (*cit*), Bliss (*ānanda*), Will (*icchā*), Knowledge (*jñāna*) and Action (*kriyā*). Pandey (1964:345) offers an example illustrating the above phenomenon clearly:

A phenomenon of knowledge is, therefore, like the rise of two waves in the sea of the Universal Consciousness. One of these has Nairmalya, the capacity to receive reflection, and the other is without it. The former is called *Jīvābhāsa* (limited sentient manifestation) and the latter, *jaḍābhāsa* (insentient manifestation). When the rising sentient wave is affected by insentient, which rises simultaneously with the former, as a mirror is by the objects, placed before, the phenomenon of knowledge is said to have taken place. Thus knowledge is simply the affected sentient wave of consciousness; but the power of knowledge is that capacity of the Universal Consciousness which is responsible for the rise of both the waves, necessary for the phenomenon of knowledge.

Abhinava eventually connects this process of reflection with the phenomenon of knowledge in his *Pratyabhijñā* (Philosophy of Recognition). Śaiva epistemology accepts three means of knowing, viz. Perception (*pratyakṣa*), Inference (*anumāna*) and Verbal authority (*āgama*). The Theory of Reflection has an important role to play in perceptual cognition or *pratyakṣa*. The process of *pratyabhijñā* is such that the element of *Prakāśa* tries to recognize itself through the means of its own Reflective Awareness. Purity (*nairmalya*) is nothing but the removal of *mala* and the ability to access the unitary compactness or homogeneity (*ekaghanatā*) of Consciousness by removing the heterogeneous (*vijāṭiyatā*) elements. In the Reflective Awareness (*vimarśa* or *svātantrya*), the concept of Vibration (*spandana*) is inherently present and according to the Śaiva epistemology it is the relationship between the *prakāśa* and the *vimarśa* that is designated as *pratyabhijñā*. In the Śaiva metaphysics, however, it is termed as the *anusandhāna*, i.e. finding the unity of *prakāśa* and *vimarśa*.

In the ĪPVV Abhinava eventually seeks to establish reflection (*pratibimba*) as a third entity (*tr̥tīyarāśiḥ*) which is different from both *pratibimba* and *bimba*.¹⁸⁴ This he does in order to plead for a complete autonomous ontological status for reflection (*pratibimba*) which contrasts with the position of the Naiyāyikas and the Buddhists. This should be understood keeping in mind the ideas of *prakāśa* and *vimarśa* while at the same time also discerning their integral form (*saṃghaṭṭa*) as a third entity. In the TĀ, apart from criticizing the Naiyāyika position, Abhinavagupta also counters the Buddhist view that the nature of *pratibimba* is exactly like the nature of its prototype i.e. *bimba*.¹⁸⁵ This view, Jayaratha reiterates, Abhinavagupta has paraphrased from the *Prajñālaṃkāṛakārikā*¹⁸⁶ of Śaṅkaranandana and taken it up for criticism maintaining that the Buddhist view is opposed by the Śaivas. One should also pay attention to the similarity of words in the two verses pointed out by Jayaratha:

184. TĀV 3.16. In this context, as also in many others in the TĀV, Jayaratha is clearly seen to have borrowed the ideas of Abhinavagupta from his ĪPVV.

185. TĀ 3.55

186. Since only parts of this text have become available in the form of manuscripts and the text is still not published, it has not been possible for me to look at the context in which Śaṅkaranandana is referring to the discussion of *bimba* and *pratibimba*. For more on Śaṅkaranandana, however, see: Eltschinger (2006), Eltschinger (2008), Krasser (2001) and Krasser (2002).

Śāṅkaranandana says: “The nature of the reflected image is said to be in accord with the nature of the other [i.e. of the original image] without abandoning one’s own qualities, like the surface of the mirror and of the sword.” (Quoted by Jayaratha in TĀV 3. 54)

Abhinavagupta paraphrases: “The [masters] say that the nature of the reflected image is in accord with the nature of the other [i.e. the original image] without abandoning one’s own nature, like the surface of the mirror and of the sword.” (TĀ 3.54)

In the above words Abhinavagupta is paraphrasing the position of the Buddhists. The Buddhist Yogācārins

..... did not focus on consciousness to assert it as ultimately real (Yogācāra claims consciousness is only conventionally real since it arises from moment to moment due to fluctuating causes and conditions), but rather because it is the cause of the karmic problem they are seeking to eliminate.¹⁸⁷

But for Abhinavagupta Consciousness is nothing but supreme reality itself and since, according to him, nothing exists outside the domain of Consciousness there is no question of external reality. Abhinava summarizes the Buddhist position and maintains that reality is one and not many:

And it has been said by the Buddhists that even in the presence of the external object the cognition, perceiving one and many, assumes the form of many, but it is one.¹⁸⁸

VIII. Reflection in Subtle Elements (*tanmātras*)

To explain the Theory of Reflection further in the TĀ, Abhinavagupta uses the model of the subtle elements (*tanmātras*). The *tanmātras* are pure, and purity (*nairmalya*) is defined by

187. See Lusthaus, year not mentioned.

188. TĀ 3.55: *uktam ca sati bāhye’ api dhīrekānekavedanāt | anekasadrśākārā na tvaneketi saugataiḥ | |*

Abhinavagupta¹⁸⁹ as the quality of perceiving the reflected image of everything in the universe, which consists of the five *tanmātras*. And because the *tanmātra* is intermediary between a sense organ (*jñānendreya*) and a gross element (*mahābhūta*), it bears the commonality of both and thus has the characteristic of both.¹⁹⁰ As Torella puts it:

The relation between the series of subtle elements (*tanmātra*) and that of the gross elements (*bhūta*, *mahābhūta*) is referred to in both the Sāṃkhya and Āgama texts as the relation between universal and particular. The *tanmātra* represents the archetypal, quintessential form of the relative *mahābhūta* of which it constitutes the primary quality (sound-ether, tactile sensation-air, etc.), though not the only one, as all the schools are forced to admit.¹⁹¹

Keeping the above model in mind we understand that the universal form of sound reflects in ether and its particular form reflects in the ear. In the same way the universal form of touch reflects in air and its particular form reflects in skin. The universal form of 'form' reflects in fire (and also in a mirror) and the particular form of 'form' reflects in the eye. Likewise the universal form of taste and smell reflects in water (or saliva) and earth respectively and the particular form of both of them reflects in the tongue and the nose. Here we are concerned with the undifferentiated unity that makes the objects of knowledge cognizable. Rastogi has paraphrased these ideas as found in Utpaladeva's ĪPK:

The cognizable reality consists of twenty[-]three types divided into two classes of means and effect. The means, comprising the external and internal, are thirteen in number and the group of effects is tenfold owing to its division into subtle and gross. The subtle effects stand for what is popularly known as *tanmātras* and the gross for five elements (*pañcamahābhūtas*). Both of them are universals where former is cause-universal as clay (*mṛt*) in jar and may be likened to *para-sāmānya*, the latter is similarity-universal like jarness in a jar and may be likened to *apara-sāmānya*.¹⁹²

189. TĀ 3.8: *svasminnabhedādbhinnasya darśanakṣamataiva yā | atyaktasvaprakāśasya nairmalyaṃ tadgurūditam* | |

190. See Rastogi (2013:202)

191. Torella (2002:195, fn. 19)

192. Rastogi (2013:200-2001)

This scheme of using *tanmātras* to interpret the Theory of Reflection is mentioned both in Abhinavagupta's TĀ and his PS, but is evidently missing in the ĪPV and the ĪPVV. Elsewhere in his works we do find a treatment of the *pañcatanmātras* in the context of the *pratibimbavāda*. Also in the PTv, the PS and in the TS, while dealing with the *pratibimbavāda*, Abhinavagupta, in order to illustrate the mechanism of reflection,¹⁹³ makes reference to the *pañcatanmātras*¹⁹⁴. In the TS Abhinavagupta states:

The reflected image is what is incapable of shining independently [and] it manifests only as mingled with another thing, like the form of the face in the mirror, like the taste/juice in the saliva, like the smell in the nose, like the touch while in sexual union in the faculty of bliss [= genitals], or like the touch with trident or spear in the faculty of the internal touch, or like the echo in the ether.¹⁹⁵

Jayaratha, while commenting on TĀ 3.4, states that 'the universe is nothing but the five [subtle elements] starting with form and so on,' and to support his stance he quotes a verse from the *Svabodhamañjarī* of Vāmanadatta.¹⁹⁶ Here one can also observe that Jayaratha seems to move away from the main doctrinal position of the Śaivas who believe that this universe constitutes of nothing but thirty-six *tattvas*. But probably why Abhinavagupta has focused only on the five *tanmātras* to explain the process of reflection in the TĀ is because for him purity and the *tanmātras* are connected; even if he accepts the common knowledge that "[...]

193. It is well known that the Trika Śaivism accepts the Sāṃkhya model of the *tattvas*. However, the sequence of the *tattvas* may vary considerably from one Āgamic system to another. And sometimes also the definition of the *tattvas* can vary to some extent. See Goodall (pp. 77-111) in Goodall & Isaacson (2016).

194. For the definition of each *tanmātra* and their functioning see TĀ 9.280-288. For the role of *tanmātras* in the *mātrikākrama* see PTv, p. 4. Also see PS-21, TS-89-90, TĀ-Vol.6, p. 218. The 14 Chapter of the MVUT discusses the visualisation of the *tanmātras* in the yogic states.

195. TS 3, p. 10-11: *yat bhedenā bhāsitam aśaktam anyavyāmiśratvenaiva bhāti tat pratibimbam mukharūpam iva darpaṇe rasa iva dantodake gandha iva ghrāṇa mithunasparśa iva ānandendriye śūlakuntādisparśo vā antaḥsparśanendriye pratiśrutkeva vyomni | |*

196. This verse is also quoted in TĀV 4.149 as pointed out by Torella (2000:402). However, Torella has missed TĀV 3.4. Jayaratha quotes first two *pādās* of this verse in the TĀV in 4.149 and 4.221 besides TĀV 3.4. Even though Vāmanadatta's teachings, as pointed out by Raffaele Torella (1994:487) in detail, were held in high esteem not only by the Śaiva non-dualists, but also by dualists like Nārāyaṇakaṇṭha, it might have been more authoritative for Jayaratha to take recourse to an Āgamic source for justifying that the universe is made up of the *pañcatanmātras* and nothing else.

the (five) gross elements (*bhūtāni*) cannot exist without the five *tanmātras*”,¹⁹⁷ it is clear to him that when we talk about the *bhūtas* or the *tattvas* in general, other qualities are also involved, for instance heaviness, smell and so forth - i.e., the other qualities that should be reflected in their turn. However, in the case of each *tanmātra*, it is only possible to have one reflection at a time. They can only reflect what they are related with. For example, a mirror can only reflect a form, it cannot reflect touch. We never have a surface that is capable of reflecting *all* the aspects *at the same time* of a given entity: we only have surfaces that are able to reflect partially a given entity, and therefore they are never completely pure but pure only to a certain extent. And consequently, only subtle elements can be reflected in their purest form in their respective pure substrata. This is what TĀ 3.5cd states: ‘in pure form, *only* form is manifested’. This, according to Abhinavagupta, also applies to the other four *tanmātras*.

<i>tanmātra</i>	<i>mahābhūta</i>	<i>buddhīndriya</i>
<i>gandha</i>	<i>pṛthivī</i>	<i>nāsikā</i>
<i>rasa</i>	<i>āpas</i>	<i>jihvā</i>
<i>rūpa</i>	<i>taijas</i>	<i>caḥṣu</i>
<i>sparsā</i>	<i>vāyu</i>	<i>tvak</i>
<i>śabda</i>	<i>ākāśa</i>	<i>karṇa</i>

Table 2

Also, as mentioned above, in the case of five *tanmātras*, this process takes place both inwardly and outwardly. For instance in our daily life what we see is that a form is reflected outwardly as fire and inwardly it is reflected in an eye.¹⁹⁸ All the *tanmātra* reflections, according to Abhinavagupta, are like reflections in a mirror, but there are limitations attached to each one of them. However, in Consciousness *everything* can reflect *simultaneously*. Even the individual reflections cannot take place if there is no Consciousness. In Consciousness, it is the *svātantrya* that is reflected. In other words *svātantrya* is the *bimba*

197. PTv, Singh 1988:117

198. See Lakshman Joo (1988:29ff)

which is reflected in the mirror of Consciousness. But in Consciousness we can only see a reflected thing and not its prototype.

Out of the five *tanmātras* Abhinava's emphasis on the *rūpa-tanmātra* is justified, for in a reflected image it is only a manifestation of the configuration of 'forms' that appears and not 'touch' etc. The characteristic of heaviness is not the characteristic of a reflected image in a mirror. Abhinava regards a mirror simply as a means of perceiving the reflected image.¹⁹⁹ This brings us to a possible doubt that might arise: if it is said that 'touch' also resides in the reflected image then it would become evident that there is also heaviness in it, and our common experience contradicts this, since when we see the reflected image of a mountain in a mirror, the mirror does not gain weight at all. And the question arises whether 'form' and 'touch' always reside together and if both of them are present in the original image (*bimba*), then why is only the 'form' reflected and not the 'touch'? Abhinava states that a mirror simply works as a means for the realisation of 'form' which manifests bereft of touch and so on. But a 'form' can manifest only when it is in its purest state.

Abhinavagupta's point here is that when a face is reflected in a mirror, the reflected image in the mirror assumes the characteristics of the mirror where the face is being reflected. So, for instance, if the colour of the mirror is blue, our face in the mirror will also appear as blue, or depending on the shape and size of the mirror, our face will also take the respective shape in the mirror. This is also true in the case of a sword, for instance, where because of the oblong shape of the sword our face reflecting in the oblong sword also looks oblong. Exactly, in the same way, because this universe is a reflection in the mirror of Consciousness, whatever is reflected in it takes the form of the collection of the qualities of Consciousness which are nothing but Light and Reflective Awareness. As Abhinava says:

And as smell, form, touch, taste and so on, being reflected, appear with the characteristics of their support, like a face in a sword [assumes the characteristics of the latter], in the same way, this universe, being reflected in Consciousness, takes refuge in the collection of qualities [of Consciousness] beginning with 'being light'

199. TĀ 3.18: *kiṃ ca ata eva gurutvādirdharmo naitasya lakṣyate | nahyādarśe saṃsthito.asau taddṛṣṭau sa upāyakaḥ* ||

and 'being freedom'.²⁰⁰

After having established how the Theory of Reflection works in the context of form (*rūpa*), Abhinava focuses on explaining how the echo (*pratiśrutkā*) works. He calls the reflection of sound an echo. An echo, for him, is not a sound arising from another sound, nor is it a rebounding sound as we commonly think it to be. An echo, Abhinava says, is a 'reflection' of sound.²⁰¹ Moreover, for Abhinavagupta the echo itself is an original sound because when we make some sound, it is the same sound that comes back to us in the form of an echo just as in the case of the reflection of a face in a mirror. In other words echo as echo is a new sound and not just the bouncing of the so called original sound. Echo like reflection of face in a mirror also has its own unique ontological status. In an echo we hear a sound that seems as though it is produced by someone else even if it is the echo of our own voice. The idea is that the echo is our own sound that goes out and eventually the final recognition of that sound in the form of an echo is recognized by the speaker himself or herself. As in the case of a reflected image, Abhinava advocates the same position in the context of a sound using the analogy of a lady in mirror and her beloved:

But also without the perception of the main image, the perception of the reflected image is possible. [A lady] can perceive the beloved who is standing in one's own back (behind her back), [but] which is reflected in front of the mirror.²⁰²

Abhinavagupta argues, that an echo is also heard by means of a reflection (*pratisaṅkramaṇa*) and it very much has the nature of the original sound. The sound arises on its own. It should not be understood, as the Vaiśeṣikas do, that it comes into being either by contact or

200. TĀ 3.45-46: *yathā ca gandharūpasprgrasādyāḥ pratibimbitāḥ | tadādhāroparāgeṇa bhānti khadḡe mukhādivat || 45 || tathā viśvamidam bodhe pratibimbitamāśrayet | prakāśatoasvatantratvaprabhṛtiṃ dharmavistaram || 46 ||*

201. TĀ 3.24-26: *itthaṃ pradārṣite' amutra pratibimbanavartmani | śabdasya pratibimbaṇi yat pratiśrutketi bhanyate || 24 || na cāsau śabdajaḥ śabda āgacchattvena saṃśravāt | tenaiva vaktrā dūrasthaiḥ śabdasyāśravaṇādapi || 25 || piṭhirādipidhānāṃśaviśiṣṭachidrasaṅgatau | citratvāccāsya śabdasya pratibimban mukhādivat || 26 ||*

202. TĀ 3.29: *mukhyagrahaṃ tvapi vinā pratibimbagraho bhavet | svapaścātsthaṃ priyaṃ paśyettamkitaṃ mukure vapuḥ ||*

breaking. In the Vaiśeṣika theory of sound, ether is regarded as the inherent cause of sound. Each sense faculty, according to them, is made out of the substance with which it is particularly associated. Accordingly the faculty of hearing is made up of *ākāśa* (ether).²⁰³ Here Abhinava critiques the Vaiśeṣika theory of sound and advocates the unity of the cognition of sound. That is to say that he emphasises the unique quality of ether (*ākāśa*) that is capable of conceiving the sound. Ether is the only substratum that is able to catch sound, just as a mirror is the only substratum which is able to catch hold of form (*rūpa*). In other words ether is the only substratum which is pure with respect to sound—hence a sound is able to reflect in ether. Since according to Vaiśeṣikas, an ear (the auditory faculty) is part of the all-pervasive ether (*ākāśa*) and also sensitive with respect to it, the other important point that is implied here is that in spite of all sorts of various intensities of sounds, an ear is able to hear all of them at the same time with the same intensities with which they were produced. This is exactly like in a mirror where when a variegated city is being reflected, the mirror is able to clearly manifest within itself the reflected image of that city exactly as it is.

The point Abhinavagupta is making is that as far as sound (*śabda*) is concerned, it is only reflected in ether and not in anything else. This is exactly *not* the case in the context of Consciousness where reflection takes place without any condition. In the case of the production of sound, the speaker and the listener have a number of conditions or limitations which determine how and where, the sound is produced. That is to say it depends on the distance between them, and the direction that one is speaking in or listening towards, but all this becomes irrelevant in the case of Consciousness. The ether is the ‘perceiver’ of the reflected image of the sound,²⁰⁴ only in as much as it is in front of the original image. This is what Abhinavagupta is trying to illustrate:

And it is said that being in front of [the original image] is because of the steadiness [of the reflected image] due to [its] non-difference with such mirror.²⁰⁵ Therefore, the space of the speaker, which is being reflected in the space of a cavity such as a well,

203. For a detailed discussion on ether (*ākāśa*) in Nyāya-Vaiśeṣika see Bhaduri (1975:163-182).

204. In other words it is only in ether that sound is cognised.

205. TĀ 3. 30: *sāmmukhyaṃ cocyate tādṛgdarpanābhedasamsthiteḥ* | |

appears endowed with sound, as if appearing in a speaker who is different from that.²⁰⁶

This is to say that a reflection can only reflect in a mirror when the mirror is exactly in front of the reflected object and not in back of it. This is an important condition for reflection to take place within the surface of a mirror. Jayaratha elaborates further saying this is exactly what happens also in the case of sound, the reflection of which takes places in the ether. This is what Jayaratha reiterates:

In as much as the sound is the quality [of the ether], since it is connected with its quality-bearer [i.e., with the ether], it is dependent on the latter. Its reflection in the quality-bearer is logically tenable only together with the quality-bearer; it has been said: 'In the ether there is the ether'.²⁰⁷

Jayaratha compares the space of an ear with the space in a well or a cave saying that just as in the case of a mirror where the reflected image may not necessarily be similar to its original image, the same is the case with sound. Since the sound is reflected in ether, it also takes the shape of the substratum where it is reflected, i.e. if we blow air into an empty jar it sounds different from the original sound. Likewise, when we blow air into a musical instrument like a flute, the reflected form of the original sound is completely different. In the same way people far away from a certain sound may not be able to hear it while others who are near to the place where the sound originated may be able to hear it clearly and loudly. Since the reflected sound (i.e. the echo) may not necessarily be similar to the so called original sound, so it becomes clear, according to the argument of Abhinavagupta, that the reflected sound (i.e. the echo) is in itself an original sound.

Having explained in a bit of detail about the application of reflection in the *tanmātras* of form (*rūpa*) and sound (*śabda*), Abhinavagupta continues by saying that this is exactly how it works in the domains of touch (*sparśa*), taste (*rasa*) and odour (*gandha*) as well. In other

206. TĀ 3.31: *ataḥ kūpādipīṭhirākāṣe tatpratibimbitam | vaktrākāśaṃ saśabdaṃ sadbhāti tatparavakṛvat ||*

207. TĀV 3.31: *śabdasya guṇatvena guṇini samavetatvāttatparatantratvameveti guṇinaiva saha asya guṇini pratibimbanam yuktamityuktam ākāṣe ākāśam iti |*

words for Abhinavagupta ‘a pleasant contact is reflected in the blissful abode of touch’²⁰⁸ It is indeed due to the pureness of contact that when reflected, touch becomes fit for the enjoyment of making love. For the same reasons, explains Jayaratha, there could also be the pleasure of the emission of semen owing to sensitive (or pure) touch.²⁰⁹ Since a touch could be both pleasant or unpleasant: there is also the reflection of touch in a violent blow of a trident on our skin because of which we feel excitement in our body.²¹⁰ Here Abhinavagupta is pointing out the unitary nature of excitement that is created because of either pleasant or unpleasant touch. In other words he is suggesting that since we are concerned about the cognition of touch, the idea of pleasant or unpleasant touch is not relevant at all. It is the manifestation (*ābhāsa*) of all the objects of cognition that establishes their existence. This unitary nature (or what is translated by Jaideva Singh as ‘homogeneousness’) is called *khecarī samatā* in the PTV by Abhinavagupta.²¹¹ In the PTV Abhinavagupta says:

That very *khecarī* is perceived separately (from the Divine) in the form of desire, anger, etc. However, the *samatā* or sameness of *khecarī* means the perception of her full divine nature everywhere (in *śabda* or sound, *rūpa* or form and colour, *rasa* or taste, *gāndha* or smell, *sparśa* or contact) because of her being of the nature of perfect Bhairava. Even an iota of the ignorance of the nature of the integral *anuttara* amounts to a contrary state of mind. It is this contrary state that constitutes transmigratory existence (*saṃsāra*).²¹²

Touch, taste, smell etc. cannot be perceived without the associated sense faculty. These faculties are located in the internal sphere and manifest only through the activity of one’s own senses that are governed by internal organs. In the experience of touch, even though it (touch) is predominant because it is only touch that exists in its purest form there, yet the other *tanmātras* are not completely absent. They exist in their latent forms.²¹³

208. TĀ 3.36ab: *sānande sparśadhāmani sundaraḥ* |

209. TĀV 3.35-36

210. TĀ 3.36: *sparśo ‘anyo ‘api dr̥ḍhāghātaśūlaśītādikodbhavaḥ* | | *parasthaḥ pratibimbatvātsvadehoddhūlanākarah* | |

211. See Singh (1988:42-44).

212. Singh (1988:39). I have used Jaideva Singh’s translation.

213. TĀV 3.40

IX. Dialectics of Reflection

The doctrine of reflection is discussed both by Utpaladeva and Abhinavagupta at the pure philosophical level in their Pratyabhijñā texts. Here their soteriological concerns utilize the language of epistemology and thus the problems of knowledge, perception, error, causal efficiency become important. This gives rise to debates between the non-dualist Śaivas and the traditions advocating realism. In engaging in this Abhinavagupta's intention is abundantly clear: establishing valid ontological status for the seemingly illusory objects of perception or imagined objects, such as, to use Abhinavagupta's own language, 'a five-trunked, four-tusked elephant running in the sky'.²¹⁴ In other words he is pleading for the valid cognition of objects which are deemed to be external to Consciousness. But what is the ontological status of illusory objects? Since Abhinava's subsequent goal is to appropriate his Pratyabhijñā position that reality is a synthesis of *prakāśa* and *vimarśa*, how does he achieve this goal by exploiting the mirror analogy and establishing a non-erroneous ontological status for otherwise illusive idea of reflection?

Abhinavagupta's fundamental philosophical position is that of an absolute idealist or, as Pandey fittingly proposes, 'realistic idealism'.²¹⁵ This is to say that his system does not negate realism but *melds* it with idealism. This obviously brings him into conflict with other philosophical systems which maintain either idealism or what Matilal calls 'direct realism',²¹⁶ but not both at once. Talking about the ontological status of 'reflection' and the metaphysics of Light, realists and idealists hold diametrically opposed views. To find a solution to these problems they consider the analogy of reflection of a face in a mirror. As we discussed previously the question is whether a face in a mirror is a reality or simply a sensory illusion.

Contemporary scholars have already studied in depth the philosophical conflicts arising between Utpaladeva and Abhinavagupta with those of other schools who either

214. See Ratié (2010b) for more on Abhinavagupta's use of this metaphor.

215. Pandey (1962:320)

216. Matilal (1986:371)

subscribe to idealism or to realism.²¹⁷ It is well established that on the side of idealism, the Buddhist Vijñānavādins are the main opponents of the non-dualistic Śaiva system, apart from others who may be termed ancillary opponents. In the small fragment of the *pratibimbavāda* in the TĀ that I present in this thesis, Abhinavagupta particularly chooses to counter the arguments of the logicians (Naiyāyikas), for they advocate a solely ‘realist’ Theory of Reflection. In his unique debating style, Abhinava does not completely reject the thesis of his opponents, but rather suggests ways to improve upon their models by accepting his own proposals as additions to their own, i.e. accepting the ‘realistic-idealistic’ position of the Śaivas as well. Thus, for instance, Abhinava does not reject the twenty-five *tattvas* of the Sāṅkhya system, but adds eleven more to it adhering to the cosmology of early Śaiva scriptures.²¹⁸ Also, for instance, he does not ask Naiyāyikas to shun their realism but only to accept idealism as well.

In his Pratyabhijñā exegesis Abhinava strongly contests the Sāṅkhya idea of reflection. However, while discussing reflection in the TĀ there is no mention of the Sāṅkhyas at all—at least not in the chapter that we are dealing with.²¹⁹ Even though Jayaratha bases most of his commentary on the original ideas of Abhinavagupta found in his great commentary ĪPVV, he nonetheless does not touch upon the Sāṅkhya theory in his commentary on *pratibimbavāda* in the TĀ. Evidently as a loyal commentator, he apparently does not wish to put words in the mouth of Abhinavagupta, and thus focuses on Naiyāyikas alone.

I think that there is much in the development of discussions on the Theory of Reflection in classical India that comes from the speculations of Sāṅkhya. The differences between the dualistic Siddhānta and Sāṅkhya contain many clues about how this development might have taken place. The Siddhānta point of view significantly differs from Sāṅkhya on the following point: as opposed to the Sāṅkhya, Siddhānta does not admit *puruṣa* to be originally pure because the Self has beginning-less impurities. From the

217. Ratié (2007), Ratié (2010a), Ratié (2010b), Ratié (2011a), Ratié (2011b), Ratié (2013), Torella (2007a), Torella (2007b), Torella (2007c), Torella (2007d), Torella (2013a)

218. See Goodall (pp. 77-111) in Goodall and Isaacson (2016) and Kaul (forthcoming).

219. In the context of *Śaktipāta* Abhinavagupta does have a detailed discussion on Sāṅkhya in the TĀ 13.3-41b.

Siddhānta point of view the cognition of something arises when two reflections are united by *ahaṅkāra*, the reflection of the subject comes from inside and *buddhi* receives the reflection of the object from without. According to them the *buddhi* is insentient and cannot be an agent while *puruṣa* is an agent since it is sentient.²²⁰

On the other hand, in the Pratyabhijñā system Abhinava makes the Sāṅkhya-vādins his target because there, as already mentioned above, he has to establish that the *buddhi* is sentient as opposed to the Sāṅkhya view that it is insentient. The Śaiva perspective attributes purity or luminosity to the *buddhi*. Abhinavagupta enunciates this idea in his PS:

As a face is reflected clearly in a mirror free from dirt, so does this [Self] become manifest, being nothing but radiance, in the 'intellect-principle', made by Śiva's grace.²²¹

In Sāṅkhya, *sattva*, one of the evolutes of *Prakṛti* (the other two being *rajas* and *tamas*) is understood as the quality of purity. Abhinava equates the idea of *asattva* with *aparakāśa*, i.e. *sattva* is nothing but *prakāśa*.²²² Sāṅkhya believes that if purity does not exist in the principle of intelligence (*buddhitattva*), the individual-principle (*puruṣatattva*) cannot be reflected in the former. Both the Sāṅkhya and Yoga postulate the reflection of *puruṣa* in the *buddhi*. They believe that the *buddhi* is insentient, but it can cognize by means of the light that is reflected in it from *puruṣa*. Reflection, according to Yoga, denotes the reflection of the transcendent Self-awareness in the most lucid aspect of the mind called the *buddhi*. "Vācaspati Misra speaks of the mind as a mirror (*darpaṇa*) in which *puruṣa*'s awareness is reflected".²²³ Vācaspati argues that knowledge takes place due to the reflection of *puruṣa* in the *buddhi*. The *buddhi* coupled with the principle of ego (*ahaṅkāra*) becomes an agent of knowledge due to the reflection of *puruṣa* in it. According to Yoga a reflection is regarded as real and unreal at the same time.²²⁴

220. See Pandey (1986:67) for more details.

221. I have used Bansat-Boudon and Tripathi's translation, PS vs. 9 (p. 100)

222. TĀ 2.30ab: *asattvaṃ cāprakāśatvaṃ na kutrāpyupayogitā* |

223. Whicher (1998:136)

224. Whicher (1998:137)

In the ĪPV 1.2.8 Abhinavagupta focuses precisely on this issue and in his commentary on the same verse in the ĪPVV he devotes several pages to this problem. If we go back to Abhinavagupta's statement that "in pure form, only form is manifested" in TĀ 3.5cd, then we can infer that the *buddhi* assumes the form of external objects in itself. The *buddhi* owing to its sentience and purity is able to receive the reflection which also means that the quality of *sattva* predominates in it. However, not all reflections can be received in it simultaneously because the quality of *tamas* is also involved therein. And as Torella reiterates on the basis of the ĪPV and the ĪPVV, the purity of *buddhi* is anyway no clearer than *puruṣa*.²²⁵ This again drives us to the conclusion that ultimately Consciousness alone is pure according to Abhinavagupta.

Like Abhinavagupta, a Buddhist Vijñānavādin also argues that the entire universe is nothing but Consciousness alone (*vijñaptimātra*). However the difference between the two idealistic positions is that a Vijñānavādin believes that the objects apparently external to Consciousness are not a part of Consciousness at all. They merely appear to be there because of our ignorance. For a Vijñānavādin there is no evidence that external objects exist. On the other hand Abhinavagupta's thesis is diametrically opposed to that of a Vijñānavādin. In his idea of Consciousness there is nothing external to it. Even what are called external objects by a realist are very much within Consciousness according to the non-dual Śaivas. Since Isabelle Ratié has extensively discussed non-dual Śaivism in relation to Vijñānavādins,²²⁶ I have chosen to reflect upon the non-dualistic Śaiva position on Nyāya that corresponds with the theme of my work.

Let me begin by touching a bit of history of Nyāya in Kashmir since it would be useful to interpret what Jayaratha is trying to say. Uddyotakara besides being an erudite Naiyāyika himself gave rise to many controversies within the tradition of Nyāya by presenting new and alternate explanations of the Nyāyasūtra of Gautama thus disagreeing with the Nyāyabhāṣya of Vātsyāyana. This gave rise to two streams of scholars in the Nyāya tradition, viz. those who remained faithful to the Bhāṣyakāra, and the others who accepted

225. Torella (2002:93, fn12)

226. Ratié (2010a), Ratié (2010b), Ratié (2011a), Ratié (2011b), Ratié (2013), Ratié (2016a), Ratié (2016b)

Uddyotakara's new interpretations. Uddyotakara emerged in a period when Nyāya was encountering criticism from the Buddhist logicians like Dignāga (450-520 CE) and Dharmakīrti (635-650 CE). This was the time when two schools of Indian philosophy, viz. the Nyāya and the Vaiśeṣika were gradually moving towards developing a merger in future and Uddyotakara was championing this cause. In Kashmir, however, there manifested a new school of Nyāya represented by Bhāsarvajña (860-920 CE) whose Nyāyasāra was commented at least eighteen times. Thakur (1997:xii) records that the unique characteristics of the Kashmirian school of Nyāya were to adhere more towards the Nyāyasūtra of Gautama besides not agreeing with the Vaiśeṣika system and developing a rivalry with the Vijñānavādins. Abhinavagupta was certainly not untouched by such developments in the Kashmir of his time. As pointed out by Ratié he was aware of the works of both Vātsyāyana and Uddyotakara.²²⁷

In his commentary on TĀ 3.12 Jayaratha says that Abhinava's use of 'singular' should be understood as indicating that this is not maintained by all the Naiyāyikas since the *sūtrakāra*,²²⁸ the *ṛttikāra* and the *bhūṣaṅakāra* have not mentioned such theories at all. But, he goes on to add that this has been maintained by some Naiyāyikas who are only interested in the study of perception. In other words Jayaratha maintains that Abhinava's target is neither Gautama (2nd CE), nor Bhāsarvajña (860-920 CE) nor Jayanta Bhaṭṭa (840-900 CE), but he does not name the ones whom Abhinava targets. It does not require much effort to imagine Jayaratha may be referring to the two famous Nyāya authors namely Vātsyāyana (450-500 CE) and Uddyotakara (550-610 CE). In fact, at one place in the TĀV 3.14 Jayaratha does quote a small passage from Vātsyāyana's Nyāyabhāṣya (1.1.9 - *tasya bhogāyatanaṃ śarīraṃ*). I think it is very likely that Abhinava and Jayaratha are referring to these two Naiyāyikas. As will become clear gradually in the pages to follow, Jayaratha particularly seems to take upon the

227. cf. Ratié forthcoming: 76

228. It is clearly inferred that the *sūtrakāra* is Gautama, the author of the Nyāyasūtra and *bhūṣaṅakāra* is Bhāsarvajña, the author of the Nyāyabhūṣaṅa. Even though the expression *ṛttikāra* is dubious here, but it may be referring to Jayanta Bhaṭṭa. Jayanta has been named as *ṛttikāra* both as a Naiyāyika and as a Vaiyākaraṇa. Ratié (forthcoming:22, fn. 75) has listed other references supporting why Jayanta is referred to as a *ṛttikāra*. Also, of interest is Raghavan (1960:173-74) who establishes that the *ṛtti* in question was not on Nyāya but on grammar. Jayanta is also supposed to have written a commentary on the *Aṣṭādhyāyī* of Pāṇini which is lost.

arguments of the Naiyāyikas mentioned above and to establish Abhinavagupta's Śaiva position. In the *Nyāyasūtra* (3.1.30-50) the section comprising the description of the sense organs and their material character, the two commentators thereupon, viz. Vātsyāyana and Uddyotakara should be understood as the opponents whose Theory of Reflection is being countered by the two Śaiva masters in the TĀ and the TĀV.

According to the Naiyāyikas a reflection is simply caused by an erroneous apprehension of an entity. For them a reflection (*pratibimba*) does not have a real existence at all. There are only two ways of looking at a reflection: it can either simply be an original image (*bimba*) or an illusion (*bhrānti*). There is no scope for any third entity apart from something being an error or a non-error. To illustrate, for a Naiyāyika, says Jayaratha, a face in a mirror is an error. There is no third type of rays apart from real and illusory rays. According to Jayaratha the Naiyāyikas have completely failed in producing any tenable logical reason to prove the logical connection between the mirror and the production of the reflection.

For a Naiyāyika a reflection cannot be something different from the original image. In other words if a person is looking into a mirror, in reality he does not see his reflection but in fact the rays of the vision which in turn, according to Naiyāyikas, emerge from his eyes and are simply reflected back from a surface which is pure, and because of this he can see nothing but his face. As mentioned earlier they maintain that the perception of the reflected image is brought about by the peculiar colour of the mirror's surface when a man puts his face in front of it and the rays of light emanating from his eyes strike the mirror thus turning them back, wherefrom its colour and form is perceived. This peculiar colour is nothing but the specific substance that is usually found in the back of a mirror called *prasāda*.²²⁹ Naiyāyikas understand *prasāda* as any other colour which is opaque,²³⁰ but the typical quality of *prasāda*, the colour in the back of the mirror, unlike other colours is that it reflects back anything that is reflected in it. So there is no major role played by any idea of purity (*nirmalya*).

229. NSB 3.1.48

230. According to Naiyāyikas (NS, NSB and NSV 3.1.48) *prasāda* lies only in mirror and water.

The Naiyāyikas also believe that the pupil of our eye can perceive colour when it is not damaged but it cannot perceive colour when the pupil is damaged. However, when colour is perceived, the pupil itself does not come in contact with the object of perception. This pupil of the eye is regarded as material substance while an eye is understood as immaterial. And to the question of how we are able to perceive things of varied sizes and dimensions, a Naiyāyika would reply that it solely depends on the different contacts that ocular rays establish with the objects we look at. It is for this reason that something like a mountain looks like lofty and majestic to us and a mouse looks like a tiny little thing. The contact of ocular rays with the object of perception is absolutely essential, otherwise if the ocular rays are obstructed as in the case of a wall, we are unable to perceive things through the wall. If asked why can't we perceive the ocular rays themselves, a Naiyāyika says that since they lack in intensity they always need external light to travel. Such rays cannot be observed in every eye at every time. Even though such rays exist in all eyes but they can only be observed in a few animals in the night. They refer to animals like cats whose eyes glow in the night. They do not make a distinction between the eyes of animals and humans. This summary is based on the NSB 3.1.30-50.

On the other hand, challenging this position of the Naiyāyikas, according to Jayaratha, Abhinavagupta establishes *pratibimba* as an autonomous and real entity that is endowed with a specific ontological status. Therefore, since *pratibimba* is not an error for Abhinava, what is called a reflected image is nothing but another real entity (*vastu*) which is different from the original image.

And the compassionate God of the Gods has revealed this [nature of the reflected image] for increasing the knowledge of the dull [people]. [This reflected image] is a real entity (*vastu*). Neither does it exist in another place from that [mirror], nor is it sufficient [within itself]. Indeed, it does not have resistance, it is not autonomous. It is neither enduring nor transient. This is the glory belonging to something that is absolutely pure.²³¹

231. TĀ 3.21-22: *etacca devadevena darśitaṃ bodhavṛddhaye | mūḍhānāṃ vastu bhavati tato.apyanyatra nāpyalam || 21 || pratīghāti svatantraṃ no na sthāyyasthāyi cāpi na | svacchasyaivaīṣa kasyāpi mahimeti kṛpālunā || 22 ||*

A reflection is defined by Abhinavagupta as a third real entity (*tr̥tīyarāśīḥ*)²³² that exists apart from something being either an error or non-error. He maintains that it is the face itself that is being apprehended by the rays of sight reflected back from the mirror onto the face. The thesis that a face in a mirror is actually perceived owing to an error according to Naiyāyika, is outrightly rejected by Abhinava.

Out of all the five *tanmātras*, Abhinavagupta emphatically bases his argument in constructing his Theory of Reflection on the reflection of 'form' (*rūpapratibimba*). For establishing his Śaiva thesis proving reflection to be a real entity, he has to disprove the theory of his opponents, the 'naïve' realists, who maintain that reflection is not a reality. Abhinava does not name his opponents clearly in this section of the TĀ. He simply uses a pronoun for them saying "to the one who maintains we ask" (TĀ 3.12). However, Jayaratha hypothesizes the principle opponents of Abhinavagupta to be the Naiyāyikas. Raising his concern Abhinava says:

But, to the one who maintains that the rays of the eyes, while coming back from a pure [surface, like a mirror], reflect well, namely perceive one's own face, we ask [as follows]. That [ocular] light which comes from [something] other than the body [according to you] belongs to the Self who governs it. If one knows [this reflected image of face] only by means of this light, why should we need a mirror?²³³

According to the Naiyāyikas a body can be the locus of Self, but Śaivas do not agree to this. Naiyāyikas maintain that the ocular rays are governed by means of the Self endowed with the body. The Śaiva replies that if we agree to that how would the reflected image be different from the original image which is a tangible reality. The main argument of the Śaivas against the Naiyāyikas is that it is wrong to say that there is the perception of one's own face by means of the rays of the eyes. The light that a Naiyāyika maintains to be coming from the body in fact "belongs to the Self who governs it" according to the Śaivas. To this Abhinava and Jayaratha answer by a counter-question: what would be the use of a mirror if

232. TĀV-3.11

233. TĀ 3.12-13: *yastvāha netrātejāṃsi svacchātpratīphalantyaalam | viparyasya svakaṃ vaktraṃ gr̥hṇāntīti sa p̥cchayate || 12 || dehādanyatra yattejastadhiṣṭhātūrātmanah | tenaiva tejasā jñātvē ko.arthah syāddarpanena tu || 13 ||*

one can see oneself by the same light of vision that emerges out of the body? Moreover, if these supposed rays of vision were to be thus reflected back one who views himself in the mirror, would see his own form within his own face as his own when the rays reach back to him. And because of being capable of touch it should not be an isolated object perceived to be different from the face of the one who views it. In that case even a wall could also reflect the image of a face, and since both wall and mirror are opaque, why should one act as a reflective medium and not the other?

For a Śaiva any entity should be able to cause a reflection provided it bears the characteristic of purity. Whatever possesses purity can reflect an image like a mirror does. It does not matter whether it is a wall or a mirror. The fact that the purity is present in a mirror and not in wall is the reason why a mirror is able to reflect and a wall is not. Unlike Naiyāyikas, for Abhinava purity is not like an additional quality present in mirror that causes it to reflect.

In addition to the debate over the ocular rays, the two important philosophical problems arising in the present context are: causal efficiency (*arthkriyākāritva*) and error (*akhyāti*). One of the many points of disagreement between the Śaivas and the Naiyāyikas is concerning the concept of causal efficiency (*arthkriyākāritva*). According to Naiyāyikas actual objects, as also this universe, are real for they have causal efficiency or pragmatic value (*arthakriyākāritva*) attached to them. Objects are real because they serve our purpose. For a Naiyāyika causal efficiency is the testimony of truth. Śaivas do not accept causal efficiency as the nature of reality in the same manner as Naiyāyikas do. Even for Abhinavagupta the universe is real because it has causal efficiency or pragmatic value, but unlike Naiyāyikas Abhinavagupta thinks that an illusion also has causal efficiency. For a realist illusion does not exist at all. The so called illusory objects are nothing but real things. But for Abhinavagupta illusion only takes place because of incomplete knowledge.²³⁴

According to Abhinava we know an object when the idea or the knowledge related to that object enters our mind. In other words this universe is made up of many smaller *ābhāsas* which manifest into a single *ābhāsa* called the universe. This universe is known to us because

234. Cf. ĪPV Vol II, p. 113: *apūrṇakhyātirūpā akhyātireva bhrāntitattoam* |

this universe is reflected in our mind as universe. For Abhinava it is not possible for us to know an object as it really is. One can only know it by having its knowledge. For instance, when we know a book, that book does not enter physically into our mind, it is the knowledge of that book that is reflected into our mind. I know this book because I have knowledge of this book. To explain further, when we know an object it is not the original image (*bimba*) of that object that goes into our mind, but it is the reflection (*pratibimba*) of that object that goes into our mind, and thus the object is known.

In fact this causal efficiency of an object does not belong to itself. This indeed belongs to the Will of the Lord.²³⁵ This can also be explained by looking at the main doctrinal position of Abhinavagupta that is rooted in Utpaladeva who says in his ĪPK (2.3.4-6):

Just as the various manifestations are differentiated as 'long', 'round', 'tall', 'man', 'smoke', 'made of sandalwood' and so on, without this entailing a spatial-temporal differentiation, so one also has various distinct manifestations such as 'being', 'jar', 'individual substance', 'made of gold', 'shining and so on; each has its own separate efficiency. They are the object of the word. Things possess a determinate causal efficiency (*niyatārthakriyā*) depending on the variety of the manifestations they are composed of; and, on the contrary (*punaḥ*), [a different] one based on their appearing as unitary realities owing to a common substratum (*sāmānādhikaraṇyena*).²³⁶

Abhinava says that the causal efficiency is actually caused by internal organs with the aim of activating the corresponding external organs. In other words there is a reflection of external as internal. What one sees happening outside is actually being reflected inside. It is internal senses that govern the external organs. And when this process of 'reflecting' takes place, the reflection generates its own causal efficiency. That is why for Abhinava the causal efficiency is of two types: internal and external.²³⁷ This is what Abhinava means when he says in TĀ 3.41:

Therefore, when [an action] is performed by the internal organs with the aim of

235. See ĪPK 2.3.12

236. I have used Torella's translation. See Torella (2002:164-166).

237. For a discussion on this see Pandey (1962:303, 388).

[activating] one's own proximate, corresponding [external] organs, at that very moment the reflected image, which is realized when the sense faculty [is activated], generates its own corresponding causal efficiency (*kriyā = arthakriyā*).²³⁸

So for instance, in the case of touch, when an internal sense promotes the impulse of activating the sense organ, a corresponding reflection generates one's own causal efficiency which in turn is characterized by the sense of bliss and so on. A reflection (*pratibimba*) is said to have taken place when contact between cognition in the sense faculty and external touch (supposed to be original image - *bimba*) takes place.²³⁹

The imagined opponent of Abhinava objects that the causal efficiency that is supposed to be caused because it is a part of memory is not real. In other words it is remembered even while it is reflected being in its own sphere and even when the external touch is missing. To this Abhinava answers that the causal efficiency always comes from something present. It cannot arise from something that is an object of past, i.e. an object that is remembered is an object of past and not present because it is remembered. Here Jayaratha clarifies that Abhinavagupta means to say that even while it is possible that an experience of pleasure can come from a touch that is remembered, that should not be regarded as real pleasure. The experience of real pleasure should only belong to present.²⁴⁰ Here, it is important to come back to the very fundamental notion of Abhinava which he mentions in the very beginning of chapter three of the TĀ: that "in a pure form it is only form which manifests".²⁴¹ So real causal efficiency is supposed to have taken place when the touch arrives in its own sense faculty in its best form (the internal sensation of touch) because in a pure touch it is only the touch that manifests.

The other important concept in the context of reflection is that of the error. In this system the words *ajñāna*, *mala*, *akhyāti* or *saṅkoca* refer to the same idea of error. At the metaphysical level we have already dealt with the idea of *mala* previously. Abhinavagupta's Theory of Error is called *akhyāti* which is an abbreviated form of *apūrṇakhyāti* (incomplete

238. TĀ 3.41: *ato' ntikasthasvakatādr̥gindriyaprayojanāntaḥkaraṇairiyadā kṛtā | tadā tadāttam̐ pratibimbamindriye svakāṃ kriyāṃ sūyata eva tādṛṣīm |*

239. TĀV 3.41

240. TĀV 3.42

241. TĀ 3.5cd

knowledge). In other words, for Abhinava an error occurs because of incomplete knowledge or limited knowledge or imperfect knowledge. As Rastogi puts it:

Abhinavan theory of error is a corollary of the Śaiva metaphysics of ignorance - ignorance is imperfection brought about by the obscuration of one's real nature, which is a synthesis of knowledge and freedom, through its own internal dynamism.²⁴²

For a Śaiva an error is simply only the manifestation of what is being superimposed which is bereft of the manifestation of true reality. When a Śaiva non-dualist speaks of knowledge it is not wrong knowledge like a Naiyāyika would maintain, but it is an incomplete knowledge of an object that gives rise to illusion. Abhinava maintains that an illusory object is not non-existent. It is merely a projection or an appearance of Consciousness in that way. An illusion as an illusion is a reality, just like a reflection as reflection is a reality. This universe, which is a configuration of several real *ābhāsas* (appearances), manifests as one single real *ābhāsa* that we call the universe. All *ābhāsas* are real. This is also very clear from the words of Utpaladeva quoted a few paragraphs above. These *ābhāsas* cannot be not-real because they exist within the realm of Consciousness, which is the only reality, and everything that exists within the domain of Consciousness has to be real. What one sees around oneself is 'matter' which is simply a projection or manifestation of Consciousness as Consciousness in Consciousness. The matter outside is the reflection of the Consciousness. For Abhinava a dream is as real as Consciousness itself; it is not like the illusion of snake and rope. What one sees in a dream is not an empirical reality but it is a reality with respect to dream alone. For Abhinava a mind cannot conceive within itself a *bimba*, but it can only conceive a *pratibimba*. And if one asks how can there exist a *pratibimba* without a *bimba*, Abhinava answers,

And the reflected image is projected [in the mirror] by the original image which is outside. Once the latter is itself a reflected image, what remains of the original image?²⁴³

242. Rastogi (1986:1)

243. TĀ 3.49: *pratibimban ca bimbena bāhyasthena samarpyate | tasyaiva pratibimbatve kiṃ bimbamavaśiṣyatām | |*

Here Abhinavagupta is saying that as a matter of fact seeing a reflected image without an original image is not a common experience. No one would disagree with the fact that an object that is reflected inside a mirror is an external object (i.e., external to the mirror). But if an external object itself becomes a reflected object what would then be the original object? An object is nothing distinct from its cognition. Thus with respect to the reflected image there is no distinct object as such, i.e. no internal or external reality exists outside the realm of cognition.

A *pratibimba* can exist without a *bimba* just as an *ābhāsa* manifests in a dream without a *bimba*. In case of a mirror it is possible that there is no reflection of a thing unless there is a *bimba*, but this is not true in case of mind or consciousness. Mind certainly can create a thing or a *pratibimba* by itself without having a *bimba*.²⁴⁴ But are not the ideas that we see in the day to day world eventually the things which reflect into our mind even if they are not present in front of our mind when we are dreaming? For Abhinavagupta all the ideas are inherently present in Consciousness. That is what is the autonomy of Consciousness. In Consciousness, things do not come from outside; everything lies within the Consciousness and manifests or appears since Consciousness also has *vimarśa* as its inherent characteristic. We know this through the experience of Yogis who are able to create things out of their own thoughts. In other words just as yogis do not need any outer *bimbās* to create a *pratibimba* within their minds, in the same way Consciousness does not need external matter that can work as a *bimba* for the image that is reflected within Consciousness. This is what is also claimed in the ĪPK (2.4.10):

By sheer power of will of the Yogins, even without clay or seed, jars etc., which have permanency and serve their respective purposes, come into being.²⁴⁵

244. TĀ 3.64-65: *ata evāntaraṃ kiñciddhīsaṃjñāṃ bhavatu sphuṭam | yatrāsya vicchidā bhānaṃ saṅkalpasvapnadarśane || 64 || itthaṃ viśvamiḍaṃ nāthe bhairavīyacidambare | pratibimbamalaṃ svacche na khalvanyaprasādāt | || 65 ||*

245. I have used Pandey's translation. See Pandey (1954:173).

Conclusion

What I have presented in the pages above should be understood as an attempt to explore the basic model of the Theory of Reflection according to the TĀ and the TĀV. I have mostly remained confined only to these two texts and made a careful attempt to make sense of them. I maintain that there is no unidimensional way of exploring Abhinavagupta and his Theory of Reflection. This study explores one of the many dimensions. I am now completely convinced that if one wants to understand Abhinavagupta's Theory of Reflection one should study the relevant portions of the TĀV, the PTv, the ĪPVV and the NŚAB together and make the best possible sense out of them. Otherwise, no matter what, our understanding of Abhinava's Theory of Reflection will always remain incomplete.

The crucial question I have posed is whether we should ignore the novelty of Abhinavagupta's Śaiva Theory of Reflection in his works other than those related to the Pratyabhijñā epistemology of recognition where only the pure analytical justification for reflection is discussed. The analytical part is only the outermost crust of his metaphysics while the inner most kernel placed deep in the very centre of his metaphysics is his soteriological concern that in turn is profoundly embedded in Kula and Krama ideas. Abhinavagupta's vision of reality is both mystical and erotic following a complex symbolic-ritual scheme. And this depth can only be plumbed when Abhinavagupta is studied across the scriptural traditions that he is a part of.

A further attempt worth making would be to locate the origins of Abhinavagupta's ideas in the works he has been influenced by. This would include not only early Tantric scriptures both dual and non-dual, but also the works of philosophers of language like Bhartṛhari who clearly had tremendous influence on both Utpaladeva and Abhinavagupta. When one tries to deconstruct the concepts discussed in the TĀ, one is clearly able to see how in this Trika manual (*paddhati*), ideas from Krama and Kula traditions are scattered throughout. The

discussions focusing on the Theory of Reflection and the Theory of Grammatical cosmology suddenly emerging in the context of the *Śāmbhavopāya* in the TĀ are clear illustrations of this.

A study of Abhinavagupta's Theory of Reflection in comparison with the theories of other Sanskritic traditions, as also suggested by Ratié, will further help us situating him appropriately on the broader canvas of South Asian philosophical traditions. I am indeed curious to explore the contrasting ideas between the two non-dualistic traditions of Śaivism and Vedānta in future. Both use the metaphor of reflection to explain their non-dual position, and both differ radically in their main doctrinal position.

The metaphor of the mirror itself needs to be looked at from different angles. Metaphor of mirror is very commonly discussed in South Asian Sanskrit textual cultures yet a comparative study is needed. Does mirror work as a sacred object in Abhinavagupta as it does in many Buddhist rituals? One finds striking similarities in the use of mirror metaphor between Abhinavagupta and early Buddhist traditions. In such traditions an undifferentiated mind has very often been compared to a clean mirror. How do we understand the mirroring or visualisation of divine images and explore their meanings? These visualisations are seen by Abhinavagupta both as linguistic and cosmic and are deeply connected with his metaphysics of Light. All these questions and suggestions will remain a part of the desideratum of my future research.

TEXT AND TRANSLATION

I. Conspectus Siglorum of the Mss of the *Tantrāloka-viveka*

Place	Sigla	Identifier	Extent	Script
1. Berlin	B ₁	SBB Hs or 12 434	TĀV 1.1-5.158 [26.42]??	Ś
2. Berlin	B ₂	SBB Hs or 12 641	TĀ 3.66-4.278	Ś
3. Delhi	D	NM 80.1212	TĀV ??	Ś
4. Göttingen	G	NSUBG COD MS SANSCR VISH 4	TĀV 1.1-6.12	Ś
5. Jammu	J ₁	RSRL uncatalogued	BPV	Ś
6. Jammu	J ₂	RSRL 20 ka 2	TĀV ¹	D
7. Jammu	J ₃	RSRL 1466 ka (5913)	TĀV 1.1-37.85	D
8. Jammu	J ₄	RSRL 4908	TĀV 1.1-11.79	D
9. London	L	SOAS 44256	TĀV 1.1-7.71	Ś
10. Lucknow	Lk ₁	ABSP 126E (1537)	TĀV 5-11, 15, 21-26 ²	Ś
11. Lucknow	Lk ₂	ABSP 127E (1644)	TĀV 1-4	Ś

1. This composite MS contains 15.194-217b, 220c-225b, 339-343a; 10.19-31b, 55c-58b; 29.239c- 241b, 243c-247, 241c-243b; 3.66-294b; 3.1-23 with *-viveka*; 3.24-65 without *-viveka*.

2. The 11, 15 and the last chapters are incomplete.

Place	Sigla	Identifier	Extent	Script
12. Lucknow	Lk ₃	ABSP 128E (4408)	TĀV 1.1-3.20	D
13. Pune	P ₁	BORI 449 (1875-76)	TĀV 1.1?-37?	Ś
14. Pune	P ₂	BORI 450 (1875-76)	TĀV 1.1-10	D
15. Pune	P ₃	BORI 451 (1875-76)	TĀV 21-43-37.85	D
16. Pune	P ₄	BORI 452 (1875-76)	TĀ 1-11	Ś
17. Pune	P ₅	BORI 453 (1875-76)	TĀV 1, 3.198 ³	Ś
18. Pune	P ₆	BORI 469 (1875-76)	PBV 3.1-22	Ś
19. Srinagar	K ₁	ORL 969-2	BPV	Ś
20. Srinagar	K ₂	ORL 1012	TĀV 1-5, 6 (beginning)	Ś
21. Srinagar	K ₃	ORL 1054.03	TĀ 1.1-37.85	Ś
22. Srinagar	K ₄	ORL 1352	TĀV 1.1-26.42	Ś
23. Srinagar	K ₅	ORL 1563.8 ⁴	---	---
24. Srinagar	K ₆	ORL 1716	TĀV 1.1-11.80	Ś
25. Srinagar	K ₇	ORL 1792	TĀV 9-37	Ś
26. Srinagar	K ₈	ORL 2080.38 ⁵	---	---
27. Srinagar	K ₉	ORL 2081	TĀV 1-2	Ś
28. Srinagar	K ₁₀	ORL 2201.01	TĀV 1-4, TĀ 13-37.55	Ś
29. Srinagar	K ₁₁	ORL 2404-1	TĀV 1-37 (Some missing)	Ś

3. Begins with TĀV-3/201ab and ends in TĀV-6/205 (Cupboard-28). Begins with TAV-1.1. and perhaps ends in TAV-3/215.

4. Listed under serial No. 1847.2 mentioned on page 386 of Cat. ORLS 2011.

5. Listed in Cat. SORL 1989.

Place	Sigla	Identifier	Extent	Script
30. Srinagar	K ₁₂	ORL 2404-2	TĀV ⁶	Ś
31. Srinagar	K ₁₃	ORL 2539.14 ⁷	---	---
32. Srinagar	K ₁₄	ORL 2550	TĀV 1.1-3.150	Ś
33. Trivandrum	T	ORIML 22.5442	TĀ 1.322-7	M
34. Varanasi	S ₁	SSV 26692-3044	TĀV 9.260-13.60	D
35. Varanasi	S ₂	SSV 82735 (4/151)	TĀV 1.1-11.81, 21-25	Ś
36. Varanasi	V ₁	BHU C139	TĀV 1.1-40	Ś
37. Varanasi	V ₂	BHU C1114	TĀV 3.34ab-3.270	Ś
38. Varanasi	V ₃	BHU C1150	TĀV 3.113-6.20	Ś
39. Varanasi	V ₄	BHU C1198	BPV 3.1-23	Ś
40. Varanasi	V ₅	BHU C4138	TĀV 1.1-1.140	Ś
41. Varanasi	V ₆	BHU C4779	BPV 3.1-23	Ś
42. Varanasi	V ₇	BHU C5019	TĀV 1.204-3.6ab	D

6. ORL 2404-1 and ORL 2404-2 is a single codex.

7. Listed in p. 45 of Cat. SORL 1989.

Description of the Mss of the *Tantrāloka-viveka*

For the purpose of this thesis I have studied the following 39 Mss of the TĀ. But since not all the Mss contain chapter three, the critical edition presented here is based on only 29 Mss. Out of all the 39 Mss, four (B₂, P₄, K₃ and T) contain only the text of the TĀ without the commentary of Jayaratha and thirty Mss (B₁, D, G, J₂, J₃, J₄, L, Lk₁, Lk₂, Lk₃, P₁, P₂, P₃, P₅, K₂, K₄, K₆, K₇, K₉, K₁₀, K₁₁, K₁₂, K₁₄, S₁, S₂, V₁, V₂, V₃, V₅, V₇) include the commentary of Jayaratha along with the text of the TĀ. Five manuscripts (J₁, P₆, K₁, V₄, V₆) include only the verses 3.1-22 from the TĀ those are often titled the *Bimbapratibimbavāda*. Out of all five Mss of the BPV, two (J₁ and K₁) include only the text of the TĀ and the other three Mss (P₆, V₄ and V₆) include excerpts from the TĀV as well, but none of them include the complete commentary on the verses 3.1-22.

As recorded by Pandey (1962:75-76) probably *Bimbapratibimbavāda* was understood as a separate work of Abhinavagupta earlier since independent Mss of this work were discovered but as pointed out by Pandey and as I have also discovered, all the Mss by this title basically contain just the first 22 or 23 verses from the third chapter of the TĀ. It is also possible that probably some traditional Kashmiri Sanskrit scholars studied this excerpt from the TĀ independently keeping in mind its philosophical importance. Janārdana Śāstrī Pāndeya (1997:ix) has suggested that Abhinavagupta might have written this earlier on in life and add it later to the chapter three of the TĀ in a fitting context. As also observed by Alexis Sanderson, such practice of studying specific excerpts from the TĀ was not unusual. According to him this was also the case with the section comprising of verses TĀ 13.3-41b which discusses Abhinava's discussion on Sāṃkhya and sometimes is referred to as an independent work titled the *Sāṃkhyanirṇaya*.¹ To this one can also add the Mīmāṃsaka's discussion on the *vedyatā* falling in the TĀ 10.19-97, but I have not

1. This opinion of Alexis Sanderson is noted in Wezler and Motegi (1998:XXIV-XXV)

come across any independent Mss of either *Sāṃkhyānirṇaya* or *vedyatā* separately. In this context the *Bimbapratibimbavāda* seems to be the only exception. At least that is what the evidence based on the tradition of manuscripts shows.

Apart from the 39 Mss I have studied, there are a few Mss those I have either heard about or found mention of them in the catalogues, but have not been able to have access to them owing to a number of reasons. Thus, Alexis Sanderson mentioned to me the three Mss of the TĀ (or TĀV) from Darbhanga² in Bihar. Apart from this I am at least aware of one uncatalogued Ms from Srinagar (Kashmir) belonging to the private collection of Jenab Manzoor Ahmed Daiko. I did see this Ms personally in the summer of 2008, but I was not allowed to either make a copy of it or to note anything from the Ms. It was shown to me for such a brief time that I could not even identify its contents in detail. All I could see was that this Ms was written in Śāradā characters, had rich marginalia (at least on the first few folia) and was bound in a thick leather cover.

In addition to this I found the mention of the following Mss in the three hand-lists of ORL, but none of them could be physically located:

Acc No. 1563.8³ (Sigla: K_s) in ORL listed under serial No. 1847.2 mentioned on page 386 of Cat. ORLS 2011. The catalogue mentions it to be written in Śāradā script on paper, having 5 folia and 19.5 *13 dimensions.

Acc No. 1934.6 (*Bimbapratibimbavāda*)⁴ in ORL listed under serial No. 2003.2 mentioned on page 396 of Cat. ORLS 2011. It is mentioned to be written on paper in Śāradā script having 6 folia with the dimensions 18.5*16.2.

Acc No. 2080.38 (Sigla K_s) in ORL is only mentioned in the Cat. SORL 1989 and is not located in the other two hand-lists.

2. The identifiers of the three Mss are as follows: First Ms: 162 (1) 2824, Second Ms: 171 (1) 2825 and the third Ms: 259 (3) 2823.

3. In Cat. SMLS 1983 this title is listed under serial No. 796.

4. In Cat. SMLS 1983 this title is listed under serial No. 798.

Acc No. 2539.14 (*Bimbapratibimbavāda*) (Sigla K₁₃) in ORL is mentioned on the p. 45 of Cat. SORL 1989. It is reported there to be written in the Śāradā characters.

Cat. SMLS 1983 also mentions the following:

serial No. 793 *Bimba (pratibimba) -stotra (?)* in Śāradā, 2 folia, Acc. No. 1586.31
serial No. 794 *Bimbapratibimbavāda* in Śāradā, 2 folia, Acc. No. 1586.31
serial No. 795 *Bimbapratibimbavāda* in Śāradā, 9 folia, Acc. No. 1192.06
serial No. 797 *Bimbapratibimbavāda* in Śāradā, 3 folia, Acc. No. 1740.12

Rastogi (987:246) also makes mention of a TĀ Ms belonging to K.C. Pandey, but this is not accessible. In a personal conversation with Rastogi I was told that Pandey's collection of books and Mss was donated to the University of Lucknow's Tagore Library wherefrom some material was stolen a few years back and since then, because the matter went into the hands of external legal authorities, Pandey's collection has been sealed and no one, unfortunately, has access to it at all. Vrajvallabh Dwivedi mentions that a part of Pandey's collection was burnt by a few miscreant students of Lucknow University.⁵

In the following description of the Mss I have mostly depended on either digital copies or the photocopies of Mss. Very rarely have I actually been able to collect the physical descriptions of Mss in person barring a few cases. Thus mostly for physical descriptions of the Mss I have depended on the details as furnished either in the catalogues or in the meta-data pages attached to the digital copies of the Mss. This description of Mss does not confine to the chapter three of the TĀ alone. Even though I have described all the accessible Mss in detail yet the description is suffering from a number of limitations. Thus wherever any particular details were not available I have not listed them. It is difficult to mention physical details of any Mss when one is dealing just with their digital copies, and it was impossible to visit all the Ms repositories personally.

I have listed the contents of each Ms also giving the details about where a certain chapter begins or ends. This is also true of composite Mss where I have at least given the names of the

5. Dwivedi in Rastogi and Rastogi (2013:12)

texts other than the TĀ along with their extent. Wherever I had special observations to make, I have listed them in the 'Notes' and if a certain Ms is also listed in published catalogues or unpublished hand lists, I have made note of it in 'Bibliography'. Wherever such details were missing I have skipped such section instead of leaving them blank.

1. Berlin, Staatsbibliothek zu Berlin, Janert Collection (Hs. or. 12 434)

320; Śāradā; microfilm

Contents: TĀV 1.1-26.42

Incipit: *oṃ śrīparamapadaprāpanasamarthagurucaraṇa jayantitarām ityom | oṃ namaḥ śivāya | | oṃ yasmādīṣaṇa*

Explicit: *[5]tatreti bodhātmake [6] sthaṇḍile svamiti rādhayīṣitam | bodha eva hi pratipha[7]litas tathā tathocchalita ityuktam bimbatveneti pratibimbatayeti ca [8] etad iti pratibimbabhāvātmatayā darśanam | | | iti śrītantrā[9]lokaḥ*

2. Berlin, Staatsbibliothek zu Berlin, Janert Collection (Hs or 12 641)

45; Śāradā; microfilm

Contents: TĀ 3.66-4.278

Incipit: *oṃ namaḥ śivāya oṃ namo | | [2] ananyāpekṣitāyāsya viśvātmatvaṃ prati prabhoḥ [3] tām parām pratibhāṃ devīm saṅgirante hya anuttarām*

Explicit: *[11] alaṃ vātiprasaṅgena bhūyasātiprapañcite [12] yogyobhinavaguptosmin kopi yāgavidhau budhaḥ [13] | | | | | [14] ityanuttarapadappravikāse śāktamaupayikamadya [15] viviktam | |*

3. Delhi, National Museum of India (80.1212)

Śāradā; digital photographs

Contents: I received 1110 images of this Ms in three DVDs. The first image in the first DVD begins with TĀV 31.106 and the last image in this DVD (image No. 500) contains TĀV 10.222. Somewhere in the middle of the DVD, image No. 148 includes TĀV 28.88-90. The second DVD's first image (image No. 501) mentions TĀV 10.193 and the last image in the same DVD (image No. 1000) mentions TĀV 8.184. In middle of this DVD I could also locate parts of the TĀV 1 and 3. For instance image No. 642 mentions TĀV 1.154, image No. 651 mentions TĀV 3.288, image No. 669 mentions TĀV 3.84, image No. 707 mentions TĀV 3.263. The third DVD contains 110 images those roughly include TĀV 8 and 9. The first image in this DVD (image No. 1001) mentions TĀV 8.180 and the last image (image No. 1110) mentions TĀV 9.306.

Notes: It is very clear from the details listed above that the images of the Ms are not in sequence. Unfortunately, the same is the case with the original Ms. Since it is written on dark birch-bark and each folio is mounted with thick brown paper, in majority of folia the folio number is not visible. There are arabic numerals written on each folio with a pencil which seems to be an attempt on part of someone trying to put the folia in sequence. But unfortunately, even this sequence is not correct. It is very difficult to say if the Ms is complete

This is the oldest and the only birch-bark Ms of the TĀ so far available. It can be placed between 17th-18th century CE. From the point of orthography there are two more features that could help for approaching an average date: the conservative use of *jihvāmūlīya* / *upadhmanīya* and of *prṣṭhamātrā* diacritics.

Bibliography: Not catalogued except in the accession register of the manuscript section of the National Museum of India in New Delhi.



3.21-22 com.

Delhi, National Museum of India (80.1212)

4. Göttingen, Niedersächsische Staats-und Universitätsbibliothek
(COD MS SANSCR VISH 4)

548; paper; Śāradā; digital photographs

Contents: TĀV 1.1- 6.12.

Incipit: [fol. 1r1 *om śrīgaṇeśāya namaḥ* | | *om namaḥ śivāya* | | *om śrīguru*[2]*pādukābhyo namaḥ* | |
om yasmādīṣaṇa

On the top margin of the folio 1r the text reads: [line 1] *om yasmādīṣaṇavītkriyā yaduditās tat tat prathā śaktayo yatraivoṃ vidhatāṃ kadāsyapagataṃ yadvāyadevaṃ vidhaṃ* [2] *taddhāma trikatattvamadvayamayaṃ māyāvibho horthitaṃ dvanta svānta nīśānta saṃsthita* 1 [3] *dehe vimukta evāsmi yat pras++ikṣanaiḥ kṣaṇāt śrīmatkalyāṇarājānaṃ vande taṃ janakaṃ gurum* 2 [4] *śivośāsanāgamarahasyakovidhaiḥ gurubhir gabhīrahṛdayair dayodayaiḥ karuṇāruṇaṃ vid ciredṛśaṃ tathā mayi dīnabandhubhir amoghabhāṣitaiḥ* 3 *yathā rahasya sarvasvaṃ mānase me śivoditam* [5] *++vāsanayā+naṃ karkaśepyāśu śīsriye* 4. The next verse continues on the left margin: *na granthakārapadamāptum athāsmya pūrovaṃ svaṃ kauśalaṃ prathayitum vi+dhā pravṛtaḥ kintvetad arthapariśīlanato vikalpaḥ saṃskā*[2]*ravāmśca samiyāditi vāñchitaṃ naḥ* | | 5 | |

Āhnika 2 begins on 58v. On 60v the text is interrupted midway with the *avataranikā* of 2.20. However the very next page starts with the beginning of the *Āhnika* 2 which is completed. Hereafter the pages are marked from the beginning. Chapter three begins with the image 77 (pages are marked afresh). 3rd ends in 87v. 4th ends in 159r. 5th ends in 199v. 6th begins in 101r but abruptly ends in 102r.

Explicit: [fol. 202r22]...*prathamah parispanda iti tadbhedavṛttyaivasarva* (TAV 6.13, *K_{ED} Vol. IV, p. 12*)

Notes: The 1v page of the Ms has a 'Acc Mss 1966.5' marked on it. There is something written on this page with a pencil that is not clearly visible. The first two chapters have individual page numbers, but the beginning of the chapter 3 is marked by page 1 and this continues till the end of the Ms.

Bibliography: uncatalogued



Göttingen, Niedersächsische Staats-und Universitätsbibliothek
(COD MS SANSCR VISH 4)

5. Jammu, Sri Ranbir Sanskrit Research Institute (uncatalogued)

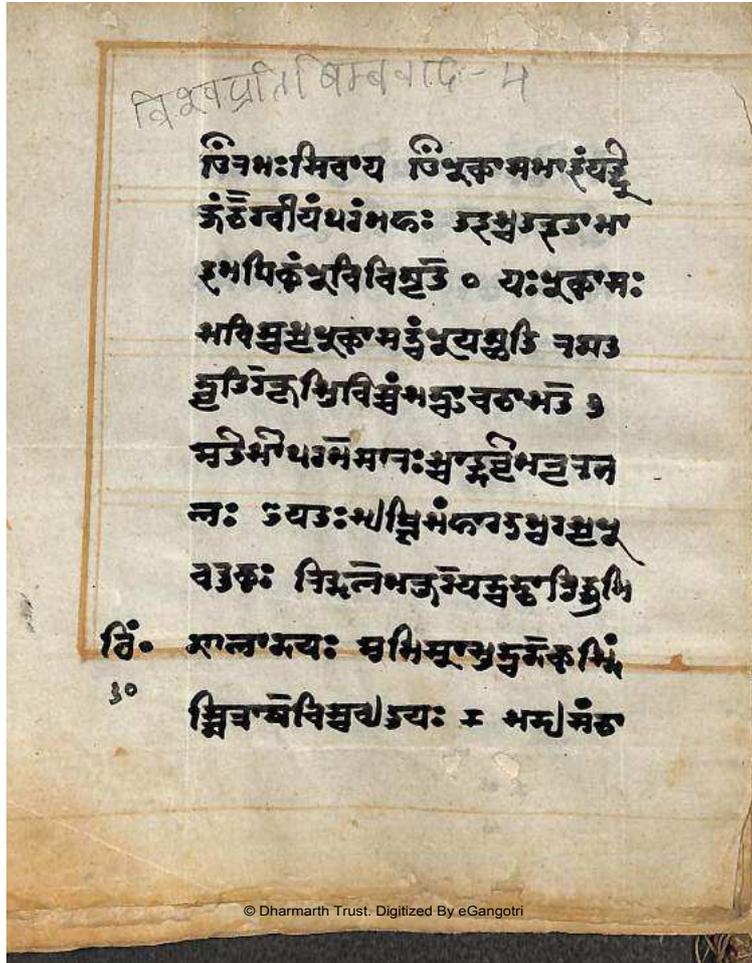
Śaradā; digital images

Contents: BPV (TĀ 3.1-22). This is a composite Ms containing eight works: 1. *Kūṣmāṇḍastotra* (1v-7r) 2. *Mukundamālā* (1v-7v), 3. *Ātmabodha* (1v-7v) 4. *Śivasūtra* (1r-5r) 5. *Stavacintāmaṇi* (66v-81v) 6. *Viśvacitpratibimbavādaḥ* (81r-84v) 7. *Bodhapañcadaśikā* (84v-86r) 8. *Vairāgyaśataka* (1v-26v).

Incipit: [81r1] *om namaḥ śivāya om prakāśamātram*

Explicit: [84v10] *iti bimbapratibimbavādah[11]samāpt om*

Notes: The first page of the Ms bears the number 20 and titles of all the eight texts in modern hand-writing. The first four Mss are numbered individually. The fifth Ms titled *Stavacintāmaṇi* is marked to begin from folio 66v. Then *Bodhapañcadaśikā* and the *Vairāgyaśataka* are also numbered individually.



