

AN UNNOTICED FRAGMENT OF A MANUSCRIPT OF LĀSĀKA'S COMMENTARY ON THE PARĀTRISĪKĀTĀNTRA

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1. Lāsaka (Lāsakāka) or Lakṣmīrāma is certainly not to be reckoned among the great figures of the Trika system of Kashmir Śaivism, but his commentary on the Parātrīśikātantra (PT) evinces the fact that even centuries after the zenith of the Trika main works of the school were commented upon. The two known works of Lāsaka are his commentary on the Bhagavadgītā (BhG) which, according to Rastrogl, is available in manuscript form, and a commentary on the PT edited as no. LXIX of the Kashmir Series of Texts and Studies (KSTS)². The latter edition is based on two mss. which are described as follows³:

“*ka*. A modern copy of the Research Department. Script Śarada of recent origin [!]. Number of leaves 13 with 18 lines on an average per page, each line having 16 letters. Size 6½" × ½" [!]. This manuscript happens to be abounding in spelling mistakes and omissions.

“*ka*. A country-paper manuscript belonging to Dr. Shiv Nath Sastri, Ācharya, D.O.C., etc., of this Department. Script Śarada. Contains leaves 20. Lines per page 14 with 23 letters in a line; size 8" × 6". Almost correct. Date 1949 Vikramī.”

His date is given in this edition as 1732 of the Śāka era, based on the concluding verse of his commentary on BhG⁴. Lāsaka's literary activity must therefore be placed between the end of the 18th and the beginning of the 19th century⁵.

¹ N. Rastrogl, *The Krama Tantricism of Kashmir*. Historical and General Sources I. Delhi 1979, p. 109.

² The Parātrīśikā Vivṛiti of Rājānaka Lakṣmīrāma, ed. JAĞADDHARA ZĀDVI SHĀSTRĪ. Srinagar 1947.

³ In J. Zādvus preface to his edition of The Parātrīśikā Laghuvṛitti by Abhinavagupta. [KSTS LXVIII]. Srinagar 1947, p. 2.

⁴ *lakṣmīrāma ii devīo bra nivasan kaṣṁtrābhīmanādale, meror mātur upā-tadekujānāno rājānagorālakāṭi | śrīsāke devīgurāṁtrīhūparimite māse lakhavās-cine, śuklāgāṁ pratipady ajāgharivirāto gāṣau tīkām vyadhāt ||* (ib. p. 9).

⁵ Cf. A. Padoux, *La Parātrīśikālaghuvṛitti de Abhinavagupta*. Paris 1975, p. 10.

2. During research on a ms. of the Pratyahñihñādaya the present author noticed, in a codex deposited in the Bibliothèque Nationale in Paris, a fragment of a work not mentioned in CABATON'S catalogue⁶. According to him the codex "Sanskrit 865" comprises three works⁷, but right at its end there is one more change in the marginal abbreviations of titles: in the margin of the last three pages we have *pa vā*. For one familiar with the Trika system the first association had to be the above Tantra, but this could not be known to CABATON.

One question that is posed by this ms. is the date of Lāsaka. At the end of the 3rd part of the codex there is a colophon: *saṃvat 61 mārga vati 3 budhe lichitam idam*. This corresponds to Wednesday, November 4/14 1685. The Lāsaka commentary starts immediately after this colophon. The discrepancy between the date of the Bṛhī commentary and our colophon could be explained in different ways, but none of them seems finally convincing: there could have been two Lāsakas separated by a century, the last verse of the Bṛhī commentary could be an interpolation or – which is the easiest explanation, for it dispenses with further enquiry – the scribe of our codex lived a century later and copied the old colophon. This is also not convincing as the marginal notes prove that the scribe was well aware of what he was writing. As none of these explanations seems satisfactory, the question has to remain unsolved as long as a study of the ms. of the Bṛhī commentary and a detailed paleographical study of the Śārada codex is wanting.

3. Nevertheless the ms. is interesting for its variant readings, which are given with reference to the pages and lines of the KSTS ed.:

p. 14 °*sudhāraṇam* for °*svadhāraṇam* – 5 °*śrīparameśvara*° for °*śrīparamaśiva*°, °*cisvadhāsamudrasya* for °*cisvadhāsamudraṣya*, °*nispandasya* for °*pūrnasavarūpasya* – 6 °*anumelana*° for °*anumūlana*° – 7 (f.) °*varṇa*° in °*varṇapratyāhāra*° is placed between the lines with °*kākapādas* – 10 °*kriyātmaka* for °*kriyātmakam* – 11 f. °*citta-buddhīlākṣaṇā antahkaraṇasrotah* for °*citabuddhīlākṣaṇāntahkaraṇam srotah*.

⁶ A. CABATON, Catalogue sommaire des manuscrits Sanskrits et Pālis Paris 1907.

⁷ CABATON'S description runs as follows (p. 143): "Tāvarapratyahñihñādaya. II. Śivasūtravimarśinī. III. Sadācāraprakaraṇa, par Śaṅkarācārya XVIIIe siècle. Ecriture kāśmīrī. Papier indien, 195 × 145 mm., 255 pages, 12 à 15 l., 12 à 16 aks. D.-rel. (Sanskrit Dév. 360)".

⁸ The date was calculated by Prof. Claus Vogel, Bonn.

p. 2.1 *udgatāh* for *udguktāh*, *pārañjalakāhayaḥ* for *pārañjalakāhayaḥ* – 4f. °*varṇavikāśam adhi*° for °*varṇavikāśatmakam* [!] *adhi*° – 5f. *adhivānam nuṣpa*° (with redundant *anusvāra*) for *adhivānam upa*° – 7 *bāhmanā ya* for *bāhmanā ye* – 9 after *iti* the ms. adds *cabotāri parā-pāyātīmālyamāvāikharī vācaḥ pariṇayitāh padāni svarūpāni bāhmanā brahmayāñā manīṣīnaḥ śāstrayāñā gūhāgāni cidgūhāgāni trīni parāpāśyanīmālyamārūpāni neḥgāyanti na paravedyābhāvanī turīyam vaikhariṇyam bhāgam manusyādītā jīvā vadanti paśaṇam uccārayanti || śrīdeya uvāca for śrībhāratī – 12 °*sanatā* for °*samatā* – 13 *vidyante* for *vidyate*, *utaram prakṛṣṭam* for *prakṛṣṭam utaram* – 14 *kule sarīre* for *kauṭikasiddhidam kule dehe* – 16f. *dehasya for debādeś*, *cidakāṅgyarūpā jīvanmukṭih tad uktaṁ* for *cidakāṅgyapratiṭṭhārūpānyam jīvanmukṭih | uktaṁ ca* – 18 The ms. ends with °*pratiṭṭhā*.*

There are several marginal and interlineary notes, some of them hardly readable: *gatāh*, the first word of the introductory verse has the comment *cidāraṇā, āvedāyanti jñāpātkhāvanī*. The position of the *eva* has provoked the following comment: *evakāro bhinnakramah tā iy anena sambhāgale*, and *vande* is paraphrased as *sanāyāṣāmi*. Although our ms. may not be a major contribution to the improvement of the KSTS ed., it yet underlines the fact that at least some of the editions in this series are in need of thorough revision. For what is plain at first sight is that the scribes of the two late mss. of the edition, or even the editor, have confounded the Śārada *su* with *sva* (p. 1,4), because for the Vedic *svadhā-* was most probably not meant by Lāsaka.