

## Editor's Note

The eighth volume of Cracow Indological Studies is devoted to research on the broadly-understood Tantric traditions of India and Viśiṣṭādvaitavedānta philosophy, an important element in the creation of theological concepts of some of these religious traditions.

During my own work on the Pāñcarātra I have had the opportunity of establishing contact and, in some cases, meeting many scholars working in this field and some of them kindly agreed to contribute to the present volume, which will be the first such elaborate presentation of recent research on Tantra and Viśiṣṭādvaita in Poland, since these subjects have never been so thoroughly treated by Polish Indologists. Though the contributions are in English (with the exception of one article by Prof. Gerhard Oberhammer), nevertheless, since they are published in a Polish journal, they have a chance of reaching a larger Polish audience. This was the intention of the editors of the whole series of the Cracow Indological Studies, as this journal published in English is a good place for presentation of research done by Polish Indologists as part of international Indology.

The articles in the volume do not focus on one particular issue within the broad field of Tantra. The idea of the editor was to present current research and the variety of topics treated by the scholars in the areas of Tantra and Viśiṣṭādvaitavedānta. Therefore the reader will find here three groups of contributions: those concerning 1) Śaiva and Śakta traditions, 2) Vaiṣṇava Pāñcarātra and 3) Viśiṣṭādvaitavedānta. The articles deal with the theological-philosophical as well as ritualistic aspects of the traditions; some examples of textual criticism on the Tantric texts are also present; it is also often the case that one contribution is concerned with more than one particular area, since while speaking about Pāñcarātra, one usually refers both to the broader Tantric environment and to the Viśiṣṭādvaita philosophy as well as Śrīvaiṣṇava tradition.

The Śaiva and Śakta stream within Indian Tantra is represented by the articles by Judit Törzsök, Alexis Sanderson and Anna Nitecka.

Judit Törzsök's article entitled 'Helping the King, Minister and Businessmen? – Apropos of a Chapter of the *Tantra of Magic Female Spirits (Siddhayogeśvarīmata)*' concerns the problem of the public targeted in some Tantric texts connected with the cult of Yoginīs and Mothers. Though according to the evidence we possess it is usually the king who is the beneficiary or aim of the rites of magic, Törzsök considers the possibility of some other social groups, namely ministers and merchants as performing rites for female goddesses and profiting from *siddhis* acquired by worshipping them. Referring to the inscriptional sources as well as to early texts of the cult of Yoginīs and considering some ambiguous terms such as *vyavahāra*, the author recalls several examples of the passages in which the man of wealth, a merchant or businessman is the beneficiary of the rites aimed at Yoginīs, showing that the worship of these female goddesses could be characteristics not only of the king, but also of some other strata of Indian society. The article is supplemented by the critical edition of the portion of the *Siddhayogeśvarīmata*, one of the oldest texts of the tradition.

Alexis Sanderson's article entitled 'The Date of Sadyojyotis and Bṛhaspati' presents the complicated problem of the dates and lineages of the Kashmirian commentators of the Śaivasiddhānta tradition, especially, as Bhaṭṭa Rāmakaṇṭha calls them, 'the founding fathers' of the Kashmirian exegetical tradition, Sadyojyotis and Bṛhaspati. Analysing portions from the works of exegetes, both Saidhāntika and non-Saidhāntika, the author traces their mutual relations in search of chronological data as well as the authorship of some works. In his search the author uses also other, non-Śaiva sources. The principal purpose of the article is to show that Bhaṭṭa Rāmakaṇṭha's assumption about Sadyojyotis and Bṛhaspati as the authors of his recent past is wrong, and to explain the reasons for the absence of the Saidhāntika scholarship, or rather the absence of the traces of such scholarship,

in the period between these two authors and later Kashmirian exegetes.

Anna Nitecka in her article entitled 'The individuality of the subject in the interpretation of Abhinavagupta' considers some ideas of the *pratyabhijñā* school belonging to the Śaiva tradition and mainly the Abhinavagupta's explanation of the individuality presented by the philosopher in his commentary *Vimarśinī* to the portion of the *Āgamādhikāra* of the *Īśvarapratyabhijñākārikā* by Utpaladeva. The author concentrates on the problem of the experience of the incarnated perceiver and presents Abhinavagupta's views concerning the three maculations, namely *āṇavamala*, *māyīyamala* and *kārmamala*, his description of the psychological states of the self (*jāgrat*, *svapna*, *susupti*, *turya* and *turyātīta*) and his comments on the concept of the five forms of *prāṇa*.

Vaiṣṇava Pāñcarātra is represented by the articles by Silvia Schwarz and Marzenna Czerniak-Drożdżowicz

Silvia Schwarz Linder in the article entitled 'Remarks on the doctrine of the *jīva* in the *Pādmasaṃhitā*' considers one of the most important texts of the Pāñcarātra tradition, which, though it does not belong to the most authoritative *ratnatraya* (namely *Sātvatasaṃhitā*, *Jayākhyasaṃhitā* and *Pauṣkarasaṃhitā*), nevertheless as directly derived from the *Jayākhyasaṃhitā*, enjoys great fame and is one of the few texts of the Pāñcarātra (such as *Īśvarasaṃhitā* and *Pārameśvarasaṃhitā*) still in use in the South of India. Silvia Schwarz in her contribution presents the problem of the origin of the *jīva* and its relationship with the supreme soul. Considering several passages of the *Pādmasaṃhitā*, she confronts them with another Pāñcarātrika text, *Paramasaṃhitā* and, what is more, with the views of the Yādavaprakāśa and his disciple Rāmānuja, therefore in her article one can find an example of the mutual relation between Pāñcarātra and Viśiṣṭādvaitavedānta.

