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It is clear that the motives of Western scholarship in pursuing Indology were far from altruistic. Motivated western scholarship in India's religious, cultural and historical spheres has a checkered history. The pioneers in this field have been western Christian missionaries.

It was Pope Honorius IV (1286-87 A.D.) who first encouraged the study of oriental languages as an aid to missionary work. Soon after, the Ecumenical Council of Vienna (1311-12 A.D.) decided that "the Holy Church should have an abundant number of Catholics well versed in the languages, especially in those of the infidels, so as to be able to instruct them in the sacred doctrine." In 1870, The First Vatican Council, Hindu beliefs were specifically selected for condemnation in the "five anathemas against pantheism" according to Jesuit John A. Hardon in the Church-authorized book, [The Catholic Catechism](#).

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History of Indology:

The first Westerners to investigate the Vedic literatures were the British in the last half of the eighteenth century. It was the British Sanskritists and educators in India, during the 1700 and 1800's, who **first portrayed Vedic literature and culture as something barbaric, inferior, and recent. This cultural prejudice** was the result of deliberate undermining with the disguised intention of asserting the superiority of their own Christian-based values and outlook, as well as the perpetuation of colonial rule. India was the centerpiece of Britain's imperialistic exploits. **And many of the notable professors at the time had the audacity to consider themselves to be better authorities on their questionable translations of the Vedas than the Indian scholars.** Western Indology itself, has its roots in European colonialism and Christian missionary propaganda.



Pope Honorius IV encouraged the study of oriental languages as an aid to missionary work.

It was Indologist **W.W. Hunter** who said: “**Scholarship is warmed with the holy flame of Christian zeal.**”

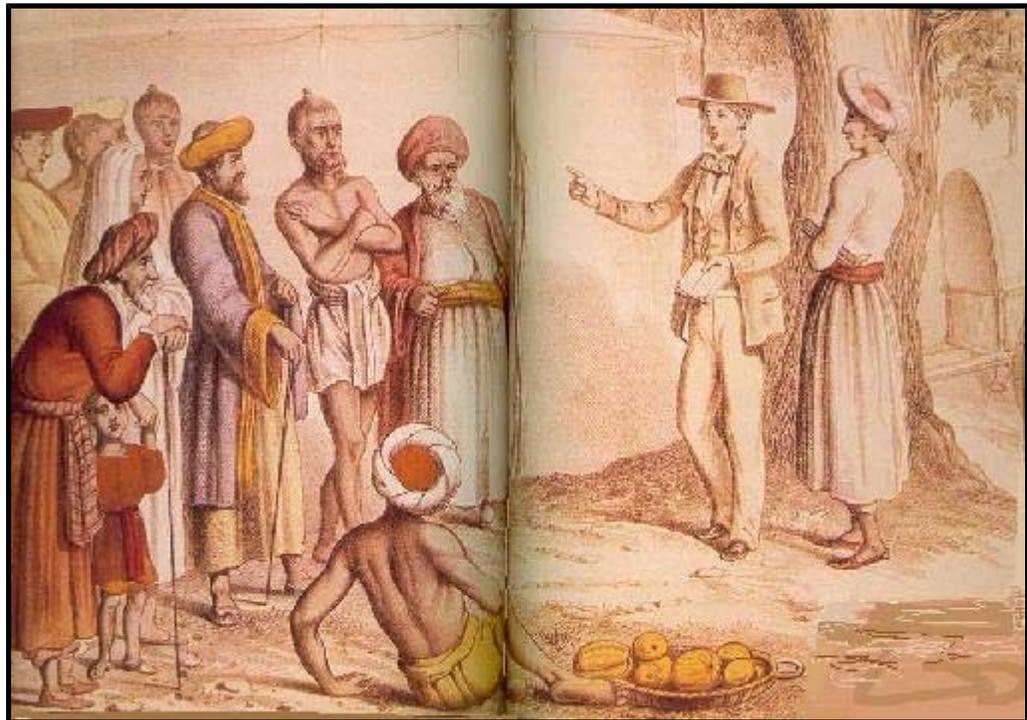
On November 7th, 1919, "The Daily Telegraph (London), wrote: "There is no Civilization known to the world except that of Christianity." All then who are not Christians are uncivilized." **Cardinal Bourne**, speaking about this time at Waterford, said:

" **When you come to nations where Christianity had not penetrated, there was no civilization in our sense of the word except fragments which they had picked up from the Christian Civilized Nations.**"

(source: [Is India Civilized: Essays on Indian Culture - By Sir John Woodroffe](#) p.28).

Catholic Bishop of Plymouth wrote of the books "dignified" by the Sanskritists under the name "Sacred Books of the East" as being "**gibberish**".

At first the British government was careful not to force any change in religion upon the Indian people. This policy seemed judicious for ruling the several hundred million Indian citizens without precipitating rebellion. It can be easily summed up in the words of a tea-dealer **Mr. Twinning**, "As long as we continue to govern India in the mild, tolerant spirit of Christianity, we may govern it with ease; but if ever the fatal day should arrive, when religious innovation shall set her foot in that country, indignation will spread from one end of the Hindustan to the other, and the arms of fifty millions of people will drive us from that portion of the globe, with as much ease as the sand of the desert is scattered by the wind". Another point of view in support of that policy was by Montgomery. "Christianity had nothing to teach Hinduism, and no missionary ever made a really good Christian convert in India. He was more anxious to save the 30,000 of his country-men in India than to save the souls of all the Hindu by making them Christians at so dreadful a price".



*A British Protestant missionary expounds on Christian doctrine to the natives.
(source: What Life Was Like In The Jewel In The Crown - Time Life).*

Despite facing such resistance in the beginning, missionaries won the battle in 1813 resulting in full right to visit and preach their religion in India. The Christian population in India in 1893 was around 600,000 but today it has grown up to 24 million, an increase of 4000% in 106 years!

However, soon, "the company manifested a laudable zeal for extending, as far as its means went, the knowledge of the Gospel to the pagan tribes among whom its factories were placed." The British showed very little interest in Hindu scriptures in the beginning. Doubtless this was in part a reflection of the usual British attitude to India during most of the period of the Raj: that **India as a whole was a profitable nuisance.**

Lord Cornwallis, a contemporary of William Jones, made his famous and bold announcement in "Every native of Hindostan, I verily believe, is corrupt."

The missionaries in India were always supporters of colonialism; they encouraged it and their whole structure was based on **"the good of Western civilized world being brought to the Pagans."** The Christian missionaries had no sympathy for Hinduism which, in their view, was **"at best, work of human folly and at worst the outcome of a diabolic inspiration."**

(source: [Ancient India - By V. D. Mahajan](#) p. 1).

Preacher, **William Archer**, wrote in his book, [India and the Future](#):

"The plain truth concerning the mass of the [Indian] population — and the poorer classes alone — is that they are not civilized people."

Reverend A. H. Bowman wrote that Hinduism was a:

"...great philosophy which lives on unchanged whilst other systems are dead, which as yet unuplanted has its stronghold in Vedanta, the last and the most subtle and powerful foe of Christianity."

In the word of **Charles Grant** (1746-1823), [Chairman of the East India Company](#):



"We cannot avoid recognizing in the people of Hindustan a race of men lamentably degenerate and base...governed by malevolent and licentious passions...and sunk in misery by their vices.."

Charles Grant, who exercised a tremendous influence in the Evangelical circles, published his Observations as early as 1797 in which he attacked almost every aspect of Indian society and religion, determined the "true place" of Indians "in the moral scale" by describing them as morally depraved, "lacking in truth, honesty and good faith" and "in every way different" from the British, enriched the ideological armoury of the Christian missionaries, and provided a justification as well as an agenda for the British rule.

(source: [Aryans and British India - By Thomas R. Trautmann](#) p.103).

In 1792, Charles Grant who for his over zeal for the conversion of the Hindus was known as the only Christian chairman of the East India Company wrote his infamous tract, Observations on the State among the Asiatic Subjects of Great Britain, particularly with respect to morals and means of improving them, written chiefly in the year 1792. In its pages, **Grant had advanced the theory that all problems of India and of the English of India could be reasonably traced and satisfactorily solved if the Hindus of India were converted to Christianity.**

Grant had been an active member of the **Clapham Sect** known also in the British Parliament by the name of **Evangelical Party** which had William Wilberforce as its leader.

Grant argued: "We proceed, the, to observe, that it is perfectly in the power of the country (England) by degrees, to impart to the Hindoos our language, afterwards, through that medium, to make them acquainted with our easy literary compositions, upon a variety of subjects; and, let not the idea hastily

excite derision, progressively with the simple elements of our art, philosophy and (Christian dogma and tenets) religion. These acquisitions will silently undermine, and at length subvert the fabric of error (Hinduism); and all the objections that may be apprehended against such a change, are it is confidently believed, capable of solid answer."

(source: [The Hindu - By Krishna Vallabh Paliwal and Brahm Datt Bharti](#) p. 1-2).

"Aryan," a word that today evokes images of racial hatred and atrocity, was first used by Europeans to suggest bonds of kinship, as Thomas Trautmann shows in his far-reaching history of British Orientalism and the ethnology of India. When the historical relationship uniting Sanskrit with the languages of Europe was discovered, it seemed clear that Indians and Britons belonged to the same family. Thus the Indo-European or Aryan idea, based on the principle of linguistic kinship, dominated British ethnological inquiry. In the nineteenth century, however, an emergent biological "race science" attacked the authority of the Orientalists. **The spectacle of a dark-skinned people who were evidently civilized challenged Victorian ideas**, and race science responded to the enigma of India by redefining the Aryan concept in narrowly "white" racial terms. By the end of the nineteenth century, race science and Orientalism reached a deep and lasting consensus in regard to India, which Trautmann calls "the racial theory of Indian civilization," and which he undermines with his powerful analysis of colonial ethnology in India.)

As Thomas Trautmann puts it, "**Evangelical influence drove British policy down a path that tended to minimize and denigrate the accomplishments of Indian civilization and to position itself as the negation of the (earlier) British Indomania**" that was nourished by belief in Indian wisdom."

(source: [The Invasion That Never Was - By Michel Danino and Sujata Nahar](#) p. 23-24).



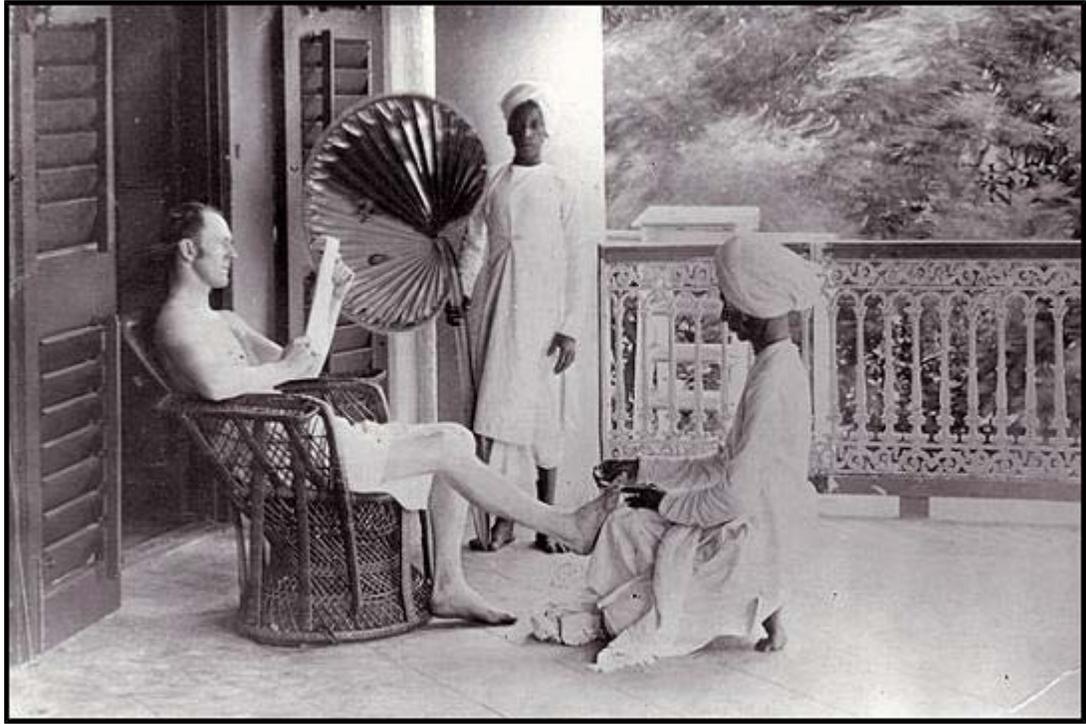
The Evangelicals, horrified by the idea that Christians could take the idolatry and improprieties of a pagan culture seriously, seeing in India an unlimited field for missionary activity, and insisting that it was part of a Christian government's duty to promote this.

In 1790, **Dr. Claudius Buchanan**, a missionary attached to the East India Company, arrived in Bengal. He was convinced that God had given the Company dominion over India for the specific purpose of India's christianization. "No Christian nation," he wrote, "ever possessed such an extensive field for the propagation of the Christian faith, as that afforded to us by our influence over the hundred million natives of Hindoostan. No other nation ever possessed such facilities for the extension the faith as we have in the government of a passive people, who yield submissively to our mild sway, reverence our principles, and acknowledge our dominion to be a blessing. Why should it be thought incredible that Providence hath been pleased, in a course of years to subjugate this Eastern empire to the most civilized nation in the world, for this very purpose."

His conviction was fully shared by **William Wilberforce** who proclaimed in the British Parliament in June 1813,

"Our religion is sublime, pure and beneficent. Theirs is mean, licentious, and cruel."

(source: [History of Hindu-Christian Encounters - By Sita Ram Goel](#) South Asia Books July 1990 ISBN 9990049173 p.33).



An Englishman getting a pedicure from his Indian servants.

"The British have set themselves up as the master race in India. British rule in India is fascism, there is no dodging that."

"It is in India, of all places on the earth, that the superiority of the white over the colored races is most strikingly demonstrated."

Refer to the chapter on [European Imperialism](#).

Not long after his arrival, [Claudius Buchanan](#) went further:

"Neither truth, nor honesty, honor, gratitude, nor charity, is to be found in the breast of a Hindoo." What a comment to make about a nation that gave the world the Vedas and the Upanishads, at a time when Europeans were still living in their caves!

Buchanan traveled to Puri in Orissa and witnessed the annual *Ratha-yatra* (or as Buchanan called it, 'The horrors of Juggernaut'). His description of Jagannatha – 'The Indian Moloch', has been recorded by the historian George Gogerly as- "...a frightful visage painted black, with a distended mouth of bloody horror." Perhaps, by seeing the face of Lord Jagannatha, the British hallucinated and saw a projection of their own international destiny of bloodshed and carnage. In any case, from the time the British observed the 'terrifying' sight of the Lord on **His gigantic chariot, the word 'juggernaut' entered the English language and became synonymous with any great force that crushes everything in its path.**

Gogerly went on to write –

"The whole history of this famous god (Krsna) is one of lust, robbery, deceit and murder...the history of the whole hierarchy of Hindooism is one of shameful iniquity, too vile to be described."

To most 18th century Englishmen, religion meant Christianity. Naturally racism played its part also. This attitude of Europeans toward Indians was due to a sense of superiority - a cherished conviction which was shared by every Englishman in India, from the highest to the lowest. Upon his arrival in 1810, the **Gov. General marquis of Hastings** wrote in his diary on October 2, 1813:

"the Hindoo appears a being merely limited to mere animal functions, and even in them

indifferent.....with no higher intellect than a dog or an elephant or a monkey, might be supposed capable of attaining.."

(source: [The History and Culture of Indian People - By R. C. Majumdar](#) volume X, 2nd edition, Bombay, 1981, p. 338).

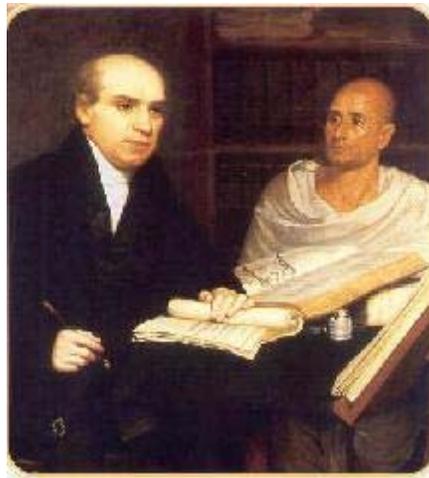
William Carey (1761-1834)



Without governmental sanction or license, the Christian evangelists came to India and proselytized to undermine the "superstitions of the country". The history of western (missionary) scholarship in Oriental Studies in India can be traced to William Carey, the pioneer of modern missionary enterprise in India. Carey was an English oriental scholar and founder of the Baptist Missionary Society. From 1801 onward, as Professor of Oriental Languages, he composed numerous philosophical works, consisting of 'grammars and dictionaries in the Mahratti, Sanskrit, Punjabi, Telugu, Bengali and Bhatanta dialects. From the Serampor press, there issued in his life time, over 200,000 Bibles and portions in nearly 40 different languages and dialects, Carey himself undertaking most of the literary work.' (Encyclopedia Britannica, 1950, Vol. 4, p. 860). Carey and his colleagues experimented with what came to be known as Church Sanskrit. **He wanted to train a group of 'Christian Pandits' who would probe "these mysterious sacred nothings" and expose them as worthless.** He was distressed that this "golden casket (of Sanskrit) exquisitely wrought" had remained "filled with nothing but pebbles and trash." He was determined to fill it with "riches - beyond all price", that is the doctrine of Christianity

(source: [Richard Fox Young, Resistant Hinduism](#), Vienna, 1981, p. 34).

Carey a cobbler by profession, had published a book, [An Enquiry into the Obligations of Christians to use means for the Conversion of the Heathens](#), in 1792 while he was still in England.



Baptist William Carey learned to speak and read classical Indian languages with the help of Pandit Mrityunjay.

In the 19th century, Christian theologians were highly critical of Hinduism. **William Archer** wrote in his book, *India and the Future*, "The plain truth concerning the mass of the [Indian] population — and the poorer classes alone — is that they are not civilized people." However, these uncivilized people proved unenthusiastic about missionary promises that conversion would mean prosperity, wealth and education. **Reverend A.H. Bowman** wrote that Hinduism was a "great philosophy which lives on unchanged whilst other systems are dead, which as yet un supplanted has its stronghold in Vedanta, the last and the most subtle and powerful foe of Christianity."

Alexander Duff (1806-1878) a prominent missionary, founded the Scots College, in Calcutta, which he

envisioned as a "headquarters for a great campaign against Hinduism." Duff sought to convert the natives by enrolling them in English-run schools and colleges, and he placed emphasis on learning Christianity through the English language. He wrote,

" While we rejoice that true literature and science are to be substituted in place of what is demonstrably false, we cannot but lament that no provision has been made for substituting the only true religion-Christianity - in place of the false religion which our literature and science will inevitably demolish... Of all the systems of false religion ever fabricated by the perverse ingenuity of fallen man, Hinduism is surely the most stupendous."

(source: [The History and Culture of Indian People - By R. C. Majumdar](#) volume X, 2nd edition, Bombay, 1981, p. 155).

Duff received remarkable success in his educational and missionary activities amongst the higher classes in Calcutta. The number of students in the mission schools was four times higher than that in government schools. It is an axiomatic truth that the aim of missionaries like Duff was not so much education than conversion. They were obliged to use the excuse of education in order to meet the needs of the converted population, and more importantly, to train up Indian assistants to help them in their proselytizing. Duff remained unsatisfied with converting Indians belonging to low-castes and orphans – his chosen target was the higher castes, specifically the brahmanas, in order to accelerate the demise of Hinduism.

"India was the chief seat of Satan's earthly dominion"



John Muir (1810-1882) had come to Calcutta in 1828 as a civil servant of the East India Company. He was, for some time, a student of William Carey. He published his first draft of his **Matapariksha** in 1839. It drew three rejoinders from Hindu pandits, Somnatha, whose real name was Subaji Bapu, a Maharastrian scholar, Harachandra Tarkapanchanana and Nilakanth Gore.

In his publication, Muir asserted that miracles mentioned in Hindu scriptures were false and 'merely ornamental in that religion instead of being at its very center as in Christianity. This way of arguing is pompously called Evidential Apologetics in Christian theology. At one point, however, Muir was deliberately dishonest. **He criticized the cosmography of the Puranas as erroneous. Surely he must have known what Galileo and Copernicus had done to the cosmography of the Bible and how they had suffered persecution at the hands of the Church.**

(source: [History of Hindu-Christian Encounters - By Sita Ram Goel](#) p. 78 . [The Shadow of the Cross - By Sisir Kumar Das](#) 1974 p. 51-78).

Sir Charles Trevelyan, an officer, with the East India Company asserted in a widely circulated tract:

"The multitudes who flock to our schools ... cannot return under the dominion of the Brahmins. The spell has been for ever broken. Hinduism is not a religion that will bear examination... It gives away at once before the light of European sciences."

"Educated in the same way, interested in the same objects, engaged in the same pursuits with ourselves, they become more English than Hindus...The young men brought up in our seminaries, turn with contempt from the barbarous despotisms, under which their ancestors groaned....Instead of regarding us with dislike, they court our society...the summit of their ambition is, to resemble us."

(source: [Christianity's Scramble for India and The Failure of the Secularist Elite - By N S Rajaram](#) p. 70).

