

Restoration of Indic Knowledge Tradition: Scope, Issues and Implications for Modern Education

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ABSTRACT

Isopanishad avers “Tatobhuyaivatetamoya u vidyayamratah” which meant, ‘Deeper is the darkness into which they enter who are addicted to knowledge alone’. Further, it states that if knowledge cannot be translated into subtle experience then such knowledge is useless. Such was the ancient Indian education system that strongly believed in the knowledge inside out and not outside in. The afore-mentioned saying of the Upanishad verily presages to what extent Modern education culminated in as it focuses on the knowledge outside in and not inside out and does not go beyond it. ‘Vidyadadati Vinayam’ has been sidelined in the Modern education system. Universities have become mere centers of gathering knowledge that can help the present generation only to eke out their livelihood. The advancement in the field of science and technology has instigated Man to look for logic and reason behind every action in the Society, World and Universe. It has conditioned the thought process in such a way that it cannot think of anything that goes beyond logic and reasoning. We witness the holistic approach missing in the Modern education. Hence, the degeneracy and the witnessing of the global crisis from all dimensions at the individual level, the societal level and the national level. From the pages of ancient Indian history Macaulay understood that the Indic Knowledge Tradition was a great strength to India’s unity in all its diversities. He thus, introduced the English education system in India to sweep away the hoary Indic knowledge tradition that has been coming down to us since the aeonic times from the rishis. His introduction of the English education system in India has been the root cause for the prevalence of Modern Education in India. He wanted us to be Indian in blood and English in thought. To devastate this hoary tradition and weaken the strength of India’s unity he commissioned several of his men to study the scriptures and understand the secret behind our unity. In the process they studied it, interpreted it as understood by them and later the Indian spiritual literature like The Vedas, The Upanishads were translated from the original text to English. In the process of translations of Indian writings they tried to rewrite our histories and cultural etymologies which resulted in distortion of our cultural ethos. The rewritten history, culture and heritage of India led to a misconception in the Macaulayists in India that whatever had been penned by the colonisers in the name of translation was true. They even doubted the very existence of India to be a nation before the advent of the colonisers. Further they believed that it was the colonizers who taught the colonized (Indians) what culture and civilization meant. Sidelining the original texts that were in Sanskrit or vernacular, English translations took over the center stage. It is high time for us to unlearn the rewritten histories and get back to our original texts and revive our cultural ethos and languages for holistic development in education that shall act as panacea to all the prevailing conflicts. This paper discusses in detail to what extent the colonizers were able to distort the Indic knowledge tradition and culture in the name of translations. Further it discusses the after effects it had on the vernacular languages and Sanskrit. How down the lane the Unity in our diversity was misinterpreted and English Language imperialism led to the linguistic genocide of the other languages in India.

Sri Aurobindo avers,

“Neither you nor anyone else knows anything at all of my life; it has not been on the surface for men to see.”

If we read between the lines we understand that there is an in-depth lying in saying. These are the words of the Seer of the 20th century. ‘Seer’ meant one who has seen the Supreme Truth behind all existences. They are not only the seers of the Truth but also the hearers of Truth. They reveled in the Truth. They are always in the eternal Bliss, spiritual ecstasy when they see the Truth i.e., that is all-pervasive omnipotent and omniscient. They feel that in the inert as well as the sentient objects and worship all that is in the Universe. Firstly, Sri Auroindomeant that he

has never been on a materialistic plane and one cannot understand him unless one has transcended it and got the same experience of the Ultimate Bliss. Secondly, having known the subtle nuances of the translations of the spiritual writings in his contemporary times made by the West he is warning everyone not to attempt his literature for the imminent danger would be every possibility of distorting the original version of the translator provided one is not a seer. All his writings after his enlightenment are highly elevated in language, and talks of the highest knowledge that has come to him as revelations. To him, Literature meant an expression of the Self. Thus, one finds difficult in understanding his literature if one does not have any spiritual background.

