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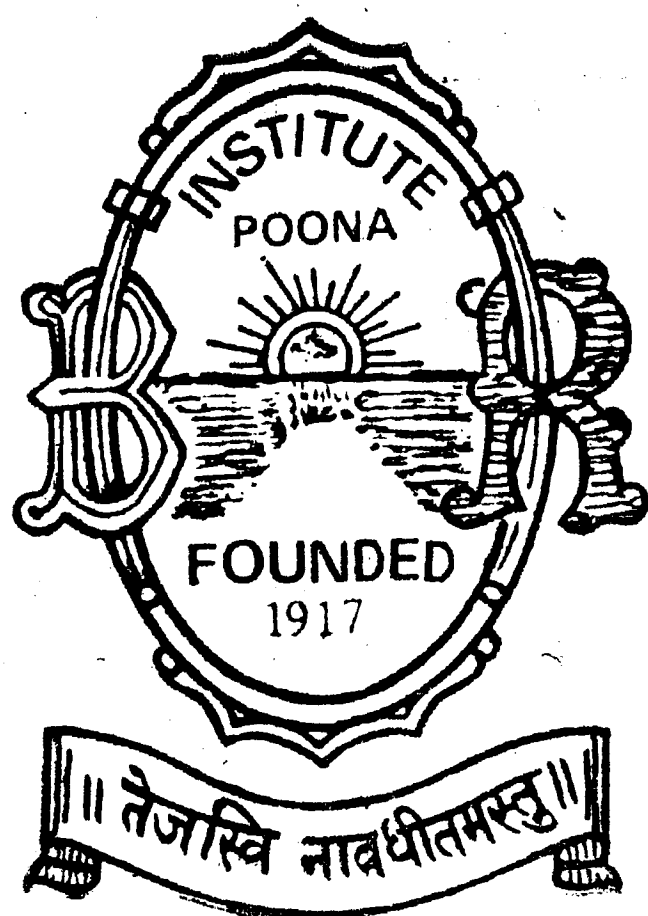
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INKLUSIVISMUS. Eine indische Denkform; ed. Gerhard Oberhammer; Publications of the De Nobili Research Library, Wien : 1983; Pp. 113.

In 1977, Paul Hacker placed before the students of Indology, first at Hamburg and later at Wien, his idea of “Inklusivismus, eine indische Weise der geistigen Werbung und Auseinandersetzung”. He wanted to develop his idea further, but death had contrived otherwise. Hacker regards inclusivism as a central and defining characteristic of Indian thought. According to

him, inclusivism consists in claiming for, and thus including in, one's own religion what really belongs to an alien religious ideology. This tendency, Hacker says, is prominently observable among the protagonists of Neo-Hinduism like Vivekananda and Radhakrishnan who see Hinduism as the point of union of all religions. The author had already given some indication of his views on this subject in an article entitled "Religiöse Toleranz und Intoleranz im Hinduismus" (*Saeculum* 8, 1957, pp. 167-179). It is, however, doubtful whether inclusivism, as understood by Hacker, can at all be regarded as a trait exclusively of Indian mentality. As has been pointed out, it is rather a characteristic of human nature, at a higher level, to account for diverse definitions of reality in terms of concepts belonging to one's world of thought.

The present monograph contains Hacker's original lecture on "Inklusivismus" and three critical studies bearing on that subject by W. Halbfass, A. Wezler, and G. Oberhammer. One may or may not agree with Hacker's thesis but one cannot deny that it has provided a convenient starting point for a re-examination and a rational juxtaposition of concepts like tolerance, eclecticism, syncreticism, etc.

This small volume is dedicated to Hacker in remembrance of his seventieth birthday. The present reviewer also remembers on this occasion his first brief but exciting contact with Hacker at the Heidelberg University over fifty years ago.