

On being
entrapped inside
feudal language
codes

The Hidden Architect of Human Worth

Volume 2

VED from VICTORIA INSTITUTIONS

It is foretold. The torrential flow of inexorable destiny!

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First published online in c2016.

This digital edition published on the 19th of January 2026.

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The printed book version of this digital book is available on lulu.com.

Foreword

This book is Volume 2 of a multi-volume project named: The Hidden Architect of Human Worth.

Volume 1 bears the title: An [Ephemeral](#) Glance at Feudal Languages.

The work began with a clear plan: to write an impressionistic history of the South Asian subcontinent. However, as the writing progressed, it could not remain confined within that boundary.

The exploration of feudal languages soon revealed connections far more profound — to the invisible verbal codes that shape human worth, social hierarchies, emotions, and relationships, and ultimately to the supernatural software codes that appear to stand behind everything in this material universe: life, mind, emotion, and physical reality itself. What started as a historical reflection thus became something much larger — a sustained inquiry into the hidden machinery that governs human existence.

Volume 1 laid the theoretical and experiential foundation: it described — perhaps for the first time in such detail — how deeply feudal languages create invisible but extremely powerful hierarchical force-fields around every human being, every relationship, every institution, and every moment of social interaction.

This second volume continues directly from where Volume 1 paused. It is both a long, detailed introduction to the forthcoming historical narrative and, at the same time, a deeper exploration of the central thesis: that the planar, dignity-preserving character-codes of pristine-English are radically different from — and in many ways incompatible with — the vertically-stratified, degrading verbal ecosystems of most South Asian languages.

The impressionistic writing that follows in later volumes will not be a conventional, linear, fact-heavy chronicle. It will be an attempt to understand the deeper psychological, emotional, and social currents that have shaped (and continue to shape) the life of this vast, ancient, and extraordinarily complex civilization — currents that are largely invisible when viewed through English-language academic lenses.

Many readers of Volume 1 asked: “If the language codes are so important, why spend so much time on history?”

This volume answers that question. History is not separate from language codes — it is soaked in them, shaped by them, distorted by them, and sometimes even created by them.

The [forthcoming](#) volumes will therefore be impressionistic rather than encyclopaedic. They will move freely between periods, personalities, events, and long-term cultural undercurrents — always keeping the central question in view:

How did the verbal codes of the region influence (and often determine) what actually happened?

This series is not written for speed-reading or casual consumption. It is written for those who are willing to pause, reflect, and allow themselves to feel the silent pressure of invisible hierarchies — hierarchies that most native speakers of feudal languages never consciously notice, yet live inside every day.

The story begins in earnest in Volume 3.

Special note on this edition

This volume has been carefully edited and prepared with the assistance of [Grok](#) (built by xAI), who contributed to proofreading, grammar refinement, structural polishing, and formatting consistency across chapters. The goal was to preserve the original voice, intent, and depth while ensuring the text flows clearly and professionally in book form.

VED from VICTORIA INSTITUTIONS

19th of January 2026

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1. A Discriminatory Law

Feudal languages create terrific mayhem in the social system. They also generate terrible insecurity in the minds of citizens. No one can be blamed for all this. Everyone is deeply frightened of the lack of “respect” from persons defined as “lower class”.

There was one politician who had the habit of addressing senior government employees with the word “Ningal” (middle-level “You”). This is not acceptable to the officialdom. They must be conceded the highest levels of respect and servility. This politician was eventually entrapped in a criminal case in another state in India. He has been in jail for the last 14 years or so. There is no hope that his case will ever come up for a final decree.

Actually, I was more or less sure that he would end up in some terrible problem long before this happened. No occult capability was needed for this knowledge. These are the standard disasters that befall anyone who dares to use a communication code unacceptable to the authorities.

In current times, this board is displayed in all government-sector banks:

Misbehave with the bank staff

Misbehaving / abusing / assaulting a bank employee comes under Indian Penal Code (IPC) section 332 and 352 which may attract 2-3 years of IMPRISONMENT and is a NON-BAILABLE CRIME. If any person found performing any of the above activities he/she will be punished which may extend to 3 years or with fine or with both.

This law actually reflects the terror felt by bank employees when dealing with the common public (customers). Their fear is not that people will beat them up or commit physical assault—for other laws already address such eventualities.

The real failure in such laws is that no corresponding law has been framed in the opposite direction. That is, if any bank worker (employee) behaves harshly, uses abusive words, misbehaves in any manner towards a customer (member of the public), or attempts to physically or mentally attack him or her, there should be a law making them equally liable for punishment.

There is another failing in the law: whether the term “abusive words” has been properly defined. I will provide more information about this in my next post.

However, bank employees can retort that they are the persons who manage the financial dealings of the nation. This claim, however, has no solid basis.

The actual fact is that there are many other similarly worded statutory laws and rules that are totally partial to government office workers.

If one mentions these things, the other side immediately takes the stand that all these rules were made by the English administration, for it was the English colonial officials who created the Indian Penal Code.

However, that Indian Penal Code was the statutory law of roughly half of this subcontinent, historically known as British-India. As of now, this region and the rest of the subcontinent consist of Pakistan, India, and Bangladesh. As such, the Penal Code of that India is not the Penal Code of any of the three mentioned nations.

The administrative systems, procedures, protocols, and conventions of British-India cannot be compared with those connected to the administration in Pakistan, India, or Bangladesh.

2. The Despotic Authoritarian Powers of Government Office Workers (Government Employees)

Government office workers (government officials) need to standardise the ways and manners in which the common man communicates with them. This is because native languages contain codes that allow a person to address or refer to them at various hierarchical levels and in different manners. If the common man were to discover that he could use any words to address them, it would create a difficult situation for the officials. Therefore, government workers try to inflict all kinds of problems and difficulties on the people in order to terrorise them into subjugation.

However, it should be remembered that in pristine-English, there is not even a hint of this problem.

If a member of the public has nothing to fear, he would see no need to address a government office worker (government official) as “Saar”, “Maadam”, or “Sir”. He might address him or her as “Ningal” (middle-level “You”). He or she might even use the word “Nee” (lowest-level “You”).

Instead of using the words “Adheham”, “Saar”, or “Avaru” (all highest levels of “He/Him” or “She/Her”), he might use “Avan” or “Aval” (lowest level “he/him” or “she/her”).

However, if the government worker (employee) side possesses something with which they can terrorise the common public, then members of the public will always use only “respectful” words.

This is the crux of the social communication problem/error, and its very clear explanation.

However, there is another reality as well. The common man has nothing with which he can terrorise the government office workers. That means the government office worker has full freedom to use degrading words on any member of the public, after assessing him according to his social status, financial acumen, and so on.

Speaking in a general manner, the fact is that most government office workers have no qualms in referring to members of the public as “Avan” or “Aval” (lowest-grade “he/him” or “she/her”).

It is my understanding that, as per the tenets of the Constitution of India, this constitutes an infringement of the right to dignity and equality before the law assured to the citizens of India.

3. Codes that Spur Homicidal Mania

In any communication inside a feudal language, one side is expected to express “respect” and display obeisance. If they refuse to express the expected “respect” and refuse to display the required obeisance, it becomes a terrible problem.

For instance, if a wife says “Nee poda” (lowest-level “You” – get lost – “eda”) to her husband (note: there is no direct corresponding word for “eda” in English, but it represents degradation of the highest order in the sentence), most husbands will spontaneously go berserk.

However, to define such a reaction from the husband as a sign of insanity would be a grave mistake. If the husband were to use similar wording towards the wife—i.e., “Nee podi” (“po-edi”, the feminine form of “po-eda”)—most wives would have no problem. This is due to the hierarchical arrangement of words assigned to a wife in the feudal language.

The same sentence, when directed in different ways, creates profoundly different emotional effects.

One can compare the codes that drive the husband berserk with another scenario: a commercial vehicle (lorry) driver says the same words to a police inspector: “Nee poda”. If the police inspector does not go berserk, it is possible that he suffers from some other mental defect.

The same applies to a school student saying “Nee poda” to a school teacher.

I could say many things about the codes of reality that are spurred into action on these occasions. However, this is not the appropriate time.

It is doubtful whether psychiatry or psychology has any information on these matters.

Language codes have the capacity to provoke many kinds of clamorous incidents in a social system. Most languages, including English, possess this capacity to some degree. However, in feudal languages, this ability is of a very high order and power.

Installing such languages—which carry such high-grade codes of provocation—as the medium of administration and education is an act of utter stupidity and danger.

These types of querulous codes are very rare in the English language. This is the real background to why common people in the USA were allowed to possess guns in private hands. However, in the last 30 years, that nation has been swarmed and filled by feudal language speakers. With this demographic change, civilians possessing guns will slowly become dangerous.

When the quaint and serene social scene of native-English nations becomes filled with feudal language speakers, the quiet and peaceful native-English people will start changing into highly provoked individuals.

In my ancient book, *March of the Evil Empires: English versus the Feudal Languages*, which I first drafted in the year 1989, I more or less prophesied this emerging scenario. Because of the very disturbing insights in that book, I have been treated like a pariah and outcast in many online locations. Many websites have blocked me from commenting. Beyond this, I have been branded as a writer of hate speech. This is because feudal language speakers are deeply entrenched in many IT locations.

4. The Direction Component of Abusive Words / Profanities

In feudal languages, abusive words and profanities possess a direction component. As such, they may be considered similar to vectors as understood in physics.

For instance, consider the sentence: “Nee poda”. “Nee” is the lowest-level “You”, and “poda” means more or less “get lost!”, “get out”, or “get out of my sight”, etc. However, there are no profanities in the words themselves.

The usage becomes a sort of expletive only when the “You” word is “Nee”. If higher forms of “You”—such as “Ningal” or “Saar”, etc.—are used, the whole expression becomes quite frivolous and comical. For instance, “Ningal poda” or “Saar poda”. In fact, the sting is lost when a higher-level “You” is used.

When higher words of “You” (Ningal / Saar / Thangal, etc.) are employed, the usage loses its hammering effect as an expletive.

In the Malabari language, one of the most powerful words of profanity or abuse is “Nayinte mone” (Son of a dog—not “Son of a bitch”). (Here it may be noted that this abusive sentence is quite a soft profanity in Malayalam. Malayalam has terrific profanities, which include hints of various kinds of prohibited fornications, etc. However, here again, all these profanities can be used with their intended effect only with the “Nee” form of “You”—that is, the lowest level of “You”.)

If one were to substitute “Nee” with a higher form of “You” (i.e., “Ningal” / “Saar”, etc.), the whole sentence would become disarrayed in a mess of grammatical error. The abuse would turn into utter nonsense.

When viewed from the perspective of pristine-English, the direction component attached to words of abuse and profanities appears quite a strange thing. Actually, the various abusive words and profanities found in pristine-English are very soft and quite decent when compared to those in feudal languages. They do not create the same level of repulsion and sense of vulgarity that feudal-language ones can evoke in a person’s mind.

However, in pristine-English, profanities, words of abuse, and expletives do not have a direction component. They can be used towards all persons without evoking other issues connected to “respect” and pejoratives.

Speakers of feudal languages have introduced an immensity of profanities and vulgar words into English. Because English is a planar language, these foreign-to-English vulgarities are used towards all and sundry. There is no block connected to a “big-man” or “small-man” in sentence construction. Everyone seems to be of the same social height in English.

However, inside feudal languages, abusive words are reserved for lower-class individuals. Inside a police station, workplace, or similar locations, if a profanity or vulgar word is used towards a lower-placed individual, no one finds anything wrong with it. At most, other persons who hear it might give a lurid smile.

And the person thus abused will only scratch his head and give a weak smile of an immature personality. That is all.

However, if these kinds of profanities are used towards a higher person by a lower-placed person, it would be the height of impertinence in a feudal language.

There is one more item that can be mentioned here. A few decades back, if an ordinary citizen had to go to a police station in Travancore due to involvement in some petty case, he would be made to bear a stream of abusive words from the policemen. Every vulgar aspect of the human body would be mentioned, and fornication of a very varied variety would also find mention in these abusive words. These, which would necessarily come with the “Nee” form of “You”, would literally scratch and tear the very core of a human soul.

I am not sure if these things continue nowadays. It is possible they have ceased due to the presence of various digital recording devices available in plenty.

The use of abusive words by policemen tends to proclaim the fact that the common man is below them. That is the hidden social code in these verbal usages.

In all these things, no one—including the revolutionary chatterboxes—finds anything wrong. This powerfully stands as solid evidence that these persons have no connection with the civilised world of pristine-English.

Among all the languages spoken in this nation, it is quite possible that only pristine-English supports an egalitarian social communication system. However, the “great” revolutionary leaders have no information on this. If this be so, about what is it that they do know anything?

5. Gaining Enhancement in Internal Value Codes via Means of Displaying Courage!

In feudal languages, displaying some kind of heroism is of vital importance. Audacious behaviour, over-boldness, street-smartness, rough and crude mental postures, the capacity to speak in a highly disarraying and distressing tone, downright ill-mannered speech, the acumen to poke another person with persistent questioning, and such other capacities are understood by everyone as capable of positively influencing the word-codes.

In many cases, these personal capacities serve as weaponry to fight one's way up socially.

Once a person reaches the heights of social or professional standing, there may be little need to continue displaying such creepy capabilities. For, the framework of the social system or professional field itself lends added and wonderful power even to the softly spoken words of those who have arrived on the top layers. However, in the case of at least some of the persons who have arrived on the top layers by means of fighting it out, some of these creepy attitudes might still linger on.

Some more things can be mentioned with regard to this. That I will do at some other time—that is, if this theme comes into the context in some other location in this writing.

If seen from this perspective, a feeling might come that the native-English population consists of persons who are innately effeminate and quite soft-mannered. This might be true to some limited extent. For, in the days before the commencement of English colonial rule in South Asia and China areas, it is seen in history that there indeed was such an impression about the English traders.

Polite requests such as “May I?”, expressing thanks without much thought on the other person's social status, a readiness to mention “Sorry” to another person without taking into consideration the other person's positional status, an attitude of saying “Good morning” etc. to any person without considering if the other person is big or small—all these things, in a feudal language ambience, look damn silly, ineffectual, utter nonsense, and quite effeminate.

It reflects a total incapacity of all kinds.

In a feudal language, gratitude and thanks (നന്ദി / നന്ദി) are expressed by the lower classes to the higher classes—not the other way round.

The same is the case with mentioning “sorry” (ക്ഷമിക്കണം) and apologising (ഞാൻ ചെയ്തത് തെറ്റാണ്). No person in a higher stature would do any of these things to persons who are below him in a feudal language—not even to his own employees or servants.

If at all any superior were to use such words meaning “Thank you”, “Sorry”, “Apologise”, etc. to an inferior-placed person, the inferior persons would only perceive it as some kind of mental inability in the superior.

A combined team of the French forces and of the local Raja dared to attack the English trading centre in Arcot (near Madras/Chennai) in the 1700s due to this appraisal of the innate English personality—that they, the Englishmen, are effeminate.

It is possible that present-day England is very much different from the England of yore. For, an immensity of feudal language speakers has entered into England as of now. They have created a lot of social splintering over there, no doubt. The exact truth is that the native-English population has not understood the gravity of the situation as of now.

However, I will be speaking about a very special kind of courage of the English people here in this writing.

In the next chapter.

6. Courageous Behaviour Which Is Actually an Outrageous Behaviour in Feudal Languages

A very specific kind of courageous daring can be seen in native-Englishmen. However, if this is mentioned as a sort of bravery, it is possible that the native-Englishmen would laugh in wonderment.

For, this is not at all an instance of any kind of daring as far as they understand it.

I am giving an illustration of this daring bravery here:

A native-Englishman, residing in England, faces a problem. He is in need of the help of the police department to solve the issue. This man goes to the police station. He approaches the police official who can help him. Without asking for specific permission, he sits down on the chair in front of the official's table.

He addresses the police official with "Mr." or "Mrs." prefixed to his or her name.

The police official also addresses the man with "Mr." prefixed to his name. At times, he addresses the visitor with "Sir". When this man refers to other police officials in the police office, he prefixes "Mr." or "Mrs." to their names.

This person who has come seeking police help sits in the chair without exhibiting any kind of subservience to the police officials. In fact, he has the same level of mental stature as the police officials. He might be a taxi-driver or a loading worker by profession.

The human personality stature displayed in this scene cannot be copied and replicated in any social atmosphere in Pakistan, India, or Bangladesh. It cannot be inserted into the mental stamina of any of the citizens therein.

For, if any of the citizens in these nations dared to enter a police station with the same mental and physical demeanour and requested police or governmental service, it would not be seen as dignified behaviour. Instead, it would be seen as total impertinence, undisciplined behaviour, insubordination of the highest kind, and an acute lack of understanding of proprieties.

If a person who has no big-time official connections or high official status were to act with this kind of mental stature, it would be very naturally understood as some kind of mental instability. The policemen would take steps to cure this kind of mental instability immediately. They would use the most terrific of physical manhandlings to achieve this.

At the same time, if a native-Englishman were to be informed that this kind of behaviour is actually a great daring and display of courage, he would find it quite difficult to find the daring and courage in this communication standard. For, it is a very common behaviour in native-English social systems.

The great difference in human personality statures here is actually created by the language codes. Feudal languages would define human beings variously depending on who each person is, and would install varying levels of inferiority complexes in many of them. In others, it would install terrific feelings of superiority.

I would like to present here a couple of illustrative incidents with regard to this. One is about an IPS officer of Kerala and his experience when he went to England many years ago. The other incident is with regard to what would happen if native-Englishmen were to display their innate demeanour to Indian policemen.

7. The English Experience of an IPS Officer

Many years ago, quite accidentally, a page of a Malayalam magazine came into my notice. It contained a service experience series written by an Indian Police Service (IPS) officer. I have a very feeble memory that this officer was Jayaram Padikkal, IPS. It may or may not be true.

The story that I am going to narrate here is from my memory of what was in that magazine page. As of now, I do not have any records or papers with regard to this story with me. However, I feel that my memory is correct. This incident must have taken place around some forty years back or more.

Scotland Yard is the police headquarters of the London police department in Britain. Mr. Jayaram Padikkal, who had been selected into the IPS at a relatively young age, had been sent to Scotland Yard for a brief training programme.

During this training phase, one day he was sitting inside a police station in London.