Similarly is the case with the Indic knowledge tradition. India has been known as the Land of Rishis. It is the experience of the Supreme Bliss that was penned down by them and came to us in the form of The Vedas, The Upanishads, The Mahabharata, The Ramayana, etc. The Ultimate knowledge born out of the experience of the Ultimate Truth has been imparted to us in the form of knowledge. This knowledge was imparted to the Sishyas with the intention that they would also strive to attain the experience having gained this knowledge. They believed that if the knowledge thus gained is not translated into experience then such knowledge is useless.

To quote, The Yogavasishtha,

“Atmaprakasaro pohnithyamsarvagathovibhu”

which meant ‘Action and knowledge both are the instruments to attain liberation.’ The Supreme Truth from the Vedas has been encapsulated in the Upanishads as the Mahavakhyas. Of which the well-known Mahavakhyas are 1. Tat Tvam Asi 2. Aham Brhama smi 3. Prajnanam Brahma 4. Ayam Atma Brahma.

The Mahavakhyas, ‘Prajnanam Brahma’ is from the Rig Veda that is encapsulated in the Aitareya Upanishad, Tat tvam Asi is from Sama Veda encapsulated in Chandogya Upanishad, Aham Brahma smi is from Yajur Veda encapsulated in Brihadaranyaka Upanishad, Ayam Atma Brahma is from Atharvana Veda encapsulated in Mandukya Upanishad. They all impart us the jivabrahmaikhyas Bodhakam which meant Identity with jiva and Brahma. It is the statement that reveals. They are all in dialogue forms questions asked by the students and answers given by the teachers.

In the Indic Knowledge Tradition, Teacher is the sea, knowledge is the gems and the seeker is the student. To quote the Yoga Vasishtha,

“Adivyadhiparaavarthesamsaramarumaasthe,
kshubhitepinatatvajnobhajjathekalpavrikshavat”

Which meant, ‘The Man knowing the Truth resembles the firm arbor of the Oak (Kalpa), which no whirlwind of disease or distress, raised by the hot winds of this desert of the world, has the power to upset.’

The student has to make the understanding of the knowledge received as the waters reflect the sunlight. Peace, Contentment, Judgement and Society of the good were the gates of Liberation. Such was the Knowledge imparted to us Indians since time immemorial. The Rishi, the Guru had the knowledge of the limitless and the limitlessness by nature is uncreated akrita, by action uncreated is not produced. Adequacy is totality completeness. Limitlessness can suffer no duality. It can only be one. Oneness without a second. There cannot be two limitlessness because when there are two, each limits the other. Therefore tam gurum abhigachet, go to that guru; that guru who can throw light upon the uncreated, the limitless self. Guru meant teacher not teacher of a particular subject. If the subject is objectified, it no longer is the subject but only another object and that which objectifies it is the sought for subject. Knowledge of Myself ‘I’, is the ultimate non-objectifiable subject. When the teacher, the guru who has the knowledge of himself teaches, he will throw light on the ‘me’ which is here, now, the available, immediate me; the knowledge will be direct, immediate knowledge. That is why, the teacher of Self-knowledge and the teaching are regarded as sacred. There are direct means of knowledge of Oneself.

The teaching is a body of knowledge in the form of words and sentences known as Vedanta which throws light upon Oneself. Vedanta is called Sabda Pramana, a verbal means of knowledge through words, it is a direct means of knowledge of Oneself. They understood that the solution to all the peculiar human problem of one’s constant struggle for completeness lies in knowledge alone. The urge to become an adequate being must lead to gain knowledge of Oneself. (Myself) Unless the teacher is adequate he cannot impart the same to the student. They believed in the knowledge inside out and not outside in. As Bhagavad Gita avers, ‘Adyaatma Vidya Vidyaanam’ i.e., The knowledge of the science of the Spirit/Soul was considered the highest form of Knowledge. Culture meant the inner culture and not the outer one. Such Education was imparted in this land. This Land is called as ‘Bharat’ and the people of this Land is called Bharati. ‘Bha’ meant the light of wisdom and ‘rati’ meant to revel. One who revels in the light of wisdom is called Bharati. The importance of the contributions made by India’s argumentative tradition

to its intellectual and social history is immense and relevant to all ages. It is relevant to all ages as it talks of the eternal Truth underlying all existences.

