

**KASHMIR SERIES OF TEXTS AND  
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ISWARAPRATYABHIJNA. WITH  
THE VIMARSINI BY  
ABHINAVAGUPTA**

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**RAJANAKA ABHINAVAGUPTA & MADHUSUDAN KAUL SHASTRI**

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THE  
ĪSWARAPRATYABHIJÑĀ  
OF  
UTPALADEVA  
WITH THE VIMARSINĪ  
BY  
ABHINAVAGUPTA.

EDITED WITH NOTES

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श्रीसोमानन्दनाथप्रभृतिगुरुवरादिष्टसत्रीतिमागों  
लब्धा यत्रैव सम्यक्पटिमनि घटनामीश्वराद्वैतवादः ।  
कश्मीरेभ्यः प्रसृत्य प्रकटपरिमलो रञ्जयन्सर्वदेश्यान्  
देशेऽन्यस्मिन्नहष्टो घुसृणविसरवत्सर्ववन्द्यत्वमाप ॥ १ ॥

तरत तरसा संसारार्द्धि विधत्त परे पदे  
पद्मविचलं नित्यालोकप्रमोदसुनिर्भरे ।  
विमृशत शिवादिष्टाद्वैतावबोधसुधारसं  
प्रसभविलसत्सद्युक्त्यान्तःसमुत्प्लवदायिनम् ॥ २ ॥

ॐ

काश्मीर-संस्कृतग्रन्थावलिः ।

ग्रन्थाङ्कः ३३

# ईश्वरप्रत्यभिज्ञा ।

श्रीमहामाहेश्वराचार्यराजनक-उत्पलदेवविरचिता ।  
महामाहेश्वराचार्य-अभिनवगुप्तकृतविमर्शिन्व्याख्यटीकोपेता ।

श्रीभारतधर्ममार्तण्ड-कश्मीरमहाराज-  
श्रीप्रतापसिंहवर-प्रतिष्ठापिते  
प्रज्ञविद्याप्रकाश-( रिसर्च ) कार्यालये  
तदध्यक्ष-पण्डित-मधुसूदन-शास्त्रिणा  
उद्दिष्टकार्यालयस्थेतरपण्डितसहायेन  
संगृह्य, संशोधन-पर्यायाङ्कन-विवरणादिसंस्करणोत्तरं  
पाश्चात्यविद्वत्परिषत्संमताधुनिकमुगमशुद्धरीत्युपन्यासादिसंस्कारैः परिष्कृत्य  
मुम्बय्यां  
'निर्णयसागर' मुद्रणालये मुद्रापयित्वा प्राकाश्यमुपनीता  
( द्वितीयो भागः )



संवत् १९७८

खेस्ताब्दः १९२१

काश्मीर-श्रीनगर

( अस्य ग्रन्थस्य सर्वे प्रकाशन-मुद्रापणाधिकाराः प्रोक्तमहाराजवर्यैः  
स्वायत्तीकृताः सन्ति )

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for the **Research Department**,  
**Jammu and Kashmir State, SRINAGAR.**



## ĪŚVARAPRATYABHIJÑĀ WITH THE VIMARŚINĪ.

### INTRODUCTION.

GENERAL—Eighth and ninth centuries of the Christian era seem to have witnessed a religious upheaval in the Valley of Kashmir. The religious atmosphere was, during this period, so dim that even a ray of clear light was not visible. As a consequence hereof, the conversion of the valley into a battleground was inevitable. The heart was dethroned and the head held the day. Tender feelings of devotion and piety had to retire when the sophistications were in for the race to win suzerainty over the realm of thought. Different theologians and philosophers delivered series of sermons sometimes for and sometimes against the belief in God. The masses, the audience of these, had their brain not so developed and evolved as to meet them with a view to approbation or otherwise. Hence, they longed for a respite, for a settled system of theism, for rational demonstration of the Śiva Dars'ana or the Śaivaistic Ideal monism which was so far known in and through practice only. And there appeared on the scene, amidst such circumstances, a Siddha of the type of Vasugupta. He invited the views of the contemporary thinkers and dismissed them, one by one, not by the quotation of Scriptural Texts but by cogent reasoning. In so doing he was, as tradition would have it, assisted by Mahādeva who revealed to him the Śivasūtras. How far he achieved success in this direction can be measured by the present-day creed of the Kashmirian Paṇḍits. By placing within the easy reach of the masses the sacred doctrine of the Sūtras and by his free and frequent lectures thereupon, he considered that the message was communicated to Kashmir, with which his heavenly Father had sent him.

