

Pratyabhijñā Philosophy: Kashmir and South India

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As is well known, some Kashmiri manuscripts have a number of fragmentary notes in the margin. Of these notes, some of them have recently identified with new fragments of Utpaladeva's *Īśvarapratyabhijñāvivṛti* (henceforth *Vivṛti*) which seemed to have been lost. The *Vivṛti* is one of the fundamental texts for the Pratyabhijñā philosophy. An examination of these newly discovered fragments show that the *Vivṛti* was certainly transmitted in Kashmir even after the 13th or 14th century, and suggest that the *Vivṛti* had already been fragmentary when marginal notes were made. However, it is not clear whether or not the *Vivṛti* as well as these marginal notes were transmitted to South India, how the Pratyabhijñā philosophy expounded in the *Vivṛti* as well was understood in South India, and what the status of Utpaladeva and Abhinavagupta is there.

In order to clear up these questions, this paper will show how the *Īśvarapratyabhijñāvīmarśinīvyākhyā* (henceforth *Vyākhyā*), which is a south Indian commentary on Abhinavagupta's *Īśvarapratyabhijñāvīmarśinī* (henceforth *Vīmarśinī*), comments on the verses Abhinavagupta interprets differently from Utpaladeva, making clear whether or not South Indian scholars know the *Vivṛti*.