

NEW FRAGMENTS OF THE ĪŚVARAPRATYABHIJÑĀ-VIVṚTI (3)*

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This paper presents a diplomatic edition of the new fragments of the ĪPViv relative to ĪPK2.1.1-4.17. In my previous papers devoted to a diplomatic edition of the new fragments of the ĪPViv relative to ĪPK1.1.1-1.8.11,¹ we have seen that the manuscript of the ĪPK (ms No. 4408) kept in the Akhila Bharatiya Sanskrit Parishad, Lucknow, contains marginal notes, and that some of them are from the ĪPViv. Regarding the marginal notes in this manuscript, the following can be pointed out:

- 1) When marginal notes are quoted from the published texts of the Pratyabhijñā, most of them are from the ĪPV and others are from the ĪPVV.
- 2) When marginal notes are not quoted from the published texts of the Pratyabhijñā, they are probably from the ĪPViv.
- 3) Marginal notes not identified with the works above mentioned are hardly found.²

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¹ See Kawajiri [2016] [forthcoming].

² Only two marginal notes refer to their source. Both of them are from the *Nṛpativārttikaṭkā*. Interestingly, the footnote of the KSTS edition of the *Śivadr̥ṣṭi* has the same passages. See ŚD 21, fn. 3: *avigalitasvarūpasatattvasyaiva bhāvasya dharmakalparūpāntaracchāyādhāraṇaṃ ghaṭasyevodakāharaṇaṃ caitrasyeva gamanaṃ vṛttir ucyate / tathā tadvṛttibhedān na vṛttibhedo bhavati tenaiva rūpeṇābādhitapratyabhijñāviṣayatvāt /*; See ĪPK[L] 3v: *ataḥ pariṇāmād ayam anyo vṛttisabdasyārthah avi-galitasvarūpasatattvasyaiva bhānasya dharmakalparūpāntaracchāyā dhāraṇaṃ ghaṭasyevodakāharaṇaṃ caitrasyaiva gamanaṃ vṛttir ucyate pariṇāmas tu svarūpāntarapattir eveti nṛpativārtikaṭkāyām //*; ĪPK[L] 3v: *anyā ca vṛttih pariṇāmāt pariṇāmo hi*

- 4) Marginal notes such as short paraphrases are hardly found.
- 5) A scribe sometimes repeats passages, and, mistakenly, inserts the text of the ĪPVṛ between the lines of the ĪPVṛ.³
- 6) Marginal notes from the ĪPViv are not given for every *kārikā* and are not found after ĪPK3.1.6.⁴
- 7) This manuscript breaks off at the same point as other northern manuscripts of the ĪPVṛ and contains the ĪPVṛ relative to ĪPK1.1.1-3.2.8.⁵
- 8) Marginal notes are found even after ĪPK3.2.9.⁶

Of these, points 1-4 show that the marginal notes not identified with the Pratyabhijñā works are probably from the ĪPViv. On point 5, we may say that a scribe wrote down these marginal notes on the basis of his teacher's oral instruction without reflecting on what his teacher intended to say,⁷ or that there were at least two scribes. Normally, the texts in *śāradā* script are transmitted not by simple scribes or devotees who just copy the manuscripts, but by learned paṇḍits or scholars who do not limit themselves to copying them, but make emendations of their own.⁸ Regarding point 6, it may safely be assumed that the text of the ĪPViv had already been lost to some extent and only fragments of the ĪPViv had been transmitted when the marginal notes were made.

pūrvasvabhāvatirodhānenaiva yathā ghaṭasya kāpālānivr̥ttis tu tasyaiva rūpasyāpratyastamītasya yathā bhūtenaiva parāmr̥śamānasya yathā tathā vattena tadyathā devadattasya gamana ghaṭasyodakāharaṇaṃ tadvr̥ttibhedānutattvabhedo bhavati tenaiva rūpeṇāvādhitapratyajñāviśayatvāt iti ca nṛpativṛttikaṭkāyām //

³ Some examples are the passage in the margin of the recto of the 2nd folio of this manuscript from *ātmano jñānakriyāyogād ... to ākṣipann āha nanv iti*; the passage in the margin of the verso of the 10th folio of this manuscript from *bāhyasyātyanta-parokṣatāt ... to aviruddhety āhānumānam ityādi*; the passage in the margin of the verso of 10th folio, and of the recto of the 11th folio from *anābhāte (or ābhāsate) ca nāsti ... to vyāpārah;* the passage in the margin of the recto of the 18th folio from *sthitam etat ... to pūrvānubhava iti*.

⁴ The *kārikās* for which marginal notes from the ĪPViv are given are as follows: ĪPK1.2.1-2, 1.2.4, 1.2.6-8, 1.3.5-7, 1.4.1-8, 1.5.1-12, 1.5.17-18, 1.6.7-11, 1.7.1-6, 1.7.8-10, 1.8.11, 2.1.1-6, 2.2.1-5, 2.3.1-8, 2.4.8-9, 3.1.1-2, 3.1.4-6.

⁵ As for the manuscripts used for a critical edition of the ĪPK, see Torella [2002: XLVI–LIV].

⁶ The last *kārikā* for which marginal notes are given is ĪPK3.2.12.

⁷ Useful information on the transmission of Buddhist texts is provided by Krasser [2011].

⁸ See Torella [2002: XLVI].

Points 7-8 suggest when these marginal notes were made. A complete manuscript of the *ĪPVṛ* is preserved only in the Oriental Research Institute and Manuscripts Library, Trivandrum (No. 8900A, Malayalam). As Torella [2002: XLVI-XLIX] observed, the exemplar of it was brought from Kashmir to Kerala probably around the 12th or 13th century when the Trika spread over South India. In addition, this scholar mentioned that the *sāradā* manuscripts of the *ĪPK* and *ĪPVṛ* are derived from what probably is the only manuscript that survived the Muslim invasion (13th or 14th century), though with the loss of the last portion, namely, from *ĪPK*3.2.9 to *ĪPK*4.17.

We are not sure whether or not it already had the marginal notes. However, the two facts that we can find some marginal notes after *ĪPK*3.2.9, and that they are not comments on the *ĪPVṛ*, suggest that the marginal notes were made after the loss of the last portion of the *ĪPVṛ*. Given that the last portion of the *ĪPVṛ* was lost around the 13th or 14th century, it may safely be assumed that the marginal notes were made after that time. Still, we cannot exclude the possibility that there were at least two scribes, and that the second scribe made some notes after *ĪPK*3.2.9.

In this connection, it is to be noted that Bhāskaraṇṭha (17th or 18th century)⁹ does not mention the passages from the *ĪPViv* in his commentary on the *ĪPV*. Of course, we are not sure if he knew the text of the *ĪPViv* or not. However, we should not overlook that, according to him, Abhinavagupta composed the *ĪPVV* prior to the *ĪPV*.¹⁰ Abhinavagupta, however, mentioned the *ĪPV* in the *ĪPVV*.¹¹ This suggests that Bhāskaraṇṭha did not have the text of the *ĪPVV*. Assuming that he also did not have the text of the *ĪPViv*, we can say that the marginal notes of this manuscript were made after the 13th

⁹ On the date of Bhāskaraṇṭha, see Sanderson [2007: 422].

¹⁰ See Bh I 3: *tatra ca sarvajana hitārthaṃ śrīmatābhinavaguptācāryeṇa bṛhat-pratyabhiññākhyā bahuvistaraṃ ṅikā kṛtā / tadvicāraṇe ca janam aśaktaṃ jñātvā tenaiva pratyabhiññākārikāsūtreṣu saṃgrahamayī vimarśinīti prasiddhā ṅikā kṛtā /* Torella [2002: XLIII] reports that Bhāskaraṇṭha, without hesitation, inverts the chronological order of Abhinavagupta's *ĪPV* and *ĪPVV*. However, Bhāskaraṇṭha does not alter his view as to the order, since the passages (Bh II 316) to which Torella refers are from a South Indian commentary, *Īśvarapratyabhiññāvīmarśinīvyākhyā* (which has been used for filling the gap in the *Bhāskari*).

¹¹ See *ĪPVV* II 230: *anenaiva āśayena asmābhiḥ sūtravimarśinyām ekarasatvena idaṃ sūtram vyākhyātam, iha tu yāvadgati vicārayitum itthaṃ vibhāgena apekṣā vyākhyātā /*

or 14th century and before the 17th or 18th century.

This manuscript has the independent source of the $\bar{I}Pv_{iv}$, whereas the manuscripts of the $\bar{I}Pv$ share lots of marginal notes and the fragments of the $\bar{I}Pv_{iv}$. Thus the texts of the $\bar{I}Pv_{iv}$ on $\bar{I}PK1.5.4-5$ edited by Ratié, which are based on the marginal notes in $\bar{I}PV[S3]$, are not found in this manuscript. It is natural that they do not share the texts of the $\bar{I}Pv_{iv}$, because this is a manuscript of the $\bar{I}PK$ and the $\bar{I}PV_{\bar{r}}$. We should consult the marginal notes left in the manuscripts of the $\bar{I}PK$ and search for the *sāradā* manuscript that is an exemplar of this manuscript. As far as I have consulted some other manuscripts of the $\bar{I}PK$ and the $\bar{I}PV_{\bar{r}}$,¹² I have not found any that share the marginal notes with this manuscript.

In the following, I would like to present new fragments of the $\bar{I}Pv_{iv}$. This paper is devoted to the diplomatic edition of the new fragments of the $\bar{I}Pv_{iv}$ relative to $\bar{I}PK2.1.1-4.16$.

Editorial signs in the diplomatic edition.

? illegible *akṣara*(s) or part of an *akṣara* due, e.g., to blurring
+ lacunae in the manuscript

<> contain added *akṣara*(s) in the manuscript (the position is indicated in the margin)

[] contain unclear *akṣara*(s) or part of an *akṣara* that is unclear due, e.g., to blurring

{ } contain *akṣara*(s) deleted in the manuscript

∨ sign of insertion added above the line

Λ sign of insertion added below the line

I have presented the text of the $\bar{I}PK$ together with the $\bar{I}PV_{\bar{r}}$, in which the words quoted in the fragments of the $\bar{I}Pv_{iv}$ are in bold face. With regard to the diplomatic edition of the fragments of this manuscript, both the words literally cited or paraphrased in the $\bar{I}PVV$ and the *prāṭikas* of the $\bar{I}PK$ or the $\bar{I}PV_{\bar{r}}$ are also in bold face. In the round brackets below the fragments, I have shown my tentative emendations or conjectures.

Though, in the margin, there are passages from the $\bar{I}PV$ and the

¹² See, for example, a manuscript of the $\bar{I}PK$ and $\bar{I}PV_{\bar{r}}$ preserved in the Rashtriya Sankrit Sansthan, Jammu, No. 53. In it, there are some marginal notes. However, all of them are from the introductory verses which are given to each *āhnikā* of the $\bar{I}PV$ and the $\bar{I}PVV$.

ĪPVV, as well as rare corrections and paraphrases, they are not given here since they are not in question.

ĪPK2.1.1:

*ata eva yad apy uktaṃ kriyā naikasya sakramā /
eketyādi pratikṣiptaṃ tadekasya samarthanāt //*

ĪPVṛ2.1.1: *ekacittattvasamarthanād ekasaṃbandhī vyāpāra eka
eveti kriyāpy apakṛtadūṣaṇā //*

(24r) *tatra jñānasamarthanaprasaṃgena svasaṃvedasaṃ-
jñasyātmanah prakāśalakṣaṇo vyāpāro vimarśāparaparyāyah
svabhāvabhūto yāvad uktaṃ tāvad ekatvam ekasaṃbandhitvaṃ
ca kriyāyāḥ samarthitam eva tad āhaikacittattveti*

This fragment seems to be from the ĪPViv to ĪPVṛ2.1.1.

