

Empire and Its Shadow: Myth of the Discovery of Indian Religion

Dr. Jitendra Kumar Suman

The philosophical traveler, sailing to the end of the earth is in fact travelling in time he is exploring the past, every step he makes is the passage of an age.¹

The people of India are rapidly emerging out of the darkness of ages into the light of present day civilization and the missionaries of India ask nothing more than simply to let the light of the world break through all obscure hindrances and shine freely upon the people of empire.²

On 19 October, 1800 under the seal of approval by Napoleon Bonaparte, French explorer Thomas Baudin started for his expedition to New Holland (Australia). With two ships and nine Zoologist/Botanists, he was carrying a recently written work by Joseph Marie Degérando, *Consideration on the diverse methods to follow in the observation of the savage people*. Degérando's work was laden with the new sentiment of eighteenth century Europe in which geographical discovery was intimately attached with exegetical discovery of biological (racial) and social man in other parts of world. Degérando in his work prescribed a definitional order for the study of the savage; first learn their language, second study their beliefs and values and finally individual studies should progress towards the holistic interpretation of the savage society. Eighteenth century Europe in its self-imagined

¹ J.M. Degérando; *Consideration on the diverse methods to follow in the observation of the Savage People (1800)*

² James Mills Thoburn, *The Christian Conquest of India, 1906*

newness was desperate to carve out a new order for nature and humanity in which the idea of time melded with the notion of progress and decadence, foisted upon the non-European world. Work like Degérando has written, throws light on the basic framework for the classification of world human population both racially as well as socially through the ethnological study of the non-European societies.

Classificatory and comparative Methodology ingrained in such framework significantly influenced the anthropological and historical studies of Asian society by the European scholars including British.³

The 18th century intellectual environment in Europe was signified by various changes in different parts of European existence. Emergence of new polity in the form of nation states and novel tendencies of reorganization of human knowledge like positivism/ Encyclopaedism stands as important changes, which initiated the process of rearrangement of mental geography of the human world. And as quoted above, modern European man appeared on the shores of the non-European world not merely as a traveler of geography but as nescient prophet of a new age, reorienting geographical distance as distance in time and difference as a sign of an age lost in time. But this reorientation was not based upon objective reality accessed by an unbiased mind as proposed in its new logico-rational diagrams. Gradually it emerged that like the deceptive Geocentric theory of the universe, close to Christian heart for a millennia, this new image of a non-European world is rooted in Euro-centric Judo-Christian tradition⁴ in which truth is not derived by an unbiased mind but rather it is more a process of legitimization under the garb of new knowledge with universal application. ‘Others’, the savages, were not merely observed but they were redefined to categorize in the larger scheme a European knowledge map, in which the land of

³ (Sera Shriar Efram, *The making of British Anthropology, 1813-1871, 2013*).

⁴ (Larry Siedentop, *The Origin of Western Liberalism 2014*)

“Others” is realigned as a European orbit, revolving around post-Renaissance western civilization.

Like the other parts of the world, with the introduction of British rule in south Asia, India is exposed to western knowledge and its interpretation about Indian civilization through the writings of colonial administrators, European Scholars and intellectual adventurers. In their writings about India, they not only narrate what they see through their eyes, but also make attempts to discover India’s ancient past, as they believed that essence lies in the beginning. In their endeavor to describe and interpret, they constructed a set of generalizations about Indian civilization based upon their studies of religious texts, archaeological antiquities, myths, annals and travelogues. These scholars were driven by the thought that the nature of any civilization can be discovered by uncovering its essence, and for them the essence of Indian civilization is manifested in its religious belief. They exclaimed that religion is the soul and essence of Indian society:

The only sphere in which the Indian mind finds itself at liberty to act, to create and to worship is the sphere of Religion and Philosophy; and nowhere have religious and metaphysical ideas struck root so deep in the mind of nation as in India.⁵

Once the essence has been determined its predominance on the other organs of society were describe in such a manner that it stands opposed to the general character of European society. A binary relationship was weaved between East (India) and West (Europe) through ethnographic studies and textual interpretations.

⁵ Max Muller: *Chips from the German workshop Essays on the Science* vol.1 Page 67

By designing origin theories, these scholars tried to establish hierarchical grading of east and west. The methodology of binary opposites established a theoretical model in which more secular and progressive Europe, where religion is substituted by the modern humanistic morality, stands as a binary opposite to religiously driven East (India).