[The Crown of Hinduism](#), by the Scottish missionary, **J N Farquhar**, who worked in India in the cause of his brand of Christianity during the period 1891 to 1923. What this book tries to project is that while there may well be some good points in Hinduism, ultimately the true salvation can only be achieved through Jesus Christ, who is the crown of Hinduism.

Richard Temple, another high officer, said in a 1883 speech to a London missionary society intended to generate donations to missions: " India presents the greatest of all fields of missionary exertion... India is

a country which of all others we are bound to enlighten with external truth...But what is most important to you friends of missions, is this - that there is a large population of aborigines, a people who are outside caste....If they are attached, as they rapidly may be, to Christianity, they will form a nucleus round which British power and influence may gather. He addressed a mission in New York in the most explicit terms: "Thus India is like a mighty bastion which is being battered by heavy artillery. We have given blow after blow, and thud after thud, and the effect is not at first very remarkable; but at last with a crash the mighty structure will come toppling down, and it is our hope that someday the heathen religions of India will in like manner succumb."

According to **Kate Teltscher** in her book [India Inscribed: European and British Writing on India 1600-1800](#). p. 94, 22



Shore Temple, Mamallapuram.

"One **Professor McKenzie**, of Bombay found the ethics of India defective, illogical and anti-social, lacking any philosophical foundation, nullified by abhorrent ideas of asceticism and ritual and altogether inferior to the 'higher spirituality' of Europe. He devoted most of his book '[Hindu Ethics](#)' to upholding this thesis and came to the conclusion that Vedic philosophical ideas, 'when logically applied leave no room for ethics'; and that they prevent the development of a strenuous moral life."

All efforts were made by the missionaries to portray Hinduism as backwards, illogical, debauched and perverse. As one preacher exclaimed,

'The curse of India is the Hindoo religion. More than two hundred million people believe a monkey mixture of mythology that is strangling the nation.' 'He who yearns for God in India soon loses his head as well as his heart.'

The missionaries opposed the government's efforts to take a neutral stand towards Indian culture and worked with more zeal for the complete conversion of the natives. Thus India became an arena for religious adventure.

"Hinduism was often perceived as the enemy to be conquered by Christian forces. Efforts were made to depict Hinduism as poetry, fiction or mythology. Hinduism was a manifest work of Satan, provides Christianity with devils to destroy; an element lacking in 18th century Europe with the decline in witch-craft prosecution. The devil is defeated through conversion. Proof of God's victory is provided by the accounts of multiple baptisms that regularly appear in the Lettres edifiantes. In one day, Father Bouchet baptizes 500 hundred converts. Such scenes, where a single missionary saves huge numbers of pagan souls from damnation, emphasize the thrilling drama of conversion. They present the reader with an exciting image of heroic enterprise and a flattering representation of Western influence over Indians. Efforts were made to show Hinduism as strangely illogical and perverted. Thus, India was turned into an arena for religious adventure. In the words of [Edward Said's Orientalism](#), produces an unshakeable assumption of European superiority, with the East always functioning as the West's negative foil."

(source: [India Inscribed: European and British Writing on India 1600-1800 - By Kate Teltscher](#) p. 94, 22).



William Wilberforce (1759-1833) British politician declared: "The people of India are today enslaved by, they today groan under the yoke of "a monstrous and absurd superstitions of their native faith." The evils of that faith, he noted were "inveterate", not jut long-lasting but inherent. He talked of the "dark and degrading superstitions," the inhuman cruelties of Hinduism, of its "mean, licentious, and cruel" nature. On the testimony of many like-minded persons, Wilberforce said **Indians to be mean and petty, to be liars and thieves, widow-burners, and murderers of infants.**

In 1813, Wilberforce spoke to the **House of Commons on behalf of the missionaries toiling in India:** "On the principle, we might have anticipated the moral condition of the Hindoos, by ascertaining the character of their deities....**Their divinities are absolute monsters of lust, injustice, wickedness, and cruelty. In short, their religious system is one grand abomination.**"

He maintained, quoting the Directors of the East India Company, that these traits of character flowed directly from "the nature of their superstitions and the degraded character of their deities, as well as the almost entire want of moral instructions." Further, "I scarcely need to remark that in its superstitious rites, there has commonly been found to be a natural alliance between obscenity and cruelty, and of the Hindoo superstitions it may be truly affirmed, that they are scarcely less bloody than lascivious".

Wilberforce went on to say that "we might have anticipated the moral condition of the Hindoos, by ascertaining the character of their deities." The perpetrator of a crime "found precedent in one of its national gods ... in the adventures of the countless rabble of Hindoo deities, you may find every possible variety of every practicable crime. ... Every vice has its patron ... their divinities are absolute monsters of lust, injustice, wickedness and cruelty. In short, their religious system is one grand abomination."

Some years later, in 1853, **Reverend J. Tucker** addressed the Select Committee on Indian Territories, citing **the progress made in native conversions through missionary schools**, and through "cordial support and assistance to missionary proceedings" of civil and military government individuals. He was particularly proud to present a letter written by the **Tinnevely Congregation of Indian Protestant Christians**. It read in part:

**"To Her Most Gracious Majesty Victoria,
By the Grace of God,
Queen by the Grace of God,
Queen of Great Britain and Defender of the Faith**

We, **native Christians** ... have embraced the Christian religion in number of 40,000 persons, presume to approach the feet of your Gracious Majesty, with all humility and reverence, presenting this humble memorial.

We desire to acknowledge in your Majesty's presence that we, your humble subjects, and all our fellow-countrymen, placed by the providence of Almighty God under the just and merciful rule of the English Government, enjoy a happiness unknown to our forefathers in the inestimable blessings of peace. ... by the gratitude we feel, we humbly acknowledge it to be our delightful duty, heartily and incessantly, to beseech Almighty God, the King of Kings, to "endure our Gracious Queen plentifully with heavenly gifts, to grant her health and wealth long to live, to strengthen her ... and finally, after this life, attain everlasting joy and felicity."

Incalculable are the benefits that have accrued ... we who are Christians are bound to be especially grateful for having received ... the privilege of ourselves learning the true religion and its sacred doctrines, and of securing it for our sons and daughters ... (emphasis added).

... Our countrymen (seeing) the vast number of boys and girls, children of Christian, Heathen, Mohammedan and Roman-catholic parents, learning gratuitously both in Tamul and English, at the expense of English missions, repeat their ancient proverbs, and say, "Instruction is indeed the opening of sightless eyeballs"...

Another leading missionary, a Baptist, **William Carey** (1761-1834), smuggled himself into India and propagandized **against the Vedic culture** so zealously that the British government in Bengal curbed him as a political danger. The missionaries actively denounced the Vedic literatures as "absurdities" meant for the "amusement of children". How close was the nexus between the 'neutral' British rulers and Christian missionaries? "It is not only our duty," declared **Lord Palmerston, the Prime Minister**, "but in our own interest to promote the diffusion of Christianity as far as possible throughout the length and breadth of India."

"Every additional Christian," declared **Lord Halifax, the Secretary of the State**, "is an additional bond of union with this country and an additional source of strength to the Empire." "They are doing for India," as **Lord Reay** introducing a deputation of Indian Christians to the Prince of Wales, said "more than all those civilians, soldiers, judges and governors whom your Highness has met;" "They are the most potent force in India," declared **Sir MacWorth Young**.

And so the effort to civilize India, to secure it for the British Empire, to gather it up as the rich harvest for the Church proceeded as a joint endeavor: the civil servants helped by many devices, including among these their "religious neutrality": the soldiers of the Cross reinforced each other's efforts; and the scholars helped working to "undermine" and "encircle" and thereby prepare the way for "the **soldiers of the Cross**" to finally storm" the strong fortress of Brahminism".

(source: [Missionaries in India: Continuities, Changes, Dilemmas - By Arun Shourie](#) ASA Publications ASIN 8190019945 p.109-132).

**Colonial Mischief: The De-linking of Tribes by the British Empire
Adi Deo Arya Devata – By Sandhya Jain - excerpts**

During the freedom struggle, [Mahatma Gandhi](#) and other nationalist leaders expressed displeasure at the mischief perpetrated by colonial administrators among backward and disadvantaged sections, and stoutly affirmed that tribals constituted an inalienable part of Hindu society.

Colonial rhetoric notwithstanding, tribals have never been passive recipients of Hindu upper class (what Max Mueller labeled as Brhamanical) cultural models, but have rather contributed actively and enormously to the infinite variety of India's civilization from its primordial beginnings. The colonial state insisted that Brahmins, peasants, untouchables and tribals were separate groups with distinct customs and beliefs, and that Brahmins sought to subjugate all others to establish their hegemony. Special attempts were made to delink tribals from the main body of Hindu society through imposition of racial categories and subterfuges in Census classifications.

The nationalists (anthropologists [Verrier Elwin](#), [Sarat Chandra Roy](#), [G S Ghurye](#) and [K Suresh Singh](#)) emphasized the strong affinity between the tribal concept of divinity and Hindu dharma, as evidenced in practice, mythology and recorded history.

The agility with which tribal gods overcame their native forest or mountain environment and acquired all-India eminence symbolizes an eternal verity of the Hindu spiritual traditions. Notable examples of this outward mobility include the pan-India tribal phenomenon of worshipping snakes (naga, nag devata) and the Earth Mother (Devi), which permeates equally the forest community, village, regional and classical ethos. The Mother Goddess is variously worshipped as Prithvi Mata, Dharti Mata, Kail, Parvati, Durga et al.



Nag Panchami in the month of Sravana commemorates society's enduring attraction for the strength and

Nagas are even worshipped today in several temples and places, and the special festival of **Nag Panchami** in the month of Sravana commemorates society's enduring attraction for the strength and wisdom represented by the serpent. The naga in Hindu mythology is an attribute to Shiva, a god with strong tribal links. Ancient Indian literature, from the Vedas to the Mahabharata and the Puranas, and even the Jataka tales, confirm the widespread nature of snake worship, as also the existence of a powerful tribe or group of tribes known as Nagas. In Bengal, live snakes are worshipped in several reputable Shiva temples. This is also the practice in Shiva temples in Thirukalacheri near Tranquebar in Kerala. In many places in eastern India the snake goddess Manasa Devi is worshipped as the daughter of Shiva. So integral are snakes to the Hindu notion of divinity that Vishnu is also intimately linked with them. **The mighty serpent Sesha, on whom Vishnu rests during the intervals of creation, is reputedly a form of the god himself (Sesha-Narayana), though he is also identified as Balarama (Baladeva), elder brother of Krishna.** The Mahabharata says Balarama's head is protected by snakehoods, and that when Balarama died, his soul took the form of a snake and exited through his mouth. One of the most popular tales about Krishna centers around his battle with the snake Kaliya, who poisoned the waters of the Yamuna and caused the death of precious cattle.

The serpent also has intimate links with Krishna, who also has impressive tribal credentials. In **Bauddha and Jaina traditions**, which too have tribal links, the snake is the guardian diety of the Buddha and the Tirthankaras. As is well known, Gautam Buddha hailed from the Sakya tribe while Vardhaman Mahavira was scion of the Jnatrikas. Cult and sect have negative connotations in Christian tradition and were used by missionaries and colonial administrators to belittle native gods. Yet, the worship of Devi and naga is so pervasive on a pan-India basis that it is hardly possible to demarcate specific as tribal or classical.

For millennia, tribals and caste Hindus alike have worshipped the powers of the universe in the form of the sun or fire (Savitur, Agni), forest powers (Vandevi, elephant, lion, eagle), plants (tulsi), sacred trees (papal), river waters and natural springs. Shiva and Vishnu, two of the greatest gods of the Hindu pantheon, exhibit strong traces of tribal origins. Shiva was worshipped by forest-dwelling communities in large parts of the country. Vishnu's incarnations as Varaha (boar) and Narsimha (lion) bear the strong impress of the forest and reinforce tribal inputs into classical dharma. Vishnu is generally held to have evolved out of several distinct deities. These include Vasudeva, supreme lord of the Vrishni/Satvata tribe, whose worship was recorded by the grammarian Panini as early as the 5th – 6th centuries BC; Krishna, deity of the Yadava clan; Gopala, god of the Abhira tribe; and Narayana, lord of the Hindu Kush mountains. Yet, Vishnu also has a solar origin (Vishnu Divakara) and among Vedic deities personifies the light and the sun.

Jagannath: Tribal God Par Excellence:





Jaganath Puri temple and Wooden images of Lord Balabhadra, Devi Subhadra, Lord Jagannath & Chakra Sudarsan

[Jaganath Puri's](#) tribal origins are undeniable, though the god is today inseparable from the 'high' Hindu panorama and is key constituent of Orissa's regional identity. The tribal-Hindu dynamic achieved its most glorious fruition at the Jagannath temple of Puri, where the wooden images of the gods and the traditional priests (daitas, daityas) bear testimony to the deity's archaic origins. These tribal images, rituals and priests coexist peacefully with a classical Hindu iconology, ritual, and Vedic Brahmin priests giving rise to a truly composite spiritual tradition that has elevated a tribal god of obscure origins to regional icon and all-India eminence.

Creating a Division in Hindu Society

Animism - Disparaging terms to denote Nature Worship?

Colonial anthropologists introduced a division in society by designating or 'scheduling' whole groups as tribes. Disregarding centuries-old intimate ties between caste Hindu and casteless tribal society, they classified the tribals as 'Animist'. Animism was another disparaging term, used to denote the worship of spirits and forces of nature as opposed to a 'true' (monotheistic) god.

This bias persists in Western thought to this day, and rather than being debunked as a phoney concept, animism is even now described as the belief that natural phenomenon are endowed with 'life' or 'spirit,' and as the tendency to attribute supernatural or spiritual characteristics to plants, geological features, climatic phenomena and so on.



Little wonder then that [Mahatma Gandhi](#) bemoaned: **"We were strangers to this sort of classification – animists, aborigines, etc., but we have learnt from the English rulers."** When the missionary [Dr. Chesterman](#) queried if this objection applied to the 'animist' aboriginal races of the Kond hills, Gandhi insisted, **"Yes, it does apply, because I know that in spite of being described as animists these tribes have from time immemorial been absorbed in Hinduism. They are, like the indigenous medicine, of the soil, and their roots lie deep there."**

In 1901, the British government directed census officers to designate the religion of [Adivasis](#) as "animism." **Census officers found that it was virtually impossible to distinguish between an animist and a Hindu in practice, as they all worshipped God in many forms.** The result was that a community was listed as "animist" in one census and as "Hindu" in another.

H H Risley concluded that it was impossible to differentiate between Hinduism and Animism as each merged imperceptibly into the other. Hinduism itself was animism more or less transformed by philosophy." **E A Gait** observed in his **1901 Report on the Lower Provinces of Bengal and their Feudatories**: "The dividing lines between Hinduism and Animism is uncertain. Hinduism does not, like Christianity and Islam, demand of its votaries the rejection of all other religious beliefs; and ...amongst many of the lower castes of Hindus the real working religion derives its inspiration, not from the Vedas, but from the non-Aryan beliefs of the aborigines..."

Tormented at the near impossibility of such an endeavor, **Sedgwick**, Superintendent of the **Census of 1921 for Bombay**, asserted: "I have, therefore no hesitation in saying that Animism as a religion should be entirely abandoned, and that all those hitherto classed as Animists should be grouped with Hindus at the next census."

(source: **Adi Deo Arya Devata – By Sandhya Jain** p. 2 - 235). For more refer to chapter on **European Imperialism** and **Aryan Invasion Theory** and **Conversion** and **Nature Worship**. Also refer to **Towards Balkanisation, V: Adivasis - By Varsha Bhosle - rediff.com**).

In fact, the **façade of neutrality was a convenient strategy**. As **Reverend Tucker** told the Select Committee on Indian Territories, in 1853, "I should be sorry to see the Government departing from its present position of strict neutrality. If the Government openly announces Christianity to be a part of the education it imparts, Christianity will immediately lose the high vantage point it now occupies." (*ibid*, p. 120).

Sir William Muir (1819- 1905) a representative of the mighty British Empire, wrote various articles in the **Calcutta Review**, put it bluntly: "From all the varieties of heathen religions Christianity has nothing to fear for they are but passive exhibitions of gross darkness which must vanish before the light of the Gospel."

In 1845 he said, "**the Hindu, sickened by idolatry** (Islam's and Christianity's common name for Hinduism), turns to the other two religions which surround him, and inquires into their respective claims.. we must be ready at hand to meet him with the proofs of our most holy faith...the comparison of the two religions, Christianity and Islam, cannot fail to be of essential service, under God's blessings, to lead to practical results."

(source: **Hindu View of Christianity and Islam - By Ram Swarup** Publisher: Voice of India p. 16-55).

While in India Baptist Christian missionaries used their time in collecting materials derogatory to Hinduism. **Dr. R. C. Majumdar**, author of **The History and Culture of the Indian People**, writes:

" A number of people including William Wilberforce, sought to refute these arguments by painting in black colors the horrible customs of the Hindus such as sati, infanticide, throwing the children into the Ganga, religious suicides, and above all idolatry. Vivid descriptions were given of the massacre of the innocent resulting from the car procession of Lord Jagannath at Puri, and the Baptists put down the number of annual victims at not less than 120,000. When challenged they had to admit that they did not actually count the dead bodies but arrived at the figure by an ingenious calculation."

(source: **The History and Culture of Indian People - By R. C. Majumdar** volume X, 2nd edition, Bombay, 1981, p. 152-153).

Bishop Heber's (1783- 1826) Hymn



From Greenland's icy mountains, from India's coral strand;
Where Afric's sunny fountains roll down their golden sand:
From many an ancient river, from many a palmy plain,
They call us to deliver their land from error's chain.

What though the spicy breezes blow soft o'er Ceylon's isle;
Though every prospect pleases, and only man is vile?
In vain with lavish kindness the gifts of God are strown;



The heathen in his blindness bows down to wood and stone.

Shall we, whose souls are lighted with wisdom from on high,
Shall we to those benighted the lamp of life deny?
Salvation! O salvation! The joyful sound proclaim,
Till earth's remotest nation has learned Messiah's Name.

Waft, waft, ye winds, His story, and you, ye waters, roll
Till, like a sea of glory, it spreads from pole to pole:
Till o'er our ransomed nature the Lamb for sinners slain,
Redeemer, King, Creator, in bliss returns to reign.

The hymn was published in the *Evangelical Magazine* in July 1821. It is considered one of the finest missionary hymns in the English language. It is one of the many specimens of contempt which Christians have shown for Hindus. The hymn was included in the official hymns of the Anglican Church in England and elsewhere.

Mahatma Gandhi had chided the **Christian missionaries for misrepresenting Hinduism.**

"You, the missionaries," he said, "come to India thinking that you come to a land of heathens, of idolators, of men who do not know God. One of the greatest Christian divines, **Bishop Reginald Heber, wrote the two lines which have always left a sting with me:** 'Where every prospect pleases, and man alone is vile.' I wish he had not written them. My own experience in my travels through out India has been to the contrary. I have gone from one end of the country to the other, without any prejudice, in a relentless search for truth, and I am not able to say that here in this fair land, watered by the great Ganga, the Brahmaputra, and the Jamuna, man is vile. He is not vile. He is as much a seeker after truth as you and I are, possibly more so...."

He further commented: "I have read several missionary publications and they are able to see only the dark side and paint it darker still. The famous hymn of Bishop Heber's - 'Greenland's icy mountains' - **is a clear libel on Indian humanity.** I was favored with some literature even in the Yervada prison by well-meaning missionaries, which seemed to be written as if merely to belittle Hinduism."

(source: **The Collected Works of Mahatma Gandhi** Volume 27 New Delhi 1968 p.214- 436).

Christian missionaries were attacking the Puranas for containing passages which they considered obscene. **Swami Vivekananda** had studied the Bible and knew that it contained a lot which was far worse. "The Chinese,' he wrote, "are the disciples of Confucius, and the Buddha, and their morality is quite strict and refined. The Christian missionaries translated the Bible into Chinese tongue. Now in the Bible there are some passages so obscene as to put to shame some of the Puranas of the Hindus. Reading those indecorous passages, the Chinamen were so exasperated against Christianity that they made a point of never allowing the Bible to be circulated in their country...They raised a cry, saying: "Oh, horror! This religion has come to us to ruin our young boys, by giving them the Bible to read...."

(source: **The Complete Works of Swami Vivekananda** Calcutta, 1985 Volume V. p. 503).

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The First Scholars:

Such are the settings in which the first Indologists first appeared.



Sir William Jones, the first British to master Sanskrit and study the Vedas, drew fire from the eminent British historian **James Mill**, author of **History of India**, for his "hypothesis of a high state of civilization". Typically, Mill believed that the:

"The people of India were never advanced and that they had no right to a claim a glorious past. And that it was a historical fantasy...."



James Mill, father of John Stuart, had published his history of India in 1818. Though Mill spoke no Indian languages, indeed had never been to India, his damning indictment of Indian society and religion had become the standard work - required reading for all who would serve in India.

At any rate, by translating the Vedas for the Western reader and thus evincing the ancient Vedic genius, the scholars increased India's prestige in the West.

Sir William Jones (1746-1794), **Charles Wilkins**

(1749-1836) and **Thomas Colebrooke** (1765-1837) are considered the fathers of Indology. Sir Jones was appointed a judge of the Supreme Court in Calcutta. He translated a number of Sanskrit works into English and his works into the investigations into languages mark him as one of the most brilliant minds of the 18th century. Yet he was not prone to invective against another's religion, particularly the Vedas, which he admired. He described the Bhagavata Purana as "a motley story". He speculated that the Bhagavad Gita came from the Christian Gospels, which had been brought to India and "repeated to the Hindus, who ingrafted them on the old fable of Kesava, (a name for Krishna). Of course, this theory has been discredited since records of Krishna worship predates Christ by centuries.