ĪPK2.1.2:

*sakramatvaṃ ca laukikyāḥ kālaśaktiḥ /
ghaṭate na tu śāśvatyāḥ prābhavyāḥ syāt prabhor iva //*

ĪPVṛ2.1.2: *māyāśakter bhinnabhāvāvabhāsānāṃ kriyā kāla-
śaktivaśāt sakramā na tv ātmavimarśarūpānādinidhanā pra-
bhoḥ svabhāvabhūtā //*

(24r) *iha māyāśaktyā vichinnāvabhāsiny eva saṃvedyabhāge
grāhyagrāhakaparakāśanena saṃsārasthitir nirvartyate tatra
saṃvedyabhāge vakṣyamāṇanyāyena kālaśaktyāvacchedāt kriyā
kālavachinnā sakramatvenopapādayiṣyamānarūpā syāt tad āha
māyāśa{kti}kter iti //*

(24r) *yā punaḥ prabhoḥ prakāśātmano haṃvimarśākhyā-
svabhāvabhūtā sā valāvaruddhasaṃvedyakulaka[??]līkaraṇena
kālagrāsād akra[me]va tad āha na tv ātmavimarśeti sā paraṃ
śuddhasvātantryamayākṛtrimakartṛtāparyavasā[nā]
(valāvaruddhasaṃvedyakulaka[??]līkaraṇena; em. kālavā-
ruddhasaṃvedyakulakavalīkaraṇena, akrameva; em. akramaiva,
paraṃ śuddhasvātantrya-; em. paraśuddhasvātantrya-)*

These two fragments are from the ĪPViv to ĪPVṛ2.1.2, which is supported by the ĪPVV.¹³ They are also found in the footnote 34 of

¹³ See ĪPVV III 3-4: *vṛttivivṛtī spaṣṭe / kālagrāsād api iti kālānavacchedāt tāvad
akramatvaṃ sthitam eveti / kim atra ucyate / unmiṣite 'pi vedyagrāme māyāpramāṭṛ-
padam api adhyāśīno bhagavān yāvad eva bāhyāntararūpaṃ vedyakulaṃ svātmani*

the ĪPV II 7.¹⁴

(24r) *sakramatvam idānīm viruddham iva lakṣamāṇam
paryālocayitum āha sakrametyādi
(lakṣamāṇam; em. lakṣyamāṇam)*

This fragment seems to be from the ĪPViv to ĪPVṛ2.1.2.

ĪPK2.1.3:

*kālah sūryādīsaṃcāras tattatpuṣpādijanma vā /
śītoṣṇe vātha tallakṣyaḥ krama eva sa tattvataḥ //*

ĪPVṛ2.1.3: *sā sā prasiddhā kriyā kālah śītādi vā tadupalakṣitah
sarvabhinnāvabhāsamānabhāvopādhibhūtaḥ krama eva vāsau
tasyaivopayogāt //*

(24v) *ādīgrahaṇād anyagrahaparigrahaḥ*

This fragment is from the ĪPViv to ĪPK2.1.3, which is supported by the ĪPVV.¹⁵

(24v) *sūryādīsaṃcārāvyutpannānām hālikādīnām puṣpādijanma /
ādīgrahaṇāc chālyādijanmagrhitam*

This fragment seems to be from the ĪPViv to ĪPK2.1.3.¹⁶

prakāśasyātmaviśrāntiḥ ... / (Ajaḍapramāṭṛsiddhi 22)

idam ity asya vicchinnavimarśasya ... / (Ajaḍapramāṭṛsiddhi 15)

*ityādinayena grasate viśramayati, tāvat tanniṣṭho 'vabhāsanakramo 'pi grasta eva iti
aham iti yā saṃyojanādicitritasamastabhāvaprakāśopasamhāraparyantadaśāviśeṣa-
vimarśalakṣaṇā kriyā, sā niṣkramā eva //*

¹⁴ In this footnote, the ĪPViv is referered to as *madhyā*, and the ĪPVV is also quoted. See ĪPV II 7, fn. 34: *ayaṃ bhāvaḥ / iha māyāśaktyā vicchinnāvabhāsiny eva saṃvedya-
bhāge grāhyagrāhakabhāvaprakāśanena saṃsārasthītir nirvartyate tatra saṃvedya-
bhāge vakṣyamāṇanyāyena kālaśaktyavacchedāt kriyā kālāvachinnā sakrama-
tvenopapādaiṣyamānarūpā syāt, yā punaḥ prabhoḥ prakāśātmano 'hamvimarśākhya-
svabhāvabhūtā sā kālāvaruddhasaṃvedyakulakavalīkaraṇena kālagrāsād akramaiveti
madhyāyām / aparatra tu tatra keṣāṃcit ta eva kṣaṇāḥ kriyā ekā vibhāgasamyo-
ganimittabhūtā / keṣāṃcit taddhastatoktarūpabhedasampādikā nityānumeyāpi kramika-
kāryabalāt kramikaivānumīyate iti laukikyeva bhedyaviśrāntā kriyā sakramā yujyate
ābhāsavicchedothāpakabhagavatsvātantryalakṣaṇayā kālaśaktyā hetubhūtayā, prabhos
tu kālānavacchinnatvāt yā kriyā sāpi kālānavacchinnāiva, prabhur iva śāśvatī sā yataḥ
iti /, ĪPVV III 3: tatra keṣāṃcit te eva kṣaṇāḥ kriyā ekā vibhāgasamyo-
ganimittabhūtā, keṣāṃcit taddhastatoktarūpabhedasampādikā nityānumeyā api kramikakāryabalāt
kramikā eva anumīyate iti laukikyeva bhedyaviśrāntā kriyā sakramā yujyate ābhāsa-
vicchedothāpakabhagavatsvātantryalakṣaṇayā kālaśaktyā hetubhūtayā / prabhos tu
kālānavacchinnatvāt yā kriyā, sāpi kālānavacchinnāiva prabhur iva śāśvatī sā yataḥ /*

¹⁵ See ĪPVV III 6: *anyagraha iti candrāder anyasya grahasya parigrahaḥ /*

¹⁶ It is to be noted that the footnote 38 of the ĪPV II 9 reads as follows: *puṣpādi-*

(24v) *padārthasvarūpaviśeṣaparicchedahetur vyavahārāya kāla-
padārtho {va}bhyupagato vacchedakaś ca prasiddha eva bhavatīti
bahutarapatipādyapatipādakaprasiddho [ā?si?krā]divyapa-
deśyaḥ sūryādisaṃcāraviśeṣo nirdiṣṭaḥ prasiddhakriyopa-
lakṣaṇārthas tad āha sā sā prasiddheti /*

This fragment seems to be from the *ĪPViv* to *ĪPVṛ2.1.3*.

(24v) *na kevalam pratītyavacchedāyaivopayogī kālo yāvat
siddharūpaḥ sahakārikāraṇatādyupayogy apy uṣṇādīḥ pra-
siddhas tad āha śītādīti etad anyadarśanasiddhāmtopa-
darśanamātram śītādīnām kāryajananopayoge ca kāraṇataiva na
kālatvam kālatvaṃ punar avacchedakatvād eva //*

This fragment is from the *ĪPViv* to *ĪPVṛ2.1.3*, which is supported by the *ĪPVV*.¹⁷

ĪPK2.1.4:

*kramo bhedaśrayo bhedo 'py ābhāsasadasattvataḥ /
ābhāsasadasattve tu citrābhāsakṛtaḥ prabhoḥ //4//*

ĪPVṛ2.1.4: *anyonyābhāsaśūnyabhinnabhāvāvabhāsaivaicitrya-
kriyaiva*¹⁸ *prabhor bhāveṣu kramahetuḥ //*

(24v) *kramasvarūpaparyālocanayā tadavabhāsakārī maheśvara
eva kālaśaktim upakalpyate ity āha kramaṃ iti /*

(*kramaṃ iti*; em. *krama iti*)

This fragment gives the *avatarāṇikā* of the *ĪPViv* to *ĪPK2.1.4*, which is supported by the *ĪPVV*.¹⁹

*janma sūryādisaṃcārāvyutpannānām hālikādīnām prasiddham, tena te sūryādi-
saṃcāram vasantādikasamjñam apy upalakṣayanti / agrādigrahaṇāc chālyādījanma
kārpikānām prasiddham grhītam tato 'pi anabhijñānām tattad iti vīpsayā pakṣi-
viśeṣāgamanāder grahaṇam, tad etad āha parabhr̥tamadavilāsāder iti /*

¹⁷ See *ĪPVV* III 7: *evaṃ ca akāraṇarūpo vā kāraṇarūpo vā astu kālaḥ iti
pakṣadvayaśeṣatā eva paryavasyati iti vāśabdadvayam eva prayoktuṃ yuktam / etad āha
na kevalam ityādinā / siddharūpaḥ kriyātmā, ādīpadāt svalakṣaṇasya upādānakāraṇam
api / etad iti sarvam / nanu svecchā api prasiddhim anavalambya vartate avacchedaka-
kalpanāyai / satyam / prasiddhir api tu na ekaghanā ity āha prasiddheś ca iti / śītādīḥ
kāla ity amuṃ pakṣam śodhayan kāraṇe kālākhya ity sūtrasya uktarūpam artham
vyācaṣṭe śītādīnām iti / śītāder api avacchedakatā eva kālatāyām upayuktā, sā ca
pravahaṇadharmakramarūpatvāveśeṇaiveti tadgataḥ krama eva kālaḥ ity uktaṃ bhavati /*

¹⁸ This manuscript reads *-bhinnabhāvābhāvabhāsa-* instead of *-bhinnabhāvāva-
bhāsa-*.

¹⁹ See *ĪPVV* III 10: *enam avatārayati krama iti / paryālocanayā iti anyathānu-
papattīyā kramasyeti ākūtam /* It is to be noted that the footnote 47 of the *ĪPV* II 11 reads

(24v) *vicitraghaṭapaṭādyavabhāsakāritvam eveśvarasya kālanakriyā bhāvopādhibhūtakramalakṣaṇakālāviṣkaraṇaśaktis tad āhānyonyabhāseti sadasattve cety asya vivaraṇam anyonyābhāveti ābhāsasadasattvayor ekāśrayatvāyogād bhedahetutvena copādānād anyonyaśabdārthalābhaḥ anyonyasadbhāvās ca ghaṭādyavabhāsānām bhedo bhavati kramabuddher āśrayas tad āha sūnyabhinneti anyonyābhāsaśūnyatvād bhinnatvam uktaṁ bhāvānām*

(*kālanakriyā*–; em. *kalanakriyā*–, *anyonyabhāseti*; em. *anyonyābhāseti*, *sadasattve cety*; em. *sadasattve iti ca*, *anyonyābhāveti*; em. *anyonyābhāseti*, *anyonyasadbhāvās ca*; em. *anyonyasadbhāvās ca*)

This fragment is from the ĪPViv to ĪPVṛ2.1.4, which is supported by the ĪPVV.²⁰

(24v) *tau cābhāsānām bhāvābhāvau na vāhyahetukṛtvā iti vistāryopapāditam iti sa eva saṁvitsvabhāva ātmā svaprasaṅkalpādāv ābhāsavaicitryanirmāṇe prabhuḥ prabhaviṣṇur iti svam saṁviditaḥ [tata eva ?ai??????] //*

(conj. *tata eva vaicitryam*)

This fragment seems to be from the ĪPViv to ĪPK2.1.4.

