Codes of reality

What is language?

VED from VICTORIA INSTITUTIONS

It is foretold! The torrential flow of inexorable destiny!

Codes of reality!

What is language?

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In the beginning was the Word, and the Word was with God, and the Word was God.

Gospel of John

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Intro

This is a sort of continuation of my book: **March of the evil empires: English versus the feudal languages**. The theme discussed here is an expansion of the ideas cursorily mentioned in the concluding part of that book. In that book, the aim was to discuss the general qualities of feudal languages as against that of English.

However in the present book, what has been dealt with is about the *inner codes* of language and their links and relationship with the *codes of reality*. The contention is that reality is a creation of some superior software, and that language codes do have connection with it. The book is an expansion of this idea. I do believe that this book merits consideration.

If what is contended here does have substance, there is every chance that the whole outlook modern science has with regard to reality and human existence may be altered.

Readers are requested to read the following writings of mine:

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1. Software codes of Reality, Life and Languages! How I worked out the idea starting from zero.

2. The machinery of Homoeopathy

3. **Software codes of mantra, tantra, witchcraft, black magic, evil eye, evil tongue &c.**

Apart from these mentioned above, the reader can check the words in my first book : **March of the Evil Empires; English versus the feudal languages**, Part Four, Chapter two, titled: **Mental Effects, including telepathic effects**, it might give a hint of from where my thoughts sprang up from.

My personal life experiments mentioned in the Proof section are described in a more detailed manner in my book: The SHROUDED SATANISM in FEUDAL LANGUAGES!

Please note that this book might be very useful for persons who are studying the human mental and emotional features. Professionals such as a psychologists as well as psychiatrists might derive much information from this book, which

they might never find in their insipid academic textbooks.

However, a hundred times more inputs from my mind in this subject have been written in the local vernacular. You can read them here, if you do know the language.

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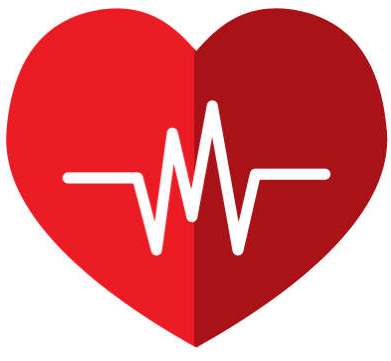
Foreword {taken from another writing of mine}:

You would be knowing the computer software application Adobe Photoshop. Using this application, one can edit and create many affects on images, pictures and photos. This application runs on pre-set computer language lines and codes. Yet, as one works on photos and images, new codes and lines gets written, and remain as an intricate part of the edited images, in addition to what they already had.

Think of one specific Robot, programmed to carry eggs from one room to the kitchen. It has pre-written lines in its software, as per which it does its work. One fine morning, as it comes to the storeroom, instead of eggs, it finds a newspaper. It scans the item, searches its memory, finds what it is, and then takes it to the parlour and keeps it on the reading table.

When it does this, actually as happened in the case of the Photoshop image, a new set of lines are being created. For each action, for example, turning to the right, then left, a specific set of lines may be created and stored and used.



Now, compare this same scenario to that of a man. Whatever he is doing is actually something wherein a particular set of codes or lines of program are being utilised or created. When he bends, turns to the right, picks up something, and all else, actually some program line or code is being written; I do not know where. It, most probably is not in the same world that we exist in; but in some other 'cyber' world, where everything gets encoded and stored. It may be noted that the codes that I am speaking of here is not the software on which the brain is working; but of something which is beyond the software used in the brain; so that even this software used in the brain is actually a creation of the other one, that I speak of.

Now we have reached a premise, wherein the proposition gets connected to what one may call '*lines of destiny*' or what in Indian languages is called '*writings on the head*'. Yet, what I proposed may not be entirely lines that *foretell* destiny; it may be simply that whatever we are doing can be seen in another arena in terms of

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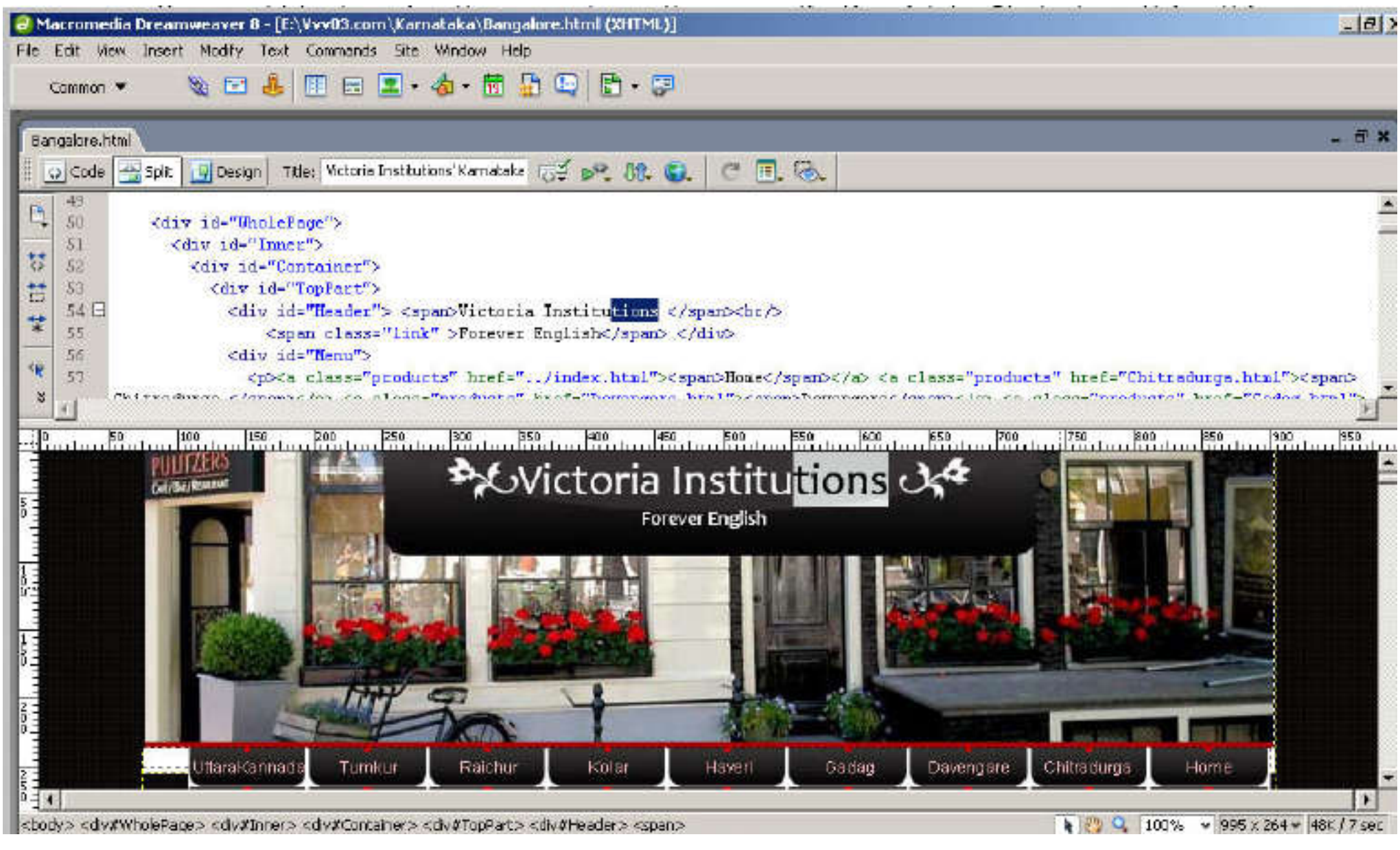
lines of codes; I do not know what language, or what type of script, neither can I imagine the surface where it is so done.

As to the lines being created in computers, one can easily see it when using such programs as MacroMedia DreamWeaver (Adobe Dreamweaver), used in Web designing. Whatever manipulations are being done on the web design can be seen as changes in the codes, by just clicking on the Code View.

Again I must extend my proposition. When this is the scenario, it also comes about that all information that gets moved around among human beings is also actually codes that activate many actions and emotions. It may



even include a simple calling out loudly. Instead of understanding a calling by mouth as one of sound emanated from the mouth, it can be seen encoded as a series of specific lines of codes that contain powerful inputs for initiating various actions, causing emotions, commands for actions, requests, apology and much else.

It then is seen possible to go into the interiors of these signals, and encrypt a lot of intense other codes, that can initiate or define many other things.

What I am proposing here may be simply stated as that we are really susceptible and controlled by a lot of still un-understood codes that are very, very powerful.

This writing is not just about those virtual codes, but also about the true ambit of language!

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Indicant Words

In this book, there is a term called *Indicant words* used. What is an *indicant* word? This is a term I had used in my previous book **March of the evil empires;** English *versus* the feudal languages. I quote from that book:

In feudal languages, there are **Key words** or **indicants**, which are seemingly insignificant, but the usage or presence of them can give deep insight to the onlooker or the hearer, on the financial, social or feudal position of the person referred to, or of the person to whom it is addressed, or of the person himself who has spoken it. These words are usually very short, and to the person who does not know the language, it may not even be audible in the whole chatter of seeming gibberish. Nevertheless, this gibberish would be compact communication packages, which convey not only information, queries and feelings, but also strong social designs; which can force a person to bend, pay homage, show respect, show indifference, be arrogant, be condescending, be

insincere, be insecure, be mentally disturbed, be efficient, be intolerant to capability and efficiency, show signs of mental instability etc.

All indicants come in a package. For, example the lowest level of *You* will be packed with the lowest level of *Him* or *Her*; and with the lowest level of *His* or *Hers*. In a tightly packed closed society, these indicants become a sort of attribute of the personality of the person itself, from which it is not at all easy or even possible to escape.

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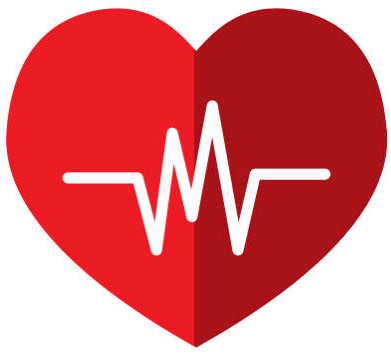
Introduction

A man who was a native of a forest is taken up as a caretaker by a family in a small town. Naturally, he knows nothing about modern gadgetries. He is shown how to switch on the motor. His understanding is that whenever the water gets over in the taps, he is to press on the switch. Then the water would start coming through the taps. After a particular length of time, he has to switch-off the switch.

It is a great learning for him. One time, he forgot to switch off in time. He saw water falling from the terrace. Even though he did not really understand what was happening, he ran and switched off the switch. He had never been taken to the terrace. So he was not aware of the existence of a tank. Nor did he know anything about the motor. His understanding was simply that when he switches-on the switch, water starts coming through the tap again.

One day, he switched on the switch. The taps remained dry. He couldn’t understand what had gone wrong. That day, the master of house took



him to the motor. For the first time, he saw the motor. A wire had gone loose. His master repaired it, and showed him how it was done. Now he understood that when he switched on the switch, the motor starts and water gets pulled up from somewhere.

Later he was shown the well. Another day, he got to see the tank. One by one he started seeing other parts of the whole gadgetry that brought in the water to the tank. The pipes, the float, the foot-valve, the wires, the input tubes, the output tubes and such other things. In fact, a lot of things can happen at so many places that can disrupt the input of water into the tank. And also the output of water from the tank to the taps. Moreover, if things are not done correctly or if there is any damage somewhere, water may go elsewhere.

Now, let me extrapolate this idea to life and reality. In one's life, one does things, and sees the direct effect of one's actions. One works hard and money flows in. However, in the case of certain others, they do things, but the results

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do not match their efforts. Something has gone somewhere. Actually, in the case of reality also, there is much other hidden gadgetry through which all our actions do proceed. All one is doing in the material world is similar to the switching-on of the switch by forest man. We are not aware of the inner gadgetry into which our actions are activating certain switches. Many things can go wrong. The expected results can go elsewhere, and things can go haywire.

Now, what is this inner gadgetry that I am speaking off? Well, my contention is that reality is a creation of a software-like thing. Its true features, I am not at the moment able to contemplate upon. However, by studying certain things available to us, I intend to try to detect it, or at least ponder over it.

From the various observations that I have made in my life, I have come upon the understanding that human languages do have codes embedded inside them. These codes do have the capacity to link with the codes of reality, or

at least they do have some connection with the codes of reality. I propose to study the codes inside languages to seek a route to enter the domain of the codes of reality.

The reader should understand that the route to understanding is a bit weird. However, rest assured that there is indeed a route.

The true ambit of language

What is language? I think the easiest way to define it would be as a software that facilitates human communication.

However this definition of language would miss the mark by astronomical distances. It is true that it is a software for communication. Yet, that is only a minor part of what it is. For, this software does contain an immensity of codes with manifold manifestations.

To commence the dissertation on languages, it needs be mentioned that this software does contain social designs. To make this factor clear, it may be said that different languages do contain different social organisation structures.

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A special kind of categorisation

Before going ahead on this factor, it must be mentioned that there are two different kinds of languages. May be there are other kinds of classification, however for the current purpose, the classification may be on the basis of what one may call the *presence of feudal content and absence of feudal content*.

Languages like English can be said to be of the second kind; that is, have an absence of feudal content.

Other languages, such as Tamil, Hindi, Malayalam, Telugu and other languages of India, Asia and possibly of Africa and South America are feudal languages. That is, they contain different levels of words for such words as *You, He, She, They, We, Your, His, Her, Hers, Theirs, Ours* etc. Some languages do even have different levels of words for even verbs.

It is possible that at least some of the languages of Europe may also have this feudal affliction. As to English having words like *My Lord, My*

Lady, Your Majesty, Thee, Thou, Your Honour and such, are not the words that I am talking about when feudal content is mentioned in this context. What is being mentioned and discussed is different.

It may be mentioned here that feudal languages all have the essential component of ‘respect’ and ‘disparagement’ encrypted into them. Here the word ‘respect’ does not have the same meaning that it has in English and similar languages. In feudal languages, the word ‘respect’ has a very active sense, in that it comes with the requirement of placing the ‘respected person’ high on the indicant word scale. It is not a mental feeling of sensing some kind of refinement or superior knowledge or information in a person as one would do in English. For example, in English one may have respect for another person due to his exemplary civility, politeness, good manners, knowledge and learning and such. In feudal languages, ‘*respect’* is not what one may feel inside, but what one has to exhibit externally. For example,

even if one is of the confirmed opinion that a specific person is of deficient civility, politeness, good manners and also of meagre knowledge and learning, he still has to be extended very evident poses of ‘respect’ which can extend even to obsequious bowing, if he is a rich man, a teacher, professor, government official etc.

At the same time, if the other man is a non-entity in terms of not being a rich man, a teacher, a professor, a government official etc., but is a man of quiet refinement, honest, courageous, polite, and learned, and compassionate to others, he is by words and usages, disparaged. In other words, feudal languages have a very menacing and evil side, which can really gnaw on the composure of a person of refinement. And at the same time, such languages stand as powerful props for persons of evil superiority.

Common uses of language, and its complex side

Language is used by human beings to convey information, ideas and thoughts, tell things,

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speak and do such other things. It is used in making songs, singing them and writing, making a speech, teaching, asking, answering and other similar things. However this is only a very simplified understanding of what language is and what it can do.

The complexity of what language really implies can only be understood when it is studied in a comparative manner, comparing such languages as English with such languages as Indian or Asian feudal languages.

Each language has different manners of arranging information. For example, I have read that there is a language among the aborigines of Australia, in which plural is made by repeating the word twice. Even though this information may seem simple, there could be powerful codes connecting to this, which may have powerful influence on many other words that connect to this; and also to the ways and manner of the society that speaks this language.

What I want to say here is that a language can

create a specific picture of what it is trying to convey. When it is trying to visualise the local society, it can create a particular pattern by which the society is designed. When the society speaks that particular language, the society is more or less patterned into that design. Even though, it may seem a simple thing, the fact is that the design is powerful, and it is difficult to maintain or develop a social system that does not conform to that design; when a social group speaks that language.

What the software encases

Languages are software. They contain words which are either codes in themselves, or else codes that are powerfully connected to other complicated codes or groups of codes. So that certain words may not simply convey a specific simple meaning, but may also enforce or convey a particular social design.

I think I can explain this fact by a simple illustration. There is a language called Malayalam, spoken by the people of Kerala, which is a small state in the southern end of

India. It is a terribly feudal language. The people more or less live in a state of mental enslavement, but do not much feel it, for they are used to it not only from childhood, but also trained to find enjoyment in it by the public educational system.

The hint of the spectrum or array of indicant words

In Malayalam, You is: *Nee* (lowest), *Ningal* (middle), *Thangal* (highest), *Sar* (highest).

He is: *Avan* (*oan*) (lowest), *Ayaal* (middle), *Adheham* (highest), *Avar* (highest), *Sar* (highest)

She is: *Aval* (*oal*) (lowest), *Avar* (highest), *Sar*, *Madam* etc. (highest).

Depending on the dialect, there can be many other in-between words.

Now to place the idea in very clear perspective, let me use a very silly example:

A person arrives by *bus*: He is *Avan*.

He arrives by *autorickshaw*: He is *Ayaal*.

He arrives by *car*: He is *avar*.

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This is a basic idea, but then many other inputs like a person's dressing standards, his looks of prosperity and otherwise, he coming with an adjutant or not, and many other frill elements can also interfere with the wordings. But the basic philosophy of the indicant word selection is based on such a type of evaluation.

The idea can be dealt again like this:

A man with two coconut trees is an *Avan* (lowest he), when introduced. A man with a hundred coconut trees is an *Ayaal* (middle he), when introduced. A man with a thousand coconut trees is an *Avar* (highest he). This typical type of introductions was common many years back, when village folks introduced a person as per his financial acumen.

Another illustration:

A man approaches a police station for any service. He says that he is a close relative of the District Superintendant of Police (SP). The words of address by the police Sub Inspector

would be '*Sar*' *(higher word for You, He etc.)* Tea and a bite are immediately offered.

Instead, he says that he is something like a teacher or a social somebody, the addressing can be more or less *Ningal*. Tea and bite may not be on offer, but a seat might be offered.

If instead of this, the man says that he is something like a casual worker, taxi driver or some such thing, the words of address can very fast go down to *Nee (lowest You)*. If he has entered without any patron to support him, and he is insistent in his demands, abusive words can be expected. Once the addressing turns to *Nee*, even a slap or a snapping word, are really imminent.

Shifting individuality towards extreme ends

Malayalam is quite different from the Malabari language. The word *She* is translated as ***Aval,*** *Pulli, Pullikkari, ayaal,* ***Avar*** etc. in Malayalam. All these words are of different social standing, with the first one being the lowest, and the last one being the highest.

In the Malabari, *She* is translated as *Oal (**Aval**)*

and *Oar (**Avar**).* The other in-between levels are absent.

Again, in Malayalam, the word *You* is translated as ***Nee**, Thaan, Eyaal, **Ningal**, Thangal, Sar* etc.

While in Malabari, the word *You* is translated as ***Inhi** (lowest you)* and ***Ningal and Ingal** (highest you)*.

In the south, generally ordinary women who are of the working class get a more average level of words to be referred to or for being addressed.

Women do enjoy a more comfortable social existence over there. A non-entity suddenly getting a slightly higher social standing like getting a teacher's job, doesn't effect a major change in personality.

However in Malabari, a woman can only exist in two vastly different word codes. That of *Oal (Aval)* and that of *Oar (Avar)*. And for *You*, she can be either addressed as *Nee* or *Ningal*. The first words are of the lowest level, while the last words are of the highest level. That is, they exist at extremely opposite social and mental

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positions. The first one signifies a lowly social existence, while the last word defines a higher social standing.

An ordinary woman who comes to the village market gets addressed as *Nee*, and she is an *Oal*. She has to exhibit a meek, lowly, subservient physical posture and individuality. The words define this personality. Her social mobility is severely crippled. If she is not willing to adjust to the definitions of the words, then she may seem to be an upstart, impertinent or even a person with sharp mental instability. However, if her parents or other relatives manage to collect a few lakh (hundred thousand) rupees and pay that amount to a govt aided school management, she becomes a teacher.

Now, she is a *Ningal*, and an *Oar* (*Avar*). Her personality has to change. For people need to show respect to her. She finds terrific freedom in social movement. People would not speak disparagingly about an *Oar* (*Avar*).

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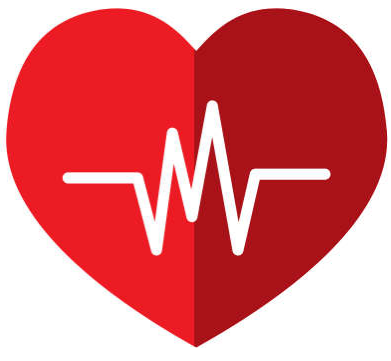
The powerful embedded links, compulsions & parameters and standards of behaviour

Now, what needs to be mentioned here is that the different words that I have mentioned here, that is, the *Nee, Ningal, Avar* etc. are not standalone words. They are all imperceptibly, yet powerfully connected and linked to a lot of many other words, social understandings and compelling social requirements.

Each language has a different social design. Human actions and behaviour are very much influenced and controlled by the designs in the language they speak, think and live. Some persons may be able to exist above the controls of this or these language/s. In such cases, they may be commonly identified as being eccentric, different, mentally unbalanced, strange, weird and such. This might just be a perception of the common person/s, as they see him or her acting in ways and manners which are out of step with that of others.

The need to be honourable, honest, courageous, cowardly, dishonest, respectful,



insulting, disparaging, treacherous, craving for leadership, craving for subservience and so many other features that can be connected to national or social character, can be connected to the design in languages.

In a language like English, even if the social system is feudal, a social feature of individual integrity, uprightness, straight posture and such things may be visible. For, there are no common words that degrade human dignity. This statement may feel strange for a person who knows only languages like English.

However, in feudal languages, almost all words such as *You, He, His, She, Her, Hers, For you, For him, For her, They, Them, For them* and such do have a wide array of words and usages. They form a sort of spectrum of social meaning. At one end of the arrangement, the words may be ennobling and of positive input. At the other end of the spectrum, the words would be pejoratives. Degrading, despoiling, insulting and confining.

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Private zone and language

It may be mentioned that usually when a man is assigned a higher indicant value word group, his private zone is powerful and has a wider parameter. Private zone is the extent of space around a person, which cannot be intruded by another person. It can be understood thus: two persons are sitting at a table in a restaurant and eating food. One person keeps his glass (of drinking water) near to the other person's plate. Immediately that person gets distressed and he pushes the glass towards the other person.

What has happened here is that the other man has intruded into an invisible private zone of the other man. This private zone is there in many things, including what you ask of another person, what words you use. It is a sort of limiting thing. However, in feudal languages, persons who are in the lower indicant word level have lower extent of this private zone. In other words, the extent of what he or she can be asked is greater. So that more intrusive, prodding, distressing questions can be asked of

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them. The issue of manners and politeness in this regard goes down. He or she can be openly monitored, and commented upon. No issues of it being ill-mannered or intrusion into private affairs do crop up. For, the areas of privacy have been heavily encroached upon. However, in English this level of lowering of private zone is not possible, as such a concept of lower indicant words are not there.

When a person's indicant word is of the lower level, even physical touching and even beating up, are considered legitimate.

A sample of the power within

A man is being beaten up by a small group of people for some alleged misdemeanour. A commonly respected person arrives on the scene. He says: 'Why are you beating him?'

What happens? It depends. If the word used for 'him' is *avan*, nothing much is gained. For the beating may continue. If the word for 'him' is *ayaal*, then the beating may subside slowly. However, if the respected person is saying '*Adheham'* or '*Avar*', then the beating would

immediately stop, and the mob would go into a pose of obsequious apology.

This silly sample incident is given here to simply give an idea of the different social meaning each word has.

The 3-dimensional spatial realm

The different word or words, when they are forced on a person by way of speech, have different affects. The real magnitude of the impact is connected to a particular aspect of human positioning, which may be defined here as Spatial Component. That is each person automatically gets encoded with a particular component which are akin to the trigonometric terms such as **Sin, Cos, Tan** etc.

For persons who do not know about such terms, I would give a simple explanation of them. When a stone is thrown down from a flying helicopter, the stone has different directions of motion, depending on the direction one is thinking of. The stone is falling down. It has a downward motion. The stone is also moving forward. It has a forward motion. What is the

speed of its fall downward? What is its speed of motion towards the forward direction? Both these components are encoded into its motion. This direction component is very much connected to the relative angle of motion. Thus by using the concept of ‘angle’, one can calculate the motion (velocity) this stone is having in any particular direction. The power or force of impact of this stone in a particular direction and position depends on this component.

It is the same thing, when one is pushing sideways a car which is being driven to the forward direction. There are two forces acting on the car. One the engine is giving a forward force. The other is giving it a sideways force. Both these forces are encoded into the force acting on the car.

The virtual world

In the same manner, different levels of words act with forces which have different vector component (direction component). I have already mentioned that each language has a

different social design. Now, I propose to declare that each language creates different spatial designs in a 3-dimensional virtual world.

The concept may seem quite weird, cranky and even fanciful. However, see the world of higher mathematics. Most of the concepts and terms do belong to an imaginary world. For example, see the concept of negative numbers. It is not, in an ordinary sense, entities from the material world that one can see and feel. Similarly, even such branches of mathematics like Calculus, Metrics, and Trigonometry also, initiate from premises that can be defined as imaginary. But they are constructed on pure logic, even though the logic is allowed to operate in an imaginary world. Similarly, it is my purpose to bring in logic and imagination to find the virtual world where codes and software operate, controlling and designing both reality as well as human beings.

The random dynamic 3-dimensional positions

Before going ahead, it would be good to understand what a feudal language can do spatially. Imagine a three-dimensional space wherein human beings exist. If human beings are living in a social system based on a language like English, they are more or less arranged in a planar manner. There may be slight protrusions from the standard plane, because of the effect of financial status, professional status, job, connection to powers of centre etc.

However, in the case of a social system based on a feudal language, human beings are placed randomly at far distances deep into the spaces, far from the standard plane. Many of them can be in a static position due to their immovable social status. However, since each person can go on being a different *You, He, She, His, Her* etc. for different persons, they all do have some or big amount of movement about their standard location.

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The force in the words

This may be understood more when I say that each different word of *You, He* etc. have powerful pulling and pushing power. For example, when a master uses the word *Nee* about a person who he perceives as his servant, there is a powerful pulling force that brings the perceived servant near, yet, below him, in a particular position in space.

People, living in a feudal language social system, are prone much to be thrown into different spatial positions as and when another person comes in to the scene and uses a different word of address or referring. In many ways, it can cause terrific mental trauma and also create a state of continuous belligerence. Moreover, this can create a feeling of antipathy to newcomers to a particular social scene.

The repulsive force

For example, when a person who does not conform to the standard form of obsequious behaviour, comes into a government office in

India, there would be a repulsive force rising in the social scene inside. The officials inside would like to see the newcomers repulsed from their comfy situation. For, each word, stance and posture of this outsider would more or less push them from their well-entrenched positions.

As to the repulsive force that rises inside the room, it is real, but currently there is no machine that can detect or gauge it. It is just a force that rises in the software arena, and its effect is very much felt by everyone inside the room.

Now, it may be mentioned that this repulsive force is not confined to Indian government offices, but to almost all areas of a feudal language social system.

The shift in the triangle

What happens here is this: every individual is linked to others by words (which are really software codes). These links are lines. When three persons are thus connected, naturally one can imagine a triangle. That means, between

each of these three lines, there is an angle. When each or any one of the persons concerned moves from his position, there is a change in the angle. This in turn changes the direction component, and thus the pulling and pushing force of the lines are also changed.

Just consider this scenario: There are three persons. One is a financially sound businessman of age 43. Then there is his 50 year old driver, who is from a schedule caste (low caste in India). Then there is a young engineer of age 30. Now, in this particular social setting, the communication links can be in different manners. It all depends on individual mental stamina, which in turn is dependent on certain other things.

There are different hierarchies that can be enforced. One is that the driver is the eldest. He can be called *Chetten* by the other two, and addressed as *Ningal*. In which case, the word for *He* would be *Avar* (respected person). In this case, usually the businessman would not be very comfortable, for he would be placing his

driver above him in the command structure. It can at times lead to complications.

The young engineer may also call the driver *Chetten* and *Ningal*. '*He*' would be *Avar*. In this case, the young engineer would be below the driver, and he may be addressed by name, and with a *Nee*, and '*He*' would be *avan* (lower person). The young engineer may or may not be comfortable in this situation. It depends. If he was brought up in this setting from his childhood, to a limited extent, he might not have problems. If however, this setting was enforced upon him, due to his younger age, he may be in a belligerent mood.

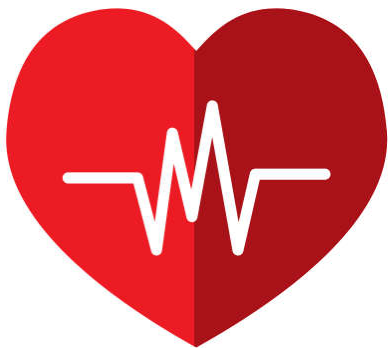
In this triangle, the driver has a higher value position, with the other two in more or less isosceles triangle mode; that is, two sides of equal length. Or the businessman can be nearer to the driver's level, in which case the triangle would not be isosceles. Actually the side lengths can be changed by a simple change of word.

There can be other triangles also possible,

instead of this. The businessman can address the driver with a *Nee*, and '*He*' is *avan*. The young engineer can also do this, or he can give the driver a little more moving space by using the word '*ayaal*' (middle level word for Him). He may call the driver by name, instead of using *Chettan*.

In this triangle, the businessman is having the highest position, with the engineer not much below him, while the driver stands far below at an acute angle vertex. The three persons are thus arranged and there are line-like-links between them, which have powerful pulling and pushing force.

Now, it may be borne in mind that in a society these three are not the only persons. For, there are an immensity of other persons (all occupying different locations in the 3-D virtual space) also interacting with them, using different levels of words which can literally pull, twist, crush, bulge and even stretch this triangle. However for the purpose of this example, we need not think about the effect of others around.



Now, this driver has a son who is a graduate. He writes for the Civil Service exam and gets selected into the IAS, the most powerful government position in India. Persons from scheduled caste do not have any minimum mark restriction and as per the statutory rule, a certain fixed percentage of schedule caste persons need to be necessarily passed every year. This rule was made because even though there was a reservation for the schedule caste, most of them were not able to get the minimum marks.

Now, this driver's son is among the most important persons in the state. What happens to the triangle that is mentioned? The driver is connected to his son in another word code link. To the driver, the son is a *Nee* and '*He*' is an *avan*. By just being able to use these words, the driver is above one of the most powerful persons in the state.

{It may be mentioned in passing that in English, the issue of the son being lower to the father, or the father being above to the son, is not there

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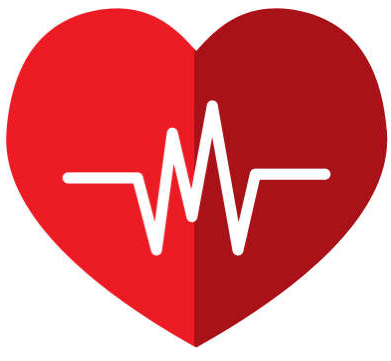
as is seen in feudal languages. Even if it is believed that it is so, the fact is that it is not anywhere near to how it is in feudal language social systems.}

When taken from a simple materialistic view, the driver now is not encase-able in the earlier words of *Nee*, *simple* name, and *Avan* or *Ayaal*. For the triangle has stretched in the opposite direction, with the driver simply elevating very high towards the upward arena. Now, even if the words do not change, they do get filled with different energies. If the words do change, the effect of the filled-in energy is more amplified.

The angle at which every one of the persons in the triangle is linked to each other has changed. The vertex of the driver sends two powerful lines at acute angle to the businessman and to the engineer.

The driver now is in possession of a different force or power component.

Now to extent this illustration, I need to mention that there are other people also in the society. They exist in various points in the 3-dimensional



space. Some of them are directly connected to the above mentioned trio, by words of various indicant levels. It is a very complicated scenario. I had mentioned the trio connected in a triangle like link. The impression that may have been conveyed is that it is a planar link, wherein the triangle is in a vertical stance. However, the truth is that all the others in the social system, who are connected to the trio, do pull and push them to various positions in the space. So that in effect, the triangle exists in a 3-dimensional space, and not in a plane.

I gave this illustration just to convey the idea that in a feudal language, every man has a particular power component, which need not be static, immovable or stable. In social systems based on non-feudal languages like English also, there can be such power components, but because of the static nature of the words, the total effect they can have on the society at large is not much. However in the case of feudal language social system, this issue of power component is quite high and of very tragic

effect.

The power component

I have stated that in feudal language social systems, human beings naturally get encoded with a power component. This is really a relative item. It is like the concept of potential energy in physics. Actually, this power component can be understood as a component of the potential energy.

For readers here, who do not understand what is potential energy, let me explain thus. Water is falling from a great height. When it reaches down, it carries a huge power or energy (kinetic energy) or force in it, due to the speed at which it is reaching that particular point. Thus the energy it has then is connected to the height from which it started is fall. If the falling-on platform is raised higher, naturally the distance the water has fallen is reduced and the kinetic energy there is less. So, the water has a potential energy at a particular height, which gets converted to kinetic energy (energy created by speed). This potential energy is not

constant, but is intrinsically connected to the height of the place. If the falling-from platform is moved up or down, naturally the water at the same place has a different potential energy connected to new distance from the platform.

In the same way, words also do have potential energy, which gets converted into powerful kinetic energy as they impact another human being. In the same way, as in the case of the falling water, this potential energy is connected to the relative distance between the two different persons, as they exist in the 3-diamensional space. As all persons exist in different places in the 3-dimensional space, actually the effective value of this force is the angular component of the force.

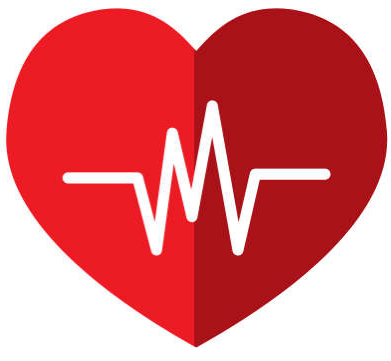
The vertical shift in the platform

Now, it may be stressed here again that human beings in a feudal language social set-up do not continuously stay in the same position in the 3-dimensional space. For example, look at this scenario. There is a low-caste, financially weak man. When his children address him, or refer to

him, they use respectful words. *He* is in a higher area. However, when the high-caste, rich landlord addresses him or refers to him, *he* is shifted to a very low plane. The reader here may need to grasp the issue of this shift, and bear in mind that when this low-caste man addresses another man or refers to him, the potential energy of his words depend on the effective spatial area he is in when he thus speaks. If he is in the depth, the way his words of *pull and push* would affect another would be different from the way it would, if he were in the heights.

The plugged in state

Beyond that, there is need to understand that there are powerful enwrapping cloak-like things that keep a person at a particular domain area. Consider this situation: A man joins a private company as a peon, or as a clerk, or as a manager, in a feudal language setting. The moment he joins, he is getting himself enrolled into a domain area, where all the other employees of that organisation are also enrolled



in. He is part of a powerful hierarchy. He may have others below him, and others above him. All of them are under the command and control of the boss, who keeps them all in a specific 3-dimensional spatial design.

This man's code will be encoded with the power component that has been created for him. This also will have a cumulative effect on his total power component, as it shifts dynamically as others in the social system addresses him or refers to him.

Now, what is the potential energy of his words, and how do they affect others? Here it may be mentioned that the effect can be differentiated as positive as well as negative. Both are quite powerful.

The uplifting and the downward push

For example, a man who is a highly placed person refers to another man with words of deference, the potential energy as well as the effect it has on the targeted person would be that of uplifting. At the same time, one can also

think of the exact opposite.

A lowly placed person, say a grade-four official (a peon), in a feudal language social system, refers to another person with low indicant words. The potential energy of the words, as well as the affect on the targeted person would be gravely negative. Here, what is being explained is that potential energy can be negative also. This negativity will be felt only by persons who are relatively on a positive potential position. Targets who are also in a negative potential position can also feel the negativity, but it won't move them much, as they already are in a negative arena.

The negative effect

When negative potential energy sends negative energy from a person encased in a powerful negative power component, the effect on the targeted person can be a powerful impact of contorting, snubbing, suppressing, despoiling and draining of energy. The person would feel the impact, but then, in the actual world, a person living in a feudal language world has

many other forces impacting him, continually. If the targeted person does not have any other positive impacting force, then he or she may feel the full brunt of the impact.

The ennobling negativity

Again, it needs to be mentioned that a lowly placed person can ennoble and encase another person with positive energy by using higher indicant words about him. For, when lowly placed persons do thus, they are making him arrive on the heights by the simple fact that they themselves are on the bottom of the abyss. The targeted person gets encoded with a huge potential energy, which is real and tangible. In many ways, this is the reason that persons in feudal language nations value the presence of conceding lower placed persons to surround them, yet remain immovable in their lowliness. It can be seen in the case of all ‘honourable person’ phenomena, including that of Gandhi. Gandhi used to keep himself in close proximity

to low-placed persons, including uneducated girls. Some English observers mistakenly understood this to be some sort of noble feature in him, when actually Gandhi was garnering positive energy from the high indicant, respectful words and actions towards him extended by them. These persons and their words were actually lending him the requisite ennobling that made him stand out. This is turn would be sensed by others.

Virtual velocity and the effect of rituals

Now, let me make this observation: Feudal language system is in many ways akin to the gear machinery in modern automobiles. For example, there are four gears in a car. When the moving vehicle is put on the first gear, the vehicle moves at a very slow pace. When the second gear is engaged, the vehicle moves faster. The third and fourth give more speed.

In a similar manner, when a lower indicant word usage is used to link to a person, his total social capacities slow down. His official papers move at sluggish pace; others wouldn’t give much

credence to his issues; he would be treated with least concern; there would not be much social importance to his rights and demands. In short, he would be encased in powerful negativity, and this can even affect his powers of earning negatively.

However, wherever his indicant words are changed to a higher one, like one change the gear, there would be a marked lessening of all these effects. When the highest indicant words are connected to him, the effect would be that of loosening up of all hindering blocks. People make haste to attend to his commands, his desires are treated as divine desires, his deeds are great, and all his official paper work move at lightning speed.

Now, it needs to be mentioned here that actually even actual words are not required. For example, the simple act of someone getting up in a pose of honouring another person conveys the same effect. The thus-honoured person's papers and other things get high level attendance. Things work for him. Actually, the

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simple act of getting up done by another has added some positive codes into the other person's codes. Well, aren't we now in the premises of simple rituals actually adding some value into virtual codes?

These sorts of effects are certainly not there in English communication systems. If at all it is there, it is only in a very minor manner. However, the issue of certain ritualistic acts really having positive or negative inputs needs to be studied.

The non-tangible links

I have mentioned that language is a software. Well, it has many features of a computer software. For example, it does function in a manner which is very much like an Internet. One of the very obvious things noticeable is that in feudal languages, the other person has a great say in deciding what one is, how one can be defined and the social level at which one can be displayed. When a person uses the words *Nee, Aval, Avalkku* (for her) etc. about another person, the second person more or less is

brought into a reduced social form, depleted of a certain energies and positions. It is the same way in the Internet. It is seen that everyone are thus connected by unseen lines or links, which are quite powerful. In fact, the whole society is crisscrossed by such unseen and non-tangible lines of forces, which are quite powerful.

