

Vedic Impeccability

This article is a sequel to Rajiv Malhotra's and Shrinivas Tilak's call to stem the rot creeping into the intellectual world of the occident. As Arundhiti Roy succinctly put it, at 72 I have nothing to lose, so I'll give it all I have!

Driven by euphoria from a history of successful colonial campaigns, the current crop of bored intellectuals from the west is again on a rampage to re-conquer what they could not do earlier; India's intellectual, cultural and spiritual heritage. Had India too been spiritually ravaged, leaving behind an uni-polar society, like the twin Americas and Australasia, without a trace of its past, these intellectual moguls would not have deigned to look at the remnants of an eclipsed culture. What irks them most now, that despite our history of drubbing by wandering opportunists, the Indic culture has not only held its ground but has in fact grown to challenge the very dogma that currently sustains religious colonialism, albeit a secondary spin off from past territorial gains.

The crude intellectual forays aimed at bashing Vedic foundations, is an indicator of the fear psychosis sweeping through western bastions of intellectualism, a brand of left brained rationalism that has neither source nor sink. Worried to distraction, by the economic resurgence on the subcontinent through sheer persistence and perseverance to mere ideological and intellectual formalism, institutional rethinking on whether Vedic paradigms could indeed be correct, is driving the mavericks in the academic-fringe to attack such practitioners.

This is not a new phenomenon for us. For even Max Muller of yore, fired remote salvos of derogatory barbs indicating an intellectual weariness from failing to decode Vedic excellence, even without visiting India, the target of his vitriolic outbursts. Lokmanya Tilak, touched to the quick by such cultural vandalism, set the records straight by scientific logic and innovative hypothesis. He showed the way to counter nonsense with intellectually challenging concepts. Surprisingly none of the adversaries of Vedic primacy has even whimpered a reply except with disdainful silence.

Mahatma Gandhi's concept of Satyagraha was apt and timely, for it was on native soil, which did not provide the 'much needed moral support' to an invader. However, the current crop of intellectual marauders is on a collision course with the relatively smaller Diaspora, and on 'home turf' too, that provided a measure of moral safety. Defending each outburst from eccentric academics like Welzer, Kripal or Courtright is a process of falling into dialectic traps without end. For practitioners of intellectual terrorism depend on intense homework before putting pen to paper. They pad their armory, a hangover from the colonial past, with flamboyant quills dipped in prurient venom, all the more to enjoy the violent reactions of their innocent victims.

What these hit and run specialists did not realise, that they openly displayed an intellectual vacuum, sustained & maintained by an utter lack of morality & sensitivity, bordering on turpitude. It is the type of shameless weakness no right thinking society will tolerate for long. There lay the chink in their armory, the society they lived in. We the victims, be it the Diaspora or the indigenous population must make an all out effort to educate the greater part of the same society that housed a minority, which rightfully must be excluded from academia. Preaching universal brotherhood is not enough; it must be practised too, by the very society that advocates a uni polar theism, using the same concept.

Swami Vivekananda, Sri Aurobindo, Jagadguru Swami Bharathi Krishna and Lokmanya Tilak, to name a few, saw the urgent need to re-interpret the most advanced Vedic concepts to keep pace with modernism, which is an ongoing phenomenon that could never be ignored. As an example, Swami Vivekananda, decades ago had the courage to reinterpret Sankhya concepts, from the very core of the Bhagavadgita, as an electromagnetic field theory originating from Vedic intellectualism. He spoke about it publicly at august forums without being sensitive about his innovative departure from traditional interpretation. So did the Jagadguru, by reinterpreting Vedic cryptology into mathematics of an esoteric order. The route to acceptability of Vedic sciences lay in the conscious and deliberate re-interpretation of avante-guard ideas and concepts in terms of present day discoveries, exposed accidentally or by the scientific interaction.

