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[PARTS I-IV

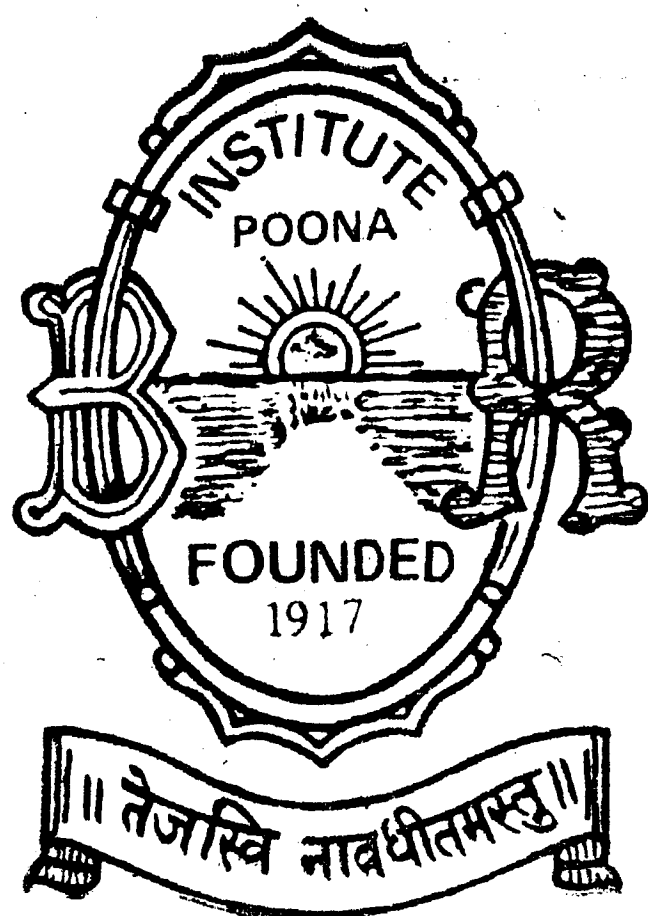
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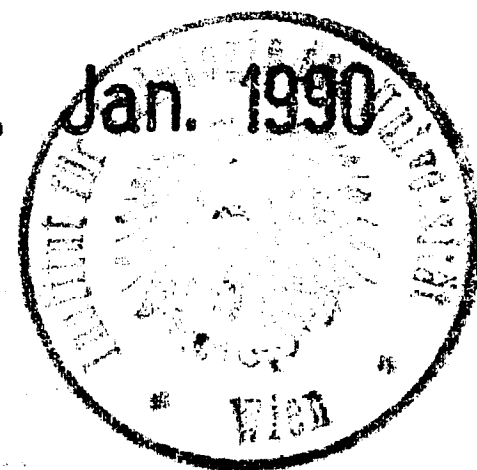
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**GRUNDLAGEN INDISCHER DICHTUNG UND INDISCHEN
DENKENS : Paul Hacker ; ed, Klaus Rüping ; Publications of the
De Nobili Research Library - 12; Wien ; 1985; Pp. 148.**

The editor of this volume rightly claims that these lectures verily represent the sum-total of Hacker's research activity, extending over several years, in the field of Indian philosophy, aesthetics, and poetics. Hacker had not originally intended these lectures (which, alas, happened to be his last !) for publication, but, in view of their seminal value, they certainly deserved to be made available to a wider audience. Our sincere thanks are, therefore, due to Professor Rüping.

In the first lecture, "Grundlagen der indischen Dichtung", Hacker begins with a brief comparison of the basic themes of Indian poetics and

European poetics. He then addresses himself to the questions of the purpose (*prayojana*) and the definition (*lakṣaṇa*) of poetry. This is followed by a critical analysis of the concepts of *alanikāra*, *rīti*, *rasa*, and *dhvani*.

The second lecture on the "Rudiments of Indian Thought" is surely more penetrating and insightful. In the first section of that lecture, Hacker asks, and seeks to answer, the question: What do we actually mean when we use the word 'philosophy' with reference to the achievements of the Indian spirit? He does not accept Jacobi's suggestion that the word *ānvikṣikī* is the exact equivalent of the word 'philosophy.' In that connection he also considers such terms as *vidyā*, *śāstra*, and *puruṣārtha*. According to Hacker, ancient Indians cannot be said to have developed any discipline which can be regarded as being similar to 'philosophy' of the European thinkers. Ancient Indian philosophy is essentially oriented towards the goal of salvation. It is, however, difficult to concede wholly this position of Hacker's. As against it, it has been cogently argued (by Daya Krishna, for instance: *PEW* 15, 37-51) that *mokṣa* is neither the exclusive nor the predominant concern of Indian philosophy, that Indian philosophy is not merely the theoretical counterpart of *sādhanā*, and that Indian philosophy is philosophy proper.

In the second section of the second lecture, Hacker deals with the fundamental principles of Indian thought as reflected in the older *Upaniṣads*. For this purpose, he has broadly classified the contents of the *Upaniṣads* under the following themes: (1) symbolical interpretation of the elements of Vedic ritual; (2) speculations about the essential constituents of nature or the world; (3) anthropological speculations, that is, speculations about the essential constituents of man and about the destiny of man; (4) mystique of the Self; (5) *Brahman*; (6) the beginnings of a new theism; (7) instructions regarding the ceremonies; and (8) instructions pertaining to *Dharma*. In the third and last section, Hacker elaborates the thought-patterns of what he calls the 'conservative systems of Indian philosophy, namely, (1) anthropological-cosmological parallelism; (2) substantialism; (3) juxtaposition of 'subtle' and 'gross'; (4) juxtaposition of 'latentness' and 'manifestation'; (5) tendency to identify potency and matter; (6) enumeration; (7) gradualism: inclusivism; and (8) paradox.

Altogether, after reading this book, one does not fail to feel aggrieved at the fact that Hacker's death on 18-3-1979 has mercilessly robbed us of a possible full-fledged History of Indian Philosophy from his pen.

R. N. D.