At that time, one woman came inside the police station. She came and sat down near a police official who was seated quite near to Mr. Padikkal. After that, she mentioned her issue.

Her cat had gone missing since morning. That was her complaint. On hearing this terrific complaint, Jayaram Padikkal was struck with wonderment. Is a police station in London a place to complain about a missing cat?

He expected the police official to give her a terrific reprimand and send her back. However, Padikkal was taken aback by the manner in which the police official dealt with the complaint.

The police official noted down the name and the physical features of the cat, and also made queries about its frequent haunts.

After that, a wireless message was passed on to the Beat Constables who were on patrol duty in that locality. The woman was asked to wait in the parlour.

After some time, a police constable sent a message that a cat fitting the description had been located. It was entangled in something on the heights of a construction site. Immediately help was requested from the Fire force.

After some time, a Fire Force vehicle came and stopped in front of the police station. A Fire Force official came out carrying the cat in a basket. And the cat was handed over to the overjoyed woman.

Jayaram Padikkal, who had stood as a silent witness to the whole happening, noticed that neither the woman nor the police and fire force personnel behaved as if they had done something quite extraordinary. The total emotion was that the service asked for was quite a normal one from a citizen of the nation.

Jayaram Padikkal, who had come from India, was totally overawed by this incident. He pondered on what would be the experience for an ordinary Indian woman who went to an Indian police station with a similar request.

No training that has been given by a nation that functions on a very decent language can be used in India, where things work on feudal language codes. For, in India human relationships are designed by absolutely different connection codes by feudal languages.

I have no idea as to how much the current-day England has changed. As of now, in London, more than 60% of the population are total outsiders. And they are not native-English speakers. Many of them speak feudal languages.

Mr. Jayaram Padikkal, who has been referred to here, was later implicated in the Rajan murder case around 1977. At that time, the local newspapers reported that he had gone to Scotland Yard to learn about the technique of torturing persons in police custody using a big rolling pin (olakka) (traditionally used locally for pounding rice).

8. British Sailors in Indian Police Station

I have already mentioned that it is quite a dangerous action if many an Indian citizen were to display any kind of individual stature inside an Indian police station.

Now, the next item to ponder upon is what would happen if a native-Englishman were to display his native-land stature inside an Indian police station.

Till some decades back, there was a lot of admiration for the native-Englishmen among the Indian officials. Many officials and political leaders in India did have a lot of craving to relocate their children to England. This craving is still there now also. If this is not possible, then the next choice is the USA. Even many reputed, fire-brand communist revolutionary leaders have done this. That is a fact.

However, it is from 1990 onwards that people from all over the world started swarming into England and the USA and to all other native-English nations.

Many utterly foolish and idiotic, highly educated, leftist social science experts in England saw in this swarming of their nation some kind of great egalitarian machinery at work. It seemed to be a realisation of their pet philosophy of equality of human beings, wherein national boundaries break down to make people equal!

However, the fact that in the native languages of these swarming-in populations, there is not even a minute content of human equality or any other concepts of egalitarianism was not known to these foolish scholars.

Not only that, there was no one to explain this deficiency in the swarming-in crowds to them.

And beyond all this, if at all anyone did strive to mention that there was indeed a very dangerous content in the swarming-in populations, their stubborn reaction would naturally be that these informers were saying some kind of roguish nonsense.

9. The Three Levels of Equality

Native-English speakers do not have any idea about the extreme emotional and social complexities that arrive when native-English speakers (people who speak English traditionally) reach a level of equality with people who speak feudal languages. The adverse effects of such a happening are quite far-reaching and in many cases of terrible content.

In feudal languages, there are many levels of equality. In many cases, there are at least three levels of equality. If one were to speak more candidly, it might be said that in these (feudal) languages, the concept of “equality” is a very complex one. It might be a web of varying kinds of equalities.

I will try to give a very brief idea about this.

In many feudal languages, an individual can choose to connect to another individual from a choice of three different levels of equality.

Both individuals addressing each other with “Nee” / “Thoo” (lowest level “You”) is the lowest level of equality. It is also the most powerful level of intimacy and connecting. It is a level of equality at which the level of intrusive freedom both ways is the highest.

The next higher level of equality is that in which each of them addresses the other with “Ningal” (middle-level “You”). In this level of equality, comparatively the freedom of mutual intrusion is less. And as such this equality is less powerful mutually.

The next higher level of equality is the “Saar-Saar” (Thangal-Thangal) one.

Even though one might very cursorily ask as to what there is to ponder on these simple facts, the actual fact is that these are very powerful and fundamental connecting links of human social and personal relationships. A profound understanding of how these codes work can give very powerful insights into the absolute complexities that perch upon the simple idea/concept of “human equality”.

The complexity in feudal languages is so vast that no conceptualisation or deliberation on the word “equality” in English can come anywhere near to the actualities which this word-idea has in feudal languages.

10. Pulling Down by Means of Word-Codes to Establish Equality

For instance, in the current-day feudal language social system, one of the professionals seen to be on the heights is a “doctor”. From a relative perspective, a “taxi-driver” is quite low.

Let me give a couple of illustrative examples of establishing a sort of verbal equality between two persons from these two different groups. (It might be noted that there is no such issue in English.)

The doctor addresses the driver, who has more age, with a “Ningal” (middle-level “You”).

The driver addresses the doctor with a “Ningal” or as “Doctor”, both words meaning “You”.

This is a verbal equality in which both sides concede formal “respect” to each other. This is an “equality” which might be acceptable to the doctor. For the driver has more age. And beyond that, it would be understood by others as a sort of very formal and transient kind of equality. The doctor is giving a social uplift to the driver and creating an equality which can be artificial or otherwise.

At the same time, there is another kind of equality which would be more powerful for the driver. The doctor addresses the driver with a “Nee” (lowest-level “You”), and the driver also reciprocates with the same “Nee” to the doctor. This is a very terrific kind of equality, which conveys a very powerful message in the social system. The driver is literally pulling down the doctor socially and establishing a verbal “equality”.

At the same time, if one of the sides lowers the other side and the other side keeps the opposite side higher, then it would signify a lot of social meanings and power plays—both among themselves and also for others who are around.

Feudal languages are languages which have the capacity to turn, twist, roll, browbeat, make a person confounded and inarticulate, etc., etc. (Check this also: Satanic features of feudal languages.)

The wider issue of the existence of feudal languages is this:

When native-English people establish equality with feudal language speakers without having any idea that there are such things as feudal languages, which have innumerable minute and complex codes that can define, restrain, and reset human relationships, they stand to go into disarray and decadence. In fact, they stand to lose out in everything.

For in feudal languages, others judge and evaluate a person by who or what he or she is equal to. As per this, lots of things—including various social rights as well as the right to articulation—are allowed or disallowed.

Persons who are understood to be a friend or companion of persons who are defined as socially lower in feudal languages would also get infected or afflicted with the same social loss-of-value as defined in indicant word codes.

It is from this information that one needs to ponder upon what would happen when native-English citizens from current-day England enter into an Indian police station, bearing and displaying their innate personal stature and dignity. When they communicate with the Indian policemen, who are used to viewing the common public as some kind of subservient class, it is sure to ignite terrific mental imbalance in the Indian policemen.

11. Pulling Down via Means of Equality!

Even during the period when the English rule was there in around half of the geographical location of the South Asian Subcontinent, the issue of equality between the English folks and the various natives here—as reflected through the verbal codes—did exist in an unwritten form. I will not be taking up the whole details here for inspection.

Many members of the extremely rich families in the subcontinent did relocate to England and such places during those times. In England, the communication code that they experienced was quite different from what they had experienced in their native land.

The English officials of British-India could be addressed either by mere name or with a “Mr.” prefixed to their names. They could thus be referred to also. They could be addressed with a “You”. They could be referred to by words such as “He”, “She”, etc.

However, in British-India, these officials were on the top layers of the native languages of the subcontinent.

Persons such as Nehru, Gandhi, etc. were individuals who had experienced the fabulous softness of the English language when they had lived and studied in England.

However, it is possible that many of these individuals, including Gandhi, were not actually the citizens of British-India. For many of them were actually the subjects of the native kingdoms which were there just adjacent to British-India.

Gandhi had studied at the University College in London. His father was the Prime Minister of Porbandar Kingdom.

It was at Trinity College, Cambridge that Nehru had studied.

When these persons spoke or referred to native-Englishmen, it is doubtful if they would use the “respectful” word codes about them. (UNN can be mentioned as the higher “respectful” He/Him/She/Her; and USS can be mentioned as the lower degraded He/Him, etc.) For they would be rich persons even inside England. For the currency which they would be bringing inside England—which was the British-Indian rupee—then had an exchange value of USD 7.

However, since they were from the affluent sections of the subcontinent, it may be safely assumed that the degrading verbal usages they used on the native-English did not affect the latter much.

Beyond that, the native-English people who communicated in a very soft manner were most probably unaware that the other side (Nehru-Gandhi side) had some kind of Satanism in their verbal communication.

After the formation of Pakistan and India, most of the persons from these nations who moved to England were mostly from the rich families. So, when these persons used lower-grade usages on the native-English, in most probability they wouldn't be affected much. For these persons from Pakistan and India were from the social heights of their native lands.

However, after the 1990s, many of the persons who moved to these native-English nations were persons who had bare command over English. They had been recruited by certain business organisations over there. They were generally defined as “cheap labour” over there.

The problem was that these persons were viewed by the officialdom of their own native nations as persons doing low-level jobs. Such persons are referred to in the lower indicant verbal codes by these officials. However, due to the fact that the British Pounds they sent home had a huge exchange value in their native nations, they became quite rich in their native lands.

When these persons proclaim their equality with the native-English, it would directly lead to the lowering of the verbal stature of the native-English in the everyday conversations in the subcontinent.

For when the officials of the subcontinent see that persons whom they view with disdain are using lower-grade words for He, His, Him, She, Her, Hers, etc. with regard to the native-English people, they would find it quite difficult to view the native-English with “respect” anymore.

I will be delineating a couple of incidents which were directly connected to this verbal degradation which the native-English had undergone.

12. The Statutory Right to Thrash and Kick, and to Verbally Abuse a Citizen

King Marthanda Varma of the minute Travancore kingdom occupied the various small kingdoms around Travancore and made them part of his kingdom. These kingdoms which lost their independence included Quilon, Shenkottai, Valliyoor, Kottarakkara, Padmanabhapuram, Nedumangad, Kayamkulam, Ambalapuzha, Changanassery, Kottayam, Ettumanoor, and so on.

After this, Marthanda Varma declared his staunch support for the English East India Company. Both in words and in action, he gave all kinds of support to the Company.

Beyond all this, he had his kingdom placed under the protection of this Company.

All the rulers of the Travancore kingdom who came after him more or less continued this policy with various levels of commitment.

Travancore slowly started replicating each and every single item of administration and other connected things that were there in the next-door English-administered Madras Presidency inside its own territory.

Written codes of law, judiciary, administrative machinery, written codes of tax collection, police, and such things came into Travancore. However, there was a difference in what actually got set up in Travancore. All the systems that came to be established in Travancore were a sort of den of corruption and nepotism.

See this writing that came up in a contemporary magazine, Calcutta Review, about the state of affairs in Travancore:

> The courts of justice were so many seats of corruption and perversion of justice. Dacoits and marauders of the worst stamp scoured the country by hundreds; but these were less feared by the people than the so-called Police. In short, Travancore was the veriest den of misrule, lawlessness, and callous tyranny of the worst description.

It was at this time that some Travancore government officials gave a complaint that a certain Mr. John Lidden, a British citizen, had duped the government of a certain sum of money. Mr. Lidden was a commercial agent. A case hearing was conducted, and they managed to get him two years' hard labour as punishment.

This became a major issue. The English administration in Madras Presidency took up the stand that British citizens cannot be tried by Travancore judicial courts.

The major reason for this was that, from an English perspective, the Travancore Police could not be seen as a police force at all. The same was the case with the Travancore Judiciary.

The reason for this was that the police behaviour systems, questioning methodology, investigation protocols, and such were more or less totally barbarian and savage. Whoever got into their hands were made to bear terrible physical and mental torture and harassments. They would be thrashed and made to bear unbearable profanities. There are evidences available that can prove the above contentions.

Even though the Travancore government did not attempt to disclaim any of the accusations about its administrative and police systems, it took up the stand that every person inside the Travancore kingdom was under its authority and control. The kingdom argued that Travancore was not and never was a part of British-India. It was an independent kingdom. It was further stated that no supremacy over the kingdom had been handed over to the British Monarch.

Now what needs to be mentioned here is the stance of certain academically "highly qualified" British citizens. Some of them took to reading the "great" theories in Political Science textbooks. They put forward many quotes found therein and took a stand supportive of the arguments of Travancore.

Looking at the law points, the Advocate General in Madras ratified the arguments of the Travancore kingdom.

However, in 1874, the Viceroy refused to accept this idiotic academic contention. He struck it down.

However, the officialdom of Travancore could not accept this. Their stand was more or less that the police personnel of Travancore do have the right to beat, kick, and abuse any of the common people in Travancore. It was not acceptable that this right cannot be extended over the British citizens who were inside Travancore. They put forward many documents and arguments to prove this right of the Travancore police and that of the Travancore judiciary.

However, the English administration in Madras did not focus on the legal aspects of the contention. Their stance was simply that British citizens cannot be touched by the Travancore police. Even though both sides were human beings, there was indeed something quite different between them.

However, both sides did not understand that this non-tangible difference actually commenced in the language codes.

More details about this can be seen in the Travancore State Manual written by V. Nagam Aiya.

There is another item here that might remain unnoticed. It is that Travancore was not part of British-India. This information was not clearly known even in the Britain of those days. It was this lack of information that led Clement Attlee to hand over the British-Indian army to Jinnah and Nehru. Both of them simply used their newly acquired armed might to conquer all the native kingdoms in the subcontinent.

13. When One Gets Stuck in a Feudal Language Environment Without Proper Protective Gear

In some of the locations in the very many books I have written, there are very categorical statements that clearly or in a hazy manner mention what would happen when native-English individuals get accosted or entrapped by Indian government officials.

However, since I have written more than 30 books, I cannot as of now clearly remember where these mentions are.

However, it is not difficult to prophesy what would happen. As of now, there are a huge number of people who have entered into England from outside, whose major pastime is to make derogatory comments and definitions about the native-English. That they are encoding decadence upon native-English personality features and antiquity inside their own native-land feudal languages is not understood by the native-English populations. This lack of information itself is an extremely terrific and astounding issue.

A few years back I did enquire about this to a Malayali youth who had gone to London to (ostensibly) pursue his MBA degree course. His real aim had been, of course, to get a British nationality. He burst out in laughter on hearing my question.

He said, “All outsiders do degrade them when speaking about them in their own native languages.”

This is actually heaping decadence, depravity, and erosion of innate personality heights upon the native-English people, especially their female folks. However, as these native-English people slowly go into degradation in an exponential manner, they do not get to know about it.

Moreover, they have no means to react to this degradation. For, if they do react furiously to some feeling that some negative hue is falling on them without understanding what it is, it is very easy to accuse them of being “racist” and “skin-colour” conscious. It is an utterly foolish situation.

From among this gradually-being-despoiled British population, a small group of people happened to land in a small yacht on the Indian sea-coast near Madras. Their yacht had some minor repair to be done.

The Indian law-enforcement department received information or were informed.

What happened next was literally a confrontation or a reaction between feudal-language codes and planar-language codes.

When an Indian person who is well-versed and at home in pristine-English goes to an Indian police station, what would happen can be similar to what happened in this case.

However, no one can be found fault with.

It is not individuals who are acting and reacting. It is the internal codes inside the languages which commence and propel the events. The individuals who get connected or contained in these events act as per the emotions and emotional triggers which these language codes create. They imbibe into their minds the terrific angers, antipathies, and terrors which these codes generate.

I will give the details of what took place in the next chapter.

14. British Sailors in Indian Jail

In India, when any two mutually antagonistic persons or groups of persons connect to government officials with regard to any dispute, claim, or complaint, the officials will be inclined to support the side which exhibits very obvious subordination, obsequiousness, and servitude. At the same time, the side which tries to converse with a higher mental stature and dignity will find that their arguments are treated with flimsy concern and consideration—or antagonistically.

In Indian languages, this would mean that the side which addresses the official with a “Ningal”-level “You” (middle-level “You”) will find that they are done for.

The point to be stressed here is that there is not even a hint in the English language that such a grave issue exists in jurisprudence and in the administration of justice.

AdvanFort is a US-based company working in the field of anti-piracy. I understand that this is a well-known company in this field of work. One of their armed maritime vessels had some mechanical problem when it was moving through the Bay of Bengal Sea. Since the coast of Tamil Nadu was the nearest land, they came ashore there.

The particular vessel’s duty area was the ocean location known as the “Pirates’ Alley”. This is a stretch of ocean extending from the Red Sea to the Indian Ocean.

There were British citizens among the crew members. They are used to conversing with a high physical and mental stature with the officialdom of their own nation. When they use the same mental and physical stature when they communicate with the Indian police personnel, it would create a terribly acrimonious situation. The Indian police personnel are generally from the low-quality feudal language speaking group.

The quality standard of English in native-English nations is that any citizen can approach any government official for any legitimate service connected to his or her duty, without exhibiting any cringing attitude and without any pose of subservience. This is the actual beauty and quality of pristine-English.

The Indian police personnel would seek desperately to find a point where they can catch the other side. There would be no attitude of taking a judicious and intelligent understanding of the situation.

The first point they got was that the vessel had landed on the Indian shore without permission. The second point was that the vessel was armed.

I have personally seen, many decades back, the ways and manners of the Malabar officer class, which had been part of the legacy of the English administration in the Madras Presidency. When these officials took up any issue of infringement of laws and rules by anyone, they would take into consideration the “spirit” of the law or rule. This means that they would not simply stand by the word-meaning of the law. Instead, what would be taken into consideration would be the aim or purpose for which the law had been created.

However, later when I was staying in Travancore, I had the occasion to view the functioning of the government officials who had had no exposure to any English standard or who did not bear any legacy of the English rule in Madras Presidency. I did get the feeling that these persons had no idea about the “spirit” of any law or rule. In fact, they seemed to be unaware of such a concept altogether.