Study of the ancient history of India shows that she has been a country with a long glorious historical past with its heterogeneous culture and languages and the best economy in the world with her versatility in Literature, Arts, Astronomy, Mathematics, Geometry, etc. As Indic knowledge tradition talks of eternal values that is relevance to all ages, whoso ever has been championing its heterodoxy throughout her history, India remains alive even today.

Till 1600 there were no schools in India. Only after the East India company came it was in the garage and it was the bible. There were 15000 universities in India. Every university had a unique skill to impart. Amaravati was known for Metallurgy, Khangra for Rhinoplastic. The Top ten (10) universities were 1. Nalanda 2. Taxila 3. Vikramasila 4. Ratnagiri 5. Sompura 6. Odantapuri 7. Jagaddala 8. Bikrampur 9. Pushpagiri 10. Vallabhi. They imparted the Gurukula system of education. Kula meant family and Guru meant one who dispels the darkness in the student. The student was called as sishya who was the part of the guru's family. This system of education believed in the dictum, 'Mantra moolam Gurorvakhyam, moksha moolam gurorkripa' which meant the Guru's words were the mantra and the Gurus blessings were roads to liberation. Till the 18th century such education was imparted in Bharat. The name India was given to this Land by the foreigners. This Land had witnessed several invasions. Unfortunately due to the foreign invasions in Bharat especially the Advent of the British had put a stake to India's puissant glory that she has been reveling in. The British left an indelible impression in the history of India by impoverishing and weakening the country that was reveling in ecstasy, the eternal happiness. For the British who were the then masters in India had a vested interest and have rewritten India's history intending to show that Indian civilization was not an ancient one and as great as it was earlier thought. While the Western concept of Nationalism stops at defining the external elements such as political, social and economic the Indian concept goes beyond and tags spirituality to it. The Indian concept of nationalism gainsays the western concept of nationalism.

Till the 18th century, philosophers and thinkers in Europe, such as Voltaire, Hegel and even as later Nietzsche kept referring to Indian philosophy and science as the Mother of all philosophies and sciences. More so whatever they had written were on the basis of archaeological and linguistic discoveries they made during the colonial times or by historians employed by the English such as Max Mueller.

Thus the British postdated most of Indian history such as the creation of the Vedas bringing down to 1200 BC from a much more ancient date to show that whatever was good in India-Sanskrit, philosophy, architecture, literature came from the West via., the Aryan invasion. They invented number of discoveries finding of skeleton by Mortimer Wheeler in Mohenja-Daro to conclude hastily that Aryans had 'massacred' Dravidians, while invading India in or to establish these myths of Indian history which have endured till today and have been unfortunately blindly adopted by Indian historians and taught to Indian children. The British went to a certain extent that the Dravidians had no culture to speak of, no written texts, no proper script even when the Aryans, white skinned nomadic people invaded around 1500 BC originated somewhere in Ural or the Caucasus. They attributed Sanskrit to Aryans, the Vedic, Hindu religion, India's greatest spiritual texts the Vedas, Upanishads, Mahabharata, Ramayana, etc. The Aryan theory showed that Indian civilization wasn't ancient and that it was posterior to the cultures which influenced the Western world whatever good things India had developed Sanskrit literature, architecture had been influenced by the West. There have been many such great civilisations which rose and fell throughout the ages- Mesopotamia, Egypt, India, Africa, China, Greece, or Rome. Most of these civilizations established their might by military conquest and thus imposed their order and their views upon others, a process which have called civilization, others colonization.

European civilization started reaching its maturity at the beginning of the 19th century and that a great civilization, whose genius was consciousness in the material, developed henceforth simultaneously of course, as all other civilizations had done before, Europe started expanding outwards and imposed its own civilization on other cultures, which had lost their vitality and were open to conquest. England, particularly, because it mastered the seas, went farther, faster, faster and acquired more territories than other European nations, such as France, who often had to settle for the crumbs. And certainly, Great Britain's prize possession the jewel in its colonies must have been India, whose mighty borders extended then from Afghanistan to Cape Camorin. The Truth is that today, not only in the Western world, but also in the entire so called developing world, we are constantly, looking at things and events through a prism that has been fashioned by centuries of western thinking. As long as we do not get rid of that tainted glass we will not understand rightly the world in general and India in particular. For the stamp of western civilization will still take some time to be eradicated. By military conquest or moral assertiveness the West imposed upon the world its way of thinking and it created enduring patterns, subtle disinformation and immutable grooves, which play

like a record that goes on turning, long after its owner has attained the age of decline. The barbarians who taught they had become civilized are being devoured by other barbarians, but today the economic might has replaced the military killing machine.