Jammu, Sri Ranbir Sanskrit Research Institute (uncatalogued)

6. Jammu, Sri Ranbir Sanskrit Research Institute (623 (20 ka 2))

667; Devanāgarī; photocopy

Contents: Contains the Viveka of Jayaratha. Folios are missing in between. This composite MS contains 15.194-217b, 220c-225b, 339-343a; 10.19-31b, 55c-58b; 29.239c- 241b, 243c-247, 241c-243b; 3.66-294b; 3.1-23 with -viveka; 3.24-65 without - viveka. (AS)

Incipit: *om śrī gaṇeśāya namaḥ* || *om śrī gurave namaḥ* || *om prakāśamātram*

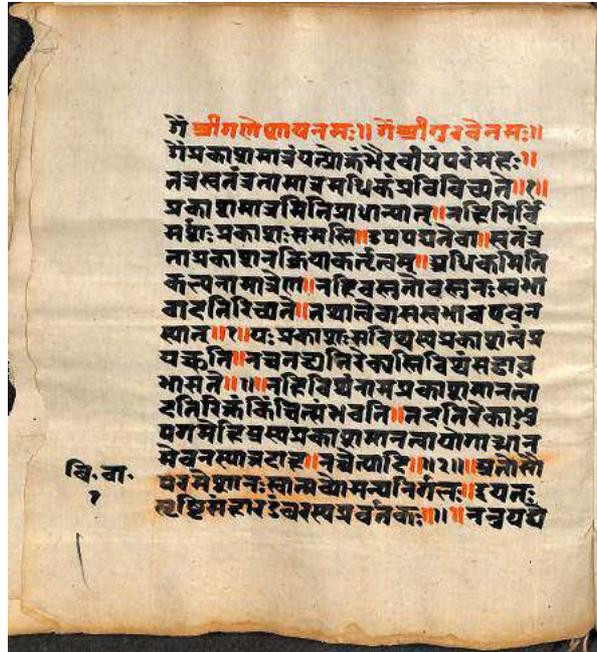
Explicit: [10r9] *iti tantrā[10]loke bimbapratibimbavādaḥ samāptaḥ* || || [11] *om īśvaram abhayamudāraṃ pūrṇamakāraṇamapahnu[12]tātmanaṃ sahasābhijñāya kadāsvāmijanaṃ [13] lajjayiṣyāmi* || *om īśvarohamahameva [14] rūpavān paṇḍitosmi subhagosmi ko aparāḥ m[15]at samosti jagatīti śobhate mānitā tvadanu[16]rāgiṇaḥ param* || *om śrī śivāya namaḥ* ||

Notes: This is a composite Ms containing many other works.⁶ 1. *Bahurūpagarbhastotra* with the commentary *Viṣamapadasaṅketa* of Anantaśaktipāda. 3[1]r-10[15]r. Kashmirian Devanāgarī. Incomplete. 2. *Śivapūjā*. 1[16]v1-26[68]v12. Devanāgarī. 24v18-25v6. The *Harāṣṭaka* of Jagaddhara. 25v6-26[68]v12. The *Karṇapūrastotra* in the *Kusumāñjali* of Jagaddhara. 3. 1v[69]1-10v[87]1. *Śivasahasranāmastotra*. Kashmirian Devanāgarī. 4. *Ānandeśvarapūjā* (1r1-1v13) Devanāgarī. 5. 1r[115]1-6v[126]12. Abhinavagupta, *Tantravaṭadhānikā*, Śāradā. 6v[126]13-16v[147]17. *Vātūlanāthasūtra* with the *vṛtti* of Anantaśaktipāda. 1r[148]1-2v[151]. Circa 17 lines; circa 17 akṣaras a line. A commentary on a verse from a hymn by Abhinavagupta in the Śikhariṇī metre. *Īśvarapratyabhijñā* 3.1.2-3 and on Utpaladeva's *Vivṛti* thereon (ĪPV and ĪPVV); quotes the *Spandakārikā*, Rāmakaṇṭha's commentary thereon, and the *Mahārthamañjarī*. The verse is quoted as Abhinavagupta's by Jayaratha ad TĀ 8.51. 8. 3r[194]1. *Samastāśāstraṅgatasārasaṅgraha*. 9. 1r(200). **Gurupraṇāmaavidhīh*. Devanāgarī. 10 1r(202)-2v[204]14. A commentary on *Vijñānabhairava* 42 incorporating Śivopādhyāya's. 2v[204]15-26. *Mānasikapūjā* of Śaṅkarācārya. 1r[207]1-. Unidentified passages. (i) = *Tantrāloka* 15.194-217b (> 1v[208]16), 220c-225b (> 2r[209]1), 339-343a (> 2r[209]9) (ii) = *Tantrāloka* 10.19-31b, 55c-58b (>[210]8) (iii) > [210]24. [211]1-[212]14. *Śivastotra*. [213]1-[214]27. *Śivakavaca*. [221]15-27 (end). = *Tantrāloka* 29.239c-241b, 243c-247, 241c-243b. [225]1-[237]17. *Vijñānabhairava* with commentary and some additions, beginning with *Vijñānabhairava* 14-16b and skipping many verses. [244]. New hand. *Agnikārya* texts for *Ānandeśvarabhairavamāntra* and *Parāśaktimāntra*, the latter incomplete. [245]-[249]. New hand. *Paramārcanaśikā*. [250]-[255]4. Same hand as that of preceding. *Cittasamtoṣaśikā*. [267]-[281]. *Prāṇāgnihoṭra*

6. I am very grateful to Prof Alexis Sanderson for sharing the extensive details of this composite Ms with me via email of 1 July 2015.

taught by Maheśvara to Kumāra. [283]-[285]. The *Brahmavidyā* of *Tantrāloka* 30. [286]-[287].
 Commentary on Kṣemarāja, *Netratantroddyota*, Maṅgala 1. [288]1-18. = Abhinavagupta,
Īśvarapratyabhijñānākārikāvimarśinī ad 1.1.1., vol. 1, pp. 6,3-9,3). [290]-[292]6.
*Dehasthadevatācakra*stotra. [293]-[308]4. *Mānasikapūjā* of Śaṅkārācārya. [309]-[315]8.
Ajapāgāyatrī. Śākta-śaiva. [315]9-13. *Maṅgalaśloka* of *Netroddyota*. [316]-[322]6.
Parāprāveśikā. [334]3-8 = *Parātrimśikāvivarāṇa*, [334]16-[335]4 = *Jñānagarbhastotra*. [338]1-
 [367]8 = *Tantrāloka* 3.66-294b (end) [omitting 121ab, 187c-188b, 188c-196b, placing
 190c-196b after 201b and following 196b with 201c, adding after 223d *Siddhayogeśvarīmata*
 qu. ad 3.223cd and TĀ 4.-294 qu. *ibid.*, incorporating *Viveka* (*yad uktam tatra* etc.) ad 224,
 omitting 227, 239d-240a, 266-267b, incorporating verse quoted in *Viveka* ad 268-270, p.
 247,14-15, omitting 272-273, 284ab, incorporating verse quoted in *Viveka* ad 288]. Ends: *iti*
*śrītamtrāloka*viveke *śāmbhavopāyaṃ tṛtīyam āhnikam samāptam*. [368]-[373]9.
Samkṣiptasvarajñāna. [378]-[386]. Śivasvāmī Upādhyāya, *Ṣaṭcakra*nirṇaya. [392]-[405]1.
Bimbapratibimbavādah. = *Tantrāloka* 3.1-23 with the commentary of Jayaratha. Ends: i[ti]
 [bim]ba[pra]ti[bim]ba[vā]dah [sam]ā[pta]ḥ. [406]-[411]10. *Bimbapratibimbavādah* continued
 (*Tantrāloka* 3.24-65 without *-viveka*). [412]-[535]. *Mālinīśloka*vārtika. Complete. [538]-
 [543]18. *Ṣaṭcakra*nirṇaya. [543]19-[549]6. *Tanḍustavarāja*. [549]7-[552]11. Vāmanadatta,
Svabodhodayamañjarī. [552]12-[553]. Vāmanadatta, *Bodhaviḷāsa*.

Bibliography: Patkar, Vol: III, p. 1154 (mentioned under the title *Mālinīśloka*vārtika)



Jammu, Sri Ranbir Sanskrit Research Institute (623 (20 ka 2))

7. Jammu, Sri Ranbir Sanskrit Research Institute (1466 ka - 5913)

folia 608; Kashmirian Devanāgarī; digital photographs

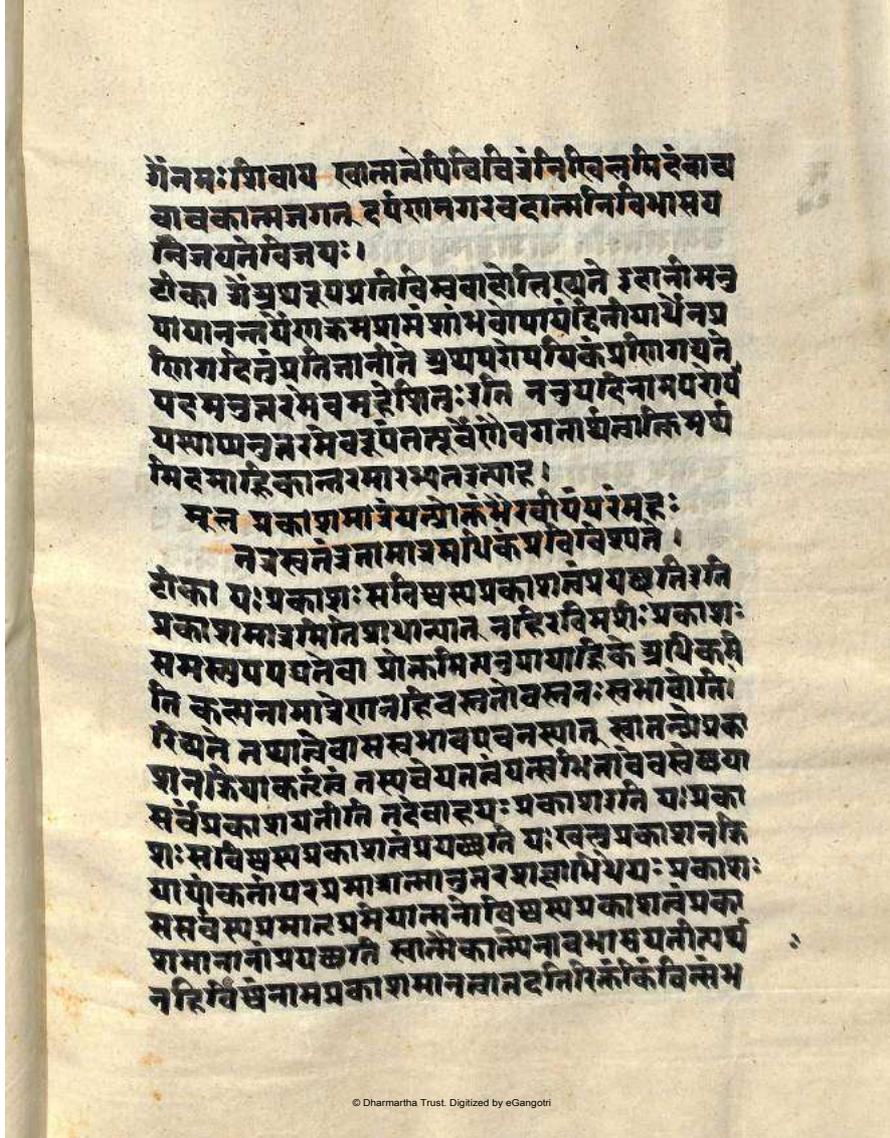
Contents: Contains the TĀV from 1.1-37.85

Incipit: [fol. 1r] *om śrīgaṇeśāya namaḥ*

Explicit: [fol. 607v, line 16] *iti śrīmad abhinavaguptaviracite taṃtrāloke saptatrimśaṃ āhnikam 37 | |*
| | [17]samāptaścāyaṃ taṃtrālokaḥ | | kṛtis trinayana[18]caraṇacintanalabdhaprasiddhaiḥ
śrīmad abhinavaguptasya [19] yadaśkathad amuśmi śrīmadācāryavaryo
bahuparikara[20]vṛndaṃ sarvaśāstroddhṛtaṃ sat tad atulapariyatnenaiṣya saṃcintya sadbhir
hṛdayakamalakośe dhāryamāryaiḥ śivā[21]ya yo dhīti nikhilāgameṣu padavidyo
yogaśāstrāśra[22]mī yo vākyārthasamanvayīkṛtaratiḥ śrīpratyaabhijñāmyate[fol. 607r, line 1]
yastarkāntaraviśrutāḥ śrutatayā dvaitādvayajñānavit sosmi[2]nsyānadhikāravānkalkalaprāyaṃ
pareṣāṃ vacaḥ | | iti śivoam | |

Notes: 2nd chapter ends in 83v. 3rd ends in 152v. 4th ends in 217r. 5th ends in 252v. 6th ends in [291v]. 7th ends in 302v. 8th ends in [363v]. 9th ends in 421r. 10th ends in [467v]. 11th to 19 chapters are missing. 20th ends in 436v. 21st ends in 538v. 22nd ends in 542v. 23rd ends in 551v. 24th ends in 553r. 25th ends in 556v. 26th ends in 561v. 27th ends in 563v. 28th ends in 577r. 29th ends in 587v. 30th ends in 592v. 31st ends in 592v. 31st ends in 597r. 32nd ends in 599r. 33rd ends in 600r. 34th ends in 602v. 35th ends in 602r. 36th ends in 603r and 37th ends in 606r. On fol. 608v there is a table of contents.

Bibliography: This Ms is mentioned in Cat. RSRI 1984, p. 1064. The details mentioned there are:
size: 33.2 * 21.16 cms. 667 folia, 24-25 lines, 20-24 letters.



Jammu, Sri Ranbir Sanskrit Research Institute (1466 ka - 5913) (folio 84v)

8. Jammu, Sri Ranbir Sanskrit Research Institute (4908)

Kashmirian Devanāgarī; digital images

Contents: TĀV 1.1-11.79

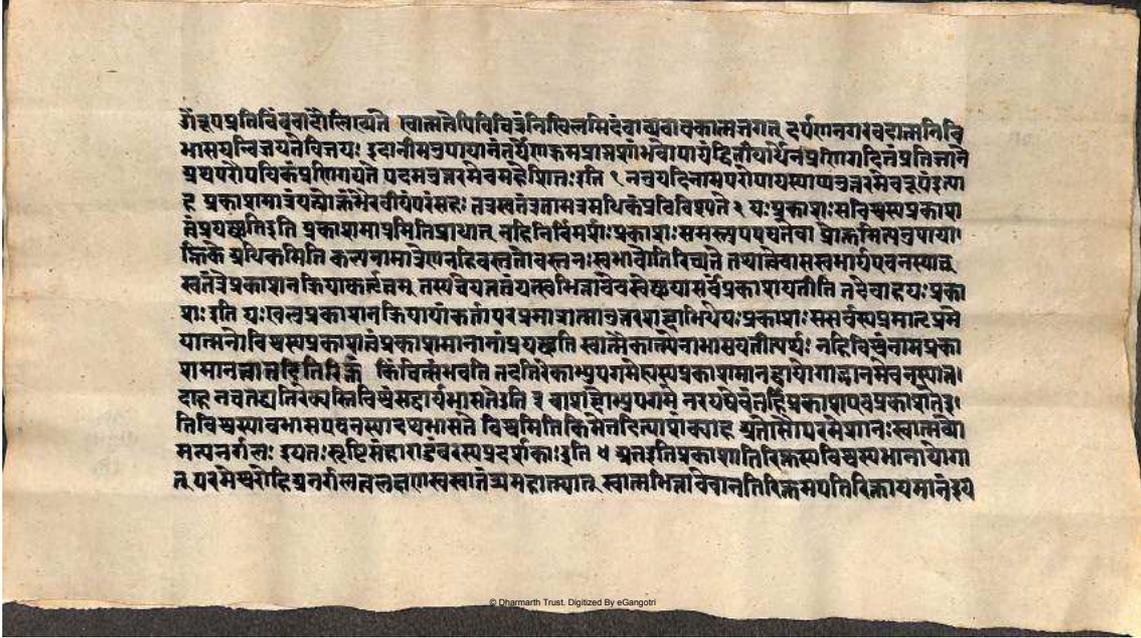
Incipit: [1r1] om śrī gaṇeśāya namaḥ om *oravi*o*vidhvaṃsavicaṣṇamibhānanam natvātigopyam
likhati tantraṃ vaidhīraḥ [2] vīrakaḥ om yasmādīṣaṇa

Explicit: It is very interesting to note on page 158r, line 11 that the text suddenly shifts from
11.79 to 10.61ab.

[TĀV 11.78-80] [158v9] mahatvaṃ yasya tasmin paraṣaṃviddhāmasavidhavartinītyarthaḥ
paradhārādhirohe punaḥ sarvajñānakriyāyoga eva syā[10]t ityāha yāvaddhāmani
saṅketanikāraḥkalanojjhite viśrāntaścinmaye kiṃ kiṃ na vetti kurute na vā
ataścāgam[11]joapyevam ityāha ata eva hi vāksiddhau varṇānāṃ mupapāsyatā Here the text
suddenly shifts to TĀV 10.79: [158v11] arthakriyākaraṃ taccenna dharmāḥ konvasau bhavet
nacedaṃ vedyā[12]tvaṃ jñānātmakam saṃvinmātrameva yato bhāvāṃśapṛṣṭhagamiti ata eva
tatsaṃvinmātrātiriktatvenārthādbhāvāṃśadharmāḥ [13] tathātve cāsyā kiṃ nibandhanam
ityuktamarthakriyākaramiti sā cārthakriyā samanantarameva darśitadharmāścenneṣyate [14]
tannīlātapi kaściddharmāḥ syādityuktaṃ na cet konvasau bhavet iti mātrāgrahaṇena ca
vedyatvasya jñānasaṃvitterādhi[158r1]kyaṃ dhvanitam adhikaśca bhāvo vā syāt taddharma
na tāvadvedyatvaṃ bhāvāḥ tasya hi vedyatvaṃ na tvavedyatvameva saḥ ataśca [2] taddharma
eveti yuktamuktam vedyatvaṃ bhāvadharmā iti nanvatrokta eva || Here the text
abruptly ends.

Notes: 1st chapter stops abruptly on 47r [TĀV 1.204]. 2nd chapter is completely missing. The
next folio i.e., 48v reads 3rd chapter.

Bibliography: This Ms is mentioned in Cat. RTL 1894 p. 221 (in the section on Bhakti). The
details mentioned are folia: 381, śeṇayaḥ 14, akṣarāṇi 42, asamāptaḥ, navīnā kāśmīrikī
lipi.



Jammu, Sri Ranbir Sanskrit Research Institute (4908) (folio 48v)

9. London, School of Oriental and African Studies, University of London (44256)

folia 371; size 12 * 8; Śāradā; digital photographs

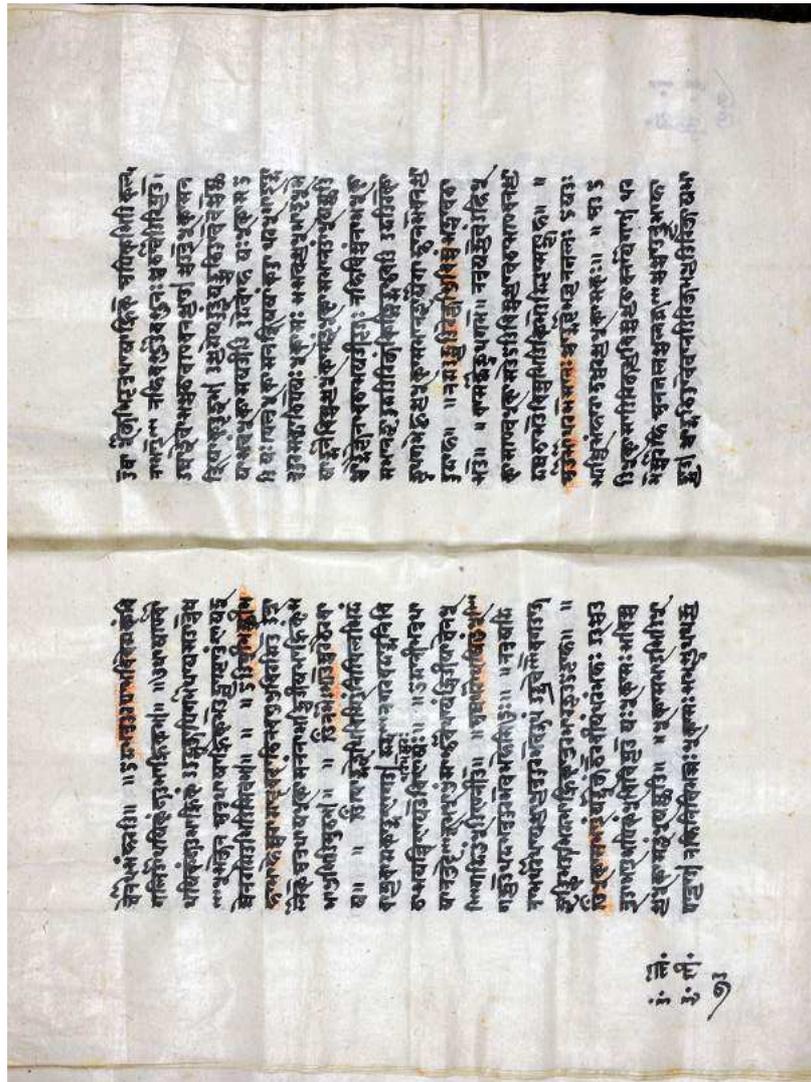
Contents: TĀV 1.1-7.71

Incipit: [fol. 1v, line 1] *oṃ śrī gaṇādhīpataye namaḥ* | | *oṃ namaḥ paramagurave* [2] *oṃ namo vāgdevyai oṃ namo mṛteśvarabhairavāya* | |

Explicit: [371v2] *iti śrīmacchrīmahāmāheśvarācāryavarya śrīmada*[3]*bhinavaguptaviracite tantrālo*[4]*ke viveke cakrodayaprakāśanam nāma saptamamā*[5]*hnikam samāptamiti śivam* | | [6] *śrī gaṇeśo jayatāt* | |

Notes: Ist *Āhnika* ends in 86v. 2nd ends in 98r. 3rd ends in 181r. 4th ends in 261v. 5th ends 304r. 6th ends in 355r. 7th ends in 371v. The abbreviations on the margin of each page also lists the number of the *Āhnika*. From the digital images I have access to, it looks like this Ms is written on what is called new Kashmiri paper.

Bibliography: This Ms is mentioned on p. 13 in Cat. SOAS 1978. The details listed in the handlist are: "Tantrāloka. A digest of Kāsmīrī Śaiva theology in Sanskrit verse. Text with Rājānaka Jayaratha's Sanskrit commentary Prakāśa, from the beginning of the work to the end of the 7th āhṇika. Written in Śāradā script on Kāsmīrī paper, in roughly tooled brown leather cover with flip. 19th century. ff. 371. 12 * 8. MS 44256."



London, School of Oriental and African Studies, University of London (44256)

10. Lucknow, Akhil Bharatiya Sanskrit Parisad (126E (1537))

folia; 419 (1-388, 1-3, 1-28) size: 19.4 × 11.2 cm; Śāradā; photocopy

Contents: TĀV 5-11, 15, 21-26. The chapters 11, 15 and 26 are incomplete. Each folio contains 22 lines

Incipit: [fol. 1v, line 1] *om śrī gaṇeśāya namaḥ | | yo nāma ghoranina[2]doccāravaśād
bhīṣayatyāśeṣajagat | svasthā[3]nadhyānarataḥ sa jayatyaparājīto rudraḥ | |*

Explicit: [xx, line 4] *bimbatveneti pra[5]tibimbatayeti ca | etad iti pratibimbabhā[6]vātmatayā darśanam
| | | |*

Notes: 5th chapter [1-49], 6th chapter [49-105], 7th chapter [105-120], 8th chapter [120-212], 9th chapter [212-300], 10th chapter [300-366], 11th chapter is not complete, 15th chapter is from verse 115 to 132. 21st chapter [1-3], 22nd chapter [3-7], 23rd chapter [7-19], 24th chapter [19-21], 25th chapter [21-24], and 26th chapter [24-27]. There are corrections made with a modern pen on a few initial folios.

Bibliography: This Ms is listed on p. 417 of Cat. ABSP 1970.

11. Lucknow, Akhil Bharatiya Sanskrit Parisad (127E (1644))

folia: 187; size:19.2 × 12.3 cm ; Śāradā; photocopy

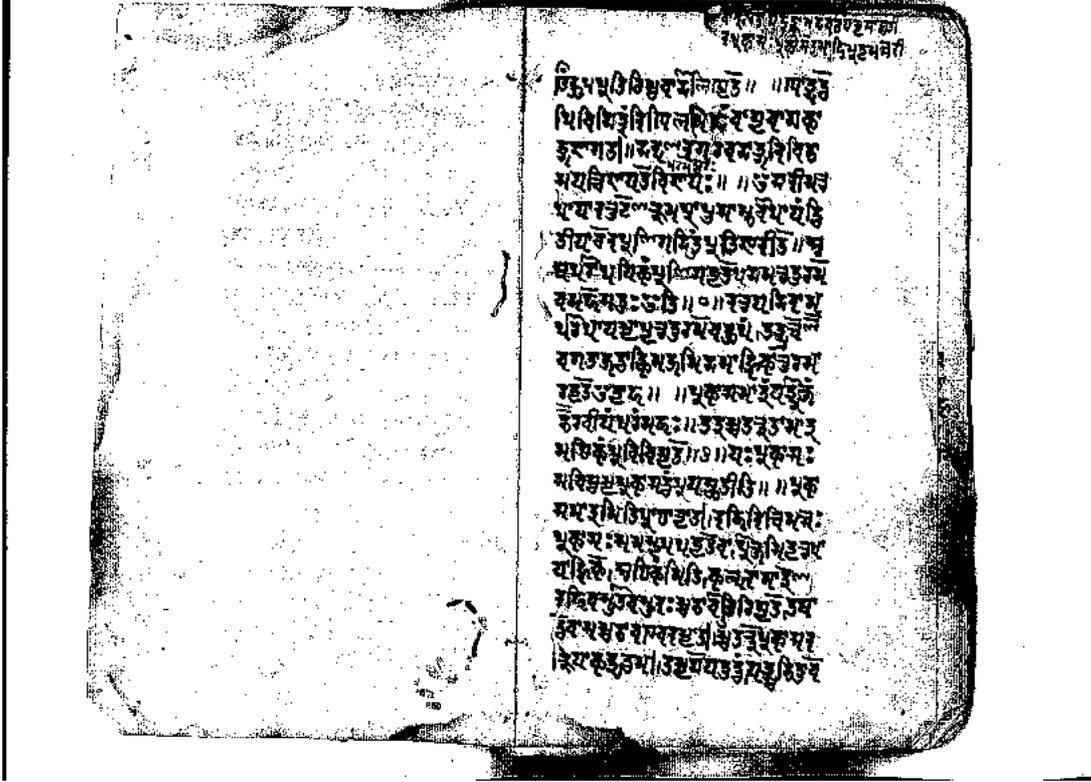
Contents: TĀV 1-4. Each folio contains 22 lines.

Incipit: (On the top of the fol. 1v is written | | *tantrālokaḥ | | abhinavaguptācārya tantrāloka vivekaḥ
- jayaratha*) [fol. 1v, line 1] *om śrī gaṇeśāya namaḥ | |*

Explicit:

Notes: This text is bound with other texts: *Īśvarapratyabhijñāhṛdaya*, *Dehasthadevatāstotram*, *Siddhamata*.

Bibliography: This Ms is listed on p. 419 of Cat. ABSP 1970.



Lucknow, Akhil Bharatiya Sanskrit Parisad (127E (1644))

12. Lucknow, Akhil Bharatiya Sanskrit Parisad (128E (4408))

folia: 108 (1-68, 70-109); size: 23.8 × 14.1 cm; Devanāgarī; photocopy

Contents: TĀV 1-3. Each folio contains 10 lines. According to the catalogue folio no. 69 is missing in the Ms. The Ms abruptly closes with the words *vibhādarśavat pṛthak iti 21 kramā TĀ 3.20*.

Incipit: [fol. 1, line 1] *oṃ śrī gaṇeśāya namaḥ* | |

Explicit: [fol. 109, line 7] *yataḥ punastasmād ādarśādeṣa prativiṃṣo bhedanapṛthaktayā na bhāti tato hetoḥ ti[8]leṣu tailamitivad abhivyāpavattayā saīṣa ādhāra ucyate atra punarutpannasya mataḥ prativoimbasya jñaptā[9]vālokādaya upāyā iti tebhīyosya viśeṣaḥ tadāha tatra rūpāyā*

*dīpasṛgṣaṃvidāḥ kramāt 20 dīpa[10]cakṣuṣvividhānām kāṭhinyābhāvattāḥ paraṃ sarvataścāpi
nairmalyānna vibhādarśavat pṛthak iti 21 kramā*

Notes: First chapter ends at image 183.

Bibliography: This Ms is listed on p. 420 of Cat. ABSP 1970.

13. Pune, Bhandarkar Oriental Research Institute (449-(1875-76))

folia: 307; Śāradā; photocopy

Contents: 25-27 lines approx. each folio

Incipit: *om svasti | | | | śrīgurupādūkābhy+++ | | | | śrī[sarasvatyai] namo namaḥ | | śrīgaṇeśāya
namaḥ*

Explicit:

Notes: This is a composite Ms, containing the *Parātrimśikāvivarāṇa*, the *Tantravaṭadhānikā*, and the TĀV (AS).

1. The PTV comprises first 27 folia. On 27v PTV ends in the mid of the page. It looks complete.

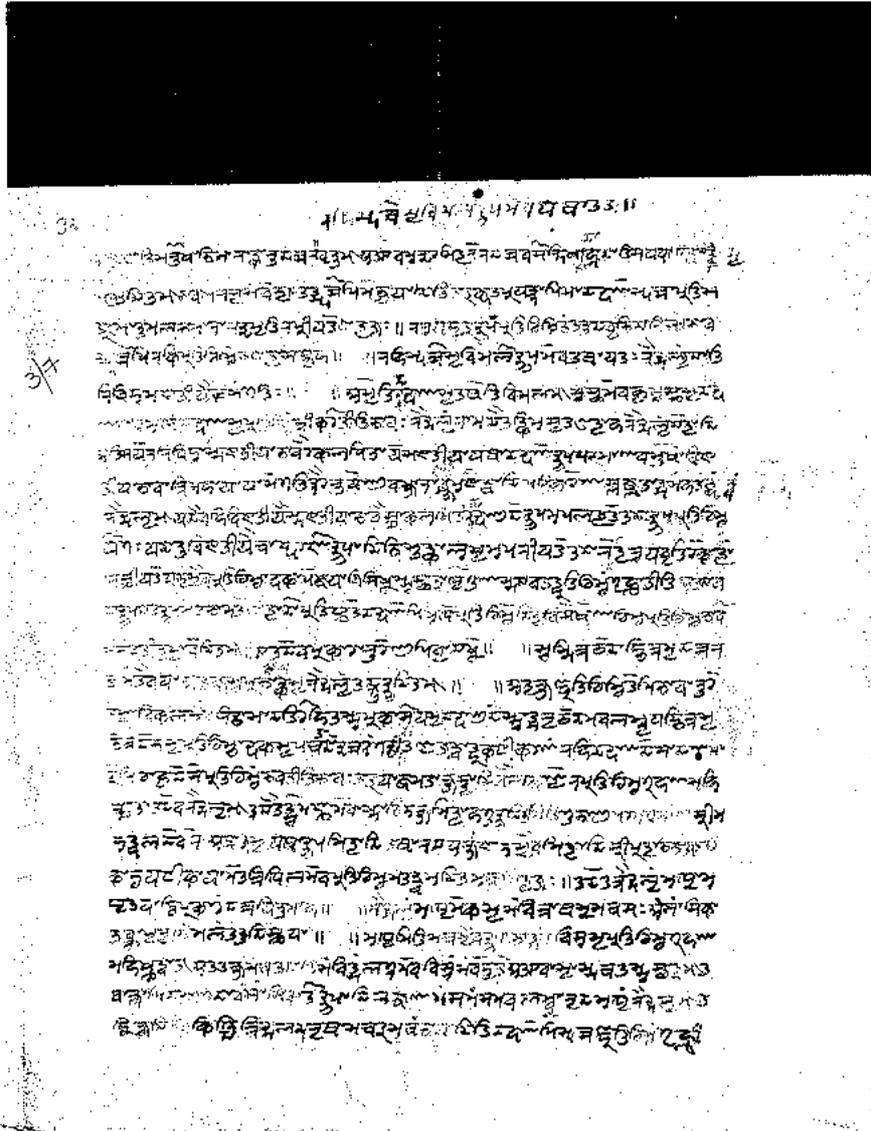
2. On 27r and 28v (even though the page numbers are not marked) there is TVDh. TVDh begins on the top of 27r(?): *vicitra* kāla evāyaṃ saṃvidāṃ spanda īdṛśaḥ pāṛthiva prākṛta* (27r line 2) *māyā śāktam aṇḍacatuṣṭayam* and ends in (28v line 3) *eṣābhīnavaguptena racitā tantradhānikā hṛdbhūmau yasya* (line 4) *rūḍhā sau śivakalpāvanīmahaḥ (?)* *bhedābhedakṛto tasya kriyātantram ihoditam svatantrasya mato jñeyaṃ svopāyaṃ* (line 5) *śrīghrasiddhaye | | | | tṛtīyamāhnikam | | iti tantradhānikā samāptā | | kṛtiḥ śrī***śiva śrīmad abhinavaguptapādānām | | | |*

The first chapter abruptly stops at 1.217 and then begins again at 3.7. The second chapter is completely missing. Otherwise the text seems to be complete, at least the last folio of the Ms gives such impression.

About the above Ms Georg Bühler says the following: "In conclusion I have to add that the complete MS. of the *Tantrāloka-viveka*, No. 449, which comes from Ḍilhī, is probably unique. The MSS. from Kaśmīr are all mutilated, and the Pandita asserted

that the commentary on a number of āhnikas has been lost." (p. 83 of the Report, 1877)].

Bibliography: Mentioned in Cat. Report 1877 p. CXLVIII-CLV.



Pune, Bhandarkar Oriental Research Institute (449-(1875-76))

15. Pune, Bhandarkar Oriental Research Institute (451-(1875-76))

folia: 89+10; Devanāgarī; photocopy

Contents: TĀV-21.43-37.85 (BORI List says XI-XXXVII mostly without commentary)

Incipit: [fol. 1v, line 1] *om namaḥ śivāya dīkṣāyām apyatidiśati*

Explicit: [fol. 89, line 13] *iti śrīmadācāryā[14] 'bhinavaguptaviracite tantrāloke saptatṛiṃśamāhnikam
|| sapātaścāyaṃ tantrālokaḥ || śubhamastu lekhakapāṭhakayoḥ || saṃvat 1932(?) || ||*

Notes:

Bibliography: Mentioned in Cat. Report 1877 p.XXIX.

16. Pune, Bhandarkar Oriental Research Institute (452)

Śāradā; photocopy

Contents: TĀV-1.1-3.215

Incipit: +++ *om yasmādīśaṇavitkriyā*

Explicit:

Notes: There is a bit of confusion I have about BORI Nos. 452(1875-76) and 453 (1875-76). Cat. Report 1877 p.XXIX. mentions the following details of No 453 (1875-76):

with com. I-XI, fol. 416, Śāradā

The copy of the Ms that was made available to me as from No. 452(1875-76) from BORI does not match the above description of Cat. Report 1877 p.XXIX.

Bibliography: Mentioned in Cat. Report 1877 p.XXIX.

17. Pune, Bhandarkar Oriental Research Institute (453)

folia: 127; Devanāgarī; photocopy

Contents: TĀV-1 (?), 3-7.

Incipit: *niyatāvaccchedaḥ saṃgacchate ityāśaṃkyoktamanyāḥ śaktayotraiva niṣṭhati iti anyā iti tatsaṃyogaviyogasamutthā ghaṭapatādayaḥ |*

Explicit: [126v17]ti | | | *evaṃ rātrāvapītyevaṃ viṣuvaddivasāt samāt | | ārabhyāharniśāvṛddhīhrāsasaṃkrāntigopyasau | | ityevaṃ vāhyenāhorātre*

Notes: There is a bit of confusion I have about BORI Nos. 452(1875-76) and 453 (1875-76). Cat. Report 1877 p.XXIX. mentions the following details of No 453 (1875-76):

with com. I., III.-VII, Fol. 172 Śāradā

But the physical Ms that I have seen lists the contents as: TĀV 3.201ab to 6.205 and is in *Devanāgarī*.

Bibliography: Mentioned in Cat. Report 1877 p.XXIX.

18. Pune, Bhandarkar Oriental Research Institute (469 (1875-76))

folia: 4; Śāradā; photocopy

Contents: PBV 3.1-22

Incipit: *oṃ namaḥ śrī gurave | oṃ prakāśamātraṃ yat proktaṃ.....*

Explicit: (main text ends in) *iti bimbapratibimbavādaḥ samāptaḥ |*
(commentary on margins ends in) *śrī tantrāloke viśvapratibimbavādaḥ saṃpūrṇaḥ |*

Notes: *Pratibimbavāda*...Pandey (1963:76) has also mentioned this Ms in his book and noted that this is just the same section from the TĀ-3. This Ms is bound together with the *Spandakārikāvṛtti*. This is a collection of first 22 verses from the TĀ-2. The *viveka* is written on margins.

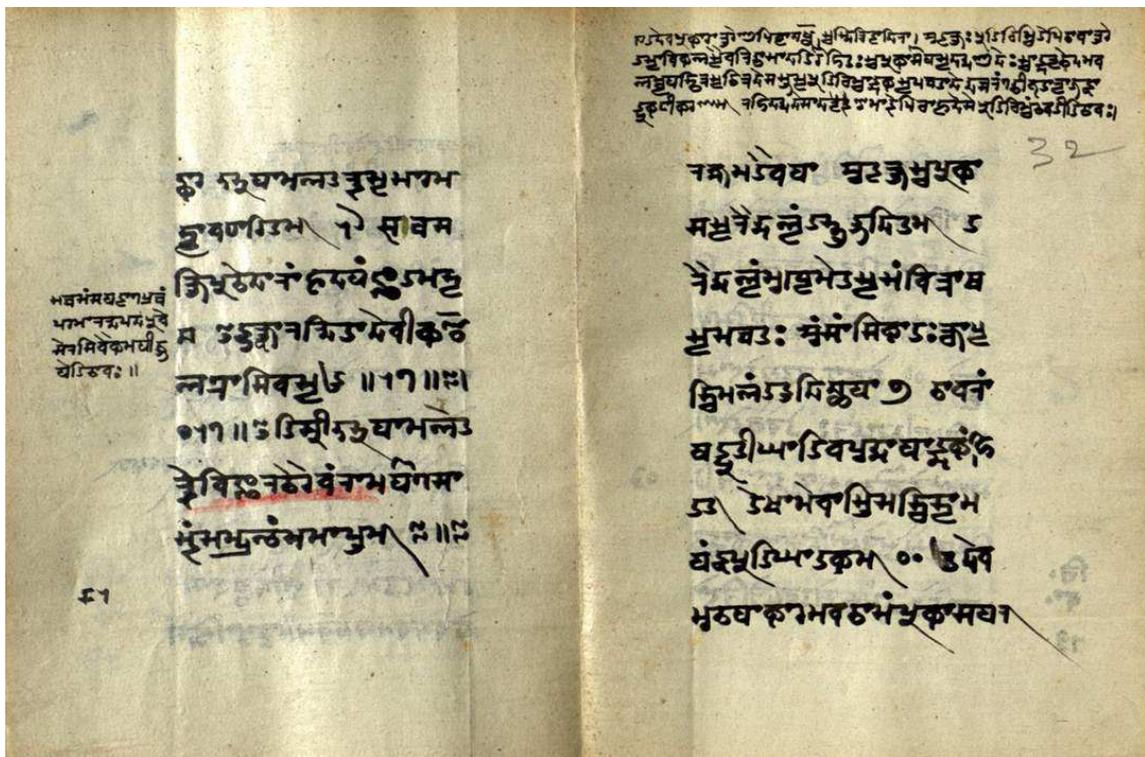
Bibliography: Mentioned in Cat. Report 1877 p.XXX.

Incipit: TĀ 3.8 *na kṣamataiva yā atyaktasvaprakāśasya nairmalyaṃ tadgurūditam*

Explicit: TĀ 3.23 *dhruvaṃ mohah śāmyediti nirdiśaddarpaṇavidhim*

Notes: The folia containing the first seven verses of the *Viśvapratibimbavāda* are missing.

Bibliography:



Srinagar, Oriental Research Library, Government of Jammu and Kashmir (969-2)

20. Srinagar, Oriental Research Library, Government of Jammu and Kashmir (1012)

folia: 288; size: 18 × 12.5 cm; Śāradā; photocopy

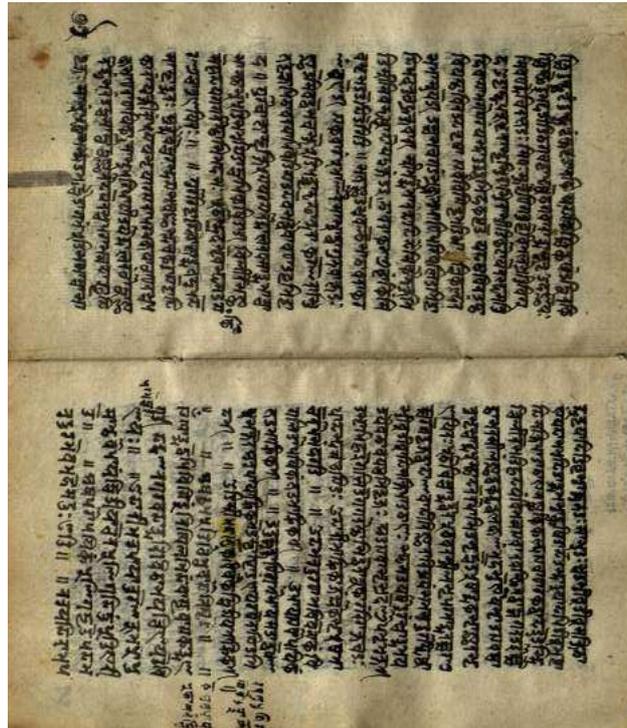
Contents: TĀV-1-5, beginning of 6.

Incipit: [1v1] *om yasmādīṣaṇa* First 7 lines are marked to be deleted and the same lines are repeated on the top of the page.

Explicit: [fol. xxx, line 15] *iti śrītantrālokaivoke pañcamamāhnikam* Chapter 6 starts on the same folio and the next folio in sequence of images I have, there is a page which reads the commentary on 5.158. The final lines in the unnumbered last folio reads: [fol. xxx, line 23] *laṅghanena paro yogī mandabuddhiḥ krameṇa tu | | para i[24]ti tīvraśaktipātāviddhaḥ yogīti paratattvaikyabhāgbhavedi[25]tyarthaḥ | | nanu pūroaṃ pūroamuttarasyottarasya vīryamityu*

Notes: 1st chapter ends in 87v. 87r, 88v, 88r contain some verses. 2nd chapter begins from 89v. The 2nd chapter ends in 108v. The folio numbers are altered after 90. 3rd chapter ends in 185r. 4th chapter ends in 262r. The page numbers in chapter 5 is marked from the beginning.

Bibliography: Listed on the serial No. 1832 in the Cat. ORLS 2011, p. 385.



Srinagar, Oriental Research Library, Government of Jammu and Kashmir (1012)

21. Srinagar, Oriental Research Library, Government of Jammu and Kashmir (1054.03)

folia: 190; size: 22 * 16.5 cms; Śāradā; digital photographs

Contents: TĀ (without -viveka) 1.1-37.85

Incipit: [1v1] *om̐ namo gurave śrīsarvasvatīrūpāya* | | *om̐ namo vighnaha[rtr̥e]* [2] *vimalakalāśrayā*

Explicit: [185r12] *iti śrīmadabhina[13]vaguptaviracite tantrāloke śaṭṭriṃśamāhnikam* | | *samāptaścāyaṃ* [14] *śrītantrālokaḥ* | | *ḥṛīstrinayanacaranacintana**siddhes* *śrīma[15]dabhnvaguptasya* | | *yad(ca)katha(da)muṣmiṃś śrīmadācā* [cā in the Ms is a post correction] *ryavaryo bahu parika[16]ravṛndaṃ sarvaśāstroddhṛtaṃ sat* *tadatulapariyatnenaikṣya sañcinyta sadbhīḥ* [17] *hṛdaya kamalakośedhāryamāryaiśśivāya* | | *yodhīto nikhilāgameṣu* [18] *padavidyo yogaśāstraśra*[there is a *daṃ* or *saṃ* included here on the right margin] *mī yo vākyārthasamanvayīkṛtaratisśrīpratyabhi*[19] *jñāmate* | | *yastarkāntaraviśrutassrutatabhayā dvaitādvaṃyājñānavit sosmin syā*[20] *d adhikāravāv* [post correction below the letter says -nka] *kalakalaprāyapareṣāṃ nava* [post correction below says *ravaḥ*] | | *iti śivam* | | | | [186v1] *saṃvat 74 vai paurṇamāsyāṃ parataḥ pratipadyāṃ* *śanaīscaravārānvi*[2] *tāyāṃ likhitaṃ mayā bhaṭṭakailāsakeneti śubhamastu sarvajagatām* | |

Notes: Chapter 1st ends in 14v. 2nd chapter ends in 15r. Chapter 3 begins on folio 15v and ends in folio 25r (image 25 in the scanned images). 4th chapter ends in 34r. 5th chapter ends in 39v. 6th chapter ends in 47v. 7th chapter ends in 49v. 8th chapter ends in 63v. 9th chapter ends in 72v. 10th chapter ends in 81v. 11th chapter ends in 84r. 12th chapter ends in 85r. 13th chapter ends in 96v. 14th chapter ends in 97r. 15th chapter ends in 116r. 16th chapter ends in 126r. 17th chapter ends in 130v. 18th chapter ends in 130r. 19th chapter 132v. 20th chapter ends in 132r. 21st chapter ends in 134r. 22nd chapter ends in 136v. 23rd chapter ends in 139r. 24th chapter ends in 140v. 25th chapter ends in 141v. 26th chapter ends in 143r. 27th chapter ends in 145r. 28th chapter ends in 158r. 29th chapter ends in 168v. 30th chapter ends in 172v. 31st chapter ends in 177v. 32nd chapter ends in 179r. 33rd chapter ends in 180v. 34th chapter ends in 181r. 35th chapter ends in 182v. 36th chapter ends in 185r.

Initial few pages have annotations on top of the text. The MS is moth eaten on margins but the text is mostly intact. Text of the TĀ only. Handwriting is not always very clear. Old Kashmiri paper.

Bibliography:



Srinagar, Oriental Research Library, Government of Jammu and Kashmir (1054.03)

22. Srinagar, Oriental Research Library, Government of Jammu and Kashmir (1352)

folia: 526; size: 18 * 18 cms; Śāradā; photocopy

Contents: TĀV 1.1-26.42.

Incipit: [1r1] om̐ svasti om̐ namaḥ śivāya śrīgaṇeśāya namaḥ om̐ namo gurave | | om̐ yasmādīṣaṇa The first page of this Ms is fully annotated with marginalia. The beginning on the top reads: om̐ yasmādīṣaṇavitkriyā

Explicit: [509v7] *iti śrītantralokaḥ [8] samāptaḥ | | likhitaṃ ca mayā śrīnārāya.....sudarśanasa*yahā[9]yyala*** yathādarśaparīsamāptiścātra | | | [10] śubhamastu sarvajagatāṃ parahitaniratābhavantabhūta[11]gajāḥ deyaḥ prayānta śāntim sarvatra sukhī bhavantu lokāḥ [12] rāja svasti praṇā svasti deśa svasti tathaitoa ca yajamā[13]n gr̥he svasti svasti gobrāhmanēsu ca | | | | [14] saṃvat 15 vaiśvati 10 cantre | | | | | | | | | |*

Notes: Handwriting changes in the mid of folio 50v. Afterwards there is the use of thick and straight characters. 50v and 50r have a different handwriting and beginning 51v it looks like a different hand. Again, after folio 75r there is different handwriting; the Śāradā characters are cursive. On folio 75v there are two numbers mentioned - one is 75 and another is 50. Evidently the first 75 folia stop here and the scribe who has started copying the text later has put the number 50 because he continues with folios continuing 51, 52 etc. Beginning 92r again had different handwriting. 1st chapter ends in 65v. 2nd chapter ends in 74v. 3rd chapter ends in 113r. 4th chapter ends in 179r. 5th chapter ends in 223r. 6th chapter ends in 264v. 7th chapter ends in 277v. 8th chapter ends in 345r. 9th chapter ends in 413r. 10th chapter ends in 466v. [chapters missing] 21st ends in 485r. 22nd chapter ends in 489r. 23rd chapter ends in 500v. 24th chapter ends in 502v. 25th chapter ends in 505v.

Bibliography: Listed on the serial No. 1833 in the Cat. ORLS 2011 p. 385.



23. Srinagar, Oriental Research Library, Government of Jammu and Kashmir (1716)

folia: 382; size: 20.4 cms * 13.9 cms; Śāradā; photocopy

Contents: TĀV-1.1-11.80. The first 17 folia contain the *Vedāntasāra* (possibly some Nyāya work. Abbreviation says Si. Mu. Might mean *Siddhantamuktāvalī*) and the TĀV starts from fol. 1r [image 18].

Incipit: [1r1] *oṃ svasti prajābhyaḥ da(sa)prajābhyaḥ śrīpratibhā devyai namaḥ śrī gurave namaḥ* [2] *oṃ viśveśaṃ duṇḍirājaṃ jagadudayaḥkṛtaṃ śāradāṃ*

16v [end of the Si. Mu. text]

After folia 16 there is a folia black with a verse written on the left lower corner of 17r reading *bhedābhedavatārthena na bhrāntiridṛśī* | | *nāhantādīparāmarśabhedād asyānyatātmanaḥ* *ahaṃ mṛśyatayaivāsya sṛṣṭestivo ca karmavat* | |

The next folio i.e., 1r begins with the TĀ. 1r1 reads: *oṃ namaḥ sarasvatyai* | | *oṃ namo gurave* | | *oṃ namaḥ śivāya* | | [2] *oṃ ghoraviḥnoghavidhvaṃsavicakṣaṇamibhānanam nutvā*[3]*tigopyaṃ likhati tantraṃ vai sūryarāmakāḥ* | | *oṃ yasmādīṣa*[4]*navitkriyā*.....on the same page [line 24] the text ends with the words [24] *dr̥g ityuktaṃ , tadubhayeti tadāsyārdhavyākhyamānaṃ* K_x^{ac}(*vyākhyāsyamānaṃ* K_x^{pc}) *ca tad*

The next page 2v1 begins again with the beginning of the TĀV [2v1] *oṃ namaḥ śivāya* | | *oṃ namas svastyai* | | *oṃ namo gurave* | | *oṃ*[2]*yasmādīṣaṇavitkriyā* and somewhere in the mid of the page [line 12] the text stops with the words: [12] *t tatpārameśvaraṃ śrīmanmahānandavijṛmbhitam* | | *iha khalu*

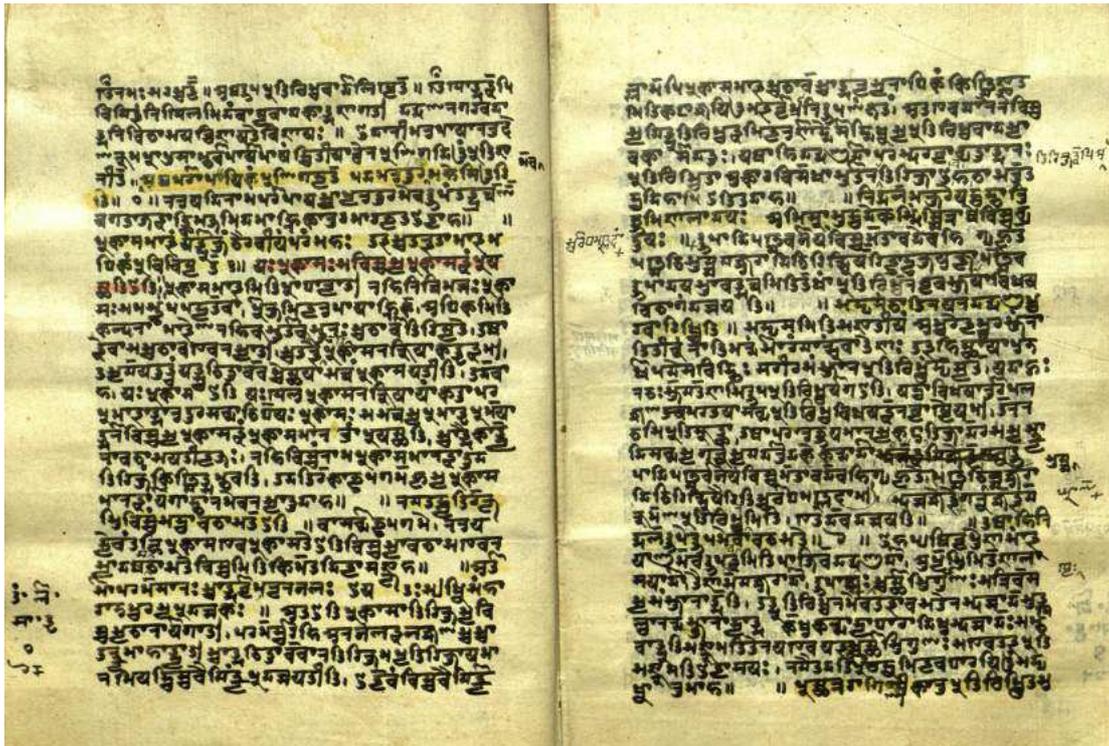
Thereafter, the text begins on the folio which is left unnumbered. *bhayaṃ, tasyāmalae taylor yadyāmalaṃ rūpaṃ sa saṅghatta iti* [2] *smṛtaḥ*

Explicit: [392r22-24] *adhikaśca bhāvo vāsyā*.....*va na tāvad ve*[23]*dyatvabhāvaḥ tasya hi vedyatvaṃ na tu vedyatvameva saḥ ātaśca ta*[24]*ddha...eveti yuktamuktaṃ vedyatvaṃ bhāvadhan sa iti navatrokta eva* [25] *saṃvoat 13 śrīśāke 1759 bhāstati 1 śukre likhitam* | |

Notes: The folio abbreviations also list the āhnikā name. So the first chapter is listed as *Vi. Bhe. Pra. (Vijñāna-bheda-prakarāṇa)*. 1st chapter ends in 56v. 2nd chapter ends in 63r. 3rd chapter ends in 115v. 4th chapter ends in 164r. 5th chapter ends in 194. 6th chapter ends in 223r. 7th chapter ends in 233v. 8th chapter ends in 287r. 9th chapter ends in 340r. 10th chapter ends in 380v.

Chapter 3 begins in folio 64v. Date of Ms: 1837 CE (?).

Bibliography: Listed on the serial No. 1839 in the Cat. ORLS 2011 p. 385.



Srinagar, Oriental Research Library, Government of Jammu and Kashmir (1716)

24. Srinagar, Oriental Research Library, Government of Jammu and Kashmir (1792)

folia: 544; size: 25 * 16.5 cms; Śāradā; digital images

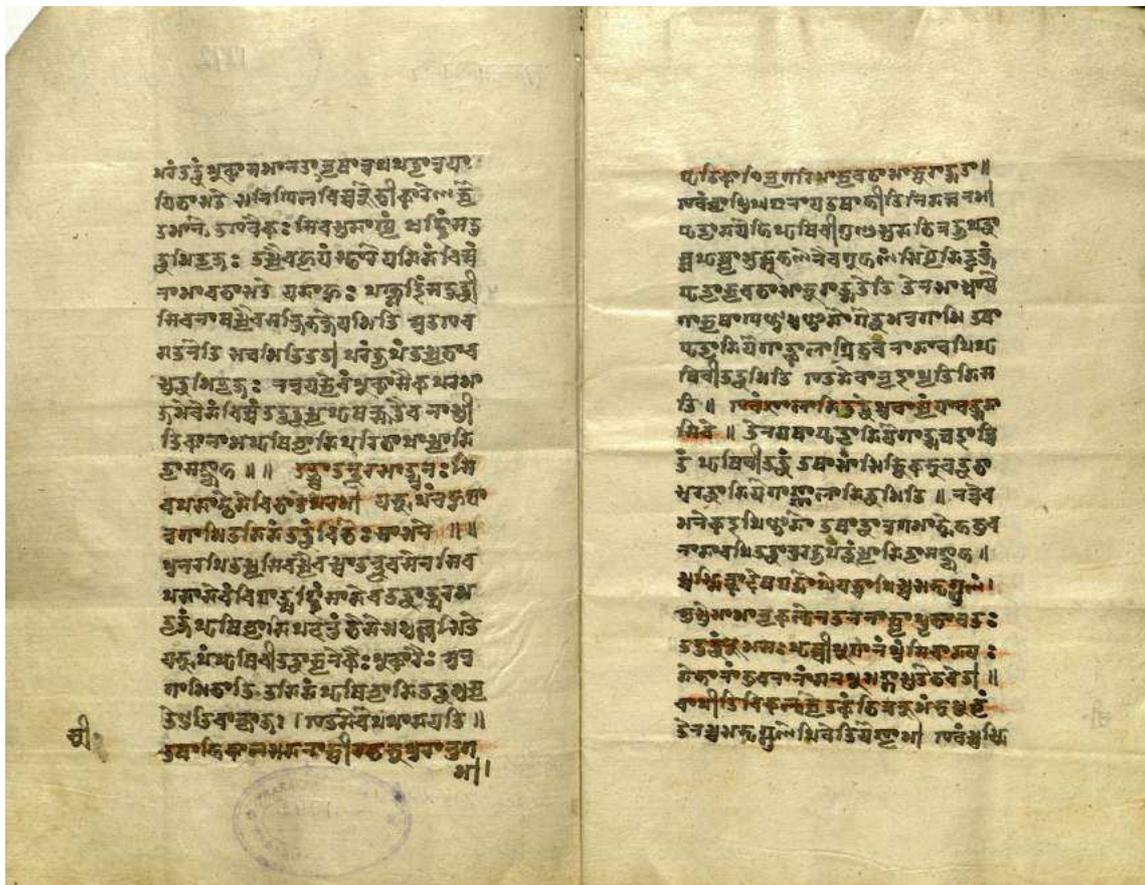
Contents: TĀV 9-37

Incipit: [line 1] *tattvakramābhāsanāvibhāgavibhavo bhujṅgamā[2]bharanaḥ bhaktajanajayāvahatām vahati ja[3]yāvaho jayati | |*

Explicit: [image 509] || [line 8] *iti śrītantrālokaivoke sapta[9]trimśamāhnikam* ||

Notes: There are no page numbers marked. The scanned file available to me has a number of little fragments towards the end of the Ms.

Bibliography: Listed on the serial No. 1834 in the Cat. ORLS 2011 p. 385.



Srinagar, Oriental Research Library, Government of Jammu and Kashmir (1792)

25. Srinagar, Oriental Research Library, Government of Jammu and Kashmir (2081)

folia: 91; size: 22.1 * 16; Śāradā; digital images

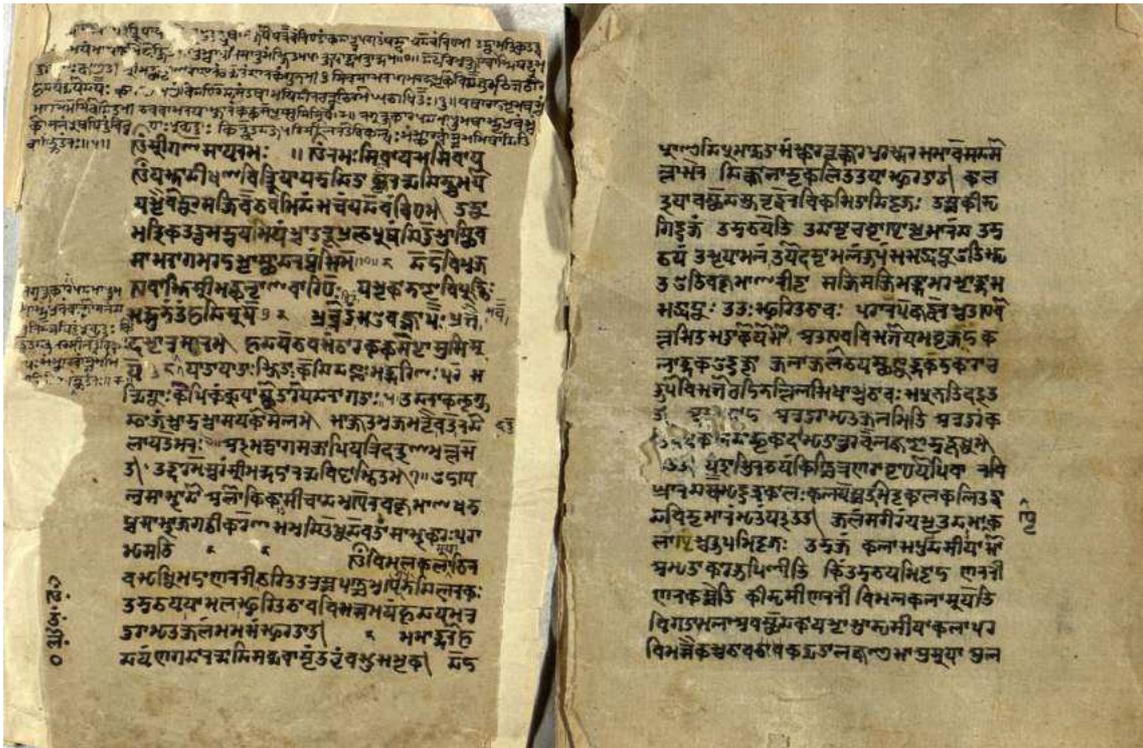
Contents: TĀV 1-2.

Incipit: [The main text of the commentary begins with]: [1] *om śrīgaṇeśāya namaḥ* | | *om namaḥ śivāya sa śivāya* [2] *om yasmādīṣaṇa*

Explicit: [88v, line 9]: *iti śrīmadabhinavaguptācāryaviracite tantrāloka*[10] *vivecane anupāyaprakāśanamā nāma dvitīyamāhni*[11] *kam śubhamastusarvajagatām* * * [12] *om tatsat vrahmaṇe namaḥ* * *śubhamastu* *

Notes: The first *āhnika* ends in folio 77v and the second *āhnika* begins on 77r.

Bibliography: Listed on the serial No. 1835 in the Cat. ORLS 2011 p. 385.



Srinagar, Oriental Research Library, Government of Jammu and Kashmir (2081)

26. Srinagar, Oriental Research Library, Government of Jammu and Kashmir (2201.01)

folia 299; size 26.4 * 18.7 cms; Śāradā; digital images

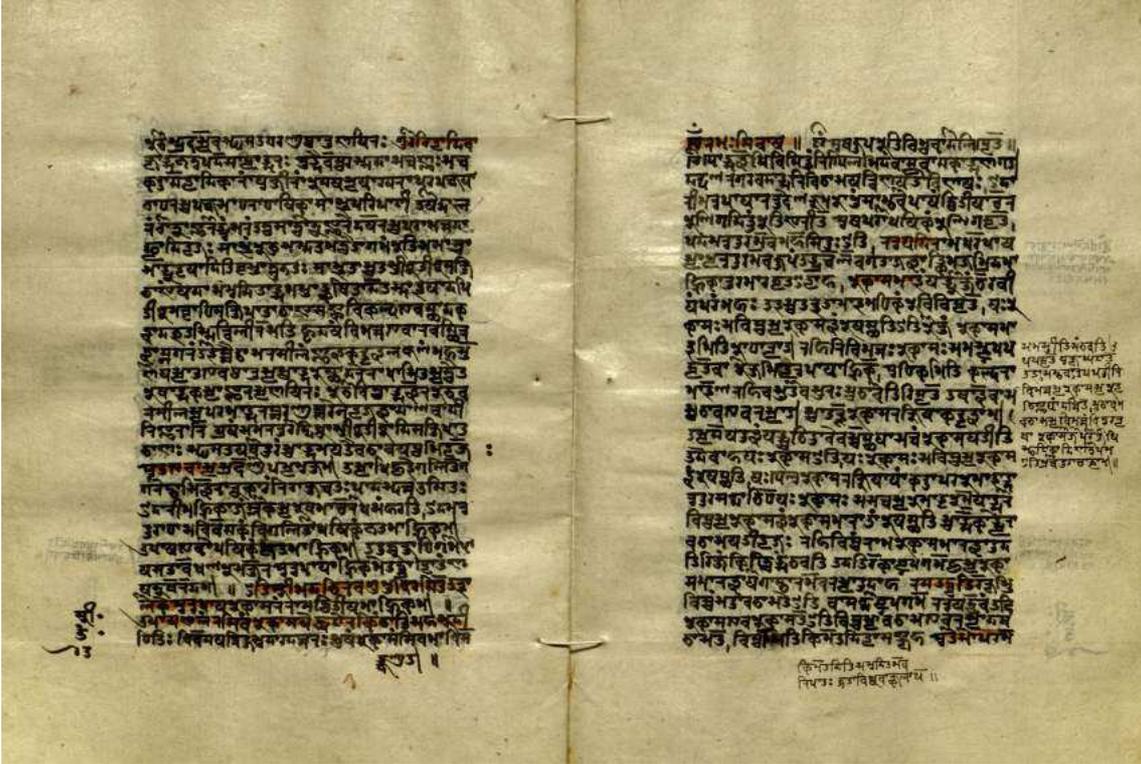
Contents: TĀV 1-4. TĀ 13-37.55

Incipit: *om̐ sva++prajābhyaḥ [ga]ṅeśāyanamaḥ om̐ yasmādeṣaṇa* [The top of the folio again reads the verse *om̐ yasmādeṣaṇa....*]. Second *āhnika* begins from folio 60r.

Explicit: [120r] line 19: *tāruṅyasāgaratararaṅgabharān apohya vairāgyapotam adhiruhya dṛḍham[20]havyena yo bhaktirohanam avāpya mahesabhaktiratnair alaṃ dala* (The text ends abruptly here. The pages after this are missing).

Notes: 1st chapter ends in 60v. 2nd chapter ends in 68r. 3rd chapter ends in 128v. 4th chapter abruptly ends in (TĀV 4.231) - [178v24] *vaidikyā codanayā sāmānye[25]na sarvapuruṣaviṣayatayā vihite api te śuddhyaśuddhī ta[26]tvaajñaviṣaye arthādvibodhena bādhite eva na na bādhite bhavata iti[27] bhāvah* | | After this the next page is blank and chapters 5 to 12 are missing. Thereafter begins 13th chapter in new handwriting, and the page numbers begin from 1. The chapter 13th is without *-vivēka*. The beginning reads: [1v1] *om̐ śrī gaṅeśāya namaḥ om̐ śrīguruve sarasvatīrūpāya [nama]ḥ om̐ [2] athāha kṛtabhājanam̐*. Chapter 13th ends in 13r. 14th chapter ends in 15r. 15th chapter ends in 39r. 16th chapter ends in 51r. 17th chapter ends in 56v. 18th chapter ends in 56r. 19th chapter ends in 58r. 20th chapter ends in 49v. 21st chapter ends in 61r. 22nd chapter ends in 63r. 23rd chapter ends in 66r but it stops with 23.91. Other verses from chapter 23 are missing and immediately the beginning of the chapter 24 follows. 24th chapter ends in 67r. 25th chapter ends in 68r. 26th chapter ends in 71r. On page 72v suddenly there appears a colophon of 23rd chapter which was left incomplete earlier. The scribe writes a note here in continuation of the text: *itaḥ paraṃ āhnikatrayamaṣyatra likhitam saptaviṃśamāhnikam idānīm̐ likhyate* | | 27th chapter ends in 74r. 28th chapter ends in 90r. 29th chapter ends in 101r. 30th chapter ends in 106v. 31st chapter ends in 112v. 32nd chapter ends in 114r. 33rd chapter ends in 115r. 34th chapter ends in 117r. 35th chapter ends in 118v.

Bibliography: Listed on the serial No. 1836 in the Cat. ORLS 2011 p. 385.



Srinagar, Oriental Research Library, Government of Jammu and Kashmir (2201.01)

27-28. Srinagar, Oriental Research Library, Government of Jammu and Kashmir (2404-1, 2404-2)

folia: 341; size: 15 * 28 cms; Śāradā; digital images

Contents: TĀV 1-37 (some parts missing)

Incipit: [TĀV 4.29] *mokṣe kiṃiti nāmāyaṃ janaḥ saṃsārātronmajjati+++ | | mokṣo[2]pi vaiṣṇavāderyaḥ svasaṅkalpe na bhāvitaḥ | paraṃ prakṛtisāyujyā*

Explicit: [TĀV 4.29] [107r10-12] *nanu prāpte (api^{pc})vaiṣṇavādiśāstrāntarodite mo[11]kṣe kimiti nāmāyaṃ janaḥ saṃsārānnomajjati [12] tyāśaṅkyāha | | mokṣopīti | | |*

Notes: In the sequence that I have received images in, the Ms begins in TĀV 4.29 and also ends with TĀV 4.29. The Ms does not have page numbers. 4th chapter ends in image 36. After this 5th chapter begins with new page numbers. 10th chapter ends in image 66. 21st chapter ends in image 78. 22nd chapter ends in image 81. 23rd chapter ends in image 87. 24th chapter ends in image 88. 25th chapter ends in image 90. 26th chapter ends in image 92. 29th chapter ends in 102. 30th chapter ends in image 106. 31st chapter ends in image 110. 32nd chapter ends in image 112. Image 114 reads 21st chapter ends here. The pages are numbered from image 114. 21st chapter ends in 3r [image 116]. 22nd chapter ends in 5v. 23rd chapter ends in 8v. 24th chapter ends in 9v. 25th chapter ends in 10v. 26th chapter ends in 12r. 27th chapter ends in 15v. 28th chapter ends in [29v]. After this three pages are left blank and next four pages include the opening text of the *Vijñānabhairava*. 16th chapter ends in image 154. 17th chapter ends in image 158. 18th chapter ends in image 158. 34th chapter ends in image 161. 35th chapter ends in image 162. 37th chapter ends in image 165. The end of the text of the I part of the Ms on image 165 reads: [line 1] *iti śrīmadabhinavaguptairacite tantrālo [2] ke saptatrimśamāhnikam 37 samāptaścāyaṃ tantrālokaḥ | | kṛtis trinayanacaranacintanalabdhaprasiddeḥ śrīmadabhina[3]vaguptasya yad +kathadasuvi+++śrīmadācāryavaryo bahupari[4]karavṛndaṃ sarvaśāstroddhataṃ sat tadottlapariyatne nahya samci[5]ntya sadbhir hyudaya kamalakośedhāryamāryaiḥ śivāya yodhīṭini[6]khalāgameṣu yadvidyo yogaśāstrāśramī yo vākyārthasamanvo[7]yī kṛtaratiḥ śrī pratyabhijñāmrte yastatkāntaraviśrutaḥ śrutabha[8]yādvaitādvayajñānavit sosti**nsyāddhikāravāṅkalakalaprā[9]yaṃ pareṣāṃ vacaḥ iti śivam śubhamastu lekhakapāṭhaka[10]yoh śubhamastu sarvajagatām oṃ tatsat | | | |*

From image 168 onwards it is basically part II of the Ms No. 2404 which starts with chapter TĀV 1.1. First chapter is numbered individually. Chapter II and III are numbered in sequence which continues till the end of the Ms. Incipit: [1r1] *oṃ śrī gurave paramaśivasvarūpāya namaḥ oṃ śrī[2]gaṇeśāya namaḥ oṃ namaḥ sarasvatyai śrīsamviddevyai [3] namaḥ oṃ yasmādīṣaṇa*

On the top margin of 1r the verse *yasmādīṣaṇa*.....is repeated again. 1st chapter ends in 77r. Chapter 2nd ends in 13r. Chapter III begins on folio 13r8 (image 256). Folia between 92 (chapter III) and 103 (chapter IV) are missing. Chapter V begins from image 36-37 bearing folio No. 1 for chapter V.

In some cases like Vasudeva (2013:227) this Ms has been wrongly listed as ORL 7771/7772.

Bibliography: No. 2404-1 is listed on the serial No. 1830 in the Cat. ORLS 2011 p. 385. And No. 2404-2 is listed on the serial No. 1830.1 in the Cat. ORLS 2011 p. 385.

29. Srinagar, Oriental Research Library, Government of Jammu and Kashmir (2550)

folia: 281; size: 21.5 * 15.5 cms; Śāradā; digital images

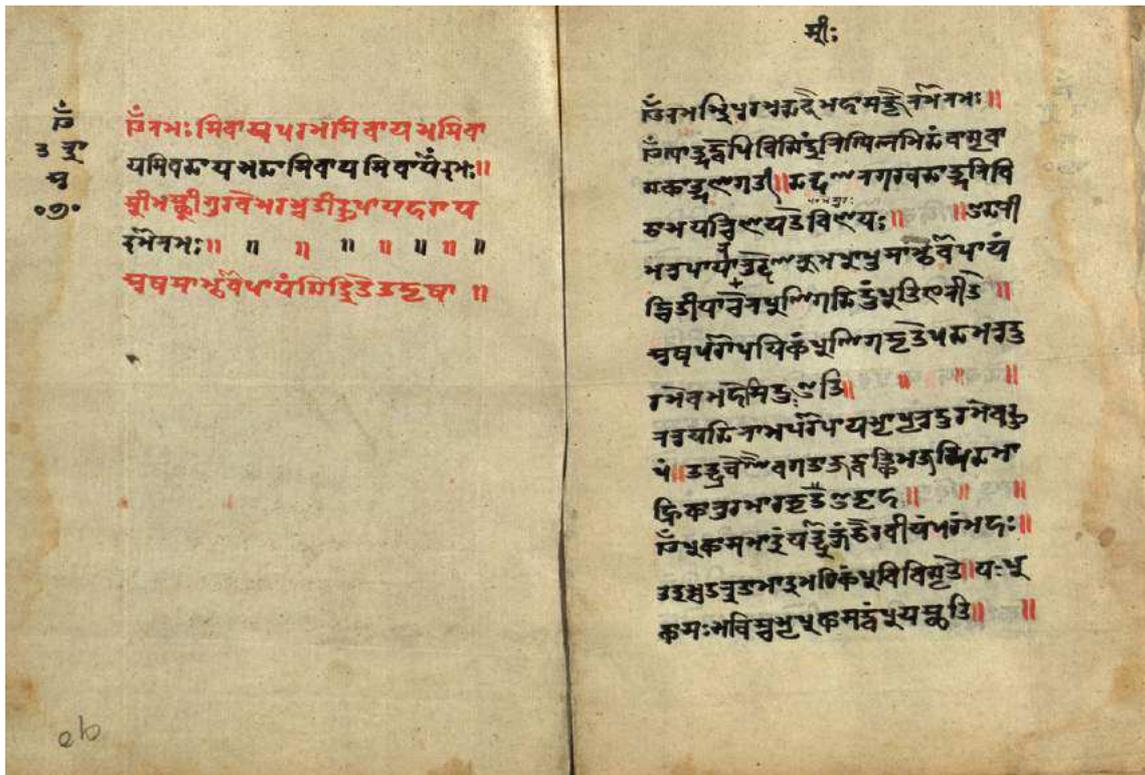
Contents: TĀV-1.1-3.150

Incipit: [1r on top of the page] śrīmadādidevyai namaḥ [1]oṃ svasti || prajābhyaḥ || oṃ
nama(śśītoāya) || || oṃ yasmādīṣaṇavitkriyā

Explicit: [279r12-14] atra cāntaḥ +śabdasya pravṛtto[13]nimittaṃ darśayati || || idaṃ ca
+ṣkama[15]ntas++mata eva nigadyate || icchādyantargatattve [end of the Ms]

Notes: 1st chapter ends in 167r. 2nd chapter ends in 189v.

Bibliography: Listed on the serial No. 1829 in the Kashmir Catalogue, 2011, p. 385.