In a similar manner, the Internet is also crisscrossed by such lines of links, which are non-tangible, but quite powerful. For example, one can simply connect to another website, image, video and such other things by simply making a link code on one's own website, or in an email and such other things. Moreover, the manner in which the other website or video is displayed can also be decided by making an appropriate change in the linking codes. For example, there are provisions for such things as *Parent, Blank, Self* etc. displays. Using them appropriately, one can even have another website made to be displayed in a way in which it can be seen as subordinate to one's own website.

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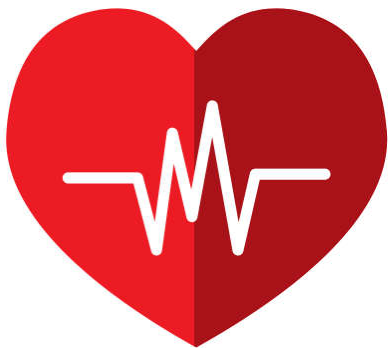
Actually there is much more to be said about this. For, the reality is that both the universe as well our own physical bodies is the creation of software. Language codes do act in close association with those codes, and there is much evidence to show that the complete reality is interlinked. Words and similar codes used at far unconnected distances do affect across the distances, to activate certain effects on seemingly unconnected objects. The same way that a website in a far-off location server can be connected by a simple coding in our own website or computer.

Encoding physical contortion as well as personality development in languages

There is a strange sort of treachery encoded in feudal languages, which cannot be replicated in languages like English. To explain this, let me say that it is sheer impossible to get the same effect as one can get when using different indicant words in feudal languages.

For example, during the British period of rule in



Malabar (a district in the erstwhile Madras state, South India) a *thiyya* (lower caste) man goes to work in a higher caste person's house. He is thus told by the young boy in the higher caste house: You go and get two coconuts from the yard.

Or he is told thus: Kitta, go and sit there.

In English, there is no sense that he is has been discriminated against, or has been snubbed, or in any manner put into a negative position.

However, the same sentences, in reality would be thus: Kitta, *nee* (lowest You) -------; for both sentence. The usage of name by a youngster to an elder is in itself an insult. Moreover, the youngster is using the word *Nee*, which is again highly snubbing, insulting, derogatory and physically contorting. For there are other words of more respect such as *Ningal, Thangal, Chettan* and many more.

Now the fact is that even Kittan may not have any feelings of degradation over this, as he is used to the degradation since birth. Whatever physical contortion that the lower indicant words

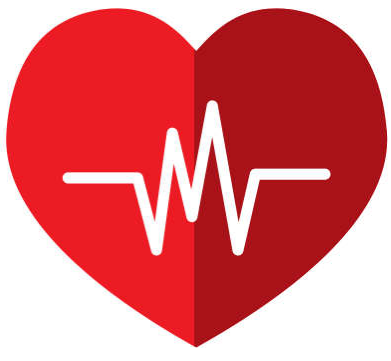
can do has already had their effect on him.

If the same Kittan is going to an English household of that time, in Malabar, he would not be treated with equality for he is just a native of the Madras state. But then, the English household would not have any equivalent usages to bring about the same degradation through words and usages. The usages of *You, He, Him* etc. and even name would not be degrading. In fact, this Kittan would show remarkable personality development if he can chance to work in that English household for long.

Encoded treachery in languages

I hope the reader has understood the gist of what I wrote here. Now, this same issue is a very forceful method of degrading and insulting others used in feudal languages social systems.

For example, in front of the boss, the subordinate uses highly respectful words for *Him, His, You* etc. But the moment the boss is not in the vicinity, the subordinate spontaneously starts using lower words for *Him*



and *His*. It is a remarkable and also quite powerful manner of conveying the message that the boss is a nitwit. It can really denude a person of his command capacity, his social powers, his positional capacities and much else.

Not every subordinate does this, but many do, especially if they carry a jealousy or grudge or competition against his or her boss. In many ways, the people using a feudal language do understand this possibility. In many cases, it happens that when a superior person sees a talented person who is in the social and financial depths. The superior helps him to come up in life. Then it becomes evident to the newly uplifted person that there is not much difference between him and the superior, including age. The other was born lucky, and he was not lucky. Instead of a feeling of gratitude, a feeling of competition comes up.

Now this feeling of competition does not arise on its own, but is prodded by the hearing of comparative terms being used by others, about him and his superior. It may rub deep into

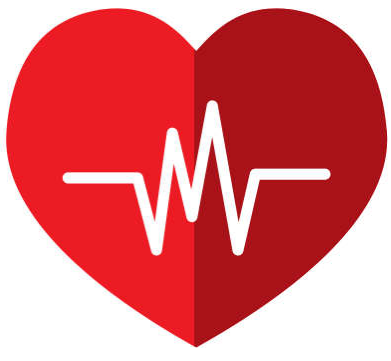
sensitive areas.

All he has to do to achieve a feeling of equality between him and his superior, is to use lower words about his superior, who had been his benefactor. There is no need to attack him, or shout at him. Simply use the lower words for *Him* and *His*, in the presence of others, when the superior is not present.

Encoding brooding barrier to cumulative social development

Actually, feudal language speaking persons do not usually help the downtrodden to come up. For they understand that by helping the downtrodden, they are merely making them equal to themselves. In which case, all that would be achieved in the long run would be that the downtrodden would use less respectful words as they progressively go up in social and financial standards. In many ways, this is the reason that most feudal language nations have terrible problems of poverty and privation right insides places of splendour and lavishness.

There is always an undercurrent of uneasy



brooding in most feudal language social communication, especially if it relates to something that can enhance another person's attributes. Immediately there comes into spontaneous play, a brooding on the ways and manners the other man's indicant word descriptions would change. It would go beyond to a concern on how this change in the other man would affect him.

For example, a man is going to do something wherein he would start garnering more respect. The immediate effect would be that the first man's own relative indicant words may go down. When another man changes from *ayaal* to *avar*, the first man himself would remain an *ayaal* or even *avan*.

Not only social leadership and command is linked to higher indicant words, but earning capacity is also directly related to higher indicant words. Here, I should put in the idea that even money is not really paper, coin or even bank balance, but are essentially codes that convey certain powers and forces into the

codes connected to a person or institution. This theme is a separate theme and need not be discussed here.

Now coming back to the theme of the undercurrent of uneasy brooding, what happens is that people would seem to act weirdly, go back on their words, break promises, act with strange disloyalty and do such similar things, all for no obvious reasons. However to those who understand feudal language mental settings, the reasons would be clear. For, here social logic moves strictly on a *see-saw effect*. That is, the uneasy feeling that if another man goes up, there is a powerful pushing down of another. This effect is not understandable in English. For in the feudal language world, the words are not single, but an array; and are connected to powerful positions in the 3-dimensional spatial world.

Diabolic issues of equality

Generally in India, superior persons keep away from attaining a pose of equality with those who

are perceived inferiors. The superiority need not be in wealth, but in refinement, learning and such. If such persons are superior in other attributes other than wealth, their superiority is not generally acknowledged as powerful by inferiors. Here inferiority can be in learning, refinement as well as in financial acumen.

There is a huge virtual code issue when the superior of refinement try to encourage equality from the lower classes. Usually no sensible person in a feudal language social system would do this. In fact, no one with some sense would love to encourage the lower classes to come up by means of education, physical prowess, social connections etc. For, if these things be lent, the lower classes would rise up. Then the next thing to happen would be that they would refrain from using terms of respect to the benefactor. They would try to bring him to equality. In other words, they would start using lower indicant words to and about him. That is what equality means in feudal language societies.

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Only the British, being outsiders to the Indian social system, and also because they were prodded to do so by the wise guys back home in England, did the unthinkable thing. That of imparting English education to the lower classes in India. And they did reap its benefits. That of being the butt of all sorts of allegations; including thievery. All this is besides the point here.

When lower class persons are raised to levels of equality, the higher level person is allowing himself to go down to their level. They rise up, and a sort of balance is achieved mid way; wherein the lower person rises up and the higher person goes lower. In the code arena, the higher person is brought down to a location wherein he is more or less held in a vice-like grip by the codes of the lower persons. That is what happens in feudal language communication systems.

Now, what happens is that such an individual who is thus held may suffer from issues of turbulence in his life. For, every time he

proposes to move back to his innate positions, the codes of the other persons would go into active mode and hold him back. In the material world, what is seen is a lot of issues of jealousy, grudge, backstabbing and such things. For if he goes back to his heights, there would be a sudden upsetting of the balance that had been maintained. Moreover, his codes had given the strings to hold them up. Once these strings go slack, there would be tumbling among the others.

However, it may be mentioned that usually this scenario rarely is seen in reality. For all persons who proclaim their aim to uplift the downtrodden and other lower classes, keep away from their gripping hold, by always maintaining them down in the lower indicant levels. They themselves take care to see that they remain high up in the higher indicant word level. So in a feudal language nation, in spite of immense persons acting round the clock to uplift the downtrodden, the downtrodden would still carry the encumbrances of lower indicant negativity.

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Language as the creator of castes

All languages have a capacity to sieve out individuals and arrange them as per the social design encoded in the language. For example, Indian feudal languages do have the capacity to arrange persons into a caste-like structure even if technically and legally caste has been abolished. It has been seen since the Indian independence. When the British rule, both that of the East India Company as well as that of the British Crown, was there, there was a powerful dismantling of the designs of the ancient caste system in many places in India. This was because of the entry of the English language and also due to the weight-age given to English knowledge for public services. This led to the arranging of persons from varied castes into the administrative services. Naturally it would have had its painful side also, as persons connected to lower castes came into position of administration. As the local language was feudal, jobs in administration naturally would turn out to be jobs of power, for that is how jobs in government services in understood and

designed in feudal languages.

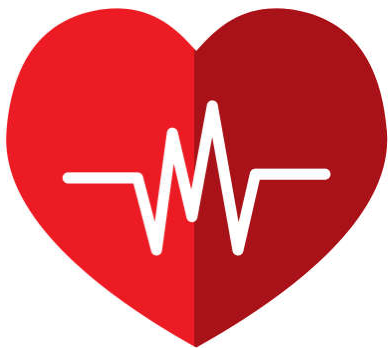
Then came the newer jobs like that of Doctors, engineers, various professionals like that of management etc. all of which put in their claim to superior status in the local feudal language codes. However, with the tumbling down of the ancient caste structure, not only due to the British rule, but also due to the enforcing of reservation for the lower castes by the Indian government, persons from various castes came into such professions. However, the essential social structure was designed by feudal language codes. So, even though newer professions came into the society, caste system did not die out. It only redesigned itself as per the requirements of the newer jobs. So that doctors, engineers, government employees, teachers and such others started claims to higher social status, and started emerging as newer castes. For example, an engineer from one caste would not marry a driver, tailor, carpenter and such professionals from the same caste. He or she would be more

comfortable with someone from the newer superior castes. It was not really an issue of being more intellectually comfy, as can be understood in English, (even though this issue is also there), but more due to the reasons of social communication issues created by the local feudal vernacular.

Language as a sieve

To continue on this theme, there is another manner by which sieving takes place. Look at the profession of taxi drivers in India. In many places, it is seen as a socially degrading job. Again it is a matter of perspective. For the higher placed persons, it is a low quality job. For persons, who are literally on the lower edge of social standards, it is a great job.

Look at the personality of a taxi driver. Any person, who becomes a taxi driver in India, has to mould his personality as per certain social communication requirements. In most cases, persons who already have this personality would go in for this job. In the case of others, others would more or less mould them into that



personality, through a particular regimentation effected by the use of certain specific indicant level words and usages. However a generalisation is not possible, as the effect can depend on the language. For, certain languages have more stinging feudalism in them; other may not have such sting.

Consider the case in Malayalam. Once a person becomes a taxi driver, he is a '*driver*'. He has to wear a khaki uniform when he is doing his job. This more or less identifies his profession and also places him in a particular indicant word level. Policemen would mostly address him with the most lowest indicant level words such as *Nee*, *Eda* etc. and refer to him as *Avan*. This shall be sharp contrast with the way they address another person who is say, a college lecturer or a government employee.

In most small towns and villages, drivers are kept at the lowest indicant level by the local business community. The only thing that can save them from the abyss in the word level is age.

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However it would be wrong to say that drivers themselves are not comfortable with this level of social placement. For, they would be persons who are quite comfortable at this level of social functioning. Moreover, they would have persons under them to whom they are respectable '*chettans'* (elder brothers).

So persons, who are intellectually and socially comfortable at this level, slowly sieve down the social net, and arrive at this profession. This is one affect of the sieving that feudal languages affect.

There is another kind of sieving also, that I may mention. It was observed by me over the years. In Malabar, where British direct administration was in place, bureaucracy was more or less quite honest at the higher level. Beyond that the stinging side of the vernacular feudal language was not apparent at the level of interaction with the bureaucracy for the businessman, like a Medical shop owner, an hotelier, a textile merchant etc. Successful businessmen were those who could exhibit pure business instincts

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and acumen. However, after long years had passed since Indian independence, the Malabar bureaucracy also became quite corrupt. Beyond that the higher level feudal content in Malayalam crept over from South Kerala to Malabar Malayalam. South Kerala had not experienced British rule, and the concept of social communication with the bureaucracy over there was quite filled with obsequious feudal content.

The officials could be addressed only as *Sar*, and the word *Ningal* (you) used in Malabar was not allowed. After around fifty years from the time of British departure, this feudal content came into Malabar also.

Now, in Malabar things changed. To become a good businessman, it was not good grade business capacity that was requisite. Instead only those who could exhibit acute servitude to the officialdom could survive. To enforce their superiority, the officialdom also slowly started making more or more complicated rules and acts to complicate business licensing

procedures. Actually these licensing processes were quite unintelligent and no honest business could survive if they were to function as per the rules. So that in a few years time, all businessmen who had functioned with integrity were wiped out, made to close down or simply made to bear the brunt of the official rules. A new breed of businessmen came into the field, whose only attainment was their capacity to show exquisite obeisance to officials like the sales tax inspectors, industries department officials, revenue department officials, drugs inspectors, excise inspectors, revenue department officials, village officials, panchayat (local self govt) officials and immensity of other inspectors. These businessmen were quite good at giving gifts, paying money and giving any other help that the officials need. In no time, only those who were good at this survived. Others simply vanished from the scene or changed their attitude to adjust to the new social requirement.

The feudal language had acted as a sieve.

Language and untouchables

Indian feudal languages carry the essential codes for making certain sections of the society untouchables. Not only touching, but also, the very proximity to them can be obnoxious, repulsive and of distressing effect. However it need not be an India-only phenomenon, for many other nations with feudally structured languages could have at least some element of this emotion. The repulsion felt for the blacks in South Africa need not be due to the colour black, but due to some other repulsive features in their communication codes. The colour black may only serve as a pointer tool to that section of the populace.

Look at the words in Malayalam *Nee* (lowest form of You) and *Aval* (lowest form of She). Now think of this scenario. The time is pre-British rule India. Brahmins are revered. When they come into the houses of lower castes, it is a time of revelry. Anything given with affection by the revered Brahmin is a thing to prize. It can carry a positive energy. It is like a gift from a

senior police officer given to a household, signifying his association with them.

Now, think of this scenario: A young Brahmin boy of age 16 comes to a lower caste person's house. The lower caste house is honoured. The Brahmin boy is treated like royalty. Only higher indicant words like *Thamburan, Thirumeni, Adheham, Avar, Ningal* etc. are used to him and about him. Where he stands and sits, there is positive energy. His desires are royal commands. What he touches gets embedded with positive energy. When he looks at anyone with a benign mood, it is an enlightening experience.

The Brahmin boy is an intellectual. He is well learned in the various intellectual subjects of the times. He has taken acute interest in Vastu, the astrological science connected to building structures. Through this interest, he has got interested in the art of carpentry. He has seen the fantastic building structures that carpenters can build in wood. It is a fine art, and quite sophisticated. However, the carpenters as a

caste are on the lower rung.

The Brahmin boy informs his father of his desire to learn the art of carpentry. Well, what he is desiring is social suicide. For, his father is quite aware as to what will happen to his divine attributes the moment he joins as an apprentice at a carpenter's workshop. His attributes in the indicant words would change drastically. For the carpenter would be inclined to use the lower indicant words to this ward. Instead of *Thamburan, Thirumeni, Adheham, Avar* and *Ningal,* he would spontaneously become an *Avan* (*oan*), *Nee* (*inhji*) and even *eda*. There would no suffixes of respect to his name, which would turn into a solitary word. Now not only the carpenter, but his other lower-positioned (under the carpenter and his family members as well as socially low) apprentices and other workers there, would soon be using the lower words. In fact, they would come to feel a strange mental elation in demeaning him with the lower indicant words.

Actually this mental elation that they get would

not be just a feeling, but a reality in the virtual codes, as they find themselves moving to a higher or equal position to that of the Brahmin boy. As to the Brahmin boy, he would soon be feeling a strange level of negativity encasing him, as his position in the virtual code arena shift to locations that are lower to that of the carpenter, and equal to his other apprentices and workers. His social capacities and divine aura is soon erased. No lower caste household would rejoice in his presence, and he is no more a higher mortal than any other low placed young boy.

Now no sane Brahmin boy of those times would go in for such a technical course, unless proper safe guards in terms of indicant word protection are not accorded.

Now actually, what happens to persons of social elevation when they are made to accost lower-indicant word persons without proper indicant word protection is an enwrapping of negativity. The higher persons fear this negativity. Herein lies the codes of untouchables. Untouchables

are persons who if they are allowed to become equals erodes one's indicant word elevation and in consequence all other higher social and possibly intellectual capacities also.

It need not be connected to statutory castes alone, but to almost all professions that function in a feudal language setting. However, this untouchable issue is not there if there are proper indicant word protections in place. In fact, in feudal language communication systems, there is an avenue allowed for this protection. For, people when they are being introduced, specific mention is also lent about their social levels, like high class family, high class job, financial strength, political connections, family connections, bureaucratic connections etc. are also conveyed. Actually this is considered a proper thing, and also quite necessary. No one takes it as an unnecessary bit of intrusive information. For, it helps heavily in the feudal language communication, as it helps in selecting the appropriate words.

If one requires to socially destroy another

person, lower attributes are filtered out and introduced.

From this premises, I need to speak of the real attributes of an untouchable. It is a phenomenon that cannot be replicated in absolute British-English. However, abominable languages like Indian-English etc. can be made to replicate it. For Indian-English is a horrible attempt by uncouth instructors and institutions, including statutory ones, to despoil the essential goodness in British-English. Moreover Indian English is an attempt to encode the filth of Indian feudal language communication systems into pristine English.

Untouchables are persons who are believed to carry a sort of infectious negativity in themselves. Their very presence is considered to be inauspicious, their touch a contamination of negativity and their placing of vision on someone of refinement a demeaning incident.

Even though these attributes are generally connected to the very low castes in the Indian caste hierarchy, the fact is that the same

feelings are generally felt at many levels of the social hierarchy. The only difference is that the lowest castes' being at the lowest level of the social canyon, the effect they can create can be of the highest levels.

The question is how can any human being be considered as a repository of negativity? Moreover, what makes a man or group of individuals low, or low caste? Well, there is something in the social communication that arranges them at the lowest levels, attributes them with negative links, connects them to mean items, assigns lower level despoiling words to them and thus totally makes them negative. Otherwise, there is no means by which another human being, who gets born with all the common human features, can get thus defined.

It is the feudal hierarchical language that creates this negative entity. However, it may be required to assert that the hierarchy seen in feudal languages is quite different from the words seen in English meant for describing and

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addressing higher social positions. For, in languages like English, these words are not for use among the commoners to define the changing fortunes in some of them. These words are more or less fixed to certain social positions and do not come to define much about the members of the common public. For example, Lord, Lady, Your Majesty etc.

However in feudal languages, the words and groups of words that are meant for the lower groups are there, in a hierarchical manner. They do have a sting, and a demeaning quality. Moreover, some of the words, by their very sound, stress, and links are vulgar, demeaning and disparaging.

To make this point clear, let me say that the word *You* in English is a common word for use among all persons. However, in feudal Malayalam, the word *Nee* is quite different from *Ningal, Thangal and Sar*. *Nee* is connected to some codes that make it a word that signifies some level of freedom of intrusion into the private zone of the thus addressed person. If

both persons address each other as *Nee*, then this right to intrusion is mutual, and to a limited extend can signify intimate friendship, endearment and intimacy.

However, if it is a one-sided communication, then the right to intrusion into the private zone is a one-sided right.

Now as one goes down the social hierarchy as enforced by the feudal language, there comes about an intrusive right to the persons who stand on the heights, over the persons who stand in the depths. I am speaking now about a communication structure, which can give feudal rights to the persons who stand on the higher side of this communication, even when there is no formal feudalism in the society. If there is formal feudalism in the society, the power given to the higher persons rises to the nth degree.

Now this is only a part of this fascinating phenomenon. The persons on the depths also *garner* a sort of negative power. In that they stand on the far depths of the social communication. So that they stand in a position

to pull down anyone to their lower levels. This is a power no man on the heights has; that is, the right to pull down. The others only have the right to push down. In a way both powers are just the two sides of the same bi-polar coin.

Now it is this terrible power that comes to garner in them that makes the lower caste persons a sort of terror for the persons of refinement or higher caste persons. Standing on the depths, their words, their lower indicant words, their comments, their evaluations both verbal as well as visual, their touch and much else is embedded with grave negative powers.

If one could see the codes connected to the lower castes, these negative powers can be seen. However, since we are currently not in a position to see them, their existence can only be discerned by their effects on other human beings and other entities. By studying this one may be able to postulate about them and also measure its powers and other parameters.

Even though, I have not mentioned it yet, I will presently be coming to the point that just like

words, mental evaluation, visual inputs, angle of perspective, touch and all such things can be converted into codes, which are intimately connected to the virtual software codes.

Language as zoom

Feudal languages can act as a zoom to the perspective. It is a phenomenon not quite achievable in languages such as English. A man is standing on the top of a high-rise building and looking down at the smaller buildings. They all seem quite miniscule and insignificant. A man stands on the bottom of high-rise buildings and looks up. The buildings all look majestic and quite formidable. Well, these two perspectives more or less sum up the social perspective in a feudal language social system.

A man is standing on the third floor of an unfinished open storey of a building. He is looking straight at another building's third floor. His vision is of a straight line, and sees the other building as more or less of equal level to where he is standing. This is more or less the

social perspective that languages like English creates.

See the perspective from the super feudal language called Malayalam. A sparsely educated (but formally well-educated) police constable is a big man in most of the social areas. People treat him with deference. He can address most Indians as *Nee*, and refer to them as *Avan* (both lowest indicant level). Most of the people treat him as a superior, and may address him as *Sar* or *Ningal* (in Malabar), and refer to him as *Sar, Avar, Adheham* etc. (all superior indicant words).

However the reality is that in the Indian police hierarchy, he is a small official, and graded as *Shipai* or peon. As per intellectual capacity most of them are of the nitwit levels. Above them are the Head Constables, who they treat with deference, and address as *Sar*, and refer to as *Sar, Avar, Adheham* etc. The head constable may address the constable as *Nee*, and refer to them as *Avan*.

Now to the common man, the head constable is

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higher to the constable, and naturally, the perspective is that of a higher storey. The same communication that exists between the common man and the constable exists between the constable and the head constable. So, the head constable is also seen as a higher man, with the same communication hierarchy assigned to the constable. However, the common man keeps in mind the picture of a higher storey. In fact, he is looking at the second floor of a high-rise building, from his position on the ground.

Above the head constable is the Assistant Sub Inspector. Above him, the Sub Inspector. Above the Sub Inspector is the Circle Inspector. Above him, the Deputy Superintendent of Police (DySp) and the Assistant Superintendent of Police (ASP). Above them, the Superintendent of Police (SP).

Above the SP is the Deputy Inspector General of Police (DIG) and then comes the Inspector General of Police (IG). Above the IG is the Director General of Police (DGP).

Now look at the perspective of the common

man. He is well below all of them in the step like hierarchy in the communication. From his position on the ground, he stands and sees the towering personalities, all of them placed in the celestial heights.

There is an acute difference in English. Every one of them is just *He*. However in the feudal language, every one of them is a step higher to the lower level. In the common man's perspective, the top most man is placed somewhere on the top of Mount Everest. Under no circumstance can he imagine the DGP to be just a public servant, answerable to the members of the public for any and all of his official deeds. If anyone were to tell him thus, he would call him a madman.

The perspective in an English setting is that of standing on the third floor and viewing the third floor of another building. The same height.

Now try to visualise this idea as a software coding.

Language as a design of township planning

Each language has a specific and possibly

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unique township planning code encased within it. There is no need to seek far for evidence in this regard. Just go around India, and see the various manner of human habitat among the various language groups. There are very visible differences. However in the case of centrally planned and imposed upon plans, there would be forced structural and design features. Now, what may be evident is that even though there are very obvious look differences among the township features of the various distinct language social systems, a more or less common feature may also be seen. That of a very clumsy, crowded, uncouth social and habitat crowding everywhere, other than in places where township plans has been superimposed. In the latter case also, where plans have been superimposed, there would be a sharp difference in places where English has a higher penetration.

Now look at the township planning of English nations, and also of that of other similar language-speaking nations. There would be a

far neater and more intelligent manner of township planning.

In the feudal language-speaking nations, there is quite a powerful feature of unintelligence in the way buildings are kept, roads are laid and there would also be a visible accumulation of errors and dirt in many places.

What causes the unintelligence? The unintelligence is due to the lack of proper communication between the different persons in the social system. If the place is having a powerful hierarchy wherein persons are powerfully placed above each other, there is a difference. For example, if the place in question is a university township. There is a powerful command structure. If the elders here are interested in a particular style of township arrangement, and level of neatness, it can be achieved by a simple use of command, order and enforcement. If they not interested in any level of neatness, then also this will be evident.

In this case, the various levels of the social system inside the society cannot do much about

what is to be achieved.

In the case of a social system that is outside this controlled atmosphere, there is a marked difference. Since the communication system is feudal, each and every familial, business and other enterprise unit will function under its own specific route of hierarchy. To make this clear let me say thus:

There is a commercial building lining a roadside. There are different shops inside it. One shop is run by a young man of around 25. His name is Shanavas. To his staff inside, he is *Shanavasikka*. That is a term of respect. They address him as *Sar* or *Ningal*. He addresses his staff by their names and by *Nee*. He is *Sar*, *Adheham* and *Avar*. His staffs are *Avan* (lower form of He) and *Aval* (lower form of She). Inside this small social bio-system, he is in command. His staffs show him obvious respect.

Now, the next shop is run by another man, Raju of 45. His staffs are all around 35. Inside that shop, there is a specific hierarchy with Raju as the focus of the feudal language. Now, how

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does Raju's staff speak of Shanavas? To them, he is a youngster and also, not their boss. The words they use, at least among themselves would be that the same as that Shanavas uses to this own staff. They may or may not use these words towards Shanavas. He literally has no control over that.

Moreover, if Shanavas's staffs mingle with Raju's staff, they would become infected with the same lower respect that Raju's staff have for Shanavas. This would be the undoing of Shanavas's command structure.

So generally, a specific detachment is maintained in communication between the two groups. Even though there might be some level of visual or verbal acknowledgement of each other, the desire to sit or stand together to find solution to a common problem would not be there. At least on the side that could get hurt in the communication. The errors and issues that could be easily solved would not be solved. They go on heaping, instead.

There is yet another scenario. There is the

issue of subordinates manipulating relationships. For in feudal language systems, subordinates or the lower guys hold powerful strings of pull and push. The seniors need to maintain and display a show of power that can impress them.

There are two buildings being built nearby. There rises an issue of contention between the two builders. Even though conceding to the need of the other wouldn’t be a major issue, there is the need for thinking what one’s own and the other’s subordinates would see this action as. Usually in all feudal language systems, any concession obtained from another would be displayed as a sort of dismantling of the other’s capacity. That is how the words change.

If one side concedes to the other, not from a very visible position of strength, it is seen, by the subordinates of the other, as an act of homage or that of submission. Or at least, they would speak of it as thus. Words would change. Moreover, one’s own subordinates also may

see this as a sign of superiority of the other boss. Words could change. When words change, loyalties shift.

All these phenomena are not there in English. In English, all such emotions function without the issue of shifting words and their connected machinery.

There are more issues connected to feudal languages and township. Let me speak now of the need for powerful frontage.

Persons who stay in big houses, fabulous residences, in more prominent positions and such, naturally get the higher indicant words assigned to them. It more or less becomes a part of their personality, and this message gets conveyed to others, over far distances also through higher indicant words.

Persons who stay in small houses, decrepit residences, in low prominence localities and such get assigned lower indicant words. These words become a part of their individuality and this idea gets conveyed through the social system, through the indicant words.

Getting assigned a higher indicant word group is a very powerful blessing. It gives prestige, power and speed and force to things connected to that person. A lower indicant word group assigns the exact opposite to all this. In fact, a higher indicant word can or may help in higher monetary value to one's work, creations, things that one owns etc. The lower indicant word group can or may spell disaster in this regard.

However there may be need to elaborate more about this issue, for there may be circumstances wherein the exact opposite can also happen; logically.

Now coming back to township planning, unless there is a centralised planning, everyone would clamour to be placed in a position that lends maximum indicant word values. In fact, only those who can manipulate and manoeuvre financially, by clout and other means, will be able to make it through the squeeze.

There is no way to communicate, negotiate or work out a better planning that is good for everybody, and for the civic condition. If one

doesn’t go up, one necessarily goes down. It is a terrific issue. Residences line up the roadsides, and one by one others squeeze into places that are near to the prominent locations. It is like trying to getting breath through a small hole, to which area everyone are pushing their nose into. The lesser powered guys literally get pushed down, kicked and crushed. This is literally the township scene in a feudal language area.

However, the exact way this works out need to be studied through the exact word arrangement in each individual feudal language.

Now talking about powerful frontages, there is something that needs to be built upon. The issue is really connected to the inner codes and the virtual world. When persons live in fabulous or prominent or big houses, in the virtual code area, they are placed in a particular powerful location. From this vantage position, many others are in relatively lesser powered arenas.

Now, when a person who lives in a small, decrepit house, suddenly gets moved to a big

fabulous house, there is a sudden shift in his location in the virtual code world. Persons, who viewed this person in a lower indicant word manner, would suddenly feel a jolt. Their words more or less become misfit and cantankerous. They would feel uneasy and uncomfortable. It is like their earlier word usages are dealing with a suddenly created void. Their brain software would be scanning in the earlier area, and would not be able to find this entity which had shifted to another location. Slowly and after some time, they may become adjusted to the new reality. Until then, their brain software would be in a shifty mood.

In the final count, it may be understood that feudal languages create township and other places of human habitation completely different from that created by such languages as English. It is like iron filings arranging themselves into a particular pattern in the presence of a magnetic field, as they try to adjust to designs of the lines of force. Similarly if a few thousand purely Malayalam speaking persons are grouped

together and made to develop a social system, they would create a social system and township having features that are typical of Malayalam. At the same time, if another group of native English speakers are made to do the same thing, the social system and township they develop would be totally like any other typical English township. So, if any Englishman were to go to any other place in the world, what he would try to create would be another England over there. At the same time, if a Malayalam speaking person were to set up business in say Africa, what he would be involuntarily creating would be the same feudal, snubbing feudal social system characteristic of Kerala, the south Indian state.

Women features and language

I have read studies of animal social and familial systems done by biologists. What is the family strings in, say an Ape family? Or let us say among monkeys? Among wild dogs? What are the rules of leadership and hierarchy among

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dogs, lions, deer etc? Well, what I have understood is that all these studies are not absolute observations on the innate social characteristics of any animal group. Rather they are just observations made on the inner communication hierarchy among those animal individuals. For example, some aliens are studying the family strings among the animals (including human beings) living on this earth. In the case of human beings, they make observation on Indians. Well, they make conclusions based on what they observe is the social features of some Indian village society. Is it really the absolute social feature of human beings? Not at all. It is only an observation of how a particular language code is designing a small section of the human race.

If they had observed the social functioning in England, they would get a totally different picture about how human beings function socially.

Now, let me declare that the ways and manners in which women behave and function socially,

their parameters of familial and social freedom, the compulsions that move them are all encoded in their language.

Let us start from a small premises. That of freedom of women to work for other persons. In current day England and other English nations it is not a great thing. Women work for others who are not their family members or relatives. No one thinks much about it.

Some persons who had connections to the Indian parliament had drafted and then redrafted an Act called the Domestic Violence Act. Even though this Act purports to deal with the problem of violence inside Indian families, in a typical Indian pedantic manner, this Act was made to encase a lot of other social issues about which the nuts who drafted the Act had no idea about.

Now let us take the case of Malayalam communication. Wife is an *Aval* or *Oal* for the husband (he does not refer to her as *Avar* or *Adheham*, both higher indicant words for women). At the same time, the husband is a

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Chettan (elder brother), *Adheham*, *Avar* etc. for the wife.

Wife addresses the husband as *Ningal, Chettan, Annan* and such other higher indicant words for *You*. In south Kerala, even the word *Ningal* is not respectful enough. At the same time, the husband addresses his wife as *Nee*, which is also the word one uses for one's servants, other subordinates in the Malayalam language.

These words are quite powerful and define a person's level in social communication, right to argue etc., and also define the parameters of many other aspects of a person's attributes.

Now when one man works for another man, he becomes a *Nee, Avan* and such other lower being to the boss, and to his other superiors. Persons used to this scenario may not feel much discomfited with this subordination. But a person of higher attributes if forced by cataclysmic circumstances into such subordination may feel it quite a traumatic experience.

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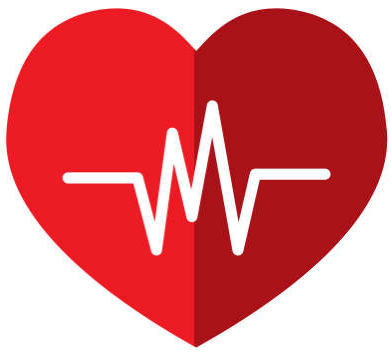
Now, if the wife of this man chances to come once or regularly into such a social area, where her husband is a mere *Nee* and *Avan* to many other persons, the results can be disastrous. For, she then chances to see her husband as a non-entity, and a non-respected person. Any attempts by him to display superior attributes would be brushed aside as that of a clown. It is only natural that in no time the wife's respect for her husband evaporates. In other words, in the 3-dimensional virtual space, her husband is perceived as having moved to an abominable section.

Now think of a businessman of acknowledged standing in a particular section of the society. His wife moves in another section where her husband's higher attributes are not recognised. She would be positioning herself in a relatively low-potential area of the 3-dimensional virtual space, not necessarily with lower indicant words directed towards her. She may be having a higher indicant value, but then the space area may be of the lower-potential level. What happens to her husband? He may be pulled to



that area by means of powerful indicant words. In other words, the husband gets denuded of his positive energy. How can this be felt? Well, the very mention of his wife being in that area, can literally position him in that area. It is a non-tangible event physically, for he is not seen moving anywhere. But in the world of virtual codes, he has been relocated thus.

Now, there is a physically tangible event also. Suppose what has happened is that the wife of this businessman of superior attributes in a particular field has joined as a staff of another person, male or female. She then becomes an *aval* and in many cases a *Nee* in that official area. It is a sharp pull down for the businessman that another person is able to address his wife as a *Nee*, and as an *Aval*. It is more so, if the businessman perceives the other person as one of lower standards, lower attributes and of lower position in the virtual code area, when viewed from his own frame of reference or perspective. Moreover the other man's lowly staff members may also address

her as an equal (*Nee, Aval*) or as a subordinate. In Malayalam, subordinates to privates persons are not much different from servants, in the ways and manners of words and command structure.

Now what happens to the businessman in this official area? His wife is an *Aval*. Naturally, an *Aval's* husband is viewed as an *Avan*. It is literally bringing the businessman to the levels of subservience to the other person and his associates.

Now what has been mentioned is a depiction of the possibility in its most intense form. Events can happen at this intense level or it can be at levels which are a shade less intense. Still the reality of the powerful codes still remains true.

In India many men would not like to see their wives working for others. It is not just the issue of their wives being led sexually astray that worries them. The issue of sexual seduction is a universal one, and not one confined to India. In India the other worry of where they get placed as their wives place themselves in other

people's hand is a worry that could become more worrisome. For the labour class man, this issue may not be much there, for he is already placed at the bottom of many communication codes. However for a person who does not belong to this arena, it is a major issue.

Now let us see the issue of how language codes arrange human relationships, inside a married life. In English, the wife addresses her husband as *You*, and calls him by his name. The husband does the same towards his wife. However, in Indian language codes there is a different placing of the husband and wife, with regard to each other.

The husband calls his wife in Malayalam by her name, addresses her as *Nee*, and refers to her as *Aval*. If the wife were to use the same level of addressing and refer, then the husband needs to called by name, addressed as *Nee*, and referred to as *Avan*. However if she were to do this, what is created is not a link of equality, but downright insult and degradation of her husband. For, all these usages verge on the

lowering of her husband's levels.

Now when one views this situation through some software application by which one can see the virtual codes, one can see the Malayalam husband-wife links encoded with different trigonometric components, when compared with the same codes in an English husband-wife link. If there is some other software application by which one can sort of visualise the positions of the husband and the wife in the 3-D virtual space, one can see the wife standing in a much lower position when compared to the wife in the English virtual world.

The arrangement of all the other connected persons such as the uncles, aunts, in-laws, brothers, sisters and cousins in the English virtual world would all be in positions markedly different from that in the Malayalam virtual world. What would also be seen is the links connecting to each other encoded with different values of direction and force component. In the English world, all these persons would be more

or less arranged in positions which are not much removed from a common standard plane. In the Malayalam world, they would all be far flung at seemingly random positions from this common plane, and also in a state of constant and powerful motion, as the power components in the various links go on changing constantly. In this virtual world, each entity could have powerful forces of push and pull on other connected entities, due to the potential difference they acquire due to their varying heights and depths.

The family structure that Malayalam creates is quite different from that created by the English world. Though it might be easy to look at a woman living in this world and categorise her as being socially shackled due to some mental deficiency in her, the truth is that she is held in position by powerful strings that do not give much leeway to her. The same person, if she were to move into an English social environment would display quite remarkable personality changes. What has happened is that

she is now in a code area where strings are to entities that are not far removed from a common plane. And hence cannot exert powerful forces of push and pull. Moreover, there is no such pull and push powers in English words.

Yet, the moment she speaks to someone from her old social system in Malayalam, all the other links may get activated or start springing back on to her. She can get suddenly shifted to the other creepy area with a jolt. Some persons may be forced to live in such an ambivalent situation. They develop a double personality. One of English and the other of Malayalam. In many ways, they are having a satanic personality. For, deep within their soft English mentality, there exists another reality, that of shifty feudal language mental compulsions.

Now what about thoughts? This woman is living in an English atmosphere. Yet, suddenly her thoughts move back to her Malayalam social setting and experiences. What then?

I need to go back to my original contention that not only reality, but our human body also is a

creation of software. It then naturally follows that even our thoughts are literally creations of software. Thoughts also do create links, and they are imperceptibly connected to all the links and components that I have spoken of, that lie in the virtual 3-dimensional space.

It follows that even thoughts can shift this woman back to the 3-D virtual space area, which is Malayalam. It can show grave changes in her personality. It is a sort of split personality or multiple personality situation.

Now, I need to go into the other possibility. That of another person from the Malayalam world, speaking of her, referring to her or even thinking of her. Well, the fact is that even these also can create activation/switching on/shifts in the link he or she is having with her. She may feel it if she is otherwise not preoccupied. Yet, since many persons may think, speak or refer to her from widely separated places, the total of all their affects may be neutralised. Yet, at times, some may get more force due to various components in the code world. Sudden

thoughts of someone may arise.