Religion regarded by primitive and civilized man from two different standpoints - In Europe religions could not now stand apart from morality; In India there is still no necessary connection. In India morality is unable to advance without the concurrence of religion.⁶

Further a more general characterization is made:

In Europe morality can, on the whole dictate terms to theology. In Asia theology is still the senior partner with all the capital and credit, and can dictate terms to morality.⁷

Lyall, a poet, administrator and protestant missionary, in his Asiatic studies explained the importance of the study of Indian religion. Although Lyall never defined what morality is, he used it as a binary scale to determine the nature of Indian civilization which according to him is governed by religious beliefs, a pre-modern regressive characteristic standing opposite to the progressive, secular modern Europe.

Not only was the discovery of essence important, its presentation for the universal comprehension was also a substantial task. They basically put forth the foundation for European discourse about India. In this process the geographical distance and negligible medieval interaction created suitable ground for the proposition of

⁶ Sir A.C. Lyall, *Asiatic Studies Religious and Social*, 1882

⁷ Sir A.C. Lyall, *Asiatic Studies Religious and Social*, 1882

mysterious, mythical ancient civilization discovered at the dawn of modern age by the enlightened European mind. The knowledge which evolved from this project was mainly utilized to situate India in the emerging European Knowledge map in the background of global colonial expansion of European powers and intellectual turmoil of rapidly changing European society. India which was existing independently as a nation of its definition during pre-European classification, transformed into a category of European encyclopedic knowledge production. And in this knowledge exercise of categorization, cognitively biased creation of definition was presented as a ‘discovery’.

Invention of the “Discovery of India”

To the discovery of the outward world the Renaissance added a still greater achievement by first discerning and bringing to light the full, whole nature of Man. This period, as we have seen, first gave the highest development to individuality, and then led the individual to the most zealous and thorough study of himself in all forms and under all conditions.⁸

One thing in any case is certain; man is neither the oldest nor the most constant problem that has been posed for human knowledge. Taking a relatively short chronological sample within a restricted geographical area - European culture since the sixteen century - one can be certain that a man is a recent invention within it. It is not around him and his secrets that knowledge prowled for so long in the darkness...As the Archaeology of our thought easily shows, man is an invention of recent date. And one perhaps, nearing its end.⁹

⁸ Jacob Burckhardt, *The civilization of Renaissance in Italy*, 123, 1878

⁹ (*Michel Foucault*, cited in Didier Eribon, 1991:159)

Disciple of Leopold Von Ranke, Burckhardt is widely recognized as the founding father of the cultural history, characterized the Italian Renaissance as the discovery of man. Refusing the religious and social control on man, he put forward that this newly discovered man is a subject of specialized interest and study. We could say that the dynamic concept of man which emerged in Europe led to the formulation of new theoretical generalizations in modern philosophy, rationally reconfigured disciplines of History and the newly evolved science of Anthropology as a scientific incarnation of the discipline of History. The centrality of the attempt of European thinkers was to provide a monumental significance to their age by defining *what is man?* In this redefinition of man the course of human history was reinterpreted under the spell of the Enlightenment's notion of freedom, which itself was derived from two distinct sources: the Stoic-Epicurean concept of "Freedom" and the Christian conception of "Free will" (*Renaissance Man*, Agnes Heller). This gave impetus to the theoretical attributes of the general nature of man and unified the concepts of Humanity or Human community, in which new parameters of human potentialities were drawn, with a hierarchic scheme of manifestation of these potentialities in different ethno-geographic regions. The European post-Renaissance period was described as the paradigmatic age for human evolution, a *ne plus ultra*.

The 18th century Europeans scholars' believed that India is a nation without a unified definition, it is a nation lost in the obscurity of its historical accidental multitudinality. Thus when western writers started writing about its geographical discovery and commenting on its ancient past they proclaimed that India was discovered not only geographically but mentally also. The cognitive map of the definition of India was redesigned and written in the grammar of a new Europe, where in order to prove rationalistic origin theories a forceful linearity is provided

to human history with contemporary Europe presented as the stage of culmination of human possibility.

In an age where definition of man or community is largely defined by the story of its past written in sequential chronology, European scholars declared that Indian civilization lacked this basic criteria for definition as it was afflicted by the unique defect of the absence of proper historical writing. And this defect became a principal argument in Europeans writings about India to prove that Indian civilization did not possess the mechanism to think rationally in terms of time. They defined the Indian conception of time as being driven by the cyclical theories of different mythological ages, a characteristic of pre-modern stagnant societies.

