

Indian Culture, A Captive of the Vedic Mind

Aryan Racism, the Hub of Indian Cultural Crisis

Part Two

Universalism of Tamil mind and Tamil culture

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Universalism of Tamil culture has been the primary critical factor in the formulation and shaping of the ancient culture of our sub-continent. Like the lotus organically emerging out of the southern turf, it cast its fragrant shade for the culture to develop its substance. Its projected image in beauty needed no name for recognition or inducement. It was in the nature of being in itself. This figure of speech description does not add or take away from the import of the first categorical statement above. The issue is that its fundamental fact is hardly known. Part Two as sequel to the unraveling of Vedic Aryan mind in Part One is intended to reveal the universalism of Tamil mind/thought as a pervasive fact of Indian culture. It had been suppressed and little acknowledged as such even by scholars.

This critical writing would highlight what has been suppressed and the nature of suppression itself in the historical contexts—something that history buffs gamely avoided in mentioning in their books. It is most compelling that the universalism of Tamil mind/thought and values are to be made known to all Indians and the world, as they have never been done before. Apart from the edifying knowledge, the reason is simple and crucial: they have a substance that is culturally honed which alone would help to clarify the crisis. More importantly, the restoration of their due place in the historical development of Indian culture in itself would help resolve the crisis. For the admission of historical universalism of Tamil mind/thought would induce the all-inclusive humanising impulse that has been imbedded in the culture on account of it. This is now told in this critique. This critique has droned the issue of “crisis in values” of Indian culture all along by casting the limelight on the maturing of our cultural crisis in values. To understand the nature of its maturing in the din of trumpeted modernism of today is urgent. The recognition of its historical immensity is more critical to help humanising, probably, the most aggrieved peoples for the longest time than any persuasion to moralism or appeal to great minds.

Inclusiveness of the ancient and persistent value of human dignity has been our culture's own ancient bedrock.

Bringing out the truth of different facets of our culture would undoubtedly entail ***undoing*** the power of non-historical anti-historical Vedic Aryan mind/thought. Stealthily it remains defending its awful prejudices as fundamental values of our culture. This critic joins others in bluntly making it known that the deceptive ethical contours of Indian culture as drawn by Vedic Aryan mind were never valid and no longer acceptable in whatever deviant form of its standard grotesque shape. A growing number of critical minds with historical insights of Tamil culture are sworn to erase those Vedic Aryan contours and restore the development of the Indian culture on the foundation of its humane organic elements. Restoration of the real moral contours would be truthfully inclusive of all major actors of historical events, including the self-evident motivations of the powerful elements. The parroting of the dictum “Unity in Diversity is the Keynote of Indian culture” would be scrutinized further in order to bring out its unmystified organic unity in historical and real terms. Details of this hopeful vision of humanisation of everyone will emerge in the last chapter of this volume.

The late recognition of Poet Thiruvalluvar as a national Tamil Poet can hardly be consequential to the undoing of historical error of the suppression of Tamil mind/thought and culture. The emblematic recognition of Thiruvalluvar is not quite the recognition of the empirical Tamil mind as a pervasive feature of Tamil culture and as it had permeated other native cultures of the sub-continent. His recognition, in our perspective, as the foremost Indian poet of empirical, ethical, and intellectual stature was in deed overdue. Nevertheless, it is duly welcome only as presaging the wiping away of the blatantly gross cultural celebrations of the denuding of Tamils and Tamil culture at the behest of Vedic Aryan mind. In a preliminary way, it is the intent of this writing to make known those features of Tamil culture and Poet Thiruvalluvar to those that miss noticing. More importantly, it is hoped that other literary critics and students of Indian culture would be provoked enough to bring out researched knowledge of the suppressed and erased facts from their own yards that would help rewrite the history and culture of India.

The method of enquiry here is the same as the one for unraveling the Vedic Aryan mind—

reflective analysis of what is self-evident from illustrative observations with some cursory readings. Most of conventional scholarship and textbooks that take their cue from Vedic Aryan narratives would hardly give hint to the deliberate *vedic acts*[□] that have undermined the Tamil roots of Indian culture. Vedic Aryan mind had fully known the fact that Tamil culture's value-orientation had organically spread its roots to other contemporary ancient cultures of the sub-continent. It was precisely the reason for Vedic Aryans' resolute attempts not to recognise ancient native values as such and to uproot them for its alien *dharmaic* values to take root in their place. There is a lot to be revealed.