"Discrediting is the better part of valor."

The British in India were much more gentlemanly and subtle than the Spanish in Mexico. Rather than destroying, the British had a different style: "Discrediting is the better part of valor." Initially, at the end of the 18th century, the first British to study Vedic texts tried to consider the literature and its stated antiquity seriously. But their appreciations were drowned out by the uproar of negative scholarship that so characterized the bulk of Indology's development in the English language.

James Mill, in his **History**, brought out in 1817, took special care to remove the halo around **William Jones**, the internationally acclaimed Calcutta Sanskritist and linguistic scholar:

"It was so unfortunate that a mind so pure, so war in the pursuit of truth, and so devoted to oriental learning, as that of Sir William Jones, should have adopted the hypothesis of a high state of civilization in the principal countries of Asia. This he supported with all the advantages of an imposing manner, and a brilliant reputation; and gained for it so great a credit, that for a time, it would have been very difficult to obtain a hearing against it."



Sir William Jones with Brahmins at his feet.

The picture symbolizes how academic Indians today often remain under the glass ceiling as “native informants” of the Westerners. Yet in 19th century Europe, Sanskrit was held in great awe and respect, even while the natives of India were held in contempt or at best in a patronizing manner as children to be raised into their master's advanced “civilization.”

Sir William Jones wrote to Sir Warren Hastings how to spread "our pure faith" as "no mission from the Church of Rome will ever be able to convert the Hindus."

From the year 1823 we have the words of an early British Indologist, **John Bentley**, thrashing an Englishman who had dared to write in praise of the Vedic texts:

"By his attempt to uphold the antiquity of Hindu books against absolute facts, he thereby supports all those horrid abuses and impositions found in them, under the pretended sanction of an antiquity.....Nay, his aim goes still deeper; for by the same means he endeavors to overturn the Mosaic account, and sap the very foundation of our religion: for if we are to believe in the antiquity of Hindu books, as he wish, then the Mosaic account is all a fable, or a fiction."

We should not misconstrue the Calcutta Sanskritists' passion for India. They had no doubt that the European civilization of their day was superior. **What distinguished them from the Mills and the Grants was their willingness to credit India with ancient glories. William Jones, Colebrooke, Wilkins, and other British doyens of the Oriental renaissance were convinced that within the Vedas dwelt an ancient and primeval truth – the remote source of all religion and civilization. They knew Europe was certainly the zenith for everything – except, perhaps, creative imagination. Still, the Calcutta crew reveled in the hidden marvels of Indian antiquity.**

Mills, however, with his Utilitarianism, punctured the Orientalist euphoria and slashed it to pieces. Ancient humanity was crude, barbaric, and ignorant. Forcing this edict upon Indic Studies, Mill urged modernization as the key for rescuing India from its dark past. Meanwhile, Grant called on Britain to save India's soul. Both of these justifications for colonization carried the day. Indian culture and knowledge was redefined as primitive and wicked. Consequently, a deliberately constructed negation of Indian civilization became the British social norm.

(source: [Searching for Vedic India – By Devamrita Swami](#) p. 183 - 184). Refer to [Geopolitics and Sanskrit Phobia - By Rajiv Malhotra](#) - sulekha.com).

According to **Thomas R. Trautmann**, author of [Aryans and British India](#), "neither Jones nor any of the British Orientalists had any doubt as to the present superiority of European civilization to that of India".

" The Aryan idea was a unifying idea in the initial phase of British expansion it ceased to be so later when the British stranglehold on India tended to be strong and the emphasis on affinities between Britons and Indians would more hinder than facilitate the consolidation of the British power in India. The heart of the matter, therefore, remains that British imperialism spoke in different voices at different times, though its goal was always the same, i.e., to devise new mechanisms of control and administration of the Indian colony in consonance with the policies of the home government. In 1861 John Crawfurd went to the extent of saying : "I am not prepared to admit the claim of a common descent between Hindu, Greek, and Teuton, for that would amount to allowing that there was no difference in the faculties of the people that produced Homer and Shakespeare and those that have produced nothing better than the authors of the Mahabharat and Ramayana; no difference between the home-keeping **Hindus who never made a foreign conquest of any kind, and the nations who discovered, conquered, and peopled a new world**"(p.181). His contempt for Indians and their civilisation was accompanied by his belief in "the dangers of intermarriage between races widely apart on the scale of civilization"(p.181). For him, Trautmann points out, "philology is bad for racial hygiene"(p.181)."

(source: [Aryans and British India - By Thomas R. Trautmann](#)
<http://www.indolink.com/Book/aryans.html>). Refer to chapter on [Aryan Invasion Theory](#).

H. H. Wilson (1786-1860), described as the greatest Sanskrit scholar of his time", became the Boden Professor of Sanskrit at Oxford in 1833. Wilson felt that the Christian culture should simply replace the Vedic culture, and he believed that full knowledge of the Indian tradition would help effect that conversion. He felt hopeful that by inspired, diligent effort the "specious" system of Vedic thought would be "shown to be fallacious and false by the Ithuriel spear of Christian truth. He also was ready to award a prize of two hundred pounds.. "for the best refutation of the Hindu religious system."



The famous French Missionary, **Abbé Dubois**, wrote a whole chapter on Hindu temples in his book, "Hindu Manners, Customs and Ceremonies." Coming to Hindu idols he says "Hindu imagination is such that it cannot be excited except by what is monstrous and extravagant" (p.607). Abbé Dubois' book has run through a dozen of reprints in England and remains the best primer for the average western traveler to India to this day.

Abbé Dubois influenced **James Stuart Mill's** malicious [History of British India](#) which was written in six volumes in 1818. The volumes were compulsory reading for candidates wishing to appear for the I.C.S. exams. Mill's history has in fact mesmerized the best Hindu minds.

To illustrate, James Mill's tripartite periodization of Indian history into 'Hindu', 'Muslim' and 'British' epitomized in his infamous [The History of British India](#) was not an innocent exercise. It is well known that throughout Indian history the frontiers of the religion(s) of ruler(s) did not overlap with those of the people. If at all the defining criterion of Mill was the ruler's religion, the logic of such a formulation demanded that the third period should have been designated as 'Christian'. It is now recognized that **Mill's periodization stemmed from the imperialist objective of fomenting a religious divide in India** (no wonder Mill's History was one of the prescribed texts at the Haileybury College, where the prospective English officers received their training before coming to India).

(source: [Aesthetic deceptions - By K. M. Shrimali - hindustantimes.com](#) The writer is Professor of History, Delhi University).

Mill comments on the Hindu's pretensions to a remote antiquity as an example of the boastful and turgid vanity of the oriental nations...

He has nothing positive to comment on the Hindu manners. 'the vices of falsehood, indeed, they carry to a height almost unexampled among the other races of men. "the languid and slothful habits of the Hindus."

The level of Hindu fine arts was lower than " the height of even of the Egyptians, much less of the Greeks and Romans. " This is the first major racist elaboration of the ancient Indian history and culture in Western Indology, and all that we note here is that Mill's contempt for ancient India extends to the other Asian civilizations as well as that much of Mill's framework has survived in the colonial and post-colonial Indology.

(source: [Colonial Indology: Sociopolitics of the Ancient Indian Past - By Dilip K. Chakrabarti](#) p. 92-94).

Another renowned pioneer Indologist was **Fredrich Max Muller** (1823-1900). He is best known for his series Sacred Books of the East. Muller speaking at the Christians Missions in **Westminster Abbey in 1873** he **declared that Hinduism was dying or dead** because it belonged to a stratum of thought which was long buried beneath the foot of modern man. He continued: " The worship of Shiva, Vishnu, and other popular deities was of the same and in many cases of a more degraded and savage character than the worship of Jupiter, Apollo or Minerva. 'A religion', he said ' may linger on for a long time, it may be accepted by large masses of the people, because it is there, and there is nothing better. But when a religion has ceased to produce defenders of the faith, prophets, champions, martyrs, it has ceased to live, in the true sense of the word; and in that sense the old orthodox Brahmanism has ceased to live for more than a thousand years."

(source: [Hinduism: a religion to live by - Nirad C. Chaudhari](#) Oxford University Press February 1997 ISBN 0195640136 p. 116 -117).

In 1876, Muller wrote to a friend, "**India is much riper for Christianity than Rome or Greece were at the time of Saint Paul.**"

(source: [Vedic Literature: The Tradition Speaks for Itself - By Satsvarupa dasa Goswami](#) Bhaktivedanta Book Trust ISBN 0912776889 June 1985 p. 178).



"The rotten tree for some time had artificial supports ...but if the English man comes to see that the tree must fall...he will mind no sacrifice either of blood or of land...I would like to lay down my life, or at least lend my hand to bring about this struggle"

(source: [Life and letters of the Rt. Hon. Fredrich Max Muller](#), Vol. I, pp. 190-92.).

"I do not claim for the ancient Indian literature any more that I should willingly concede to the fables and traditions and songs of savage nations . I simply say that in the Veda we have a nearer approach to a beginning, and an intelligent beginning, than in the wild invocations of the Hottentotes and Bushmen, "

(source: [The Hindu world, an encyclopedic survey of Hinduism' - By George Benjamin Walker](#), New York: Praeger, 1968. 2v.)

Max Muller wrote: "**This edition of mine and the translation of the Veda will hereafter tell to a great extent... the fate of India, and on the growth of millions of souls in that country. It is the root of their religion, and to show them what the root is, I feel sure, the only way of uprooting all that has sprung from it during the last 3000 years.**"

(source: [The Life and Letters of the Rt. Hon. Fredrich Max Muller](#), edited by his wife. Longmans, London, 1902, Volume I, p. 328) [Vedic Aryans and the Origins of Civilization - By N. S. Rajaram & David Frawley](#) p. 10).

"The rotten tree for some time had artificial supports...but if the English man comes to see that the tree must fall...he will mind no sacrifice either of blood or of land...I would like to lay down my life, or at least lend my hand to bring about this struggle"

(source: [The Life and Letters of the Rt. Hon. Fredrich Max Muller](#), edited by his wife. Longmans, London, 1902, Volume I, pp. 190-92).

In another letter, Mueller wrote to his son:

"Would you say that any one sacred book is superior to all others in the world?...I say the New Testament, after that, I should place the Koran, which in its moral teachings, is hardly more than a later edition of the New Testament. Then would follow according to my opinion the Old Testament, the Southern Buddhist Tripitaka, the Tao-te-king of Lao-tze, the Kings of Confucius, the Veda and the Avesta."

(source: [Life and letters of Max Mueller](#) Vol. II, Ch. XXXII., page 339).

In an audacious letter to **N. K. Majumdar**, Mueller wrote:

'Tell me some of your chief difficulties that prevent you and your countrymen from openly following Christ, and when I write to you I shall do my best to explain how I and many who agree with me have met them and solved them...From my point of view, India, at least the best part of it, is already converted to Christianity. You want no persuasion to become a follower of Christ. Then make up your mind to work for yourself. Unite your flock - to hold them together and prevent them from straying. The bridge has been built for you by those who came before you. STEP BOLDLY FORWARD, it will break under you, and you will find many friends to welcome you on the other shore and among them none more delighted that you old friend and fellow labourer.'

(source: [Western Indologists: A Study in Motives - P B Dutt](#)
<http://www.philosophy.ru/library/asiatica/indica/authors/motives.html>).

Mueller harshly criticised the view of the German scholar, **Dr. Spiegel**, who claimed that the Biblical theory of the creation of the world is borrowed from the ancient religion of the Persians or Iranians. Stung by this statement Max Mueller writes:



'A writer like Dr. Spiegel should know that he can expect no money; nay, he should himself wish for no mercy, but invite the heaviest artillery against the floating battery which he has launched in the troubled waters of Biblical criticism.'

Dr. Spiegel was not the only target of Mueller's bigotry. In 1926 the French scholar **Louis Jacolliot**, Chief Judge in Chandranagar, wrote a book called [La Bible dans l'Inde](#). Within that book, Jacolliot theorized that all the main philosophies of the western world originated from India, which he glorified thus:

'Land of ancient India! Cradle of Humanity. hail! Hail revered motherland whom centuries of brutal invasions have not yet buried under the dust of oblivion. Hail, Fatherland of faith, of love, of poetry and of science, may we hail a revival of thy past in our Western future.'

Mueller said while reviewing Louis Jacolliot's book that, 'The author seems to have been taken in by the Brahmins of India.'

Another revealing incident of Mueller's glaring ignorance was when a *brahmana* came from India to meet the famous Sanskrit scholar. When he came face to face with Mueller and spoke to him in chaste Sanskrit, Mueller admitted that he couldn't understand what the gentleman was saying!

No wonder **Arthur Schopenhauer** acerbically said, "I cannot resist a certain suspicion that our Sanskrit scholars do not understand their texts any better than the higher class of school boys their Greek and Latin."

Swami Dayananda Saraswati, the founder of the Arya Samaja, was so disgusted with the level of Mueller's knowledge of Sanskrit that he likened him to a "toddler learning to walk". He wrote:

"Prof. Max Mueller has been able to scribble out something by the help of the so called 'tikas' or paraphrases of the Vedas current in India."

(source: [Satyarth Prakash](#) Third Edition p. 278). Note: Swami Dayanand Saraswati commented very negatively on Max Mueller's knowledge of Sanskrit by saying that his depth of understanding is like a Aak plant among the trees (Indian Sanskrit scholars).

It was Max Mueller who said: "I do not shrink from saying that their religion (Hinduism) is dying or dead. And why? Because it cannot stand the light of day. The worship of Siva, Vishnu and other popular deities is of the same, nay, in many cases of a more degraded and savage character than the worship of Jupiter, Apollo and Minerva. It belongs to a stratum of thought which is long buried beneath our feet..."

(source: [In the matter of conversions...- By M V Kamath indiainfo.com](#)).



All this from the man (Max Muller) who has Bhavans named after him all over India. Muller's purpose was to uproot Hinduism!!

Muller concluded : "But the ancient religion of India is doomed," "and if Christianity does not step in, whose fault will it be?"

(source: [Missionaries in India: Continuities, Changes, Dilemmas - By Arun Shourie](#) ASA Publications ASIN 8190019945 p. 139).

Exposing the roots of another culture so as to support everything that has flowed from it for 3,000 years, and this seen as God's work. Not quite the motive and belief we would associate with an objective scholar like Max Muller!

The credit of consolidating of the Aryan concept in the second half of the 19th century goes more to Max Muller than to anybody else. It was he who sold the idea quite aggressively to the Western audience of his time. It was also something which was eagerly lapped up by his 'native' audience, although he himself was never ready for the rough and tumble of the Indian dust. In Max Muller's parlance " a native writer" exclaimed in [Indian Mirror](#), Calcutta, of 20 September, 1874: "we were niggers at one time. We now become brethren."

(source: [Colonial Indology: Sociopolitics of the Ancient Indian Past - By Dilip K. Chakrabarti](#) p. 92-94).

Theodore Goldstucker (1821-1872) born in Germany, professor of Sanskrit at London's University College wrote the Dictionary of Indian Biography. He regarded the people of India as being burdened by Vedic religion, which had only brought them worldwide "contempt and ridicule." Thus, he proposed to reeducated them with European values. In his book, [Inspired Writings of Hinduism](#), Goldstucker assailed the validity of Vedic literature. His aim was to demonstrate to the new generation of Vedic followers that he had scholastically annihilated their scripture and that they should show their appreciation by adopting European values and improving their character.



Successor to Wilson in **Oxford's Boden Chair** was **Sir Monier-Williams**(1819-1899) **who was a Christian of warm Evangelical convictions.** He said:

"For what purpose then has this enormous territory been committed to England? Not to be the 'corpus vile' of political, social, or military experiments; not for benefit of our commerce, or the increase of our wealth - but that every man, woman and child, from Cape Comorin to the Himalaya mountains, may be elevated, enlightened Christianized."

(source: [Missionaries in India: Continuities, Changes, Dilemmas - By Arun Shourie](#) ASA Publications ASIN 8190019945 p. 152)

In 1869 **Dr. Franz Lorinser** published a new translation and commentary on the Bhagavad Gita, [Die Bhagavad-Gita: Uebersetzt und erlautert.](#)

Lorinser believed that the Gita, which the world already regarded as '**one of the fairest flowers of**

heathen world', actually owed its ' purest and most greatly praised teachings' to the New Testament!

Historian **Arthur D.Innes** writes:

"The educators had hardly concealed their expectations that with Western knowledge the sacred fairy tales of the East would be dissolved and the basis of popularly cherished creeds would be swept away.

Richard Temple said:

"Hinduism is gradually breaking up, like the clouds before the rising sun.... it is being dissipated like the mist, before the science of the 19th century."

W. J Wilkins in his **Daily Life and Work in India** p. 252 was another Christian missionary who worked in India to gather harvest of converts for Christ. He said: "If this faith in the Divine origin of these books (the Vedas) could be destroyed, they could then reasonably hope the people would listen with unprejudiced minds to their statements respecting Christianity..."

Rev. J Fr. Stacker another Christian zealot in his book, **Arsenal for the Christian Soldier in India** p. 493 had this to say: "The Hindu religion resembles the Christian just as a counterfeit coin resembles a true one."

(source: [The Hindu - By Krishna Vallabh Paliwal and Brahm Datt Bharti](#) p. 98-99).

Sir W. M. Williams, a Sanskritist with great missionary sympathies, prophesied, "When the walls of the mighty fortress of Brahminism are encircled, undermined and finally stormed by the soldiers of the Cross, the victory of Christianity must be signal and complete."

Sir Charles Edward Trevelyan (1807- 1886) was the brother-in-law of Thomas Macaulay and author of **Christianity and Hinduism Contrasted**. 1882. He addressed the Literary and Philosophical Society of Newcastle-on-Tyne. He states:

"...as the Christian religion is the only one capable of correcting the disorder caused by the passions of mankind, and of gradually leading on the world to a state of perfection, it must be of divine origin, and we are bound to promote its universal diffusion in obedience to its founder, Jesus Christ. If this is true as a general proposition, we are under a special obligation to **our magnificent Indian Empire**, and the facilities for the task are in proportion to the obligation;" their special loathing in this context for Hinduism; their premise, their hope, indeed their expectation that Christianity would soon prevail; their calculation that it was enough for Government to spread western lore and learning for Hinduism to be destroyed - The grammar and spelling books suffice to destroy the Hindu religion."



"Although India has yet to become Christian, a higher standard of morality has been established, and the spirit of Christianity is becoming diffused throughout the society. Christian knowledge is spreading in every direction in advance of openly professed conversions, and it has become a common thing to meet with natives who know more of the Bible than most Christians.

He wrote in 1838: "Familiarly acquainted with us by means of our literature, the Indian youth almost ceases to regard us as foreigners. **They speak of our great men as we do. Educated in the same way, interested in the same objects, engaged in the same pursuits with ourselves, they become more English than Hindus...**"

He delivered this to the Baptist Missionary Society in London in April 1888:

"..That every British is spreading the truth of Christianity that Providence has placed the Empire at the disposal of Britain; that Buddhism and Hinduism are dying and dead; that the tribals ought to be made the special focus of the exertions of the missionaries."

(source: [Missionaries in India: Continuities, Changes, Dilemmas - By Arun Shourie](#) ASA Publications ASIN 8190019945 p 80-92).

Lord Thomas Babbington Macaulay (1800-59) is best known for introducing English education in India. Macaulay was the first Law Member of the Governor-General's Legislature.

He wrote in his **notorious 1835 Minute** that Hinduism was based on " a literature admitted to be of small intrinsic value ...(one) that inculcates the most serious errors on the most important subjects ... hardly reconcilable with reason, with morality...fruitful of monstrous superstitions. " Hindus had therefore been fed for millennia with a "false history, false astronomy, false medicine ...in company of a false religion."

"A war of Bengalees against English men was like a war of sheep against wolves, of men against demons."



Baron Macaulay (1800-1859): The life-long bachelor was a skilled politician and author

Dismissing with incredible arrogance the profound speculation and beautiful language of the Sanskrit classics, he said, " I doubt whether the Sanskrit literature be as valuable as that of our Saxon and Norman progenitors."

(source: [India: A World in Transition - By Beatrice Pitney Lamb](#) p. 194)).

Macaulay advised in 1835 the creation of an Indian elite through Western style education, making them

"Indian in blood and color, but English in taste, in opinion, in morals, in intellect."

The policy was frankly one of Westernizing India.

Though not a missionary himself, he sincerely believed that Christianity held the key to the problems of administering India. In a letter to his father in 1836, [Macaulay](#) exulted,

"...It is my belief that if our plans of education are followed up, there will not be a single idolater among the respectable classes in Bengal thirty years hence. And this will be effected without any efforts to

proselytize, without the smallest interference with religious liberty, by natural operation of knowledge and reflection. I heartily rejoice in the project."

" I have never found one among them who could deny that a single shelf of a good European library was worth the whole native literature of India and Arabia. The intrinsic superiority of the Western literature is, indeed, fully admitted by those members of the Committee who support the Oriental plan of education." The superiority of the Europeans becomes absolutely immeasurable." The question now before us is simply whether, when it is in our power to teach this language, we shall teach languages in which, by universal confession, there are no books on any subject which deserve to be compared to our own; whether, when we can teach European science, we shall teach systems which, by universal confession, whenever they differ from those of Europe, differ for the worse; and whether, when we can patronize sound Philosophy and true History, we shall countenance, at the public expense, medical doctrines, which would disgrace an English farrier,--Astronomy, which would move laughter in girls at an English boarding school,--History, abounding with kings thirty feet high, and reigns thirty thousand years long,--and Geography, made up of seas of treacle and seas of butter." " I would at once stop the printing of Arabic and Sanscrit books, I would abolish the Madrassa and the Sanscrit college at Calcutta. Benares is the great seat of Brahmanical learning."

