

Stark, Sylvia: *Vātsya Varadagurus Tattvanirṇaya, Teil 1: Kritische Textedition; Teil 2: Übersetzung und Anmerkungen* (Beiträge zur Kultur- und Geistesgeschichte Asiens 4; SBph 570) Österreichische Akademie der Wissenschaften / Wien 1990; 135 u. 151 S.

Varadaguru is one of the prominent theologians belonging to the Srivaishṇava tradition of Ramanuja, i. e. an early medieval tradition which regards Viṣṇu and His manifestations as the supreme God. Varadaguru lived and worked in Kañcīpuram (in the present-day State of Tamilnadu) in the 13th century (part 1, 24–26). At least four works, all written in Sanskrit, can be safely ascribed to him (part 1, 27–31), but only the present text, viz. the Tattvanirṇaya has received the honour of having been commented upon three times (part 1, 31), and moreover, has been cited by several later authors. Thus the Tattvanirṇaya must traditionally have been regarded as one of the most important works by Varadaguru.

The main theme of the text is to establish on the basis of the sruti (i. e. the revealed Vedic scriptures) that Viṣṇu is the highest reality, the supreme God. The Tattvanirṇaya proves this thesis by way of a philosophical debate in which first a purvapakṣa (position) is put forward stating a thesis contrary to the one the author wishes to prove. The author's own thesis is put forward in the uttarapakṣa (refutation of the previous position). Philosophical proof by means of such dialectical debates constitutes an old practice in Indian philosophy.

Varadaguru's purvapakṣa shows that many passages in the sruti call the supreme reality, the highest God and bestower of liberation by the name 'Siva'. In the lengthy uttarapakṣa he refutes this position and establishes with the help of many ingenious exegeses and interpretations of the same sacred sources that it is Viṣṇu-Narayana who is the highest. As Vedic evidence, particularly for this thesis, Varadaguru cites mostly from the Upanishads, especially later ones which explicitly mention Narayana, who in classical Hinduism is regarded as identical with Viṣṇu.

In part 1, SYLVIA STARK's publication offers a new critical edition of the Sanskrit text, based on all available manuscript materials. Thus her edition is an immense improvement on the sole two earlier editions based on very few manuscripts. These older editions date from 1902 and 1911 respectively (c. f. 44–45). Her method of editing the text strictly follows the best traditions of textual criticism, and reveals intensive labour and great editorial skill. It is especially helpful that she identifies almost all of the sources of the scriptural quotations found in the original. A 'Zitatindex' at the end of the text-edition volume lists all these quotations and references in Sanskrit alphabetical order, as they occur in the Tattvanirṇaya itself. In the translation as well as in the critical apparatus the divergences between the Upanishadic quotations as they occur in the text, and in the vulgata text of the Upanishads, are faithfully recorded. It is not yet possible to establish if Varadaguru used a local Vedic tradition from which he derived his readings of Vedic texts. Often the divergences are very minor, but it is important that STARK does not slur over them. Until now no local Vedic school has come to light which could account for these divergences.

The second volume of the present publication contains STARK's elaborately annotated German translation of the edited text. In this way the ideas embodied in the original become accessible also to those who do not know Sanskrit, but who, as professional philosophers or theologians, would wish to acquaint themselves with Indian thought. The accessibility of the translation proper is further enhanced by an elaborate and numbered paragraph by paragraph analysis of the content. This analysis precedes the translation thus revealing the conceptual divisions of the Tattvanirṇaya. The division into paragraphs is not found in the original but has been made by the editor herself. The numbering of the items summed up in the analysis goes into far greater detail than the corresponding numbering of paragraphs in the text edition and the translation. Unfortunately this is a little confusing at first sight, but understandable as well, as the original is quite

brief and written in a style densely packed with arguments. At least the main numbering of the analysis, text and translation fully correspond with each other, so that it is easy to quickly locate a particular argument or quotation.

The fact that the present text does not stem from the seemingly all-pervading Advaita tradition, makes the editing and translating of this text so much more interesting. For through making available this work, and other ones from similar brands of ›devotional‹ and theistic Vedanta, the general impression one gets of Indian religion and philosophy as culminating only in monistic Advaita, becomes less one-sided, and gives evidence of a hitherto not so widely explored example of interpretational and exegetical acumen of late classical Hinduism.

Leiden

Vittorio A. van Bijlert

Stine, Philip C.: *Bible Translation and the Spread of the Church. The Last 200 Years* (Studies in Christian Mission vol. 2) E. J. Brill / Leiden 1990; XII u. 154 S.

Der Band enthält die Referate einer Tagung, die vom 29.–31.10.1988 am Theologischen Forschungszentrum in Princeton, N. J., stattgefunden hat und dem Thema »Bibelübersetzungen und das Wachstum der Kirche in den letzten 200 Jahren« gewidmet war. Die Bibelübersetzungen erscheinen hier als ein wesentliches Moment der Inkulturation bzw. der Beeinflussung des gesellschaftlichen Lebens in den verschiedenen geschichtlichen Zeiten und Räumen. Den Ausgangspunkt bilden eine Reihe von grundsätzlichen Erörterungen: Evangelium und Kultur (L. SANNEH), das Übersetzungsprinzip in der christlichen Geschichte (A. F. WALLS), Theologie und Übersetzung (D. C. ARICHEA). Es folgen einige Fallbeispiele: die Politik der modernen russischen Bibelübersetzungen (S. K. BATALDEN), eine lateinamerikanische (S. ESCOBAR) und eine asiatische Stimme (K. KOYAMA). Abschließend geht es um die Rolle der Kulturanthropologie im Hinblick auf eine kontextuelle Übersetzung (L. J. LUZBETAK), das Verhältnis von Bibelübersetzung und sozialer und kultureller Entwicklung (D. L. WHITEMAN) sowie um Bibelübersetzung und die Zukunft der Kirche (U. FICK). Der Band ruft einmal die Bedeutsamkeit der Bibel für die Verbreitung der kirchlichen Botschaft erneut ins Bewußtsein. Er zeigt sodann, wie die Bibelübersetzung selbst an der Übersetzung der Botschaft teilhat, schließlich aber auch, daß die Bibel selbst eine bleibende Übersetzung der Botschaft ist.

Bonn

Hans Waldenfels

Walf, Knut: *Westliche Taoismus-Bibliographie (WTB)*, 2. verbesserte und erweiterte Auflage, Die blaue Eule / Essen 1990; 128 S.

In kurzer Zeit hat der Nijmegener Kirchenrechtler eine Neuauflage seiner Taoismus-Bibliographie vorgelegt. Leider fehlt ein Inhaltsverzeichnis. Die Bibliographie ist in fünf Abschnitte eingeteilt: I. Tao-Te-King-Ausgaben und -Übersetzungen (63 Titel), II. Dschuang Dse-Ausgaben (36 Titel), III. andere Texte (54 Titel), IV. Darstellungen (724 Titel), V. Bibliographien (27 Titel). Was sich bei WALF nicht findet, findet sich sicherlich in einer Bibliographie des letzten Teils. Geht man davon aus, daß die jüngere Literatur weitgehend aufgelistet ist, so beziehen sich evtl. vorhandene Lagunen auf frühere Perioden.

Bonn

Hans Waldenfels