Conventional scholarship caught up in the shroud of Vedic-held assumptions never developed the historical discipline to account for the origin of real and enduring values of Indian culture that have been only awkwardly conceded as ethos/es and mores[▼]. On the other hand, current literature in general even without Vedic bias continue to presume the great contributions of Vedic Aryans to Indian culture, although not accentuating Vedics' so-called values. The odious distortions in them by Vedic mind remain to be systematically debunked. It is the biggest bluff there is to be examined by scholarship. Largely, conventional academic scholarship in the grip of Vedic Aryan browbeating assertions has mostly failed to acknowledge the very native ingredients and the energising power of the Tamil temper. That it has sustained Indian cultural foliage again and again to this day is unknown. Scholarship in general has simply darted its sights to avoid seeing the suppression and denigration of Tamil culture all along. Let the conventional eyeballs roll. This critique hopefully would help them focus.

Crux – Cultural Crisis to be Resolved: It is not surprising that most Indians remain comfortably uninformed even some with formal education, not to speak of outsiders, or of our common

[□] In view of the expose' of the Aryan Vedic mind in Part One and what would transpire further in this Part Two, one may objectively draw a parallel between the uncapitalised term 'vedic' (even if Sanskrit *ved/a* is a derivative of Tamil *vedam*) in italics as an acute idiom of Indian cultural contribution to the universal lexicon to mean nearly the same as another universal idiom 'philistine', but with the added sinister intention that is a signature mark of the Vedic Aryan mind. Subsequent use of the expression *vedic acts*, or *vedic* in italics in this writing would mean the same as 'philistine'. The naming of Vedic Aryans in the larger scheme of holding them historically accountable is warranted to negate the presumptive innocence of Vedic legitimacy in devastating Indian culture.

[▼] See the section on Indian Ethoses.... Vedic values, Part One, pp.176 – 182 and

people. Nor would they know that Tamil culture had remained as Tamil culture on its own without any need for pleasant or unpleasant legends to sustain it. Further, alas, the natural and organic strength of its own has remained diametrically opposed and singularly excruciating to the pretensions of the Vedic Aryan mind. Worse, most remain so, irrespective of any religious identity, as they are all prisoners of the Vedic Aryan's *dharmaic* 'accept the given' mentality. These key insights have been made known in the First Part. There is the serious crisis facing current culture. It is not a crisis in values as seen in abstractions – like good versus bad, virtue versus vice, or truth versus untruth. Vedic mind relishes such metaphysical discourse for clever dodging of its hideous thoughts and actions. Unconscionable as it has always been, it has delighted in imposing a crisis in the life of common sense (intellectual!) globally, as it is a profound crisis in values imposed on great many. There is nothing metaphysical or truthful about the Vedic culture. In specific and historical terms, it has meant systematic warping of the mind of people of the land to accept black and white as one and the same, as the *dharmaic* values and ancient ethos and mores are the same, and not opposites. The political motivation of Vedic Aryan mind in all these would become clearer. Further, Indian awareness has been dulled into thinking that Vedic values are after all things of the past, since the values guaranteed in the Constitution of the Indian Democratic Republic and the globalising modern values would effectively undermine Vedic Aryan values, eventually.

However, we have strung the Vedic Aryan prejudices on the line to dry in the burning sun of our human outrage. That would help readers and social activists see that our ancient values are not things of the past but should constitute the culturally and organically nourishing bed for the Constitutionally guaranteed human rights and liberties. Vedic Aryan mind shall not indulge in its typical ruse of "slow and steady change" for the purpose stretching its deception. The protection of our culturally nourished Constitutional values is not their legalism but the discerning vigilance they would provide against the legalism of the Vedic Aryan mind. It is now the pressing problem in the hands of this current generation, old and young, to grapple with the unity and integrity of Indian culture forthrightly.

