

The Pratyabhijñā school, which provides the theoretical bases not only for non-dual Śaivism of Kashmir but for all Hindu Tantrism, constitutes one of the highest and most original moments of Indian thought as a whole.

Although the *Śivadr̥ṣṭi* 'Vision of Śiva' by Somānanda (ninth-tenth century) is traditionally considered as the Pratyabhijñā point of departure, it is in the work of Utpaladeva (*Īśvarapratyabhijñā-kārikā* 'Stanzas of the Recognition of the Lord' and commentaries) that Pratyabhijñā reaches its fullest devising, later further refined and amplified by the great Abhinavagupta. The works of the latter are well-known, and his *Īśvarapratyabhijñā-vimarśinī* (a commentary on the *Īśvarapratyabhijñā-kārikā*) and, particularly, the *Īśvarapratyabhijñā-vivṛti-vimarśinī* (a commentary on Utpaladeva's *Vivṛti* on his own *Īśvarapratyabhijñā-kārikā* and *Vṛtti*) are generally considered the standard works on Pratyabhijñā. However, the role of Utpaladeva's *Vivṛti* as the real centre of gravity of Pratyabhijñā philosophy has become more and more evident, since the discovery of a long fragment of the *Vivṛti* by R. Torella, who has edited and translated it in a series of articles. Torella's studies show that most of Abhinavagupta's ideas are just the development of what Utpaladeva had already expounded in his *Vivṛti*.

Utpaladeva sets up a highly sophisticated and harmonious system with great care first selecting both allies and adversaries. The latter are first and foremost the intellectual leaders of the time, i.e. the masters of the great logical-epistemological season of Buddhism. The *Īśvarapratyabhijñā-kārikā* is largely a penetrating dialogue with Dharmakīrti and his followers, equally opposed and admired to the extent of leaving an indelible mark on Pratyabhijñā philosophy. The main ally comes to be the great grammarian-philosopher Bharṭṛhari, who had been, instead, so fiercely attacked by the very Utpaladeva's master Somānanda. The philosophy of Utpaladeva is characterised by a unique blend of epistemology, metaphysics, religious experience, linguistic philosophy and aesthetic speculation. Furthermore, it is a most conspicuous example of an essential feature of Indian philosophy as a whole, which, however, has hardly been duly highlighted: ceaseless interchange among the different schools, lively confrontation with the opposite theories, tireless capacity of self-reshaping accordingly.

For the first time an international seminar will be devoted to Utpaladeva, in which scholars from India, Italy, Austria, Japan participate. The participants will focus on the various aspects of this towering figure, a great philosopher and great mystic at the same time. In the last session of the seminar, R. Torella will read and comment on passages from the recently discovered Utpaladeva's *Vivṛti*.