(25r) *tad evaṁ vicitraviśvātmabhāvasthitiḥ parameśvarasya kālapra[thā?ītaṁ] tad āha bhāveṣu kramahetur iti / (kālapra[thā?ītaṁ]; conj. kālaprathānimittam)*

This fragment is from the ĪPViv to ĪPVṛ2.1.4, which is supported by the ĪPVV.²¹

as follows: ... *tataś ca kramasvarūpaparyālocanayā tadabhāvasahakāri maheśvara eva kālaśaktimān iti prabhoḥ ity asyāśayaḥ /*

²⁰ See ĪPVV III 10: *vicitram* iti ābhāsānābhāsayuktaṁ kṛtvā yat *ghaṭapaṭādyavabhāsakaraṇam / iyam eva bhagavataḥ kartuḥ kālanakriyā / etad eva ca bhāvopādhibhūtasya kramāntanaḥ kālasya āviṣkriyamāṇasya āviṣkaraṇasāmartyam / ityādau iti asmin vākye yat avabhāsa ityādi śakalakam, tat kartṛ, tat iti vivṛtiprārambhe yad uktaṁ, tat karmabhūtam āha iti saṅgatiḥ / asya iti sautrasya / ekāśrayatvāyogāt iti kramothhāpakayor iti manyate / anyathā ghaṭo na ābhāseta, ābhāseta ca iti kim ekāśrayatā na yujyeta ity anayoḥ bhedahetutvena ca iti kramothhāpakabheda-nimittatayā / upādānāt iti sūtre / bhinnatvam iti kramaṁ prati upayogi iti bhāvāḥ /*

²¹ See ĪPVV III 11: *citraṁ* kṛtvā yā *viśvātmabhāvena* bhagavataḥ *sthitir* idam eva *kālaprathane* nimittam / nanu avabhāsarūpatāṁ muktā ke pare bhāvā nāma, yena uktaṁ *bhāveṣu* iti /

ĪPK2.1.5:

*mūrti*vaicitryato deśakramam ābhāsayaty asau /
kriyāvaicitryanirbhāsāt kālakramam apīśvaraḥ //

ĪPVṛ2.1.5: *anekasyānyonyabhedābhāsād deśakramaḥ kriyā-*
mukhena kālakramo 'pi / ekasya tu bhāvasya tattajjanmasattāvi-
pariṇāmādikriyābhedāt kālakrama eva //

(24v) [??vicitratvaṃ mūrtīnām] kriyāṇām ca bhavad yathā-
kramam deśa[kālā]bhyām ubhayātmakam api kramam upa-
kalpayīty āha **mūrtī**tyādi //

(??vicitratvaṃ; em. *tadvicitratvam*, *upakalpayīty āha*; em.
upakalpayatīty āha)

This fragment seems to give the *avataraṇikā* of the ĪPViv to ĪPK2.1.5.
It is also found in the footnote 55 of the ĪPV II 13.²²

(25r) [*svarūpa*????????????bhedenāva]bhāsamānam arthā-
nā[m] mūrtiḥ

(*svarūpa*????????bhedenāvabhāsamānam; em. *svarūpamātram*
anyonyabhedenāvabhāsamānam)

This fragment is from the ĪPViv to IPK2.1.5, which is supported by
the ĪPVV.²³ It is also found in the footnote 56 of ĪPV II 13.²⁴

(25r) *janmapariṇāmādipariśrayāt tu vālo yam abhavad sthaviro*
yaṃ bhava{ti}tīti kriyāmātram yadā bhidyate tadā tathā tathā
kriya[a?]vabhāsasadasatvābhyām bhede sati [kā]lamātrenaiva
paurvāparyaṃ tad āh[?]kasya tv iti sarvasyaiva kāryātmano
vastunaḥ ṣaṇṇām bhāvavikārāṇaṃ tāvat kramaḥ sthitaḥ tathā
cāsau jāyate iti janmakriyāvabhāsaḥ //

This fragment seems to be from the ĪPViv to ĪPVṛ2.1.5. It is also
found in the footnote 77 of ĪPV II 18.²⁵

²² See ĪPV II 13, fn. 55: ... *tadvicitratvaṃ mūrtīnām kriyāṇām ca bhavad yathā-*
kramam deśakālābhyām ubhayātmakam api kramam upakalpayatīty arthaḥ /

²³ See ĪPVV III 12: *vedye eva kālāvasthitiḥ, na saṃvidi / jñāne 'pi vedyāṃśe eva*
kālāḥ, na svasaṃvedanāṃśe; na ca vimarśarūpaśabdanāṃśe iti ghatayati svarūpa-
mātram ityādinā /

²⁴ See ĪPV II 13, fn. 56: *svarūpamātram anyonyabhedenāvabhāsamānam arthānām*
mūrtir iti itkāyām /

²⁵ See ĪPV II 18, fn. 77: *ayam āśayaḥ / ekasminn eva svarūpe yadaikyānusam-*
dhānena mūrtyabhede 'pi pratikṣaṇam anyānyarūpatvaṃ tatkalakṛtaṃ, tathā hi
sarvasyaiva kāryātmano vastunaḥ ṣaṇṇām bhāvavikārāṇaṃ tāvat kramaḥ sthitaḥ, tathā

ĪPK2.1.6:

*sarvatrābhāsabhedo 'pi bhavet kālakramākaraḥ /
vicchinnabhāsaḥ sūnyāder mātur bhātasya no sakṛt //*

ĪPVṛ2.1.6: *sarvatra arthe vicitro 'vabhāsaḥ sūnyadehāder eva
pramātuḥ kālakramābhāsahetuḥ, sa hi prākkālo na tathā tadā-
nīṃ bhāsate smṛtiṃ vihāya svavartamānāpekṣayā cāsau bhūta-
bhaviṣyatte vyavaharati / sakṛdvibhātasya tu bhāsanakriyāvi-
cchedād āvṛttiḡaṇanābhāvāt nātmanīvārtheṣv api kālabhedaḥ //*

(25r) *ābhāsasadasadbhāvakramo pi saṃsāriṇa eva pramātur
ātmiyakālāpekṣayā bhāveṣv avabhāti na tv īśvarasyety āha
sarvatreti*

This fragment seems to give the *avataṛaṇikā* of the ĪPViv to ĪPK2.1.6.

(25r) *pramātraṇtarāṇtarābhāvāt*

(25r) *jāyate sti vipariṇamate vivardhate pakṣtyate vinaśyati
ityādiṣu janmādikriyāṇāṃ prakāśaḥ*

These two fragments do not seem to be from the ĪPViv.

ĪPK2.2.1:

*kriyāsaṃbandhasāmānyadravyadikkālabuddhayaḥ /
satyāḥ sthairyopayogābhyām ekānekāśrayā matāḥ //*

ĪPVṛ2.2.1: *kriyāvad anye 'pi saṃbandhādaya ekānekaviṣayā api
satyābhāsāḥ, sarvadopayoginām eṣām arthavattvenāparihara-
ṇīyatvāt //*

(26r) *kriyā yathopapannā tathā saṃvaṃdhasāmānyādayo 'py
arthāsa tadekeśvarasattopapāditasadbhāvāḥ samyañjñānagocarā
evety āha kriyetyādi*

This fragment gives the *avataṛaṇikā* of the ĪPViv to ĪPK2.2.1, which is supported by the ĪPVV.²⁶ It is also found in the footnote 16 of the ĪPV II 29.²⁷

*ca asau jāyate iti janmakriyāvabhāsaḥ tathāsti vipariṇamate vivardhate 'pakṣtyate
vinaśyattīti sattādikriyāṇāṃ prakāśaḥ teṣām eva ca pratyekaṃ janmapariṇāmādnām
bhāgāvahāsaḥ / tathānyatrāpi bhavyaphalādaya nīlaharidratādibhedāḥ pariṇāma-
kriyābhāsabheda eva rūpaviṣeṣaḥ ity ekānekavatṃ kālakramarūpatvam iti /*

²⁶ See ĪPVV III 29: *kriyā atra dṛṣṭāntatvena upātā, -iti sūcayati yathātathā-
śabdābhyām / asmaddarśana eva etad upapadyate ity āha tadekeśvara ityādi /*

²⁷ See ĪPV II 29, fn. 16: ... *tad evaṃ pūrvāhnikē cetanasyaiva kartṛtopapattīḥ tasya
caikatvāt tadāśritāyāḥ kriyāyā ekāśrayatvam itthaṃ caikyam api asyāḥ siddham eva*

(26r) *grāmaprāptāv upayogo syāḥ*
This fragment does not seem to be from the *ĪPViv*.

ĪPK2.2.2:

*tatraikam āntaram tattvaṃ tad evendriyavedyatām /
samprāpyānekatām yāti deśakālasvabhāvataḥ //*

*ĪPVṛ2.2.2: abhinnam eva tattvam antarbahirābhāsabhedād
ekānekam, bahirdeśakālasvabhāvabhedaḥbhāśasambhedamayai-
kaikasvalakṣaṇābhāsānām anekatvāt //*

(26r) *avibhaktasyai<va> tattvasyaikānekatopapattim āha*
This fragment seems to give the *avatarāṇikā* of the *ĪPViv* to *ĪPK2.2.2*. It is also found in the footnote 26 of the *ĪPV II 32*.²⁸

(26r) *tatrety evaṃ satīty arthaḥ*

(26v) *sarveṣām eva nīlamadhurakarkaśādīnām arthānām tac-
cinmayatvād ekaikasya taddharmayogād viśātmatvaṃ viśve-
śvaratvaṃ ca tad āhābhinnam eva tattvam iti evam avibhakte
māyāśaktivaśena śūnyaprāṇādipramāṭṛsaṃlagnatayā yāvad
amṭarbahīṣkaraṇavedyenātmanāvabhāśas tāvad yathākramam
ekānekabhāvaḥ īśvarātmatāyām hi nīlāder abhinnatā bhedaḥbhāva
eva vaktuṃ yuktā [nāneka]tvaṃ tad dhi dvitvādipratiyogy-
apekṣam apratiyoginaḥ [??tham] syāt*

(*viśātmatvaṃ; em. viśvātmatvam, ??tham; em. katham*)

(26v) *tasya ca nīlāder abhinnasyāpi amṭaḥkaraṇavedyatayā
sarvaprāmāṭṛsādhāraṇatvenātmmātravyavasthānād*

*svataḥ, kramasāhityaṃ punar īśvarakriyāyāḥ īśvarasvabhāvatvenākālatvān nāsty eva
yadā punar māyāśaktiā sa eva śūnyādipramāṭṛrūpībhavati tasya ca tadā kālāvacchedāt
tatkriyāyāḥ kramikatvaṃ ekāśrayam eva caikatvaṃ ceti tataś ca kriyā yathopapadyate
tathā sambandhasāmānyādayo 'py arthāś tadekeśvarasattopapāditasadbhāvāḥ
satatāvigītaikānekarūpanījakālāvabhāśanopayoganirvāhitalokayātrāḥ prakāśitāśeṣa-
maheśvaraśarīrāś ca sambhavanty eveti / This is also from the *ĪPViv*, which is supported
by the *ĪPVV*. Interestingly, this quotation shows that Utpaladeva divides *adhikāra* into
āhnikas. See *ĪPVV III 29-30: sūtrārtham avatārayan prakaraṇena prācyena pra-
karaṇāntaram jojayati tad evam ityādinā / kriyā atra dṛṣṭāntatvena upāttā, -iti sūcayati
yathātathāśabdābhīyām / asmaddarśana eva etad upapadyate ity āha tadekeśvara ityādi /
na ca etad asamarthya udāsitūṃ yuktam ity āśayena satatāvigītapadena sthairyam eka
ityādinā svarūpaṃ nirvāhita ityādinā arthakriyāvattvalakṣaṇam upayogaṃ vyācaṣṭe /
prakāśita ityādinā īśvarapratyabhijñānopayogaṃ etasya sūcayati /**

²⁸ See *ĪPV II 32*, fn. 26: ... *yad uktaṃ sthairyopayogābhyām satyā iti tad asiddha
abādhitavaiśeṣaṇāsambhavāt, viśeṣaṇāsiddhau ca hetvasiddhir apy asiddhā svata eva
sampanneti avibhaktasyaiva tattvasyaikānekatopapattim āha sūtreṇa /*

*yadāṃtaratvaṃ tadaikatvenāvabhāso bahis tv anekatvena tad āhāṃtarbahir[ābhāsabhedād anekā]nekam iti / tad eva cāṃtaram ekaṃ rūpaṃ yadā paryāyena tena tena deśābhāsena tathākālābhāsena svabhāvaviśeṣābhāsena ca saha miśrībhavati tadā svalakṣaṇāni bhinnadeśāni bhinnakālāni bhinnasvabhāvāni cānaṃtāni bhavaṃtīti bahiṣkaraṇavedyatvāt sarvapramātr-sādhāraṇatayā vahīrūpatve saty anekatvam tad āha **bahir-de{hi}śakāleti //***