In fact, all these things do affect the things that one thinks, the way one takes decisions, the way one speaks, and even the words that poke out of our mouths. For billions of software codes are at work to produce each one of them. And into their midst all these, external codes do pour in, in a seemingly lightening speed.

A simple example might be this: One is trying to develop a telephone personality. That is, a person is trying to develop a forceful style of talk when speaking on the phone. It should be different from his usual style of talk. Well, he remembers another associate of his, whose tone and manner of telephone conversation is quite impressive. Each time, he speaks on the phone, he remembers the other man, and mentally visualise himself as the other man. He would find that his style is slowly changing to the other person's style. The total effect may not be the same, but then just thinking of the other person does bring in a change, which may be a component shift from his own original style. It is

actually a case of superimposing another code on to his or her personality codes, as he or she commences the telephonic conversation.

Lines of command

Now let me delve on the lines of command in a joint family system. A woman in such a system would come under the command of several of her uncles and aunts. The uncles and aunts themselves would be arranged in a hierarchy. This woman herself simply exists as one of the minor entities in this big string, or web of strings.

What is significant here is that there is a flow, direction and smoothness in all commands, desires and actions. If they all work in harmony, everything is fine and smooth. What create this harmony are the words that enforce the force, power, direction and hierarchy of the various entities. However, if anyone of the entities uses words that are contrary to this requirement, immediately there comes about a breakage, stoppage or going astray of the force, power, direction and hierarchy in the strings.

It is here, one sees the exact power of words.

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Words are just the codes that lend strength and direction to the strings. Every word that falls in line with the requirement, more or less keeps everyone in their required location and potential.

Now what is it that can create a wrong code or word in this string of human beings? Well, it can be other words, which bring in information, ideas, queries, suspicions, doubts, mutiny, upsetting of hierarchy and such things. Again it is seen that words can both enforce the force, power, direction and hierarchy inside such a string.

Well, coming back to the marital situation, it is seen that even wives are kept in position as wives, by regimentation brought in by the clasping hold of the string in which all individual piece concedes to the hold of the higher one, and at the same time hold tightly the lower one.

A single word, that bring in any change in the potential and direction component of a particular piece can play havoc.

Here it is seen that language and words do play a great role in enforcing the force of hierarchy.

Now from this premises one need to go into a deeper theme. That of wavelength, frequency and synchronisation. In the string that was mentioned above, both the husband as well as the wife can be individual pieces located at different hierarchies. Whether they are just adjacent to each other or not, depends on the linking force of other pieces like the uncles, aunts, parents etc.

When the husband needs something and says it, the wife does it immediately, as if in automated machinery link. There is a sort of synchronisation in their action. One can say that there is a synchronisation in their wavelength and frequency. So that if this harmony is maintained, to the extent that both the husband as well as the wife synchronise perfectly to the requirements of each other, it is a sort of very harmonious situation. It can be said that the natural frequency of both are same. Then what happens is that the resultant vibration would be great amplitude and strength. So that, there is a great stamina and strength in their actions.

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Whatever either one of them is endeavouring to do can really acquire a lot of power, which can possibly lead it to phenomenal success. Actually it is not vibration per se, but a frictionless, highly lubricated flow of synchronised actions that lent power to the total effort. It leads to powerful success. For, everything works in a single direction towards success.

Even though, I have mentioned this from an external perspective, the truth is that there would be matching code changes in the virtual world of codes and also corresponding vibrations (or coordinated actions) in the virtual 3-D virtual space. In fact, all the billions of codes connected to both the individuals would sense the coordination, the synchronisation and the harmony, by way of value changes. A string of synchronising values would get encrypted into all of them.

This would be seen in their sexual activity also. For sex essentially involves frequency, wavelength and also amplitude. When the

husband-wife codes are close knit, it may reflect in their sexual harmony.

Even though, I initiated this point from a joint family perspective, the later said things are true for all human social systems, and not just joint family scenario.

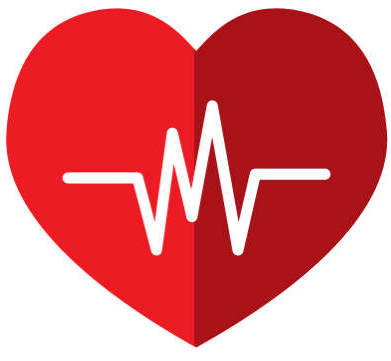
Differing strings of hierarchy

From here, I need to go into the possibility of there being different strings of hierarchies embedded deep within the 3-D spatial area. In a Malayalam joint family social system area, a woman marries a man. The language codes of her family immediately get activated and he is literally pulled and pushed to fit into certain predesigned sockets in the language codes. Here he gets a position in the family hierarchy based on his age, his wife's age, his financial acumen, his having a good job or not, his family's social level, her family's social level and many such things. He is one of the links in the string/s that pass down from her uncles', aunts' and parents' levels. He has many persons

above him in the string/s and many others under him, all of them in various angular positions. It may be mentioned here in passing that an entire person need not be in a strings. In most cases, what is present is only a angular component of that person.

His wife is also equally fixed in the string. So far as he accedes to the demands of this string of force and power on him and from him, his wife is also in a link below him, at an angle. For the string literally places her under him. If she tries wriggle out of that position, the string would very forcefully try to bring her back and place her back. If she mutinies, what happens depend on how powerful she is, and how powerful the string is.

Now, this string may be visualised in the code world as having certain values in certain code positions that identifies the string, the position of the persons in the string, with a commonality encrypted into each person’s related codes. So that whatever the husband does, acts, says, refuses to do, demands to the outside world



etc., carries these identifying codes. The codes of the outer world searches for these expected codes, places him and his actions into specific levels or slots and reacts to them, in accordance to what it has sensed and measured.

Every entity in a string has a unique ID code, and the strings have a powerful hold on them. It also brings in shared and common features and characters in them, and also powerfully holds them in the string.

Now think of a person who has married a woman in a feudal language, matriarchal family system. This man is not from a similar type of familial culture. The moment he marries her, the codes on her family side springs up into activation, to drag him into the familial strings, peculiar to her family system. However the man is not willing and comfortable with this social and familial scenario, which really has more curls and twists than has been discussed here.

Now, he strives to take his wife out of her familial string. It becomes a real power game.

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For her parents and her aunts and uncles are used to addressing her as *Nee*, and the other indicant words of that connected level. These words literally have made her a willing follower and to a limited extent disciple of theirs. Her presence adds up to their leadership values in the feudal language indicant codes. The positive aspects are really feel-able.

However, when her husband is moving her from their line of command, it is creating a void in spaces where they had set up one of their leadership props. They would feel it.

Usually nothing much happens, especially if the wife moves away from their location, and local society. However, if she happens to be living in a nearby place, it can create powerful competition for her.

Moreover, if the husband plans or tries to move her away from their links, and neighbourhood, they would try either directly or slyly to see that his moves are thwarted.

Now let us see the shifts in the virtual code area. When the wife is moved from her familial

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strings, she is being shifted to a new string of command. It can be a string connected to her husband's family. In case, the husband is too independent, the string can literally emanate from her husband. Her position in this new string can depend on where her husband places her, or where she can place herself using various manoeuvring tactics, including that of indicant words, family status, connections, education, professional status etc.

Inside the new strings, the triggers are different, timings different, frequencies different and many other things different. For in feudal language systems, each string has links that are tightly connected to each other, and everything rhymes together in more or less unison, if the links and string are strong. This phenomenon may be quite different from an English scenario in that the language does not tightly bind anyone to such powerful links; even if it is a military unit.

If there is perfect unison in the rhyme and frequency inside the string, a lot of things act in

perfect harmony. The husband getting up in the morning, the wife getting his food ready; husband finding his toothbrush in the exact place, where he expects to find it; the wife moves something to another location, the husband instinctively knows where it is; he speaks something, and it is in accordance with what she is thinking about. Well, the list is long. There is a perfect unison in the actions, thoughts, desires and much else of both.

Now, at this moment, suddenly the phone rings. It is from the wife's uncle, who is not on speaking terms with her husband. The uncle tells her something to do. It is feudal indicant words, which though spoken softly and politely, does carry the codes of prefect command. What he wants her to do is not something her husband may have any objection to, if taken independently. However, it is an order that is from outside the string where her husband has placed her. Into her virtual codes an external code has entered, that attaches itself to her billions of codes of her thoughts and actions. So that the moment the codes arrived, she has

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been pulled out of her husband's strings. In action, whatever she is doing inside her house in unison with her husband, starts crosschecking with the requirements of this new code.

What has happened is that she has been relocated by a powerful force component.

The request may just be a minor thing like going to a local school to enquire about their admission procedure. This very minor thing can get cross-linked with the arrangement of her time, the need to discuss to the school authorities about her uncle, whose social standing, cultural standards, professional levels, financial acumen and much else immediately gets connected to her own codes where it links with the persons in the school. Through her, these information and codes gets connected to her husband also.

Now, it may be remembered that in feudal languages all such information are powerful in that, they can immediately and powerfully change the indicant word group connected to a

person.

Now, all these issues get activated inside the strings wherein the husband and wife are attached. It was just a phone call. In the billions of codes connected to them, a slight, minor code value component change has happened. It can bring in a minor discordance in the frequency, in which both of them rhymed. A slight difference. But then, it is mentally tangible. Minor errors of timing take place. She is not where he expects her to be. She keeps something, but he can’t find it. In every small thing, a minor non-alignment happens.

However in most households, all these types of minor errors and discordance do not matter much. However if the husband is a person who is working or doing business in an area where 100 % perfection is necessary, this can cause cataclysmic disasters. It is like this. There is a big road, through with a number of vehicles move between two villages. Someone removes a part of the paving. The vehicles have to slow down at this location. But nothing disastrous

happens.

Now think of a railway track. A superfast train moving between destinations 3000 kms apart goes through this rail every day. Someone removes a few bolts from a vital point in the rail. The train comes roaring at speeds crossing 100 kmps. At the disturbed point the rail gets thrown away. The train goes off track.

In the same manner, the gravity of the small error depends on where it is effecting.

I think it is time to say that even the wife's thoughts dwelling on events that are on the other string can pull her to that string, or at least get her connected to that string. In other words, words, suggestions, thoughts and such things do bring in changes in the virtual code world. Their repercussions are felt in the material world.

I should also insist here that the existence of the virtual code world is not dependant on the presence of feudal languages. However, by studying the difference in the affects caused by languages like English and by feudal

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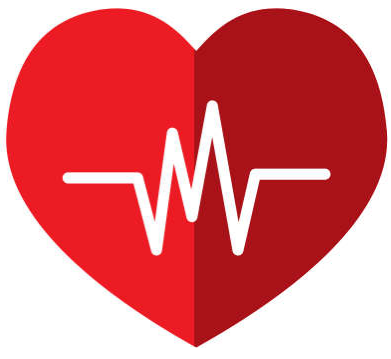
languages, one is able to contemplate on such things. In fact, feudal languages do create more observable disturbances in the virtual 3-D area and connected codes, than can be done by languages like English. By studying these disturbances, we are able to study the effect of this world, on the material world.

Before going into the next theme, it might be appropriate to mention that regular group family prayers, family together eating and such things might bring in powerful synchronisation of virtual string vibrations. It can lend power and coherence to common endeavours and bring in sharp focus of aim in them. Even a singing together by the concerned individuals may bring in harmony and remove disharmony and discord. For, they may reach out to the codes of our life, and sort of arrange the strings in some levels of coordination.

Entering masculine codes in women

I have seen meek women suddenly bloom into the exact opposite of the meekness. All it



required was a change in the indicant words. For example, in Malayalam, when a woman is affixed with lower indicant words, she has to invariably be a meek person, with soft attitudes. Or she can revolt from this state and be sort of cantankerous.

Suddenly, this very meek person (not the cantankerous), is allowed to go into the higher indicant word grouping. This is usually achieved by getting a job like that of a teacher, suddenly entering financial independence etc. What comes out is a very outwardly mobile person. The higher indicant words more or less exist as a security cover for her, and she can move around with a lot of self-confidence.

Now, this in itself does not make a female show masculinity. Even though, the personality is completely changed. The issue of masculinity comes up when women need to rise up above others in the virtual code arena. The issue is a bit complicated and not easy to convey. Basically if women need to exist high, above the reach of any significant section of persons, a

toughness may come about. It is like this: there is a soft woman. Suddenly into her ambience, a man of tough character arrives. She has to keep him under her, or else he would tumble her in the indicant word arena. In such a situation, the woman would shed some of her femininity and start exhibiting a mental and physical toughness, that can be akin to so-called masculinity. In many ways, this roughness is due to the issue of indicant word features. A need to be above, or else she may go down.

In English also, there might be similar issues, but not exactly as the one described. However, when English women start living amongst persons from feudal language social systems, an instinctive toughness may built up inside them, as their virtual software strives to move ahead of the clasping pull of the lower indicant word codes as they reach out to them. It may not be a material world issue, but something that is being enacted in the interior codes. I am not sure about whether what I am proposing is correct, but then it is possible that as more and more persons from feudal language systems

pour into English nations, the local women may seem to grow more and more tougher, sort of shedding their innate soft features.

Man-woman balance and imbalance

I hope the reader would remember the issue of Northern (Malabar) Malayalam being different from Southern Malayalam.

In the northern version, He is *Avan* (lowest he), *Ayaal* (middle level he) and *Avar* (highest he). She is simply *Aval*(lowest she) and *Avar* (highest she).

Now, when one can visualise the virtual codes in this regard, one may find that men have three stages of social existence, while women have only two stages. In many ways, this necessarily does create an imbalance in social mobility. As a man moves around, he generally reaches only the middle stage. While the woman, the moment she rises, goes straight to the highest stage. It does create problems. For, a man may suddenly be encumbered with an extremely superior wife, if he does allow her to rise. It can at times give him the creeps.

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For, in the virtual code arena, as other links get to initiate their pulls and pushes, a severe dislocation of persons can get affected. For, the external links attach to a middle level husband, and a superior level wife. There would be problems of angular component. A twisting torque can be experienced in social and familial relationships. A dislocation of connecting areas!

Now, as such language-speaking persons come to inhabit English nations, these imbalanced linking codes can create imbalances in the local English natives' virtual locations also. Though materially not quite tangible, these things can slowly write in errors on to the English social designs. A slow catch of splintering negativity can be felt.

Visual codes of leadership and otherwise

One man is sitting in a room in a village doing some paper or computer work. The social system is based on feudal language. His exact credentials are not known to the local villages. There is inquisitiveness among the villagers, much more than can be imagined in an English

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world. For, they need an exact understanding about him to talk about him, refer to him and even to think about him. For each of these things do need a very precise indicant level. Lack of information about him creates a painful discordance in their mind.

The local postman goes into the room to deliver a letter. The letter's From Address is not formidable. When the postman enters the room, he sees the man typing something on the computer. It is a very forceless scene. The man is encrypted in the postman's mind in the lowest indicant level. He would possibly use the word *Avan* or may be *Ayal* (depending on whether the man is of senior age).

On another day, some persons come inside to put up a banner on the building top. They see three persons sitting in front of the man, in a pose of respectful homage. As if listening to him, in deep obedience. It is a very powerful scene. The indicant word levels have gone up, in the visitors' mind. They do not use the ordinary words of *You* to the man. The word

may be then *Thangal* or *Sar*. They go out and talk about the man in higher indicant word of referring (He); that of *Sar*, *Avar*, *Adheham* etc.

I described this scene to delve deeper into another theme. When a man stands as a follower to another man, the second man's indicant levels goes up. In the virtual code arena, the numerical values go up in terms of power, force, stamina etc. Now, this theme is true even if the scene it not exactly see-able materially.

When props move in the material world

Before going into that let me say that there is an argument going on between two persons of mutually antagonistic aims. One man's supporter sits on his side. The supporter has no role in the discussion, other than to lend moral support to the man. That man then gets encoded with power. For each time, the other man tries to crush this man in the indicant word level, his supporter can prop it up again. It is a very powerful scenario, not conceivable or

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understandable in English and such planar languages. In plain words, whenever the other man uses the words *Avan* and *Nee* to and about this man, his supporter just has to say in slightly audible words of *Edheham* (Higher He) and *Sar* in reference to this man. He is powerfully propped back to prominence.

Now mid-way, this supporter either takes a neutral stance, or even goes to the other side. Even though the supporter has no direct role to play in the discussion, there is terrible tumbling down in the scenario. A powerful prop has been removed. And if the supporter goes to the side of the other man, that man then gets a powerful prop.

Well, all these changes do create corresponding changes in the virtual 3-D code arena. The very moment the supporter mentally changes position, the man can sense a negative, repulsive vibe radiating from him. It is not a mental or psychological feeling, but something real in the world of virtual software. However, current day material sciences do not have

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understanding of this software world. In fact, I have seen that an immensity of doctors and other professionals, including engineers do not have much understanding about software. For it is a world not really connected to physical reality.

The rules are different and this world does not necessarily work as per the laws of physics. In fact, inside this world, the rules and law are quite independent of the rules and laws of physics and chemistry.

Now let us take the question of what happens to a person whose best and most powerful supporter has shifted to the opposite side. Well, if he comes to know of it, the effect can really be overwhelming. There can be real tumbling of power codes in the 3-D virtual code world. The person can really feel the void, as if some powerful encasement has been removed.

If it is done without his knowledge, clandestinely, well, the effect will be felt more in the physical happenings, leading to failure on his part on many sides of his personality and

work.

The virtual movement of a spouse and its effects

In many cases, a person's greatest supporter and affiliate can be his own wife. However in the case of wife, there is a sharp difference. The wife is in many cases the address holder of the husband. She, in a feudal language social system, has to understand the hidden treacheries in the language codes. For, she can easily shift her husband's potential power and his location in the 3-D virtual code area. It is like this: the wife of a person, who mentally perceives himself to be above certain sections of the society, joins as an employee of a person who is much below this level. She does it without heeding her husband's advice not to. Well, if the level is quite below where the husband has mentally embedded himself, the effect can be real catastrophic for the husband.

It would be like he has been suddenly moved from the heights and placed in the lower depths. A sudden subtraction of values and potential

everywhere will be felt by him. Physically it can be felt by him. In certain persons, he would go cold, shiver, and have fainting fits, breathlessness and such. Modern psychiatrists and psychologists, in their peak of ignorance, would diagnose the situation as panic attack or even as an attack of paranoia.

Well, these are things that really belong to another level of understanding reality.

However, in real material terms, what happens is a tumbling down of the husband's indicant word levels. This has been discussed earlier.

The billion encodings

Now look at this reality: When a woman becomes a wife to a man, it is not a small thing. In the billions of codes in the brain software and also in the other realms of reality connected to the husband, the wife gets encoded. In each one of the codes, one would be able to detect the presence of the wife. However, the encoding would be different as one views it from the perspective of different languages.

In the case of feudal languages, the extremely

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dynamic and instable nature of the coding, depending on the varying indicant words would give a totally different picture compared to that one sees from an English perspective. In feudal languages, the wife is in powerfully linked to so many other persons connected to her, who can powerfully pull and push her into different direction, in her proximity to her husband. This powerful movement of his wife would be felt by the husband. If he is not in sync with all this movement, the external pulls and pushes can be quite traumatic and destabilising for the husband, and their mutual relationship.

Now, we can also see that everything that the wife thinks, imagines, does openly, does on the sly, hides, divulges and much else can create corresponding effects in the billions of codes connected to her, encoded in the husband's brain software and other linked areas. If her actions are negative, in each and every part of his being, he would be able to feel the negativity. For, when the billions of codes connected his wife inside his life software is in

retroaction, there can be an overwhelming negativity encasing him. The same way, positive stances of these billion codes can lend huge power to him and his endeavours. It would be like an immensity of hands pushing in the same direction.

One can re-understand the words: *Behind every successful man, there is a woman*, from this background. A wife who is in perfect sync is a very powerful adjutant in life. For, she, her actions and everything else rhymes powerfully with everything he does. The outcome is a very powerful resultant of maximum amplitude.

Similarly, if she is out of step, then in every single theme, her vibration is in varying levels of opposition to his vibration, and the outcome is a nullification of all that he does.

Words acquire direction, power, energy, potential and such, in accordance to what are the *other powerful codes that lie behind them* in a particular context. Now, if the wife utters a word, usage, exclamation or even a thought, that comes with a direction component that is

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not in sync with that of the general direction of her husband's direction component or with that of the family's direction component, it can be an explosive applying of a brake or some other retardation element into the elements of the husband or of the family.

Well, it can be vice versa also; that of the husband doing something similar. The effects are same.

It can be felt. The total trauma depends on what the family is engaged in. If it is a family with minor levels of professional actions, then the effect won't be significant. However, if the family is engaged in complicated professional actions, then the effect can be catastrophic.

The total understanding here can be extended to many other relationships other than husband-wife also. Such as friendship, business partnerships, boss-employee and such things. In every one of these things, a very phrasing of what their relationship is, can bring in corresponding coding into the connected virtual software.

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Language and spatial compartments: Negative and positive vibes

Inside the virtual space that lies behind reality, feudal languages do create different layers of compartments. It can be explained thus: a man is not working anywhere and free. He has no feeling of having any boss or regimentation. One fine morning he joins a highly structured and regimented business organisation. He gets assigned a particular position in that organisation. Suddenly he becomes aware of so many layers of persons and positions above him. The same thing he senses below him also.

Now, this is a very simple scenario that I have mentioned for an average native-English speaking reader to understand. However the feeling that a man derives in the feudal language social system is much more powerful than what can be understood in English.

Now from this premises I do want to postulate that there are actually such compartments creatable in the virtual space of codes. It can be sensed. What can create them are powerful

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entities, like a feudal lord, a strong snubbing person and such. Actually, the very presence of certain persons, who carry with them the power to position others into highly hierarchical layers, can create this change in the virtual codes connected to the place and persons. A free person who enters into this arena can really feel the powerful lowering that that is being forced on him. It is not a general feeling that everyone in the place would feel. For, there would be persons who are not so lower-positioned. Only the persons who are at the targets of such lower codes would feel it.

Now, it may be mentioned that even though this is just a powerful feeling, not connected to anything materially tangible, the fact is that it is real. As real as the picture one sees on a computer screen. The picture on the computer screen is only a creation of software codes and cannot really be said to be a material reality.

From here, I need to go further and say that not only powerful persons, but also many other physical entities do have this type of codes that

create special feeling in certain persons. For example, certain building can and do carry such codes that can create certain special feelings in certain persons.

Inside certain specific virtual compartments, there would be codes that design the way persons, events, information and such things should be arranged. This design can even be in direct opposition to the innate codes and values that a person is embedded within. When he or she enters these virtual areas, he can sense the powerful action of the virtual codes on him as he gets powerfully pushed, pulled and manoeuvred to fit into preset slots.

It is not an experience that every man may have in his lifetime. Yet, some persons do get the chance to experience such feelings, as they enter some buildings, go to live in certain houses, position themselves under the command of certain persons, touch some articles etc. Well, there can be real mental trauma or even mental elation. However the real reasons that causes this phenomenon does not

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lie with the parameters of modern psychology and psychiatry.

The fact that the physical arrangements in a space do have positive and negative effects can be very easily observed. A hall is a classroom. In the night hours, it is used as a sleeping area. The chairs and tables are thrown around randomly. In the daylight hours, if the chairs and tables are not arranged in a proper manner, the moment anyone enters the place, an atrophied feel can be felt about the classroom. However, the moment the chairs and tables are arranged in a proper manner befitting a classroom, one can feel the definite change. It is not a mere psychological feeling, but something more connected to the ideal virtual codes connected to a classroom. In fact there is something real in the codes of the room that is connecting to the positions of the various furniture and other items inside that can enter positive as well as negative values by their presence, position, direction as well as shape. Moreover the very shape and design of the room would also

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interact with this coding to give the final result.

Likewise a bedroom with un-spread bed, after everyone has got up, very evidently may be holding a negative aura. A simple tidying up of the bed can change the personality of the bedroom.

The Banyan tree effect

This is an effect that is easy to demonstrate in a feudal language set up. One person is great in the public eyes. He or she is seen to be a do-gooder. This individual is a superior person in society. Has lot of wealth and other amenities. People all around feel that he or she is a great person. Words of higher indicant levels are his or her rightful attribute.

Now what about an individual who is under this person? Well, if this individual is a non-entity, there is not much problem. He or she will be quite happy to be under the superior person. However, if the individual is also a great person in his or her own right, well then, there is a problem. The superior person will not allow another giant to grow up in his own area. For,

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this giant is under the other. The subordinated giant would also have right to higher indicant words. Well, there is a problem now.

It is like the Banyan tree. It is said to be the king of trees in the supernatural sciences. It gives off a lot of oxygen, and can really encompass a lot of land area under its ambit. Outsiders like this tree. But it will not allow another tree to come up inside its area. In fact, no other tree under its domain will even get enough sunlight.

Now the issue with regard to individuals so arranged in a feudal language communication set up is that indicant words do have a sort of hierarchy, line, direction and locations of positivity and negativity. In such an encoding, the superior individual cannot condone another giant within his or her vicinity. It is a natural resultant of the indicant word coding in the virtual software.

However, in languages like English it is a bit difficult. Even though there is hierarchy of individuals in English social and professional functioning, there is a lot scope for superior

persons to exist together, if they are not competing with each other.

A very powerful example of this could be the history of Robert Clive. He became world famous, even while he still remained subordinate to his own captain. His achievement of defeating the local king and the French near Madras; and also his subordination of the mogul divan in the Battle of Plassey; were things that far exceeded anything most of his English superiors could do. Yet, in communication, there was no issue of competition or of reordering or messing up of hierarchy. If the communication was in Malayalam, there would be fast tumbling down of communication lines and direction. For many other persons would also send in word codes that would spoil everything. In no time, Clive would mutiny, or else his captain would have him demolished.

As per actual history, Clive was allowed to be great as well as remain under the military set up in Arcot near Madras. It was a case of a giant

allowing another giant to grow into eminence right inside its own premises.

Now, it may be mentioned that this Banyan tree effect can be clearly traced to the route codes in the words, and their reflections in the virtual codes.

Language and emotions

Human emotions are intrinsically connected to the virtual codes and the 3-virtual space. The theme of human emotions and its connections to the virtual codes and to language codes is a very huge one. Only a basic part of it can be discussed here.

As I have mentioned, the layers, structures, hierarchies, movements, changes, pulls, pushes and such things that are being enacted in the 3-D virtual space do create corresponding emotional swings in a human being. Words that link to a person, or those which impact on a person can create powerful, cyclonic and stormy movements on a person's position and stance inside the virtual space. Each movement

can change his or her location in relation to others in the virtual space. There are spontaneous corresponding changes in the direction component and also to the power component connecting him or her to others.

He or she may feel a drain or accumulation of energy and potential on each of these swings. Since not only the human body but also the human mind is a creation and working of software codes, emotions are also simply a work of software codes.

When talking about these powerful forces, I need to repeat one small thing, just for the remembrance of the reader. Look at the Malayalam words for *You*: *Nee, Ningal, Thangal, Sar*. Each of these words creates different levels of powerful pulls, pushes, contortions and swings on the person on whom it impacts. The power of each word also depends on the relative location of the person who says it, and the person on whom it impacts. At the same time, the relative location of others in the virtual space also has much bearing on

the power component it imparts.

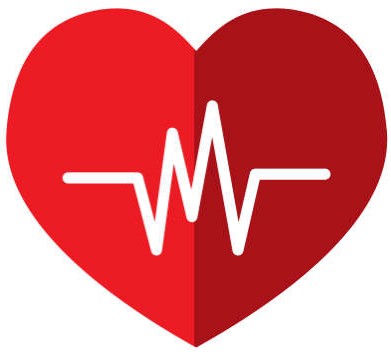
Here I need again to go to the premises of strings of hierarchies. See this scenario: there is a husband and wife. There are no problems between them. What the wife does is in accordance with the wishes of the husband. She goes for work. In the morning, he sees her getting into a crowded three-wheeler vehicle along with many other men folk. He feels no great distress, on seeing his wife sitting with other men, for what she is doing is in accordance with what there is mutual agreement between them.

One day they have a fight, and she joins another firm without his knowledge and concurrence. Now she is in another hierarchy string, wherein he is an outsider. The company vehicle comes with a lot of other personnel including women. The very sight of her getting into this vehicle and being on friendly terms with the others in the vehicle can send flare-ups in his mind. Modern psychology may conjure up some explanations without getting anywhere

near to the roots of the eruption. Actually, the emotional explosions are connected to changes in the virtual code arena, and to the presence of differing strings of hierarchies. If examined more closely, one can even see the minor words and usages, linking each person to the others, all working to cordon the wife away from the strings of communication with the husband.

The mental trauma can be quite intense. However, if the scenario is enacted out there in the feudal language social area, the words and usages are quite of a different order due to the presence of an array of layers in the word groups. The shift and cordoning can be quite powerful and seemingly of impenetrable capacities. Here again an average native-English speaker would not understand the power in the scenario.

The husband may literally see the working of external command codes on her, in each and every word, usage, reaction, mental flare up, emotional outbursts, spontaneous speech, chance remarks and much else. Beyond all this



is the factor of persons in competing hierarchical strings viewing his wife and her body curves. For even visual observations do have powerful links to codes, and links. The husband has no control over these as he stands in another hierarchical string, and he is an outsider to the other string. All of these things are innately connected to billions of software codes into which a different string of codes have entered.

The swaying power

As mentioned earlier, when persons get attached as in married life, intimacy, partnership etc. there can come about an encoding of each other in both person's codes. Now, when each of these persons moves around, to a limited extent he or she is carrying the other person's codes also. This can be detected by other brain software of other persons who moves with him or her. Their words, visual signals, non-verbal signals, other sensory inputs etc. can enter codes into this. The effect can depend on with whom she or he is moving. For example, if a

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wife is moving with persons who are inimical to her husband, who are of lower or higher indicant status compared to her husband etc., the husband could get a wobbling feeling akin to getting swayed from equilibrium. For words and other inputs can be of a negative nature. At the same time, if she is moving with persons who concede the dignity of her husband, it can have a stabilising effect on him.

In many ways, emotional attachments between persons can be connected to the mutual encodings in a person's life software. Emotional distress to a limited extent can be connected to the discrepancy mentioned above.

The issues become quite complicated and of horrendous nature, if the negativity is experienced in a feudal language set up. For, the emotional swings are more due to the gorges in the indicant word set up. When close associates including one's spouse moves into wrong areas of the virtual code arena, the effected person may literally sway and wobble on his or her feet.

Despoiling and ennobling

Words can be used to despoil and to ennoble anything. See this scenario: a man sees another person as an ill-wisher. The very mention of that man, remembrance of him, and the sight of anything connected to him are distressing to him.

He starts an enterprise. He sees to it that nothing of that man's is anywhere in his new enterprise's premises. He grows a creeper plant that is to grow all over his office's terrace. One day his gardener simply mentions that he had taken the cow-dung (used as fertiliser) from the other man's cowshed. It can be a very powerful despoiling of the creeper plant. Every time the creeper plant is seen or mentioned, the other man's name, features, antipathy and much else will be activated in the man's mind. It can build in powerful emotions in him.

Now is it just a matter of a simple mental error? Well, he can or cannot be talked or counselled out of it. Yet, what is the inner code situation? Well, each time the creeper is mentioned or

seen, powerful codes are being created that link to the other man. It can bring into the mental premises the antipathies and connected distresses. These codes can create disturbances into the working of other codes that are working for the betterment of his business.

As to ironing out the distresses using counselling, what is being achieved is creating software codes that can cordon off the negative codes, erase them or else disable them.

Now, to go further, what is being stressed is that erroneous words can be inserted into perfectly working software codes, and thus make them go haywire. Now, words connected to the creeper are not simply standalone words. Instead they are powerful Trojan agents, which are encoded to act as agents of sabotage. In fact, they are words having huge and powerful codes hidden behind them.

As to each word having other huge codes hidden behind them, it is easy to understand. Just see the letter '*a*' on a computer screen.

This single letter is just that external manifestation of huge set of machine language codes. In fact, the binary code version of the letter *a* is: 1100001.

To just see what is really inside simple words, try out this bug that is there is MS Word application in your software: Type the following on MS word and enter: =rand (200,99)

Now coming back to the despoiling, again it needs to be mentioned that the amount of significance that one gives to the despoiling event, word or mention could also be important. For, this can add up to the numerical values in the codes. The fact of taking up a word or information as important could create corresponding changes in the codes.

Now what about ennobling? Well, words and information can ennoble an event, a person, a place and such. There is a person who is of nondescript personality. He is treated with no special attention. Suddenly someone comes in the scene and mentions that this person could be the missing son of the famous police officer.

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He is known to have walked out of his household due to some disagreement with his family. The mere mention of this fact in a feudal language situation could rapidly bring in changes to the values, that can shift the indicant words. He could very well be thrown to a higher level, where events, persons and information have *Brahminical* features.

Persuasive powers of indicant levels

In feudal languages, the level at which one mingles very much defines one's perspective. That is, in most people. A few do manage to keep out of its wrappings, but then they would seem quite odd.

When one moves with persons who are on the higher indicant levels in the society, naturally many other persons and institutions are seen as subordinate. At the same time, when one moves with persons who are on the lower indicant levels of the social perspective, an angle of vision from where so many other persons and institutions seem on the mighty heights, perches upon him or her. In the

indicant word levels, these persons and institutions are of powerful features and beyond the limits of one critical assessment. A halo would be seen on them.

Such feelings as of loyalty, fidelity, attachment, craving to join as a disciple or follower etc. can easily be encoded into such persons. For, when they move around with lower indicant level persons, lower indicant codes can diffuse into their own codes.

To explain this in more clear words: a person of higher levels becomes intimate with a lower indicant level person. Slowly the words and usages that the lower guy uses for other persons around him would come to be used by this person also. For example, persons who he could have called by name would change into *chettan, checchi, Adheham, Avar*, and other higher indicant words. When he thus uses such words, he is effectively positioning himself in the lower indicant levels in the virtual code arena. From these depths, the others seem to be on the celestial heights. Distance lends

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enchantment!

Language and honesty

There is a lot of connection between the general sense of honesty, honour, valour, chivalry and such things in a people and the quality of their language. In social systems wherein feudal languages are used, honesty and treachery are entwined with the requirements of the language codes. The arrangement of the indicant words grouping has a definite connection with them.

For instance, if someone makes a query that is connected to a business promotion, getting a house, a good job, a good connection for his children and many similar things, the answer will not be from a direct logical calculation. Instead, the answering man's mind would spontaneously go into the various unconnected things like: if this man comes to live here, in this fabulous locality, what will be the change that would come to his indicant level, how it will affect my family's and my indicant level, who all will connect to him, what will be the change in their indicant level, how will that affect me and

such. The answer to the query will depend on the answers he mentally formed to all these internal queries.

However, these internal monitoring will be quite fast and spontaneous. For there are very fast routes by which these queries are processed, which has been used innumerable times, as one learns to exist in a feudal language social system.

In most cases, the answers would carry a definite about of sly cunning and even treachery. In fact, people may go out of the way to install bits of information in others and about others, so as to make their answers seem correct. For, every new change in another person’s attributes in regard to residence, links, profession, connections, friends and much else, can make drastic changes in this person’s indicant word links and routes, and also in the power components. He or she will also get relocated in the virtual space arena, as others shift from their locations. In fact, nations like India are filled with social systems which are

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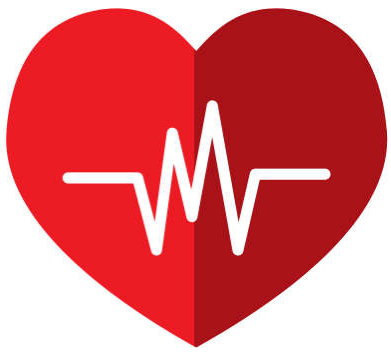
quite treacherous, sly and cunning. All of them exist under a veneer of benign affability, friendliness and seeming compassion.

However there could be another route wherein honesty and truth can be extracted voluntarily. That is in the route of hierarchy. If a person is respected and the subordinate person belongs to the string that runs down with the respected person on top, the subordinate person has an involuntary compulsion to speak the truth. However, if the subordinate is not a willing participant in this string, not only truth and honesty, but even respect could face bruise.

Mental state and its connection to language codes, virtual space and to reality software

It is possible that most of the so-called conditions termed as psychiatric problems are just a case of the individual not being able to or not disposed to convey or communicate what is in his mind with others, including the so-called medical professionals in the field of mental studies. Current day mental sciences could simply be wandering around the dark, unable to



grasp what it is that they have to find. For, it does not think of the possibility and probability that there could more to what runs the human mind as well as human body, other than mere electro-chemical reactions. By not knowing and also not being ready to acknowledge the possibility that something akin to what can be called a software is at work, the medical professionals are just like a computer hardware mechanic who tries to repair the malfunctioning of some software in a computer by opening and studying its hardware components.

With bare knowledge, abundance of self-righteousness and shallow claims to knowledge and criminal self assertiveness, the mental science professionals have dared to use chemicals, knife and even electric currents into the human brain. Most of them do not have even a rudimentary understanding of what is a feudal language, and what its actions are on the human brain, and what might be the reactions it can flare-up. Such persons do lay claims to knowledge and insight on the human brain.

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Thoughts are the results of powerful software creations. They can be affected, inflicted, preyed upon, disabled, activated, made to go haywire and externally controlled by other software inputs. These inputs can be in the form of verbal words, usages, information, sights, voices and even codes that access the human brain software from afar, or nearby.

If a human brain detects voices, or visual forms that other persons cannot detect, does it mean that what has been detected are simply delusions, hallucinations and non-existent? Well, the fact is that if it has been detected, there are software codes that give it form and other attributes. It is all a matter of what one knows. If one does not know about these things, then it is false experience, hallucinations and non-existent!

Well, look at this experience of mine. At around the year 1999, I was standing near the Cornish in Sharjah at around 10 pm. The place was slightly dark, and the area where I stood was empty of people. I was literally alone. At that

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time a young Arab boy was seen to alight from a motorbike. He stood facing the water, and looking upwards. I saw him talking as if he was speaking intimately to someone, and gesturing animatedly about something. He was talking in a loud voice, and answering to some queries. He was also asking questions, and such other things.

In an ordinary circumstance, it would have been quite a disconcerting scene. For here, near me was a young man talking to someone, who I could not see or detect. It was most clearly a case that could be diagnosed as of a person having schizophrenia. If this had been seen happening in most places in India at that time, the young man would have been caught and bundled off as a psychiatric patient.

However, I did not have to think like that. For, even though at that time I had never seen a mobile phone with earphones and mikes, I could sense that I was for the first time seeing a superior technology that I had heard about, but not seen before.

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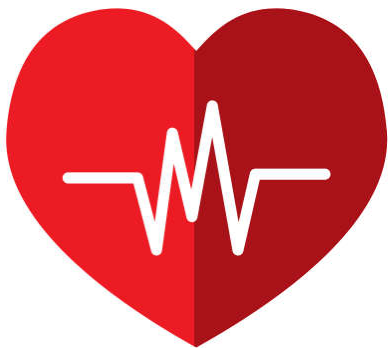
Well, in the case of modern psychiatry, this is what is mostly happening. The so-called doctors do not have any knowledge of the world of software and are not able to visualise a world, which could be run by software. They have faith in material science, but then the software world is beyond the world of material science. It has rules and laws that are at variance with the laws and rules seen in the material world.

Though not much people know it, Sir Isaac Newton was actually an occultist. He is reputed to have done much of his writings on this subject. I have not yet read any of his writings. When he first postulated about a force (gravity) that moves through empty space and can pull other objects, it was greeted with much ridicule by his fellow scientist community. The charge was that he was trying to bring in occult themes into the world of science. (May be it could be because of fear of more similar ridicule that he delayed the publishing his mathematical discoveries on Calculus, which again moves beyond the realm of material, tangible world).