Sanskrit, instead of being the mother of all languages became just a branch of their huge family. Similarly, many achievements-scientific discoveries, Mathematics, Architecture, etc. were later attributed to the Greek invasion of Alexander. So Ultimately, it was cleverly proved that nothing is Indian, nothing really great was created in India, it was always born out of different influences on the Sub-continent. This has been enshrined in the history books-western and also Indian. Thus were born wrong nationalistic movements such as the Dravidian movement against Hindi. The famous Indus seals discovered in Harappa and Mohenja Daro have been deciphered by Dr. Rajaram, a mathematician who worked for NASA once and Dr. Jha, a linguist. They using an ancient Vedic glossary found out that the script is of Sanskrit lineage is read from left to right they have been able to decipher so far 1500 and 2000 seals or about half the known corpus. They belong to the Vedic Age and had loose connections with Vedantic works like the Sutras and the Upanishads. French historian, Danielou maintains that the original Vedas were an oral Dravidian tradition which was reshaped by the Aryans and later put down in Sanskrit.

According to Danielou,

“ The Mahabharata is the story of how the low caste Dravidians-the Pandavas, revolted against the high caste Aryans-the kauravas who has enslaved them during their conquest and won helped by the dark-skinned Krishna, a Dravidian. He further states Vedic religion sprung from Zoroastrianic creed. He puts down Vedic symbols as purely physical signs. Ex: Agni is fire that should always burn in the altar. Finally he sees in the Rig Veda, “ Only a remarkable document on the mode of life, society and history of the Aryans.” Histoire de l'Inde, Page 62.

The missionaries saw in the Vedas ‘the root of the evil’ the source of paganism and went systematically about belittling it. The Jesuits in their dialectical cleverness brought it down to a set of pagan offerings without great importance. Later this theory was perpetuated by most western historians, who not only stripped the Vedas of any spiritual value, but actually postdated them to approximately 1500 to 1000 yrs B.C. It is very unfortunate that these theories have been taken up blindly and without trying to ascertain their truth by many Indian historians and sociologists viz., Romila Thapar.

Max Mueller, whose Sanskrit scholarship cannot be denied took up the Vedas. He only saw,

“ It is childish, silly, even monstrous conceptions, that it is tedious, low, commonplace, that it represents human nature on a low level of selfishness and worldliness and that only here and there are a few rare sentiments that came from the depths of the soul.”

Sri Aurobindo avers,

“Vedas represent a creation of an early and intuitive and symbolical mentality.” It was only because the Vedic rishis were careful to clothe their spiritual experiences in symbols, so that only the initiated would grasp them, that their meaning has escaped us, particularly after they got translated in the last two centuries. The problem is that translations do not render the beauty of the original text, because these masterpieces have been misunderstood by foreign translators, who only strive to bring out the intellectual meaning without grasping the soul contents of it and do not perceive the ecstasy of the ‘Seer’, “Seeing” his experiences.

Indian literature is not limited to Sanskrit or Pali. In Tamil, Thiruvalluvar, wrote the highest ever gnomic poetry, perfect in its geometry, plan and force of execution. In Hindi, Tulsidas, is a master of lyric intensity and the sublimity of epic imagination. In Marathi, Ramdas, poet thinker, yogi, deals with the birth and awakening of a whole nation, with all the charm and the strength of a true bhakti. In Bengal, Kishinore retold Mahabharata and Ramayana in simple manner. Tulsidas did the same in Hindi. In Malayalam Thunjath Ezuthachchan wrote Ramayana. In Telugu Pothana wrote Andhra MahaBhagavatam, Chaitanya, Nanak, Kabir, Mirabai, Purandaradas, Annamaya, etc.