History is the one weak spot in Indian literature. It is in fact nonexistent. In the first place early India wrote no History because it never made any. The ancient Indian never went through a struggle for life, like the Greeks in the Persian and the Romans in the Punic wars, such as would have welded their tribes into a nation and developed political greatness.¹⁰

MacDonell, author of the celebrated Sanskrit dictionary, in his imperialist interpretation exhibits his self-assured astonishment about the grave anomalies of Indian civilization, which failed to produce events of historic importance and its absence from the dynamics of world history. In this ascribed ahistoricity of Indian civilization 18th century western scholars argued the existence of the proof of the inability of the Indian mind to represent itself in front of the other world. This inability made India an invisible entity, shrouded in its myths, fossilized in its classical languages. In order to bring India back into the European intelligible world order ethnography of the Indian past was gradually constructed. The anarchic ambiguity of past ahistorical data was neutralized through linguistic

¹⁰ (*A History of Sanskrit Literature*; A. A. MacDonell, 1928)

transformation and rearrangement in neatly defined western categories of sequential chronologies and geological typologies. Ancient Indian civilization was equated with the Greek civilization by assigning common cultural roots to both. Evolutionary linearity was provided to the cyclical or static reality of India. Indian religion and religious texts were identified as the basic medium through which the lost glory or nature of Indian civilization could be retrieved, representing an escape from their apparent aversion among Europeans regarding 18th century degraded life of popular Hinduism, which they thought consisted of hundreds of Gods, spirits, ghosts with no distinctions between faith, driven by wisdom and superstition, driven by demonic magic ritual. Under the spell of Romanticist naturalist rhetoric, mythopoetic Indologism evolved as a new branch of western colonial knowledge order which built and sustained the colonial discourse about the discovery of Indian civilization.

Comparativism and Religio -Linguistic Imperialism

The Fate of Empires has often and generally does, depend upon One Man. We lost the West Indies for want of such a Man and had it not been you, we should have lost the East.¹¹

The power of the Comparative method was that it enabled the practitioner to classify, bound and control variety and difference. The comparative method implied linear directionality: things, ideas, institutions could be seen as progressing through stages to some end or goal. It could also be used to establish regression, decay, and decadence the movement through time away from some pristine, authentic original starting point, a “golden age” in the past.¹²

¹¹ BL, Add.29, 160, Letter of Lord Mansfield to Hasting, 27 September

¹² Bernard S Cohen, *Genealogies of Orientalism: History, Theory, Politics*, 2008

In the background of this understanding European powers including Britain started expanding commercial political colonial enterprises in different parts of the world. Their growth as a colonial political ruler and the policies to interact with colonized societies went through different stages. After losing their colonial possession in America, after their defeat in American war of Independence, Britain made a major policy change in terms of its possessions in east, especially in India which Vincent T. Harlow called the “Second British empire” dates from 1783. The colonial conquest of territories was neutralized by the rhetoric of legitimate and pragmatic administration based upon the Humanist and indigenous values and traditions. The British colonial administrator in India legitimized their political expansion under the rhetoric of establishing and running a government on the basis of rational universal humanistic ideas and indigenously derived legal constitution based upon essential Indian values.

The project of making an ancient constitution of India from the vestiges of the fragmented, post-Mughal political order was undertaken. The explicit aim of strengthening colonial power and European hegemony over India was disguised under the European political notion of benevolent and progressive government. In order to create a logical foundation for the existence of such a government, a unified identity of India derived discursively. To provide legitimacy to this identity it is linked with a diverse process of interaction between western knowledge and the eastern world, and in this process of interaction translation of native classical texts emerged as a principle ideological tool to develop a new class of knowledge interlocutors. This class of knowledge interlocutors with privileged access to native classical language skills, especially Sanskrit and Persian, emerged as the major architects of the colonial repository of cognitively rediscovered reality specifications of the native world. They provided desired material to the colonial

authorities to create legitimized discourse both at home and in India about the logical subservient positioning of India within the British colonial network.