(source: <http://www.tc.umn.edu/~raley/research/english/macaulay.html>)

Please read the following article: [Haunted by Macaulay's ghost - By Francois Gautier](#))

"To the literature of Britain . . . which has exercised an influence wider than that of our commerce and mightier than that of our arms . . .before the light of which impious and cruel superstitions

are fast taking flight on the Banks of the Ganges!"

(source: http://members.tripod.com/~INDIA_RESOURCE/britishedu.htm).

He remarked that Indians were: "lesser breeds without the law" and summed up the opinion of many. In 1885 he wrote of the "monstrous superstitions" of India and summarily condemned ancient Sanskrit texts as "less valuable than what may be found in the most paltry abridgements used at preparatory schools in England."

(source: [Oriental Enlightenment: The encounter between Asian and Western thought - By J. J. Clarke](#) p.73)

He wrote to his father in 1836:

"It is my firm belief that if our plans of education are followed up, there will not be a single idolator among the respectable classes in Bengal, thirty years hence."

Macaulay's object was to undermine the social and religious institutions of India. [The Indian Daily News](#), for instance, wrote in its leader on March 29, 1909: "Lord Macaulay's triumph over the Oriental School, headed by Dr. Wilson, was really the triumph of a deliberate intention to undermine the religious and social life of India."

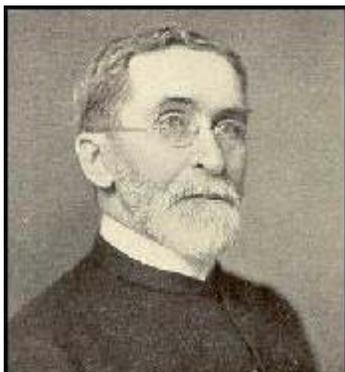
Macaulay looked upon India much in the same way as a landlord looks upon his serfs. He wrote: "**We know that India cannot have a free government. But she may have the next best thing - a firm and impartial despotism.**"

He had no heart, no sympathy for the longings and ambitions of educated India, nor had he ever tried to understand them. His idea was to bind India with the fetters of legislation, albeit the chain might be gilded. In his famous speech of the 10th July, 1838, Macaulay said: "I believe that no country ever stood so much in need of a code of laws as India; and I believe also there never was a country in which the want might so easily be supplied...It is a work which especially belongs to a Government like that of India, to an enlightened and paternal despotism."

(source: [Rise Of The Christian Power In India - By Major Baman Das Basu](#) (1867-1930) Calcutta R. Chatterjee 1931 p. 802-807).

The question in Macaulay's mind was not just of perpetuating British imperial control over India: his aim was to rescue Indians from Hinduism, he was certain about the superiority of Christianity and about the boons that would follow as it spread in India. For he declared four years later in his essay, "Gladstone on Church and State," the heathenism of India is "more cruel, more licentious, more fruitful of absurd right, and pernicious laws" than that of any other part of the world. The people of India, he declared in "The Gates of Somnath", are idolators, blindly attached to doctrines and rites which, considered meekly with reference to the temporal interests of mankind, are in the highest degree pernicious."...Hence to condone Brahminical idolatry and to discountenance Christianity is to "commit high treason against humanity and civilization."

(source: [Missionaries in India: Continuities, Changes, Dilemmas - By Arun Shourie](#) ASA Publications ASIN 8190019945 p.64).



Bishop James M. Thoburn (1836-1922) wrote in his book, [The Christian Conquest of India](#) in 1906, about the Millions Waiting to be converted in the British Empire:

"In her most palmy days Rome ruled over only one hundred and twenty million people, while in India today nearly three hundred million souls are subject, more or less directly, to the rule of the King-Emperor. China alone among the great kingdoms and empires of the world can compare with India in population at the beginning of this new century, and this splendid realm has opened all her gates and doors to the Christian missionary. Instead of the wretched little vessels in which Paul coasted around the Mediterranean ports, the Indian missionary has floating palaces to convey him at sea, while palatial



cars await him when he wished to travel by land. God has opened his pathway to even the most remote tribes, while a sympathetic and enlightened government protects him from hostile persecution, or even the menace of danger. The original commission to evangelize the nations still stands, while God, who rules over all nations, sets an open door before his servants who are willing to enter and evangelize the waiting millions."

"The time is auspicious, and the missionaries of India should not lose a day or an hour in sounding the trumpet for a great forward movement. As Paul, the ideal missionary for all lands and all times, aimed first at Greece and next for Rome, so should the missionaries of our modern day aim for all the great centers of population, commerce, and political rule in the empire. This does not mean that outlying and distant places are to be negated, but only that the great centers of power and influence should be quickly seized and strongly held. A wide and firm grasp is needed. **The word should be passed all along the line that India is to be won for Christ, and that the greatest movement ever attempted in the history of Christianity is now at hand. Nothing in all modern history, nothing since the day of Pentecost, has been equal to the present opportunity.**

The old may rejoice that they have lived to see this day, but the young may rejoice still more in the hope of seeing a day when a million souls will be found inquiring the way to Zion in North India, a million in West India, a million more in Burma, and still a million more in South India. A million? Why not ten million? **Why not the Christian Conquest of India?**

(source: [The Christian Conquest of India - By Bishop James M. Thoburn](#) Publisher: Jennings And Graham Date of Publication: 1906 p. 244-245).

As the British became more sure of their position in India and developed a sense of mission, there grew up a contempt for Indian culture. This was partly due to cultural arrogance on the part of the British, who dismissed Indian literature as pagan rubbish and Indian science as primitive nonsense. Macaulay disposed of 'the whole native literature of India' as 'medical doctrines which would disgrace an English farrier – Astronomy, which would move laughter in girls at an English boarding school – History, abounding with kings thirty feet high, and reigns thirty thousand years long – and Geography, made up of seas of treacle and seas of butter.'

(source: [British India - By Michael Edwardes](#) p. 305-306).



Swami Vivekananda was to shatter Macaulay's dream and hope. The key point here is Macaulay's belief that 'that knowledge and reflection' on the part of the Hindus would cause them to turn to Christianity. His plan was to turn the strength of the educated Hindus against them, to use their commitment to scholarship to uproot their own tradition. To this end, he wanted someone willing and able to interpret Hindu Scriptures in such a way that the newly educated Hindu elite would see for itself the difference between their scriptures and the New Testament and choose the latter. It is a measure of Macaulay's seriousness that he persisted with his hare-brained scheme until he found just the man for it. The man was Friedrich Maximillian Mueller (1823-1900) who was to be touted as the foremost Indologist, Scholar Extraordinaire (by Nirad Chaudhury) and Vedemaharishi Mokshamula Bhatta (of Oxford).

Swami Vivekananda pointed out more than a century ago: " **The histories of our country written by English [and other Western] writers cannot but be weakening to our minds, for they talk only of our downfall. How can foreigners, who understand very little of our manners and customs, or religion and philosophy, write faithful and unbiased histories of India? Naturally, many false notions and wrong inferences have found their way into them. It is for Indians to write Indian history.**"

As Swami Vivekananda pointed out, the goal of the British was to weaken the Indian spirit, particularly the Hindu spirit, because the nationalist movement in India was mainly a Hindu movement. Most of the distortion in Indian history had already been done for them by the British, and then by their successors

during the Congress rule.

(Please refer to [Eminent Historians - By Arun Shourie](#) Harper-Collins, New Delhi ISBN 8190019988).

Swami Vivekanada responded to a concerted attack on Hinduism:

"We who had come from the east have sat here day after day and have been told in a patronizing way that we ought to accept Christianity because Christian nations are the most prosperous. **We look about us and we see England the most prosperous Christian nation in the world, with her foot upon the neck of 250,000,000 Asiatics.** We look back into history and see that the prosperity of Christian Europe begin with Spain. Spain's prosperity began with the invasion of Mexico. Christianity wins its prosperity by cutting the throats of its fellow men. At such a price the Hindoo will not have prosperity."

"When someone suggested to him that Christianity was a saving power, he opened his great dark eyes upon him and said: **"If Christianity is a saving power in itself, why has it not saved the Ethiopians, the Abyssinians?"**

(source: [Hinduism for Our Times - By Arvind Sharma](#) Oxford Univ Pr June 1996 ISBN 0195637496 p. 72-73).

"On metaphysical lines, he wrote "no nation on earth can hold a candle to the Hindus' and curiously all the fellows that come over here from Christian lands have that one antiquated foolishness of an argument that because the Christians are powerful and rich and Hindus are not, so Christianity must be better than Hinduism. To which the Hindus very aptly retort that, that is the very reason why Hinduism is a religion and Christianity is not..."

(source: [The Complete Works of Swami Vivekananda](#) Calcutta, 1985 Volume VI. p. 390-391 and [History of Hindu-Christian Encounters - By Sita Ram Goel](#) South Asia Books July 1990 ISBN 9990049173 p. 90).

No Hindu Culture



So far as Europeans were concerned, it was fashionable for a time to deny the mere existence of such a thing as an Indian culture. Here are two representative quotations to illustrate this point:

Says **Sir Henry Norman**, in his book on the Far East: "Asia - always excepting Japan - has never been civilized and never will be unless a great change comes which this age is not likely to see otherwise than at the **mouth of the cannon and the point of the bayonet.**"

William Archer, who in his day was considered a dramatic critic of some standing, author of gave expression to the following judgment on India:

"Barbarian, barbarism, barbarious, I am sorry to harp on these words. But they express the essence of the situation...The plain truth concerning the mass of Indian population - and not the poor classes alone - is that they are not civilized people."

Naturally they could have no culture. Of minor poets like Robert Nicholls, or **imperialist propagandists like Katherine Mayo**, or the general run of Christian missionaries who could see nothing good in India. I need not say anything; for their views do not deserve consideration.

(source: [Essential Features of Indian Culture - By K. M. Panikkar](#) Bharatiya Vidya Bhavan. Mumbai.1964 p. 23-24).

Bishop Caldwell on Dravidian Grammar:

' The idea of the Dravidian migrations from the north was first put forth by Bishop (who else). Caldwell,

insisted that the Dravidians had 'invaded' India long before the Aryans. As this theory had no basis in tradition, history or even archeology, it has tried to draw linguistic support from 'Dravidian-speaking Brahuis in Baluchistan and in Central and East India'.

"It is not only our duty," declared **Lord Palmerston, the Prime Minister**, " but in our own interest to promote the diffusion of Christianity as far as possible throughout the length and breadth of India"; " Every additional Christian," declared **Lord Halifax, the Secretary of State**," is an additional bond of union with this country and an additional source of strength to the Empire."

Rev William Ward, an English missionary who wrote a four-volume polemic which characterized Hindu faith as "a fabric of superstition" concocted by Brahmins, and as "the most complete system of absolute oppression that perhaps ever existed". (How would Christians feel if the compliment is returned by saying that nothing could excel superstition and oppression as the concepts of *virgin birth, resurrection and slavery in the Bible*, the pillars of faith that are central to Christianity?).

Barthelemy de Saint Hilare, the Education Minister of the French Government of 1883, declared that:

"the Hindu system of thought is hideous, without any intellectual rigor and coherence and cannot be compared with those of ancient Greece or modern Europe."

(source: [Arise O' India - By Francois Gautier](#) Har Anand publisher ISBN: 81-241-0518-9 p. 26).

John P. Jones in 1915 said:

"Schools for Non-Christians are especially established with a view to reaching and affecting the non-Christian community. They represent the leaven of Christianity in India. They are pre-eminently an evangelistic agency. ... I fearlessly maintain that more conversions take place, and more accessions are made, through these schools than through any other agency..."

Moriz Winternitz

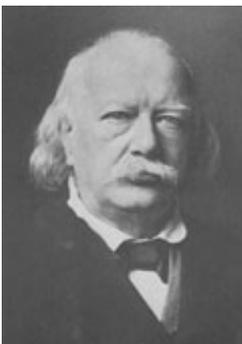


Unfortunately, not all scholars appreciated the timeless wisdom of the Vedas and Upanisads. **Some scholars were so convinced of the superiority of Christianity and western philosophy that they had no qualms in shamelessly expressing their feelings publicly.**

In 1925 The Professor of Indian Studies at the German University of Prague, **Moriz Winternitz** (1863-1937), denounced Schopenhauer for his admiration of the **Upanisads** with the following words -

'Yet I believe, it is a wild exaggeration when Schopenhauer says that the teaching of the Upanishads represents 'the fruit of the highest human knowledge and wisdom' and contains 'almost superhuman conceptions the originators of which can hardly be regarded as mere mortals...'

On the subject of the *Vedas*, Winternitz had this to say -**'It is true, the authors of these hymns rise but extremely seldom to the exalted flights and deep fervor of, say, religious poetry of the Hebrews.'**
Weber, Boehtlingk, Kuhn and Goldstucker:



1. The famous German indologist **Albrecht Weber** (1825-1901) was a notorious racist whose German nationalistic tendencies were thinly veiled as works on Indian philosophy and culture.

When **Humbolt** lauded praise upon the **Bhagavad-gita**, Weber became disgusted. His immediate response was to speculate that the *Mahabharata* and *Gita* were influenced by Christian theology -

'The peculiar colouring of the Krishna sect, which pervades the whole book, is noteworthy: Christian legendary matter and other Western influences are unmistakably present...'

Two Sanskrit scholars, Franz Lorinser and E. Washburn Hopkin, were quick to support

Weber's postulation. However, their theory lacked any hard evidence and was considered so ludicrous that most scholars in European universities rejected it, despite their Christian leanings. Nevertheless, the propagation of this erroneous hypothesis played its mischief and was mainly responsible for the hesitation of the Western scholars to assign to the *Mahabharata* a date, earlier than that of the Christian era.

In Chapter 4 of his book **Krishnacharita**, the famous Bengali writer, **Bankim Chandra Chattopadhyaya**, spoke about Weber as follows –



'The celebrated Weber was no doubt a scholar but I am inclined to think that it was an unfortunate moment for India when he began the study of Sanskrit. The descendants of the German savages of yesterday could not reconcile themselves to the ancient glory of India. It was therefore, their earnest effort to prove that the civilization of India was comparatively of recent origin. They could not persuade themselves to believe that the Mahabharata was composed centuries before Christ was born'.

2. Weber and his colleague **Otto Boehtlingk** prepared the famous Sanskrit dictionary called the '**Sanskrit Worterbuch**'. Prof. Ernst Kuhn was also one of their assistants. Being mainly based on speculative and incorrect principles of philology, the work was unreliable and misleading. The dictionary was subject to severe criticism by **Theodore Goldstucker** (1821-1872), who was professor of Sanskrit at the University College in London. Weber was so disturbed by Goldstucker's criticism that he resorted to abusing the Professor with the coarsest words possible. He added that the views of Goldstucker on his *Worterbuch* showed 'a perfect derangement of his mental faculties', since he was not willing to dismiss the authority of the Vedic scholars so easily. Replying to their undignified attacks, Goldstucker exposed the 'scholarship' of the likes of Roth, Boehtlingk, Weber and Kuhn and wrote:

'It will, of course, be my duty to show, at the earliest opportunity, that Dr. Boehtlingk is incapable of understanding even easy rules of Panini, much less those of Katyayana and still less is he capable of making use of them in the understanding of Classical texts. The errors in his department of the Dictionary are so numerous... that it will fill every serious Sanskritist with dismay, when he calculates the mischievous influence which they must exercise on the study of Sanskrit philology'.

He further remarked: '...that questions which ought to have been decided with the very utmost circumspection and which could not be decided without very laborious research have been trifled with in the *Worterbuch* in the most unwarranted manner... When I see that the most distinguished and most learned Hindu scholars and divines - the most valuable and sometimes the only source of all our knowledge of ancient India - are scorned in theory, mutilated in print, and, as a consequence, set aside in the interpretation of Vaidik texts; ...when a clique of Sanskritists of this description vapours about giving us the sense of the Veda as it existed at the commencement of Hindu antiquity; ...when I consider that those whose words apparently derive weight and influence from the professional position they hold...then I hold that it would be a want of courage and a dereliction of duty, if I did not make a stand against these Saturnalia of Sanskrit Philology.'



3. Referring to **Prof. Kuhn, Goldstucker** was positively venomous – '(Professor Kuhn) was 'an individual whose sole connection with Sanskrit studies consisted in handing Sanskrit books to those who could read them, a literary naught, wholly unknown, but assuming the airs of a quantity, because it had figures before it that prompted it on, a personage who, according to his own friends, was perfectly ignorant of Sanskrit'.

However, we should not make the mistake that Herr Goldstucker was championing the cause of the Vedic literatures. **Goldstucker's skirmish with his fellow indologists was purely on an academic basis. Goldstucker was of the opinion that the people of India were burdened by Vedic religion which had simply brought them world-wide 'contempt and ridicule'. He thus proposed to re-educate the Indians with Western values.** He wrote:

'The means for combating that enemy is as simple as it is irresistible: a proper instruction of the growing generation of its ancient literature.'

In his book, '**Inspired Writings of Hinduism**' Goldstucker attacked the validity of the Vedas, stating that

his aim was to inspire the new generation of Indians that their religious superstitions were backwards. This could only be achieved by scholastically destroying their sastras. The only recourse for the new generation would be to adopt European values in order to improve their character.

(source: [Inspired Writings of Hinduism - By Theodore Goldstucker](#) p.115).

British historians - like Stirling, Hunter, Beams and Toynbee were in the British administrative services. They were eager to give the impression that foreign rule was a blessing for India. They present a dark picture of the Maratha administration. They depict the feudatory rajas as barbarians. There were many dark sides to British administration. There were corrupt and inefficient officers. There were judges who were deeply involved in unjust dealings. These facts have been kept hidden from the public eye.



According to author **Paul William Roberts**, "Conversion has largely failed in India because Christianity offers nothing that is not already available somewhere in the many forms of Hinduism. Hinduism never rejected the teachings of Jesus. Those who have converted either agreed with a gun pressed at their skulls as in Goa, or because it provided an escape from caste tyranny, as well as a guaranteed professional advancement. Through its Vedic legacy, Hinduism respects all faiths. It clearly states that God is one, but has many forms. The Christian message must sound preposterous: that God is indeed one, but has only one recognized form, his son. The "savages" of India were sophisticated - so sophisticated that the imperialist mixture of church and state in Europe could not grasp such sophistication.

"The sheer power of Hinduism terrified the Christian soldiers."

The British were more cunning at the game than the Portuguese, careful to show respect for Indian religions. Yet they sneered at the pagans behind their back, educated the Indian elite in British-run schools, or at Eton and Cambridge - which, if it did not guarantee conversion to Christianity, resulted in lapsed Hinduism, agnosticism, or an intellectual humanism.

In India, Anglo indoctrination produced a generation of "brown sahibs" who looked down on the religion of the masses, the opium of the people. Such is the power of colonization that a whole generation must pass before the paralyzing spell wears off."

(source: [Empire of the Soul: Some journeys in India - By Paul William Roberts](#) p. 323-325).

Many Christian researchers have documented the cause of the antipathy of the missionaries towards the Brahmins. **Elizabeth Susan Alexander** wrote,

"For the missionaries Brahmins (sic) had been in the forefront of the staunch Hindu opposition to missionary endeavours in Madras Presidency. They had also been the vanguard of the Indian nationalist movement that had taken alarmingly extremist turns."

(source: [The Attitudes of British Protestant Missionaries Towards Nationalism in India](#), Konark Publishers, Delhi, 1994, p 67.)

As the great **Dr. Ananda Coomaraswamy**, late curator at Boston Museum of Fine Arts, a distinguished student of Indian history and culture, and author of several books, and unmatched in his understanding of Indian culture, language, religion and philosophy. Ananda Coomaraswamy, had this to say regarding the Macaulayite higher education:

"A single generation of English education suffices to break the threads of tradition and create a nondescript and superficial being deprived of all roots — an intellectual pariah who does not belong to the East or the West, to the past or the future. Of all Indian problems the educational is the most difficult and the most tragic."

(source: [The Dance of Shiva - By Dr. Ananda K Coomaraswamy](#) p. 127).



(**Note:** The tragic consequences was that the convert now found himself cut off from his ancient roots, attached to a foreign godhead and a foreign culture, and taught to despise and revile everything that for millennia had been an object of worship for his ancestors - including his own country. **This proves how the so called "just and merciful rule" of the British was indeed barbaric tyranny.** The burning of ancient books on Ayurveda in Kerala, so as to impose the European system of medicine on the natives, the cutting of weavers' thumbs in Bengal with a view of crippling the production of superior Indian cloth and ensuring the sale of British products, the ruthless, often bloody, extortion of revenue from the peasants for decades on end, even in the midst of the worst famines, the whipping, hangings and tortures that awaited those who opposed the Empire - these are only a few among the unending examples of the "providential character" of the British rule. But they took place too far from the "civilized" world to attract any notice. The Britons like the relief of high-sounding speeches in London's salons, adorned with a few pagan objects d'art purloined from India.

(Source: [Readings in Vedic Literature: The Tradition Speaks for Itself - By Satsvarupa dasa Goswami](#) p. 173-181).

