

Philosophy of India - Dravidology

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Abstract

This article traces the roots of Indian Philosophy from ancient Peninsular India. So far it is the Sanskrit literature, which described Indian Thought, is being discussed. We attempt here that the roots of Indian thought are in ancient Tamil works. This actually is an introduction to the influence of various Tamil works which deal with materialism. Vedas, purusha suktha. Buddha, Sankhya. (எண்ணியம்- e_nN-nNi_yam), Upanishads, gita, and thirukkural. This is a survey article. Readers are encouraged to read books dealing with these topics. Among these Sankhya is the oldest.

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Introduction

This paper does not discuss any particular topic elaborately. Instead we discuss many related topics, which were hitherto not discussed in the way we discuss here. In that sense this paper is a survey article on the Philosophy of India.

So far the Indian Philosophy, also referred to as INDOLOGY, concentrated on Sanskrit literature with mostly religious in contents. Here, we discuss topics which originated from Tamilnadu, Land of Tamil people, which are materialistic in approach. In the initial stages materialism was known. Spiritualism was unknown. Man learnt from nature.

Spiritualism started with yajurveda, dealing with mantras and rituals.

Coming to the TAMIL LAND we make the following observations: Thousands of years back in writing an introductory remark for the Tamil classic, a first grammar of Tamil, Tholkappiyam, Panamparanar, a scholar wrote:

"வடவேங்கடம் முதல் தென்குமரிஆயிடைத் தமிழ்கூறு நல்லுலகத்து. "

It means, " the land bounded in the north by the Vindhya to the land south of kanyakumari, the Peninsular India, spoke the language of Tamil."

The recent excavations in Keezhadi, near Madurai, Tamil Nadu, confirms the existence of fully developed writing system for Tamil language in the 6th century BCE. Based on these facts, we discuss the writings of Tamil scholars, in a chronological order. We don't discuss the dates of the works we deal with in the coming pages. Their relative chronology will suffice to our needs.

We start our discussion with a now lost, book enN_nNiyam (எண்ணியம்), also known as Sankhya philosophy, known as Sankhya karika by Iswara krisna, in Sanskrit. Sankhya doctrine was earlier to Gotama Buddha. We outline how Gotama Buddha's teachings rely on Sankhya. Next to Buddha we consider the Upanishads, and show how it relies on Sankhya doctrine. Next we take Bhagavad-Gita which is called an epitome of Upanishads.

Finally, we conclude with a discussion on THIRUKKURAL, a Tamil classic. A recognised recent Tamil scholar, Bharatidhasan, has asserted that THIRUKKURAL is a work based on enN_nNiyam, (எண்ணியம்) aka Sankhya. We discuss thirukkural and compare it with Bhagavad-Gita.

As all topics are linked to எண்ணியம், we call this discussion as Dravidology.

Sankhya [எண்ணியம் aka Sankhya karika. (Colebrooke)]

THE VERY FIRST VERSE of Sankhya karika outlines the scope of the work.

"The inquiry is into the means of precluding the three sorts of pain; for pain is embarrassment: (nor is the inquiry superfluous because obvious means of alleviation exist,) for absolute and final relief is not thereby accomplished." Sutra 01.

This is expressed in thirukkural verse.

இலக்கம்உடம்பு இடும்பைக்கு என்ற கலக்கத்தைக்
ொள்ளாதாம் மேல். 627

The learned people will not get disturbed by the fact that this life is but a target of pain and sorrow.

The view expressed in the portion of the verse in paranthesis is not found in the thirukkural, quoted here. This part of the verse will lead to vedic view of moksha.

"Nature, the root (of all), is no production. Seven principles, the Great or intellectual one etc., are productions and productive. Sixteen are productions (unproductive). [Soul is neither production nor pro-ductive.]" Sutra 03.

In this Sutra the author of Karika introduces the idea of a soul. It is supposed to be eternal, as per Vedas. It will attain moksha at some stage when all the pains of life ceases. Tamil thinking does not believe in moksha. A study of thirukkural will explain this conclusion. But Tamil classics treats the Soul as just 'uyir (உயிர்), the life-force, which has a beginning and an end.

Human activities can be explained with the help of just 24 basic principles of nature. Nature is the basis of the universe. It is not created by anything.

"Nature, the root (of all), is no production. Seven principles, the Great or intellectual one etc., are productions and productive. Sixteen are productions

(unproductive)." sutra 3

We make further observations on எண்ணியம் as we discuss thirukkural later, in this essay.

