

I would like to read this paper in section 4 Āgamas and Tantras.

Two Commentaries on the Opening Verse of the *Īśvarapratyabhijñāvimarśinī*
of Abhinavagupta

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As is well known, after Abhinavagupta and his pupil Kṣemarāja the Pratyabhijñā-based Trika spread to South India. It is still not clear, however, how the doctrine of the Pratyabhijñā-based Trika was understood in South India. This paper, therefore, looks for a clue for clearing up this question in two commentaries on the *Īśvarapratyabhijñāvimarśinī*: the *Īśvarapratyabhijñāvimarśinīvyākhyā* and the *Bhāskarī*. The former is South Indian, while the latter is Kashmirian.

It is interesting to note that the opening verse of Abhinavagupta's *Īśvarapratyabhijñāvimarśinī* is interpreted differently by the two commentaries. In the interpretation by the *Īśvarapratyabhijñāvimarśinīvyākhyā* is reflected the cosmogony according to which the emergence of phonemes is linked to the gradual manifestation of the stages of the emanation, whereas in the interpretation by the *Bhāskarī* is reflected the doctrine that the world is the projection in and of consciousness.

In this connection it is important to note the following. The *Īśvarapratyabhijñāvimarśinīvyākhyā*, whose author is unknown, interprets it on the basis of the *Parātrīśikālaghuvṛtti*, which is a commentary on the *Parātrīśikā*. This text teaches a form of the Trika known as the Anuttara. The tradition of the Anuttara, which makes much account of the system of meditative worship of Anuttara and Mantra *sauḥ*, is sometimes distinguished from the Trika. The *Bhāskarī*, on the other hand, expounds it on the basis of Jayaratha's *Tantrālokaiviveka*, which is an extensive commentary on the *Tantrāloka* of Abhinavagupta. The *Tantrāloka* expounds the doctrine and ritual of the Trika on the basis of the *Mālinīvijayottaratantra*.

All this shows that the *Bhāskarī* interprets the opening verse of the *Īśvarapratyabhijñāvimarśinī* from the point of view of the theology of the Trika while the *Īśvarapratyabhijñāvimarśinīvyākhyā* from the point of view of the meditative worship of Anuttara. This may suggest that of the two aspects of the doctrine of the Pratyabhijñā-based Trika Śaivas in Kashmir attach greater importance to a theoretical one, while ones in South India to a practical one.

It is to be noted that, since the *Īśvarapratyabhijñāvimarśinīvyākhyā* has not been published so far, I shall use a Malayalam manuscript kept in Trivandrum and a Devanāgarī transcript in Madras.