Since Independence, there has been a growing conviction that education should teach Indian values. One of India' leading experts on education, **Dr. Humayun Kabir**, former Minister of Science and Cultural Relations of the centrall government, had warned:

" The divorce of modern education from the Indian context is still a fact which threatens danger to the country's life....danger inthe weaning away of the literate classes from the culture of the country....**The new literates no longer derive their strength from the age-long traditions of the land. Their outlook is Western or more frequently pseudo-Western. Cut off from their moorings, they are unstable, loud and factional.**"

(source: [India: A World in Transition - By Beatrice Pitney Lamb](#) p. 191-192).

Prof. **Perceival Spear** of Cambridge University has said: "It was possible for a man to admire the West and to revere the East and to have European authority for both opinions." **What arrogance!** The "unique" has to be replaced by "Universals" in the plural. We have to be the children of the horizons, or as the Atharvaveda (16.3.6) says, *Samudro Asmi Vidharmana*, "the Unbounded Ocean am I."

(source: [Theo-Diversity and Humane Values - By Prof. Lokesh Chandra](#)).

The Indological scholars of the present day have inherited the pioneer's bias and thought; today's bias is not "evangelist" but "empiricist," it slants just the same.

Dilip K. Chakrabarti in his book, [Colonial Indology: Sociopolitics of the Ancient Indian Past - By Dilip K. Chakrabarty](#) thus summarized the situation:

"The model of the Indian past...was foisted on Indians by the hegemonic books written by Western Indologists concerned with language, literature and philosophy who were and perhaps have always been paternalistic at their best and racists at their worst.."

(source: http://members.tripod.com/~INDIA_RESOURCE/britishedu.htm).

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Thoughts of Modern Indian Scholars

But truth can never remain hidden for long. Now some modern Indian scholars of have also begun to see to some extent, though not thoroughly, through the thin veneer of European scholarship.

Prof. Rangacharya writes:

"Incalculable mischief has been done by almost all the English and American scholars in assuming arbitrarily the earliest dates for Egypt or Mesopotamia - dates going back to B.C. 5000 at least - and the latest possible dates for Ancient India on the ground that India borrowed from them."

(source: [History of Pre-Musulman India](#), Vol. II, Vedic India, Part I. 1937 A.D., p. 145).



Nilakantha Shastri, the Head of History Department of Madras University, although a supporter of many untenable Western theories, had to write:

What is this but a critique of Indian society and Indian history in the light of the nineteenth century prepossessions of Europe? This criticism was started by the English administration and European missionaries and has been nearly focused by the vast erudition of Lassen; the unfulfilled aspirations of Germany in the early nineteenth century, doubtless had their share in shaping the line of Lassen's thought."

(source: [All India Oriental Conference](#), December 1941, Part II., p. 64, printed in 1946.)

C. R. Krishnamacharlu, Ex-Epigraphist to the Government of India, having realised the ulterior motives of European writers, has expressed his views more strongly. He writes: '

"These authors, coming as they do from nations of recent growth, and writing this history with motives other than cultural, which in some cases are apparently racial and prejudicial to the correct elucidation of the past history of India, cannot acquire testimony for historic veracity of cultural sympathy."

(source: ['The Cradle of Indian History'](#), p. 3, Adyar Library, Madras, 19).

Prof. R. Subba Rao, M.A., L. T., in his Presidential Address, (Sectional), Sixteenth Session of Indian History Congress, Waltair, (29th December, 1953.) writes:

"Unfortunately, the historicity of Puranas and their testimony has been perverted by certain Western scholars who stated rather dogmatically that the historical age cannot go back beyond 2000 B.C., and that there is no need for fixing the Mahabharata war earlier than 1400 B.C. They accused the Brahmins of having raised their antiquity and questioned the authenticity of the Hindu astronomical works."

(source: [J.A.H.R.S.](#), Vol. XX, p. 187). (source: [Vedic Knowledge Online](#)).

For those who came from the West to convert India into Christianity or to rule over India, the British in particular, saw India with a different eye. They saw nothing good in this country. Why? Because they wanted to justify conversions or British rule over India. Thus, **they did the greatest damage to the image of this country.**

A word on missionaries: they claim they brought "light" to this country. **Rabindranath Tagore** says: **they started fires.**

(source: [Image & image-makers of MEA - M. S. N. Menon - TribuneIndia](#) 12/22/2001).

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Women in the Age of Imperialism

"Until the females are raised by education as to hold their proper rank in society and until their hearts are brought under the influence of Christianity, there is little hope that the people of India will rise from idolatry and sin to the dignity and happiness of a Christian people."

– **American Mission Report**, Jaffna (1839-9-10).

Women believed, according to Hunter, that “Christianity was responsible for the elevated status of Western women” and that “in preaching the gospel they were only sharing what they had received in such bounty.” This means that American women missionaries were moved to action by both “**the heinousness of heathen womanhood and gratitude for their own Christian womanhood.**” Many had noted that such attitude were a kind of “**Imperial feminism**”

In both America and Britain, there, was a whole cult of missionary work, highlighting the “romance of missions.” Women who were “doers” could fight oppressive conditions at home and boldly venture abroad to expose the “wrongs of women.” Magazines, popular novels and poetry on women’s work among “heathen” women abounded; there were journals like “The Heathen Women’s Friend,” “Helping Hand” and books such as **Life and Light for Heathen Women** were published by the Women’s Board of Missions. Popular novelists also latched on to the theme of missionary adventure, introducing a new genre of daring missionary heroines in exotic settings fraught with dangers of various kinds. **Emma Southworth** (in *Fair Play*, 1868) created a character, Britomarte Conyers, whose main desire is to leave America and save other women. “**Oh my sisters! My sisters!**” she exclaims, “**as Christ died to save the whole human race, so I would die for you.**”



Described heathen women as “degraded, secluded and helpless” and reminded American women of their “responsibility and duty” to support missionary work.

In Britain, Priscilla Chapman wrote a book, **Hindoo Female Education** (1839), alerting her readers to “**the poor idolatrous females in bondage**” and wrote of “the necessity of an avowed Christian direction to the

efforts which may affect the elevation of the Hindoo females from their present degradation to the proper level.” And in 1878, Isabel Hart (of the Baltimore Women’s Foreign Missionary Society) **described heathen women as “degraded, secluded and helpless” and reminded American women of their “responsibility and duty” to support missionary work.**

Helen Montgomery writing of [Western Women in Eastern Lands](#) (1910) said: “Christianity was the most tremendous engine of democracy ever forged” and was “destined to break in pieces all castes, privileges, and oppression.”

But missionaries had to also face the realities of rising nationalism in India and Sri Lanka. But the **tradition of the white man’s and white woman’s Christian burden** continued the belief, among many, that “premature independence for India would be...an abdication of the ordained exercise of Christian rule.” A conservative member of parliament who opposed political reforms for India, which were being discussed in the early 1930s, wrote:

“...the whole ideal of British laws, justice, and administration...exactly interpret the Ten Commandments...our idea of government is the nearest approach to Christianity, and to exchange it for government which may lean towards...the worship of Shiva or Kali is...a “spiritual abdication.”

“The holy church – now alas steering its malignant way through the Indian Ocean.” - W. B. Yeats (around 1905), letter to Florence Farr.

(source: [The White Women's Other Burden: Western Women and South Asia During British Rule - By Kumari Jayawardena](#) p. 24-32).

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Technology and Culture in India

The reversal of the European image of Asia seems to have occurred, however, in a gradual period between 1780 and 1830, by which time the foundations of the industrial revolution in England had already been laid. **Voltaire** noticed a bit of it. **Having once considered India as “famous for its laws and sciences”**, he felt it necessary to denounce the increasing preoccupations of Europeans in India with the amassing of “immense fortunes”, and this led him to remark that “if the Indians had remained unknown to the Tartars and to us, they would have been the happiest people in the world.”

By 1830, the British had acquired, in what was to become a completely European century, a flattering notion of the nature of their own civilization, and a thoroughgoing contempt for every other.

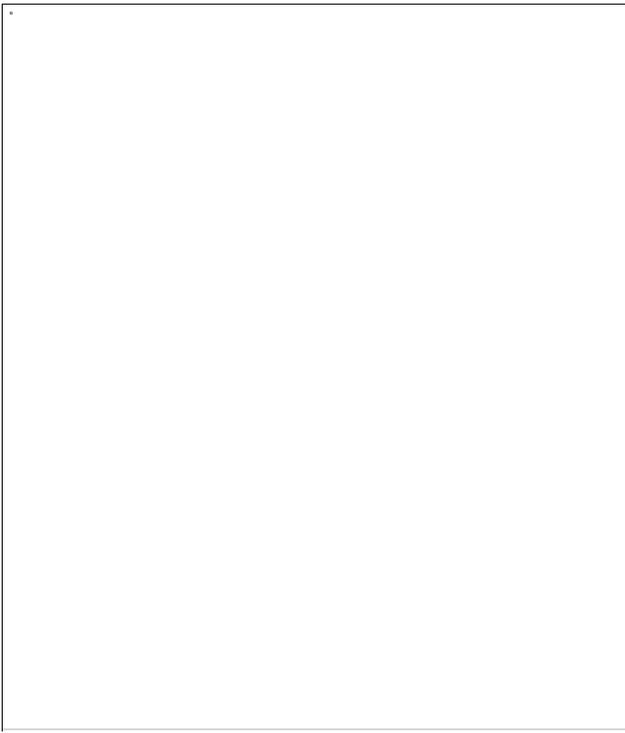
In India, itself, this new attitude found expression in the famous Minute of **Lord Macaulay** (1800-59) on the 2nd of February, 1835:

"I have never found one amongst them (the Orientalists) who could deny that a single shelf of a good European library was worth the whole native literature of India and Arabia....It is, I believe, no exaggeration to say that all the historical information which has been collected from all the books written in the Sanskrit language is less valuable than what may be found in the most paltry abridgement used at preparatory schools in England. In every branch of physical or moral philosophy the relative position of the two nations is nearly the same. "

The next influential person on our list, **Karl Marx** (1818 - 1883), had his own theories about the role of the British industrial civilization in India. “England” he wrote, “has to fulfill a double mission in India: one destructive, the other regenerating – the annihilation of old Asiatic society, and the laying of the material foundations of Western society in Asia. He went on to emphasize how the British were breaking up the village community, uprooting handicraft industry, and establishing private property in land, which he termed “the great desideratum of Indian society”. Industrial life would wreck the caste system: “Modern industry, resulting from the railway system, will dissolve the hereditary divisions of labor, upon which rest the Indian castes, those decisive, impediments to Indian progress and Indian power.”



Here again, the remarkable fact is that a hundred years later, **Peter F Drucker** (1909 -) (the godfather of the global corporation) would still be theorizing along similar lines. In one of his not so well known



books, [The Landmarks of Tomorrow](#), he urged his readers to face “**the new reality of the collapse of the East, that is, of non-Western culture and civilization, to the point where no viable society anywhere can be built except on Western foundations**”. He based his pontification on the perception that: Every single one of the new countries in the world today – including those that have not yet shaken off colonial status – sees its goal in its transformation into a Western state, economy and society, and sees the means to achieve this goal in the theories, institutions, sciences, technologies and tools the West has developed.

And certainly no accurate description of non-Western human experience could ever have been possible with minds convinced, for example, that Western philosophy was the nearest approach to metaphysical truth ever attained by mankind, that the **Christian religion contained truth incumbent upon all men everywhere to believe**.

As **Dr. Joseph Needham** (1900-1995) put it, even European painting and sculpture had become “absolute” painting and sculpture, that “which artists

of all cultures must have been trying unsuccessfully to attain”. European music was music, all other music, anthropology.

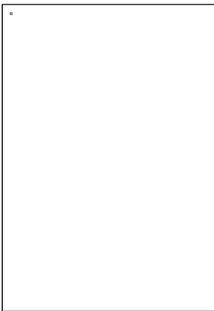
The study of white men, even, was a separate science called sociology: anthropology was for the rest.

If Macaulay was one of the first to set out to prescribe how best, in his case Indians, might save their withered souls, he was also the virtual founder of a movement that would carry on his tradition to the present day.

(source: [Homo Faber: Technology and Culture in India, China and the West - By Claude Alphonso Alvares](#) p. 4 –6). For more on culture, refer to chapter on [Hindu Culture](#)).

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Current Indologists - Evangelical Mindset?



[Aleksandr Solzhenitsyn](#) (1918 -) Russian author and historian, who was awarded the Nobel Prize for Literature in 1970. In his work Solzhenitsyn continued the realistic tradition of Dostoevsky and Tolstoy and complemented it later with his views of the flaws of both East and West.

He once put it,

"The mistake of the West is that it measures other civilizations by the degree to which they approximate to Western civilization. If they do not approximate it, they are hopeless, dumb, reactionary."

(source: [Aleksandr Solzhenitsyn, interviewed in Time](#) of 24 July 1989).



[Edward Said](#) (1935 - 2003) author of [Orientalism](#), has noted that the

"US academy had taken over the Orientalist mantle from the Europeans after World War II and the "area specialist," he noted, "lays claims to regional expertise, which is put at the service of government or business or both."

For too long, many have donned the cloak of “academic freedom” as a tool to deconstruct and debase Hindu perceptions of God and Truth, the



scriptural bases of their interpretations and the heroes Hindus worship.

(source: [Hindu American foundation](#)). Refer to chapter on [European Imperialism](#).

Edward Said: that all academic knowledge about India and Egypt is somehow tinged and impressed with, violated by, the gross political fact and that Orientalism as academic discipline is a “kind of Western projection onto and will to govern over the Orient. Orientalism overrode the Orient. ..Can any other than a political master-slave relation produce the Orientalized Orient? The positivism of Western research appears itself as an ideology of domination; philology is a symptom of the Western will to power. There is an unmistakable aura of power about the philologist.”

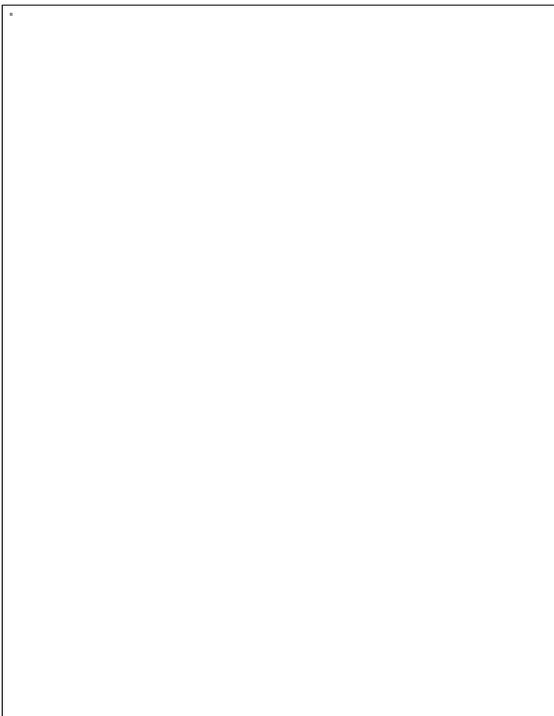
Europeans have not tried to understand the Orientals; they have tried to articulate or prescribe a self-understanding for them: “They cannot represent themselves; they must be represented.”

Ronald Inden has criticized “**Orientalist constructions of India**” and ways in which “**Indological discourse**” has denied to Indians “the power to represent themselves” and thus reinforced processes of alienation and subjugation. Indology, too, has projected its objects into a sphere of “otherness,” “has appropriated the power to represent the Oriental, to translate and explain his thoughts and acts not only to Europeans and Americans but also to the Orientals themselves.” **In particular, it has construed the caste system as the “essence of Indian civilization.”**

The West has imposed its methods of research, its values and modes of orientation, its categories of understanding, its “epistemic absolutism” upon the Indian tradition and alienated the Indians from what they really were and are.

(source: [Tradition and Reflection: Explorations in Indian Thought - By Wilhelm Halbfass](#) p. 1 - 12).

Academic researchers versus Hindu civilization - By Gautam Sen



“The Bhagavad Gîtâ is not as nice a book as some Americans think. Throughout the Mahâbhârata ... Krishna goads human beings into all sorts of murderous and self-destructive behaviours such as war.... The Gîtâ is a dishonest book; it justifies war. ..I'm a pacifist. I don't believe in 'good' wars.”

- [Wendy Doniger](#), Indologist and Professor of History of Religions at the University of Chicago: Philadelphia Inquirer of 19 November 2000. Refer to to [Wendy's Child Syndrome - By Rajiv Malhotra](#) - sulekha.com.

For information on the [Bhagavad Gita](#) refer to chapter on [Hindu Scriptures](#) and [Quotes](#) and [Glimpses X](#)).

India as an object of entrepreneurial enquiry

This discussion seeks to understand **why Indian studies in the West (especially the US and the UK) are overwhelmingly hostile to their object of study**. In the first place, ethnocentric and parochial perceptions will usually dominate when one culture critically evaluates another.

It may be innocently imagined that an intellectual entrepreneur engaged in sustained study of a particular society or country must have empathy for it. **On the contrary, such enquiry can take the shape of reconnoitring an enemy and indeed compound the distaste for the culture in question, which I imagine is the case with a majority of Western scholars of India.** Critiques of the foundational ideas of a society and culture indicate, ipso facto, distaste for it. A society will always be vulnerable to the scurrilous deconstruction of its primordial beliefs because they are historical in character. Arbitrary first principles, usually mythical, are the basis for all human existence. Thus, pitiless

scrutiny, without respect or empathy, towards the deeply held sacred beliefs of others, which defines their very humanity, is a sure sign of utter disregard.

British colonial roots of Cold War hostility towards India

The long-standing Anglo-Saxon critique of Hindu society and independent India has roots in the visceral British hatred of the educated Hindu elites of late nineteenth century Bengal, whom they themselves had originally sponsored. The resulting confluence of British imperial interests and subsequent Muslim politics in India is too well known to require detailed recounting. The British inaugurated twentieth century *sectarian* Islamic politics in India as a counterweight to the pan-Indian and secular Congress, which was seeking basic political rights for all Indians. They also partitioned Bengal in 1905 to vent their anger against 'native' protest at their oppressive and racist rule over all religious communities (cf. [The Imbert Bill](#)). **An unbroken straight line can be drawn from this burgeoning British hostility towards Hindus over a hundred years ago to the constant fabrications of British journalists and editors in the print media and television about India today.** These contemporary lies will one day transmute into 'unassailable' archival material, cited in journals by academics to assert the superiority of their research methodology and dismiss the amateur investigator.

(source: [Academic researchers versus Hindu civilization - By Gautam Sen](#) - London School of Economics & Political Science).

Wilful misrepresentation of India's culture and heritage?

Paul Courtright book titled: [Ganesa - Lord of Obstacles, Lord of Beginnings](#) has plenty of insidious passages in his book aimed at tarnishing not only the image of Ganesha,

Swapan Dasgupta noted Indian journalist has observed:

"Beginning sometime last year, American Hindus have mounted a spirited attack on the bastions of Indology in the North American universities. The movement was triggered by the reprint of *Ganesa: Lord of Obstacles, Lord of Beginnings* by Paul Courtright of Emory University in Georgia. It was claimed by American Hindus, quite rightly too, that the projection of the Hindu god as a personification of incestuous licentiousness was **deeply offensive.**"

What is significant is that, for the first time, there is an organized Hindu protest against wilful misrepresentation of India's culture and heritage. At a time when the United States of America perceives India as a strategic partner, both economically and politically, does it behove the American academic establishment to patronize those who perceive Hindu to be a four-letter word?

(source: [Reclaiming the Hindu Gods - By Swapan Dasgupta - telegraphindia.com](#) January 30' 2004). Refer to [Limp Scholarship and Demonology - By Rajiv Malhotra - sulekha.com](#) and [Taking Back Hindu Studies - By Dr. Srinivas Tilak - sulekha.com](#)). Also refer to chapter on [Glimpses IX](#) and [Glimpses X](#)) and [European Imperialism](#).

Also refer to [Bigotry and Prejudice: the Depiction of Hinduism in the West - By Rajeev Srinivasan - rediff.com](#) and [Endemic discrimination against Hindus - By Rajeev Srinivasan](#)

Shoddy Scholarship?

Criticism of crude academic writing on Hinduism is coming from the community because it is not present in the academy.