Caravaka

“In Indian philosophy the name 'Caravaka' means a materialist. The caravakas hold that perception is the only valid source of knowledge. They point out that all non- perceptual or indirect source of knowledge, like inference, the testimony of other persons, etc., are unreliable and often prove misleading. We should not, therefore, believe in anything except what is immediately known through perception.“

Buddhism

We quote below the teachings of Gotama Buddha from the Book: [What Buddha taught by Rahula Walpola].

"What we call life, as we have so often repeated, is the combination of the Five Aggregates, a combination of physical and mental energies. These are constantly changing; they do not remain the same for two consecutive moments. Every moment they are born and they die. 'When the Aggregates arise, decay and die, O bhikkhu, every moment you are born, decay and die.' Thus, even now during this life time, every moment we are born and die, but we continue. If we can understand that in this life we can continue without a permanent, unchanging substance (see Thirukkural verse 340) like Self or Soul, why can't we understand

that those forces themselves can continue without a Self or a Soul behind them after the non functioning of the body?" page 33

"When this physical body is no more capable of functioning, energies do not die with it, but continue to take some other shape or form, which we call another life. In a child all the physical, mental and intellectual faculties are tender and weak but they have within them the potentiality of producing a full grown man. Physical and mental energies which constitute the so called being have within themselves the power to take a new form, and grow gradually and gather force to the full.

As there is no permanent, unchanging substance, nothing passes from one moment to the next. So quite obviously, nothing permanent or unchanging can pass or transmigrate from one life to the next. It is a series that continues unbroken, but changes every moment. The series is, really speaking, nothing but movement. It is like a flame that burns through the night: it is not the same flame nor is it another. A child grows up to be a man of sixty. Certainly the man of sixty is not the same as the child of sixty years ago, nor is he another person. Similarly, a person who dies here and is reborn elsewhere is neither the same person, nor another (na ca so na ca anno). It is the continuity of the same series." PAGE 34.

ALL the above ideas stem from the basic principles of எண்ணியம், aka Sankhya. The preachings of Buddha awakened the people. They started to think about the efficacy of the Vedic rituals. They understood the rituals were just a way of stealing their money and materials. They stopped going to the Bhramins for sponsoring rituals and get the blessings of the Gods. Bhramins lost their livelihood.

Plight of Bhramins

WE GIVE quotes from the Book by RICHARD GARBE.

"I cannot regard it as my task here to give a complete list of the Brahmins sins; I intended only to cite enough to leave no doubt in the mind of the reader of these pages regarding the way in which the Indian priest scared for the happiness of their people." garbe page 68

Bhramma as god of creations. The creation was divisive. The human kind was divided into four divisions. They are brahmins, Kshatriyas, vaishya, shudra and the panchamas, who do not deserve to be classified. (Purusha suktha). Brahmins were the only class to be educated. They lived on performing rituals for others to ward off evil. They got paid, in money or in kind like food grains etc.

"And yet this is not the climax of priestly greed, which to use a fitting expression of Professor Webers indulges in veritable orgies in these texts. When one has worked his way through the endless description of a ceremony one may read at the close the remark that the whole sacrifice is of no avail unless the fee is paid to the satisfaction of the priests. And "lest perchance to use a modern phrase the price be forced down by competition, the market beared, it was a rule that no one might accept a fee refused by another. " (Weber, p.54.)" Garbe. Page 61

" while the non-Aryan, subjected aborigines, known as Sudras, or servants, without civil or religious rights, had to fulfil the divine purpose by serving the Aryan castes, especially the

Brahmans. " The sudra is the servant of the others, and may be cast out and killed at pleasure "; that is the humane view applied by the Brahmans to the native population."...garbe page 63

In course of time, these rituals were found to be ineffective.

At that time Buddha came. He preached against the unknown gods and the rituals for such Gods. People responded in large numbers that Bhramins lost their livelihood.

Buddha was a king. The alternative thinking, alternate to vedas, was with the kings.

The Bhramins surrendered to the kings. They discussed and learned with them.

The Upanishads, Surrender of Bhramins

Having lost their livelihood, as outlined above, the Bhramins tried to present an alternate Philosophy so that they can gain the lost popularity and the respect of the masses. That is the starting point of the Upanishads.

S. Radhakrinan, renowned Indian Philosopher has this to say about Vedic philosophy and the commentators of the Philosophy.: The Upanisads, though in one sense a continuation of the Vedic religion, are in another sense a strong philosophical protest against the religion of the Brahmanas.

Brahadaranyaka Upanishad, the oldest of the Upanishads, starts with the comparison of the sacrificial horse to that of nature.