Newton could create equations based on his observations, about gravity. Yet, till now science has not been able to touch or see or take a picture of the exact ‘rope’ by which earth and other material objects do pull other objects. Well, the exact force that pulls the objects are really within the domain of the software world. If one is able to manipulate the insides of the software, instead of pull, one can make it push. Or else, one can even have it disabled at any specific point. Levitation would be possible. Moving through the spaces at lightning speed could be achieved by just having control of the software.

Well, does anyone know where this software is? The answer might be that the super software that runs everything could be in the hands of the creator this material world. Yet, one need not get to have this software to be able to do other things inside this material world. For example, one can make digital books using certain software. The applications that can do this include such software as Adobe Acrobat. Using

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Acrobat, one can make digital books with a lot of functions. For Acrobat is a powerful machine. All one needs to have is the knowledge to use it.

Yet, even if one knows to create digital books using Acrobat, one does not have any idea about the superior software codes that was used to create Adobe Acrobat. This knowledge is not actually required to use the Acrobat software application.

Now in similar manner, there could be certain software applications by which one can see through the virtual space or its attributes, and sense and see things. In fact, I have seen persons with such powers, wherein they look into certain objects and very accurately tell me things which are true. I will speak about them later. What I could sense was that they were looking through some medium, maybe some software like application, wherein the affects of words, sentences and such things are visible. It may be said in passing that a lot of human experiences are shaped by words, and speech.

A single word, or sentence spoken at a particular point in time, can send a man's life into a different direction. In fact, all our life movements are shaped by words spoken at odd intervals. In my own life, looking back, I can discern that all my life directions and even minor movements have been affected by words spoken by me or others at some point in time.

So an application through which we can see the words and speech as codes, lines, links, pull and pushes and movements could perfectly visualise the way men and women move around in the 3-D virtual space as well as through the material world. Here I need to input the idea that other inputs such as visual inputs, like that of seeing a scene, a person, an accident and others, can get converted into codes akin to verbal codes. They also would have the same effect as that of a word or speech.

Time as a component in the virtual software

Here it might be appropriate to input the idea

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that time is also a forceful component in the world of codes, and can even be the fourth dimension. So that, the virtual space is actually a 4 dimensional one. For, the time at which a word is spoken also does affect the manner in which it brings in its affect. A word spoken at a particular moment would give a specific affect different from the same word spoken a few moments later. For, the first one may change the way an event works, while the second one would come after the event takes place and would not be able to affect the event.

Yet moving from the premises of the imaginary virtual arena to that of the virtual software, it may be mentioned that time is essentially a particular form of software code. May be this code can set time triggers, timings and also the phenomena of the passage of time.

There is more to be mentioned about the *Time factor*, and how it relates to future events, and connects past, present and future.

Back to mental conditions

I started off with the idea of speaking about

mental conditions, but seem to have strayed off-course. Well, let me try to come back to what I started upon.

I am not an authority on mental conditions. However, the brief readings that I have done on that subject, including the page on Wikipedia on Schizophrenia has given me misgivings about the quality of knowledge that the mental science professionals do have. And also about their own mental acumen to deal with and diagnose mental conditions.

There were mentions about hallucinations, delusions, claims that thoughts are getting radiated to others, paranoiac fear of others, seclusion, proneness to violence, poverty caused by social reclusion, inability to look at another person in the eye, higher mental abilities, calibre and talents; all of which were seen as confirmative signs of schizophrenia.

Well, in all these issues, there is the issue of what is the experience of the person who is being diagnosed. I am not intending to write a discourse on mental sciences, so I cannot go

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into a lengthy discussion on mental sciences. However, the above mentioned confirmatory signs can all be actually connected to reality as seen in the 3-D or 4-D virtual space arena.

A starting point may the feeling of a person that he or she is different from the others around him or her. Well, this feeling can really be connected to the fact that in the 3-D virtual arena, this person is actually at a different location, potential or elevation.

A trigger for most violence is the provocation that comes through words. In feudal languages, this is easy to see and study, even though no one has really taken this up for intense study. A simple change of the word *You*, from *Ningal* or *Sar* to *Nee* can really provoke homicidal manic in most persons. What could act as a limiting or controlling factor in this outburst would be the lack of physical means or stamina, or fear of the local feudal language police, or an acute intelligence in understanding the repercussions if one were to react violently.

This is not a very difficult thing to study and

observe. For example, if one ordinary man, for example, a taxi driver were to go the capital of Kerala, Trivandrum, and address a police officer, or a Motor Vehicle Department officer, or some other medium level or senior officials of other government departments, with a mere *Ningal* (this is a polite form of *You*, but devoid of obsequious respect), one may discern the government official reacting with most of the signs connected to schizophrenia. The government officers' physical features may show signs of trembling, his voice may shake, a general messing up of thought process may take place, he or she may go cold or hot, his face might show signs of acute mental provocation, he or she may not be able to look straight at the ordinary man's eyes, or he or she may glare with acute hostility.

Well, all this would be caused by a simple change of the word for *You*. Well, what has happened is that the government official has literally been pulled down from an elevation (in the 3-D virtual arena) that they (the government

officials) had secured for themselves. The force of the pull, and the terror it evokes can be connected to who has done the misdemeanour, what his or her social and professional level is, who all were present to see and watch the catastrophic pull-down.

It may be borne in mind that if the officer concerned is from the uniformed services, the ordinary man would most probably get his bones disfigured. If it is a non-uniformed service official who has been pulled down, the ordinary man's official papers would most probably end up in a mess. Moreover he may find himself in some legal quagmire, concocted up by the officials concerned.

Now about the so-called phenomena of *paranoia*. Social paranoia is a regular feature of feudal language social systems. However it is not usually observable because people successfully find social groups and routes wherein they do not have to face the fear. For instance, if a person of any specific social position like a rich person, a business owner, a

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teacher, a government official and such was to move with persons who do not acknowledge his or her social position, it can bring it tragic content to the communication routes. They may very well use indicant words of address and referring that are well below what the person is used to and has claims to.

Usually such situations do not happen. For the teacher moves among persons who acknowledge him or her as a ‘respected’ teacher. The business owner moves among his employees, who through their obsequious behaviour inform others about his or her elevated social position.

The government official, through his or her powers to distress the common man, forces him or her to show obsequious respect.

However, if they were to be placed in a position wherein there is no one to communicate the vital piece of information that they are from the higher social classes, then they would be forced to face ‘non-respectable’ behaviour. This may not mean that others do insult them or show

them disrespect, but simply that they do not extend obsequious attitudes. However, it can be a powerful pull-down, which can cause grave heartburns in them. Naturally, they would try to avoid all contact with persons who do not acknowledge their powerful elevation. In other words, they would show all symptoms of social paranoia.

In feudal language social systems, people do fear to mingle with persons who do not extend the kind of quality communication that they desire. For example, in Malabar area of Kerala, where Malayalam is spoken, ordinary kind of social communication is of a terrible kind at the lower level. That is, to anyone that a person does not discern any higher social standard, the usual word used is '*Nee'*, and the words for He and She, *Avan (oan)* and *Aval (oal)*; both of which are really of the crude kind and terribly distressing. However persons used to this social positioning may not find it distressing, as they are used to such positioning. But then, if suddenly a family from afar, say South Kerala, or a family from a higher social level, suddenly

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goes down in social levels, and comes to live in a new place in Malabar, there could be tragic results. For the local society would immediately go in for a standard process of evaluating them, and assign them a particular position in the indicant level word usage. In a sort of pouncing manner.

A person, who is used to higher words from the lower social groups, if he or she were to face such words as *Nee* and *Oan* and *Oal*, would go into a terrible social fright. In other words, he or she would literally tremble at the prospect of having to face anyone from the local society.

Modern psychiatry may immediately categorise them with a terminology that they find in their textbooks, that is with the word ‘paranoiac’.

However, here again if one were able to visualise the 3-D virtual space, one would be very well able to see the terrible gorge into which a single word from a lower social group can pull a person into, and his terrible fright of the fall.

The phenomena of paranoia in other cases also

can be analysed from this premises.

Now let us think about the issue of certain persons showing mental distress and discomfort in certain areas, in certain houses, in the presence of certain persons etc.

As I have mentioned earlier, certain persons feel a different level of mental comfort in certain specific houses. It can also be related to the presence or absence of certain persons in that particular building.

Take this experience: A person of certain social elevation, when he or she goes inside a particular house or building, suddenly feels as if he is being deprived of his or her social capacities. In ordinary circumstances, he or she is a person of very calm disposition, quite polite and a user of absolute civilised words. However, inside this household or building, he or she is seen to be the exact opposite of all these dispositions. He or she is seen to be unduly irritated, quite quarrelsome, a user of abusive words and on the whole a quite cranky person. Externally the bystanders may not see

any particular item or issue that could be the cause of all this cantankerous behaviour. At times, he or she may even be seen to be prone to violence.

Well, I am not sure what an average psychiatrist would understand from this input. Moreover, if a psychiatrist were to be consulted on this issue, it would be the householders, or the persons who were witness to this outburst who would be giving the inputs to the psychiatrist. Here again there is the issue of defining a person. The persons who see greatness or good in a person is disposed to give a benign input, while persons who do not discern any such features in a person would be inclined to give the negative inputs. Both are quite powerful and defining. Yet, both occupy only a partial part of the truth.

Persons showing cantankerous behaviour in the presence of certain other persons, or when they are in certain places, are actually victims of powerful dislodging in their position in the 3-D virtual space. What could have taken place can

be like this: there is another powerful person who has the power to dislodge him or her. This person would be in a vantage position, and by using powerful lower level indicant words has the power to place the other person in any location below so many other persons. It is an easy thing to do in feudal languages. Just use a lower level indicant word to this person, and assign a higher level indicant word to another person who is actually much below this person. The moment the lower person is given a higher indicant word value, he literally comes above him. This powerful dislodging is a very traumatic issue.

Now, let me go into an inner issue here. The powerful person is like a sun, in this particular household. He or she has a mental arrangement for each and every person, inside the household. This mental frame is actually deeply encoded in the virtual space. The moment the other person enters the household, a lot of powerful strings envelope him or her, and position him or her in a preset position in the virtual space. Now, it may be noted that it is

not the handiwork of that powerful person alone that does this job. All the others in the household willingly or unknowingly take part in bringing this person to that level.

In many feudal language joint-family households, this is a regular working mechanism. Someone who is on the lower rungs of the virtual position may later get a higher level professional job elsewhere, where he or she may be a big person. However, when that person comes back into the household arena, there are other persons, of lower intellectual acumen and social standing, positioned powerfully in higher levels. This is especially true of women folk in the household. They may not have much higher social positions in the outside world, but inside, they are quite powerful and of draconian powers. The person who has come back would suddenly feel himself or herself being flung out of certain level of mental comfort to locations wherein they can be manipulated, mauled, irritated, manhandled, twisted, contorted and even manoeuvred.

How they react to this depends on many other features. Some persons, even though they do come to occupy a lower position, may still be able to uphold some particular numerical value in certain code areas, due to their celebrated professional status. This can give the chance to others to extend some level of cosiness to them. But then, if someone, especially the powerful person here is hell-bent on depriving the person of his or her positive attributes, this person can very well display all the cantankerous behaviours that have been described above. This is especially true, if this person is of more refinement. If he or she is of lower refinement, it is possible that there would not be much shift in his or her outside behaviour from his or her inside reactions. So, there wouldn’t be much of a split or dual personality feature.

This experience can be put in very specific word components thus: a person who gets addressed in higher indicant words of *Sar* or *Ningal* and referred to as *Avar*, when he comes to his household area, gets addressed as *Nee* and

referred to as *Avan*. In itself this may not be much of a problem. However, the persons inside his household are either not aware of his higher indicant value personality or are not willing to acknowledge their knowledge of it. Here inside the lower indicant value words themselves, his value is at the lowest level. It may be noted that even inside any indicant word level, there are peak values and lower values. This also changes the power/potential component and also the elevation and other directions of other persons connected to him.

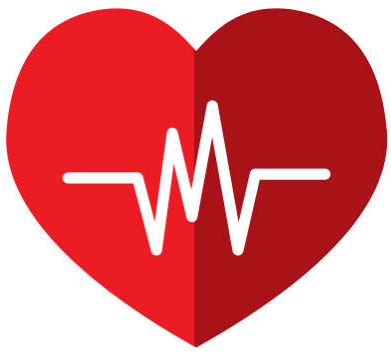
When he gets addressed as *Nee* by an un-appreciating crowd, that naturally assigns him the lowest numerical value to the *Nee* and *Avan*, he is in a very low level. Others literally toss him verbally. It is quite a traumatic situation, wherein he gets taunted, and physically touched. His private zone is literally pierced. Very low dignity is assigned to him. What he is told to do, and how it is told, are from an abysmal level of refinement. {Actually this level of interaction is not really conceivable

in English, for such words and behaviour patterns are not there in English and difficult to create. Yet, all these phenomena are there in English also, even though at a higher level of experience. For, there is no phenomenon of indicant words in English}.

This same person who is a sort of revered or dignified personality elsewhere is literally treated like an insignificant piece of dirt. In feudal languages, the experience can be that of this man literally becoming another man. He is made to react to impulses and signals that come from a totally different direction, which carry different potential and energy component. In fact his whole personality is dismantled, distorted and in many ways his thought processes are disoriented.

It is easy to provoke mental disturbances in this person, or at least make him display features that can be diagnosed as mental imbalance.

Now let us talk about the phenomena called Panic Attack. It is considered as a kind of anxiety neurosis by modern psychiatry. It can



display acute physical signs also, such as a catching feeling in the head, feeling of extreme coldness, hotness, trembling and such. It is true that in many cases, it may be able to very easily relate the mental symptoms to some cataclysmic happening in that person's life. However, there may also be an immensity of situations wherein one may not be able to connect the phenomena to any visible calamitous incident in life. What may cause the physical symptoms may simply be a moving of location in the 3-D virtual space. Such as getting connected to persons from quite unfathomable depths in the virtual space. Such as a senior Indian police officer's wife getting acquainted and becoming an intimate friend of an Indian female police constable, ignoring her husband's words of caution. The wife is actually positioning herself and by proxy, her husband also at the quite vulnerable areas of the indicant word codes, and also at locations in the virtual code areas, where the husband's potential and capacities are drained off by the negative valued position. The husband would feel it, and

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could then come to feel the incapacitating reactions in himself, in the physical form.

It has been mentioned that claims of thought radiation is a sign of Schizophrenia. Isn't it a bit of a silly claim? Like saying that a claim that a computer can communicate with other computers via Internet is a sign of Schizophrenia. If human brain runs on a software, and reality is also intimately connected to software, then thought radiations and telepathy are just a simple extension of this supreme reality.

Virtual codes and repulsion

Actually every person, profession, vicinity, location, place, nation etc. do carry innate virtual code values, which differ in accordance to various inputs. These values are the creations of many qualities that are evaluated by human beings based on various scales. When persons, professions, vicinities, locations, places, nations etc. of higher virtual values, gets swarmed by persons from lower virtual values, or get connected irresponsibly with lower value

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persons, professions, vicinities, locations, places, nations etc. there can be a powerful tumbling down of values in the virtual codes. A sort of draining of values can happen in the case of the higher groups, and a sort of elevation of values in the lower group.

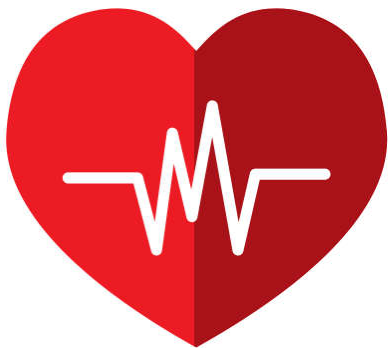
This is one of the causes that create the obnoxious repulsiveness felt for lower castes, lower jobs, lower quality locations and lower quality nations. To a limited extent, the so-called racial system called apartheid is also connected to this. Also racial feelings between blacks and whites also has a definite link to this.

The problem is real, and panic attacks can happen if lower quality entities enter into the domains of higher quality systems. Here the issue is not really the negative attitude of the higher quality systems, which try to shoo off the lower quality systems. The real problem lies with the lower quality systems, which promotes their own negativity and lower quality, and at the same time, try to creep into the cosiness of the higher quality systems. It can really be an issue

of atrophying higher refined systems.

In the case of the Indian feudal languages, the higher-ups live in a cosy, secure, comfortable section of the feudal language indicant words. The lower persons live on the underside of the indicant word section. Yet both of them are in a negative area as far as one can compare them with language systems like English, wherein this type of positive-negative connotations are not there in the common usages of the language. The very connecting to the feudal language systems can bring in negativity and corrosion to English system. For, they also get connected by a weird system of wiring and strings that can pull apart the soft English arrangement of persons and other things. This is because the links that emanate from the feudal social systems emanate from far extremes of positivity and negativity.

In many ways, even the connection through the BPO call centres located in feudal language nations can cause unease in persons who are native English speakers. Yet, since no one



knows about virtual spaces, and inner software, the general explanation for the unease and panic attacks that might be caused in them may be explained away as due to racial feelings, racial superiority, racial bigotry etc. Yet, that would not be the truth. For, these feelings are not really connected to racial issues, skin colour and such things.

The real issue here is that both the lower persons in the feudal language systems as well as the higher persons in the feudal language systems carry an innate negativity in them. Yet, both of them do have some very powerful potential energy in them. For example, a higher person in the feudal language system is very powerful, and does carry a sort of divinity in him. He is a sort of holy cow, who cannot be criticised. His presence can make others stand up and show obeisance. What he indicates as his desire/s is taken as holy commands.

Such type of persons cannot be created by English spoken *by ordinary person about other ordinary persons*. (This is stressed, because

one should not confuse the issue with the nobility and monarchy of Britain, which does not exactly exist in the non-feudal content of English). The presence of such persons, who carry such holy features, among English native-speakers can bring in real trauma and imbalance in the English systems.

Splitting the non-feudal language nation

If such persons are allowed to display their innate capacities, many native-English speakers would feel the creepiness of being pushed down, a feeling which is exactly foreign to English and also a very weird experience.

At the same time, if the lower persons in the feudal languages are allowed free run in the English systems, they can very well powerfully split the soft English social system into various creepy layers. Moreover, since they carry acute negative energy, a lot of native-English speakers could feel a sort of being despoiled by their presence, words, looks, smiles, smirks and such, all of which do have powerful content in the virtual world of software.

Moreover, it is a quite observable phenomenon that persons kept in the lower levels of the feudal language social systems remain mute and humble when the system or persons suppressing them are powerful. However, the moment the system becomes soft or their superiors become soft, they immediately gather strength to rise up above their superiors. For them, it is only a matter of changing the words they use about their superiors. The whole arrangement tumbles down. It is like a creeper plant seeking the easier route to the sun. Since English systems are infinitely soft, the moment these persons get a chance to anchor in an English system, they would find the route up quite easy. It is a natural phenomena and quite understandable, and possibly sympathise-able. However, there should be solid understanding in the minds of both the English social system as well as the newcomers as to what is the essential difference between English social systems and feudal language systems. Moreover the entrants should be ready to see that their own negativity does not afflict the soft

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English social systems.

Moreover both these levels of persons from the feudal language world are incessantly connected to their own feudal language world. In every word, sentence, description and exposition, they would be joining with their feudal language world counterparts to bring in atrophy to the soft social arrangement that English has created. It is actually a grave matter, but currently the effects cannot be measured or detected by any physical machinery in a matter of moments. However, long term effects can be seen. Yet, it may require a deep understanding of the virtual code world to understand what is happening.

May be the sudden bouts of rebellion that gripped the Arab nations can have some link to the fact that a huge section of the people working there are from feudal language nations. They can really create a feeling of distance between the ruling class and the ordinary citizens. By their words, glances, posture and such.

Defining madness

I am sure that I have digressed from my main point here, that is of the connection between the virtual code world and mental problems. Well, let me try to get back.

I have been told that the way to define a man as mad or crazy is when he or she is totally out of step with the others. That is, the way he behaves, talks and such other things are different from that of the others. May be there are other definitions of being mad. However for the present purpose let us pursue this definition.

There are frequencies and wavelengths associated with community living. For example, a person living in a particular nation is forced to attune himself with the national standard time. That is, at 9 O’ clock everyone heads for work, at 5 they all come back home. Children head for school at preset time in accordance to this.

This particular national setting can string itself to all the activities of an individual, such as wake up time, bathing, breakfast time, time spent with spouse, with children, TV watching time, the

timing of the buses, the trains and every other similar things.

Now suppose the national standard timing is altered by 30 minutes. All this stands altered accordingly. Any man who joins this nation as a citizen naturally gets attuned to this timing. If he stubbornly takes a stand and does not allow this altered timing to affect his activities, then there is something wrong with him as far as the national frequency is concerned. Yet, it is simply a matter of perspective and that of the frame of reference i.e. the national standard time.

Seen from a detached perspective, there is nothing wrong with him.

Now the same is the case with all human associations, be it profession, marital life, family attachments, social mixing, intellectual leanings and much else. A person who refuses to fit in can be deemed mad or crazy if he is vulnerable and weak, and a troublemaker if he is too strong and powerful to be similarly defined.

In feudal language family life, there are codes in the virtual software that defines the strings,

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attachments, hierarchies and such. A person who refuses to synchronise with the rhyme of these connections shall be a disturbance and in more acute cases, a crazy guy, who might even be forcefully taken to the mental hospital. What disturbs the others is that fact that in the powerful web of family members, at his location the web is strung violently out of tune. In many cases, such persons can be seen to be prone to violence.

Here again modern psychiatry may have gone irresponsible. For, propensity towards violence need to be studied through the provocations that leads to violence. Here again, there may be the powerful provocation that can be achieved through words, information, sly remarks etc. all of whom can powerfully shift a person's natural levels in the virtual arena to awful locations. I do not know how much modern psychiatry is conscious about this fact.

The very touching of a person of refinement, sophistication, culture, learning, social elevation etc. by a hospital peon in a feudal language

nation can pull him or her into the shitty areas of the virtual spatial code area. If the peon were to use the lower indicant word to and about him, it would be equivalent to pasting him with shit. He would react violently. This is a very human natural reaction, when one feels the prospect of falling into obnoxious matter. However no feudal-language-nation hospital peon would admit that he belong to the obnoxious levels, even though that is where he is placed by his superiors, by means of lower level indicant words, and also by association with similar level persons of low intellectual standards.

Here I need to interject and stress the point that in feudal language nations, people who populate low levels in a professional hierarchy not only are kept at the abhorrent levels by means of lower indicant words, but also are persons who have very mean levels of intellectual standards; with most of them almost totally ignorant in English.

The same would not be the case in an English speaking nation. In feudal language nations,

people do react quite violently. In the case of the mentally distressed, the violence can be more, they being the butt of violently provocative actions and words.

A draconian difference

Here I would like to relate one small incident. Many years ago, I think in the year 1981 or ’82, I was standing in the Trivandrum Medical College. My sister was a senior house surgeon there. However, I was standing in the queue where the common patients are made to stand. In a talk with a doctor, I used the word ‘*Ningal*’ (polite form of You, but devoid of feudal obsequious respect). I could see the violent reaction cropping up in the doctor’s mood. In those times itself in South Kerala, the word ‘Sar’ was the only word acceptable to any officer of the state government, as an equivalent for ‘You’. He immediately tried to snub me, while I held my own. In no time, he changed his word of addressing me from *Ningal* to *Thaan* (a lower form of You). In a way, I was defenceless, for if I had addressed him back with *Thaan*, he would

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have probably called the hospital security and had me arrested for abusive behaviour. This type of mental attack is not possible in English, even though it is a very powerful social and professional method of crushing other fellowmen. Herein lies one of the most significant differences between English and feudal languages. Just a change of word level and the other man is held prisoner to some obnoxious level, from where he cannot fight back other than by being abusive.

If the doctor had not been able snub me with a lower grade word of addressing, he in a fit of despair would have exhibited many signs of *schizophrenia*. However, he got respite through the settings that allowed him to use such a word to me. If there was no such recourse, he would literally have gone into mental aggravation and possibly violence; especially if I too had retorted in a lower level indicant word level.

If this be the case of mental aggravation, how can the medical professional associate violence with mental problem, other than provocation,

which arrives in forms that they can’t sense.

From here, one need to look at the ways provocations can arrive, other than what is perceivable. If it be true that a wrong indicant level word can provoke, what about the same word done at a distance which is physically afar? It is here that more inquiry has to be directed. For, words and information made at far distances can have their own affect inside the virtual code arena, wherein there are no real physical distances, other than numerical values that assign physical distances.

Language and physical looks

Do the whites have better looks than those of other skin colours? Well, it is possible that if nations with such languages as English had not been connected to the European continent at close physical proximity, the very feeling that whites are superior may have not come up. Beyond that, the very understanding that the English whites are superior is not always a correct one. For example, when the English whites first came to the Madras area (in present

Tamilnadu state of India), they were seen as quite weak, effeminate, soft, powerless personalities. For their system of behaviour that took pride in politeness, consideration to others, usage of words such as *May I, Can I, Please, Thank you, Excuse me, Good Morning, I beg your pardon* and the rights denied by English language to demand the right to use intrusive questions on others socially, all tended to give a feeling that they were uselessly feminine in personality. For the local vernacular was Tamil, which was quite an aggressive language, that had a very crude side to persons who were seen as lower, and quite obsequious and respectful to those perceived as superior. In such a social context, the white English were seen as week and inferior, while the dark coloured Tamils were seen as superior. This was a social reality for a long time, and the English did face a lot of problems due to this lack of respect for them. It was to culminate in the attack on their fort at Arcot, by a joint force of the local king and the French. In fact, it is possible that the French, whose language did

have contents of feudal hierarchy, were seen superior to the English whites.

However, in the long run, it was proved that the English whites were superior to the French whites and to the local vernacular social systems. The power in the English whites was not really connected to their white colour, but to the easy communication software that they had, the English language. It was to create a very easy to function, communication system as well as a virtual code environment which could lend power to the individuals through an easy collective form of wisdom.

Language does design physical features. I am not sure to what extent the quality of the language has influenced the colour of the different language speaking persons. Even though the same feudal language speaking people, for example, Tamilians are generally dark, there are a quite a few Tamilians who are quite fair in complexion. Moreover, the dark skinned persons, especially the Blacks from Negro descent have not become white due to

speaking English. Yet, is there a possibility that over years and over generations, the dark skinned Negros living in English social systems would show a slightly lighter complexion compared to those living in African social systems?

Well, it may take a lot of observation to study that. Yet, it is my understanding that language quality does affect the looks of a person. One of my major understandings is that feudal languages can bring in both contortion as well as enhancement in looks. For this, there is need to understand the power in words. Look at these words in Malayalam for *You*: *Nee, Ningal, Sar*. Each of them conveys a formidable power or removal of power on to the person who is thus addressed. The same person who gets to be addressed by the different words by the different group of persons, would experience different mental and physical sensations. For example, a man of refinement is coming to a place. He is addressed as *Nee* by the servant of the household. It has a very visible negative effect on that man. It is a feeling, but not just a

feeling, for it is real, and can physically be seen. It can design his facial expressions, his mental feelings of elation and desperation, his physical wellbeing. A clear traumatic expression can be seen on his features. Well, it may be understood that the one word *Nee*, also defines so many other words connected to it. So that *He* becomes *Avan*, and there is a general understanding that his private zone is more or less erased to its bare minimum.

If a man is thus made to experience this suppressive climate for a prolonged period of time, and as a social setup, over time, a general expression of inferiority can be discerned in him. However, in his case, his experience did not commence from his very birth.

Take the case of a person born thus into an inferior social arena in a feudal language setup. The negative force that settles on him from his childhood more or less contorts his very physical looks, the bone structure, the eyes, the nose, the chin, the bent on the neck and all his postures. A look of subordination can set on

him. That is, if he is willing to concede to the powers of this force. However, if he is mentally inclined, due to certain other software codes in his virtual arena, to fight with this contortion, he may at best arrive at a look of insubordination. It is in most cases a futile battle against the forces embedded in feudal languages, for the words more or less encase the person with the active collaboration of others in the social system. These others may include his own parents, his brothers and sisters, his kinfolk, his neighbours, his friends, his wife, his in-laws and everyone else in the social system. In the absence of a contradictory software like English, he has not much option other than to concede to the contortion or else end up on the noose, as a rebel and social nuisance.

Now it may be remembered that indicant words do have force encoded in them. Also, bear in mind that I have contended that not only the human brain, but also reality is a creation of something akin to software. It then extends to the fact that even human body is a creation of software. So the force exerted by indicant words

do have affect on the human body. Words that pull from contorting angles do contort the human facial expressions, and bone structure. This is not a difficult thing to observe. Just make a comparative observation of children who have grown up in perfect English ambience, with those who have grown up in an ambience that is a mix of English and India vernacular, and also with those who have grown up in total Indian vernacular ambience. In the last item, another comparative observation can be made between children who have been brought up in subordinate social settings, with those who have grown up in an elevated social upbringing. A very visible softening of features can be observed in the case of children brought up in perfect English. This effect goes down as one goes down to the mixed ambience, and least in the case of vernacular.

However in the case of the last, there can be seen a different kind of softness in children who have been brought up on the elevated ambiences of the vernacular.

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The children brought up in the tougher, lower areas of the vernacular could exhibit a demeanour that is different.

Since there are other factors also at work, the observation may not be quite precise as one should expect. Yet, the fact that language does affect the looks would be amply clear.

What may be reminded here is that the various indicant words for *You, He, She, His, Her, Hers, Him, Yours* and such do connect persons located at different locations in the virtual arena, differently. Even if these locations do change constantly, the spontaneous location of each entity at the moment when the words are used will define the angle of pull or push, and its force and direction component.

Persons who get to live in a perfect English ambience also do have this issue, and its effects can be there. Yet, it is a very, very small effect when compared to what happens in a feudal language atmosphere. When the angles stand in a static state for a long time, the effects on a new born child as he grows up can be a

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real contortion of features, if the angles are quite contorting. And it can also be refining if the angles are to that tune.

The switches in the language

I have observed certain switches inside feudal languages. In planar languages also there could be similar switches. However, let me speak of one such switch in the feudal languages, that would not be there in a non-feudal language.

This switch is connected to the issue of respect and suppressing. Suppose there is a servant maid in a house, who everyone addresses as *Nee* (*inhi*) and *edi*; and refers to as *Aval* (*oal*). When she is thus kept in position, she is quite respectful to those who do the suppressing. In fact, she would most probably address them all as *Sar, Ningal, Chettan* (elder brother), *Chechhi* (elder sister) and such similar words. Moreover, they would also be referred to as *Sar, Adheham, Avar, Chettan, Annan, Chechhi* and such other higher indicant words.

However, persons who are not in a similar position to address her with such forceful

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snubbing words would suffer. For she would force the might of such snubbing words on them. For example, in households where the younger children are not allowed to use such snubbing words on her, due to her age, would suffer her verbal suppressing.

In households, wherein the young children are allowed to snub her with the forceful words would not be thus worsted.

Now there comes to this household a person of some refinement; say a person who is mentally living in an English world. He or she doesn't like to use such snubbing words on the housemaid. Now what happens to this person? He may actually not get appreciated for being refined and more polite to her. For in Malayalam feudal concept, the higher-ups are not expected to show politeness to subordinates and lower persons. The servant maid would immediately get the understanding that this person is devoid of personal strength, mental prowess and social leadership. The refined person would only stand to lose in the household as well as in the social

arena, as the servant maid goes around using lower level words about him or her. She may use the words *Ayaal, Avan, Aval* and the person's solitary name (devoid of respectful suffixes) when referring to him or her.

Now what is seen here? Lend respect, politeness and dignity to a person placed on the lower scale of a feudal indicant word group, and what you receive in return is disrespect, disregard, disloyalty, disobedience and lack of appreciation.

On the other hand, treat that person with snubbing, disrespect, suppressive words, and what you get return is respect, regard, loyalty, obedience, appreciation, leadership, social appreciation and also grand appreciations for whatever crumbs you give to that person.

It is a like a switch. Press the snubbing switches, and out comes the respect as an output. Press the politeness switch, and out comes disrespect as an output. It is in a way like a s*eesaw* also. When one side goes down, the other side goes up. I would call this the

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Gandhian effect.

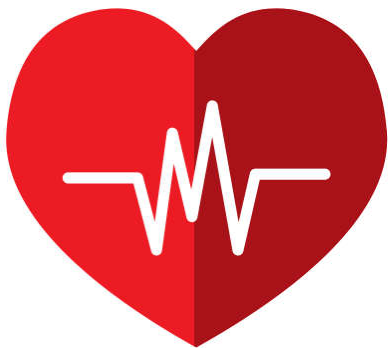
Human body diseases

I have contended that human body is the creation of something akin to software. This creation is connected to the creation of the universe also. In other words, even the stones in the world are actually physical form of the codes in this software.

However, there is a difference between inanimate non-living things and living beings. Living beings have another software that can be called the ‘life software’ running inside them.

It then follows that the human body is having life, and thus maintained by this life software. From this premises it is not far to propose that many of the human disease are connected to the errors or discrepancies or patches that have entered into this life software.

There is also another area this type of disease condition can occur. For example, a hand is cut. It is actually a change in the software that has created the body. This arena we will call for the



sake of convenience, the hardware part. As of now, it is quite difficult to seek to investigate or improve upon or correct the problems at this area, for it is necessarily close to the software that may have created the physical objects.

However, the area of life software is not so deep. It is a software that maintains the various organs in working order. May be even the pulse rate of the heart may be a numerical value in this life software.

Now if this be so, it is possible to create a medical system that relies on working upon the life software. It need not be concerned about the physical organs inside the body, just as a software programmer rarely bothers himself about the hardware part of the computer as he seeks to correct software errors.

When my thoughts went around this route, I did foresee the possibility that if there is no such medical system currently available, it may be possible to make one. As I did a lot of enquiry in this direction, I did come upon a medical system which was accurately aiming at the errors in the

life software. It was quite amazing for me. Moreover the efficacy of this medical system was of resounding levels. Yet, the persons who practised this medical art had no idea as to the fact that they were dealing with the life software. In fact, many of them had no clear idea as to what it was that they were doing. For one thing, very few doctors were well versed in the concept of software and its possibilities.

Language and discipline

From all the above writings that I have done, I think that there is not much need to reemphasise the point that feudal languages do enforce a sort of string of hierarchies. However, actually in non-feudal language atmosphere also, there can be strings of hierarchies. But then, they would not be so markedly powerful. To a great extent, in the case of non-feudal languages, the hierarchies would be in a dispersed state, and not confined to defining strings and focuses.

But then in feudal languages, the strings are quite marked and powerful. Every word, usage,

sentence made in the feudal language would have strong significance in terms of the component of direction. Words protrude direction components that are quite in alignment to the direction of the string. However, there can be words, usages, sentences and such things that protrude direction components that are at variance to the general direction of the string. Whenever anyone in the string speaks such words, usages and sentences, they are actually getting out of the rhyme and frequency of the string. At that point a break does happen and one may be able to visualise a leak in the power flow in the string.

In the case of non-feudal languages also, this is there. However, these things are more detectable in their stark form in feudal languages, for they come in an array of indicant word levels.

One major observation or visualisation can be made about this. Think about the police machinery in a Malayalam speaking nation. There is a very specific word group that points

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downwards down the hierarchy and another word group that point in the opposite direction, upwards. For example, the downward direction can be *Nee* or *Ningal* for you. Usually the upward direction word for you is *Sar*. For He the upward direction word can be *Sar* or *Adheham* or *Avar*. For the downward direction, the word can be *Avan* or *Ayaal*. {In the case of She, the downward direction word shall be *Aval*, and the upward direction can be *Sar, Avar* etc.}

The smooth flow of communication is maintained by this powerful lining up of words, which more or less forces each individual to confining spaces, both upwards as well as downwards. Even though, one may say that there can be a powerful string of discipline holding everyone down, the reality is more complicated. This is due to the fact that there would be a multiplicity of command centres in existence, because of many senior persons. Also, parallel to these strings of command, other strings of hierarchy would also be in existence. Such as that connected to age, financial acumen, proximity to power centres,

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caste and such. Since persons of different levels in all these things would be there at all levels, they do complicate the routes of power or command flow, as different hierarchical strings interpose into each other, and with the main official string of hierarchy.

These parallel strings can bring in disarray in the official string of hierarchy. Beyond all this is the sly attitude of interposing words of disrespect with that of respect, in the physical absence of the ‘respected’ person.

However the official version can be the most powerful string, even though at times, the other strings can bring in a slight amount of dismay. The overall cumulative effect of these strings would be the tinting of the outside community (the common man) with the same codes of hierarchy. Most the common persons more or less are placed at a position much below that of the lowest of the police officials. Since the average Indian policeman is from a very uninformed, crude, lowly mental state of behaviour, the average Indian is forcefully

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placed below them. It more or less ruins the mental stature of the ordinary Indian. However, most Indians are innately trained to be comfy with this pathetic intellectual stature.

Now comes a theme for contemplation: Suppose by some force of terror or intimidation, the police personnel are made to reverse their communication direction. *What happens*?

Well, what is proposed is this: the lower policeman is made to address his superiors with a *Nee*, and refer to them as *Avan* or *Aval*. What would happen then? The whole string literarily burst outs into fumes at each contact terminal! Everything goes into disarray. Well, thinking from a worldly view, it is not a great discovery, but seen from the world of codes, it is a very powerful reversal of energy that the string cannot withstand. It bursts.

Well, one can ask: Is the same not possible in a language like English also. Yes, it is possible. However, the words used at the level of ordinary communication has only one level, that of one You, one He, one She, one His, one

Her/s, one their/s and such. The complications that are possible in a feudal language are not contemplate-able in English. Logic, reasoning, compulsions and much else are very clear and lucid, and not with non-tangible inner strings that is always there in feudal languages.

Carrying a social imagery

Persons who speak and think in any specific language do involuntarily carry a picture of human relationships that is in sync with the designs encoded in that language. For example, when one says the word *Amma* in Malayalam, it does convey a specific design code. The word *Amma* means mother. However the word when mentioned in Malayalam does not simply mean *mother* as understood in English. In Malayalam, when one says that she is the *amma* of another person, immediately the message of a human relationship picture gets transferred to the listening person/s. The other person is seen as a subordinate with the links of *Nee* protruding from the mother, and the reference link (lower He) also emanating from her towards him. He is

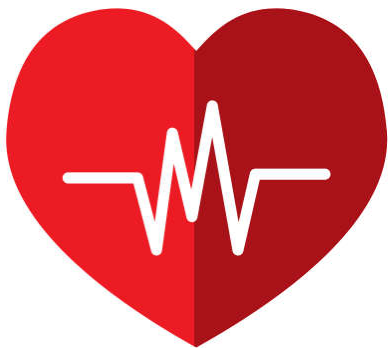
powerfully positioned in that gripping position, from where his ambit of manoeuvring is severely restricted.

From the other man, the visual imagery depicts links like *Amma*, *Avar* (Higher She) and such exuding from him towards her. He is positioned in a lower location. She, in an elevation.

The others who have heard the relationship description can immediately get to know the power that this relationship can give to the *amma* over the other man.

It is not a relationship that one can imagine in English, where the links are more or less same height *You*, and *he*/*she* both ways.

