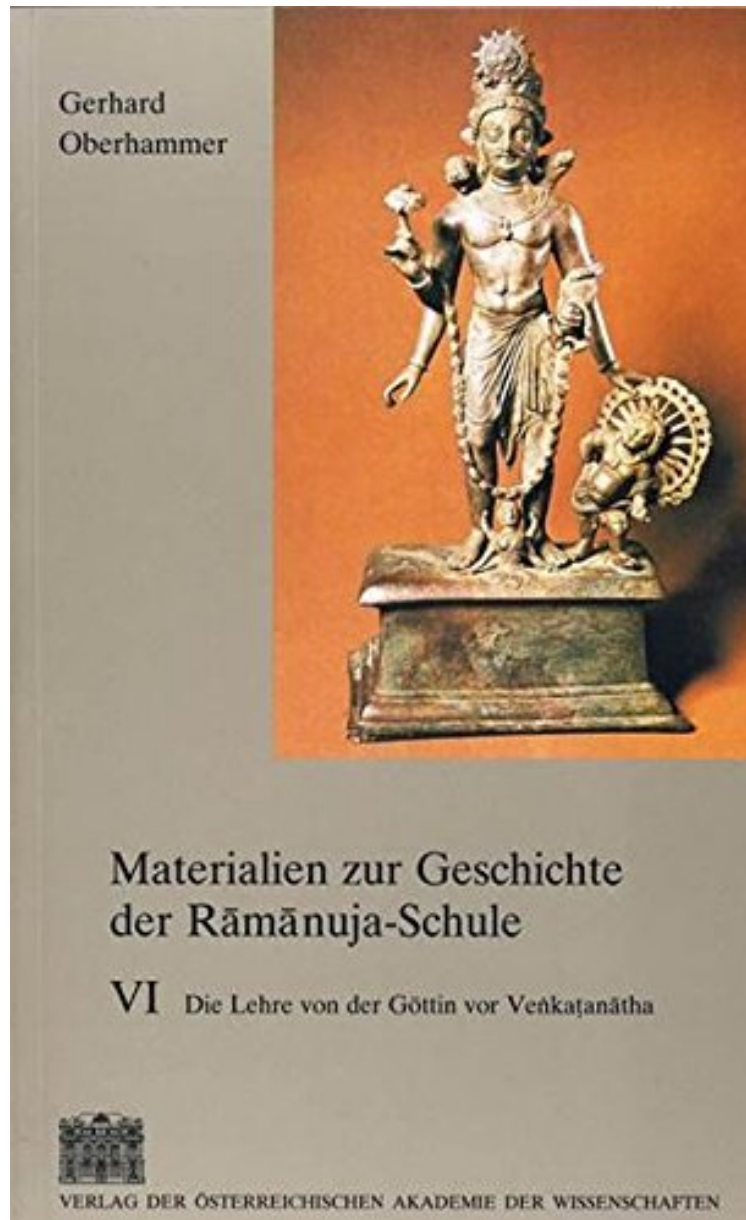


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Gerhard Oberhammer
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before purchasing it in order to gauge whether or not it would be worth my time, and all praised *Materialien zur Geschichte der Ramanuja-Schule VI (Veröffentlichungen Zu Den Sprachen Und Kulturen Sudasiens)* (German Edition):

The sixth volume of the *Materialien zur Geschichte der Ramanuja-Schule* deals with the development of a theology of the Goddess (Laksmi/Sri) in the Ramanuja school in the period between Ramanuja and Venkatanatha. The study examines all extant texts of the school's Sanskrit tradition that contain teachings on the Goddess, presenting the specific passages in Sanskrit and in their first German translation, and attempts to understand the statements of the texts in their historical context and to interpret them from the point of view of religious hermeneutics. The description starts with a fragment of the lost *Sa'artha-sa'ksepah* of Sri-rama-misra (appr. 1100 C.E.), which already contains an internal scholastic discussion of a central theme of this theology, namely, the doctrine of the Goddess' being the *sesi*. Then Vatsyavaradaguru's (appr. 1200 C.E.) *Prapannaparijatam* is investigated, in which its author evolves a theology of the Goddess from text passages of the religious tradition of Pancaratra. Vatsyavaradaguru's main endeavour is to show that the Goddess has the same nature as her husband Visnu-Narayana and in which manner. Meghanadarisuri (appr. 1300 C.E.), who is dealt with subsequently, advocates a different theology of the Goddess. He teaches that the Goddess does not have the same nature as God, but is ontologically a soul that is eternally liberated and that is especially favoured by God. A further chapter deals with Venkatanatha's exposition and refutation of other attempts to develop a theology of the Goddess in his commentary on Yamunamuni's *Catuhsloki*, a four-versed hymn to the Goddess. The conclusion is an attempt to recapitulate and interpret the results of the texts' investigation and their relevance for the history of ideas and religious hermeneutics