The Brihadaranyaka, for instance, is composed of three divisions, each of which is concluded, as if it were a complete whole, by vamsa or genealogy of the doctrine (that is, a list of teachers through whom the doctrine was taught had originally been received from Brahma and handed down to the time of writing).

The first section, entitled 'The Honey Section,' contains a dialogue between Vajnavalkya and Maitreyi which is almost verbally repeated in the second section, called 'The Yajnavalkya Section. ' It seems quite evident that these two pieces could not have been parts of one continuous writing, but that they were parts of those sparate works which were mechanically united and then connected with the third section, whose title, 'Supplementary Section' is in accord with the heterogeneous nature of its contents,..... Page 7 Hume

Then they started discussing water, earth, fire, mind etc.

At the end of the first chapter we see them saying:

" 1.6.3. Now of works, that which is called the Body (atman) is their hymn of praise (uktha), for from it arise(ut-tha) all actions. It is their Saman (chant), for it is the same (sama) as all works. It is their prayer (brahman), for it supports all works. "

They have to accept the word Soul stands for body.

They continue the discussion in the second chapter.

Not getting a wholesome picture they go to the king Ajathasatru.

".....Gargya became silent.

2.1.14. Ajatasatru said: "is that all?"

Gargya said: 'That is all.'

'Ajatasatru said: 'With that much [only] it is not known.

'Gargya said: 'Let me come to you as a pupil'

2.1.15. Ajatasatru said: 'Verily, it is contrary to the course of things that a Brahman should come to a Kshatriya, thinking "He will tell me Brahma" However, I shall cause you to know him clearly."

2.3.1. There are, assuredly, two forms of Brahma: the formed (murta) and the formless

"With truly startling frankness the Brahmans put forth their claims in these works. Innumerable passages to begin with the most important feature they proclaim themselves to be gods walking the earth in bodily form 'There are two sorts of gods'; they say 'the real gods and the learned Brahmans who repeat the Veda; ' the Brahman represents all the divinities, 'indeed' he is the god of gods' probably a unique case of its kind where clerical presumption has gone to the point of making such claims Garbe Page 59.

After this we can no longer feel surprised that the Brahmans, as terrestrial gods, fancied themselves elevated far above royalty and nobility; but it might well seem surprising that kings and warriors yielded to the Brahmans the first rank in the State." Garbe Page 59

With this last statement, the discussion is closed and they declared that it is the Upanishad arrived at after discussion by more than 50 generations of teachers, GuruParampara.

Subsequently not satisfied with the development of ideas they started again.

In the later portions we find that they dominated the kings and reestablished their supremacy.

4.2.4. But the Soul (Atman) is not this, it is not that (neti, neti). It is unseizable, for it cannot be seized. It is indestructible, for it cannot be destroyed. It is unattached, for it does not attach itself. It is unbound. It does not tremble. It is not injured. Page 125

Verily, Janaka, you have reached fearlessness' Thus spake Yajnavalkya.

4.2.4. Janaka, [king] of Videha, said: 'May fearlessness come unto you, noble Sir, you who make us to know fearlessness. Adoration to you! Here are the Videhas, here am I [as your servants].'

Then during Sankara's period they killed buddhists. Bhramins infiltrated into Buddhism and converted Buddha as the 10th incarnation of Vishnu.

Bhagavad-Gita Inspired by Thirukkural

Bhagavad-Gita is supposed to be an epitome of Upanishads.

The concept of metempsychosis is given in Bhagvadgita for the first time.

"It is noteworthy that in the Rig-Veda there is no trace of metempsychosis. This fact is interestingly confirmed in the Upanishad at Chand.5.3, where neither Svetaketu (who, according to Chand.6.1.2, had spent twelve years in studying the Vedas) nor his father and instructor, Gautama, had heard of the doctrine; and when they are instructed in it 'it is expressly stated that the doctrine had always belonged to the Kshatriyas, the military class,' and was then for the first time divulged to one of the Brahman class.... Page 54. " Hume

In the book BRAHMINISM AND HINDUISM this view is expressed. Sir Monier Moier-Williams: "The doctrine of metempsychosis or transmigration of souls, which became an essential characteristic of Brahmanism and Hinduism in later times, is scarcely hinted at in the religion of the Veda....15"

Without the doctrine of metempsychosis, there is no concept of Moksha. Without Moksha the individual is born again in a good or bad family, depending upon the past karma. All the sufferings of this life is due to past sins of the previous births. So the priest gives him protection from the sufferings. This gives the priest a regular income. This view was rejected by Buddha.