Claudius Buchanan, a Chaplain attached to the East India company: Neither truth, nor honesty, honour, gratitude, nor charity is to be found in the breast of a Hindoo...--After the failed mutiny of 1857, the missionaries became even more militant, using the secular arm of the British Raj, who felt that the use of the sword at the service of the Gospel was now entirely justified, so that at the Independence, entire regions of the north-east were converted to Christianity.

Swami Vivekananda avers in the Parliament of Religions in Chicago,

“ If we Hindus dig out all the dirt from the bottom of the pacific ocean and throw it in your faces,it will be but a speck compared to what the missionaries have done to our religion and culture.”

The British set upon 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 the 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 paltry abridgement used at preparatory schools in England. “ Hindus have a literature of small intrinsic values,hardly reconcilable with morality, full of monstrous superstitions.

Language is one of the main features of imperial oppression.The imperial education system installs a ‘standard’ version of the metropolitan language as the norm, and marginalizes all ‘variants’ as impurities.Language becomes the medium through which a hierarchical structure of power is perpetuated and the medium through which conceptions of ‘truth’, ‘order’ and ‘reality’ become established.

J.S Mill disputed and dismissed practically, every claim ever made on behalf of Indian culture and its Intellectual traditions, concluding that it was totally primitive and rude.Further, he concluded that Indian civilization was on a par with other inferior ones known to Mill-very nearly the same with that of the Chinese,the Persians and the Arabians. He also put in this category, for good measure, ‘subordinate nations’the Japanese,Cochin,Chinese,Siamese,Burmans, and even Malays and Tibetans.Without having ever visited India he wrote his book.He knew no Sanskrit,nor any Persian or Arabic,had practically no knowledge of any of the Modern Indian Languages and thus his reading of Indian material was of necessity most limited.

Not digesting the fact that the inventions of the decimal system with place values and the placed use of zero now used everywhere as well as the so called Arabic numerals are generally known to be Indian developments he explained that the Arabic numerals are really ‘Heiroglyphics’ and that the claim of the Indians and the Arabs reflects the confounding of ‘the origin of cyphers or numerical characters’ with that of hieroglyphics writing.’ Mill neither knew what a decimal was or what a place value system is.He also reacted to Indian astronomy. When William Jones was told about the works of Aryabhatta born in 476 CE,Varhamihira and Brahmagupta in the sixth and seventh centuries in India the argument for a rotating earth model of gravitational attraction Mill expresses total astonishment at Jones gullibility .After ridiculing the absurdity of this attribution and commenting on the pretensions and interests’ of Jones ‘Indian informants,Mill concludes that ‘it was extremely natural that Sir William Jones,whose pundits had become acquainted with the ideas of European philosophy respecting the system of the Universe ,should hear from them that those ideas were contained in their own books.

Mill’s Book was extremely influential in the British administration and widely praised for example by Macaulay(the greatest historical work since that of Gibbon).Macaulay’s own approach and inclination echoed James Mill. This view of the poverty of Indian intellectual traditions played a major part in educational reform in British India,as is readily seen ,from the 1835 ‘Minute on Indian Education’, written by Macaulay himself.The priorities in Indian education were determined,henceforth ,by a different emphasis –bythe need,as Macaulay agreed ,for a class of English educated Indians who could be interpreters between us and the millions whom we govern.It was extended by Harold Isaac in 1958 in a Conference with 181 Americans from the works of Rudyard Kipling and Katherine Mayo,the author of the extremely derogatory Mother India.

Lloyd Rudolph describes Mayo’s Mother India thus: “First published in 1927,Mother India was written in the context of official and unofficial British efforts to generate support in America for British rule in India.It added contemporary and lurid detail to the image of Hindu India as irredeemably and hopelessly impoverished, degraded,depraved,and corrupt.Mayo’s Mother India echoed not only the views of men like Lexander Duff,Charles Grant ,and John Stuart Mil but also those of Theodore Roosevelt,who glorified in bearing the white man’s burden in Asia and celebrated the accomplishments of imperialism.

