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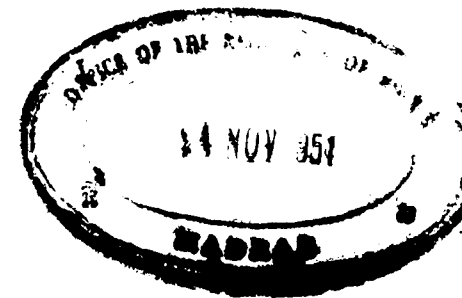
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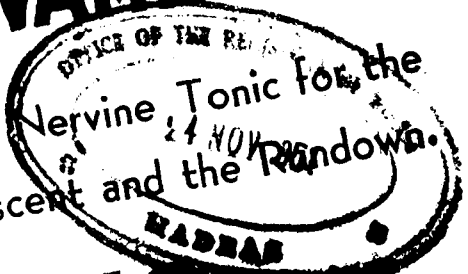
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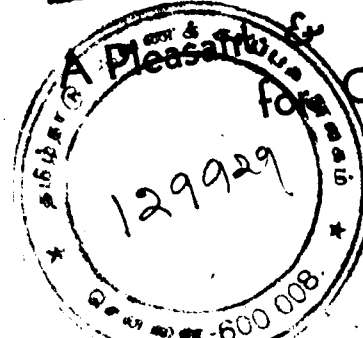
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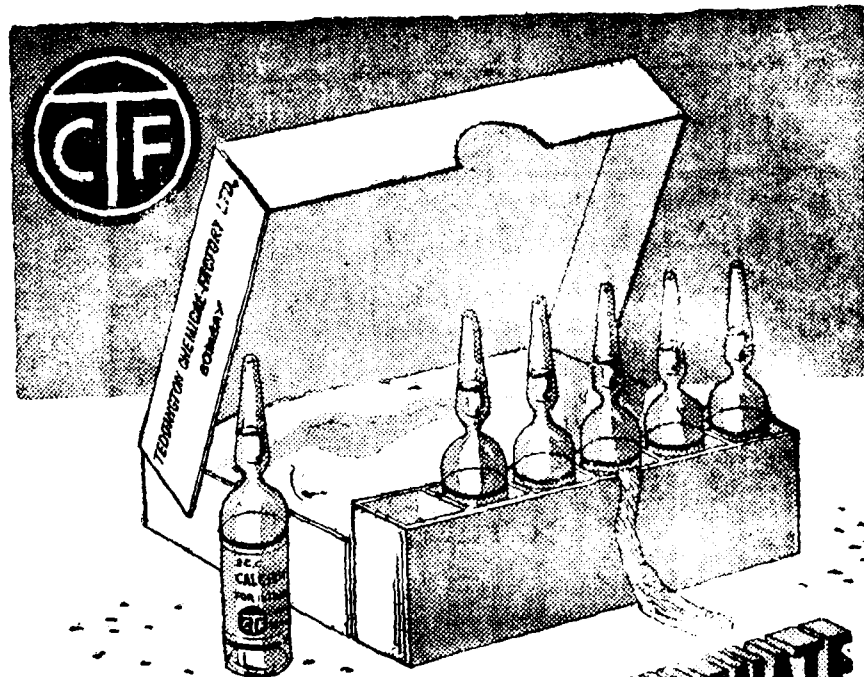
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EDITORIAL TALK OF ETHICS BUT, BREAK THE OATH.

Sans actual demonstration of an oath-taking, as is wont by all the medical students upon qualification thro' the Royal College, the medical graduates in our country are warned to keep to certain ethical standards. The spirit of oath-taking or getting acquainted with the text of such an oath must be put into practice under any circumstance and should not swerve from its convictions for reasons, professional, political (politics in the profession) social or economical. It will be 'carrying coals to Newcastle' should the members of the profession be reminded that this is a profession which ought to be and is far above the other hum-drum avocations of any society.

Etiquette is the cousin of Ethics. That too, has to be followed. Plainly speaking, disparaging criticisms by a medical man of another, is against such etiquette. Equally so, is the position of the Graduates reviewing about the Licentiates. Even so, it is not different when one class of practitioner thinks of another.