Now what I want to convey as an extension of this idea is that in feudal languages, persons may bear different visual imagery of the human relationship positioning. For example, in one office, there may be a manager of say age 35. His subordinate may have an age of 47. Inside this office the manager has no problem of managing his subordinate. However, one fine morning another man of 45 years, starts staying



in the office. He is of the visual imagery where the 47 year old man is senior as per his mental calculation connected to age. In this visual imagery, the manager is younger and thus junior. Now whenever this third man enters into a scene where the manager is with his subordinate, there can be a sharp dismantling of the relative positions of persons. Especially, if the third person is not within a lower position in the verbal codes. In other words, the very presence of the third person can bring in a jolting feel to the other two persons. The subordinate may display a tendency to be over smart, or insubordinate.

Well what has happened could be explained as some sort of mental feelings. However, what has happened is real tumbling in the virtual code locations.

Adding power values to words

Words like *Nee* (lower you), *Avan* (lower he), *Aval* (lower she) etc. are lower level words that are used to subordinate a person among a group of persons. They also do have other

connotations, like that of intimacy, endearment etc. However we are now not discussing about this second said features.

Being lower level words, they are quite powerful in their effect. But then, right inside them, or let us say, within them, there can be a wide variation in the numerical value of their negative effect. This value can depend on a number of items. We can now discuss here, how the factor of hierarchical strings can affect this numerical value.

One man comes to another person's house, with whom he has no personal acquaintance. He addresses him with a rude *Nee*. Now what is the power in this *Nee*? The other person can get annoyed, irritated, distracted, provoked, and seemingly subordinated. Or else, he can get subordinated, and made obsequious.

In the first case, the other person can react in a manner as to correct the other man's verbal behaviour; or he can go in for a verbal attack back. In each of these different reactions, what happens are of different social significance.

But then in the other situation, wherein he goes in for a willing subordination, the situation is totally different.

Now what creates all these differences? Well, it could depend on the power that is encoded in the *Nee* that was delivered. What lends this power?

Well, look at this scenario: the person who has come to the house is an Indian police constable. The Indian constable is a lowly official in the police department. Most of them of very negligible intellectual attainments, and mostly of very low English knowledge. They are kept at the servant class subordinate levels by their officers by the use of lower indicant words, and by forcing them to use higher indicant words to and about their officers.

Yet, they are quite powerful when they accost the ordinary persons of India. For, they are part of a string of hierarchy, wherein their Nee, is actually the lowering of the person to a shit level much below that of the constable. The person who is thus addressed by a *Nee* by an Indian

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constable is more or less held in a vice-like grip by this word, and its associated words like *Avan*, *Aval* etc.

There is a loaded power in this *Nee*, as it comes to hammer the ordinary individual.

If the ordinary individual tries to equalise the situation by using a *Nee* back towards the police constable, it is like a weak army attacking a powerful fortification. He will be battered down. Actually, in real life, the ordinary individual will not be mentally able to put up such an attack back.

Now, suppose the individual who has come to the house is an ordinary individual. His *Nee* has no power encoded inside it, that pours into it from the routes of the powerful hierarchy. It is a *Nee* devoid of any power.

What I wanted to convey here was that even though there are indicant words of different levels, in actual reality, the power that is encoded in them does depend on the routes of hierarchy through which they are delivered.

An indicant words that stands in a solitary

position with no powerful string attached cannot be much forceful. Yet, it can by its very poor strength be also a powerful disintegrating entity. There is where the whole concept of indicant words can be quite complicated, and much, much beyond the ordinary understanding of a native English speaker.

I can give a hint. A socially feeble man is addressing the householder with a *Nee*. It is a feeble *Nee*. Yet, it is an action of *stinking-dirtification*. For, he is literally trying to pull down the householder to abominable levels. What is the defence against this? Well, the householder can address him back with a *Nee*. However, this only makes him equal to the other man. The best defence against this would be to act as if he has not seen or mentally detected the other man. In fact, in India, people do practise this act of '*not detecting*' certain others in the society.

Encoding non-verbal signals

Now, at this point I need to enlarge this idea to encompass non-verbal signals. Imagine persons who are in a powerful string of

hierarchy in a feudal language social system. One among them is a non-willing participant. However, due to the force of circumstance, or by deliberate treachery, he is occupying a position in the string. He does not say or utter any word, usage or sentence that is out of step with the direction of the string.

However he does use non-verbal signals like glaring at his superior, wrinkling his forehead and eyebrows, casting offensive gestures, sitting with a impertinent pose, not doing what is expected of him, doing what he should not do, looking at his superior as if he is looking at a subordinate and such things. Well, in feudal languages, all of the above mentioned things are clearly connected to lower indicant words. However, in English, even though, it is possible do all the things mentioned, there is no connection to any lower indicant word or code groups. However, the negative gestures, poses, and intentions are really connected to some negative codes that purposefully spoil some well aligned system and string of command. Here it may be mentioned in passing that many

minor gesture of impertinence used in feudal languages would go unnoticed in English.

Now, what am I trying to tell here? Well, it is that even non-verbal things can be encoded into codes in the virtual software. It is here, the real basis of such things that are commonly called *evil eye* and such things can be deciphered.

When a person from a perceived lower position views another person, say a youngster from a higher indicant level, with an expression of viewing a minor person, it is really equivalent to addressing the youngster with a *Nee*, and referring to him or her with a *Avan* or *Aval* (all of very low indicant level). All the negative connotations associated with these lower level wordings can be forced on the youngster by a mere looking by the lower person. For, the lower person certainly gets a lot of negative powers, when the settings are that of a feudal language.

This lower person’s very touch can be different from that of a higher person’s. To a limited extent, it depends on how the person views the

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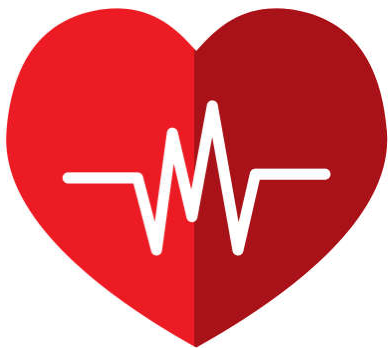
higher person. However, if it displays any level of superiority or acquaintanceship of an equal level, it can send in negative codes into the personal attributes of the superior person.

Actually the very existence of untouchables is connected to feudal languages. In a language setting like that of English, untouchables cannot be created. However, untouchables can be created by other languages and or associated codes. These can be slightly felt by others in an English settings also. To some extent, the phenomena known as racial antipathy can be explained through this understanding. However, the concept of racial antipathy and repulsion, especially by English native speakers towards persons from feudal language setting, cannot be fully explained by this brief interpretation. But then, the repulsion is more or less fully due to the fearsome unsettling, feudal language settings can impose of perfect English social settings.

Decoding emotional expressions

Every human emotional expression can be



encoded into verbal codes. For example, the warmth conveyed by a smile can be directly decoded into lines like: *I like you, I love you, I am happy with you, My regards to you, I support you, I am shifting my loyalty to you, My loyalty remains intact, My support for your endeavours* and so many other similar things, including that of a simple *Hi*. The receiver of these codes does get the appropriate mental elevation, exuberance, liveliness, high spirits etc. At many times, it is these minor bits of energising codes that makes the difference between success and defeat for a person, who is balancing between the tilting swings of success and defeat.

However, it should be understood that when one person or side is thus conveyed such energy, it may result in a depletion of energy in another side. For example, when a wife sends such energising codes to a person who is a competitor of her husband, then actually she is empowering a side which stands in opposition to that of her husband. This empowering can be at the expense of her husband's vital

energies.

Actually there need not be any conscious emotional conveying of energy. If a wife or a confident, or a known follower of one person is seen directly or in a photo in a position of proximity, it can create powerful shift in the virtual world. Actually, there is only the reality of a lot of persons seeing this scene that has made the powerful shifts of position and location; and change of values in codes. Yet, in actuality there may not really be any such shifting of loyalty. Still the image is powerful and can create powerful changes. Here what is seen is the power of eyes. It can create codes, which are powerful and can add and minus numerical values in codes.

It may be understood that every change in the energy in the virtual code world makes powerful shifts of location and potential in a person's code and position in the virtual code world.

Yet, it must again be stressed that the power of these codes are quite high in feudal language world, as compared to that in the English world.

In the feudal language world, the shifts are huge, powerful and of explosive power. It is quite different from that in the English world. Yet, it is there, in a minor manner.

Items that brings in energy

There are codes for energy. May be there are no specific codes of lack of energy, other than the mere absence of the codes of energy.

Now, what are the things that can bring in vitality? I speak from my observations.

One is the presence of followers and disciples. Another is the higher indicant words. Good dress, good address, socially acknowledged higher class friends (especially in feudal language settings), arrival in a higher class vehicles and such. Apart from all this, such non-verbal inputs such as the smile of a beautiful woman, seeing beautiful things and scenery; beautiful women, energising songs, lovely music and such. Also, mention of higher level connection.

Apart from all this, invitations from certain social areas. This can also include an invitation for sex

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by woman, a chance to commit adultery on another person's wife and such. Such thing however create some sort of flare-up codes. However, a successful performance of sex, can really create powerful codes of energy. A failure in this regard can bring in a leak of vitality.

Well, it may be understood that negative things can also lend energising vitality. There might be other long term repercussions on receiving negative inputs, but then at the moment, it does create energy codes in the software.

What lies behind ordinary words

There are ordinary words. What is the code that is connected to them in the virtual space? Well, words are the creation of software codes in the virtual arena. To that extend, any specific word may have that a specific code encrypted in it. However, as that specific word gets used by persons, that word comes to carry other codes attached to it, and a direction component also comes into play.

It is like this: A man is on an enterprise. If he succeeds, he gets out of the compromising

situation in a particular setting, that encases him. However, if he fails in his endeavour, he is stuck in the terrible situation from which he wants to escape. In many ways, this is what a business success and failure means.

Now, when the endeavour is being commenced, everyone, including his subordinates, disciples, wife and children are working along with him. Their all words and actions are focused on the enterprise succeeding. However, suddenly one of them, may be his main subordinate, disciple or wife, says a word that is connected to something that is for the setting up of a thing in the area from where they are trying to escape. It may be a simple word, like a door, a TV, a washing machine, a pathway or some such thing.

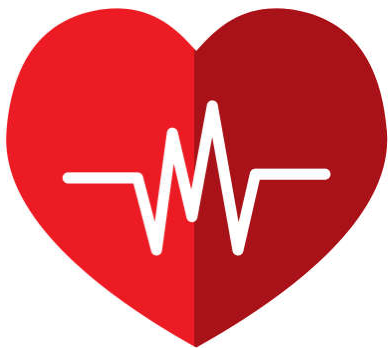
It suggestive of the possibility that the enterprise would fail, and when they are back to square one, they would be in need of this thing.

Well, that word mentioned at the very critical moment of starting of the enterprise, is a very negative and backward directed word. It is

focused on failure of the enterprise. Now, what happens is a deeply upsetting thing. Everyone is poised for the winning, and one main person among them is proposing a negative direction in the enterprise. It can create a jerk-like feel in the concerned persons' mind. In terms of loyalty, optimism, actions towards goal-reaching, discipline, support and such things, it is a totally negative word. In the virtual codes, it can stand out as a negative sticking-out word, with a powerful reverse direction component.

However, this single word in itself need not spell disaster for the enterprise. However, it shall have its negative effect, at least temporarily. The success of the endeavour may not depend on such solitary issues, but then if the person who has done this misdemeanour is in a significant location in the virtual arena, he or she can stand as a powerful negative entity.

Now what can make a confidante go out of sync? Well, the easiest and possibly the most powerful thing that can do this might be simple words or messages that reach him or her, from



sources which are not part of the string in which he/she are connected to his or her leader/husband/wife/partner etc. If such sources are not in sync or are having antipathy towards his or her string, then each minor word or information shall contain loaded codes that are timed to disrupt meticulously planned operations.

Personal links are powerful, and they remain as routes in the virtual world of codes, through which powerful strings are attached, flung at or connected to persons, events, institutions, command structures etc.

A routing word

Recently it was mentioned during the marriage of Kate with Prince William of Great Britain that she was not to use the word ‘obey’ in her vow of commitment to Prince William. I do not wish to debate here about the idea of women being equal to men or of wife being an equal partner to her husband, even though there is much to be said about those themes.

The word ‘obey’ is not a single word, as seen

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from a materialistic view. It is actually only a visible part of a huge software program that is connected to marital relationship. There are a whole lot of codes in the virtual software that connects the husband to the wife and vice versa. The word ‘obey’ is one such code that that gives a final sharpening of the focus of the wife on to the husband.

This code is quite different from and literally the opposite of the word ‘disobey’. The deleting of the word ‘obey’ from the vow does not naturally mean that there is sense of the code ‘disobey’. However, the word ‘obey’ does bring in sharpness to the whole entity called family, in that it is like an arrow that has to move forward through the tough material of future life events. The absence of the word ‘obey’ simply brings in looseness to the unit, and at times there can be bluntness to the arrow that is the family unit. In that, the wife may start exhibiting a different perspective of what needs to be done. This then can give rise to an arrow that has parts in it, that moves in either parallel direction or away from the main route of the arrow.

In such a scenario, the arrow can lose it momentum. It may still move forward if its natural momentum is quite high.

What I tried to show here was the vector component that is attached to such powerful words.

Before moving from this theme, I would like to say that in every kind of human relationship, the word ‘obey’ is of compelling power. For example, in military, in an office, in a business place and such. However, the exact power and meaning of this word depends on the language. What it proposes in English is quite different from what it means in feudal languages. In English, the word ‘obey’ in its legitimate form and in its most powerful stance means only obeying only permissible instructions. In feudal languages, this word may mean much more than can be visualised in English.

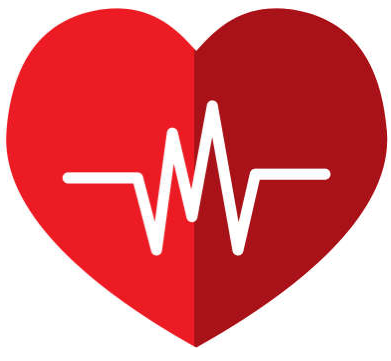
Decoding ritualistic actions

Now we come to the premises of power in ritualistic actions. Many ritualistic actions may seem quite silly and farfetched. However the

reality is not so simple.

It depends on the language. For example, in feudal Malayalam, such simple actions as not getting up when a senior enters the room, sitting with legs crossed over each other, stepping over the legs of a senior person to move forward etc. are actions that propose powerful messages of disrespect.

Now disrespect in itself is not a solitary issue. It is a code in feudal languages, with specific standard meanings and power. It is powerfully connected to social power, command strength, speed of action from others, promptitude and much else. In other words, a disrespected person loses his command, his power of propelling others to action, social action and such. So that if the disrespect is allowed to be asserted, it soon diffuses into others, who were respecting. They all would more or less spontaneously start placing the disrespected person at a lower pane, from where his total personality is less effective. In other words, he is less effective and thus less efficient.



I have seen this phenomena extending to the domain of inanimate objects. For example, I have seen Malayalam-speaking carpenters getting angry if anyone steps over their tools like the chisel. That is, they treat their tools and gadgets with respect. It is an action that may not find an equal in English. For in English, such level of respect is not given to anyone or anything. For, the language does not have codes for disrespect in it. However, in Malayalam, there are powerful codes of disrespect. If one fails to display respect, it naturally goes into the ambit of disrespect.

Now, what does the respecting of a tool or gadget mean?

To examine this issue, one needs to see what happens when one lends respect. In English, such a code is not there, and nothing much happens. However, in a feudal language, when one respects or disrespects, there are specific codes for each. The object gets encoded with the codes of respect or disrespect, as per the specific case. This encoding is there and it is a

reality.

In a Malayalam social setting, doing an action of respect does encode the chisel with a powerful, divine aura. If an action of disrespect is lent, then a code that is negative and powerful enough to erase the finer aspects of that chisel is encoded into it. It really has an effect. Even though I am not in a position to currently quantify the exact levels of inefficiency, inaccuracy and such other discrepancies encrypted into the chisel, in the world of virtual codes, a specific level of negativity, lowering of quality and quantum of errors have entered into the codes. It may or may not have significant effect on the total personality and quality of the chisel. And what it makes.

I can debate on this by talking about another ordinary every day event. Persons who eat using their bare hands do usually wash their hands, more or less perfunctorily. Scientifically speaking, in most cases, it has no meaning in terms of effectiveness in removing microbes and other dirt from the hand. For the washing is

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superficial and not done with earnest diligence. Yet, it has an effect. There is the reality that the hands have been washed, as against the knowledge that the hands have not been washed. This very superficial action and information has an effect. I am not sure of what significance; yet, it has a significance, in terms of the feeling of wellbeing in the person. And also in the way others see him or her; especially, if he or she does not do the ritualistic washing of hands before eating. Moreover in the world of virtual codes, the codes of having washed, at least perfunctorily or ritualistically, is created and encoded into the person's attributes.

Every human action does create a corresponding change in the codes. Some have significant effect, depending on the language of the social system. For instance, I have understood that the action of circumambulation has some specific codes in certain feudal languages, that do built up some positive values in the being, entity or inanimate object that is

the focus of the circumambulation.

Similarly, sitting positions, backgrounds, room and wall settings and such things can create certain changes in the virtual codes that can add to or subtract from the values of leadership.

This brings us the concept of Brahminism.

The concept of Brahminism

Brahmanism is a concept that cannot be conceived, imagined or conceptualised in such languages as English.

Brahmanism is a social reality that can be created and maintained by feudal languages. Words and usages built up divine values into the virtual codes of individuals and create an aura of supernatural halo in human beings. In their presence, others feel the warmth of powerful divine aura. When they speak of their minor desires, it transforms into divine wishes for the others. They scramble to perform these wishes, as if they are divine commands.

When these hallowed personages touch something, those objects really come to possess divine halos. Proximity to them, or

being known as their confidantes, associates, friend, workmate and such, add positive values to these associates.

The positive energy that these *Brahminical* individuals possess is a reality, and its effect can be seen materialistically. In the ancient times, the higher caste individuals were encased in a enwrapping of respect and adoration, in words and usages by others. These higher indicant words affect the physical features of the person, right from childhood. One can see its effect in them, and a kingly or superior design is very clearly visible in them.

The opposite effect can be seen in children and persons who are born and bred in the opposite levels of indicant words, and under lower social levels. However there is more to be mentioned about this. I can do it later.

Now in India, the hereditary Brahmin has more or less disappeared from the social scenery. For, other castes have broken out of their suppressed levels. They have overtaken the traditional Brahmin s. In many cases, they have

started using lower level words and usages towards and about the traditional Brahmins.

Yet, the concept of Brahminism continues to survive over here in India. For, now other superior persons have come to occupy the levels of Brahmin ism. They, who have risen to the heights of financial and bureaucratic heights now needs to be addressed in powerful words of respect. Most of the social and mental features of the earlier Brahmin class, are now seen in the new Brahmin class, who may be from even lower castes.

However, in their case, they still may not be able to reach the full levels of the original, ancient Brahmins. For, they in their childhood would still be under the dominance and suppression of their lower caste relatives, family members and also of the low-class teaching class.

Currently in India, the Brahmin class is the government employees. Even the peons of the government service belong to the Brahmin class. For, they cannot be addressed or referred

to as an ordinary individual by the common man. The common man has been subordinated even below to that of a peon of the government service.

The highest levels of the government Brahmin class are that of the IAS (Indian Administrative Service) and IPS (Indian Police Service) officers. They literally are on the top of multitude of levels of government Brahmin class officials. They can only be addressed to or referred to with the top level indicant words that were once reserved for the ancient Brahmins.

The power in the virtual space that surrounds them can literally be felt by lower placed individuals. Physical proximity to them, close association with them and such things are prized. It has real value in social terms. For, one gets filled with a very feel-able energy even if one merely mentions one's association with them. Thinking of them if one is on close relationship with them, mentioning their names, talking to them, their phone calls and such things can literally fill a person with energy.

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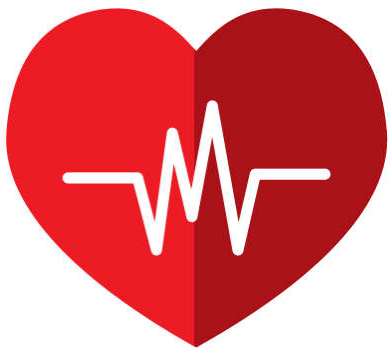
However, all these things are fully feel-able only by Indians, who are Indian citizens. A British man may not sense anything great in them. However to mention that there is nothing great in them to an ordinary Indian would be seen as the heights of idiocy by an average Indian.

Talking about the Brahmin personality, there is this also to be said. An ancient Brahmin child, when it is in the womb itself is encased in a virtual code of being a Brahmin boy. There is the all pervading knowledge that he or she belong to a superior social level.

At the same time, a child from the lower suppressed class, even when it is in its mother's womb, is encased in a setting of being a child of a lower placed person.

Both of these identical, yet opposite, encasing auras do create corresponding changes in the codes associated to the specific child. The bearing, personality, looks, bone features, facial features and such all can get affected by this encasing code. However, it depends on many other things also.



For, in certain communities in India, especially among the Muslims, the effect of the feudal content of the local vernacular is a bit subdued. This is due to a variety of reasons, which needs to be discussed in a separate arena.

What I wanted to mention here is that the very fact that the child is a superior man's child can affect his personality. For example, a lower class woman gets impregnated by a superior class man. The very feeling in the woman that she is bearing a superior man's child can infuse the child with superior facial features. Now, this issue may easily be confused with the issue of chromosomes and genes. The argument would be that the superior man has superior genes, and hence his child would bear the superior genes. However, this is not really the case.

For the 'superior' man is a creation of superior indicant words and usages. It is these codes that really encode the child with the superior features. For, in the world of codes, there is definite links between these two.

The lower class man's lower features are

associated with lower indicant words. If they are not properly affixed to him, lower class features may not be easily identifiable in him.

There is another thing that I would like to discuss here in this context. The Brahmin person's superior personality is connected to the higher indicant words assigned to him. However, his looks are not like that of a British man, who is totally outside the parameters of lower and higher indicant words. In the case of the Brahmin man, he is in the heights of the steep mounts in the vernacular. In the case of the British man, he is in a planar surface, with a lot of associated freedoms, which are not available in the vernacular for both the superior as well as the inferior man.

For one thing, the British man is not infused with a fear of the lower man of his own nativity, and does not really feel both the burden of the heights and depths of a vernacular social system. His facial features and expressions are markedly different. The effect is actually apart from all claims of chromosomes, genes and

even racial components.

The servant class and the masters

In feudal language nations, there is something called the servant class. Actually the concept is not connected to servants per se. The serving class in the society is usually connected to the lower indicant words. The master class is connected to the higher indicant words. It may be mentioned in passing that in current day India, things are a bit complicated. However, this is the basic feature of a feudal language speaking social system.

Now, it may be mentioned as per the modern educational system in India, the children are trained to be the servant class. All the lower indicant words connected to the servant class are connected to them in the schooling system. The teaching class are connected to all the master class higher indicant words.

A special kind of obsequious, sly kind of discipline is encoded into the children in this system. They are mentally programmed to show respect, honour and devotion to persons who

they understand as their master class, who can punish or harm them. To those who they perceive as kind, affable, honourable, well-mannered, polite and such, they are not inclined to extend respect, honour and honesty.

The existence of this servant class mentality can be detected only by comparing them with someone who has not been brought up in this mental state or under such subordination.

As to the physical and mental features of this type of servant class trained individuals, it may be said that the level of negativity that they are made to bear depends on the mental stature of their individual teachers. In the case of low stature, non-English knowing teaching class, the negativity will be more. While in the case of high stature, English knowing teaching class, the negativity will be less. For the higher stature of the teachers can only inflict them with less negativity. While, lower stature teachers can really pull them to the depths of negativity. Beyond that, an English-knowing teacher’s negativity will be less, for the negativity is

connected to his communication in feudal vernacular.

The quality of the slimy snake

Feudal languages garner a strange, yet powerful negativity in lower persons. It has a terrible snake like quality. The phenomenon happens when lower placed aim to belittling superior placed persons using lower indicant words. Usually, the lower placed person has to extend respect or at least use non-disrespectful words toward higher placed persons in a feudal language setting. However, the lower placed persons usually get the understanding that if they do not extend respect or use disrespectful indicant words, the effect can be traumatic, cataclysmic and even downright degrading of the superior person.

Usually this happens when the superior placed person (superior in social rank, financial status, intellectual standards, politeness, soft nature, honest etc.) is not able to display a stance of power. This power is usually the presence of a few persons (at least one), who is willing to

identify him as a superior. The lower placed person would usually be a lower intellectual guy, who would be smarting from his lower attributes.

Such persons when they usually get the upper hand would immediately try to make the best use of any opportunity to make even his negativity. When he or she is successfully able to do this, there is a filling of energy in his codes, which can be of a draconian type.

This effect has been very much seen when lower caste persons were given superior government jobs, by means of reservation for lower castes. The issue was exuberated by the fact that in post-independence India, the importance of English was removed from public service. So that persons who got into the public services were quite low in English standards and it soft politeness. Persons who got into the public service by means of reservations were extremely low quality persons, being devoid of English knowledge.

However, during the British rule, a lot of lower

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caste persons did get into public services. Yet, they were mostly persons who were quite good in English, and many of them were at home in British classical literature.

It may be mentioned here in passing that the slimy snake-like attribute is not just connected to low grade Indian government officials, but also a social reality. Moreover it is intimately connected to some extremely negative software code in the virtual software. For, its entry can really create terrible mental trauma in the affected persons.

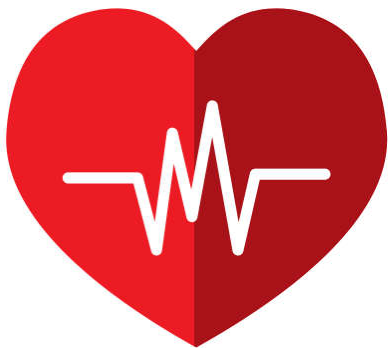
Universal link in the virtual codes

If the virtual codes are a reality, then it naturally follows that all things in this universe can be connected; even if they are not actually physically connected. Then it may follow that the future, the present and the past are indeed connected in the virtual codes. Moreover the factor of time as a trigger for any code or event to precede, succeed or even intervene in some other event can be debated upon.

For debating on this, I should start from a small

premise. I am waiting for my children to bring a cloth to clean my daughter's cycle. We are taking it to the cycle shop. I want a comb to comb my wet hair. Many auto-rickshaws are passing by. I need to find one to take the cycle to the repair shop. Suddenly I find that there is no comb in my pocket. I cry out to my daughter to drop a comb from upstairs, our house. At that very moment a thought pops in my mind that there is a comb in my motorbike. I take it without waiting for my daughter to drop one from our house.

I immediately comb my hair and move to the gate. At that very moment one auto-rickshaw comes. I stop it, and enquire about taking the cycle to the shop. The vehicle comes inside and takes the cycle and it soon moves towards the same direction it had been coming from. The auto's direction has been changed. Beyond that the driver's life incidences are changed. For, he is now going to a different direction, seeing different people, and indeed going to face different eventualities, from what would have been his experience had I not stopped him.



Well, in the virtual code arena what all triggers had set this change in him? The very decision that we took to take the cycle to the repair shop; my waiting for the cloth, my sudden need for a comb and its verbalisation; the thought that popped in my mind that the comb is in my bike and such minor things. Yet, even though seemingly minor, each word that we spoke and even the code version of the remembrance in me of the comb in the bike, all has played remarkable role in affecting the flow of life events in the auto-driver.

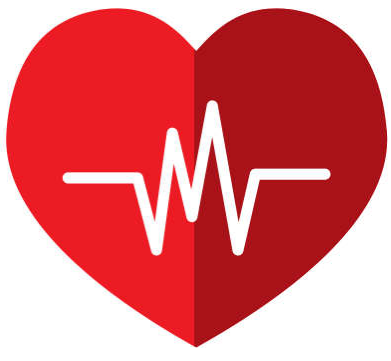
Seen from this perspective, inside the virtual code arena, all things are connected. Even faraway events, its verbalisation, thoughts, visions, images, mentioning and all such things are actually powerful codes that do link events, objects and living beings to so many things which we do not actually feel are physically connected.

What about future and past? Well, they are also related in the virtual code. If there is some software application through which one can see

through the codes along with the parameter of time, one would be able to see the way these things are related.

For example, there are three friends. At a particular moment in time, one of them says something that creates split in their friendship. Well, if one can visualise through some software the codes along with the time factor, one would be able to see the entry of the sentence that creates the split. When the sentence comes in, the three friends part into two groups.

Another example for contemplating on these lines is thus: In a household in India, the father proposes buying chicken. It is okayed by everyone. Now the very mention by the father of buying a chicken has more or less connected the scene with a live chicken in the nearby chicken shop. However at this point in time, one does not know which chicken is specifically going to be killed for this household. Various words and actions work together to ultimately choose the specific chicken that is killed for



them. So over time, a particular chicken is connected to the sentence that proposes buying chicken. If one were able to move through the visualisation in the software, one would be able to see the various sentences and actions that connect that specific chicken to the original sentence. Future is thus seen encoded in the software, immutable and precise.

In these actions, it may be very precisely seen that the factor of time is quite important. For, the entry point of each sentence is quite significant in the way the event does co-relate with other sentences, codes and events. A slight change of the entry time of any sentence, word, code etc. can powerfully change everything.

National character

The national character of a feudal language nation is intimately connected to the inbuilt switches of fears, phobias, paranoia, spilt and multiple personality and of social splitting, that are all encoded into that specific feudal language.

For example, in a nation like India, the

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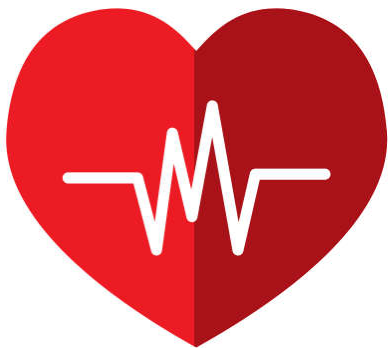
feudalism in the languages has a special feature. The hierarchy or feudalism is not on a single line of precedence or hierarchy. Instead, varying attributes compete. In more plain words, it may be said that such things as age, financial acumen, job position, physical prowess, physical size, caste level, disposition for impoliteness and such things can all be factors that can place a person on the higher levels of the hierarchy. Basically it is enforced by a mean level of irascibility. The idea is to suppress the other individual by basing the hierarchy to suit one's requirement to reach the higher level. It is successful if the other individual concedes to that particular factor of hierarchy. For example, in most places, persons use financial acumen to enforce their superiority in language codes. However, the other individual may immediately try to take recourse by alluding to his superiority in age.

It is a very unsettling kind of equilibrium that is reached, which can tumble down the moment the props of the other factors of superiority goes down. For example, if the superiority has been



enforced based on an individual's financial stamina; and suddenly it is felt that it is a bit shaky. Immediately there is a resonance felt in the language code also. It gives rise to a very dangerous connection between individuals.

A lot of connected social emotions come into play due to this shaky nature of human relationships. For example, no one likes to see the prosperity of another person. He or she may go to many lengths to see if it is possible to neutralise any possible social or financial elevation in others who had been of equal social and financial standing.

Moreover, there is always the issue of not being efficient as a means of acting as a barrier to another person becoming efficient. For example, a deal has been made between two persons. Later it is felt that if one person among them does his or her part of the deal perfectly on time, the other may be able to perform fantastically. Then, a lot of others would come into the picture to dissuade the first person from doing his or her part of the deal correctly. For, if

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the second person is seen to be able to accomplish something great by just getting his or her setting correct, it can upset many persons' indicant value positions.

In India, even though there is a lot of hype on spirituality and compassion, the truth is that no one likes to see another person in a cosy situation. There is real delight in seeing another person in distress. No one likes to see another person rising up in social and financial standards, other than persons who are their own mentors. This evil mood, which is the real cause of the mess in the nation, is directly connected to the feudal languages here.

It is a very big theme, and currently I do not intend to discuss the various components here. A major part of it has already been discussed by me in my old book: **March of the evil empires**; English *versus* the feudal languages. Here I would like to deal with the issue of what would happen to a non-feudal language nation, when the nation is swarmed by persons of feudal language nativity.

Entry of feudal codes into English social systems

There are many things that can happen to this nation, which can be quite dangerous. However at this moment, let me dwell upon one single item.

Nations where a non-feudal language is spoken, may or can have formal feudal social systems, monarchies, and many other institutional items that are all really the hangovers of antiquity. These are essentially not the creations of their non-feudal language. For example, in Britain there is a feudal social set up, with the monarchy coming at the top. However, this feudal set up is not a creation of the English language. It is actually a continuation of the feudal social set up that was there in Europe. However, the English feudal experience was markedly different from the feudal experiences of European nations. For, English language could more or less act as a softener of the feudal codes. And so, it was quite tolerable, as against the feudalism in

certain other European nations, where the people did feel its stings.

Due to the softening stance of English, the monarchy, the nobility and the commoners could exist in a mood of being quite close to each other.

Now it is into this soft arena that people from such powerfully feudal language systems like Asian and African nations are entering. What their language systems and codes can do is to separate the social system into higher ups of divine qualities and the lower persons of stinking personalities. So that as time moves on, the commoners would sense a feel of repulsiveness towards them from the higher ups, including the financially strong classes. A quite new mood of virtual distances would creep into the national conscience and create an entirely new feel in everyone. It is a strange negativity that would be felt spreading everywhere.

A new feel of antipathy of higher ups would spread among the lower groups. It would be an

experience that would be quite un-English in everything about it.

The same kind of feel can enter into many other nations, if such similar people are allowed the free run inside. For example, a quite vulnerable social system would be that of Arabic. Arabic seems to me to be a language with remarkable similarity to English in terms of not having feudal content in many sections of its codes. {I am not sure about this. Moreover, I have a feeling that certain Arabic dialects like that of Egypt could have some negative elements inside them.}

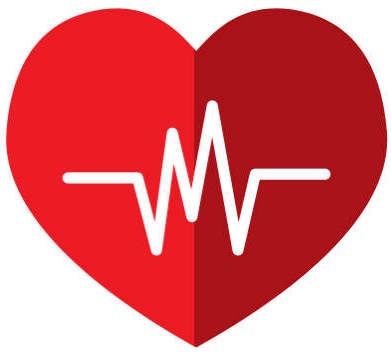
In such societies, if similar feudal language groups are allowed the free run, the society would wince with a terrifying force of being pulled apart vertically. A feeling among the common person that they are seen as repulsive by the higher sections of the society would set in. It can lead to powerful turbulences inside the nation.

Another affect of the intrusion of such feudal language software inside the nation would be

the separation of many jobs into quality, medium quality, medium repulsive and very repulsive quality. This separation would be according to the codes that the feudal languages assign to the various jobs and professions. It can really kill the soft balances that had been quietly created by English language, over centuries of social experiences.

Another very visible feature of the entry of feudal languages would be the gradual, yet powerful rise of the powers of the officialdom, as reflected in their pay, perks, pension and other frills; as well as a growing aura of un-approachability slowly coming to settle upon them. For the feudal languages would push in a wedge into the social communication system, by which the officialdom would move farther away from the common folk, and come to cloak themselves with a Brahminical aura.

There is an immensity of changes to the English social mood that feudal codes can bring about. I had dealt about them many years ago in my earlier book on feudal languages: **March of the**



evil empires; English versus the feudal languages. However, when I first wrote that book many years ago, my own understandings about this phenomenon was quite superficial; even though I did do some cursory debate on the theme of inner codes.

Before concluding this discussion on the effects of feudal languages on English social systems, I may mention the issue of dressing standards. Most of the English dresses are what may be said to be devoid of ‘respect’ as understood in feudal languages. For, they do not come up for the scrutiny and evaluation from the concept of ‘respect’ and ‘disrespect’ as one comes to understand the terms in feudal languages. However, once the feudal languages make an entry into the easygoing English social apparatus, the issue of attire being capable of garnering ‘respect’ or not would crop up, incessantly. It can lead to a dampening of the warmth in the English social scene.

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When differing software social systems impact in the virtual software arena

Well, this is an issue of global ramifications. The question in the material world would be: What would be the effect if a social system like that of non-feudal English were to come to get stuck with a social system that is based on feudal languages; without any protective shields for the former systems. Well, for answering this, one needs to go into the virtual arena and visualise the events. Persons, institutions and even events are arranged around a planar area, more or less near to the plane in English. However, in the feudal language virtual arena, all these things are flung far apart, and also in varying heights in a *canyon-to-sky* like vertical height.

When the two systems collide, the individuals in the English systems can get to feel the tumble and powerful dislocation of themselves and their institutions. Many of them would topple down and tumble down into the depths. Financial institutions would crumble down as their props,

which are their customers fall down. Many conventions would stand rotted.

However for the persons from the feudal language systems, it would be a most satisfying experience. For they would find themselves slowly move towards a common focus as they are pulled towards a planar area. A new found power may enter in them.

However on the whole, an amalgamation without understanding the issues involved can really bring in disaster in the long run. For the English systems, if left unprotected, may tumble down, and in the long run, the feudal virtual software would take over the whole place.

Codes of slavery and liberation

What is slavery? Even though educated persons are indoctrinated to connect this concept with the Black slaves of America of the yesteryears, the actuality is that the so-called Black slaves of US do not really represent slavery; rather they remain as symbols of the entry of codes of liberation inside human beings. It may seem quite a contrary idea.

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Real slavery is a mental attitude. For example in India, the thread of slave and slave-master relationship runs right down to the bottoms from the heights. For example, if one goes to interiors in Kerala, one can find the master addressing his servant class with a *Nee, eda, edi* etc. and referring to them as *Avan, Aval, Avattakkal* etc. The serving class does not view this as insult, demeaning, snubbing etc. They address their master as *chettan, thamburan, sar* etc. Actually what is seen in this relationship is real love and affection between the two. What the master achieves through his words is a sort of enrolment of the others as his disciples and followers. The serving class see their master as their leader and idol. The master sees them as his disciples and followers.

Now if into this relationship, some English codes are allowed to enter, what would happen? Well, the unique placing of the master at the epitome and the serving persons as followers gets dismantled. A sort of lowering of the master and the rising of position of the serving class takes place. There is real

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dismantling of the serene relationships.

Actually there was one communist chief minister in Kerala, who was from a slightly upper caste. He was very liberal in his use of lowering words of addressing and referring of his party's lower cadre. Yet, they did not take is as an affront. Instead, they took it as a sign of deep affection he had for them. The same sort of affection that the feudal lord has for his serfs.

It may be seen that this feeling is the total essence of slavery as a mental feeling. However, since this phenomenon has not been understood, no one sees it as a system of slavery. For, there may not be any visible signs of force and regimentation. Yet, the powerful codes in the language and in the virtual code area, does really bring in a regimentation and mental slavery that has the power of astronomical standards. For, the huge nation of India is enwrapped in this system.

This slavery is actually a regimentation that is connected to discipline and command route, and very compulsive. For example, when a man

marries a woman, her parents, uncles, aunts, elder brothers and sisters, elder cousins and even senior neighbours come into positions of command over the husband. What can limit the power of this command can be the physical distance of the newlywed couple's residence from them, the husband's financial clout, physical prowess, power of words etc.

As for the wife, she remains an intimate component of the command lines that stretch from her parents, and the rest of the others mentioned above. In many cases of marital discord that can soon arise, the real reason may be the non-tangible presence of these command lines that pull and push the wife, even as the husband tries to get her to come into the functioning lines of the newly formed family unit.

The issue can also be that it is the wife who is trying to bring the husband in the functioning lines of the newly formed family unit.

The children in a family are essentially a sort of slaves of the parents in the feudal language. Yet, they also do not feel the burden of slavery,

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for they are mentally trained to feel at ease in its cosy comfort. Just as the serf is mentally at ease in the presence of his master and feudal lord. He feels the cosy protection of his master.