Srinagar, Oriental Research Library, Government of Jammu and Kashmir (2201.01)

30. Trivandrum, Oriental Research Institute and Manuscripts Library, University of Kerala (22.5442)

Old Malayalam; microfilm

Contents: TĀ 1.322-7

Incipit: *rūṣaṇayā jñānaṃ vikalpaḥ kila kathyate...* | (TĀ 7.33b)

Notes: It starts on the second folio on page 9 in the pdf, line 7. There are two syllables and *anusvāra*, and then a *puṣpikā*. After that the chapter starts: *atha paraupayikaṃ praṇigadyate...*

The end is on the second folio on p. 22 of pdf, line 6 (underlined): *iti śrīmadācāryābhīnavaguptaviracite śrītantrā[1.8]loke paropāyaparakāśanaṃ tṛtīyam āhnikam pūrṇam.*

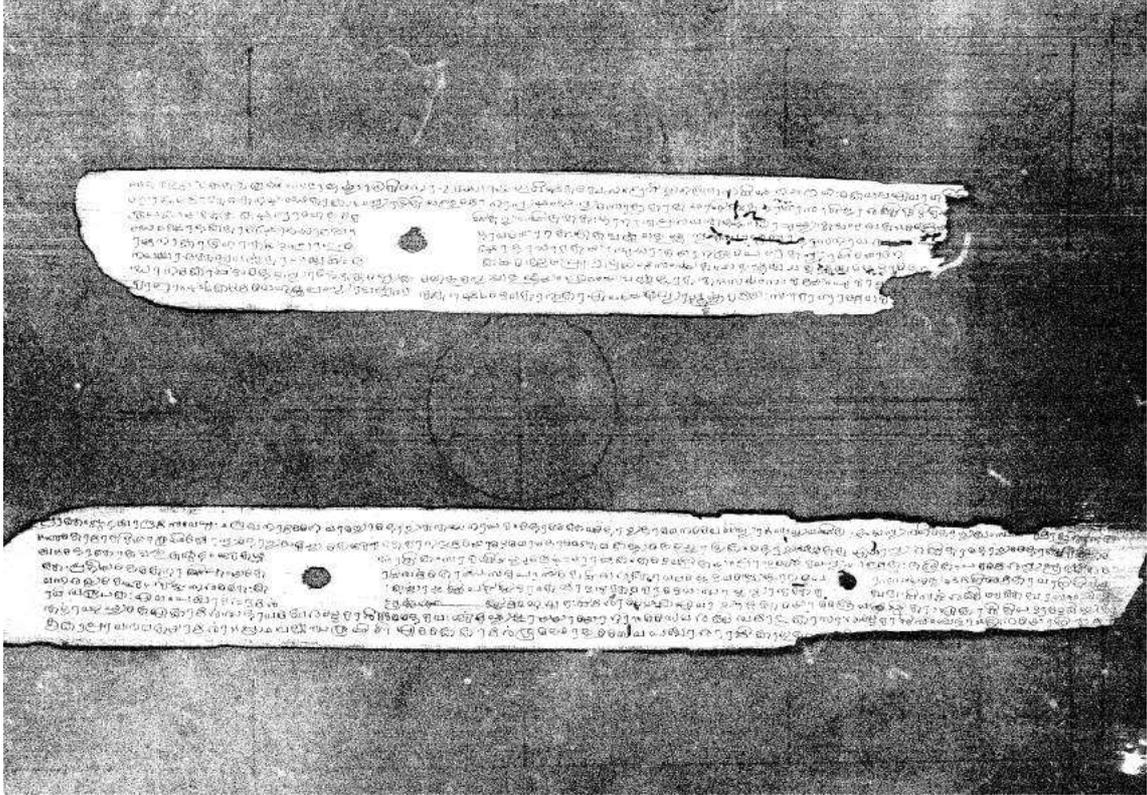
First folio: beginning (with 7.33b): *rūṣaṇayā jñānaṃ vikalpaḥ kila kathyate...* | end (with 7.44b): *te na siddhyanti yatne* | second folio: beginning (could start with 1.295, though the beginning is a bit different): *yat tu vicāryate vastudharmastattvavidhirjāgradādinirūpaṇam* | end (1.109a): *adhvanyāśavidhiḥ śodhyaśodhakādivicitratā dīkṣā* |

Folio marked as no. 1.; beginning (with 1.322a): *dhista(taḥ parvabhedās tadviśeṣa) thā vyākhyāvidhiḥ śrutavidhigurupūjāvidhisto* | end (penultimate line): *ātmā saṃvitprakāśasthīranavayavā saṃvid ityāttasaktivrātan tasya sva*

Third picture, First folio: Beginning (with 1.309b): *yojanikādeśca ṣoḍaśe syādihāhnikē sūtrakṛptis tattvaśuddhiḥ pāśadāho tha yo* | end (1.321a with changes): *stadviśeṣaḥ pavitrakavidhi..taḥ cakracarccā carccayoga?rtthāyatanacarnaṅgu/r*

Second folio: beginning (with 7.20b): *pi sūkṣmakuśalairardhārdhādīprakalpane bhāgaṣoḍaśakasthityā sūkṣmaś cāro bhilakṣya* | end (7.31 commentary and 7.32a): *ko vikalpaḥ syādvividham vastu kalpayet ye tv itthan na vidus teṣāṃ vikalpo nopapa*

Bibliography: Listed on p. 19 at serial No. 6539 in Cat. MLT 1965.



Trivandrum, Oriental Research Institute and Manuscripts Library,
University of Kerala (22.5442)

31. Varanasi, Sampurnananda Sanskrit University (26692 - 3044)

folia: 326-372, 374-375, 377-416, 418-420; size: 13.3 * 7.2; Devanāgarī; photocopy

Contents: TĀV 9.260-13.60

Incipit: [9.260] [326v1] *smin pādādāvadhīṣṭhānātmani sthāne mukhyato vṛttimamti yena sarveṣāṃ
tatraivendriyatvābhimānaḥ | vastutaḥ punaḥ sakalamevaiṣāṃ śa[2]rīramadhiṣṭheyam |*

Explicit: [420r]

Notes: 9th chapter ends in 333r. 10th chapter ends in 369. 12th chapter begins in 397v. 26th
chapter ends abruptly with verse 42 on page 397r.

Bibliography: Listed in Sampūrnananda Catalogue, Vol VI, Part I, (Tantra Mss) p. 254. 2000.

32. Varanasi, Sampurnananda Sanskrit University (82735 (4/151))

folia 497; size 10 * 6.6; Śāradā; photocopy

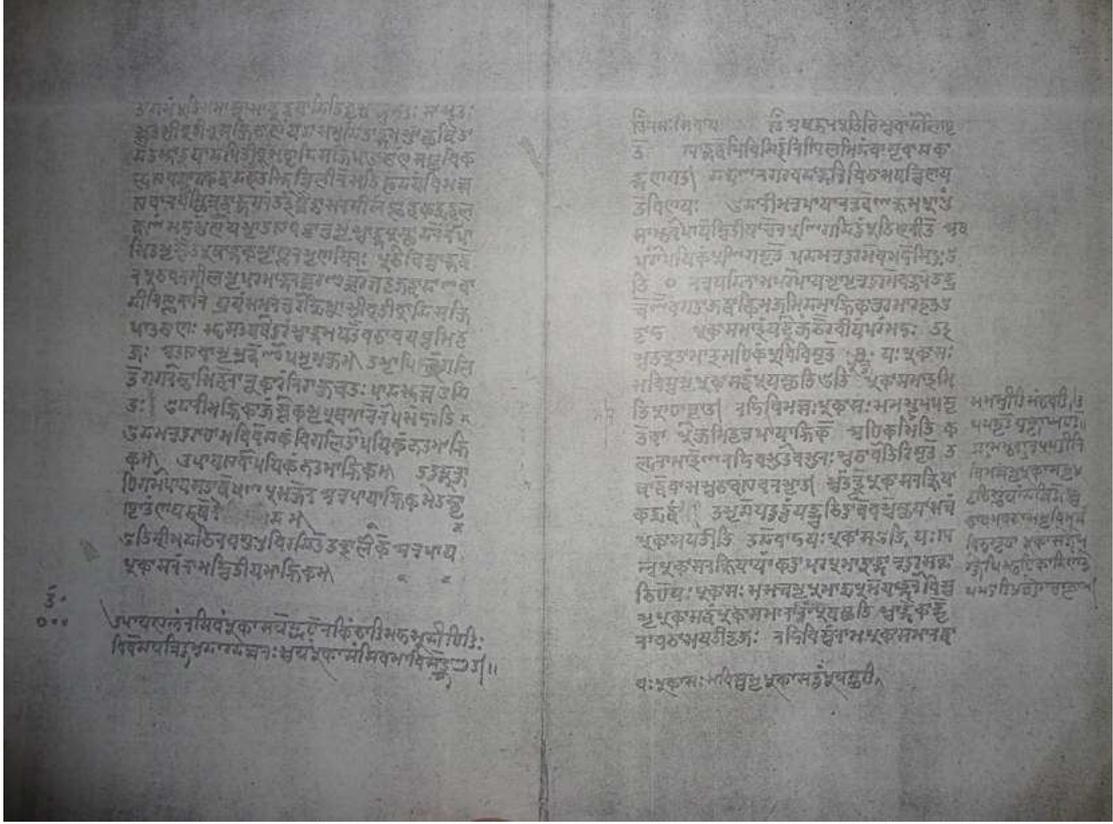
Contents: TĀV 1.1-11.81, 21-25

Incipit: [1r1] *om svastyastu prajābhyaḥ śrīgaṇeśāya namaḥ om [2] yasmādīṣaṇa*

Explicit: [116r]: *tve iti ādyena prāthamikena udrekeṇa ucchalattayā mahattoam yasya tasmin parasanividdhāmasavidhavartini ityārthaḥ paradhārādhirohe punaḥ sarvajñānakriyāyoga eva syāt ityāha yāvaddhāmani saṅketanikārakalanojjhi.* This is a part of 11.78-79. The text continues on the next page but that reads a fragment from 10.61: [117v] *adhikaśca bhāvo vā syāt taddharma vā na tāvadvedyatvaṃ bhāvastasya hi vedyatvaṃ na tu vedyatvameva saḥ ataśca taddharma eveti yuktamuktam vedyatvaṃ bhāvadharmah iti | | nanvatrokta eva.* Even this text stops in the mid of the page. After this the Ms is not numbered un till folio 5 and it contains chapters 21-25.

[13v12] *ṣitam bodha eva hi bahiḥ pratiphalitastathā tathocchalita ityuktam | bimbatveneti [13] pratibimbatayeti ca | etaditi pratibimbabhāvātmatayā darśanam | | | |* (Up un till here this is a part of 27.42.) [14] *itaḥ paraṃ va+aivāvatāritam vīvaraṇam tathāivānubhūtam iti kāraṇenādarśī[15]bhāvān na likhitam | | | |*

Notes: 10th chapter ends in 106r. 21st chapter ends in image 8162. 22nd chapter ends in image 3v. 23rd chapter ends in image 10v. 24th chapter ends in image 11v. 25th chapter ends in 12r.



Varanasi, Sampurnananda Sanskrit University (82735 (4/151))

33. Varanasi, Banaras Hindu University (139)

folia 39; size; 31 × 17.3 cms Śāradā; digital images

Contents: TĀV 1.1-1.40. The text in the Ms abruptly ends in *nanu kiṃ nāma pāra* (1.41) which is the beginning of the *avataranikā* of 1.41.

Incipit: [fol. 1v, line 1] *oṃ svasti prajābhyaḥ śrīgaṇeśāya namaḥ oṃ namo gurave* | |

Explicit: [fol. 39v, line 25] *aṃśāṃśīkāramāditi āvṛtini*[26]*rhṛāsātāratamyamandātiprāyatvāt nanu kiṃ nāma pāra*

35. Varanasi, Banaras Hindu University (C1150)

folia 62; size 36.4 * 31.0 cms; Śāradā; digital images

Contents: TĀV 3.113-6.20

Incipit: [line 1] *rthaḥ | atha ca sa eva sarvaprāṇināpa[ma V3^{pc}]dha ūrdhvaṃ vibhāgena
sūryācandrātmaprāṇāpānapravāharūpatayāpya[2]vasthitaḥ saiva parā jīvakaleti bhāvah
evamapyasau niṣkriyeṇa rūpeṇāvatiṣṭhate | kriyāśaktiparyantaḥ [3] tattadvaicitryātmanā
parispurāṇepi nāsya svarūpāt pracyāvoh ityarthah |*

Explicit: *kṛtya sarvamideṣu sūthitaṃ syāt jaḍānāmeva ca pariṇāmo bhavediti na cetanatvenāsau yujyate
ityanyairbahūktamiti tata evāvadhāryam ata evāsti[kya V4^{pc}]vāsana[yā V4^{pc}]stādavasthyena
anyeṣāṃ darśanāntarasthānām agnihotraṃ juhuyāt na hinṃsyā*

Bibliography: Cat. BHU 1971 reads the title as *Tantrālokaśāra*.

Explicit: (main text ends in) *iti bimbapratibimbavādaḥ samāptaḥ |*
(commentary on margins ends in) *śrī tantrāloke viśvapratibimbavādaḥ samāptaḥ oṃ*
śubham | |

Notes: This is a collection of first 23 verses from the TĀ-3. The -viveka, the only extant commentary by Jayaratha is written on margins.

Remarks: The commentary on the margins begins with a maṅgala of Abhinavagupta *antar vibhāti sakalaṃ jagadātmanī hi.....* instead of Jayaratha's *maṅgala* and then immediately follows the commentary from TĀ 3.1. *prakāśamātramiti prādhnyāt | na hi nirvimarśaḥ* skipping the earlier part of the commentary.

37. Varanasi, Banaras Hindu University (C4138)

folia 33 1/2; size: 21.3 * 17.1 cms; Śāradā; digital images

Contents: TĀV 1.1-1.140

Incipit: [1] om tatsadom paramabrahmaṇe namaḥ [2] om śrīmacchrīsvadarśanacaraṇakamalapādvakebhyo namaḥ śubham | | [3] om namo vighnahartre gaṇamukhāya siddhiketra | | svastiprajābhyaḥ | | om atha tantrālokaṃ | | yasmādeṣaṇa

Explicit: [34v22] dasāṃśikākramāt | | kaṃcit iti tīvranirhrāsa[23]tāvṛtitāratamyam aṃśāṃśikākramāt iti āvṛtini[24]rhrāsātāratamya mandādiprāyatoāt (The text stops at 1.140).



Varanasi, Banaras Hindu University (C4138)

38. Varanasi, Banaras Hindu University (C4779)

folia 7; size: 197 * 14.5; Śāradā; digital images

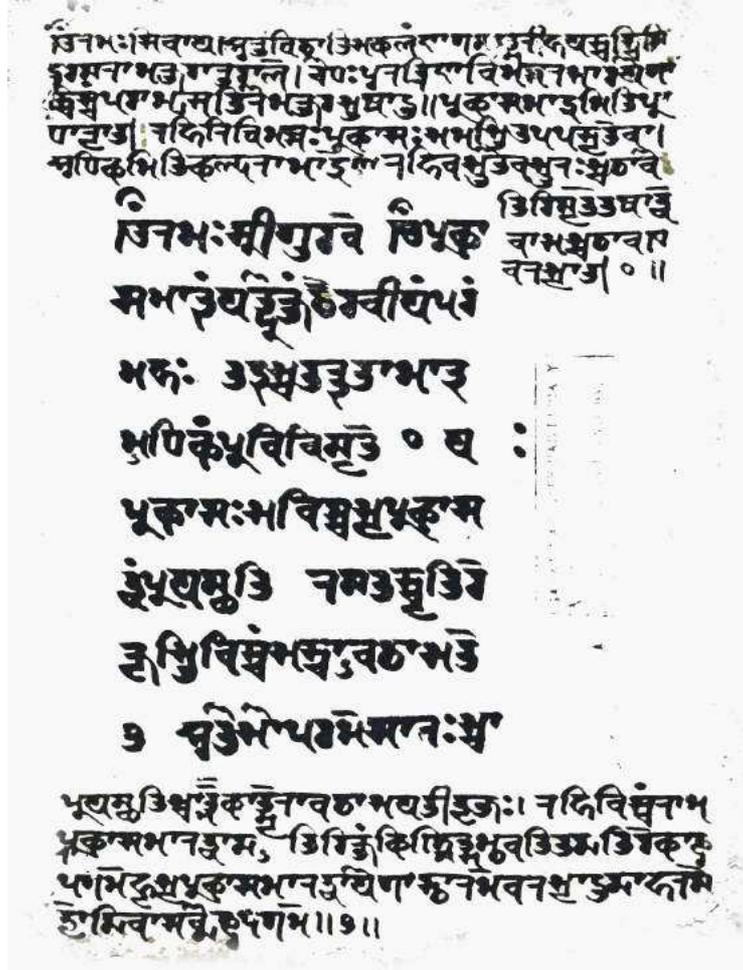
Contents: BPV 3.1-23 (TĀV)

Incipit: (main text) *oṃ namaḥ śrī gurave | oṃ prakāśamātram yat proktaṃ..... | |*
(Commentary) *oṃ namaḥ śivāya antar vibhāti sakalam jagadātmanī iha | |*

Explicit: (main text ends in) *iti bimbapratibimbavādaḥ samāptaḥ śubhaṃ bhavatu | |*
(commentary on margins ends in) *iti śrī tantrāloke bimbapratibimbavādaḥ samāptaḥ |*

Notes: A collection of first 23 verses from the third *āhnika* of the Tantrāloka. The *-viveka*, even though not complete in all respects, is written on the margins.

Remarks: The commentary on the margins begins with a *maṅgala* of Abhinavagupta altar *vibhāti sakalam jagadātmanī hi.....* instead of Jayaratha's *maṅgala* and then immediately follows the commentary from TĀ 3.1. *prakāśamātramiti prādhyāt | na hi nirvimarśaḥ* skipping the earlier part of the commentary.



Varanasi, Banaras Hindu University (C4779)

39. Varanasi, Banaras Hindu University (C5019)

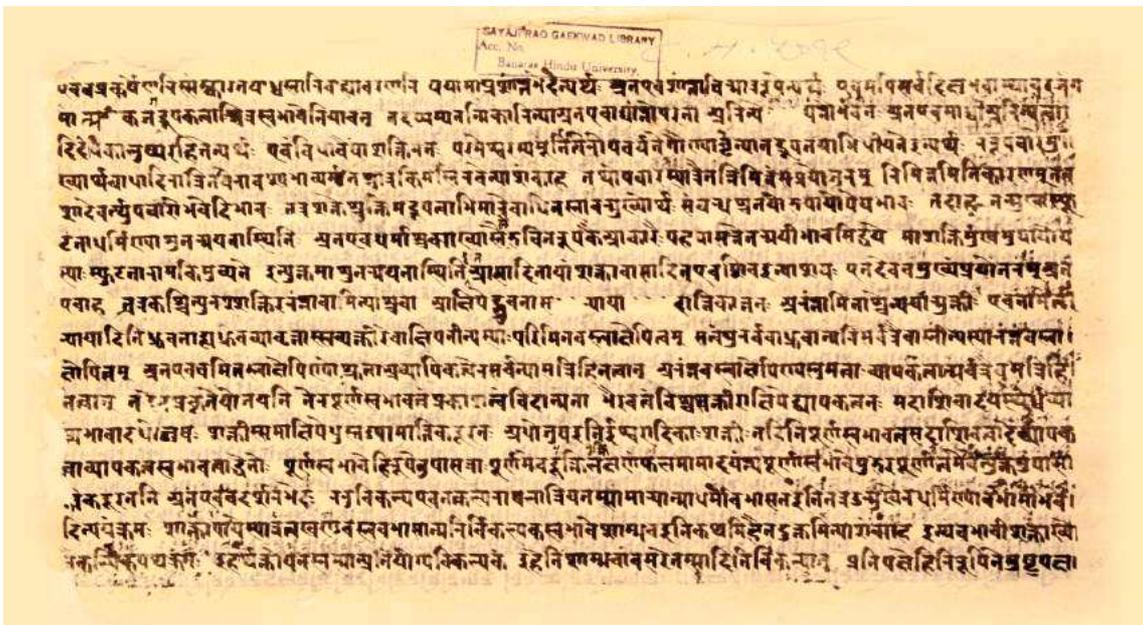
folia 16; size 35 * 18.5 cms; Devanāgarī; digital images

Contents: TĀV 1.204-3.6ab

Incipit: [1.204] [1] *evam ca prakarṣeṇa nissamṣkāratayā dhvastāni bāhyāvaranani yayā sā
praśāntabhedetyarthaḥ ata eva śāntā cinnātrarūpetyarthaḥ evamapi sarvadikkā sarvadikṣu bhavā
sthāvarajaṅgamātmakajagadrūpatvāt citrasvabhāvā iti yāvat*

Explicit: [3.6ab] [line 1] *keṣu kandādyādharādiṣu sparśādeḥ sambhavān pratisaṁkramati tena ya eva yatra svacchosti guṇaḥ sa eva tatra pratisaṁkrāmati ityāśayaḥ na vaitadpratibaddham ityavadhārayitumatra drṣṭāntamāha pracchannarāgiṇī kāntapratibimbihavandaram | | (The text abruptly stops here).*

Notes: 1st chapter ends in image 19. 2rd chapter ends in image 30.



Varanasi, Banaras Hindu University (C5019)

III. A Note on the *Kashmir Series of Texts and Studies*

In the late nineteenth and early twentieth centuries, interest gradually emerged in the various princely states in British India concerning what western scholars usually referred to as 'Oriental' literature. While many western 'Orientalists' were becoming interested in South Asian literature in its original sources and were trying to gain access to manuscripts through the good offices of these princely states, others like Georg Bühler (1837-1898 CE) were deputed by the British Government to search for Sanskrit manuscripts in Kashmir and other areas of Northern India.¹ Yet others, like K.C. Pandey (1898-1974 CE), were completely denied access to manuscript collections by the Kashmir Government.² There, no doubt, was also a gradual interest developing amongst the many royal powers of princely states in British India, about such original sources as manuscripts along with artefacts of archaeological importance.³ They would issue orders to collect manuscripts and emphasized their acquisition, preservation, study and publication. In many cases such concerns were invoked in the princely states as a result of the recognition offered by the western scholars. Thus while introducing the Trivandrum Sanskrit Series by His Highness Rama Varma Maharaja, G. Harihara Shastri says:

Since the recognition by western scholars, a century and a half ago, of the cultural attainments of the Sanskrit language, a number of rare Sanskrit works has been published in India alone in the form of "Series"....." Shastri (1925:772)

Such concerns of the princely states—"a structure and concept whose very existence derived from a complex set of colonial appropriations and indigenous re-appropriations of pre-colonial enactments of sovereignty"⁴—gave rise to a number of book series published across British India. The most famous among these were the Kashi Sanskrit Series, Trivandrum

1. cf. Cat. Report 1877

2. See Pandey (1962:XIV)

3. About the politics of archaeology in the colonial India, particularly in case of Kashmir, see 'Contested Sites - Religious Shrines and the Archaeological Mapping of Kashmiri Muslim Protest' (p. 183-223) in Rai (2004).

4. Kabir (2009:88)

Sanskrit Series⁵ (1905-), Bombay Sanskrit Series, Gaekwad's Oriental Series, The Bibliotheca Indica⁶ (1849-) and many others.⁷

On a somewhat similar pattern was established the 'Kashmir Series of Texts and Studies,' sometimes also referred to as the 'Kashmir Sanskrit Series'.⁸ The then ruler of Jammu and Kashmir State, Maharaja Pratap Singh (1848-1925 CE), established the Jammu and Kashmir Archaeological and Research Department⁹ (JKARD)¹⁰ in 1904. The creation of JKARD and also of Sardar Pratap Singh Museum in 1898 were, as Ananya Kabir maintains, not only the "Dogra responses to European scholarly practices"¹¹ but also had the intention of propagating knowledge of the Hindu texts.¹² The main purpose of this department was to publish the unknown and unpublished texts from Kashmir. Even though the JKARD had plans of publishing literature of the local vernacular languages as well, it clearly focused on Sanskrit alone.¹³ The choice of Hindu texts over Islamic texts—or, more precisely, Sanskrit

5. They published around 100 titles in a span of 20 years.

6. Published by Royal Asiatic Society, Bengal. They published around 277 titles up until 1953.

7. For a list of such series please see Banerji (1989:633). This list also includes the series published from outside India.

8. On the Sanskrit title pages of the KSTS volumes, an equivalent of 'Kashmir Series of Texts and Studies' was used as '*kāśmīra-saṃskṛta-granthāvaliḥ*'.

9. Since its inception in 1904, the Jammu and Kashmir Archaeological and Research Department (JKARD) changed its name and structure many times. For a detailed history of this organization, see Rai (2004:196 ff)

10. For the reasons mentioned in n. 8 above, I have chosen to refer to the organization as Jammu and Kashmir Archaeological and Research Department (JKARD) throughout, even though most KSTS publications do clearly bear the name 'Research and Publication Department' as publisher.

11. Kabir (2009:89)

12. Note Chatterjee saying that the Mahārāja wanted to publish the work titled '*The Raṇavīra Prāyashchitta-Nibandha*' which he adds, "forms part of a great work entitled Dharma Shāstra Prapañcha, compiled by order of His late Highness Mahārājā Raṇavīra Siṃha, and consists largely of quotations from nearly all branches of Hindu Scriptures." See The *Śivasūtra Vimarshinī*, KSTS No. 1, p. 1 of the 'A Full List of Works in the Press and in Preparation' and *Pratyabhijñāhṛdaya* KSTS No. III, p. 1 of the 'A Full List of Works in the Press and in Preparation'. Also, cf. Śāstrī saying "...it is the munificence of the Kashmir Durbar which, in fact, is to be applauded for publication of such philosophical works, and deserves the heartfelt thanks of the students of Hindu Philosophy all over the world." Preface to the *Parātrīṣṭikāvivarāṇa*, KSTS No. XVIII, 1918. Also, Kaul mentioning "...which I hope will be useful not only to the general Hindu public but also to..." p. iii, Preface to *Mālinīvijayottaravārttikam*, KSTS No. XXXI, 1921.

13. See 'A Full List of Works in the Press and in Preparation' mentioned in the end of The *Śivasūtra Vimarshinī*, KSTS No. 1; *Pratyabhijñāhṛdaya* KSTS No. III.

over Persian—was obvious. The Hindu king of the Muslim majority State was evidently interested in publishing Hindu literature alone,¹⁴ or at least literature that was closely connected with Hindus.¹⁵

It is most probable that it was Jagadish Chandra Chatterjee, the first director of the JKARD, who would have set the precedent for the KSTS. He probably introduced the initial editorial policies followed in the KSTS volumes and also set a precedent for what kind of texts were to be published in the Series. My hypothesis is that Chatterjee was invited by the then king, Mahārājā Pratap Singh, to head the JKARD because he was seen someone who combined in himself the qualities of both a traditional *paṇḍita* and a modern philologist trained in the West. Since Chatterjee studied in Cambridge, it is not difficult to hypothesize that he was trained in modern philological and text-critical methods in Sanskrit. Indeed, he was an excellent choice for the Mahārājā to establish the research department, yet it is nonetheless curious that someone like Mukunda Rāma Śāstrī (1860-61? [Vikrami 1917]-1921 CE) (now onwards Śāstrī), a local Kashmiri Sanskrit *paṇḍita* who was already a well trained, renowned and by all means an efficient scholar, was not found fit for this position.¹⁶ Unlike Chatterjee, Śāstrī was not educated in the West, but he was by all means a prolific traditional scholar equally conversant with modern research methods, which he had learnt assisting reputed scholars such as George Abraham Grierson, Marc Aurel Stein, Sir John Marshall, David B. Spooner, etc. In fact he served in his capacity as a head *paṇḍit* under the directorship of Chatterjee. In fact Chatterjee himself praised Śāstrī saying:

The Head Paṇḍit, Mahāmahopādhyāya Paṇḍit Mukunda Rāma Shāstrin, who had, previous to his appointment in this Department, worked with European Scholars and is therefore acquainted with what is expected by the world of modern Scholarship of the edition of an ancient Text, has been

14. Since dealing with this topic would be a stark digression from the main topic, I should simply refer the readers to Kabir (2009) and Rai (2004).

15. For an elaborate discussion on this see Ananya Kabir's 'Modern Nation, Antique Land' (pp. 80-103) in Kabir (2009).

16. For a detailed account of the achievements of Paṇḍit Mukunda Rāma Śāstrī see Kalla (1997).

of help, in that he has readily grasped what I have wanted him to do and has done it well.¹⁷

Chatterjee edited the first six volumes in the KSTS from 1911 to 1916 with the immense help provided by the team of young Sanskrit paṇḍits in his department.¹⁸ While acknowledging the help he received from Paṇḍita Harabhaṭṭa Śāstrī (1874-1951 CE), for instance, he mentions:

... I have not allowed a single sentence to be finally written out or printed without carefully going through it and understanding its full meaning and bearing—from Pandit Hara Bhatta Shastrin, who has made a deeper study of the Kashmir Shaiva system and has a wider acquaintance with its literature than the other Pandits of the Department...¹⁹

While on the one hand this shows the indebtedness of Chatterjee towards the learned paṇḍits of the JKARD, at the same time it also tells us how meticulously both of them would have edited the texts taking all possible assistance from each other. The impression that one gets while reading the KSTS volumes is that Chatterjee and his team, including the subsequent editors who followed Chatterjee, have put enormous efforts into editing and recording parallel readings from the available manuscripts. Mostly, as also noted by Rastogi (1987:161), their endeavor was to prepare error-free and readable editions and present well-edited texts. However, almost all KSTS volumes are not totally free from errors and even severe editorial lapses. We will discuss some of these problems below.

Having said that, it is nonetheless clear that the editors of KSTS and their teams were working under a number of limitations. Even though JKRPD was a State run institute, the editors worked under all manner of extenuating circumstances. One such incident is recorded by Kaul in his preface to the *Śivadṛṣṭi*:

17. The *Śivasūtra Vimarśinī*, KSTS No. 1, p. I (Preface).

18. Thus he acknowledges the assistance of Paṇḍit Mukund Rām Śāstri, Paṇḍit Harbhaṭṭ Śāstrī, Paṇḍita Maheśvar Nāth Rāzdān amongst others.

19. The *Śivasūtra Vimarśinī*, KSTS No. 1, p. II (Preface).

The press copy was fully prepared and sent early in the year 1924 to the Aryabhushan Press Poona. Its printing has unfortunately taken a decade of years to reach completion owing to the disastrous fire, which the said Press caught in 1926 when the whole portion of the *Sivadr̥ṣṭi* printed up-to-date was destroyed.....²⁰

Nonetheless, the *Śivadr̥ṣṭi* was finally published by the JKARD in the year 1934. Today, we can only imagine the problems they faced.

The bulk of the titles edited in the KSTS are texts belonging to what Chatterjee called 'Kashmir Śaivism'.²¹ *A Descriptive Analysis of The Kashmir Series of the Texts and Studies* published by the JKARD sometime in 1950s (publication date not mentioned) thus mentions:

The publications of the Research Department of Jammu and Kashmir State number, up to date, 87 volumes, large and small, comprising 97 separate works. Of these, 74 are included in "The Kashmir Series of Texts and Studies," while the remaining 13 are outside the series—being extra numbers..... Out of the total number of 87 volumes, no less than 56, comprising 64 separate works, are just on the one subject of what is known as the "Trika Shāstra", that is 'The Threefold Science'; or briefly, the 'Trika', 'The Triple'. (p. 1)

The first book intended for publication in the KSTS was Chatterjee's remarkable, but now somewhat obsolete book entitled *Kashmir Shaivism (Being a brief Introduction to the History, Literature and Doctrines of the Advaita Shaiva Philosophy of Kashmir, specifically called the Trika System)*. This book was published subsequently, rather than as the opening volume of the KSTS, as had been intended.²² The publication of this book was the first ever attempt at introducing the Śaiva tradition of Kashmir to the world, and the fact that the book was written in English aided the rapid dissemination of 'Kashmir Śaivism'. Chatterjee, basing his study of the texts that were still in their unpublished forms of manuscripts, made the first historical and philosophical study of the Śaiva tradition. Pandits of the department, Paṇḍita

20. Preface by Kaul to *Śivadr̥ṣṭi*, p. i, KSTS Vol. LIV.

21. This term is quite problematic and modern scholarship has reasons to believe it. Muller-Ortega (1989:17ff) has a discussion on why the term 'Kashmir Śaivism' is problematic.

22. Chatterjee mentions that his book was to be published together with the *Śivasūtra Vimarśinī* (KSTS No. I) as a single volume, but this was not possible. Chatterjee mentions reasons for this. See *The Śivasūtra Vimarśinī*, KSTS No. 1, p. III (Introduction), fn marked with *.

Harabhaṭṭa Śāstrī and Paṇḍita Maheśvar Nāth Rāzdān,²³ helped him in this pursuit, and soon he came up with a list of titles to be published in the KSTS.²⁴ Chatterjee might have left the JKARD sometime immediately before or after 1916. He probably served as the director of the JKARD for about fourteen years.²⁵ The next KSTS editor, Mukunda Rāma Śāstrī, most probably took over the department immediately after Chatterjee left, sometime in 1916. Śāstrī retired from the department in 1918. However, as mentioned earlier, he was already a head-pandit under Chatterjee in 1911.²⁶ From this we can conclude that he served in the department for about seven years. While the volumes edited by Chatterjee were published over a period of five years, it is interesting to note that all the twenty titles edited by Śāstrī bear the same publishing year, 1918, except one case which indicates publication in 1917.²⁷ It might have been, as we could imagine and also as I recall hearing personally from Paṇḍit Dinānāth Yaccha,²⁸ a common practice in those days to edit volumes for several years and then send several of them together to press. It is also the case, for instance, with the KSTS volumes edited by Paṇḍit Jagaddhar Zadoo, all ten²⁹ of which mention the year of publication as 1947. Another possibility, as suggested by Shaman Hatley, is of course to keep in mind the two strategic years —1918 and 1947—1918 the first World War ended and 1947 the British left India. In the first case a possibility of delay in getting the volumes printed because of the World War might sound plausible, but in the second case, however, reasons might have been different. By 1947 printing was also introduced in Kashmir and in fact all the volumes edited by Zadoo were printed in Srinagar itself. The Indian war of independence against the British had hardly any repercussions in the Kashmir valley.

23. *ibid.* Also see *Tantrasāra*, KSTS No. XVII, p. III and *Parātrīṃśikāvivarāṇa*, KSTS No. 18, p. 2.

24. Such lists are mentioned in the back of *The Śivoasūtra Vimarśinī*, KSTS No. 1; *Paramārthasāra* KSTS No. VII; *Pratyabhijñāhṛdaya* KSTS No. III.

25. Preface by Kaul to *Śivadṛṣṭi*, p. i, KSTS Vol. LIV.

26. Preface of Chatterjee to *Pratyabhijñāhṛdaya*, KSTS No. III, 1911. Here Chatterjee says that a Ms used in preparing the PHṛ sigla 'na' was obtained by Śāstrī from Lahore who was already a head pandit of the department.

27. The case of *Spandasam̐doha*, KSTS No. XVI, 1917.

28. Paṇḍit Dinānāth Yaccha (1921-2004) served in the JKARD first as a copyist and then as the head-paṇḍita from 1948?-1976.

29. All the ten titles are mentioned in the bibliography.

Madhusūdana Kaul Śāstrī (from now onwards Kaul) probably served in the department from 1919 to 1945. Kaul also wrote the preface of the ĪPV, volume I, which was edited by Śāstrī and published in 1919.³⁰ The final KSTS volume edited by Kaul is the *Vāmakeśvarīmatam* (KSTS No. 66) published in 1945. Kaul would have spent the longest time in the department, as is also evident from the number of texts he has edited in the KSTS.

As mentioned previously, it is evident that the KSTS editors were working under a number of limitations. Many, such as the limitations of time and facilities, were unavoidable, but a number of editorial lapses could have been avoided. Based on an evaluation of the texts published in KSTS, I present below some remarks. The general practice followed by the editors of KSTS was to offer minimal details concerning any given Ms, whether who the Ms belonged to, the script, material on what it was written or how old it was. Chatterjee, with one exception, however, offers at least basic details of the Mss he collated for the texts he edited.³¹ On the basis of the editorial patterns followed by Śāstrī, the texts edited by him can be categorized into three: those where the variant readings and the details of consulted Mss are given,³² those where the variants are given but the details of the Mss are absent,³³ and those where no Ms details are furnished and the variants are also completely absent.³⁴ Unfortunately, as also pointed out by Rastogi,³⁵ our text, the TĀV falls into the category where manuscript details are completely absent but variants are listed. It is hard to speculate why Śāstrī chose not to follow a uniform editorial policy in spite of the fact that he also, like Chatterjee, was evidently a careful and meticulous editor. As already mentioned, he had assisted many western-trained scholars and was already conversant with modern methods of philological research. In fact a majority of his edited texts make this very clear when on

30. ĪPV, Vol. I, KSTS No. 00, p. I-II (preface).

31. This is the case of *Spandakārikā Rāmakaṅṭha Vṛtti*, Vol. VI, 1913.

32. 1. *Tantrasāra* No. XVII, 2. *Amarauḡhaśāsana* No. XX, 3. ĪPV, Vol I, No. (Ms details listed by Kaul in his preface to the volume), 4. *Janmamaranavicāra* No. XIX and 5. *Parātrīśikāvivarāṇa* No. XVIII.

33. 1. *Spanda Saṃdoha* No. XVII, 2. *Vijñānabhairava* No. IX, 3. *Vijñānabhairava* No. VIII, 4. *Bhāvopahāra*, 5. *Mahānayaaprakāśa* No. XXI, 6. *Mahārthamañjarī* No. XI, 7. *Parāprāveśikā* No. XV, 8. *Tantrāloka* Vol. 1 No. XX, 9. *Stavacintāmaṇi* No. X and 10. *Tantravaṭadhānikā* No. XXIV.

34. 1. *Bodhapañcadaśikā*, 2. *Anuttaraprakāśapañcāśikā*, 3. *Kāmakalāvīlāsa* No. XII, 4. *Lalavākyāṇi*, and 5. *Ṣaṭtrimṣattattoasaṃdoha* No. XIII.

35. Rastogi, 1987:160

each title page of the texts he edited, he claims: “...mahāmahopādhyāya-pañḍita-mukundarāma-śāstrinā uddiṣṭakāryālayasthetarapañḍitasahāyena saṃgrhya, saṃśodhana-paryāyāṅkana-vivaraṇādi-saṃskaraṇottaraṃ pāścātyavidvatpariṣatsaṃmata-ādhunika-sugama-śuddha-rītyupanyāsādisaṃskāraih pariṣkrtya...” ([edited] by Mahāmahopādhyāya Pañḍita Mukunda Ram Shastri after having improved [the edition] by improving [and] scribing [and] following the modern, easy, perfect method approved by the council of Western intellectuals. [And] after having put together, emended, collated [and] edited with annotations by the help of the other pañḍits of the said department).³⁶ In many editions he has assiduously provided useful annotations and copious notes. In many cases, however, as we will also see in case of Kaul below, these notes are in fact just excerpts from other commentaries on the same text.³⁷

Having said that one still wonders why both the prolific editors chose not to offer any details about the Mss used for preparing the edition of as important a text as the TĀV. Was it simply indifference towards such details? Unfortunately, this seems to have been a common practice not only in KSTS but also in many other book series those days. In the first volume of the ĪPV edited by Śāstrī the year of publication is mentioned as 1918. Even though this volume mentions Śāstrī as the editor yet it’s preface dated 28 March 1919 is written by Madhusūdana Kaul Śāstrī. In his preface Kaul has offered the details of the Mss used for preparing the edition of the ĪPV.³⁸ But as far as the second and the subsequent volumes of the TĀV are concerned, also edited by Kaul, there are no traces of any Ms details to be found. Both the editors are completely silent about the Mss used for preparing the edition of the TĀV in all twelve volumes. Kaul edited almost forty KSTS volumes. Even though almost all the KSTS volumes edited by Kaul contain the details about the Mss used, there are volumes among those which do not report any variant readings at all,³⁹ and still others which include

36. Here I am purposely avoiding the post-colonial question of why, for instance, Sanskrit texts needed to be edited on the pattern of Greek or Latin texts. This question, even though crucial, merits extended discussion. In future I plan to discuss the examples of textual criticism in the *Tantrāloka-viveka* itself.

37. See fn 44 below.

38. ĪPV, Vol. I, KSTS No. 00, p. I-II (preface).

39. Thus we have: *Laugākṣi*, Vol I, KSTS No. XLIX, 1928; ĪPVV, Vol. I, LX, 1938; *Deśopadeśa* and *Narmamālā*, KSTS No. 40, 1923; *Vātulanāthasūtra*, KSTS No. 39, 1923. *Netratantra*, Vol. II, KSTS No. LXI, 1939; *Ghaṭakarpara* KSTS No. LXVII, 1945.

only extensive annotations and notes but no variants at all.⁴⁰ One would have expected that if Śāstrī did not include any details of Mss used for the edition of the first volume of the TĀV, Kaul would have filled in the lacuna by providing the Mss details in the second or subsequent volumes of the TĀV (which were being edited by him) as he did in case of the ĪPV. But unfortunately this did not happen.

IV. About the *editio princeps* of the *Tantrāloka*

The *editio princeps* of the *Tantrāloka* along with the commentary by Jayaratha called *-viveka* was published in the Kashmir Series of Texts and Studies (KSTS) in twelve volumes between the years 1918-1938. Volume one, containing the first two chapters of the TĀ and published in the year 1918, was edited by Pandit Mukund Rām Śāstrī⁴¹, while the remaining eleven volumes containing chapters three to thirty-seven were edited by Pandit Madhusūdan Kaul Śāstrī⁴² between 1921 and 1938.

A closer look at the variant readings noted by the editors gives an impression that they might have used four Mss since the *sigla* used for the anonymous Mss are four Sanskrit consonants: *ka*, *kha*, *ga* and *gha*. The maximum number of occurrences of variants are listed from *ka* and *kha*, and those attributed to *ga* and *gha* are comparatively fewer. Those from Ms *gha* are as less as five in the first two *āhnikas*.⁴³ It is clear that the editors have selectively noted the variant readings from the likely four Mss. This choice of using negative apparatus by the editors turns out to be misleading for later scholars so much so that the occurrence of as many as five variant readings from the Ms *gha* can easily be overlooked. Likewise Rastogi (1987:160) has also noted that the KSTS edition has used four MSS but the five readings of the Ms *gha* have been overlooked. Upon a closer scrutiny of only the first volume (containing

40. Thus we have: *Śivadr̥ṣṭi*, KSTS No. LIV, 1934; ĪPV, Vol. II, KSTS No. XXXIII, 1921; *Devīnāmaṅgalā*, KSTS No. LXIII, 1942.

41. Only the first volume KSTS No. XXIII (1918).

42. KSTS Nos. XXVIII (1921), XXX (1921), XXXVI (1922), XXXV (1922), XXIX (1921), XLI (1924), XLVII (1926), LIX (1938), LII (1933), LVII (1936), LVIII (1938).

43. TĀ, KSTS vol. XXIII, containing first two *āhnikas* and edited by Mukund Rām Śāstrī. p. 250 fn. 1, p. 285, fn 2, p. 289, fn. 1, p. 292, fn 1 and in second *āhnika* p. 10, fn. 1.

the first two *āhnikas* of the TĀ) of the TĀV one can observe that Śāstrī provides a greater number of variants than volume two (containing only the third *āhnika* of the TĀ), which is edited by Kaul. For example it is difficult to imagine that there is not a single variant worth reporting between pages 87-131 and 155-242 of volume two. What I am trying to suggest is that probably Kaul chose a less exhaustive approach in editing the rest of the volumes of the TĀV than Śāstrī, which was simply a flawed editorial practice.

On the other hand we should not judge how well or bad the transmission of a certain text was simply based on the frequent occurrence or complete absence of the variant readings recorded in the *editio princeps* without scrutinizing the original manuscript material. In the complete absence of the scrutiny of the manuscript tradition how can we draw conclusions concerning the patterns of textual transmission of a given text? Thus what Rastogi (1987:161) says may not be really helpful if we want to establish the history of textual transmission of the TĀV:

It appears that the text of the Āhnikas from first to thirteen was more corrupt than the latter ones as the profusion and frequency of foot-notes suggest. Even among the initial Āhnikas the 1st was most defective and the incidence of mistakes has been gradually on the declining scale in the subsequent ones. From 14th onwards footnotes become conspicuous by their absence. (1987:161)

There is more evidence of the uneven editorial choices made in KSTS. We see Kaul providing profuse annotation to his edition of the *Śivadṛṣṭi*, but at other times, like for instance in case of SvT which is published in six volumes along with Kṣemarāja's commentary titled *udyota*, or in case of the NTU, there are very few variant readings recorded and no annotation attempted at all. With regard to annotation and notes, one may, however, say that wherever the editors felt the topics are abstrusely philosophical, they supplied notes to improve intelligibility. This, unfortunately, is not the case with equally abstruse descriptions of rituals. At the same time one can clearly see that in many cases such notes, for instance in the two volumes of the ĪPV, are basically nothing but extracts from the ĪPVV.⁴⁴

44. For instance, ĪPV, vol. I, p. 5, fn. 6 is from ĪPVV, vol I, p. 18. Also, ĪPV vol. I, P. 11, fn 23 is from ĪPVV vol. 1, p. 26. Also, ĪPV, vol. I, p. 5, fn 7 is from ĪPVV vol. I, p. 19.

As mentioned earlier as well, it is not completely clear what policy the editors of the KSTS adopted from time to time. However, one can clearly see that no uniform method was followed. In some cases, I suspect, probably the editorial team was focusing more on transcribing the Mss from Śāradā into Devanāgarī (which was already a cumbersome process) instead of carefully collating the Mss. My collation of a number of Mss used for my edition has shown that there are still many improvements to be made in the *editio princeps* of the TĀ and TĀV, even if minor. Based on the philological exercise of editing a short fragment of the TĀ using almost twenty-nine manuscripts, it is clear that the transmission of the Mss of the TĀV has not been bad at all, yet I am sure that there might be other parts of the TĀV where a critically edited text could be very helpful in understanding the problematic passages. This might be particularly the case with more ritualistic and thus more technically complicated parts like *āhnikas* 29-32.

As pointed out by Rastogi, it is also important to keep in mind that the TĀ had already undergone corruption in just a couple of hundred years, as is clearly observed by Jayaratha himself.⁴⁵ Thus one can only infer what other textual problems the TĀ and the TĀV would have gone through since the time of Jayaratha. Since compared to the complete text of the TĀ and the TĀV, the part of the text I have looked at is minuscule, it has been difficult to offer any straightforward answer to this problem. In this context a firm answer can only emerge upon the collation of the complete text of the TĀ and the TĀV. A number of modern scholars such as Gnoli,⁴⁶ Padoux,⁴⁷ Goodall and Isaacson,⁴⁸ have already noted the importance

45. Rastogi (1987:108, 142-146)

46. "I manoscritti si sono moltiplicati e con essi gli errori o le improprie trascrizioni degli scribi." Gnoli (1999: LXXXII)

47. "La plupart de ces textes, il est vrai, étaient alors considérés comme perdus, ou étaient inaccessibles. Ce n'est que récemment que certains ont été retrouvés, en manuscrits, au Népal ou dans les bibliothèques d'Europe, que l'on a pu les consulter et commencer à les étudier. Une nouvelle édition du TĀ et de son commentaire, qui serait fort désirable, serait dès lors maintenant possible. Mais elle nécessiterait la consultation de manuscrits au Cachemire, auxquels on ne peut guère accéder aujourd'hui, et elle exigerait une grande érudition et un travail considérable. Il faut donc pour le moment se contenter de l'édition existante, qui n'est d'ailleurs pas mauvaise." (p. 60-61) Silburn - Padoux

48. "but we think that it is high time for an entirely fresh treatment of Abhinavagupta's masterpiece – one which does not rely solely on the KSTS edition, laudable pioneering attempt though it is, but makes use of the plentiful manuscript material that is available, some of which was not at the disposal

of having a revised critical edition of the TĀ. Highlighting the importance of a critical edition of the TĀ, Rastogi points out:

Our most urgent task is to have a critically edited text of the Tantrāloka and the Viveka. In the foregoing pages we visualised its necessity several times. By the time of Jayaratha the text of the T.A. was eclipsed by corruptions and he gives ample testimony of his having edited and restored the text (e.g.,) the Viveka on the T.A. 23.23, 23.25, 29.265-66 and 37.4-5 etc.). The printed KSTS edition is in dire need of the same type of approach. An effort is to be made to locate as many MSS as possible and to collate and compare them. This may help settle many such problems as we have seen with regard to the difference in readings between Pandey's Ms and the KSTS edition and resulting complications or with regard to several variants given by Jayaratha which are traceable to none of the MSS on which the KSTS edition is based. As a first step, an internal comparative study may be undertaken as we notice variations in the portions referred to or cross referred to. As a second step, citations appearing in the T.A. and the Viveka may be compared with their original sources wherever available either in print or in MS. This may be done with an historical overview since even some apparently correct readings give to historical absurdities (e.g., Bhrātā'pi for Bhartā'pi in the T.A. 37.75). As a third step, a track has to be kept of the situations where Jayaratha, through seldom, is at variance with his master. For example the T.A. 8.406 says something, but it means something else from Jayaratha's comments.⁴⁹

Apart from this, another level of problems in the TĀ and the TĀV concerns the editing and printing of the *editio princeps*. Rastogi has already pointed out some printing mistakes.⁵⁰ It is also observed that the readings of the TĀ when quoted in Abhinavagupta's other works also vary sometimes. We see a few examples in the ĪPVV itself.⁵¹ At least in the case of chapter three, one can also add that wherever Jayaratha's TĀV clearly paraphrases from the ĪPVV, one should closely cross-check the Mss of the latter also. I have only located a few minor variations. It should also be mentioned that the modern punctuation marks used by the editors of KSTS create many misleading situations. This was revealed in Chatterjee's own words in the first volume of the KSTS, where he says:

of the editor and his assistants." (p. 130) Goodall and Isaacson

49. Rastogi (1987:245-246)

50. Rastogi (1987:161-163)

51. Thus the verses 3.29, 3.23, 3.25-34 are quoted in ĪPVV, vol. I, p. 164, 168, 165. TĀ 3.25cd is missing in the quoted text in ĪPVV.

... the only point which has resulted in failure is that, during my absence in Europe, when I could read only one proof of each form and the final reading was done in my office in Kashmir, a confusion has been made as to the use of the signs of punctuation. The old Sanskrit Mss. never used signs and the old type Pandits are generally unacquainted with their meanings. It will thus be seen that in certain parts of the text a comma has been used where there should have been a semi-colon, where the latter has been substituted by a comma.⁵²

While the obvious intention of the editors was to facilitate the reading of such texts to a modern reader, yet in some cases, after a thorough reading of the texts, it gradually becomes clear that the punctuation marks provided by the editors are misleading. In such cases sometimes one has to think of reading the text ignoring all the punctuation marks. Such exercise might help in making more sense of the text in question. Needless to say, modern punctuations marks were not used in the premodern South Asian manuscript cultures and the running text (without spaces between words in a sentence) gives rise to many issues related to *sandhi*. For this reason, wherever I felt that the text was either dubious or the punctuation was misleading, I have printed the text in my edition without punctuation marks and only supplied them wherever I thought it was really necessary.

V. About Other Editions and Translations

The *editio princeps* was reprinted as another edition by R.C. Dwivedi and Navjivan Rastogi in 1987 in eight volumes, of which the first is an analytical study of the structure of the TĀ and TĀV, and the last an index of the verses of the TĀ and those quoted in the TĀV. This edition or rather a reprinted version of the KSTS mislead many scholars into thinking that there was a new revised edition of the TĀ and the TĀV prepared by the editors, as the cover page appears to declare. However, the editors make it clear that they have not attempted a critical edition of the text and what they have in fact done is only prepared an “enlarged reprinted

52. The *Śivoasūtra Vimarshinī*, KSTS No. 1, p. II (Preface).

edition”.⁵³ While the introductory volume by Rastogi was the first remarkable study of the TĀ and the TĀV in its structure, the cover page saying “edited by” is misleading.

As far as later published editions and translations of the TĀ are concerned, the first ever complete translation of the text (without the commentary of Jayaratha) was made by Ranerio Gnoli in 1972 into Italian. A second revised edition was later published in 1999. The translation is completely based on the KSTS and does not include the original text in Sanskrit, however, the notes propose several important emendations and corrections, and contains learned annotations, all of which help in improving the actual readings of the text besides making it easy to understand. Owing to the scale of his project, Gnoli does not analyze individual themes of the TĀ exhaustively, which is a limitation of his work. I have personally taken considerable help from this edition and have also considered a number of corrections and emendations proposed by Gnoli.

An edition only of the *Bimbapratibimbavāda* was prepared by Śrī Janārdana Śāstrī Pāndeya as a part of the *Śaivādvayavimśatikā* in 1997. The *Śaivādvayavimśatikā* is an anthology of twenty shorter Śaiva texts. The first section in this anthology includes nine shorter works of Abhinavagupta, with the *Bimbapratibimbavāda* on pp. 36-38. This includes only the first 23 verses of the chapter three of the TĀ. Pandeya has based his edition on the two Ms from the BHU, which I have already mentioned and described in the list of Mss in this thesis. The two BHU Mss he mentions also include parts of the commentary from the *-viveka*, but Pandeya has not included these in his edition.

Two Hindi translations of both the TĀ and the TĀV have appeared, by Paramahansa Mishra and Radheshyam Chaturvedi in 2000 and 2002, respectively. The text reproduced in both editions is based on the *editio princeps*, and both are simple translation projects with no concern for textual problems. Mishra’s edition, published in eight volumes, contains an extremely loosely constructed translation into Hindi that hardly clarifies any problematic parts of the text. His translation is more or less Hindi paraphrasing of the Sanskrit text. Chaturvedi, on the other hand, in his five volume edition, has attempted a more literal translation, which nonetheless does not help much in improving our understanding of the

53. See Dwivedi et al, Vol I (1987:XVI)

problematic parts of the TĀ or the commentary thereupon either. The complete absence of a single note or annotation in five volumes speaks for itself. Both these translations are far from being critical.

In the year 2000, a French translation of the first five chapters of the TĀ was published by Lilian Silburn and André Padoux. This translation is also based on the *editio princeps* and includes notes, references and interpretation based on the commentary of Jayaratha. The Sanskrit text is not reproduced. The commentary is not translated, but selected parts are paraphrased wherever authors have thought it to be necessary. The first, second, fourth and fifth chapters were translated by Lilian Silburn while the chapter three was translated by André Padoux.⁵⁴ I have gone through the translation of the 3.1-65 in this translation but have made no use of it in my translation partly because it did not address any problematic parts of the text.

The only comprehensive study of a single chapter of the TĀV (Chapter - 29) along with its English translation and annotation was made by John Dupuche (2003). However, Dupuche has completely ignored the textual problems in the text.

An unpublished doctoral thesis was defended in the University of Lucknow by Ira Bajpai in the year 1971 discussing Abhinavagupta's philosophy as expounded in the first three chapters of the TĀ along with an English translation without Jayaratha's commentary. This is the first worthy attempt of understanding Abhinavagupta's *pratibimbavāda*, however it ignores textual problems and the translation is not always appropriate.

VI. Editorial Policy

The apparatus used for the edition has a maximum of four levels. The first level records occurrence of the parallel concepts mentioned in other texts of Trika Śaivism such as ĪPVV and other parts of the TĀ /TĀV. The second level records the variant readings from the manuscripts examined. In the variant register all significant variants have been marked by line numbers for both verse and prose. The lemma is cited first followed by lemma mark (a

54. Silburn et al (2000:61)

right bracket) and supporting readings. This is followed by a semicolon that separates the two or multiple sets of readings. Each variant reading is followed by the *sigla* that supports it. The third level of apparatus includes notes from Mss. For instance, wherever a certain word has been marked by a short gloss on top or below, or if a part of text is missing or marginal notes, occurrences of *secunda manu* etc. The fourth level marks the change in folio numbers wherever available. If a certain Ms does not bear page numbers, I have not marked them in the apparatus.

I have generally preferred to apply *sandhi* in lemma except in the cases where it would have contributed to the probable misunderstanding of the text in a certain context. This has been my preference so as to avoid as much confusion as I possibly could and to keep away from any ambiguities. I have also applied punctuation marks only wherever I thought it was actually necessary. Thus as in the case of the *editio princeps* I have not marked a *pratīka* / *mūlapada* in prose text using single or double quotation marks. The verse text of the TĀ is set in bigger type and the prose text the TĀV is set in comparatively smaller font size.

I have not proposed any *stemma* since for a text spread over thirty-seven chapters and 5859 verses, proposing a stemma on the basis of sixty-five verses is not possible. However, I must make a few important remarks. Amongst the Mss I have consulted thirty are written in Śāradā script, three in Kashmirian Devanāgarī, five in Devanāgarī and one in old Malayalam. The oldest Ms is a birch-bark probably belonging to 17th CE or earlier. The Old Malayalam Ms is also an exception because it is the only Ms of the TĀ available in a script other than Śāradā and Devanāgarī. Keeping in mind the age, number and variety of Mss consulted, I have observed that the text of the TĀ and TĀV has not undergone any significant changer over a longer period of time.

For the purpose of this edition I did not continue to complete the collation of the three Mss from Jammu written in Kashmirian Devanāgarī. After collating a few folia it was clear to me that these Mss are a unique example of what Bühler called 'cooked Mss':

As the Devanaāgarī MSS. are mostly prepared for the market, they are also not unfrequently cooked, i.e. the lacunae and defects in the original are filled in

according to the fancy of the Pandit who corrects them. This most objectionable habit prevails in Kasmīr to a very great extent, perhaps to a greater extent than in India proper, though in India proper, too, the Pandit has little respect for the sacredness of the ancient texts. That sentiment is in Europe, too, of modern growth, and not much older than the historico-critical school of philology, which arose in the end of the last century. In no part of India have I, however, been told of the practice of restoring or 'cooking' Sanskrit books with so much simplicity as in Kasmīr. I was asked by my friends if the new copies to be made for me were to be made complete or not; and one Pandit confessed to me with contrition, after I had convinced him of the badness of the system, that formerly he himself had restored a large portion of the Vishnudharmottara.⁵⁵

55. Cat. Report 1877 p. 33

श्रीतन्त्रालोकस्य
श्रीमदाचार्याभिनवगुप्तपादविरचितस्य

आचार्यजयरथकृतविवेकाभिख्यव्याख्योपेतस्य
तृतीयमाह्निकान्तर्गतस्य



प्रतिबिम्बवादः



मृणालकौलेन

संगृह्य संशोधनपर्यायाङ्कनविवरणादिसंस्करणोत्तरं
आङ्गलभाषान्तरटिप्पण्यादिसंस्कारैः परिष्कृत्य सम्पादितः ॥

खात्मत्वेऽपि विचित्रं निखिलमिदं वाच्यवाचकात्म जगत् ।

दर्पणनगरवदात्मनि विभासयन्विजयते विजयः ॥ ॥

इदानीमनुपायानन्तर्येण क्रमप्राप्तं शाम्भवोपायं द्वितीयार्धेन प्रणिगदितुं प्रतिजानीते

अथ परौपयिकं प्रणिगद्यते पदमनुत्तरमेव महेशितुः ॥

1 khātmatve'pi] K_{ED} B₁^{pc} G J₃ K₂ K₄ K₅ K₆ K₁₀ K₁₂ K₁₄ P₁ P₂ P₅ L Lk₂ Lk₃ S₂ V₁ V₄ V₅ V₇ ;
khātmatve B₁^{ac}; svātmatve 'pi conj. em. Sferra Sanderson 2 darpaṇa
] K_{ED} B₁ G J₃ K₂ K₄ K₆ K₁₀ K₁₂ K₁₄ L Lk₂ Lk₃ P₁ P₂ S₂ V₅; tarpaṇa V₇.
3 anupāyānantaryeṇa] K_{ED} B₁ G J₃ K₆ K₁₀ K₁₂ L Lk₂ Lk₃ P₂ S₂ V₇; anupāyānān-
taryeṇa K₁₄^{ms}; anupāyāntareṇa K₂ K₄ 3 kramaprāptaṁ śāmbhavopāyaṁ]
K_{ED} B₁ G K₁₂ L P₂ P₅ S₂; kramaprāptaśāmbhavopāyaṁ J₃ K₃ K₁₄ K₂ K₄ Lk₂ Lk₃ V₇;
kramaprāptaśāmbhavopāyopāyaṁ K₆ 3 dviṭiyārdhena] K_{ED} B₁ G J₃ K₆ K₁₂ L Lk₃ P₂;
dviṭiyārdhena K₁₄ K₁₀ Lk₂ S₂ V₇; dviṭiyābena K₂ K₄ 3 praṇigaditum]
K_{ED} B₁ G J₃ K₂ K₆ K₁₀ K₁₂ L Lk₂ Lk₃ P₂ S₂; praṇigaditum V₇ 3 pratijānīte]
K_{ED} B₁ G K₁₄ K₂ K₄ K₆ K₁₀ K₁₂ Lk₂ Lk₃ L P₂ P₅ S₂; pratijāne J₃ 4 paraupayikaṁ]
K_{ED} B₁ G J₃ K₃ K₁₄ K₂ K₄ K₆^{pc} K₁₀ K₁₂ Lk₂ P₂ P₅ S₂ V₇; paraupayitum L; paraupāyikaṁ
K₆^{ac} T; paropayikaṁ Lk₃. 4 maheśituḥ] K_{ED} B₁ G J₃ K₃ K₁₄ K₄ K₁₀ K₁₂ P₅ S₂ T;
maheśatuḥ K₂ Lk₂ Lk₃; maheśantaḥ V₇; mahecituḥ P₂

1 *khātmatva* is retained by all the Mss and also by *edito princeps* KSTS. However, I think both the readings are equally acceptable. The reading *svātmatva* makes more sense but I think Jayaratha has a special purpose in using *khātmatva* referring to the letter *kha* representing Vijaya Rudra. Please see Appendix for more details. I have also retained the meanings arising from both the readings in my translation. Misra (2000:321) has retained *khātmatva* and translated it as so. Caturvedi (2002:284) has changed the reading to *svātmatva*, but translated it as *śūnya*. The use of the word *khātmatva* also occurs in TĀ - 4.190cd but in a different context. See *khātmatvameva samprāptaṁ śaktitritayaḥocarāt* | | . Also, see TĀV - 'khātmatvam' ityādīnā vyomātmanaḥ, khavarṇasya parasyāpi pramāturicchādyāḥ śaktayaḥ sa-tattvam iti 1 *vācya* is not visible in P₅ since the page is broken. 2 In K₁₄ *vijayaḥ* is glossed by *mantrēśvaraḥ* on the top. In Lk₂ and L *vijayaḥ* is glossed by *paramēśvaraḥ* on the top and in K₂ and Lk₃ *vijayaḥ* it is glossed on the margin. 3 In B₁ the text from *idānīmanu*^o up until *maheśituḥ* is missing from the main text. However, this text has been recorded on the top of the same folio and it has been indicated with a + mark. 4 In K₄ *gadi* in *praṇigaditum* is added later below the line using a + mark by the same scribe 4 In K₆ *meva* in *anuttarameva* is added later on the right margin 4 In P₆ *atha paraupayikaṁ praṇigadyate padamanuttarameva maheśituḥ* | | is missing

1 K₂ 96r; K₄ 73r; K₆ 64v; K₁₀ 68r; K₁₂ 12r; G 1v; L 98v; S₂ 100r; J₃ 48v; V₄ 1v; Lk₃ 102v
3 Lk₃ 102r 4 K₂ 96r 4 K₄ 96r

5 ननु यदि नाम परोपायस्याप्यनुत्तरमेव रूपं तत्पूर्वेणैव गतार्थत्वात् किमर्थमिदमाहिका-
न्तरमारभ्यत इत्याह

प्रकाशमात्रं यत्प्रोक्तं भैरवीयं परं महः ।

तत्र स्वतन्त्रतामात्रमधिकं प्रविविच्यते ॥ ३-१ ॥

प्रकाशमात्रमिति प्राधान्यात् । न हि निर्विमर्शः प्रकाशः समस्त्युपपद्यते वा । प्रोक्त-
10 मित्यनुपायाह्निके । अधिकमिति कल्पनामात्रेण । न हि वस्तुतो वस्तुनः स्वभावोऽतिरि-

9 Cf. TĀ 1-54 *prakāśo nāma yaścāyaṃ sarvatraiva prakāśate | anapahnavanīyatvāt kiṃ tasmin-
mānakalpanaiḥ* ||

5 *paropāyasya*] *K_{ED} B₁ G J₃ L Lk₂ P₂ S₂*; *parepāyasya* *K₁₀* 7 *mahaḥ*]
K_{ED} B₁ G K₃ K₁₄ K₂ K₄ K₆ K₁₀ K₁₂ L Lk₂ Lk₃ P₂ P₅ P₆ S₂ V₇; *sahaḥ* *J₃* 8 *°mātram*]
K_{ED} B₁ K₃ K₁₄ K₂ K₄ K₆ K₁₀ K₁₂ L Lk₂ Lk₃ P₂ P₅ P₆ S₂ V₇; *°matram* *J₃* 8 *pravivicyate*]
K_{ED} B₁ G K₃ K₁₄ K₂ K₄ K₆ K₁₀ K₁₂ L Lk₂ Lk₃ P₂ P₆ S₂ V₇; *praviviśpate* *J₃* 9 *prādhānyāt*
] *K_{ED} B₁ G K₃ K₂ K₆ K₁₀ K₁₂ L Lk₂ Lk₃ P₂ P₅ P₆^{ms} V₇*; *prādhānyatvāt* *K₄*; *prāyāt*
J₃ 9 *nirvimarśaḥ*] *K_{ED} B₁ J₃ K₂ K₄ K₆ K₁₀ K₁₂ L Lk₃ Lk₃ P₆^{ms} S₂ V₇*; *vimarśaḥ* *P₂*
9 *samasti*] *K_{ED} B₁ J₃ K₁₄ K₂ K₄ K₆ K₁₀ K₁₂ L Lk₃ P₂^{pc} P₆^{ms} S₂ V₇*; *samast* *Lk₂*; *samavasti*
P₅ 9 *upapadyate*] *K_{ED} B₁ G J₃ K₁₂^{pc} L Lk₂ Lk₃ P₂ P₆^{ms} S₂*; *upapadyete* *K₁₂^{ac}*

5 *K₂ 97v, Lk₂ 1r and Lk₃ 102v* records a verse on top of the page from the *Vākyapadiyam* (1.132): *vāḡrūpatā ced utkrāmed avabodhasya śāśvatī | na prakāśaḥ prakāśeta sā hi pratyava-
marśinī* || 6 *J₃* omits *tatpūrveṇaiva gatārthatvāt kiṃarthaṃ idaṃ āhnikāntaraṃ ārabhyate*.
8 *J₃ Lk₂ K₁₄ K₂ K₆ L P₂ V₇* read verse 3.2ab along with 3.1cd 9 *ma* in *nirvimarśaḥ* in *G* is
added on top in the same hand and ink 9 Here *K₁₀* and *S₂* have a note on the right
margin and *G* on the left margin. All read the following: *samastīti sambhavati upapady-
ate yuktyaghaṭate +vimarśasya prakāśasya pratyabhijñāyāṃ darśite ++ svabhāvam avab-
hāsasya vimarśaṃ vidur anyathā | prakāśorthoparoktopi sphaṭikādiḥopama iti pūro +++tarāb-
hābhāyām* (ĪPV-1.5.11) 9 The reading in *P₂^{ac}* is not legible 9 *J₂* writes *svatantratā
prakāśanakriyākartṛtvam* | 10 *proktamityanupāyāhnikē* is missing from *J₂ P₆^{ms} V₄^{ms}*.

5 *K₃ 23v1* 5 *K₃ 74v* 7 *P₆ 1v* 10 *L 98r*

च्यते । तथात्वे वा स स्वभाव एव न स्यात् । स्वतन्त्रतेति प्रकाशनक्रियाकर्तृत्वम्, तस्य चे-
यत्तत्त्वं यत् स्वभित्तावेव स्वेच्छया सर्वं प्रकाशयतीति ॥ १ ॥

तदेवाह

15

यः प्रकाशः स सर्वस्य प्रकाशत्वं प्रयच्छति ।

12 PrHr - 2 *svecchayā svabhittau viśvam unmūlayati* | ĪP Vyākhyā, p. 102, *kim ca svātmanam svakartavye svayameva prerayatīti svecchayā svabhittau viśvamuṇmūlayatītyuktanītyā svakar-
tavye brahmādivat prerakāntaram nāpekṣata iti svairīsvatantraḥ - svatantratvāt sasapramātā anub-
havam nāntarabhāvini kāle' pi sthitatvānubhūtamārthaṃ sa iti vimṛśati* |

11 svabhāvō'tiricyate K_{ED}; svabhāvād atiricyate J₂ 11 svabhāva]
K_{ED} B₁ G Lk₂ K₁₄ K₄ K₆ L P₂ P₅ P₆ ^{ms} S₂; svava V₇; svabhārya J₃ 11 svatantrateti
] K_{ED} G ^{pc} K₆ ^{pc} K₁₂ ^{pc} Lk₂ ^{pc}; svatantra prakāśakartṛtvam K_{ED} ^{gha}; svatantrēti
prakāśanakriyā B₁ Lk₂ ^{ac}; svātantryaparakāśanakriyā G ^{ac} K₄ K₁₂ ^{ac}; svatantra
(prakāśanakriyā) J₃ K₁₄ P₅ Lk₂ Lk₃ S₂ V₇; svatantra prakāśanakriyā (without *iti*)
K₆ ^{ac}; svatantraparakāśanakriyā L; svātantra P₂ 11 kartṛtvam] K_{ED} B₁ K₂ K₄ L;
kartṛtvami V₇ 12 yat svabhittāveva svecchayā sarvaṃ prakāśayatīti] K_{ED} Lk₃;
svabhittau svecchayā yatsarvaṃ prakāśayati K_{ED} ^{gha}; yat svecchayā svabhittā-
tāveva B₁ 13 sarvaṃ] B₁ G K₂ K₄ K₆ K₁₀ K₁₂ L S₂ V₇; sarva K_{ED} 15 prakāśaḥ
] K_{ED} B₁ G J₃ K₃ K₁₄ K₂ K₆ Lk₂ Lk₃ L P₂ P₅ P₆ S₂ V₇; prakāśa K₄; prakāśasya T
15 sarvasya] K_{ED} K₄; viśvasya B₁ G J₁ J₂ J₃ K₃ K₁₄ K₂ K₆ L Lk₂ Lk₃ P₂ P₅ P₆ S₂ T V₄ V₆ V₇
15 prayacchati] K_{ED}; prayacchati Lk₃.

11 Lk₃ writes *svam va evam syāt*. 11 In P₆ ^{ms} *svatantrateti*..... to *prakāśayatīti* is missing.
11 *iti* in *svatantrateti* is missing from K₂ L. 11 *svatantrateti prakāśanakriyākartṛtvam ta-
sya ceyattatvam yat svabhittāveva svecchayā sarvaṃ prakāśayatīti* is missing from J₂ V₄ ^{ms}
14 *tadevāha* missing from J₂ 15 In K₃ *prakāśaḥ* is glossed by *anupāyah* in the margin.
In K_{ED} ^{ka} and K_{ED} ^{gha} *yaḥ prakāśaḥ* is read along with *pravivicyate* in the previous verse.
G writes this verse as *yaḥ prakāśayati G^{ac} yaḥ prakāśa iti G^{pc} yaḥ prakāśaḥ sa*..... In S₂ on
the top after *prayacchati iti* is written *prokta* 15 *sa* before *viśvasya* is missing from T.
15 J₃ K₁₄ K₂ P₂ P₅ V₇ read full verse with the previous verse (3.2ab) and here continues
with *yaḥ prakāśaḥ iti*. P₂ writes 3.1cd at both the places. P₅ writes *yaḥ prakāśaḥ iti* and
the complete verse is added in the margin P₅ ^{pc}. K₄ seems to be reading the text here
in accordance with K_{ED}. In S₂ after *prakāśa iti* there is an inclusion mark which proba-
bly refers to the note on the right margin which writes *samastīti sambhavati, upapadyate
yuktyāghaṭate* | | *tatrāsambhavānupapattī nirvimarśam asya prakāśasya pratyabhijñāyām darśite,
+bhāyamavabhāsasya vimarśaviduranyathā prakāśortharaktō'pi sphaṭikādijadōpama* (ĪPK 1.5.11)
iti pūrvok++++

12 K₁₂ 13v 13 V₇ 31r ?

यः खलु प्रकाशनक्रियायां कर्ता परप्रमात्रात्माऽनुत्तरशब्दाभिधेयः प्रकाशः स सर्वस्य प्र-
मात्रप्रमेयात्मनो विश्वस्य प्रकाशत्वं प्रकाशमानतां प्रयच्छति स्वात्मैकात्म्येनावभासयतीत्यर्थः
। न हि विश्वं नाम प्रकाशमानत्वात् तदतिरिक्तं किञ्चित्सम्भवति, तदतिरेकाभ्युपगमे ह्यस्य
प्रकाशमानत्वायोगाद्भानमेव न स्यादिति ॥

20 तदाह

न च तद्व्यतिरेक्यस्ति विश्वं सद्वा न भासते ॥ ३-२ ॥

वाशब्दोऽभ्युपगमे ॥ २ ॥

16 kriyāyām] K_{ED} G K₂ K₄ K₆ L Lk₃ S₂; kriyāṃyām V₇; kriyāyāḥ B₁ 17 pramātr°]
K_{ED}; sa pramātr° Lk₃. 17 prakāśatvam] K_{ED} B₁ G K₂ K₄ K₆ L S₂; prakāyat-
vam V₇. 17 prakāśamānatām] K_{ED} G^{pc} K₁₄ K₂ K₄ K₆ Lk₂ P₂ P₅ S₂; prakāśamā-
natvam B₁; prakāśamānatām G^{ac}; prakāyamānatām Lk₃ V₇; prakāśamānānām
J₃ 17 prayacchati] K_{ED} Lk₃; praicchati P₆^{ms} V₄^{ms}. 17 svātmaikātmyena]
K_{ED} B₁ G K₆ Lk₂^{pc} P₂ P₅ S₂; svātmaikena K_{ED}^{gha} K₁₄ K₂ K₄ V₇ Lk₂^{ac} Lk₃ L 18 atiriktaṃ
kiñcitsambhavati] K_{ED} G K₆ L Lk₃ S₂; atiriktakiñcitsambhavati K₄; atiriktaṃ kiñcit
asti B₁ 18 tadatirekābhyupagame] K_{ED} B₁ G K₂ K₄ K₆ L S₂; tadatirekebhyu-
pagame Lk₃ V₇ 21 °vyatirekyasti] K_{ED}; °vitikyasti B₁^{pc}; °vitirekyasti B₁^{ac};
°vyarekyasti P₆; vyatirekyosti Lk₃. 21 sad vā na bhāstate] K_{ED}^{gha} K₃^{ac}, GNOLI
also accepts this reading; sad vā avabhāstate K_{ED} B₁ G^{pc} J₁ J₂ K₃^{pc} K₁₄ K₂ (unclear)
K₄ K₆ L Lk₂ Lk₃ P₂ P₅ P₆ S₂ T V₄^{ms} V₆ V₇; sa vabhāstate G^{ac} (the character between *sa* and
va has been evidently eliminated); vā ārya bhāstate iti J₃

16 The text from *yaḥ khalu* up un till *vabhāsayatītyarthaḥ* is missing from J₂ 16 The text
from *yaḥ khalu* up un till *prakāśatvam prakāśamānatām* is missing from V₄^{ms} 16 V₇ omits
the *avagraha* and uses two dots on the top and also omits *a* and *ta* in the word *anut-
tara* 17 Lk₃ writes *sa sarvasya pramātrprameyātmano viśvasya pramātrprameyātmano*. 17 In
P₆^{ms} *yaḥ khalu....* to *prakāśamānatām* is missing. 18 J₃ does not read clearly here: *mānatvāt
adiatiriktam(?)* 18 *tad* in *tadatiriktam* is missing from V₄^{ms}. 18 *tad* is missing from J₂
19 *iti* is missing from B₁ G J₃ K₁₄ K₂ K₄ K₆ P₅ S₂ 21 In K₃ I see the original reading is
sad vā na bhāstate but an unsuccessful attempt has been made by a later reader or scribe of
changing *na* into a *va*. In G the original reading is not visible since the the original reading
has been altered using yellow ink. In P₆ the scribe has put a comma in-between *sad vā* and
avabhāstate

16 G 1r 18 S₂ 101v 21 Lk₃ 103v

ननु यद्येवं तर्हि प्रकाश एव प्रकाशत इति विश्वस्यावभास एव न स्यात् । अथ च भासते
 25 विश्वमिति किमेततित्याशङ्क्याह

अतोऽसौ परमेशानः स्वात्मव्योमन्यनर्गलः ।

इयतः सृष्टिसंहाराडम्बरस्य प्रदर्शकः ॥ ३-३ ॥

अत इति प्रकाशातिरिक्तस्य विश्वस्य भानायोगात् । परमेश्वरो ह्यनर्गलत्वलक्षण स्व-
 स्वातन्त्र्यमाहात्म्यात् स्वात्मभित्तावेवानतिरिक्तमप्यतिरिक्तायमानमियद्विश्ववैचित्र्यं प्रदर्शय-
 30 तीति । इत्येवं विश्ववैचित्र्योल्लासेऽपि प्रकाशमात्रस्वभावे स्वात्मन्यस्य नाधिकं किञ्चिज्जात-

24 prakāśata] K_{ED}; prakāśeta P₆^{ms}. 24 atha ca bhāsate] K_{ED} B₁ G^{pc} K₆^{pc}; a-
 tha bhāsate G^{ac} K₆^{ac} L S₂ 27 ādambara°] K_{ED} V₄^{pc}; dambara°J₂ V₄^{ac} T V₆
 27 pradarśakaḥ] K_{ED} Lk₂ K₃ K₁₄ K₂ K₄ K₆ P₅ V₄^{pc} V₇; prakāśaka G L P₂ S₂; prada-
 rśakāḥ J₃; pravartakaḥ J₂ V₆ 28 bhānā°] K_{ED} Lk₃; bhāvanā°P₆^{ms}. 28 °tvalakṣaṇa
] K_{ED} K₆ P₂ J₃ S₂; anargalasvasvātantrya°B₁^{ac}; anargalalakṣaṇasvasvātantrya°B₁^{pc};
 °svalakṣaṇa°K_{ED}^{ga} K₁₄ K₂ K₄ Lk₂ Lk₃ L V₇; anāṅgalakṣaṇa P₅. 29 mähātmyāt]
 K_{ED} K₁₄ K₂ K₄ K₆ Lk₂ L S₂ V₇; mahātmyāt J₃ 29 anātiriktamāpyatiriktāyamānam iyad
] K_{ED} K₂ K₄ L Lk₃ S₂; anātiriktamāpyatiriktāyamānam iva yad B₁; anātiriktāyamāna V₇
 29 viśvavaicitryam] K_{ED}; viśvavaicitraṃ B₁ 30 pradarśayati] K_{ED} B₁^{ac} L Lk₃; prada-
 rśati B₁^{pc} 30 ityevaṃ] K_{ED} B₁ K₂ K₄ L V₇; evaṃ P₅ P₆^{ms} 30 prakāśamātrasvabhāve
] K_{ED} G^{pc} K₂ K₄ K₆ L Lk₃ P₆^{ms} V₇; prakāśamātre svabhāve B₁ P₅; prakamātrasvabhāve
 G^{ac}

24 ca is missing from J₃ K₁₄ K₂ K₄ Lk₂ Lk₃ P₂ S₂ V₇ 25 kimetat is missing from
 P₆^{ms} V₄^{ms}. 27 G has a note on the right margin here: kimetat iti samuḍitameva nipā-
 taḥ tāvi. 27 In K₃ the scribe has written pradarśikaḥ and then eliminated the letter i
 using yellow ink 28 J₂ writes a and not ata 28 ata iti missing from V₄^{ms} 28 In
 P₆^{ms} paramēśvaro.... to pradarśayati is missing. 28 After bhānāyogāt J₂ writes evaṃ viśva-
 vaicitryollāse' pi which is the next line in the text. The scribe has skipped a few lines here
 and then he has put double + sign between yogāt and evaṃ 28 The text from paramēśvaro
 hi to pradarśayatīti is missing from V₄^{ms}. 29 K₂ seems to read svātantra. 29 P₅ does not
 read clearly here. 29 api in anātiriktam āpy is missing from K₆ 29 In J₃ the next folio
 starts here.