Tamil Mind as Rational Reference Point: What might be startling to the prejudiced and uninformed is the series of historical facts about Tamil culture that it has been the ancient and the

longest continuous stream of Indian culture along with, and in spite of, the befuddling Vedic Culture that crept in later around 2500-2000 BCE east of the Hindush Range. From that perspective, the category of Tamil mind that emerges with historical authenticity would be the only appropriate critic of the polluting confluence of the assumptions and claims of the Vedic Aryan mind. It is a perspective little ever analytically projected to others' understanding. With the restoration of the integrity of Indian culture in mind, here is a serious attempt to portray the historical Tamil mind/consciousness speaking firmly from the very depth of its own cultural degradation. All other native cultures in India have of course been subject to the same degradation in various degrees, but the historical evidences of Tamil degradation loom larger. The generally induced, year-in and year-out, vivid celebrations held in the memory of Tamil degradation surpasses every human degradation. The exposure of the rational and creative spirit of the Tamil mind is in order—to show the degradation of the organically natural values and the shared Tamil temper among all ancient cultures of the land that were eventually submerged by Vedic Aryan mind and its culture. Tamil mind will be discursively explained further below in the context of what transpired signally and retributively on the Tamil turf itself. In the context of Tamil trauma depicted in Ramayanam of extensive cultural consequences, other critics as modern Indian compatriots are warmly welcome to dig up their own cultural turfs to add their critical perspectives on the issues that would arise.

It is critical to state upfront that, from now on in this critique, Tamil mind would be the historical, natural and ethical reference point for further unraveling of the Vedic Aryan mind that could no longer remain the lynchpin of Indian culture. For the holding of the Vedic culture in place as a predetermined one by the corroding pin of Vedic Aryan mind is impermissible: it is plain archaic at best and most oppressive for anyone to remain even just ordinary human, at worse. In that light, the compelling appropriateness of removing the Vedic Aryan mind as an untenable reference point would become self-evident. Instead, the making of Tamil mind as the reference point of our critique would make the narrative of our developing culture very consistent, historical and free from Vedic prejudices.

Contextually, long suppressed historical reasons would reveal Tamil mind as the primary and still the continuing resource for providing the needed shot in the arm again and again that

enabled Indian culture gain genuine stature in terms of its ancientness, humanity and grandeur. As indicated, Tamil culture of course has remained as Tamil culture without any need for pleasant or unpleasant legends to sustain it, or in spite of its traumatic memories. Alas, the natural and organic strength of its own in terms of its values has remained diametrically opposed and singularly excruciating to value-pretensions of Vedic Aryan mind and its prejudices.

All-inclusive Cultural Renaissance as the Guiding Shadow: We will shortly get to the siphoning of the excellence of Tamil culture that was steadily drained into the racism-alloyed empty vessel. There it became the primary substance of the Vedic Aryan mind to appear as its shining greatness along with all other homogenised sundry things picked up from everywhere. It will become self-evident that a great measure of contribution of Tamil mind and culture to Vedic Aryan mind and culture was involuntary and spuriously obtained. But, then, it was freely available to be shared with others anyway. Above all, this critique would forcefully demonstrate that the longest-lasting substantive feature of Indian history is the historical Tamil mind and culture with discerning memory to spur critical thinking about the long lingering dehumanising crisis in values. Making known the suppressed historical facts about Tamil culture aside, the critical memory of the Tamil mind has the wherewithal to help generate the needed all-inclusive humanising future of the Indian culture that had been aborted by Vedic Aryan mind. Apart from indicating the self-evident facts, there would be greater prying into the erased and suppressed literary records and the historical Tamil consciousness. The insights derived by this critique are essentially based on researched evidences obtained by other scholars. The critical surmise that would emerge will stand to reason. The very reconstruction of the time-line of our ancient history would, as it must, establish the basis for reversing its cultural contours to begin and course through from south to north instead of the other way.

Tangentially, the insubstantial jingoistic notions that Tamils entertain about themselves often with great literary flourish are probably indicative of the deeply violated and anguished degradation of their cultured collective life at the hands of Vedic Aryans. The reason that no other Indian group has been singled out by Vedic Aryans longlasting rage will become self-evident. Others' sneering at Tamils, rightly or wrongly, for their linguistic and ethnic pride may eventually even out in fuller knowledge of Tamils' empirical temper, Vedic Aryans'

intemperance of religiousity to cloak the racism of their political mind, the people-centred polity of *Tamizagam* resolutely standing against the spread of Vedic Aryan oppressive culture, and the resulting worst degradation of Tamils' as their lot.