The idea that the children are a sort of slaves of the parents in a feudal language cannot be easily visualised, unless one were able to breed children from the same background in total English. Then one may be able to understand the difference in positioning of the children in relation to their parents. If one is able to do this, a totally different relationship and command lines can be seen. For in the second case, many of the easily administered commands in the feudal language may become powerful draconian commands that can be enforced only with a bit of verbal power and at times physical intimidation. For, the children and their parents more or less exist at more nearer positions when seen vertically. As for the children in the feudal language settings, the children exist much below the position of their parents, when viewed vertically.

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Now coming to the issue of formal slaves, there is this thing to be noted. Slavery is and was prevalent all over the world. For example, in India, in every kingdom, and even under every landlord there were slaves. Yet, they were willing ones, who would not accept that they are slaves. Yet, they would mentally find salvation in doing the biddings of their masters, and their master race. The more snubbing words are used to and about them, the more disciplined and obliging they become. The more respectful and non-demeaning words are used to and about them, the less disciplined and less obliging they become.

For example, the servant is addressed as *Nee*. If the master's liberal-attitude son addresses him as *Ningal*, the servant would not see it as politeness. It would be seen as pure ineptitude of the son, and the servant would stop obliging him and would soon act irascible and impertinent to him. For the word *Nee* is a actually a word of regimentation, and converts a person to an obliging disciple. What the son has done is literally removed the servant from that

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position and made him an equal. From this position, the servant finds it irritable to be treated as a subordinate. He revolts.

In many ways, this is what English also does. It raises the level of all persons who are subordinate, and brings down the levels of all persons who are at the master level. In this setting, the subordinate is quite aware of his equality with his master, and also of his right to dignified behaviour from his master. It is a feeling that is never there in a serving person who is a subordinate in a feudal language setting.

As for the master in the English setting, he or she can be quite aware and also quite uncomfortable of the fact that the slave is also a human being of equal dignity. In such a distressing mental state of the setting, slavery cannot be enforced other than by brute physical means, such as statutory laws, punishments, and in extreme cases, chains.

In other words, what the Negro slaves could be made to do by the force of statutory laws, and

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physical punishments, the subordinated people of India could be made to do just by the captive force inherent in the feudal languages.

Slavery in marriage

In India, there is a newly emerging understanding that the wife is a slave of the husband, who needs to be saved from his thraldom by means of statutory laws.

Actually this feeling as risen due to the actions of nitwits who want to fiddle with the social machinery without having adequate understanding of what it is they are dealing with. When seen from English, there are immense differences in the Indian social scene. For example, in an English nation, the subordinate is not much below his superior in that the words *You, He, She, His, Him, Her* etc. are all same for both.

In the Indian feudal languages, there is a sharp lowering of status for the subordinate. Similarly, the wife in the Indian setting is quite different from a wife in an English nation. If the woman in India is feeling a lowering of status, it is not

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something imposed on her by her husband. It is a position that is assigned to her in words by her parents, her brother and sister, her uncles and aunts, and by all her other family members, her teachers, her friends, neighbours and others. When a marriage takes place, what takes place can be a removing of her from these command links and placing her in another command link. In many ways, it is a very powerful shift. The cosy feel of the old command links have to be shredded. It can be a bit unnerving for everyone concerned.

The essential issue of marital discord arises as soon as the ancient command links try to re-connect on to her. If she is not willing to disconnect their powerful enwrapping links, the husband or his family members may get distressed. It is not some imaginary feeling. For, the links are quite real, and they will feel them prodding in their midst, trying to impose outside commands and compulsions on to her.

As for the parents, when their daughter gets married, they are really losing one of their very

powerfully placed disciples. They would feel this loss powerfully. For, when a disciple is lost, that much leadership vanishes. Yet, in most Indian marriages, the parents usually gain. For instead of losing a disciple, they actually gain one more disciple; her husband. He also comes in the same location that she also stood. He is also then a *Nee*, an *Avan* and such things.

The issue of gain and loss depends on what the husband aims to do. If he is willing to be a *Nee*, and *Avan* etc. for his in-laws, well then there is marital happiness. If on the other hand, he is a free bird, then it is a right recipe for marital discord. Yet, the wife can save the family unit by coupling powerfully with her husband. In which case, he becomes the leader.

If on the other hand, the wife stands by her own family members, then they would see the husband as an evil person, who is trying to enslave his wife. Actually, this issue of slavery is only a perspective. Either the husband's slave or her own parent's slave. What she *likes* is not slavery, what she *does not like* is slavery.

Now it may be mentioned in passing that even this aspect of being slavish and not slavish, may have its specific codes in the virtual software. The change from one to another may happen as certain links are manoeuvred, shifted and or replaced.

The wrappings of leadership

Here one may think about leadership. When a husband is supported by a wife, his leadership capacity goes up. When he does the same for his wife, the same goes up for his wife. However, this leadership codes can be extended by anyone. For example, the wife's relatives can dislodge her from her links with her husband and inform her that they are willing to stand by her. What happens is that she feels a sudden shower of leadership qualities, wherein she might feel a newfound freedom in detaching from her husband. Well, what has taken place is just a destruction of another person's leadership capacity. For the basic requirement for leadership is to have a committed follower. By removing the husband's

supporter, that is, his wife, he is left devoid of his leadership capacity; or at least it is that much affected negatively.

Now, let us go into the encoding of leadership. Leadership is not just a physical phenomenon. It is deeply connected to codes in the virtual software. When the associated persons put in their focus on to a person or organisation or programme, there comes into existence a powerful encoding of software. This specifically formed software connects the various persons to each other. Each one of them is uniquely positioned in the software code.

Some of them may occupy very critical positions in the coding, while others may not be in such vital areas of the codes. If suddenly one of the persons in a vital position simply moves himself or herself out of the enwrapping links, there is a sudden jolt in the leadership or focus or attraction in a person, programme or organisation.

This can be felt very easily in many human experiences. Such as, when a street performer

is performing. There is a crowd of persons around him. His mind is focused on some of the viewers as he speaks out to them, and slowly tries to entice their thoughts to his endeavours. Suddenly if one of the persons that he has focused on moves away, he would immediately feel the dent. Whether he would be able to continue on without faltering may depend on his mental stamina and experience. Yet, the negative effect is there, and he would feel it.

The same is there is many other human endeavours, where one person is riding forward holding on to stabilising strings extended mentally by others. For example, an intimate friend lends the morale to a person on a dangerous endeavour, a wife stands by her husband as he tackles the intricacies of business problems and such. Well, if suddenly the intimate friend or the wife moves away from preset positions, there can be sudden detachment of these stabilising strings. As if the other person has been disconnected from strings that convay mental and physical power.

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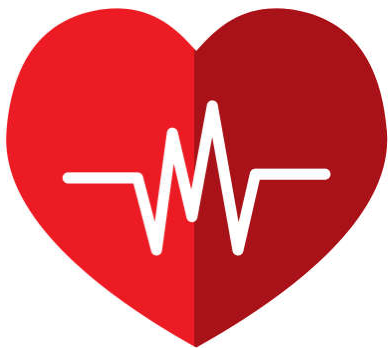
He may feel a sudden void.

However, in the virtual software arena, this is not just such a simple, solitary incident. For, many persons are connected to each other in the virtual arena. A slight negative value encoding on a person can make him overwhelmed by other codes that arrive from elsewhere. For, each person in society is being preyed upon by an immensity of codes and distractions. When he or she goes down, they powerfully perch on his codes.

It thus happens that when negative actions are done by persons who are intimate or believed to be trustworthy, a whole lot of other negative things can befall a person. Including accidents, propagation of negative stories, failure in other unconnected things and such.

Creating leaders and leadership

Even though it is generally believed that leadership is an innate quality of certain individuals, the truth is that it can be designed and created by meticulous planning. Especially in feudal languages. In feudal languages,



leadership is an idea that needs to be conveyed. All it needs for starting is one single person who is ready to stand forth as a follower. He or she would get up in the other man's presence, thus conveying the idea that this man is a leader to others around. Then the follower goes around mentioning his leader's name with a suffix of respect attached, such as *Chettan, Sar, Chechhi, Annan, Ji, Mahatma* etc. Depending on the social level of this follower, many others in the local society also start mentioning his name with the suffix of respect attached.

Actually what has happened in the virtual codes is that the other man's codes is slowly getting filled with higher numerical values. As it strengthens, the very presence of this man in the social arena would be a gathering of positive values. Respect goes up. In feudal language systems, leadership is closely connected to respect. Or may be both are synonymous.

Actually this method of developing leadership is

very commonly used by cunning persons in feudal language systems. The very seeing of a person being accompanied by some three or four persons who are willing to lend him or her obedience is a very powerful theme that can get encoded into the codes of the individual powerfully. Hence in nations like India, in all social interactions, persons take care to take a few persons with them, at an introductory level. Once the leadership codes are properly informed, then the need for other companions is not there. For, once the words of respect have been properly encoded, then it works on its own.

In other words, anyone can be made a leader by just planting the correct followers or disciples in proper positions in the social machinery. The power of that particular social machinery can greatly help in propagating the concept of a particular person's leadership quality. A very great example can be Gandhi. His fame can be greatly attributed to such things as a very supportive newspaper media of his times. As one by one more and more disciples came into

existence, each one of them created by newspaper reports, he became more and more of a leader. Later each of his thus created disciples in the vernacular media in the far flung states of British India stood as props and disseminator of his leadership.

So that he slowly emerged as a giant, quite exceeding his real self and capacity. The word *Ji* became a powerful statement. Words of *He* came to be of the higher indicant level. Another powerful input was the word '*Mahatma'*. The power of these words was quite obvious to many of the others who knew him. To the uneducated persons, he was a person on the celestial heights. The very fact that he was an England-returned person was also a very powerful prop. In India, any England-returned person carries a powerful aura of superiority. In fact, it may be a change that would be reflected in his virtual codes also.

Many persons who were aware of the sham that was creating a larger than life image for Gandhi were not quite amused by these tactics. In fact

there were some persons who tried to bring him back to earthly levels. For example, Muhammad Ali Jinnah, who was then a Congress party leader, did refer to Gandhi as Mr. Gandhi. Saying ‘Mr. Gandhi’ would be equivalent to blasphemy in the presence of Gandhi’s revering followers. They shouted Jinnah down, and literally made him run down the stage, from where he was speaking.

There was so much power in words, and they wouldn’t allow another aspiring leader to rob their leader of his exalted position by a mere change of word code. Jinnah moved out from Congress and went to form the Muslim League.

As for Gandhi, he rose to so powerful levels in the virtual codes that even when slanderous stories of his peccadilloes inside his ashram in Sabarmati came out in Delhi, not many vernacular newspapers were willing to print them. Such was the powerful hold Gandhi had come to occupy in their mind. Dislodging him from his powerful slot was more or less a tedious task.

Here it follows that anyone can be made a leader by just planting the right disciple or follower in the right slots in the social machinery. They just have to stand in their position and implant words of respect on to the individual's name and references. The virtual codes would then carry on the work on their own.

Feudal languages and population explosion

It may be noticed that societies that have feudal languages have a natural tendency to multiply fast. Actually the issue of population explosion has two different components. One is the extremely dangerous political theory called democracy that the British has sown in totally ill-prepared nations. It has evolved a new kind of power in such nations that is entirely based on numerical strength, without any link to human quality. So to garner strength, all groups with political ambitions do advocate rapid reproduction.

However, feudal language social systems do have another innate reason for multiplying fast.

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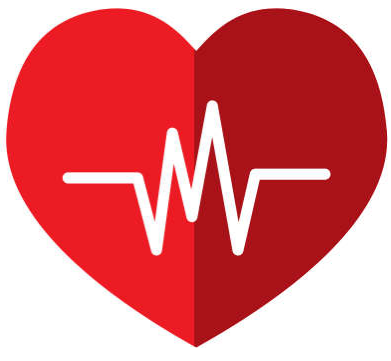
It is based on the issue of leadership being formed by having followers. In feudal languages, children necessarily are followers and disciples, for they are made to exist in the lower indicant levels words with regard to their parents. For the parents, the children exist as the powerful props that make them leaders. In such social systems, without a show of leadership, a person can very fast go down the drain of lower indicant words. So, there is always a spontaneous need to have more children.

Along with this issue is the compulsive need to be a leader of some sorts in a feudal language society. For only acknowledged leaders can arrive and stay on the higher indicant word levels. At this level, everything is in the superlative form.

As against this, nations with lesser quantum of feudalism in their languages can do without having a stream of children as appendages.

Language and social flare up

Almost all social flare ups can be traced to the



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language code issues. Even in India most Hindu-Muslim antagonism is deeply entrenched in indicant word issues. I have already mentioned that caste based antagonism is language code based.

Moreover the so-called *Islamophobia* currently seen in European nations is actually not connected to Islam as such, but to the instinctive fear of feudal language speaking groups who spontaneously arrange themselves under certain command centres, that are encoded in their feudal language codes. The Islam that is currently creating fear in Europe is not really the version of Islam that Prophet Mohammed may have tried to spread. For Islam in its pristine form is not a feudal communication system encoded religion. However, the Islam that currently exists in Asian nations is fully feudal communication code encrypted. And hence, possibly totally an opposite version of original Islam.

This theme may also take us to the issue of the flare-up between the Jews and Germans. It is a

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truth that the Jews were seen as a truculent group even in other European nations. The mood of belligerence that they created in many places in Europe may be either due to some negative coding in their language dialects, or with the language dialects of Europe that they had to live with. A candid study in this regard may bring up the real reasons that made the Germans go totally mad with them.

For, somewhere in the virtual code arena, words and usage might have become ferociously provocative, as they interacted with each other. Many of these words and usages would have codes and directions of exclusivity that can ignite burning antipathy in the excluded groups.

Persons who are more interested in this theme may visit **Ved's Writings page** and read the article: **Communal Tension and Language Codes** in the **Social and Communal Issues** Section.

The military machine and language

Once a college mate of mine who was an officer

in the Indian army told me of a visiting military team from Israel. They had been given the opportunity to see a part of the military training for the ordinary soldiers. The Israeli team were more or less perturbed by the brutishness of the training. The Indian army officer (my old college mate) told me in a mood of elation that the Israeli team had commented that what they had seen *was not military training*, but just pure *inhumanity*. The Indian army officer was trying to convey to me the extreme toughness of the Indian army training.

It is a fact that most feudal language military systems are quite the very opposite of an English army system. The real inner functioning of such armies depends on the inner codes of their feudal language/s. In the Indian army, it is quite connected to the Indian feudal language code.

Here it may be mentioned that the Indian military, though perfunctorily a continuation of the British Indian army, after independence changed its character fully. Earlier it had been a

system that functioned with an inner core of English standards. Now the essential codes are connected to Hindi, a highly feudal language.

Now the beastliness in the training is connected to a very specific theme. The need to erase all fragments of the various hierarchical codes that are inherently attached to an Indian citizen. For example, a Malayalam speaking person would be connected to so many seniors and juniors in society and family by a variety of feudal hierarchies. These codes are superficially such as *Chettan* (elder brother), *Chechi* (elder sister), *Ammavan* (uncle), *Ammayi* (aunt), *Adheham* (respected Him), *Avar* (respected Him and Her), *Achhan* (father), *Amma* (mother) and so many others. All these words are powerfully connected to him by other words such as *Nee* (lower you), *Avan* (lower him) and such.

Now once this young man joins the Indian army, the essential requirement for military discipline would be to erase all these hierarchical strings wherein he is under so many commands, and also wherein he is a respected person to so

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many lower individuals in society. Many of his officers can be youngsters, to whom he has not been mentally trained to be obsequious. For, they are young. So a very brutal training has to be imparted to him, wherein he understands his meek position in the powerful military machine. His inherent feelings of adoration, worship etc. to other human entities should be removed. Any feelings of mental superiority that he has over any human level based on age, caste, family's social position and such should be totally removed. To achieve such a level of denudation of innate mental indoctrinations really requires a terrible mental crushing experience.

At the end of the training, what comes out is a total serf of the officer class, who shall keep him at divine positions. Yet, the person is more or less, deficient in much intellectual independence including resourcefulness. Moreover, if at any time, the officer class fails to maintain its larger-than-life superiority, this solder would mutiny. He is a just a mere machine made to perform under the total

pressure of the crushing military discipline. Beyond that, his total commitment and loyalty towards the nation and the systems it is trying to protect is always in question.

It may be noted that the brutish military training in the Indian army is aimed at making powerful changes in the virtual software codes.

Indiscipline in the Indian bureaucracy

Total indiscipline is rife in the Indian bureaucracy. However, it may not be quite visible to an ordinary observer. For one may easily see the obsequious respect and the common usage of the word *Sar*, to the seniors, extended by the juniors. However, the issue here is that inside the bureaucracy there is a hierarchy, which encases everyone. Yet, there are a lot of other hierarchies in the local social system which also extends on to the individuals. He keeps a number of closely connected persons from outside the bureaucracy in positions of deep respect; elder brothers, elder sisters, uncles, aunts, father, mother, teachers, social seniors and such. Moreover, he has a lot

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of commitment towards persons, who extends him respect. All these strings are quite powerfully attached to him. However, to the common member of the public, he has no such respect or commitment. They remain a part of the nuisance in his life. For, as per his understanding, they come under him in social position. Yet he has to do work for them. There is no need to respect them. Actually, the way his organisation works, makes him understand that they have to extend him respect.

Now, whatever order is given to him by his seniors in his organisation is not really with a powerful string. Actually the power of this order or instruction depends to a great extend on to the words by which he is addressed by his seniors. For example, in Malayalam, the senior can address him with a *Ningal* or with a *Nee*. In the latter case, it is more powerful. Yet, these words can really create different reactions in different persons. In certain persons (due to a variety of other issues), the first word *Ningal*, can either create a feeling of quietude or a

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feeling of inadequate power in the instruction. In the case of the latter words, *Nee*, it can create either a feeling of being powerfully commanded, or feeling of being overburdened by a stifling atmosphere. Both these contradictory emotions depend on the inner superiority-inferiority codes in the virtual software of the individual.

If he is a person with some level of superior mental or social attributes, he would be affable with the *Ningal* and mutinous with the *Nee*. If he is a person with a serf-like mentality, then he would feel the inadequacy of command with a *Ningal*, and a very powerful command with a *Nee*.

The above mentioned issue has a lot of associated affects on the functioning of the Kerala bureaucracy.

It may be mentioned that the different feudal languages of India has different codes, which may be unique to that specific language. The reality of the current situation is that the persons who write the text of the Indian laws and statutory rules are most ignorant of all these

things. For these things do not appear in their nonsensical-content sociology and psychology textbooks.

Virtual codes of Money

Modern human beings have long been fascinated by the concept of *money*. They do have a more or less precise understanding of what it is, and what it can do or achieve. However, this understanding is something that has evolved over time.

In the beginning in the European nations, it started out as the receipt given by the bankers for the gold kept deposited with them. This receipt served a purpose which more or less came near to what modern currency notes could do. The connection of money with the paper currency notes is very much entrenched in the minds of modern man.

Yet, this understanding is also slowly getting erased. For, modern money can easily be associated with mere numerical figures in the bank, and the account holder may very rarely get to see his money in paper note form. For all

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transactions can be done online, by ATM and by other electronic and digital mediums.

Well then, what is money?

Seeing from the codes in the virtual software, money may simply be particular kind of codification of certain powers. For example, a superior person enters a room in a feudal language nation. Everyone present inside the room get up to acknowledge him and thus respect him. Well, some power has made everyone get up. This power can be seen in the virtual codes also.

Similarly, there are so many other kinds of power that do so many things. Basically these powers can be created in the material world by various means, such as work, sales, profit, swindle, business, bribery and such. Each of these things does have their own codified form in the virtual software.

These powers can be conveyed to others, transferred from one place to another, given to another, used for buying things, used for seducing others, garnering respect and such

other things. When money is thus used, in the virtual software certain codes are generated to facilitate these actions. These codes are the real code versions of money.

Since money is a very intimate item of modern living, if one is able to see through life events, past, present and future, through the virtual software of reality, one would be able to see the pathways of these codes that personify money. In so much that, the way these codes affect the life and life events of individuals, families, societies and nations can be seen in the virtual software.

However, the way these codes are created and the pathways they make in different social systems depend very much upon the character of the language of that society. This design feature would be very much characteristic of each specific language system. For example, the way money garners, accumulate and distributes in an English nation would be quite different from a feudal language nation.

Moreover the power it lends to individuals and

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to institutions over other individuals and institutions would be connected to this. In feudal language nations, the power it lends to persons over others could be of a draconian level.

Money and hierarchical strings

I have mentioned the existence of hierarchical strings in the virtual codes connected to human beings, as they live in a social system. Now, it may be mentioned that the routes of money codes also do have much power to dismantle, recreate and to rearrange these hierarchical strings.

It is like this: the wife of a man in an English social system suddenly gets a job and starts working for another man. Well, she has to listen to that man's instructions at least to the extent connected to her work. She is given money by him and it is this code that makes her work for him. There is a hierarchical string on to which she is now attached. However, the words connected to *Her*, *She* and *Hers*, and those connected to her boss does not change. To that extend, one may say that the newly created

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hierarchical strings has not been that much powerful, so as to compete with her familial strings, wherein she is attached to her husband and children.

However, the issues in a feudal language social system are quite different. For example, a wife joins another man as his employee. He pays her wages. In most cases she becomes an *Aval* (*oal*) of his. He addresses her as *Nee*. She has to address his as a *Chetten*, *Annan*, *Sar* and such other higher indicant words.

The power in a hierarchical string wherein the words change their form so drastically is of the nth degree and not at all understandable in English. Moreover, she is not just attached to him alone, but also to a lot of others in the organisation where her boss stands at the top. She is deeply entrenched into very powerful strings of persons where she would find herself with a lot of persons on top and many others under her. All these links are not like in English, but as per the powerful indicant word codes of Malayalam. Each of these words has at least

two or more form. The specific word that is placed at each link designates her position, power and commitment. She has to concede to the various demands of this position and verbal addressing. Otherwise, she is a misfit for that work, even if she is a diligent worker, and also a rebel.

Moreover, the moment the wife has joined this man as his employee, the codes of many other persons connected to this woman also changes. For example, this woman's husband becomes that man's employee's husband. Her children become that man's employee's children. Well, in Malayalam, the words changes in the indicant level, and every one of the connected persons can go down in social worth. For, in feudal languages, work is not simply doing an enjoyable occupation; on the contrary it is a sort of enslaving oneself and one's closely connected persons to lower social locations in the virtual codes. It has its negative effects in the material world also.

In the virtual software connected to modern

human social systems, the lines and routes of the money codes are quite significant. They do very much contain the codes of commitment, treachery, loyalty, betrayal, attachment, twists of life's path and much more. For, if one can see the codes of money attaching to a person's software at any particular location, it means that some force has entered him, which can have positive or negative implications. There can be alterations in the direction of life.

Permissions and lies

Family is a unit, just as a business organisation is a unit. One of the partners, wife or husband, is given something to be placed inside the family without the other partner's knowledge. If he or she does it, a particular amount of lie code gets encoded into the item that has entered the family unit. It is a negative input, which can act as a sort of Trojan, waiting for an opportune moment to create havoc inside the family's unity, tranquillity and harmony.

Suppose something is given to the wife by a person who is inimical to the husband. Now,

what is the status of this object? Can it be taken and utilised by the wife, understanding that it is a helpful thing, like money, home appliance, tool, dress etc? Well, the answer is that if she is able inform her partner about the gift, and he gives his permission, well, then the negative direction of the codes gets blunted. Moreover, the very fact that permission has been given remoulds the codes to beneficial components. Otherwise, this object can remain as an explosive item. For a lie has been encoded into it. A lie is a sort of very negative code. For, it actually contains links to many negative locations, from where powerful powers enter into the family.

A person inside any unit such as family, business etc. taking money from other competing units is really allowing himself or herself to be linked to those external units. Disloyalty is rampant in such transactions.

Well, this negative encoding of lies can affect many human partnerships, including business partners, husband-wife, parent-children,

intimate friends and such.

Demonical nature of feudal language nations

One may notice a lot of brutality and beastliness associated with violence in feudal language nations. This is mainly due to the negative placement a person's gets in the virtual arena as lower indicant words are addressed to him and about him. Moreover non-verbal symbols, signals and even actions can have negative indicant level meanings, when seen from the virtual code world. For, even a slight action of repulsion can get powerfully converted to abhorrent indicant word levels when decoded into software codes.

Many of the senseless violence currently seen in English nations can be directly attributed to the negative evilness that has come to pervade the inner codes of those nations through the uncontrolled swarming of feudal language social groups. They can cause distress not only among themselves, but also among the non-feudal language groups. For even un-understandable words and degrading signals

can get detected for what they are from the virtual software levels. They can create terrible levels of animosity, for the distress they cause are terrifying, due to their inexplicable and perplexing nature.

The ‘atrophication’ and the ‘holyfication‘

Sometime back, there was an issue. One New Zealand TV commentator stressed on the word ‘*Shit’* that was part of an Indian politician’s name. It did create sharp words of recrimination from the Indian side. The comment was possibly in poor taste. However, what really provoked the TV commentator to go in for such a thing is not known to me.

I have brought in this theme to the fore here, because of the fact that a sort of ‘***atrophication’*** is an essential part of Indian feudal language communication. When lower indicant words are used, a slight degrading happens. In other words, feudal languages do have a major component in them which are naturally pejorative in sense and effect.

However, the degrading effect of any specific

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word is not uniform. This has been mentioned earlier. When persons of equal social, age, position etc. levels use such lower indicant words to each other, it is a situation of endearment, friendship, equality and such. However, when one of the them is higher and the other is lower, so that the lower side has to use higher indicant words to the other, then it is an issue of degrading, snubbing, keeping position, intrusive freedom to one side over the other and such. Yet, there need not be *stinking-dirtification* per se. In this particular situation, *stinking-dirtification* happens only if the person/s moved to the lower side has certain higher sides to him/them. For example, a person from a socially highly valued family, a person with higher intellectual bearing, a teacher whom others treat as respected etc. is thus addressed in the pejorative, then there is *stinking-dirtification*.

But if the lower placed person is essentially from a lower mental and social pane, then there is not much of a *stinking-dirtification* other than

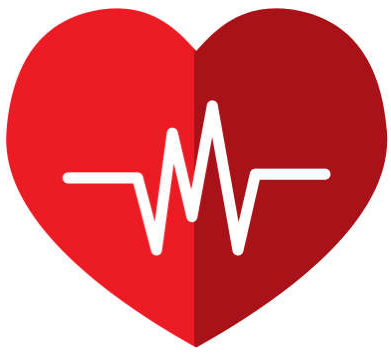
pure placing in a lower position.

Yet, the essential elements of *stinking-dirtification* come when lower placed persons use pejoratives to higher placed persons. This higher placing can be socially, financially, intellectually, age-wise and such. The pejorative effect then can really be that of powerful *stinking-dirtification*. And if the thus attacked person has no proper protection by way of someone to rectify the situation, then he or she is perfectly defenceless to this sort of attack.

In the virtual code, the person is being perfectly being encoded with negative codes. It is like an unprotected computer into which viruses are entering with no firewall protection. The experience is terrible, with horrible connotations and possibilities.

It can lead to terrible violence in retaliation. But then, if the *shitifying* side is something like the Indian police (low quality persons with great physical power), then many persons of quality simply commit suicide.

When viewing actions in English nations which



are commonly termed racially motivated, there is an essential need to understand this issue. For, it may really be an action that is really spurred by pure motivation of self-defence. However, the spurring may be taking place at the virtual code arena, and thus not understandable or easily condonable from the material world. Yet, if this core issue is disregarded, refined English social systems may corrode.

The same issue may be taken up when studying the issues that spurred apartheid in South Africa. Beyond that, it may be understood that the same emotions caused *untouchablity* and caste based repulsiveness in India.

The repulsion could be towards the issue of being putrefied. Materially as well as in the virtual code arena.

The issue at hand is that feudal languages do carry an extreme form of negativity in that another person can put a measurement of any other person or entity. This measurement is extremely independent of what the other person

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or entity actually is.

The issues of censure and censors

Censuring, censoring, falsification and also premeditated hallowing are generally common features of a feudal language social system and nation. The issue here is of allowing another person to impress the public. It is a very dangerous thing and its various parameters have to be clearly understood before anyone can be allowed this advantage. This is the situation in a feudal language system. For example, a writer is allowed to showcase his writings, philosophies and thoughts. If by any chance he or she is able to impress anyone, it sure becomes a case of indicant word changing. Words for *He* or *She*, *His* or *Hers* and such change dramatically across the indicant word array. Moreover, when the indicant word levels improve, automatically powerful suffixes of respect come to perch on the person's name.

In such a scenario, the effect is that of allowing this person to create a leadership and a following among the people. The effect in feudal

language nation is akin to having a military like command structure being created.

English nations would not understand why there are so many needs for censoring and controlling of the media, persons and opinions. The core issue is this.

Now, again I need to tell that in the virtual software code, when one is allowed to showcase one's positive attributes to others, a powerful running of numerical values is taking place in certain critical areas in the person's virtual software. Externally its ramifications can be seen through the rapid changes in the indicant words.

The *fiscal* difference between feudal language nations and planar language nations

I am not very sure about this, but my general impression is that feudal language nations necessarily try to create wealth by reducing their currency exchange value. It is a very diabolical method of achieving prosperity. For, the majority population moves into lower

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standards, economically as well as socially. An extremely minor percentage of the population who have earnings from abroad grow up astronomically in financial terms. This minor group generally get to dominate the media and government. They radiate extremely prosperous looks, physical well-being, intelligence and capacities. Yet, the total reality of the nation is quite opposite.

The lower classes exhibit extremely lower quality demeanour. This is explained away by the dominant class as being caused by centuries of exploitation by colonialism, by multinational companies, by capitalistic nations etc. Yet, the vibrant truth would be that the lower quality demeanour is directly caused by the suppressive use of lower indicant words on the majority population by the dominant classes. If this majority section of the population is removed from the sting of the lower indicant words and usages, the lower quality demeanour would vanish and a superior, softer demeanour would come about.

Virtual codes and sex

Sex can be a very powerful work of virtual software. There may be much to be understood in the total dimension of this powerful phenomenon. It is directly connected to creating new life, by the amalgamation of inputs from two different life software. Well, I am not in a position to say what all things it does encompass.

Yet, I do feel that sex in its minimum form is directly connected to such things as leadership, firmness of hierarchical strings, feelings of self confidence, moral support, physical support, morale and such. For example, a failed attempt at sex with one's life partner may have severe recuperations on a person's other activities, especially if they do require mental stamina, composure and physical stability. If the wife consistently thwarts any endeavour by the husband to have a vibrant sex with her, then it is a failed husband who is getting for his worldly efforts in the morning.

At the same time, if it is a delightful sex that has

enthused, then the person come out with a rare daring to face the world. These are not simple psychological feeling without any material support. For, all these happenings of sexual failure and success get encoded into one's life software with numerical values.

Now what about adultery? Well, in feudal languages, if one is able to seduce another man's wife and have sex with her, it is equivalent to robbing that husband's positive numerical inputs and assimilating them into one's own life software. A sort of diabolic power surge can happen. In other words, a feeling of leadership, over self-confidence etc. can come about. As to the wife who has allowed another person to trespass into what is her husband's rightful domain, she is standing in the position of a traitor inside.

Yet, there are other limiting factors, such as moral values, negative conscience and such, which might play spoilsport, to the total effect.

As to how this issue works out in an English setting need to be studied with inputs from

many frill elements.

The power of observation or visual input

Does mere seeing a thing change its features, attributes and future? Well, in the total of the writings in this book, I have mentioned the theme of seeing many times, and the way it does change the indicant word levels.

I open a page in my computer containing a lot of passwords and usernames. A casual observer happens to go through them. Does it mean anything to me and to him/her? Well, it depends on the observer. To a person who is totally unconnected to the things that are locked up inside the username password combination, it means nothing. However, to a person who is aware of the various things that I have made password access, it may mean a glorious input. It may literally mean the opening up and access to many things that I have made un-see-able to others.

In fact, the very seeing of the password page of mine has made changes in its status. Moreover both the observer as well as I has been

affected.

Take another example: A young Indian-feudal language-speaking female (age 27), who is a senior officer in the Indian bureaucracy, that is an IAS officer, is having bath in a bathroom. Her senior aged peon (age 42) gets the opportunity to watch her bathe through a hole in the wall. What happens to her? Has she lost anything? In material terms, she has not lost anything. Yet, her body features have become encoded into the peon's mind. Does it affect her in any ways? Well, for one thing, her female body devoid of clothing can in a grave manner reduce her to the levels of a young dismal, in the mind of the peon. The indicant level of a young girl is much lower than that of the senior bureaucrat.

The fact is that even such things as a camera can bring in changes into the material world, even though there is no way the person and entities in the scene can detect the camera. The affect it brings about depends on who is viewing the scene send by the camera. Beyond that, they can even edit and make other changes in

the images and videos they have received.

Now, what I am contending here is that even the mere looking at a person by another can affect both of them. How, it depends. Now, the issue here is that if the social set up is feudal language, then the indicant level of the persons involved can have grave bearing on the total effect.

If a very lower indicant level person is able to view a superior indicant person, it does have its affects in a feudal language situation. For, the lower indicant person can look at the other person from a variety of angles and perspectives. He can look at the superior level person from a perspective of derision. In which case, the very manner in which the eyes are cast on the superior person can be of destabilising effect on the total personality of the superior person. Here, I must mention that the description '*superior*' is a relative word. It can mean superior in civility, politeness, knowledge and learning, social elevation and such. It need not necessarily mean superiority in wealth

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alone.

It is like a very low caste person viewing the young wife of his feudal lord. If the viewing is devoid of standard affectations of respect, then it can easily go into the levels of atrophying lechery, or of putrefying disrespect. The lower the lower caste person is, the more is the negative effect. In the virtual code arena, the young wife of the feudal landlord is being sent into abominable levels, from where her features and attributes can be subjected to more gruesome virtual code editing.

In many ways, the so-called reluctance to allow lower caste persons into the social and familial ambience of higher castes can be connected to this. Again, the culprit here is the feudal language codes that pour in colossal negativity in the virtual codes of certain sections of the population.

Now, I should go into another arena inside the virtual code. Visual inputs are basically codes. They do affect other codes. What about touching? Well, there is a code input for the

person who does the touching as well as for the person who is being touched. Both get different kinds of code inputs, but then they are of a complimentary nature. The emotions they produce in each of the persons depend on many things. Yet, a link has been established. If the person who has been touched loves the feelings, then it has an added effect. If the person who has touched loves the feeling, it is a complimentary effect, and there can be a powerful link established.

It is a similar situation with visual inputs. A beautiful young woman is being observed by a man. He gets visual inputs. The woman also gets some inputs of being observed. Well, a link has been established. The man loves the inputs he gets. The woman loves the inputs that she gets. Well, a relationship in the virtual code has been established.

Now, the real effect is how the different brain software processes the inputs. In feudal language software, the processing is quite powerful, for there is an array of positions to fit

the inputs.

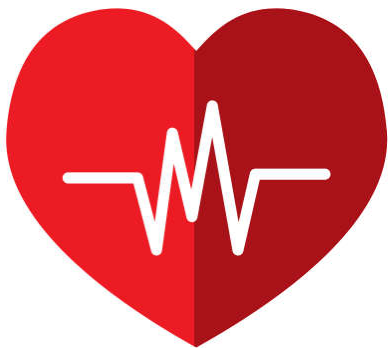
Now, if the woman is an employee of the observing man, then the visual codes that enter the observing person has a dominated mood. In the case of the woman, her brain may detect a powerful editing being done to her, by means of the powerful lower indicant word position that has been assigned to her and her visual inputs.

In every way, the codes of visual inputs are similar to touch inputs. The feelings are similar, and the emotional tie up could also be similar, if allowed. Even if not allowed, a link has been created. Even in English systems.

In many ways, this stands as a reason why in certain societies men do not want their women to be viewed by other men. For, there is an affect that the ordinary native English speaker cannot understand. It can be nullified, by making the experience a commonplace incident.

What is in a name?

Do names have certain powers? Well, it depends on the language. In English also, it



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may have certain aspects which are significant. For, names are basically words. Words do have power, depth, sound, tone, links and possibly weight. Since each alphabet in the name does have codes behind them, there is possibly some kind of connection with names and their effect. However, it can depend on the context, person, persons and many other things.

In English Mr., Mrs., Miss and such prefixes have certain codes in them, that do some sort of cordoning. However, there is no need for suffixes in English. However, I have noticed suffixes to be important in feudal languages. Words such as *Ji*, *mash* (master), *chettan*, *annan*, *checchi*, *sar* and such words are used as suffixes. They are quite significant in what they achieve in the social context. An absence of such suffixes can be of terrible effect. For example, if the highly respected *Balan Mash* is converted into a mere Balan or to a Mr. Balan, the person is sort of totally denuded of divine attributes that had been conveyed by the Mash.

In a similar manner, the very saying *Gandhi* or

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Mr. Gandhi, instead of *Gandhiji* can toss Gandhi down the depths in an Indian feudal language. For example, if anyone goes around mentioning 'Gandhi' instead of Gandhiji in Malayalam, he would be frowned upon, and seen as an impertinent upstart who would need to be put down violently. For, a mere Gandhi is a mere individual with all sort of human weaknesses. Whereas Gandhiji is a superhuman, whose vagaries are not weaknesses, but sort of divine explorations.

Why do feudal languages need suffixes, while English does not? Well, the answer may lies deep inside the codes of indicant word content. It is like the insisting in *Fengu Shi* that one can derive powers by merely positioning oneself behind big walls, huge trees, towering mountains and such. I am not sure if this is effective in English. However it is a very effective thing in feudal languages. *Fengu Shi* is connected to the Chinese language. In such a software, where persons may tumble down a gorge if without a proper prop, a backing is always necessary. This is more or less evident

in the insistence that a backing wall, a tree, a mountain or some such thing is needed to prop up the leader, the guru, the saint and such.

The reader may have noticed almost all feudal language saints, gurus and such persons, almost invariably seen to be sitting in front of disciples with something like a tree, a wall, a mountain etc. in the background.

How does this help the guru acquire some powers of leadership or make him the focus of his disciples? Well, the answer may lie in the codes of the language or maybe in the codes of reality.

Removing the suffixes of respect from a person’s name in Malayalam would be equal to removing the tree from the background of guru as he is teaching his disciples. In the former case, the person literally can tumble down the indicant word array.

Beyond all this, what are actually names? Are they some sort of file names in the virtual code software? Can a changing of name create any change in anything? For example, when

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Bombay was renamed as Mumbai, did anything substantial change in the attributes of city? Was Bombay different from Mumbai? Or did Bombay change so substantially that the change of name was a natural outcome of the issue that the changed version of the city could no longer be contained in the word ‘Bombay’?

Well, it is possible that names do have some defining attributes. And at the very least, if it is a sort of file name in the virtual software, a change of name can disconnect many routes to the insides of the file. When Bombay was renamed, in many ways, its ancient connections to so many historical incidences were affected. Well, the links could still be maintained, but only with the additions of some more link routes. So that when the path is followed, a link from Bombay to Mumbai had to be written.

A simple change of name is not quite a simple thing. It does disconnect persons and entities from many incidences and events, and descriptions.

Codes of laughter

I have tried to observe certain persons erasing negative inputs, that could have disturbed or distressed them. Basically, the technique is to overwrite negative inputs with some positive inputs or by some other powerful means. One of the techniques that I have seen is the use of laughter, in its many forms. It can be derisive, wherein the bringer of bad inputs is belittled. Or it can be a laugh that belittles the negative idea. In short, laughter acts as some code input that can sort of select the negativity and sort of delete, quarantine or neutralise it.