(aṃtarbahir[ābhāsabhedād anekā]nekam iti; em. antarbahir-ābhāsabhedād ekānekam iti)

These three fragments are from the ĪPViv to ĪPVṛ2.2.2, which is supported by the ĪPVV.²⁹ They are also found in the footnote 36 and 37 of the ĪPV II 35.³⁰

(26v) svabhāvabhedo rasavīryapākādeḥ guṇatāratamyādeś ca bhedāt //

This fragment seems to be from the ĪPViv to ĪPK2.2.2.³¹

ĪPK2.2.3:

taddvayāmbanā etā mano 'nuvyavasāyi sat / karoti mātrvyāpāramayīḥ karmādikalpanāḥ //3//

ĪPVṛ2.2.3: *madhyasthatayāntarbahistattvaviśayā mānasyaḥ kriyādikalpanāḥ pramātrvyāpārarūpāḥ //*

²⁹ See ĪPVV III 45: *evaṃ sati iti vidyamāne kriyādau tadgate ca satyatve iti sādharmaṇī uktih / evaṃ iti yathā ślokapādena uktam parataḥ iti yathā pādtrayena śiṣṭena / prathamam kalanāśūnyatvena abhinnatvam vyācāṣṭe sarveṣāṃ ityādinā / yadi yattacchabdau, tadā evaṃ yojanā yad eva āntaratvam, ayam eva ekatvāvabhāsaḥ / yadātadāśabdapāṭhe tu spaṣṭam / anantāni iti ekaghaṭādyanyatamābhāsabhitticitrīkaraṇenety arthaḥ /*

³⁰ See ĪPV II 35, fn. 36: *bahiṣkaraṇavedyatayā sarvapramātr-sādhāraṇyena bahīrūpatve saty anekatvam /*, ĪPV II 35, fn. 37: *ayam atra bhāvah / sarveṣāṃ eva nīlamadhurakarkaśādīnāṃ padārthānāṃ tattvataś cinnmayatvāt ekaikasya taddharmayogāt viśvātmavāṃ viśvaśarīratvam ca itīśvarātmatāyām abhinnatvam eva yuktaṃ vaktuṃ naikatvam, tad dhi dvitvādipratyogyapekṣam apratīyoginaḥ katham syāt tad etad atroktam viśvam evāntaram sat ityādinā / yadā punas tasya nīlāder abhinnasyāpi antahkaraṇavedyatayā sarvapramātrasādhāraṇatvenātmamātravyavasthānāt yadāntaratvam tadaikatvenāvabhāso bahis tv anekatveneti tad etad uktam ekam iti, tatrāyam vibhāgaḥ sāntarviparivartinaḥ ubhayendriyavedyatvam iti, antahkaraṇavedyatāyam ekatvam bahiṣkaraṇavedyatve punar anekatvam iti tad etad sarvam āgūrya sūcayann āha ekatvam ityādinā /*

³¹ See ĪPVV III 45-46: *raso madhurādīḥ ṣoḍhā, avāntarabhedenā anantaḥ / vīryam jaṭharāgnisambandhaja uṣṇādisparśah, prabhāvaviśeṣaś ca; jaṭharānalasambandhakṛtam tu rasāntaram yat madhurādī, sa vipākah / guṇā anye gurutvasnehādayah //*

(26v) *māna eva kriyāsāmānyasaṃvaṃdhādīparikalpanāḥ karotī-
ty āha taddvayālabhanā ityādi //*
(*māna eva*; em. *mano eva*)

This fragment seems to give the *avatarāṇikā* of the *ĪPViv* to *ĪPK2.2.3*.³² It is, however, to be noted that, according to *Abhinava-
gutpa*, the *avatarāṇikā* begins with the word *bāhya* and ends with the
word *ekībhavantāḥ*.³³

(26v) *taddvayam ekatvānekatvarūpaṃ avalambante*
This fragment paraphrases a word *taddvayālabhanāḥ* in *ĪPK2.2.3*.

(26v) *mānasītvam madhyasthāyā hetuḥ*
This fragment seems to be from the *ĪPViv* to *ĪPVṛ2.2.3*.³⁴

ĪPK2.2.4:

svātmaniṣṭhā viviktābhā bhāvā ekapramātari /

anyonyānvayarūpaikyayujah sambandhadhīpadam //4//

*ĪPVṛ2.2.4: rājñah puruṣa ityādisambandhadhiyo 'ntah sam-
anvayād aikyam bahiḥ sambandhibhedam sālambante //*

(26v) *kriyāsamarthanaprasaṃgāgatasambadhādini[r]ṇay[e]ṇa
pū[r]vaprastutaṃ pramātraikyam api nirvahaṭīty āha svātma-
niṣṭetyādi*
(*svātmaniṣṭetyādi*; em. *svātmaniṣṭhetyādi*)

This fragment seems to give the *avatarāṇikā* of the *ĪPViv* to *ĪPK2.2.4*.

(27r) *aṃtaḥpramātari yo nayoh sambandhas tadaikyam tad uktaṃ
sūtre ekapramātari anyonyānvayarūpaikyayuja iti /*

This fragment seems to be from the *ĪPViv* to *ĪPK2.2.4*.

ĪPK2.2.5:

jātidravyāvabhāsānām bahir apy ekarūpatām /

vyaktyekadeśabhedam cāpy ālambante vikalpanāḥ //

ĪPVṛ2.2.5: gavaś caitra iti ca matayo bahir api gomātraika-

³² See *ĪPVV* III 47: *anuśabdaṃ vyācaṣṭe paścāt iti / mana eva parikalpanāḥ karotīti
sambandhaḥ /*

³³ See *ĪPVV* III 47: *etad avatārayati bāhya ityādinā ekībhavantāḥ ityantena /*

³⁴ See *ĪPVV* III 47: *vyavaharati iti vṛttiojanām karoti mānasītvam ityādinā / hetuḥ
iti vākyatrayaśeṣaḥ /*

*ghanapurusaṣaviśeṣākārābhāsaikyam svalakṣaṇāvayavābhāsa-
bahutvaṃ ca parāmrśanti //*

(27r) *saṃbandhamukhenāpi vakṣyamāṇanītyā jātidravya-
buddhīnām aṃtarbahirekānekaviṣayatve siddhe svamukhena vahir
api caikānekaśrayatām pratipādayitum āha jāṭītyādi
(-ānekaśraya-; em. -ānekāśraya-)*

This fragment gives the *avatarāṇikā* of the ĪPViv to ĪPK2.2.5, which is supported by the ĪPVV.³⁵

ĪPK2.3.1-2:

*idam etādrg ity evaṃ yadvaśād vyavatiṣṭhate /
vastu pramāṇam tat so 'pi svābhāso 'bhinavodayaḥ //
so 'ntas tathāvimarśātmā deśakālādyabhedini /
ekābhīdhānaviṣaye mitir vastuny abādhitā ///*

ĪPVṛ2.3.1-2: *yadāyattā hi vastunaḥ svarūpeṇa nityatāviśeṣanair
vā vyavasthāpy amānatā sa pramātuḥ svatvenāpūrāvastvava-
bhāsa eva sthitaḥ pramāṇam / sa eva cābhāso 'yam iti nitya iti vā
tathaiva pṛthaktayābhinavatvena ca pramātaryupārūḍho vi-
marśarūpatāmāpanno vimarśabhedānusāryekaikaśabdavācye
pṛthakpṛthag eva tiraḥ kṛtadeśādibhede tasminn ābhāta eva
sāmānyarūpe vastuni svakārthakriyāprāpte pramāṇāntareṇa
abādhitasthairyā pramitiḥ pramāṭṛvyāpāraḥ //*

(28r) *idānīm etannayānurūpopapannapramāṇasvarūpaphala-
lakṣaṇam āha idam ityādi*

(28r) *ādisiddhapramāṭṛsaṃlagno 'rthapratibhāso rthe pramāṇa-
tvenopadiśyate yady api ceśvaram prati pramāṇānupayogaḥ
tathāpy ānuṣaṅgikajātyādīpadārthavyavasthāpane copayoga eva
pramāṇasyeśvaravyavahārasādhane pi cety na sarvathā tal-
lakṣaṇe praṇayeṇāpekṣā kartuṃ yuktā //*

These two fragments are from the ĪPViv to ĪPK2.3.1-2, which is supported by the ĪPVV.³⁶ They are also found in the footnote 19 of

³⁵ See ĪPVV III 54: *enam avatārayati saṃbandha itī /*

³⁶ See ĪPVV III 73: *evaṃ sūtrārtham avatārayati idānīm ityādinā / ata eva itī yata
evam uktam ādisiddhasūtre itī vyavahitam upajīvanīyam, tarhi ādau mā bhūt (?) tan-
nirdeśaḥ, etasthāne tu kimarthaḥ / āha ānuṣaṅgika itī kriyāśaktivishphāraṇapra-
saṅgātmakād anuṣaṅgād āgatā ekapramāṭṛtattvaviśrāntīlakṣaṇānuṣaṅgaprayojanakāś ca
ye jātyādayaḥ, teṣāṃ vyavasthāpane ādisiddha itī yena anavasthādi na āpatati itī
vyavahriyate itī na prameyavat ityante pṛthagbhūtas tata eva dharmatayā asau yukta itī*

the *ĪPV* II 63.³⁷

(28r) *vastunaḥ svarūpe viśeṣaṇe ca yad vyavasthāpakam tat
pramāṇam ity arthaḥ*

This fragment seems to be from the *ĪPViv* to *ĪPK*2.3.1-2. It is also found in the footnote 21 of the *ĪPV* II 64.³⁸

(28r) *sa eva cābhāsaḥ punaḥpunar utpadyamāno navo py
avimṛśyabhedatvād apūrvavastuvyavasthāpako yadā na bhavati
yathā smṛtijñānāvabhāsas tadā na pramāṇam tad āha pūrvavastv
ityādi / avabhāsa evety avadhāraṇam sthita iti ca paḍam
pramāṇaprameyayor vāstavābhedapratipādanāya tena nānyad
bhinnam pramāṇam ity arthaḥ //*

(*pūrvavastv ityādi*; em. *apūrvavastv ityādi*)

This fragment is from the *ĪPViv* to *ĪPVṛ*2.3.1-2, which is supported by the *ĪPVV*.³⁹

(28r) *sa eva cābhāso māyīye pramātari pramitivyāpāravati
svānurūpyeṇa viśeṣaṇayogena vicchinna tathā ca samupārohād
ayam evam iti vimarśātmano prāptaḥ san pramāṭṛvyāpāras tad*

arthaḥ /

³⁷ It is not certain that the whole passages of this footnote are from the *ĪPViv*, because the passage beginning with *kriyāśaktivishphāraṇa-* and ending with *teṣāṃ vyavasthāpane* is also found in the *ĪPVV*. The footnote 19 of the *ĪPV* II 63 reads as follows: *idānīm etannayānurūpopapannapramāṇasvarūpaphalalakṣaṇam āha idam iti, iha prastuteśvarasattāsiddhau pramāṇam nopayujyate tad vyavahārasādhanam muktivā ity uktam, tato mukhyayā vṛtyā pramāṇajñānārthitvābhāve 'pi kīdṛṣam tatpramāṇam tatphalaṃ vā syāt yadīśvaro nopayujyate iti, tajjijñāsāyām tallakṣaṇanirdeśaḥ, ata eva śāstrapārambhe eva na tallakṣaṇam kṛtam pratyuta ādisiddhatānirdeśād īśvaram prati pramāṇopayogas tadā nirastaḥ, anādarād eva ca pramāṇaviśeṣalakṣaṇam na darśitam, kriyāśaktivishphāraṇaprasaṅgātmakād anuśaṅgād āgatā ekapramāṭṛtattaviśrānti-lakṣaṇānuśaṅgaprayojanaāś ca ye ānuśaṅgikā jātyādayaḥ padārthāḥ teṣāṃ vyavasthāpane copayoga eva pramāṇasyeśvaravyavahārasādhanāne 'pi ca, iti na sarvathā tallakṣaṇapranayanopekṣā kartum yuktā, tasmād ādisiddhapramāṭṛsam-lagno 'rthapratibhāso 'rthe pramāṇatvenopadiśyate /* The passage found in the *ĪPVV* as well as these fragments, are in bold face.