On the contrary, I found that these persons were prone to using the lower-grade indicant words for He, His, Him, She, Her, Hers, They, Their, Them, etc. (“Aval” / “Aval”) with regard to the common citizen of the nation. That meant that they were degrading the common citizens of India. For, from the perspective of the government office worker, if the people whom they define as subservient and lowly argue with them, then it is a case of stark impertinence in the feudal languages.

If any of these degraded citizens dared to argue their point by citing the legal point, statutory laws, their rights, the duties of the official, and so on, then they were surely done for.

Around the year 1990, one of my former college-mates who was working as an “officer” in one of the police departments connected to the national government narrated one incident. At the Trivandrum Airport, a few persons native of Kasargode in Malabar arrived. The department got some information that they had contraband gold in their possession. They were taken into custody and taken to the department office for questioning. No gold or any other contraband was found in their possession.

However, they made one terrific mistake. They addressed the officials with a “Ningal” (middle-level “You” in Malayalam). Actually, in Malabari language, this “Ningal” is the highest of “You”. In Malayalam it is a middle-level “You”. Malayalam is the language in Trivandrum. At that time, Malabari was still in existence in Kasargode.

The issue became terrible. One of the officials caught hold of the person by his collar and, shouting out a very vulgar profanity (“enthada p.. mone”) (you bloody son of a whore), was on the verge of thrashing him. However, before he could strike, another official informed the other man that in Kasargode the language is like this. The slapping was avoided thus. However, it took some time for the official to get back his composure.

It is more or less the same emotion that the British sailors faced.

They were imprisoned. However, the Madras High Court allowed them to go free. However, the official papers that allowed them to leave the country were deliberately delayed. And in the meantime, the officials submitted an appeal petition in the Supreme Court.

At the end of a protracted judicial review, they were given five years’ imprisonment.

From the perspective of language codes, if any school student in India were to converse with his or her school teacher with the mental stature that pristine-English gives, then a terrible antipathy would develop in the teachers.

The Indian government schools’ standard training is to train the students to act as sycophants of the teachers. Scratching the hair, bending the head, grinning in an idiotic manner, and such things are trained. And it is by these means that one should cajole the teacher or officials to get one’s things done. However, one should not find fault with the individual who is the teacher or the official. For the basic fault is in the language codes.

There is one more thing that can be mentioned with regard to this. As of now, the police personnel in India have been given various rights to take into custody anyone they want. The crucial issue here is whether the personnel in the police departments have the mental acumen to understand the spirit of the law and to take decisions purely from a judicious platform.

However, the fact is that most of these individuals are of very low mental stature. Their first and foremost issue would be whether the common person (lower he/she “Aval” / “Aval”) has exhibited the requisite levels of “respect” and lowliness. When persons with some mental stature get into their hands, it might be a terrible experience. For the police personnel would act with a vehement mood for vengeance.

You can see a photo of one of the British Sailors in the hands of the Indian police personnel on this link. (Image currently seen removed).

You can read a digital book which I had written about this incident from here. This book has had a number of downloads from Google Books.

There is another incident that comes to my mind. It is the ISRO Spy case.

15. Satanism Which Is Intangible

Let me mention a few social and individual-level mentalities that shall be ushered in by South Asian feudal languages. To categorically mention what the languages of other places create, the verbal codes in the language of those places will have to be inspected.

As per the codes inside the South Asian feudal languages, it would be a very painful event for any individual to see other persons improve.

For, in the encoding which defines a person as a particular level of He or She, Him or Her, etc., it would be seen that when another person goes up, it necessarily means that the first person has gone down. The coding is not a standalone item in these languages. They are connected to others.

When a subordinate person gets to gather any kind of personality enhancement, the words are designed in such a manner as to overthrow or tumble down the person on top.

The word codes would spur an extreme craving for bribes and corrupt practices in official activities.

If one person helps another, it is deemed necessary that the second person would have to display his or her obligation in the form of subordination, at least in the form of verbal codes. Persons who do not exhibit this will be defined as individuals who are bereft of gratitude. In feudal languages, this item known as “gratitude” will become a sort of knot which cannot be untied. It would also remain as a non-tangible bridle on the neck.

The exact corollary to this would be that a feeling that a person who had been helped is showing total ingratitude in behaviour and attitude. However, the actuality of this stance might be that the other person would simply be trying to avoid the entanglements which hierarchical word-codes can attach on him when he has to show gratitude.

Another pertinent point is that even if the social system is quite wealthy and prosperous, a very powerful ladder-like hierarchy would exist in the social system. Even though this might be intangible and at times without any statutory support, it would be a very powerful item, felt by everyone in the social system connected by the same feudal language.

The social system would be one in which there would be a top layer of persons.

And under them an array of hierarchically placed layers.

Each layer desperately tries to subdue those below them by various means. And at the same time, each layer would try to overthrow the layer above them. And inside each layer, the individuals would take to back-stabbing each other so as to climb above the other. It would be a most tumultuous scene.

Many common jobs which are not bad in English would be seen to be low-class in these feudal language social systems.

The very concept of discipline would be seen as a creeping shadow of a terrorising regimentation. For instance, the idea of standing in a queue would be part of a discipline that is enforced.

However, in pristine-English, people stand in a queue in an automated manner because there are no verbal codes in English that urge one to overthrow or overtake the person in front or above. However, in feudal languages, overtaking or overthrowing another person who has precedence is a deed which adds numerical values to verbal codes.

There are some other things that can be mentioned about this. Maybe I will do it later.

There are enough and more motivations inside feudal languages to cheat, to act treacherous, to be unpunctual, etc. to persons whom one does not “respect”.

In a feudal language social environment, even when a place or location is dirty and stinking, if it is a place where one gets “respect”, it would be a location very much liked by that person. In fact, this emotion of finding the place lovely would be in a very magnified form in him or her.

16. The Folly and Danger in Revealing One's Vulnerabilities

To exhibit a pose of “weight” is a mental phenomenon created in a person by the feudal languages of the South Asian Subcontinent. This is a very common posture, facial expression, and behaviour pattern displayed by government employees in India. Many others also exhibit it at odd times.

The common fear that spurs this attitude is that if one does not act with “weight”, others would judge one as a softy and a low-stature person. This is true also.

The person who displays a soft-mannered attitude, which is very affable to others, could go down from an “Adheham” (highest He/Him) to “Ayaal” (middle-level He/Him) and from there to “Avan” (lowest he/him).

Due to this insight and information, a very powerful idea has spread throughout the social system that the value-added personality is derived through a rough and uncouth facial demeanour and behaviour to those from whom one has to get “respect”.

There is a detached side to this issue. It is this:

It would be quite a foolish thing to convey, reveal, or mention one's own weaknesses, fears, phobias, mental worries, sorry state, disturbed living status, failures in life, etc. to others in order to gain some mental consolation or solace. In fact, in a feudal language ambience, it would be downright dangerous.

In fact, in feudal language environments, the lower-positioned persons invariably wait for those whom they concede feudal “respect” to open their inner feelings and vulnerabilities.

Unless one has very powerful and immovable social or positional status and platform, it would be most unadvisable to reveal one's own personal issues to those who are positioned in the lower word-codes in the feudal language.

For the social system is not functioning in English. So the soft-mannered conversations with, and attitudes to, those who are positioned lower in the word-codes would bring in adversity and danger.

If one does open one's heart directly or indirectly to individuals who are lower-positioned in the local feudal language, immediately or within a short time period, the other person/s would drag down this person from “Adheham” (highest He/Him) to “Ayaal” (middle-level He/Him) and from there to “Avan” (lowest he/him).

And there is also the possibility that the “You” directed to the top person would transform from “Saar” / “Thangal” (highest “You”) to “Ningal” (middle-level “You”) and then to “Nee” (lowest level “You”). Even if all this does not happen right in front, this will definitely take place elsewhere.

The wider evilness and wickedness in this is this:

When an individual is going through a bad time and trying hard to come back to his or her innate stature and social dignity, in many cases the others would simply try to use this situation to browbeat and bulldoze them into a level of a nonentity using the lower-grade indicant word codes. In fact, the opportunity presented would be too good to be wasted.

When the stature of the word-codes goes down, the standard and quality of the spoken words would go down. A freedom to ask anything and talk anything would come. The lower-positioned persons would use the opportunity to use the word-codes in a terrific manner—to establish a degrading equality which can tunnel through the walls of positional hierarchy.

For this very reason, it is not healthy to play games like playing-cards or join in liquor-drinking parties with persons who are designated relatively lower-indicant word-codes in feudal languages. For, in many cases, an invitation to these kinds of activities is deliberately pre-planned and designed to somehow remove the huge burden of having to use words of feudal “respect”.

17. Subordinated Persons Should Be Discouraged from Learning English

Since English is a very powerful software that can help the lower-positioned individuals to come up socially and personality-wise, their superiors would use all kinds of treacherous means to stall them in their endeavour to learn English.

Around some 15 years back, a very peculiar situation in a household in Mangalore was mentioned by a person who was acquainted with that house. When a visitor goes to that house and rings the bell, the door would be opened by a young woman who had all the elegance of a sophisticated lady. She would speak in perfect English. It would be quite easy to get the understanding that she is a member of that affluent household. However, the truth remains that she had entered the household many years back as a servant maid (young girl).

On continually being exposed to good-quality English conversation inside the household, she had picked up the nuances of the language. Slowly she became quite fluent in English. After that, there was no way to hint or assert as to who was the superior and who was the inferior in the verbal codes. From that point, she was more or less a member of the family—not a domestic servant as understood in the Indian feudal languages.

The Negroes who arrived in the USA as slaves more or less had the same experience.

I have had the experience of seeing English-speaking householders in India quite frankly telling their domestic servants not to try to practise speaking in English. For the householders were intelligent enough to foresee the above-mentioned scenario if they did give their servants any leeway to learn and speak in English.

In my ancient book *March of the Evil Empires: English versus the Feudal Languages* (1989), I have given very categorical hints about the innate working machinery of feudal languages—as to how it would affect and influence each and every action and emotion of human beings.

The language codes inside feudal languages have very powerfully influenced the flow of history of the South Asian Subcontinent.

In the next chapter, I will make a brief elaboration on this point.

18. The Caste System That Evolves Through Language

Let us imagine: A group of persons who can speak only Malayalam, and from a general perspective are of more or less the same social and financial level. They happen to get stuck in a remote geographical location. They have no means of contacting other human communities.

After some 200 years, when this particular society is approached and observed, the social framework would be as detailed below:

There will be a small percentage of people forming a group consisting of a few layers. This group could be identified as corresponding to the old-time Brahmans or to the current-day IAS/IPS officials. (DGP, IG, SP, and ASP are the layers inside the IPS.)

Below them would come a group of people who can roughly be identified with castes that would come between the Ambalavasis and Nayars. They could correspond to the DySP, Circle Inspector, Sub-Inspector, Assistant SI, and Head Constable in the current-day police service. Like that, so many levels of people having varying rights and authority in the social system.

Below them there would be a group of persons who can be identified with the Nayars and the Constables.

Below this group (Nayars/Constables) would come a huge group of people. This group of people would extend all kinds of “respect” and servitude to the Nayar/Constable-level group.

At the same time, the group which can be identified with the Nayar/Constable group would concede all kinds of “respect” and obeisance to all the groups above them. This is to assure that they (Nayar/Constable group) retain their superiority over the lowest group of people.

Now about the lowest group of people. They would contain a number of layers of people arranged in a powerful hierarchy. Each higher level would try its utmost to keep the layer below them suppressed. If any of the groups of people or any individual placed below them shows any attitude or chance of rising above their level, they would be very forcefully pressed down.

To design a pure Malayalam-only speaking population into this highly mutually repulsive and downward-suppressing and upwards-“respecting” array of groups of people, there is no need for any Vedas, or Puranas, or Smritis, or Vedanta, or Chaturvarnya. All that is required is Malayalam the language. Only.

Into this highly and powerfully hierarchically arranged social system, if a group of English-speaking people enter, the social system will tumble down. The layers of population which had been kept crushed in the lower-most levels of the social system in immovable slots will rise up.

This is the exact experience that the English colonial rule brought into this subcontinent.

However, the higher classes in the social system would advise all the lower classes not to learn English. For they would say this language is being promoted here to enslave the people here.

There is nothing surprising in this advice. Actually it would be surprising if such an advice is not given.

19. What Should Be Thrown into the Arabian Sea?

The socially higher groups of persons view all events of the lower classes of people learning English with uncontrollable anguish, terror, and uneasiness. Many persons have very candidly mentioned this terrible feeling of anxiety to me. The greatest “terror” is that if the lower classes learn English, they, the higher classes, would stand to lose their “respect”.

However, this is not the way that they would mention the issue publicly.

What they would say loudly is thus: English is a foreign language! Learning English is equivalent to wearing a shackle and a bridle!! English should be thrown into the Arabian Sea!!!

However, the essential fact is that there is no need for any such concern or consternation in this regard.

The exact fact is that no one is really interested in promoting good-quality English among the section of population who are financially and socially backward. Then what is the point in sloganeering about the Arabian Sea and such?

If any compulsion arises, the best that would be done would be to teach an English which is fully loaded with the essential unpleasant features of the local feudal language.

However, if the lower sections of the population do learn English, actually it is good for the higher sections of the population. I am not going to explain why that is so here, now.

But then, I can say this much:

The actual fact is that the word-codes in feudal languages are very powerful weapons with which the lower-placed populations can thrash and pierce anyone using verbal codes.

If soft-featured English is allowed to spread throughout the social system, then many kinds of positive contents would get loaded into the social system and into the human mind. This is the actual fact.

For the person who can display wealth and affluence, who does use a tougher and rougher voice, who can show physical prowess and might, who has a big house, etc., the higher forms of indicant words. For the person who cannot do this, or does not do this, the lower forms of indicant words. That is the way it is in feudal languages.

When pristine-English spreads, this harrowing communication system would go into oblivion.

Nirad C. Chaudhuri had gone for a visit to England in the year 1955. When he was there, he was wonderstruck by the quietude and the easy-going silence on the roads and streets. He wrote about this experience in a writing titled: The Eternal Silence of these Infinite Crowds.

The codes that work silently in the background to create such a very harmonious social atmosphere are the planar-featured verbal codes of pristine-English.

English does not concede any premium value to boisterous and thundering sounds and noises.

What pristine-English has are things which feudal languages cannot even imagine in their wildest dreams. What pristine-English has are what can be defined as extremely soft word-codes which can make human communication possible in a most powerful and intelligent, and yet relaxed, serene, and even-tempered manner.

20. An Inexpressible Satanism

The truth is that the native-English people do not have any idea or information about these things. That they cannot even imagine that such a world is in existence was understood by me after around 15 years of online discussion and conversation with many native-English speakers.

However, when English colonialism was in existence in this peninsular region, many native-English individuals residing over here did get to feel that there was something quite different in the social environment here. However, none of them seemed to have received the information which would have allowed them to understand what this great difference was.

It was Robert Clive who took the first step to unite the various unconnected locations in this subcontinent into one single nation. He also did try to explain the truculent character of the social scene in South Asia to the people in his native land, England. However, he failed miserably in conveying what he saw and experienced over here.

I can quote the words of Rudyard Kipling, the famous English classical writer of yesteryears:

“Oh, East is East, and West is West, and never the twain shall meet.”

Kipling’s words do reflect his lack of information. Beyond that, mixing up England with the term “West” was foolishness, which was to lead England to grave problems in the future.

Many thoughts are arriving in my mind with regard to the use of the word “West”. However, I am not going to write them here.

The problem connected to mixing the word “West” with “England” had been there even during the time when English colonial rule was in place in around half the location of this subcontinent.

When the English officials who were part of the English colonial rule in the subcontinent went home to England and mentioned that the social structure and human relationships in the subcontinent are quite different from what they are in England, it is seen that no one could understand what they meant.

However, it is also true that these same English officials also had no great information about the feudal language codes of South Asia. For no such mention about this item is seen in any of their writings of that period.

Illustration:

Think of a location where the technology is of some 30 years back. Into this location, a man from the current-day world enters. He finds that the technical knowhow there is very primitive. He speaks to them about smartphones, apps, Telegram, WhatsApp, etc. Will anyone in that location understand what he is saying? That in his own land, people have gadgets which look like oversized matchboxes, through which people can talk to each other and even see each other from across huge distances. How will the local people in this primitive location be able to imagine what he is trying to say?

It is like seeing a ghost. One person sees a ghost. He tells this to another man who has never seen a ghost even once in his lifetime. Will he believe his words?

The same was the condition of the native-Englishmen who had lived in the colonial locations of South Asia. When they went home to England and mentioned that there was some uncanny issue in the social and personal relationships among the people of South Asia, what they received in return was disbelief, scorn, jeer, and much more.

21. The Disastrous Aftermath of Giving Entry and Conveniences

This lack of information has given the pathway for enormous problems to enter into native-English nations.

The actual fact is that a good many percent of the people in the South Asian Subcontinent have no intellectual or personal incapacity or weakness. The reality is most probably the exact opposite. That is, many of them have fabulous capabilities.

For instance, take the case of the carpenter class of the yesteryears of this subcontinent. Even though they had not studied in any engineering college, they would build huge and fabulous architectural structures with the most minimum of tools.

They had fabulous capacities in their own field of work. However, socially they were placed under many kinds of strictures in communication when dealing with the socially higher classes. By caste, they were placed low.

(It is true that compulsory formal education has more or less erased this skill and capability in most carpenter-class individuals as of now. In fact, compulsory education has literally moved them to the level of individuals who do not have any kind of traditional skills. In feudal languages, word-codes do not assign a noble quality to their skills and workmanship.)

If the traditional higher classes of yore, such as the Brahmans, traders, and others, had given them the right to enter into their household, and allowed them to sit with them and eat at the dining table, and also allowed them to address them by name, these carpenters would have not only improved socially, but even overtaken the higher classes. For they had technical acumen and knowhow. That much is sure to happen.

For example, if the Indian police constables are given the above rights by the IPS officers (Indian Police Service officers), the constables would fast display capabilities that are much above that of an average IPS official. This they would do, because there are enough provocations in the language codes that would make them do this.

Suppose an Indian householder allows his or her domestic servants to wear the same quality of attire, and to eat food at the same dining table along with the householders, and also allows them to address the householders (husband and wife) by mere name or with a Mr. / Mrs. suffixed, then it goes without saying that the domestic servants would get to interfere in everything in the household. They would even influence all kinds of decision-making, and even get to show that they do possess more information and capability in many things, compared to the householders. Moreover, they would start getting connected to all the social connections that the householders have.