Criteria for Naming, Renaming, or Not Naming things of India: As a general conditioning clause, this writing would put the Vedic-minded currently high in the portals of political structures on the spot that they do not have uncontestable legal basis in their presumption to naming or not naming any historical event past or present—like naming a submarine, a ballistic missile, or any other scientific or technical achievement. The use of Sanskrit for naming and the use of legendary characters of its mythologies as a matter of course to inspire people may appear to be reasonable exercises of administrative authority by civil servants with or without any political nod. After all, Sanskrit appears as one of the classical languages[□] of India and many of the characters in its epics and legends are very familiar to people as models of ethical behaviour and conformity. Yet, the issue raised here is a serious one, not trivial at all. Great many top-level administrative and political decision-makers are plainly Vedic minded— Startled to see them named that way is to say plainly that we have a very big problem on our hand in having them as our civil servants! Vedism as a matter of one's personal faith, if it can be so pared, is not the issue here. But, if civil servants were to discreetly or indiscreetly implicated in any Vedic presumptions, such as: Indian culture is Vedic culture; Hindu culture is an evolved culture; to be an Indian is to be a Hindu; and Sanskrit is the origin of the languages of India – it would be very problematic as being their inner agenda, not the rules of their civil service training. The said presumptions are to be seen as springing from several of their un-mentioned bedrock-presumptions, which is: the Vedic-minds have the prescriptive right to the ownership of Indian culture; they have evolved as natural rulers of people; and they are indeed necessarily at the helm of virtual *Aryavartha*. These open and hidden presumptions are utterly untenable. For such uncivil, unethical and reprehensible inner agenda of their own, civil servants can and must be held legally accountable. All these implications of Vedic mind have been unraveled in Part One, the gist of which is given below.

[□] For a critique on the merits of Sanskrit for its self-evident inadequacies as a conversational language of people and the Vedics' deliberate use of it as a political tool for the purpose of *Aryavartha*, see Part One pp.152 - 156 and below pp.

This critique suggests that the acts of renaming any of past events, or naming of new events, or avoidance of such acts should be strictly guided by historical, rational and secular reasons alone. In a culture of unexamined assumptions and ‘accept the given’ ways to serve private interests, it is very crucial for such a rule. It has to be closely monitored by minds sworn to be free from Vedic prejudices. By using the same criteria, this writing has been appropriately naming and renaming events as the occasion would warrant. Our naming or ascertaining of Vedic Aryan mind as being wholly political in intent has necessarily led to denying its religiosity in any shape or form. It is not arbitrary, as will become more self-evident. Vedic Aryan mind stands or falls by the fate of its political ideology—*Aryavartha*. Let India as a modern multi-faceted, secular and religious nation awake.

Sum of Part One – Unraveling of Vedic Aryan Mind:

The name of Aryans was nowhere marked in the furtive appearance of cattle grazing clusters of families showing up one by one in the northwest of the land. Ill clad, destitute and unattractive in their weather-beaten parched skins, they were neither welcome nor unwelcome. As they scattered and settled among the natives of the land, they gave up their cattle-dependent lifestyle and began copying finer aspects of the settled cultures of natives. This compelling skill for survival in abjective conditions is appropriately termed in this writing as *nativisation* on the part shepherding nomads. The term *aryanisation* is the name as their intention in Vedic narratives and educational textbooks. They began their life unskilled, ill lettered and extremely dependent on the goodwill and generosity of the natives. Interestingly, to remain zealously unskilled became a specialised skill of survival on their part. Thanks to the nutritious goodness of the settled culture; their weathered skin gained a resonance of fair skin it had not known before; and it now stood out mainly in becoming beguiling to the dark skinned natives. It was the most critical insight in self-awareness of the shepherding settlers that became explosively inventive of them.