"There are, we believe, many associations who hold the view that some

of the medical institutions, imparting instructions in the "Un-Scientific methods" (dubbed so for their convenience) should have the encouragement withdrawn, if not their recognition, in the *public interest*. Certainly it is true that we have often met graduates of all schools of medicine who, whilst still young and the memory of their training fresh, display a professional ignorance all round the wicket which is lamentable. It is pathetic and pitiable to encounter incapacity when this is the result of increasing age and its inevitable decay, but we accept this in Medicine, as we do in all human affairs, save, perhaps in politics.

It must be remembered that "the proof of the pudding is in the eating thereof". He is a physician who relieves pain and the relief of pain is a fair index of a cure. It is the assiduous association and contact of the physician with his patient that completes the make up of the cure to be effected. "Therapeutic agents" is only one of the pillars of treatment. Such as it is *who caters, how and in what form or kind* has very little place in the procedure.

6. loss of appetite and indigestion.
7. excessive salivation and constant spitting.
8. excretory functions coming to a standstill.
9. anorexia, and
10. fatigue of the mind.

These are the Lingam or Lakshanams when Malaas are vitiated by Aamam.

.... निरामाणां विपर्ययः ॥

Where Aamam is got rid of or cured, symptoms opposite to those mentioned above will be manifest e.g., in the case of Aamajwara when Aamam is got over, the following will be the symptoms.

लघनैः क्षपिते दोषे दीप्तेऽग्नौ लघवेति ।
स्वास्थ्यं क्षुत्तृप्तिः पक्तिः बलं ओजश्च जायते ।

When Aamam is reduced because of the Langham treatment the Niraama condition, which results will be appreciated by the symptoms told above:—the digestive fire will be improved and so the appetite returns, body is felt to be light, there is a feeling of being normal in health, hunger begins to appear, thirst will also appear, anorexia will be gone, good taste will be seen restored, digestion will be got back; strength and energy and Ojas (the life fluid) will be also produced.

For treatment of Aamam we have to take into consideration the following points:—

1. the quantity of Aamam which has a bearing on the individual.
2. the dosham namely, Vaatha, Pittha or Kapha—that gains conjunction with this Aamam standing responsible for producing the various symptoms; if with Aamadhosha kapham is the dosham involved, it is called Aamam or Ajeer-nam or Aamaajeernam. If on the other

hand Pittham—is involved it is called Vidagdham and if with Vaatham, it is called Vishtabdha.

If Aamam is after all very small in quantity and the patient is a strong man, langhamam or upavaasam—fasting is the treatment recommended.

The contention is that the Aamam which encircles the digestive fire, threatens to put the same out; at that stage to give the digestive fire the work to digest, in addition to this Aamam the medicines and diet that we may take on account of our ignorance, will only lead to worsen the condition. Hence the advice is to prescribe an absolute fast having due regard to the upkeep of the general strength of the patient. The authorities for these are:—

लङ्घनं कार्यमामेतु ॥

fasting is the treatment to be adopted in Aamaajeernam or Aamam (even if it is unassociated with any Malam) तस्मात्कुर्वीत लङ्घनं प्राग्पेषु ज्वरादौ वा ॥

therefore, fasting is the treatment to be adopted when the poorvaroopam of Jwara is seen as also at the beginning of fever, as the first step of treatment of fevers.

“But the fasting ought not to be carried to the extent of bringing about the loss of strength and resistance of a patient to a dangerous degree बलं यत्नेन पालयन्

बलाधिष्ठानमारोग्यं आरोग्यार्थः क्रियाक्रमः ॥

While observing this fast the strength and resistance of the patient must be protected with great care and zeal. For Aarogyam depends upon the strength resistance and vitality of the patient and it is for the restoration of this health, that any treatment is resorted to.

At this stage on the pretext of curing the Aamadosham by administering a drug one should not worsen the condition.

न दद्यात्तत्र भेषजं ॥ आमसन्तोऽनलः
नालं पक्वतुं दोषौघाशनम् ॥

While this is so with Aamam in Aamam with Kapham, in Vishtabdha where Vaatha is with Aamam

विष्टब्धे स्वेदनं भृशम् ॥

Sweda such as Thaapasweda etc., must be prescribed, to aid nature to get

over the embarrassment that the encircling Aamam causes to Jataaraagni

In Vidagdha, i.e., Pittham in conjunction with Aamam, emetics, which will expel the entire undigested material in the stomach rooting out the dosham must be given.