The need for a Vedic renaissance in modern terms is neither a luxury nor a supercilious interference into traditional beliefs. Even before one thinks of such a need to stem occidental imperialism, there is a more urgent need to educate our native 'cocktail glitterati', who do more damage in their bid to outdo their critics. Modern media has the means to bring the sanctum sanctorum into the drawing rooms of foreign iconoclasts

and the only way to kill their deprecative glances at its very source is to tell the world in clear terms why and how Vedic science is based on the most esoteric holistic concepts embracing all of physics and cosmology. Which is what Swami Vivekananda did, proudly and fearlessly. It is a sad fact of our present history that there has been no one of his stature to continue that trend. Instead, we have submerged Vedic science into anthropomorphic emotionalism that has given the license to our detractors to interpret this impeccable holistic science in equally devious ways to put our nose out of joint.

As a case to point, though the Diaspora has justifiably displayed, through the print media, its anger and disgust at the abominable interpretation of the Ganesa symbolism, but there is no evidence of an austere, logical and rational rebuttal exposing the theoretical premise on which that concept is based in Vedic science. Such an explanation would have certainly polarised the followers of Courtright/Kripal type of Mafia. More than that it would have provided the victims of this intellectual outrage, with a 'rational' means to counter it. For it was patently evident, that Courtright was on a denigrating binge to highlight the apparent irrationality behind Vedic symbology. The indirect consequence of which was to portray Hindus in the paganistic light that the 'rational' West loves to indulge in.

Understanding Vedic excellence needs intellectual impeccability. The dormitory type of discipline combined with a theatrical display of public genuflection that forms the core of the Western social structure has a built-in weakness. It believes that conformity covers all sins, which unfortunately can only nurture an inflexible mind. That automatically grows into a monolithic structure as rigid as a rock. It has no escape but to fall into the trap of monotheism with its consequential commitment to an uni polar anthropomorphism. Contrarily, Vedic science, epitomised in Sankhya, proves by axiomatic mathematics that each individual is the very model of a cosmos in complexity based on one unified all-embracing process of manifestation. It is an austere, logical and scientific process devoid of anthropomorphic dependence, the very goal of every scientist on this earth today.

Exotic concepts need avante-guard symbolism to communicate complex processes. However, the awareness that symbolism is not the symbol is an intellectual quality based on flexibility in thinking. (Perhaps Courtright and his ilk should undergo an IQ test before putting pen to paper.) The human cerebral structure too is the most complex ensemble of genetic information processors that deal with real time information of two kinds, sequential and simultaneous. One half of the brain deals with sequential data while the other processes them simultaneously to arrive at a decision to act. These are medical facts today. The question that every human must ask today is "how did it get into something called Vedas, the vintage of which is an universally acknowledged fact". Perhaps Courtright has the answer, as he seems to have dealt extensively with hidden aspects of "Sri Ganesa"!

This magnificent equipment, designed, structured and sustained by itself is the very epitome of divine processes. What better way could there be than to symbolically present this exotic cerebral entity common to all life, as Lord Ganesa, to a budding student? In addition, what better way could there be than to identify each of the foregoing functional aspects in an unforgettable manner but through symbols? For the heathenish connotations, surrounding icons have been finally broken by the computer industry. Symbolically, the elephant stands at the top of the ladder in size, which consequently provides the largest instruments for gathering sensory information, like ears, nose, mouth etc. Symbolic presentation of the left and right cerebral sections as Siddhi and Bhuddhi, the two wives of Ganesa is but a simplification of the mental process currently described by hundreds of volumes lining a medical library. While it would be a pleasure to cover all aspects of this exotic symbolism in its entirety, for it leaves nothing to speculation, the purpose of explanation was only to convey a principle.

In conclusion I would emphasise the need to take on the task of exploring the complete depth of Vedic information, rationally, objectively and sincerely. The test for sincerity would be that every researcher must be able to explain all facets of Vedic information as clearly and lucidly as one would in a physics laboratory. For, if there is one thing that is certain in Vedic science, it is the fact that it deals, repeat, deals only with reality. But that reality is so profound, it needs intellectual impeccability to understand its ramifications.

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