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[PARTS I-IV

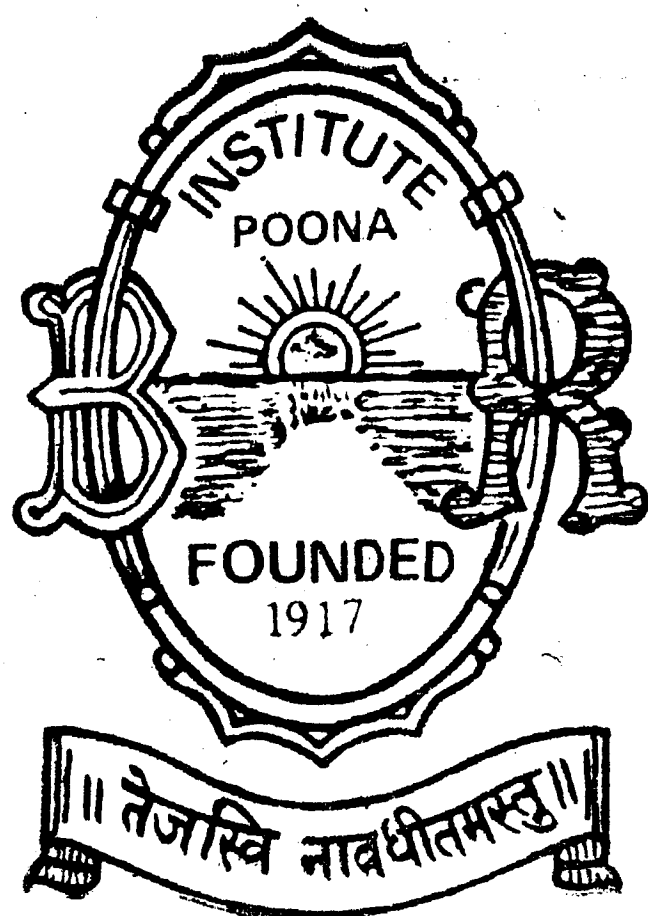
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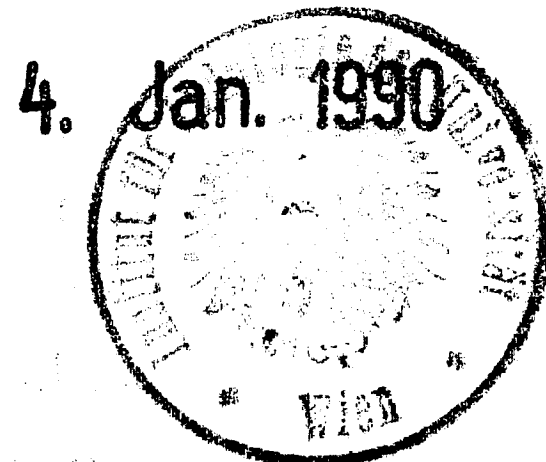
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EPIPHANIE DES HEILS. Zur Heilsgegenwart in indischer und christlicher Religion; ed. Gerhard Oberhammer; Publications of the De Nobili Research Library, Wien ; 1982; Pp. 256.

Here we have the proceedings of yet another symposium so ably organized by the indefatigable Professor Oberhammer. This symposium, together with the two earlier ones (noticed above), may be said to form a kind of trilogy on " Revelation-Transcendence-Salvation ". The theme of the present symposium is " The manifestation of salvation : About the immediacy of salvation in Indian and Christian religion ", and it is competently dealt with by twelve scholars (though one wishes that the style of some of the papers had been simpler and less involved !). Heesterman's paper " Sacrifice-wilderness and Ritual-order " is developed on the background of his basic theory that Vedic sacrifice was originally fiercely agonistic and violent, that it purported to forcing access to the transcendental world through a controlled but always dangerous manipulation of death and destruction. In the present paper, he argues that the ritual, which is a full, compact, perfect order, stands between the world and transcendence, and

bears the ambivalence of order and chaos. Oberhammer (" Transcendence as salvation in the older Nyāya ") juxtaposes the old non-theistic world-view of Pakṣilasvāmin (cir. 5th century A. D.) and the theistic world-view, originating out of the innermost conviction, of Bhāsarvajña (cir. 9th century A. D.), with a view to obtaining elucidation on the cross-reference of the conception of salvation and the experience of transcendence. Writing about " Jñāna as experience of transcendence in the Bhagavadgītā ", D'Sa concludes : ' Bondage according to the Gītā is multifaceted and can be ended only through an equally multifaceted process of final liberation. Such a process is Yoga with its different aspects of Jñāna, Bhakti and Karma. Each of them frees us from one or the other binding aspect of our existence but concomitantly it mediates an experience of Transcendence '. But can it not be said that the central teaching of the *Bhagavadgītā*, to put it in simple terms, is that the experience of transcendence becomes possible through renunciation *in action* ? Out of the remaining papers, two papers, " The practice of submersion and the redeeming experience in Śrāvakabhūmi " (Schmithausen) and " Nāgārjuna's teaching in the Mūla-Madhyamaka-Kārikās " (Vetter), relate to Buddhist doctrines, while three papers, " The notion of experience in the context of Indian-European encounter " (Halbfass), " About the ' regions ' of the experience of transcendence and salvation in Christianity and Hinduism " (Waldenfels), and " Christology vis-à-vis the Avatāra-theory " (Schoonenberg), belong to the realm of comparative religion.

It is, indeed, highly gratifying that, thanks to the imaginative leadership of Professor Oberhammer, the Institute of Indology, University of Vienna, has, in recent times, emerged as one of the most active centres of Indological studies in the West. Its prestigious publications do not fail to command our profound admiration.