

Introduction

The electronic publication of the digitized Sanskrit text of the SSJ and of an English summary of its contents with an index of motifs and names¹ results from a project carried out at the Department of Indology of the University of Zürich and was made possible by the financial support of the Swiss Research Foundation in the years 1993–1995. This support is very gratefully acknowledged!²

The aim of the project was the study of the Satsaṅgijīvanam (SSJ) as a source text of a movement that has been prominent in the history of modern Hinduism, originally in particular of Gujarat, but – though contemporary to movements like the Brāhmosamāj, Āryasamāj and the Rāmakrishna Mission – had not drawn much attention in the context of the study of so-called Neo-Hinduism (a situation which has since changed). The Satsaṅgijīvanam was written by Śātānanda-Muni (1781–1830) and was commissioned by the founder of the Movement, Swami Sahajānanda known as Swaminarayan.³ The text deals with the life and teachings of Swaminarayan and was completed shortly after the founder's death. With regard to its literary genre the working hypothesis at the beginning of the project was that the text could be considered a Purāṇa which allowed Peter Schreiner to continue using the methods and tools applied in the Tübingen Purāṇa Project. Apart from whatever concrete results would see the light of the day during the project (a volume with contributions about the language of the text and the history of the movement was originally planned but could not be realized), the purpose of the project was to make accessible a digitized transliteration of the Sanskrit text and an English summary of contents with index, along the lines published for the Brahmapurāṇa (Wiesbaden, Harrassowitz, 1989). This would allow scholars of different disciplines and with different research questions and methods to continue the analysis of contents and language independent from our own interests and perspectives. Only now (2016), with the accessibility of Sanskrit text and English summary are the conditions for such continued research finally realized.

1 www.aoi.uzh.ch/de/indologie/textarchive.html;
and <http://dx.doi.org/10.11588/data/10095>

2 Dr. Olga Serbaeva assisted in the proof-reading of the book with admirable and amicable attentiveness and perseverance for which we thank her full-heartedly.

3 This is the form of the name used by the Swaminarayan Movement in its English publications which is used in this introduction. The summary of the SSJ uses the conventional transliteration for Sanskrit text, i.e., *svāminārāyaṇa*.

With Dr. Jaydev A. Jani, professor at the M. S. University of Baroda, we could win a most competent Sanskritist with great literary sensibility and a wide knowledge in all areas of Sanskrit literature. The selection of a native speaker of Gujarati was deliberate and was required for the testing of another working hypothesis. The SSJ being a text of known date (middle of 19th century) and region of origin (Gujarat) the intention was to pay attention to peculiarities of language (vocabulary, grammar, style) that might be characteristic of the Sanskrit of that period and region. If such peculiarities were objectifiable one might develop a matrix of criteria that could be applied to other texts of unknown date and region; the comparison, also with the style and contents of the Gujarati texts produced simultaneously by the Movement, might contribute to the dating and the localization of texts from the so-called “anonymous Sanskrit literature” (Purāṇas and Upapurāṇas, Māhātmyas, Nibandhas, etc.). To make the long story short, the observations collected by Dr. Jani do include a few stray influences of Gujarati vocabulary and idiom, but all more complex analyses and statistical explorations had to be postponed until after the completion and proof-reading of the input – which is only now.

We are grateful that our work led to important and stimulating visits to various places and temples that have been centres in the history of the movement. We still hope that our work will contribute to the growing awareness among the representatives and members of all branches of the Swaminarayan Movement about the importance of historical research and in particular of the preservation of sources (manuscripts in the case of the literary tradition).

Research concerning the literary tradition of the Swaminarayan Movement involves two contexts and disciplines, on the one side the history of Sanskrit literature, on the other side the history of Hinduism in a less researched temporal and regional focus, the Gujarat of the 19th century. Such research demands indeed the cooperation with an Indian colleague as much as the exchange with representatives and institutions of the Swaminarayan Movement.