Laughter is something that has definite connection to the quality of the language. For example, the more feudal type the language is, the more powerful is the derisive and destructive effect. For example, in terribly feudal languages like Tamil the effect is more powerful. For, it can literally move the targeted person/s defencelessly across the indicant word spectrum, to their doom. It may be observed that the power of mocking, even through

literature, is very intense in languages that have feudal content. This can be understood even when comparatively feudal languages like French is compared with English. Being made fun of can be a very terrible provocation in such languages, for it can send the targeted individuals tumbling down the indicant word array. Especially if the fun making is done on the higher ups by the lower guys. The effect can be quite provocative. I think this was a technique which persons like Voltaire used to the hilt. However, in languages like English, even though it can be distressing, the huge quantum of provocation that it can cause is comparatively less. For, nothing much changes in the indicant word array.

Being tossed around in the indicant word array

Some children when they are admitted into school for the first time go in for a terrible bout of crying and screaming. In India, many children would cry and scream, and try to hold on to their parents. The teachers then would hold the kid

till the parents move away.

As far as Indian situation is concerned, there is a bit of the indicant word issue in this.

The child is in the lower indicant level in connection to its parents. Yet, it is like the feudal lord-serf link. It is a link of affection and love, and dependence. In that lower arena, the child is quite comfortable and happy. Now, when it is taken to the school for the first time, it is being suddenly dislodged from this comfy arena and literally positioned into the lower indicant word level arena of other feudal masters. It is a sort of complete delinking from all its other virtual code links. It is a terrible dislocation, for suddenly all props are removed. The child is now literally in a place where the new feudal masters (the teachers) can place it anywhere in the lower indicant level arena. The very fact of being in the lower indicant word arena is itself a horrible experience. For, it is in an area where there is no ‘respect’.

However in English also, there can be similar feelings. For, it is all connected to the web-like

links, to which the child had been connected. Suddenly, for the first time in his or her life, a de-linking and attachment to new links is being done. Sudden voids can be felt. This is what might be causing the outbursts.

The *at home* feeling

There is something known as companions. A boy is admitted into school; a person joins a workforce; a man joins the army; a woman joins as a teacher. Well, in all these eventualities, what comes about is a linking of the codes of many others together in some manner to form a sort of web. A lot of links comes about in a mesh-like manner, through which a lot of information, emotions, messages, ideas, plans and projects etc. move. In a way, there comes about a powerful alignment as well as adjoining of individuals. The link codes may act as sort of ropes or strings. In that, it is not easy for one individual entity to move off. For, he or she is powerfully kept in position by the knot of the string. It is a *at home* feeling, to be back to this pre-fixed slot. It is a powerful pull, similar to that

of a stretched rubber band.

In a way it is a sort of hierarchical string that has been formed by the codes. However, here it is not a string as such, but a web of strings. Still, with a hierarchical arrangement.

Now what is this *at home* feeling? It is basically the mental feeling one gets when one reaches *home*. This home can be anywhere; a terraced house, a thatched hut, a cottage made of hay, or even the roadside shelter made of plastic and rubbish. When one reaches that place, there is a definite feeling of one letting down one's guard. The senses go relaxed. A feeling of security enters.

This feeling comes about when the individual's virtual codes falls into perfect slot or alignment with the virtual codes of other entities, including individuals, and even the wall, furniture, window and other things in the home.

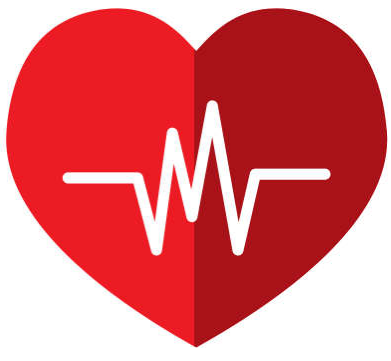
Places, buildings, groups, institutions etc. which can offer this type of virtual code alignment can really attract the person in a magnetic sort of manner. In many cases, this need not be a

healthy slot, yet. For, virtual codes of others can be manipulated, manoeuvred or faked to give this effect. In which case, it can be a sort *sorceress-like* encoding. For, there is a virtual code pulling the person to be back at home, with the group, with the gang, inside the building etc. A feeling of being out of some flow and the need to re-enter. Well, this whispery call to be back is a virtual code action.

The virtual code Medical System

I have mentioned about a medical system that I came upon during my enquiry about virtual codes. In many ways looking from material world experiences, it was a series of coincidences that made me come upon this medical system. Yet, seen from the world of virtual codes, it is possible that what I experienced as a series of coincidences might actually have been due to precise dictates in my life software.

This medical system is Homeopathy. I have been aware of this system of medicine in a very cursory manner. However due to my over belief



in the capacity of material sciences, I was of the opinion that the last word in medical understandings should come from allopathic medicine. One allopath, an MD, had once told me that homeopathy was nonsense in that it claims to treat some life force, which is believed to be present in living organisms. I could find sense in what he said, for such things as soul, life force and such things more or less fringed on the world of occultism.

However a chance meeting with a Homeopath and a series of homeopathic treatments led me to understand that there is something more to Homeopathy than meets the eyes. However even he was not able to explain clearly how homeopathy was effective.

Over the years, on close observation, I arrived at an increasing conviction that homeopathy was the virtual software medical system that I was querying about.

The way the errors of the life force was being diagnosed for purpose of finding the correct rectification input was quite like finding out the

inner error in a software program, by studying the various frills errors and minor faults in working it was showing. Moreover, the amount of detailed querying on various minor issues like even that of left, right and such things really pointed to the fact that some patch up or rectification input was what homeopathy was doing by way of treatment of the life force.

This so-called life-force was quite indeed the life software that I was searching for.

Another thing that I did see was the negative effect of simple words done from certain powerful locations on homeopathic treatment. In other words, as homeopathic doses tried to rectify an error in the life software, words that arrive from certain powerful location could actually neutralise its effects.

I do not have a deep knowledge of homeopathy. However, it is quite clear that the so-called medicines that homeopathy prescribes cannot actually come under the definition of ‘medicine’ as understood in allopathic medicine. For, in homeopathy the so-called medicines are only

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carrying a sort of memory of some material inputs. The actual material input more or less does not exist in the dose, for it is so highly diluted. Actually what the homeopathic medicine carries in only some code or numerical input, which enters some part of the life software from where in scans the software and does the patch up work.

It is my conviction that a deep study on homeopathy from the position that I have contented can give deep insight about the life software and also about the virtual codes of reality.

The details of my own experiences with homeopathy can be dealt with when my own life experiences are detailed.

However, there is this to be mentioned: I did once see the effect of homeopathy on human body constitution. A very tough bodied person suddenly became a very soft bodied person for a temporary period. This happened during a treatment for an allergy. It was quite surprising to me that a person whose body was quite

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tough could transform so much.

It was akin to a street magic that I had witnessed. The magician took a rope which was slacking downward. He then stretched it straight and then, loo, it stood straight as a stick, perpendicularly. The magician explained that it was just a matter of a particular kind of fixing up of the strings. When kept at a specific angle to the ground, the fixing links connect in such a manner that they cannot bend. In other angles, the links do not fix tightly in a perpendicular direction.

Similarly, there was some code in the human body, which when manipulated, simply made the body soft. When the code was restored, the body returned to its original form.

In many ways, this was to set me to think that toughness of all material objects is simply an arrangement of the virtual codes behind them. A simple change, and a tough stone may turn into a soft ball.

A minor extension

I want to give a minor extension of the idea that

human body is a creation of codes. There is a woman nearby of whom I have heard. I have not seen here personally. It is said that she has a persistent propensity to get hit by lightning always. Even if she hides under the cots also, she is quite vulnerable. I have been told that there has been medical evaluation of her strange condition. Nothing conclusive could be found out as to why she is vulnerable in this manner. Couldn’t it be a case of her having some codes in her life software which is coded to connect to lightening strikes? For, in the world of virtual codes, there is practically no distance between the two, other than what numerical values can input in.

This reaches us to ponder on what could be the codes of reality that creates electric flow. For flow is connected to potential differences.

If some contemplation is done in this area, we can even suspect that the direction instinct of migratory birds, persevering susceptibility to accidents seen in some persons, gut feelings or instinct and such things do have some virtual

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code link. These thoughts reach us to the next theme.

The virtual parameters of astrology and paranormal sciences

I have had the experience of knowing that astrology and horoscopes do have something connected to the virtual software. Moreover there are links and loops that an individual's horoscope can have that are more or less connected to the material life of that person. Moreover, there may be something in numerology and even in paranormal events such as telepathy, clairvoyance and such, which may all be connected to the virtual software.

When a person's life is like a free flowing river, with no obstacles, and every endeavour reaches onto his goal in a cause and effect manner, one may not be able to study the working of the inner codes that control human life. However, if an individual's life is seen to be sort of haunted by some sort of an external intervention that is not tangible materially, then it may be able to study and observe the working

of some codes that have inbuilt controlling designs.

From my own observation and experience, certain persons do have some codes in their life software which have certain loops, which go on sending their life in seeming vicious circles. They may or may not escape from their circle, depending on some numerical value entered into the numbers of loops to be performed before he or she can gain escape velocity to get out of the loop.

I have also observed certain persons, however intelligent and forewarned, do go on performing certain idiotic quirks that lead to cataclysmic effects, at certain predestined times.

In the case of certain persons, I have sort of observed a kind of time setting or a condition setting, which triggers certain action switches when the set time arrives, or when the pre-set conditions come.

Things like horoscope matching and ideal partner may be connected to the innate synchronisation encoded into the life software of

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the persons involved. Moreover the hierarchical strings on to which the persons are linked to and their mutual concurrence and such things may also come into the picture of an ideal family life.

Moreover such things like persons with a predisposition for perpetual close shaves as in the case of 007, persons innately disposed to hairbreadth escapes from automobile accidents while driving, individuals having a continuous affinity for minor recurring accidents and such, do have certain specific codes in their life software that regulates such incidences with acute levels of precision. That is, a very definite distance, say 2 millimetres or so, is always there between them and physical disasters and accidents. This distance cannot be compromised. It would be a definite value in their virtual code.

Some persons live lives in a sort of loops of ill-luck, some others simply experience things to work smoothly with not much effort from them. Even such things are connected to the codes in

their life software and to the connected codes of reality.

If human body is a creation of a reality software, and life itself is the operation of a software, then it may follow that reincarnation and earlier lives may be connected to them. There will be animosities, anxieties, wariness, yearnings, intellectual abilities, innate superiority complexes, inferiority complexes and such encoded into the life software, that move across the death and rebirth barrier.

Beyond all that there is always the question of what is the aim and role of the reality software creator's ultimate aim. Is all our endeavours, mental actions, social issues, military activities and such, all focused on sending a string of fabulous experiences to some virtual area?

To delve deep into them, there is need to go through my own life experiences.

If the reader has ever gone to any astrologer or mediums, there is the chance that he or she has been appraised about the existence of powerful goddess like *Kali, Bhagawati, Durga* and many

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other lesser gods and divinities. (There may be other non-Hindu versions of the same also). Many things like being possessed by them, dominated by them, and such things can be heard. Actually, from my own observations, I feel that these entities, from the perspective of the virtual software, are just powerful software codes, that signify powerful entities. (Just like human being are software entities.) They may have powerful command lines, influences, negative and positives attributes, and even powers to intervene; encoded in their software codes. Yet, possibly they all remain subservient to the overall creator of the virtual software.

Before concluding the contentions

Let me say this: When people are linked together in languages like English, the links are just *You, He, She, His, Hers, Hers* and name with and without suffices like Mr., Mrs., Miss etc. However, when people get connected in a feudal language, each of the linking words mentioned here, comes with an array of usages. Instead of a straight line link, it can be an

upward link, straight link, downward link, atrophying link, an ennobling link and such. The issue is more complicated by the fact that many persons in the complex linking system can decide on what word to fix in a particular link. This power given to others to affix any linking word of their choice as per their own mental evaluation of the persons involved creates a very powerful array of different links in a feudal language system as against the English system.

In many ways what is created here is a very dangerous and extremely volatile social communication system, that would require a draconian police machinery to maintain peace in a democracy. In a feudal social system, a stern placement of each and every individual member of the society in tight social positions, in a rigid hierarchy would be needed to maintain law and order, and peace.

Actually, all these things are minutely designed in the language codes. People only act and arrange themselves as per its dictates.

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Brain software

{This is a separate article of mine}

The human brain works on the dictates of some software. This software necessarily is connected to words. Modern science tries to explain the working of the brain as the cumulative result of a varied number of electro-chemical reactions. There is no need to elaborate that this is pure nonsense. For what kind of chemical reaction is there that can reel out thousands of words, in a stream, as when I am writing or making a ferocious speech?

When we move into the realm of software, things that move at millions of words per minutes is conceivable. There are other similarities. For example, I was trying to remember an old song. I remembered that the song did have the word *Malayala* in it. I did a mental search for remembrances having these words. However what I got as search was an immensity of things. Then I remembered that the word *Manavala* was in the song. Again, the song was not found. Well, then I remembered

that the words *Thumbappoo* was there. I tried a mental search putting all these three words in a string.

Well, the old song that I had heard some 30 years back came back into my memory. Well, where was this song hidden in my brain, and what was the mechanism that searched it out? I don't think that any great psychologist or psychiatrist still has any idea as to how all this memorizing and search functions are being done by the brain.

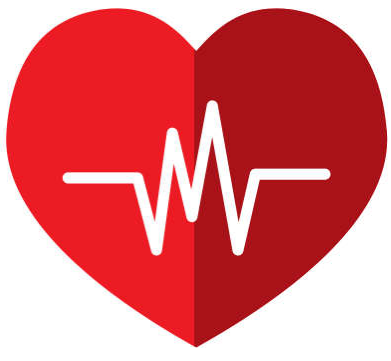
Well, the fact is that our brain is the cumulative result of billions of codes. Codes as we understand them are connected to words. Anything to do with us gets embedded to these codes. For example, what we see, what we work, our friends, enemies, the messages we get and any other thing that connects to us get connected to these codes. So that every time we speak, or gathers ourselves to speak, the brain software does a quick spontaneous search for connected things.

A very simple and seemingly silly example can

be stated here. For many years, my daughter was fully connected to software studies since her very childhood. Being very good in reading, and not knowing the local vernacular, her education was from home. However, she went for outdoor activities, like swimming, football etc. At a very young age, she went in for higher software studies.

Between my daughter and me, there was perfect alignment of thoughts as far as our software work was concerned. Now, in the local area, where I was forced to stay, and in the immensity of family links that existed there, there was a mental struggle by the other family members to see that my daughter was removed from my links.

So one day, when I was in a far off location, she was quietly put into a local village school, which had be started by an airport cleaner, who made money by working in the gulf, and having it exchanged into the local currency. The exchange rate was around 13 times the local currency value.



Within a few years time, my daughter's mind was full of her school activities. So that whenever I talk to her or ask her to do something, there is an instantaneous crosschecking with her school timings, policies, requirements, rules etc. It is not deliberate, and more or less spontaneous.

From my close observations of this phenomenon, I could understand that her school was more or less embedded into billions of software codes in her brain.

The same thing I have seen in many other things connected to an immensity of persons. For example, the Indian system of marriage. When a man marries a woman, even though externally nothing much is seen to have changed, actually there is a tremendous change in the software codes of both persons. Every code gets encoded with varying levels of codes connected to the hierarchical language of the place. A lot of new persons come into the connections and gets embedded in varying levels powerfully. For example, persons on both

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sides like father, mother, uncle, aunt, nephew, niece, cousin, brother, sister and many others get encrypted into the codes of everyone in the link, with varying values connected to them.

The specific values are connected to their exact hierarchy in the link. This hierarchy and its value may depend on a number of factors, including exact relationship, age, financial acumen, physical prowess, proximity to certain persons. All of them can have negative as well positive inputs.

All these codes bring in grave changes in a person’s stature and his or her mental process. Certain marriages more or less emphasize the existing levels, and certain others can give the reverse effects on different persons involved in the marriage relationship. It may be noted here that English and native English speakers may not be able to understand this concept clearly, for English is devoid of this gravely negative attribute of hierarchical words.

Beyond all that, the spouses are also mutually entered into billions of software codes,

powerfully.

Now, when we talk about mental trauma, mental problems, and such things as mental tension, depression etc. there is a need to understand the exact working of these codes, and their contribution to the problem or its alleviation.

If the mind functions on the working of an immensity of codes, then it is conceivable that individual human mental codes can or may affect other individual human mental codes, at both near distances as well as from afar.

It may not be able to detect the minor changes that can happen to these codes in an English environment. However, in a feudal language social environment, almost immediate sensing can be had. A lower social level man using a lower level word to a higher level man, or even his simple viewing of another higher level person from a perspective wherein the lower level man is in a superior position etc. can really affect the mind of the person, as well as even of the others in the society. That seemingly simple, harmless words do have powerful effect is

known to persons living in such diabolic social areas.

Now, this issue can be connected to a woman going for work in a feudal language nation. In English, when a woman works for another man, not much things change, for the words for *He, She, His, Her, For Him, For Her* etc. do not change, and the boss can be addressed by his name or with a Mr. prefixed.

However, in a feudal language nation, when the wife works for another person, all these words get changed. Moreover through the wife's codes, the husband's codes also get dislodged. In the world of secondary codes, a sort of lowering of his position in connection to that of the boss takes place.

Like that in every aspect of social life, the world of feudal languages does create a different software code issue, that is not sensible in English. When studying mental problems, there is need to understand the exact power and relevance of these codes. Currently, if modern psychiatry is not aware of the existence of these

codes, it is simply stumbling in the dark. And would never get to understand the true picture of reality.

It is like opening up a computer hard disk to see where the immense images are kept and trying to edit them thus. No matter, how we open the hard disk, the software installed in them cannot be discerned by physical viewing and other methods. First of all there is a need to be aware of the fact that there is something called software involved.

Coming back to the topic of marriages in feudal language societies, let me put these ideas also here:

When a man marries a woman, in most cases, the code values of each person would be different for each and every different aspect. For example, one person’s family could be from a higher level, one could be of more acknowledged calibre and intelligence, or with different levels of intrinsic intelligence, one could be educated while the other of lesser education, one could be with splendorous

physical features and the other with nondescript ones and such other discrepancies. In an English languages environment, not much impact can these differences perch on the individual's indicant codes.

However, in a feudal languages social environment, the superior levels of one person could get pulled down by the other's, and the inferior one's levels could get elevated by the pull of the other's code levels. Imagine a similar scenario in English with the same powerful impact. It may be found that only a few situations may fit in. The exact effect of feudal language can be felt in English, slight though, only in the areas where social and individual communication borders between the nobility/monarchy and the common man. For example, when a royal personage from England marries an acknowledged commoner, there can be an effective shift in each person's codes. For example, the royal personage's code levels can get pulled down, while the commoner spouse's codes can elevated much. In real life, the effect would be that of the royal personage being seen

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by other royalty as a person who has linked himself to lower communication and personal potential levels. A sort of fettering feeling can build up in him or her. At the same time, the commoner spouse can get a very powerful feel of having arrived in the celestial realms and a huge personality elevation can be felt. However, it all depends on their own individual affection for each other also. But then, there would be powerful wedge like forces working to pull them apart.

In a feudal language social system, the affect of this phenomenon can be more powerfully felt, as the whole social set up exists on a hierarchical structure. The person from the higher social group can feel a terrible lowering of potential, while the other person may literally ride on the wave of a powerful surge of energy. The lower person is seen as having risen in life by his or her family members and outer world. At the same time, the higher social level person would be seen and referred to as having gone to the depths of social levels. It may be noted

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that in feudal social systems, this definition can really be deadly blow. For even the power of affective articulation is connected to social code levels.

However, in the code world, there is actually a real shift in the values of the codes. A lowering of the values can literally make him or her powerless to escape the pull of powerful loops that bind him or her. At the same time, the other person could experience a powerful surge in his or her values that can literally send him or her out of any negative loop, with a tangential force.

However, in reality, in the world of codes, there is an immensity of other codes that literally string on to each other, in an extremely complex maze of net-like connections. The actual resultant effect of all these strings could vary depending on what aspect one is dealing with.

It may be noted that each word used in the social system can powerfully dislodge a string and move it to another level. So, in many ways, this net is in a dynamic equilibrium or dynamic

quaking state. This depends on what the inputs are. If the inputs are continuously of a widely contradictory type, this quake can happen. In real life, the affected person can exhibit extremely shifting mental moods, which modern medicine may identify as mental imbalance. Actually, the imbalance need not be inside him, but in the social or familial inputs, that appear in the form of words.

And mind you, these words need not be mentioned in his or her presence. It can even have powerful affect if inserted into the code world from a definite physical distance, but in a situation that is somehow connected to him or her.

At the same time, if the words consistently carry the same message of degrading or honouring, there shall be dynamic stabilising of a person's position in the world of codes. However, a pulling down can also create deep mental trauma. In most cases, honouring can be a gratifying affect.

Now we reach the realm of mental distresses

that modern mental sciences may call as *anxiety neurosis*. What could be the basis of certain persons at times having a deep sense of some misgivings, with no clear or visible issues physically present to create this feeling?

To a certain extend, this feeling can be due to a superior sensitiveness of their brain software to detect external changes in codes, connected to that person.

In feudal language nations and societies, when a person's software detects an acute lowering of their values in their codes, it can create a deep sense of disquiet in them. For example, a leader's main disciple is in the presence of inimical persons, who indoctrinate him with lower standard information about his or her leader. Naturally, the code values in him or her that pertains to his or her leader get eroded. With each level of erosion, that particular person more or less moves away to a different location in the secondary code world. A sort of void or vacuum comes into that original position occupied by the disciple. The leader's power is

connected to the prop up strings that emanate from that position. As the prop up vanishes, a reduction in the personal strength or potential of the leader comes into action. For, his brain software cannot detect the prop in its expected location. The leader may mentally wobble.

In feudal language social systems, a wife can be the most powerful disciple or follower, or position of prop up for a husband. When the wife gets neutralized by external forces, issues or individuals, the husband can literally feel the lessening of power in the billions of codes in him that are connected to his wife.

This neutralization of the wife can be by different means. Seducing her sexually can be a very powerful neutralization. For once she is thus seduced, an immensity of codes can get dislodged in the feudal language codes. Very powerful positions in the indicant word levels can simply get lowered to abdominal levels. Moreover, an immensity of energy drainage to another person can happen.

However, sex need not be the sole thing that

can do this negative effect. There are other means to achieve more or less similar or even more powerful devastation.

For instance, a person who lives mentally on a higher intellectual and social platform, has a wife of lower calibre. She moves around with socially inferior persons. Or she goes to work under another person, who is either a social or intellectually inferior person, or under a person who is socially or intellectually superior person. In the feudal language situation, not only the wife gets lowered, but also the husband through his links to his wife, can get thoroughly lowered in the indicant words. The words such as *He, His, Him, For him*, and even the way his name is used can go to the lower levels.

His brain software would detect this terrible infliction as they affect the billions of his codes. This terrible devastation would be equally detected by the brain software of an immensity of other human brain software.

The husband can literally get overwhelmed by the terrible caving in of his inner strength.

Modern mental sciences may immediately identify this situation with such things as *anxiety neurosis*, or even with *panic attack*. However, it would have no idea as to what caused the effect in the first place.

Here I may digress a bit and say that even the issue of BPO or off shoring of customer relationship call to feudal language nations can spur anxiety neurosis or panic attacks in English nations. However, such distresses may very mistakenly be identified as feeling of *racial repulsion by the English white races*. However, the truth could be much far from this. When the English nation citizens start communicating with the staff members in feudal language nations on a level of equality, what really is happening is the pulling up of the lower social status persons in the feudal language nations. And also, the consequent pulling down of the English nationals. For, in the feudal language nation, the staff members basically exist at a lower social communication system, wherein they come under a number of persons and social

and official positions.

For example, in their feudal languages, in the words they use and in the words used to them, and about them, they come under many persons like their parents, their senior brothers and sisters, their uncles, aunts, senior cousins, senior neighbours, teachers, senior colleagues, government officials, including the police constable, and police officers.

When these thus lower mentality persons talk in terms of equality with the English nationals, others immediately encode the English national in the lower words, and usages, that they have encoded these youngsters in. In the world of virtual codes, the English national are really being pulled down.

Actually the concept of BPO is a very dangerous thing, the complete ambit of which the current English nationals have not understood. In many ways, it is like a Brahmin feudal lord of the ancient times, being brought to the level of a lower caste person. This bringing down can literally encase the Brahmin

with a severe negativity that would be killing in almost all manners.

A similar situation is that of bringing down a senior Indian police officer like an IPS officer to the levels of an Indian police constable. The words and usages connected to the IPS man simply would go the level of a constable. If this were to happen, the IPS man would show all signs of anxiety neurosis and panic attack. He could go cold and he would suffer from many mental and physical aliments, with no specific physical reason diagnosable.

Since I mentioned BPO, let me slightly digress into the issue of money. What is money? Well, in the earlier centuries, it was identified with the receipt given by European Bankers, which travellers carried with them, for cashing at other Bankers' places in far of locations. The receipt was thus considered to contain a specific power. Later the paper money supplied by the respective nations came. It also was embedded with some power that could move things, or buy items.

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Here again, one does not actually understand what money is. Now in modern days, this understanding has reached more interior areas, to the world of some sort of codes. For example, when money gets transferred through the Internet, there are only the changes in a few digits in an account.

Actually money is a sort of code in its own right. This code is embedded with a certain *Action Command*, that can move things, buy items etc. when the particular code is activated in a specific code environment.

This code also has a particular style of functioning in different language code social systems. However, the concept is not being discussed now. So, I have contended that money is made up of codes.

I have also contended elsewhere that material items are also the creation of codes. For example, a jar of milk actually can be viewed from its code view. So, the milk is also the creation of codes.

Now let us see the issue of a number of jars of

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milk that came from different sources. They are all mixed together. Now, is it possible to take a glass of milk from this mix and say that it contains the milk from which all jars?

Well, talking from the aspect of physical reality, each molecule in the milk can really be linked to a particular source. And if there had been an extraneous matter in one jar, then that matter can be sourced to that particular jar. Well, if there is this link, then it needs to be mentioned that that particular link is embedded in the codes of that individual molecule.

Now, what about money? Money comes to one bank account from various sources. Can we take out a hundred dollars from this account and say that, that particular hundred dollars came from any particular source?

Well, I am not able to conclusively give an answer to this. However I can give an illustration to point to an aspect in this regard. I was making a digital book. I had to use a number of field boxes with certain specific action commands embedded into it. So, I used

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to make one such field box, embed the action command, and use it for some particular purpose, with some other action command which is not common.

I used to take this same field box, remove the not-common action command and give it another specific action command and use it elsewhere.

When I was using such field daily for a lot of purposes, every day I used to take some already made field box, and copy-paste it. Usually I would remove the specific action command and see that only the common action commands remain in them before using them.

I thus had a few hundreds of such field boxes. So now all of them were the same. Once they are thus same, there is technically no way for me to find out what was the source of each one of them individually.

However, when everything was ready, I suddenly found a terrible discrepancy. One of the action commands that I had thought I had removed had not been removed in one of them.

This same error filled field box had been used again and again. Literally filled the software with a lot of errors in many unconnected places. So, now, the source of these particular field boxes could easily be indentified to one single field box.

Why I mentioned this here is to stress that actually everything has a code route, even the individual bits of codes that make up money. Any error or negativity or power encoded into this may move along with the codes that is copied or moved.

It was my aim to conclude this post here. However, yesterday night I read on BBC that there is a suggestion that the human brain is crisscrossed by links like that in the Internet.

Well, this has been my proposal for quite a few years. However, I did go beyond to argue that not only the human brain, but also the universe as well as the reality as we understand it is thus connected. If this be so, then it is only natural to suppose that both reality as well as our brain do function on the dictates of some software.

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If there is such a software, then there are software languages also. Now, my contentions have been that even human languages do have connection to this software. Indeed, I would say that human brain and its functioning are directly connected to the main human language to which it is connected to. I have detected the huge difference different languages can make on the way human brain function. Every feature about human beings is connected to the kind of language they use.

It is like light moving through a prism. If the prism is made up of a material of high refractive index, the light gets splintered into the Vibygor. Likewise, if one views the society and other beings, animate as well as inanimate, through the medium of some languages like the feudal languages of India/Asia, the society as well as the beings gets thrown into different layers. Certain languages can create huge spatial distances between these entities. However, plateau-like languages like English cannot do this function, and the society as well as the beings remains more or less at the same level,

with very negligible splintering evident.

This very much measurable difference can be observed in the way every event as well as verbal inputs can affect the society as well as the human brain. From this, one can literally detect the presence of this software.

Coming back to the contention that there is something akin to that of the Internet in human brain, see this: Click here and then click here.

You will find that the webpage you are reading now, has been made subordinate to Victoria Institutions' webpage, even though, it is actually an independent webpage with a separate url. Did Victoria Institutions do anything on the Active board webpage codes? No, all that Victoria Institutions did was to do a slight code work on their own webpage, and the Active board appears subordinate to Victoria Institutions webpage.

Actually there is no cable like links running across the Internet. All that there is some links done on certain web pages, which can create a powerful link across the Internet.

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Now, what I wanted to tell here is that if the human brain has the appropriate software, then it can also create powerful links on to other places, persons, and events. Mind here really comes near to what ancient witchcraft and tantric philosophy proposes. That of the power of imagination.

By attaching a simple code on to the codes/features of another person, he can be subdued, demeaned, subordinated, honoured, revered, made great, made a simpleton, and even literally destroyed. All that is required is some diabolical software like the Indian feudal languages. How can native English speakers understand this? Well, if they are doing jobs that the Indian feudal languages see as low level, then they would literally feel distressed by the very presence Indian feudal language speaking persons, or by their very viewing of them in such activities. They might even explode mentally and do things that can even be homicidal. The English society at large, in their miserable un-understanding of the diabolical things that have entered their social system,

would simply understand it as some racially motivated event.

Here I would like to give a very rudimentary input. That the eyes do have certain powers. It may very well be understood that the eyes are one of the input devices of the brain. Through the eyes another person's codes can be read, like one gets the url of another website by simply viewing it. Well, once this url or codes gets into the other man's brain, it depends on what software he or she is using. If it be a feudal language software as in India, Asia etc., well then, the other person's features can be manipulated beyond the imagination of the English world.

Well, am I alone in this knowledge? Well, no. Even Robert Clive, one of the greatest of British colonial officials did try to explain India to the Englishmen back at home. But the simpletons over there, took up the opinion that what was true in England would be true all over the world. It was a very dangerous misinformation and opinion.

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The proof

I have done a lot of writing with tall claims of a not-yet-detected medium which I have claimed is akin to a software program, and of a world created by this software. Moreover, I have contended that it is possible to visualise the effect of this software by visualising a virtual space, by which one can actually calculate the affects of words, and this software on our material world.

How do I mean to prove such seemingly ridiculous claims?

Well, one of the best ways I think would be to follow my life path, in which I did do a lot of observations and experiments, with a view to find a variety of effects.

Before embarking on this venture, I need to stress that it is not a biography that I aiming to write but a series of observations and experiments that I did deliberately do, or was inadvertently made to do so by fate. There shall be attempt to showcase my life, which may not

be a very impressive one in terms of achievements in material terms. My life was quite eventful. However, I am not a person who can make any claims to higher spiritual or moral standards than the average person around.

However, in terms of pure observations and experiments, what I do write may be connected to the various claims that I have made about language/s. The sole aim here is to bring to limelight what I think are information about a higher science, that needs more studies.

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Claims about language

Now before going ahead, let me put it down as to what are the claims about language that I am making.

1. Languages are software that are commonly used for human communication.
2. It has other uses also.
3. There is a character called feudal structure in certain languages.
4. Some languages like English are devoid of this, at the level of common man communication.
5. The software called language does contain specific codes that are linked to social design.
6. Languages do contain codes that contain specific codes connected to human looks.
7. Languages do contain codes that lay out the parameters of social freedom.
8. The way that human beings develop their societies, interact with each other, get emotionally connected and even fight with each

other are all essentially encoded in the codes in their language.

9. Languages do contain certain switches. If one is pressed, a certain specific effect happens.

10. Reality is the creation of a software.

11. Words are intimately connected to this software that has created reality.

12. It is good to imagine a virtual arena, as one would imagine the equator and other similar lines for the purpose of studying the effect of various words, as they affect other words and material entities, from various positions of strength and weaknesses.

13. The virtual arena created by different languages has different levels of viscosity, wherein persons' bodily movements and agility get different levels of freedoms and fettering.

14. The imaginary space enclosed inside the virtual arena does have different kinds of curvatures, wherein a person's body would go in for a natural bending and curving, as the best posture to fit in the design of the space.

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15. Languages like English create the least curving in the virtual space.

16. It is possible to connect events and their causes to words.

17. Persons are connected to each other through the virtual world created by words.

18. It is possible that such things as mantra, black magic, *tantra*, witchcraft, telepathy and such things are real and do have intimate links with the software world.

19. Time can be a sort of fourth dimension that can be encoded into the virtual software to change the ways of working, effect, time of effect and such things in the material world.

20. Human physical features are connected to the software inside the language codes. These codes can really override the designs given in the human genes and chromosomes.

21. The virtual software does play a great role in the various happening in a human life.

22. This software does create strings of hierarchies, especially when people live in a feudal language social system.

23. There are vibrations in these strings. If the connected persons vibrate in perfect harmony, what can be achieved can be of the best possible. If anyone in the string is out of step, it can create problems for others in the string. Closely connected persons like husband and wife, if they vibrate in opposing frequencies, can nullify each other's potential, aspirations, plans, and efforts.

24. These vibrations are not actual vibrations, but more or less, the power and flow of focused work in unison and perfect coordination.

25. Family life, marriage etc. are encoded into the life software in different designs, depending on the quality or kind of the language.

26. Human body is a creation of software. Hence human body diseases can also be due to an error in this software. Hence it can be treated by a rectification or patch up software that can detect the error or patch and rectify the same.

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27. Physical diseases can also be due to discordant external software codes that affix to the human body codes.

28. The so-called germs that cause human diseases are also created by this virtual software. They can also be neutralised by a rectification software.

29. Human mind runs on the working of a brain-software. Many mental problems are created due to an error in this software. Also, external software inputs can also bring in problems to the human mental condition.

30. Since human physical and mental diseases are created by the errors in the virtual life software, it is quite certain that there is a system of cure that works through the correction process of life software.

[Insertion dated 16th March 2018: A huge number of very powerful features of feudal languages have been mentioned in my latest book: An impressionistic history of the South Asian Subcontinent.]

Defining myself

Now, let me talk about how I do define myself. I have very rarely worked for others in India as an employee. My total working for others as an employee would not exceed one year, at the most. The rest of my life, I had spent on building up various kinds of businesses, in varied fields. Almost all of them would very fast reach a *cul-de-sac*, as if predesigned by life.

Another feature of my business life would be that I would be engaged in different kinds of business activities that were connected to varying social strata, at the same time. Usually no one from one stratum would know what I was doing in the other strata. So that I did experience persons of very low intellectual levels making comments or criticism of me, knowing only a very small slice of what I was engaged in professionally.

Apart from all this, I was always confronted with the question of what I was. Usually a man can answer this question fast. Some would say: I am a construction worker, I am a doctor, I am a

teacher, I am a writer, I am a typist, I am a government employee and such. However, I was never sure as to what to say about myself.

There were times, when I was involved in real estate brokerage, pharmaceutical manufacturing business, chemical wholesale business, wholesale vegetable interstate business, fruit interstate business, writing, philosophising, teaching English, internet based business and many other things at the same or different period/s in life. Each of these activities would be connected to different types of persons, and also to many kinds of government departments; with few persons knowing what all I was involved in. The issue here was that in Indian languages, a person's professional level or level of profession had a lot of defining power over what words are used to refer to him, and what words he has to use to define others.

Even in these times, I wouldn't know what to answer to the question as to what I was. I was not quite happy to satiate the curiosity of empty-headed guys who asked this question in a wary

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manner so as to measure or compare me with themselves and their achievements. For, I was not quite really interested in being in a competition with any vernacular feudal language speaking person. In all times of competition, I would keep out or simply give up, unless I found the competitor to be of quality. The very fact of competing with vernacular thinking guys would give me a creepy feel.

However, I had to face this question as to how I would define myself. After much contemplation on this, I have come up with the answer that I am a scientist in a higher level of science, a social scientist, and also a social engineer.

I have seen many persons claiming to be scientists. They would be making this claim on the basis of some educational qualification, I suppose. However, it is my understanding that a scientist is one who does scientific experiments, observations and enquiries about any particular field of human knowledge. So just having post graduate educational qualification or a doctorate does not mean that a person is a scientist.

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However, since these persons are scientists, I would prefer not to define myself as a scientist.

As to being a social engineer, I have successfully engineered many persons, and many a miniscule social systems using the software called English. It may not seem to be a very powerful claim, for English is a common language in many parts of India. And not many persons do believe that English has changed them. However, I usually used English in areas where English was a rarity. Moreover, I did get others in these areas to understand that there is some strange and wonderful difference English can make in themselves and their social system. However, I must admit, this liberation that I inserted into others did hurt me at times, as most Indians have a habit of simply going amok in the issue of verbal respect as they get to feel the first experience of mental freedom. And I would usually be the first casualty as I would be the only person available for them to test their new found freedom.

Many of the persons who benefited from my

insistence on using English never acknowledged my contribution to their achievements.

A seeming weakness

One of my major weaknesses was my inability or reluctance to use lower indicant words to others, including youngsters, professional juniors, lower level workers, menial servants and also to my own staff members. The first impression anyone with a casual idea about me would be that I was quite a sissy and perfectly incapable of any kind of management. This reluctance of mine was quite deeply connected to the fact that I disliked degrading anyone using pejorative words and information.

There was another quirkiness in me. I used to use higher indicant words to and about persons who were socially seen as lower. In a way these were experiments of mine to see what would happen when socially acceptable indicant words were exchanged with unexpected indicant words. The way persons reacted and behaved in this strange setting was to give me real inputs

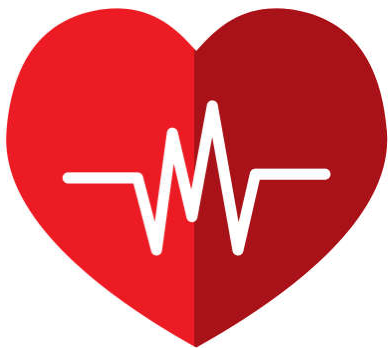
towards my observations.

Whatever happened in my life, I strode to use as a specimen for investigation on the power of words, the codes in the language, the links to the inner virtual world, mental and physical connections between persons, between events, and also between persons and events as linked through the virtual world.

An outlandish experiment

One of the greatest experiments that I did was with my own children. This experiment was done by bringing them up in total English, living among vernacular speaking people. It was my contention that this could bring in many positive changes in them. Not only be teaching them only English, but also by not allowing vernacular speaking persons to speak to them in vernacular.

What I did experience was not just connected to my own children, but to a lot of other social triggers, as I stood on a different frequency with that of the others around. In my life, I have seen that if one flows along with the tide or the flow,



one chances to see only things that all others also see. But if one strives to hold on against this tide and flow, then what one comes to see is not only what others happen to see and experience, but also others things which others cannot get to experience. For, they flow with the tide, while the odd one gets to see others things also, as they come to hit or come from the rear. The perspective is different. The items are different. The experience is different.