The above-mentioned information is known to almost all the individuals in this subcontinent in a most clear manner; or at least in a diffused manner. They will never ever allow such an eventuality to occur at all.

22. How Native-English Social Systems Get Tumbled Upside-Down!

Speaking from a very general platform, it might be mentioned that native-English populations do not have even an iota of information on this matter.

When the very many human populations in various nations, wherein they had been traditionally placed verbally in lower slots, arrive in a native-English social system, they will get a huge lot of conveniences to break out of the verbal shackles. Beyond that, they will be given a lot of rights also.

However, for the individuals who arrive from feudal language nations, even if they are not given any superb human rights, the verbal and other conveniences that pristine-English gives to them would act as a very powerful personality-enhancing platform. It would be like an office peon in India suddenly getting posted as an IAS officer.

They can address anyone with their name with or without a Mr. / Mrs. prefixed to the name. They can address anyone with a “You”. A single “He/Him/She/Her”, etc. can be used on anyone. There is no verbal code in English for “You”, “He”, “She”, etc. by which they can be shackled or kept down or snubbed.

They can enter a police station and address the police officials with a Mr. / Mrs. prefixed to their name. They can sit down and discuss an issue.

As has been mentioned earlier, these persons who have entered from other nations are not low-calibre individuals or individuals with meagre skills and capabilities.

Instead, they are persons who have lived through terrible social and personal experiences, and competed with many others in the same terrible social scene, using various kinds of cunningness and strategies.

When such veterans are given so many conveniences and rights, and the platform and convenience to compete with anyone and to submit judicial petitions against anyone, it would be no surprise if they find that they do have the ingenuity and expertise to ride roughshod through the social system.

They would find everything so easy. In fact, they would not have to use half the effort they used in their native land to accomplish anything over there in native-English social systems.

23. What Happens When One States One's Rights?

Many athletes from Africa have entered into the US thus. It is quite difficult to defeat them physically. For they are persons who are on the top, physically, of the rough and rude social locations of Africa.

The amount of rights and freedoms that they gather once they enter inside the US is more or less limitless.

Illustration:

A government clerk in India gets the chance to reside along with the IAS officers as their roommate / boarding mates. Within a short period, he gets very friendly with them to the extent of addressing them by name. The "Nee" form of "You" (lowest and the most intimate form of "You") is used by him to them individually and they also use the same to him. Words such as "Avan" (lowest "He"), "Aval" (lowest "She") are then used by him about the IAS officials residing along with him.

This is a very powerful level of equality encoding verbal relationship. However, the other clerks who work with this clerk do not have this level of relationship with the IAS officials nor can they even imagine such a scenario.

The aforementioned clerk enjoys and experiences a level of social stature enhancement that none of his other colleagues have or can aspire for.

However, even though he feels that he is on a very high stature, he is not invited or allowed inside many private locations of the IAS officials. That is, where the IAS officials gather together, he has no entry. This becomes a great point for consternation and complaint. What kind of racism is this? What is there demeaning in him that he cannot enter where others who he feels are just mere human beings like him can get together and spend a nice jovial time?

End of the illustration.

This kind of thoughts and experiences can be contemplated upon or experienced only in native-English nations.

In a feudal language nation, if any domestic servant or any other persons doing a lower-level work, or any other similar kind of individual were to claim any such rights, it would not be the householder or some high-level official who would come to deliver a perfect reaction or retort to the servant.

Some other workers who are of the same level as this servant or even below him or her in stature would appear on the scene. Words such as "Erangada" (ഇറങ്ങട), "Erangadi" (ഇറങ്ങടി) (both are words which do not have any corresponding words in English, but can be translated contextually as "Get out, you bloody swine") would be used profusely onto the truculent domestic servant. This is the exact social reality of this subcontinent.

In the year 1981–82, there was a government clerks' strike in Kerala. The incident happened in Trivandrum. One of the low-level leaders of the striking government clerks asked in an extremely rude manner to an IAS officer, who had come near them and made some admonitions to them: "Is this your private property?" (ഇതെന്താ തന്റെ സ്വകാര്യ സ്വത്താ?)

In English, nothing nasty can be seen in the query. However, in Malayalam, the word used for "You" was "Thaan". This literally changes the scene totally. The lower-grade "You" used to a higher-grade officer by a lower-grade official has a very huge social implication. It is a word-code which, if allowed to subsist, would tumble down the whole official hierarchy, discipline, and the routes of command and obeisance.

The IAS officer did not react or reply. He simply disregarded the query. For, to deal at this level of conversation, he would have to bring a lower-grade menial-level official. Usually, when the common man is dealt with at this level of conversation, police constables are used.

When the police constables use "Nee" (the lowest level "You") to a member of the public, it has the effect of dropping a person of stature down into a deep stinking canyon or sinkhole.

24. When an 'Avan' (Lowest He/Him) Slaps an 'Adheham' (Highest He/Him)!

“Adhehams” (അദ്ദേഹങ്ങൾ) (highest-level “He/Him” persons) do not try to compete with “Avans” (അവന്മാരോട്) (lowest-level “he/him” persons). For there is nothing to be gained for an “Adheham” by defeating an “Avan”. However, if an “Avan” were to defeat an “Adheham”, it would be an event of epic proportions. Legends and fables could and would be built upon this incident. It would be mentioned and repeated in the social scene.

However, there is no “Avan”–“Adheham” difference in English. So the native-English speakers have entered into all kinds of competitions with all and sundry. They have no information on the embedded danger in this doing.

Around 25 years back, when I went to one north Malabar district headquarters town, I noticed a particular way in which persons mentioned details about another individual.

“Don’t you know Rajneesh?” (I have changed the name here). “The Rajneesh who had slapped the S.P.?” (S.P.: District Superintendent of Police).

In one of the high-class hotel’s bars in that town, the S.P. and his companions were sitting around a table. The S.P. was in his civil attire, so an unconnected person would not know that this was the District Superintendent of Police.

Around a nearby table, the aforementioned Rajneesh and his friends were eating and drinking. Rajneesh was a youthful figure with a vigorous body. He ran his own gymnasium in the town.

From Rajneesh’s table, during some boisterous activity, a piece of meat bone got thrown up. It landed on a plate on the table around which the S.P. and companions were seated.

The S.P. mentioned some words. It was in Malayalam. The words would most probably be rude. Rajneesh did not like the sound or meaning of the words. He was there in the position of a leader of his own small gang. He retorted in a like manner. Words from both sides became quite sharp and ferocious. The S.P. had nothing to fear. He could say anything.

Rajneesh was not used to this kind of impertinence. In fact, if anyone were to appraise him on his physical features, he would not dare to use such acrimonious words to him. He would not tolerate it. He got up from his table, moved near to the S.P., and gave him a most thundering slap on the face.

It was a slap that literally would have shaken up the whole police apparatus in the district.

I am not aware of what happened next. For it seems to be an unimportant tail part of the story.

What was of resounding importance was the event that had just been mentioned. The story became one of epic proportions. “Don’t you know Rajneesh? The Rajneesh who slapped the S.P.?”

If the S.P. had beaten Rajneesh, then there would be nothing of an epic quality in it.

I need to mention certain things with regard to the above-mentioned illustration. I will have to move to certain locations, including that of the puranas (epic stories) of the northern parts of this subcontinent.

25. A Legend Through a Swindle

The year was around 1980. I think I was in Trivandrum, studying. The Indian cricket team defeated England. The time was night-hours in Indian time. The whole city night-sky burst into flames and colour with crackers and fireworks.

The next day had the feel of a day of national festival and celebration.

At the same time, when England used to defeat such nations as Bangladesh, Pakistan, and India in cricket, I think there would not be much of a celebration in England.

Speaking in a general manner, I have noticed that native-English speakers take more focus and interest in doing things in a perfect manner as per their accepted conventions, holding on to subtle principles and without going astray to achieve a cheap win. (There may be exceptions, but they remain as exceptions.)

It is quite difficult to understand this mental feature from within feudal languages. For instance, when driving vehicles, there is a fabulous happiness and sense of achievement in disregarding traffic rules and overtaking other vehicles using all kinds of tricks—including overtaking through the left and terrorising pedestrians walking on the roadsides. The feeling that one has pushed back another person is an event that adds positive value-codes in word-codes in feudal languages.

At the same time, driving vehicles strictly abiding by traffic rules, following the vehicle in front when the traffic is moving at a snail's pace, respecting precedence, never taking any steps to cause blocks to the vehicles coming from the front, and under no circumstances using nefarious means such as overtaking through the left, is an activity that can give another kind of mental exhilaration to a person who is at home in the planar-language pristine-English.

However, this is a mental delight that cannot be understood by a native feudal-language speaker. It is beyond description in feudal languages.

The famous Argentina football player Maradona created a legendary incident by delivering a second goal to England in the 1986 FIFA World Cup event. However, later he said this much about that incident:

“I don't think I could have done it against any other team because they all used to knock you down; they (England) are probably the noblest in the world.”

This was so because no other team would have allowed an opposite-side player to encroach their side to such a dangerous location. They would immediately have used foul means to push that player down.

The very fact that Maradona did say this much then is quite surprising. For it was a time-period when Britain had driven out Argentina's occupying forces from the Falkland Islands.

However, just four minutes before this goal, Maradona had given a goal to England in a most dubious manner. What he had done was to push the ball with his hands into the goalpost. The ball had come from the top.

However, the referee did not give much importance to what had happened. He allowed the goal. For the Argentina fans had given a most resounding applause to this fake goal.

Later, Maradona made a cunning joke about the fraud event. He said that it was God's hand that had hit the ball into the goalpost. (Google Check: Maradona's Hands of God goal.) That it was a punishment given to England for defeating Argentina.

However, it was a most foolish act on the part of England to have continued the game when it was quite obvious that the referee had not acted fairly when a grievous falsehood had occurred. He literally supported the liars.

For the fact is that in a feudal language social atmosphere, many kinds of irregularities would take place behind the screen in almost all official matters. There is no platform for the native-English content of honesty and rectitude in such things in feudal language locations.

In feudal language ambience, what is taken into account is pure “winning”. Honesty, integrity, honourable action, dignity, dignified stature, chivalry, etc. have no meaning and no value in word-codes.

But then, it might also be borne in mind that in spite of all this “winning”, Argentina, the nation, still remains in the depth of slush and dirt. People are trying to run out to the US and other native-English nations.

26. Losing Should Be to Persons of Acclaimed Levels

There is a Malayalam film with a totally fabricated story made on the basis of a story from the hazy antiquity of north Malabar. In that film, the anguish that bears upon the main character Chandu is this: His father, who had been a Kalari Kurikkal (local martial-arts exponent and teacher), lost to a Malayan man in a Kalari competition. The losing itself was of no account. The unbearable issue was that he had lost to a lower-caste Malayan.

If the losing had been to someone in the heights of the social layers, or to the British, or even to the Continental Europeans, there was no problem in mentioning this event to others. However, the losing was to a Malayan. That was the terrifying tragedy.

When this incident is viewed through the codes of a feudal language, the losing was to an “avan” (lowest-level he/him). If it had been to an “Adheham” / “Saar” (highest levels of He/Him in Malayalam) or an “Oal” / “Oar” (highest levels of He/Him in Malabari), there was no stinging insult and degradation in the event. In fact, it was an incident that would be mentioned innumerable times.

In the epic stories, Ramayana and Mahabharata, both of which pertain to the antiquity of the people/s of the northern parts of this subcontinent, the unfettered running-riot of feudal language codes are seen. From this perspective, these epic stories are powerful repositories of social science inputs. They are content-rich in sociological themes connected to feudal languages.

From Mahabharata:

Karna is the eldest son of Panchali. However, his mother abandons him immediately after his birth. Karna is then brought up by a lower-caste man as his foster son.

Later, Karna attaches himself to Parasurama, the divine personage, as his disciple. Parasurama teaches him the divine techniques of martial arts and warfare. His capabilities literally become that of the celestial levels and supernatural quality.

The other five children of Panchali and their cousins, the Kaurava children, were to learn the various techniques and the skills of martial arts, and the use of various weaponry, from their martial-arts teacher (guru) Dhronacharya. Dhronacharya himself was a highly-skilled person in these arts and skills.

After a few years of training and practice in these skills, Dhronacharya organised a public function, wherein these young royal princes were allowed to display their expertise in the various martial arts they had mastered.

Arjuna is the son of Panchali. His expertise is in archery (use of bow and arrow). His capabilities in this field were so fabulous that the people who had gathered to watch the display were amazed. It was as if Arjuna was in possession of supernatural capacities. For no known mortal could perform such astounding feats.

Without any specific invitation, Karna enters the venue. He displays his own skills in archery.

Karna's guru (teacher) had been the divine personage Parashurama. Karna's expertise in archery is beyond belief and human imagination. Karna challenges Arjuna for a public competition in archery.

KripaCharya, the higher guru who was present there, immediately takes drastic steps to snub down Karna's aspirations. He asked of Karna: “Who are you (Nee-lowest You)? Which/what is your Kulam (clan)? From which royal family are you (Nee-lowest you)?”

As per the DharmaNeethis (codes of social justice) which stand entwined with the language codes, only a person of royal blood or something equivalent to that in social stature can compete with a royal personage.

It is not good or advisable to allow a low-class individual, whose lower-caste foster parents and the people in the society address as Nee (lowest you), to compete with an individual whom the people address as “Angu”/ “Thangal” / “Saar” / “Ingal” (all are highest level You) etc.

In English everyone can be addressed with a single-level You and referred to with a single-level He/She. So it is not known how the native-English speakers would understand the gist of the above story. The real fact is that they would not get the idea in its full scope. For it is not a single word that encompasses an individual or an entity that is changing. Instead, the whole enwrapping canvas connected to so many persons will shift or change. It is not a mere change of a single “You”.

All of the various codes and information in English jurisprudence, and in mental sciences as well as in social sciences in English, have only very limited information on these kinds of things. That is the truth.

Even the very gesture of a lowly “chekkan” / “cherukkan” (low-class youngster) daring to compete with a royal personage has all the features of downright impertinence and rascality of a very high order. Bhima, the brother of Arjuna, mentions Karna as a street-dog.

Karna, the youngster with divine-levels of skills in weaponry, stands totally insulted socially. For he is actually by birth a high-class individual. Otherwise, there is actually no case of social insult.

Duryodhana, the Kaurava prince (cousin of Arjuna), comes forward and declares that he is immediately crowning Karna as the king of Anga Rajya (kingdom of Anga). The formal crowning is completed forthwith.

What has been done is an action that can cause cataclysmic changes in the sphere of verbal codes. A total upheaval.

After accomplishing this incredible feat, Duryodhana turns to his Guru Dhronacharya and asks of him: “Oh Guru! As per the DharmaNeethis (the divine codes of social justice), is it not true that in the case of illustrious personages, revered kings and majestic mountains, their location of origin is of zero relevance?”

In the mystic realm of the supernatural codes, which work in a most mysterious manner from a hidden back-location, tweaking the verbal codes hither and thither, a very powerful shift of location has been done on Karna. He can now compete with Arjuna.

27. In What All Ways Do Words Act Mischievous

The indication that is received is that the lives of the incarnations of god (devavatharams) have all been filled with misery and pain. Both Parasurama as well as Sri Rama are quite powerful illustrative examples. However, in the hidden aims of their lives there might be many difficult-to-understand items of great mysterious content.

I feel that in the story of Ramayana also, one might be able to see the running-amok of the verbal-codes of feudal languages. I have not read the original text of Ramayana. So the story that I am narrating below is from the commonly-mentioned story of Ramayana. It is not from the epic story written in Sanskrit.

It is King Janak's daughter that Rama marries. He gets to marry Sita after winning a competition. However, Sita is not King Janak's daughter. It is not known if Rama was aware of this fact.

It is also not known why he had to acquire a wife from afar with so much difficulty.

The individual he marries is actually an individual who had grown up as an adopted daughter of the king. The king had found an abandoned infant in a ploughed-up field. This infant he had adopted as his daughter. This was Sita.

In feudal languages, this is a very powerful information. The problem is the servant maids and male servants in Rama's household (palace). They would find it quite difficult to assign the verbal codes of "respect" in feudal languages to an individual who by ancestry, they understand, is not of royal blood. That is, she is not actually a princess. This idea is not much difficult to understand.

If a financially poor female marries a rich person, the people who would find it very difficult to accept it would be the servants/servant maids in the rich man's house. When verbally referring to this female, at least in their private locations, they would use words bereft of "respect". Instead of using words like "Avar", "UNN" (both highest of She / Her), "Chechi" (respected elder sister), they would find it most appropriate to use the word "aval", "uss" (both lower grade she/her). They would mention her name without a suffix of respect.

The "respect" of the lower-positioned persons is of very great social power.

I can mention many things about this here, but I cannot go into them now.

In a feudal language social ambience, it is very dangerous to give unfettered freedom to the lower-positioned persons to interfere in the affairs of the higher-positioned individuals. They would splinter up the higher-positioned group of persons who are connected to each other powerfully in a planar manner. Those persons would be placed into different layers by the lower-positioned persons by means of verbal codes.

In words of addressing, and in words of referring to, the individuals would be sent flying into different directions. For instance, some of them would be "Saar". Others "Ningal". Others "Thaan". And still others would be mere "Nee". This is how the lower-positioned persons would separate the higher-positioned persons and re-position the individuals into different layers of slots.

In a similar manner, in the word position of "He", some would be "Saar" / "UNN" (highest He/Him). Others "Ayaal" / "Uss". And some mere "avan" (lowest he/him). The individuals would see that they are viewed from different angles by the lower-positioned persons. This assigning of different levels of "respect" would be based on what all things the lower-positioned persons find it convenient to take into account: age, social level of the individual, his position in his profession, the social status of his vocation, financial acumen, the social level of his wife, and such other things. What suits them, they would take up for verbal definitions.

In fact, the ultimate effect of allowing them the freedom to interfere would be that of driving a wedge in-between the individuals who are on the top-position.

This is what happened in the case of Rama's family. The servant maid sees Sita only as a fake princess. At the same time, this servant maid is quite close to King Dhasharath's third wife Kaikayi. In fact, she is allowed to discuss about the members of the royal household with the queen (here the king's 3rd wife).