The sacred cause was taken up, later on, by Siddha Somānandanātha. He addressed himself to the task of rendering the ideal monism, or the "Śivadr̥ṣṭi," to quote his own word for the system, acceptable, as based on grounds of pure reason, by his reasoned expositions both written and oral. The former is bequeathed to us in what is called the "Śivadr̥ṣṭi." The latter was the well won privilege of his contemporaries.

His efforts were, in turn, carried on and continued by Utpaladeva son of Udayākara. He is the only disciple, so far known, of the great teacher Somānanda. As such, he could not help joining his tune to that of his teacher to glorify the Śivadr̥ṣṭi. He gave a detailed view of the Śivadr̥ṣṭi which he calls a Prakaraṇa or a treatise. Thus the Śivadr̥ṣṭi and the Īśvarapratyabhijñā differ only in name. Their basis and scope are identical.

**THE FOUNDER OF THE PRATYABHIJÑĀ SCHOOL.**—Somānanda laid the foundation stone of the Pratyabhijñā School of Kashmir. It is referred to as the valuable heirloom of the Tryambaka School. Indeed, the later writers, without any reserve or formality, acknowledge their indebtedness to him for the careful conservation of this ancestral treasure which they have so freely drawn upon. He was a disciple of Vasugupta if not actually at least in thought. For in the extant writings of Somānanda nothing is found to contradict vasugupta's view. In fact, the latter's teachings are a mere declaration of his faith and religion which have been strengthened and supported by being logically, all the more, demonstrated by the former, to wit, Somānanda. The terminating verses of Śivadr̥ṣṭi tell a good deal about Somānanda's descent from the Sage Durvāsas who, under the command of Ś'rikanṭha (or Ś'iva), taught anew the eternal Ś'aiva Faith through the line of his mind-born sons Tryambaka etc. The

mind-born sages continued the line of Tryambaka upto the fifteenth generation the representative whereof, however, contrary to the hereditary usage, took a Brāhmin wife who bore him a son named Saṅgamāditya. In the course of his peregrinations, the latter settled in Kashmir and of him was born Varsāditya. He was succeeded by Aruṇāditya the father of Ānanda. It is to this Ānanda that the famous founder of pratyabhijñā, i. e., Somānanda, owes his birth (see S'ivadṛṣṭi, end of the 7th Āhnika).<sup>1</sup>

### ĪSVARAPRATYABHIJÑĀ AND ITS SOURCES.

Somānanda was devoutly followed by Utpaladeva one of the chief exponents of the pratyabhijñā S'āstra. He makes a frank avowal of his pupilage to Siddha Somānanda as is manifest from internal evidences of his extant writings (Cf. Sivadrṣṭi Vṛtti, 2nd verse<sup>2</sup>). He has brought into bold relief what was given in outline by his Guru. In fact, his famous work "Īsvara-pratyabhijñā" is the reflection of the wisdom taught by Somānanda.<sup>3</sup> There might have been other sources, known to Utpala, from which he collected the material to interweave the fabric of Īs'varapratyabhijñā. But such sources are irrevocably lost to us now. All

1. मूर्त्या श्रीकण्ठरूपया चोदयामास मुनिं दुर्वाससं नाम ।  
ततः स भगवान्देवादादेशं प्राप्य यत्नवान् । ससर्ज मानसं पुत्रं त्र्यम्बकादित्य-  
नामकम् । यावत्पंचदशः पुत्रः । स कदाचिद्भागवशात् । ब्राह्मणीमानया-  
मास ततो जातस्तथाविधः । तनयः स च कालेन कश्मीरेष्यागतो भ्रमन् । नाश्रा स  
सङ्गमादित्यो वर्षादित्यस्तु तस्मृतः । तस्याप्यभूत्स भगवानरुणादित्यसंशकः । आनन्द-  
संशकस्तस्मात् । तस्मादसि समुद्भूतः सोमानन्दाख्य इदंशः ॥

S'ivadṛṣṭi, end, 7th Āhnika.

2. ईश्वरप्रत्यभिज्ञोक्तविस्तरे गुरुनिर्मिते । शिवदृष्टिप्रकरणे करोमि पदसंगतिम् ।  
S'. D. Vṛtti.

3. श्रीसोमानन्दनाथस्य विज्ञानप्रतिबिम्बकम् । Also इति विरचितो मया सुषट्  
एष मार्गो नवो, महागुरुमिरुच्यते स शिवदृष्टिशास्त्रे यथा &c. (1. Pratyā.  
Opening Verses and the colophon).