Every accumulation of Knowledge and especially such as obtained by social communication with people over whom we exercise dominion founded on the right of conquest, is useful to the state...it attracts and conciliates distant affections; it lessens the weight of the chain by which the natives are held in subjection.....Every instance which bring their real character (i.e., that of the Indians) home to observation will impress us feeling for their natural rights, and teach us to estimate them by the measure of our own.¹³

This class of knowledge interlocutors driven by the 18th European and British intellectual and socio-cultural currents was not homogenous in its composition. They all entered into the field of Indian studies with diverse backgrounds and varied circumstantial exigencies of their own personal outlook and ethnic location in Europe. But despite this heterogeneity, their position as a European scholar on India was embedded in vast colonial structure; the product of their study was inevitably going to be utilized for the strengthening of the hegemonic presence of British European power in India. They help to reify the image of India as a civilization which lacks a self-introspective mechanism, thus unable to transform itself with the inevitable growth of Human society. The unique feature of this colonial repository is that that Indians cannot inherit it by participating in their indigenous social life, they can only acquire it by getting rigorous training into western cognitive skills. Thus the pundit's and Brahmins who helped colonial interlocutors to learn classical language and to help in the translation ancient texts failed to grasp the future application of this knowledge in the grand evolutionary and utilitarian schemes of Colonial legal- administrative structure.

¹³ Warren Hastings; cited in *Colonialism and its forms of Knowledge* Bernard S Cohn, 1997

While laying the foundation for the specific field of Eurocentric Indian studies the European knowledge interlocutor applied their romantic idealistic imagination in the form of scientific method to create a taxonomic space for India into the new European knowledge structure which in turn ineluctably linked with colonial imperialistic apparatus.

It most explicitly appeared in the science of comparative philology. Comparative analysis of the grammatical structures and historical evolution of the different languages of the world provided a methodological tool for the further historical analysis of religion and culture of eastern societies. These comparative maps were highly ethnocentric in trying to classify and standardize vast parts of non-western diversity in world human society for the western imperialistic project of bringing distant lands and foreign populations under European rational legal administration. The units of comparison and the cognitive framework were highly polarized and driven by conformity bias.

Comparison often involves more than a deliberation on similarity and difference. It can also imply hierarchical valuation and temporal progression. Meanwhile the relationship between the categories of comparison can be overlapping, mutually exclusive, or radically exclusive. Hence the comparison shapes an audience's conclusion about both the difference between the items under consideration and the nature of those items. All of this relies on the "methodical manipulation" of difference.¹⁴

The European quest for the recovery of common primitive languages could be faintly recognized in the Medieval Christian ecclesiastical tradition. But after the

¹⁴ Peter Gottschalk, 2013

16th century it started taking a new direction in the background of the progress in geographical knowledge and newly emerging tendencies of the coming together of classificatory and comparative methodologies.

A new development occurred when Filippo Sassetti a Florentine merchant travelling through India, noted for the first time in 1585 some word similarities between Sanskrit and Italian. Later in 1647, Marcus Zuerius van Boxhorn, a Dutch linguist, while indicating similarities among Indo-European languages, proposed a theory of some common primitive language which he called “Scythian”. Both of these discoveries failed to create the necessary enthusiasm for the further studies along the line of their arguments.

Following similar sentiments but with a quite different sequential propensity, the most forceful claim about the Indo-European language family was made by English Judge William Jones in Sept. 1786 at the meeting of Royal Asiatic Society of Bengal. Showing the relationship between Sanskrit, Greek and Latin he came forward with the idea that in order to reconstruct the common, lost primitive parent language we have to compare the grammar and lexicon of these related languages. And in that comparison Jones, basing his argument upon the more perfect structure of Sanskrit than the Greek and Latin with their close affinity in roots of verb and forms of grammar, propounded the theory of an Indo-European language family. The novel branch of comparative philology got decisive impetus from Jones’s arguments and the concept of an Indo-European language family pushed Sanskrit into the domain of European neo-classical romantic obsession. The rudimentary translation of Sanskrit texts, which was going on from early colonial days, transformed into a more cognitively precise scheme for building up eastern Archaeo-reality post-reformation Western Europe. Sanskrit texts metamorphosed

into monuments of the past helping to navigate into Romanticized lost idealistic Indian identity.