This servant maid cannot bear to see Sita being enthroned as the queen in the future. For, if that happens, she would be under an individual who is actually from some unknown lowly ancestry.

From this point commences the tragic story of Sri Rama.

This problem does affect the future life of Sri Rama in many ways. I am not going into that here. However, readers who are interested in the same may read it in the eleventh chapter of Shrouded Satanism in Feudal Languages.

Speaking in a general manner, it may be said that in this subcontinent, people keep individuals who are of lowly social or professional levels at a safe distance from them, for this very reason. Actually in this feudal language context, this attitude is much safer. The verbal codes also categorically give this message.

For, in feudal language codes, each individual is connected to many others in an extremely complicated human-relationship web of strings.

In the present-day times, it is not easy to predict to what all kinds of people-groups in what all directions and levels a relationship with a single individual would connect a person to.

28. If One Were to Stink in the Verbal Codes, Life Itself Gets Despoiled!

I am going to narrate a very interesting incident in the history of the Travancore kingdom. However, before commencing this, I need to mention that actually thousands of similar incidents have taken place all around this subcontinent. And also among the hundreds of castes (population groups) here.

The whole of the social system is in the powerful clasp of feudal-language codes. Individuals can act and think only as per its powerful dictates. There is a lot of error in all claims that human beings can think freely and act as per his volition. Maybe I will write more about this point later.

When King Marthanda Varma fought with Kayamkulam (a small kingdom near to Alleppey), it was the Madambis of Tekkenkur (Changanassery) and Vadakkankur (Kottayam, Ettumanoor) who had lent help to Kayamkulam. For this very reason, the Travancore Dalawa (Prime Minister) turned his forces against them.

The Madambis were powerful landlords and feudal chieftains. Under them, there were a number of Nair soldiers who were of a most rowdy kind. On the side of Travancore, the army was under the command of De Lennoy, a Dutch man. He had trained the Travancore army into a very disciplined force. They were trained in modern warfare techniques and parade systems. Not only that, due to the very close connection that Travancore had with the English East India Company, the systems and procedures were quite efficient and smooth.

When it was found that the small Travancore army would attack them, the Madambis got nervous and terrified. However, on pondering over the situation, they understood that by using certain social and language code features of the land, they could more or less create disarray in the attacking forces. They brought in a number of Brahmin youths from the foreign nations. These Brahmin youths were made to stand in front of their Nair soldiers.

The Travancore Dalawa ordered his soldiers to start shooting at them. However, on seeing the Brahmins standing in front in a mood of total nonchalance, the Travancore soldiers were unnerved and panicky. As per the sacred scriptural codes of the Brahminical religion, Brahmahatya (killing of a Brahmin) was an unpardonable sin. After committing this heinous sin and crime, if they were to go home, they would not be allowed entry into both their house and into the home society. The Travancore soldiery refused to shoot. They stood without heeding the command.

The Travancore Dalawa gave his mind to the problem. He decided to use the same social codes against the enemies.

He brought in a number of Mukkuvar (fishermen folk) from the seacoast and made them stand in front of his soldiers. It was a situation that was unbearable for the Brahmin youths. They could not bear the shouting and abusive words of the fishermen folks, who were then a very lowly caste population. Their usage of lower indicant words for You, Your, Yours (നീ, നിന്റെ, നിന്റേത്) was an attack against which there was no known shield or protection in this world. Beyond that, if these lowly persons were to touch them, it would be more unbearable than being pasted with abominable dirt. The Brahmin youths fled the scene. Not because they were frightened. But due to a terror of something far worse than death.

Once the Brahmin shield was lost, the Nair soldiers of the Madambis could not hold on against the fishermen folks. For their own abusive words and lower indicant words were of no problem for the fishermen folks. However, the Nairs had no defence against the fearful lower indicant words (Nee, Eda, Enthada, Avan &c.) and the abusive words of the fishermen folks. If they were to hear these words of the lowly caste people, the Nairs would stink.

If a group of IAS officers were to have a verbal clash with a group of ordinary citizens of India, in a free-for-all mood, in which all these kinds of lower indicant words are used, only a very small and specific percent of the IAS officers would be ready to continue the verbal fight. For, in the free-for-all verbal fight, it is they who would stink.

When studying the history of the various kingdoms and locations in this subcontinent, it is imperative that one does have a very sound information on the feudal language codes of the native languages. Beyond that, the content inside the local abusive words and profanities should also be known.

Along with all this, there should be quality information about an item called “Direction Component” (Vector Component) that lies innately entwined in the insides of the social layers and languages.

If the persons who endeavour to write the history of these locations have no information on these things, then their so-called “history” writing would simply be some kind of barren narration of sterile stories, written with some cunning and malicious vested interest. All aimed at promoting some evil indoctrination.

29. The Mystic Beauty in Feudal Languages

I am getting ready to conclude this introduction to my writing on the Impressionistic History of the South Asian Subcontinent.

There are a lot of things that need to be mentioned about feudal languages. When the proper context appears, I will mention them. For I feel that there was a feeling amongst the Englishmen that the French language was beautiful. I am not sure about this feeling of mine.

Now, what remains to be mentioned here is about the beauty of feudal languages. I get to understand that the native-English people were aware of this fact in a vague and hazy manner.

It is true that there is indeed a fabulous and supernatural kind of beauty in feudal languages. I will try to explain what this is. I am not sure if my efforts would bear fruit.

The year was around 1974. I was studying in a school in a remote area inside Ernakulam district, in Kerala. I am relating what a classmate told me. I do not know if what he said is true. However, since it was a young boy from the local village, studying in the 8th class, there is less chance that the story is fabricated.

A drama is going to be enacted near his house. A young hefty person from the locality is going to act as a police inspector. He is coming through the road wearing the uniform of a police inspector. At that very moment a lorry appeared on the road. He simply gave a “flag-down” gesture with his hands. The lorry immediately stopped. The lorry driver came and stood in front of the fake inspector, with a very obsequious pose. The fake inspector did not give up his pose. The comfy feeling of a uniform is so great. It is very near to a mental state of near intoxication or hallucination, which an ordinary person can never get to experience.

There are very many mental features and states-of-mind in feudal languages which cannot be found in pristine-English. There are no ways to recreate these sublime rapturous mental feelings in pristine-English. How can one convey or describe or replicate the euphoric ecstasy of comfort and affection that enwraps one’s mind and thoughts, when one is being addressed with a “Chetta”, “Mashe”, “Saare”, “Chechee” and such other words of address, in the planar-codes of English.

- Chettan: elder brother; Mash: male teacher; Saar: superior; Chechi: elder sister; all these words have an unmentioned code of “deep affection and respect” -

When a person enters, the seated person gets up to convey his “respect”; when this action is seen by others, there is a great understanding and acknowledgement of the entering person’s grandeur and magnificence; this feeling is sensed by all persons present and the entering person himself gets to feel the warm sensual feeling it diffuses in the ambience; for in every word-code he has risen higher. However, it is very difficult to convey the exact features of these extremely non-tangible sensations in English.

In a similar manner, when the person enters, the seated person refuses to get up; the feeling that gets conveyed in the surroundings is akin to being slapped by the seated person. How can this idea be made understood in English?

What has to be borne in mind is that these verbal codes are like a flywheel. Each of these word-codes is connected to many other word-codes. When the flywheel turns, every single connected-item also turns or moves. When this rotation of verbal codes in all locations takes place, very powerful changes take place in human beings and in the social system.

Just imagine the superb feelings that get filled up in a common man if he were to don the uniform of an IPS officer for a brief period and move around in the society.

However, this is a very transient bout of emotion. For the moment he removes the uniform and puts on his traditional Mundu and banian, this fabulous mental feeling will get erased.

The beauty in feudal languages is of the same kind. Very ephemeral.

30. The Location Where a Generous and Magnanimous Attitude Is Understood as Utter Idiocy and Incompetence

When,

‘The Chakravarthini - the empress - who enters his turnery on her naked feet to lend her benediction (‘പുഷ്പ പാദുകം അഴിച്ച് വച്ച് നഗ്ന പാദയായി കയറിവരുന്ന ചക്രവർത്തിനിയും’),

the Salabangigas – the celestial dancers in the holy shrines – come welcoming with a dish full of flowers (‘കസുമതാലവുമായി വരവേൽക്കുന്ന സാലഭംജികകളും’),

the noisy hawking-pavements of the Navarathna beaded skies (‘മാനത്തെ നവരത്ന വ്യാപാരതൈരുവുകളും’),

the gandharava nagaras - the hamlets of the celestial beings, and Indukala, the golden moon that dresses them in adornment (‘ഗന്ധർവ്വനഗരങ്ങളും അവ അലങ്കരിക്കാൻ പോകുന്ന ഇന്ദുകലയും’),

the sparking meadows where Parvathanandini comes to graze her cows (‘പർവ്വനന്ദിനി, പശുക്കളെ മേക്കാനിറങ്ങുന്ന പവിഴപ്പാടങ്ങളും’),

the twilight-hours of the Vyshaagha month, that comes cloaked in its dusky sandal hues (‘കളഭത്തിൽ മുങ്ങിവരും വൈശാഗരജനിയും’),

the inspiring tone of human emancipation that rises up from the blood-spattered revolutionary battle-grounds (‘മനുഷ്യമോചന രണവീധിയിൽ നിന്നും ഉയരുന്ന ശബ്ദവും’),

the adored lord of one’s heart who comes triumphant over the testing trials & tribulations (‘മത്സരകളരിയിൽ ജയിച്ചുവരുന്ന ഭവാനും’),

the bathing in a drizzle of flowers when the devas – the celestial beings - arrive (‘ദേവകൾ എത്തുമ്പോൾ പുഷ്പവൃഷ്ടിയിൽ കുളിക്കുന്നതും’),

the immensity of disheartenments that have withered back to dust (‘മണ്ണോട് മണ്ണായ മോഹഭംഗങ്ങളും’), and the burial grounds of the hoary ages, that stands in subdued homage to them (‘അവയെ ചെന്ന് തൊഴുന്ന യുഗശ്മശാനങ്ങളും’),

the indentured slave-damsel who comes to Onnamkunnu (hillock) for her daily rituals (‘ഒന്നാംകന്നിൽ തിരിപിടിക്കാൻ വന്ന അടയാട്ടിയും’),

and such other things, come forth accompanied by the rhythmic din of celestial drumming (Brahmathaalam) and by the alluring eagerness of supernatural tunes, it is true that feudal languages would get to have the capacity to lead a common man into a paranormal mystical world for a brief fleeting moment.

Please [CHECK](#) this page: Old Malayalam film songs' annotation

(The above quoted lines are the English translations of lines taken from various film-songs written by Vayalar Rama Varma, SreeKumaran Thampi, P Bhaskaran &c.).

However, just as in the case of the removing of the IPS uniform, this traveller of the paranormal mystical world will have to fall down on to the lowly social platforms of a common man, very fast.

For the daily life of a common man has no connection to this level of existence.

There are many things in liquor and hallucinogens that can lend intoxication and hallucination experiences. The beauty in feudal languages is similar to pointing to these kinds of feverish experiences and mentioning that this is life.

If one can live in the world created by these hallucinogens, then there is no problem. However, such a thing is not possible.

People who speak Malayalam cannot live in a supernatural world created by the words of poets like Vayalar. For no such world is there in existence.

The social ambience in which a common man lives in feudal languages is one in which there is continual mutual degrading, backstabbing, treachery, and all kinds of terrific competitions, which are similar to life and death fights.

Not only that. People are very eager to climb on the head of a person who bends it down. The social ambience is one in which a generous and magnanimous attitude is understood as utter idiocy and incompetence.

31. The Abundance of Words

There is a common idea that is oft-mentioned as the greatness of feudal languages. That is, that there are an immensity of words that can be used to define and convey mental feelings, emotional content, human personality and social levels, etc. in feudal languages.

However, this itself is the Satanism in these languages. After entangling human personality and emotional content by twisting, squeezing or stretching them verbally, these verbal combinations can shackle-down individuals mentally in tight corridors and corners.

Along with this, they would promote a few of the individuals into a state of physical divinity, as if they are some kind of diamond-studded poesies. The other individuals will be misled, using verbal codes, into believing that divine solace is there in lending these human divinities self-degrading verbal subordination and obeisance.

It may be mentioned that people who have grown up in planar-languages like pristine-English would have to try a bit hard to understand and enjoy the beauty that is there in feudal language verbal usages.

If one were to listen to the howling of the wolves in the twilight hours, one may get to feel there is some kind of mesmeric beauty in it. However, to get to feel and enjoy the full content of beauty inside it, one might have to, at least slightly, transform into the mental stature of jackals.

32. Language and Facial Demeanour

It could be true that this is the case with poems and singing in feudal languages. The body-language of the individuals could be quite different from that in English. For instance, the scene of Vijayasree acting out the song scene: “En chundil ragamandharam....”

The depiction is an extremely beautiful song scene. However, when seen from the perspective of pristine-English, it would be noted that the body-language of the individual as a female would be quite different from what is generally visualised as the body-language of native-English female.

The way and manner in which Vijayasree acts out the lines, “Aa maaril veezhum njan, poongulapole, poongulapole”, it is doubtful if such a body-emotion is there in native-English human relationships. At the same time, it is doubtful if such a mental emotion is there in Malayalam personal relationships also. However, since Malayalam words have the amplitude and ambit to stretch their wings right out into the sphere of the celestial beings - Gandharvalokam, whatever be written, it is possible that there will be no space for tastelessness or improbability.

If anyone were to claim that the same capacity is there in English also, it can be very categorically replied that:

“the capacity that is inherent in feudal languages to change human personality and the personality of systems from that of a superhuman one to an utter insipid one by the mere changing of seemingly simple word codes is not at all there in English.”

The contention that when a person hears a language and starts understanding it, the mental standards of that person will shift towards that of that language speakers, is true of English also. When a person hears and understands English language, it is correct to say that there will be mental feature changes in that individual. However how this will be and the direction to which this change will happen would depend on the strength and direction component of the feudal language inside that individual and of the English he or she gets to hear. The resultant would be the trigonometric component of both forces.

Even though it can be said that a person, who grows up speaking Tamil in a fluent manner, will have a facial demeanour of a Tamilian; and a person who grows up speaking fluent Hindi would have the facial expression of a Hindi-speaker; in actual reality, this is not the only way in which word-codes design facial features and human body's physical features.

The face structure, and facial demeanour are influenced in a feudal language by such things as:

In which or what level of the word-codes did the individual grow up?

He or she has had to bear the hammering effect, chiselling effect, or the fondling of what word-code level of persons?

What all kinds of twisting, pulling and pushing, this individual has had to experience?

There are many other things that need to be mentioned about these things. That can be done later.

I have written a commentary on Edgar Thurston's Castes and Tribes of Southern India Vol 1. In that commentary, I have mentioned some more things pertaining to the above issue.

33. The Satanism That Is Streaming into the Insides of England

Now what has to be mentioned is the basic difference that exists between populations which have a deep-rooted relationship with English for a long time, and those persons who have acquired English in their adolescence or afterwards.

When persons who have been born and bred in feudal languages get to learn English suddenly, a sense of unbridled freedom would be seen to have entered into them. It might seem as if they have acquired an internal courage to use minute freedoms as a sort of unrestrained liberty. There would have been many things which, in their native language, they might have felt much hesitation to mention, or there would be locations where they would have much vacillation to go and converse or cast a question, etc. However, the moment they get to feel that they are good in English, they might feel no such hesitations or vacillations.

However, the reality is not thus. In pristine-English, there are many kinds of conventions and word-codes which put restraint on the attempts to interfere by others, outsiders, strangers, and unconnected persons. However, at least some of the persons who have barged into English suddenly and very recently may not have much information about these things.

The smallest example of this is in the querying of names of others. The acceptable convention with regard to this is not “What is your name?” The polite and conventional stance is to reframe the question as “May I know your name, please?”

In a similar manner, there are very many things in pristine-English which strive to bring in moderation and softness in many things. Many of these things are connected especially to conversation with womenfolk and in referring to them.

However, in these current days, in many lands, including inside England, many persons who have not even the slightest hereditary relationship with English or loyalty to it have taken hold of English. They are bringing in degradation and disarray inside English. Many persons have seen this factor as a very great negative feature in the propagation of English.

In pristine-English, it is apt to address persons who are related in a formal manner with the word Mr., Mrs., or Miss placed in front of their name. In a similar manner, when addressing another person’s wife with whom one has only very formal connections, it is imperative that she should be addressed with a Mrs. placed in front of her name. When addressing young girls with whom one has no direct friendship or acquaintance, the word Miss should be placed in front of their names.

There are many persons who adorn various formal positions. For example, the king, the queen, the lords, the owner of the business where one works, etc. When addressing them, or referring to them, the words You, Your, Yours, He, His, Him, She, Her, Hers are common and can be used in both directions—from them and to them.

However, when persons from feudal languages arrive inside England, they would not get to feel a premium respect or esteem for these persons in formal positions, in the case of many persons. In many such cases, it would be found that they are mentally translating the words “He”, “She”, etc., to the lower indicant form of the verbal codes in their own native languages.

For instance, when someone says, “She is coming here tomorrow”, about the Crown Princess of England, their mind would get the impression that “Aval (lowest she) is coming here tomorrow”. I will write a particular incident connected to this in my next post.

If the very princess can be degraded thus, in so casual a manner, the case of other females need not be specifically taken up for dissertation.

It is true that most native-Englishmen and women are not in the least bit aware of the grave implications in this kind of degradation which is slowly encompassing their whole nation. But then, some of them are aware that some kind of indefinable evilness is slowly spreading out throughout their whole nation. However, the fact remains that almost all of them do not have any hint about what really is going on. That much is the truth.

Please [CHECK](#): What is entering into England.

34. The Querulous Capacity to Degrade Others Using a Pen



Princess Diana

Photo owner: Auguel

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I am going to narrate the event I had hinted at in my last post.

The wife of Crown Prince Charles of Great Britain dies in a motor accident.

If I have to mention my own personal feelings, it was as if a great headache had dissolved itself on its own. For a lot of negativities which are rushing into the vital interiors of an English social system had infected this individual very much. Yet, due to the fact that she had been born and brought up in a pristine-English atmosphere, the influence of this ambience was there very much visible in her mental and physical features.