The Satsaṅgijīvanam in the framework of Sanskrit literature

Even if from the methodological point of view an analysis of the SSJ can be approached by procedures analogous to those of Purāṇa research, the SSJ is not a Purāṇa. In the colophon each chapter is identified as belonging to an “account about Nārāyaṇa” and to an “authoritative text on dharma” (*nārāyaṇacaritre dharmasāstre*). If and since Purāṇas may contain, e.g., a Kṛṣṇacaritra and long instructions about proper conduct, the SSJ could on the basis of its content and literary form be considered a “Purāṇa”. However, the Purāṇas of classical

Hinduism are texts which were modified and changed during centuries and their chronological and regional attribution remains an often insoluble task for Purāṇa research. By contrast, the SSJ is known to stem from the middle of the 19th century and from Gujarat; it is attributed to a single author, Śatānanda Muni, who was a direct disciple of the founder of the Swaminarayan Movement. Its availability in digitized form allows the comparison with other Purāṇas. A scientific analysis of this important and voluminous text is still a desideratum.

The SSJ as source of the history of Hinduism

In contrast with other reform movements of modern Hinduism like (e.g.) Āryasamāj, Brāhmosamāj, Prārthanasmāj, Rāmākṛishna Mission, Sri Aurobindo's integral yoga which were active in other regions of northern India, the Swaminarayan Movement has not been perceived neither in the self-perception of Hindus nor in indological research as equally important and representative. The collection of the founder's talks addressed to his devotees, the Vacanāmṛta, and a short Sanskrit text with rules about the life of devotees, the Śikṣāpatrī, are considered as "sacred scripture". The latter text is contained in the SSJ in which information about Sahajānanda's life and teaching were collected.

The Swaminarayan Movement is a movement active in the present time which has extended the radius of its activities to Africa, Europe and America. This can create conflict with the content of the received texts in many a detail of doctrine, way of life, ethics, religious practice, etc. The dynamic of the development of the movement (different for its branches), the change of media and of the priorities in the educational system no less than changes on the self-perception concerning the Movement's social role and responsibility are some of the reasons why the importance of textual tradition and the value of manuscripts have drastically changed. The roots of the tradition are in danger to get lost in the process of forceful modernisation.

The (electronic) publication of the summary of contents of the SSJ finally realizes the main purpose and goal of the Zürich project, viz. to make this text accessible as source for linguistic, literary and historical research. Since this summary of contents in English is accompanied by the digitized transliteration of the Sanskrit text we hope to open it up for experiments and methods of computer-assisted analysis of Sanskrit texts.

Ideally such analysis could lead to the description of the "profile" of a text which could be compared to the similarly established profile of other, anonymous texts. The risk that the establishment of such a profile leads only to "negative" results will in any case be counterbalanced by the increase of our

knowledge about the language and style of Sanskrit. The fact that transliteration and summary of contents are completed (and made accessible) only now explains why this aspect of the project remains just that, a project.

The summary of contents

Summaries of content were designed as one of the materials to be provided by the Tübingen Purāṇa Project (Cf. SÖHNEN; SCHREINER 1989. – In formulating this section I have freely used what we wrote in the introduction to that volume.) – primarily as source of information about purāṇic texts which could not be translated due to their unwieldy size, further as basis for an index of names and motifs. Such a summary may help the non-Sanskritist to utilize a text, it helps the indologist to survey larger sections of text concerning topics which are not directly accessible by looking up a particular Sanskrit word in the lemma-index (cf. 1.1.7.3).

The summary presents an extended description or paraphrase of contents (rather than a concise summary like those which H. Jacobi prepared for the Rāmāyaṇa and the Mahābhārata (JACOBI 1883; JACOBI 1903). Difficulties should not be glossed over but should be documented, which leads to more extensive summaries for problematic or otherwise interesting passages.

References to verses or groups of verses of the Sanskrit text are printed in the margin of the summary. The grouping and all decisions concerning the positioning of caesuras, etc., do imply a certain degree of “literary criticism”. Criteria for grouping verses are in the first place the contents – verses which relate to the same topic, a specific event in an episode, etc.; literary criteria like change of speaker, metre, literary genres (hymns, summaries, dialogues, descriptions, lists, etc.) were also taken into consideration. Larger units of text may occasion subtitles which are of course not part of the Sanskrit text; index entries may refer to these larger units. The summary was prepared along with the transliteration by Jaydev Jani, concurrently read by Peter Schreiner and revised on the basis of our discussions; the whole summary was again revised, corrected and completed twenty years after the official end of the project by Peter Schreiner while formulating the index entries. These different rounds of revision may explain why and how attention to details varies in different chapters. The summary of contents does not go into questions of textual criticism.