Many Hindus have expressed concern about the quality and nature of Hinduism scholarship emanating from the U.S. academy. What kind of work has drawn criticism from the Hindu community? Here are just a few examples:

1. In his book on [Ganesha](#), the beloved elephant-headed deity of Hindus, Emory University professor [Paul Courtright](#) made claims that *Ganesha's trunk represents a limp phallus and the fondness for sweets of this child deity carries "overtones" of a desire for oral sex.*

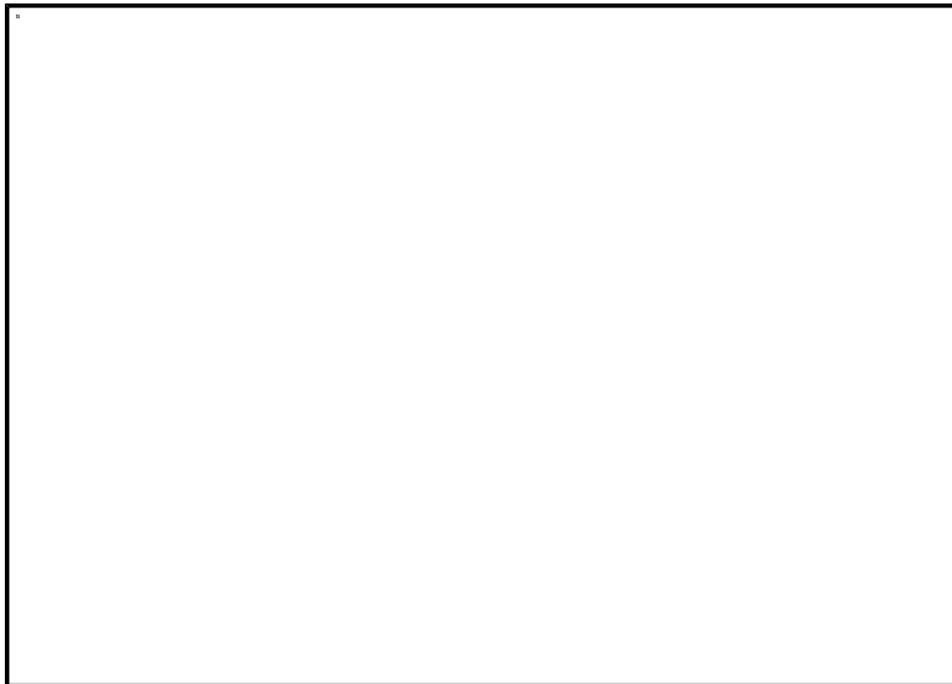
2. University of Chicago professor [Wendy Doniger](#) has been quoted in the Philadelphia Inquirer calling the [Bhagavad Gita](#), a sacred Hindu text, "**a dishonest book**" that "**justifies war.**"
3. In her article on Hinduism in Encarta, which serves as a mainstream introduction for general audiences, Doniger highlights what she calls "contradictions" in the Hindu tradition--often using deprecating parenthetical asides, unusual for such an encyclopedia entry.
4. In [Kali's Child](#) Rice University professor [Jeffrey Kripal](#) portrays Sri Ramakrishna, a much-revered Hindu spiritual leader, as **a sexually abused homosexual child-molester.**

"Kali's Child" has become a standard reference on Ramakrishna in the U.S. academia; **the works of Courtright, Kripal and Doniger are similarly served up as mainstream interpretations of the Hindu tradition, finding their way into museum exhibits and primary references for encyclopedias.**

Refer to [Swami Tyagananda](#) has done a detailed review of [Kali's Child](#) including some of its many translation errors:

[Kali's Child Revisited or Didn't Anyone Check the Documentation? - By Swami Tyagananda](#)

(source: [U.S. Hinduism Studies: A Question of Shoddy Scholarship - By Sankrant Sanu - beliefnet.com](#)).



The humiliation of repression by the British in the Punjab, even more than the Amritsar Massacre of April 1919 which they followed.

(source: [India: A Concise History - By Francis Watson](#) p. 153).

Persistent Mental Colonization of the Indian mind

The chief event that caught the imagination of the Hindus, all and sundry, was exposure of [Paul Courtright's](#) attempt to pass cheap "smut" as scholarship. I liken this to the spark triggered by **fat-smeared cartridges in 1857—the first war for the liberation of the colonized Indian mind has begun.** However, the failure of 1857 is something we must learn from, and try to avoid in this venture. Firstly, we must realize that **sepoys would be deployed by the Western academics against their compatriots and we must not be taken in by these sepoys.**

Western academics and their Indian Sepoys have feeling the heat of the Indian rebellion started a

tirade against any Indians daring to oppose their dogmas on their elitist list [RISA](#) (Religion in South Asia) and its look-alikes.

(source: [RISA shenanigans and the "Sepoy Mutiny" - By Rajita Rajvasishth - swaveda.com](#)). Refer to chapter on [Conversion](#).

Please refer to [Impressing the whites: The new international slavery – By Richard Crasta](#).

Also Refer to [Visions of the End of the World - By Dr. Subhash Kak - sulekha.com](#) and [Onward Christian Soldiers: The Holy War on Science - By Robert Todd Carroll](#).

For more on [Christian Fundamentalism Agenda in USA](#), refer to:

[A conflict between Science and God - By Martin Kettle - Guardian](#) and [Quotes from The American Taliban](#) and [Christian Fundamentalists to Push Bible as Classroom "Knowledge"](#) and [Bush, the Neocons and Evangelical Christian Fiction: America "Left Behind" - By Hugh Urban](#) and [The Christian Right, Dominionism, and Theocracy - publiceeye.org](#). and [Dinosaurs, evangelicals and the state - By Justin Webb - BBC](#). and [Cornell President Says "Intelligent Design" Religion, Not Science](#) and [American Fundamentalists, Religion in America's Public Square: Are We Crossing the Line? - By Abraham H. Foxman ADL National Commission Meeting](#) and [Intelligent designers are out to Christianize America](#)

Also refer to [Battlefield Earth - By Bill Moyers](#) and [The Godly Must Be Crazy - By Glen Scherer](#) and [Rapture or Rupture? - By Bryan Zepp Jamieson](#). Refer to [The Republican War on Science - By Chris Mooney](#) and [Resurgence Of Religious Right Among Top Concerns - totallyjewish.com](#). [More evangelicals turning up in elite circles, schools - By Laurie Goodstein](#) and [David D. Kirkpatrick](#) and [David D. Kirkpatrick](#) and [David D. Kirkpatrick](#) - The New York Times/May 22, 2005. [The Crusaders: Christian evangelicals are plotting to remake America in their own image - By Bob Moser - rollingstone.com](#) and [Dominionist](#). Refer to [As America declines, the Bible thumpers take hold - By Ramesh Rao - indiareacts.com](#) and [How the Dominionists Are Succeeding in Their Quest for National Control and World Power - yuricareport.com](#). [America is a religion - By George Monbiot - guardian.co.uk](#)

Indian Academic Sepoys or Uncle Tom?

Hindu Bashing - In The Name Of Freethinking – By S Aravindan Neelakandan

There is now a new kid in the secularist bloc crusading against Hindutva -- [Ms. Meera Nanda](#), (author of [Prophets Facing Backward: Postmodern Critiques of Science and Hindu Nationalism in India](#) and [Intellectual Treason - By Meera Nanda](#) - a fellow of the [American Council of Learned Societies](#) at [Columbia University](#). Saddled well in the column spaces of **pro-Chinese newspapers** and magazines like [The Hindu](#) and [Frontline](#), she charges against the ecologically sound windmills of Hindutva. In her mind however the windmills morph neatly into Nazi dragons and the delusory contagion of the mind spreads to the brains of other pseudo-secularist intellectuals.

Essentially what [Ms. Nanda](#) peddles are **Marxism and a critique of Hinduism** -- a critique that belongs to such a bygone era of [Colonialism](#), that even a third-rate evangelist would think twice before mouthing it. But [Ms. Nanda](#) tries to sell these outdated potions under the attractive label of 'freethinking'.

[Ms. Nanda's pseudo-freethinker position, denouncing \[Swami Vivekananda\]\(#\)](#) in the pretense of advancing scientific temper, gets a **jolt from one of the greatest scientists of modern India**. [Satyendranath Bose](#) (1894-1974) in whose name go a family of sub-atomic particles – Bosons -- has this to say about the relevance of Swami Vivekananda:

"In Vivekananda we find an unprecedented synthesis of the scientific temper and spirituality. India needed this sort of education in his times. The need persists even today. ...In our present period of crisis all the more specially we recall Swami Vivekananda. Today if we fail to regenerate his ideals then it is pointless for us to feel proud of his heritage."

Indian culture has elements conducive for the spread of scientific temper among the masses of

India, more than perhaps any other surviving traditional culture. Indian culture allows pluralism.. Indian culture assures freedom. Another great achievement of the Hindu civilization that ensured that religion and science did not clash..

Thus, we find [Bhaskara II](#) (12th century CE) asserting that: "It is necessary to speak out the truth accurately before those who have implicit faith in tradition. It will be impossible to believe in whatever is said earlier unless every erroneous statement is criticized and condemned."

Not only was Bhaskara **not burnt at the stake** but was venerated as an Acharya. Walking the path of one's inner search, not based on authority or blind faith but based on intelligence is one of the basic aspects of Indian culture.

(**Note:** In 1992 the [Church](#) did a *mea culpa* and declared that it was wrong when it persecuted [Galileo](#), ex cathedra or not).

(**Note:** [Uncle Tom - By Harriet Beecher Stowe](#) (1811-1896) - eventually came to mean an African American who **sells out** his people's interests and still does today. **A black man who will do anything to stay in good standing with "the white man" including betray his own people. A byword for lackey and sell-out - black freedom struggles by ingratiating himself with his white overseers -** <http://www.urbandictionary.com/define.php?term=Uncle+Tom>. Miss Nanda has been invited to talk at the [Le Centre d'Études de l'Inde et de l'Asie du Sud](#)).

[Charles H. Townes](#) (1915 -) Nobel Prize Laureate in Physics, who invented the microwave-emitting - MASER says:

"Indian students should value their religious culture and of course, the classical Indian culture bears importantly on the meaning of life and values. I would not separate the two. To separate science and Indian culture would be harmful. ...I don't think it is practical to keep scientific and spiritual culture separate."

(source: [In The Name Of Freethinking – By S Aravindan Neelakandan - sulekha.com](#)).

Refer to chapter on [Quotes](#) and [Advanced Concepts](#) and [European Imperialism](#) and [Hinduism, Environmentalism and the Nazi Bogey - A preliminary reply by Dr. Koenraad Elst to Ms. Meera Nanda](#) and [A Rejoinder to Meera Nanda's Article "Postmodernism, Hindu nationalism and Vedic science" by Srikant - swaveda.com](#) and [Le Centre d'Études de l'Inde et de l'Asie du Sud](#)).

Also refer to [Bigotry and Prejudice: the Depiction of Hinduism in the West - By Rajeev Srinivasan - rediff.com](#) and [Endemic discrimination against Hindus - By Rajeev Srinivasan](#)

Refer to [Distortion of Indian History and School Textbooks](#)
<http://www.petitiononline.com/history1/petition.html>

Please refer to [Impressing the whites: The new international slavery – By Richard Crasta](#). Refer to chapter on [Conversion](#).

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Biases in Hinduism Studies - By Abhijit Bagal

Jules Michelet (1798 -1874) French writer and the greatest historian of the Romantic school wrote about the Ramayana:

"Divine poem, ocean of milk!"

"Whoever has done or willed too much let him drink from this deep cup a long draught of life and youth.....Everything is narrow in the West - Greece is small and I stifle; Judea is dry and I pant. Let me look toward lofty Asia, and the profound East for a little while. There lies my great poem, as vast as the Indian ocean, blessed, gilded with the sun, the book of divine harmony wherein is no dissonance. A serene peace reigns there, and in the midst of conflict an infinite sweetness, a

boundless fraternity, which spreads over all living things, an ocean (without bottom or bound) of love, of pity, of clemency."

Such was the first and enduring impression made on Michelet by the Ramayana. For more on Michelet refer to chapter on [Quotes](#).

[Rajiv Malhotra](#), founder of the [Infinity Foundation](#), a non-profit organization based in Princeton, New Jersey, engaged in making grants in the areas of compassion and wisdom, writes in an article dated December 25, 2000:

"Our US Congressman, who is a member of the India Caucus and will be part of the Congressional delegation visiting India in early January, spent considerable time with me today specifically on the Ramayana portrayal by Professor Susan Wadley. The Congressman said that he was appalled at the inflammatory approach in the Ramayana material, and was especially concerned that it was done under Federal grant money as that could give it the aura of governmental stamp of approval. While there is the First Amendment of the Constitution giving freedom of speech, it is not the job of the Federal Government to spend the taxpayer's money in support of what is essentially hate speech. He also felt that the standard in case of school material should be at a higher level of sensitivity towards minority communities in America, of which the Hindus are one. He promised to write to Washington supporting our position, and will also explore a way to get us in contact with the relevant authorities to participate in future grants of this kind. Let's keep our fingers crossed."

The above article by Rajiv Malhotra is with reference to [Professor Susan Wadley's](#) work emerging from two National Endowment for the Humanities grants (1994 and 1997) received by her to train high school teachers to teach the Indian epic Ramayana to American students. In an internet article dated September 7, 2000, Susan Wadley describes herself as the Director of South Asia Center and Ford Maxwell Professor of South Asian Studies, Syracuse University, and her work that led to the creation of the Ramayana course material and workbook as "A second WEB page project emerges from the two National Endowment for the Humanities institutes for high school teachers that I taught in 1994 and 1997. These four week institutes focused on the Ramayana and its history, its relationships to changing social and cultural norms, its presentation in art and drama. Teachers at the institutes created lesson plans and instructional materials that have been added to: these are found at <http://www.maxwell.syr.edu/southasiacenter/ramayana/>."

Many have complained that the workbook developed by Susan Wadley depicts Lord Ram as an invading-outsider, imperialist, oppressor, misogynist, and a racist and that the workbook sounds more like the rant of an over zealous racist than that of an "objective" and "neutral" scholar.

A letter written by [Dr. David Gray](#), protesting the biased portrayal of [Ramayana by Susan Wadley](#), was sent on December 1, 2000, to the National Endowment for the Humanities (NEH) with a copy to Richard W Riley, who was the Secretary of Education, U. S. Department of Education, at that time. Some excerpts from the Letter are presented here:

"While the project generated useful course material, it also included what are clearly partisan and political readings of the epic, as well as outright inflammatory 'cheap shots' at a sacred text. This complaint is on behalf of United States citizens and parents of school children. Hinduism and Sikhism (which also worships Rama) are no longer merely about a far away exotic land that Americans have little to do with. We have Hindus and Sikhs right here in our classrooms today, amongst our office co-workers and as our neighbors. It is irresponsible for any multicultural school to introduce a protest song against Hindus and Sikhs that includes hate speech alleging that "Muslims were targeted", or that certain people are "enslaved to form a monkey army" with the purported intention to "attack Muslims". What does this do to foster mutual respect and understanding among different ethnic and religious communities in America's sensitive tapestry, now represented in classrooms? Should Government funds be used to create such racially and religiously inflammatory teaching materials, denigrating to one's classmates' sensitivities, ironically in the name of multiculturalism? We understand that academic freedom, and the freedom of speech, allows us all in this country to espouse ideas that may be unpalatable to some. These ideas could be politically or culturally biased or even prejudiced. However, such bias about others' religions and religious ideals, others' sacred texts and spirituality, when it is presented to high school students by non-experts (high school teachers), would lead to a warped understanding of others' history and religions and to unintended consequences, including stereotyping and hatred of minority groups. The particular version of the Ramayana that Professor Wadley includes in the lesson plans, and that she says is her favorite version of the many songs on the God-king Rama and the Ramayana, was composed by an anti-Hindu activist. This particular "song" is included in the essay titled, "The Ramayana and the Study of South Asia" ("Education About Asia", volume 2, number 1, Spring 1997, page 36, by Susan S Wadley)."

Providing an analogy with other religions, the letter goes on to say:

“This same principle carries over to the study of other religions: for example, Christianity or Islam. Some of the scholars who have studied the Bible have read all or part of it as being patriarchal and oppressing women, Jews, homosexuals and blacks. There are others who criticize its violence and the way it is used to oppress the poor. Still others question the authenticity of the Bible and the real-life events of Jesus. Of course, most Christians see the Bible as containing God's words and would be horrified at the "deconstruction" of their sacred text. Would we provide such portrayals of the Bible to our secondary school students, especially dramatized in performances of hate songs in the manner recommended by Professor Wadley? Christians would object vociferously at what they would call an unfair portrayal of their faith. Islamists and Muslims would similarly protest if one were to characterize Prophet Mohammed as a jihadist and an oppressor of women, even if that were supported by textual references. Scholars can debate controversial views on the Ramayana and the Bible all they want. We just don't find it necessary to import such debates into classrooms where children are beginning to understand the basic contours of each religion. **The question that Professor Wadley should have addressed is this: if I were a Hindu, Buddhist, Christian, Jew, or Moslem, how would I want my faith to be understood by those outside it?** We believe she has not adequately understood this problem or has deliberately chosen to ignore it. Were this simply a scholarly interpretation, this would be an unfortunate, but not a public, issue.”

The “song” that the letter refers to is in worksheet 2 of the course material and instructs the students to “Read this song sung by an untouchable in north India.” Some lines from the song have been reproduced below:

*“Once the Aryans on their horses invaded this land.
Then we who are the natives became the displaced.
Oh Rama, Oh Rama, You became the God and we the demons.
You portrayed our Hanuman as a monkey,
Oh Rama, you representative of the Aryans.
Muslims were targeted and "taught a lesson".
To destroy Lanka, Oh Rama, you
Formed us into a monkey army.
And today you want us,
The working majority,
To form a new monkey army
And attack Muslims.”*

Lord Ram is thus depicted as an “Aryan Invader” in school textbooks for American kids. [The Aryan Invasion Theory](#) (AIT) itself is highly controversial with some scholars suggesting that it is a colonial and racist construct of the 19th century. Some scholars have suggested that there was no invasion but a gradual migration leading to the Aryan Migration Theory (AMT). Some other scholars have suggested that there was no invasion or migration, that the Aryans were indigenous to India, and that the term Aryan does not refer to a caste or a race, rather it refers to one with a noble behavior. There is a fourth group of scholars who say that people from India migrated to other parts of the world such as Central Asia and Europe and spread the *Vedic* (Based on the Vedas, books written in Sanskrit, the largest and most ancient body of literature preserved by mankind) civilization there, and, not the other way round – This is known as the Out of India Theory (OIT). Unfortunately, many scholars such as Professor Wadley often fall into the trap of labeling all of India's problems as 'Hindu', whereas they would not label the very high incidence of child abuse, rape, massive prison population, drug and other addictions, and high incidence of clinical depression in the U. S. as 'Judeo-Christian' problems.

(source: [Biases in Hinduism Studies - By Abhijit Bagal - indiacause.com](#)). Also refer to [Biases in Hinduism Studies Part I-IV - By Abhijit Bagal - indiacause.com](#) and chapter on [Glimpses XI](#)). Also Refer to [Visions of the End of the World - By Dr. Subhash Kak - sulekha.com](#) and [Onward Christian Soldiers: The Holy War on Science - By Robert Todd Carroll](#). Refer to chapter on [Conversion](#).

Also refer to [Bigotry and Prejudice: the Depiction of Hinduism in the West - By Rajeev Srinivasan - rediff.com](#) and [Endemic discrimination against Hindus - By Rajeev Srinivasan](#)

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Marxists have taken to rewriting Indian history on a large scale and it has meant its systematic falsification. They have a dogmatic view of history and for them the use of any history is to prove their dogma.

The Marxists' contempt for India – particularly the India of religion, culture, and philosophy – is deep and theoretically fortified. It exceeds the contempt ever shown by the most die-hard imperialists. Some of the British had an orientalist's fascination for the East, but Indian Marxists suffer from no such sentimentality. The very "Asiatic mode of production" was primitive and any "superstructure" of ideas and culture built on that foundation must be barbaric too and it has better go.



Karl Marx ruled out self-rule for India altogether and in this matter gives her no choice. He says the question is "not whether the English had a right to conquer India, but whether we are to prefer India conquered by the Turks, by the Persian, by the Russian, to India conquered by the Briton." His own choice is clear.

Indian Marxists fully accept his thesis, except they are also near-equal admirers of the "Turkish" conquest of India.

Indian Marxists get quite lyrical about this conquest and find quite a fulfillment in it. Let us illustrate the point with example of M N Roy. His had admiration for [Muslim Imperialism](#). He admires the "historical role of Islam" in a book of the same name and praises the "Arab empire" as a "magnificent monument to the memory of Mohammed." He hails Muslim invasion of India and tells us how "It was welcomed as a message of hope and freedom by the multitudinous victims of Brahmanical reaction."

Marxists writers and historians ([M N Roy](#), [Romila Thapar](#), [Ifran Habib](#), [K N Panikkar](#), [D D Kosambi](#), [D N Jha](#), [Satish Chandra](#) and others...) are all over the place and they are well entrenched in the academic and media sectors. They have a great say in University appointments and promotions, in the awarding of research grants, in drawing up syllabi, and in the choosing and prescribing of text-books. No true history of India is possible without countering their philosophy, ideas and influence.

(source: [Hindu Temples: What Happened to Them Volume I - By Sita Ram Goel - Voice of India](#) p. 285-286). Refer to chapter on [Islamic Onslaught](#) and [European Imperialism](#)

Please refer to [Impressing the whites: The new international slavery – By Richard Crasta](#). Also Refer to [Visions of the End of the World - By Dr. Subhash Kak](#) - [sulekha.com](#) and [Onward Christian Soldiers: The Holy War on Science - By Robert Todd Carroll](#). Refer to chapter on [Conversion](#).

Refer to **Distortion of Indian History and School Textbooks**
<http://www.petitiononline.com/history1/petition.html>

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Macaulayism

Indian Marxism is only a passing phase in a much larger trend known as Macaulayism, named after the British administrator designed to create a class of people in Indian in skin color but British in every other respect. "Macaulayites" are those Indians who have interiorized the colonial ideology of the "White Man's Burden" (as [Rudyard Kipling](#) called it in a famous poem): the Europeans had to come and liberate the natives, "half devil and half child", from their native culture, which consisted only of ignorance, superstition and the concomitant social evils; and after this liberation from themselves, these Indians became a kind of honorary Whites.