To be brief, then, let us say that history, in its traditional form, undertook to 'memorize' the *monuments* of past, transform them into *documents*, and lend speech to those traces which, in themselves, are often not verbal, or which say silence something other than what they actually say; in our time history is that which transform *documents* into *monuments*.¹⁵

Growth of the theory of an Indo-European language family got valuable material from the beginning and development of translation of ancient Indian literature into European languages. During the 17th and 18th century European travelers and missionaries acquired rudimentary knowledge of Indian languages and tried to translate certain parts of Indian texts. One of the noteworthy contributions among the missionaries was provided by the Austrian Missionary J. Ph. Wessdin. He was a missionary on the Malabar Coast from 1776 to 1789 and who later died in Rome in 1805. His two Sanskrit grammars and his *Systema Brahmanicum* were noteworthy texts about India at his time. But the real impetus to these translations came from the expansion of the political and administrative authority of the East India Company (EIC). After the Battle of Plassey, the East India Company got Dewani rights in Bengal. This initiated its involvement in the revenue administration of the province, which after some time also expanded into judicial administration. From their initial days during the Mughal Empire, British authorities were struggling with the problem of accessing native language skills. After getting involved in revenue and judicial administration this struggle became more critical as it added to the problem about access to the native knowledge of ancient legal and administrative injunctions stored in religious texts.

¹⁵ (Michel Foucault, *The Archaeology of Knowledge And The Discourse on Language*, 1972)

Myth of Wonder that was “Indian Religion”

The real geographic and terrestrial space in which we find ourselves confronts us with creatures that are interwoven with one another, in an order which, in relation to the great network of taxonomies, is nothing more than chance, disorder, or turbulence.¹⁶

Entry of the idea of India in the European mental world is marked by the seductive imagination of a land and its people who survived for thousands of years on the mythical poetic epics of ten-headed demons and hermaphroditic Gods, on the notion of snakes transforming into humans and humans transforming into stone. Roots of this ‘wonder theory’ of India went back to the 11th and 12th century Europe, when Alexandrian fables about India appeared in Christian writings as oriental fables alongside Indian legends of St. Thomas and Prester John Monier Williams who taught Sanskrit to the trainees of Indian civil service officers in his Boden professorship lectures at Oxford, which made clear the distinction between European and India Epics.

The Iliad and the Odyssey bore the marks of harmony and symmetry, which should not be expected in the Indian epics any more ‘than the unnatural outline of the ten headed and twenty armed Ravana can bear comparison with the head of Grecian statue.’¹⁷

Monier Williams further elaborated that Greek epics represent the classical taste for the sublime while the exaggerations of Indian epics excited only the wonder of Asiatic minds.

¹⁶ Michel Foucault, *The order of Things*

¹⁷ (Monier- Williams, 1863)

When the British started expanding their political power in India they confronted a post Mughal feudal Maratha power structure and a society with comprehensive diversity in terms of its religious and social practices; exceedingly difficult to classify within the newly emerging schemes of the European knowledge system. Popular Hinduism was largely practiced with a unique combination of local and pan-Indian rituals. Establishment of Maratha political influence upon Northern and southern India led to the revival of political patronage to the Hindu seminaries, temples and cult figures which provided visual vibrancy in daily religious life.¹⁸

The Europeans like Abbe Dubois a catholic missionary who came to India in 1799 and toured India extensively expressed that he was startled by the general pattern of Hindu religion which included the worship of Gods and Goddesses, spirits and snakes, trees and mountains.¹⁹ For the British scholar it was a sign of Indian anarchy in its chaotic ambiguity, which they called chaotic expression of esoteric pantheism by an exoteric polytheism.

Administrative exigencies, European humanist currents and proselytization ambitions of Christian missionaries led to vigorous attempts to put current and historical knowledge of India in translatable and new heuristic order. Gradual construction of this knowledge order was undertaken in the background of binary opposition between Occident and Orient. And as discussed above, European scholars declared religion as the core essence of Indian civilization. But they didn't stop at determining its essence only, this binary exegetical model applied cumulatively for the comprehensive categorization of Indian religious order

¹⁸ (Maratha and Rajput rulers gave handsome amount of money for the foundation of Sanskrit institutions like in the 1799 foundation of Varanasi Rajakiya Sanskrit Mahavidyalaya known as present as Varanasi Sanskrit Visvavidyalaya. The Pehswa and their Sardars spent lavishly on building new temple and renovating old famous one)

¹⁹ (Abbe J.A. Dubois, *Hindu Manners customs and Ceremonies*).

primarily centered on historical analysis to accommodate it with evolutionary models. Max Muller, the founder of comparative religion, gave initial shape to the conceptual understanding of ancient India religion through his ambitious project of translation of Rigveda under the guidance of British imperial interests in India. By coining the term Henotheism for Rig Vedic religion, Max Muller fixed Ancient Indian Religion at the bottom end of the evolutionary scheme of religion.

