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2 replies 25 retweets 13 likes. Reply. Moreover, Louis Dumont imagined a modern Western society that "unlike India" aspires to rationality and was essentially individualist compared to the collectivist or holistic India (Dumont 1972; cf. Spencer 2003, 238-240 [5]). My intention here is to apply Said's study of Orientalism to hegemonically Western or specifically Anglo-Saxon discourse about India. In this discourse the ancient wisdom of India, and especially Brahmin Hinduism, have been seen as treasures for the nation to draw on, and which the soulless West should emulate to rise from its decadence. India's history is territorialized to exclude the so-called outside influence as not essentially Indian factors, or they have been seen as absorbed into the essentially changeless India. 30 Douglas McGetchin, *Indology, Indomania, and Orientalism. Ancient India's Rebirth in Modern Germany* (Cranbury: Associated University Presses, 2009), pp. 69-70. 31 Tuska Benes, In *Babel's Shadow. Language, Philology, and the Nation in Nineteenth-Century Germany* (Detroit: Wayne University Press, 2008), p. 66. They had thus to deal not only with the texts but also with their exegetes and therefore with the latter's interpretations of the texts and therefore, with their worldviews and agendas. 34 Roberto De Nobili, *Preaching Wisdom to the Wise. Three Treatises by Roberto de Nobili, Missionary and Scholar in 17th Century India*. Translated and Introduced by Amand Amaladass and Francis X. Clooney (St. Louis: The Institute of Jesuit Sources, 2000), pp. 57, 63.

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