The dawn of my understanding

Right from my early childhood, I did feel that there was something wrong with the communication system of the local vernacular. It was distressing to me, and I found it quite disturbing. However, it was only when I first came to hear English spoken that I suspected that there were other ways of human communication other than Malayalam. My sisters used to come home from an English school, where in those days, a slight tinge of British systems were there. They would speak to each in English, which I couldn’t understand.

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But the difference between English and Malayalam was quite obvious. It was a different sounding language. When it was being spoken, I could sense a difference in the general behaviour of my sisters, as they interacted with each other.

Later, as I myself came to understand and speak English, I could discern a grave difference in the mood and attitude of persons who spoke to me in English with those who spoke to me in Malayalam. The English speakers could only communicate with me as an equal, while Malayalam speakers could only speak to me as a subordinate, idiotic personality. As a child, the two different ways of treating me was quite distinctly clear. For a long time, I could not really understand why this was so.

The English speakers could only ask intelligent questions and that too, to the point. While the Malayalam speakers used to ask question to which the answers were quite obvious. However, it was clear to me that they wanted to

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see the spectacle of me answering to them in the difficult contortions of the feudal language, wherein I as a subordinate was forced and pestered to answer silly questions. Later, much later, I was to know that this was the way the Malayalam speaking police officials used to taunt the common man, if they came to the police station for anything.

Questions in Malayalam would be asked to me, the child, in a pose of questioning a silly, dumb-headed child. Such questionings were not required, as the answers were known to others including the question-asking person. Questions such as '*Who is your father?' 'What is your mother's name?*' etc. were pestered out of me, and the others used to see this as a sort of an act of buffoonery by me. They would burst out in laughter.

However, generally when the speakers were talking to me in English, there would be a mood of questions to the point, or communication at a different level.

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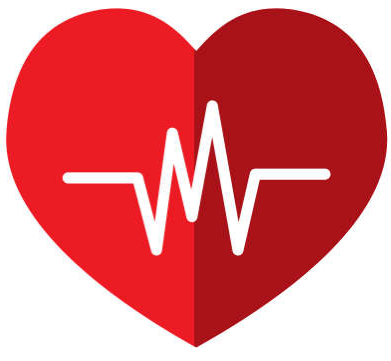
A wobbly world

Even though I did not notice it then, the fact was that I was being questioned with a '*Nee'* and the reference to me was '*Avan'*. I did not then know the fact that there were different levels of questioning and referring to, such as '*Ningal, Thangal, Sar, Ayaal, Avar, Adheham'* etc. each one of the words creating a different social mood.

When I later came to understand this fact, it was only a simple extending of this knowledge to know that when persons are kept in the lower indicant word level, they can really be pestered, tormented and made to look silly and unintelligent.

Parentage

Of my parents, one was a medical practitioner with a non-allopathic qualification. He was earlier in the Malabar District Board, a continuation of the statutory British medical system in the Malabar district. He later in life went in for private business. My mother was a government officer. She was part of the Madras



state government personnel. Later during the state reorganisation, she opted for Kerala State Service. Both my parents were different from the ordinary, and their lifestyles, emotional triggers, mutual animosities, and many other things were to give me a lot of insights about the dangerous triggers inside the local language.

There are a few things that I can jot down about my parents, which can be connected to language codes. My mother was a government officer who in present day India can collect a lot of bribes. However in those days, there were no such thoughts. I was conscious of a feeling inside her that the people had a claim over her work and punctuality. Looking back, it is amazing that government officers could work without any thoughts of getting any extra money. The pay was pretty low, by present day standards. It was not much higher than many other paid work in the other fields. But then, there off course was the security of getting an assured income at the end of the month.

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I later came to see that this honesty in public service was not her individual attribute, but something that was common with all the Indian officials who had come through the British-Indian administration.

A backward directed amalgamation

Kerala had been formed by joining the Malabar district of Madras state with Travancore-Cochin state at the southern end of India, in the year 1956. Travancore and Cochin had been independent kingdoms during the British rule, till 1947. Malabar was under the Madras state which was one of the three presidencies of British India. So, even though every year the people of Travancore and Cochin do celebrate the Independence Day of India on the 15th of August, the fact remains that they were not part of the British Empire, in the strict sense of the word. For, they had their own kings, who ruled them with a lot of restriction and controls, most of them connected to their caste. In the British ruled parts, almost all such restrictions and controls were not in statutory force. What really

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happened in 1947 was that the two native kingdoms were made to join the Indian Union under duress. There is no truth in the claims that they had acquired independence from the British rule.

We moved to Travancore in the year 1970. In many ways it was a revelation on the difference between British administration and a typical Indian one. In Travancore, inefficiency was a part and parcel of government service. All people, other than acknowledged persons and other government employees, were treated like dirt. In Malabar, at least in the non-uniformed services, the ideology that all non-governmental persons were dirt was not there, even though, in the local society, the language did paint a large percentage of the population with dirt.

A strange haunting

Now I need to go back to the dawn of my childhood. That is to the age when I was around 2 years or so. At times, during my times of slumber, my mind would visualise a female figure looking at me from a sort of photo frame,

in an expression of looking at a vanquished enemy or an ensnared animal, with a glee that was aimed at mental disturbance. Her eyes were of a frightening quality, as they glared and gloated with some satanic pleasure. I would wake up from my slumber with a start, sweating. These imageries did not happen quite often, and were more or less isolated incidence. I would get an inner feeling of connecting this figure with two of females that I did know. One was an aunt and the other was my own mother.

Over the years, the memory of this figure was more and more connected to my mother. Even though actually this was a very slight memory in my mind, and rare one at that, at this moment in time, I think that it would be quite good to record this. I hope to make my reasons clear later.

An addiction for leadership and its routes

One of my earlier impressions about my family life was of a socially very powerful mother, and a sort of non-entity father. My mother was always having some men with her to attend to her commands, while my father did not seem to

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have such a following. It was quite an erroneous impression that many others were also to have. Later in my life I came to understand that my mother was only having such persons as peons and clerks from her office to be on attendance to her at home. It was to give her a commanding personality, wherein she could be seen as some sort of a regal personality.

I came to understand in later life that she had a real craving for leadership as a sort of addiction. As I came to study her personality, the understanding came that she was quite clever in using the various indicant levels of words to create dissension in other leaderships, that were not in concurrence with that of hers.

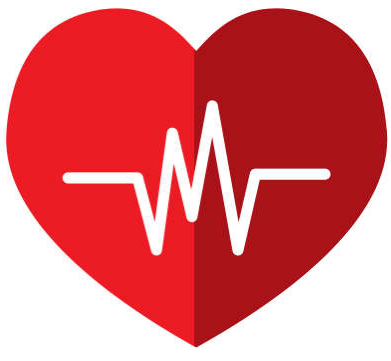
For some reason, she could not bear to have any other competing leaders in her presence. She would quite easily destroy any such personality who could be a threat to her leadership, by simply elevating lower class persons to the levels of her competitors. In fact, she was quite successful in dismantling any leadership her husband could manage to build

up. She used many techniques, most of them quite simple.

If her husband had any workers of his own, she would make them attend to her commands, and then she would feed them. By means of simple and even unremarkable words, she would convey stories, and information that would give the impression that her husband was a crook, a quack and a cranky person. Along with this, simple stories of her great achievement in government service would be doled out to the doting guys. In no time, her husband would be a non-entity to his own workers. They would wonder how such a nut could marry such a regal person.

However, I was later to discern that she was regal only among persons who knew her regal personality and to stark outsiders, she was just another cranky woman. I was to experience the power of proper introduction. The way indicant words change with and without proper introduction.

Another thing that I came to know of her was



that she was an expert in *Gandhian* form of leadership. That of having a mob of uneducated guys always with her, who would lend powerful respect to her. She was not quite comfortable with persons who were at a higher intellectual or social capacity, in an absolute sense. However, when she needed to be with them, she would only appear there only in a preset social scenery wherein she was surrounded by a group of respectful followers. They would quite easily lend the information through the powerful Malayalam higher indicant words of respect that she was a highly placed person. Without this appendix, she was a nonentity.

However, it must be said that all social communication and leadership set up in India does work on this social set up, which leaders take pain to set up with meticulous planning.

The huge experiences

There are a lot of things that I would like to write about in terms of my life experiences that came to give me the insight of the inner codes. However, it may take some time to finish the

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work. I do not at present have the time to do it.

So let me be brief and just mention one or two items for the present.

Designs of my life

One of the major themes that really designed the direction of my life was the dilemma that I faced at a quite early age about what to do with my life. Due to the inner view of Indian bureaucracy at a very young age, and sensing the rapid lowering of quality that was taking place inside it, I was quite averse to joining the Indian bureaucracy. There is much to be said about incidences in this regard.

The second thing was the other option. That of working under other Indians. Well, that was seen as an abominable thing for me, as I found most them of very horrendous mentality, coupled with the using of snubbing feudal language codes to those who worked under them. If I were to come to be placed under such persons, I would fast become one such person, with the same level of hideous cunningness.

I opted for a third route. That of being self-

employed, and to do business as a means of livelihood. This choice also led to me to very picturesque experiences that made me move to various corners of the nation. I was to learn a lot of businesses, inside out.

Now let me conclude by relating a very curious experiment that I did.

Social setting

I was born to the *Thiyya* community. This is a community belonging to North Malabar. It is a lower caste, that used to exist somewhere in the middle of the Malabar caste hierarchy. Though currently it is equated with the *Ezhava* community of South Kerala, actually some 30 years back, this connection was not mentioned. This connection was created and later emphasised to aid the political ambitions of certain caste based politicians.

I understood the *Thiyya* community to be a lower caste, serf-like community of individuals. Many of the individuals in this community did seem to have subordinated, low confidence, contorted physical expressions. However, in my

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very younger years, like say 2 or 3 years age, I was impressed by the superior looks of certain of my relatives. They were from Tellicherry, a small town in Cannanore district of Kerala.

I would not have believed that I was from a lower caste, if I had been so told at that time. My parents, especially my mother who belonged to Tellicherry seemed to have very superior attributes.

I did not discern any inferiority complex as such at that time among the few *Thiyya* persons that were related to me, in Tellicherry. At the same time, there was also a group of servant class persons (of the same caste) who served the family and were addressed as *Thiyyan, Thiyyathi* etc. They had starkly different facial expressions, especially of an inferior social group. However in my own family links also the majority were not of the higher-income persons.

It took me some time to understand that the superior looking *Thiyyas* and the other inferior expression bearing *Thiyyas* were actually of the same caste.

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Tints of the English rule

Later as I grew up, I was to find that the facial expression of the majority *Thiyyas* were of the inferior quality, cruder type. Later when I lived in Trivandrum, the capital of Kerala, in South Kerala, in the year 1980, I did hear of the talk of the '*British-blooded' Thiyya* officers. For, when the Malabar part of Madras state was amalgamated with the state of Travancore-Cochin to form Kerala, many officers from Malabar opted for Kerala service and became Kerala state government officers. Many of them belonged to the *Thiyya* caste. They were good in English and honest in public affairs to a fault. It may be mentioned that the Travancore-Cochin states were erstwhile independent kingdoms, where corrupt officialdom was a living reality during the times of British rule in British-India. While corruption among the officer class in British ruled Malabar was a non-existent theme.

The officers who came to south Kerala bore a markedly different physical and facial

personality. Even my own mother was mentioned as a Brahmin lady, even though she was not Brahmin in any sense of the word. Moreover, I do not think that she had any typical Brahmin personality, either in mind or in physical features.

It took me years to connect the change of physical and mental personality to the British rule in Malabar. Even though the British were rarely in Malabar in terms of numbers, the mental impact of the British rule was very much felt in such areas as Cannanore and Tellichery. First was the removal of the political superiority of the *Brahmin* and *Kshatryiya* (kingly families) castes. Below these two castes came the *Nairs*, who were the serving castes of the two superior castes. The *Thiyya* caste had been deprived of many political rights as well as social freedoms that the two superior castes had. The Nair caste also did enjoy rights due to their close proximity to the two superior castes.

The very replacement of the higher political positions by the British was a mental elevation

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for the *Thiyya*. Along with this, was the establishment of English primary and higher schools. Then came the Brennen College, which during the British times was, unlike now, a reputed institution. These educational institutions gave the lower caste *Thiyyas* an historical opportunity to get English education at more or less free cost.

This had its social tragedies. For the higher castes were naturally in great mental trauma at this social development. For, if they were to send their children to the local English schools, their children would have to sit with the crude lower caste children. This issue more or less sieved out the higher castes from the opportunity for English education.

As the inputs of English slowly entered into the *Thiyya* social domain, they were to get infused by the social codes of English. Along this was the fact that they were not subordinated by lower level Malayalam codes to higher castes. Later, when the public service opportunities came up, the English educated *Thiyya*

individuals got for the first time in recorded history the chance to become part of the government machinery.

Yet, it may be mentioned in passing that even though the English administration gave the English educated Thiyyas a chance to break out of their slavish existence, they on their own did not concede any such concessions to persons who existed on the lower side of the society. Many of them saw their social elevation as due to their own intellectual superiority. No mention of the English administration contribution was ever seen cited.

Coded treachery

Later in typical South-Asian attribute of treachery and ungratefulness, many of them tried to become social leaders by riding high on the uneducated pedestrian movement called the Indian Freedom Struggle. Even my own mother's father did try to attain to leadership through this means, but he was not able to hold on in the mad scramble among the Strugglers, as it became known that any Tom, Dick and

Harry could become political leaders in the new found political system based on a nutty idea called democracy; in which persons with no quality, low-intellect, foolish ideas, low-class imagination, no foresight and zero English knowledge came to replace the supremely refined English period of rule.

I understood that the change in physical attributes could be associated with the codes of language. The fact that English was entirely different from the local Malayalam was quite evident to me from a very early age. Later as I came across Indian kids born or bred in English atmospheres, I more or less came to see the same physical change in them that I had seen in a small section of the Thiyyas in Tellicherry. As to the Thiyyas in Tellichery, their physical attributes quite fast were seen to return back to their traditional looks, as time distanced their descendants from the English-rule period.

Later, much later in the year 1989, I set out to write my book on feudal languages. After many corrections and additions, around the year

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2000, I published this book online under the title: **March of the Evil Empires: English versus the feudal languages**. In my own family only my daughter, then aged around 6 was aware of this book.

A curious contemplation

For a long time, I had been contemplating on the issue of what would be the effect of bringing up a local child in perfect English conditions. It was not a theme of educating a local child in English, but from providing a perfect English environment, in which no local language codes were allowed to enter.

There were plenty of English educated children and persons in India. It is true that there is a qualitative change visible in them, as compared to persons who have not had any English experience. However these persons were still affected by the local language codes. For example, if the child knows Malayalam, he or she would still be affected by the words *Nee* (lower you), *Avan*, *Oan* (lower he), *Aval*, *aol* (lower she), and such words as *Chakken,*

Payyan, (lower words signifying lad), *Pennu* (lower word for girl, woman), *Eda, Edi* (suppressive words of You), and many such things. Moreover, he or she would be bearing the burden of having to prop up certain others using such superior words *as Sar, Adheham, Avar, Ningal*. Here, it would be the self inflicted crushing that these words lend as he or she uses such words to place others in positions of superiority.

A dilemma

I did not see the possibility of doing such an experiment. However when I married, I was faced with a terrible dilemma. My wife was from a family with totally no English in their intellect. It was a terrible situation. In her family, everything was powerfully ordained in a tight-fitting string of hierarchy. If I were to place myself comfortably in a position assigned for me, it was smooth sailing. But the terribly low intellectual quality of the persons involved, and the low class persons who would come to boss over me socially and intellectually gave me the

creeps.

Along with this issue were the terrible sly moves inside my own family to see that I was ensnared into the depths of low level, yet powerful social and familial strings.

I disliked seeing anyone being dragged down to the depths of the filth of local social strings. It was then that I decided to enforce the rule that the child should be taught only English, and spoken to only in English. And moreover, I took care to see that no one referred to her with the lower words of *You*, *She* etc. and words as *Edi* and such were forbidden.

Everyone were quite happy, for it was a situation wherein everyone around could improve their own English. And I must admit that very fast, there were a lot of people all around talking more or less workable English.

Maybe many of them took the whole thing as a passing fad of mine. I am sure they did not perfectly foresee the issues correctly. When I was bringing up the child in English, I was more or less snapping off the various powerful strings

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of domination that spring forth from the various corners of the familial tree. Person who clothe themselves as uncles, aunts, cousins, and other kinfolk all wait for such newcomers to place their props on. It is through these props placed on willing subordinates that they garner their social and familial leadership.

When the communication links are replaced by English, the links that come to exist between the various persons are devoid of any hint of subordination or domination. It was a very powerful assertion of independence.

Redrafting a spouse

Now there is something more to be mentioned about this. When I married my wife, she was a totally uneducated girl. Though fair in complexion, the aura of an uneducated village girl was there in her total features. Even her Malayalam was of the uneducated variety. However, in terms of formal education, she had gone through her college graduation education. Yet, she couldn’t pass. In terms of worldly knowledge, geographical information, English

reading and such, she was an absolute zero. I think she came across a copy of the Reader Digest for the first time after her marriage. Even though her graduation subject was English, I don't think that she had any idea as to what was an English classical novel.

In my own household, even though the sly idea of bringing a servant to the household to take care of my parent was there among my sisters and brother, I was not aware of it. But then the moment she came into my house, I was aware that this was the underlying intention of all those present.

Even my younger brother tried to address her with a *Nee*. But I stoutly did not allow this. This determination was to cost me heavily; but I strove to bear the brunt.

I was quite adamant about bringing up the mental stature of my wife. So to her also, I strove to use higher indicant words. So, instead of using the word *Aval* (lower she) to her, I always used the words *Avar* (higher she). It was seen as a mad man's posture by the others

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around me, who couldn't bear the upsetting of social positions that I was proposing through the use of word codes.

In the end what happened was that she was given a higher than usual status. Moreover, the fact that my parent had been a senior official of the state government, coupled with the fact that one of my sisters was a teacher in an elite national engineering college, another sister a paediatrician and my brother working in The Times of India, wandering all around the place notifying this fact, all created a higher being feeling in my wife; when she was to accompany any of her own family relatives; or was accosted by them.

As to me, I was always travelling all round the state attending to my own business.

The house we lived was palatial in comparison to her family house of that time.

I strove to teach her English speaking, and desperately tried to make her take to reading English. She used to gloss over the pages of the Reader's Digest in a blank manner. As to

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classical books, I did not take pain to make her read. When I first tried to make her speak in English, she simply told in a offensive manner: *My father is not an Englishman*.

This statement was probably promoted by her instilled duty of loyalty to her familial traditions, which she wanted to place on record as she was willingly moved ahead to ditch it. Moreover, the constant indoctrination by my own family members that I was a non-entity, as well as the sudden superiority of articulation that English afforded her could all have aided in her assertive mention of her non-English parentage.

{Another thing that I may take up later was the horoscope content of hers and a peculiar personality contradiction in her. For, I have some experience to sense that one’s life codes may be hinted at in one’s horoscope. Very powerfully at that.}

An encasing aura

I could sense a superior aura come to settle on her, which was not quite an absolute one; but one based on the relative distance inside the

virtual codes between her own family aura and what she currently lived in. Moreover the soft refinement of English was slowing encoding into some insides of her, which was to positively affect the child she was bearing. For English nursery rhyme CDs were played near her bedside.

The changed codes and its effects

When the child was born, it had quite elevated looks and refined physical features. I must say that the child did look a bit different from any child I had seen in this area in facial expression. Looking back, I should say that the effect was mainly due to the changes that came upon the virtual codes.

Now on seeing the child I was confronted with the issue of what communication software to install in the child's brain. There was the dreaded knowledge in me that if the child was made to bear the brunt of lower level Malayalam words of address, and reference, delivered by both lower as well as higher level people, there

would be sharp changes in the refined expressions, facial designs, and bone development. Malayalam would give a diabolic looks of rough superiority to those placed in superior levels, and a meek, sly attribute to those placed in the inferior levels. I disliked both.

I was keen to see that this did not happen. However, I took that position very powerfully after contemplating the various connected issues. Moreover, it was to serve as an experiment for me on my language and virtual code insights.

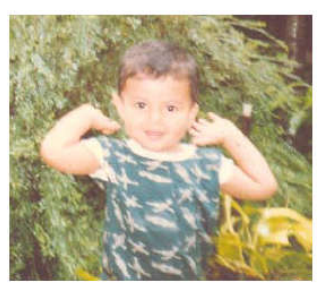
Since I have severe paucity of time to finish this work, I will just do a cursory detailing of some observations that were made with regard to my child who was brought up in English, in an absolutely non-English social environment. Actually there is much to be written in connection to so many persons and incidences. However, I can do that only later.

My daughter was named Varuna.

Varuna looked totally different from everyone in

my wife's family, and also a great deal different from those from my side of the family. I did not have a camera then, yet, there are quite a number of photos taken by others to prove this. At the moment I do have only a few photos in my computer, from which I am cutting out a few for posting here.

See these photos. Surely there are many other persons from this geographical area with this demeanour, yet, the difference in facial expression and physical stance is from the members of my own family and those from the immediate local areas:



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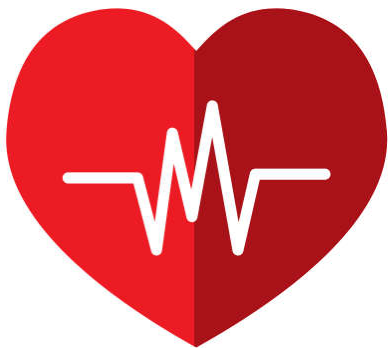
She learned the basics of swimming at 8 months age.

At a very early age, basics of mathematics was taught to her in an informal manner. Moreover, by the time she was around 3, she must have travelled more that 40 thousand kilometres on my motorbike, over a wide range of places. And a few hundreds in my jeep.

This much I mentioned just to give an idea about her lifestyle. However, much more can be dealt on this later.

Due to certain happenings in my family life, a number of my businesses failed. I do not want to go into the details now about the causes.

There was a time when I became financially



quite broken down. These are some of the videos that were taken during this period. What is being pointed out here is that the Indian looks of poverty are connected to the feudal languages. When English is the language in which a person is cordoned in, the effect of the feudal language codes do not come in.

I couldn’t move away from my family because the moment I moved, my children would be placed under the claims of many uncouth social and familial links. A sort of competition to see that my systems were broken in had risen up by now, among certain of the family members on both sides.

Varuna’s English was quite good, even though she did not get to acquire any British or American accent. She had seen more than 400 English films on TV channels by the time she was four. At around four, she learned computer typing. At age two or so, she had started playing card games, such as Trumps and Rummy. She was reasonably good in swimming. Could run more than one and a half kilometres and had

good stamina.

She was not home educated, also. But she was reasonably good in Chess. Formal schooling for her was not in my mind. For, that was a different system of education, far removed from what was in her mind.

A telepathic indication

On one occasion, I went to Bombay for an assignment which could have international business possibilities. Yet, the moment I reached Bombay, I was overwhelmed by some strange feelings of some cataclysmic happenings. My sleep was disturbed. Moreover, I would feel hot in an AC room. I dropped everything and rushed home.

When I reached home, I found that Varuna had been admitted in a village English medium school. This school had been started by a man who had worked in the gulf (middle-east) and later started a restaurant there. The money exchange rate was 1:13. Gulf earning persons are seen as affluent and banks give them full support.

He had started an English medium school. The children in the school were from the village rich houses. They had no English. The owner himself was quite an illiterate in English.

Into this school was admitted Varuna. In fact, the district deputy police 'officer' (DySP) did come into the picture to pressurise me to put her into this school. He did not meet me personally. As for the school, it was a fantastic chance for them. For, in Varuna's class over the years, many of her classmates developed into good English standards. Arriving at good reading habits, through Enid Blyton and the other children's books.

The gnawing in the virtual codes

Now, what changes would come into her? Well, as per my language code understandings, she would be placed under teachers who would keep her in the *Nee, Aval* code areas. Varuna had been in the higher levels of communication wherein she used to address even senior persons with a Mr. or Mrs. prefixed to their names. She had no idea that this was quite a

crime in the local areas. Yet, the persons who talked to her took as an exceptional person.

When she came home, the first day that I was back home from Bombay, she was brought home by the school *bus cleaner*. This term *bus cleaners* are of a non-formal profession in buses in India. They are usually the lowest kept personnel in the hierarchy in the system. Yet, it need not mean that they are lowly in the social system. However usually the lower guys, intellectually and educationally, go in for this job. For many others, it is just a temporary assignment. But at the moment of the job, he is in a low location in the virtual code arena.

He was holding her in a clasping hold, and coming. It was not actually a bad thing, for he was more or less seeing that the student is home safe. However, Varuna had been trained to walk on the roads without anyone holding her. For, it had been noticed by me that the very holding of hands by feudal language speaking persons, has a demeaning effect when they hold persons who they mentally

assign a lower levels.

The location that we were living then, was a secluded road, with practically no vehicular traffic. So, his holding her was just an assertion of his superiority over her.

I could sense a lowering of levels in Varuna's virtual software codes..

A gruesome shifting

At school, she would for the first time be made to be fixed to the level of students who were mentally at the servile class of the teachers, in Malayalam codes.

The students would have to address their teachers as *Sar* and *teacher* or *Miss* (all suffixed to their names). She herself had been an English trainer. In our system of training, no student gets up when the teacher comes in. Moreover no lower level indicant words were used about anyone.

There was one thing quite obviously different in Varuna. She was **unable** to use pejorative Malayalam lower indicant words about anyone, including those who were younger to her. The

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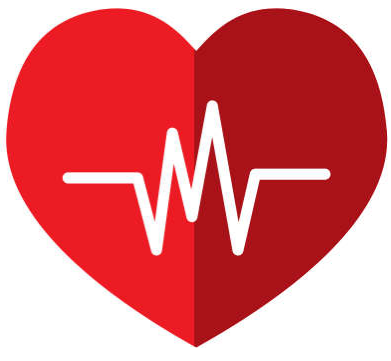
words alluded to here are the powerfully crippling lower indicant words for *You, He, She, His, Her, Hers* and such other, including such as *Edi, Eda* and use of name as a *signal of domination*. However, she herself was quite vulnerable to such attacks. Even though, most of these words were quite incomprehensible to her, the negative effects in the virtual code arena were obviously there.

There are a lot of things to be mentioned about the language code experiences that she would have. I will not do it now.

What I could foresee was that she would be placed in a position that had the components of both English as well as the lower levels of Malayalam. In the school she did not speak Malayalam or learn it. So the word *Nee* was not an experience for her. Yet, in the overall virtual code arena, she was moved to a lower side, by the strong placing of all students in the *avan* and *aval* position.

A twilight zone phenomenon

When she had been an infant, there had been a



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phenomenon that was quite apparent. Whenever she was taken to any marriage function in distant relatives' houses, she would stand out as quite different. Even though the simplest manner to understand this would be that she spoke only English, and did not understand English, the more complicated level of understanding was that she was living in a social system wherein individuals were connected by direct level communication links. While the others around her were in a social communication system, wherein every one of them were connected to each other by varying levels of linking codes.

The difference was quite obvious, to an intelligent observer.

After each of these visits, there would be an occurrence that was to happen with supernatural exactitude. That is, she would suddenly fall down: from the staircase; when walking; when running; or have some minor accident connected to getting hit or cut. The easiest manner of thinking would be that it was

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a case of the proverbial *evil eye*.

Yet, from my own understandings based on virtual codes, it was obvious that some codes of prop had been manipulated or attacked. Moreover, there was the possibility that some other negative codes had crept in and destabilised some of her own stability codes. It may be mentioned here in passing that she had been trained in walking on the top of tall walls without support, from a very early age (around 1 ½ years age). That such a person should stumble down, every time she went to an interior social setting, wherein lower indicant people (mainly women) viewed her as an object of curiosity was the moot point that I wanted to place.

Negativity from school

Before she went to school, she rarely did have any illness. She was used to playing the rain, and in the mud. For hours, she would be in the river. In the mornings, she would go for jogging. She rarely felt any physical discomforts. However, after joining school, she was attacked

by frequent bouts of illnesses like fever. This continued till a time her physical appearance of marked difference from the local populace had been erased. I could sense the creeping into her virtual codes of some other codes that were erasing her innate codes.

Before going to school, she had been quite impenetrable to Malayalam words and comments that are aimed at mental disturbance. Now, there was a slight dent in the impregnable mental fortress that had cordoned her off from such irritations. Yet, since she heeded my advice not to learn or understand Malayalam at all cost, this dent did not go much further.

Teaching standards

The teachers in the school where she was admitted at age 9 (class 5) were of low quality standards in English. Most of them wouldn’t be anywhere near to Varuna even in local geographical knowledge. For, she had travelled with me to many places in our state. I am even doubtful even if there would have been any

teacher in that school at that time who had even heard of Enid Blyton. Varuna had already started reading Enid Blyton. Moreover, she was aware of such names as Somerset Maugham (Princess September), Oscar Wilde (Happy Prince, Selfish Giant, The fisherman and his soul), and many other English classical writers, at a very young age. A lot of English fairytales she had already read on her own.

At age 4, when a count was taken of the number of English films that she had seen till then, it was reaching more than 400 (mainly Star Movies). Most of her teachers would not have seen many English films at that time, if at all they had.

Beyond that, she was quite good in computer typing, and learned in such software applications as Adobe PageMaker, Adobe Photoshop, Flash, MSWord, Adobe Acrobat, Macromedia Dreamweaver (web designing) and many others including rudiments of audio and video editing. She was easily better informed in many things than her teachers. Moreover she

was quite at home in Internet usage, search engine usage and such things. At age 5.

Inside the class, she naturally was a different person, and quite obviously at a different plane, mentally. However, I understood that other children in her class used to draw her into confrontation with them by merely nudging her. Yet, there was no disinterest in her. She made friends with many classmates, yet, I could notice a gradual lessening of her English language features.

The effect of the contorted virtual space

Now, the question that bore on me was where would the angular pull of her new position in the virtual code arena act on her.

I was now living a bit far away from my family, so I could not see any change on her demeanour on a daily basis. But then, soon I could notice it. Her hair which had been quite straight was curling. Moreover, physically she was becoming leaner, probably due to missing her food in the hurry to catch the school bus.

See this video taken just four months after she

joined her school. Her hair is very noticeably curling. If the audio is muted, the physical change can be better understood.

Actually in terms of social value, she was in an affluent class students' school. But the effect on her was quite negative. See these videos and photos connected to her school:

These images have been omitted in the current version of this book.

However, each year during the holiday seasons, I would get her trained again in my systems. During her school days, I could get to see her very rarely. It was a situation wherein she sort of oscillated between a diagonally pulling down

string at school, and a straightening pull of English during her holidays.

It may be mentioned that she was a very powerful trainer in our English teaching institution all these years. See these photos of hers, taken by students from our organisation where she is a trainer. Her hair is curled, yet the English effect is there. However, in many ways, her facial expression and even its shape has changed.

In her school, she did not have any occasion to learn or speak Malayalam. Yet, the affect of the lower placing of all the students was there. It did have its affect. Yet, the question is there as to why she is more affected by the lower placing than is the others. For, some kids at least who are brought up in such lower placing are able to shed off this negative effect. Herein lies the issue of where Varuna had been placed, and the effect of the angular pull that can on her.

This factor can be explained by this: a female police constable is a great person to the lower section of the population. She is powerful, and

thus can show a lot of abilities and personality development. Yet, she is assigned the lower indicant words by her superiors. However the lower section of the population assigns her the higher indicant words. She is quite comfortable with this ambivalent situation. In fact, there is a personality development in her.

Now think of a senior female police official. She is from the Indian Police Service (IPS). She exists on the higher indicant levels as far as the lower police personnel are concerned. By some cataclysmic happening this woman suddenly comes to occupy a position below a police constable. What would be the situation? She is a person located in the higher positions in the virtual code. Now, she is in a position wherein the ordinary constables can address her with a *Nee*, and refer to her as *Aval*. From her innate location in the heights, she is brutally being pulled down. A sharp angular pull to the bottom. There shall be a powerful negative twist in her personality. However, since she is an adult person, much physical distortions may not be seen, yet, it will be there mentally.

Varuna's situation is slightly akin to this. However, in her case, since she does not know Malayalam, she cannot position anyone under her. And she cannot keep anyone above her also. So the situation is a bit more powerful in her, yet, the only saving factor is that she cannot understand Malayalam. That can slightly help her, yet, her position in the virtual code arena has been powerfully pulled towards the depths.

The bend at the neck

I did observe another quite significant feature change in her. Due to the English ambience strictly enwrapped around her, she had no bend on her neck region. This bend is typical of ordinary persons who speak Malayalam. In fact, in each Indian language speaking person, there is a bend on his or her neck region, which is characteristic to that specific language. The exact angle or slope of the bend may depend on many things. However what creates this bend is actually the pull and push of the lower indicant words, as they have bombarded a

person since his or her very childhood. But then beyond this material world explanation, it would be appropriate to mention that actually in the virtual arena, the space is literally curved, due to the codes of lower indicant words. In short, a person put into this slot has to necessarily bend, for the space is curved there.

From Varuna's photos it is clear that she did not have this bend in her neck region. However after a few months of being in the school, I started noticing her neck region bending. Immediately I had to inform her of this fact. I told to take care of her sitting postures and such. But then, there was not much use, for she had been stuck into a virtual arena slot where her feature had to bend. Even though she did not understand Malayalam, the total environment of her being a student kept at a lower indicant word level did create this curvature in the virtual space around her.

However, since I did notice this feature, I took steps during her holidays to correct this by recreating the powerful liberating English

environment around her.

The feudal stiffening

Over the years in school, a lot of changes were coming into her innate personality. Most of them were of a kind that no one would notice. For example, there was a sharp stiffening of her features. Before going to school she had an extremely agile and sprightly body movement. She used to spring up and down as she moved around. There was a slow but quite noticeable change from this to a stiffened stance. This was due to the stiffening that feudal languages bring into a person's feature, by means of powerful strings of hierarchy. Even though she did not understand the language, inside the virtual space of Malayalam, there is a stiffness in which bodily movements are restricted. In other words, different languages create different levels of viscosity in their virtual spaces.

In languages like English, it is very slight and bodily movements quite free. In feudal languages, it is thick, and bodily movements are quite slow and fettered by strings of hierarchy

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and of ‘respect’ and ‘disrespect’. This effect can be very easily seen by comparing some British Prime Minister like Tony Blair with some typical Indian Prime Minister.

How I practised apartheid

There is this video of Varuna that I think I need to discuss here. It was a ten minute speech done by her on a formal occasion. You can view it on **YouTube** if you search for **Varuna’s Speech**.

In many ways this speech will stand evidence to the contradictions of Indian political hype. The two prominent women sitting on the stage are prominent local politicians. The first one, sitting next to the spectacled man is the local member of the state legislative assembly. The other is also a prominent politician. Both are from the communist party. Naturally, they are the rich and powerful folk around. Compared to them, Varuna comes from a lower income bracket family. Yet, the English aura in Varuna can give an impression that is just the opposite.

When viewing the video, please observe the

facial expression of the others, who are from the same place and genetic pool that Varuna also belongs to. What I am emphasising is the change a total alignment to English can make.

The second thing is the issue of apartheid that I had practised on the local populace. It is like this: in the local society, the rich and powerful are considered as natural focus of interest and attraction. However, since they were not good in English, they were not considered attractive by me.

The next issue was what happens when one mingles with the kind of women and off course men, who are exemplified in the video. They are more aged, socially prominent, having political powers and influence, and also rich. If Varuna was to mix with them at their level of culture and communication, she is then an *Aval* (*oal*) (lower she, her), and a *Nee* (*inhi*) (lower You). At the same time, they would be higher in all form of address (*Ningal*, *Sar*, *Checchi*, *Chettan* etc.) and reference (*Avar*, *Adheham*, *Sar*, *Chechhi*, *Chettan* etc.).

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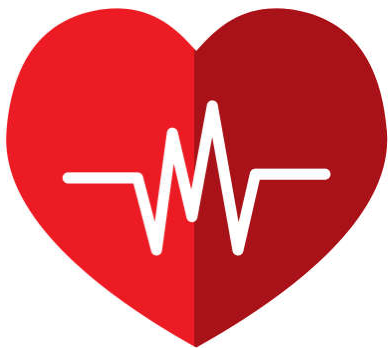
In fact, if apartheid was not practised on them by Varuna, she goes down to the levels of atrophy. Here, I need to explain a bit on apartheid from a perspective that could easily elude the English speaker.

When I used to live away from my house some ten years back, I was fully dependant on restaurant food. In India, there is not much idea about cleanliness, despite so much hype to the contrary. The servers of food invariably touch food with their unkempt hands. Moreover, when serving drinking water in glasses, many of them insert one or two fingers into the glass, right down the water. This type of lack of cleanliness in serving food could cause amebiasis, stomach upsets, and diarrhoea. Usually when asking for drinking water, I used to insist on boiled water. Many times, I would have to manage with non-boiled water. I would ask the waiter to serve water without poking his hands inside the glass. At times, I used to tell the waiter not to touch the food to be served with hands which were not clean.



Some of them would oblige. Others would take a very contrary stand. It was taken as a personal affront, and they would deliberately do the opposite of what I requested for. Some of them would tell me that food is made by hands, and that non-touched by hand water is not available anywhere.

Now, this is the same issue with apartheid. There is something negative in the persons who are seen as repulsive. To say that it is the black colour that is repulsive is utter nonsense. For if black is so repulsive, then who would use black as a colour for any purpose. Moreover, Barack Obama was voted to power by a White majority population. What was attractive in him was obviously his British antecedent, that of his mother being of British blood. So, English refinement was there in him, despite his black colour.

In the same manner, it is only logical to understand that if anyone is seen as a distress, then they themselves are duty bound to find out what it is that is distressing to others. If they are

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not bothered to correct themselves (for they have every right to continue as they are), they also have the moral duty not to impose themselves on others.

In the video in question here, the female politician has a power over almost all the youngsters on the stage, by codes that is encoded in the language. For, she can address them all with the ancient feudal domination words of *Nee*, and refer to them all as *Aval* and *Avan*. When these words are used, the youngsters naturally fall in line as of disciples, followers and members of her team. It is an enforcing group of words, all of the lower indicant levels.

Now, in the case of Varuna, she stands as an upstart and an outsider to this encasing domination. Whatever the politician says, more or less fall on deaf ears as far as Varuna was concerned. For, she does not know the language.

Another thing may also be mentioned here. The females in the video, especially the political

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ones are now aiming for a reservation for women, in the national parliament. It is argued that they want to overcome the suppression that the men folk enact on them. Actually, this suppression is not something that men folk does, but something everyone in this land does on everyone possible. For, it is in the language. Actually women want freedom not only from suppressive men, but also from suppressive women. This can be achieved by merely not learning diabolic languages, and opting for English.

Moreover, Varuna has one sister, Ashwina. Her experiences also need to be discussed. For, by the time she was born, the other side in both the families (father's as well as mother's) was more ready to forestall my aims. It is quite another story.

I do have many other proofs about the existence of this virtual code arena and virtual software. To bring them out, I may need to go through my life experiences, which have been quite fascinating in terms of events and

incidences.

Yet, before concluding, I need to say that there was this debate that I had on HowWhatWhy. The debate title is **Language as a weapon**. In that debate, at least one debater argued that since the English citizens do not understand feudal languages, they are safe from its sting. Well, I do not really think so.

Last:

If codes of reality, virtual software & arena, life software and such are real, then how would one approach them? How will one be able to detect them? Can we intervene into their working? What about prayers, *mantra*, *tantra* and such things?

Well, these are things that need careful study, from a totally different kind of perspective. The so-called scientific approach may not be able to do much in this regard. I hope to continue my writing.

Read: Software codes of mantra, tantra, witchcraft, black magic, evil eye, evil tongue &c.