The growth of a sense of racial apartness on their part even as a very miserable people that were utterly dependent on others can be explained only in the context of the natives’ infatuation with the fair skin of their dependents. To live by wits in the light of fair skin—a tantalising talisman, and not in the light of any other skills to make a living, became the hallmark in their developing

a consciousness of superior race with the nametag of Aryans. Intriguing though, they blithely disowned their past of having been ordinary wandering people living by the occupation of grazing sheep and goats. Interestingly, though reputed to have developed very uncanny memory, Aryans forgetfulness of their own pastoral past does not appear to intrigue anyone. Further, no one seems to wonder about the closeness of Vedic Aryans to cows. Aryans grazing of cattle couldn't have included cows and bulls as part of their flock anytime. Cows and bulls were the domesticated animals of settled agriculture, a skill they never ever had and never could ever learn. Cows' becoming sacred to them is of a different mystifying story. The race consciousness of a negligible minority of aliens to remain dominant over vast others of dark skin became the hub that has spun off every conceivable aspect of Vedic Aryan culture— primarily, Vedic Aryan values of un-social ethics called *varnashrama dharma*. The *kuttai*[□] culture of dehumanisation of everyone without exception (benignly known as the Caste System) is the self-evident consequence of it. The underpinnings of Vedas, the Epics, the transparent diversions of Bagavadh Gita, Indian philosophy and metaphysics summed up in the appendix of Upanishads, and with their medium of mind-bending political tool, Sanskrit—these cover ups have been geared to the Vedic Aryan secular obsession, repeat secular assumption, to bring about the reality of the political vision of *Aryavartha* at all cost.

The humongous real historic cost has been the imposition of the least identified dehumanising *kuttai* culture, hitherto known as the Vedic culture. The paradox of the *kuttai*-cum-Vedic culture (of everyone remaining in the same pit) has been that, in the light of the Vedic Aryans' racist demeanor of never requiring the acquisition of creative skills of physical exertion, they could lead the laidback lifestyle of exploiting others by choice. Their choice was not to be creative in anything of the *kuttai*-cum-Vedic culture but to stay put watchfully maneuvering their singular political vision of racist domination by straining to remain as an exclusive minority. To see them differentiatingly anymore as aliens, or natives has become inconsequential. Therefore, the misnomer of the famed Vedic culture has to be seen as one that has been made up of systematic copying, pilfering, and the incorporation of all creative achievements of the native cultures. Vedic Aryans' congenital habit of not acknowledging or not being grateful for taking things of others engendered the unconscionable need on their part for erasing historical accounts of their

[□] For a treatment of *Kuttai* culture in the place of Caste System, see, First Part pp. 66-79.

foraging of cultures. Homogenising willy-nilly all authentic cultures including the so-called modern liberal culture have become sacrificial offerings before the eternal Vedic Aryans' political flame of *Aryavartha*. This is not being rhetorical at all but the nutshell of Vedic Aryan culture that has been bluntly exposed even dressed as Indian culture – a display of their feast. Further review of Tamil mind below would acutely illustrate these lines of summation of Part One.

Tamil mind was rationally speculative, but it is not presumed to have been a theorising kind. On the other hand, how were the discovery of the idea of zero, and the acquiring of the fund of ancient knowledge of mathematics, astronomy and medicine possible without a tradition of abstracting and coordinating them into systemic thinking? To attribute that kind of thinking to be anywhere near Vedic thinking, even marginally would be groundless. That said, it is open to students of empirical scientific methods to account for both the presence and eventual disappearance of the Tamil school of empirical scientific thinking. New researchers on the deepsea archaeological artifacts of the *kadal konda* (swallowed by sea) Lemuria Tamil culture by scholars who are also proficient in Tamil *Sangai Kaalam* literature have a whole lot of new fields to cover with the question of the presence or the absence of the Tamil school of empirical thinking. The question is, how could the how could the concrete evidences in great profusion of the most ancient to-date and most materially advanced and people-centred civic culture could be explained without presupposing the existence of a systematic school of scientific knowledge and engineering to educate and train people in great number from the time of five-year olds to adults and beyond? If the supposition of a school of scientific thought and training could be made, then, what hints of that tradition are to be found in the ancient *Sangai Kaalam* Tamil literature? These are matters for further pursuits by others.