There are many definitions and understanding of Henotheism but most seem to point to a theism midway between strict monotheism (a belief in only one god) and a kind of departmentalized polytheism (a belief in one many gods, each of whom is delegated a certain role, task or area of expertise).²⁰

Max Muller provided a self-explanatory theological solution to the Rig Vedic plurality of gods by trying to fix a sequential scheme from polytheism to monotheism in Indian situation. On the other hand by this scheme he successfully linked religious History of India with the grand anthropological and sociological narratives of 19th century European thought.

The study of religion during 19th century was grown under the influence of the works of Friedrich Max Muller, James Frazer or Edward Burnett Taylor. They all agreed about three important generalizations about the study of religion. First they presumed that religion has no moving parts that it was a simple thing and therefore it only required simple and minimal explanation. Second they simply looked for evolutionist explanations in the narrow sense of chronology. Third the nineteenth century founders of religious studies were consumed by the question of where to

²⁰ (Michael Meyers, *Brahman: A Comparative Theology*)

assign data to the evolutionary schemes that they had constructed.²¹ Max Muller in his reductionist approach re-conceptualized Ancient Indian religion without defining its holistic operational structure. His hermeneutical exercises of Vedic texts were largely driven by 19th European passion for evolutionary placement of non-western religions in the grand scheme of constructing a map of Europe's distant past in alignment with its then contemporary, tumultuous present. In this passion one element was predominant, a zealous urge to determine the earliest ancestry of the European races and to trace the childhood of humanity. Max Muller in his rhetorical tone declared that:

No literary relic that carries us back to a more primitive or, if you like more childlike state in the history of man, than the Veda" he further said "its (Vedic Sanskrit) thoughts and feeling contain in reality the first roots and germs of that intellectual growth which by unbroken chain connects our generation with ancestors of Aryan race. We are by nature Aryan, Indo European".²²

Max Muller's interpretations about the connection between 19th century crisis ridden European society and the imaginative Indo-European Aryan people fixed ancestry of the Vedic texts with Romantic antiquarianism and rationalized the hypothesis of the degraded 19th century colonized Indian civilization. Muller's thoughts represent the influence of L.P. Ranke's belief in different national trajectories rooted in historically specific primeval national types which gained preeminence in 19th century European Historiography. Emerged in the writings of German Romanticist Johann Gottfried Herder, student of Immanuel Kant, the notion of national character, *Volk*, mirrored the unique historical collective picture which presented a counter to the expanding Napoleonic French Revolutionary

²¹ (Ivan Strenski, *Understanding Theories of Religion: An Introduction*, 2015)

²² Max Muller: *Chips from a German Workshop Vol 1*, London 1868

nationalism in the name of Enlightenment, and led to the designing of new alternative; Romanticism. Under the influence of Romanticism, folklores and fables, through new science of philology, entered the field of history as the monuments of national history.

When juxtaposed to the enlightenment storm and stress and Romantic emplotment of the Aryans, Muller's commentary on the Rigveda and its Medieval native gloss revived (with aid of "science") those very Romantic yearnings believed dormant. The Romantic concept of degeneration of primitive monotheism into polytheism and the view of History as a development of the unique character of a people would reach complete articulation in time.²³

Max Muller in his lectures on comparative mythology titled "On the Philosophy of Mythology" (1871) reiterated Herder's opinion that myths are primitive responses to natural phenomena. He propounds that language, replete with metaphorical elements in myths, contains veiled signs for the image of primitive thought. And as myths forms the basis of a religious system in Max Muller methodology "The science of Philology", "The science of Mythology" and "The science of Religion" lose their individual boundaries and appear indistinguishable. Max Muller's translation of the Rigveda and its transformation as a Romantic Bible of Indian Myths for the solution of the crisis of European, ethnic and cultural politics, deprived India from rightful interpretation of its own religious tradition, which in its transformed version, was utilized to rationalize subjugation of India by British Imperialism. The production of colonial writings through translation served the purpose of selective transformation of eastern knowledge heritage into the Eurocentric texts. These texts designed in logocentric structure, privileges western rationality or reason with mono dimensional discourse about the interaction

²³ (Dorothy M. Figueira, *Aryans, Jews, Brahmins: Theorizing Authority through Myths of Identity*)

between western militarists-mercantilist European imperialism and premodern eastern societies, like India.

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