Macaulay's policy was implemented and became a resounding success. The pre-Macaulayan vernacular system of education was destroyed, even though British surveys had found it more effective and more democratic than the then-existing education system in Britain. The rivalling educationist party, the so-called Orientalists, had proposed a Sanskrit-based system of education, in which Indian graduates would not have been estranged from their mother civilization as they became through an English education....."

This is the continuance of, in a series the culmination of the Macaulay-Missionary technique. **The British calculated that to subjugate India and hold it, they must undermine the essence of the people: this was Hinduism, and everything which flowed from it. Hence the doggedness with which they set about to undermine the faith and regard of the people for five entities:**

- the gods and goddesses the Hindus revered;
- the temples and idols in which they were enshrined;
- the texts they held sacred;
- the language in which those texts and everything sacred in that tradition was enshrined and which was even in mid-19th century the lingua franca - that is, Sanskrit;
- and the group way of life - the Brahmins. The other component of the same exercise was to prop up the parts - the non-Hindus, the regional languages, the castes and groups which they calculated would be the most accessible to Missionaries and the Empire.



As **Ashish Nandy**, a Christian critic of old and new forms of colonialism, has observed: "**Schooling is the chosen instrument of alienation. The brightest children are snatched away from familiar surroundings to be introduced in schools based on Western model. When they leave, they speak the language of the colonizer and can no longer communicate with their own people.**"

Persons no less than [Mahatma Gandhi](#), [Swami Vivekanada](#), [Rabindranath Tagore](#) etc have called for a change in the teaching of history.

Mahatma Gandhi said "I find daily proof of the increasing and continuing wrong being done to the millions by our false **deindianising of education**. These graduates who are my valued associates flounder when they have to give expression to their innermost thoughts. They are strangers in their own homes. What is worse, even the swaraj for which we are struggling may become foreign in character when we finally get it." His words were indeed prophetic

In spite of Islamic Onslaught and British Imperialism, our children should read what the [West Bengal's Leftist government](#) is teaching kids. Refer to an extract from the, textbook for Class V.

"Islam and Christianity are the only religions which treated man with honor and equality..." (Refer to chapter on [Islamic Onslaught](#) and [European Imperialism](#)).

Today the **Marxists** are in the same business of conversion. For their outlandish dreams to be realized it was just as essential that the people lose faith in, and regard for, that they cut themselves off from their roots. While our eminent historians try to belittle the achievements of Indian art and architecture in the ancient period - by insinuating that it was derived from other countries, by seeing in it only reflection of the life of the privileged classes - **Soviet historians** talk of the high standards the Indians attained in these spheres. They talk of high originality..."

(please refer to [Hindu Culture](#) for more on Soviet historians)

(source: [Eminent Historians - By Arun Shourie](#) Harper-Collins, New Delhi ISBN 8190019988 p. 193-243 and [Decolonising The Hindu Mind - Ideological Development of Hindu Revivalism - By Koenraad Elst](#) Publisher: Rupa ISBN: 81-7167-519-0 p. 25-26). Refer to chapter on [European Imperialism](#) and refer to [Why are India's Achievements so little Known?](#)).

Please refer to [Impressing the whites: The new international slavery – By Richard Crasta](#). Also Refer to [Visions of the End of the World - By Dr. Subhash Kak](#) - [sulekha.com](#) and [Onward Christian Soldiers: The Holy War on Science - By Robert Todd Carroll](#). Refer to chapter on [Conversion](#).

Refer to **Distortion of Indian History and School Textbooks**

Conclusion

The Perennial Hindu Mind



Sri Aurobindo (1872-1950) most original philosopher of modern India. Education in England gave him a wide introduction to the culture of ancient, or mediaeval and of modern Europe. **He was described by Romain Rolland as ' the completest synthesis of the East and the West.**

He remarked in 1911: "A time must come when the Indian mind will shake off the darkness that has fallen upon it, cease to think or hold opinions at second and third hand and reassert its right to judge and enquire in a perfect freedom into the meaning of its scriptures."

The Hindu mind represents humanity's oldest and most continuous stream of conscious intelligence on the planet. Hindu sages, seers, saints, yogis and jnanis have maintained an unbroken current of awareness linking humanity with the Divine since the dawn of history, and as carried over from earlier cycles of civilization in previous humanities unknown to our present spiritually limited culture.

The Hindu mind sustains a vision of eternity and infinity.

The Hindu mind, under siege during the Islamic invasions, lost its eminence in the world forum during the colonial era. In the 18th and 19th century great Western thinkers like Voltaire and Goethe praised the Hindu tradition and the Brahmin class that sustained it. However, those seeking to convert or conquer India tried to turn the Hindu mind and lofty spirituality and philosophy into mere idolatry, eroticism, and superstition.

The Hindu mind started and shaped the Indian independence movement. The prime figures of this movement in the early 20th century were, at least in their private lives, staunch Hindus, and practitioners of Yoga. The Hindu worldview of Vivekananda, Aurobindo or Gandhi was replaced by a Leftist-Marxist worldview, guided by Nehru, who was a Fabian socialist with little regard for anything Hindu. To shore up their position, the Leftists in India created an alliance of anti-Hindu forces, including even missionaries, which they did not do in any other country.



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The Hindu mind sustains a vision of eternity and infinity.

Today, the Indian Marxist elite have made 'Hindu' a dirty word

The textbooks and media of India, guided by their **Marxist elite, banished Hindu concerns** and made them the main target of their abuse and ridicule. **'Hindu' became a dirty word for them and the idea that there was any Hindu civilization was scorned, just as it was by the previous colonial masters.** The result was that independent India was still ruled by a foreign and hostile mindset.

Nevertheless, the Hindu mind, being the native intelligence of the country, could not be suppressed. Today they are reexamining history from a Hindu perspective and exposing the colonial distortion of the Vedic heritage that fails to recognize the spiritual roots of Indic civilization.

Yet more commonly, **Leftists in India have made the allegation of extremism against Hindu forces that is at best an exaggeration and at worst a complete invention. This anti-Hindu propaganda has been a ploy to discredit the Hindu cause and protect their citadels of power that a Hindu revival would take away from them. The Leftists have thrown their typical denigrating slurs against Hinduism as fascist, Nazi or fundamentalist, perhaps hoping that these distortions will arouse negative reactions and keep people from really looking at the Hindu cause.**

(source: [Hinduism and the clash of Civilizations - By David Frawley](#) p. 12 –19).

**Criticizing Hinduism with impunity in academia and the media?
Hindus and Scholars - By Arvind Sharma - Excerpts**

Even today, with Indian scholars also involved in the academic study of Hinduism, Western scholarship exercises a sway on the Indian mind out of all proportion to its size and in a way not comparable to its role in other religions. Indeed, in India Hinduism is still widely understood in Western terms—terms that include a **highly negative perspective on its role in Indian public life and public education.**

During the first 50 years of Indian independence, this perspective was embraced by an Indian government that was guided by principles of socialism and secularism. Socialist thought treated all religion as a non-scientific relic of the past. Indian intellectuals specifically blamed Hinduism (along with imperialism) for India's appalling poverty, and denounced any Hindu political expression as a threat to the state even as they were sparing in their critique of the minority religions of Islam and Christianity.

In the 1990s, two developments began to disturb the ease with which **Hinduism could be criticized with impunity in academia and the media.** The first was the rise to political power of the BJP party as the major partner in a new governing coalition. **This meant that it was no longer possible to dismiss Hinduism out of hand as a species of social pathology.**

Concurrently, and impinging more directly on the Western scholars of Hinduism, was globalization and the consequent growth of a well-educated, professional, and computer-savvy Hindu community in North America. Previously, North American academics could write without having to take into account the reaction of the Hindu faith community, which lay halfway around the world. But immigration was now bringing Hindus to the door of the American ivory tower.

Of course, the academics continued to insist that their work was open to critique by other academics only, and not by the faith community. But educated Hindus were increasingly critical of the new vogue of using psychoanalytic methods to interpret Hinduism. This approach was, they claimed, far more subjective than traditional historical and philological methods. And with the emergence of the Internet they began to go over the heads of the academics and express their dissatisfaction with psychoanalytic presentations of Hinduism directly to the Hindu faith community itself.

The turning point came with the publication of [Kali's Child](#) by [Jeffrey Kripal](#) in 1995. **This book made the sensational claim that Ramakrishna (1836-1886), one of the most revered swamis, or holy men, of modern India, who was known for being a life-long celibate, was actually a latent homosexual.**

Written under [Wendy Doniger](#), a pre-eminent Indologist at the University of Chicago, and published by the Chicago University Press, [Kali's Child](#) won a book award from the [American Academy of Religion](#) (AAR), the largest professional organization of religion scholars in the world. The author spent a year teaching at Harvard. Here, it seemed, another brilliant career was being made by applying psychoanalysis to the study of Hinduism—or, depending on one's point of view, by making Hindu saints appear, as it were, biodegradable.

But the book generated profound uneasiness in the Ramakrishna Mission and then in the Hindu community at large. It was said that the author had obtained access to the mission under false pretenses, and further, that the Bengali language expert at the University of Chicago was absent on the day of Kripal's dissertation examination. But these were just allegations.

Then, in November 2000, [Swami Tyagananda](#), a member of the [Ramakrishna Order](#) and the Hindu "chaplain" at Harvard University, produced a tract entitled ["Kali's Child Revisited or Didn't Anyone Check the Documentation."](#) which questioned the author's linguistic competence in Bengali on which the whole thesis hinged. Bound copies of the tract were distributed at the annual meeting of the AAR and it was posted on the Internet as well (<http://www.infinityfoundation.com/ECITkalichildframeset.htm>). **Kripal did not respond to Tyagananda's critique in any detail, and to date still has not. Such**

perceived indifference to an obviously credible critic was noticed by the Hindu community, and independent scholars within the community took it upon themselves to explore the matter further.

For their part, Western academics should understand that depicting Hinduism in a manner perceived as provocatively demeaning by the Hindus themselves does nobody any good. Nor is the cause of civilized intellectual discourse advanced if they decline to respond to informed critiques simply because the critics do not happen to be academics. It tempts the critics to conclude that the emperors have no clothes.

(source: [Hindus and Scholars - By Arvind Sharma](#)). Refer to [Taking Back Hindu Studies - By Srinivas Tilak](#) - sulekha.com. Also refer to [Call For An Intellectual Kshatriya - by Rajesh Tembarai Krishnamachari](#) and [Washington Post and Hinduphobia - By Rajiv Malhotra](#) - sulekha.com and [Alerting Naked Emperors in an Age of Academic Arrogance - By Narayanan Komerath - Swaveda.com](#) and [Protestant Pedagoques Peeved at Protest Against Porn-Peddling - By Narayanan Komerath](#) - indiacause.com and [The Post and Manufacturing Consent - By Sankrant Sanu](#) - sulekha.com).

Saying anything good about Hinduism and you are automatically labeled as belonging to the Sangh Parivar by insecure Western Academia and their brown Indian counterparts?

Refer to [Prof. James G. Lochtefeld](#) - <http://www2.carthage.edu/~lochtefe/hsource.html>. and chapter on [Glimpses IX](#)

Please refer to [Impressing the whites: The new international slavery – By Richard Crasta](#). Also Refer to [Visions of the End of the World - By Dr. Subhash Kak](#) - sulekha.com and [Onward Christian Soldiers: The Holy War on Science - By Robert Todd Carroll](#). Refer to chapter on [Conversion](#).

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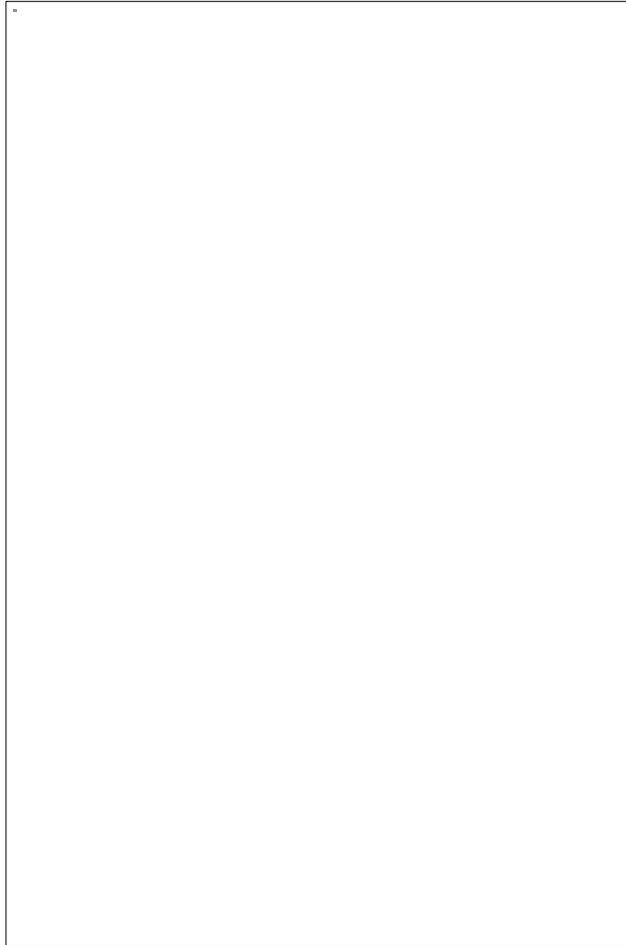
Stereotypes in Schooling: Hinduism - By Yvette C. Rosser (some excerpts)
Negative Pressures in the American Educational System on Hindu Identity Formation

"The war against Hindus is a media war, beginning in textbooks, but global in its scale." - says [George Thundiparambil](#)

Stereotypes about India and Hinduism when taught as fact in American classrooms may negatively impact students of South Asian origin who are struggling to work out their identity in a multicultural, predominately Anglo-Christian environment.

In American textbooks, **Hinduism is referred to as one of the world's "five great religions" and yet paradoxically, Hindu beliefs and traditions are often represented as a superstitious localized collection of archaic cults.** Hinduism is too complex, too dense, too unbelievable, on the level of Greek mythology but with too many gods who are even more bizarre than Zeus and the pantheon of Mount Olympus, who were at least the precursors of "Western traditions." **During the impressionable teenage years, these negative portrayals can cause shame and embarrassment among Indian-American students regarding their ancestry and can engender a dislike for India.** Students may also respond to these negative stereotypes by adopting a defensive posture vis-à-vis the teacher's presentation, as they feel compelled to correct misperceptions.

This essentialist presentation of Indic Civilization can be summarized as the standard pedagogic approach which runs quickly from the "Cradle of Civilization"—contrasting the Indus Valley with Egypt and Mesopotamia—on past the Aryans, who were somehow our linguistic (and/or racial) ancestors—to the **poverty stricken, superstitious, polytheistic, "caste ridden" Hindu "way of life" . . . and then somehow magically culminates with a eulogy of Mahatma Gandhi.**



Durga from Angkorwat.

Negativities may persist in classes at the University level, in which Hinduism is represented as myth, rather than a living tradition embodying universal truths—as Hindus would naturally perceive it. Wars, disease, population, Gandhi, Mother Theresa, female infanticide, flooding, and starvation." "India," stated another student was "only thought of as a third world country—considered inferior and totally ignorant of world events."

The majority of the informants' comments agreed with this list of essentialisms. Though most stated that "Hinduism, the caste system, poverty, third world country inferiority" were the aspects of India that were stressed, one student did state that her teacher "dealt only with the independence movement." One articulate informant complained that, in her classes, India was not depicted accurately and "only negativities were enforced, [India was not presented through] a wide picture." She continued by summarizing the gist of the treatment of India: "**We all starve. We eat monkey brains. We worship rats. We worship cows.**" Ultimately she observed that "Only Gandhi and ancient India were covered with any respect." Another informant reinforced this assessment with his list of topics, which can be said to form the structure of most high school classroom presentations. He cited, "**Indus Valley, British occupation, Gandhi,**" and then added, "**That's it!**"

One informant complained that "Hinduism" was described as "some sort of bizarre mystic religion in which people do dances and worship strange things. India is full of poor uneducated starving people, a country on the verge of collapse." Critical of the stereotype-as-fact orientation, another young man stated "The poverty of India was blown out of proportion and no Asian countries were credited with the artistic and literary contributions they made to the world. Islamic nations were presented as fanatical, China was the 'communist enemy', Japan was an economic and educational threat and India was overpopulated." The majority of the informants agreed that when India was studied, "Religion and the caste system were emphasized." Several noted that when studying

Gandhi, in the context of Partition, "animosity between Hindus and Muslims" was discussed.

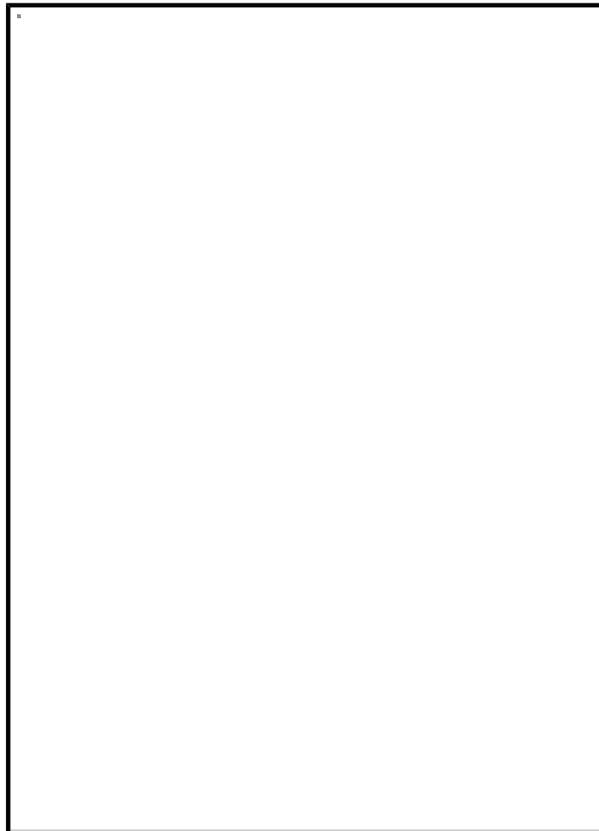
The textbook gives both the **Mahabharata** and the **Ramayana** paragraph-length descriptions which, considering space limitations, is at least adequate. The book explains that in the **Bhagavad-Gita** "doing one's moral duty according to one's responsibilities marks the highest fulfillment in life." It mentions Rama and Sita who "symbolize the ideals of Indian manhood and womanhood." The next statement is strange. It claims that from these epics and the

" **Upanishads** and the **Vedas** themselves, scholars have pieced together the origins of the two most important influences in Indian history—the caste system and Hinduism."

This textbook, published in 1990, can not be expected to be free of Euro-centric jargon, but it should not perpetuate the patronizing perspective that scholars have "pieced together" the essence of India and through their reconstructions have discovered the origins of Hinduism, based primarily on the caste system. Though this may be a subtle complaint, it represents the overall tone found in this type of presentation of Indian civilization—the burden of preservation by occidental scholars. Though this makes reference to the work of scholars, this phrasing in no way offers insight into the processes of historiography.

Once again, in concluding, the authors state that: "the caste system and Hinduism ranked as the most important developments of Indian history. These two ideas become interwoven in the fabric of Indian society."

The caste system has received far more space than anything else about ancient India. A total of nine paragraphs have been devoted to the topic of caste, to the exclusion of any mention of the famous poet Kalidasa, or ragas and rasas—systems of aesthetics, or statecraft. This book implies that nothing in India is more important than the caste system. The next heading, "Buddhism," begins after the four pages devoted to Hinduism stating that "Buddha did not accept the Hindu gods," and "Although he did not attack the Hindu caste system openly, he did not accept it."



Ganesha Buddha - He is also known as Shoden in Japan.

Biased and shoddy Western scholarship - "Buddha did not accept the Hindu gods?"

Ganesha holds an exalted position not only in Hinduism but also in Jainism and Buddhism. There are a

number of gods and goddesses from the Hindu tradition who appear in the Buddhist context. The four high gods: Brahma, Indra, Shiva and Vishnu and their respective Shaktis are integrated into Buddhism.

Indians should "hire a high-powered lawyer and sue textbook publishers for character assassination. How else could you get their attention so they would reconsider their treatment of South Asia except through a method that they all understand. Sue them for libel!"

On page 213 the authors state that "Mathematicians of India developed the system of Arabic numerals, but the Arabs transmitted the system to the West. The Arabs also contributed the concept of zero to mathematics." This implies that zero was an Arab concept, though the authors previously mentioned that the Arabs had transmitted zero from India. **Which is it?** The text does say that Arab views of a spherical earth with hemispheres is attributed to a Hindu idea.

(source: [Stereotypes in Schooling: Hinduism - By Yvette C. Rosser](#) - has an M.A. in Asian Studies from the University of Texas at Austin, and is currently completing her doctoral dissertation in Curriculum and Instruction at that university).

Also refer to [Bigotry and Prejudice: the Depiction of Hinduism in the West - By Rajeev Srinivasan - rediff.com](#) and [Endemic discrimination against Hindus - By Rajeev Srinivasan](#)

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The Early American Indologists

source: http://www.gosai.com/chaitanya/saranagati/html/nmj_articles/east_west/east_west_5.html

The American Oriental Society, founded in 1842 though the study of Sanskrit itself, did not start in American universities until some years later. The first American Sanskrit scholar of any repute was Edward Elbridge Salisbury (1814-1901) who taught at Yale (Elihu Yale was himself ultimately connected with India and had profound respect for Vedic philosophy). Another early Sanskritist, Fitzedward Hall (1825-1901) was in the Harvard class of 1846 but left college to search for a runaway brother in-of all places-India, where he continued his studies of Indian languages and even became tutor and professor of Sanskrit at Banaras. He was the first American scholar to edit a Sanskrit text-the Vishnu Purana.