³⁸ *ĪPV* II 64, fn. 21: *vastunaḥ svarūpe viśeṣaṇe ca yad vyavasthāpakam tat
pramāṇam ity arthaḥ / sthitam iti prasiddham /*

³⁹ *ĪPVV* III 76: *evaṃ svābhāsam anyathā vyākhyāya abhinavodayaḥ ity asmin
vyāvartyam apaśyato moham apahartum āha sa ca iti punaḥpunar iti kālabhedena
sarvadaiva abhinavatvād anavodayo na kaścid ābhāsaḥ, kin tu vedyoparāgād
anyatvānanyatve tatra, vedyasya api te pratyavamarśabalād iti tātparyam / vāstavābheda
iti avabhāsa eva sthitaḥ iti vṛttipadair ābhāsavyatiriktaṃ na anyat sthitaṃ rūḍham
satyaṃ kim api asti iti vadadbhir abheda ukta iti yāvat /*

*āha sa eva cābhāsa iti pramītiḥ pramātrvyāpāra iti dūreṇa
saṃvaṃdhaḥ sa evety atrāpy avadhāraṇaṃ pramāṇaphalayoḥ
abhedāya /*

(*vicchinna tathā ca*; em. *vicchinnaḥ / tathā ca*)

This fragment is from the ĪPViv to ĪPVṛ2.3.1-2, which is supported by the ĪPVV.⁴⁰

(28r) *bhūta eva hi sarvakālānugamī pramātā tasya ca <sa>
pratibhāso yady api māyāśaktivyākulīkaraṇāt saṃsāriṇām
abhedena na siddhas tathāpi saṃvaṃdhitvena siddha eva
mamaivam ābhāsate iti vimarśāt //*

This fragment seems to be from the ĪPViv to ĪPK2.3.1-2. It is also found in the footnote 31 of the ĪPV II 67.⁴¹

(28v) *vimarśabhedānusāryekaikaśabdavācya iti ata eva ghaṭa iti
ghaṭamātraṃ sanniveśaviśeṣamātrarūpam eṣa iti deśābhāsaḥ
idānti kālābhāso mṛṇmaya iti viśiṣṭasvabhāvatā prathate ity evam
pṛthak pṛthag eva bhinnavācakopalakṣite //*

(*idānti*; em. *idāntīm iti*)

This fragment seems to be from the ĪPViv to ĪPVṛ2.3.1-2. It is also found in the footnote 49 of the ĪPV II 71.⁴²

(28v) *atra vastuśabdaḥ prameyatāmātravācī*

(28v) *pramāṇaphalam ity arthaḥ*

ĪPK2.3.3:

yathāruci yathārthitvaṃ yathāvyutpatti bhidyate /

ābhāso 'py artha ekasmīn anusandhānasādhitē //3//

ĪPVṛ2.3.3: *ekasmīn eva caikapratyavamarśasāmarthyopapādite
vastuni svecchāvāsād arthitvānurodhādvā naipuṇavaśādvāva-*

⁴⁰ See ĪPVV III 76: *evaṃ pramāṇasūtre vṛttim vyākhyāya phalasūtre vyācaṣṭe sa eva
ca iti / atra iti vṛttivākye / atrāpi iti na kevalaṃ pūrvam iti arthasiddham /*

⁴¹ ĪPV II 67 fn. 31: *... bodha eva hi sarvakālānugamī pramā, tasya ca sā pratibhāso
yady api māyāśaktivyākulīkaraṇāt saṃsāriṇām abhedena na siddhaḥ tathāpi sambandhi-
tvena siddha eva mamaivam avabhāsate iti vimarśāt, atra ca svasaṃvedanam eva
pramāṇam /*

⁴² ĪPV II 71 fn. 49: *ghaṭa iti hi ghaṭamātraṃ sanniveśaviśeṣamātrarūpam, eṣa iti ca
deśāvabhāsaḥ, idāntīm iti kālābhāsaḥ, mṛṇmaya iti viśiṣṭasvabhāvatā prathate, ityevaṃ
pṛthak pṛthag eva bhinnavācakopalakṣite tatra tatra bhinnābhisaṃdhānābhilaṣite
bhinnākāriṇi bhinnāḥ pramītyo 'nyonyanirapekṣavṛttayo bhavantīti /*

bhāsabhedah //

(28v) *anekadeśakālādisāmānyābhāse sāmānādhikaranyam eva svalakṣaṇaṃ vakṣyate tato loka eva rūpābhāsatayaiva vicārīta-prasiddhe ghaṭādau tad ekadeśabhūtaprthakprthakpramāṇa-
viśayānekasāmānyābhāsasambhavasamarthanaṃ kartum āha
yathetyādi*

This fragment seems to give the *avatarāṅikā* of the *ĪPViv* to *ĪPK2.3.3*.⁴³ It is also found in the footnote 95 of the *ĪPV II 85*.⁴⁴

(28v) *tathā hy ekasminn evāvibhāgāvabhāte bhittitale kalpa-
nāmātravinyastatanutararekhāvibhakte vicitrapuruṣahastyāśvā-
bhāsās citrālekhyasaṃjñāḥ samulasaṃti vibhaktāvayavam api
svalakṣaṇarūpamātratayā yadā cārthyate tadā tathaivābhāti
aviśeṣaṇāvabhāsamānāny api bahūni vṛkṣasvalakṣaṇāni vyut-
pattinipuṅktacetasā dhavakhadirapalāsādibhinnāvabhāsāni
prathamte tad āha svecchāvaśād iti //*

(*vicitrapuruṣahastyās cābhāsās*; conj. *vicitrapuruṣahastyāśvādy-
ābhāsās, samulasaṃti*; em. *samullasanti, svalakṣaṇarūpamātra-
tayā*; em. *svalakṣaṇam arūpamātratayā, aviśeṣaṇāvabhāsa-
mānāny api*; em. *aviśeṣeṇaiva bhāsamānāny api*)

This fragment is from the *ĪPViv* to *ĪPVṛ2.3.3*, which is supported by the *ĪPVV*.⁴⁵ It is also found in the footnote 103 of the *ĪPV II 87*.⁴⁶

43 See *ĪPVV III 107*: *vṛttāv evena apy artha eva ākhyāta ekatvaṃ tatra na na yuktam ity ācakṣāṇena / ata eva avatāraṅikāyām avicāritatvam ekanīyamaṃ prati nimittam mantavyam /*

44 See *ĪPV II 85*, fn. 95: *ayaṃ bhāvaḥ anekadeśakālādisāmānyābhāse sāmānā-
dhikaranyam eva svalakṣaṇaṃ, loka punar ekarūpābhāsatayaiva avicāritaprasiddher
ghaṭādau tad ekadeśabhūtaprthakprthakpramāṇaviśayānekaśādisāmānyābhāsa-
sambhavasamarthanaṃ tata eva kṛtaṃ kariṣyati cottarasūtreṇeti /*

45 See *ĪPVV III 108-109*: *atra dr̥ṣṭāntam āha tathā hi iti bhittir iva svalakṣaṇaṃ
rekhāvibhāga iva sāmānyavibhāgaḥ / evaṃ yathāruci bhavaty ekatrāpi bhinna ābhāsa ity
atra arthe bhitticitrarekhādr̥ṣṭāntena sphuṭīkṛte yathārthitvam iti vibhajati arūpa-
mātratayā iti etadyāvayavavibhāgānādareṇeti yāvat / yathāvyutpatti ity vyācāṣṭe
aviśeṣeṇaiva iti / idam api śākhādimat svalakṣaṇam idam api, tata eva śākhādimanta ete
arthā ity pratipattiḥ / tatrāpi vṛddhavyavahāraṇaipuṇena vibhāgollāsaḥ dhavo 'yaṃ,
khadiro 'yaṃ, kadaro 'yaṃ iti sphuṭīkaraṇārthaṃ rucyarthitāvvyutpattaya udāharaṇa-
bhedenā nidarśitāḥ / ekatrāpi tu ghaṭasvalakṣaṇe trayam api śakyayojanam eva //*

46 See *ĪPV II 87*, fn. 103: *anusaṃdhāneneti / prthubudhnodarākāratāsaṃniveśa-
viśeṣābhāsātāmātre vyavahṛtamṛṇmayatādyābhāsaviśiṣṭa ekasminn anyādr̥śābhāse 'pi
prthubudhnādiviśayīkṛtāpūrvapratipannasāmānyākāratadrūpā vibhinnaiva bhavati,
mṛṇmayatāpi ekatra svalakṣaṇātmani mṛṇmayatāparāmarśāvaseyā pūrvaikarūpaiva /
evaṃ mahattvalohitatvādyekānekasāmānyaviśayāvadhāritā api atraikatrānyādr̥śābhāse*

(28v) *ekatvena pratyavamarśo ta eva sūtre nusamdhāna-
śabd{o}ḥ kṛto nusamdhānaḥ hy ekākāra ucyate /*
This fragment seems to be from the ĪPViv to ĪPK2.3.3.

ĪPK2.3.4-5:

*dīrghavrttor dhvapuruṣadhūmacāndanatādibhiḥ
yathābhāsā vibhidyante deśakālāvibhedinaḥ //4//
tathaiva sadghaṭadravyakāñcanojjvalatādayaḥ /
ābhāsabhedā bhinnārthakāriṇas te padaḥ dhvaneḥ //*

ĪPVṛ2.3.4-5: *ekasminn eva ghaṭādāv arthe 'vadhitsāvaśād-
dīrghatā tryaśratāpārimāṇḍalyāi vābhāti, cihnavyavadhāna-
cchāyāmātrārthitāyām puruṣa eva ūrdhvatāmātram pratibhāti,
tatkāryārthitāyām tu nyakṣeṇekṣamāṇasya puruṣaḥ / dhūma-
mātram eva kasyacid ābhāsate, tadvidas tu tārnatādi mañirūpy-
ādiviśeṣa iva / sa ca tathā bhidyamāno 'pi deśakālabhedam na
sprśati / tathaiva ghaṭa eva sann ity ābhāso 'nyā drg eva paṭādy-
anantāśeṣārthasādhāraṇaḥ sattāmātrasādhyasatparāmarśādy-
arthakriyākārī, tatraiva ghaṭa iti cābhāso 'ntarbahiṣkaraṇa-
jñeyaḥ pṛthubudhnodarākārthasāmānyo 'nya eva yaḥ paṭādiṣu*

