

PREFATORY NOTE

With the appearance of this second volume of the TAK, which includes entries of keywords from *KA* to *ḍiṇḍin*, the continuing endeavour of a dictionary of technical terms from Hindu Tantric literature has entered the middle phase of its realization, and will move towards completion according to its own dynamics. In view of the choice of the dictionary entries and the experience gained during the work on the two now finished volumes, we can say with reasonable assurance that the completed TAK will consist of five volumes, each of approximately the same length and appearing every three or four years.

As announced, this volume includes the section *Corrigenda et Addenda*, also planned for the future volumes. This section contains additions to entries in the first volume as well as corrections that the contributors to the TAK have considered necessary or users of the dictionary have suggested. Again we would like to emphasize that we are very grateful for suggestions and critical remarks, as they allow us to improve the scholarly content and the usability of the TAK. In this connection we would specifically like to mention the detailed review of the TAK by JÜRGEN HANNEDER in the *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, the valuable corrections and suggestions of which we have included in this volume's *Corrigenda et Addenda*. In order to facilitate feedback as well as scholarly exchange on Tantric Hinduism, a TAK homepage can be found on the website of the Institute for the Cultural and Intellectual History of Asia of the Austrian Academy of Sciences (<http://www.oeaw.ac.at/ias/tantra/index.htm>).

Since the appearance of the first volume of the TAK there have been some changes in the team of contributors, inevitably affecting the work itself. The most regrettable change is that H. BRUNNER, after delivering the first version of her entries from *kañcuka* to *karmasāmya* in 2001, was forced to give up her collaboration due to serious health problems. We plan, however, to be in contact

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with her and seek her advice on certain questions as far as it is possible. Although she will no longer write entries for the TAK, in this manner she will continue to be associated with our project, which from 1993 she actively planned and carried out with us and enriched with her exceptional knowledge of Tantric ritual.

Regrettably, T. GOUDRIAAN decided to give up his scholarly indological pursuits and with the appearance of this volume has retired from the dictionary team, to which he belonged from the beginning of the project. R. TORELLA (University of Rome), A. SANDERSON (Oxford University), and H. ISAACSON (University of Pennsylvania) have supported us with their advice and help on certain questions and will continue to be associated with our project. We have been able to gain two new permanent collaborators: J. TÖRZSÖK (Maître de Conférences of the University Charles-de-Gaulle, Lille 3), whose field of research is Śaiva Tantras, and D. GOODALL (Responsable du Centre de l'EFEO à Pondichéry), who is an expert on Sanskrit texts of the Śaiva Siddhānta. They contributed significantly to this volume, as can be seen by the initials printed after the articles. Thanks to their collaboration, as well as to A. PADOUX's activity as author and editor, the continuing examination of Śaiva texts for the TAK is assured in the future, despite the regrettable retirement of H. BRUNNER. We have expanded our electronic files of Pāñcarātra texts, thereby greatly facilitating the exploration of Vaiṣṇava texts, as can be seen by the increase in the number of entries on Vaiṣṇava Tantras, as well as by their greater detail. We should gratefully mention the meticulous and energetic activity of M. RASTELLI, who, in addition to writing entries, has taken charge of the administrative coordination of the project and the formal completion of this volume, in which she was assisted by J. STUHLIK, who undertook the final corrections and the preparation of the layout. We would also like to thank SOMADEVA VASUDEVA, HARUNAGA ISAACSON, S.A.S. SARMA, DIWAKAR ACHARYA, MEI YANG, R. SATHYANARAYANAN, KEI KATAOKA, NIBEDITA ROUT, and LYNE BANSAT-BOUDON for having made electronic texts of Śaiva traditions available to D. GOODALL and J. TÖRZSÖK.

The changes among the collaborators have unmistakably affected the redaction of the entries, even if the basic concept remains the same, the TAK being a scholarly work of research but

not claiming to be an exhaustive work of reference or one which delves into problems of textual criticism. The choice of keywords has changed slightly, as has the length of the entries. We have also abandoned the first volume's principle of quoting only published texts, and in this volume have made reference to manuscript sources. Texts of the Śaiva tradition, especially of the Siddhānta, proved to be available in the form of such unpublished manuscripts, supplying information and interpretations to which we earlier had no access and which we cannot disregard. These sources were used especially by D. GOODALL and J. TÖRZSÖK. Because of our new collaborators the amount of English has increased. Finally, conscious of the difficulties in moving from the semantic dimension of Sanskrit to discourse in French, English or German, we have retained Sanskrit terms more often.

Thus, with this second volume the venture of the TAK refines its shape further and, while still adhering to its original concept, is imprinted by the distinct traits that mark the changes and circumstances of life, as called for in the maturity of any enterprise.