24 K₄ 74r 27 K₂ 97r 29 L 99v 30 K₆ 64r 30 Lk₂?

मिति कटाक्षयितुमत्र व्योम्ना निरूपणं कृतम् । अत एव चानेन विश्वस्य चित्रप्रतिबिम्बत्वमि-
त्यनुजोदेशोद्दिष्टस्य प्रतिबिम्बवादस्यावकाशो दत्तः । यथा हि दर्पणादौ परस्परव्यावृत्तात्मानः
प्रतिबिम्बिताकारविशेषास्ततोऽनतिरिक्तत्वेऽप्यतिरिक्ता इव भासन्ते तद्वदिहापीति ॥ ३ ॥

तदाह

निर्मले मकुरे यद्वद्भान्ति भूमिजलादयः ।

अमिश्रास्तद्वदेकस्मिश्चिन्नाथे विश्ववृत्तयः ॥ ३-४ ॥

सुबोधमञ्जर्याम्

31 nādhikaṃ kiñcit] K_{ED} J₃ K₁₄ K₂ K₆ L Lk₂^{pc} P₅; asyānādhikaṃ jātam K_{ED}^{ka}; na kiñcid adhikaṃ jātam B₁; svātmanyādhikaṃ kiñcit G; na kiñcit Lk₂^{ac}; nādhikaṃ kiñcim Lk₃ V₇ 31 kaṭākṣayitum] K_{ED} B₁ K₂ K₆ L Lk₃ P₆^{ms}; kaṭākṣitum G; kaṭākayitum V₇ 31 nirūpaṇam K_{ED} Lk₃; rūpaṇam P₆^{ms}. 32 viśvasya citpratibimbatvamityanujoddeśoddiṣṭasya] K_{ED} K₂ K₆ Lk₃ L; °viśvaṃ B₁; °ityaṇodeśoddiṣṭasya K₄; viśvaṃ citpratibimbatve ityanujoddiṣṭasya K_{ED}^{ka}. 33 pratibimbā] K_{ED} B₁ K₆ L Lk₃; pratibimbā K₄ 33 anātikṛtatave'pi atirikṭā iva bhāsante] K_{ED} B₁ G^{pc}; K₂ K₆^{pc} L Lk₃ V₇; tato anātikṛṭā iva bhāsante G^{ac}; anātikṛṭā iha bhāsante K_{ED}^{ka} K₆^{ac}; anātikṛtavapi atirikṭā iva bhāsante K₄; anātikṛṭā iha bhāsante J₃ 35 nirmale makure] K_{ED} Lk₂ K₃ K₁₄ K₂ K₄ K₆ L P₅ P₆; nirmale saktare Lk₃ V₇; nirmale muktaye J₃; nirmale mukure T 36 jalādayaḥ] K_{ED}; jalādayā Lk₃. 36 °ekasmiṃ] K_{ED} B₁ G L Lk₂ Lk₃ P₁ P₂ P₄ P₅ P₆ K₁ K₂ K₃ K₄ K₆ K₁₀ K₁₄ S₂ V₁ V₄ V₅ V₆ V₇; °etasmiṃ T 36 viśva°] K_{ED} B₁ G Lk₂ K₃^{pc} K₁₄ K₂ K₆ L Lk₃ P₅ P₆ V₇; citta° K₃^{ac}. 37 subodha°] K_{ED}; svabodha°L

31 J₂ writes *svātmaṅvyomnīyatra vyomni nirūpaṇam kṛtam* // 31 *nirūpaṇam kṛtam* is not clear in B₁. In V₄^{ms} the text from *ata eva...* to *dattah* is missing. In P₆^{ac} *ata eva* to *tadvadīhāpīti* is missing. In P₆^{ac} and V₄^{ms} *rūpaṇam kṛtam* is followed by *svātmaṅvyomni iti*. 32 In G there is a note below : *vyoma hi meghādyacchādanapūrvadaśāyāṃ svacchameva tadapagamepi tathāmacyemi tathāiva saṁbhavatīti* 32 *hi* is missing from J₂ 33 J₂ writes *vyāvṛtyātmanaḥ* 33 In Ms V₇ the *ṛ* in *vyāvṛtyātmanaḥ* is missing 33 In V₇ *tato* writes like *tatī* 34 V₄^{ms} writes *yathā hi darpaṇādau.....tadvadīhāpīti* | *tadāha nirmaleti* as the *avataraṇikā* of 3.4. The other part of the commentary is missing. 34 In the Ms V₇ the *akṣara 'ta'* in *tadvad* writes like *na* 36 TĀv on 3.21-22 has a different reading of the verse *yathāntanirmalādarśe bhānti bhāvā virodhinaḥ / anāmiśrāstathaitasmiṃścinnāthe viśvavṛtayaḥ* // 36 In T the *ś* in *etasmiṃś* is missing. 37 G J₃ Lk₃ V₇ does not mention the reference to the text and it only quotes the ab of the verse. However, it mentions it later. B₁ does not mention any reference to the text, and quotes only the ab of the verse. L mentions the reference here, but quotes it later in TĀV-3.5ab 37 In K₂ K₆ *svabodhamāñjaryāṃ* is added later on the right and left margins respectively, but is not a part of the main text. K₄ does not mention the name of the reference here, but it mentions it later.

36 K₃ 15r

रूपादिपञ्चवर्गोऽयं विश्वमेतावदेव हि ।

गृह्यते पञ्चभिस्तच्च चक्षुरादिभिरिन्द्रियैः ॥

40 इत्याद्युक्त्युक्त्या पञ्चैव रूपादयस्तावत्सर्वमिति ॥ ४ ॥

तेषां प्रतिबिम्बेन व्यवस्थया विषयविभागं दर्शयति

सदृशं भाति नयनदर्पणाम्बरवारिषु ।

सदृशमिति सजातीयम् । अम्बरेति अम्बरस्थं नातितीव्रं नातिमन्दं सौरं चान्द्रं वा तेजः । तत्र

39 *Svabodhodayamañjarī*, verse 2. This verse is also quoted in TĀV - 4.149 as pointed out by Torella (2000 :402) as well. However, Torella has missed TĀV-3.4. Jayaratha quotes first two pādās of this verse in the TĀV in 4.149 and 4.221 besides TĀV 3.4. 43 Verses 3.5-6 are also quoted by the editor of the TS in foot-note 2 (p. 10). 44 Cf. this construction in the words of Abhinavagupta in the ĪPVV (Vol. 1, p. 159) : *vyomāvākāṣe ca parichinnadīrghavartulākāre yad ādityatejo na atitīvraṃ na atimandaṃ vā candratejo vā, tatra śarīrasamsthāna pratibimbaṃ dṛśyate chāyāpuruṣopadeśapariśīlanena* |

39 etāvadeva] K_{ED} K₁₄ K₂ K₄ K₆ Lk₂^{ac} Lk₂^{pc} Lk₃ L P₅ V₇; etāvadīva J₃. Probably the case of Kashmirian pronunciation 40 ityādyuktyuktyā] K_{ED} K₂ K₄ K₆ L Lk₃; ityādayuktyā^oP₅^{ac}; ityādyukta^oP₅^{pc} 41 sarvamiti] K_{ED} K₂ K₄ K₆ L Lk₃; sarvasiti V₇ 42 vyavasthayā] K_{ED} B₁ K₂ K₆ Lk₃; vyavasthāyā K₁₄ K₄ L V₇ 42 vibhāgaṃ B₁ J₃ K₁₄ K₂ K₆ Lk₂ Lk₃ L P₅^{pc} V₇] bhāgaṃ K_{ED}; vibhāge K₄; vibhabhāgaṃ P₅^{ac} 43 ambaravāriṣu] K_{ED} B₁^{pc} K₃ K₆; ambaravāviṣvati V₇; ambavāriṣu B₁^{ac}; vāriṣu iti Lk₂; svaravāriṣu Lk₃. 44 sadṛśamiti] K_{ED} B₁ K₄ K₆ L Lk₃; sadṛśyamiti V₇ 44 ambareti ambarasthaṃ K_{ED}; asvaret parasvarasthaṃ Lk₃. 44 nātītīvraṃ] K_{ED} K₂^{pc} K₄ K₆ Lk₂^{pc} L P₅; nātiriktaṃ K₂^{ac} K₂ Lk₂^{ac} Lk₃; nāiriktaṃ V₇ 44 °mandaṃ] K_{ED} B₁^{pc} K₂ K₄ K₆ Lk₃; °bandhaṃ B₁^{ac}; °sandaṃ V₇

39 K₄ P₅ Lk₂^{ac} has only the ab of this verse and Lk₂^{pc} has the complete verse. In Lk₃ the verse is repeated twice. At the end of the first repeated verse it says *subodhamañjayātīvraṃ*. 39 The pāda cd are missing from J₂ 42 In V₄^{ms} the text from *teṣāṃ pratibimbena* to *sadṛśamiti sajātīyam* is missing. 43 In P₆ V₄ V₆ *sadṛśaṃ* is glossed by *sajātīyaṃ* in the top 44 *sadṛśamiti sajātīyam* is missing from J₂ 44 V₄^{ms ac} writes *nātītīvraṃ sauraṃ cāndraṃ vā tejaḥ* and V₄^{ms pc} writes *nātītīvraṃ nātimandaṃ sauraṃ cāndraṃ vā tejaḥ*. 44 *vā* is missing from J₂

39 Lk₃ 103v 42 J₂ 2v 43 J₁ v82

45 हि छायापुरुषोपदेशविद्धिः शरीरसंस्थानप्रतिबिम्बं दृश्यते । यदाहुः

नभस्थे च तेजसि रूपप्रतिबिम्बयोगः । इति ।

यद्वा विषयान्तरोपलक्षणपरतया शब्दप्रतिबिम्बविषयत्वेन व्याख्येयम् । तेन नभसि प्रतिश्रु-
त्वा, तथा परानुभूयमानस्य कटुतिक्तादे रसस्य, स्र्यादिस्पर्शस्य, गन्धस्य च, दन्तोदके क-

46 the source of this verse is untraced 48 Cf. ĪPVV, vol: 1, p. 159

45 tatra hi] K_{ED} B₁ K₁₄ K₂ K₄ K₆ L Lk₃; tatra hic Lk₂; tatra hiś V₇ 45 dṛśyate]
K_{ED} B₁ K₁₄ K₂ K₄ K₆ P₅ L Lk₃ V₇; mucyate J₃ 45 yadāhuḥ] K_{ED} B₁ K₁₄^{pc} K₄ K₆ L Lk₃ V₇;
yadāhu K₁₄^{ac} K₂ 46 nabhasthe] K_{ED} Lk₃; nabhaḥsthe K₆ L V₄^{mg ac} V₄^{mg pc} 46 tejasi
rūpapratibimbayogaḥ] K_{ED} K₄ K₆ L Lk₃; tejasi pratibimbanayogaḥ K_{ED}^{ka} B₁; tejasi pra-
tibimbayoga V₄^{mg ac}; tejasi rūpapratibimbayoga V₄^{mg pc} 47 viṣayāntaropalakṣaṇa°]
K_{ED} B₁ K₂ K₄ L Lk₃ V₇; viṣayenopalakṣaṇa° K_{ED}^{ka} 47 °viṣayatvena] K_{ED} G^{pc}; viṣa-
tvena G^{ac} 48 pratiśrutkā] K_{ED} B₁ L; praśrutkā K₂ K₄; pratiśratkā V₇; pratiśrutvā
J₂ 48 kaṭutiktāde] K_{ED} B₁ K₁₄ K₂ K₄ P₅ L Lk₃ V₇; kaṭutiktād J₃ 48 stryādisparśasya
] K_{ED} B₁ K₁₄ K₂ K₄ L Lk₃ P₅; strādisparśasya V₇; stryādisparśesya J₂; stryādisabdasya
J₃ [Not very clearly read]

45 V₇ writes *pratibimban* like *pratibimbam* 46 *sthe* in *nabhasthe* is not legible for the page
is broken 46 V₇ writes *pratibimba* like *pratibimbha* 47 In V₄^{mg} the text from *yadvā viṣa-
yāntara...* to *kramena pratibimbanam iti* is missing. 47 In K₁₄ the *ya* in *viṣayatvena* is inse-
rted later 47 In G there is a note on the left margin : *atra ca candrapratibimban rasādīnām a-
pyupalakṣaṇām ityaḥ*

46 K₂ 98v 47 K₄ 75v 47 Lk₂? 47 L 99r

यादौ, तैजसे चक्षुरादौ च रूपाख्योऽस्ति स्वच्छो गुणः संनिवेशस्य संस्थानात्मेति तत्प्रतिबिम्ब-
 नमेव तत्रावभासते न स्पर्शादेः । तत्त्वत्वानन्दस्थानाद्यात्मकेषु कन्दाद्याधारादिषु स्पर्शादेः
 55 संभवात् प्रतिसंक्रामति । तेन य एव यत्र स्वच्छोऽस्ति गुणः स एव तत्र प्रतिसंक्रामतीत्या-
 शयः ॥ ५ ॥

न चैतदसम्बद्धमित्यवधारयितुमत्र दृष्टान्तमाह

प्रच्छन्नरागिणी कान्तप्रतिबिम्बितसुन्दरम् ।

53 Cf. ĪPVV, Vol. 1, p. 159: *tatsaṃniveśaśca saṃsthānātmā guṇo'sti svacchaprāyāṇāmapī rūpa-
 vattvādīti teṣu rūpasamsthānapratibimbameva upārohati, na anyat gurutvasparśādi* 59 ĪPVV,
 vol:1, p.159 that quotes this verse has several different readings: *pracchannakāminī kānta-
 pratibimbītasundaram | mukuraṇī kucakumbhābhīyāṇī sprśantyaṇī na hr̥ṣyati | |*

53 tajase] K_{ED}; tejase Lk₃. 53 pṛthivyādeḥ K₁₄^{mg} 53 ca is missing from
 B₁ G J₃ K₁₄ K₄ Lk₂ Lk₃ L P₅ V₇ 53 rūpākhyo'sti] K_{ED}; rūpatvam K_{ED}^{ka}; rūpākhyo
 G; rūpākhyāḥ B₁ K₁₄ K₄ Lk₃ P₅ V₇; rūpākṣaḥ J₃ 53 svaccho] K_{ED}; svaccho'sti
 B₁ G K₁₄ K₄ J₃ Lk₂ Lk₃ P₅ V₇ 53 saṃsthānātmā] K_{ED} B₁ K₄; saṃsthānātvā V₇; saṃsthā-
 tmā Lk₃. 54 pratibimbanam^o] K_{ED}; pratibimbam Lk₃. 54 rūpa K₁₄^{mg} 54 sparśādeḥ
] K_{ED} B₁ K₄ Lk₃; sparśanādeḥ K_{ED}^{ka} 54 sthānādyātmakeṣu] K_{ED}; sthānātmakeṣu
 G; sthādyātmakeṣu K₄ 54 kanda^oK_{ED} G^{pc}; kadā^{oae} 54 °ādhārādiṣu] K_{ED} Lk₃;
 °ādhārādiṣu B₁ (not very clear here). 55 sparśādeḥ] K_{ED} G^{ac}; sparśanādeḥ B₁ G^{pc}
 55 pratisaṃkrāmati] K_{ED} K₄ Lk₃; prati ca saṃkrāmati (but the ca has a delete mark on top
 of it) B₁; pratisaṃkramati V₇ 55 svaccho'sti guṇaḥ] K_{ED} B₁ Lk₃ P₅^{pc} V₇; svaccho guṇo'
 sti P₅^{ac} 57 pratisaṃkrāmati] K_{ED} B₁ Lk₃; pratisaṃkramati V₇ 58 asambaddham
] K_{ED}; pratibaddham K_{ED}^{ka} B₁ K₁₄^{pc} K₄ J₃ Lk₂ L P₅ V₇; pratibaddham K₁₄^{ac} Lk₃.
 58 avadhārayitum] K_{ED}; avadhārayitvam Lk₃. 58 dr̥ṣṭāntam] K_{ED}; sadr̥ṣṭāntam
 G K₂ K₁₄ K₄ Lk₃ L V₇. 59 rāgiṇī] K_{ED} G^{pc} K₃ K₁₄^{pc}; rāgiṇī B₁ G^{ac} K₁₄^{ac} K₄ Lk₃ P₆ V₇

53 V₇ writes *caktarādau* 53 *asti* is missing from L. 53 *saṃniveśasya* is glossed by *pṛithi-
 vyāgāḥ* on the top in K₂ Lk₂. 53 In K₂ *rūpa* is written on the top of *tat*. 53 In Lk₃ it writ-
 es *saṃsthānātmā iti rūpe* where *rūpe* is just inserted later. 54 *tat* is glossed by *rūpa* on the
 top in Lk₂. 54 In Lk₃ in the right margin it says *ghāṇe* and *tvaci sparśakṣetre gandhakṣe-
 tre krameṇa*, but there is no mark where they belong to. 54 In Lk₃ there the ac writes *kha-
 lvau*, and the pc writes *khalvā*. 54 *ādi* is missing from G 55 In K₄ it seems that the scribe
 has got confused with the word *pratisaṃkrāmati*. He has skipped the line *tena ya eva eva
 tatra pratisaṃkāmāti* 58 G writes *caitat pratibaddham ityavadhārayitum* 58 Lk₂ seems to
 read *avadhārayitum sa dr̥ṣṭāntamāha*. 58 *atra* is missing from K₂ K₁₄ J₃

54 Lk₃ 104v 54 V₇ 32r ?

दर्पणं कुचकुम्भाभ्यां स्पृशन्त्यपि न तृप्यति ॥ ३-६ ॥

अत्र तावत् प्रच्छन्नरागिण्याः कान्ताया गुरुसंनिधानादेरन्तरायप्रायत्वात् साक्षात् दर्श-
नाद्यप्राप्तावपि दर्पणप्रतिबिम्बद्वारेणाप्यनन्यसञ्चेत्यं दृष्टो मया कान्त इति सन्तोषाभिमानात्
कान्तदर्शनं वृत्तम् । अत एव सुन्दरमित्यनेन दर्शनवशोन्मिषिताह्लादातिशयकारित्वाद्यपि
सूचितम् । एवमन्यासवेद्य एतत्स्पर्शोऽपि मे भूयादिति तत्र कृतप्रयत्नापि सा दर्पणे स्पर्शा-
प्रतिसंक्रमात्तमलभमाना न तृप्यति न प्रीयत इत्यर्थः ॥ ६ ॥

60 pratibimbitasundaram] K_{ED} K₃ K₄ Lk₃; pratibimbanasundaram K_{ED}^{ka}; pratibimbi-
hasvandaram V₇ 60 darpaṇam] K_{ED} B₁ K₁₄ K₄ Lk₃ P₅ P₆; dahanam J₁; maku-
ram K₃ T 60 spr̥santyapi K_{ED}; spr̥syantyapi J₁ 60 tr̥pyati] K_{ED}; dr̥syati Lk₃.
61 rāgiṇyāḥ] K_{ED}; rāgiṇyāḥ Lk₂ Lk₃. 61 antarāyaprāyavāt] K_{ED} Lk₃; anurāyaprdhā-
natvāt anurāyaprdhānatvātP₆^{ms}. Lk₂ seems to read sannidhānyāderantarāyaprāya; pra-
dhānatvād V₄^{ms} 62 darśanādya °K_{ED}; darśanātya °Lk₃. 62 dr̥ṣṭo] K_{ED}; dr̥ṣṭe
L 63 santoṣābhimānāt] K_{ED} K₁₄ P₅ Lk₃; santoṣābhyupagamāt B₁; santeṣābhimāna
J₃ 64 sundaramityanena darśanavaśonmiṣitā] K_{ED}; sundaramityanena darśana-
vaśonmiṣatā K₂; sundaramitvena darśanavaśonmiṣitā Lk₃; darśavaśo Lk₂^{ac}; darśana-
vaśo Lk₂^{pc}. 64 vaśonmiṣitā] K_{ED} P₅; vaśonmiṣadā° K₁₄ K₄; vaśormiṣatā° J₃; vaśonmi-
ṣitāhlāda °Lk₂^{ac}; vaśonmiṣidāhlāda °Lk₂^{pc} 64 anyāsamvedya] K_{ED} P₅; anyasamvedya
K_{ED}^{ka}; ananyasamvedya B₁ G K₂ K₁₄ K₄ J₃ Lk₂ Lk₃ P₅ (alternate reading) 65 saṃkramāt
] K_{ED} B₁^{ac} K₄ P₅^{pc}; saṃkramam attam B₁^{pc}; saṃkrāmāt Lk₃ P₅^{ac}; Lk₃ seems to read °ma-
labhamānā. 65 prīyate] K_{ED} G^{ac} K₁₄ K₄ P₅; pratīyate G^{ac} J₃

60 Ms V₇ ends here abruptly 60 Note the reading kāntapratibimbitasvandaram in
B₁ P₆ V₄ V₆. The reading °svandaram instead of °sundaram is the case of Kashmiri
pronunciation 60 G L writes 7ab along with 6 61 P₆^{ms} mention only gurusannidhā-
nāder anurāyaprdhānatvāt anurāyaprdhānatvāt darpaṇapratibimbadvāreṇa kāntadarśanam iccha-
ntī as part of the commentary on verse 3.6. V₄^{ms} mention only gurusannidhānāder anurā-
yaprdhānatvāt darpaṇapratibimbadvāreṇa kāntadarśanam icchantī as part of the commentary
on verse 3.6. 62 sāḥṣāt darśanādyaprdhānatvāpi is missing from V₄^{ms}. 62 api is missing
from B₁ G K₂ K₄ Lk₂ Lk₃ P₅ L V₄^{ms} 63 In K₄ folio 75r begins in a different hand. It
seems that the earlier scribe stopped writing the text till dr̥ṣṭo mayā kānta at the end of fo-
lio 75v and then there is a long line and text continues from 75r 64 K₁₄^{ac} has a dou-
ble daṇḍa after iti and K₁₄^{pc} has removed the double daṇḍa after iti 65 B₁ writes spa-
r̥sapratīsaṃkrama 65 The last two syllables nā in alabhamānā are added by the scribe la-
ter. It seems that it is just a slip of eye what he has corrected later 65 The tr̥ in tr̥pyati is
corrected in K₁₄^{ms}, but the original reading is not visible 65 The Lk₂^{ac} writes pratīyate but
is not very clearly read. Lk₂^{pc} clearly writes prīyate.

60 B₁ 50v 61 K₂ 99v 63 K₄ 75r 63 L 100r 63 G 3r

ननु यद्यत्र रूपं प्रतिबिम्बितं तत्तद्व्यभिचरितस्वभावः स्पर्शोऽपि किं न प्रतिबिम्बित इ-
त्याशङ्क्याह

न हि स्पर्शोऽस्य विमलो रूपमेव तथा यतः ।
नैर्मल्यं चातिनिविडसजातीयैकसङ्गतिः ॥ ३-७ ॥

70 अस्येति दर्पणस्य । तथेति विमलम् । स्वच्छमेव हि अस्वच्छस्य दर्पण इव मुखस्य

66 kiṃ na] K_{ED}; na kiṃ B₁ D G K₂ K₁₄ K₄ J₃ Lk₂ Lk₃ L P₅ 67 ityāśaṅkyāha
] K_{ED} K₁₄ K₄ P₅; iyāha J₃ 69 tathā yataḥ] K_{ED} K₃ K₄; yathā tataḥ
K₂ K₁₄ K₄ Lk₂ L P₅ (alternate reading) 69 nairmalyaṃ] K_{ED}; vaimalyaṃ J₁ J₂ P₆ T V₄ V₆
69 sajātīyaikasaṅgatiḥ] K_{ED} P₆; sajātīyābhāvaiḥ akaluṣi] K₁₄^{mg} 70 asvacchasya
darpaṇa iva] K_{ED} K₄; asvacchasya mukhaṃ darpaṇasya pratīti K_{ED}^{kha}; darpaṇaseva
mukhaṃ darpaṇasya K_{ED}^{gha} 70 iva] K_{ED} K₁₄ K₄ P₅ (alternate reading); eva J₃

66 In K₄ it looks that the same scribe first wrote *yadevaṃ* but then immediately cor-
rected it into *yadyatra* by using the cancel stroke marks on *e* and *va* 66 K₁₄^{ac} has a
double *daṇḍa* after *svabhāvaḥ* and K₁₄^{pc} has removed the double *daṇḍa* after *svabhāvaḥ*.
The word *svabhāvaḥ* is missing from K₄ P₅ (alternate reading). *bhāvaḥ* is not visible in B₁.
68 In P₆ V₄ *asya* is glossed by *darpanasya* on the top. 68 In G here it only says *na hi iti*
but on the left margin the complete verse is written which does not read very clearly
69 K₁₄ K₄ J₃ P₅ read 3.7ab along with 3.6. In P₆ V₄ *tathā* is glossed by *vimalaṃ* on the top.
69 Here K₁₄ P₅ Lk₃ J₃ abbreviates this verse simply as *na hi iti* because it writes 3.7ab
with 3.6. Lk₂ writes only *nahīti* but the 3.7ab is written on the top margin of the folio.
70 K₂ K₁₄ L writes *vimalaṃ rūpaṃ* 70 *svaccha* is glossed by *rūpa* on the top in Lk₂.

प्रतिबिम्बं स्वीकरोतीति भावः । नैर्मल्यं नाम चैतत्किमुच्यत इत्याह नैर्मल्यं चेति । अतिशयेन निविडाः विजातीयभावैरकलुषिता ये सजातीयाः, यथा दर्पणे रूपपरमाणवः, तेषां एका विजा-
तीयाभावादसहाया या सङ्गतिः नैरन्तर्येणावस्थानात्स्थपुटत्वादिपरिहारेण श्लक्ष्णत्वात्म संहतत्वं

71 Cf. ĪPVV, vol:1, p.158. *nirmalaṃ ca asya vijāṭiyarūpaiḥ sajāṭiyābhāvaiśca akalūṣitaṃ nivīḍasaṃhananaṃ rūpamupalabdhaṃ yadā bhavati, tadā pratibimbayogaḥ, vāṣparajorūpān-
taraistu vijāṭiyairanivīḍasthapuṭatvādinā sajāṭiyābhāvaiḥ kaluṣite tasmin rūpe na bhavati, iti an-
vayavyatīrekābhyaṃ manyāmahe* | 71 Also, Cf. ĪPVV, vol:1, p.158. *na svacchatvaṃ nāma pāribhāṣikaṃ kimcana, yadeva ca anyapratibimbagrahaṇasamarthaṃ tadeva svacchaṃ; buddhi-
tattvaṃ ca puṃspratibimbaṃ grahituṃ samarthameva, tadapi kiṃ na svacchamiti*

71 mukhasya] K_{ED}; mukhadarpaṇasya K₁₄^{ms}; darpaṇasya K₄; mukhaṃ darpaṇasya P₅ (alternate reading) 71 svikaroti] K_{ED} K₁₄ K₄ P₅; karoti J₃ 71 ceti] K_{ED}; cetyādi B₁ K₄ 72 atīśayena] K_{ED} K₄ P₆^{ms}; ātīśayena K₁₄ 72 nivīḍāḥ] K_{ED}; nivīḍā P₆^{ms} V₄^{ms}. 72 vijāṭīya°] K_{ED} K₁₄^{pc} Lk₂^{pc}; sajāṭīyā D K₂^{ac} G; sajāṭīya°K₁₄^{ac} K₄ Lk₂^{ac} P₅ (alternate reading); the reading is not legible in P₅; vijāṭīyā K₂^{pc} P₆^{ms} V₄^{ms}. 72 °bhāvair K_{ED}; °abhāvair K₄; °bhāvād P₆^{ms} V₄^{ms}; bhāvenākaluṣitā K₂. 72 sajāṭīyāḥ K_{ED}; sajāṭīyā G L 72 rūpaparamāṇavaḥ] K_{ED} K₄ P₆^{ms}; rūparasaparapara K_{ED}^{ka} K_{ED}^{gha}; P₅ writes rūpapratirūpālavas, but the reading is not very clear. 73 ślakṣṇatvātma] K_{ED} K₁₄ P₅; ślakṣṇatātma K₄ J₂ J₃ Lk₂ Lk₃ P₆^{ms}; ślakṣṇatāta V₄^{ms}

71 L writes *svacchasya darpaṇasya iva mukhaṃ darpaṇasya pratibimbaṃ*. K₂ 99v writes *darpaṇa iva mukha darpaṇasya pratibimbaṃ* on the left margin. 71 Lk₃ seems to read *sukhasya*. 71 Here the right margin in Lk₂ writes *darpaṇa iva mukhaṃ darpaṇasya pratibimbaṃ*. 71 In B₁ ca in *caitat* is missing. 71 After *nairmalyaṃ* J₃ writes *cāti nivīḍaḥ sajāṭīyābhāvena akalūṣitā*. P₅ writes 3.7cd here. P₅ (alternate reading) has *nairmalyaṃ cetyādi* 71 Lk₃ writes *nairmalyaṃ cātinivīḍasajāṭīyaikasāṅgatīḥ*. Lk₃ also writes *iti atīśayena nivīḍāḥ avijāṭīyābhāvena akalūṣitā ye sajāṭīyāḥ darpaṇa iva mukhaṃ darpaṇasya pratibimbaṃ +++++ sajāṭīyābhāvair akalu*. In Lk₂ the cd of the verse is included here. G^{ac} writes *nairmalyaṃ ceti nivīḍāḥ* and the G^{pc} writes *nairmalyaṃ ceti atīśayena nivīḍāḥ* 72 J₂ writes *atīśayanivīḍeti atīśayena nivīḍā vijāṭīyā bhāvena akalūṣitā ye sajāṭīyā* 72 The right margin in Lk₂ writes *sajāṭīyābhāvair akalu°* 72 L writes *vijāṭīyābhāvena akalūṣitā*. 72 In K₂ the right margin writes: *sajāṭīyābhāvairkaluṣi*. 72 V₄^{ms} writes *atīśayena nivīḍāślakṣṇatāt |* followed by *nairmalyaṃ nāma kimucyate ityāha vaimalyaṃ ceti |*. Other parts of the commentary are missing from V₄^{ms}. 72 The *visarga* in *paramāṇavaḥ* is missing from Lk₃. 72 *ekā* missing from B₁ K₄ P₅ 72 Here on the left margin it writes in G: *sthaputaṃ viśamonnatamiti kośaḥ // uccasthālyo 73 B₁ D K₂ K₁₄ K₄ Lk₂ Lk₃ P₆^{ms} V₄^{ms} writes *vijāṭīyābhāvān nis-
sahāyā* but B₁ K₂ K₄ seems to be reading it with a single s; J₃ writes *vijāṭīyābhāvāt... nis-
mahā yā*; P₅ writes *nissahāyā*. Lk₃ on top of the folio writes *teṣāṃ vijāṭīyā bhāvā* and *nim-
nonnatyādīparihārāvasthānāt |* but it is not clear where these sentences belong. G has *nis-
sahāyāyā* and J₂ has *bhāvān nihsahāyā* 73 In Lk₂ a note on right margin writes *nimnon-
natvādi parihārāvasthānāt |*. The same note is read in K₂ on the left margin. 73 In G on the top of *ślakṣṇa* the mark ° refers to the right margin where it writes *mṛdutikṣṇatādi**

तदेव नैर्मल्यम् । यदैव हि विजातीयैः सजातीयाभावैश्चाकलुषितं दर्पणादे रूपमुपलभ्यते तदा
 75 रूपप्रतिबिम्बयोगः । यदा तु विजातीयैर्बाधपरजोरूपादिभिः तत्कालुष्यमुपनीयते तदा नेत्य-
 न्वयव्यतिरेकाभ्यां निश्चीयते । यद्यस्यैव प्रतिबिम्बार्पकापेक्षया विशिष्टः स्वच्छतारव्यो गुणः स
 एव तत्प्रतिबिम्बं गृह्णातीति । अत एव च रूप एव रूपमवभासत इत्यादौ प्रतिज्ञातो दर्पणोऽपि
 मुखे प्रतिबिम्बेदित्यविशेषेण बिम्बप्रतिबिम्बभावो न भवतीत्यप्यावेदितम् ॥ ७ ॥

एतदेव प्रकारान्तरेणापि व्याचष्टे

80

स्वस्मिन्नभेदाद्भिन्नस्य दर्शनक्षमतैव या ।
 अत्यक्तस्वप्रकाशस्य नैर्मल्यं तद्गुरूदितम् ॥ ३-८ ॥

74 tadeva P₆^{ms} 74 K₁₄ writes *tan nairmalyam*. The *ta* in *tan* is a post correction in K₁₄. J₃ writes *saṃhatattvaṃ ta nairmalyaṃ* 74 yadaiva] K_{ED} K₁₄ K₄ P₅; yādevai J₃ 74 sa°] K_{ED} K_{ED}^{gha} K_{ED}^{kha} K₄; vi °K_{ED}^{ka}; sva° Lk₂ Lk₃ K₁₄ 74 °jātiyābhāvaiścākaluṣitaṃ] K_{ED} K₄; °jātiyābhāvanihsahāya K_{ED}^{ka}; °jātiyairvijātiyābhāvaiśca K_{ED}^{kha}; °jātiyābhāvenākaluṣitā K_{ED}^{gha}; 74 darpaṇāde] K_{ED}; darpaṇādeḥ L 75 yadā tu] K_{ED} B₁ K₁₄ K₄ Lk₂^{pc} P₅; yadā ca D G K₂ Lk₂^{ac} Lk₃ J₃ 76 yadyasyaiva] K_{ED} K₂^{pc} K₄ P₅; yogyasyaiva K_{ED}^{gha}; yo K₁₄ J₃ Lk₃; yo yasaiva K₂^{ac} G L 76 pratibimbārpakāpekṣayā] K_{ED} K₁₄ K₄ P₅; pratibimbānyākāpekṣayā J₃; pratibimbakāpekṣayā L 77 pratijñāto] K_{ED} K₁₄ K₄ P₅; pratijñāte D; pratijñāno J₃ 78 darpaṇo'pi] K_{ED}; darpaṇe'pi G K₄ P₅ 78 mukhe] K_{ED}; mukha K₁₄ K₄ J₃ P₅ 78 ityaviśeṣeṇa] K_{ED} K₄; ityaśeṣeṇa K_{ED}^{ka} K_{ED}^{kha} K_{ED}^{gha} 79 etadeva] K_{ED} K₁^{ms}; tadeva P₆^{ms} V₄^{ms} 80 svasmin] K_{ED}; svāsmīn T 80 darśanakṣamataiva] K_{ED} K₃ K₁₄ Lk₃^{pc} P₅; darpanakṣamataiva K₄; darśanakṣamavayā Lk₃^{ac}; darśanakṣamateva J₃ 81 atyaktasvaprakāśasya] K_{ED} K₁ K₃ K₁₄ K₄ P₅ P₆; atyaktaṃ va [ba] prakāśasya J₃ 81 °gurūditam] K_{ED} K₁; °gurūditam Lk₃

74 tadeva is missing from B₁ D K₂ K_{ED} J₂ Lk₂ Lk₃. G writes *tanneva*. 74 In P₆^{ms} here is added *nairmalyaṃ nāma kiṃ ucyate ityāha vaimalyaṃ ceti*. 74 In G the original reading seems to be *vijā*° which has been removed and a *sa* has been added on the right margin. 75 In Lk₃ *visarga* in *rūpapratibimbayogaḥ* is missing. 75 K₂ writes *yadā yogovabhāsate* on the left margin. 76 *iti* is missing from Lk₃. It writes *yo ya + + + + tadānanvayavyatereka*. The marginelia in Lk₃ says *yadā yogo na bhavati*. 77 *tat* in *tatpratibimbam* is missing from K₄ 77 cf. TĀ-3.5cd 78 P₅ has a marginal note here which is not legible 78 KSTS editor seems to suggest here that K_{ED}^{ga} also bears the alternate reading *pratibimbavāda* (also in K₄) apart from *pratibimbabhāva* 79 *api* is missing from B₁ K₄ P₅ 81 In L it writes *vā* instead of *yā*. 81 In J₁ *yā* seems to read *dhā* 81 In K₃ the *ā* in *bhedād* seems to be mistakenly mentioned as *o*, but has been corrected with a delete mark retaining *ā* 81 The *kta* in *atyakta* is a post correction made in black ink, hence the original alphabet is not legible

74 Lk₃? 75 G v4 76 K₂ 77 L101v 167

अत्यक्तः प्रतिबिम्बितेऽपि भवान्तरे तस्याविकल्पस्यैव निर्भासादतिरोहितः स्वप्रकाशो यस्य दर्पणादेः स्वात्मन्यभेदमवलम्ब्य यद्भिन्नस्य भिन्नदेशस्य प्रतिबिम्बार्पकस्य पर्वतादेर्दर्शनं गर्भीकृतण्यर्थत्वात्प्रकटीकरणम् । न हि दर्पणदेशादणुमात्रेऽपि बाह्ये देशे प्रतिबिम्बं भवतीति भावः । तत्र या क्षमता कुड्यादिवैलक्षण्येन प्रतिबिम्बग्रहणसहिष्णुता, तदेव नैर्मल्यम् । न चैतत्स्वोपज्ञमेवास्माभिरुक्तमित्याह गुरुदितमिति गुरुणा परमगुरुणा श्रीमदुत्पलदेवेन

अथार्थस्य यथारूपं । ई० प्र० का० १.२.८ ॥

इत्यादि । तथा

न च युक्तं जडस्यैवं । ई० प्र० का० २.४.१९ ॥

82 atyaktaḥ] J₃ K₁^{ms} P₆^{ms} V₄^{ms pc}; atyakta K_{ED} K₁₄ K₄ P₅; ātyaktaḥ V₄^{ms ac}
 82 pratibimbite'pi] K_{ED} K₁^{ms} K₄ P₆^{ms}; pratibimbatvepi K_{ED}^{gha} B₁; atyaktvaprab-
 hārkasya K_{ED}^{ga}; pratibimbotepi G J₂ 82 avikalpasyaiva] K_{ED} K₁^{ms} K₁₄ K₄ P₅ P₆^{ms};
 vikalpasyaiva J₃; avikalasyaiva B₁ V₄^{ms} 83 °deśasya K_{ED}; °deśarūpasya K₁^{ms}
 83 °ārpakasya] K_{ED}; °ātmakasya J₂ 84 parvatāder] K_{ED} K₁^{ms} K₁₄ K₄ P₅ P₆^{ms};
 sarvatāder Lk₃; parvatāden J₃ 84 °anyārtha] K_{ED} K₁₄ Lk₃^{pc} P₅; °anyārtha K₄ Lk₃^{ac};
 anyārtha J₃ V₄^{ms}; ānyārtha K₁^{ms} P₆^{ms} . 84 prakāṭikaraṇaḥ] K_{ED} K₁^{ms} K₁₄ K₄ P₅ P₆^{ms};
 prakāṭikaraṇaḥ J₃ 84 darpaṇa°] K_{ED}; darpa °K₁^{ms} 84 aṇumātre'pi]
 K_{ED} K₁^{ms pc}; anyatra aṇumātre'pi K₁^{ms ac} 84 bāhye deśe] K_{ED}; bāhyadeśe
 B₁ J₂ K₁^{ms} K₄ P₅ P₆^{ms} V₄^{ms} 85 tatra] K_{ED}; tacca B₁ 85 vailakṣaṇyena]
 K_{ED} K₁₄ K₄ P₅ P₆^{ms}; vailakṣeṇa J₃ Lk₃ 85 °grahaṇasahiṣṇutā] K_{ED} K₁₄ P₅ P₆^{ms};
 °grahasahiṣṇutā K₄; °grahaṇāmahistutā J₃ 86 °svopajña°] K_{ED}; °svapajña Lk₃;
 caitatsvapakṣamevāsmābhirukta... V₄^{ms} 86 śrīmad°K_{ED}; śrīsad °Lk₃

82 Sfera proposed to emend the reading to *atyaktaḥ* since it goes with *svaprakāśaḥ*
 82 B₁ writes *bhāvāntare* instead of *bhāvāntare*. 82 Lk₃ has an annotation on the right margin *pūrṇasya* which should refer to *tasya*. 83 *bhinna* is missing from Lk₃. 83 In K₄ the new scribe changes the folio numbers here. He begins the new folio from number 50. I have retained the same folio numbers as marked on the Ms 84 J₂ writes *garbhīkṛtyānyārtha*
 85 In P₆^{ms} the scribe has written *bhavati* first and then eliminated *i* with a few strokes and retained the sandhi of *bhavatīti*. J₂ writes *bhavatītyarthaḥ* 86 *svapajña* in Lk₃ is glossed by *prathamajñānaḥ* on top. 86 *paramaguruṇā* is missing from P₆^{ms} V₄^{ms}. Instead it adds *nirūpitam iti* after *śrīmadutpaladevena*. P₆^{ms} ends here and does not quote the two verse from the ĪPVV. V₄^{ms} writes *śrīmadutpaladevena nirūpitam V₄^{ms}*. 87 K_{ED} mentions that the *bcd* of this verse from ĪPK (1.2.8) are interpolated in K_{ED}^{ka} and K_{ED}^{gha} 87 *athārthasya**muktamityarthaḥ* is missing from V₄^{ms}. 89 K_{ED} mentions that the *bcd* of this verse from ĪPK (2.4.19) are interpolated in K_{ED}^{ka} and K_{ED}^{gha}

83 K₄ 51v 85 Lk₃? 88 G 4r

देव किञ्चिन्निर्मलमन्यथा सर्वत्र सर्वं भायादिति दर्पणेऽपि स्पर्शःप्रतिबिम्बं गृह्णीयात् । एवं च
 मुख्यादस्य भेदो न स्यात् । तन्नैर्मल्ये च तत्स्वातन्त्र्यमेव निमित्तमित्याह विमलं तत्तदिच्छ-
 100 येति । तदिति रूपादि । अत एव स्पर्शादि । तत्राविमलमित्यर्थसिद्धम् । तेन तच्छक्तिरेव तथा
 प्रसृतेति भावः ॥ ९ ॥

अत आह

भावानां यत्प्रतीघाति वपुर्मायात्मकं हि तत् ।

तेषामेवास्ति सद्विद्यामयं त्वप्रतिघातकम् ॥ ३-१० ॥

105 प्रतीघातीति प्रतिहन्तृत्वादन्यानुप्रवेशासहमित्यर्थः । तद्धि माया स्वरूपगोपनाकारित्वात्येयं
 पारमेश्वरी क्रियाशक्तिः तदात्मकम् । अत एव भेदप्राधान्याद्वेद्यतायाः स्थौल्यात्तत्रास्वच्छत्वमिति

98 kvacid] K_{ED}; kaṃcid Lk₂ 98 nirmalam] K_{ED} B₁^{pc}; nirmalyam B₁^{ac} 98 bhāyāt
] K_{ED} K₄ P₅; bhayādi J₃ 98 darpaṇe'pi] K_{ED} K₄ P₅; tarpaṇe'pi J₃ 99 mukhyādasya
] K_{ED} K₄; mukhādasya K₄^{ms} P₅ 103 māyātmakam] K_{ED} K₁ K₃ P₁ P₆; māyāt-
 mikam J₃ T 104 sadvidyā K_{ED} K₁ K₃ K₄ P₅ P₆; madvidyā J₃; maivāsti Lk₃; yad-
 vidyā T 104 °pratighātakam] K_{ED} K₁; °pratipratighātakam P₆; tu pratighātakam
 J₁ 105 pratighāti] K_{ED} K₄ P₅ P₆^{ms}; pratighāti B₁^{pc} J₃; pratiṣāti B₁^{ac} 105 taddhi]
 K_{ED}; tadhi P₆^{ms}; tad iti V₄^{ms}. 105 māyā] K_{ED} K₄ P₅ P₆^{ms}; mayā Lk₂(?); māyo°
 J₃ 106 svarūpagopanā °] K_{ED}; svarūpāgopanā °P₆^{ms} V₄^{ms} 106 pārameśvarī] K_{ED};
 pāramīśvarī J₂; pārameśvarīyam V₄^{ms} 106 °śaktiḥ] K_{ED}; °śaktas D 106 prādhānyād
] K_{ED}; prādhānād Lk₃ 106 vedyatāyāḥ] K_{ED} K₄ P₅; °vedyatayāḥ J₃ 106 sthaulyāt]
 K_{ED} K₄ P₅; staulya J₃

98 The *va* in *kvacideva* is added on the left margin in B₁. 98 The text from *taddhi kvacideva*
 *prasṛteti bhāvāḥ* | is missing from V₄^{ms} 99 *ca* is missing from B₁ K₄ P₅ 99 *ca* is
 missing from B₁ 100 L writes the main text here. 103 *bhāvānām* K_{ED}; *bhāvanām* K₁
 105 V₄^{ms} writes *pravīṣa* instead of *praveśa*. 105 In Lk₃ the *ta* in *tad* does not read like *ta*.
 106 Instead of *yeyam* D writes *ceyam*. 106 J₂ writes *māyātmakam hīti māyāsvārūpalopājñā-
 naśaktisvabhāvākāritvādeyam* 106 P₆^{ms} skips the commentary on 3.10 after this, but only
 retains the sentence *sadvādyamayam jñānaśaktisvabhāvam*. 106 The text from *ata eva bhed-
 haprādhānya* to *bhāvānām vapuḥ* is missing from V₄^{ms}.

99 Lk₂ v4 100 Lk₃? 103 P₆ 2v 104 G v5 104 B₁ 50r

प्रतिबिम्बग्रहणासामर्थ्यम् । यत्पुनरप्रतीघाति भावानां वपुः तत्सद्विद्यामयं ज्ञानशक्तिस्वभावम्
 । अत एव तदपेक्षया तत्स्वच्छमिति तत्र प्रतिबिम्बग्रहणसहिष्णुत्वम् । तेन पूर्वं प्रतिबिम्बात्मकमिदं
 तु तद्ग्राहीति विशेषः । एवं परमेश्वर एव स्वस्वातन्त्र्यमाहात्म्यात्तत्तद्विम्बप्रतिबिम्बाद्याभासवैचित्र्ये-
 110 णावभासतेति तात्पर्यार्थः ॥ १० ॥

तदाह

तदेवमुभयाकारमवभासं प्रकाशयन् ।

विभाति वरदो बिम्बप्रतिबिम्बदृशाखिले ॥ ३-११ ॥

उभयाकारमिति प्रतीघात्यप्रतीघात्यात्मकमाभासमात्रसारमेवैतत् । न तु तात्त्विकमित्युक्तम-
 115 वभासं प्रकाशयनिति । उक्तञ्च

तस्मादेको महादेवः स्वातन्त्र्योपहितस्थितिः ।

107 grahaṇāsāmarthyam] K_{ED} P₅; grahaṇāsamarthyam B₁; grahaṇāsāmarthyam
 K₄; grahaṇāmāsatantryam J₃ 107 apratīghāti] K_{ED} B₁^{pc}; apratīṣāti B₁^{ac}
 107 tatsadvidyāmayaṃ] K_{ED} Lk₂^{pc}; tatvidyā Lk₂^{ac}; tattatsadvidyāmayaṃ K₄^{ac};
 tattatsidvidyāmayaṃ K₄^{pc} 108 tena K_{ED}; tvena Lk₃; tena tat G^{ac}; tena pūrvaṃ
 tat G^{pc} 108 pūrvaṃ pratibimbātmakam] K_{ED}; pūrvapratibimbātmakam K₂
 110 °bimba-pratibimbād°] K_{ED}; pratibimbabimbād B₁ 113 °dṛśākhile] K_{ED} K₄ P₅; °ta-
 yākhile G K_{ED}^{ka} K_{ED}^{ga} K₁ K₃ J₁ J₂ J₃ P₆ V₄ V₆ 114 ubhayākāram] K_{ED} K₄; ubha-
 yakāram J₃ 114 °mātrasārameva etat] K_{ED} K₄; °mātrsārametattātvikam K_{ED}^{ka}
 116 mahādevaḥ] K_{ED} K₂^{pc} K₄ Lk₂^{pc} P₅; mahīśānaḥ K_{ED}^{ka} (this might be the case of
 Kashmirian pronunciation); maheśānaḥ K₂^{ac} G J₂ J₃ Lk₂^{ac} P₆^{ms} L

107 The *i* in *sid* has been deleted by a delete mark stroke. *sad* is missing from B₁. 108 The
 text from *ata eva tadapekṣayā* to *iti tātparyārthaḥ* is missing from V₄^{ms}. 108 *pūrvaṃ* is mi-
 ssing from Lk₃. 109 Lk₂ has a note on top, but it is not legible. 114 The P₆^{ms} writes this
 sentence like : *oṃ ābhāsamātrameva etan na tātvikaṃ ity uктаṃ avabhāsaṃ prakāśayati tadevaṃ*
iti ubhayākāraṃ pratīghāti apratīghātātmakam. V₄^{ms} writes *ābhāsamātramevaitan* 114 *na tu*
 is missing from J₃ 114 *na tu* has been removed in G 115 In P₆^{ms} after *apratīghātātma-*
kam it continues with *ata eva bhedaṃprādhānyād vedyatāyāḥ sthauḷyāt tayra asvacchatvamiti pra-*
tibimbagrahaṇasāmarthyam uक्ताṃ ca

108 K₄ 51r 108 K₂ 109 L 102v 110 Lk₂ r4 113 K₁ 52r

द्वित्वेन भात्यसौ बिम्बप्रतिबिम्बोदयात्मना ॥ इति ॥ ११ ॥

एवं यथाप्रतीति प्रतिबिम्ब सतत्त्वमुपपाद्य केषाञ्चन नैयायिकानां प्रत्यावृत्तैर्नयनरश्मिभिः
स्वस्यैव मुखस्य ग्रहणेऽपि दर्पणमुखमिति भ्रान्तिरियम् । न पुनः सत्यत्वभ्रान्तत्वव्यतिरेकेण
120 तृतीयस्य राश्यन्तरस्याभावात्प्रतिबिम्बं नाम किञ्चिदस्तीति मतं निराकर्तुमाह

यस्त्वाह नेत्रतेजांसि स्वच्छात्प्रतिफलन्त्यलम् ।

विपर्यस्य स्वकं वक्त्रं गृह्णन्तीति स पृच्छ्यते ॥ ३-१२ ॥

य इत्येकवचनेन सूत्रकारासूत्रितत्वात्सर्वेषां नैयायिकानां नैतन्मतमिति सूचितम् । कैश्चिदेव

120 Cf. ĪPVV, Vol. 1, p 160 *nanu svacchena dravyeṇa pratihatā nayanaraśmayāḥ parāvṛtṭya svameva mukhaṃ grhṇanti, darpaṇe mukhamiti tu bhrāntiriyam; natu satyatvabhṛāntatvatvav-
atirekeṇa anyo rāśiḥ pratibimbanāmadheyo 'asti tṛtīyāḥ | maivam | evaṃ hi satī mama etan-
mukhaṃ sparśavadityapi bhāseta; paramukhasvahastādu ca bimbapratibimbadvayaṃ dṛśyate |*

117 svātantryopahita°] K_{ED}; svātantryepahita J₂ 117 dayātmanā] K_{ED} K₄; dayāt-
matā K_{ED}^{ka} K_{ED}^{gha} P₆^{ms}. 118 yathāpratīti pratibimba] K_{ED}; yathā pratīti bimba
K_{ED}^{gha} D K₄; yathā pratīta pratibimba B₁ 118 keṣāñcana] K_{ED}; keṣāṃca G; ca is
added later in Lk₂ 119 pratyāvṛttair°] K_{ED}; pratyāvṛtter L 119 bhrāntiriyam] K_{ED} D;
bhrāntir eveyam K₄^{ac}; bhrintir ayam K₄^{pc} 120 bhrāntatva] K_{ED} D; bhrāntitva K₄ L
120 vyatirekeṇa] K_{ED}; vṛttirekeṇa L 122 yastvāha] K_{ED} K₁; yastvāhaṃ P₆ V₄ V₆
123 grhṇantīti] K_{ED} D K₁ P₆; grhṇatīti K₄ 123 pṛcchate] K_{ED} D K₁ P₆; mṛcchate
K₄ 124 ityekavacanena] K_{ED} D; ityekavacane B₁; etyetakavacanena K₄; oṃ ityekava-
canena P₆^{ms}; jātāvekavacanena Lk₂ in left margin. 124 sūtrakāra] K_{ED} D; sūtrākāra K₄
124 naiyāyikānām] K_{ED}; naiyāyākā B₁

117 After *bimba* here the scribe has straight jumped to the *avataranikā* of the verse
3.12 confusing the two words *pratibimba* in the quoted verse and the *avataranikā*
118 The *avataranikā* to 3.12 is missing from P₆^{ms}. 118 *keṣāñcana* is not visible in D.
119 K_{ED} mentions that *iyam* is not listed in K_{ED}^{gha}. *iyam* is missing from G 120 On top
of *satyatvabhṛāntatva* is written *pratibimbasya* Lk₂. K₂ writes *pratibimbam* on top of *satyatva*.
120 K₂ G Lk₂ read the compounded construction *tṛtīyarāśyantarasya* 120 In G originally
there was *na* written which has been eliminated. 123 *svacchāt* is glossed on the top by
darpaṇādayaḥ in Lk₂ 124 P₆^{ms} writes *sarveṣāṃ naiyāyikānām naitanmatam iti darśayati svac-
chād darpaṇādeḥ viparyasya parāvṛtṭya (?)*. 124 In G *sūtrakāra* is glossed by Akṣapāda on
the left margin. 124 Lk₂ writes *nirbandhastitaḥ* on the left margin

117 D 117 G r5

125 ह्याग्रहप्रवृत्तैरेतदुक्तमिति भावः । अत एव वृत्तिकारभूषणकारादिभिरेतन्नामपि न स्पृष्टम् ।
स्वच्छादिति बाह्याहर्षणादेः । विपर्यस्येति परावृत्त्येत्यर्थः । अत्र च प्रतिफलन्तीति विशेषण-
द्वारेण हेतुः, अन्यथा हि स्वदेहसंमुखीभाव एव एषां न स्यादिति कथं स्वमपि वक्रं गृह्णीयुः । पृ-
च्छतेति एतदभ्युपगमे कस्तवाशय इति ॥ १२ ॥

तदेवाह

130 देहादन्यत्र यत्तेजस्तदधिष्ठातुरात्मनः ।
तेनैव तेजसा ज्ञत्वे कोऽर्थः स्यादहर्षणेन तु ॥ ३-१३ ॥

उद्धाटितचक्षुषः प्रमातुर्देहाद्धिः प्रसृतं यन्नायनं तेजः, तेनैव विपर्यस्तेन तेजसा स्वाधिष्ठा-
यकस्यात्मनो यदि स्वमुखज्ञातृता जायेत तदहर्षणेन पुनः कोऽर्थः । पुरःप्रतिफलनहेतूनामन्येषामपि
कुड्यादीनां तत्र संभवात् । अथ दर्पणादय एव प्रतिफलनहेतवो न कुड्यादय इति चेत् स्वच्छता-

125 *vṛttikāra* may be referring to Jayantabhaṭṭa. *bhūṣaṇakāra* is the author of the *Nyāyab-
hūṣaṇa* Bhāsarvajña. 127 The expression *viśeṣaṇadvāreṇa hetuḥ* is used by Jayaratha in
other parts of the TĀV. Cf. 1.59, 3.12, 29, 40, 4.232, 6.214, 9.264, 10.129, 11.13, 13.69, 247,
257, 24.9, 30.28

125 pravrttair] K_{ED}; pravrtter L 127 eṣām] K_{ED}; teṣām B₁ K₂^{pc} 131 jñatve]
K_{ED} D K₁ K₄^{pc} P₆; jñetve K₄^{ac} 131 darpaṇena] K_{ED}; dahanena J₁ 133 jāyeta] K_{ED};
jāyate B₁ K₂ G L 133 taddarpaṇena punaḥ ko'rthaḥ] K_{ED} D; taddarpaṇe ko'rthaḥ
pratiphala K_{ED}^{ka} K₄; taddarpaṇena ko'rthaḥ punaḥ K₂ 134 kuḍyādīnām] K_{ED} B₁^{pc};
kujyādīnām B₁^{ac} 134 pratiphalana] K_{ED} Lk₂^{pc}; pratiphala Lk₂^{ac}

125 In K₂ *naiyāyikāiḥ* is written below *kaiścid* and in the Lk₂ *naiyāyikāiḥ* is written on the
right margin. 125 *bhūṣaṇakāra* is glossed on the top in G by *bhāṣya* 127 *hi* is missing
from G 127 *eva* missing from B₁ K₂^{pc} L. 131 T has only one *da* in *syāddarpaṇena*.
131 *ko'rthaḥ syād* is not visible in Lk₂ because of a blot on the Ms. 132 In P₆^{ms} the
only commentary on 3.13 is *bhāntir evaiśā yad darpaṇe pratibimbayoga iti naiyāyikamatam* | |.
132 *ṣaḥ pramātur* is not visible in Lk₂ 133 *puraḥ* is missing from B₁ K₂ K₄. *puraḥ* is also
missing from D, but I can see a *ṇ* between *ko'rtha* and *pratiphala* which I am not sure about.
134 *tatra* is missing from B₁ K₄ 134 The left margin in Lk₂ says: *pratiphalana pratighātaḥ*
134 In K₄ scribe's eye has skipped *iti cet svacchandābhidhānam etat yataḥ samāne'pi pratighā-
tāhetutve darpaṇādaya eva tathā na kuḍyādaya*. Evidently he is getting confused with *iti cet*
and *ity atra*. In B₁ also there is an eye-skip. The text between the two words *kuḍyādaya* is
missing. 134 *cet* is missing from K₂ Lk₂ L

126 Lk₂ 5v 127 L 102r; L 102r 131 J₁ 83 131 K₄ 52v 131 P₆ 2r 131 G v6

135 भिधानमेतद् यतः समानेऽपि प्रतिघातहेतुत्वे दर्पणादय एव तथा न कुड्यादय इत्यत्र न किञ्चि-
 न्निमित्तमुत्पश्यामः । अथात्राधिकः स्वच्छत्वाख्यो धर्मोऽस्ति निमित्तमिति चेत् । नैतत् । स्व-
 च्छत्वं हि न प्रतीघाते निमित्तम् । एवं ह्यालोकस्य स्वच्छत्वात् तस्मिन्सति नभसि न कस्याप्य-
 वकाशः स्यात् प्रत्युत तत्प्रतिबिम्बग्रहणे निमित्तमिति विरुद्धत्वमेव हेतोरावहति । तेन प्रती-
 घाते मूर्तत्वाद्येव निमित्तम्, तच्चोभयत्रापि समानम् । यद्वा दर्पणेन प्रतिफलनस्य वृत्तत्वादिदानीं
 140 दर्पणं विनापि स्वमुखग्रहणं स्यादिति तेन किं प्रयोजनम् ॥ १३ ॥

एवञ्च प्रतिफलनबलात्प्रत्यावृत्ता यदि नायना रश्मयः स्वकमेव वक्त्रं गृह्णन्ति तन्नज एव
 देशे तन्न्याय्यं नान्यत्र दर्पणादेरन्तरित्याह

विपर्यस्तैस्तु तेजोभिर्ग्राहकात्मत्वमागतैः ।

रूपं दृश्येत वदने निजे न मकुरान्तरे ॥ ३-१४ ॥

145 रूपमिति स्ववदनसंबन्धि । वदने निज इति स्ववदनदेश एवेत्यर्थः । स्वदेशावस्थितमेव

135 iti cet svacchatā] °em ; iti svacchatā °K_{ED}^{ka} ; iti cet svacchandā °K_{ED} D Lk₂ ; iti sva-
 cchanda K₂ ; svacchanda°L 135 pratighāta°] K_{ED} ; pratighāta L 136 athātrādhikah
] K_{ED} ; athādhikah Lk₂ 137 pratighāte] K_{ED} B₁^{pc} ; pratīṣāte B₁^{ac} 138 nabhasi
 na kasyāpi avakāśah] K_{ED} ; nabhasi kasyāpi anavakāśah K_{ED}^{kha} D 139 pratighāte
] K_{ED} B₁^{pc} ; pratīṣāte B₁^{ac} 139 mūrtatvādyeva] K_{ED} D ; mūrtetvādyeva K₄ ; mūrtā-
 deva B₁ 139 pratīphalanasya] K_{ED} K₄^{pc} ; pratīphalanesya K₄^{ac} ; pratīphalasya D
 141 nāyanā raśmayah] K_{ED} ; nāyanaraśmayah B₁ 141 tannija] K_{ED} B₁^{pc} ; tannijaya
 B₁^{ac} 142 tannyāyamaṃ] K_{ED} ; tannyāyamaṃ B₁ K₂ 143 tu] K_{ED} K₁ P₆ ; ca B₁ D K₃ K₄
 144 °grāha°] K_{ED} ; °grāha°B₁ 145 °vadana°] K_{ED} B₁^{pc} ; °vada B₁^{ac}

136 Right margin in K₂ writes *pratīphalanahetavaḥ*. 136 *nimittam* missing from K₂.
 136 *atha* missing from K₂. 136 Lk₂ writes *dharmonimmita* on the left margin
 136 B₁ writes *svacchākhyaadharmo*. 137 In K₂ above the *pratīghāte nimittam* is written *dha-*
rmo nimittam. 138 Right margin in K₂ writes *pratīghātanimittatvād ityarthah*. 138 *tat* is
 glossed by *svacchatvaṃ* on the top in K₂ Lk₂ 139 *taccobhayatrāpi* is glossed by *ādarśaktya-*
rthayoḥ on the left margin in Lk₂ 139 In K₂ on top is written *ādarśakuṣoḥ*. 140 *sva* in *sva-*
mukha° is not visible in D. 141 °vṛttā] K_{ED} G^{pc} ; °vṛtta G^{ac} 142 *nānyatra darpaṇāde* is
 not clearly visible in D. 144 Instead of *rūpaṃ dṛśyeta vadane* T writes *dṛṣṭarūpeṇa dṛśyeta*.
 144 *nije na ma* is not clearly visible in D. 144 K_{ED} mentions that K_{ED}^{8a} also contains the
 alternate reading *vadane na punarmakurāntare* 145 *vadane* in *vadane nija iti* is missing from
 B₁ K₄

138 Lk₂ v6 139 K₂ 141 G r6 141 D ; L 103v 144 K₁ 53v

हि ग्राह्यं ग्राहको गृह्णातीति भावः । न हि नीलदेशं परिहृत्य नीलज्ञानं नीलं परिच्छिन्दत्कचि-
दृष्टम् । ग्राहकात्मत्वमिति ग्रहीतृसंबद्धमेव चैतज्ज्ञेयम् । आत्माधिष्ठितानामेव ह्येषां ग्राहकत्व-
व्यवहारः ।

किञ्च बहिःनिःसृतानां नयनतेजसामात्मनाधिष्ठानं किमशरीरेण सशरीरेण वा । आद्ये प-
क्षेऽशरीरस्य भोगायतनत्वं न स्यात् । तेन विनापि बहिर्बुद्धिलक्षणस्य भोगस्योल्लासात्, एवं च
150 तस्य भोगायतनं शरीरम् इति स्वसिद्धान्तभङ्गो भवेत् ॥ १४ ॥

सशरीराधिष्ठाने च बिम्बवदेवास्य प्रतिपत्तिः स्यान्न त्वन्यथेत्याह

स्वमुखे स्पर्शवच्चैतद्रूपं भायान्ममेत्यलम् ।

न त्वस्य स्पृश्यभिन्नस्य वेद्यैकान्तस्वरूपिणः ॥ ३-१५ ॥

155

151 Nyāyasūtrabhāṣya 1.1.9 - *tatrātmā sarvasya draṣṭā sarvasya bhoktā sarvajñāḥ sarvānubhāvī*
| *tasya bhogāyatanam śarīram* | *bhogasādhanānīndriyāṇi* |

146 grāhyam grāhako] K_{ED}; grāhyagrāhako K₂ 146 parihṛtya] K_{ED} D K₄; paritya-
jya K_{ED}^{ka} 147 grāhakātmatva] K_{ED}; grāhakātmatkatva L 147 °saṃbaddhameva]
K_{ED}; °saṃbandha eva K_{ED}^{kha} D Lk₂^{pc} 149 nayanateja°] K_{ED} K₂^{ac}; na nayanateja°K₂^{pc}
149 ātmādhiṣṭhānam] K_{ED} K₄; ātmādhiṣṭhānam K_{ED}^{ka} Lk₂ 150 bhogāyatanatvam]
K_{ED}; bhogāyanatvam Lk₂ 152 saśarīrādhiṣṭhāne ca] K_{ED}^{kha} K₄; saśarīrenādhiṣṭhā-
nena ca D K_{ED} G L; saśarīrādhiṣṭhānena ca K₂ Lk₂ 152 bimbavade°] K_{ED}; bimbāde L
152 syāna] K_{ED}; nyasyāt Lk₂ 155 bhāyān] K_{ED}; bhāvān L

146 *hi* is missing from B₁ K₄ P₆^{mg}. 146 The commentary in P₆^{mg} writes *svadeśāvasthitam*
eva grāhyam<*ka*>(with an elimination sign on the top) *grāhako grhṇāti grāhkātmatvoam iti gra-*
hīṭṣambaddham eva caitat jñeyam ātmādhiṣṭhitānāmeva hyeṣāṇi grāhakatvameva vyavahārah rū-
paṇi svavadanasambandhi | | . 146 *bhāvaḥ* missing from B₁. 147 In K₂ right margin writ-
tes *saṃbandha eva ca*. 149 In K₂ left margin writes *nāyana tejasāṇi*. 149 Lk₂ margin on
the left writes *nāyanatejasāṇi* 150 *na* is missing from L. 150 *tena* is glossed by *śarī-*
reṇa on the top in Lk₂ 151 In Lk₂ it writes *naiyāyikasya* on the right margin. K₂ also writ-
tes *naiyāyikasya* below *śarīram*. 155 In J₁ the *ya* in *bhāyān* is missing, but the little space
where *yā* should be is left empty. J₂ seems to read *sametyalam* but it is not very clear

150 Lk₂ v6 152 B₁ 51v 153 K₄ 52r 156 G v7

यदीदं निजमुखाधिकरणत्वेनात्मनो रूपमवभासेत् तत् ममेदं रूपमित्यहन्तास्पदत्वेन पर्याप्ता प्रतिपत्तिः स्यात् । न पुनर्वैद्यैकात्मनोऽस्येदं रूपमितीदन्तास्पदत्वेन । अत्र ह्यव्युत्पन्नानां बालादीनामयमित्येवैकरसा प्रतिपत्तिः । व्युत्पन्नस्तु मन्मुखमेवेदमत्र प्रतिबिम्बितमित्याभिमन्यतां नाम । को दोषः । बिम्बात्पुनरस्य प्रतिबिम्बत्वे भेदेन प्रतिपत्तिरस्त्येव तत्रैवंरूपत्वस्यापहोतुमशक्यत्वात् ।

किञ्च स्वमुख एव यद्यात्मनो रूपभानं स्यात् तत्स्पर्शोऽपि भायात् । रूपसंनिवेशौ हि कामं गुरुत्वगन्धवत्त्वादिरहितौ स्याताम् । न पुनस्तदव्यभिचरितस्वभावत्वात् स्पर्शहीनौ क्वचिदुष्णात्वमुपलब्धम् । तद्रूपावभासे यथा तद्धर्मस्य संनिवेशस्यावश्यं भानं तथा तदव्यभिचारिणः स्पर्शस्यापि स्याद् यदि स्वमुखमेव गृह्येत । तस्मान्न युक्तमुक्तं स्वकस्यैव वक्रस्य ग्र-

157 *yadīdam*] K_{ED} K₄; *yadidam* K_{ED} ^{ka} D 157 °bhāset] K_{ED}; °bhāsate G
 158 *paryāptā*] K_{ED} ^{ka} K₄; *paryastā* B₁ K_{ED} D 158 *pratipattiḥ*] K_{ED}; *pratitiḥ* L
 158 °ātmano°K_{ED}; °ātmane°D 159 *bālādī*°] K_{ED}; *balādī*°B₁ L 159 *evaikarasā*]
 K_{ED} D K₂ ^{ac}; *ekaivaikarasā* K_{ED} ^{ka} B₁ K₂ ^{pc} K₄ L 159 *vyutpannānam tu*] conj. Sfera;
vyutpannastu K_{ED} D 159 *manmukhamevedematra*] K_{ED} D; *manmukhamevātra* K₄
 160 *ityābhi*°K_{ED}; *ityabhi*°D 160 *bimbāt punar asya*] K_{ED} D; *bimbād asya punaḥ* K₄
 160 *pratibimbatve bhedena*] K_{ED}; *pratibimbe bhedena* K_{ED} ^{ka} D; *pratibimbabhedena*
 B₁ K₄ 161 °rūpatvasya] K_{ED} D K₄ ^{pc}; °rūpasya K₄ ^{ac} 161 *aśakyatvāt*] K_{ED}; *aśakyāt*
 B₁ 162 *rūpabhānam*] K_{ED} D; *bhānarūpaṃ* K_{ED} ^{ka}; *rūpaṃ bhānam* K₂; *rūpatā na* K₄ L;
bhānam rūpaṃ G Lk₂ 162 *sparśo’pi*] K_{ED}; *sparśe’pi* K₂ 162 *bhāyāt*] K_{ED}; *bhāvāt* L
 162 *rūpasamniveśau*] K_{ED}; *rūpasamniveśā* L 165 *mukurasya* K_{ED}; *makurasya* D G L
 165 *upalabdham*] K_{ED}; *upālabdham* L 165 *tadrūpāvabhāse*] K_{ED} Lk₂ ^{ac}; *tasmāt rū-*
pāvabhāse Lk₂ ^{pc} 165 *avaśyaṃ bhānam*] K_{ED}; *avaśya bhānam* B₁; *āvaśyaṃ bhāvaḥ* G
 166 *grhyeta*] K_{ED}; *grhyate* G

157 G^{ac} writes: *ta+svaparyāptā pratipattiḥ syāt* and G^{pc} writes: *tan mamedam rūpaṃ ityāhantāspadatvena svaparyāptā pratipattiḥ syāt*. *dam* in *mamedam* is missing from B₁.
 158 K_{ED} ^{ka} L also follows *punarbodhyakarmātmano’ saya* 158 G^{ac} *idantāspadatvena avyutpannastu svamukhamevedematra pratibimbotamityābhimanyatām* and G^{pc} writes *idantāspadatvena avyutpannānam bālādīnām ayamiti eka +sā pratipattiḥ* 160 *asya* glossed on left margin by *svātmanaḥ* in K₂. 161 In B₁ *apahnotum* is added on the left margin, but the original reading is not clear. 163 *na* is missing from K₂. 166 *muktasvakasyava* D^{ac} 166 *sva* in *svakasyaiva* is not legible in Lk₂

158 K₂ 159 L 103r 164 Lk₂ v7

हणमिति ।

नन्वतैवोक्तं भ्रान्तिरियमिति यत्स्वमुखमेव गृह्यमाणं भ्रान्त्याऽभिमन्यते दर्पणे गृहीत-
मिति । यद्येवं तर्हि मैवास्तु । किमसंवेद्यमानस्य सत्यमुखग्रहणस्याभ्युपगमेन । भ्रान्तौ ह्या-
रोप्यमाणमेव परिस्फुरति न वस्तुतत्त्वमपि । शुक्तिकारजतनिर्भासे हि यदि शुक्तिकापि भा-
यात्तत्कृतं रजतनिर्भासेनेति भ्रान्तिरेव न स्यात् । एवं सत्यमेव चेन्मुखं गृहीतं का नाम भ्रा-
न्तिः, भ्रान्तावपि वा किं दर्पण एव मुखत्वेन भात्युत स्वमुखं परमुखत्वेन । न तावदाद्यः प-
क्षो दर्पणस्याखण्डस्यैव निर्भासमानत्वात् । न हि रजतनिर्भासावसरे शुक्तिकायापि भानं भ-
वेत् । नापि द्वितीयः । एवं ह्यौदासीन्यमवलम्बमानः सर्वो जनः स्वमुखे भूषणविन्यासप्रसा-
धनादौ अनादृतः स्यात् । तस्माद्भ्रान्त्यभावाद्धिम्बविलक्षणं प्रतिबिम्बारख्यं वस्त्वन्तरमेवैतद्-
भ्युपगन्तव्यम् ॥ १५ ॥

अत आह

169 Note also the use of *saiva astu* in the sentence *bhrāntiriyamiti cet, saiva astu kim satya-*
mukhagrahaṇābhyupagamena asaṃvedyamānena | ĪPVV, Vol: 1, p. 160 171 ĪPVV, Vol: I, p.
160-161 *nahi śuktikārajatanirbhāse satyarajatanirbhāso.aparo.abhyu- pagataḥ; bhrāntāvapi ca kiṃ*
darpaṇa eva mukhatve bhāti, uta svamukhaṃ puramukhatvena | *pūrvāsmiṇ kalpe darpaṇe na ka-*
ścit bhāseta śuktirajjvekacandrādiriva rajatasarpadvicandrādītvena bhāsamānaḥ | *atra ca darpaṇa-*
sya na pṛṣṭhe, na abhyantare, na paścādbhāṅge mukhamastīti pratipattirdarpaṇasya avikalpasya ni-
rbhāsāt | *yadi tu svamukhaṃ paramukhatvena bhāseta, tadā śuktiṃ yathā rajatadhiyā grhṇāti; ta-*
dvat svamukhaṃ darpaṇe saṃnīhite paramukhadhiyā grhṇīyāditi tatra ayamudāsīnabhāvamavala-
mbamāno bhūṣaṇavinyāsaprasādhanādi na ādriyeta | *pratiphalitānāṃ ca svadehasaṃmukhībhūtā-*
nāṃ raśmīnāṃ cākṣuṣāṇāṃ grahaṇatve saśarīreṇa ātmanā yadi adhiṣṭhānaṃ, tadahamityeva pra-
tipattiḥ syāt, natu anyo.ayamiti |

169 *maivāstu*] K_{ED}^{ka} D; *saivāstu* K_{ED} 169 *satya*°] K_{ED}; *satyaṃ* L 170 *parisphurati*
] K_{ED}; *sphurati* K₄ 170 *śuktikā*°] K_{ED}; *śuktikāyā* K₂ Lk₂ L; *śuktikāyāṃ* G
171 °*nirbhāse*na] K_{ED}; °*bhāse*na K₄ 172 °*vapi*] K_{ED}; °*napi* L 172 *vā kiṃ*] K_{ED};
kiṃ vā G 172 L 104v 173 *na hi rajatanirbhāsāvasare*] K_{ED}; *nahi tāvat rajatanirbhāsā-*
vasare K_{ED}^{ka} 174 *evaṃ*] K_{ED}; *eva* K₄ 174 *sarvo*] K_{ED}; *sarve* G 175 *svamukhe bhū-*
ṣaṇa] K_{ED}; *svamukhabhūṣaṇa* B₁ 175 *prasādhanā*°] K_{ED}; *prasādānā*°B₁; *prasādānā*°G
176 °*mevaitad*] K_{ED}; *metad* K₄

170 *pari* missing from B₁. 174 *hi* is missing from B₁. 175 *bimbavilakṣaṇaṃ*]
K_{ED} Lk₂^{pc}; *vimalakṣaṇaṃ* Lk₂^{ac}

168 G 7r 170 D 171 K₂ 175 Lk₂ r7 175 K₄ 53v

रूपसंस्थानमात्रं तत्स्पर्शगन्धरसादिभिः ।
न्यग्भूतैरेव तद्युक्तं वस्तु तत्प्रतिबिम्बितम् ॥ ३-१६ ॥

180 तदुक्ताद्भ्रान्त्यभावादेर्हेतोः स्पर्शादिशून्यत्वात् केवलं तद्रूपसंस्थानंतत्र दर्पणादौ प्रतिबि-
म्बितं सत् वस्त्वेव न पुनरवस्तु । किं तु स्पर्शादिभिर्न्यग्भूतैरेवतद्युक्तम् । अन्यथा ह्यस्य बि-
म्बादविशेष एव स्यात् । तस्मादस्त्येव प्रतिबिम्बलक्षणस्तृतीयो राशिरित्याशयः ॥ १६ ॥

किन्नाम चेदं स्पर्शादीनां न्यग्भूतत्वमित्याह

185

न्यग्भावो ग्राह्यताभावात्तदभावोऽप्रमाणतः ।

183 Jayaratha clearly brings this argument about the *tr̥tīyarāśiḥ* from the ĪPVV. See the Ī-
PVV, Vol-I, p.160 : *nanu svacchena draavyeṇa pratihatā nayanaraśmayāḥ parāvṛtṭya svameva mu-
khaṃ gṛhṇanti, darpaṇe mukhamiti tu bhrāntiriyam ; natu satyatvabhrāntatvavyatirekeṇa anyo rā-
śiḥ pratibimbanāmadheyo.asti tr̥tīyāḥ | maivam | evaṃ hi sati mama etanmukhaṃ sparśavadi-
tyapi bhāseta ; paramukhasvahastādu ca bimbapratibimbadvayaṇi dṛśyate | and p.169 - tasmā-
dasti pratibimbalakṣaṇastr̥tīyarāśiḥ | tasya ca samānagūṇe svacche ca nirbhāsanam dṛṣṭamiti sva-
cchatva samānagūṇatvalakṣaṇam kāraṇam pratibimbasvīkaraṇe vastūnāmiti siddham |*

179 rūpasamsthānamātram] K_{ED} ; rūpaṃ samsthānamātram T 179 nyagbhūtaireva]
K_{ED} ; nyagbhūtaiva K₂ 179 pratibimbitam] K_{ED} ; pratibimbanam L 180 taduktād°]
K_{ED} ; tadyuktād°B₁ D 181 punaravastu] K_{ED} ; puravastu D 181 nyagbhūtaireva ta-
dyuktam] K_{ED} ; nyagbhūtairetadyuktam K_{ED}^{ka} 182 bimbād] K_{ED} Lk₂^{pc} ; bimbādi
Lk₂^{ac} 185 °bhūtatvam°K_{ED} ; °bhūtam°.

