

INCLUSIVISMUS: EINE INDISCHE DENKFORM. Ed. by GERHARD OBERHAMMER. De Nobili Research Library, Occasional Papers. 2, Vienna. Motilal Banarsidass, Delhi, 1983. Pages 113. Price not given.

This book is a collection of four articles. But the main article is by Paul Hacker on "Inclusivism"—an Indian mode of thinking, a term coined by himself to designate a particular Indian phenomenon, and the other three articles are reactions to this by way of clarifications and even questioning this phenomenon itself as typically Indian. Paul Hacker delivered a lecture on this topic in Vienna in 1977. He wanted to develop this idea with further textual evidences in the Indian tradition, but he died before he could complete this project. Prof. Oberhammer has published this now with his own contribution and those of Wilhelm Halbfass (Philadelphia), and Albrecht Wezler (Hamburg) on the same problem.

By 'Inclusivism' Hacker means that one explains a central idea of a foreign religious or cultural group to be identical with the central idea of his own group. Implicitly or explicitly it upholds that the foreign element, which is explained as identical with one's own, is in some way or other subordinated to his own idea. This type of thinking can take different forms. Hacker illustrates this from the Indian traditions right from the Upaniṣad-s down to the writings of Neo-Hinduism of Vivekananda. This thinking was termed as tolerance by some. Hacker finds this term imprecise and so he coins the word Inclusivism.

Hacker cites the *Bhagavadgītā* to illustrate his understanding of inclusivism. What happens to those who follow different cults and those who belong to unorthodox ways, is raised in the *Gītā* on different occasions (cf. 7, 20-23; 9, 20-25; 17, 1-6). In Chapter 9, 23 Lord Kṛṣṇa gives a typical answer to this question: "Even those who livingly devote themselves to other gods and sacrifice to them, filled with faith, do really worship Me, though the rite may differ from the norm". This would be a typical inclusivistic way of thinking according to Hacker.

Hacker also raises the question towards the end of his article whether this is not true also of other cultures. He seems to think that this is a typical Indian mode of thinking which presupposes flexibility or pliability in discussions. Hacker's article has brought in a new concept of inclusivism into the Indological thinking which has already invited healthy reactions from different Indologists. This book will stimulate no doubt further thinking among the research scholars.

ANAND AMALADASS