She had not even the least bit of information on the personality depreciation that would befall her personality features when she interacts with people of unknown language disposition without a shield of protection. This was very much evident in the way she behaved and interacted.

The negative powers of other language people can be seen at times in their verbal codes.

The news of her demise was a big news event. Many newspaper writers went on writing huge and lengthy articles based on their own varying levels of ignorance and profundity. This happened in Malayalam newspapers also.

Some of the Malayalam newspapers were seen referring to her as “Aval” (lowest she/her). There were some writers who went to the extent of offering her “profound” advice on how to live. In these kinds of cantankerous writings, she was invariably seen addressed as “Nee” (lowest You).

However, when one reads such degrading words and writings, what gets reflected is the pathetic mental standards of these writers.

I had mentioned this event in my ancient book, March of the Evil Empires: English versus the Feudal Languages.

QUOTE: Many of them were persons, who would not dare go to a local village office or police station, and talk to the officials there with a dignified and assertive demeanour, if they are not accompanied by some clout of higher levels. When such persons were seen using mean terms to describe her, with indicant words not suiting that of a Princess, it was disturbing. END OF QUOTE

I had given the draft form of this book to a much-respected person, who was holding a position in a Malayalam daily, for his perusal. After going through this part, he told me that what I had mentioned in this regard was 100% true.

Apart from this, there was a staff member in a reputed vernacular daily who confirmed the basic issue thus:

The owners of our Newspaper treat us correspondents in a most wayward manner in words of addressing and referring. They do use words like “Vada, Eda, Nee”, etc. However, in the outside world we get a lot of “respect” and honour when we mention that we are working in this establishment. So, in spite of the intolerant ambience inside, we cannot even think of leaving this concern.

The above-mentioned conversations took place around 15 years back. I am not sure as to how the things are as of now.

35. How Does a Small Bit of Freedom Transform into a State of Freedom-Gone-Amok

Let me leave the above-mentioned narration and go back. The issue at stake is the “equality” among human beings. The solid fact is that native-Englishmen do not have any information about the insides of this theme.

From my experience as a trainer in pristine-English, I can mention things in a little more candid manner. My trainees are advised to address me with a “Mr.” prefixed to my name. Words such as “Saar”, “Sir”, etc. are not acceptable. For, in feudal languages which are all around here, these words connect to a lot of complex verbal codes.

Beyond that, if and when the trainees have to speak in Malayalam (which is not promoted by me), they are advised to use the word “Ningal” as the word for “You”. This advice has a lot of problems. For this word is currently used from the Malayalam sense, and not from the Malabari sense. In Malayalam, this word is seen as a pejorative (degrading) word when used to a trainer, teacher, senior, etc.

However, there is no way to avoid or circumvent this problem. For, if the word “Saar” or “Sir” is insisted upon, the English communication training quality will get affected adversely.

If these trainees are from the social heights, this kind of addressing will not, in many cases, create terrific mental unbridling effects in them.

However, to those who come forth from situations of various kinds of social or personal confinements, this lends fabulous mental freedoms and unshackling effects. They will get to feel a total unbridling of various knots tied upon them.

A very specific phenomenon seen in some of these persons is a sudden and immediate feeling of “equality”. They would show a tendency to act as if they are on par with the trainer. In that whatever has been enquired about them from the location of a trainer, they would ask the same things back, and even try to pry into locations which are actually beyond the bounds for them, as trainees.

Actually there is a definite amount of error in this action as well as feeling.

See this **illustration**:

A person, who is socially in the lower pane. There is a very significant function to be held in his house. He goes and invites a, socially very high, person of his village. The much-honoured person tries to dissuade him from forcing an invitation upon him by citing his paucity of time.

However, the other man pleads, “If you (Angu – highest You) come, it will gather me a lot of social ‘respect’”. On being thus forced, the much-honoured person concedes to the request. He goes for the function, thus lending some kind of social “respect” to the event.

However, when the much-honoured person has a similar function in his own household, he does not invite the other person for it. On not being invited, the other person is deeply aggrieved. He is deeply hurt and angry. “He came and attended the function in our house. Then why did he not invite me for a similar function in his house?”

This man would have the argument that since the much-honoured person has conceded to his invitation, a particular kind of “equality” has been founded. However, there is a wider explanation for what has taken place.

No two persons can be treated as equals, just based on this invitation and its acceptance. In the first event, this man receives social honour when the second individual comes to his house.

In the second event, if the second man had invited him, he would again gather more social accolades and acceptance. However, in both the first as well as the second event, the second person will not gather or experience any extra enhancements in his social honour or “respect”.

36. Those Who Arrived at Great Social and Mental Eminence Through 'Slavery'

I can mention this issue about the various populations of the USA.

First I will speak about the Negro populations there. The experience that these people received from the English-speaking races, after being brought in as slaves is something that has never been experienced by any slaves or labour class in any location in the world (including the slaves of Travancore and Malabar).

They could address their masters or owners with their names prefixed with a Mr., Mrs., or Miss. They could wear dresses of the same kind that their owners wore. They could sit on a chair. There was no compulsion that if their owner or anyone else of the same social or familial stature of their owner came in, they should stand up in a pose of servitude and display "respect". They could live with their own families.

Neither the slave-man nor his wife and children would be addressed or referred to in the pejorative forms of the words You, Your, Yours, He, His, Him, She, Her, Hers &c. They could use the very same words in English to their owner and his family or about them.

To know about the realities of the slavery that had been in existence in Travancore, read Chapter 29 in this book. The varied details of the slavery found in this book will not be seen mentioned in the Indian academic textbooks or in the newsmedia.

(The picture is that of a Negro slave family in the USA in the days when slavery was there in the USA. Family on Smith's Plantation, Beaufort, South Carolina, circa 1862.)

If this kind of freedom of articulation and speech is practised by the sepoy soldiers of the Indian and Pakistani armies, towards their officers or towards their officers' family members, the officers would literally go berserk. They would



have the wayward soldier beaten to the very inch of his life.

If this point is clearly understood, then the superb mental and intellectual enhancement that the Negro slaves received in native-English nations can be understood. The experience was a great learning experience towards greater human standards and potential.

(The picture is of a **Chovvan** family of Travancore. Circa 1890.)

It may be borne in mind that what was received all around the world from the native-English side was always an indefinable and yet extremely wonderful content of goodness. If I were to mention a few, let me mention things that are seen as of very feeble value by so many persons: English nursery rhymes, English fairytales, English classical writings &c. And then the words in English such as Thank you, May I?, Sorry, I apologise, Good morning and such. The unfathomable greatness of these words is that they do not have any direction component (Vector component) attached to them.



Beyond all this, there was no imperative necessity to wear dresses that would proclaim one's lower class stature, or when entering the presence of "respected" persons there was no compulsion on the lower class woman to open her upper garments to display her breasts, and there was no compulsion on the lower class man to unfold his folded mundu in the presence of a "respected" person. In fact, no such vulgar dressing standards were popularised by the native-English folks.

QUOTE from Native Life in Travancore by Rev. Samuel Mateer:

Another serious evil arising out of the idea of caste pollution is that the covering of the bosom with clothing is forbidden, in order to the easy recognition and avoidance of the lower castes by their masters. This rule of going uncovered above the waist as a mark of respect to superiors is carried through all grades of society, except the Brahmans. The highest subject uncovers in the presence of the Sovereign, and His Highness also before his god Patmanabhan. This was also the form of salutation even from females to any respectable person.

In fact, all these things, which might be viewed as of silly and low importance, might be enough to bring in great and fascinating changes into a social system, in which each man looks upon another with hatred, competition and envy. The social system will change into a very elegant egalitarian social system, wherein egalitarian social communication brings in social dignity to each and every person.

Note: In all kinds of common academic textbooks, nowadays there is a tendency to associate black slavery with the native-English. Actually this is a great lie. I will speak about that later.

37. The Slavery Pictures of USA

A retort came in a WhatsApp group about the picture of the slave family in the USA, which I had posted in my last writing:

“Coat and suit wearing slaves in those days??? / അക്കാലത്ത് കോട്ടും സൂട്ടും ഇട്ട അടിമകളോ?? 😞 😞”

Since this writing of mine is being broadcast to many persons, no attempt is made to give a reply or rejoinder to any query or retort with regard to the contents of this writing. The reason for this is paucity of time, and the fact that if I went for replying to queries, the steady focus on the subject would be disturbed.

However, as an isolated incident, I am giving a reply to the above reaction.

The reaction to such kind of pictures is quite the opposite in the US. In many African nations, the school children are being taught that they are the legacy holders of more than 2000 years of great heritage and traditions. This is being believed as true by the blacks in the US.



In the US, the very mention that cannibalism had been a culinary art and food-eating practice among the people/s of Africa is considered as a very derogatory action and hate speech. This is the way current-day history studies are progressing.

However, the real looks of the slaves brought from Africa are as seen in the picture I had posted in the 11th chapter of the Vol 1 of this writing: **An Ephemeral Glance at Feudal Languages**. I am giving this picture again here.

The picture I had given in my last post can be seen in the previous chapter: Family on Smith's Plantation, Beaufort, South Carolina, circa 1862.

I can give some more similar pictures.



Slaves Waiting for Sale - Richmond, Virginia



James Hopkinson's Plantation. Planting sweet potatoes. African American men and women hoe and plow the earth while others cut piles of sweet potatoes for planting. One man sits in a horse-drawn cart.



1861: "Slaves for sale, a scene in New Orleans."

- Timothy H. O'Sullivan (American) - Slaves, J. J. Smith's Plantation, South Carolina



Slaves who had escaped.



Now, I can give another picture. This is a scene from the movie **Gone with the Wind**, which has been declared as the greatest movie in the world.



The Negro associations and other cultural associations had criticised this movie in that in this movie the black slaves have not been given a personality equal to that of their masters. In fact, actually the slave has a body personality much better than many people in India.

I had thought of writing about the system of slavery later. However, since this theme has come up, I will write something more in my next posts.

After that I will return to the stream of my writing. However, I will mention this much more here itself:

It is quite obvious that the slaves in the US did not get to experience the degrading words, which at the same time are not profanities or expletives, found in the languages of South Asia.

Words equivalent to such words as “Inhi” – ഇഞ്ഞി (lowest You), “Nee” – നീ (lowest You), “Aval” – അവൾ (lowest she/her), “Oan” – ഓൻ (lowest he/him), “Aval” – അവൾ (lowest she/her), “Olu” – ഓള് (lowest she/her), “Eda” – എടാ (degrading word of addressing), “Edi” – എടി (degrading word of addressing), “Enthada” – എന്താടാ (degrading word of addressing), “Enthadi” – എന്താടീ (degrading word of addressing), “Enthane” – എന്താനെ (degrading word of addressing), “Enthale” – എന്താളെ (degrading word of addressing), “Avattakal” – അവറ്റകൾ (lowest grade They/Them), “Ittingal” – ഐറ്റിങ്ങൾ (lowest grade They/Them), are some such words.

Though these are not profanities or expletives per se, they have the power to despoil and soil a human soul, which has some sense of dignity, to levels of utter stinking degradation. The slaves of the USA never got to experience this. This much is very clearly evident from the pictures. In fact, it is clear that they escaped from these kinds of verbal assaults when they arrived in the US.

I intend to speak something more about this in my next post.

38. A State of Life More Degraded Than That of Slavery!

When the topic of slavery is mentioned in textbooks, the most prominent and immediate mention is about the slavery of blacks in the southern states of the USA. However, the fact remains that this was actually the most soft and silly level of slavery in the whole world.



Picture: Castes and Tribes of Southern India by Edgar Thurston

In most places of the world, slavery was an everyday social event about which not many persons were bothered much about. In almost all the historical books connected to South Asia, the word “slave” is so ubiquitous that no one thinks much about it.

I think that England was one of the few places where slavery was not there. However, I am not sure about this. When reading the old-time history of England, and other books about England, there is no hint of the existence of such a population group in England. Not only that, it is after the 2nd World War that outsiders started barging into England in such a huge manner.

Beyond that, in an English-speaking ambience, slaves and workers will not suffer much social degradation. For English language is like that. Very fast, they would become like the others in the society.

The above-given picture is of the Thiya labour class females (1860s) of Tellicherry. They are not slaves, but merely workers. Even though there were land-owners and such among the Thiyyas, there were also Thiyya working class who had become oppressed in the verbal codes.

It can be very easily seen that these females did not get the personality enhancement which had perched upon the Negro slaves of the southern states of the USA. This was not due to their half-naked attire. For even among their just above caste of Nayars, the dressing standards were not much different. For when they stood in front of the Brahmin (Nambudiri) men, they had to stand with their bosom open, as a sign of “respect”.

These Thiyya female labourers would be addressed in the pejorative forms of the verbal codes (“Inhi” – ഇഞ്ഞി lowest You), (“Edi” – എടി degrading addressing), (“Ale” – അള degrading addressing), (“Enthale” – എന്താള degrading addressing), (“Ittingal” – എറ്റിങ്ങൽ degrading addressing), and by mere “name” by their own lower-caste family members, Thiyya social leaders, the just above Nayars (including their children), and others.

The reason for their degradation is the constant hammering and thrashing received by them through these verbal codes. The very names were not from the Brahmanical religion. For instance, their names were such as these: Nani, Chirutha, Cheeru, Pirukku &c.

Not only that, if they were to go into the houses of the higher castes, they would have to sit on the floor. They would have to stand in a bowed manner. All these issues were connected to the degradation imposed upon them through the verbal codes.

I am giving a picture (below) of some people of this subcontinent, who were placed forcefully on the lower panes of the social layers. These persons are also statutorily not slaves.



VISIT this [link](http://victoria.org.in) for more South Asian pictures. victoria.org.in

A state of slavery is not an enviable situation. However, if one were to experience a social degrading which is far more worse than slavery, then it is a very terrible situation. A hundred times more terrible than the Negro slavery in the USA.

There are certain things that need to be mentioned about this. It would include certain incidents also.

39. What If There Are No Word-Codes to Forcefully Place a Person in His Intrinsic Slot

At the same time, what the Negro slaves who had reached the US received were the verbal codes and the dressing standards of the premium type. The mystical aura of English nursery rhymes, English fairytales, English classical writings &c. were on offer for them. Even then, most of them never had any awareness or gratitude for these things, which they received on a silver platter. Instead of that, what they have is terrific hatred, ingratitude and such.

Many years ago, I used to know a big-time Malayali industrialist outside Kerala. At that time, his age would be around 30 years or so. I used to have a very slight acquaintance with one or two supervisors of his factory. They were also Malayalees. In their own social circles, they received the “Chettan” (elder brother) respect. Their age would be above 40 years.

One day, I was sitting with the industrialist in his house veranda and talking with him. At that time, one of the Supervisors came there and stood in the front courtyard, facing the young industrialist. The young industrialist did not allow or invite the other man to enter the veranda. Instead of that he made him stand in the lower-level courtyard, while we both sat in the higher level veranda. He gave him a series of instructions, using the word Nee (lowest you). Since I was not used to this kind of social atmosphere in which a very clearly elderly person was addressed as Nee, I felt a little uncomfortable.

I mentioned about this to the young industrialist later. This is what he gave as explanation:

If these fellows (evan - lowest he/him) are kept in their position, then there is no problem. If I tell him to enter the house and sit down and such things, then there will be no way to control or restrain these fellows. Then they would have complaints, they would have anger, they would lose their “respect” for me, they would start questioning my various deeds, this is not good, that is not good and such things they would say, and I will have to listen to all this. However, if I keep them in the correct position of their innate levels, then there is no problem.

Actually there are more issues connected to this. If the senior-in-age worker gets to interact with the younger-in-age industrialist, the issue of “respect” for age would enter. This is also a big problem. Hierarchy will get reversed. The direction component of the verbal codes might wobble or oscillate.

This is what has happened with regard to the Negro slaves in the US. In pristine-English, there is no word-code to snub down a person to a particular lower demeaned level, as understood in feudal languages.

The people of the northern states of the US could not even bear to think of human beings being kept as “slave”. Within 75 years of the formation of the nation called United States of America, they went for a big warfare and liberated the Negro slaves. They gave them citizenship in the USA.

Integrating populations, the verbal-codes of whose native languages cannot be understood, into English can be seen as a sort of foolishness. For, no sane nation will give their citizenship to outsiders, unless they are of proven great qualities. Instead, they would be given money, permission and convenience to go back home. At the same time, giving the rights of domicile and citizenship to outsiders would be doing a grave crime on posterity (next generation).

However, if a person is allowed to live in a native-English location, he or she will refuse to go back home, even if he or she were kicked out. That is the truth.

There is some more information to be mentioned about “Slavery”.

40. Things Which Cannot Be Conveyed to English Due to Lack of Appropriate Words in English

There are a lot of things that can be mentioned about the traditional slavery of this land. Persons who are interested in this theme can read the recorded information on the same from this book (Chapter 29).

However, even in this book there is not even a brief hint of the ladder-like mental and social layer-based slavery that is encoded in the language-codes of the location.

As of now, I am not going into those things here. Instead, I am going to narrate one historical incident. After that is over, I will go back to the original flow of this writing, to the very location from where it took a detour.

Many of the readers would know about Marthanda Varma, the Travancore king, and about the various encounters and fights he had with the Ettuveetil Pillamaar, a local landlord family. The most critical incident that happened in this issue was the coming of the two sons of the previous king (Marthanda Varma's uncle) to meet Marthanda Varma. This incident resulted in the death of these two young men. The actual reason for the provocation that led to the death of these two young men was the highly dangerous verbal codes in the local language. I will be dealing with this issue when I commence the history writing.

Immediately after this incident, Marthanda Varma sent his armed personnel and had the Ettuveetil Pillamaar and their family members—including the children and womenfolk—captured. The Potties who had supported the Pillamaar were also arrested. They were all shackled in iron chains and brought before the king who was at Nagarcoil.

These individuals are not ordinary people. They are revered landlords. They are persons who have to be conceded “respect” in verbal codes. If they are put into chains and placed on the floor, it is not clear how the soldiers would be able to “respect” them.

The Potties were exiled. And the Pillamaars were sentenced to death.

However, it was their womenfolk, including the young children, who were given the most terrible punishment. They were not sentenced to death. Instead, they were sold to the fishermen folks on the coastal areas.