179 In K₃ the scribe has mistakenly put the dot over *pa*, but has eliminated it using yellow
ink and a dot has then been put on *sa* correcting the mistake 179 In V₄ V₆ *vastu* is glossed
on the top by the words *vastv iti na punar avastu*. 180 *tad* in *tadrūpasamsthānam* is missing
from B₁ K₄ 181 *sparśādibhir* in *sparśādibhirnyagbhūtaireva* is missing from K₂ K₄ 181 *eva*
tad missing from D. 182 *viśeṣa* is inserted later in K₄ 184 *cedam* is missing from J₂ P₆^{mg}.

180 G 8v

स चार्थसङ्गमाभावात्सोऽप्यादर्शोऽनवस्थितेः ॥ ३-१७ ॥

स इति प्रमाणाभावः । अनवस्थितेरित्यर्थात्स्पर्शादीनाम् । यदि वा नामात्र हि स्पर्शादी-
नामवस्थानं स्यात् ततः सहेन्द्रियाणि संयुज्येरन् । तत्संनिकर्षादेव चोत्पद्यमानं ज्ञानं तत्र
190 प्रमाणतां यायादिति तत्प्रमीयमाणस्य स्पर्शादेर्ग्राह्याभावो भवेदिति भावः ॥ १७ ॥

किञ्च

अत एव गुरुत्वादिर्धर्मो नैतस्य लक्ष्यते ।

न ह्यादर्शो संस्थितोऽसौ तदृष्टौ स उपायकः ॥ ३-१८ ॥

अत इति स्पर्शादीनामनवस्थितेः । यदि ह्येतस्य प्रतिबिम्बितस्य रूपसंस्थानमात्रस्य स्प-
195 र्शाद्यपि स्यात् तत्तद्धर्मो गुरुत्वादिरपि भायात् । तदभावे चास्य किं प्रमाणमित्याह नह्यादर्शो

187 tad abhāvo] K_{ED} K₁ P₆^{pc}; tadāvo P₆^{ac} 187 pramānataḥ] K_{ED} V₄^{ac}; pramā-
taḥ V₄^{pc} 187 arthasaṅgam°] K_{ED} K₁ P₆; arthasaṃyoga°K₃ K₄ 187 anavasthiteḥ]
K_{ED}; navasthitaḥ J₂ 188 nāmātra hi] K_{ED}; nāmātra api G 190 tatpramīya°]
K_{ED} K₂^{pc}; tatpratīya°K₂^{ac} G Lk₂ 190 grāhyābhāvo] K_{ED}; grāhyabhāvo D K₂ L
192 gurutvādir dharmo] K_{ED}; gurutvātidharmo T 193 lakṣyate] K_{ED} K₂^{pc} K₃ Lk₂^{pc};
bhāsate K_{ED}^{kha} K₂^{ac} G J₂ J₁ K₁ P₆ L V₄ V₆; bhavate Lk₂^{ac} 193 saṃsthito'sau] K_{ED} K₁ P₆;
saṃsthite'sau K₃ 194 iti K_{ED}; eva P₆^{ms}. 194 sparśa] K_{ED} B₁^{pc}; asparśa B₁^{ac}
194 pratibimbitasya] K_{ED}; pratibimbasya L 195 cāsyā] K_{ED}; asyā ca D K₄

187 B₁ D read *saṃyagābhāvāt*. 187 K_{ED} mentions that an alternate reading *sa cākṣasaṃyo-*
gābhāvātsosyādarśa is found in K_{ED}^{kha} in addition to the above reading 187 K₄ writes ve-
rse 3.18 together with 3.19. B₁ D writes verse 3.17 and 3.18 together. 188 P₆^{ms} writes *ta-*
dbhāvo grāhyatā bhāvaḥ sa ca pramānābhāvaḥ anavasthiteḥ sparśādīnām | | . 188 *vā* is missing
from B₁ K₂ G K₄ Lk₂ L 193 verse 3.18 is introduced here with the abbreviation *ata eva i-*
tyādi 194 P₆^{ms} writes *etasya pratibimbasya tadabhāve cāsyā kiṃ pramāṇam ity āha nahīti* | *a-*
sāv iti gurutoādivar++ pratibimbitasya parvatāder gurutoādi dharmasaṃbhavae hi tad yogād da-
rpaṇo'pya acālyah syāt | *upāya evopāyakah rūpaṃ tāvat sparśāvyaḥcāri sarvatraiva dṛṣṭam bi-*
mbe caivam iti darpaṇe rūpameva kevalam kimiti pratisaṃkrāntam ityāha taddṛṣṭāviti tasya rūpa-
saṃsthānamātrasya dṛṣṭāvavabhāsana ityarthah / darpaṇe hi pūrvoktayuktyā rūpameva svaccha-
mastīti tadavabhāsana evāsya sādhanatvaṃ na sparśāder iti bhāvaḥ | .

187 P₆ 3v 187 J₁ ?? 188 K₂ 114r 191 L 104v 193 K₁ ? 193 K₃ 16v 194 Lk₂ 7v
195 G 8r

संस्थितोऽसौ इति गुरुत्वादिर्धर्मः प्रतिबिम्बितस्य पर्वतादेः । असाविति गुरुत्वादिधर्मसंभवे हि तद्योगात् दर्पणोऽप्यचाल्यः स्यात् । न चैवम् । इति प्रतिबिम्बेऽपि तन्नास्तीत्युक्तं गुरुत्वादिर्धर्मो नैतस्य लक्ष्यते इति ।

ननु रूपं तावत्स्पर्शाव्यभिचारि सर्वत्रैव दृष्टं बिम्बे चैवमिति दर्पणे रूपमेव केवलं कि-
 205 मिति प्रतिसंक्रान्तमित्याशङ्गाह तदृष्टौ स उपायक इति । तदृष्टाविति तस्य रूपसंस्थानमात्र-
 स्य दृष्टाववभासनेत्यर्थः । दर्पणे हि पूर्वोक्तयुक्त्या रूपमेव स्वच्छमस्तीति तदवभासन एवा-
 स्य साधनत्वं न स्पर्शादेरपीति भावः । उपाय एवोपायक इति स्वार्थे कन् ॥ १८ ॥

ननु यथा दर्पणस्तदृष्टावुपायस्तथान्येऽप्यालोकादयः, इत्युपायत्वाविशेषेऽप्येष एव क-
 स्मादस्याधार उच्यत इत्याशङ्गाह

205

तस्मात्तु नैष भेदेन यद्भाति तत उच्यते ।

196 samsthito'sau] K_{ED}; samsthitoviti asāviti D; samsthitāsāviti asāviti K₂J₂
 196 gurutvādir°K_{ED}; gurutvādi°J₂ 197 °ityuktam] K_{ED}; °ityukte J₂ 199 nanu
 rūpaṃ] K_{ED} K₄; na cānurūpaṃ K_{ED}^{gha} 199 sparśāvyabhicāri] K_{ED}; sparśādyā-
 vyabhicāri K_{ED}^{ka} L 199 sarvatraiva] K_{ED}; sarvatraivaṃ J₂ 202 bhāvaḥ] K_{ED}; a-
 rthaḥ J₂ 202 upāyakaḥ] K_{ED} B₁^{pc}; aupayika K_{ED}^{gha} K₄; upāyika B₁^{ac} 203 nanu] K_{ED};
 oṃ nanu P₆^{mg}. 203 °vupāya] K_{ED}; anupāyas B₁; nupāya L 203 tathānye'pyālokā°]
 K_{ED}; tathānyedīpālokā°P₆^{mg}; tathāpyālokā°K₂ Lk₂^{ac}; tathāpyepyālokā°Lk₂^{pc}
 204 viśeṣe'pyeṣa eva kasmādasyādhāra] K_{ED}; viśeṣe'pyayameva kasmādapyādhāra
 K_{ED}^{ka} K_{ED}^{gha} B₁ K₄; viśeṣe'pyeṣa eva kasmādādhāra P₆^{mg}; viśeṣe'pyeṣopi eka eva J₂

196 L writes *nahyādarśe samsthitosāo iti asāvītigurutoādidharmaḥ pratibimbasya parvatāder gu-
 rutoādidharmasambhave hi*. 196 *asāvīti* is missing from B₁ D K₂ G J₂ 198 *iti* is missing
 from D K₄ 201 *darpane hi* is not visible in D. 201 *yuktyā* is missing from K₄ 202 *asya*
 is glossed by *rūpasya* on the top in Lk₂ and on the left margin in K₂. 202 °*api* is missing
 from P₆^{mg}. 202 In J₂ *upāyakaḥ* it writes: *tadabhāve cāsya kiṃ pramāṇamityāha...* which is a
 part of the commentary of the previous verse. 202 K₄ writes *ikan* instead of *kan* 202 *iti*
bhāvaḥ upāya evopāyaka iti svārthe kan // is not visible in D. 205 In Lk₂ *ucyate* is added on
 the top margin.

196 J₂ V5 201 K₂ 114r 202 K₄ 53r 202 B₁ 52v 204 Lk₂ 7r

आधारस्तत्र तूपाया दीपदृक्संविदः क्रमात् ॥ ३-१९ ॥

यतः पुनस्तस्मादादर्शादिषः प्रतिबिम्बो भेदेन पृथक्तया न भाति । ततो हेतोस्तिलेषु तैल-
मिति वदभिव्यापकतयाऽस्येषाधार उच्यते । अत्र पुनरुत्पन्नस्य सतः प्रतिबिम्बस्य ज्ञप्तावालो-
कादय उपाया इति । तेभ्योऽस्य विशेषः । तदाह तत्र त्विति । क्रमादिति । दर्पणाभेदेनोत्पत्त्यव-
भासादुत्तरकालं संनिहितेऽपि दर्पणे जातेऽपि प्रतिबिम्बे दीपं विना कस्तद्व्यवहारः, को हि वे-
दान्धतमसे दर्पणे मुखं संक्रान्तमिति । एवमन्धस्य संक्रान्तेऽपि मुखे सत्यप्यालोके न त-
द्व्यवहारः । अनन्धस्य तु सत्यामप्येवंसामग्र्यां केनापि वैगुण्येन यदीन्द्रियार्थसंनिकर्षाभावात्
तज्ज्ञानं नोत्पन्नं तत्क एवं परिच्छिन्द्यादित्येतज्ज्ञप्तावेषां समुदितानामुपायत्वम् । अवभास-
नमात्रसारमेव हि प्रतिबिम्बसतत्त्वमित्येतदिह प्राधान्येनोक्तम् ॥ १९ ॥

ननूक्तयुक्त्या दर्पणादीपादीनामप्यविशिष्टमेव प्रतिबिम्बग्रहणसहिष्णुत्वमिति किमिति न तेऽपि

207 tūpāya] K_{ED} K₁ K₃ P₆; sūpāya K_{ED}^{ka} 208 tato] K_{ED}; ato K₄ 210 jñaptāvalokā°]
K_{ED} G^{pc}; jñāvālokā°G^{ac} 210 tviti] K_{ED}; tvityādi B₁ D 211 avabhāsāt] K_{ED} K₄^{pc}; a-
bhāsāt K₄^{ac} 211 °kālam] K_{ED}; °kāle G 211 api] K_{ED}; hi G L 212 saṃkrāntam]
K_{ED}; pratisaṃkrāntam K_{ED}^{ka} 213 tu] K_{ED}; ca D K₂ G K₄ L 213 satyāmapi] K_{ED}; sa-
tyāpyevam G; satyamapi K₄; satyamapye K₂ 214 evam] K_{ED}; enam K₂ G K_{ED}^{ka} Lk₂ L
214 jñaptāveṣām] K_{ED}; jñapto eṣām B₁ 215 avabhāsanamātra°] K_{ED}; avabhāsamātra
G Lk₂ 215 iha prādhānyen] K_{ED}; iha na prādhānyen K_{ED}^{kha} L

207 J₂ has two dots in sequence in place of *nai* in *naiṣa*. 207 Lk₂ ends this verse in *ā-
dhāra iti* 207 P₆ writes here *dīpa dim tayra dim saṃvidah* but had tried to put the read-
ing *dim tatra* in a square perhaps marking its deletion. 207 L writes 19d and 20abcd
together. 208 Lk₂ G read °ādarśādeṣapratibimbo 208 P₆^{ms} writes *tasmādādarśādeṣaḥ
pratibimbaḥ ādhāra iti tileṣu tailam iva tatreti jñaptau* | | 210 G writes verses 3.19cd and
3.20abcd here. Lk₂ writes verses 19cd and 20 together here 210 In G on the right mar-
gin of 9v there is a verse which writes: *aupaśleṣo vaiṣayikās, tvabhivyāpaka eva ca | ādhā-
rastrivido jñēyaḥ, ka+ṭhakāśatilādiṣu* | | (source unknown) 210 In Lk₂, the commentary
from *kramāditi* begins as on the verse 20. 211 D K₂ read *hi* also after *api*. 213 *tu* is not
very clear in Lk₂ 214 *tajjñānaṃ notpannaṃ* is read in compound as *tajjñānanotpannaṃ*.
217 G v9 writes 3.20 on top of the folio

208 G 9v; L 105v 214 K₂ 115v 214 Lk₂ 19v 217 G v9

स्वात्माभेदेन तद्भासयेयुरित्याशङ्क्याह

दीपचक्षुर्विबोधानां काठिन्याभावतः परम् ।

सर्वतश्चापि नैर्मल्यान्न विभादर्शवत्पृथक् ॥ ३-२० ॥

220

सत्यमस्त्येव दीपादीनां स्वात्मनि प्रतिबिम्बग्रहणसहिष्णुत्वं किं तु प्रतिबिम्बस्य दर्पणे य-
थानतिरिक्तत्वेऽपि ततोऽतिरिक्तायमानत्वेन प्रकाशस्तथा नात्रेति अत आह न विभादर्शवत्पृ-
थगिति यतो दीपादीनां काठिन्यस्याभावः । कठिने हि दर्पणादौ प्रतिसंक्रान्तं मुखाद्याधारस्य
स्थैर्यात्पृथक्प्रतिभासते । दीपादितेजः पुनः काठिन्याभावादेकवदिति । तत्रास्थैर्यात्तत्तथा न
225 प्रकाशते यथा निर्मलेऽपि जलाशयादावस्तिमितत्वात्प्रतिसंक्रान्तमपि मुखादि न लक्ष्यते त-
थेहापीति भावः ।

नन्वेवमप्स्वपि द्रवत्वात्काठिन्याभावात् स्तैमित्येऽपि प्रतिबिम्बस्य पृथक् प्रतिभासो न
स्यात् । न । अस्त्येव ह्यपां काठिन्यम् । न हि यथा नभसि भुजं परिभ्रमयतो न प्रतीघा-
तस्तथात्रापीति अत एवात्र बाहुभ्यां तरतः पुंसो बाहोः परं तद्भेदने परिश्रमः । किं तु तदापे-

218 svātmābhēdena] K_{ED}; svātmābhēdena D Lk₂ 219 °cakṣurvibodhānām] K_{ED}; cakṣurvibodhānām J₁; cakṣurvihīnānām J₂ 220 bhāvataḥ param] K_{ED} K₁ K₄ P₆; bhāvata poraṃ K₃ 220 nairmalyāt] K_{ED} K₁ K₃ P₆; vaimalyāt K_{ED}^{ka} D K₄ 220 vibhādarśavat] K_{ED}; vibhāmarśavat T 221 dīpādīnām] K_{ED}; dīpānām L 221 pratibimbagrahaṇa°] K_{ED} G^{ac}; pratigrahaṇa G^{ac} 222 ata] K_{ED}; yata Lk₂ 223 vibhādarśa] K_{ED} K₂^{pc}; vinādarśa K₂^{ac} 224 ādhārasya sthairyāt] K_{ED}; ādhārasthairyāt K_{ED}^{ka} 224 pṛthak°] K_{ED}; pṛthakpṛthak°Lk₂ 224 ekavaditi] K_{ED}; vegavaditi D K₂ Lk₂ P₆^{ms} L. (CONSIDER EMENDATION) 225 °krāntamapi] K_{ED}; °krāntimapi P₆^{ms}. 226 tathehāpīti] K_{ED}; tatehāpīti P₆^{ms}. 227 pṛthak pratibhāso] K_{ED} G^{pc}; pṛthak praso G^{ac} 228 apāṃ] K_{ED} Lk₂^{ac}; eṣāṃ K_{ED}^{ka} G; āsāṃ Lk₂^{pc} L 228 paribhramayato] K_{ED}; bhramayati K_{ED}^{ka} 229 puṃso] K_{ED}; puṃsoḥ L 229 tadbhedane] K_{ED}; tadbhedena L

220 *h* is missing from *bhāvataḥ* in K₃ 222 L writes *prakāśas tannātreṭi*. 224 *ādhārasya* is glossed by *darpaṇādeḥ* on the top in K₂ Lk₂ 226 In P₆^{ms} there is a sentence at the end of the commentary of verse 20 *tathākāśādivad sarvataḥ svacchatoāt* | | | |. In P₆^{ms} the commentary is only from *kaṭhine hi darpaṇādaḥ...* up to *tathehāpīti bhāvataḥ* / 229 In K₂ the left margin note writes: *jalādibhedena*. 229 L writes *uta* in between *bāhubhyāṃ* and *tarataḥ*. 229 D writes *puṃsbhāvaho*

220 P₆ 3r 222 L 105r 224 K₄ 54v 227 Lk₂ 9r 227 D 228 K₂ 105r

230 क्षिकम् । न हि यथा पृथिव्यां काठिन्यमस्ति तथाप्सु । यथा चात्र तथा न तेजसि । न हि ते-
जसि काठिन्यं नास्तीत्युच्यते । किं तु तदपेक्षयापि स्वल्पं प्रतिबिम्बस्य पृथक्प्रकाशनायो-
ग्यमिति । अन्यथा ह्यमूर्तत्वादाकाशतुल्या एव दीपादयोऽपि भवेयुः । संविदि पुनरेतन्ना-
स्त्येवेत्यमूर्तत्वात्तत्र न प्रतिबिम्बस्य पृथक्प्रकाशः । किं च दर्पणादि पुरत एव स्वच्छं, न प-
श्चादिति तत्र मलिनं पश्चाद्भागं भित्तिन्यायेनाश्रित्य स्वच्छे पुरोभागे प्रतिबिम्बं भासते । इह
235 तु सर्वतः स्वच्छत्वादेकेन भागेन प्रतिसंक्रान्तमपि मुखादि न लक्ष्यते । भागान्तरेणान्तत
आलोकादिना प्रतिसंक्रान्तेन तस्यानावृतत्वात् । यद्वा यथा काचस्फटिकशकलादयः स-
र्वतः स्वच्छत्वाद् तद्व्यवहितवस्तुदर्शनान्यथानुपपत्त्या नायनानां रश्मीनां न प्रतिघातकास्तथा
दीपादयोऽपि काठिन्याभावे सति सर्वतः स्वच्छत्वाद्भागान्तरेण निर्गच्छतः प्रतिबिम्बस्येति
न तत्र तत्प्ररोहमेति । मलिनस्य तत्प्रतीघातकस्य भागान्तरस्याभावात् । संवित्पुनः सर्वतो
240 नैर्मल्यात्स्वप्रकाशेति न तस्या वेद्यत्वगन्धोऽप्यस्तीति तत्र कथं प्रतिबिम्बस्य पृथक्प्रकाशः
। यत्पुनः प्रसरावसरे दीपे छायापुरुषज्ञाने वा नभस्थे तेजसि प्रतिबिम्बं लक्ष्यते तन्मन्त्रादि-

230 tadāpekṣikam] K_{ED} G^{pc}; tadapekṣakam G^{ac} L 230 tathā na] K_{ED}; na tathā D
231 °yāpi] K_{ED}; °yeti Lk₂ G; °yepi K₂. 232 ākāśatulya] K_{ED} Lk₂^{pc}; āśatulya Lk₂^{ac}
232 api] K_{ED}; hi K₂ Lk₂ 234 bhittinyāyenāśritya] K_{ED}; bhittinyāyen paścādāśritya
K_{ED}^{kha} 235 svacchatvādekena] K_{ED}; svacchatvād tadvyavahitatvādekena K₂ G Lk₂ L
236 °anāvṛtatvāt] K_{ED}; °āvṛtatvāt Lk₂ L 237 nāyana °] K_{ED}; nayana G. 238 pratighāta
] K_{ED}; pratighāta D 239 prarohameti] K_{ED}; prarohaḥ iti G Lk₂ L 239 malinasya] K_{ED};
atimalinasya G Lk₂ L 240 tasyā vedyatva°] K_{ED}; tasya vedyatvena K_{ED}^{kha} 241 dipe
chāyā°] K_{ED}; dipachāyā L 241 nabhasthe] K_{ED}; nabhaḥsthe G Lk₂

231 In Lk₂ it writes *tadapekṣayātiṣvalpa+ti* on the left margin. 231 In K₂ Lk₂ *ṣvalpa* is
glossed by *kāḥhinya* on the top. 232 *api* missing from G L. 236 In Lk₂ *tasya* is glossed
with something on the top, but it is not clearly read. 236 In Lk₂ *yathā* is added later.
237 In Lk₂ the text from *tadvyavahita.....* to *sati sarvataḥ* is missing. It is clear that the
scribe has confused the first *svacchatvād* with the similar ablative case in the next line.
The missing text is however added later in the lower margin of the same page. 239 In
Lk₂ *tatprarohameti* is glossed by *nāyanādīnaṃ* and by *nayanaraśmīnāṃ* in K₂ on the top.
239 K₂ writes *ati* before *malinasya*. 240 *api* missing from G 241 *prasaraṅvasare* glossed
by ++*āvasare* on the top in Lk₂ and *ta+karāvasare* in K₂. 241 In G it writes °*dīpechāyā*

230 G 10v 235 L 106v 240 G 10r 240 K₂ 106v

माहात्म्यात् । चक्षुष्यपि वा यत्प्रतिबिम्बं दृश्यते तन्न तैजसे चक्षुरिन्द्रिये तस्य नित्यपरोक्ष-
त्वात् । किं त्वाप्ये गोलक इति न कश्चिद्दोषः ॥ २० ॥

245 न चैतत्प्रतिबिम्बसतत्त्वमस्माभिः स्वोपज्ञमेवोक्तमित्याह

एतच्च देवदेवेन दर्शितं बोधवृद्धये ।
मूढानां वस्तु भवति ततोऽप्यन्यत्र नाप्यलम् ॥ ३-२१ ॥
प्रतीघाति स्वतन्त्रं नो न स्थाय्यस्थायि चापि न ।
स्वच्छस्यैवैष कस्यापि महिमेति कृपालुना ॥ ३-२२ ॥

250 एतत्प्रतिबिम्बसतत्त्वं कृपालुना देवदेवेन मूढानामिति वक्ष्यमाणेन प्रकारेण बोधवृद्धये दर्शितमिति
सम्बन्धः । दर्शितमिति सामान्येनोक्तेः सर्वत्रैवेति भावः । तदुक्तम्

पूजयेद्विम्बवद्देवीः करणत्वेन दीधितिः ।

इति । तथा

जलदर्पणवत्तेन सर्वं व्याप्तं चराचरम् ।

254 In TĀ - 1.66 this verse is attributed to *Kāmikāgama*

242 mähātmyāt] K_{ED} ; mahātmyāt L 242 tajase] K_{ED} ; tejase L 247 °vṛddhaye] K_{ED} ;
°siddhaye J₂ 248 pratīghāti] K_{ED} K₁ P₆ ; pratīghāti D G K₃ ; pratiyāti T 249 cāpi na]
K_{ED} ; cāpyalam J₂ ; cātmanah T 250 °sattvaṃ] K_{ED} G^{pc} ; °tattvaṃ G^{ac} 250 devadevena
] K_{ED} G^{pc} ; devena G^{ac} ; devadeveśena J₂ 250 °vṛddhaye] K_{ED} ; °siddhaye J₂ 252 devīḥ
] K_{ED} ; devī K₂ L 252 dīdhitīḥ] K_{ED} Lk₂^{pc} ; dīh++tīḥ Lk₂^{ac}

250 *etat* is missing from P₆^{ms}. 250 J₂ writes *pratibimbītasattvākṛpālunā* 250 *iti* mi-
ssing from J₂. In D *nā* in *mūḍhānāmīti* is added later. 250 K₂ Lk₂ J₂ L read it as a compo-
und : *vakṣyamāṇaprakāreṇa* 251 Here P₆^{ms} retains only the following part of the commen-
tary : *pratibimbāsattvaṃ kṛpālunā devadevena* up to *saṃbandhaḥ*. 253 In Lk₂ on top of
folio 10r it writes : *yataḥ karaṇeśvarībhirabhitaḥ sa* *bhairavo**ti*

248 K₁? 250 L 106r 251 Lk₂ 10v

255 इति । तथा

सदसद्वस्तुनिर्भासी दर्पणप्रतिबिम्बवत् ।

इति । तथा

यथान्तनिर्मलादर्शं भान्ति भावा विरोधिनः ।
अनामिश्रास्तथैतस्मिन्नाथे विश्ववृत्तयः ॥

260 इति । तथा

प्रतिबिम्बन्ति यस्यार्थास्त्वन्तः स्वच्छमणेरिव ।

इति । तथा

न मे बन्धो न मे मोक्षो जीवस्यैता विभीषिकाः ।
प्रतिबिम्बमिदं बुद्धेर्जलेष्विव विवस्वतः ॥

265 इति । तत्र तावदेवतत्रप्रतिबिम्बं वस्तु भवति प्रतिभासमानत्वात् । न च भातमभातं भवतीति हि सर्वेषामेवात्राविवादः । न चात्र कश्चिद्वाधकः प्रत्ययोऽस्ति तस्योत्तरकालमनुदयात् ।

259 TĀ-3.4. Note the varied reading in TĀ-3.4 264 Vijñānabhairava 135

256 °nirbhāsī] K_{ED} ; °nirbhāsaḥ K_{ED}^{ka} ; °nirbhāse G 259 °tathaitasmiṃścinnāthe] K_{ED} ;
tathaikasmiṃścinnāthe K_{ED}^{ka} 263 me mokṣo] K_{ED} Lk₂^{pc} ; mokṣo Lk₂^{ac} 264 jīvasyaitā
] K_{ED} ; bālasyaitā L K_{ED}^{ka} L

256 In G it seems previously it was *sī* but the *ī* has been turned into *se* 262 G^{pc} adds
tathā 263 In Lk₂ *jīvasyaitā* is glossed on the top by *bālasya* 264 G on the left margin
adds *bāla*. K₂ on the lower margin writes *bālasyaitā*. 266 *hi* is missing from K₂ L G Lk₂
266 *atra* in *sarveṣāmevātrā* missing from K₂ Lk₂ G .

256 G 11v 258 D 263 K₂ 106r

ननु यद्येवं तदेतेन प्रसिद्धतद्वस्तुजातीयेन भवितुं युक्तम् । अन्यथा ह्यनियतं वस्तुत्वं भवेत् । तेन शशस्यारूपस्पर्शाद्यात्मकं विषाणं वस्तुभूतमस्तीत्यपि स्यात् । न चास्य प्रसिद्धवस्त्व-
 270 न्तरजातीयत्वमस्तीति कथं वस्तुभूतत्वं स्यात् । बाह्यं खलु उत्पन्नं वस्तु देशादेशान्तरमपि
 ब्रजेत, न चैवमेतत् । तदाह ततोऽप्यन्यत्र नेति । तत इति दर्पणदेशात् । अन्यत्रेति देशान्तरे
 । भवतीति सर्वत्रैव सम्बन्धनीयम् । बाह्यं च रूपादि स्पर्शाद्यव्यभिचरितमेव भवति । नैवमेत-
 275 दित्याह नाप्यलमिति नैतत्पर्याप्तमित्यर्थः । यतोऽत्र स्पर्शादिपरिहारेण रूपसंस्थानमात्रस्यैव
 प्रतिभासः । नशब्दोऽत्र काकाक्षिवद्योज्यः । बाह्यं पर्वतादि सर्वस्यैव प्रतिहन्तु, सर्वं चास्य, मू-
 र्त्वात् । न चैवमेतत् । अत आह प्रतिघातीति । नशब्दोऽत्रापि संबन्धनीयः । अन्यथास्य भ-
 ग्ने दर्पणे कथं तदन्तः प्रवेशः स्यात् । न चैतद्दर्पणस्य पृष्ठतो युज्यते । तथात्वे हि दर्पणस्या-
 दर्शनं भवेत् । बाह्यस्य च सर्वस्यैवोत्पत्तौ कारणापेक्षास्ति । न हि स्वयम्भु किञ्चिद्वस्तु संभ-

268 prasiddhatadvastujātiyena] K_{ED}; prasiddham tadvastu sajātiyena K_{ED}^{kha}
 268 vastutvam] K_{ED}; vastu K_{ED}^{kha} 269 sparsādyātmakam] K_{ED}; sparsātma-
 kam G Lk₂ 270 syāt K_{ED}; bhavet K₂ G 273 yato'tra] K_{ED}; ato'tra J₂ P₆^{ms}.
 274 °syaiva] K_{ED}; °syaivam L 274 sarvasyaiva] K_{ED}; savasya J₂ 274 pratihantr sa-
 rvaṃ] K_{ED}; pratihantra tat L; pratihantrbhūtam tat sarvaṃ K_{ED}^{ka} G Lk₂; prati-
 hantr tat sarvaṃ K₂ 275 ata] K_{ED}; iti J₂ P₆^{ms}. 275 pratighāti] K_{ED}; prati-
 ghāti D K₂ Lk₂ P₆^{ms}. 275 atrāpi°] K_{ED} Lk₂^{pc}; atrā°Lk₂^{ac} 276 anyathāsyā bhā-
 gne] K_{ED}; anyathā hyasya bhāne K_{ED}^{kha}; anyathā hyasya abhāne DL 276 prṣṭhato]
 K_{ED}; prṣṭhatā Lk₂; prṣṭhatāḥ

268 In L between *vatu* and *jātiyena* it writes: *bhūtamastityāpi syānnacāsya prasiddha va-
 stu*. 269 In L *dyā* in *sparsādyātmakam* is missing. 269 K₂ writes °*sparsādyātmakaviṣāṇam*.
 269 There is an eye-skip by the scribe in K₂ who has missed the text between *vastibhū-
 tam* and *vastubhūtattvam*. 271 *api* missing from J₂ 271 Here P₆^{ms} retains on the follo-
 wing part of the commentary: *bāhyaṃ khalu utpannam up to darpanadeśāt. iti deśāntare |
 bhavatīti sarvatraiva saṃbandhanīyam |* is missing from P₆^{ms}, but *anyatra* is read together
 with *bāhyaṃ rūpādi*. 272 J₂ writes *anyatra bāhyaṃ rūpādi* here. 272 *eva* in *sarvatraiva* is
 missing from K₂ Lk₂ 272 *ca* is missing from K₂ G J₂ P₆^{ms}. 274 K₂ J₂ Lk₂ L P₆^{ms} writes
bāhyaṃ ca here. 275 *pratighātīti* is not mentioned in J₂. 275 In J₂ and P₆^{ms} the text after
saṃbandhanīyaḥ writes *tat sarvaṃ punar anyanirapekṣyam evāste*. Then onwards the text co-
 ntinues with *yathā cakrādiparihāreṇa ghaṭaḥ* 276 *bhagne darpaṇe*] K_{ED}; bhagnada-
 rpaṇe G. 276 *asya* is missing from G.

271 L 106r 271 Lk₂ 11v 273 G 11r 277 K₂ 107v

वति । उत्पन्नं पुनरन्यनिरपेक्षमेवास्ते । यथा चक्रादिपरिहारेण घटः । इदं पुनरुत्पत्तिनिमित्तं
 दर्पणाद्युपेक्ष्यस्वातन्त्र्येण न किञ्चिदपि सत्तां लभते । न हि दर्पणादिपरिहारेण प्रतिबिम्बं क्वचिद्
 280 दृश्यते । तदुक्तं न स्वतन्त्रमिति । अत एव नैतत्स्वयं स्थिरमस्थिरं वापीत्याह न स्थाय्यस्थायि
 चापि नेति । बाह्यं हि वस्तूत्पन्नं सत् बहुकालयोगित्वात्स्थायीत्युच्यते । अन्यथा त्वस्थायि ।
 एतत्पुनर्दर्पणादेरतिरेकेण सत्तामेव नोपलभत इति कस्य कालयोगो येन स्थायित्वमस्थायित्वं
 वापि भवेत् । तस्मात्प्रसिद्धतद्वस्तुजातीयत्वाभावाच्छशविषाणादिवदेतदवस्त्वेवेति । नास्य
 प्रतिभासो न्याय्यः ।

285 अथ चास्ति प्रतिभास इति किमेतदुच्यत इत्याह स्वच्छस्यैवैष कस्यापि महिमिति । स्व-
 च्छस्य दर्पणादेरेवैष प्रभावो । यद्वस्त्वस्तु विलक्षणमाभासमात्रसारं प्रतिबिम्बं नामेदं प्रतिभासत
 इति । तेन भगवता यथा दर्पणादावाभासमात्रसारा एव भावावभास्यन्ते तथा संवित्तावपीति
 न बहीरूपत्वेनैषां सत्त्वमस्तीति बोधं वर्धयितुं बाह्यार्थाभिनिवेशिनामेतदुपदिष्टम् । अतः सर्व-
 मेवैतदाभासमात्रसारमेवेति । न बाह्योऽर्थोऽभिनिवेष्टव्यं येन द्वैतमोहः शाम्येत् ॥ २१-२२ ॥

278 utpannam] K_{ED}; tat sarvam J₂ 278 cakrādiparihāreṇa] K_{ED}; cakrādibhrama-
 parihāreṇa P₆^{mg ac}; cakrādibhramaparahāreṇa P₆^{mg pc}. 279 °utpatti°] K_{ED}; °ukti° J₂.
 279 darpaṇādi upekṣya] K_{ED}; darpaṇamapekṣya K_{ED}^{ka}; darpaṇādyapekṣya G.
 279 kiñcid°] K_{ED}; kvacid° K₂ D J₂ G Lk₂ L P₆^{mg}. 280 kvacid] K_{ED}; kimcid K_{ED}^{ka}
 282 asthāyi] K_{ED}; asthāyī L; asthāyīti D 282 kālayogo yena] K_{ED}; kālayo-
 gena K₂ Lk₂ P₆^{mg} L. 283 °tad° K_{ED}; °tadtad° J₂ P₆^{mg}. 284 nāsyā] K_{ED}; nānya
 J₂ 284 pratibhāso] K_{ED}; prapratibhāso P₆^{mg}. 284 nyāyāḥ] K_{ED}; nyāyāḥ
 K₂ J₂ G Lk₂ 285 pratibhāsa] K_{ED}; prabhāsa P₆^{mg}. 285 svacchasyaivaīṣa kasyāpi
] K_{ED}; svacchasyaivaīṣa kasyaivaīṣa J₂ 286 svacchasyaivaīṣa kasyāpi mahimeti svac-
 chasya darpaṇāderevaiṣa prabhāvo yadvastu] K_{ED}; svacchasyaivaīṣa prabhāvo yad-
 vastu vastu K_{ED}^{ka} 286 yadvastvastu° K_{ED}; yadvastu° J₂ P₆^{mg}. 286 °ābhāsa° K_{ED};
 °ābhāsana° P₆^{mg}. 287 avabhāsyante] K_{ED}; avabhāsante K_{ED}^{ka} Lk₂; abhāvāsante
 P₆^{mg}. 288 bahīrūpa° K_{ED}; bahvīrūpa° P₆^{mg}. 288 sattvam] K_{ED}; svatvam K_{ED}^{ka}
 289 bāhye'rthe K_{ED}; bāhyā'rthe P₆^{mg}.

280 *ca* is missing from P₆^{mg}. 283 *api* is missing from J₂ G P₆^{mg}. 283 *va* in *vastu* is
 added later on left margin in G. 283 J₂ writes *jāyatvābhāva* 286 In Lk₂ *yadvastoavastu* is
 glossed on the top by *yadvastuvan*..... Later *akṣaras* are not clearly visible. 286 P₆^{mg} here
 writes *nāmeti tena bhagavatā*....

280 J₂ 6v 281 Lk₂ 11r 282 L 107v 285 Da 288 J₂ 6r 289 K₂ 107r

अत एवाह

न देशो नो रूपं न च समययोगो न परिमा
न चान्योन्यासङ्गो न च तदपहानिर्न घनता ।
न चावस्तुत्वं स्यान्न च किमपि सारं निजमिति

ध्रुवं मोहः शाम्येदिति निरदिशद्दर्पणविधिः ॥ २३ ॥

प्रतिबिम्बं तावद्दर्पणातिरेकेण स्वतन्त्रतया पृथक्सत्तां नोपलभत इत्युपादितम् । ततश्च
नास्त्यस्य दर्पणात्पृथग्देश इत्युक्तं न देश इति । एवं चास्य न घनता काठिन्यलक्षणा मूर्तिरपि
नास्तीत्यर्थः । अन्यथा हि दर्पणादस्य पृथग्देशः स्याद् । एकस्यैव नभोदेशस्य मूर्तेन दर्पणे-
नाक्रान्तस्य मूर्तान्तरेणाक्रमितुमशक्यत्वात् । मूर्तानां समानदेशत्वविरोधात् । अत एव चा-
स्य नो रूपं रूपाख्यगुणयोगो नास्तीत्यर्थः । स हि मूर्त एव भवतीति भावः । अत एव चा-
स्य न कालेन संबन्धः । स हि किञ्चित् पूर्वापरभाविनमपेक्ष्य पृथग्लब्धसत्ताकस्य स्यात् । अ-
स्य पुनर्दर्पणात् पृथक्सत्तैव नास्तीत्युक्तं बहुशः । अत एव चास्य न परिमा परिमाणं नास्ति

292 na deśo] K_{ED}; no deśam J₂ 293 °yogo] K_{ED}; °yāgo T 293 cānyonyāsaṅgo
] K_{ED} K₁; cānyanyosaṅgo K₃; cānyāsaṅgo G 294 ghanatā] K_{ED} K₂^{pc}; ghaṭanā
K₂^{ac} J₂ J₁ K₁ P₆ V₄ V₆ 295 niradiśad] K_{ED} K₁ P₆^{pc}; niradid P₆^{ac} 295 vidhiḥ]
K_{ED} K₃^{ac} V₄ V₆^{ac}; vidhim J₁ K₁ K₃^{pc} P₆ V₆^{pc} 296 upāditaṃ] K_{ED}; upapāditaṃ
J₂ G L P₆^{mg}. 297 tataśca] K_{ED}; tacca P₆^{mg}. 297 ghanatā] K_{ED} K₂^{pc} Lk₂^{pc} G ?; gha-
ṭanā K₂^{ac} J₂; ghatā Lk₂^{ac} 297 na ghanatā kāṭhinya°K_{ED}; ghaṭatva kāṭhinya P₆^{mg}.
300 cāśya na] K_{ED} Lk₂^{pc}; aśya na Lk₂^{ac}; nāśya L; na cāśya K₂ 300 no K_{ED}; na J₂ P₆^{mg}.
301 cāśya] K_{ED}; nāśya G 301 kiṃcit] em : Sferra; kaṃcit K_{ED} G 301 °pūrvāparabhāvi
°] K_{ED} P₆^{mg pc}; °pūrvāparādi bhāvi°K_{ED}^{kha}; °pūrvāparabhāvi °P₆^{mg ac}. 302 cāśya na]
K_{ED}; ca nāśya G 302 ata eva cāśya na parimā parimāṇam K_{ED}; ata eva ca nāśyatra
parimāṇam K_{ED}^{kha}; ata eva cāśya na parimāṇam.

291 eva missing from J₂ G Lk₂ L P₆^{mg}. 294 In K₃ the ghanatā has ṭa written on top of
na and nā on top of tā making it sound like ghaṭanā. However, it is not a replacement. It
just seems that someone has tried to write it on the top of the akṣaras arbitrarily. 297 na
is missing from L. 300 nāsti is missing from J₂ G Lk₂ P₆^{mg}. 301 na is missing from
G Lk₂ 301 pūrvāparabhāvinam glossed by pūrvāparādi on right margin in Lk₂. 302 In
K₂ aśya has pūrvāparādi on the top. 302 parimā missing from K₂ J₂ G Lk₂ L

295 Lk₂ 12v 297 G 12r 298 L 107r 300 J₂ 7v

सत एव तद्योगोपपत्तेः । अन्यथा हि परिमिते दर्पणदेशे महाकारं पर्वतादि कथं प्रतिसंक्रान्तं भवेत् । नापि दर्पणान्तरनेकेषामर्थानां सहप्रतिभासेऽपि परस्परं नैबिड्येन संश्लेष इत्याह न चान्योन्यासङ्ग इति ।

305

ननु नगरप्रतिभासादौ यद्यनेकेषां भिन्नदेशानामर्थानामेकस्मिन्नेव परिमिते दर्पणदेशे प्रतिभासस्तदेतेषामेकदेशत्वान्यथानुपपत्त्या परस्परं संमेलनेनैकपिण्डीभावेनैवासौ न्याय्यः । न चेदेवं तर्हि तत्र नगरप्रतिभास एव न भवेदित्याह न च तदपहानिरिति सर्वेषामेवार्थानां परस्परं वैविक्येनैव प्रतिभासात् । न च भातमभातं भवतीत्युक्तं बहुशः । अत एव च नास्यावस्तुत्वमित्याह न चावस्तुत्वं स्यादिति सर्वेषामेवार्थानां प्रतिभासात् । एवमप्यस्य वस्तुत्वोपपादकमल्पमपि निजं तथ्यं रूपं नास्तीत्याह न च किमपि सारं निजमिति । इत्येवमाभासमात्रसारं प्रतिबिम्बसतत्त्वम् । बाह्यार्थवादिनो निश्चितमेव द्वैतप्रथात्मकं संकुचितं ज्ञानं शाम्यतामित्येतदर्थं दर्पणविधिः कुड्यादिवैलक्षण्येन प्रतिबिम्बसहिष्णुवस्तुप्रकारो निरदिशत्

310

303 *kathaṃ*] K_{ED}; *kaṃ* L 304 *darpaṇāntaranekeṣām*] K_{ED}; *darpaṇāntare keṣām* K_{ED}^{ka}; *darpaṇāntare nekeṣām* K₂J₂G Lk₂L P₆^{mg}. 307 *pratibhāsaḥ tadeteṣām*] K_{ED}; *pratibhāsatvaṃ tadā eṣām* K_{ED}^{ka}; *pratibhāsaḥ tadeṣām* K₂J₂G Lk₂P₆^{mg}; *pratibhāsaḥ tadā teṣām* L. 307 *anupapattyā parasparaṃ*] K_{ED}; *anupapattyaparasparaṃ* G. 307 *saṃmelanena*] K_{ED}; *saṃmīlanena* K₂J₂G Lk₂. 308 *nyāyāḥ*] K_{ED}; *nyāyāḥ* K₂P₆^{mg}. 308 *cedevaṃ*] K_{ED}; *caivaṃ* P₆^{mg}. 309 *parasparaṃ vaiviktyenaiva pratibhāsāt*] K_{ED}; *parasparaṃ vaicitryeṇa bhānād* K_{ED}^{ka}; *parasparavaiviktyenaiva pratibhāsāt* K₂J₂G Lk₂; *parasparavaiviktyena pratibhāsāt* P₆^{mg}. 310 *na cāvastutvaṃ*] K_{ED}; *na ca vastuhānir* J₂P₆^{mg}. 311 *evamapyasya vastutvo*] K_{ED}; *evamapyasya vastutve* D; *evaṃ vastutvena* K_{ED}^{kha}; *evamapyā vastutvena* P₆^{mg}. 312 *dvaitaprathātmakaṃ saṃkucitaṃ*] K_{ED}; *dvaitaprathātmakasāṃkucitaṃ* J₂. 313 *vidhiḥ*] K_{ED}; *vidhiṃ* P₆^{mg}. 313 *°sahiṣṇuvastuprakāro*] K_{ED}; *°sahiṣṇurvastuvikāro* K_{ED}^{kha} L; *°sahiṣṇuvastuprakāraṃ* P₆^{mg}.

303 *nāsti* missing from K₂J₂G Lk₂L P₆^{mg}. 303 J₂ writes *ata evodyogopapateḥ* 303 K_{ED} has *pārāmate* 306 *arthānām* is missing from P₆^{mg}. 307 In J₂ *tva* in *deśatva* is missing. 308 In Lk₂ there is text added on the left margin: *tasya abhinnābhāsyāpahāhiḥ*. 308 *eva* is missing from K₂J₂Lk₂G^{ac}L P₆^{mg}. 310 P₆^{mg} writes *ata eva cāsyānāvastutvam*. 310 P₆^{mg} adds *iti bhāvaḥ* after *pratibhāsāt*. 311 *api* missing from J₂.

306 Lk₂12v 306 K₂108v 308 G13v 309 J₂7r 310 L108v

निर्दिष्टवान् । एवं च सत्ययमर्थः प्रदर्शितो भवति । यद्विश्वमिदं संविदि दर्पणप्रतिबिम्बन्या-
 315 येनावस्थितं न तु तदतिरिक्ततया बहीरूपत्वेन वस्तुसदिति न तत्राभिनिवेष्टव्यमिति ॥ २३ ॥

तदेवमुपपादिते प्रतिबिम्बमार्गे यच्छब्दस्य प्रतिबिम्बं तत्सामवायिकेनाभिधानान्तरेणाप्य-
 भिधीयत इत्याह

इत्थं प्रदर्शितेऽमुत्र प्रतिबिम्बनवर्त्मनि ।
 320 शब्दस्य प्रतिबिम्बं यत्प्रतिश्रुत्केति भण्यते ॥ ३-२४ ॥
 न चासौ शब्दजः शब्द आगच्छत्वेन संश्रवात् ।
 तेनैव वक्रा दूरस्थैः शब्दस्याश्रवणादपि ॥ ३-२५ ॥
 पिठिरादिपिधानांश विशिष्टछिद्रसङ्गतौ ।
 चित्रत्वाच्चास्य शब्दस्य प्रतिबिम्बं मुखादिवत् ॥ ३-२६ ॥

325
 314 arthaḥ pradarśito] K_{ED}; arthao' pradarśito K_{ED}^{kha} 315 darpaṇapratibimbanyāyena] K_{ED}; darpaṇanyāyena K_{ED}^{kha} 318 sāmavāyikena] K_{ED}; sāmāyike G Lk₂^{ac}; sāmāyikena K₂ 318 abhidhīyate] K_{ED}; abhidhāntareṇa K_{ED}^{ka} 319 itthaṃ] K_{ED}; evaṃ T 319 amutra] K_{ED}; amuṣmin T 320 pratibimbanavartmani] K_{ED}; pratibimbanavātmani J₂; pratibimbasatattvake G. 320 yatpratiśrutketi] K_{ED}; tal [tat] pratiśrutyeti T 321 śabdajaḥ śabda] K_{ED}; śabdajaśabda Lk₂. 321 āgacchattvena] K_{ED}; āgacchetvena J₂. 322 saṃśravāt] K_{ED} K₃; saṃśrayāt K_{ED}^{ka} J₂ L. 323 vaktrā dūrasthaiḥ] K_{ED}; vaktrāddūrasthaiḥ K_{ED}^{kha} 323 piṭhira°] K_{ED}; pipīra T; piṭhara°IPVV, Vol: 1, p. 165 323 piṭhirādipidhānāṃśa] K_{ED}; piṭhirādyapidhānāṃśa J₂ G K₃; piṭharādyupadhānāṃśa IPVV, Vol: 1, p. 164 324 viśiṣṭa] K_{ED}; vicitra IPVV, Vol: 1, p. 165 324 °chidra°] K_{ED}; °chatra°T 324 citratvāc] K_{ED}; chidratvāc L 325 mukhādivat] K_{ED}; mukhādiva K₂ K₃

315 L writes *bhāvati* after *yenāvasthitam*. 316 The Ms P₆ ends here. 317 In Lk₂ *pratibimbamārge* is glossed by *saṅketasamayādāgataḥ* on the left margin. 318 K₂ writes *sāmāyādāgataḥ* on the lower margin. 320 K_{ED} mentions in fn *itham pradarśite iti padyādyārdham ga pustakāt pūritam*. It seems that the verse 24a was not mentioned in other Mss except *ga*. 322 In Lk₂ right margin writes *saṃyogajaḥ vibhāgajaḥ śabdajaḥ*. 323 In Lk₂ the *di* in *piṭhirādi* is not visible but has been recorded on the left margin. 324 L writes *viśiṣṭacchidra*. 325 K_{ED} mentions that K_{ED}^{ga} also has the alternate reading *chidratvāccāsyā*

314 Lk₂ 13v 318 K₂ 108r 318 G 13r

प्रतिसंक्रमणेन श्रुतश्रवणमस्येति प्रतिश्रुत्का यद्वा प्रतिसदृशं श्रवणं प्रतिश्रुत् सैवेति । इह खलु नैयायिकानां दर्पणादौ चाक्षुषाणां रश्मीनां प्रतिफलनात् स्वकवक्रग्रहणेन रूपस्य प्रतिबिम्बे श्रोत्रादेः प्रतिफलनाद्ययोगात् प्रतिश्रुत्कादौ मुख्यशब्दादिरूपतापरिकल्पनेनापि तदपह्ववेति न क्वचिदपि प्रतिबिम्बमस्तित्याशयः । तत्र रूपप्रतिबिम्बं तावदस्तीत्युपपादितम् । एवं शब्दादीनामपि प्रतिबिम्बास्तित्वोपपादनाय तन्मतमाशंक्य दूषयति न चासवित्यादिना । असाविति प्रतिश्रुत्का । शब्दज इति न पुनः संयोगजो विभागजो वा । स्वत एव स्वहेतुसमुत्थत्वादयं मुख्यः शब्द इति भावः । स च वक्रदेशात् गच्छन्नेव प्रतीयते । अत एव तत्सविधवर्तिभिः प्रमातृभिराद्य एव शब्दस्तीव्रतमप्रायः श्रूयते, न पुनरन्त्यो मन्दतमप्रायः । दूरदेशवर्तिभिः पुनरन्त्य एव न त्वाद्य इति । प्रतिश्रुत्का पुनस्तेनैव वक्रा तत्समीपस्थैर्वा प्रमातृभिरागच्छत्वेन स्वसंमुखं प्रवर्तमानत्वेन संश्रूयते । अत एव च दूरस्थैः गह्वरगुहाप्रायदेशस्थैः प्रमातृभिर्न श्रूयते तदाभिमुख्येन तस्याः प्रवर्तमानत्वाभावात् । मुख्यः शब्दश्च बहूनां श्रोतृणां श्रो-

326 *pratiśrutkā*] K_{ED}; *pratisaṅkrāntā* L 326 *pratisadrśam*] K_{ED}; *pratisadrśām* K₂ 326 *śravaṇam*] K_{ED}; *śruta śravaṇam* Lk₂^{pc} 327 *svakavaktragrahaṇena*] K_{ED} G; *svakavaktragrahaṇe* G^{ac}; *svakavaktragrahaṇena* Lk₂^{pc}; *svavaktragrahaṇena* Lk₂^{ac} 328 *rūpasya pratibimbe*] K_{ED}; *rūpapratibimbaṃ* K_{ED}^{ka} 328 °*kalpanenāpi*] K_{ED}; °*kalpenāpi* Lk₂ 329 *astityāśayaḥ*] K_{ED}; *samastityāśayaḥ* G. 329 *rūpapratibimbaṃ*] K_{ED}; *pratibimbanamasti* K_{ED}^{ka} (Here the scribe has perhaps confused the reading with the previous line); *rūpabimbaṃ* G. 329 *tāvadasītyupapāditaṃ*] K_{ED}; *astītyupapāditaṃ tāvat* K₂ G Lk₂ L. 333 *punarantyo mandatamaprāyaḥ*] K_{ED}; *punarantyatamaprāyaḥ* K_{ED}^{ka} K_{ED}^{kha} 334 *pratiśrutkā*] K_{ED}; *pratiśrutkaḥ* K₂ Lk₂. 334 *vaktrā tatsamīpasthair*] K_{ED}; *vaktrā tatsamīpasthair* G; *vaktrasamīpasthair* K_{ED}^{ka}; *vaktrāt samīpasthair* K_{ED}^{kha}; *vaktrātmāsamīpa* Lk₂ 335 *svasaṃmukhaṃ*] K_{ED} G^{pc}; *saṃmukhaṃ* G^{ac}

326 In Lk₂ L the commentary starts with *ithamityādi pratisaṅkramaṇena* 326 G writes *svārthe kaṃ* on the left margin of G 13r. 326 G adds *pratiśrutketi* after *textitsaiveti*. 331 *iti na punaḥ* is glossed by *vīcīvat* on the right margin of G 13r. 331 *vibhāgajo* is glossed by *bherīdāhasaṃyogāt* on the left margin and by *pāṭitavāṃśavoat* on the below margin in G 13r. 334 L has *evā* but there is a delete mark above *ā*. 335 *ca* missing from K₂ G Lk₂ L.

326 L 108r 327 Lk₂ 13v 332 G 14v 333 K₂ 119v

त्राकाशदेशमधिशयानो न भिन्नभिन्नस्वरूपतामभ्येति । तथात्वे हि सर्वेषामेव श्रोतृणामेक-
विषयत्वेन प्रवृत्तिर्न स्यात् । प्रतिश्रुत्वा पुनरधःस्थितकथितसशब्दपानीयभाण्डाच्छादनरू-
पाः । पिठिरादयो य उपादानविशेषास्तेषां यानि विशिष्टानि स्थूलसूक्ष्मादिरूपाणि छिद्राणि सु-
340 षिरा भागाः । तत्र सङ्गतौ तदाकाशमेलनेन एकशब्दात्मवैचित्र्यं यायादिति वस्तुभूतशब्दज-
शब्दजातीयत्वानुपलब्ध्या नासौ शब्दजः शब्दः । तस्माद्यथा मुखस्य दर्पणादौ प्रतिबिम्ब-
मस्ति तथास्य मुख्यस्य शब्दस्यापि नभसीत्याह अस्य शब्दस्य प्रतिबिम्बं मुखादिवदिति ॥
२४-२६ ॥

345 न केवलं वस्तुभूतमुख्यशब्दजातीयत्वाभावात्प्रतिबिम्बत्वं यावद्रूपप्रतिबिम्बजातीय-
त्वादपीत्याह

इदमन्यस्य वेद्यस्य रूपमित्यवभासते ।

यथादर्शं तथा केनाप्युक्तमाकर्णये त्विति ॥ ३-२७ ॥

यथा दर्पणादावहन्ताप्रत्ययस्यापि स्वमुखसंबन्धिनो रूपस्यान्यासंबन्धित्वेन वेद्यतया प्र-

337 śrotṛākāśadeśamadhīśayāno] K_{ED}; śrotṛākāśamabhiśayāno G. 339 °rūpāḥ] K_{ED}; °rūpāḥ K₂ 339 °viśeṣāḥ°] K_{ED}; viśeṣaḥ G. 339 °sūkṣmādirūpāṇi] K_{ED}; °sūkṣmāṇi rūpāṇi Lk₂. 340 suṣirā bhāgāḥ] K_{ED}; suṣirabhāgāḥ L 340 tadākāśamelanena ekaśabdātma] K_{ED}; tadaikāṁśamelanaikaśabda K_{ED}^{ka}; melane naikaśabda K_{ED}^{ga}; tadekāṁśamelanena K₂ Lk₂ L; tadekāṁśamīlanena G. 341 anupalabdhyā] K_{ED}; anupalabdhyā G^{pc}; anulabdhyā G^{ac}. 347 anyasya] K_{ED} K₃^{ac}; atrasya K₃^{pc} 348 avabhāṣate] K_{ED} K₃^{ac}; abhidhīyate K_{ED}^{ka} K₃^{pc} L 348 ākarṇaye] K_{ED} K₃^{ac}; ākarṇaya G K_{ED}^{ka} K₃^{pc} 349 asaṁbandhi °] K_{ED}; saṁbandhi °Lk₂

337 *bhinnabhinnasvarūpatāmabhyeti* is glossed on the right in G 14v by *bhinmasvarūpatve*. 337 In K₂ L one *bhinna* is missing. 340 *e* in *ekaśabdātma* ° is not visible in Lk₂. 342 After *pratibimbamasti* L writes *iti*. 347 The K₃^{pc} does not seem to be a correction because the previous alphabet does not have any marks of replacement, but the readings of K₃^{pc} are just the words written above the main text 348 The K₃^{pc} does not seem to be a correction because the previous alphabet does not have any marks of replacement, but the readings of K₃^{pc} are just the words written above the main text. 349 *api* missing from K₂ G^{ac} Lk₂ L 349 L writes *pratyayasvamukha*°.

339 L 109v 339 Lkb 14v 342 G 14r 346 K₂ 119r

350 तीतिस्तथा मयैतदुक्तमिति परामर्शनीयस्यापि स्वयमुच्चारितस्य शब्दस्य केनाप्युक्तमहमाकर्णय इति । अतश्च प्रतिबिम्बान्तरजातीयत्वादप्यत्र प्रतिबिम्बत्वमित्याशयः । तु शब्दश्चार्थे स च पूर्वापेक्षया । इति शब्दो वाक्यसमाप्तौ ॥ २७ ॥

ननु केनचिद्वक्त्रा यद्युच्चारितः शब्दो दूरे गुहाद्याकाशे प्रतिसंक्रान्तिमेति तत्तद्देशवर्तिनामेव
355 तच्छ्रवणं भवेन्न त्वन्येषामित्याह

नियमाद्विम्बसांमुख्यं प्रतिबिम्बस्य यत्ततः ।

तन्मध्यगाः प्रमातारः शृण्वन्ति प्रतिशब्दकम् ॥ ३-२८ ॥

यस्मादर्पणादाविव प्रतिबिम्बस्य नियमेन बिम्बसांमुख्यमेव भवति तस्मात्तयोः बिम्बप्रतिबिम्बयोरन्तर्वर्तिन एव प्रमातारस्तं बिम्बसांमुख्येन प्रवर्तमानं प्रतिशब्दं शृण्वन्ति, न पुनर्दूर-
360 गास्तदतिरिक्तगृह्यगुहादिदेशस्थाः, तदाभिमुख्येन तस्याप्रवर्तनात् ॥ २८ ॥

ननु यद्येवं तर्हि तन्मध्यगत्वेऽपि केनापि निमित्तेनाश्रुतबिम्बाभिमतशब्दाकाराः प्रमातारः कथं बिम्बाभिमुख्येन प्रवर्तमानं प्रतिशब्दं गृहीयुरित्याशङ्क्याह

351 kenāpyuktam ahamākaraṇaye] K_{ED}; kenāpyuktasyākaraṇaye (?) K_{ED}^{ka}; kenāpyuktasyākalayeti G; kenāpyuktamākaraṇaye Lk₂ L. 352 vākyasamāptau] K_{ED}; vākya-parisamāptau K₂ Lk₂ L. 354 vaktrā yadyuccāritaḥ śabdo] K_{ED}; vaktroccaritaśabdaḥ K_{ED}^{ka} K_{ED}^{kha} 357 yattataḥ] K_{ED} K₃; yatnataḥ J₂ K_{ED}^{ka} 357 śṛṇvanti] K_{ED}; śṛṇvānti L 357 °kam] K_{ED}; °gam J₂. 358 pratibimbasya niyamena] K_{ED}; pratibiśabdavatniyamena K_{ED}^{ka} 359 pramātāraṣṭam] K_{ED}; pramātaraṣṭam G 361 apravartanāt] K_{ED}; apravartamānatvāt G L.

357 K₃ has this reading for 3.28cd *tanmadhyaḡāṃsta śṛṇvanti pramātāro na dūragāḥ* (?) which is not very clear to me. And it is obviously incomplete; ĪPVV, Vol: 1, p.165 writes *tanmadhyaḡāstu śṛṇvanti pramātāro na dūragāḥ* | 363 K₂ writes *pravartamānapratiśabdām*.

355 Lk₂ 14r 358 L 109r 358 G 14r

मुख्यग्रहं त्वपि विना प्रतिबिम्बग्रहो भवेत् ।
स्वपश्चात्स्थं प्रियं पश्येदृंकितं मुकुरे पुरः ॥ ३-२९ ॥

भवेदिति प्रतिबिम्बग्रहणयोग्यदेशावस्थानात् । स्वपश्चात्स्थमित्यतर्कितोपनतबिम्बभूत-
प्रियादर्शने विशेषणद्वारेण हेतुः ॥ २९ ॥

370 ननूक्तयुक्त्या दर्पणादेरतिरेकेण प्रतिबिम्बं पृथक्सत्तामेव नोपलभत इति कथं तस्य बिम्बसांमुख्यं
भवतीत्याशङ्क्याह

सांमुख्यं चोच्यते तादृग्दर्पणाभेदसंस्थितेः ॥ ३-३० ॥

तादृग्बिम्बसंमुखो योऽसौ दर्पणः । तेनाभेदः दर्पणैकात्म्यं । तेन या प्रतिबिम्बस्य संस्थिति-
रवस्थानम् । तेनैतदेवास्य सांमुख्यं यद्दर्पणो बिम्बसांमुख्येन वर्तते । तदनधिकवृत्तित्वात् त-

365 mukhya°] K_{ED} K₃^{ac}; bimba°G K_{ED}^{ka} K₃^{pc} L 366 svapaścātstham] K_{ED}; paścāt
gataṃ ĪPVV, Vol: 1, p.165 366 priyaṃ] K_{ED}; priya K₂; mukhaṃ T 366 paśye
] K_{ED}; paśyet K₂ 366 ṭaṃkitaṃ mukure puraḥ] K₃ This reading is also supported
by K_{ED} of the ĪPVV, Vol:1, p.164; ṭaṃkitaṃ mukure vapuḥ G^{pc} K_{ED} L; ṭaṃkitaṃ
śarīrakam G^{ac}; paśyed aṃkitaṃ mukure punaḥ T. 367 pratibimbagrahaṇayogyadeśa°]
K_{ED}; pratibimbagrahaṇe deśāva°K₂ G L; bimbagrahe deśa°K_{ED}^{ka}; grahanadeśa K_{ED}^{kha};
pratibimbagrahaṇadeśa°Lk₂ 369 priyādarśane] K_{ED}; priyadarśanena K_{ED}^{ka} G L
370 darpaṇa] K_{ED} G^{ac}; darśaṇa G^{pc}. 370 iti kathaṃ tasya] K_{ED}; iti tasya K_{ED}^{ka}; iti
na tasya K_{ED}^{kha} Lk₂^{mg}; iti kiṃ tasya G. 372 saṃsthiteḥ] K_{ED}; saṃsthitīḥ K_{ED}^{ka} G;
saṃsthitāḥ K₃ 373 tenābhedaḥ] K_{ED}; tenābhedī K₂ 374 yaddarpaṇo] K_{ED}; yad-
darpaṇe K_{ED}^{ka}

365 The K₃^{pc} does not seem to be a correction because the previous alphabet does not
have any marks of replacement, but the readings of K₃^{pc} are just the words written above
the main text. 366 Here K₃ has *śāmbhavaḥ* written on the margin. 366 K₂ writes *va-
puḥ*, but the right margin in Devanāgarī says *puraḥ iti pāṭhaḥ* |. 370 K₂ L read *na* af-
ter *prṭhaksattāmeva* and not before *upalabhate*. 370 *kathaṃ* is missing from Lk₂. *kathaṃ ta-
sya* is missing from K₂ L. 373 K₂ writes *saṃsthitīḥ* in Devanāgarī on the right margin.

373 Lk₂ 15v 373 G 15v

375 स्य दर्पणादेः पुनरवश्यंभावि बिम्बसांमुख्यमन्यथा हि प्रतिबिम्बस्योत्पत्तिरेव न स्यात् । एव-
माकाशादेरपि बिम्बसांमुख्येनैव हि शब्दादिप्रतिबिम्बग्राहित्वमित्यवगन्तव्यम् ॥ ३० ॥

तदाह

अतः कूपादिपिठिरा काशे तत्प्रतिबिम्बितम् ।

वक्राकाशं सशब्दं सद्भाति तत्परवक्तृवत् ॥ ३-३१ ॥

380 अतो यथोक्ताद्विम्बसंमुखाधारविशेषैकात्म्याद्धेतोः । कूपाद्याकाशे तद्विम्बभूतं सशब्दं व-
क्तुः संबन्ध्याकाशं प्रतिबिम्बितं जाततदभेदवृत्ति सद्भाति प्रतिभासत इत्यर्थः । शब्दस्य गुण-
त्वेन गुणिनि समवेतत्वात्तत्परतन्त्रत्वमेवेति । गुणिनैव सहास्य गुणिनि प्रतिबिम्बनं युक्तमि-
त्युक्तमाकाश आकाशमिति । कूपाद्याकाशस्य वक्राकाशसांमुख्यं हृदयङ्गमीकर्तुं दृष्टान्तयति
तत्परवक्तृवदिति । ततः प्रकृताद्वक्तुः परो वक्ता प्रतिवक्ता तस्मिन्निवेत्यर्थः । यथा वक्तृसंमुखीन
385 एव प्रतिवक्तृसंबन्धी श्रोत्राकाशो वक्तृसंबन्धिनः सशब्दस्याकाशस्य प्रतिबिम्बं गृह्णाति तथा

376 °grāhitvam°] K_{ED}; grāhyatvam L 378 kūpādi] K_{ED} K₂ L; kūpādri K₃, ĪPVV, Vol:1,
p. 165 379 °kāśe] K_{ED}; °kāśa J₂ 379 tatpratibimbitam K_{ED}; tal[tat]prativaktravam T
379 sadbhāti] K_{ED}; sal[sat]bhāti T^{pc}; tal[tat]bhāti T^{ac} 379 paravaktrvat] K₂^{pc} ĪPVV,
Vol: 1, p. 165; paravaktavat K_{ED}; paravaktrgam J₂ K_{ED}^{kha}; paravaktragam K₂ K₂^{ac} L;
°vaktravat K₃ 380 bimba] K_{ED}; pratibimba K₂ Lk₂ 380 viśeṣaikātmyāddhetoh]
K_{ED} L; viśeṣaikyāddhetoh K_{ED}^{ka} 381 °ākāśam] K_{ED}; °ākāśe K₂ L 381 pratibimbitam
] K_{ED} K₂^{pc}; pratibimbatam K₂^{ac} 381 jātatadabheda] K_{ED} K₂; jātatadebheda K₂
382 guṇini samavetatvātātparatantratvam] K_{ED} G K₂ Lk₂^{pc}; guṇisamavetatparatantram
K_{ED}^{ka} Lk₂^{ac}. 383 hṛdayaṅgamī°] K_{ED} G^{pc}; hṛdayaṅgamī°G^{ac}. 384 tasminniva°] K_{ED};
tasminneva K₂ 385 °saṃbandhī] K_{ED}; °saṃbandhinaḥ K₂

375 *hi* missing from G. 378 In K₃*taḥ kūpā*...is not visible because the edge of the page
appears to be folded in the image. However, since °*dri* is clearly visible, so the reading of
the K₃ should be understood as *kūpādri* and not *kūpādi* 379 In K_{ED} the reading °*vaktavat*
simply seems a typo. The *viveka* also writes °*vaktrvat* and this is also supported by the read-
ing found in the K_{ED} of ĪPVV. In K₃ °*at para* is not visible because the edge of the page ap-
pears to be folded in the image. However, it writes °*vaktravat*. K₂ has on the right mar-
gin written in Devanāgarī: *vaktrvaditi*. 381 As far as the reading of Ms K₂ L is concern-
ed consider here if the scribe could have overlooked the reading *ākāśam* since just in
the above line we have *kūpādyākāśe* 383 K₂ Lk₂ writes *ca* after °*ākāśasya*. 385 *śrotrākāśo*
vaktrsaṃbandhinaḥ is missing from K₂.

376 L 110v 379 J₂ 9v 381 K₂ 120v 384 G 16v

कूपाद्याकाशोऽपीति ।

इह खलु तत्तदिन्द्रियजं ज्ञानं गृहीततत्प्रतिबिम्बमेव विषयं परिच्छिन्द्यात् । अन्यथा हि निराकारस्य ज्ञानस्य नीलपीताद्यनेकविषयसाधारणत्वादिदं नीलज्ञानमिदं पीतज्ञानमिति नियमो न स्यात् । अतश्च साकारं ज्ञानमाकारवत्तामन्तरेणास्य प्रतिकर्मव्यवस्थानुपपत्तेः । न च यदेवास्य जनकं तदेव विषय इति प्रतिकर्मव्यवस्थापि सिद्ध्येदिति वक्तुं युक्तं जनकत्वाविशेषाच्चक्षुरादीनामपि तद्विषयत्वप्रसङ्गात् ।

अथैतन्नीलेन कर्मणा सत्ता जन्यते न त्वेवं चक्षुरादिना इत्यस्य तदेकविषयत्वमिति चेन्नैतत् । कर्मत्वं हि कारकत्वं । तच्च क्रियावेशवशाद्भवति । अन्यथा हि तद्वस्तुमात्रं स्यात्, न कारकम् । नीलस्य चेह ज्ञानाख्यक्रियावेश एव विचारयितुं प्रस्तुत इति कथं तत्पूर्वमपि अस्य कर्मत्वं स्यादिति । न जनकत्वेनापि तदेकविषयत्वं सिद्ध्येत् । यत्पुनर्जनकत्वाविशेषेऽपि वस्तुस्वभावकृत एवायं विशेष इत्युच्यते तत्पलायनप्रकारासूत्रणमित्यलं बहुना ।

एतेनेन्द्रियाण्यपि गृहीततत्प्रतिबिम्बान्येव तत्तद्विषयपरिच्छेदमाधातुमुत्सहन्त इति साधु दृष्टान्तितं तत्परवक्तृवदिति । यद्यप्येत्च्छ्रोतृमात्रे संभवति तथाप्यभिनिवेशादिना वक्तृप्रतिवक्तोः परस्परमवश्यंभावि सांमुख्यमित्येतन्निदर्शनीकृतम् । श्रोतृणां पुनरसांमुख्यमपि संभाव्यते

395 Ref to Nyāyamañjarī here. Look for the exact source ?? 396 *palāyanaparakāra* is the expression used in the Nyāyamañjarī. Look for the exact reference ??

