**Escrituras del Raj: el vaivén indológico entre el romanticismo y el orientalismo**

*Adrián Muñoz*

ANEXO

[…] soon they chose

The fig-tree—not that kind for fruit renown'd,

But such as at this days, to Indians known,

In Malabar or Deccan spreads her arms

Branching so broad and long that in the ground

The bended twigs take root […]

John Milton, *Paradise Lost* (9.1100-1105)

The modest Rose puts forth a thorn,

The humble Sheep a threat’ning horn:

While the Lilly white shall in Love Delight,

Nor a thorn nor a threat stain her beauty bright

(“The Lily”: Blake 1988, 25)

O life of our spring! Why fades the lotus of the water?

Why fade these children of the spring,

born but to smile and fall?

(*The Book of Thel*: Blake 1988, 3).

[…] it may be affirmed, as a principle, not susceptible of dispute, that good management of any portion of the affairs of any community is almost always proportional to the degree of knowledge respecting it diffused in that community (Mill 1826 vol. I, vii).

As soon as ever thing of importance is expressed in writing, a man who is duly qualified may obtain more knowledge of India in one year in his closet in England, than he could obtain during the course of the longest life, by the use of his eyes and his ears in India (Mill 1826 vol. I, xii).

I hesitate not to pronounce the Geeta a performance of great originality; of a sublimity of conception, reasoning, and diction, almost unequalled; and a single exception, among all the known religions of mankind, of a theology accurately corresponding with that of the Christian dispensation, and most powerfully illustrating its fundamental doctrines (Wilkins 1871, 14).

The philosophy of the East taught the first principles of human perception [;] some nations held one principle for the origin & some another” (*The Marriage of Heaven and Hell*: Blake 1988, 39).

Every accumulation of knowledge, and especially such as is obtained by social communication with people over whom we exercise dominion founded on the rights of conquest, is useful to the state (Wilkins 1871, 14).

“the distortions of [the] faculty that prevented men from forming the accurate assessments of affairs upon which they could define means to achieve their interests” (James Mill en Majeed 1992, 165).

[…] in whatever degree poetry is cultivated, it must necessarily be to the neglect of some branch of useful study” (James Mill en Majeed 1992, 165).

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