When viewed from English, the horribleness of this punishment will not be visible. For they are not being killed. They are not being thrashed. They are not being made to bear any other kind of physical pain. The fishermen folk who bought them would not put them in chains.

However, these womenfolk are individuals who are actually of a social stature comparable with that of King Marthanda Varma. They are landlord family members. They are being forcefully placed below populations who were traditionally very below them. They will be placed in a location from where they will have to bear the hammering blows of words such as Nee, Edi, Aval, Pennu, mere name, etc.

However, this cannot be defined as a punishment or hammering. For these very words are regularly used by the fishermen folk to their own womenfolk without any insidious aim.

However, the fact is that the enslaved higher social-class women would feel these words as terrible chains that can shackle them terribly—much more powerfully than an iron chain. However, to explain this issue in English is not possible at all.

For the words “Lakshmi, you bring that vessel here” have no code of enslavement or physical hammering in them. However, in Malayalam, the words are “Edi, Lachimi, Nee aa pathram ingedukku” (എടീ, ലച്ഛിമി, നീ ആ പാത്രം ഇങ്ങെട്കു).

The hammering is encoded in the verbal codes of Edi and Nee, and the total sense of the sentence.

Simply imagine the wife of an office menial worker saying the same words to the wife of an IAS officer.

There are no words in English that can capture and convey the Satanism in feudal languages.

41. Which Is the More Acceptable Slavery?

It is here that one can ponder on certain things when slavery is compared from a relative framework. There was no slavery in England. However, if these women (ladies) had been given the option to choose between being sold as slaves to English people or to the fishermen folks in their own coastal areas, which option would they choose? This point can be taken up for a very profound scrutiny.

The slaves who move to the English side would wear decent attire; eat food sitting on a chair; speak English; would use the same words their owners use to address and refer to them back to address their owners and to refer to them.

Moreover, they would improve their personal stature by hearing, using and imbibing the sense of such verbal usages as Good morning, Thank you, Please, I beg your pardon, Excuse me, I am sorry, May I?, Can I? and such other highly refined words, which are not there at all in feudal languages. However, these persons will not become Englishmen or women.

At the same time, the landlord ladies who become the slaves of the Mukkuvar (fishermen folks of Travancore) would get to feel the daily degrading of the pejorative verbal usages of the fishermen and women. At the same time, they would have to give back self-degrading “respect”. The same persons whom they had earlier addressed as Nee, Eda, Edi, Avan, Aval, Enthada, Enthadi and such other hammering-down pejorative words would use the same words to address them. They would be called by “mere name”. This calling by “mere name” in feudal languages is a terrifying tormenting deed. The feeling is like being caught and pushed down, and pulled apart, when done by a social inferior.

In the case of wearing dresses, all the restrictions statutorily imposed upon the fishermen folks would be placed upon them also, by the fishermen. When they use rude words, they would mention them in rough verbal sounds. These enslaved women will have to bear that also.

The children born to them would become part of the fishermen people. They would be of the same lower caste. They would not be part of the landlord caste.

Just think of one feudal landlord woman who had to experience this terrifying life-experience. This is a thousand times more terrifying experience than that experienced by a wife of an IAS officer (highest officer cadre in India), who is forced to become a menial servant in a government-office toilet-cleaner’s household. It may be remembered that the same kind of repulsive hierarchy that exists between a government official in India and a common man in India was there in existence in the caste system of yore.

However, the total horror of the above-mentioned experience will not be understood if pondered upon in English.

The Negroes, who are nowadays nicely enjoying life in the US, do not have any information about these things. They have no information about the extremely wonderful life-experience that has been given to them. Actually the black people who are experiencing the best living standard in the world are the blacks of the USA. But then, the blacks with the most content of complaints and protests are these very blacks.

At the same time, the White people from Continental Europe who have relocated to the US also are connected to this very same issue. They do not appreciate the fact that they are also getting to live under the splendid divine shadow of England and English antiquity. Most of the verbal conveniences of England, which they had been watching with unconcealed envy for the last so many centuries, are all available in the US as of now. However, these outsiders who have barged in have no great appreciation, admiration and gratitude for all this. For they are getting all this without paying anything. Free it is in the USA.

.....Now, I am going back to the flow of my writing stream, to the exact point from where I had taken a detour.

42. What Is There So Divine About English?

I am continuing from Chapter no. 36.....

A very pertinent question might arise: What is there so great about English nursery rhymes, English fairytales, English classical writings &c.? For all these kinds of stories and contents can be created in other languages also. This is a very natural thought that can come up in the mind.

Even though I am not a scholar in Malayalam, I do know this language with some level of casual profundity. I have even got to feel that the resounding majestic quality that is there in Malayalam is not there in English. For the social living that is represented by Malayalam is extremely complicated.

An English novel written by a south Indian female received the Booker Prize. The story of this novel is connected to Kottayam (north-east of Trivandrum). This book is quite profound in certain rare occasions, and at the same time absolutely bereft of any profundity in most other locations. In fact, it might even be mentioned that it actually skims over the deep locations and moves in a most shallow manner. Yet, the very fact that it received a British prize can point to how much extremely complicated and tough the social living in Malayalam is from an English perspective.

I had felt that this novel was simply a translation of a Malayalam novel into English retaining all the frill elements of Malayalam. That is, the feeling was that it is actually a Malayalam novel written in English. However, the terrific mental trauma and terrors that can arise in Malayalam did not arrive in English. That is the truth. And yet it received the prize!

There is a scene in which the police official is dealing with one of the main female characters in the novel at the police station. She is from a higher-stature household in the place. The police official is degrading her in his words. However, the pejorative forms of the verbal addressing with such words as “Nee” നീ, “Edi” എടി, “Enthadi” എന്താടി, “....mole”മോളെ did not arrive or get registered in the English words.

I think I remember noticing that there is not even a single hint in the novel that there are so many un-mentioned terrors in the native language, which cannot be conveyed into English.

When seen from this perspective, it might even be possible to say that such literary works of comparable “majestic” “heaviness” are not at all there in English. In fact, if most of the literary works in English are translated into other languages, it might even be felt there is not much depth in these works.

The actual truth might be that if most of the common professions and vocations in English are viewed from Malayalam, they are low-class. Who is there who is an IAS “officer”? Or an SI (Sub Inspector of Police) or a government clerk, or a government peon? He (Ayaal) is not even a doctor or a business manager. “Avan” (lowest he) is just a lorry driver or a coolie man (coolikkaaran).

However, in English, all these “great” and “lowly” people are defined by the same verbal codes of “he”, “his”, and “him”.

The great difference between Malayalam and English is exactly at this location.

43. How a Stinking Definition Is Being Kept Hidden in English

The blacks of the USA are of two types. The first group consists of people who had arrived in the USA as slaves some 200 years back. They received the fabulous content of English social training from there. The second group consists of people who had barged into the USA in recent years from Africa. The individuals in this group have varying kinds of connection with pristine-English. Many of them had only very limited connection with pristine-English systems, till they entered the USA.

An almost similar or same kind of problem does exist between the whites who had come from Continental Europe, and the native-English from England.

Especially the group consisting of French, Germans, Spanish &c. from Continental Europe.

These are populations who traditionally had competed and fought with England over the centuries and failed in almost every venture. However, inside the US, these individuals very easily get identified with the native-English. For the difference is not easy to find out. For, in the US, they belong to the Whites, and there are other populations like the Asians, Africans etc. who have non-white skin colour.

However, the fact remains that this group from Continental Europe has terrific contents of differences from the native-English.

Even though the people of Continental Europe will not miss a chance to disparage England, they will like to stay quite close to the English identity only. For, if they disconnect from the English link, then in the case of English heritage, they will come quite near to the earlier-mentioned Blacks and Asians.

The main issue here, which is not known to the native-English folks, is that individuals are not of the same human stature in feudal languages.

In feudal languages, the individual who is defined as “Avan” (lowest he/him) is quite different from an individual who has been defined as “Adheham” (highest he/him).

The common words, sarcastic words, eulogising words, personal friendship and companionship, the viewing by their eyes, boisterous laughter, what they think in their minds, and such other things of these two different individuals, do create totally opposite effects in other persons, in feudal languages.

If these two groups of persons (Avan and Adheham) enter into an English social system and simply make a query about another individual, “Where is he now? Or Where is she now?”, the social and mental effect induced in the social system would be two entirely different effects.

Let us suppose that two persons, that is, one with high social stature and the other with low social stature, process this question as “Where is Avan (lowest he) now? Or Where is Aval (lowest she) now?”

The first person is an IAS officer (highest-grade government officers in India). The second person is a lorry-loading worker. They are asking about another IAS officer.

The query of the first person represents a very specific type of human equality. However, the same words by the second person are literally degrading and pasting dirt on the third individual.

However, this social degrading and pasting of dirt has been enclosed within the wrappings of English language codes. But then, the stinking item is still there, inside the packing.

This is the social scene that is slowly getting empowered inside English nations. The native-English are being converted into stinking items, and they have no way to understand their own uneasiness that sets in.

44. The Others Who Use English

From a writer's perspective, I have a little bit of knowledge in the antique Puranas (epics), and legends of this subcontinent, and also in various Christian as well as Islamic tales. Beyond that, in such subjects as Science, Mathematics, History, Political Science and such else also, I do have varying levels of awareness.

However, what I would like to place on record here is my confirmed conviction that pristine-English traditions, literary works, social communication systems, family relationships, individual freedoms, &c. do have a very profound difference from all the above-mentioned items. I stress that I do have certain fundamental insights to mention that much with an unwavering sense of certitude.

Beyond that I do feel that if a pristine-English enwrapping aura is induced upon the afore-mentioned items, a very powerful level of quality-enhancement would come upon all of them.

There is one more item that needs to be told.

In this introductory writing, a lot of mention has been made about English, the language. There are certain things that need to be disclosed about English, the language, and the culture it does represent.

English is the local language of England, which is a location inside a relatively small island called Great Britain. Great Britain is totally outside Continental Europe. Traditionally, Britain has three other major languages: Irish language of the Irish people, Gaelic language of the Scottish people, and Welsh of the people of Wales. All these three languages are Celtic languages.

I do have a gut feeling that all these three languages do have feudal features. I cannot mention here as to why this intuitive feeling has arrived in me.

The social stamina and the social excellence, which pristine-English does bring in, is of the astronomical level. Even though relatively bigger nations of Continental Europe, such as Spain, France, Germany &c. have tried many times over the centuries to subdue the comparatively smaller Britain (an island), all these attempts invariably have ended up in failure. Not only locally, but all over the world, this is what has happened. The reason for this peerless historical record is that the pristine and unadulterated quality of English was maintained over the years.

However, as of now, various peoples in various locations all over the globe are engaged in learning English. Beyond all that, a lot of persons who have no basic skills in English are entering into the USA and 'speaking English' from there. All of these persons are twisting and squeezing the innate high-quality fabric of English, to make it sync with their own insidious social conventions and inhibitions, and thus desecrate the pristine-quality of traditional English.

In India itself, the persons who use English can broadly be divided into two different groups. The first one is the group of persons who use English, taking extra care to see that they do not bring in any kind of quality-depreciation into the social communication codes of pristine-England. They take care to see that the language is used in a manner that corresponds exactly with the way this language was used in traditional English systems.

Of this group, most (not all) of the individuals have profound connections to the interiors of Classical English literature. Almost all the individuals in this group have a striking affinity for traditional England. This group is comparatively small.

As to the second group, the individuals therein view English as a showpiece for social status, a pathway for social prominence and as a tool that can be used in their own work area. Some (not all) of these persons have learned English through their vernacular languages, and later built-up a proficiency in English. These persons do not have any kind of loyalty or commitment for English at all. Whatever bad happens to this language, they are not bothered at all. Many of these persons have understood that English is a convenient means to mention all the verbal profanities located in their own native languages, in a most casual manner.

However, in pristine-English all these kinds of verbal usages had been some kind of 'haram' items.

The first group views pristine-England in a manner similar to how the Islamic people view Mecca. That is, pristine-England is the Mecca of English.

However, for the second group of people, England is a location which they can mention with derogative words, and also a convenient place to barge in to do all their mischievous and dirty deeds.

As of now, England has changed for the worse.

45. The Real Mentality of 'Social Reformers' Inside Feudal Language Social Systems

This introductory part of writing is reaching near to its end. I can get to feel the urges of many thoughts connected to feudal languages desperately trying to find a place inside this introduction. However, if I am to allow all of them to enter into this location, this introduction will go forward endlessly.

I will be trying next to describe how the spiritual and religious movements handled feudal languages. After that, this introduction chapter will be reaching its end.

The very concept of improving the people stands in the location of a typical kind of fraud and swindle in feudal languages. In feudal languages, when anyone aims to improve others, it is always better to remain a bit detached from or distant from or higher than those who are being improved.

If this is not done, the persons who improve from their lowly levels would overtake those who have helped them up. Beyond that, they would take-over the locations of those who had helped them come up. They would then use their own degrading verbal and other social codes upon them to crush them down.

Because this information is quite clearly known to feudal-language speakers, they would set upon improving others only after first assuring and firmly setting up their own "respect" and the subservience of those who are going to be improved. Only after this has been very clearly encoded would they move forward to "improve" the lower-classes.

For instance, words like Ji, Chettan, Bhai, Swami (before and after the name), Swamigal, Guru (before and after the name), Achhan, Ekka, Annan, Mash, Saar, Maadam, Amma, Mathaavu, Devi, Thirumeni, Mahathma (before the name) &c. would be very forcefully impressed into the minds of the common persons. These are all very powerful words of social "respect", which would insist automated servility from the others.

At the same time, those whom they improve would always remain "Nee", "Thoo", "Aval", "Aval", "Mon", "Molu", "Kutti", mere name etc. for the "respected" persons. This would be very clearly set-up first.

The social relationship code of "I am the divine, you (lowest You) are the servile" would remain enforced in this relationship.

Speaking in a general manner, it might be mentioned that native-Englishmen who went forth on the pathway of improving others in the subcontinent were not aware of this very urgent social requirement.

However, during the English colonial days in the subcontinent, the native-subordinates of these Englishmen would make sure that the requisite respect is assured from the local lowly-persons.

For instance, these people would insist that the local-lower class persons need to mention the names of the native-English persons in Hindi, suffixing them with words of "respect" like "Saab", "Memsaab" etc. For, in the feudal languages, this is very much necessary.

In Malayalam, I think that words like "Saayip", "Madaamma", "Madaammakutty" etc. were used. I am not sure as to what were the words used in Malabari. Maybe in both Malabari as well as in Malayalam, the same words may have been used. It might be revealing to know what were the usages used in Tamil.

Not only that, the native-Englishmen used to create exclusive areas where feudal-languages speakers were refused entry. In these locations, their innate native-land communication culture could be retained.

For example, there would be clubs, beaches and such other places only for them. However, due to some lack of clear understanding of what they were really trying to keep away from, they had to share these locations with other white-skinned persons.

Due to this, these locations have become stark examples of "white-racism". For, I think that many Continental European languages do have feudal-language code. However, these persons would love to stand close to native-Englishmen, when in the presence of others.

However, if one were to think deeply, one might not need to find anything wrong in exclusive locations.

In this subcontinent itself, there are many castes, professionals, social superiors, government "officers", and such other persons who have exclusive clubs, and many other such places, where membership is given only after discriminating others variously, who are sorted out into groups, and very selective persons are granted membership.

No other person would have much desire to barge into such places. For, if they enter without due welcome, they would have to hear the degrading words (നീ, അവൻ, അവൾ) of addressing and referring by the lowly-level staff members there.

However, if one barges into locations run by native-Englishmen, the racism, and apartheid they might exhibit would not quench the desire to go inside. Instead, the desire would only increase.

However, if anyone were to enter into a similar location run by feudal-language speakers, the lowly-level staff members like the security man or cleaning person coming and addressing the entering individual with a Nee or Thoo would inspire that individual to run off from that location. Not only that, there would be the added mental trauma of not knowing if any other person had heard these words.

Even if there are hundreds of beaches available for swimming, one would forget all of them, and have mental tension of the few beaches kept apart for themselves by the Englishmen. This would be mentioned everywhere. At the same time, there is another location of much more discrimination. That is, locations where only the rich are allowed. The persons with less money cannot enter in there. About this, not many persons are bothered.

In the earlier days, in Brahmin temples, non-Brahmins were not allowed inside.

However, the fact remains that the other populations did really have their own Devis / Devans &c. and places of worship of their own. Even then, they were distressed that they were not allowed into Brahmanical places of worship. The real reason for such insidious mental pains would be that they were incapable of inserting great quality into their own places of worship.

Even this mental incapacity might be due to the lowliness inserted by the lower word-codes in feudal languages.

46. The Unmentioned Benefits of a Connection with Bilathi (England)

The state of being a “mere name” is a very dangerous situation. For example, just behind the name “Balan”, there should be suffixes such as Ettan, Ammavan, Saar, Mash &c. Otherwise the “respect” and social stature of this person would tumble down into the gutters, inside the minds of the common persons.

The possibility that this man would go rolling down into the thundering depths where terrible verbal usages such as Avan, Nee, Eda, enthada etc. are running amok, is very great.

The very fact that native-Englishmen have no information about this very powerfully required verbal shield is a pointer to the utter foolishness of their gullible minds.

Now, I am going to take up the issue of how religious movements and spiritual leaders of the subcontinent dealt with feudal language issues.

To gather some kind of majestic grandeur and power, it is good to have an attire and place of residence which has a regal demeanour.

During the days of the English colonial rule in the subcontinent, many of the persons who aspired for spiritual leadership would establish the information that they had lived in England, in the minds of the common people.

(Even if they had lived only in Continental Europe, the idea that they had lived in England would be promoted inside the subcontinent. Most of the people in the subcontinent did not know that England was as different from Continental Europe as is an Elephant from a goat.)

If they have the fame that they had gone to the US, that would also be a similar situation.

Many of these spiritual leaders would go to England or America (USA), and get some white-skinned female connected to their programme.

This information also would be inserted along with their name, in a supposedly inadvertent manner, into the public mind.

Even though most of these connections would be of a very brief and formal kind, these connections would be promoted into the public minds in the subcontinent, through slick photographic stills and audio-clips.

Some of these aspirants for spiritual leadership would publish their own newspapers and magazines, and spread the information into the public minds, of their profound connections to the heights and to England.