386 *kūpādyākāśo'pīti*] K_{ED}; *kūpādyākāśe'pīti* G Lk₂. 389 *sākāraṃ jñānam ākāravat-tām*] K_{ED}; *sākārajñānam sākāravattām* K_{ED}^{ka} 389 *pratikarmavyavasthā*] K_{ED}; *karmavyavasthayā* K_{ED}^{ka} 391 *janakatva°*] K_{ED} Lk₂^{pc}; *janakatva* Lk₂^{ac}. 393 *cennaitat*] K_{ED} G^{pc}; *naitatt* G^{ac} 393 *hi*] K_{ED}; *tu* G L 394 *kāarakam*] K_{ED} G^{ac}; *kāarakatvam* G^{pc} 394 *jñānākhyā°*] K_{ED}; *jñānākhyā°*Lk₂ 394 *vicārayitum*] K_{ED}; *vicarayitum* G 397 *tattadviṣayapariccheda*] K_{ED} G^{pc}; *tattadpariccheda* G^{ac}. 397 *°mādhātu°*] K_{ED} Lk₂^{pc}; *°māyātu°*Lk₂^{ac}; *°māyātum* K₂ 398 *yadyapyetat*] K_{ED}; *yadyepyetat* Lk₂ 399 *nidarśanīkṛtam*] K_{ED}; *nirdarśanīkṛtam* L 399 *sāmmukhyamapi*] K_{ED} Lk₂^{pc}; *sāmmukhyapi* Lk₂^{ac}

390 *prati* is missing from G. 393 *hi* is missing from K₂ Lk₂. 395 *api* in *tatpūrvamapi* is missing from Lk₂. 396 *api* in *viśeṣe'pi* is missing from K₂ G Lk₂ L.

387 Lk₂ 15r 391 L 110r 393 K₂ 395 G 16r

400 । तथाह्येवं वदन्तो लौकिकाः श्रोतारो दृश्यन्ते न मया श्रुतमनेनोक्तमिति । यद्वा सामान्येन
 कूपाद्याकाशे प्रतिबिम्बितो वक्राकाशः पर इव वक्ता भाति, वक्रन्तरेणेवोच्चारितः शब्दः श्रूयत
 इत्यर्थः । एवं प्रतिबिम्बमपि तदभेदवृत्तित्वाद्विम्बसंमुखमेवेति युक्तमुक्तं नियमाद्विम्बसांमुख्यं
 प्रतिबिम्बस्येति ॥ ३१ ॥

अत एव च विम्बप्रतिबिम्बयोर्मध्यदेशग एव प्रमाता तत्तद्गृह्णाति नान्य इत्याह

405 यथा चादर्शपाश्चात्यभागस्थो वेत्ति नो मुखम् ।
 तथा तथाविधाकाशपश्चात्स्थो वेत्ति न ध्वनिम् ॥ ३-३२ ॥

मुखमित्यन्यसंबन्धिमुखप्रतिबिम्बम् । तथाविधेति विम्बसंमुखीनः । पश्चात्स्थो गृह्यरगु-
 हाप्रायदेशस्थ इत्यर्थः । ध्वनिमिति प्रतिश्रुत्कालक्षणम् । नो वेत्तीति वेदनमात्रनिषेधात्प्रतिबि-
 म्बस्य वस्तुतोऽवस्थानमस्तीतिसूचितम् । न हि ज्ञानाभावाज्ज्ञेयस्याप्यभाव इति भावः । ते-
 410 नोत्पन्नमपि प्रतिबिम्बं योग्यदेशावस्थानाभावान्न जानातीत्यर्थः । यद्यपि चैतन्नियमाद्विम्बसां-
 मुख्यमित्यादिनैव गतार्थं तथापि रूपप्रतिबिम्बसाजात्योपोद्वलनाय पुनरूपात्तम् ॥ ३२ ॥

400 laukikāḥ] K_{ED}; laukikaḥ Lk₂ 404 madhyadeśaga eva] K_{ED}; madhyadeśa
 eva K_{ED}^{kh}; madhyadeśe iva pramātātatt°G Lk₂; madhyadeśe iva K₂ L 405 vetti]
 K_{ED}; vatti L 406 mukham] K_{ED}; mukhyaṃ K₂ 406 dhvanim] K_{ED}; vanim T
 406 tathāvidhākāśapaścātstho] K_{ED} K₃; tathā bhūtākāśapārśvasthanam K_{ED}^{ka}; na dhvanim]
 K_{ED}; noddhvanim K₃ 408 paścātsthogahvaraguhā] K_{ED}; paścātbhāgastho guhā K_{ED}^{ka}
 408 dhvanimiti] K_{ED}; dhvaniriti K₂ Lk₂ 408 no] K_{ED}; na D K₂ G Lk₂ L 409 °niśedha°]
 K_{ED}; °pratiśedha G 409 mātraniśedhātpatibimbasya vastuto] K_{ED}; mātrapratiśedhā-
 tpatibimbasyaiva vastunaḥ 409 jñānābhāvājñeya°G^{ac} 411 naiva] K_{ED}; maiva K₂ 411 rūpapratibimḥba
] K_{ED} G^{pc}; pratibimba K₂ G^{ac} Lk₂ L .

402 *yuktamuktaṃ* is missing from K₂ G Lk₂ L . 406 In K₃*tathā* (in *tathāvoid*°)...is not
 visible because the edge of the page appears to be folded in the image 407 In G Lk₂ L *naḥ*
 in °*sammukhīnaḥ* writes compounded with *paścāt*°

401 D 404 L 111v 406 G 17v 406 K₃ 16r 406 K₂ 410 Lk₂ 16r

नन्वत्र रूपप्रतिबिम्बजातीयत्वं किमंशांशिकया सर्वसर्विकया वा । तत्राद्ये पक्षे वस्तुभूत-
शब्दजशब्दजातीयत्वमपि प्रतिभासमानत्वादिना केनाप्यंशेनास्तीति तद्रूपतापि प्रसक्ता स्यात्
415 । सर्वसर्विकया चैतन्नास्ति । यदुत्पन्नेऽपि रूपप्रतिबिम्बे हस्तादेर्बिम्बस्य प्रतीतिः । इह तु न
तथा । इत्याशङ्कं दर्शयति

शब्दो न चानभिव्यक्तः प्रतिबिम्बति तद्भुवम् ।
अभिव्यक्तिश्रुती तस्य समकालं द्वितीयके ॥ ३-३३ ॥
420 क्षणे तु प्रतिबिम्बत्वं श्रुतिश्च समकालिका ॥

इह शब्दस्तावदनभिव्यक्तोऽनुच्चारितः प्रतिबिम्बात्मतां नाभ्येतीति नूनमसौ प्रथमे क्षणे
स्थानकरणाभिघातादभिव्यक्तः सन् श्रोत्रेन्द्रियग्राह्यतामवगाहते । द्वितीये क्षणे पुनः प्रतिबि-
म्बतामश्रुवानः श्रूयत इति नास्योच्चारितप्रध्वंसिनो बिम्बसंमतस्य प्रतिबिम्बात्मतावसरे प्रतीतिः
। अतश्च नात्र रूपप्रतिबिम्बजातीयत्वं, तत्र प्रतिबिम्बकालेऽपि बिम्बस्य प्रतीतेः ॥ ३३ ॥

413 kimāṣṁśāṁśikayā] K_{ED}; kimāṣṁśāṁśika°G. 413 sarvasarvikayā] K_{ED}; sa-
rvaṁ sarvikayā G Lk₂ L 414 kenāpyaṁśenāstīti] K_{ED}; dināpyaṁśena nāstīti K_{ED}^{ka}
415 sarvasarvikayā] K_{ED}; sarvaṁ sarvikayā K₂ G Lk₂ L. 418 pratibimbati] K_{ED};
pratibimbasya K₃ 420 kṣaṇe] K_{ED}; kṣiṇe J₂. 420 samakālikā] K_{ED}; samakā-
lake ĪPVV, Vol: 1, p.165 421 tāvadanabhivyakto'nuccāritaḥ] K_{ED}; tāvadanuccarito
vaktrā K_{ED}^{kha}; tāvadanuccārito'nabhivyaktaḥ G 421 pratibimbātmatām nābhyeti]
K_{ED}; bimbatāmeti (?) K_{ED}^{ka}; pratibimbatām nābhyeti G 423 °cārita°] K_{ED}; °carita L
423 pratibimbātmatāvasare] K_{ED}; pratibimbāvasare K_{ED}^{ka} Lk₂; pratibimbatāvasare G.
424 ataśca nātra] K_{ED}; ata nātra K₂; ato nātra K_{ED}^{ka} L; ata eva G; ato Lk₂. 424 pratīteḥ
] K_{ED}; pratītaḥ L

415 In G on right margin of 17v it writes: *nāsti iti kākuvad yojyaḥ*
418 *anabhivyaktapratibimba* writes together in K₃ 418 K₃ has a *upadhmanīya* on
the top of the alphabet *pra* in *pratibimbasya* 421 In K₂^{ac} Lk₂ L *anabhivyaktḥ* in *anabhi-
vyakto'nuccāritaḥ* is missing. 421 K₂^{pc} writes *anabhivyakto' nuccāritaḥ iti*. L writes *vya-
ktaḥ* after *anuccāritaḥ*. 422 In K₂ G Lk₂ L *san śrotrendriyagrāhyatāmavaagāhate / dvi-
tīye kṣaṇe* is missing. Instead, in both it writes *sa punaḥ*. However, G^{pc} mentions the mi-
ssing text on the left margin. 423 In G it seems to read *ityasya naccārita°* but the *o* in *no* se-
ems to be removed by another hand.

419 G 17r 422 K₂

425 तदेतन्नेत्याह

तुल्यकालं हि नो हस्ततच्छायारूपनिश्चयः ॥ ३-३४ ॥

निश्चय इति विमर्शात्मावभासः । तत्रापि न प्रतिबिम्बकाले बिम्बस्य प्रतीतिः । न हि प्रति-
बिम्बप्रतीतौ बिम्बस्यापि हस्तादेः प्रतीतिर्युक्ता, युगपत्प्रतीतिद्वयोदयविरोधात् । न चेयं चि-
त्रज्ञानवदेकैवोभयालम्बना, बिम्बप्रतिबिम्बयोर्विदूरदेशवर्तित्वात् । अविच्छेदेन प्रतिभासाभा-
430 वात् ।

ननु हस्तादेः प्रतिभासाभावेऽपि वस्तुनोऽवस्थानमस्तीति चेत् । नैतत् । आभास एव
हि सर्ववस्तुव्यवस्थापकः तमन्तरेणार्थानां सत्त्वासत्त्वनिश्चयायोगात् । स एव चात्र नास्तीति
हस्तादेर्बिम्बस्य वस्तुतः सद्भावे किं प्रमाणम् । शब्दस्य च द्वितीये क्षणेऽपि नश्यदवस्थ-
स्य वस्तुतः सद्भावोऽस्ति । किं तु प्रतिबिम्बात्मतावसरे तस्य प्रतीतिरेव न भवेदित्यत्रापि न
435 बिम्बप्रतिबिम्बयोर्युगपत्प्रतीतिरिति स्थितमेवास्य तज्जातीयत्वम् ॥ ३४ ॥

एवं नैयायिकमतापहस्तनेन प्रतिबिम्बपरमार्थमुपपाद्य प्रकृतमेवोपक्रमते

इत्थं प्रदर्शितेऽमुत्र प्रतिबिम्बसतत्त्वके ।

426 hastatacchāyā] K_{ED}; hastastacchāyā T 427 niścaya] K_{ED}; vimarśa
L 428 dvayodayavirodhāt] K_{ED}; dvayāvirodhāt K_{ED}^{ka}; dvayavirodhāt G
429 bimbapratibimbayor] K_{ED}; bimbānābimbapratibimbayoḥ K₂ 429 vidūradeśavarti
] K_{ED}; videśavarti K₂ G Lk₂ L. 430 pratibhāsābhāvāt] K_{ED}; pratibhāsābhāvāt
G. 431 hastādeḥ pratibhāsābhāve'pi] K_{ED}; hastāderpratibhāsepi K_{ED}^{kha} Lk₂
434 pratibimbātmatā'vasare] K_{ED}; bimbānāvasare K_{ED}^{kha} G Lk₂; pratibimbātā'vasare L

425 G writes *tadetannety ityāśaṅkyāha* 432 *hi* is missing from K₂ Lk₂. 433 In K₂ L the
text between *sadbhāve kiṃ pramāṇam* and *sadbhāvōs' ti kiṃ tu* is missing due to the clear case
of eye-skip by the scribe. 433 *ca* is missing from Lk₂. 435 *na* missing from K₂ G Lk₂ L.
437 G writes *idānīṃ* after °*upapādyā*.

427 Lk₂ 17v 429 D 432 G 18v 437 L 112v

प्रकृतं ब्रूमहे तत्र प्रतिबिम्बनमर्हति ॥ ३-३५ ॥
 शब्दो नभसि सानन्दे स्पर्शधामनि सुन्दरः ।
 स्पर्शोऽन्योऽपि दृढाघातशूलशीतादिकोद्भवः ।
 परस्थः प्रतिबिम्बत्वात्स्वदेहोद्भूलनाकरः ॥ ३-३६ ॥

तदाह तत्रेत्यादि । तत्रेति एवं स्थिते सतीत्यर्थः । नभसीति तत्रैव शब्दस्य नैर्मल्यात् ।
 स च परस्थः सन् प्रतिबिम्बनमर्हतीत्यन्वयः । एतच्च सर्वत्रैव योज्यम् । सानन्द इत्यानन्द-
 445 स्थानात्मके कन्दहृत्तालुतलादावाधारविशेषे । तत्रैव हि स्पर्शस्य नैर्मल्यान्मिथुनोपभोगसमु-
 चितः स्पर्शः प्रतिसंक्रामति येन धातुनिःष्यन्दसुखाद्यपि स्यात् । अत एवानन्दातिशयकारि-
 त्वात् सुन्दर इत्युक्तम् । अन्यो दुःखादिकारित्वादसुन्दरोऽपि स्पर्शोऽर्थात् दुःखाद्यात्मके म-
 त्तगन्धजठरकूर्मनाडीकण्ठप्रभृतौ आधारविशेषे प्रतिसंक्रामति येन मूर्च्छाद्यपि स्यात् । परस्थ
 इति परानुभूयमानः । तत्र हि स मुख्यः इति भावः । एतच्चोपलक्षणं तेन स्मर्यमाणोत्प्रेक्षमा-
 450 णादिरूपोऽप्यसौ एवं स्यात् । प्रतिबिम्बत्वं चास्य कुतो लक्ष्यते । इत्याह प्रतिबिम्बत्वात्स्व-
 देहोद्भूलनाकर इति । एतच्च सुखदुःखयोरनुभवे समानमित्यविशेषेणोपात्तम् ॥ ३५-३६ ॥

448 ĪPVV, vol: 1, p.160 *kecit tu duḥkhādhārā mattagandhajaṭharakūrmanāḍīkaṅṭhaprabhṛtayaḥ*
 /

440 sānande] K_{ED}; cānande T 440 MMP vs. 59 (p. 148) writes *cānandasparśadhāmani*
 441 *sundaraḥ* K_{ED}; *svandaraḥ* K₂ G. 442 *parasthaḥ*] K_{ED}; *parastha* K₃ 442 *svadeh°*
 K_{ED}; *svādho°* K₃ 442 *°oddhūlanākaraḥ*] K_{ED} K₂ L TS p. 11; *°oddhūnanākaraḥ* J₂ K₃
 444 *°anvayaḥ*] K_{ED}; *°saṃbandaḥ* G 445 *°nātmake*] K_{ED}; *nātmakaṃ* K₂ 447 *sundara*
] K_{ED}; *svandara* K₂ 447 *°sundara°*] K_{ED}; *°svandara°* K₂ 449 *parastha*] K_{ED}; *parasya*
 Lk₂ 450 *smaryamāṇa*] K_{ED}; *smaryamāṇe* Lk₂ 450 *lakṣyate*] K_{ED}; *lakṣate* G

442 K₃ has a *upadhmanīya* on the top of the alphabet *pra* in *parasthapratibimba*
 442 *°oddhūnanākaraḥ* is also proposed by Sanderson on the basis of MMP. K₂^{PC} mentions
°oddhūnanākaraḥ in Devanāgarī script. 445 *eva* is missing from G Lk₂ L. 445 *hi* is added
 in D^{PC}. 447 *atiśaya* in *ānandātiśaya* is missing from G. 448 In K₂ Lk₂ G L the text from
parastha iti parānubhūya..... toasu evaṃ syāt is missing. 449 *sa* looks like missing from
 Lk₂.

440 K₂ 443 Lk₂ 17v 446 G 18r

नन्वेवमर्थक्रियाकारित्वादेश मुख्य एव स्पर्शः किं न भवतीत्याशङ्क्याह

न चैष मुख्यस्तत्कार्यपारम्पर्याप्रकाशनात् ॥ ३-३७ ॥

455 मुख्य इति बिम्बरूपः । तस्य स्पर्शस्य यत्कार्यमानन्दादि । तस्य यत् पारम्पर्यं प्रबन्धेन
प्रवृत्तिः, तस्यानवभासनात् । साक्षाद्धि संनिहिते कारणे कार्यमविच्छेदेनैवोद्गच्छद्भवति, न
चैवमिहेत्यस्य न मुख्यत्वम् ॥ ३७ ॥

एतदेवान्यत्राप्यतिदिशति

460 एवं घ्राणान्तरे गन्धो रसो दन्तोदके स्फुटः ॥ ३-३८ ॥

दन्तोदक इति निर्मलरसगुणयुक्ते रसनेन्द्रियाधिष्ठानभूत इत्यर्थः ॥ ३८ ॥

एवं प्रतिश्रुत्वावद्रसादिप्रतिबिम्बानामपि रूपप्रतिबिम्बजातीयत्वं कटाक्षयन् यथासंभवं व्य-
वस्थां दर्शयति

465 यथा च रूपं प्रतिबिम्बितं दृशो-
र्न चक्षुषान्येन विना हि लक्ष्यते ।

453 eva] K_{ED} G^{ac}; evaiṣa G^{pc} 454 mukhyastat°] K_{ED}; mukhyatat°]₂
456 prabandhena] K_{ED}; pratibandhena G 456 anavabhāsanāt] K_{ED}; anavañā-
sāt K₂ 456 kāryamavicchedenaiva] K_{ED}; kāryamavacchedenaiva Lk₂; kāryamavacche-
deneva L 457 asya na] K_{ED}; na asya D Lk₂ L 460 sphuṭaḥ] K_{ED}; sphuṭāḥ K₃; sphu-
ṭaḥ K₂ Lk₂ 466 yathā ca] K_{ED}; yathāvad K₂ J₂; yathā hi G; yaccaiva L 466 °ṣānyena
] K_{ED} G^{pc}; °nye G^{ac}; °ṣānyenna J₂; cakṣuṣānyatra K₂

453 eṣa missing from G. K₂ Lk₂ L read eko.

455 L 112r 455 K₂ 459 Lk₂ 18v 463 G 19v

तथा रसस्पर्शनसौरभादिकं
न लक्ष्यतेऽक्षेण विना स्थितं त्वपि ॥ ३-३९ ॥

इहावभासनमात्रसारमेव प्रतिबिम्बसतत्त्वमित्युक्तं बहुशः । अवभासनं च तत्तद्विषयग्राह-
470 केन्द्रियानुग्राहकान्तःकरणाधिष्ठानायत्तम्, यतः संनिहितेऽपि दर्पणादौ यदि चक्षुरादीन्द्रिय-
जातमन्तःकरणाधिष्ठितं न जातं तत्को नाम मुखादिप्रतिबिम्बावभासः । ततश्च दृशोः दृगिन्द्रि-
याधिष्ठेययोः गोलकयोः प्रतिसंक्रान्तं रूपमन्येनान्यसंबन्धिना चक्षुरिन्द्रियेण विना नाभिल-
क्ष्यते, चक्षुरिन्द्रियान्तरव्यापारमन्तरेण न निर्भासत इत्यर्थः । न केवलं तत्परिच्छेदकौशल-
शून्ये दर्पणादौ प्रतिसंक्रान्तस्य रूपस्यावभासनान्यसंबन्धिचक्षुरिन्द्रियोपयोगो यावत्स्वयमेवं
475 कुशलयोर्दृशोरपीति दर्शयितुमुक्तं दृशोरिति । न खलु चक्षुरञ्जनादिवदतिसनिकृष्टं परिच्छेत्तुमल-
मिति भावः । तेन नेन्द्रियव्यापारमन्तरेणैतन्निर्भासत इति तात्पर्यम् ।

एवं यथैतत्तथा रसादि प्रतिसंक्रान्तं सत् स्थितमपि स्वेन्द्रियव्यापारमन्तरेण पुनर्न ल-
क्ष्यते नावभासतेत्यर्थः । अत्र चक्षुरादीन्द्रियाणामवभासनान्यथानुपपत्त्यान्तः करणाधिष्ठानं

467 hi lakṣyate] K_{ED}; vilakṣyate J₂; abhilakṣyate K₃ 468 rasasparśana°] K_{ED} G^{pc}; rasaspana°G^{ac}; sasasparśana°K₃ 468 'kṣeṇa] K_{ED}; kena K₂ 469 avabhāsanamātra] K_{ED}; bhāsanamātra K_{ED}^{kha}; avabhāsamātra G Lk₂^{pc} 469 avabhāsanam ca] K_{ED}; avabhāsamānam ca K_{ED}^{ka} 470 °anugrāha°] K_{ED}; °anugrahā°G 471 adhiṣṭhitam] K_{ED}; adhiṣṭhite L 472 °krāntam] K_{ED}; °krante G 472 cakṣurindriyeṇa] K_{ED}; ca-
kṣurādindriyeṇa L 473 cakṣurindriyāntaravyāpāra] K_{ED} G Lk₂^{pc}; cakṣurādindriyavyā-
pāra K₂ Lk₂^{ac} L 474 °kauśālaśūnye] K_{ED} G^{pc}; śūnye G^{ac} 474 cakṣurindriyopayogo] K_{ED}; cakṣurūpayogo G 475 yāvatsvayamevaṃ] K_{ED} G^{pc}; yāvatsvayaṃ K₂ G^{ac}; ya-
tsvayamevaṃ D 475 °nādivad] K_{ED}; °nādikavad K₂ Lk₂. 476 tena na indriya°] K_{ED}; tenyendriya°K₂ G^{ac} L; tenānyendriya°G^{pc} 476 antareṇaitannir°] K_{ED}; antareṇatanni
Lk₂^{ac}; antareṇaitānni Lk₂^{pc} 477 rasādi pratisamkrāntam] K_{ED} G^{pc}; rasam pratisam-
krāntam G^{ac} 478 avabhāsanānya] K_{ED}; avabhāsamānānya L

471 According to K_{ED} *dṛśoḥ* is missing from K_{ED}^{kha}. It is also missing from K₂ Lk₂^ḥ
473 *bhi* in *abhilakṣyate* missing from Lk₂. 473 *na* is missing from K₂ 475 *eva* is mi-
ssing from K₂ Lk₂ L 478 Lk₂ writes *upapattyāḥ*

468 J₂ 9r 474 Lk₂ 18r 474 L 113v 474 K₂ 476 G 19v

लक्ष्यत इति न स्वकण्ठेनैतदुपात्तम्, अन्यथा हि व्याप्रियमाणमपि चक्षुरादि न किञ्चित्परिच्छि-
न्यात् ।

480

ननु इह रूपशब्दयोरन्तश्चक्षुःश्रोत्रादौ बहिश्च दर्पणाकाशादौ प्रतिबिम्बयोग इति बाह्यं प्र-
तिबिम्बमन्यसंबन्धिभ्यां चक्षुःश्रोत्राभ्यां परिच्छिद्यत इत्युपपन्नम् । स्पर्शादि पुनरन्तर्देह एव
कन्दादौ प्रतिसंक्रामतीति तत्र स्थितम् । तत्परसंतानस्य नित्यानुमेयत्वाच्च अन्यस्य संबन्धिनो
बाह्येन्द्रियज्ञानस्य विषयो न भवेत् । तत्कथमुक्तं रूपप्रतिबिम्बवदेतदक्षेण विना न लक्ष्यत इति

485

॥ ३९ ॥

तदाह

न चान्तरे स्पर्शनधामनि स्थितम् ।
बहिःस्पृशोऽन्याक्षधियः स गोचरः ॥ ३-४० ॥

490

आन्तरेति अन्तर्देहवृत्तित्वात् । स्पर्शनधामनीत्युपलक्षणम् । तेन गन्धरसक्षेत्रयोरपि ग्र-
हणम् । अन्याक्षधियश्चान्तरस्पर्शाद्यग्रहणे बहिःस्पृशः इति विशेषणद्वारको हेतुः । स इति
गोचरशब्दापेक्षो निर्देशः । एवमन्तर्देहवृत्तित्वात्कन्दादेः स्पर्शादिक्षेत्रस्य च चक्षुर्गोलकादिवत्
प्रमात्रन्तर इन्द्रियगोचरता नास्तीति ॥ ४० ॥

तत्र स्थितं स्पर्शादि अन्तःकरणाधिष्ठितस्वेन्द्रियव्यापारादेव निर्भासत इत्याह

479 ādhiṣṭhānam] K_{ED}; ādhiṣṭhāna K₂ 479 lakṣyate] K_{ED}; labhyate K_{ED}^{kha}
481 pratibimbayoga] K_{ED} G^{ac}; pratibimbanayoga K_{ED}^{ka} G^{pc} 483 tatpara°] K_{ED};
satpara°L 484 viṣayo na] K_{ED}; na viṣayo K₂ Lk₂ L 484 rūpapratibimbavad] K_{ED}; rū-
papratibimbanavad K_{ED}^{ka} 488 sparśanadhāmani sthitam] K_{ED} K₃ Lk₂^{pc}; sparśadhā-
masthitam Lk₂^{ac}; sparśanadhāmani sthitaḥ Gnoli 490 dhiyaścāntarasparśa] K_{ED}; dhi-
yaścāntāsparsā K_{ED}^{ka} 490 °dvārako] K_{ED}; °dvāreṇa G L 491 antardehavṛttitvāt]
K_{ED}; antardehavartitvāt K_{ED}^{ka}

483 ca missing from G L. 484 In G tat in *tatkatham* is missing. 488 According to
K_{ED} the verse 41 has been inserted immediately after verse 40 in the Ms K_{ED}^{kha}. In
D K₂ G Lk₂ L verse 3.41 is read together with 3.40. 490 Lk₂ seems to read *ankṣānyadhiyaḥ*
instead of *anyākṣadhiyaḥ*

489 L 113r

495

अतोऽन्तिकस्थस्वकतादृगिन्द्रिय-
 प्रयोजनान्तःकरणैर्यदा कृता ।
 तदा तदात्तं प्रतिबिम्बमिन्द्रिये
 स्वकां क्रियां सूयत एव तादृशीम् ॥ ३-४१ ॥

505

अतो यथोक्तादान्तरत्वादेर्हेतोः । मनःप्रभृतीनामन्तःकरणानां क्रमेण सर्वेन्द्रियसंयोगसं-
 भवादन्तिकस्थं संयुक्तं, स्वकं विषयौचित्येन नियतं, तादृगिन्द्रियघाताद्यभावाददुष्टं च तदि-
 न्द्रियं त्वगादि । तस्य प्रयोजनान्तःकरणकर्तृका स्पर्शादौ विषये प्रेरणा यदा भवेत्तदार्थाद्वि-
 म्बभूतबाह्यस्पर्शादिसंनिकर्षाज्जातेन्द्रिय इन्द्रियज्ञाने । गृहीताकारस्यैव ज्ञानस्य तत्तन्नियतवि-
 षयपरिच्छेदोपपत्तेः पूर्वमुक्तत्वात् स्पर्शाद्यात्म प्रतिबिम्बमात्तं गृहीतं सत् तादृशीमानन्दादि-
 लक्षणां स्वकां बिम्बसंमतामर्थक्रियां सूयते करोतीत्यर्थः । अत एव चात्र वास्तवत्वम्, सर्व-
 त्रैव ग्राह्यग्राहकभावस्यैवंभावात् ॥ ४१ ॥

505

बाह्यबिम्बाभावे पुनः स्मर्यमाणं स्पर्शादि स्वक्षेत्रे प्रतिसंक्रान्तमपि न सत्यार्थक्रियाकारी-
 त्याह

न तु स्मृतान्मानसगोचरादृता
 भवेत्क्रिया सा किल वर्तमानतः ।
 अतः स्थितः स्पर्शवरस्तदिन्द्रिये

495 svakatādṛg°] K_{ED}; svakatām dṛk°]₂ 495 tādṛgindriya°] K_{ED}; tādṛgindriyaṃ L
 495 °nāntaḥ K_{ED}; °nāntaṃ T 496 yadā kṛtā] K_{ED}; kṛtā yadā D K₂ G Lk₂ L 497 tadā
 tadāttaṃ] K_{ED} K₃; tadā tadā tat K_{ED}^{ka} 502 °māttaṃ] K_{ED}; °mātraṃ Lk₂. Consider
 EMENDATION 505 svakṣetre] K_{ED}; svakṣetra K₂ L 506 °kāri - ityāha] K_{ED}; °kā-
 rītyarthaḥ - ityāha K_{ED}^{kha} 508 smṛtān°] K_{ED}; smṛtā°K₂]₂ 508 °dṛtā] K_{ED}; śṛtā G
 508 kila] K_{ED}; kilā T

496 tadā] K_{ED}; yadā T 499 K_{ED} writes *aduṣṭaṃ* which is obviously a typo 503 ādi in
ānandādi is missing from Lk₂ 503 atra is missing from K₂ L 503 In Lk₂ tra in *cātra* is
 added later.

495 K₂ 124v 496 G 20v 501 G 20r 501 Lk₂ 19r 502 K₂ 124r 506 L 114v

समागतः सन्विदितस्तथाक्रियः ॥ ३-४२ ॥

स्मृतादिति बहिरस्यासंभव उक्तः । तस्या अतीतार्थविषयत्वात् । मानसज्ञानस्य हि सुगन्धिबन्धूकादि बहिरसंभवदपि विषयो भवेदिति भावः । ऋता भवेत् न तु न भवेदेवेत्यभिप्रायः । स्मर्यमाणादपि हि स्पर्शादेः सुखादि स्यात्, किंतु न तत्सत्यं, प्राबन्धिन्यास्तत्प्रवृत्तेरभावात् । अत्र हेतुः सा किल वर्तमानत इति । किलेति हेतौ । यतः सार्थक्रिया वर्तमानतो, बहिः संभवत एवार्थाद्भवतीत्यर्थः । तदाह अतेत्यादि । अतः उक्ताद्बहिर्बिम्बात्मना संभवन् उत्कृष्टः स्पर्शः तदिन्द्रिये स्पर्शनेन्द्रियज्ञाने, समागतो दत्तप्रतिबिम्बः । अत एव विदितः सन् तथाक्रियः सत्यनिजार्थक्रियाकारी भवतीत्यर्थः ॥ ४२ ॥

नन्वेवं सत एवार्थस्य प्रतिबिम्बार्पणक्षमत्वात् बहिरसंभवन् स्पर्शादिः प्रतिसंक्रान्तिमेव नैतीति स्मृत्यादौ को नामार्थक्रियामेव कुर्यात् । यस्यासत्यत्वमपि परिकल्प्यतेत्याशङ्क्याह

असंभवे बाह्यगतस्य तादृशः

510 °varas°] K_{ED}; °varasas°T 510 samāgataḥ] K_{ED}; samāṅgatā J₂; samāyataḥ K₃ 510 sanviditas] K_{ED}; sadviditas K₃ 510 kriyaḥ] K_{ED}; kriyāḥ K₃
 511 bahirasyāsambhava] K_{ED}; bahirasambhava K_{ED}^{ka} 512 sugandhi°] K_{ED}; sugandha°Lk₂; svagandha°K₂ 512 bandhūkādi bahirasambhavad] K_{ED}; bandhūkādiasambhavad K_{ED}^{ka} 513 ṛtā na bhavet na tu na bhavedeva] conj; ṛtā bhavet na tu na bhavedeva K_{ED}; ṛtā bhavenna bhavatyeva K_{ED}^{ka}; bhavedeva K_{ED}^{kha}
 514 prābandhinyās°] K_{ED}; pratibandhinyās°G 515 bahiḥ sambhavata] K_{ED}; bahiḥsambhāvina G^{pc} K_{ED}^{kha} Lk₂; bahiḥ samvin G^{ac}; bahiḥ sambhavāni K₂L
 516 °bimbātmanā sambhavan] K_{ED}; °bimbātmanā sambhava G^{pc}; bimbātma sambhava G^{ac} 516 sambhavan utkr̥ṣṭaḥ] K_{ED}; sambhavannutkr̥ṣṭaḥ G^{pc}; sambhavatkr̥ṣṭaḥ°G^{ac}
 517 san] K_{ED}; samsta°K₂Lk₂L 517 °kriyaḥ] K_{ED}; kriyā Lk₂ 520 api in asatyatvamapi missing from K₂Lk₂L 520 °kalpyatetyāsaṅkyāha] K_{ED}; °kalpetetyāha G Lk₂; °kalpyetetyāsaṅkyāha D K₂L

512 In G +hi has been removed. It writes like °kādir sambhavodapi. 512 In K₂Lk₂L the ṛtā seems to read rakṣatā, but it is not very clear. 513 tu na is missing from G Lk₂. tu is missing from L 513 hi missing from Lk₂ 513 In G the tat in tatsatyam is missing. 514 Look at the unusual use of kila here

514 G 21v 515 Lk₂ 20v 515 D

स्व एव तस्मिन्प्रतिबिम्बितस्तथा ।
 करोति तां स्पर्शवरः सुखात्मिकां
 स चापि कस्यामपि नाडिसंततौ ॥ ३-४३ ॥

525 बाह्यबिम्बाभावे तत्सदृशः स्मृत्यादिविकल्पैरुल्लिखितः स्व एवाकारीभूतः स्पर्शादिर्न तु
 बाह्यः । तस्मिन् स्पर्शक्षेत्रादौ प्रतिबिम्बितः सन् तथा स्वौचित्यादसत्यां सुखलक्षणां तामर्थ-
 क्रियां करोतीति वाक्यार्थः ।

ननु कन्दादीनां बहूनां स्पर्शक्षेत्राणां संभवात् किं सर्वत्रैव स्पर्शः प्रतिसंक्रामति उत कुत्रचि-
 देवेत्याशङ्क्याह स चापि कस्यामपि नाडिसंतताविति कस्मिंश्चिदेव नाडीसंतत्यात्मके कन्दा-
 दावाधारविशेष इत्यर्थः । कन्दादिप्राधान्याद्धि केषांचित्केचिदेवाधारविशेषाः संभवन्तीति य-
 530 त्रैवैषां नैर्मल्यातिशयः, तालुतल इव षण्ठानां तत्रैव तेषां स्पर्शप्रतिसंक्रान्तिरिति भावः ॥ ४३
 ॥

एवं प्रतिबिम्बसतत्त्वमुपपाद्य प्रकृते योजयति

तेन संवित्तिमकुरे विश्वमात्मानमर्पयत् ।

535

523 °tathā] K_{ED}; tadā K₂ G J₂ L 524 sparśavaraḥ sukhātmikāṃ] K_{ED}; spa-
 rśavaraḥ sukhātmaka K_{ED}^{kha}; sparśaparasukhātmāṃ K₃; sparśavaraḥ sukhātmā-
 kaḥ D K₂ J₂ G Lk₂ L; sparśavaraḥ sukhātmikas T 524 sa cāpi] K_{ED} K₃; sā cāpīti
 K_{ED}^{kha} 524 saṃtatau] K_{ED}; santatau K₃ 525 ullikhiṭaḥ] K_{ED} G^{pc}; ulliṭaḥ G^{ac}
 526 san tathā] K_{ED}; saṃstathā K₂ G Lk₂ L 529 sa cāpi] K_{ED} G^{pc}; sāpi K₂ G^{ac} Lk₂
 530 kandādiprādhānyād] K_{ED}; kandādipatyād D K_{ED}^{kha} K_{ED}^{ga} K₂ Lk₂ L 531 °vaiṣāṃ
] K_{ED}; °veṣāṃ Lk₂; °vayeṣāṃ D K₂ 531 iva] K_{ED}; eva G 534 upapādyā] K_{ED}; prati-
 pādyā K_{ED}^{ka}

522 *tādṛśaḥ* is glossed in Lk₂ but is not very clear. 523 *tām* is glossed by *kriyām* in Lk₂.
 525 K_{ED} mentions that the Ms K_{ED}^{kha} writes *tatsadrśasmṛtyādi* together. 530 In G there
 is some correction made for *prādhānyā*, but the correction on the left margin also writ-
 es *prādhānyā* which probably means that the original reading would have been different.
 531 *prati* in *pratisaṃkrānti* is missing from G Lk₂

525 L 114r 528 G 21v 528 Lk₂ 21v

नाथस्य वदतेऽमुष्य विमलां विश्वरूपताम् ॥ ३-४४ ॥

तेन समनन्तरोक्तेन हेतुना विश्वं, संवित्तिरेव स्वच्छतातिशयान्मकुरः, तस्मिन्नात्मान-
मर्पयत् प्रतिबिम्बं दददमुष्य संवित्त्वात्मनो नाथस्य विमलां युक्त्यनुभवोपपादितत्वान्निरवद्यां
विश्वरूपतां स्वात्माभिन्नतां वदते भासयति । संवित्तेरतिरेकेण न स्फुरतीति यावत् । न खलु
540 दर्पणादेः स्वाधारान्मुखादेः पृथक् स्वातन्त्र्येण प्रतिभासो भवतीति भावः । तेन निखिलमिदं
जगत् संवित्त्वात्मनः परमेश्वरस्यैवैकस्य रूपमिति पिण्डार्थः । यदुक्तं प्रज्ञालङ्कारे

एवं तर्हि जगदेकस्यैव कस्यचिदनंशस्य
यथोक्तविधिना रूपमस्तु किं नः क्षीयत इति ।

वदत इति भासनोपसंभाषा० (पा० सू० १। ३। ४७) इत्यादिना भासन आत्मनेपदम् ॥

545 ४४ ॥

543 This is a verse from the *Prajñālaṅkārikā* of Śaṅkaranandana. Dr Vincent Eltschinger who is working on a critical edition of this text tells me that it could be a verse from the first two chapters of the *Prajñālaṅkārikā* since the unique manuscript of this text containing the stanzas from the first two chapters are totally illegible.

536 arpayat] K_{ED}; arpayet K₃; samarpayan J₂ 536 vadate] K_{ED}; vadane T
538 saṁvittiyātmano] K_{ED}; saṁvidātmano K₂ 539 upapāditatvānniravadyāṁ] K_{ED};
upapāditāṁ niravadyāṁ G K_{ED}^{ka}; upapāditāt niravadyāṁ Lk₂ L 539 saṁvitter°]
K_{ED} K₂^{pc}; saṁvittir°K₂^{ac} 539 sphurati] K_{ED}; sphuranti K_{ED}^{kha} K₂ 539 yāvat] K_{ED};
bhāvaḥ Lk₂ 541 evaikasya] K_{ED}; ekasyaikasya K_{ED}^{kha}

539 In L the scribe has an eye-skip confusing *itīti* in *sphurantīti* and *bhavatīti*. 540 In G and Lk₂ the line *na khalu darpaṇādeḥ svādhārānmukhādeḥ pṛthak svātantryeṇa pratibhāso bhavatīti bhāvaḥ* / is missing. It is clear that the scribe has had an eye skip from the *iti bhāvaḥ* of the previous sentence to the *iti bhāvaḥ* of the sentence following it. G, however, has the line written on the right margin of the same folio. 541 D K₂ Lk₂ L read *prajñālaṅkārepi* 542 *eva* in *ekasyaiva* is missing from K₂ Lk₂ L. 544 K₂ Lk₂ L read *saṁbhāṣaṇe*.

542 G 22v 542 L 115v 543 K₂ 125r

ननु संवित्तेरनतिरिक्तमेव चेद्विश्वं तत्संवित्त्वात्मकत्वात्तस्य तद्धर्मधर्मित्वमपि स्यात् । स-
त्यम् । अस्त्येव तदिति बाह्यदृष्टान्तपुरःसरमाह

यथा च गन्धरूपस्पृग्रसाद्याः प्रतिबिम्बिताः ।
तदाधारोपरागेण भान्ति खड्गे मुखादिवत् ॥ ३-४५ ॥
तथा विश्वमिदं बोधे प्रतिबिम्बितमाश्रयेत् ।
प्रकाशत्वस्वतन्त्रत्वप्रभृति धर्मविस्तरम् ॥ ३-४६ ॥

550

इह खलु रूपादयः प्रतिबिम्बिताः सन्तः स्वाधारोपाधिवैशिष्ट्येनैवावभासन्ते, यथा खड्गे
तद्धर्मोर्ध्वताद्युपरक्ततया मुखं तथा महति सूक्ष्मे वा दर्पणे तथात्वेनेति । तद्वद्विश्वमपीदं प्रकाशे
प्रतिबिम्बितं सत् प्रकाशमानत्वादि तद्धर्मजातमाश्रयेत् स्वीकुर्यादेवेत्यर्थः । प्रकाशादनति-
रिक्तत्व एव हि विश्वस्य प्रकाशमानत्वं स्यात् । अन्यथा हि प्रकाशमानत्वायोगान्न किञ्चि-
दपि स्फुरेत् । अत एव च स्वयं प्रकाशमानत्वादस्य स्वातन्त्र्यम् । प्रकाशादतिरिक्तत्वे हि ज-
डस्य नीलसुखाद्यात्मनो विश्वस्य स्वयमप्रकाशरूपत्वात् स्वात्मना न प्रकाशः अपि तु परेणेति

548 tad] K_{ED}; etat K₂ G L 548 bāhyadr̥ṣṭāntapuraḥsaramāha] K_{ED}; bāhyapratibi-
mbadr̥ṣṭāntapuraḥsaramityāha D K₂ G Lk₂ L 550 pratibimbitāḥ] K_{ED}; pratibimbitāḥ G
551 khaḍge mukhādivat] K_{ED} K₃; khaḍgamukhādivat K_{ED}^{ka} 552 prakāśatva] K_{ED};
prakāśatvaṃ L 553 avabhāsante] K_{ED}; bhāsante Lk₂ L 554 taddharmordhvatādyu°]
K_{ED}; taddharmatopūsaratā°L; taddharmatodhvatādyupara K₂ 554 uparaktatayā
mukhaṃ tathā mahati sūkṣme vā] K_{ED}; uparaktatayā mahati sūkṣme vā K_{ED}^{kha}
554 tadvad°] K_{ED}; tad°Lk₂ 556 prakāśādanatirikta°] K_{ED}; prakāśānatirikta°G L;
prakāśamānati°K₂ 558 °rūpatvāt] K_{ED}; °rūpatvābhāvāt G K_{ED}^{ka}

547 The *tva* in *ātmakatvāttasya* is missing from G Lk₂. 550 K₃ has a *upadhmanīya* on the
top of the alphabet *pra* in *pratibimbitāḥ* 552 *prabhṛtiṃ dharmā°*] K_{ED}; *prabhṛtidharma*
J₂ 556 In Lk₂ the text from *prakāśādanatiriktatva..... to parāpekṣāyāṃ pāratantryaṃ bhavedīti*
bhāvah / is missing. The text is, however, added on the right margin of the same page.
This is another instance of the scribe of Lk₂ having an eye skip between *svātantryaṃ* and
pāratantryaṃ 556 L writes *prakāśamamānaṃ*. 558 *tu* is missing from L

547 Lk₂ 21v 547 D 551 J₂ 10v 552 K₃ 17v 557 G 22r

560 परापेक्षायां पारतन्त्र्यं भवेदिति भावः । अत एव च सर्वमेवेदं वेद्यजातं प्रकाशत्मनः परमेश्व-
रस्य शरीरीभूतमिति प्रकाशात्मत्वाद्विश्वात्मैव । तदुक्तम्

प्रदेशोऽपि ब्रह्मणः सार्वरूप्यमनतिक्रान्तश्चाविकल्प्यश्च । इति ।

तथा

एकैकस्यापि तत्त्वस्य षड्विंशत्तत्त्वरूपता ।

इति च ॥ ४५-४६ ॥

565

ननु रूपादीनां मध्यात्कचिदेव किञ्चित्प्रतिबिम्बमेतीति प्रतिपादितं प्राक्, तत्कथं रूपाद्या-
त्मकं निखिलमेव विश्वमेकस्मिन्बोधे प्रतिसंक्रान्तिमियादित्याशङ्क्याह

यथा च सर्वतः स्वच्छे स्फटिके सर्वतो भवेत् ।
प्रतिबिम्बं तथा बोधे सर्वतः स्वच्छताजुषि ॥ ३-४७ ॥

561 Also quoted in the TĀV-1.165, 4.98, 12.5, 28.376 563 Also quoted in the TĀV-14.45-46

559 sarvamevedaṃ] K_{ED}; sarvamidaṃ K₂G Lk₂L 560 śarīrībhūtamiti]
K_{ED}G^{pc}; śarīrībhūtaprāyamiva K_{ED}^{ka}; śarīrabhūtamī++ G^{ac}; śarīrībhūtamiva
K₂Lk₂L 561 pradeśo] K_{ED}; prādeśo G 561 rūpyam] K_{ED}; rūpaṃ L
563 ṣaṭṭriṃśattattvarūpatā] K_{ED}; ṣaṭṭriṃśadrūpatā G Lk₂^{ac}; ṣaṭṭriṃśattattvarūpā
Lk₂^{pc} 566 pratipāditaṃ] K_{ED}; upapāditaṃ D K₂K_{ED}^{ka}Lk₂

559 *ca* missing from G 561 K₂G Lk₂L read *ceti* instead of *cāvikalpyaśca* 565 *ca* is miss-
ing from K₂L 568 *e* on the top of *sphaṭike* is not visible in K₃ because it is concealed un-
der a small patch of paper that has been used to restore the binding of the Ms 568 *o* on
the top of *sarvato* is not visible in K₃ because it is concealed under a small patch of paper
that has been used to restore the binding of the Ms

559 K₂ 106v 560 L 115r 566 Lk₂ 21r

570 सर्वत इति स्फटिकपक्षे सर्वस्याः पूर्वापरादिकाया दिशः । बोधपक्षे सर्वस्माद्रूपादेः ।
यद्यपि सर्वतः स्वच्छे स्फटिके सर्वतो रूपमात्रप्रतिबिम्बमेव भवेदिति नास्य दृष्टान्तस्य रू-
पादिप्रतिबिम्बग्रहणसहिष्णौ बोधे साम्यं, तथापि यथायथं स्वच्छतातिशयसंभवाद् भावानां
प्रतिबिम्बग्रहणोत्कर्षप्रतिपिपादयिषया एतदुपात्तम् । तथाहि दर्पणस्य पुरोभाग एव खड्गस्य
575 पूर्वापरभागयोरेव स्फटिकस्य च सर्वत एव स्वच्छतातिशय इत्येषां यथायथं प्रतिबिम्बग्रहणे
तारतम्यं संभवति । एवं बोधस्यापि सर्वतः स्वच्छत्वाद्रूपादिप्रतिबिम्बग्रहणे सामर्थ्यमिति ।
एवं च स्फटिकादप्यत्यन्तस्वच्छो बोध इति तात्पर्यार्थः ॥ ४७ ॥

ननु का नामास्य ततोऽप्यत्यन्तस्वच्छतेत्याह

अत्यन्तस्वच्छता सा यत्स्वाकृत्यनवभासनम् ।

571 mātrapratibimbameva bhaved] K_{ED}; mātrabimbameva bhavati K_{ED} ^{kha};
mātrapratibimbameva bhavati Lk₂; mātrapratibimbam bhavati D K₂ G L
572 pratibimbagrahaṇasahiṣṇau] K_{ED} G ^{pc}; pratibimbasahiṣṇau G ^{ac} L
573 svacchatātīśayasambhavād bhāvānām] K_{ED}; svacchatasayasambhavābhāvā-
nām Lk₂ 573 °upāttam] K_{ED}; °upapāditam Lk₂ 575 pratibimbagrahaṇe tārata-
myam] K_{ED}; pratibimbatāratamyam G 575 grahaṇe sāmartyam] K_{ED}; grahaṇe' pya-
sāmartyam D K₂ K_{ED} ^{kha} Lk₂; grahaṇetyanta sāmartyam G 576 °svaccho bo-
dha] K_{ED}; svaccho tyāha G ^{ac}; svaccho bodhaḥ ityāha G ^{pc} 579 atyanta] K_{ED}; ādya-
nta T

570 *iti* missing from L. 571 In K₂ the scribe has had an eye-skip confusing between *sarvasmād* and *sphaṭike sarvato* because of which the text in between is missing from K₂.
571 *eva* missing from L. 572 K₂ has the text between *pratibimbagrahaṇasahiṣṇau* and *prati-
bimbagrahaṇe tāratamyam sambhavati* missing because of the scribe's eye-skip. 572 In G on
the top of f 22r it writes: *svacchantātīśayasambhavād bhāvānām pratibimbagrahaṇotkarṣa prati-
pipādayiṣaitadupā+mā tathā hi darpaṇasya puro bhāga eva khadgasya pūroāparabhāgayoreva spha-
ṭikasya ca sarvata eva svacchatātīśaya ityeṣām pratibimbagrahaṇe tāratamyam.* 572 In Lk₂ the
text from *svacchatātīśayasambhavād* to *svacchatātīśaya ityeṣām yathāyatham* is missing as the
main text. However, the missing text has been added later on the left margin of the same
page. The scribe seems to have had eye-skip because of *yathāyatham*. There is exactly same
part of the text missing from L as well. 576 *ca* missing from G L. 576 G writes *atya-
nta svaccho bodha ityāha atyantasvaccha.....* 576 In K₂ the text between *sphaṭikādapyatyanta-
svaccho* and *tato'pyatyantasvacchatā* (this is a part of the *avataranikā* of the next verse) is mi-
ssing probably because of scribe's eye-skip. 579 *ya* in *yatsvākṛt* is inserted later in K₃.
579 °*tā sā* is not visible in D.

572 G 22v 575 D

अतः स्वच्छतमो बोधो न रत्नं त्वाकृतिग्रहात् ॥ ३-४८ ॥

इह खलु प्रकाशः स्वप्रकाशत्वात् स्वात्मन एव प्रकाशते न परस्येत्यन्यानपेक्षणाद्वेद्य-
त्वगन्धमात्रमपि न स्पृशतीति नास्य स्फटिकादिवज्ज्ञानान्तरग्राह्यत्वं येनाकारावभासोऽपि
स्यात् । इह स्वच्छमेव हि अस्वच्छस्य प्रतिबिम्बं स्वीकर्तुं शक्नुयात् सितदुकूलमिव स्फटिकमणौ,
न च परप्रमात्रेरूपं प्रकाशापेक्ष्यं अन्यदधिकस्वच्छं किञ्चिदस्ति यदस्याप्याकारग्रहणनिपुणं
स्यादिति युक्तमुक्तमत्यन्तस्वच्छता सा यत्स्वाकृत्यनवभासनमिति । स्फटिकादि पुनर्ग्राह्य-
त्वादेतदपेक्षया न स्वच्छम् । यथा यथा हि स्फुटा वेद्यता तथा तथा स्वच्छत्वस्याभाव इति
भावः । अनेनैव चाभिप्रायेण पूर्व

नैर्मल्यं मुख्यमेतस्य संविन्नाथस्य सर्वतः ।

ंशांशिकातः काप्यन्यत् [विमलं तत्तदिच्छया] ॥

इत्यादिना बोधस्य तदितरेषां केषाञ्चन भावानां च स्वच्छत्वस्य मुख्यामुख्यतया द्वैविध्यमुक्तम्
। एवं दर्पणादि स्वच्छं स्फटिकं स्वच्छतरं बोधस्तु स्वच्छतम इत्याशयः ॥ ४८ ॥

589 TĀ-3.9

580 tvākṛti °] K_{ED} K₃; svākṛti °K_{ED}^{ka} G 581 eva] K_{ED} Lk₂^{pc}; e K₂ Lk₂^{ac}
582 ityanyānapekṣaṇāt] K_{ED}; ityanyonyāpekṣaṇāt K_{ED}^{ka}; ityananyāpekṣaṇāt G
582 °gandhamātra] K_{ED}; °gandhomātra L 583 syāt] K_{ED} K₂^{pc} Lk₂^{pc}; bha-
vet K₂^{ac} Lk₂^{ac} 583 °dukūla°] K_{ED}; °dugūla°Lk₂ 584 sphaṭikamaṇau] em;
sphaṭikamaṇiḥ G K_{ED} Lk₂; sphaṭikamaṇeḥ K_{ED}^{ka} 584 parapramātrekarūpaṃ
prakāśāpekṣyaṃ] K_{ED}; parapramātrekarūpapakāśamapekṣhānya°Lk₂;
parapramātrekarūpapakāśamapekṣya°D; paramātrekarūpapakāśamapekṣa°G^{ac};
parapramātrekarūpapakāśamapekṣa°G^{pc} 584 adadhikasvacchaṃ] K_{ED}; adadhikaṃ
svacchaṃ G 586 sphuṭā vedyatā] K_{ED}; sphuṭavedyatā D K₂ G L 589 °aṃśāṃśikātaḥ
] K_{ED} G^{pc}; °śāṃśikātaḥ G^{ac}

583 *hi* is missing from G. 584 In *Lrūpa* is missing and it writes °*apekṣyānya* L.
590 K₂ writes *yeṣāṃ* before *taditareṣāṃ* and also writes *kecana* instead of *keṣāñcana*.

583 Lk₂ 22v 583 L 116v 589 G 23r

तदेवं संवित्प्रतिबिम्बेन विश्वस्य सर्वतः संभवत्यपि बाह्यप्रतिबिम्बसाम्य अस्ति कश्चित्ततो
युक्तिबलानीतो विशेष इत्याह

595

प्रतिबिम्बं च बिम्बेन बाह्यस्थेन समर्प्यते ।
तस्यैव प्रतिबिम्बत्वे किं बिम्बमवशिष्यताम् ॥ ३-४९ ॥

इह खलु मुखादिना बाह्येन बिम्बेन दर्पणादौ प्रतिबिम्बं समर्प्यत इत्यत्र तावन्न कस्यापि वि-
मतिः । यदा पुनस्तस्य बिम्बत्वेन संमतस्य बाह्यस्यैव प्रतिबिम्बत्वमुपगम्यते तदा किं नाम बि-
म्बं प्रतिबिम्बार्पणक्षमं वस्त्ववशिष्यताम् । न किञ्चिदपि संभवतीत्यर्थः । न हि यथा ज्ञानाद्वि-
च्छिन्नो नीलसुखादिरर्थस्तथा ततोऽपि विच्छिन्नमर्थान्तरमस्तीति कस्याप्यभ्युपगमः ॥ ४९
॥

ननु यद्यप्येतदेवं तथापि निर्निमित्तमेव कथं प्रतिबिम्बमुदियादिति । तत्र बिम्बभूतं किञ्चि-
त्कारणं वक्तव्यमित्याशङ्क्याह

605

यद्वापि कारणं किञ्चिद्विम्बत्वेनाभिषिच्यते ।
तदपि प्रतिबिम्बत्वमेति बोधेऽन्यथा त्वसत् ॥ ३-५० ॥

597 This verse is quoted in MMP 59 (p. 148).

593 °pratibimbenā] K_{ED}; °pratibimbane K₂ G L 599 upagamyate] K_{ED}; upāsyate
K₂ G Lk₂ L 600 °śiṣyatām] K_{ED}; śiṣyate K₂ G Lk₂ L 604 nirmimitta°] K_{ED} G^{pc}; nimitta
G^{ac} 605 vaktavyam] K_{ED}; vartitavyam K₂ G^{ac} L 607 abhiṣicyate] K_{ED}; atīśiṣyate J₂

598 *khalu* is missing from D G L . 599 *punastasya* is glossed below by *mukhādeḥ* in Lk₂ .
601 In D *yathā jñā* is missing, but is added later. 601 G writes *mukhādiraktaḥ*. 601 *api* is
missing from L .

598 K₂ 127v 599 Lk₂ 22r 601 L 116r 607 G 23r

अत्र खलु बिम्बत्वेन यत्किञ्चन प्रतिबिम्बार्पणक्षमं कारणमिष्यते तर्त्कि बोधादनतिरिक्तमतिरिक्तं
 वा । अनतिरिक्तत्वे तदुक्तयुक्त्या प्रतिबिम्बमेव न बिम्बम् । अतिरिक्तत्वे च बुद्ध्यमानत्वाभावात्
 610 तन्न किञ्चिदेवेति युक्तमुक्तं तस्यैव प्रतिबिम्बत्वे किं बिम्बमवशिष्यतामेति ॥ ५० ॥

एतदेवोपसंहरति

इत्थमेतत्स्वसंवित्तिदृढन्यायास्त्ररक्षितम् ।
 साम्राज्यमेव विश्वत्र प्रतिबिम्बस्य जृम्भते ॥ ३-५१ ॥

615 एवकारो भिन्नक्रमः तेन प्रतिबिम्बस्यैव, न पुनर्बिम्बस्यापीत्यर्थः । विश्वत्रेति न पुनर्बाह्ये
 मुखादौ । तत्र हि बिम्बप्रतिबिम्बयोर्द्वयोरपि सामर्थ्यामिति भावः ॥ ५१ ॥

ननु तयोः परस्परसापेक्षत्वात् कथं बिम्बभावे प्रतिबिम्बस्यैव सद्भाव इत्याह

620 ननु बिम्बस्य विरहे प्रतिबिम्बं कथं भवेत् ।
 किं कुर्मो दृश्यते तद्धि ननु तद्विम्बमुच्यताम् ॥ ३-५२ ॥

एतदेव समाधत्ते किं कुर्म इत्यादिना । दृश्यते इति न हि दृष्टेऽनुपपन्नं नामेति भावः । ननु

622 This verse is quoted in MMP 59 (p. 151).

608 kāraṇa°] K_{ED}; dhāraṇa°K₂ 609 atiriktaṃ vā] K_{ED}; atirikte tu K_{ED}^{ka} (?)
 609 taduktayuktyā] K_{ED} G^{bc}; tvaduktyuktyā D Lk₂ G^{ac} L 614 sāmrajya°]
 K_{ED}; sāmraja°L 616 bimbapratibimbayor] K_{ED}; pratibimbabimbayor K₂ Lk₂
 618 bimbabhāve] K_{ED}; bimbābhāve D Lk₂ 621 nanu] K_{ED}; na tu T

608 *tat* in *tatkiṃ* missing from Lk₂, but is added later on the right margin. In G *kiṃ*
 is missing. 610 K₂ writes °*bhāvānn kiñcid*. 614 T seems to read °*nyāyāsta*° instead of
 °*nyāyāstra*°. 615 In G *va* in *eva* is added later on the right margin. *va* is missing from L.
 616 *hi* is missing from K₂ L. 618 *eva* is missing from K₂ G Lk₂ L 623 *iti* is missing from
 G.

609 D 615 Lk₂ 23v 616 K₂ 127r

न खलु वयं दृष्टमपहुमहे यदेवमुच्यते किं तु दृश्यमानमिदं विश्वं प्रतिबिम्बतया न वाच्यमपि
625 तु बिम्बतयेत्यभिदध्म इत्याह ननु तद्विम्बमुच्यतामिति ॥ ५२ ॥

एतदेव निराकरोति

नैवं तल्लक्षणाभावाद्विम्बं किल किमुच्यते ।

अन्यामिश्रं स्वतन्त्रं सद्भासमानं मुखं यथा ॥ ३-५३ ॥

630 तल्लक्षणाभावादिति बिम्बलक्षणायोगात् । किं नाम बिम्बलक्षणमित्याह बिम्बमित्यादि ।
अन्यामिश्रमिति सजातीयविजातीयव्यावृत्तमित्यर्थः । अत एव स्वतन्त्रं स्वरूपमात्रनिष्ठं पर-
स्य परनिष्ठतानुपपत्तेः । तथात्वे हि स ततः पृथगेव न भवेदिति भावः । एवंरूपत्वे चास्या-
बाधितत्वमेवास्ति प्रमाणमित्युक्तं भासमानमिति ॥ ५३ ॥

635 एवं बिम्बलक्षणान्तरं तत्तुल्यकक्षयतया लक्षणीयस्य प्रतिबिम्बस्य पीठिकाबन्धं कर्तुं तदा-
धारस्य तावत् सर्ववादिसिद्धतां द्योतयितुम्

निजधर्माप्रहाणेन पररूपानुकारिता ।

629 This verse is quoted in MMP 59 (p. 152).

628 tallakṣaṇābhāvādbimbaṃ] K_{ED}; lakṣaṇābhāvābhāvādbimbaṃ Lk₂ 629 sadbhāsa°]
K_{ED}; tadbhāsa°G L 632 paraniṣṭhatānupapatteḥ] K_{ED}; paraniṣṭhitvānupapatteḥ D; pa-
raniṣṭhibhānupapatteḥ K₂; niṣṭhitattvopapatteriti hi sat K_{ED}^{kha} 632 sa tataḥ] K_{ED}; sa-
taḥ K₂ L 635 °ṇāntaraṃ] em. °ṇānantara K_{ED}

624 *nanu* missing from G. 624 *yadevamucyate* is missing from L. 625 K₂ Lk₂ L read
ca instead of *tu*. 632 G Lk₂ L read *ca* between *parasya* and *paraniṣṭha*... 632 On the left
margin of G 24v it writes: *vistareṇavivakṣitasārthasyādau ++āsaṃgrahaṇaṃ pīṭhikābandhaḥ*
||

624 L 117v 625 G 24v 636 Lk₂ 23r

प्रतिबिम्बात्मता सोक्ता खङ्गादर्शतलादिवत् ॥

इति प्रज्ञालङ्कारकारिकार्थगर्भीकारेण लक्षणमाह

640

स्वरूपानपहानेन पररूपसदृक्षताम् ।

प्रतिबिम्बात्मतामाहुः खङ्गादर्शतलादिवत् ॥ ३-५४ ॥

645

इह दर्पणादेस्तनुत्वपरिमण्डलत्वाद्यात्मनः स्वस्यासाधारणस्य रूपस्यापरित्यागेऽपि परस्य
मुखादे संबन्धिना रूपेण यत् सादृश्यं तदेव प्रतिबिम्बात्मत्वं न तु तद्रूपतासादनमेव इति सर्व
एव वादिन आहुः । नात्र कस्यापि विप्रतिपत्तिरिति भावः । ताद्रूप्ये हि श्लक्ष्णैकवपुषोऽपि दर्प-
णस्य निम्नोन्नतमुखप्रतिबिम्बपरिग्रहे श्लक्ष्णत्वाभावो भवेत् । नगरादिप्रतिबिम्बयोगेऽप्यनेक-
रूपपरिग्रहात् दर्पणस्यानैक्यं स्यात् । तेन यथा चित्रज्ञानस्यानेकवेदनेऽपि चित्रपतङ्गादौ एक-
त्वानपायादनेकसदृशाकारतयेकत्वमेव नानेकत्वम् । एवं दर्पणादेरप्यनेकप्रतिबिम्बयोगे ना-
नेकरूपत्वमिति नानैक्यप्रसङ्ग अपि तु तत्सादृश्यमात्रमेव । न च सादृश्यमात्रादेव ताद्रूप्यम्
। न हि गवयसादृश्यादेव गौर्गवयः । तस्माद् बिम्बसदृशाकारत्वमेव प्रतिबिम्बधारित्वमिति

638 According to Dr Vincent Eltschinger's preliminary edition of the *Prajñālaṅkārikā* of Śaṅkaranandana, this verse numbers 3.27cd-28ab.

638 dharmāprahāṇena] K_{ED}; dharmāpahāṇena K_{ED}^{ka} G 639 °kāreṇa] K_{ED}; kāraṇa
K₂ 642 parimaṇḍalatvādyātmanaḥ] K_{ED}; parimaṇḍalādyātmanaḥ K_{ED}^{ka} G; tanat-
vampimaḍālatvātmanaḥ K₂ 643 rūpatāsādanam] K_{ED}; rūpatvāpādanam K_{ED}^{kha} L; rū-
patvāsādanam D K₂ G Lk₂ 644 vipratipattiriti] K_{ED}; vimatiriti D 646 anekavedane'pi
] K_{ED}; anekatvaṃ syād K_{ED}^{ka}; anekavadane'pi K₂

639 *iti* is missing from G. 639 °*artha*° is missing from G^{ac} L. 642 L writes in com-
pound: *svasyāsādhāraṇarūpasyāparityāge'pi*. 643 L writes °*ātmakatvaṃ*. 645 °*mukha*° is
missing from K₂ Lk₂. In Lk₂ it is added later on the top. 645 In L *pari* in *parigrahe* is
missing. 647 *sa* in *sadrśa* is added on the top in Lk₂. *da* in °*pāyādaneka*° is missing from G
648 D writes *anekaṃ rūpaṃ*. In K₂ G *tva* in *anekarūpatvaṃ* is missing. In Lk₂ *tva* in *anekarū-
patvaṃ* is added later on the top. 648 *tu* is missing from G Lk₂ L. 648 In G *mātra* in tex-
titsādṛśyamātra° is added later. 649 K₂ writes *gavoayah sādṛśya*°.

638 K₂ 128v 641 G 24r 643 L 117r 643 D

650 तात्पर्यार्थं ॥ ५४ ॥

एतदेवार्थद्वारेण संवादयति

उक्तं च सति बाह्येऽपि धीरेकानेकवेदनात् ।
अनेकसदृशाकारा न त्वनेकेति सौगतैः ॥ ३-५५ ॥

655 उक्तमिति प्रज्ञालङ्कारादौ । तदुक्तं तत्र

तस्मात्सत्यपि बाह्येऽर्थे धीरेकानेकवेदनात् ।
अनेकसदृशाकारा नानेकैव प्रसृज्यते ॥ इति ॥ ३-५५ ॥

नन्वेवमपि प्रतिबिम्बस्य लक्षणं न किञ्चिदुक्तं स्यादित्याशङ्कां प्रदर्श्य तल्लक्षणमेवाह

660

नन्वित्थं प्रतिबिम्बस्य लक्षणं किं तदुच्यते ।
अन्यव्यामिश्रणायोगात्तद्भेदाशक्यभासनम् ॥
प्रतिबिम्बमिति प्राहुर्दर्पणे वदनं यथा ॥ ३-५६ ॥

658 According to Dr Vincent Eltschinger's preliminary edition of the *Prajñālañkāraḥ* of Śaṅkaranandana, this verse numbers 3.35. Also quoted in TĀV-7.24. 662 The verses 3.56cdef is quoted in MMP 59 (p. 152).

653 uktaṃ ca] K_{ED}; itthaṃ ca] J₂; uktaṃ hi T 653 sati bāhye'pi] K_{ED} L^{pc}; satya-
bhāvepi L^{ac} 654 vedanāt] K_{ED}; vedanam L 657 nānekaiva] K_{ED}; nānekeva Lk₂
658 prasṛjyate] K_{ED}; prasajyate D

657 nā in nānekaiva added later in G. 659 na missing from K₂. 662 Verses 3.56cd are missing from J₂.

650 K₂ 128r 651 Lk₂ 24v 662 L 118v 662 G 25v

इह खलु सर्व एव वादिनस्तत्प्रतिबिम्बमाहुः यदन्येन स्वाधिकरणभूतेन दर्पणादिना या
व्यामिश्रणा तादात्म्यं तथा योगात्तदनतिरिक्तत्वाद्धेतोः । ततोऽन्यस्मात् तदाकारग्रहणसहि-
ष्णोर्दर्पणादेर्भेदेन पृथक्स्वातन्त्र्येणाशक्यं भासनं यस्य तत् । तत्परतन्त्रमित्यर्थः । अनेन चा-
665 स्य बिम्बवैपरीत्यं दर्शितम् । तद्धि अन्यामिश्रं स्वतन्त्रं चेत्युक्तम् । एतच्च पूर्वमेव बहूक्तमि-
तीह न पुनरायस्तम् ॥ ५६ ॥

एतदेव प्रकृते योजयति

बोधमिश्रमिदं बोधाद्भेदेनाशक्यभासनम् ।

670 पुरतत्त्वादि बोधे किं प्रतिबिम्बं न भण्यते ॥ ३-५७ ॥

इदं खलु तत्त्वभुवनाद्यात्मकं विश्वं बोधे प्रतिबिम्बं किं न भण्यते । अवश्यमेवाभिधात-
व्यमित्यर्थः । यस्मादिदमपि दर्पणेनेव मुखं बोधेन प्राप्ततदैकात्म्यम् अत एव दर्पणादिव मु-
खस्य बोधाद्भेदेन पृथगशक्यं भासनं यस्य तत् । न हि प्रकाशमन्तरेण किञ्चिदपीदं भावजातं
स्फुरेदिति भावः । यदुक्तम्

670 This verse is quoted in MMP 59 (p. 152).

663 svādhikaraṇa°] K_{ED}; svādhikāraṇa G 664 tayā] K_{ED}; tathā K₂ G L 664 tayā yogā-
ttadanatiriktatvāddhetoḥ] K_{ED}; tathāyogāttadatiriktatvahetoḥ K_{ED}^{ka}; tathā yogāttadati-
riktatvāddhetoḥ G^{ac} Lk₂ L; tathā yogāttadanatiriktatvāddhetoḥ G^{pc} 666 anyāmiśraṃ
] K_{ED}; anvāmiśraṃ Lk₂; taddhyānāmiśraṃ G L 669 bodhamiśramidaṃ] K_{ED} L^{pc}; bo-
dhamātramidaṃ L^{ac} 670 bhāsanam] K_{ED} D^{pc}; bhāsakam D^{ac} 670 puratattvādi]
K_{ED}^{ka} K₃; paratattvādi D J₂ K_{ED} L 670 bhanyate] K_{ED}; bhāsyate MMP 59 (p. 152).
670 MMP writes *bhede vā śakyabhāsanam* | 671 ātmakaṃ] K_{ED}; ārambhakaṃ K_{ED}^{kha}
673 mukhasya] K_{ED}; mukhyasya L 673 °bhedena] K_{ED} Lk₂^{pc}; °binnena K₂ Lk₂^{ac}
673 pṛthag] K_{ED} G^{pc}; apṛthag L

664 The *ā* in *vyāmiśraṇā* is added later in G. 665 *tat* is missing from K₂ G L. However,
it is not clear if this is the latter or the former *tat*. 667 G L writes *iha* later saying *puna-
rihāyastam*. 670 T writes *bodhā[d] bhede cāśakyabhāsanam*. 670 Verses 3.57ab is missing
from J₂ 671 G^{pc} writes *vivaṃ*. The original reading is not visible. 671 G^{pc} writes *kiṃ*.
The original reading is not visible. 672 K₂ writes *darpaṇenaiva* instead of *darpaṇeneva*.

665 Lk₂ 24r 668 K₂ 109v

675

तत्तद्रूपतया ज्ञानं बहिरन्तः प्रकाशते ।
 ज्ञानादृते नार्थसत्ता ज्ञानरूपं ततो जगत् ॥
 न हि ज्ञानादृते भावाः केनचिद्विषयीकृताः ।
 ज्ञानं तदात्मतां प्राप्तमेतस्मादवसीयते ॥ इति ।

तथा,

680

युगपद्वेदनाज्ज्ञानज्ञेययोरेकरूपता ।

इति ॥ ५७ ॥

685

तदेवं प्रतिबिम्बलक्षणयोगेऽपि विश्वस्य यदि निर्निमित्तमेव बिम्बत्वमुच्यते तदुच्यताम् ।
 को दोषः । एष खलु नास्ति विवादः । न चात्र विदुषां भरः । ते हि वस्तुन्येवाभिनिविष्टाः
 । तच्च नान्यथा कर्तुं शक्यम् । प्रतिबिम्बलक्षणयोगस्यैवात्रोपपादितत्वात्, बिम्बलक्षणस्य च
 योजयितुमशक्यत्वात् । तदाह

लक्षणस्य व्यवस्थैषाकस्माच्चेद्विम्बमुच्यताम् ।

678 This verse is attributed to the *Śrīkālīkākrāma* in the TĀV-5.80cd and the *Paramārthasā-raviṣṭi* (KSTS p. 90, verse 41). *Mahārthamañjarīparimala* attributes it to *Śrīdevikākrāma* (verse 2, Dwivedi's ed. p. 10)

677 jñānādr̥te] K_{ED}; jñānāśr̥te G 678 °kṛtāḥ] K_{ED}; °kṛtaḥ K₂ 680 vedanājñānājñeya] K_{ED}; vedanājñānājñeya K₂ Lk₂ 683 pratibimbalakṣaṇayoge'pi viśvasya] K_{ED}; pratibimbalakṣaṇayoge'pi bimbasya K_{ED}^{kha}; pratibimbalakṣaṇayoge'pi viśvasya K₂ G^{ac} Lk₂ L; pratibimbalakṣaṇagrahaṇayoge'pi viśvasya G^{pc} 683 bimbatva°] K_{ED} Lk₂^{ac}; pratibimbatva Lk₂^{pc}

680 G does not read ā in *vedanā* but marks it on margin. 685 K_{ED} has *kartu*, and not *kartum* 685 K₂ writes: *lakṣaṇasya ca yojayitum*.

675 Lk₂ 25v 676 D 680 L 118r 683 G 25r

प्राज्ञा वस्तुनि युज्यन्ते न तु सामयिके ध्वनौ ॥ ३-५८ ॥

अकस्मादिति निर्हेतुकमित्यर्थः ॥ ५८ ॥

690

ननु तल्लक्षणयोगाद्विश्वस्य प्रतिबिम्बत्वं यदुच्यते तदास्तां नास्माकमत्र अभिनिवेशः ।
तस्य पुनर्बिम्बारख्यं कारणमन्तरेण सद्भाव एव कथं स्यादित्याशङ्क्याह

ननु न प्रतिबिम्बस्य विना बिम्बं भवेत्स्थितिः ।

एतदेव प्रतिविधत्ते

695

किं ततः प्रतिबिम्बे हि बिम्बं तादात्म्यवृत्ति न ॥ ३-५९ ॥

किं तत इति बिम्बं चेन्नास्ति ततः किम् । न किञ्चिदपीत्यर्थः । न हि प्रतिबिम्बे शिशिपात्व
इव वृक्षत्वं बिम्बमैकात्म्येन वर्तते । येन बिम्बाभावे प्रतिबिम्बमपि न स्यात् ॥ ५९ ॥

तदाह

688 prajñā vastu°] K_{ED}; prājñāvastu°]J₂ 688 yujyante] K_{ED} K₃; yudhyante K_{ED}^{ka} Lk₂;
budhyante K_{ED}^{kha}; vudhyante J₂ 688 sāmāyike] K_{ED}; sāmāyike J₂; kasmāditi L
691 nāsmākamatra] K_{ED}; nātāsmākaṃ Lk₂; nātrāsmākaṃ D K₂ 693 na] K_{ED} L^{pc}; tat
L^{ac} 694 pratividhatte] K_{ED} Lk₂^{ac}; pratividate Lk₂^{pc}; prativadate G L 697 iva] K_{ED};
eva K₂ 699 tadāha] K_{ED} Lk₂^{ac}; ityāha Lk₂^{pc}

688 It seems that the scribe first wrote *ucyate*, but then corrected it to *ucyatām* 688 In
G *yujya* is removed in the main text and right margin writes the correction as *yujya*.
691 In Lk₂ *du* in *yaducyate* is added later on top. 692 *āśaṅkyāha* is missing from Lk₂.
694 D G L writes *etadeva pratividhatte* after the verse 3.59cd. 695 T writes *naḥ* instead of
na. 695 Lk₂ writes the ab and cd of 3.59 together. 695 K₃ has a *upadhmanīya* on the
top of the alphabet *pra* in *pratibimbe* 696 In Lk₂ *iti* is missing. 696 K₂ G L read *kiṃ tata*
ityādinā.