Speakers who are indicated in the printed text by inserted *uvāca*-lines are given in bold letters. If such an identification of speaker is missing though a direct speech follows (and is the reason for our grouping of verses), then such an identification of speaker is printed in normal type. Shorter passages of direct

speech within a group of verses may also be pointed out in the footnotes. Phalaśrutis, i.e., the announcements of the merit attached to a text, are identified as if they were the identification of an unnamed speaker.

The index: strategies and guidelines

The index of names and motifs should help to make accessible the contents of the SSJ as presented in the summary. It is an index to the summary of contents, not to the Sanskrit text of the SSJ. The summary is what the name indicates, viz. a summary. The original text contains more details; as they do not appear in the summary they do not and cannot appear in the index to the summary. Any item of the contents of the SSJ which can be identified by a Sanskrit search word can be looked up in the Sanskrit text!

We have tried to make the index as self-explanatory as possible. The entries may either consist of one word, as in the case of names, or of a group of words (multi-word entries) denoting an interrelation between two or more catch-words, each of which can be looked up in the index.

Some aspects which might impede the completeness of the index should, however, be mentioned; they concern perspective, the focus of attention, and restrictions of terminology.

Perspective and focus of attention are important for the summary itself as much as the index. To find “lotus-flower” in the index does not imply that references to all occurrences of lotuses (theoretically coterminous with the occurrences of the Sanskrit words for “lotus”) are listed. For such completeness the Sanskrit text is the more appropriate tool. To find “lotus-flowers” does, moreover, not even necessarily imply that all occurrences of the English word “lotus” in the summary are thereby indexed, for the index-words are not extracted mechanically or automatically from the text of the summary, but were specifically marked or, in case of multi-word entries, specifically formulated. Thus, the index entries represent a selection from the materials, selected on the basis of what we considered significant in a particular context. For instance, in the context of “worship of Śiva with lotuses” the mention of lotuses was considered significant; in the context of a description of a hermitage the presence of lotuses may not have been considered relevant (and may have been subsumed under “description of hermitage”).

As for the focus of attention, it may, for instance, be on the narrative, episodic content; if the episode at hand happens to centre around a curse, “curse of x by y” appears to be an adequate entry. Or the focus may be on literary techniques; then an analogous curse may be seen as containing a forward reference to events told later. Standardizing and regulating all the decisions which were to be taken at the time of formulating any entry has not been attempted.

Finally, the problem of choice of terminology should be mentioned. A certain streamlining of the terminology seemed necessary on the basis of actually occurring variation in the completed and sorted index. “Rebirth” and “reincarnation” needed to be lumped together no less than “battle”, “fight” and “war”. Two techniques were used: Either we decided upon one term and subsumed the other under it – for the sake of completeness we occasionally added a one-way cross-reference (e.g. “idol *see* image, statue”). Or, we retained both terms and added a two-way cross-reference (e.g. “slaying *see also* killing”, “killing *see also* slaying”).

Names and epithets

A problem arises from the large number of different names and epithets (based on attributes, patronymics, etc.) of an individual. If we had listed all these names or epithets as they occurred in the text, the user of the index would have to search for all occurrences of an individual under a large variety of entries. Therefore names and epithets of an individual can be subsumed under one major name (Kṛṣṇa, Śrī-Hari). In many cases an identification (in square brackets) was added to proper names (e.g., [king], [name of place]).

Proper names are generally given in their stem form, e.g. “Hanumat”, “Yogin” (however, “Brahmā” rather than Brahman). Plurals are formed by adding “-(e)s”, i.e. according to English grammar. In cases of names and concepts a word is italicized if the word itself is intended, e.g. “etymology of *nārāyaṇa*”.

Since the summary of contents and its index are intended to supplement (not to replace) the use of the Sanskrit original, anyone interested in Sanskrit terminology can check the occurrence of any word of interest (e.g., *nārāyaṇa*, *bhakti*, etc., or their inflected forms) in the Sanskrit transliteration. Thus, it seemed redundant to include Sanskrit terminology in the index to the summary; and consequently we made an attempt to translate wherever this seemed feasible. However, a few Sanskrit terms are treated as loan words in English, e.g., the names of the four castes, dharma, yoga, mantra. Such words are not italicized. The distinction between names and concepts can be expressed by capitals, e.g., Dharma (personified as a god) and dharma (concept). Titles of texts are italicized, unless they are referred to by an abbreviation.