Discouraging episodes in literary receptions- Ezra Pound and W.B. Yeats led a chorus of adoration at the lyrical spirituality of Tagore's poetry but followed it soon afterwards with a thorough disregard and firm denunciation. "The versatile and innovative writer that the Bengalis know well is not sermonizing spiritual guru put together in London; nor did he fit any better the caricature of 'Stupendranath Begor' to be of the domesticity of Franklyn Barnabas." They had diverse impacts on the understanding of Indian intellectual tradition in the West. By the time Mill and Macaulay were writing, the British Indian empire was well established as a lasting and extensive enterprise, and the 'irresponsibility' of admiring the native intellectual tradition permissible in the previous century for early servants of the English Indian Company was hard to sustain as the favoured reading of India in the consolidated empire. Amartya Sen has rightly put the invasions as 'attempts from outside India to understand and interpret the country's traditions can be put into at least 3 distinct categories viz., 1. The Exoticist Approaches 2. Magisterial Approaches and 3. Curatorial Approaches. From the Exoticist approach we understand that it is the curiosity focusing on the wondrous aspects of India as to what is different and what is strange in the country. From the magisterial approach we understand that it is the exercise of Imperial power seeing India as a subject territory from the point of view of its British governors. This outlook assimilates a sense of superiority and guardianhood needed to deal with a country that J.S. Mill defined as that great scene of British action. The most catholic of the three approaches i.e., the curatorial approach includes various attempts at noting, classifying and exhibiting diverse aspects of Indian culture. These approaches have inclinations of their own, with a general interest in seeing the object—in this case, India—as very special and extraordinarily interesting.

Sri Aurobindo avers that Pantheism, Henotheism, Vaishnavism taken as a Self-sufficient religious synthesis) are European notions imported into Veda and Vedanta. The Henotheistic theory differentiates only the material aspects of Varuna, Agni and Indra and confounds their moral aspects in the general notion of Universal deity—half-fledged Pantheism roughly doing duty for monotheism—these and a host of other powerful expressions become vague and almost meaningless; or at any rate without distinct meaning; the terms of a vague and fluid poetry which catches at ideas and images without mastering them. All this with many details of the early civilization were supposed to be supplied by a philological and therefore scientific—examination of the ancient text yielding as certain results as the interpretation of Egyptian hieroglyph and Persian inscription. In the earlier hymns, the vocabulary, archaic and almost unintelligible, allows an adroit and industrious scholarship waving in its hand the magic wand of philology to conjure into it whatever meaning may be most suitable to modern beliefs or preferable to the Europeans' temperament.

European science has rudely scouted the claims of comparative philology to rank as a science; European ethnology has dismissed the Aryo-Dravidian theory of the philologist and tends to see in the Indian people a single homogeneous race; It has been trenchantly suggested and plausibly upheld that the Vedas themselves offer no evidence that the Indian races were ever outside India but even prove the contrary—an advance from the south and not from the north. These theories have not only been suggested and widely approved but are gaining upon the general mind. Alone in all this overthrow the European account of Vedic religion and Vedic civilization remains as yet intact and unchallenged by any serious questioning. Even in the minds of the Indian people, with their ancient reverence for Veda, the Europeans have effected an entire divorce between Veda and Vedanta.

Sri Aurobindo avers,

"The whole European theory may be from beginning to end a prodigious error. The European interpretation in the face of such conflicting facts threatens to become a brilliant but shapeless monstrosity. The peculiar language of the Veda has never been properly studied or appreciated in this connection of Symbolism. The problem of Vedic interpretation depends on 3 different texts 1. Philological 2. Historic 3. Psychological. If the results of these three coincide, then only can we be sure that we have understood the Veda. The European translations represent the Vedic Rishis as Cheerful semi-savages full of material ideas and longings, ceremonialists naturalistic pagans, poets endowed with an often gorgeous but always incoherent imagination, a rambling style and an inability either to think in connected fashion or to link their verses by that natural logic which all except children and the most rudimentary intellects observe. In the light of this conception they interpret Vedic words and evolve, a meaning out of the verses.