688 Kb 129r 688 Lk₂ 25r 697 Lk₂ 26v

700

अतश्च लक्षणस्यास्य प्रोक्तस्य तदसंभवे ।
न हानिर्हेतुमात्रे तु प्रश्नोऽयं पर्यवस्यति ॥ ३-६० ॥

अत इति बिम्बप्रतिबिम्बयोस्तादात्म्यवृत्तित्वाभावात् । प्रोक्तस्येति अर्थाद्विश्वविषये । त-
दसंभव इति बिम्बभावे ।

705

ननु न वयं प्रतिबिम्बलक्षणे विवदामहे किं तु बिम्बं विना तत्कथं भवेदिति ब्रूमः । न हि
निर्निमित्तमेव भावानां संभवो न्याय्यः । इत्याशङ्क्याह हेतुमात्र इत्यादि । हेतुश्च द्विविधः उ-
पादानं निमित्तं च । उपादानं यथा घटादौ मृदादि । निमित्तं यथा तत्रैव दण्डादि । प्रति-
बिम्बस्य च बिम्बं नोपादानकारणम् । तद्धि घट इव मृत्स्वरूपविकारमासाद्य कार्यानुगामि-
त्वेन वर्तते । नैवमत्र बिम्बम् । प्रतिबिम्बोदयेऽपि तस्याविकृतस्यैव पृथगुपलम्भात् । तेना-
त्र दण्ड इव घटे निमित्तकारणं बिम्बम् ॥ ६० ॥

710

ततश्च निमित्तकारणविषय एवायं प्रश्नो नान्यत्रेत्याह

तत्रापि च निमित्ताख्ये नोपादाने कथञ्चन ।

निमित्तकारणानां च कदाचित्कापि संभवः ॥ ३-६१ ॥

715

न च निमित्तकारणानां सर्वसर्विकयैव संभवो भवेदित्याह निमित्तेत्यादि । इह खलु दण्ड-
परिहारेणापि स्वकराहत्यैव चक्रं भ्रमयन् कुम्भकारः कुम्भं कुर्यात् । मृत्परिहारेण पुनरतिनिपु-

702 iti] K_{ED}; eva G 702 vṛttitvābhāvāt] K_{ED}; vṛttitābhāvāt K₂; vṛttitābhavāt G L
703 bimbābhāve] K_{ED}; bimbābhāve D K₂ 705 bhāvānām] K_{ED}; bhāvānām Lk₂
705 nyāyāḥ] K_{ED}; nyāyāḥ K₂ G Lk₂ L 705 ityādi] K_{ED}; ityādina K₂ Lk₂ 705 hetuśca
] K_{ED}; na ahetuśca L 706 upādānam] K_{ED}; upādānam K₂ Lk₂ 714 sarva^o] K_{ED};
sarvaṃ D K₂ G Lk₂ L 715 bhramayan] K_{ED}; bhrāmayan K₂ Lk₂ L

706 ca is missing from Lk₂, but it is added later on the top. 715 G^{pc} is probably also
reading *bhrāmayan* but it is not very clear. 715 *kumbhakāraḥ* is missing from Lk₂, but is
added later on the top.

703 L 119v 706 K₂ 130v 713 Lk₂ 26r 713 K₃ 17r 713 D

णोऽपि कुम्भकारः कुम्भं कर्तुं न शक्नुयात् । अतश्चोपादानकारणवत् नावश्यं निमित्तकारणोपयोगः । तेन बिम्बं विनापि प्रतिबिम्बं भवेत् । तदुत्पादसमर्थस्य तत्प्रतिनिधिभूतस्य कारणान्तरस्यापि भावात् ॥ ६१ ॥

720 तदाह

अत एव पुरोवर्तिन्यालोके स्मरणादिना ।
निमित्तेन घनेनास्तु संक्रान्तदयिताकृतिः ॥ ३-६२ ॥

725 अत इति बिम्बाभावेऽपि निमित्तान्तरेण प्रतिबिम्बोत्पादस्य संभवात् । आलोक इति तस्य रूपप्रतिबिम्बग्रहणसहिष्णुत्वात् । घनेनेति भावनात्मतामापन्नेन इत्यर्थः । अन्यथा हि सर्वस्यैव स्मर्तुः सर्वदैव पुरः स्मर्यमाणं भायात् । अत्र तावद्विम्बं नास्ति, दयिताया देशादिविप्रकृष्टत्वेनासंनिहितत्वात् । अथ च तत्कार्यं प्रतिबिम्बं दृश्यते इत्यत्र स्मरणादिना निमित्तान्तरेणावश्यं भाव्यम् । न हि निर्निमित्तमेव प्रतिसंक्रान्तायाः कान्ताया विच्छेदेन कादाचित्कः प्रतिभासो भवेत् ॥ ६२ ॥

717 °utpāda°] K_{ED}; °utpādāna°Lk₂; °utpādāna D K₂ G^{pc} L; upādāna G^{ac}
721 purovarti] K_{ED}; purovati Lk₂ 722 °kṛtiḥ] K_{ED}; °kṛtaḥ T 722 saṃkrānta
] K_{ED}; saṃkrāntā K₃; saṃkrāntādāyatā J₂ 723 bimbābhāve] K_{ED}; pratibimbā-
bhāve L 723 pādasya saṃbhavāt] K_{ED}; pādasaṃbhavāt K₂ Lk₂ G^{ac}; pādānasya saṃ-
bhavāt G^{pc}; pādāna saṃbhavāt L 726 °prakṛṣṭatven°] K_{ED}; prakṛṣṭe G 727 bhāvyaṃ
] K_{ED}; bhāvaḥ G

716 In K₂ G L the scribe has had an eye-skip confusing the word *kumbhakāraḥ kumbhaṃ* G^{pc} has written the missing text on the margin. 716 *na* is missing from K₂ Lk₂ L. In K₂ and Lk₂ it is added later on the top. 716 Instead of *kāraṇavat nāvāśyaṃ* L writes *kāraṇa-nnāvāśyaṃ*. 725 Instead of *sarvadaiva* L writes *sarva deva*. 727 In K₂ G Lk₂ L the scribe suddenly shifts backs a few lines and writes *deśādīviprakṛṣṭatvenāsaṃnihitatvāt* after *kāntāyā*. It is clear that he is confused by the words *dayitāyā* and *kāntāyā*.

721 J₂ 11v 723 L 119r 724 K₂ 130r 724 G 26v

अन्यथा संविदारूढा कान्ता विच्छेदयोगिनी ।
कस्माद्भाति न वै संविद् विच्छेदं पुरतो गता ॥ ३-६३ ॥

अन्यथेति स्मरणादिना निमित्तान्तरेण यदि प्रतिसंक्रान्ता कान्ता न स्यादित्यर्थः । संवि-
दारूढेति न हि संविदमारूढस्य वस्तुनो विच्छेदेन भाने भानं भवेदिति भावः । संविदो वि-
च्छेदे हि जाड्यापत्तेर्न किञ्चिदपि स्फुरेदिति सर्वमिदमन्धं स्यात् । संविदारूढं च वस्तु संवे-
द्यमानत्वादेव । न ततोऽधिकमिति न तदपि विच्छेदेन भायात् । अत आह न संविद्विच्छेदं
पुरतो गतेति ॥ ६३ ॥

ननु यद्येवं तर्हि ग्राह्यग्राहकभाव एव न भवेदिति समग्रव्यवहारविप्रलोपः स्यात् । सत्यम् ।
न हि परां संविदमपेक्ष्य भेदगन्धमात्रमप्यस्तीति सर्वं संविदेव । इति किं नाम ग्राह्यं ग्राहकं वापि
स्यात् । सैव पुनः स्वस्वातन्त्र्यात्स्वं रूपं गोपयित्वा यदा संकुचितज्ञानात्मतामवभासयति
तदायं सकलो ग्राह्यग्राहकात्मा भेदव्यवहारः ।

तदाह

अत एवान्तरं किञ्चिद्धीसंज्ञं भवतु स्फुटम् ।

732 purato gatā] K_{ED}; parato gataḥ Lk₂ 733 yadi] K_{ED} K₂^{pc}; yat Lk₂ K₂^{ac} 741 yadā
] K_{ED} K₂^{pc}; yadi K₂^{ac} 742 °jñānātmatāmavabhāsayati] K_{ED}; °jñānātmatābhāvaṃ Lk₂;
jñānātmatām bhāvaṃ bhāsayati L

730 tadāha is missing from G^{ac} but mentioned in G^{pc}. 732 L writes saṃvidārūḍhakāntā.
733 In G prati in pratisaṃkrāntā is added later. 734 The mā in saṃvidamārūḍhasya is miss-
ing from K₂ G L. 734 bhāne missing from D K₂ G Lk₂ L 734 L writes na after bhā-
naṃ. 735 L writes vicchedo instead of vicchede. 735 D K₂ G read hi between kiñcidapi
and sphurediti. 737 D K₂ G Lk₂ L read vai between na and saṃ°. 740 iti missing from
G Lk₂ L. 744 In T bhavatu almost writes like bhavati.

740 L 120v 740 K₂ 131v 741 G 27v 741 Lk₂ 27r 744 D

यत्रास्य विच्छिदा भानं सङ्कल्पस्वप्नदर्शने ॥ ३-६४ ॥

अत एव परसंविदपेक्षया विच्छेदासंभवाद्धेतोः । किञ्चित्संकुचितप्रमात्रात्म सुस्फुटं निर्विकल्परूपं ज्ञानसंज्ञमान्तरं परसंवित्प्रमेययोर्मध्यवर्ति भवतु । यत्रास्य प्रतिबिम्बस्य विच्छिदा भेदेन सङ्कल्पस्वप्नादौ भानं भवेत् । विरहिणो हि सङ्कल्पादावपि बिम्बाभावात्तीव्रतरस्मरणादिनिमित्तान्तरसंनिधापितमेव कान्ताप्रतिबिम्बं भायादिति भावः ॥ ६४ ॥

एवं बहिः स्मृत्यादौ यथा बिम्बाभावेऽपि निमित्तान्तेरण प्रतिबिम्बं भवेत्तथेहापीत्याह
अतो निमित्तं देवस्य शक्तयः सन्तु तादृशे ।

अत उक्तात् निमित्तकारणमात्रसव्यपेक्षत्वलक्षणाद्धेतोर्देवस्य द्योतनात्मनश्चित्तत्वस्य तादृशे विश्वप्रतिबिम्बने ज्ञानक्रियाद्याः शक्तयो निमित्तं भवन्तु । एवं न कश्चिद्दोषः संभाव्यत इत्यर्थः
। शक्तयश्च

बहुशक्तित्वमप्यस्य तच्छक्त्यैवावियुक्तता ।

इत्याद्युक्तयुक्त्या स्वातन्त्र्यशक्तिमात्रपरमार्था एवेति निजैश्वर्यमात्रादेवास्य स्वात्मनि विश्वाकारधारित्वमिति पिण्डार्थः । यदुक्तं श्रीप्रत्यभिज्ञाकृता

756 TĀ-1.68cd

746 vicchedāsambhavād] K_{ED}; vicchidāṃ sambhavād K_{ED}^{kha} 746 susphuṭaṃ] K_{ED}; samphuṭaṃ K₂ G Lk₂ L 747 jñānasamjñāmāntaraṃ] K_{ED}; jñānamāntaraṃ K_{ED}^{kha} K₂ G^{pc} Lk₂ L 747 vicchidā] K_{ED}; viccheda Lk₂ 749 kāntā°] K_{ED}; kāntādi°K₂ Lk₂ L 756 bahu°] K_{ED}; bahi°L 758 viśvākāradhāri] K_{ED}; viśvādhāri Lk₂ 758 piṇḍārthaḥ] K_{ED}; piṇḍārthāḥ L

745 In T *bhānaṃ* almost writes like *hānaṃ*. 747 K₂ writes: *madhyavarti bhavarti bhavatu*. 749 *nimittāntara* is missing from K₂ G^{pc} Lk₂ L 749 K₂ writes *samnidhāvapi* instead of *samnidhāpita*. 753 *tva* in °*vyapekṣatvalakṣaṇād*° is missing from K₂ L. 753 *na* in *ātmanāścitta* missing from Lk₂ 754 In G^{ac} *sambhāvayata* is corrected as *sambhāvayita*.

754 K₂ 131r 754 Lk₂ 28v 757 L 120r 758 G 27r

तत्र त्वर्पकादुपाधेस्तदाकारत्वं चित्तत्त्वस्य तु निजैश्वर्यात् । इति ॥

760 अनुप्रत्यभिज्ञाकृताप्यनेनैवाभिप्रायेण

नाथ त्वया विना बिम्बं स्वच्छे स्वात्मनि दर्शितम् ।

प्रसेना दर्पणेनेव प्रभावाद्भावमण्डलम् ॥

इत्याद्युक्तम् ।

तदेवं विश्वचित्प्रतिबिम्बत्वमेवोपसंहरति

765

इत्थं विश्वमिदं नाथे भैरवीयचिदम्बरे ।

प्रतिबिम्बमलं स्वच्छे न खल्वन्यप्रसादतः ॥ ३-६५ ॥

अन्येति अन्यमुखप्रेक्षित्वे ह्यस्य स्वातन्त्र्यं खण्ड्येत इति भावः । स्वातन्त्र्यं हि विमर्श इत्युच्यते । स चास्य मुख्यः स्वभावः । न हि निर्विमर्शः प्रकाशः संभवत्युपपद्यते वा । अयमेव ह्यस्य विश्वाकारधारित्वे जडेभ्यो विशेषो यत्सर्वमामृशतीति । यदुक्तमनेनैवान्यत्र

762 The exact source of this verse has not yet been traceable. Jayaratha attributes it to *Anupratyabhijñā* but it is not clear which text he may be referring to. Both Rastogi (1979:160) and Dwivedi (1983:17) have raised the doubts if this is either another work by Abhinavagupta which never came down to us or is it simply a reference to one of his existing commentaries. The former is certainly not the case since we are unable to locate the quoted verse in any of the *Pratyabhijñā* texts available to us today.

759 tvarpakā°K_{ED} K₂ G^{pc}; tvanekā G^{ac} 759 tadākāratvaṃ] K_{ED} G^{pc}; tathākāratvaṃ G^{ac}; tadākāraṃ K₂ L 762 prasenā] K_{ED} G^{pc} K₂; prasīnā L; prasanna G^{ac} 764 tadevaṃ viśva°] K_{ED}; tadevaviśvaṃ G; tadevaviśva°L 766 bhairaviya°] K_{ED} B₁ K₃ K₄ K₉ K₁₀ K₁₂ K₁₄ P₁ P₂ P₅ Lk₃ S₂ V₇ L; bhairaveya K₂ J₂ Lk₂ 766 °alam] K_{ED} L; °api K₃ T 767 svātantryaṃ] K_{ED} B₁ K₂ K₃ K₄ K₉ K₁₀ K₁₂ K₁₄ P₁ P₂ P₅ Lk₂ Lk₃ L S₂ V₇; sātantryaṃ G 769 viśvākāradhāritve] K_{ED} B₁ J₃ J₄ K₃ K₄ K₉ K₁₀ K₁₂ K₁₄ P₁ P₂ P₅ Lk₃ S₂ V₇; viśvākāridhāritve K₂ Lk₂; viśvākāritve G^{ac} L

759 *tu* is missing from G. 762 darpaṇeneva] em : Sanderson; darpaṇenaiva K_{ED} K₂

अन्तर्विभाति सकलं जगदात्मनीह
यद्वद्विचित्ररचना मकुरान्तराले ।
बोधः पुनर्निजविमर्शनसारवृत्त्या
विश्वं परामृशति नो मकुरस्तथा तु ॥ इति ॥ ६५ ॥

774 Cf. Tantrāsāra p. 19 (KSTS). This verse is also quoted in ĪPVV, Vol 2, p. 203 and PSv 13 (p. 39 KSTS). Yogarāja in the PSv wrongly attributes this verse to the ĪPVV. While in the ĪPVV Abhinavagupta himself says that he has said this [*tathā ca uktam mayā śrītantrasārā-dau*] in the TS. This would mean this this verse originally belongs to the TS and is simply quoted in the ĪPVV. Note the different readings in the TS, TĀ, PS and ĪPVV

773 °vr̥ṭṭyā] K_{ED} B₁ J₃ J₄ K₃ K₄ K₉ K₁₀ K₁₂ K₁₄ P₁ P₂ P₅ Lk₃ S₂ V₇ ;
°yuktyā K₂ G^{ac} Lk₂ L ; yogād V₄ 773 parāmṛśati]
K_{ED} G^{pc} B₁ J₃ J₄ K₂ K₃ K₄ K₉ K₁₀ K₁₂ K₁₄ P₁ P₂ P₅ Lk₂ Lk₃ S₂ V₇ ; prakāśayati G^{ac} L

773 The KSTS editions of the TS (p.19) and the ĪPVV (Vol. II, p. 203) also read °sārayuktyā.

771 Lk₂ 28r

Translation

Chapter 3 (verses 1-65)

(*pratibimbavāda*)

Although it consists of emptiness (*khātma*), this entire universe consists of signifier and signified [entities¹ and] is variegated. Let the Vijaya [*Rudra*]² be victorious, while manifesting [this universe] in His own self, like a town in a mirror!³

Now, immediately after [the explanation of] the *anupāya*⁴, with the second half [of the verse]⁵, in order to explain the *śāmbhavopāya*, which comes naturally at this point⁶, [Abhinavagupta] pledges as follows:

Now we shall explain the unsurpassed state of the Great Lord which is connected with the

1. The distinction between signifier and signified mentioned here alludes to Light (*prakāśa*) and Reflective awareness (*vimarśa*), and in our present context also implies *bimba* and *pratibimba*. cf. VBv - 56 by Śivopādhyāya for a deeper discussion. Also see Torella (2004) for more discussion on Abhinavagupta's understanding of *vācya-vācaka*.

2. In each of the thirty-six chapters (except the first chapter) Jayaratha has invoked thirty-six *Rudras* in his *maṅgalas*. He follows this schema as taught in the MVUT 3.20-24. See Appendix for more details.

3. Alternatively, if we retain the reading *svātmatve 'pi*, this initial verse could be translated as follows: "Let [the *Rudra*] Vijaya be victorious ! Although this entire, variegated universe, which constitutes of signifier and signified [entities], is [already] part of Himself (*svātma-*), He is making [it] manifest in His own self, like a town in a mirror".

4. The second chapter of the TĀ is titled *anupāyāhnikā* and it describes the nature of *anupāya*.

5. Jayaratha ends each *āhnikā* of the TĀ with the first half of the concluding verse and begins the subsequent *āhnikā* with the second half of the same verse. This strategy is followed in all chapters except in *āhnikā* 36. He names this strategy as *sañcaya nyāya*. (cf. TĀV, Vol I, p. 309). Also see Rastogi (1987:76-78).

6. In the sequence of the *upāyas*, Abhinava, in sequence, has made the prescription of *anupāya*, *śāmbhavopāya*, *śāktopāya* and *āṇavopāya*. According to this sequence, it is *śāmbhavopāya* that needs to be explained after *anupāya*.

*supreme means.*⁷

Objection: “If the unsurpassed nature belongs also to the supreme means [and not only to the *anupāya*], then, since the meaning [of the unsurpassed nature] has been previously understood,⁸ why is the following chapter undertaken?” [Abhinavagupta] replies:

Of that Supreme effulgence of Bhairava which has been previously defined as mainly light, it is [now] examined, its being essentially freedom, which is its additional⁹ [characteristic]. 3.1

Owing to the predominance [of light] it is ‘mainly light’. [In other words, it is not light alone, but light *and* reflective awareness], since light without reflective awareness is neither possible nor can it exist. It was ‘previously defined’ in the *anupāya* chapter.¹⁰ It is ‘additional’ according to mere conceptualisation. Actually, [it is already part of its own nature], since, from the absolute point of view, the inner nature of an entity is never exceeded.¹¹ In case it were [exceeded], this would not be ‘its own nature’ at all. ‘Being freedom’ is the state of being the agent of the act of illumination. And such is the reality of this agency: that he makes manifest everything according to his own Will on His own surface.¹²

7. The terms Anupāya, Śāmbhavopāya, Śāktopāya and Āṇavopāya are synonymous with the terms Gatopāya, Paropāya, Śāktopāya and Naropāya respectively. In fact Abhinavagupta always prefers the latter terms. cf. TĀ 1.278cd-279a.

8. See TĀ 2-28, 34, 50 for the nature and the description of the *anuttara* in the second chapter.

9. Since the nature of Light (*prakāśa*) has been described in the previous chapter (*āhnikā* 2) of the TĀ, here (*āhnikā* 3) Abhinavagupta proposes to add the nature of Reflective awareness (*vimarśa*) which is also called the Power of autonomy (*svātantrya-śakti*) of Śiva. Gnoli (1999:51) translates *adhikam* in the sense of pure.

10. See note 9 above.

11. In other words, the point Jayaratha is trying to make here is that the nature of an entity is already full, it does not need to be modified, nor is it to receive anything from “outside” itself or it cannot afford to have anything further additions to it.

12. “On his own surface” is a fundamental phrase here. It is this idea of surface (*bhitti*) that is compared to a mirror. cf. *svēchayā svabhittau viśvamunmīlayati* | PHṛ-2. For more on the idea of *bhitti* see Castro (2013).

[Abhinavagupta] says exactly this:

Light is what bestows luminosity to everything. 3.2ab

Verily, the agent of the act of illumination is the 'Light', which consists of the supreme knowing subject [and] is expressed by the word 'unsurpassed'.¹³ It 'bestows luminosity', namely the state of being luminous, 'to everything', that is to say to the universe which consists of knowing subjects and knowable realities. The meaning is that it makes [the universe] manifest in identity with itself.¹⁴ It is not at all possible that the universe, due to its being illuminated, is something separated from it, since in case it were separated from it [that is, from the light], its illumination would never be possible, due to the absence of connection with the nature of being illuminated.¹⁵

[Abhinavagupta] said this:

*And the universe is not distinct from it [i.e. from the light]. Or, if it were [distinct,] it could not manifest.*¹⁶ 3.2cd

The word 'or' is used to express admittance.

[Objection:] But if this is so, then only light shines [in other words, only light exists].

13. Apart from a few descriptions of *Anuttara* given in the *āhnika* 2 of the TĀ, Abhinavagupta offers elaborate definitions of the word *anuttara* in the PTV. In the PTV he has given as many as sixteen interpretations of the word *Anuttara*.

14. "manifesting in identity with itself" means that the *Anuttara* has manifestation as its very nature. Like, for instance, when light manifests, it does not manifest itself alone. The nature of light is such that when it manifests, it also makes manifest everything that comes within its realm. Here, the meaning is that when the *Anuttara* manifests, the universe is also made manifest by itself since the universe is nothing different from *Anuttara*.

15. The subtle idea here is that the very nature of light is illumination. It is not possible that something is light and cannot be illumined or make something else illumined at the same time. The very fact the something is light also means that it is illumined and thus it can illuminate at the same time, otherwise it cannot be light.

16. I have considered the alternate reading in the verse *sad vā, na bhāsate*; it is mentioned in the alternate readings of the KSTS and K₃^{ac}. Gnoli (1999:51) also accepts the same reading.

Thus, the universe should not appear at all, but if it shines [as our experience demonstrates], what is then the universe ? [We should simply say light].

After this possible doubt [Abhinavagupta] says:

For this reason, the Supreme Lord, who is unrestrained, displays in the firmament of his own self such immense manifestation of the creation and the destruction [of the universe].¹⁷ 3.3

‘For this reason’ namely ‘because the manifestation of the universe distinct from light is not tenable’. The ‘Supreme Lord’ certainly manifests in the surface of his own Self such immense variety of the universe which looks as if it were distinct from Himself, although it is not by means of the greatness of His own freedom characterised by [His] unrestrainedness. Thus, in this [verse] a description using [the metaphor of] ‘firmament’ has been offered in order to give a glance [disparage or belittle] to the fact that since His own Self has essentially the nature of light even when the multiplicity of the universe manifests, there is nothing which is superior to it [i.e., to the Self]. And, therefore, with this [verse] it is said that the universe is a reflection of consciousness. Thus, an opportunity has been given to the theory of reflection which has been mentioned in the *anujoddeśa*¹⁸: in fact, in this case [namely, in the case of the universe which is being reflected in consciousness] it works exactly in the same way as it happens with particular forms which, mutually opposing each other, are reflected, for instance, in a mirror. Although these are not distinct from that [mirror], they appear as if distinct [from it]¹⁹.

17. The ideas of ‘creation’ and ‘destruction’ are sometimes also indicated by the words like *vamana* or *unmeśa* and *grasana* or *nimeśa* in this system.

18. With the words *viśvasya citpratibimbatvaṇi*, Jayaratha is paraphrasing Abhinava’s verse from the description of the contents in TĀ-1.288a. According to the schema of Abhinavagupta followed in the TĀ, he offers two lists of the contents of the TĀ: one is a brief list which he calls *pūrvajoddeśa* (TĀ 1.278-284) and this is followed by a detailed listing (either naming various sections in the respective chapters or the main themes these sections deal with) of contents called *anujoddeśa* (1.286-326). cf. Rastogi (1987:82, 138, 172).

19. In his commentary on the TĀV 1.66, Jayaratha sums up the basis of mirror-metaphor:

*darpaṇādyantaḥ pratibimbitaḥ ghaṭādi yathā darpaṇādīvyatirekeṇa prakāśamānamapi
darpaṇādyanatiriktameva, anyathā darpaṇaḥaḥayoranyonyāṇi vaiviktyena bhānaṃ syāt, tathaiiva prakāśātmanā
śīvenāpi sthāvaramānāmātmakamidaṃ viśvaṃ svecchayā svasvarūpātirikṭāyamānatvena avabhāsitam sat,*

This [Abhinavagupta] said [in the following verse]:

Just as discrete [entities] such as earth and water become manifest in an uncontaminated mirror, in the same way the various dynamic aspects of the universe become manifest within the Lord of consciousness that is one. 3.4

Actually, according to the following reasoning expressed in the [second verse of the] *Subodhamañjarī*²⁰, the universe is nothing but the five [elements] starting with ‘form’²¹:

‘Indeed, the class of the five [‘subtle elements’], starting with form, is nothing but the universe and this is perceived by the five senses beginning with eyes.’

Through the distinction made by their reflection [i.e., the reflection of form and so on]²², [Abhinavagupta] shows [that] part of the subject-[matter]:

[A form] with the same nature appears in the eyes, in the mirror, in the ether and in the water. 3.5ab

‘With the same nature’ means belonging to the same class. ‘Ether’ means the splendour either of the Sun or of the Moon, which is situated in the ether, that is neither extremely intense nor extremely weak. Here, indeed [in this luminous ether] the knowers of the

vyāptam prakāśamānatānyathānupapattyā svasvarūpānatirekeṇaiva kroḍīkṛtam, ata evāyaṃ viśvamayatve ‘pi viśvottīrṇastaduttīrṇatve ‘pi tanmayah ityubhayathāpi na kaścid doṣah | ata evoktam sarvākṛtīrṇirākṛtīh iti | sarvākṛtīh viśvamayah nirākṛtīh viśvottīrṇah āvṛtyā tattve ‘pi taduttīrṇah iti ca | tadevamayameka eva prakāśātmā parameśvarah sarvato jṛmbhate itīśvarādvayameva paramārthatah | |

20. *Svabodhodayamañjarī*, verse 2. cf. Torella (2000).

21. It is not very clear why Jayaratha says that the “universe is nothing but the five [elements] starting with ‘form’”. According to the Śaiva cosmology the universe is made up of the thirty-six elements (*tattvas*) and not only of the five *tanmātras* alone.

22. Each one of the five *tanmātras* reflects uniquely. That is to say *rūpa* reflects in a different way than *śabda*, *sparśa* and so on. For instance *rūpa* can only reflect form and not touch or smell. The idea is that all the five *tanmātras* reflect only their respective senses, but it is only in Consciousness that all the *tanmātras* reflect simultaneously.

teaching of the 'man in form of shadow'²³ see a reflection which resembles a body [of a man].²⁴

As has been said:

'And the reflection of the form is connected with the splendour in the ether.'

Alternatively, in as much as [what appears 'with the same nature'] is a synecdoche of another object, it can be interpreted as the object of the reflection of sound [and not only of 'form']. Therefore, in the ether there is echo. In the same way, the reflection of taste such as pungent which is being experienced by others, the reflection of touch of a woman and so on, and the reflection of smell are respectively [reflected] in saliva, in bulb²⁵ etc., namely in the skin which is the field of touch, and in the nose which is the field of smell.²⁶

This is exactly what [Abhinavagupta] illustrates:

In other words, in a pure form it is only the form which manifests. 3.5cd

23. It is not very clear in what sense the expression *chāyāpuruṣa* is used by Jayaratha. Also mentioned later in TĀV - 3.20. See n. 25 below.

24. *chāyāpuruṣa* occurs as a measurement, often related to the sundial. In my personal communication with Gérard Huet (October 2013), he said: "The word *chāyāpuruṣa* is used to designate the gnomon of a sundial, frequently represented as a man figure I presume. This would fit well for *chāyāpuruṣalakṣaṇa* "time indication of the sundial". And *chāyāpuruṣopadeśapariśīlanena* [the expression used in the ĪPVV] could just denote a person skilled in reading the time given by a sundial." This is a reference to ĪPVV p. 159 (vol.1) [1.2.8]. While I am not completely sure what is being said here, on the basis of TĀV 3.20 it seems to mean that by the power of mantras there is a sort of smoke-figure created in the ether. There is also a Yogic practice mentioned in the MVUT 23.8-12, which describes how a Yogī should do a certain practice with respect to his shadow. But I am not sure about the possible connections.

25. According to Bansat-Boudon and Tripathi (2011:302, fn. 1373) *kanda* is not exactly a penis, but the area which is sensitive to sexual energy. It lies at the opening of the *mūlādhāra*. It is also known as *guhyasthāna* and *meḍhrakanda* and she has translated it as 'bulb'. I am using the same translation. See Bansat-Boudon et al (2011, p. 302, fn. 1373) for more details.

26. The idea expressed here is that when there is the manifestation of 'form', we should understand that it is manifesting or reflecting because it is in its purest form. If it was not it would not manifest at all. A thing becomes manifest only if it is completely pure. This is further explained by using the mirror-metaphor. A mirror is pure only with respect to form and not with respect to touch or smell, so a mirror can only reflect 'form' and not touch or smell.

Here, only the three – earth, water and fire – possess form. In a mirror and so on, which belongs to the earth, in a still surface of water and so on, which belongs to water, and in the eyes and so on, which belong to fire, what is called ‘form’ is a pure quality, namely the essence of the configuration (*saṁsthānātmā*) of the totality (*saṁniveśa*) [which appears].²⁷ Thus, it is only the reflection of this [i.e., of form] ‘which manifests’ here [in earthly, aquatic and igneous substrata], and not [the reflection] of ‘touch’ and so on. This [reflection of form] indeed comes back again (*pratisaṁkrāmati*) [to the above mentioned substrata] since [the reflection] of touch and so on occurs in the substrata of bulb and so on which are the loci of joy and so on. Therefore, [the entity] where there is a pure quality is [the same entity] where [the image] is reflected. This is what [Abhinavagupta] meant to say.

And in order to ascertain that it is not incoherent, [Abhinavagupta] gives an example:

A secretly enamoured woman, even though touching with her breasts a mirror that is beautiful for the reflected image of the beloved, does not feel satisfied. 3.6

Regarding this, ‘a secretly enamoured woman’, a lover, sees her beloved with the idea of contentment ‘I have seen [my] beloved’ - a vision that is concealed to others - even though she does not see directly [her beloved], that is to say, even though [she sees him only] through a reflected image in a mirror, since she is hindered by the presence of the elders etc. Therefore, by saying ‘[the mirror] is beautiful’, also its excellent capacity to gladden etc. is indicated which is disclosed by the vision [of the beloved that appears in it]. Thus, even though the contact with the [mirror] is concealed to others, albeit she has made an effort in this regard thinking ‘let [him] be mine’, ‘she does not feel satisfied’, she does not rejoice, since she is not having a physical contact with him²⁸ for in the mirror there is absence of

27. This is what Abhinavagupta is explaining also in the ĪPVV, vol 1, p. 159: *tathāhi pārthive bhūmikuṭṭime, vajraratnādīmāye darpane, āpye nistarāṅgalālāśaye, taijase cakṣurgolakāntarvartidṛṣṭiṁaṅḍale rūpākhyo guṇaḥ | tatsaṁniveśāśca saṁsthānātmā guṇo ‘asti svacchapṛāyāṅāmapi rūpavattvāditi teṣu rūpasamsthānapratibimbameva upārohati, na anyat gurutvasparsādi |*

28. In a mirror, one can only see the ‘form’ of someone but that form cannot be touched. What one can touch is a mirror. According to Abhinavagupta this happens because a mirror can reflect ‘form’ alone and not other *tanmātras*.

contact. This was the meaning.²⁹

[Objection:] ‘Surely, if the form has been reflected here, also the touch, the nature of which does not deflect [from the form]³⁰, should reflect. Why does this not occur?’ Having doubted in this way [Abhinavagupta] says:

Indeed, the touch of this [mirror] is not pure since only the form is such. And the purity is a single complex of very compact and homogenous elements. 3.7

‘Of this’ means ‘of mirror’. ‘Such’ means ‘pure’. Indeed, a pure [surface] catches the reflection of an impure [form], like in case of face in a mirror. This is the meaning.³¹ [To the one who should ask:] ‘What is meant by the word purity?’ [Abhinavagupta] replies: ‘And the purity...’. Those entities that are extremely ‘compact’, that are not stained by non-homogenous entities, are ‘homogenous’, like, [for instance] the atoms of form in a mirror. Of those entities there is a ‘single complex’, i.e. [a complex that is] not associated [with other elements], due to the absence [in it] of non-homogenous [elements]. [This complex] is ‘purity’, a compactness of [entities] endowed with density, which derives from [their] being placed in close connection, that is to say by the elimination of unevenness and so on.³²

Indeed, the contact with the reflected image of form occurs only when the form of a mirror etc. is perceived as not contaminated by [elements] which are non-homogenous and [elements] which are devoid of homogeneity, but not when its dirtiness [i.e., the dirtiness of

29. His *sparśa* is not transferred, i.e. reflected, in the mirror, but remains outside it, within the physical complex of the man, far from the locus in which reflection takes place.

30. In the mirror, there is *rūpa-pratisaṅkramana* but not *sparśa-apratisaṅkramana*. Thus she touches the mirror with *sparśa* but the contact in the mirror is only with a pure *rūpa*. These two, touch (of the lady) and pure form (reflected in the mirror by her beloved) cannot generate excitement.

31. The idea is that the face is impure and the mirror is pure and it is always an impure thing being reflected in a pure thing. An impure thing cannot be reflected in another impure object like a face cannot reflect in another face.

32. The word *ślakṣaṇa* also appears in TĀ-27.27, 9.208 (in the commentary in the sense of subtle), 3.54. Here it is used in the sense of ‘extremely dense’.

the mirror etc.] is produced by non-homogenous [elements] like steam, dust etc. Thus [this] is ascertained by the positive and negative concomitance. With respect to the procurer of the reflection, that which possesses the specific quality called 'purity' is the same which perceives the reflected image of this [object]. And therefore, on the basis of the initial statement given in sentences like: 'the form manifests in the form itself' (cf. above vs. 5cd), even a mirror could reflect in a face. Thus, due to the non-distinction [between the two, i.e., mirror and face], the relationship between image and reflected image does not take place. This is also communicated.

[Abhinavagupta] explains the same thing also in another way:

The capacity of manifesting a different [reality] in identity with one's own self, a capacity possessed by [the mirror etc.], whose own luminosity has not been lost, that alone is pureness, as taught by the master [Utpaladeva]. 3.8

Since the [mirror and so on] manifests without differentiation, its 'own luminosity' has 'not been lost', namely it is not concealed, even when another entity has been reflected [in it, that is to say in the mirror]. The 'manifesting', namely appearing evidently (since the *ātmanepada* meaning is implicit), of a 'different [reality]', viz. of a mountain and so forth, which occupies a different place [and] which is producing a reflected image,³³ is possessed by the mirror and so on, in identity with its own self. Indeed, apart from the surface of the mirror, the reflection cannot take place outside its surface even for a single atom. This is the meaning. Regarding this [capacity of manifesting], 'purity' is nothing but 'the capacity', namely the ability, of grasping the reflected image, an ability which does not occur at all in a wall and so on. And this is not simply what we have said of our own; that is why [Abhinavagupta] said 'taught by the master'. The teacher [referred to in this verse] is the grand teacher [of Abhinavagupta, namely] the Glorious Utpaladeva, who has taught, that is,

33. Ratié (2011, fn. 14) has translated *arpaka* as 'projects' which is certainly more literal in meaning. However, I am translating *arpaka* here as 'producing'.

who has explained, all this core teaching of the 'reflected image' in [his] commentary (*tīkā*) on the two verses of the Glorious [Īśvara]pratyabhijñā[kārikā], that is verse 1.2.8 and verse 2.4.19.³⁴

Therefore, in order to show that this pureness manifests in two ways, namely as principal and as secondary, [Abhinavagupta] says:

The principal pureness belongs completely to [that] single [principle] which is the Lord-Consciousness. The other [i.e. the secondary pureness] is related to a specific [reality] according to its partial aspects.³⁵ That which is pure [for instance form and so on] is due to the Will of the [Lord].³⁶ 3.9

It is 'principal' since it is capable of perceiving the reflected image of everything, that is to say, of the universe which consists in form and so on. That is why it has been said 'completely'. Since the universe is known only intertwined with Consciousness, therefore, the pureness belongs completely to it. Thus, 'the other', namely the secondary pureness, 'is related to a specific [reality]', to a mirror and so on, 'according to its partial aspects', that is to say after having taken as an object this or that aspect, such as form. This [pureness] in fact is only [perceived] in a specific [reality], corresponds to a specific thing which is pure. If it were not the case, even the contact with a mirror should catch the reflected image [in it] on the basis of the principle that everything should appear in everything else. And thus there would be no difference between this [secondary pureness] and the principal [pureness]. [But this would be illogical]. And with respect to this [secondary] pureness, the cause is nothing

34. It is sufficiently proven by Ratié that Utpaladeva had already discussed the theory of reflection in detail in his now lost *-vivṛti*. Here Abhinavagupta is referring to the same teachings of Utpaladeva which he himself wrote elaborate commentaries on. cf. Ratié (forthcoming:3, fn. 8). Also see Ratié (2016b).

35. In TĀ and TĀV 1.140-143 *aṃśāṃśikātaḥ* is defined as *apūrṇa* (incomplete). See there for more discussion.

36. Thus, the principal purity resides only in Consciousness that has the capacity of conceiving the reflected image of everything. It can receive reflection completely. But in a mirror, there is secondary purity that can only conceive a specific reality corresponding to a certain thing which is pure.

but the freedom of Him. Thus [Abhinavagupta] says: 'That which is pure is due to the Will of the [Lord].' 'That' means form etc. [and] therefore contact etc. What is impure regarding this [that is to say form etc. and contact etc.] is self-evident. Therefore, it is only His Power that manifests in such a way. This is the intended meaning.

Therefore, [he] says:

That form (vapus) of the entities which resists, is indeed of the nature of māyā, but they have [another form] made of sadvidyā which does not resist. 3.10

'Resists' means that it is incapable of entering the other [entities] since it is an opposer. 'This [form] indeed is of the nature of' that [namely of *māyā*], which, since it does not conceal one's own nature, is the Power of action that belongs to the Supreme Lord. Therefore, due to the prevalence of differentiation, i.e. due to the grossness which belongs to the nature of the knowable reality, there is no purity in this [form], that is to say it is incapable of conceiving the reflected image. But that form of entities 'which does not resist' is 'made of *sadvidyā*', namely, its own nature is the Power of Knowledge. Therefore, depending on this [Power], this [form] is pure. Regarding this [form] there is the capacity of conceiving the reflected image. Therefore, the former [form, namely the one which is made of *māyā*] consists of the reflected image³⁷, but the latter [form which is made of *śuddhavidyā*] conceives it. This is the difference [between the two forms].³⁸ Therefore, the meaning is as follows: it is only Parameśvara who, owing to the greatness of His own freedom, shines according to the variety of the several manifestations of images and reflected images etc.

This is what [Abhinavagupta] says [in the coming verse]:

Therefore, while illuminating in this way the manifestation which is endowed with both forms, the Beneficent [Lord] manifests in the universe according to the two aspects of image and

37. "consists of the reflected image" means 'it can reflect' or 'it is capable of reflecting'.

38. For a detailed Krama explanation of the two forms and their epistemic analysis see Rastogi (1967:418ff).

[its] reflection. 3.11

‘Both forms’ means that it, the essence of which is only manifestation, consists of [both] obstructing and non-obstructing [forms]. But [the words by Abhinavagupta] ‘while illuminating the manifestation’ have not been taught according to true reality [since, according to the latter, it is only one reality].³⁹ And it has been said:

‘Therefore, the Great God is one. He, whose existence depends upon [His] freedom, appears as being two-fold, that is to say, appears as image and reflected image.’

Therefore, after having accepted the truthfulness of the reflected image in accordance with cognition [namely, common experience], [Abhinavagupta] composes [the next verse] in order to refute the following idea of some Naiyāyikās: ‘Even though we perceive one’s own face [in the mirror] by means of the rays of the eyes which come back [from the mirror], it is an illusion [to believe that] “there is a face in the mirror”; but there is no reflected image at all, since there is no third further possibility apart from [its] being true and [its] being false.’

But, to the one who maintains that the rays of the eyes, while coming back from a pure [surface, like a mirror], reflect well, namely perceive one’s own face, we ask [as follows in verse 13)]. 3.12

The use of the singular (‘the one who...’) indicates this is not the doctrine of all Naiyāyikas since it has not been mentioned in the *sūtras* of the *sūtrakāra* [= Gautama]. The intended meaning is that this has been said only by some who are intent [in analysing] perception [alone]. For this reason the *vṛttikāra* [Jayantabhaṭṭa] and the *bhūṣaṇakāra* [Bhāsarvajña] do not even touch this point. ‘From a pure’ means from an external [object] like a mirror. ‘While coming back’ means ‘having returned’ [from the mirror]. And at this point they ‘reflect’. Thus, the logical reason is given by means of a distinguishing mark. Otherwise, since the presence of their own body itself could not be possible for them, how

39. This is to say that it appears to be two, but in reality it is one. In other words, a certain ‘form’ may not be singular, but the cognition of the form is purely singular and that is what is referred to as singular reality.

could they even perceive 'one's own face' ? 'We ask' means 'in accepting this [point of view], what is your intention ?'

Exactly this [Abhinavagupta] has said:

That [ocular] light which comes from [something] other than the body [according to you] belongs to the Self who governs it. If one knows [this reflected image of face] only by means of this light, why should we need a mirror ?⁴⁰ 3.13

'That' ocular 'light' has been emitted outside the body of the limited knowing subject whose eyes have been opened up. If the Self, which is self-governing, should become the knowing subject of our own face 'only by means of that light' which has come back [from the mirror], therefore, 'why should we need a mirror' ? Because of the [absurd] possibility, in this case, that also other entities, like the wall, are the causes of the reflection of the town.

Now, if one objects: 'Is it really only the mirror and so on [and] not the wall and so on that are the causes of the reflection?', [we answer] that we are talking about purity (*svacchātā*), since, even though their being the cause of opposition [i.e., of the reflection of the *bimba* which then becomes *pratibimba*] is the same [in either cases], it is only the mirror and so on that are like this [i.e. pure, namely able to reflect the image], and not the wall and so on. In the latter we do not see any cause [of the reflected image].

Now, if one objects: 'Is this additional quality called 'purity' which is present here [in the mirror] the cause [of the reflected image]?', we would say that it is wrong, for purity is not the cause with respect to opposition. In fact, since the light is pure, once the light is in the ether, there is no scope of any [reflection/opposition]. Rather, it [i.e., pureness] is [only] the cause of the perception of the reflected image. This entails the contradictoriness of the logical reason [namely, 'pureness' (*hetu = svacchātva*); in our example there is the *hetu*, i.e. pureness, but the production of the reflection is not there]. Therefore, only materiality and so on can be the cause of opposition. And this is the same in both the cases [i.e. in the mirror

40. Here Abhinavagupta starts targeting the position of the Naiyāyikas as explicated in the NSB 3.1.30-50.

and in the wall]. Alternatively, since the reflection is produced by means of the mirror [but you, Naiyāyika⁴¹, have still not provided any tenable logical reason to prove the logical connection between the mirror and the production of the reflection], then [you should admit the undesired consequence that] even without a mirror there could be the perception of one's own face. What is then the use of this [mirror] ?

And thus, if the ocular rays which are turned back by the force of reflection perceive one's own face, then this [face] should be perceived only in its own locus, not elsewhere in the mirror and so on. Thus [Abhinavagupta] says:⁴²

But, the form [of one's own face] should be seen owing to the [ocular] rays which have returned back [and] which have attained the state of perceivers, in one's own face, [and] not in the mirror. 3.14

The 'form' is the one related to one's own face. 'In one's own face' means precisely in the locus of one's own face. In fact, a perceiver perceives a perceivable reality which is situated in its own locus alone. This is the intended meaning. Nowhere, indeed, is it experienced that a cognition of blue is ascertaining the blue, while abandoning the locus of the blue. And 'the state of perceivers' is that one (*etat*) which has to be known as related to the perceiving subject; in fact, the common designation of 'being the perceiver' belongs to these [i.e. the ocular rays], which are governed by the Self [which is the perceiving subject par excellence].⁴³

Moreover, does the Self govern the ocular rays which have been emitted outside without the body or with the body ? If we accept the first thesis, a bodiless [Self] cannot be

41. Reiterating Abhinavagupta, Jayaratha suggests that since Naiyāyikas have completely failed to offer a good argument that can actually negate their proposition, so they i.e., Abhinavagupta and Jayaratha, do not accept the reflection-theory of the Naiyāyikas.

42. See NSB 3.1.40

43. The idea is that the cognition of blue cannot reside outside the locus of blue. The idea of the blue colour resides in the object that is blue. It cannot reside in an object that is yellow. And even the ocular rays are governed by the Absolute Self who is a perceiving subject par excellence.

the basis of fruition, since, outside (*bahir*), also without the [body], fruition could take place. [And fruition] is characterised by the mind (*buddhi*) [which is instead commonly accepted to be corporeal]. And thus, there would be the failure of your own thesis: “The body is the basis of fruition of the [Self]”.⁴⁴

And, in case we admit the governing [of the ocular rays] by means of [the Self] endowed with the body, the attaining of the [reflected image] could be only like [the one of] the original image [, which is a tangible entity], and never otherwise. Thus [Abhinavagupta] says:

And, if this form [namely, the form of one’s own face], which we well perceive ‘as mine’, would appear [in the mirror as a true reality. This form should be] endowed with touch [which we perceive] in one’s own [real] face. But [it] should not belong to the [reflected image in the mirror], which is distinct from tangible realities, [and] which possesses a nature that is only knowable [but not tangible]. 3.15

If this ‘form’ [of the face] which belongs to the Self, in as much as the latter is the substratum of one’s own face, would appear [in the mirror], then the resulting understanding would be: ‘this form is mine’, as if it were based on the *ahantā*, and not ‘this form belongs to this’, i.e. only to a knowable reality, as if it were based on the *idantā*. In the latter case, in fact, those who are inexperienced, like children, would have the simple, homogenous idea ‘this’. But the one who is experienced should indeed think: ‘it is exactly my own face which is reflected here’; what is wrong [in that] ? [In this case] the understanding occurs, indeed, on the basis of the distinction between this, which is being reflected (*pratibimba*), and the original image (*bimba*), since here [in the mirror] it is impossible to deny its having such form [i.e. the form of reflected image].

Furthermore, if precisely one’s own face would be the manifestation of our own form [in other words, if the *bimba* would correspond exactly to the *pratibimba*], then also touch should be present [in the *pratibimba*]; form (*rūpa*) and appearance (*saṃniveśa*) would be easily

44. Here Jayaratha is quoting the NSB 1.1.9: *tasya bhogāyatanaṃ śarīraṃ* | |

present [in the *pratibimba*] lacking heaviness, smell and so on, but [in common experience] we never see [that form and appearance] are devoid of touch since their own nature never deviates from this. In the reflected image of the form, however, form is perceived distinct from touch. In fact, nowhere we perceive that a mirror possesses heat if fire is reflected in it. When there is the manifestation of the form of the [fire], in the same way as necessarily there is the manifestation of an appearance which possesses the qualities of [fire], there should be also [the manifestation of] touch, which never deflects from that [appearance], if one should [truly] perceive one's own face. Therefore it has been wrongly stated that there is the perception of one's own face [by means of the rays of the eyes...].⁴⁵

[Objection:] 'But it is exactly for this [reason] that [we Naiyāyikas have] said "it is an illusion",⁴⁶ since it is by illusion (i.e., mistake) that it is believed that one's own face which is being perceived is [actually] perceived in the mirror.'

[Reply:] If you say so, then [we answer:] 'it is not possible' (*maivāstu*). What is the point of accepting the perception of a real face that is not being known [in the mirror]? In fact, in the [experience of] illusion,⁴⁷ what manifests is only what is being superimposed, not also the true reality [together with the superimposition]. [For instance,] in the appearance of the silver in the conch, if the conch would also appear, there would be no illusion at all [and we would think]: 'this [reality of the conch] is produced together with the manifestation of the silver'.⁴⁸ Similarly, if it is [one's own] real face which is perceived, what is the illusion? Or, in case there were illusion, is it the mirror that appears like [one's own] face or is it one's own face that appears as another face? The first hypothesis is not acceptable, since the mirror manifests as a unitary reality; when the silver manifests, indeed, the manifestation of conch

45. cf. vs. 3.12cd

46. cf. introduction, vs. 3.12

47. For a Śaiva, an error is simply only the manifestation of what is being superimposed which is bereft of manifestation of true reality. This is illustrated by Jayaratha with an example of silver in the conch-shell. The idea of manifestation is that a thing manifests in totality when it is made manifest together with its illusive form. That is to say, from empirical point of view, an entity that we perceive to be real (*bimba*) and an entity which is the reflection (*pratibimba*) of what we perceive to be real are both the manifested forms of true reality or absolute reality.

48. For Abhinavagupta's discussion related to the example of silver and conch-shell see ĪPV 1.7.12, 1.8.6-7 and 2.3.13.

is not possible at the same time. Even the second [hypothesis is not acceptable]. In this case, in fact, everybody, indulging in indifference, would become careless towards one's own face, which [usually] is the object of embellishing [oneself] by putting on jewellery and so on. Therefore, since there is no mistake, it should be accepted that what we call reflected image is nothing but another entity (*vastu*), different from the original image. [This is the conclusion.]⁴⁹

Therefore, [Abhinavagupta] says:

*Therefore, it is a reality, a simple configuration of form, which, united with touch, smell, taste etc. in a state of latency, is being reflected in this [mirror].*⁵⁰ 3.16

'Therefore', since it has been said that there is not a illusion etc., because of the absence of touch etc. it is only a configuration of form, a reality which is being 'reflected' in 'this', namely in the mirror and so on, not a non-reality. But 'it is united with touch and so on in a state of latency', for otherwise there would be no difference between [the *pratibimba* and] the *bimba*. Therefore, there is indeed a third entity which can be defined as *pratibimba*. This is the meaning.

'Why is there the latency of touch etc.?' [Abhinavagupta] says:

The latency [of touch etc.] is due to the absence of perceptibility. The absence of the latter is due to the absence of proof. And in its turn this [absence of proof] is due to the absence of contact with the objects. [And] also this [absence of contact] is, in the mirror, due to the absence of stable presence [of touch etc.]. 3.17

'This' means the lacking 'of proof'. 'Due to the stable presence', that is to say, [the stable presence] 'of touch etc'. For if there were actually the stable presence of touch and so on,

49. In other words, the *naiyāyika*'s view-point is that we do not really have a *pratibimba*, but we have only *bimba* and *bhrānti*. On the other hand, Abhinavagupta wants to establish *pratibimba* as a real entity, endowed with a specific ontological status (a third category). That is why it is a perfect metaphor for the relationship between consciousness and the world.

50. Here I have followed Gnoli's translation of *nyagbhūta*.

here [in the mirror], then the sense faculties should be endowed with them [i.e., with touch and so on]. And, the cognition, which is being produced in connection with these [sense faculties], would become a proof regarding the [perceptibility of touch etc.]. Thus, the meaning is that there is the absence of perceptible[-ness] of touch and so on which are being the object of cognition.

Furthermore,

Precisely for this reason the characteristic of heaviness etc. is not observed in this [reflected image]. In fact, this [characteristic] does not reside in the mirror. When there is the vision of this [reflected image], then this [mirror] is a means. 3.18

‘For this reason’ means ‘for the absence of stable presence of touch etc.’ If also touch etc. would be [observed] in this reflected image, which is only a configuration of form, then also its characteristic like heaviness would manifest. And since this [characteristic] is absent, what is its proof? [In order to answer to this implicit question Abhinavagupta] says: ‘In fact, this [characteristic] does not reside in the mirror’. [In this *pāda*, the word] ‘this’ means the characteristic of heaviness etc. of a reflected image such as a mountain. [This characteristic cannot have a stable presence in the mirror] since in case it does, also the mirror should become immovable, being united with this [characteristic], but this is not the case. Thus, it has been said ‘the characteristic of heaviness etc. is not observed in this [reflected image]’ just to point out that although there is the reflected image, this [characteristic] does not exist [in it].

‘We object that the form is always found to be together with touch and in the original image (*bimba*) it is in this way, then why only the form gets reflected in the mirror [and not even touch]?’ Having doubted thus, [Abhinavagupta] said: ‘When there is the vision of this [reflected image], then this [mirror] is a means’. ‘When there is the vision of this’ means when there is the vision, namely the manifestation, of this [reflected image], which is simply a configuration of form.

In fact, in the mirror, on the basis of the previously discussed argument, only the form

is pure. When there is its manifestation [i.e. the manifestation of the form], [the mirror is] a means for the realization of that [form], not also of touch and so on. Thus is the meaning. [The word] *upāyaka* is nothing but *upāya* since the suffix *kan*⁵¹ is used in its own sense.

Objection: 'In the same way as the mirror is the means in case of vision of this [reflected image], so are also other things like the light.⁵² Since there is no difference [between mirror and light etc.] in being the means [of the vision], why is only the [mirror] regarded as its support ?' Having doubted thus, [Abhinavagupta] says:

But since this [reflected image] does not shine as distinct from this [mirror], therefore, the [latter] is said to be the locus. But in it the means are, in sequence, 1) the lamp, 2) the eyes, [and] 3) cognition. 3.19

But 'since this' reflected image 'does not shine as distinct', namely as separate, from 'this mirror', 'therefore', for this reason, 'it is said to be the locus' of this [reflected image] in as much as it pervades [all the other means] like oil in the sesame seeds. Then, light and so on are 'the means' as regards the apprehension of the reflected image which is being arisen here [in the mirror]. [However] there is a distinction between this [mirror] and those [means]. That is why [Abhinavagupta] says: 'But in it'.

'In sequence' [means that after the mirror we need the light, and then the eyes and cognition.]

1) Since the manifestation of the arising [of the reflected image] occurs in union with the mirror, at a later moment, even if a reflected image is being produced in a mirror which is nearby, if there is no light, what is the use of the [mirror] ? In fact, who could perceive [one's own] face reflected in a mirror which is in the dark ?

2) In the same way, for a blind man, there is no use of the [mirror] even though [his] face is reflected [in it] notwithstanding the light is present.

51. Paṇini 5.3.97.

52. Here the opponent is arguing that if a mirror is regarded a means for a reflected image to take place, then why not regard light also the means because without light the manifestation of an image anywhere, lest alone a mirror, is not possible.

3) But [this can also apply] to someone who is not blind [and] even in the case there is such group of causes: who could perceive in such a way [the reflected image] if the cognition of that is not arisen due to the absence of contact between the senses and object, owing to some deficiency ?

Thus, in such an understanding, these which have been mentioned are the means, since the true nature of reflected image is having as its essence only manifestation. This has been referred to here as the main point.

[Objection:] ‘Surely, on the basis of the previous argument, also the lamp and so on possess a capacity of perceiving the reflected image which is not distinct from [the capacity of] the mirror. Why these too [like the mirror (cf. vs. 19)] are not capable of manifesting this [reflected image] in unity (*abhedena*) with themselves ?’ Having doubted in this way [Abhinavagupta] says:

However, since 1) lamp, 2) eyes, and 3) cognition are devoid of heaviness and since, from all sides, they are also pure, the manifestation [of the image] (vibhā) does not appear independently [from them] as it occurs in the mirror. 3.20

It is definitely true that the lamp and so on possess the capacity of perceiving the image in one’s own self, but, in the case of [lamp, eyes and cognition,] it does not happen as in the [mirror]: the manifestation of the reflected image appears in the mirror as if it were distinct from [the mirror itself] even though it is not really independent [from it]. For this reason [Abhinavagupta] says: ‘the manifestation [of the image] does not appear independently [from them] as it occurs in the mirror⁵³, since the lamp etc. lack heaviness. A face and so on, indeed, which is reflected in a heavy mirror etc. appears [at the same time] as distinct [from the mirror] due to the stability of the locus [i.e. of the mirror], but in the case of the light of the lamp and so on [the face appears] as if it were one with them (*ekavat*) since

53. In other words, the reflected image has to be independent from the locus, albeit at the same time it has to appear in union with it. From this point of view, only the mirror and so on is the right locus of reflection, and not the light, eyes and consciousness, which are only means for it. We are talking about the specific ontological status of the reflected image on the one hand and of the locus on the other hand.

[they] lack heaviness. Because of the instability there [i.e. in the lamp and so on] this [reflected image] does not manifest in the same way [as it is reflected in the mirror]. Just as in a reservoir of water etc., although pure, a face and so on even though reflected is not seen due to the instability [of water], the same is true here [in case of the lamp etc.]. This was the intended meaning.

Objection: “Well if you are right (*nanv evam*), also in a still water, since it is fluid and lacks heaviness, the reflected image should not manifest independently [but we all see that it does]”.

Reply: This is wrong. There indeed exists the heaviness in the water. Here [in the water] it is not the same case of the one who is rotating his arm in the space which does not find obstruction. Therefore, here [in the water] a person swimming using his arms has to make effort in cutting through the [water] especially with the arms, but that is relative. In fact, the [kind of] heaviness that exists in water is not the same that we find in earth and [the kind of heaviness that exists] in fire is not the same that we find here [in water]. [With the above words] we do not claim that there is no heaviness in fire [at all], but [we affirm that] even with regard to this [heaviness of the fire], [the heaviness of the image] is lesser, namely the reflected image is incapable of shining separately, otherwise, since they lack a material form, even the lamps etc. will become like the ether.

But this is surely not the case with cognition. Thus, here, since it lacks material form, the reflected image does not manifest independently.

Moreover, the mirror etc. is pure only in the front, [but] not in the back. Here, [in the case of mirror] the reflected image manifests in the front part [of the mirror], which is pure, rebounding on the back part [of the mirror], which is impure, on the basis of the principle of wall.⁵⁴ But here [in the case of lamp and so on], since [the latter] are pure ‘from all sides’, the face and so on, even if reflected by one side is not perceived, since [the face and so on] are

54. From an empirical point of view reflection cannot take place in a wall for it is impure, but it can take place in a mirror because of the purity of its surface. Even a mirror or a lamp or a crystal has limitations because even if the latter is purest in relation to the previous two entities, yet it is not absolutely pure like *prakāśa* which has the two eternal qualities of *svacchatva* and *svātantrya* inherently present in it because of which only it is able to manifest by itself (does not need any external light to become manifest), but it also makes everything else shine forth along with it.

not obstructed (*anāvṛtatvāt*) by the light which is reflected within through the other side.

Or, for the lamp etc. it occurs in the same way as in the pieces of glass, of crystal etc., which, due to their being pure 'from all sides', are not able to resist the ocular rays, because it would be otherwise impossible to see the objects that have passed them over (*tadvyavahita*) [but this is indeed a common experience we all have]. Since [lamp etc.], in as much as they lack heaviness, are 'pure from all sides', [they are not able to resist] the reflected image which is coming out from the other side. Thus, here [in the lamp and so on], this [reflected image] does not come into being [as an independent entity], since there is no impure [part], namely there is not the other part which is able to resist to that [reflected image].

1) Moreover, cognition is self-luminous since it is immaculate 'from all sides'. Thus, it [i.e. cognition] does not have even the smell of knowable-ness; so how is it possible that the reflected image manifests in it separately ?

2) In addition, the reflected image [which appears separately] when a lamp is lit, or that is perceived in a light spreading in the ether when there is the knowledge of a *chāyāpuruṣa* (*chāyāpuruṣajñāna*)⁵⁵, [appears indeed but] by means of the power of mantras and so on.

3) Or the reflected image which is also seen in the eye [actually] is not seen in the sense faculty of the eye which belongs to fire, since [this faculty] is always beyond the direct perception, but this [image] is [visible] in the eyeball which belongs to water.

Hence there is no problem.

And we do not affirm that [the existence of] this real nature of the reflected image has been invented by us. Thus [Abhinavagupta] says:

And the compassionate God of the Gods has revealed⁵⁶ this [nature of the reflected image] for increasing the knowledge of the dull [people].⁵⁷ [This reflected image] is a real entity (vastu). Neither it exists in another place from that [mirror], nor is it sufficient [within itself]. Indeed, it does not have

55. See fn. 25 above.

56. Jayaratha interprets 'revealed' as taught in almost every scripture. He also quotes verses from various scriptures like the Kāmikāgama, VBh etc. to support his stance.

57. 'dull [people]' here is an indirect reference to all those who do not subscribe to the views of realistic idealism i.e., Naiyāyikas.

resistance, it is not autonomous. It is neither in-transient nor transient. This is the glory belonging to something that is absolutely pure. 3.21-22

‘This’ means ‘the essence of the reflected image’ that ‘has been revealed’ by ‘the compassionate God of the Gods for increasing the knowledge of the dull [people]’ in a way that will be explained later. This was the syntactical relation [of the words in the verse]. By using the expression ‘revealed’ in a generic sense, the intended meaning is that [it has been taught] everywhere’. This has been said:

‘[The practitioner] should worship the Goddesses like an image, [and] the rays in the form of senses.’⁵⁸

In the same way:

Like the [still] water and the mirror, everything, movable and stationary, is pervaded by Him.⁵⁹

Likewise:

He manifests real and unreal objects like reflected images in the mirror’.⁶⁰

Likewise:

Just as [plural] entities (*bhāva*) opposing one another become manifest within an uncontaminated mirror, in the same way the various [dynamic] aspects of the universe (*viśvaṃṛtti*) [become manifest] within the Lord of consciousness individually.⁶¹

Likewise:

58. source untraceable

59. Quoted also in TĀ 1.66 from the *Kāṃikāgama*.

60. source untraceable

61. TĀ 3.4.

The objects (*artha*) reflect within Him in the same way as in a pure gem.⁶²

Likewise:

I have neither bondage, nor do I have liberation. These [bondage, liberation and so on] cause fear to the *jīva*. [All] this is [nothing but] a reflected image of the intellect [in the *jīva*], like [the reflected image] of the sun [appears] in the water.⁶³

On this regard, 'this' reflected image, indeed, 'is a real entity', since it is becoming manifest. And it is not that [something] which is manifest [i.e. which is real] becomes non-manifest [i.e. unreal], for there is no point of disagreement on that. And in our case, [the fact that the reflected image exists only in the mirror] is not a contradicting proof (*pratyaya*), because the [reflected image] does not arise at a later time [namely when there is no mirror].

Objection: "But if this is the case, [namely if the reflected image is a real entity, this] should logically possess the well-known characteristics of this 'real entity', otherwise, indeed, the fact of 'being a real entity' would not be established. As a result of it, we should even accept that the horn of hare,⁶⁴ which lacks visual form and touch, is a real entity, but its [hare's horn] being a part of the class 'real entity' is not established. Then, how could [it possess] the nature of being a real entity? Actually, an object that appears outside can also move from one place to another; this is certainly not so [in our case, because the image does not exist outside a mirror]."

Thus, [in view of this objection, Abhinavagupta] said: 'Neither it exists in another place from that [mirror]'. 'From that' means 'from the place which is the mirror'. 'Another place' means at a different place [other than its own]. The word 'exists' should be applied to all other words of the sentence (*sarvatraiva*).

And a visual form etc. that exists outside is always connected with touch etc. This is not the case [of the reflected image]. That is why [Abhinavagupta] said 'nor is it sufficient

62. source untraceable

63. VBh 135.

64. Epithets like 'the horn of hare' (*śaśaśṛṅga* / *śaśaviṣāṇa*) or 'son of a barren women' (*vandyāsuta*) or 'a flow in the sky' (*khapuṣpa*) are used to suggest non existence of something.

[within itself]' - which means 'this is not enough', since here [in the reflected image], by excluding touch etc., only the configuration of forms appears. In this part of the text the negation should be applied [to both sides], like the eye of the crow.⁶⁵ An external reality, let us say a mountain, offers resistance to everything else, and everything [offers resistance] to it because of [its/their] corporeality. But this is not the case [for the reflected image]. That is why [Abhinavagupta] said 'resists'. The negation should be applied here also. Otherwise, [namely in case the reflected image possessed resistance like a stone,] since the mirror would break, how could it [even] enter it? Moreover, this [reflected image] does not enter the mirror from the back side. For, if it were the case, there would be the non-vision of the mirror. [At the time of their] production all external [entities] depend on a cause, because nothing comes into being out of its own. But, it is only an already produced entity that exists independently from other [things], like a pot, which exists, without the wheel etc. [that have been used for its production].

But this [reflected image], expecting the mirror etc. as the cause of [its] production, does not gain existence independently even to a small extent, for, apart from the mirror etc., the reflected image is not seen anywhere else [once produced]. It has been said 'it is not autonomous'. And for this reason, indeed, thinking that this image is in itself neither stable nor unstable, [Abhinavagupta] has said: 'neither is it transient, nor in-transient'. Indeed, an external reality, being arisen, is said to be in-transient since it is united with many portions of time (*bahukālayoga*), otherwise it is in-transient. But this [reflected image] does not gain existence at all without a mirror and so on. [In this regard] what could unite with time so that it could be permanent or impermanent? Therefore, this [reflected image] is a non-entity, like the horn of a hare and so on, due to the absence of the well-known characteristics of that object. And, its reflection is not logically justifiable [because it is not a *vastu*].

"And if [its] reflection occurs, then what is it said [to be] ?" Thus, [Abhinavagupta]

65. 'like the eye of the crow' (*kākākṣi-golaka-nyāya*) is a famous śāstric maxim in Sanskrit which often means that a certainly particle in a sentence should be used twice or in two separate clauses in a sentence even if that is present only once, much like a how crow can see in two opposite directions at the same time.

says: 'This is the glory which belongs to something which is absolutely pure', namely it is the power of the mirror and so on which is pure.⁶⁶ That object which is different from a non-object is what shines forth as a reflected image, the essence of which is only manifestation. Therefore, in the same way as the Bhagavān makes entities shine forth in the mirror etc. having manifestation as their only essence, in the same way it makes them manifest also in consciousness.⁶⁷ Thus, these [entities] do not possess true existence as external realities [independent from consciousness]. Therefore, it is in order to increase knowledge for those who are attached to external objects⁶⁸ [that the Lord] has taught this [namely their independent existence]. Therefore, all this [universe] has as its essence only the manifestation [of consciousness]. One should not attach to the external objects, so that the obfuscation of duality might disappear.

That is why, [Abhinavagupta] says:

[The reflected image in Consciousness has] no space, no form, no union with time, no measure, no mutual conjunction, no negation of this [conjunction], no density, [it has] no state of being non-entity, no innate essence, whatever it is. The teaching of the mirror pointed out [that thinking] in such a way (iti) the delusion should surely disappear.⁶⁹ 3.23

The reflected image, indeed, does not possess a separate existence as if it were an independent reality, outside a mirror – this is established. And therefore, it does not have any space outside the mirror [and] that is why [Abhinavagupta] said 'it has no space'. And, in the same way, it has no density, which means that it even does not have a solid form that has the characteristic of heaviness. Otherwise, it will surely have a separate space than the

66. At the mundane level this glory belongs to a mirror, but at the supra mundane level this glory belongs to the Lord alone.

67. It is important to keep in mind here that even in mundane reflection i.e., reflection in a mirror takes place owing to the glory of the Lord.

68. This is a reference to 'externalists' (*bāhyārthavādins*). And 'external objects' should be understood as external to consciousness.

69. By the means of this verse Abhinavagupta is putting forth 'Teaching of Mirror' which is his strong message to the externalists. See Ratié (forthcoming:28). Also to keep in mind is that all the Mss titled *Pratibimbavāda* only read the verses TĀ 3.1-23.

mirror, since it is impossible that something which is located in the space [and] which is reflected through the corporeal mirror reflects through another corporeal form, because corporeal realities cannot share the same locus. And therefore, it has no form. The meaning is that there is no union with the characteristic known as form. This [union] (*sa*) indeed is only corporeal. Thus was the intended meaning.

And therefore, it does not possess connection with time. The latter, indeed, is possible of something which exists independently with reference to something else which can be either prior or posterior [to it]. But, as we have repeatedly said, of this [reflected image] there is no separate existence outside the mirror. And therefore, of this there is 'no measure', i.e. there is no measurement, since the application of this [measurement] is possible only of a real entity (*sat*). Otherwise, how is it possible that something like a mountain etc. which has a big form might reflect in the limited surface of a mirror? Nor within the mirror is there reciprocal mixture due to the compactness of the many things although they appear together. That is why (*iti*) [Abhinavagupta] says: 'no mutual conjunction'.

Objection: in case a town etc. manifests, if there is the manifestation of many objects which occupy different spaces in the single limited surface of the mirror, then this [manifestation] is logical since these [objects] are condensed together through the reciprocal mixing (*paraspara saṃmelana*)⁷⁰, for it is otherwise illogical that they share the same place. If this were not the case, then there would be no manifestation of the town here [in the mirror]. Thus [Abhinavagupta] says: 'no negation of this [conjunction]', since all things manifest as mutually independent, and – it has been repeatedly been said⁷¹ – what is reflected does not become non-reflected. And, therefore, its non-entity does not exist. Thus [Abhinavagupta] says: 'there is no state of being non-entity' since many things appear. Even if that is the case

70. The idea of reciprocal mixing is that when we look into a mirror, we are able to see the reflection of the prototype exactly as it is i.e., it is not the case that even though the reflected image has a singular locus and everything is appearing to be the same. That is to say in a single manifestation of any reflected image in a mirror - a tree looks like a tree, a river looks like a river, a mountain looks like a mountain, people look like people, small things look small, big things look big, my face looks like my face so on and so forth. In all this a mirror does not muddle the variety reflected in it. On the other hand even though there is mixing of entities reflected in it, yet a mirror is able to reflect entities with a perfect reciprocity or arrangement.

71. Jayaratha repeats this expression here from TĀV 3.21-22.

(*evam api*) [namely, that the reflected image is a kind of entity, at the same time], it does not possess its own real form, even though small, which produces reality (*vastutva*). That is why [Abhinavagupta] said: ‘no innate essence, whatever it is’. ‘In such a way’ (*iti = evam*), the true nature of the reflected image has as its essence nothing but manifestation. ‘The teaching of the mirror’ – given that [the mirror], it being different from the wall and so on, is a kind of object which is capable of [reflecting] a reflected image – [was imparted] with the following aim: [in order to realize that] the ‘contracted’ knowledge based on duality (*dvaitaprathātmakam*) which is ascertained by the *bāhyārthavādin*⁷² should be removed.

Since things are in such a way, the following meaning has been shown: the universe is established in Consciousness according to the maxim of reflected image in the mirror, but it is not a real entity which exists as separate from this [consciousness] assuming the form of an external object. Therefore, one should not be attached to it.

Therefore, after having thus established the way [of functioning] of the reflection, it is [now] explained the reflection of the sound by means of another concomitant expression. Thus [Abhinavagupta] says:

After having shown in such a way, in the previous verses (amutra), the way of [functioning] of the reflection, [it is explained now that] the reflection of the sound is called echo.⁷³ 3.24

And this [echo] is not a sound arisen from [another] sound (as the Vaiśeṣikas maintain). Since 1) the speaker who has produced it hears it as something which is coming [towards him]; since 2) those who are far away do not hear the sound [at all]; and since 3) the sound is variegated once it is [produced] when there is the contact with particular holes on one part of the lid of a pot and so on, it [echo] is a reflection like the face etc. [in the mirror]. 3.25-26

It is ‘echo’ (*prati-śrutkā*) since one can hear (śrut), i.e. listen (*śravaṇa*), it by means of a

72. *bāhyārthavādin* should be understood as externalists i.e., those who believe in the entities existing outside the Consciousness.

73. Beginning this verse Abhinavagupta takes up the second *tanmātra* i.e. *śabda-tanmātra*.

reflection (*prati-saṃkramaṇa*). Alternatively, it is 'echo' since there is a similar (*pratisadṛśa*) hearing (*śravaṇa*) [of it].

In this [world], indeed, for the Naiyāyikas, given that the reflection of the form through the perception of one's own face is due to the reflection of the ocular rays in the mirror etc., [and] since it is not possible the reflection etc. of the ears etc. in the case of the echo and so on, the latter is negated (*tadapahmava*) even if we conceive [the echo as] having the nature of principal sound etc. Thus, nowhere is there a reflection. This is the intended meaning.

Regarding this it has [already] been established that the reflection of form does exist. Thus, in order to establish the existence of the reflection also of the sound etc., [Abhinavagupta] refutes the above theory after having doubted it with the words 'and this [echo] is not'.

'This' is the echo. 'Arisen from [another] sound' means [it is] neither arisen by contact, nor by breaking [as Vaiśeṣikas maintain]. [In other words] it is arisen by itself. The meaning is that this is a principal sound, since it is manifested by itself. And this [principal sound] is known just coming [out] from the mouth. Therefore, the first sound that is extremely intense is heard by the knowers [i.e., hearers] who are in its proximity, certainly not the last [sound] that is extremely weak. However, [the hearers] who are far away [hear] only the last and not the first. Thus, the echo is heard by the speaker or by those knowers [i.e., hearers] who are close to him as 'coming towards' [them], that is to say as coming near. And therefore, it is not heard [at all] by knowers 'who are far away', who dwell in caverns, caves etc., since it [the echo] is not coming close to them. And the principal sound, which is lying in the space of ears of many hearers never becomes variously differentiated. For, in case it were [divided], the activity [of echo] would never be possible as the single object of all the hearers.

Furthermore, the echo assumes the nature of the lid of the pot under which there is boiling noisy water. Pot and so on are particular materials of which there are specific holes (*chidra = suṣira = bhāga*), that are bigger or smaller and so on.⁷⁴

'When there is the contact' [with these holes] by means of coming in contact with the

74. This sentence is a very tentative translation since it is not very clear what Jayaratha is meaning to say. *suṣira* means perforated or hollow.

space of these [holes], the sound, which is [in itself] unique, becomes manifold (*ekaśabdo vaicitryam*).⁷⁵

Thus, this sound is not arisen from [another] sound since there is no perception of its belonging to sounds born from [other] sounds that are real entities. Therefore, in the same way as there is the reflection of the face in the mirror and so on, there is the reflection of this principal sound in the ether. That is why [Abhinavagupta] has said: 'it [echo] is a reflection, like the face etc. [in the mirror]'

The fact of [echo's] being a reflection is [demonstrated] here not only since it does not belong to the class of principal sounds, which are real entities, but also since it does belong to the class of reflected images of forms.