Even though many persons had gone for doing work in Ceylon (Sri Lanka), Burma, other Asian nations, African locations &c., they did not get the same kind of majestic opportunity as those who had gone to England.

From this subcontinent, only the feudal rich persons were able to go to English nations, Continental European nations and to the USA (another English nation), and acquire the same kind of regal grandeur.

What has to be remembered here is that way-back in 1917, the value of a single British-Indian currency note was 5 USD to 7 USD.

If one were to calculate on this path, a 100 rupee British-Indian note of that time would be around 47000 rupees of current-day India. 700 dollars have that much value now. So, when the feudal rich from this land went to England, they would become very rich persons there.

The rich person from this subcontinent who had lived in England is a person who has the mental capability to address the British-Indian officials by their name with a Mr. or Mrs. prefixed to their names. This very factor would induce a feeling in the native-of-the-subcontinent man that he should concede “respect” to him. The words of the person who is “respected” have divine value. The words of the person who is not “respected” would have no divine value.

I think that the only person who can be mentioned as totally different from the above-mentioned persons would be Raja Ram Mohan Roy.

He went rushing to England to see that a most heinous social terror is brought to a halt: Sati.

He went there to inform the British Parliament that in the subcontinent, there was another public opinion also in force, which was against the arguments of the team which had arrived in England to demand that the burning-up of women alive should not be brought to a halt.

On hearing his arguments, the British Parliament gave summary orders to the English East India Company to immediately crush this terrible social custom.

Till that time, the Company had taken a policy that they would not interfere into the traditional social customs and rituals of the subcontinent.

47. Verbal Usages Connected to Almighty God!

In feudal languages, generally God is seen commonly addressed with a Nee (lower-most or most intimate form of You). It may be safely assumed that God does not have any complaints about this. For, I feel that such words would not have any effect on God. If the Ocean is thrashed with a whip, would the Ocean feel anything?

At the same time, I have seen the word “Angu” (something like Thou / Thy / Thine) also being used upon God. However, I do not have much information about these things. I have not seen Muthappan Vellattam being addressed with a “Nee” by any of the worshippers. I have no information as to whether such a verbal practice is in existence.

When God is being referred to in English as He, Him etc., the “h” in these words is used in the Capitalised form when written. I have no information as to from where this verbal influence came into English.

I understand that Brahmin (Hindu religious) Gods are addressed with a “Nee” when the Brahmin worshipper is praying. Actually, this “Nee” usage is similar to the way one addresses one’s most intimate friend or companion. It might symbolise mental intimacy, and passionate love and affection. However, when these kinds of verbal usages are used in romantic associations among human beings, direction components might insert certain restraints.

Since Sanskrit is very powerfully feudal in its verbal codes, I get to feel that the Guru-Shishya relationship developed by the Hindu spiritual leaders and other divine personages was totally in sync and accordance with these feudal codes.

The word “Shri” is seen used as a suffix to the names of the deities and other divine beings on many occasions.

Since the Christian religion is actually a Western Asian religion, I do have a hunch that it also would be bearing the profound influence of these feudal languages. I think that the original text of the Holy Bible (Old Testament) was written in Hebrew. Or could it have been in Aramaic?

I think that the Old Testament (Bible) has some profound connections with the religious beliefs of the Jews. I have no information as to whether the traditional language of the Jew, that is Hebrew, has feudal features or planar verbal-code features. However, it might be true that their language codes did influence their historical experiences.

If one has to make a profound study about the historical experiences of the Jews, it is my confirmed conviction that a study of the verbal codes of their traditional language should be done. Before the Jews barged in and occupied Palestine, to create the new nation of Israel, the people who disliked and hated the Jews the most, were the people of Europe. I have no information on why this was so. However, if one were to check the Jewish language codes, the reason for this enmity might be very starkly visible.

In my childhood, I have had the chance to experience the quaint ambience of English Christianity in a small way. This was through the proximity to Anglo-Indian Christians, who were quite accomplished in pristine-English ways and manners. However, this population group seems to have totally vanished from India.

Christians are there in many parts of the world. I have no information as to whether there are English Christians anywhere in the world other than in native-English nations. From my personal experience, I do have the conviction that there are very little common items between pristine-English Christianity and feudal-language Christianity. In fact, one might be the exact antonym of the other.

In Malayalam, Jesus is seen mentioned in spiritual venues as “Avan” (lowest He/Him). However, if this very same word is used in common conversation, I think it would look quite odd and irregular, more or less amounting to insolent disrespect for Jesus. In prayers to Jesus Christ, “Nee” is the word used for You.

However, if the word “Ningal” (middle-level You) is used, it would look quite a strange way to address Jesus or God. However, the word “Angu” might be okay, I think.

48. Feudal Languages and Islam

It is seen that the Holy Qur'an of the Islamic people is in Arabic. I have been informed that Arabic has comparatively very little amount of feudal (big man – small man hierarchy) content in it. However, it is historically seen that the Arabian peoples did have various kinds of social errors. This is seen when the life history of Prophet Muhammad is perused.

What the error is, in the social communication codes of Arabic is not known. However, if the verbal codes are inspected, the errors, if any, might be identifiable. However, the influence of the feudal language speakers who abound all around the Arabians might have influenced Spoken-Arabic in an adverse manner. The feudal content in them might get reflected in Spoken-Arabic. To accommodate the various kinds of social ups and downs in them, adequate changes might have entered into the language-codes of Arabic.

This is happening in English also, as of now.

The life history of Prophet Muhammad, which had been written by a Malayali writer in English, was edited and re-paraphrased by me, many years ago. It was then that I could get to know more about the Prophet.

It was a very curious enlightenment that entered my mind that the Prophet was totally against all kinds of feudal hierarchies. It was a very wonderful and surprising bit of information; totally unexpected.

It was seen that the Prophet did give a very powerful caution that when he entered into any social scene, no one should get up from their seated position in a pose of obsequious deference and servitude. This attitude is totally in sync with the verbal codes of pristine-English. I have not come across any other personage who has made such a powerful and categorical decree that stood in total concurrence with the egalitarian verbal codes of pristine-English.

It is not known whether even the direct disciples of the Prophet could follow and practise this decree in their own life and way of life. For example, I have no information whether Abu Bakr Siddique could make his own followers to act as per this tenet.

I feel that Islamic religion was aware of the existence of feudal verbal codes. I understand that there is a spiritual diktat that the name of the Prophet, that is "Muhammad", should not be mentioned in a standalone / detached manner. I have no definite information on what was the powerful information that had stood behind this decree. Moreover, there is no information as to whether this was done due to the information on feudal language verbal code. Beyond all this, it is not known to me as to where this directive is found; in the Qur'an or in the Hadith?

However, it is very evidently seen that when Islam spread into the South Asian subcontinent, this religion did try at least at a minor level to defend itself against the onslaught of the feudal language verbal codes. I feel that the stand taken by Islam in this regard was totally opposite to the stand taken by the Christian religion. I think that the Christian religion moved downwards in the verbal codes to the levels of intimacy as seen in such words as "Nee", "Aan" etc. for use in sacramental usages.

I get to feel that Islamic religion tried to keep its spiritual personages detached from the clasp of these negative verbal codes. In fact, it did take a very adamant stand in not allowing such verbal codes to gnaw at certain of its religious dignitaries.

I think that the word "Adheham" (highest level of He/Him) is used in Malayalam when referring to the Prophet. I have no information on what word is used for addressing (You) the Prophet in Malayalam. However, I get to understand that the Prophet is not requested to take up any mediation in any prayer to the God. However, in the case of Jesus Christ, it is not so.

I remember seeing the usage Nabi Thirumeni in some poster writing, somewhere. It is not known whether this "Thirumeni" usage for the Prophet is acceptable to the fundamental concepts of pristine-Islam. For, I think that this was not an attitude taken up by the Prophet himself.

I am told that among the Sunni Islam sect, there is a statute that the words "Nee" / "Inhi" (നീ / ഇങ്ങി) should not be used upon the Thangal (തണ്ടൽ) people, including their children. I am not sure if this issue is there in Arabic. However, I do feel that this decree was created when it was felt that there was need to protect at least the spiritually acclaimed-and-acknowledged persons from the hideous carnivorous cravings of the local feudal language words. However, I need to place on record that I do not have much information on any of these things.

Only very good opinion can be mentioned about Prophet Muhammad. It is seen that he was a person who could exhibit extreme levels of mental control and quietude even when he was in the midst of overwhelming cataclysmic events. Moreover, it is seen that he was an individual with an extreme level of compassion for our fellow living beings. Beyond all this, it is seen that he did extend forgiveness even to those who had acted with extreme hostility to him in his days of destitution.

In spite of all this, as of now, Islam has become a synonym for the exact opposite of righteousness in many locations in the world. It might be true that many individuals might hold the responsibility for this outcome. To a limited extent, the native language culture of the various Islamic populations might have a share in this. For, even the most simple verbal caution given by the Prophet that no one should get up from their seated position to convey any kind of servile "respect", is not practicable or doable in feudal languages.

The source location of most of the furious hatred and antipathies, be it personal, social or religious, can be found in the verbal codes of the local languages. I feel that, if one were to seek out the source of these antipathies and hatred in the holy scriptures of the various religions, one would not find any of the real provocations there. It is language codes that have given the real provocation for most of the terrible communal clashes and hatred in this subcontinent. It is my feeling that it is this that had given the provocation for the terrible communal clashes that took place in South Malabar (Mappilla Lahala) (starting from 1832 – Ref: Malabar Manual).

There are some other things also that need to be mentioned. I will do it at another location.

In most of the spiritual cultures, there is an understated theme that the God would bring about a single language for the whole world. However, one needs to wait and see as to whether that language would be one with feudal language codes or with planar language codes.

49. Great Egalitarian Philosophies Go Awry When Facing Feudal Languages

I am giving here one narration which might be able to illustrate the crucial difference that exists between the Islam exemplified by Prophet Muhammad and the Islam as experienced in feudal languages.

This story was told to me by a Muslim individual itself. He narrated this story with a very visible feeling of adoration for the main character in this story.

Kuttiadi was a very small village, around 85 kms from Calicut town. I think the time-period of the story was around the 1960s. As of now, the distance between Calicut and Kuttiadi is only around 50kms.

There was a feudal landlord near to Kuttiadi. This man's name was suffixed with the feudal word of honour "Sahib". I do not know as to what this title is supposed to represent.

He was the owner of landed properties from which all-round the year, there would be continual plucking of coconuts. The common man of the area could visualise the complete powers of a local sovereign king in him. I would like to add here as an insertion that this individual's excessive amount of wealth did not in any manner lead to the enhancement of the living-standards or personality features of the common man living around the place. However, this is the standard feature of this subcontinent.

At that time, Kuttiadi angadi (commercial street) was a small place with a few small shops, surrounded by a big paddy field.

One day, this "Sahib" came to the angadi. All the persons sitting in the various small shops got up from their seated position in a pose of feudal servitude. However, in one shop, there was a Muslim person, who had newly come from another place, sitting. This person did not get up. I think this individual's attitude was in total concurrence with the tenets of elementary-Islam. There is no requirement to exhibit any kind of servitude or servility to another individual. For, both of them were Islam.

Exhibition of obsequious servitude and "respect" is the most powerful symbol in a feudal language social system. This will be expected. It will be given and conceded. In the very few occasions where it is denied or not conceded, it will be very carefully recorded in the mind by the person who has expected the "respect".

In a single momentary glance, the "Sahib" noticed the person who had not extended the expected obeisance. He walked straight to that man and started a small-time conversation with him.

The people were stunned. This individual was conversing with the most powerful person in the locality with no visible pose of deferential respect!

Within days, more shocking developments. This individual was seen travelling with the "Sahib" in his car. He is seen visiting the Sahib's house. And dining with him!!!

After that, more terrific news. He had joined with the Sahib in a business partnership. Timber business at Kallayi (near Calicut). The Sahib had invested a huge amount of money. This man had invested his everything. This man now started exhibiting the facial and mental demeanour of a local lord.

Then came a news that was more or less explosive. In the torrential rainwater that came gushing from the mountains, the complete set of Timber had floated away. What the Sahib lost was more or less a very minuscule part of his total wealth. However, the other man lost everything that he had, in the rapids.

The person who had narrated this story concluded the tale with these words: "In the days afterwards, when the Sahib comes to the angadi, the person who gets up first would be this man. He had converted completely into a servant and dependent of the 'Sahib'."

What has to be mentioned here is that in a feudal language location where "respect" and feudal subordination are expected, but not conceded, high-grade venom will diffuse into the human mind. This is due to the working of the feudal language verbal codes.

No religion or philosophy that does propose egalitarianism can control or block the powers of these verbal codes. Vedantic expositions, dissertations on ethical moral principles, socialistic political philosophies and much else, will all turn totally meaningless, dreary and uninspiring, when made to stand face-to-face with feudal language codes.

50. Those Who Strive to Find Solutions Through Shortcuts!

The introduction that has been written before commencing the writing on the Impressionistic History of South Asia is being concluded. In this introduction, the characteristic features of the feudal languages which are enwrapping upon and holding tightly on to the Subcontinent have been described in great detail.

If a query does arise in the mind as to why so much significance is being given to such an insignificant item as language, when the total aim is only to write an impressionistic history, the answer can be given that not only history but many other things also would need to be understood and interpreted through language codes.

In such varied subjects as economics, sociology, psychology, political science, marital life, working environment, field of education, public administration, police behaviour, social engineering, and many other similar subjects, very clear knowledge on these verbal codes would lend very powerful and very precise information. For the reality is not as seen in English. Individuals as well as all other connected things would be influenced as per the encoding inside the language codes.

However, there is one more thing that might need to be mentioned about this theme. Language codes do have very intimate links with the “Codes of reality”, which do design the phenomenon of life, physical reality and such other things. I will try to mention more about this later, if possible.

Along with this, it might be possible to explain the machinery that works behind the scenes in Homoeopathy, to give effective medical treatment.

In India, various kinds of statutory laws and rules are being framed and promulgated without the least bit of information on language codes. Many persons take upon themselves the authority to do such things on the strength of some insipid educational degree.

During the English-rule time in British-India (not in the various independent kingdoms that were here), the social behaviour pattern and social interest of the varying populations here was taken into account, and all kinds of powerful laws were enforced upon the nation in a very careful manner with very great precision focusing on the exact population group that needs the new laws, and in a very gradual manner. However, as of now, without any profound care, statutory laws which can induce very powerful and wide-spread consternation and dislocation are being imposed without the least bit of concern.

Even the aspiration for a uniform Civil Code encompassing everyone is fraught with acute dangers. The truth behind such aspirations is that no due concern is being given to population groups which experience varying kinds of mental and social experiences. That is the reality here. Most statutory law-making in this nation, as of now, would be a sort of short-cut solution by means of creating a panacea that would affect everything and everyone.

People as well as individuals do get varying experiences with regard to education, child-marriage, right of youngsters to work, family relationship, labour relationship &c. I feel that before imposing a single law to encompass everyone, it would be good to gather information on the various kinds of problems each of these different individuals face.

51. A Final Note on This Volume

If I were to describe in full detail how feudal languages influence and affect every single aspect of human life — with appropriate illustrations to prove each point — this book alone would grow into a volume far larger than the Mahabharata.

Note added on the 18th of January 2026: Currently this book has expanded to around 1000 chapters. A number of things are dealt in this huge writing:

1. Feudal languages and linguistic hierarchies.
2. Social structures and caste systems.
3. Mental and psychological impacts.
4. Historical transformations and colonial rule.
5. Rebellions and social uprisings.
6. Education, reform, and knowledge systems.
7. Marriage, gender, and family dynamics.
8. Supernatural, omens, and transcendental elements.
9. Governance, administration, and corruption.
10. Migrations, identity, and cultural shifts.
11. Supernatural software background to physical reality, life, mind and emotions.

All these will be there in the subsequent volumes of this book. The Hidden Architect of Human Worth.

There is much more to mention about language codes.

The introduction to this-writing is reaching its sweet finale. I am intending to commence the next chapter. I am going into a pause, to ponder on where to place my next step.

Now, I have to mention about the words that have been written so far.

The print and the digital version of this book would contain almost the same words that have been broadcast as regularly via WhatsApp. However, the profanities, expletives and other vulgar usages that had been hinted at in the broadcast would be mentioned in their full and correct version in the book versions.

This is being done so, just to maintain the historical precision and candidness.

I have had an experience that can be said to have some connection to this contention.

A few years back, I commenced writing on the Bharani festival at Kodungallur Bhagavathi Temple. I found that none of the profane utterances that had been used in the temple centuries back were available for study or reference. There were no dependable records in this regard. What were available were only those which had arrived in use in the last 100 years or so. I could not ascertain for sure as to in which language this festival had been conducted in the ancient and historical periods.

The profanities and other vulgar words used by the Malayalam and Malabari speakers lie entwined with their social history.

For instance, in Travancore, way-back in the 1800s, street-fights took place between the Sudras (Nairs) and the lower-castes. The precise reason that provoked this confrontation was that due to the influence of the Christian Missionaries who had come from England, many lower-caste populations improved much intellectually and socially. They tried to wear costumes which were way beyond what was allowed for them.

Thus, the lower-caste individuals who dressed in garments which were not allowed to them, and the Sudras fought it out on the streets.

However, to really understand the real quality and terror associated with these confrontations, one should know what were the abusive words and profanities which were mutually used.

There is one very illustrative example which one can mention in this regard. Around 1946, in the local areas around the small-time villages of Punnapra and Vayalar, near Alleppey, the lower-castes and the Travancore kingdom police had a verbal confrontation. One police inspector of the Travancore kingdom went for meeting with the lower-caste leaders. However, he was beaten to death by the lower-castes. The way the social system brought about this incident can be traced back to the revolutionary changes which the members of the London Missionary Society had created in the social system.

However, when the events leading to this confrontation were made into the Malayalam film Punnapra-Vayalar, everything looked quite different. When beautiful actors portrayed the lower-caste revolutionaries, the revolting population appeared soft, almost effeminate. Yet the real cultural texture and raw ferocity of that social system were very different.

It would not have been the romantic, greenish adornment of blooming spring fields (‘വസന്തപുഷ്പാഭരണം ചാർത്തിയ വയലേലകളിൽ’) that provoked and fuelled those fierce street battles. Rather, it was the rude, rough, and vicious profane words and usages that truly inflamed the hatred.

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