While Sri Aurobindo critically comments on the European translations of the Indian Scriptures he also refutes the Western concept of Nationalism by stating that it is confined only to the external elements and further states that Indian concept of Nationalism is Sanathana Dharma, the eternal religion and goes further stating that the Indian concept of Nationalism does not date back to the English rule. For certain researchers in the West and the Macaulayists in India had unequivocally declared that the roots of the very concept of Nationalism are to be found in the European traditions of the past two centuries and a half and the French revolution is the harbinger of Nationalism.

People seek knowledge for many different reasons and curiosity for about unfamiliar things is certainly among the possible reasons. In the traditional social theories of knowledge, knowledge is not associated with power, but in recent social theories it is. The process of learning can accommodate considerable motivational variations without becoming a functionalist enterprise of some grosser kind. An epistemic methodology that sees the pursuit of knowledge as entirely congruent with the search of power is a great deal more cunning than wise. It can needlessly undermine the value of knowledge in satisfying curiosity and intellect; it significantly weakens one of the profound characteristics of human beings. This was done to India by the British colonisers.

The decision to strengthen English and weaken the hold of other languages was in fact prescient before the Minute was written and Macaulay was the spin doctor. English has retained its position as the language of power in former colonies. This has been achieved through continuous western efforts to promote English in a changing world. American foundations were active in funding work on establishing English as a 'world' language on both sides of the Atlantic in the 1930's. The diffusion of English culture outside England. A problem of post-war reconstruction written by an adviser to the British Council in 1941, articulates a rationale for establishing English as a world language and culture based on our own; he advocated the reaction of a new career service, an army of linguistic missionaries' a modern Hydra. UK and USA strategy was co-ordinated in the 1950's and 1960's. The ELT profession was established, impelled by concern to maintain the value of American and British investments, and to consolidate and influence links with newly independent countries. Hence, the British Council has spearheaded the promotion of British English worldwide since the 1930's for political, geostrategic and economic reasons. Ensuring a major place for English in education is a key goal. It is marketed with the claim that Britain has expertise to solve language learning problems worldwide, which is paradoxical counter-intuitive when one recalls that the British are notoriously monolingual. Then how is this dubious hydra nourished.

The early imperial rhetoric of commercially-driven British colonization (Macaulay 1835) with those used in the market-driven commodification of English in the 21st century, the British Council's language consultant, David Graddol, English, Next India 2010) is a living evidence that shows remarkable continuity in the types of argument used. It reveals the smooth transition from colonial linguistic imperialism to contemporary linguistic neo-imperialism. The unstated agenda is to strengthen the British ELT Industry. In Graddol's earlier reports, the connection between a multifaceted analysis and British ELT was made openly; the purpose was to equip the British ELT establishment (Universities, Publishers, Language Schools, Consortia exporting language teachers, etc) to maintain the position of the billion pound industry. The covert assumption in the Indian report is that the UK has the expertise to solve India's English-learning educational problems. This assumption is subtly packaged. The point of departure for both the authors Macaulay and Graddol is that what India needs is English. They both refer to local languages, but Macaulay bombastically execrates Indian Languages, Sanskrit, Persian and Bengali failed to make India wise.

Indian brains are seen as tabula rasa waiting for European enlightenment. Graddol sees English correctly of wider problems in Indian education. Macaulay's Minute was essentially about priorities in the short term as well as long term goals, and was concerned exclusively with higher education. He expressed concern that those educated in Western knowledge would be isolated and estranged from the rest of the population, that there would be inadequate 'filtration' to other groups. The establishment of English in Bengal within a decade was to intensify the division between Hindus and Muslims.

Gandhi wrote in 1907, "To give millions a knowledge of English is to enslave them. The foundation that Macaulay laid of education has enslaved us." 2010; 84.

Many scholars of the sub-continent have stressed the pernicious consequences of the decision to put funding into English rather than Indian languages. English has always been causally related to inequality and injustice.

Linguistic imperialism invariably involves pull as well as push factors, demand as well as supply. Macaulay's cultural arrogance was explicit while the British Council bombastically proclaims that English is needed for success in the global economy, in Indian education, and in every Indian home.