Bhagvadgita resolve the problem of individuals, by introducing metempsychosis. Atman is replica of Bhramman. It is tainted by the sins of the individual, in whose body it resides, in his lifetime. Based upon the quantum of sins the Atman takes a rebirth. This cycle of births will end when Atman is free of sins, when it merges with the Lord, the super Soul. This is Moksha.

This revival of Bhramin superiority defeats Buddhism totally. Sankara was instrumental in the revival. He caused the massacre of Buddhists and changed Buddhism as a branch of Hinduism/ Brahminism. Bhramins infiltrated into Buddhist religion and destroyed the teachings of Gotama Buddha. They wrote a different Book on Buddhism making Buddha a God, tenth incarnation of Lord Vishnu.

Thus Bhagvadgita resurrected the priestly rituals. With the kings accepting the Bhramins, the masses followed. The hold of the Bhramin priests continues even today. Having said that the Bhavadgita restored the Brahmin's power in the society, let us look at the way the ideas of Bhavadgita developed.

Every new idea develops from an existing concepts. Such concepts are mutilated to convey the new idea. The attempt to revive BHRAMINISM met with a partial success with the development of Upanishads. The kings were subjugated. That was made possible by mutilating the ideas of எண்ணியம் aka Sankhya.

Now such an inspiration came from THIRUKKURAL in developing Bhagvadgita. We discuss it presently.

Thirukkural uses the word 'ulahu = உலகு' in many verses. The meaning of the word is, the world, the society. World also denotes the nature surrounding us.

The meeting point of Thirukkural and Bhavadgita is chapter 11, Viswarupa darsn of Bhavadgita. The real image of The lord: only very few persons had the privilege of seeing his real image. Such an image is now shown to Arjuna, as he is dearest to the Lord. In that image Arjuna saw the whole world. All living beings, past and present. In short, the Lord stood there as a personification of Nature and its creations. This effectively means that praying the Lord is just accepting and nurturing environment and nature.

The Lord gives the option of praying either of his manifestations.

One, the Lord God, the unmanifested.

Two, the Nature as manifested by the Lord. A view expressed in எண்ணியம் aka Sankhya.

The unmanifested Lord is the unknowable Brahman.

This type of worship will empower the Bhramins.

Worshipping the manifested Lord, The Nature surrounding and supporting us, will not be beneficial to Bhramins. They cannot spin Puranas (myths), Ithikasas (epics), and perpetuate their dominance in the society.

Sankara called the manifested Lord as Maya, illusion. It will not lead to the salvation of the devotees.

This way of development of Bhraminical thought stems from the influence of both எண்ணியம் aka Sankhya and Thirukkural. Also the influence of THIRUKKURAL is also found in the development.

For demonstrating the influence, we take two THIRUKKURAL verses. We explain how these verses are mutilated and given as Verse in Bhavadgita.

470. எள்ளாத எண்ணிைச் செயல் வேண்டும் தம்மோடு
ொள்ளாது உலகு.

Let a man reflect, and do things which bring no reproach; the world will not approve, with him, of things, which do not become of his position to adopt Lazarus.

World is the Manifested-Brahman. So in the above verse 470, replace the word "world" with the Lord God.

Man must do things which bring no reproach from Lord God. If this rule is broken the Lord God will interfere. The lord God will not approve of him who acts against the wishes of God. They will be annihilated.

This view is expressed in the following 2 verses in Bhavadgita.

Gita verses:

[4.7]. Whenever there is a decline of righteousness, O Arjuna, and rise of unrighteousness, then I manifest Myself!

COMMENTARY: That which elevates a man and helps him to reach the goal of life and attain knowledge is Dharma (righteousness); that which drags him into worldliness is unrighteousness. That which helps a man to attain liberation is Dharma; that which makes him irreligious is Adharma or unrighteousness.

[4.8]. For the protection of the good, for the destruction of the wicked, and for the establishment of righteousness, I am born in every age.

[4.9.] He who thus knows in true light My divine birth and action, after having abandoned the body is not born again; he comes to Me, O Arjuna!

உலகத்தோடு ஒட்ட ஒழுகல் பலகற்றும்
கல்லார் அறிவிலா தார்..... 140

Those who know not how to act agreeably to the world, though they have learnt many things, are still ignorant.

3.30. Renouncing all actions in Me, with the mind centred in the Self, free from hope and egoism, and from (mental) fever, do thou fight.

3.31. Those men who constantly practise this teaching of Mine with faith and without cavilling, they too are freed from actions.