Marzenna Czerniak-Drożdżowicz has contributed the article entitled '*Viṣṇusaṃhitā*'s five-fold classifications and the explanation of

the name Pāñcarātra.’ It deals with yet another explanation of the name of the tradition given by the text belonging to the later group of the *saṃhitās*, namely the *Viṣṇusaṃhitā*. Here the explanation of the name is connected with several classifications of the devotees proposed by the text, especially the one into *gocaras*. The article, presenting just an early stage of the author’s research on the *Viṣṇusaṃhitā*, provides some portions from one of the two existing commentaries on the text, *Hārīṇī* by Nārāyaṇa.

Viśiṣṭādvaitavedānta is represented by the articles by Gerhard Oberhammer, Halina Marlewicz and Marcus Schmücker.

Gerhard Oberhammer’s article, entitled ‘Remarks on the notion of *ahamarthaḥ* by Rāmānuja’ (‘Bemerkungen zum Begriff des *ahamarthaḥ* by Rāmānuja’), presents the polemics of Rāmānuja and his school with Advaitavedānta concerning the notion of *ātman*. While for the Advaitavedānta *ātman* is not a subject (*jñātā*), but knowledge (*jñāna*), which is eternal and unchangeable, for Rāmānuja and his predecessor Yāmuna *ātman* is *ahamartha*, the reality experienced as I. In connection with this notion Rāmānuja refers to the teachings of Yāmunamuni in his commentary on Brahmasūtras and G. Oberhammer in his article analyses portions from the works by Yāmuna entitled *Ātmasiddhi*. For Yāmunamuni the notion *ahamartha* is crucial in his teaching about *ātman* as subject, but for Rāmānuja it serves first of all as an argument against Advaitavedānta, and the term is used by him practically only in this polemic. In Rāmānuja’s interpretation *ahamartha* is self-luminous (*svayaṃprakaśa*); for him *ātman* is self-manifesting as well as causing other entities to shine (*anyān prakāśayati*). It is the independent subject in self-manifesting and in relation to the others. Rāmānuja takes over Yāmuna’s idea that knowledge shines only through connection with self-illuminating *ātman*, which is both the nature of *ātman* and its quality through which it manifests other entities. Knowledge is always the act of the subject which is the substratum of knowledge and which forms the unity with it.

Halina Marlewicz in her article entitled 'On the Advaita Vedānta hermeneutics as expounded in the *Śrībhāṣya* of Rāmānuja' speaks about crucial notions explained by Rāmānuja and his discussion on the Advaitic hermeneutics of *saguṇa śrutis*, namely the texts which proclaim Brahman as possessing qualities (*saguṇa*). Rāmānuja in the *Śrībhāṣya* discusses two important issues, namely that about a lack of correspondence between the teachings of *śruti* about one and undifferentiated Brahman and that about the manifoldness of the cognised world. The second issue is the relation between *saguṇa* and *nirguṇa śrutis*. The author, thoroughly analysing chosen passages from the *Śrībhāṣya*, presents Rāmānuja's procedure in the discussion with his opponents in the process of final refutation of the Advaitic views.

Marcus Schmücker's article entitled 'On Rāmānuja's identification of 'steady remembrance' (*dhruvānusmṛti*) with 'direct seeing' (*darśana*)' talks about the understanding and the role of memory in the philosophical thought of Rāmānuja and Veṅkaṭanātha, representatives of the Viśiṣṭādvaitavedānta. The author refers to the particular meanings of memory in the Rāmānuja's *Śrībhāṣya*, in which the notions *smṛti* and *darśana* appear treated as two different kinds of knowledge, and to the Veṅkaṭanātha's commentary on the *Śrībhāṣya*, *Tattvaṭīkā*. Analysing the views of these two thinkers, Schmücker recalls also the views of Indologists (Oberhammer) and contrasts Indian concepts with the views of modern western philosophers (Ryle, Ricoeur). Indian thinkers applied their concepts to the search of God and treated them as the means of accessing the Highest Principle, Nārāyaṇa Viṣṇu, who cannot be perceived by sense-perception, thus the importance of memory as the kind of experience in which God can be imagined.

Presenting this volume to the Polish and international audience the editor would like to indicate the role of the research on Tantra and Viśiṣṭādvaita for re-consideration of our knowledge about the religions and philosophy of India. Recent research, due to several projects

in the field of broadly-understood studies on Indian religion, provides us with large amount of new, unknown and unpublished sources, which allows us to fill many remaining gaps in our knowledge. It gives us the chance to re-think what is already known about Indian religion and philosophy and the chance to acquire a new, better documented and more coherent picture of Indian religious traditions.

Through this small collection of articles we hope to show how important and, at the same time, fascinating and challenging the area of research of the Tantric and Viśiṣṭādvaitic studies is.

I would like to profusely thank all the contributors to the present volume, as well as the Dean of the Philology Faculty for financing its publication. I am also very grateful to Prof. Marek Mejer for his kind reading the articles and reviewing the volume for the publisher.

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