When Gordon Brown made his first visit as Prime Minister to India and China, 'The Sun' proclaimed on Jan 18th, 2008 that Gordon Brown will today pledge to export the English Language to the World and boost our economy by billions. Mr. Brown believes teaching English will quickly become one of the Britain's biggest exports. It could add a staggering billion pounds a year to the UK economy by 2010. The imperial packaging is renewed and cushioned by neo-imperialism obfuscation. English language imperialism has been cumulatively asserted in Independent India.

Proficiency in the imperial language and in education involves its consolidation at the expense of other languages. The British council and Graddol are in the Vanguard in promoting English and British interests worldwide. The rhetoric of the 19th and 21st centuries are strong and disquieting, as are the ensuing structural and material consequences. 19th century imperial command and Macaulay's minute advocates English as Universal with a limited budget of 10,000 pounds and considers it a good business in consolidating British power. Its goals are to make a major impact on educational policy and covert political economy. Finally, it culminates in Linguistic imperialism. While the British council and Graddol advocates English as a basic skill with a budget for BC institutional infrastructure, generating income potentially massive, goals are impact yet unpredictable, covert political economy. Finally, culminating in neo-imperialism.

To be precise, the individual whose lives and educational hopes are impacted, the consequences are equally devastating. Both Macaulay's and Graddol's works are influential and serves the purposes of imperialists ancient and modern and not the masses of population the colonial and neo-imperial subjects. The British council is increasingly running a business to make money worldwide out of the teaching and examining of English and native speakerism. This is commercially –driven, pseudo-academic opportunism. For instance, the dispatch of under-qualified native speakers to teach English in schools and language schools especially Asia is unprofessional. Employing monolinguals as consultants or teacher trainers on language –related projects world –wide is illegitimate. It fraudulently legitimates political and racial dominance operating within a narrow paradigm, as a neoliberal and consumerist. It continues linguistic imperialism in new forms and does not contribute to social justice. English functions as a professional Hydra with tragic consequences.

CONCLUSION

To infer, from the above discussion we understand that the Britishers have rightly understood that the strength of India laid in her Educational system and its traditional knowledge. Hence they started hitting very hard at the backbone of our Culture i.e., that is imparted through our Educational system. Since the Macaulayan days till date India's condition has not changed for it has been journeying from Linguistic imperialism during the colonization to Linguistic Neo-Imperialism from the postcolonial to till date. It has been the project of Postcolonial writing to interrogate European discourse and discursive strategies from its position within and between the two worlds; to investigate the means by which Europe imposed and maintained its codes in its post colonial domination of so much of the rest of the world. Thus the rereading and the rewriting of the European historical and fictional record is a vital and inescapable task at the heart of the post colonial enterprise. The existence of varieties of English has meant that the concept of a standard English has been exploded, the very existence of postcolonial literatures completely undermines any project for literary studies in English which is postulated on a single culture masquerading as the originating centre. A further implication of this decent ring the English Canon is radically reduced within a new paradigm of international English studies. The works from the traditional canon which remain may reflect a radical revision and re-reading. Rewriting the English text from the postcolonial point of view is done, the possibilities for recon structuring the more or less hidden potentialities of other English literary texts such as those of Austen, Thackeray and Swift are revealed. From a postcolonial reading perspective such unspoken subjects may well become the crucial announcements of the text. Unless the Macaulayists' realize the prescience in the Macaulay's minutes and the vested interests of the British in making India a completely English spoken country pretending to educate the Indians there can be no change in India. The Macaulayists' in India should also understand that the British rule has been still devastating the country in the name of education by making the country believe that it is only through English that one can educate oneself or procure a decent job, etc. They should understand that English Language is not the Ultimate for one's education or life for it serves the purpose only to procure a job in this global world and nothing beyond it. If India starts believing in her ownself, and in its educational prowess and the ancient puissant glory it held and march towards that empowering oneself and the nation, then none can overpower the country and it shall act as a panacea to all the worries such as racial conflicts, religious conflicts, social conflicts. To bring back India to its pristine glory meant restoring the Indic Knowledge tradition that bestows us with the Ultimate knowledge and Experience.

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