Multi-word entries: motifs and contexts

The strategy of indexing the network of links and contexts of the catchwords by the use of multi-word entries is perhaps an idiosyncrasy of this index. Instead of indexing simply “hymn” we write “hymn by Nīlakaṇṭha to Śiva”.

The reader should be aware of the structure, variety and repetition of multi-word entries in the index. These consist of two or more catchwords which are all intended to appear in the index at different places in the alphabet. Their multiplication is generated automatically. Two or more catchwords are linked by particles or prepositions or participle constructions. For instance, “encounter between sages and Nārāyaṇa” will be also found as “sages and Nārāyaṇa, encounter between” and “Nārāyaṇa, encounter between sages and”. Thus, “multi-word entries” are also “turn-around entries”. The procedure of “turn-around entries” provides a convenient tool for creating a net-work of relations and cross-references between motifs and names; this by itself helps to minimize the danger that some motif or name is missed by the user of the index altogether, as long as he follows the guidelines mentioned below.

Included in the index are also terms of linguistic or literary analysis, such as “list of”, “characterization of”, “description of”, “refrain”, “*phalaśruti*”, “quotation from”, names of metres.

Cross reference

The terminology used in the index is more restricted and standardized than the terminology used in the summary (cf. also below). The reader of the index is requested to look up synonyms, if he or she does not find the expected entry.

Cross-references were created in cases where it could not be decided which expression was more adequate, or when two expressions seemed not to be congruent in all places where they were used (for instance “actions” and “practices”; “retribution”, “effects”, and “reward(s)”), or when we did not want to restrict the terminology represented in the index too rigorously. Occasionally there is more than one cross reference in order to differentiate the conceptual contexts.

Sorting

The index is sorted according to the Latin alphabet. Letters with diacritics follow the (same) letter without diacritics. Capital letters are treated as distinctive and are sorted before the corresponding small letter (Bharata, Bhārata). Cross references follow upon the entry from which the cross reference starts. A blank (space) is sorted before all other signs which entails that shorter words appear before longer ones (Bālā, Balabhadra, Bālaśarman).

If the first word or words (upto six) of an entry is identical with that of the preceding entry it is replaced by a hyphen.

References

The references in the index are not to page numbers, but to the numbering of verses or groups of verses as printed in the margin of the summary. The numbers of chapters and verses are those of the Sanskrit text as transliterated while preparing the summary. In the summary and the index references consist of three parts referring to part, chapter, verse: comma separates part and chapter, a period separates chapter and verse. Thus, 2,3.44 would refer to verse 44 in chapter 3 of part 2. Please note that in the transliterated Sanskrit text the reference at the end of each verse uses a single number for part and chapter (calculated according to formula “chapter times thousand plus chapter”); for the example just given this results in “2,3.44”. This formula must be kept in mind when checking an index reference directly in the transliterated Sanskrit text by searching for a verse reference. (In the above example, if the verse 2,3.44 is searched in the Sanskrit transliteration, the search string must be “2,3.44”.) – Users are of course free to modify the syntax of references in the file downloaded for their private use; one digit needs to be added if the different lines of a verse need to be differentiated, e.g. 2,3.44/1.

In the summary, the verses are grouped together into units and sub-units of contents, according to their common subject. In the index, references to these grouped units may refer to consecutive passages. The references in the index indicate chapter and verses of the summarized text units. The chapter number is only printed once, in bold; the figures after a period are verse numbers.

Guidelines for using the index

- Read all entries under a catchword. Related motifs and contexts may differ only by additions which, however, lead to different placing in the alphabetical order.
- Check both singular and plural forms for separate entry.
- Watch out for cross-references at the end of a catchword.
- In a detailed entry check the other components, e.g. after finding “Kṛṣṇa and Aditi” check “Aditi...”.
- Read, in the summary, the passages referred to in the index with an eye to possible other catchwords and motifs; reading the context may convey ideas about parallel or synonymous or alternative formulations of the same or a related motif which may also be found in the index. And read those passages in their wider context (a whole episode, a chapter, a line of arguments, a literary genre, etc.).

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