One of Salisbury's students at Yale, William Dwight Whitney (1827-1901) went on to become a distinguished Sanskritist in his own right having studied in Berlin under such distinguished German scholars as Bopp and Weber. Whitney became a full professor of Sanskrit language and literature at Yale in 1854, wrote his classic Sanskrit Grammar (1879) and was the doyen of Indologists of his period. Whitney was succeeded in the Chair of Sanskrit Studies of Yale by Edward Washburn Hopkins (1857-1932). Hopkins was an excellent scholar but made his name principally as an exponent of India's religions. His book The Religions of India (1895) was for many years one of the principal works on the subject available in America and his Origins and Evolution of Religion published in 1923, sold well.

With Yale leading the way, Harvard caught up and beginning with James Bradstreet Greenough (1833-1900), had a succession of great Sanskrit teachers, the most distinguished among them was Charles Rockwell Lanman who taught for over forty years, publishing such works as Sanskrit Reader and Beginnings of Hindu Pantheism. But his greatest contribution was planning and editing of the Harvard Oriental Series. In his time he was responsible for influencing such students of his who were later to achieve literary renown as T. S. Eliot, Paul Elmer More and Irving Babbitt. The tradition of American Indologists has been nobly kept up by those who followed: to mention only a few names, A. V. William Jackson, Franklin Edgerton, W. Norman Brown, and Joseph Campbell.

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Articles

1. [Western Response to Modern India - By D. P. Singhal](#)
2. [Indian Response to Modern Europe - By D. P. Singhal](#)
3. [Haunted by Macaulay's ghost - By Francois Gautier](#)



1. Western Response to Modern India

Excerpts from [India and World Civilization- By D. P. Singhal](#) pp- 268.

The growing influence of Indian thought in recent years has indeed frightened some Western religious writers, such as Hendrick Kraemmer (World Cultures and World Religions), who have designated it as the "Eastern invasion of the West". Perhaps excessive anxiety to defend the Western Christian traditions may have led Kraemer to over-rate Indian influence. But there are many European scholars who have denounced Indian thought in unmistakable terms. Whether response or resistance, admiration or denunciation, all are equally indicative of impact and stimulus.

In a limited way the migration of Indian labor to other countries provided yet another link between India and the outside world. Indian settlers began to move to other countries in 1830, mainly to work on British plantations. This made abolition of slavery commercially possible a few years later, when the notorious indenture system was introduced in the British Empire. According to estimate, twenty-eight million Indians migrated to various countries between 1834 and 1932.

An important social survey, carried out in Britain about some years ago, produced some surprising results. A quarter of all those who professed belief in an after-life- an eighth of the population-did not believe that this after-life would be eternal; eleven percent of the believers actually declared their faith in transmigration. This was "perhaps the most surprising single piece of information to be derived from this research". Belief in transmigration is a typically Indian doctrine and is contrary to the creeds of Europe and Western Asia.

Politically and intellectually it was inevitable that there should have been some reaction in Europe against an invasion of Indian learning. Reaction against alien ideas appears to be a common human irrationality. Certainly, the nature of political relationships and nationalistic pride understandably played a significant role. European nations generally were more receptive to Indian ideas during the early period of their relationship which was based on relative equality. But as European political, technological and economic supremacy over Asia came to be recognized, an attitude of superiority crept into the European – and particularly the British- outlook. The influence of political relationships on cultural intercourse is further illustrated by the fact that, once the British became overlords of India, Indian learning drew more sympathetic and imaginative understanding from other European countries than it did from the British.

The discovery of Indian thought by European scholars in the eighteenth and nineteenth centuries led to an outburst of admiration and enthusiasm, mainly because they felt that Indian thought filled a need in their European culture. Neither Christianity nor the classical cultures of Greece and Rome were considered satisfactory any more and the European intelligentsia sought to apply the new knowledge, brought in increasingly by Indologists, to their own spiritual preoccupations.

It is significant that, with notable exceptions, India appears to have been most attractive to those Europeans who did not visit the country personally. In other words, Indian thought made a better impact on the European mind than did contemporary Indians.



Of all the European nations, **Germany's** response to India was most enthusiastic and open hearted. Perhaps the similarity between the German and the Indian mind, in the sense that both are given to contemplation, abstract speculation, and pantheism, and both have a tendency towards formlessness, inwardness, and transcendentalism, contributed toward German understanding of Indian

literature. **Leopold von Schroeder** says: "The Indians are the nation of romanticists of antiquity." The Germans are the romanticists of modern times". Sentimentality and feeling for nature are common to both German and Indian poetry, whereas they are foreign, for instance to Hebrew or Greek poetry. Another similarity is illustrated, by the Indian tendency to work scientific systems, India was the nation of scholars of antiquity, in the same way as the Germans are the nation of scholars of the modern times.



The **French** were not amongst the first Europeans to come into contact with India. But as soon, as French travelers, who are known for their literary taste, visited India and reported on their travels, French literary circles responded enthusiastically.



The British response to Indian learning was most mixed. Whilst India remained a trying political problem, she was a symbol of British power and achievement, as well as a major source of her economic wealth. Individual thinkers studied India closely and whilst some were fascinated, others were repelled. Often the political expedience-for instance the need to justify domination of India to the British public-British administrators were compelled to interpret Indian culture as degenerate and decadent.

Another barrier between Indian and British cultural co-operation was the Englishmen working in India. The early administrators were indifferent to anything except trade and profits; the later ones, after 1830, suffered from a sense of cultural inferiority, which compounded with political superiority, manifested itself in self-righteousness, prejudices, and arrogance. They often came to India for only a few years, invariably lived an exclusive life, and returned home to condemn Indian culture and traditions with gusto.

Their callous indifference to Indian art is well reflected by the fact that the liberal William Bentinck, who initiated social reforms in India, seriously considered the possibility of dismantling the Taj Mahal and selling the marble to meet the shortage of money in the Company's treasury. He was prevented because "the test auction of materials from the Agra palace proved unsatisfactory."

Fed on Macaulay, Mutiny, and Kipling, the English, no wonder, did not appreciate India.

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2. Indian Response to Modern Europe

Excerpts from ["India and World Civilization" - By D. P.Singhal](#) - Chapter VII pp- 273.

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Whilst Europe sought ancient Indian learning, India focused her attention on modern European knowledge. In this cultural encounter, initiative remained for the most part with Europe, for she was a young developing society with an inquisitive mind and the material resources to obtain easy access to what she fancied. In contrast, Indians even if they knew what they needed, could not get at it at will.

Western tradition is a highly generalized, extremely vague, and ill-defined concept that is often stretched to include or exclude anything at will to suit the purpose in hand. It is not a unitary system of thought, nor has it an unbroken historical continuity. There are deep controversies as to its exact nature and value, and it is a complex of diverse, even contradictory, ideologies and traditions. For instance, it is equally proud of the imprints of early Greek and Christian traditions which were relentlessly opposed to each other.

Even a casual investigation reveals the inherent contradictions of Western traditions. Western tradition is often characterized as one of material progress and scientific advancement, yet Christian mystical thought is superbly well developed, and until recently science was positively denounced in the Christian

West. In most respects scientific inquiry was much more highly developed in the Hellenistic period than it was in mediaeval Europe. In fact, exactly why Hellenistic science declined needs an explanation. Again, it is repeatedly pointed out that Western tradition stems from the enlargement of individual liberties, and that individual liberty is the essence of Western civilization. Some Western scholars go even much farther and assert that the West has regarded " a denial of freedom as a denial of the value of the individual and therefore as a sin against the soul of man."

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Yet it is not possible to completely ignore the Western institutions of slavery, feudalism, colonialism, and imperialism and racism. Western liberalism, of which the West can be justly proud , was born in the seventeenth century as a reaction against the violence and hatred that had prevailed during the almost unbelievably atrocious religious wars. But even since then, liberalism has not remained unchallenged in the West. Indeed, totalitarianism and suppression of freedom of thought and person appear to be the unbroken trend of a Western tradition that can claim most of the famous despots of world history, including Alexander, Julius Ceasar, Nero, Napoleon, Hitler, and Mussolini. This fact is even more startling when these dictators and conquerors are contrasted with the prophets of non-violence and peace, such as Gautama Buddha, Asoka, and Mahatma Gandhi, who were all born in Asia. Even the divine rights of kings, found far more serious advocates amongst Western monarchs- the Greek Alexander, the Roman Ceasars, Russians Czars, French Bourbons, and British Stuarts. It is true that the Western world has continuously fought for liberty, but this only serves to illustrate the existence of anti-freedom forces and a totalitarian current in Western tradition.

Again, it cannot be claimed, as it is often done, that the rise of Christianity did much to improve the position of the individual, for religious persecution has been a common feature of Western Christianity. The once persecuted Christians, having gained power, themselves became persecutors. The terrible struggles between Church and State were not fought for individual, or even religious freedom; the Church sought to compel the secular powers to serve its own purposes. Any individual who did not subscribe to the Church's belief was at once denounced as a heretic. Crusades and religious wars of extermination were often as bloody as Hitler's slaughter of the Jews and Gypsies.

The Church even persecuted the mediaeval minstrels and Gypsies because they loved freedom.

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Christianity, which is in practice a unique combination of beliefs and clergy, whilst owing its religion to Jesus and his early Asian disciples, is, in strict ecclesiastical hierarchy, an essential Western movement. Whatever may have been the value of the Church in religious practice, it has inhibited freedom of thought and individual liberty by relentlessly enforcing its presuppositions as eternal truths. It is the Church which sets moral standards for the individual and prescribes his belief. The organization of the Church is unparalleled in history. No federation of states has been as comprehensive and universal in taking hold of the minds of people, and no monarch or dictator has been given the complete and willing obedience of such a wide and vast body of peoples, as has the Church.

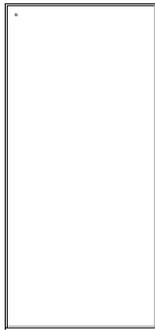
The Islamic Caliphate and the Buddhist monasticism were, in this respect, no way comparable to the Christian Church.

Communism, with all its scientific reason, humanism, and economic equality, is essentially a totalitarian doctrine, negating individual liberty, and is a typical, almost, exclusive Western concept. Communism stresses the primary of reason, but like a missionary religion, it has a sense of its own infallibility and an obligation to world-wide expansion. Its greatest exponents have mainly been Western or Western-trained.

Even the British thought, which was more directly and closely linked with India than that of other European countries, had its own inner conflicts and contradictions in respect to India, ranging from Edmund Burke's liberalism and John Stuart Mill's utilitarianism to John Bright's radicalism.

Burke desired India to stay Indian; in fact, he was rather anxious to reform the disreputable English trustees in India. He strongly condemned the facile and much used aspersion of "Oriental Despotism" and warned his countrymen against passing judgment upon a people, for ages civilized and cultivated,

who formed their own laws and institutions prior to "our insect origins of yesterday." The Utilitarians and Evangelicals, on the contrary, saw little good in Indian society and desired to Westernize it completely by denying individual liberty to the Indian. The Utilitarians, whilst not denying the abstract right to liberty, could see no alternative to a benevolent British despotism in India, conducted from London. India exposed Utilitarianism's paradox between its principle of liberty and that of authority. The Evangelicals' viewpoint was religious; they believed that only through Christianity could temporal welfare and spiritual salvation be achieved. Hence, they looked upon the British conquest of India as a divine act to redeem themselves from their depraved system of superstition. Thus they sought the rapid conversion of the peoples of India to Christian ways, as interpreted by Western clergy. If Utilitarianism provided a justification and a practical basis for British imperial rule in India, Evangelicalism gave it a sense of urgency and intense zeal.



Whilst the 17th century marked the zenith of India's mediaeval glory, the 18th century was a spectacle of corruption, misery, and chaos. The glory of the Mughals had vanished, life had become insecure, the nobility was deceitful and oppressive, and intellectual curiosity had given way to superstitious beliefs. The country was in a state of military and political helplessness. In this atmosphere, literature, art and culture could barely survive. The malaise of India was aggravated in full measure by the East India Company with its indiscriminate exploitation, corruption and bribery.

In contrast, Europe was robust and vigorous. This was the Age of Enlightenment, and Europeans were going through a process of rebirth during which religion was detached from state, alchemy from science, theology from philosophy, and divinity from art. The impact of Western culture on India was that of a dynamic society on a static one. It is a cruel irony of history, that whilst two major revolutions – the French and the American-upholding the human rights to liberty and equality were taking place in the West, India was in the throes of losing her own freedom to Western mercantile imperialism.

" The British domination of India has been described as a "political and economic misfortune."

In 1937, a distinguished British civil servant, **G. T. Garratt**, declared that the period of Indo-British civilization of the 150 years had been most disappointing, and "in some ways the most sterile in Indian history."

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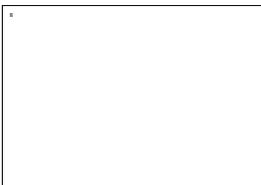
Haunted by Macaulay's ghost

By Francois Gautier -Publication: Organiser

Date: November 29, 1998

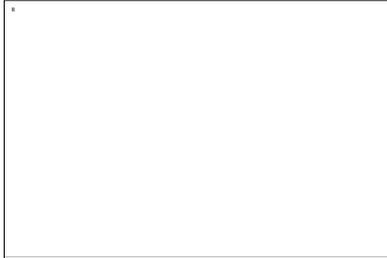
<http://www.hvk.org/hvk/articles/articles/1298/0023.html>

As a foreign journalist, one cannot understand all the excessive noise made about the Education Agenda of Murlī Manohar Joshi: What is wrong in trying to "Indianise, nationalise and spiritualise" education in India? Joshi's critics-and there have been many-have called it "a hidden Hindu agenda". So what?



With 800 million souls, Hindus constitute the majority of this country. Why should Hindus then be ashamed of a "Hindu education"? Traditionally and historically, Hinduism has always been the most tolerant of all religions, allowing persecuted minorities from all over the world, whether the Jerusalem Jews, the Parsis from Persia, Christians from Syria, or even Arab merchants, to settle in India over the centuries and practice their religion in peace. Unfortunately, the same cannot be said of India's invader, be they Muslims, who ruthlessly tried for 10 centuries to stamp out this most peaceful of all religions; or the Christians missionaries, who used every means at their disposal to convert Hindus to the "true" religion (and are still trying today).

But Hinduism, never tried to convert anybody, never sent its armies or missionaries to neighbouring countries, to impose its religion and ways of life-not even by non-violence means, as the Buddhists did all over Asia. It should also be said that Hinduism is much more than a religion, it's a way of life, a universal spiritual outlook, which has allowed numerous sects, branches, philosophies, to develop within its fold, as long as they were faithful to the central truth of Hinduism: Dharma. It even recognises the truth and validity of other creeds-and it's perfectly normal for a Hindu to have pictures of Guru Govind, Christ, Buddha and Krishna in their homes. For are they not avatars? And is that not true secularism (and not the opportunistic secularism of India's politicians, which has divided India along caste and religious lines)?



Then why should Hindus not be proud of Hinduism? It has not only shaped the psyches of Hindus, but also of Indian Christians, Jains, Parsis, even Muslims, who are like no other Muslims in the world. And why should Indians be ashamed of their own civilisation whose greatness was foremost Hindu? Why should they refuse to have their children read the Vedas, which constitute one of the great Mountains of spiritual wisdom, or the Bhagavad Gita, which contains all the secrets of eternal life? Or the Ramayana and the Mahabharata, which teach the great values of human nature: courage, selflessness, spiritual endeavour, love of one's wife and neighbours. ...

Are the French ashamed of their Greco-Roman inheritance? Not at all! On the contrary they even think that civilization started with the Greeks. Would you call the Germans or the Italians "nationalists" because they have Christian Democrats Parties? Christianity is the founding stone of Western civilisation and nobody dares deny it. Clinton goes to the mass and swears on the Bible and none finds anything to say. We French are brought-up

listening to the values of Homer's Iliad, or Corneille's Le Cid. It is true that in France there has been a separation of the State and the Church; but that is because at one time the Church misused its enormous political power and grabbed enormous amounts of lands and gold. But no such thing ever happened in India. The Brahmins never interfered in politics and today they are often a neglected lot.

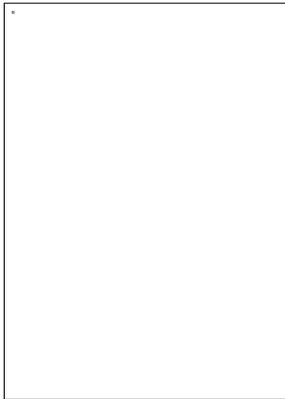


When they took over India, the British set about establishing an intermediary race of Indians, whom they could entrust with their work at the middle level echelons and who could one day be convenient instruments to rule by proxy or semi-proxy. The tool to shape these "British clones" was Education. In the words of Macaulay, the 'Pope' of British schooling in India: "We must at present do our best to form a class, who may be interpreters between us and the millions we govern; a class of persons, Indians in blood and colour, but English in taste, in opinions in morals and in intellects". Macaulay had very little regard for Hindu culture and education: "All the historical information which can be collected from all the books which have been written in the Sanskrit language, is less valuable than what may be found in the most paltry abridgement used at preparatory schools in England".

It seems today that India's Marxist and Muslim intelligentsia could not agree more with Macaulay or with Charles Grant. For the dream of Macaulay has come true: Nowadays, the greatest adversaries of the "Indianised and spiritualised education" of Joshi, are the descendants of these "**Brown Sahibs**" the "secular" politicians, the journalists, the top bureaucrats, in fact the whole Westernised cream of India. And what is even more paradoxical, is that most of them are Hindus. It is they who upon getting independence, have denied India its true identity and borrowed blindly from the British education system, without trying to adapt it to the unique Indian mentality and psychology; and it is they who are refusing to accept "an Indianisation, nationalisation and spiritualisation" of India's education system, which is totally western-oriented. And what India is getting from this education is a youth which apes the West.

But then, what does makes Indian unique? Take the proposal of Joshi to make Sanskrit compulsory in school. Great idea! Sanskrit is the mother of all languages, and it could become the unifying language of India, apart from English, which is spoken only, by a tiny minority. "Sanskrit. ought still to have a future as the language of the learned and it will not be a good day for India when the ancient tongues cease entirely to be written or spoken", admonished 50 years ago Sri Aurobindo, India's great Sage and Seer.

A dead language, you say! Impossible to revive? But that's what they argued about Hebrew. And did not the Jewish people, when they got back their land in 1948, revive their "dead" language, so that it is spoken today by all Jewish people and has become alive again? The same thing ought to be done with Sanskrit. Let the scholars begin now to revive and modernize the Sanskrit language, it would be a sure sign of the dawning of the Renaissance of India. In a few years it should be taught as the second language in schools throughout the country, with the regional language as the first and English as the third. Then will India again have its own unifying language.



The Ministers walked out when the Saraswati Vandanam was played. But why should anyone object to Saraswati, the Goddess of Learning who bestowed so much grace on India. In 1939, a disciple told Sri Aurobindo that: "there are some people who object to singing of Vande Mataram as a national song; Sri Aurobindo had replied; "in that case Hindus should give up their culture". But the disciple had continued: "the argument is that the song speaks of Hindu-gods, like Durga and that it is offensive to Muslims". Said Sri Aurobindo: "but it is not a religious song, it is a national song and the Durga spoken of is India as the Mother. Why should not the Muslims accept it? In the Indian concept of nationality, the Hindu view should be naturally there. If it cannot find a place, the Hindus may as well be asked to give-up their culture. The Hindus don't object to "Allah-Ho-Akbar".

It is then obvious that Education in India has to be. totally revamped. The kind of Westernised education which is standard in India, does have its place, because India wants to be on par with the rest of the world, and Indian youth should be able to deal confidently with the West: do business, talk, and relate to a universal world culture. But nevertheless, the first thing that Indian children should be taught is the greatness of their own culture. They should learn to revere the Vedas, they should be taught the genius of the Mahabharata and the Ramayana, they should be told that in this country everything has been done, that it was an unsurpassed civilisation, when the West was still mumbling its first words, that Indian civilisation reached heights, which have been since unsurpassed. But they should be taught early that India's greatness is her spirituality her world-wide wisdom. India's new education has to be spiritualised, it has to be an inner education, which teaches to look at things from the inner prism, not through the western artificial looking glass.

India's Dharma, her eternal quest for truth, should be drilled in the child from an early age. And from this firm base, everything then can be taught - from the most modern forms of mathematics, to the latest scientific technologies.

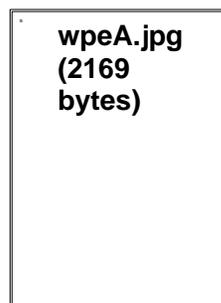
**(The author is correspondent in South Asia of Le Figaro, France's largest circulated newspaper)
(The Hindustan Times, 8-11-1998)**

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Did You Know?

Much of Modern Medicine can be traced to the Hindu surgeon, Sushruta, circa 600 BCE.



Best known for plastic surgery, his other notable achievements include cosmetic surgery, treatises on medical ethics, definitions, for 121 surgical implements, control of infection through antiseptics, use of drugs, to control bleeding, toxicology, psychiatry, midwifery, cataract operations and classifications of burns. And if all this weren't enough, Sushruta was among the first to prescribe surgical anesthesia - which in his day was a healthy dose of strong wine!

For more on medicine, please refer to chapter on [Hindu Culture](#)).

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