*pravartamānāḥ parāmarśās te pūrvapratipannaviviktavividhasvaviśayaiḥ sāmānyaiḥ
sahaikatvam upayānti tad eva sāmānādhikaraṇyam ucyate punas tasminn
ekarūpatayāvabhāsamāne 'pi svalakṣaṇe svecchāmātrād eva bhāgaśo drṣṭiviniṣpātena
yathā sāmānyarūpamātrāvalokanaprayatne tathaiva citrasamniveśātmanā sāmānya-
padārthamātratayā tad avabhāsate, tathā hi ekasminn eva avibhāgāvabhāte bhittitale
kalpanāmātravinyastatanutararekhāvibhakte vicitrapuruṣahastyaśvādyavabhāsās citrā-
lekhyasaṃjñāḥ samullasanti vibhaktāvayavam api svalakṣaṇam arūpamātratayā ca
yadārthyate tadā tathāivābhāti avīśeṣeṇaivāvabhāsasāmānyāny api vṛkṣasva-
lakṣaṇātmani vyutpattinipunīkṛtacetāsām dhavakhadīrapalāśādibhinnāvabhāsāni
prathante iti bhāvaḥ / This footnote is from the ĪPViv, which is supported by the ĪPVV.
See ĪPVV III 108: yena iti yena vimarśasāmarthyena sā evambhūtā bhavati pṛthvādītā yā
sanniveśamātre mṛṇmayatvarājatatvādyanapekṣiṇi vyavahṛtā / kīdrṣṭī bhavati / āha
anyair ābhāsair mṛṇmayo lohita unnata ityādibhir viśiṣṭair ekarūpe viśeṣyarūpatvād eva
kevalam sanniveśasāmānyābhāsāt vilakṣaṇābhāse 'pi bhavantī pūrvapratipannāt
sāmānyāt sanniveśamātrākārāt rūpād abhinnā / evam mṛṇmayatā / etad anyatra
atidiśati evam iti mahattvādi / yad ekaikam anāmiśram anekam bahusaṃkhyākam
sāmānyam, tadviśayatvena ye niścitāḥ parāmarśās te punar ekasmin svalakṣaṇe
pravartamānās taḥ sāmānyātmānaḥ viśeṣābhūtam api pūrvam sāmānyapratipatti-
vyavahārakāle pratipannena viviktena anāmiśreṇa bahusaṃkhyākena tadeka-
parāmarśaviśayeṇa sāmānyena ekatām nayanti / tad eva ca iti ekatvāpādanam / iyatā
ekasmin ityātau sūtrāmśe vastuni ityantā vṛttir vyākhyātā / śeṣasūtrāmśavṛttim vyācāṣṭe
punar iti / hisābdena asya arthasya pūrvasūtrārthe pratyābhāsam pramāṇa- vyāpārah
ity asmin hetuvam āha / svecchā bahiṣkaraṇe vyāpriyate, antahkaraṇe veti darśayati
bhāgaśaḥ iti prayatna iti ca / atha iti yadi veti yāvat / sanniveśe 'pi svecchāto
vaicitryāntaram darśayati citra iti pṛthubudhnādītāvaicitryam sanniveśatāmātram vā
tatsāmānyam bhāti /*

nāsti, kāñcana iti cāparo yo mṛṇmayādiṣu nāsti sa ca tathārthitādivaśādāindriyaka eva jāyate / ekikaś cāsāv ābhāsa ekaikena śabdena vyavahārārthaṃ tattanniyatārthakriyārthibhir abhidhīyate, ghaṭa iti na sattābhidhīyate na ca kāñcama iti ghaṭābhāsaḥ / caitra iti bālyādisādhāraṇo deśādirahitas tathaiva ca / tato 'rthakriyā bhinnā //4-5//

(28v) *pūrvoktam evodāharaṇena svayaṃ spaṣṭikartum āha*

This fragment seems to give the *avataṇikā* of the ĪPViv to ĪPK2.3.4-5.⁴⁷

(29r) *ekasminn eva bhāgāvagraheṇa na bhinnadeśābhāsa-vaicitryaṃ bhavati tad āhaikasminn eva ghaṭādāv iti avadhāna-prayatnamātrād eva bhāgāntaradeśaparihāreṇa ābhātīti yathāruṅcīty udāhṛtam deśādyabhedena tv eka eva puruṣo rthitā-vaśād ūrdhvatādyākārair vahudhāvabhāti kadācic cihnamātra-tvenopayujyate yathāmuṃ pradeśaṃ gaccha yatrāyam ūrdhva-rūpo rthaḥ kadācit tirodhānārthī bahutaram avicārya tam ūrdhvāvabhātam āsṛityāntardhatte anyadā ca ghṛtāder ātapa-parihāran ghanordhvārthamātrasādhyāṃ cchāyāmātram eva vāṃchati puruṣakāyēcchāya tv āsṛitanaipuṇasya vibhaktāvayavo sau puruṣakāra evāvabhāti tad āha cihnavyavadhāneti vyut-pattau prasiddham api nidarśitaṃ maṇirupyādi iti*

(*maṇirupyādi*; em. *maṇirūpyādi*)

This fragment is from the ĪPViv to ĪPVṛ2.3.4-5, which is supported by the ĪPVV.⁴⁸ It is also found in the footnote 110 of the ĪPV II 89.⁴⁹

⁴⁷ The footnote 105 of the IPV II 88 reads as follows: *pūrvoktam evārthaṃ dṛṣṭāntena sphuṭikartum āha, dṛṣṭāntena hi pakṣīkṛtaḥ saṃdigdhatvāt sapakṣīkriyate iti bhāvaḥ /*

⁴⁸ See ĪPVV III 109-110: *tad āha bhāgāntara iti bhāgāntarāṇāṃ yo deśas tāny eva vā deśas tatparihāreṇa tatra cakṣuṣor manasaś ca prañidhānena / tryaśra iti dvigur matvarthīyājantaḥ / yathāruṅci iti pūrvasūtroktam udāhṛtam (dantodāharaṇaṃ kṛtam) dīrghavṛtta itīyatā / yathārthitvam api udāharati ūrdhvapuruṣa iti, vyutpattau tu udāharaṇaṃ dhūmacāndanatā iti / tatra ca na vṛttau nidarśanāntaraṃ darśitam ity āha vyutpattau iti / na kevalam atra udāharaṇaṃ, yāvad udāharaṇe 'pi prasiddham nidarśanāntaram uktam iti apīśabdaḥ / nanu pratyakṣajñānam atra vicāryate, tat kim nidarśane sambhavati ity āśāṅkya sambhavaty eveti bhartṛharivacanena darśayati*

pareṣāṃ asamākyeyam abhyāsād eva jāyate / maṇirūpyādiṣu... / (Vākyapadīya I.35)

iti / anena āptoktatvam ānumānikatvam ca neti darśayatā ābhyāsikapratyakṣatvam uktam, tata eva vyutpattāv etad iti sphuṭaṃ nidarśitam /

⁴⁹ See ĪPV II 89, fn. 110: *ūrdhvaḍig iti, atra mūlakārotpalamataṃ dīrghavṛtteti*

ĪPK2.3.6:

ābhāsabhedād vastūnām niyatārthakriyā punaḥ /
sāmānādhikaraṇyena pratibhāsād abhedinām //

ĪPVṛ2.3.6: ekasminn **eva** svalakṣaṇe pratyābhāsam niyatiśaktyā
kāryam niyamitam tathābhūtānekakāryakṛdābhāsabhedādhi-
karaṇam ekaṃ ca / sāmānādhikaraṇyābhāsavaśād vastu /
anekasyaikatā hi sāmānādhikaraṇyam //

(29v) *evam ābhāsabhedanibaddho rthakriyābheda ābhāsās ca
parasparāsaṃprkṛtāḥ sāmānyarūpā eva teṣāṃ tu paraspara-
saṃparke sāmānādhikaraṇyād ekasvalakṣaṇavasturūpatety āha
ābhāsetyādi //*

This fragment seems to give the *avatanikā* of the ĪPViv to ĪPK2.3.6.

yathārucci ūrdhvapuruṣeti yathārthitvaṃ vyākhyātam tathā hi deśādyabhedena tv eka eva
puruṣo 'rthitāvaśāt ūrdhvatādyākāraih bahudhāvabhāti kadācit cihnamātra-
tvenopayujyate yathāmum pradeśam gaccha yatrāyam ūrdhvarūpo 'rthah kadācit
tirodhānārthi bahutaram avicārya tam ūrdhvāvabhātam āsṛityāntardhatte anyadā
ghṛtāder ātapaparihāram icchan ghanordhvatāmātrasādhyam chāyāmātram eva
vāñchati puruṣakāryecchāyām tv āsṛitanaipuṇasya vibhaktāvayavo 'sau puruṣākāra
evāvabhātīti / Furthermore, as introduced by the word *aṣṭasahasryām* and *īkākṛtā*, the
footnotes 112 and 114 of the ĪPV II 90 are from the ĪPViv, which is supported by the
ĪPVV. See ĪPV II 90, fn. 112: *yathoktam aṣṭasahasryām atra caikasvalakṣana
evāvabhāsabhedo na tu deśakālabhedānavamarśāt svalakṣaṇāntaratvam ata eva vṛttau
sa ca deśakālabhedam tathā bhidyamāno 'pi na sprśatīti atra ca saṃniveśābhāsa-
bhede 'pi deśabhedābhāso 'py asti kevalam nāvamṛśyate tata ekāmarśabalād eva
ekasvalakṣaṇatvam iti /* ĪPV II 91, fn. 114: *aneti prasiddhatareṇa prasiddhasya dhūma
iti dhūmasvalakṣaṇe, yathoktam īkākṛtā dhūmacāndanatādīnām api prasiddha
evābhāsabhedo jātivyaktirūpatvād evaṃjātyānām, tathāpi ekāvamarśād ekatvam tathā
ca sadhūmatvam jātiḥ cāndanatvam ca vyaktir ity ekasvalakṣaṇateti evam anupa-
lakṣyāprasiddhābhāsabhede 'pi ekasvalakṣaṇe dharmabhedeṣv avabhāsabhedasaṃ-
bhavo vidhītsādyāsrāyēnanusaraṇīyah tatsambhavāc ca pratyābhāsam arthakriyā-
bhedāt tadarthinām vyavahārārtham vācakaśabdabhedavinīyogo 'vagantavyah tad āha
vṛttau tathāiva ghaṭa eva sann ity ābhāso 'nyādr̥g eva paṭādyanantāśeṣārthamātrā-
sādhāraṇaḥ sattāmātrasādhyasatparāmarśādyarthakriyākāriti / ĪPVV III 110: *atra ca iti
udāharanātraye 'pi / na tu svalakṣaṇāntaratvam ity atra hetuḥ deśa ityādih / na sprśati
iti vyācaṣṭe atra iti / ekasvalakṣaṇatvam iti dīrghavṛttādidvayaparāmarśāvasthā /
sadhūmatvam jātiḥ, cāndanatvam iti vyaktiḥ / ekatvam iti ekasvalakṣaṇatā / evam
dr̥ṣṭāntaslokaṃ vyākhyāya dārṣṭāntikaṃ vākyaṃ vyācaṣṭe evam iti / dārṣṭāntikatam
samarthayate anupalakṣya iti upalakṣayitum aśakyah, tata eva aprasiddha ābhāsānām
bhedo yatra svalakṣaṇe, tatra dharmabhedeṣu ābhāsabhedeṣu avabhāsavad asya
prakāśanabhedasya saṃbhavo dr̥ṣṭāntānusāreṇa anusaraṇīyah / katham / āha vidhītsādi
(em.; KSTS *avadhītsādi*)iti rucyādibhedatrayāsrāyēnety arthah / evam iha ghaṭa eva
ūrdhvatādīrghatādyavabhāsena prasiddhabhedena dr̥ṣṭānta uktaḥ, aprasiddhabhedena
tu sattvaghaṭatvādīnā dārṣṭāntikah /**

It is also found in the footnote 124 of the *ĪPV* II 94.⁵⁰ Interestingly, the *avataraṇikā* of the *ĪPV* to *ĪPK*2.3.6 is also given in the margin.

(29v) *vastuśabdenānekārthakriyākārya ekaṃ svalakṣaṇaṃ
nirdiśatā sūtre vastuśabdā tadartho vyākhyātaḥ*

This fragment seems to be from the *ĪPV*iv to *ĪPK*2.3.6.⁵¹

(30r) *anekaśaktitve py ekatvāvirodha ity evakārārthaḥ*

This fragment comments on the word *eva* in the *ĪPV*ṛ2.3.6.