An intellectual Aside: Incidentally, the remarkable empirical nature of Tamil life needs to be explored further by other writers in the ancient Tamil literature left with us tampered and untampered. It was obviously very resourceful and creative by the general measure of civilizations at that time. It was decidedly not mystically speculative, selfish or otherwise. Yet, notwithstanding its human-centred empirical nature, no empirical school of thought developed in Tamil tradition of theorising on its empirical insights. Apparently, with the present relative knowledge of the ancient Tamil culture no parallel can be drawn with the later Greeks, a pre-eminent culture of *Theoria*—the beginnings of the development of modern scientific thought. Modernism in the European context generally meant empirical reasoning and the development of scientific tradition, quite consciously removing itself from beliefs or metaphysical reasoning. Given the three maxims above, Tamil empiricism did partake of both empirical reasoning and metaphysical reasoning. It cannot be classified neatly as either secular or theistically induced. That they both were and are to be seen in organic relationship would be a problem only to dry intellectualism of being scientific, but not to the self-evident nature of Tamil empiricism of perceiving phenomenon *as is*. It certainly has had intent, a human purpose; clearly it was not an intellectual exercise for its own sake, as knowledge for knowledge's sake. Its intent was universal human good, not the intent like the private, selfish and inhumane one of Vedic Aryans.

Maritime, Scientific and Theistic Perspectives of Tamil Universalism: The picture of Tamil maritime universalism has been underplayed, if played at all, in the textbooks of heavy Vedic bias. It is important for the general reader to know that among Indians, Tamils were the earliest and most organised navigators as authenticated in their continuous memory, ballads and literature. They had engaged in trade and exchange of commodities in the world of Indian Ocean to China and Southeast Asia in the east and to Africa on the west reaching the Sumerian, Egyptian, Greek and Roman cultures several millenniums of BCE. Tamil maritime traders had known Greeks and Romans. The latter had reached *Tamizagam*'s shores and maintained their own trading posts on the west and east coasts of the land in the 1st century BCE and the early Common Era. As daring, imaginative and empirical minds, Tamils had gathered knowledge about their life in their own land and the universe to which they belonged. All of their early documentation must be presumed to have perished in sea inundations.

Although the ancient Tamil culture was vastly land-based and agricultural with highly developed urban centres, as the current archeological excavations on land and sea are attesting, the phenomenon of Tamil mind and its universals had been overwhelmingly affected by the maritime global outreach.[©] It was a remarkable cultural outreach, but it remains not fully brought to light through systematic research to this day. Hence, little does one know that the basics of navigation— knowledge of naval instrumentation, seasons, trade winds, navigation of sails on high seas, and, incidentally, of astronomy and arithmetical calculations[§] that were quite required of their occupation of overseas trading. Knowledge (science) of farming of a highly developed culture on the part of land-based larger Tamil population would have clearly reinforced several aspects of seasons and trade winds. It was equally true of all native cultures of the sub-continent. The carry over memory of the Tamil maritime traders found in folklores and in *Sangai Kaalam* literature make its most probable. It is equally tenable to deduce that Tamil sailors' lonesome journey across the seas and vast expanse of other lands and peoples induced a spiritual awareness in them of the immanence of the *paramporul*[©], meaning, the Pervasive Substance (Thing) in the ever-expanding oneness of the universe. It would appear to be self-evident that Tamils' profundity in developing an awareness of the reality of monotheistic idea of One God (*Paramporul*) instantly posited the reality of One Humanity, his creation.

[©] The basic naval and maritime vocabulary universally used is of Tamil origin. For instance, navy (*navai*), anchor (*nanguram*), sail (*seelai*), boat (*padagu*), catamaran (*kattumaram*), continent (*kandam*), knot, bind (*kattu*) among others are evidently Tamil derivatives.

[§] See p.142. The etymological root of the term *ganita* in Sanskrit is the Tamil word *kanitham*. It must also be noted that the beginnings of arithmetic— counting, decimals etc. – was a basic productive skill of artisans like weavers, carpenters and such. There was nothing esoteric about it as abstractions, symbols, equations and such of mathematics, which was of European Middle Ages' development. This is common sense. The assumption that mathematics arose out of the Vedic mind (of Indian culture) is amusing. It does not make sense. Practical skills of the common artisans of Tamil culture including their arithmetic of counting and measuring were distastefully foreign to Vedic indolent ways lacking sensibilities.

[©] Tamil term *param* meaning widespread is the root of Tamil theistic idea of all-pervasive *Paraman* or *Paramporul*, from which was derived the Sanskrit *Brahm* or *Brahmam* found in the early hymns of the Rig Veda. Given the proverbial mendacity of Vedic Aryan mind, its claim grea ancient

