

Ignatius Viyagappa S.J, G.W.F. *Hegel's Concept of Indian Philosophy*, Gregorian University Press – Piazza della Pilotta, 4-00187 Roma, Itali, 1980.

The work is a doctrate research at Gregorian University, Rome. It is divided into three chapters. The first chapter studies Hegel's sources of information on India. The second chapter deals with texts published in his life time, and the third with the posthumous texts.

The first chapter seeks to satisfy those who are inquisitive, whether Hegel could know anything at all about India, and if he could, what type of sources he had about her various aspects of life, cultural and social, and how he made use of them. This gives at the same time the background for an historical interpretation of the texts. Thus in the background of an histoical study, the two following chapters try to give a text-immanent interpretation and show how he understood and interpreted Indian thought in the context of his time and the whole system of his philosophy.

Regardless of the fact that the text belong to different years and have their own background and perspectives, when read together, a consistent and well knit portrait emerges therefrom, which for Hegel is not anything less than the emergence of the spirit himself. They show the begining stage of "the Idea" in its logical as well as historical development. Accordingly, the second and third chapters expose how he conceived the logic and history of the Most High in the Hindu consciousness and their actuality, in their theory and praxis. While the second chapter describes Hegel's conception

of the Hindu Supreme Reality in its metaphysical character, the third chapter, shows how that Supreme Reality reflects in the various spheres of Art, Religion and Philosophy. Just as the logic and history are linked together and constitute one and the same Idea, so do the two chapters manifest one and the same reality as Hegel viewed it. The dissertation is concluded with a brief and synthetic account of the study and a few reflections on it, without however attempting an elaborate criticism on Hegel. For the main objective of this study is to read and understand simply the texts which have not been so far, exposed satisfactorily.