But as well as this form of a different knowable reality manifests in a mirror [as something separated from the mirror], in the same way, [as regards the sound,] I hear (ākaraṇaye) something which has been pronounced by someone [else]. 3.27

As well as, [while looking] in a mirror etc., a form, albeit related to the idea of I-ness, connected with ones own face, is conceived as a knowable reality connected with someone else, in the same way, a sound which I myself have pronounced, albeit should be conceived as being expressed by me, is [imagined] as if pronounced by someone [else].

And therefore, since it makes part of the same class of the reflected images, here too [in the case of echo] we have its being a reflected image. This is the meaning. The word 'but' has to be understood as 'and', and this is in reference to what has been said before. The word 'iti' is simply to complete the sentence.

Surely, if a sound pronounced by a speaker is reflected in the space of caves etc. that are far away, then it is heard only by those who are there, certainly not by others. That is why [Abhinavagupta] says:

Since, by rule, the reflection is facing the image, as a consequence those knowing subjects

75. Note that this is a conjecture instead of *ekaśabdātmavaicitryam*.

that are in the middle of the two [bimba and pratibimba] hear the echo. 3.28

As a rule, since the reflection is only facing the image, like in case of the mirror and so on, only those knowing subjects who are within the two – image and reflected image – hear the echo (*pratiśabda*) which is produced as facing the image, certainly not those who are far away, who are at a different place like caves and caverns etc., because it is not produced as facing the [original sound].

Surely, if that is the case, how could the knowers, who for some reason do not hear the form of the sound which is supposed to come from the source (*bimba*), perceive the echo which is being produced by the presence of the image, albeit they are between the [image and the reflection]? Having doubted thus, [Abhinavagupta] says:

But also without the perception of the main image, the perception of the reflected image is possible. [A lady] can perceive the beloved which is standing in one's own back, [but] which is reflected in front of the mirror. 3.29

It 'is possible' when one resides in a place which is fit for the perception of the reflected image. 'Standing in one's own back' means that the cause [of reflection] is by means of the vision of the beloved, i.e. the original image, produced unexpectedly, in other words it is by means of a quality.

Surely, according to the aforesaid reasoning a reflected image never attains an independent existence from the mirror and so on. Then, how can it be in front of the original image? Having doubted thus [Abhinavagupta] says:

And it is said that being in front of [the original image] is because of the steadiness [of the reflected image] due to [its] non-difference with such mirror. 3.30

'Such' is the 'mirror' which is facing the image. 'Non-difference' from it means identity

with the mirror. The steadiness, i.e. the stability, of the reflected image due to this [identity]. Therefore, the following and nothing else is its being in front of [the image], i.e. that the mirror exists in front of the original image. Since its activity is nothing more than that, the fact that the mirror and so on is in front of the image is then absolutely necessary, for otherwise [in it] it would never be possible the arising of the reflected image. In the same way, it has to be accepted that also the ether and so on are perceivers of the reflected image of the sound and so on, in as much as they are in front of the original image.

This is what [Abhinavagupta] says:

Therefore, the space of the speaker, which is being reflected in the space of a cavity⁷⁶ such as a well, appears endowed with sound, as if appearing in a speaker who is different from that.

3.31

'Therefore', i.e. due to above-mentioned identity with the specific substratum which is facing the original image. 'The space' belonging to 'the speaker', which is being reflected, namely in which it is being manifested the variegated activity of the [original image], 'appears', namely shines, 'in the space of [a cavity] such as a well', 'endowed with sound', which is its image. This is the meaning.

In as much as the sound is the quality [of the ether], since it is connected with its quality-bearer [i.e., with the ether], it is dependent on the latter. Its reflection in the quality-bearer is logically tenable only together with the quality-bearer; it has been said: 'In the ether there is the ether'.⁷⁷

In order to understand better that the space of the well and so on is in front of the space of the speaker, [Abhinavagupta] uses an example: 'as if appearing in a speaker who is different from that'. [Different] 'from that' means [different] from the original speaker. The 'different speaker' is one who answers (*prativaktā*). [It appears] as if in him. That is the meaning.

76. Here I have translated *piṭhira* as 'cavity' and not as 'pot' or 'pan'.

77. Source untraced.

In the same way as the space of the ears which, in front of the speaker, is connected with the responder [and] receives the reflection of the space which, connected with the speaker, is endowed with sound, in this very way this is also true about the space of well and so on.

[excursus on the *nirākāra* and *sākāra*]

[A *sākāravādin* says:] Actually, in this world, a cognition, which is born out of this or that sense faculty, can discriminate an object only if the reflection of the latter has been grasped by this or that [sense faculty]. Otherwise, there would be no restriction – ‘this is the cognition of blue’, [and] ‘this is the cognition of yellow’ [etc.] – of a cognition which is formless, since it is common to many objects starting with blue, yellow and so on. And therefore, the cognition is endowed with the form [of the object], since, without the nature of being endowed with forms, its distinction from the counteraction would be impossible.

And it is not correct to say that the distinction of the counteraction can also be proved because one might say that the generator of the [cognition] is the object itself [and not the senses], since there would be the undesired consequence that also the eyes and so on, due to the absence of [their] specific quality of being generators, would be [in their turn] the object of the [cognition].

[A *nirākāravādin* objects:] If this [cognition] is generated by means of the blue, namely by means of a *karman*, and not by means of eyes and so on, then it is the unitary object of that.

[Answer of the *sākāravādin*:] This is not true. For ‘the nature of *karman*’ is [here] ‘[having] the nature of *kāraka*,’ and the latter occurs by virtue of compenetration (*āveśa*)⁷⁸ with an action (*kriyā*). Otherwise, this would be simply an object, [and] not a *kāraka*. And here the compenetration with the action of knowing the blue has been introduced in order to reflect upon. How then its being a *karman* could be possible also before that? Nor, in as much as it is also a generator, its having a unitary sphere would be realized. What is then said: ‘This

78. I have translated *āveśa* here as ‘compenetration’ referring to mutual interfusion of two ideas.

specific property (*viśeṣa*) is produced by the nature itself of the object although there is no distinction regarding [its] being generator', this is nothing but a way to escape from the problem. This is enough.

[End of excursus]

Therefore, also the sense faculties in which there is the reflection of that [object] which has been perceived are engaged in distinguishing various objects. Thus it has been well-illustrated with the words (*iti*) 'as if appearing in a speaker who is different from that'. Even though this [echo] is possible only in the listener, however, due to the strong adherence [he has to common experience] and so on, the reciprocal presence of a speaker and counter-speaker is [held] to be necessary. That is what has been illustrated. However, it is well possible that there are hearers that do not face each other. To explain: in common experience we all see that there are hearers who say as follows: 'I have not heard what he has said'. Alternatively, in general, the space of the speaker which is reflected in the space of the well and so on looks like as if it were the other speaker. In other words, the sound is heard [by its own speaker] as if it were uttered from another speaker. In the same way, also the reflected image, since its activity is not different from that [of the echo], is facing the original image. Thus, what has been said above, i.e. 'Since, by rule, the reflection is facing the image',⁷⁹ is right.

And therefore, only a knowing subject who is in between the original image and the reflected image perceives either this or that, not another [knowing subject]. Thus [Abhinavagupta] says:

And in the same way as someone who is in the back of a mirror really does not perceive a face, in the same way indeed the one who stays beyond such space does not perceive the sound.

3.32

79. cf. TĀ 3.28a

'Face' is the reflected image of a face of another [person]. 'Such' means connected with the original image. 'The one who is beyond' is the one who is in places like a cave and a cavern. This is the meaning. 'Sound' here is the echo. With the words 'really he does not perceive' is suggested that the reflection is actually present since the negation is only of the perception. For, when knowledge is absent it does not mean that also the knowable is absent. This is intended. Therefore, the meaning is that when one is not located in a fitting place, he does not know the reflected image even though it has been produced. Even though this meaning has been understood with the words 'by rule, facing the image',⁸⁰ however it has been repeated [here] in order to corroborate (*upodbalana*) the homogeneity with the reflection of a form.

One might ask: the form and the reflection [in the mirror] have the identical nature [only] on the basis of a portion or on the basis of all parts?⁸¹ In case the former hypothesis is right, the original sound and the echo should also have the identical nature by means of a portion i.e., the fact of being manifesting and so on. Thus its form-ness would also be attached [to it].(?) But this does not occur by means of all parts. For even if the reflection of form arises, there should be the apprehension of the image of hand and so on⁸², but that does not happen here. This doubt is raised [by Abhinavagupta]:

And therefore, necessarily, the sound which reflects [namely, the echo] is not non-manifested [in other words, it is the only one which is pronounced]. Its manifestation and hearing occur simultaneously.⁸³ At the very second moment, however, it is reflected and [we have] the contemporaneous hearing [of it]. 3.33-34ab

Here, indeed, the 'word' is non-manifested, in other words it is un-uttered, namely it does not reach the stage of reflection. Thus, verily, having been manifested in the first

80. TĀ 3.28a

81. Cf. TĀ 1.143 and com. thereon.

82. Here in a few lines above the Sanskrit is not very clear to me thus I am providing a tentative translation.

83. The idea of 'simultaneity' is important in Reflection. In the process of Reflection the reflector and the reflected should manifest simultaneously failing which reflection cannot take place. cf. ĪPK 1.6.3.

moment, when the places of articulations and the articulatory organs come in contact with each other, it reaches the state of being perceived by the auditory organ. But in the second moment, reaching the state of reflection, it is heard. Of this supposed image, which disappears as soon as it is pronounced, there is no understanding in the moment in which it is reflected. And therefore, here there is not the fact that the form and the reflection [in the mirror] have the identical nature, since here there is the knowledge of the image even at the time of the reflection.

This is not true. [Abhinavagupta] says:

At the same time, indeed, there is actually no ascertainment of a hand and its shadow.

3.34cd

The 'ascertainment' is the manifestation consisting in reflective awareness. In this case too, there is no understanding of the [original] image at the time of the reflection, for it is not right that there is the understanding also of the image such as a hand when there is the understanding of the reflection, since there is the contradiction of the arising of two [different] cognitions simultaneously. And in this single [cognition] there is no support of both [image and reflection] as in the case of the knowledge of a picture, because of the remoteness of the image and reflection, due to the absence of the uninterrupted manifestation.

[Objection:] Surely, even though there is no manifestation of the hand and so on, there is the presence of the real object.

[Reply:] This is wrong. For the manifestation (*ābhāsa*) indeed is the establisher of all the objects, since without it we cannot ascertain the reality and the non-reality of the objects. And here we do not have a manifestation. Thus, with reference to the existence according to true reality of an [original] image, like the hand, what is the proof? And also in the second moment of the sound whose condition is lapsing there is the existence according to reality. However, at the moment of the existence of reflection, its understanding cannot occur. Thus,

also in this case we do not have the simultaneous cognition of image and reflection. Therefore, its having the nature of it is established.

Having thus established the ultimateness of the reflection by refuting the position of the Naiyāyikas, [Abhinavagupta] comes back to the main topic:

Having thus shown the reality of the reflection in the previous section (amutra), [in the following] we talk about the main points. In this regard the sound is reflected (pratibimbanam arhati) in the ether, a pleasant contact is reflected in the blissful abode of touch. Also, the other [i.e. the unpleasant touch] which belongs to another person, [and] which is produced by a violent impact such as [the one with] trident and coldness is reflected [in our body]. Since [all those are] reflection, they cause the excitement (uddhūlanā) in our own body. 3.35-36

Therefore [Abhinavagupta] said: 'In this regard'. 'In this regard' means since things are in such a way. 'In the ether', because the sound is pure there alone. And the syntactic order is that since it belongs to another person, 'it is reflected'. The latter words [= 3.35d] should be applied in all cases. 'Blissful' is a specific substratum like the bulb, the heart, the base of the palate (*tālūtala*) which are loci of bliss. There, indeed, due to the pureness of the contact, the touch that is fit for the enjoyment of making love is reflected; by means of this [touch] there could be also the pleasure of the emission of semen and so on. For this reason, since it produces abundance of bliss it has been defined as 'pleasant' (*sundara*). Also, the other contact which is unpleasant since it produces pain and so on, necessarily, is reflected in a specific substratum (*ādhāra-viśeṣa*)⁸⁴ such as the perineal region (*mattagandha*)⁸⁵, the belly (*jaṭhara*), the bronchial tube (*kūrmanāḍī*)⁸⁶ and the throat (*kaṇṭha*), which are painful and so

84. In the NTU Kṣemarāja mentions sixteen *ādhāras* and *mattagandha*, *jaṭhara*, *kūrmanāḍī* and *kaṇṭha* fall under this list. cf. NTU 7.5. He also interprets all the sixteen in the light of Kaula system.

85. *mattagandhasthāna* is referred to as perineal region. cf. NTU 7.36. The contractions and relaxations of the perineal region (*mattagandhasaṃkoca*) that Jayaratha refers to in TĀV 5.55 is supposed to be a painful experience just like as if a serpent is hit by a stick. See TAK 3, p. 330-331.

86. In the *vyāsbhāṣya* of the YS 3.32 *kūrmanāḍī* is mentioned as a tortoise-shaped tubular structure. If one is able to control the bronchial tube (*kūrmanāḍī*) one can attain calmness. See Aranya (2000:307).

on, and through which one can even lose consciousness. 'Which belongs to another person' means which is perceived by another person since, in this case, this [touch] is the main [source of reflection]. This was the meaning. And the implication is as follows: by virtue of this, this [other touch] would be in such a way [namely, would remain the main source of reflection] even though it is [simply] remembered or imagined and so on. And how is it recognized that it is a reflection? In order to answer this question he says: 'Since [all those are] reflection, they cause the excitement in our own body.' And that is the same in the experience of both pain and pleasure. In this regard (*iti*) the non-distinction [between these two] is accepted.

Objection: If that is the case, since it produces a causal efficiency, does it not become in its turn the main touch? Having doubted in such a way, [Abhinavagupta] says:

And this is not the main [touch] since it does not manifest the series of its own effects.

3.37ab

'Main' means the original image. 'Its' means of the touch, the effects of which are bliss so on. Of those [effects] there is a 'series', a continuous sequence. [The reflection is not the main substratum] since it does not manifest this [series]. The principality of this [reflection] is not [admitted] since, in this case, we do not have the following experience: that the effect rises up immediately even though the cause is evidently present.

[Abhinavagupta] applies the same argument also elsewhere:

In the same way, [the same occurs for] smell in another nose; [and] the taste becomes manifest in the one which is the [basis of] saliva. 3.38ab

'The one which is the [basis of] saliva' means the one 'which is connected with the quality of the pure taste', in other words [the tongue] which is the basis for the sense of the taste.

Thus, indirectly considering that also the reflections of the taste and so on have the

same nature of the reflection of form like the echo, [Abhinavagupta] shows the difference [between them] accordingly:

And in the same way as a form which is reflected in the two eye-balls [like in a mirror] is not perceived without another eye [i.e. the eye of another person], in this very way, although they are present, taste, touch, smell and so on are not perceived without [another] sense faculty.⁸⁷ 3.39

Here [in this world], it has been repeatedly said that the true nature (*satattvam*) of reflection has as its essence only manifestation. And manifestation depends on this or that object [which is perceived], on a sense faculty, which perceives it, and on the power of the internal sense, which is the subsequent perceiver. For, even if a mirror and so on are present, if something which appears in the sense faculties starting with eyes does not appear under the power of the internal sense, what is then the manifestation of the reflection of face and so on?

And therefore, a form that is reflected in the two eye-balls, that is to say pupils that are under the power of the visual sense faculty, is not perceived without another visual sense faculty, namely the one which is connected with another [person] (*anyasambandhin*). The meaning is that it does not appear without the activity of another visual sense faculty. But in the manifestation of a form that is reflected in a mirror and so on, which is unable to distinguish the [reflection itself], there is no need of the visual sense faculty of another person, since our eye-balls are themselves able [to perceive] in this way. The two 'eye-balls' have been mentioned in order to demonstrate this point. The meaning is that [the two eye-balls] are not enough to discriminate something which is extremely close to them, like the collyrium in the eyes. Therefore, the intended meaning is that this [form] does not appear without the activity of a sense faculty.

Thus, exactly in the same way as it is [for the eye-balls and the form], also the taste and so on, which is being reflected, even though present, is not perceived again that is to say

87. cf. ĪPVV vol. 1, ad st. 1.2.8.

does not manifest without the activity of one's own sense faculty. This is the meaning. Here, since it is not possible otherwise the manifestation of the sense faculties starting with eyes, the presiding power (*adhiṣṭhāna*) of the internal sense is understood. This is not an unverified claim, otherwise indeed even though employed, the eye and so on would not determine anything.

Objection: Here, the form and sound are capable of reflecting internally in the eye and in the ears and so on, and externally in the mirror and the space and so on. So it is logical that the external reflection is determined by the eyes and the ears connected to another [person]. However, touch and so on reflect only internally, in one's own body, in the bulb and so on. And this is evident. And therefore, since the [mental] continuum of another [person] is always the object of inference, it does not become the object of the cognition [depending on the] external senses of another [person]. Then, why has it been said that this is 'not perceived without [another] sense faculty' like the reflection of the form?

[Abhinavagupta] says this:

And [the sphere (kṣetra) of touch] that is located in the internal abode of touch is not the external touch. It is the senses and mind of another [person] that is (sa) the field [of the external touch]. 3.40

[The sphere of touch is] 'internal', since it is an internal activity of the body. 'Abode of touch' is synecdochical expression. With this [expression] also the spheres of smell and taste are meant. And the senses and mind of another [person] is the reason, occasioned by the qualification 'external touch', for the non-perception of the internal touch as well as [internal smell and taste]. 'It is... that is' (*sa*) is a specification which depends [directly] on the word 'field'. In the same way, since [touch] is an internal activity of the body, the bulb and so on and [whatever has] as its field touch and so on is not the sense-field of another knowing subject like the eye-balls and so on [which instead need another knowing subject].

The touch and so on, which are located there [in the internal sphere], manifest only through the activity of one's own senses that are governed by internal-organs. Therefore,

[Abhinavagupta] says:

Therefore, when [an action] is performed by the internal organs with the aim of [activating] the proximate, one's own, and corresponding [external] organs, at that very moment the reflected image, which is realized when the sense faculty [is activated], generates its own corresponding causal efficiency (kriyā = arthakriyā). 3.41

'Therefore' i.e., since the reason – as has already been said – is internal etc. Sense faculty is here skin and so on. It is 'proximate' namely conjoined since the internal organs starting with mind can gradually combine with all the sense faculties; it is 'one's own' that is to say it is fixed in as much as it is fitting with a [specific] object, and it is 'corresponding' that is to say not vitiated since there is no injuring of the sense faculties. When an impulse towards an object, let us say for instance touch, is promoted by the 'internal organs with the aim [of activating]' the [sense faculties], then, as a matter of fact, 'the reflected image', consisting in touch and so on, 'which is realized', which is being perceived (*grhītaṃ sat*), 'generates', namely produces a 'causal efficiency' (*arthakriyā*) that is 'one's own', i.e. that is consented by the [original] image, [and] that is 'corresponding', i.e., that is characterized by bliss and so on. [The reflected image is realized] 'when the sense faculty is activated' (*jāta indriye*), namely when a cognition in sense faculties is [produced] due to the contact with the external touch and so on which is the original image, since, as it has been said before, a cognition which is endowed with the aspect of the external object is logically different from this or that specific object (*niyataviṣaya*). This was the meaning. It is precisely for this reason that we have here the reality, since the relationship between perceivable and perceiver everywhere occurs in this way.

But touch and so on, which is being remembered when there is no external image, is not able to produce a real causal efficiency (*arthakriyā*), even though it is reflected in one's own sphere [such as bulb]. Thus [Abhinavagupta] says:

But a causal efficiency (kriyā = arthakriyā) cannot be real from something remembered,

which is object of the mind. That [causal efficiency] verily comes from something present. Therefore, the best touch, [once] arrived in its own sense faculty, being understood (viditaḥ san), is established as having such causal efficiency (tathākriyāḥ). 3.42

By saying 'from something remembered' it is [usually] said that an external object is absent, since the content of the [memory] is a past object. For instance, the well perfumed *Pentapetes phoenicea (bandhūka)* can certainly be the object of a mental cognition although it is not present outside. This is the meaning. By saying '[it] cannot be real' the intention is not that it is not possible at all, for it is well possible that the [experience of] pleasure etc. comes also from a touch and so on that is [simply] remembered; however, this is not a real [pleasure], since no activity is produced from this experience of pleasure and so on.⁸⁸

On this regard the reason is as follows: 'That [causal efficiency] verily comes from something present'. The word 'verily' is used in the causal sense since this causal efficiency 'comes from something present', that is to say, it derives from a real object existing outside. This was the meaning. Thus, [Abhinavagupta] says 'therefore'. 'Therefore', namely on the basis of what has been said, the superior 'touch', being produced by an external image, [once] 'arrived in its own sense faculty', namely in the cognition of the tactile faculty, receives a reflected image. Therefore, 'being understood', becomes endowed with 'such causal efficiency' i.e., becomes capable of producing its own real effects. This is the meaning.

Objection: If things are as you say (*evam*), since only a real object is capable of producing a reflected image, touch and so on, being non-existent outside, does never become a reflection. Then what could make a causal efficiency possible in memory and so on? [In that case] we can imagine that also [memory and so on] are false. Having doubted thus [Abhinavagupta] says:

When such external object is absent, the best touch [=the internal sensation of touch],

88. Here the meaning of the word *prābandhinyāḥ* is not very clear to me.

being reflected in this [locus of touch], it accordingly (tathā) produces [the activity of] pleasure and so on. And moreover, this [best touch] reflects in some group of veins. 3.43

In the absence of an external image, touch and so on, which resembles it, engraved by the conceptual constructions of memory and so on, becomes 'itself' the [original] image (*ākārībhūtaḥ*), but there is no external object. 'Being reflected in this locus' of touch and so on, it 'accordingly', namely in accordance with one's own nature (*svaucityāt*), 'produces this causal efficiency' characterized by pleasure, which is unreal. This was the meaning of the sentence.

Objection: Since there are many loci of touch starting with bulb, does touch reflect everywhere or only in some of them? Having doubted in this way, [Abhinavagupta] says: 'And moreover, this [best touch] reflects in some group of veins'. In other words, [touch reflects] in specific places such as the bulb, which consist in certain groups of veins. Due to the predominance of bulb and so on, for some [people] only some specific places are [sensitive to touch]. The meaning is that for them there is the reflection of touch precisely in that place where they perceive the abundance of pureness, as for instance the root of palatal for sterile (phonemes).⁸⁹

Having established the true nature of reflected image in this way, [Abhinavagupta] comes back to the main topic:

For this [reason], the universe, reflecting itself in the mirror of consciousness, expresses the pure, universal nature of such Lord. 3.44

[The compound] 'mirror of consciousness' is actually a *karmadhāraya*. The reason for this is that [both, mirror and consciousness] are extremely pure. 'For this' reason, namely [for the reason that] has just been mentioned, 'the universe' is 'reflecting itself in' this [mirror of consciousness], i.e. is producing (*dadat*) [its own] reflection. While doing this, it

89. The four liquids of the Sanskrit alphabetical scheme viz. *r, ṛ, l* and *ḷ* are named as sterile phonemes in the Tantras. For more details see Padoux (1992:254 ff).

‘expresses’, namely it manifests, the ‘universal nature’, the oneness with one’s own nature ‘of such Lord’ made of consciousness. This nature is ‘pure’, namely it is unblemished, since it is demonstrated by reasoning and personal experience. In other words, it does not shine independently from consciousness. This means that there is no manifestation which occurs freely, independently from the mirror and so on, i.e., from one’s own support, from [one’s own] source. Therefore, this entire universe is simply a form of the Supreme Lord, which is one, which consists of consciousness. This is the condensed meaning. As it has been said in the *Prajñālaṅkāra*:

Thus, according to the above mentioned rule, the universe is a form of a single, part-less reality. What is it [really] that disappears [in front] of us ?

The *ātmanepada* in the word ‘expresses’ is used in the sense of ‘manifestation’ [i.e. ‘manifests’] on the basis of Pāṇini’s *sūtra* 1.3.47.⁹⁰

Objection: If the universe is not distinct from consciousness, then as much as it is made of consciousness, is it [with consciousness] in a *dharma-dharmin* relationship?

[Answer:] Surely, it is! [Abhinavagupta] says that there is [such a relationship] by offering an example from the external world:

And like smell, form, touch, taste and so on, being reflected, appear with the characteristics of their support, like a face in a sword [assumes the characteristics of the latter], in the same way, this universe, being reflected in consciousness, takes refuge in the collection of qualities [of consciousness] beginning with ‘being light’ and ‘being freedom’. 3.45-46

In this world indeed, ‘form’ and so on, ‘being reflected’, appear according to the specific nature of the limiting factor of one’s own support. For instance, ‘a face’ which reflects ‘in a sword’ [assumes the qualities of the latter:] it becomes as if affected by the

90. According to Pāṇini 1.3.47 when the *vad* is to be used in the sense of ‘manifesting’ (i.e., *vadate*), it should be used in *ātmanepada*.

longness and so on which is a quality of the [sword itself]; reflected in a mirror, it assumes the quality of the latter: it becomes big or small accordingly. Analogously, also 'this universe, being reflected' in the light [of consciousness], 'takes refuge in', i.e. assumes, the entire collection (*jātaṃ*) of the qualities of [consciousness] such as the quality of being illuminated. This is the meaning. Since it is absolutely not distinct from light, the universe will be manifesting. If that is not the case, due to lack of capacity of shining, nothing could ever shine forth. And therefore, in as much as it is itself shining, it [universe] is free. In case it were distinct from light, the universe – being insentient, consisting in blue, pleasure and so on – in as much as it is itself not shining, could not even shine by itself, but only by means of another [entity]. Thus, the meaning is that given the expectation on another, it [universe] would be dependant. And therefore, all this collection of knowable realities is [nothing but] the body of the Supreme Lord who is light. Thus, in as much as it consists in light [the Lord] is made of universe. It has been said:

'Even a single portion of the Brahman has the nature of all the others, it is both unsurpassable and beyond conceptual constructions'.

And also:

'Also, each one of the *tattvas* has the nature of [all the other] thirty-six [*tattvas*]'.

Objection: It has been demonstrated before that, within form and so on, only something becomes reflected in a specific [support], then how is it possible that the entire universe, consisting in form and so on, could be reflected in one single consciousness? Having doubted thus [Abhinavagupta] says:

And as well as a reflection is present completely in the crystal which is completely pure, in the same way it is present in consciousness which is completely pure. 3.47

‘Completely’ in the case of the crystal means from each side, the preceding and the subsequent and so on. In case of ‘consciousness’ it means from everything, starting with form. Even if in a completely pure crystal only form can be completely reflected – thus, of this example there is no applicability to consciousness which is capable of catching the reflection of [everything] starting with form – however, the [applicability of this example] is acceptable [in our case] since things (*bhāva*), in due order, according to their level of purity, are desirous of attaining the eminence of catching the reflection. To explain, of the mirror there is only the front side, of the sword there are two sides, the front and the back, and of the crystal there is abundance of purity on all the sides. Thus, regarding those [surfaces], there is in due order, a gradualness in the catching of the reflection. Thus, also in case of consciousness there is a capacity of catching a reflected image of form and so on in as much as it is completely pure. And therefore, consciousness is absolutely much more pure than even the crystal. This was the meaning.

Objection: What is then its [i.e. of consciousness] absolute purity ? [Abhinavagupta] says:

This absolute purity [of consciousness] is [its] non-manifestation of its own form. That is why consciousness is purest and not a jewel, since [the latter] possesses a form. 3.48

In this [world] indeed light shines forth for it is itself luminous and not [because it receives light] from another one. Thus, since it is independent from any other reality, [light] even does not touch the odour of knowability. [In other words it never becomes knowable.] Unlike crystal and so on, it never becomes graspable by another cognition by which there could also be the manifestation of a form. Here, one can [easily] accept that there is pure reflection of something impure, like a white cloth in a crystal. And there is no further, additional purity in reference to light – the single nature of which is the one of the supreme knower – that could even be capable of catching its [namely, of the light] form. Thus, it has been rightly said: ‘This absolute purity [of consciousness] is the non-manifestation of its own form’. But the crystal and so on since in as much as it is perceivable, with reference to this

[light] is not pure. The meaning is that: the more the knowability [of a thing] is evident the less pure it is. And it is with this very intention that previously it has been said that the purity of consciousness and the purity of some other entities which are different from it is twofold: principal and secondary. [And this has been said with the words] starting with: 'The principal pureness belongs completely to that [single principle] which is the Lord-Consciousness. The other [i.e. the secondary pureness] is related to a specific [reality] according to its partial aspects.' [TĀ - 3.9abc]. Thus, the intended meaning is as follows: the mirror and so on is pure, the crystal is purer, but the purest is consciousness.

Therefore, then is there anything unique which is conveyed by the force of logic ?

[Abhinavagupta] says:

And the reflected image is projected [in the mirror] by the original image which is outside. Once the latter is itself a reflected image, what remains of the original image ? 3.49

Here indeed, the reflected image is projected in a mirror and so on by an external original image like a face and so on. Regarding this, no one disagrees at all. When, however, one accepts that the external reality which is held to be its original image is nothing but the reflected image itself, 'what is then the original image?', 'what remains of the' object capable of producing the reflected image ? No [object] can exist at all. This was the meaning. In the same way as no one would accept that an object, let us say a blue thing, pleasure and so on, is distinct from [its] cognition, in the same way, also with respect to this [reflected image] no one would accept that there is another, distinct object [i.e. the original image].

Objection: Even if this is so, however, it will be without a cause; how can [then] the reflected image arise ? In this regard, you should mention some cause which stands for the original image. Having doubted thus, [Abhinavagupta] says:

Even if some cause is consecrated as 'original image', that also would become a reflected image in consciousness, otherwise it would be unreal. 3.50

Here indeed, whatever is admitted as a cause, capable of projecting the reflected image, in the same way as the original image is able to do (*bimbatvena*), is it indistinct or distinct from consciousness ? In case it is indistinct, then, on the basis of the previous reasoning, a reflected image is not the original image. And in case it is distinct, due to the absence of what is being brought to consciousness, it is simply nothing. Thus, it has been rightly said: 'Once the latter is itself a reflected image, what remains of the original image?'.⁹¹

[Abhinavagupta] summarises precisely this:

*Thus, this [argument] is protected by the sword of reasoning which is well fixed in one's own awareness: the kingdom only of the reflected image unfolds everywhere.*⁹² 3.51

The particle 'only' is not in the due sequence. Therefore, the meaning is that [the kingdom] is only 'of the reflected image' and not of the original image. 'Everywhere', i.e., not [only] in the external reality, like a face. For it is in [everything] that we have the capacity of both the original image and the reflected image. This is the intended meaning.

Objection: Since those two [original image and reflected image] are interdependent, how is it possible that we have the true existence of the reflected image when the original image is absent ? Thus, [Abhinavagupta] says:

Objection: But in the absence of the original image, how can the reflected image exist ?

Reply: What can we do ? As a matter of fact it is commonly experienced.

Objection: But it should [simply] be called the original image. 3.52

With the words 'what can we do ?' he admits precisely this [namely that we have the reflected image without the original image]. By saying 'it is commonly experienced' it is

91. cf. st. TĀ 3.49cd

92. Gnoli interprets the compound the *svasamvittidṛḍhanyāya* as the *dvandva* compound which is also possible. Basically everything in the world is just the reflected image of the original image.

intended that it is not illogical in common experience (*dr̥ṣṭe*). But [someone might say that] we do not actually object the common experience which is called [by you] in this way [i.e., reflected image], but, we claim (*abhidadhmaḥ*) that this universe which is being experienced should not be defined as a reflected image, but [simply] as the original image. That is why [the objector] says: 'Objection: But it should [simply] be called the original image.'

[Abhinavagupta] refutes precisely this:

This is not true (naivam). Since it lacks the characteristics of it, what is indeed called the original image ? It is not mingled with other things, it is independent, it is real, appearing like the face. 3.53

'Since it lacks the characteristics of it' means since it is not identical with the characteristics of the original image, what is indeed the characteristic/definition of the original image? [Abhinavagupta] replies with the second *pāda* and so on. Thus it is said 'not mingled with other things' [and so on] which means that it is devoid of homogeneous and heterogeneous things. That is why 'it is independent', that is to say, it resides only in one's own nature, since it is not logically possible that one thing resides in another thing. If it were the case, it would be non distinct at all from that. This was the intended meaning. And only the fact that the image is not obstructed by anything is the proof its having such nature. That is why it has been said 'appearing'.

Thus, immediately after (*anantaram* instead of *anantara*) the definition of the original image, in order to establish a basis (*pīṭhikābandham*) for the reflected image which needs to be defined, in as much as it is equal to the original image, in other words, in order to point out that it is established by all the debaters that [the original image is] the support of the [reflected image], [Abhinavagupta] mentions the definition of the original image by paraphrasing the meaning expresses by the *Prajñālaṅkārikā*:

'The nature of the reflected image is said to be in accord with the nature of the other [i.e. of the original image] without abandoning one's own qualities, like the surface of the

mirror and of the sword.'

The [masters] say that the nature of the reflected image is in accord with the nature of the other [i.e. the original image] without abandoning one's own nature, like the surface of the mirror and of the sword. 3.54

In this world, even if there is no abandonment of one's own, i.e. specific, nature of mirror and so on, namely thinness, circularity and so on, the nature of the reflected image is nothing but the similarity with another form, that is to say, the form of the face and so on. It has nothing to do with the acquisition of the nature of that [form]. This is what all debaters say. The intended meaning is that no one would ever object this. For if it would have the nature of that [form], when we perceive the reflected image of the face which is uneven, the mirror itself although endowed with a single smooth body would become un-smooth. Also, when a town etc. are reflected in a mirror since there is the perception of many things, the mirror should also become manifold.

Therefore, since when we perceive a variegated butterfly, even though the latter implies several cognitions, the cognition of variegated[ness] (*citrajñānasya*) does not lose unitariness, [this cognition] is unitary and not manifold, in as much as it simply becomes similar to the many [aspects of the butterfly]. In the same way, also the mirror and so on do not have a manifold nature even when they are united with manifold reflected images. Thus there is no undesired consequence of the manifoldness, but simply a mere similarity with that [i.e., the original image]. Nor do we have the sameness of nature by the mere similarity [of it]. For due to the similarity with the ox, the cow is not an ox. Therefore, the intended meaning is that the fact of possessing a reflected image is simply the fact of having a similar form of the original image.

[Abhinavagupta] makes [Śaṅkaranandana] to say this [idea] on the basis of meaning:

And it has been said by the Buddhists that even in the presence of the external object the cognition, perceiving one and many, assumes the form of many, but it is one. 3.55

'It has been said' means [it has been said] in the *Prajñālañkāra* and in other works. There it has been taught as follows:

'Therefore, even if we admit the existence of the external object, the cognition, perceiving one and many, assumes the form of many, [but] there is no undesired consequence that it becomes many.' (3.35)

Objection: "But also in this way, nothing has been said about the definition of the reflected image!" Showing this possible doubt, [Abhinavagupta] explains the definition of this [reflected image]:

"But, in this way, do we have the definition of the reflected image?" We reply: By union with the mingling with another [thing], its manifestation is impossible without that [thing]: [that is] the reflected image according to the masters, like a face in the mirror. 3.56

Here, indeed, all the debaters agree that the reflected image is just a 'mingling', i.e. [a kind of] identity, 'with another thing', which is its substratum, such as a mirror.⁹³ 'By union with' this mingling means by its not being separated from it [namely, from the substratum]. Its manifestation is impossible 'without' this (*tato*), that is to say alone, independently from another thing, such as a mirror, which is capable of assuming its form. The meaning is that this [reflected image] is dependent [on its substratum]. And with this [definition] it has been pointed out the difference with respect to the original image. For the latter has been defined as not mingled with others and independent. And this has been said previously many a times. Thus it is not repeated here.

This is exactly what [Abhinavagupta] adds to the main discussion:

93. Note the use of Jayaratha here. How he splits the compound *anyena vyāmiśraṇayā yogāt*. Also, refer to TS p. 10.

This [world] is mingled with consciousness. Its manifestation is impossible without consciousness. Is it not that [this universe] in which there are worlds (pura), tattvas etc. is called a reflected image in consciousness? 3.57

Is it not that this universe, which surely consists of the *tattvas*, worlds etc., is called reflected image in consciousness? The meaning is that [the universe] has surely to be defined in [such a way]. Since, also this [universe], in the same way as a face becomes identical with a mirror, becomes identical with consciousness, therefore, 'its manifestation is impossible without', i.e. separated from, consciousness, like a [reflected] face from a mirror. The intended meaning is that, indeed, without the light this entire collection of entities will not shine at all. Since it has been said:

It is consciousness that shines without and within assuming all various forms. Without consciousness there is no reality of things (*arthasattā*), therefore the universe consists of consciousness.

No one, indeed, can make entities as his own object [of cognition, activity and so on] without consciousness. Therefore, it has to be ascertained that consciousness is identical with them.⁹⁴

Also:

Since there is a simultaneous cognition, the cognition and its object have the same nature.

Therefore, although we apply in this way to the universe the definition of the reflected image, if without any reason it is said to be original image, let it be so. What is wrong? This indeed is not the [real point of] dispute and the learned men are not interested in this, for they plunge in [exploring] reality alone, and this cannot be made otherwise, since it (*atra*) has been demonstrated as being connected with the definition of the reflected image, and

94. From the *Kālikākrama*. Also quoted in TĀV 5.80.

since it is impossible to apply the definition of original image to it (*atra*). This is what [Abhinavagupta] says:

This is the arrangement of the definition [of the reflected image]. If without any reason one would call it original image [there is no problem]. The wise men are interested in real facts, but not in the common hearsay. 3.58

‘Without any reason’ means reasonless.

Objection: “Let it be that the universe, in connection with this definition, is called reflected image. We do not care about it. But how can this [reflected image] be possible without a cause that is called original image?” While doubting in this way [Abhinavagupta] says:

“But the existence of the reflected image is impossible without the original image”. 59ab

[Abhinavagupta] refutes precisely this:

What from that? [We do not care about this] for the original image is not identical with the reflected image. 3.59cd

‘What from that?’ means if the original image does not [exist], what is the consequence? This means that there is no [consequence] at all for the original image does not reside in the reflected image by [a relationship of] identity, like the nature of tree resides in the nature of *śimśipā*,⁹⁵ [a relationship] by which the reflected image would also cease to exist in absence of the original image.

That is what [Abhinavagupta] says:

And therefore, in the absence of this [original image], nothing goes wrong as regards the

95. PTV also uses this example. cf. p 116 of PTV Jaidev Singh (1988).

said definition of the [reflected image]. This question is merely confined to the cause. 3.60

‘Therefore’ means because the original image and the reflected image do not act as being identical. ‘Said’ is necessarily in reference to the universe. ‘In the absence of this’ means in the absence of the original image.

Objection: “We are not disputing regarding the definition of the reflected image, but we are asking how can it exist without the original image? It is not proper that the entities can exist without a cause.” Having doubted thus, [Abhinavagupta] says ‘merely [confined] to the cause’ etc. And the cause is twofold: material and instrumental. Material like the clay and so on with respect to pot and so on; instrumental like the [use of] stick etc. regarding the same thing [pot etc.]. And the original image is not the material cause of the reflected image, for that [namely, the material cause] continues to exist under the aspect of [its] effect once its own nature has been transformed, like the clay into a pot. This is not the case here with the original image, since even when the reflected image comes into being, its untransformed [form] itself is perceived separately. Therefore, in our case, the original image is the instrumental cause like the stick in case of [the production of] a pot.

And therefore, the topic of the instrumental cause alone is the [subject of your] question here, nothing else. Then [this is why Abhinavagupta] says:

And also, in this case [in the case of the cause], it is someway connected with the instrumental [cause] and not with the material [cause]. And the arising of the material causes is limited to certain times and places. 3.61

And the presence, in their totality, of the instrumental causes is not necessary. That is why [Abhinavagupta] says ‘instrumental’ etc. In this [world], indeed, a potter can produce a pot simply by striking to rotate the wheel by his own hand even without a stick. But, without the clay, even the most efficient potter cannot produce a pot. And therefore, the use of the instrumental cause is not mandatory as the material cause. So a reflected image can exist

also without an original image, since there is also another cause which is capable of producing this [reflected image] and which is substituting it.

That is what [Abhinavagupta] says:

*Therefore, in the light which is in front of us, it is by means of memory and so on that [we can perceive] the reflected form of the beloved. [This memory and so on] is the material cause [of our vision].*⁹⁶ 3.62

‘Therefore’ means since the reflected image arises by means of another cause even if the original image is absent. ‘In the light’ since it is capable of grasping the reflected image of forms. ‘Intense’ means that it has acquired the nature of imagination, for otherwise indeed everyone who remembers would always have ‘in front of’ him whatever he is thinking of. Here indeed, the original image does not exist since the beloved is not near in as much as she is at another place and so on. And if the reflected image [of our beloved], which is its effect, is perceived, here it takes place necessarily by means of another cause, namely ‘memory and so on’, for without a cause, that is to say apart from the beloved [namely, the original image] who is reflected [in the mirror], there is no appearance [of the beloved], which is occasional [in other words, which needs causes and conditions to manifest].

That is what [Abhinavagupta] says:

Otherwise [i.e. without memory] how could the beloved, who has reached consciousness, manifest [in front of us] while being far away ? Consciousness is always in front of us. 3.63

‘Otherwise’ means if there were not a cause, namely memory and so on, the beloved who is reflected [in the mirror] would not exist at all. ‘Who has reached consciousness’, for it is not possible the manifestation [of something] in the perception if there is not an entity who has reached awareness. This was the intended meaning. For, when there is separation from consciousness, nothing could manifest, having attained a state of insentience. Thus all

96. Translation of *ghana* as intense is borrowed from Gnoli.

this world would be blind. [Any] entity is ascended to consciousness since it is being perceived; it does not exceed it. Thus it could not even shine without [consciousness]. Therefore, [Abhinavagupta] said 'Consciousness is always in front of us'.

Objection: If this is the case, the relationship between the perceiver and perceived would not exist. And thus the entire worldly behaviour will collapse.

[Answer:] True, for regarding the supreme Consciousness there is not even the odour of differentiation. Thus everything is nothing but Consciousness. What indeed could be the perceiver or the perceived? Furthermore, this very [consciousness], owing to its own autonomy, after having concealed its own nature, when it manifests the state of limited cognition, then this entire differentiated world [manifests] in the form of perceived and perceiver.

That is what [Abhinavagupta] says:

Therefore, we should admit the evident existence of an intermediate level (āntaraṃ kiṃcit) [still] called Consciousness, where - be it imagination, dream, vision - this [reflected image] appears as distinct. 3.64

'Therefore' has a causal meaning: since it is impossible the distinction with respect to the Supreme Consciousness. Let us admit an 'intermediate level' (*kiṃcit āntaraṃ*), being in the middle between Supreme Consciousness and perceivable realities, which is [still] labelled consciousness, which consists in the limited knowing subject (*saṃkucitapramāṭṛ*), which is 'evident', [and] the nature of which is without conceptual constructions. In this level - 'be it imagination, dream', and so on - this reflected image appears as 'distinct', i.e. as different [from the original image], for also in imagination and so on the reflected image of the beloved, which has been put within by means of an extremely intense memory etc. without the [external] cause (since the original image is absent), could shine for the one who is separated [from the beloved]. This was the intended meaning.

Therefore, here also it is the same case as, when the original image is absent, the reflected image can [still appear] in memory and so on without a cause outside. Thus

[Abhinavagupta] says:

Therefore, let us admit that the cause of such [reflection of the universe] are the powers of the Lord. 3.65ab

‘Therefore’ has a causal meaning: since its being expected only as instrumental cause, as has been said above, let us admit that the ‘cause of such’ reflection of the universe ‘are the powers’ of knowledge, action and so on ‘of the Lord’, whose reality is consciousness, whose nature is illuminating. Thus, the meaning is that there is no problem at all. And, on the basis of the popular notion:

‘He is endowed with many powers, and he is also not separated from his power,’

the powers, according to the absolute point of view, are simply the power of autonomy. The core meaning is that it is only by means of his own Lordliness that he sustains [all] the aspects of the universe within himself. It has been said by the glorious author of the Pratyabhijñā[kārikās]:

In this regard, a limiting condition assumes the same form of what is limited by it (*tad-*) since it is forced to do this (*arpakāt*). However, the reality of consciousness [assumes the form of the knowable reality] because of its own Lordliness.

It has also been said by the *anupratyabhijñākāra*⁹⁷ with the same intention:

Now, [O Lord !] without you the original image is not visible in one’s own self which is pure, like a magical image (*prasenā*)⁹⁸ [is not visible] without the mirror. It is by [your] power that the entire group of entities [exists].

97. It is not clear who Jayaratha is referring to my *anupratyabhijñākāra*. The quoted verse is neither found in ĪPK nor ĪPV or ĪPVV.

98. For more on *prasenā* or *pratisenā* see Orofino (1994) and Vasudeva (2014).

Thus, [Abhinavagupta] summarises the nature of the universe as being a reflected image of consciousness in the following way:

Thus, this universe is only a reflected image in the Lord, in the pure firmament of Bhairavic consciousness. Surely [this does] not happen because of the grace of something else.

3.65cf

‘Something else’ means that in case he were depending on another’s intention, his autonomy would collapse. This is the intended meaning. For autonomy is said to be the reflective awareness and the latter is his own main nature. For the light without reflective awareness cannot exist and is even illogical. The following, indeed, is the distinction between the insentient realities and Him, giving the fact that he is the bearer of the form of the universe, namely that he becomes aware of everything as it has been said by [Abhinavagupta] himself elsewhere:

Here, within one’s own self, this entire universe manifests like a variegated image inside a mirror. But, consciousness becomes aware of the universe by the activity of its own nature of awareness. But this does not happen at all in case of a mirror.⁹⁹

99. Cf. TS p. 19. This verse is also quoted in ĪPVV, Vol 2, p. 203 and PSv 13 p. 39. Yogarāja in the PSv wrongly attributes this verse to the ĪPVV. While in the ĪPVV Abhinavagupta himself says that he has said this [*tathā ca uktaṃ mayā śrītantrasārādaḥ*] in the TS. This would mean this verse originally belonged to the TS and is simply quoted in the ĪPVV.

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- Tantravaṭadhānikā*, edited by Paṇḍit Mukunda Rama Shāstrī, KSTS No. 24, Bombay, 1918.
- Tantroccaya* of Abhinavagupta, See Gnoli and Torella 1990.
- The *Maharthamanjarī* with the Commentary *Parimala* of Mahesvarananda, ed. by Mahāmahopādhyāya T. Gaṇapati Sāstrī, Trivandrum Sanskrit Series 66, Trivandrum 1919.
- Uddamareshvara Tantram* (A Book on Magical Rites), edited by Pandit Jagad Dhar Zadoo, KSTS No. 70, Srinagar, 1947.
- Vāmakeśvarīmatam with the commentary of Rājānaka Jayaratha*, Paṇḍit Madhusūdan Kaul Shāstrī. KSTS No. 66, Srinagar, 1945.
- Vātūlanātha Sūtras* with the *Vritti* of Anantaśaktipāda, Paṇḍit Madhusūdan Kaul Shāstrī. KSTS No. 39, Bombay, 1923.
- Vijñānabhairava* with the commentary *Kaumudī* by Ānanda Bhaṭṭa, KSTS 9, Bombay 1918.
- Vijñānabhairava* with the commentary partly by Kṣemarāja and partly by Śivopādhyāya, edited by Paṇḍit Mukunda Rama Shāstrī, KSTS 8, Bombay 1918.

Manuscript Catalogues with Abbreviations

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| ALKSTS | <i>An Alphabetical List of the Kashmir Series of Texts and Studies</i> , Published by the Research and Publication Department, Jammu and Kashmir Government, Srinagar (Kashmir), (No date mentioned.) |
| BBC | Subhas C. Biswas, ed. (1998). <i>Bibliographic Survey of Indian Manuscript Catalogues</i> . Being a Union List of Manuscript Catalogues. Delhi: Eastern Book Linkers. |
| CC | Theodor Aufrecht (1962). <i>Catalogus Catalogorum. An Alphabetical Register of Sanskrit Works and Authors</i> . Two volumes. Or. ed. 1891, 1896, 1903, in three parts. Wiesbaden: Franz Steiner. |
| DAKSTS | <i>A Descriptive analysis of the Kashmir Series of Texts and Studies</i> . Published by: Research and Publication Department, Jammu and Kashmir Govt. (No date mentioned). |
| NCC | V. Raghavan, ed. (1968). <i>New Catalogus Catalogorum. An Alphabetical Register of Sanskrit and Allied Works and Authors</i> . Revised Edition (a). Vol. 1. Madras: University of Madras. Or. ed. 1949, with a preface by C. Kunhan Raja. A revised edition of that first volume of the NCC with an addition of more than 100 pages. |
| SRRP | Kaul, M.S. <i>A Short Review of the Research and Publications</i> (Kashmir State). (No date mentioned). |
| Cat. ABSP 1970 | Iyer, Subramania. et al. (1970) <i>A Catalogue of Manuscripts in The Akhila Bharatiya Sanskrit Parishad Lucknow</i> (Second Series) Volume II, Edited by a Board of Editors consisting of K.A. Subramania Iyer, Satya Vrat Singh, Shri G.C. Sinha, J.P. Sinha and compiled by Shri Daulat |

- Ram Juyal, Lucknow.
- Cat. ABSP 1972 Iyer, Subramania. et al. (1972) *A Catalogue of Manuscripts in The Akhila Bharatiya Sanskrit Parishad Lucknow* (Second Series) Volume III, Edited by a Board of Editors consisting of K.A. Subramania Iyer, Satya Vrat Singh, Shri G.C. Sinha, J.P. Sinha and compiled by Shri Daulat Ram Juyal, Lucknow.
- Cat. BHU 1971 Tripāṭhī, Ramā Śaṅkar. (1971) *Descriptive Catalogue of the Samskrit Manuscripts in Gaekwada Library, Bhārat Kalā Bhavana Library and Samskrit Mahā-Vidyālaya Library*, Banaras Hindu University. Banaras Hindu University Samskrit Series 6. Varanasi: Banaras Hindu University.
- Cat. CSMS 1989 [Raina, A. K.] (1989) *A Catalogue of Sanskrit Manuscripts*. Srinagar: The Research and Publication Department, Jammu and Kashmir Government. Based on a draft prepared by Śrīkaṅṭha Kaul and Dīnanāth Yach.
- Cat. MLT 1965 Pillai, K. Raghavan. (1965) *Alphabetical Index of Sanskrit Manuscripts in the University Manuscripts Library, Trivandrum, Trivandrum Sanskrit Series No. 215, Vol. II (Ta to Ma)*, edited by published by K. Raghavan Pillai, Trivandrum.
- Cat. SORL 1989 Kaul, Śrīkaṅṭha and Yach, Dīnanāth. (eds.) *A Catalogue of Sanskrit Manuscripts*, The Research and Publication Department, Government of Jammu & Kashmir. (This hand-list was prepared by me accessing the information from the website of Indira Gandhi National Centre for the Arts, New Delhi and since all the details of this hand-list are actually based on Cat. CSMS 1989 above, I have mentioned Śrīkaṅṭha Kaul and Dīnanāth Yach to be the editors.)
- Cat. ORLS 2011 *Catalogue of Manuscripts*, Department of Libraries and Research, Jammu and Kashmir, Srinagar, 2011. (There is no editor or compiler mentioned).
- Cat. Report 1877 Bühler, Georg (1877). *A Detailed Report on a Tour in Search of Sanskrit MSS made in Kaśmir, Rajputana and Central India*, Journal of the Bombay Branch of the Royal Asiatic Society, Extra Number. 34a. Bombay.
- Cat. RSRI 1970 *Descriptive Catalogue of Manuscripts in the Shri Ranbir Sanskrit Research Institute, Jammu (Kashmir)*, vol. 1 / compiled by M. M. Patkar in collaboration with the staff of the Shri Ranbir Sanskrit Research Institute, Jammu. 1970.
- Cat. RSRI 1973 *Descriptive Catalogue of Sanskrit Manuscripts in the Shri Ranbir Sanskrit Research Institute, Jammu (Kashmir)*, vol. 2 / compiled by M. M. Patkar in collaboration with the staff of the Shri Ranbir Sanskrit Research Institute, Jammu. 1973.
- Cat. RSRI 1984 *Descriptive Catalogue Sanskrit of Manuscripts in the Shri Ranbir Sanskrit Research Institute, Jammu (Kashmir)*, vol. 3 / compiled by M.

- M. Patkar in collaboration with the staff of the Shri Ranbir Sanskrit Research Institute, Jammu. 1984.
- Cat. RTL 1894 Stein, Mark Aurel. (1894). *Catalogue of the Sanskrit Manuscripts in the Raghunath Temple Library of His Highness the Maharaja of Jammu and Kashmir*. Bombay: Nirnaya-Sagara Press; London: Luzac; Leipzig: Otto Harrassowitz.
- Cat. SMLS 1983 Deambi, B.K.K. (1983). *Hand-list of the Sanskrit manuscripts in the Sanskrit Manuscript Library*, Research and Publications Department, Hazratbal, Srinagar / editor: B.K.K. Deambi under the supervision of the Director, Centre of Central Asian Studies, University of Kashmir, 1983. Srinagar : Centre of Central Asian Studies, University of Kashmir.
- Cat. SOAS 1978 Dogra, Ramesh Chander. *Handlist of the manuscripts in South Asian languages in the Library*, Manuscripts in South Asian languages, The Library, School of Oriental and African Studies, 1978.
- Cat. SSU 1991 *A Descriptive Catalogue of Sanskrit Manuscripts, Acquired for and Deposited in the Sampurnananda Sanskrit University (Saraswati Bhavana) Library Varanasi during the years 1951-1981, Volume VI, Part II, Tantra Manuscripts, 1991, Sampurnananda Sanskrit University, Varanasi.*
- Cat. SSU 1992 *A Descriptive Catalogue of Sanskrit Manuscripts, Acquired for and Deposited in the Sampurnananda Sanskrit University (Saraswati Bhavana) Library Varanasi during the years 1951-1981, Volume VI, Part III, Tantra Manuscripts, 1992, Sampurnananda Sanskrit University, Varanasi.*
- Cat. SSU 2000 *A Descriptive Catalogue of Sanskrit Manuscripts, Acquired for and Deposited in the Government Sanskrit College Library, Saraswatī Bhavana, Banaras during the years 1791-1950, Volume VI, Part I, Tantra Manuscripts, 2000, Sampurnananda Sanskrit University, Varanasi.*

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Appendix: Benedictive Esotericism in Abhinavagupta and Jayaratha

Following his esoteric style deeply influenced by the Kālikula tradition, Abhinavagupta designs the structures of his seminal works following the doctrinal principles of his Trika Śaivism. We know that the major source of his Trika system is the MVUT and he is basing most of his doctrinal principles on this scripture. The MVUT mentions the following sixteen *rudra-bījas*:

amṛto amṛtapūrṇaś ca amṛtābho amṛtadravaḥ | |
amṛtaugho amṛtormiś ca amṛtasyandano aparāḥ | | 3.17 | |
amṛtāṅgo amṛtavapur amṛtodgāra eva ca |
amṛtāsyo amṛtatanus tathā cāmṛtasecanaḥ | | 3.18 | |
tanmūrtir amṛteśaś ca sarvāmṛtadharo aparāḥ |
ṣoḍaśaite samākhyātā rudrabījasamudbhavāḥ¹ | | 3.19 | |

These sixteen *rudra-bījas* are the presiding deities of the sixteen vowels of the Sanskrit alphabetical system. They are called *bīja-varṇas*. Abhinavagupta pays obeisance to them in the *maṅgala* verses in the beginning of each of the sixteen *vimarśas* (chapters) of his ĪPVV.

amṛtamanantamanuttaramaghoraṣoḍaśakaśakticakragatam |
aunmanasapadanirūḍhiprathamopoddhātakaṃ bande | | **a**

ānandam**amṛtapūrṇaṃ** sāmanase parapade paraṃ satyam |
ghaṭītānuttaradṛḍhatamanirūḍhibhājaṃ śivaṃ vande | | **ā**

icchāśaktisunirbharam**amṛtābha**manantabhuvanajanapaṭum |
vande svaśaktilaharībahalitabhairavaparānandam | | **i**

īśvaramaśeṣatāpapaśamanam**amṛtadravaṃ** sadā vande |
apratighātisvecchāvīkāsaviśrāntamamṛtakaramaulim | | **ī**

1. MVUT 3.17,18,19

yadanuttarasambodhādānandavikasvarecchayā pūrṇam |
īśvaramunmiṣad**amṛtaughasundaram** tatstuve dhāma || u

ahamānandaghaneccāghaṭiteśvaratonmiṣatsamastormiḥ |
ityullāsatarāṅgitam**amṛtormimahaṃ** cidarṇavaṃ vande || ū

svaprasarapreṅkhitavilasadūrmisaṃkṣubhitacidrasāpūram |
amṛtasyandanasāraṃ bhairavaṃvinmahārṇavaṃ vande || ṛ

pūrvaṃ yadanuttaramamṛtabhūmimāsādya saptamīm kalanām |
viśrāmyati tatpraṇamāmy**amṛtāṅgadaṃ** parānandi || ṝ

śivam**amṛtavapuṣa**mamṛtakalācatuṣṭayatr̥tīyabhāgajuṣam |
praṇamāmi bhāsayantaṃ kramarahite 'api kramamanekam || ḷ

saṃjīvanaturyakalākālitavibodhaṃ samastabhāvānām |
dūṣaṇaviṣaśīrṇānām**amṛtodgāraṃ** śivaṃ vande || Ḍ

ekamanuttararūpātpṛabhṛtitrikaśaktipūritānandam |
amṛtāsyamasya jagataḥ pramāṇabhūtaṃ śivaṃ vande || e

aikyaparamārthakalayā trīśaktiyugaghaṭitavaiśvarūpyamaham |
amṛtatanumatanubodhaprasaramahākāraṇaṃ smarāmi haram || ai

otaprotam sakalam viddhvā svarasena śivamayīkurate |
yo'anuttaradhāmnnyudayansvayam**amṛtaniṣecanaṃ** tamasmi nataḥ || o

auśadhamādhyādhiṣu pāśatrayaśātanaṃ trīśūlakaram |
vande.aham**amṛtamūrṭiṃ** pūrṇatrikaśaktiparamārtham || au

baindavamamṛtarasamayam vedyam yo.anuttare nīje dhāmi |
pūrṇībhāvayatitamām**amṛteśam** taṃ namasyāmi || am

prasṛtamanuttararūpādānandādikrameṇa viśvamadaḥ |
sarvāmṛtadharamantarbahiśca visṛjantamabhivande || aḥ

The sort of same pattern is followed in the context of the thirty-six consonants in the TĀV by Jayaratha and in the context of thirty-six ontic-realities (*tattvas*) in the NŚAB by Abhinavagupta.

MVUT gives a list of the thirty-four *rudras* in the MVUT 3.20-24 those are said to be manifested from *yonī-varṇas*.

jayaś ca vijayaś caiva jayantaś cāparājitaḥ |
sujayo jayarudraś ca jayakīrtir jayāvahaḥ || 3.20 ||
jayamūrtir jayotsāho jayado jayavardhanaḥ |
balaś cātibalaś caiva balabhadro balapradaḥ || 3.21 ||
balāvahaś ca balavān baladātā baleśvaraḥ |
nandanaḥ sarvatobhadro bhadramūrtiḥ śivapradaḥ || 3.22 ||
sumanāḥ sprhaṇo durgo bhadrakālo manonugaḥ |
kauśikaḥ kālaviśveśau suśivaḥ kopavardhanaḥ || 3.23 ||
ete yonisamudbhūtās catuṣtriṃśat prakīrtitaḥ |
strīpāṭhavaśam āpannā eta evātra śaktayaḥ² || 3.24 ||

It is also important to keep in mind that Jayaratha's thirty-four *maṅgala śloka*s in the TĀV range from *āhnikas* 2-35 and the last two verses in the *āhnikas* 36 and 37 are an obeisance to *Śabdarāśi* and *Mālinī* respectively.

jayatān natajanajayakṛt sajayo rudro vinābhyupāyaṃ yaḥ |
pūrayati kaṃ na kāmam kāmam kāmeśvaratvena | | **ka**

khātmatve 'pi vicitram nikhilam idaṃ vācyavācakātma jagat |
darpaṇanagaravad ātmani vibhāsayanvijayate **vijayaḥ** | | **kha**

yo durvikalpavighnavidhvamse sadvikalpagaṇapatitām |
vahati jayatāḥ **jayantaḥ** sa param paramantravīryātmā | | **ga**

yo nāma ghoraninadoccāravaśād bhīṣayaty aśeṣajagat |
svasthānadhyānarataḥ sa jayaty **aparājito** rudraḥ | | | **gha**

kavalayituṃ kila kālam kalayati yo vyāyatāsyatām satatam |
jayati sa **sujayaḥ** sāksāt saṃsāraparākṛtau sajayaḥ | | **ṅa**

tattanmantrābhyudayapraguṇīkṛtacaṇḍabhairavāveśaḥ |

2. MVUT 3.20-24

vidrāvītabhavamudro draḍhayatu bhadraṇi **jayarudraḥ** | | **ca**

jayakīrtir iyaṃ jayatāḥ jagadambhojaṃ vibhaktabhuvanadalam |
ravir iva vikāsayati yaś cidekanālāśrayatvena | | **cha**

tattvakramāvabhāsanavibhāgavibhavo bhujāṅgamābharaṇaḥ |
bhaktajanajayāvahatāṃ vahati **jayāvaho** jayati | | **ja**

tattattattvavibhedanasamudyatoddyotitnīśitaśūlakaraḥ |
jayati paraṃ **jayamūrṭiḥ** saṃsāraparājayasphūrṭiḥ | | **jha**

svātmamahābhīmaravāmarśanavaśaśakalitādhdhvasantānaḥ |
bhavadurgabhañjanajayotsāho jayatāḥ **jayotsāhaḥ** | | **ña**

amṛtātmakārdhacandrapraguṇābharaṇo 'dhvamaṇḍalam nikhilam |
viśramayannijasamvidi jayado 'stu satāṃ sadā **jayadaḥ** | | **ṭa**

jayavardhanaḥ sukharddhiṃ vardhayatāt pūrṇacandraviśadagatiḥ |
āpyāyati jagad yaḥ svaśaktipātāmṛtāsāraiḥ | | **ṭha**

yo yoginīpriyatayā tirohitivyapagatikramaṃ jagatām |
prabalīkaroti balato **balāya** tasmai baliṃ yāmaḥ | | **ḍa**

yaḥ parameśasaparyākriyopadeśāṅkuśena bhavakarīṇam |
kṛtavāṃs tam anatibalam **atibalam** asmi nataḥ phaṇabhṛdābharaṇam | | **ḍha**

praṇamāmi nikhilapāśpravāhasambhedabhedabalabhadram |
balabhadram prāṇāśvapracāracāturyapūrṇabalam | | **ṇa**

nijaśaktijanitakarmaprapaṅcasamcāracāturīvibhavam |
bhavataṇabalapradatāṃ samāvahantaṃ **balapradam** naumi | | **ta**

ṛtadhāmānam anantaṃ balāvahaṃ taṃ **balāvahaṃ** vande |
jagad idam amandam akhilaṃ svamahimnā yo 'nugṛhṇāti | | **tha**

bhavabhedavibhavasambhavasambhedavibhedabalavantam |
balavantam naumi vibhuṃ dāruṇarūpagrahāgrahataḥ | | **ḍa**

jayati vibhur **baladātā** mūḍhajanāśvāsādāyi yena vapuḥ |
bahirādyantavad api madhyaśūnyam ullāsitāṃ satatam | | **dha**

bhedaprathāvilāpanabaleśvaram taṃ **baleśvaram** vande |
yaḥ sakalākalayor mitātmatāyā niṣedham ādadhyāt | | **na**

durvṛttajanakusaṃskṛtisaṃharaṇavyāvṛtāsyatāṃ dadhatam |
devam amandaṃ vande vadanam **ānandanam** jagatām | | **pa**

āsthāya bhairavavapur nijākṛteḥ saṃvibhāgena |
vidadhātu vaḥ sa bhadraṃ sarvata iha **sarvatobhadraḥ** | | **pha**

yaḥ paramāmṛtakumbhe dhāmi pare yojayed gatāsum api |
jagadātmabhadramūrtir diśatu śivaṃ **bhadramūrtir** vaḥ | | **ba**

bhīmam adhiṣṭhāya vapur bhavam abhito bhāvayann iva yaḥ |
prabhavati hṛdi bhaktimatām **śivaprado** 'sau śivo 'stu satām | | **bha**

bhavati yadicchāvaśataḥ śivapūjā viśvalāñchanaṃ viśvak |
viśvaṃ jayati sa **sumanāḥ** prapannajanamocane sumanāḥ | | **ma**

devaṃ cakravyomagranthigam ādhāranātham ajam |
api parasamvidrūdhaiḥ spṛhaṇīyaṃ **spṛhaṇam** asmi nataḥ | | **ya**

samayavilepavilumpanabhīmavapuḥ sakalasampadām durgam |
śamayatu nirargalaṃ vo durgamabhadurdurgatiṃ **durgaḥ** | | **ra**

bhadrāṇi **bhadrakālah** kalayatu vaḥ sarvakālam atulagatiḥ |
akulapadastho 'pi hi muhuḥ kulapadam abhidhāvatīha prasabham | | **la**

sahajaparāmarśātmakamahāvīryasaudhadhautatanum |
abhimatasādhakasādhakamanonugaṃ taṃ **manonugaṃ** naumi | | **va**

vidyāmāyāprakṛttriprakṛtikam adhvasaptakāram idam |
viśvatriśūlam abhito vikāsayañ jayati **kauśikaḥ** śambhuḥ | | **śa**

śuddhāśuddhādhvabhidā dvigahvaram mudrayaty aśeṣajagat |
saṃvidrūpatayā yaḥ kalayatu sa kilbiṣaṃ satām **kālah** | | **ṣa**

paramānandasudhānidhir ullasad api bahir aśeṣam idam |
viśramayanparamātmāni viśveśo jayati **viśveśaḥ** | | **sa**

suśivaḥ śivāya bhūyād bhūyo bhūyaḥ satam mahānādaḥ |
yo bahir ullasito 'pi svasmād rūpān na niṣkrāntaḥ | | ha

yaḥ kilatais tair bhedair aśeṣam avatārya mātṛkāsāram |
śāstraṃ jagaduddhartā jayati bibhuḥ sarvavit **kopaḥ** | |

aṃśāṃśikākramaṇa sphuṭam avatīrṇaṃ yataḥ samastam idam |
śāstraṃ pūrṇāhaṃtāmarśamayaḥ **śabdarāśir** avatu sa vaḥ | |

yanamayatayedam akhilaṃ paramopādeyabhāvam abhyeti |
bhavabhedāstraṃ śāstraṃ jayati **śrīmālīnī** devī | |

In the context of the NŚAB, one should keep in mind what Pandey says:

It may be pointed out here that not only Abhinavagupta himself refers to the text of Bharata as consisting of 36 chapters at the beginning of his commentary but also refers to the 36 categories of the Pratyabhijñā system as propounded by Utpalācārya. At the beginning of each successive chapter he praises the deity in terms of one of the thirty six categories beginning with the Earth (Bhūmi) in the first chapter. In the Kashmirian recension of the Nāṭya Śāstra there were 36 chapters only as is clear not only from the reference to them by Abhinavagupta himself but also from the views of those who differed from him on some points. For, they also asserted that the Nāṭya Śāstra consists of thirty six chapters only. An additional support to this view is lent by Madhurāja Yogin, a pupil of Abhinavagupta, who while referring to Abhinava's commentary on the Nāṭya Śāstra, talks of thirty six chapters only.³

And below are the *maṅgala* verses from the NŚAB:

viśvabījaparorohārthaṃ mūlādhāratayā sthitam |
dhartṛśaktimayaṃ vande **dharaṇī**rūpamīśvaram | | 1 | |

saṃsāranāṭyajananadhātr̥bījalatājuṣīm |
jalamūrtim śivāṃ patyuḥ sarasāṃ paryupāśmahe | | 2 | |

yadāpyāyaparā lokāḥ sve sve karmaṇi saṃgatāḥ |
prāpṇuvanti phalaṃ vande **tattejovapuraiśvaram** | | 3 | |

svavilāsair idam viśvaṃ yo darśayati santatam |

3. Pandey (1963:59-60)

saṃīramūrtiṃ taṃ vande girirājasutāpriyam || 4 ||

saṃsāranāṭyanirmāṇe yāvakaśavidhānataḥ |
pūrvaraṅgāyate **vyomamūrtiṃ** tāṃ śāṅkarīṃ numaḥ || 5 ||

pūrvaraṅgavidhiṃ śrutvā punarāhur mahattamāḥ |
bharataṃ munayaḥ sarve praśnān pañcābhidhatsva naḥ || 6 ||

sthāyī prabuddhahṛdaye vyabhicāribhūtaḥ
kāmakulāsu janatāsu mahānubhāvaḥ |
antarvibhāvaviṣayo **rasamātramūrtiḥ**
śrīmānprasannahṛdayo' stu mama triṇetraḥ || 7 ||

(NŚAB for 8th Chapter is missing)

alaṅkriyante gātrāṇi yatsparśavivaśasthiteḥ |
sparśatanmātravapuṣaṃ saṃstumāḥ parameśvaram || 9 ||

nīscalasthitimadvomabhūcārīsadgatipradaḥ |
sarvadā **dhvanimātātmā** śambhur vijayatāt prabhuḥ || 10 ||

gatimaṅḍalavaicitryamāsūtrayati yā sadā |
tathā nediṣṭhanirmātrīṃ śaktiṃ vande maheśituḥ ||
svalpe'pi pāṭhye na tyājyaḥ ko' dhyāyo mayā yataḥ |
vibhor viśvātmanaḥ stotraṃ mukhyamanyat prasaṅgataḥ || 11 ||

śrutyantaviśrāntavidhir yā gataḥ paramātmanaḥ |
tāṃ mahānandasam̐dohatattvamūrtiṃ stumaḥ sadā || 12 ||

deśasya bāhyāntarabhedikaṣyā
vibhāgadharmī vividhāṃ pravṛttim |
āsūtrayandoṣaviśuddhidakṣa-
kramo'rkadriṣṭir jayatād vṛṣāṅgaḥ || 13 ||

dvidhāsthitam sadma (karma) sadāvibhaktam
viśvānpadārthān samupādādānam |
pāṇīndriyam saṃvyavahārahetum
yasyeśvaram taṃ varadam namāmaḥ || 14 ||

samastavṛttāno vinā na yena paṭūdbhavaśrotrarasāyanena |

chhandāṃsi yasmāt prabhavanti vande taṃ **vāṇmayam** rūpamihāṣṭamūrteḥ | | 15
| |

vicitraṃ rūpakabhuvāṃ lakṣaṇaṃ bhūṣaṇaṃ bhuvah |
bhāsyate tena taṃ vande prācyadhīsādhitam śivam | | 16 | |

yadāntarrasāsṅvādakākuvśrānti sundaram |
rasājñāpakṣagaṃ vande tadvapuḥ parameśvaram | | 17 | |

rūpaṃ yadetat bahudhā cakāsti tadyena bhāvī bhavitā na jātu |
taccakṣurātmakamiśvarasya vande vapustaijasasāradhāmnah | | 18 | |

dehe sasandhyaṅgagaṇe samaste
yatsthāpanaṃ sparśanavṛttikāri |
tadindriyaṃ yasya vapur namāmi
tamānta**sparśamayaṃ** maheśam | | 19 | |

niśeṣaśabdavyavahāravṛttivaicitryamabhyeti yataḥpratiṣṭhām |
śrotātmakaṃ tatparameśvarasya vande tamāṃ rūpamarūpadhāmnah | | 20 | |
yasya saṃkalpamātreṇa viśvamāhāryaṃ adbhutam |
tāṃ **mānasamahāmūrṭim** vande girisutāmapi | | 21 | |

bhedenātmābhimukhatāṃ nayantaṃ bhedakāraṇam |
sāmānyābhinayākāra**garvamūrṭim** śivaṃ numah | | 22 | |

pumsām aśaktāmapi tadekabhāvamādarśayanti bahubhāvapūrṇā |
veśyā**matir** nirvṛttidhāma yatsthā tasmai namastāt parameśvarāya | | 23 | |

tridhā vikalpanaṃ yasyāṃ pumān yatropacaryate |
tāṃ vande **prakṛtim** śambhoḥ śaktitrayavijṛmbhaṇāt | | 24 | |

vāgaṅgasattvaceṣṭācitrābhinayaprayogaracanacāṇah |
saṃsāranāṭyanāyaka**puruṣakāraḥ** śivo jayati | | 25 | |

yasmin sati prakṛtibhūmivikalpa eṣa
stredhāsya yāti hṛdayādaraṇīyabhāvaḥ |
rāgaḥ sa yasya mahimā mahanīyadhāmnī
bhūyāt sa nityamapi tatra ca rāgavantaḥ | | 26 | |

sattvamityamalarāṅgamaṇḍale daivamānuṣavibhedabheditā |

siddhimānayati yaḥ svavidyayā tām namāmi girijārdhadhārinam || 27 ||

madhyamasvaramuśanti yadvaśān nādaṣaṭkamuditām śrutikramāt |
so'pi yadvilasitaṃ **kalātmakaṃ** taṃ namāmi śisīrāṃśumaṇḍanam || 28 ||

jātiviniyogakalpaṃ bhūṣaṇavaicitryamapi hi janayati yā |
vande tamabhedakarīm tām **niyatim** śāṅkarīm śaktim || 29 ||

rāgātmakaṃ sthāyipadaṃ niyaccha-
nnacchinnavaṃśasvaralabdhasāraḥ |
kālātmako'sau parameśvarasya
syādvigraho' smad bhavabhandhanāya || 30 ||

yasyām kalākālayā (ya) prabhāvāt
sāmyaṃ paraṃ bhāti jagatkriyāṇām |
māyātmikāṃ tām tanumaṣṭamūrter
vande tridhā bhogapadaṃ dadhānām || 31 ||

prāveśikyapavargāntatimahābhāgeṣu yā kṣepikā
citrāt saṃśṛtiraṅgamaṇḍalatalādasmācca naiṣkrāmikī |
sambhogāntarasamprasādasubhagaśrīśuddhavidyātmikā
cchandaḥsāramayī dhruvā vijayatām spardhātmikā sā tanuḥ || 32 ||

jñānakriyādivargavidhānahetu-
doṣāpavarjanapaṭuḥ kila bhaktibhājām |
ānandapūrṇaparaśaṅkarasārasandhu-
dhārāsthīrvijayatām parameśvaro' sau || 33 ||

mārjanānugatamārgasundaram
puṣkaratritayamāśritaṃ sadā |
citradānapadakṛptavigrahaṃ
śrīsadāśivatanuṃ śivaṃ numaḥ || 34 ||

yadbhūmikālābhparāḥ sadāśivapadasthitāḥ
tām vande paramām **śaktim** candramauleḥ parām tanum || 35 ||

yasmin nigūḍhaparamārthamabudhyamānāḥ
saṃsāranāṭyarasabhāvamupāśriyante |
budhvā punar muhuraho nijameva yānti
tat pūrṇadhāma śivatattvamahaṃ prapadye || 36 ||

ākāṅkṣāṇāṃ praśamanavidheḥ pūrvabhāvāvadhītāṃ
dhārāprāptastutigurugirāṃ guhyatattvaṃ pratiṣṭhā |
ūrdhvādhyaḥ (dho yaḥ) parabhuvi (ca) vā yat samānaṃ cakāsti
proḍānantaṃ tadahamadhunā' **nutṭaraṃ** dhāma vande || 37 ||