3.32. But those who carp at My teaching and do not practise it, deluded in all knowledge and devoid of discrimination.

Thirukkural is based on எண்ணியம் aka Sankhya, a materialistic Philosophy.
It does not accept that the God has created life.

The view of Thirukkural is given in the following verse:

80. அனபின் வழியது உயிர்நிலை அஃதிலார்க்கு
ஓர்த்த உடம்பு.

அனபின் வழியில் இயங்கும் உடம்பே உயிர் நின்ற உடம்பாகும்; அன்பு இல்லாதவர்க்கு
ஓர்த்த வெற்றுடம்பே ஆகும்.

That body alone which is inspired with love, contains a living soul; if devoid of it, (the body) is bone overlaid with skin... Lazarus.

This verse explains how a life formed. It is love between a man and woman, whose love make each other unite. Not every man unites with every woman. If there is no emotional feeling of love, then they will not sexually unite.

So love is the basis of the start of life.

Next, Man discharges millions of sperms floating.

Only one of them unite with the egg in the womb.

The egg allows that sperm to unite because it carries the emotion of love with it.

The uniting sperm also has that emotion. The rest of the sperms do not carry the love of the man.

Thus a foetus is formed.

Now the foetus contain the egg, sperm and the sense/emotion of love.

As the foetus grows into a child, life, the feelings of love also grow.

Thus the sense, emotion of love, is congenital.

As the child grows into an adult, due different social impacts, family circumstances the benevolence/love evolve differently with different people.

Life is not a God's creation.

A commentary on THIRUKKURAL is given in my book.

Philosophy of peninsular India. - Kindle Edition.

Sanskrit Is It Indian?

When the Aryans entered India, they talked Persian. We give below the origin of the word 'Brahman' From Griswald:

Griswald BRAHMAN

For we must bear in mind that the Vedic gods are rarely if ever thought of quite apart from the natural forces and phenomena of which they are in most cases mere personifications.....
Page

It will, of course, be possible to deal only with the main out-lines of the doctrine of Brahman. For, as Professor Flint truly says, to explain in detail the how and why of the development of the doctrine of Brahman would be to write the longest chapter in the history of Hindu civilization
Page iv

Another equation suggested by Dr. Haug in 1868, and lately championed by Wackernagel is that Brahman=Baresman, the bunch of sacred twigs used in the Zend ritual. If this be correct, then the root represented by brah is barh {brh)= Zend barz, from which baresman (=bares-fman) is derived. Before this can be accepted, the change from bark-to brah-must be explained.

We may take it as fairly well settled, then, that brahman is the same word etymologically, both as regards root and suffix, as the Zend baresman? page 11

From the above quote we find that for such a central idea as ' Brahman' they derived it from 'baresmen'. So they brought Sanskrit with them cannot be true. To say that they developed their vedic hymns, mantras in Sanskrit must be taken with a pinch of salt. At the best they might have learnt the local language, Prakrit,/ Pali mixed it with Persian.

The history of Sanskrit makes less sense the less understand its relationship to local forms of culture and power. So the Vernacular evolution in the second millennium South Asia makes less sense the less we understand the shaping role played by Sanskrit Pollock page ix.

Conclusion

- 1) Having established that Sankhya is a book of Tamil principles, we link the the first 3 slokas of Karika to a verse of Thirukkural. This way we propose that Thirukkural verses explain Sankhya slokas.
- 2) Gotama Buddha starts his teachings with five aggregates. This is a Sankhya thinking.
- 3) The teachings of Buddha destroyed the livelihood of Bhramins. They surrenderd to the kings.
- 4) The concept of Upanishads, vedanta , takes shape. Upanishads start with the elements of nature, a Sankya concept.
- 5) Bhramins not satisfied with the initial arguments of the vedhas, they digress and developed the idea of Bhraman, good and bad deeds of men. Thus they introduced the unending cycle of birth and death as explained in Upanishads.
- 6) Bhagavad-Gita settles the unending cycle of birth and death, by introducing atman, sins of individuals attach with the atman that determine the nature of next birth and moksha, the final release.
- 7) We find parallels with Gita slokas and Thirukkural verses.

Thirukkural influence Bhagavad-Gita.

Thus oldest principles of Sankya explains every stage of Indian thinking, culminating in Bhagavad-Gita.

In both Sankya and Gita we show the influence of Thirukkural. Thirukkural is a book which substantiate the Indian Philosophy.

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கணியன் பாலன் மூலச் சிறப்புடைய தமிழ்ச் சிந்தனை மரபு தமிழினி பதிப்பகம், சென்னை.