*ĪPK*2.3.7:

*prthakdīpaprakāśānāṃ srotasāṃ sāgare yathā /
aviruddhāvabhāsānāṃ ekakāryaṃ tathaikyadhīḥ //*

*ĪPV*ṛ2.3.7: *bhinnāḥ pradīpaprabhā avibhāgenāvabhāsante nadī-
pravāhās ca sindhubuddhau pānake ca te te rasāḥ, tathā
śauklyamahattvapaṭatvādyavabhāsāḥ parasparānupraveśa-
kṣamāḥ, na tu nīlapītādyavabhāsāstattadekakāryaikadravya-
bhāsabhāvena kalpante pratyakṣa eva / tad etat sāmānādhi-
karaṇyam //*

(30r) *anekasyaikatāsthītau prasiddhaṃ nidarśanam āha prthag
ityādi*

This fragment seems to give the *avataraṇikā* of the *ĪPV*iv to *ĪPK*2.3.7.

(30r) *pradīpaprakāśāder avibhāgāvabhāsavyākhyānena sūtre
tathaikyadhīr iti dārṣṭāntike yadaikhyāvabhāsanaṃ nirdiśtaṃ
taddrṣṭānte pi yathety asyānantaram pratipattavyam anyathā
drṣṭāntataiva na syād ity uktam bhavati*

This fragment seems to be from the *ĪPV*iv to *ĪPK*2.3.7. It is also found in the footnote 136 of the *ĪPV* II 96.⁵²

(30r) *cakāreṇa pradīpapradīpaprabhānāṃ bhinnānāṃ satīnām*

⁵⁰ See *ĪPV* II 94, fn. 124: *atrāyaṃ bhāvaḥ ābhāsabhedanibaddho 'rthakriyābheda
ābhāsās ca parasparāsamprkṛtāḥ sāmānyarūpā eva teṣāṃ punaḥ parasparasamparke
sāmānādhikaraṇyād ekasvalakṣaṇavasturūpateti sūtrārthaḥ / atra niyateti samudāya-
rūpā niyatā ekaikamātrasvarūpā ca /*

⁵¹ See *ĪPV* III 115: *etadartha ity svalakṣaṇavācī, na tu ābhāsamātravācīti yāvat /*

⁵² See *ĪPV* II 96, fn. 136: *atra drṣṭāntasya dīpaprakāśāder avibhāgāvabhāsa-
vyākhyānena sūtre tathaikyadhīr iti dārṣṭāntike yadaikyam avabhāsamānaṃ tad-
drṣṭānte 'pi yathety asyānantaram pratipattavyam anyathā drṣṭāntatā na sidhyed iti /*

*avibhāgena yadābhāsanam uktaṃ tattvāt samucitam evaṃ ca vyākhyāne prthakchabdo pi sūtre srotograhaṇenāpi saṃbam-dhyate iti pratipāditam prthagavabhāsānām deśādyavacchedena sāmānyamātrarūpatvāt tatpratipādanārthaṃ śauklyamahattva-
paṭatveti bhāvapratyayanirdeśaḥ /*

This fragment is from the ĪPViv to ĪPVṛ2.3.7, which is supported by the ĪPVV.⁵³

ĪPK2.3.8:

*tatrāviśiṣṭe vahnyādaḥ kāryakāraṇatoṣṇatā- /
tattacchabdārthatādyātmā pramāṇād ekato mataḥ //*

ĪPVṛ2.3.8: *kadācid deśādisahabhāvāvacchinnasvalakṣaṇarūpa-
viśeṣatyāgena ekasāmānyarūpāgnyābhāsamātra eva nailokya-
traikālyagāmitvena nijapramāṇād ekasmād eva viśiṣṭakārya-
kāraṇatoṣṇordhvabhāgagnīśabdavācyatādisvabhāvasiddhiḥ //*

(30r) *ekaikasāmānyaviśayatayā pratyakṣasya prthak prāmāṇye
bhyupagate sarvadeśakālagatatvena teṣu teṣu vastusvabhāveṣu
saktpravrīttād eva pratyakṣāt siddhir ity āha tatretyādi //*

This fragment seems to give the *avataṇikā* of the ĪPViv to ĪPK2.3.8.⁵⁴

(30v) *ūrdhvagāmitvam anena sautram ādigrahaṇam vivṛtaṃ*

This fragment seems to give a paraphrase of *-ūrdhvabhāgagnīś-
abdavācyatā-* in the ĪPVṛ2.3.8.

⁵³ See ĪPVV 117: *nanu vṛttau cakārais tribhir bhāvyaṃ ekena vā / atra āha cakāreṇa
iti ekena avibhāgena ityādikā kriyā samuccitā cakāreṇa ākrṣṭeti, dvitīyena tu
dravyasamuccaya iti āśayaśeṣaḥ /*

⁵⁴ This fragment does not have the word *ca* which is, according to Abhinavagupta, used in the sense of *api*. See ĪPVV III 120-121: *ekaika iti, co 'pyarthe śaṅkya mānatvam
arthasya āha / yady api pratyakṣasya pratyābhāsaṃ prāmāṇyam upagatam, tathāpi
aviśiṣṭe vahnyābhāsamātre pratyakṣeṇa grhīte 'pi indhanakāryatābhāso dhūma-
kāraṇatābhāsa ityādivastvantarāpekṣo ya ābhāsavargah uṣṇatābhāsa iti anapekṣa
ityetāvān akṛtrimah sarvadeśakālagato niyatiśaktiyā kṛto, yaś ca tasya tasya śabdasya
ayam arthas tattacchabdābhidheyatābhāsaḥ katipayadeśakālaniyataḥ saṅketābhivyakty-
apekṣī niyatya kṛta ātmā svabhāvaḥ ādigrahaṇād ūrdhvakāraṇāyogitā rasa-
gandhābhāvaviśiṣṭatā jalavirodhitvam iti; sa ātmā ekasmād eva niyativadānāvalokinaḥ
pratyakṣāt mataḥ siddha iti sūtrārthaḥ saṃkṣepeṇa vyākhyātaḥ sarva ityādinā /
sarvaśabdena yathocitanīyatīnyamitadeśakālakārtsnyam ucyate / sūtre dvitīyatītya-
pādaḥ samastāv eva / vṛttau hi samāsa eva sphuṭīkṛtaḥ /*

ĪPK2.4.8:

*ata evāṅkure 'pīṣṭo nimittam parameśvaraḥ /
tadanyasyāpi bījāder hetutā nopapadyate //*

ĪPVṛ2.4.8: *bāhyābhāsatāpādanam utpādanam iti cidrūpasyaiva
kāraṇatā tato 'ṅkurādu nimittakāraṇatveneśvaraḥ kaiścīd iṣṭaḥ,
na cāpi bījāder jaḍasya kāraṇatā niranusandhānasya yuktā //*

(34v) *cinmayasyaiva kartṛtvopapatter adṛṣṭacetanakartṛka-
syāṅkurāder apy anyaiḥ kalpyate tathābhūta īśvaraḥ kartā na
cāpi pūrvoktayā nītyā vakṣyamāṇayā tam īśvaram vinā bījādeḥ
kāraṇatā nyāyyety āha ata evetyādi*

This fragment seems to give the *avataraṅikā* of the ĪPViv to ĪPK2.4.8.
It is also found in the footnote 36 of the ĪPV II 145.⁵⁵

ĪPK2.4.9:

*tathā hi kumbhakāro 'sāv aiśvaryaiva vyavasthayā /
tattanmṛdādisaṃskārakrameṇa janayeddhaṭam //*

ĪPVṛ2.4.9: *kumbhakārarūpe pramātari kāraṇe sthite 'pi mṛdādi-
saṃskārāpekṣā ghaṭasyeśvarakṛtaniyatasaṅjñamaryādayā na
svabhāvena //*

(35r) *buddhimatkumbhakārādikartṛsannidhāne pi īśvara eva
kartetyāha tathā hīti //*

This fragment gives the *avataraṅikā* of the ĪPViv to ĪPK2.4.9, which
is supported by the ĪPVV.⁵⁶

ĪPK3.1.1:

*evam antarbahirvṛttiḥ kriyā kālakramānugā /
mātur eva tadanyonyāvīyukte jñānakarmaṇī //*

ĪPVṛ3.1.1: *pramātur antaḥsthitasya ātmano bahiṣkāra eva
kramānugatā kriyeti parasparāvīrahite tasya jñānakriye //*

⁵⁵ See ĪPV II 145, fn. 36: *cinmayasyaiva kartṛtvopapatteḥ adṛṣṭacetanakartṛka-
syāṅkurāder api anyaiḥ kalpyate tathābhūta īśvaraḥ kartā, na cāpi pūrvoktayā nītyā
vakṣyamāṇayā vā tam īśvaram vinā bījādeḥ kāraṇatā nyāyyety āha ata eveti / iṣṭa iti
naiyāyikānām / ardhāṅgīkāreṇa bādham āha tadanyeti /*

⁵⁶ See ĪPVV III 193: *cetasannidhim antareṇa kāryānutpāda ity āśayena yadi
īśvaraḥ kartā iṣyate, bījādāv asti evam; ghaṭādu tu kulālāder buddhimataḥ sannidhir
asty eva, tat katham sarvatra īśvaraḥ karteti yo mohas tannivāraṇatātparyeṇa sūtram
avatārayati buddhimat iti /*

(38v) *uktanītyā pramātrāsritaiva kriyā tadamtaḥsthitārtha-
bahiṣkaraṇarūpā tata eva kālapaurvāparyād upapanna-
kramikatākhyakriyā{ka}lakṣaṇā tad āha **pramātur aṃtar** iti //*

This fragment seems to be from the ĪPViv to ĪPVṛ3.1.1.

(38v) ***bodhātmapramātrmayatvāc** ca kriyāyās tattatpadārthā-
vabhāsanarūpāyā jñānāvīyoga eva tad āha **para[??]jeti** āgame py
uktam na kriyārahitaṃ na jñānaṃ [??]tā kriye **parasparāviraḥāś**
cānayoḥ parasparātmatayaiva //*

(**para[??]jeti**; em. **paraspāreti**)

This fragment is from the ĪPViv to ĪPVṛ3.1.1, which is supported by ĪPVV.⁵⁷

(38v) ***tad evaṃ pramātrivasāmānyān** mātur eveti viśvanirmātr-
śivatattvam api nirdiṣṭam **atha vā** cid eva śiva iti cinmātratvāt
sarvāpramātrīṇāṃ pramātrgrahaṇena śivatattvam eva nirdiṣṭam
tasya ca jñānakriye //*

This fragment is from the ĪPViv to ĪPVṛ3.1.1, which is supported by

57 See ĪPVV III 258-259: *nanu avabhāsamānapadārthaviṣayaṃ yat tat samarthā-
caraṇaṃ pramātuḥ sambandhi, tat jñānaviraḥitaṃ kasmād anyat kiñcit na bhaved ity
āśaṅkya āha **bodhātma** iti / bodhaikarūpasya pramātur yad adhikam abodharūpaṃ, tat
nirmātavyapakṣe niṣpiyate iti tasya yat niṣaṃ śaktirūpaṃ dharmāḥ iti vyapadeśyaṃ, tat
bodharūpaṃ eva yuktam iti yāvat / viduṣaḥ karmaṇi adhikāro dīkṣāsamarcana-
dhyānādikriyāyuktasya ca tattvajñānasampattir ity etasmīn arthe yady api ayam āgamo
vyākhyātaḥ, tathāpi ayam eva artha etadarthamūlatve sati yujyate / anyathā jñānaṃ yadi
kriyāyām upayogi, tad astu; kriyā tu jñānaṃ vardhayaīti kaḥ prakāro bhāvanāmātreṇa
api tatsiddhidarśanāt / yadā tu kriyā nāma paraṃ tattvam api śarīraparyantībhāvena
dr̥ḍhībhūto vimarśaḥ sakalam idaṃ hr̥dyakusumavilepanādi parameśvare 'rpayamaṃ
tadabhedatayā vimr̥śāmīti pūjanaṃ, tadā yuktam ucyate arcanādikriyāviraḥitaṃ jñānaṃ
na dr̥ḍhībhavaīti / tathā ca śrīśadāgamaḥ*

