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[PARTS I-IV

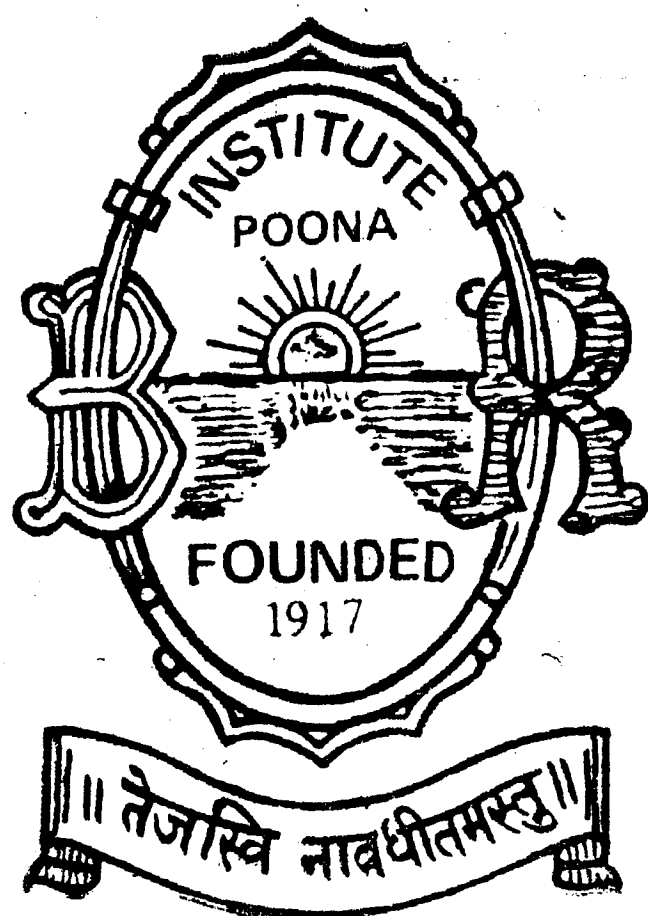
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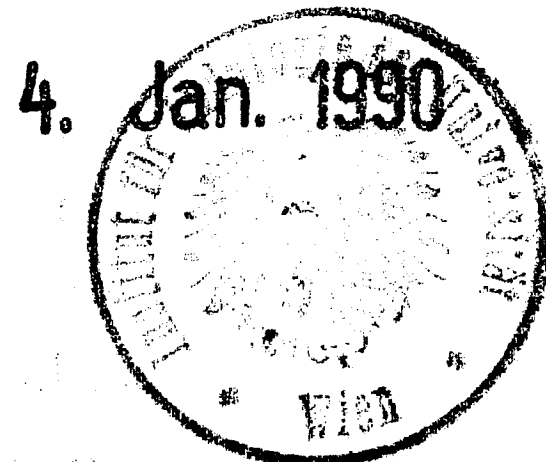
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TRANSZENDENZERFAHRUNG, VOLLZUGSHORIZONT DES
HEILS. Das Problem in indischer und christlicher Tradition; ed.
Gerhard Oberhammer; Publications of the De Nobili Research
Library, 5; Wien; 1978; Pp. 253.

In a sense the theme of this symposium, namely, "The experience of transcendence, the extent of the achievement of salvation", constitutes the continuation of the theme of an earlier symposium, namely, "Revelation, spiritual reality of man". In his introduction, the editor, Professor Oberhammer, adroitly outlines the central idea of the symposium in its various dimensions. For instance, he speaks of the two basic forms in which the experience of transcendence can become possible — the implicit-theistic and the explicit-mystic. It is also suggested that the experience of transcendence of an individual is bound together with that of his fellow-men in a 'communio' which becomes a 'tradition' by being handed down from teacher to pupil. The main body of the book consists of seven Indological and four theological papers, each contributed by a specialist in the subject. Even a mere enumeration of the titles of these papers will convince one of the

richness and variety of the material presented here. The Indological papers are : “ The transcendence-comprehension of the Sāṃkhyaite Yoga as the structure-principle of its mystic ” (G. Oberhammer), “ The Vedic ritual and transcendence ” (J. C. Heesterman : In this paper, Heesterman maintains that the idea that sacrifice was a medium between the human and the transcendent worlds was later replaced by the notion that it was knowledge that pointed the way to transcendence), “ The experience of the unexperienceable according to Śaṅkara ” (T. Vetter), “ The directness of the highest experience according to Abhinavagupta ” (B. Bäumer), “ The Islamic transcendence-experience in the Indian context : The relationship between Sufism and Bhakti ” (A. Roest Crolius), “ About the structure of the redeeming experience in Indian Buddhism ” (L. Schmithausen), and “ Yogic cognition as problem in Buddhism ” (E. Steinkellner). From among the theological papers, mention may be made of “ God as Person and God as impersonal divinity ” (P. Schoonenberg). The editor of this volume, Professor Oberhammer, richly deserves our thanks for having so adequately highlighted a basic problem in comparative mysticism.