*yogo nānyaḥ kriyā nānyā tattvārūdhā hi yā matiḥ /
svacittavāsanāśāntau sā kriyety abhidhīyate / (Tantrāloka 1.151)*

iti / mayā ca vārtike etat vyākhyātaṃ

*svacitte vāsanāḥ karmamalamāyāprasūtayaḥ /
tāsāṃ śāntinimittam yā matiḥ samvitsvabhāvīkā // (Tantrāloka 1.152)*

*sā dehārambhibāhyasthatattvavrātādhiśāyinī /
kriyā saiva ca yogo 'pi tattvānāṃ cillayīkṛteḥ // (Tantrāloka 1.153)*

*loke 'pi kila gacchāmīty evam antaḥsphuraiva yā /
sā deham akṣaṃ deśaṃ cāpy āviśantī gatikriyā / (Tantrāloka 1.154)*

tasmāt kriyāpi yā nāma jñānaṃ eva hi sā tataḥ // (Tantrāloka 1.155ab)

*iti / tad etat darśayati **parasparāviraḥa** ityādinā / **anyathā** iti aparasparātmāyāṃ
vr̥kṣatvaśiṃśapātvaḥ iva tādātmye 'bhidhīyamāne paramārthato vyatireka eva
ābhāsavimarśabhedād iti pratipādayitum **anyathā** iti vyatireka iti ca ubhayam upātām /*

ĪPVV.58

ĪPK3.1.2:

*kiṃ tu āntaradaśodrekāt sādākhyam tattvam ādītaḥ /
bahirbhāvaparatve tu parataḥ pārameśvaram //2//*

ĪPVṛ3.1.2: *īśītur antarbahihsthitāv antarbhāvaprādhānye punaḥ
sādākhyam tattvam, aparam bahirbhāvodrekād aiśvaram //2//*

(38v) *jñānakriyāvīyoge 'py uktakrameṇānyatarodrekavaśāt
sādākhyādikramabheda ity āha*

This fragment seems to give the *avataṛaṇikā* of the ĪPViv to ĪPK3.1.2. It is also found in the footnote 16 of the ĪPV II 180.⁵⁹

(38v) *aṃtarvi[pari]vartamānajñānamātram kriyāvīyapadeśa-
śūnyam yat pratipāditam śrīśadāśivabhaṭṭāarakah*

This fragment seems to be from the ĪPViv to ĪPK3.1.2. It is also found in the footnote 18 of the ĪPV II 181.⁶⁰

ĪPK3.1.4:

*idambhāvopapannānām vedyabhūmim upeyuṣām /
bhāvānām bodhasāratvād yathāvastv avalokanāt //*

ĪPVṛ3.1.4: *bhinnavedyabhūmāv idantayā dṛṣyatām āpāditānām*

58 See ĪPVV III 263: *āha pramāṭṛsāmānyāt iti / tatrāpi hi upapāditā kramsthitih / ata eva uktaṃ tad evam iti / te vā na kecid iti vāstavaṃ pakṣam āha atha vā iti //*

59 See ĪPV II 180, fn. 16: *viśeṣataś cātra sadāśiveśvarau katham tattvāntaram bhavetām yato 'tra /*

layādhikārabhogākhyatritayoktinidarśanāt /

padārthaḥ patināmāsau prathamah parikīrtitaḥ //

iti anena hi patyur eveśvaratoktā, tataś ca jñānakriyāvīyoge 'pi uktakramān anyatarodrekavaśāt sādākhyādikramabheda ity āha kiṃ tv iti āntaradaśāśabdābhyām śivatattvākṣepaḥ / It is to be noted that the passage beginning with viśeṣataś cātra and ending with eveśvaratoktā tataś ca, and the passage āntaradaśāśabdābhyām śivatattvākṣepaḥ are from the ĪPVV. See ĪPVV III 263: viśeṣataḥ sadāśiveśvarau katham tattvāntaram syātām / yad āgamah

layādhikārabhogādhvatritattvoktinidarśanāt /

padārthaḥ patināmāsau prathamah parikīrtitaḥ //

iti / anena patyur eva īśvaratā uktā / ekacittattvaviśrāntānām ca tattvānām deśa-kālāyogāt kaḥ kramah / etad abhyupagacchann eva samarthayate sūtreṇa. See also ĪPVV III 264-265: vṛttir vivṛtiś ca spaṣṭā / āntaradaśāśabdābhyām śivatattvam ākṣiptam iti īśītuḥ iti vṛttau darśitam //

60 See ĪPV II 181, fn. 18: *antarviparivartamānam jñānamātram kriyāvīyapadeśa-śūnyam yat pratipāditam sa śrīśadāśivabhaṭṭāarakah bahirbhāvaparatva iti kriyāśaktimayasya paratve udrekāvabhāse sati pārameśvaram ity arthaḥ /*

api **bhāvānām cinmātrasāratvād** aham idam iti **tattvapratipattiḥ śuddhatājñaptiḥ** //

(39r) **aśuddhavidyā**[ya ????] te tadapekṣayā śuddhatvam abhedaparāmarśarūpayā vidyāyāḥ samarthitam āha // **idam** ityādi //

This fragment gives the *avataraṇikā* of the ĪPViv to ĪPK3.1.4, which is supported by the ĪPVV⁶¹

(39v) **tadamtāprathitaṃ** vedayajātaparamārthikenaiva cidavyatirekeṇāhaṃkārācchāditaṃ aham idam iti sāmānādhikarānyena yadā parāmṛṣyate tadā vastvanusāritvāt pratīteḥ śuddhatvam tad āha **bhāvānām cinmātrasāratvād** iti //

(*tadamtāprathitam*; em. *tadidamtāprathitam*, *vedayajātaparamārthikenaiva*; em. *vedayajātaṃ paramārthikenaiva*)

This fragment is from the ĪPViv to ĪPVṛ3.1.4, which is supported by ĪPVV.⁶² It is also found in the footnote 39 of the ĪPV II 197.⁶³

(39v) *sthiraṃ pāramārthikaṃ svarūpaṃ sārasabdenoktam tattvasabdenāpi vrttau*

(39v) **jñaptisabdenāpi vidyāsabdo** niruktaḥ śuddhaṃ vedanam ity arthaḥ

These two fragments do not seem to be from the ĪPViv.

ĪPK3.1.5:

atrāparatvaṃ bhāvānām anātmatvena bhāsanāt /
paratāhantayācchādāt parāparadaśā hi sā //

ĪPVṛ3.1.5: **atredantāmater** aparatvam ahantayā sarvasya vedyasyācchādanāt parateti parāparāvasthaiṣā //

(39v) **āgameṣu tattvagatasya** parāparatāvyaḥārasyaḥāvayāvārthavyākaraṇapūrvakaṃ prakṛtam eva viśayaṃ darśayitum āha **atretyādi**

61 See ĪPVV III 274: *etam avatārayati aśuddha ityādinā / śuddhāśuddhayor vidyayoh pañāntaraparīkṣānād anyonyavyatirekeṇa svarūpaṃ upalakṣyaṃ bhavatīti manasīkṛtya aśuddhavidyāṃ tāvat darśayati māyā ityādinā vakṣyate ityantena vākyena /*

62 See ĪPVV III 274: *aśuddhavidyāyā upayogaṃ darśayitum paśoh svarūpaṃ āha prathita ity anena svātmaiva asya paraṃ prakāśate, na paraṃ kiñcid ity arthaḥ /*

63 See ĪPV II 197, fn. 39: *tad idantāprathitaṃ vedyajātaṃ pāramārthikenaiva cidavyatirekeṇa ahaṃkārācchāditaṃ aham idam iti sāmānādhikarānyena yadā parāmṛṣyate, tadā vastvanusāritvāt pratīteḥ śuddhatvam //*

(39v) *atreīśvarāvasthā nirdiṣṭā parāparadaśā hi seti tasyā eva parāparatāyogitvena parāmarśāt vivṛtaṃ ca parāparāvasthyaiṣeti vastutas [sarvaśakte??tsvabhāvasya] svātantryamātranijalakṣaṇasyātmīyasvātantryopapādito vasthāviśeṣa nirdeśas tatra paratā prakāṣṭatā yadā viśuddhaiva svātantryadaśā śivatāyāṃ tataḥ paratarasyābhāvāt tadviparītam aparam svātantryasya ca viparītam apūrṇatāyāṃ bhavati sā cāpūrṇatā dvitīyāt prakāśana eva tāvad bhavati tad āhātredaṇṭāmater iti //*
(*sarvaśakte??tsvabhāvasya*; em. *sarvaśakteḥ citsvabhāvasya*, *avasthāviśeṣanirdeśas*; em. *avasthāviśeṣo nirdeśaḥ*, *svātantryasya ca viparītam*; em. *svātantryasya ca viparītatā*)

These two fragments are from the *ĪPViv* to *ĪPK3.1.5*, which is supported by *IPVV*.⁶⁴ They are also found in the footnote 42 of the *ĪPV* II 198.⁶⁵

(39v) *eṣaiva nānyety arthaḥ*

ĪPK3.1.6:

bhedadhīr eva bhāveṣu kartur bodhātmano 'pi yā / māyāśaktyeva sā vidyety anye vidyeśvarā yathā //6//

ĪPVṛ3.1.6: bodhakarṭṭāmasyāpi bhedena viśvekṣaṇaṃ vidyeti kecit / māyāśaktir apy eṣā vidyā eva / saṃsārottīrṇatvāt tatrasthā mantreśvaravidyeśvarāḥ //

⁶⁴ See *IPVV* III 275: *taṃ saṃkṣīpya āha āgameṣu ityādinā / tattvagataśabdena devatārūpāt vyatirekaḥ sūcitāḥ / īśvarāvasthāyāṃ sphuṭīkṛtatvād idantāyās* (em.; *idantāyās* Ed.) *tulādhrtaṃ paratvam aparatvam cety āśayena āha īśvarāvasthā iti / etaddvāreṇa ca sadāśivadaśā api na svīkṛtā bhaved iti abhiprāyaḥ / na atra sāmṅhya iva pariṇāmakrameṇa daśāvyavahāra iti darśayati ātmīyasvātantrya iti / parāparatve śuddhe kīdṛṣe syātām ity ākāṅkṣāyāṃ paratvam tāvat nirūpayitum āha tatra iti / tadviparītam ityādinā śuddham aparatvam āha / tāvat iti dvitīyaviparyāsānudaye 'pi iyataiva aparatvam ullasitāṃ vidyeśānām iva, tadudaye tu tad eva brahmādikīṅtānāṃ iva sphuṭatām eṣyātīti āśayaḥ /*

⁶⁵ See *IPV* II 198, fn. 42: *āgameṣu tattvagatasya parāparatāvyavahārasya-vayavārthavyākaraṇapūrvakaṃ prakṛtaṃ eva viśayaṃ darśayitum sūtraṃ atrāparatvam iti / atrāṣṭasahasryāṃ atreīśvarāvasthā nirdiṣṭā tasyā eva parāparatāyogitvena parāmarśāt vivṛtaṃ ca parāparāvasthāiṣā iti vastutaḥ sarvaśakteḥ citsvabhāvasya svātantryamātranijalakṣaṇasyātmīyasvātantryopapādito 'vasthāviśeṣo nirdiṣṭaḥ / tatra paratā prakāṣṭatā yadā śuddhaiva svatantradaśā śivatāyāṃ tataḥ parāvasthābhāvāt tadviparītam aparaṃ svātantryasya ca viparītatā apūrṇatāyāṃ bhavati sā cāpūrṇatā dvitīyād iti /*

(39v) *vidyeśvarāṇām eva yādṛśīnaṃ vitsvarūpabhūtaḥ īśvara-
matair atha tām eva pakṣāṃtare vidyety āha bhedadhīr iti*

This fragment gives the *avataṛaṇikā* of the ĪPViv to ĪPK3.1.6, which is supported by IPVV.⁶⁶ In this manuscript, ĪPK3.1.6 is the last *kārikā* for which marginal notes from the ĪPViv are given.

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