विदग्धे वमनं । यत्तु आमाम् उन्मूलयेन्मलान् ॥

Thus far about Aamam, its definition, its cause, its symptoms and effect in general on the Doshas, the consequences thereof and finally the treatment for such conditions.

What some great men of today say !

“.....final conclusion is that it is impossible for men to live by science alone and that it is essential to their welfare that they should be possessed of some form of idealist philosophy or religious faith.” [On “Meaning and purpose (by) Kenneth Walker. Pelican A-211. 1950]

“.....Reality, the unknown something which underlies the worlds both of sense and of science, in which both are derived, is spiritual in nature. It follows that the worlds both of sense and science are phenomenal only; they are appearances of a noumenal reality whose character they belie.”

[Eddington in Philosophical Aspects of Modern Science by Prof. C.E.M. Joad.]

What is the version of the Upanishads that reads exactly this? See page 14.

20th L. I. M. Conference, Madras

SCIENTIFIC SESSIONS

PRESIDENTIAL ADDRESS

By

Dr. V. NARAYANASWAMI, H.P.I.M.

Professor of Ayurveda

GOVERNMENT COLLEGE OF INDIGENOUS MEDICINE, MADRAS.

ॐ सह ना ववतु । सहनौ भुनक्तु ।
सहवीर्यं करवा बहै । तेजस्य ना वधीते मस्तु
मा विद्विषावहै । ॐ शान्तिः शान्तिः शान्तिः ॥

'Let Him protect us both! Let Him
save us both! Let us acquire strength
together; may our study be bright!
May we not hate! Om Peace! Peace!!
Peace!!!'

Ladies and Gentlemen,

I thank the members of the Reception
Committee and other Members of the
Association for electing me to preside
over this Scientific Session. I take it,
that you have chosen me more out of
your kindness to me, than due to any
merit which I possess. With that strength
of your kindness I will try to fulfil my
duties.

It has become usual, in such sessions,
to take up a scientific subject and discuss
on it. We have discussed in the past
conferences subjects like Medical Educa-
tion, Editing Text-Books etc. As far
as I could remember, on a previous
occasion, an unusual subject was chosen
as the theme for Presidential Address
and that was the "Influence of Planets
on Health and Disease."

This time, it is my intention to deal
with a subject which is attracting now-
a-days so much of attention in the
Western countries, namely Psychiatry.
So great an interest has been taken by

the public in those countries, that the
subject of Psycho-analysis and Psychia-
try has passed on from the realm of
scientists to the field of film producers.
Of late, a large number of pictures have
appeared on the screen and were ap-
plauded by critics as educative films.
But all these interests are of recent
origin based on the researches and find-
ings of scientists of eminence like Freud,
Adler and Jung.

Psychology in Western countries has
rapidly advanced during the past fifty
years. Mind as a separate entity from
the body has disappeared. More and
more people are convinced of the
Psycho-somatic (mental physical) con-
cept of diseases. Diseases, which are
originally believed to be organic or
functional like peptic ulcer, diabetes etc.,
are now traced to mal-adjustments and
conflicts and consequent lack of balance
and disorder of the nervous system.
Aldous Huxley in his book "Ends and
Means" (P. 258) writes "During the last
forty years the conviction has steadily
grown among medical men that many
cases of diseases—organic as well as
functional—are directly caused by
mental states. The body becomes ill
because the mind controlling it either
secretly wants to make it ill, or else,
because it is in such a state of agitation
that it cannot prevent the body from
sickenings. Whatever its physical nature
resistance to diseases is unquestionably

correlated with the psychological correla-
tion of the patient."

The conception of man in Ayurveda,
even from the beginning is of different
nature. Three things are necessary to
constitute an individual namely: the
mind, the soul and the body.

सत्त्वमात्मा शरीरं च त्रयमेतत् त्रिदण्डवत् ।
लोकस्तिष्ठति संयोगात् तत्र सर्वं प्रतिष्ठितम् ॥

If one of the things is defective or
diseased the other things also get affect-
ed. The co-ordination of work of both
the body and mind is recognised by the
different Schools of Indian thought and
Philosophy. (Darshanas).

In spite of many experimental
researches in Psychology in Western
countries, still it is in descriptive level
in Psychological Medicine. The various
types of reactions designated as mental
disorders are comparable only to synd-
romes in General Medicine. They are not
diseases in the sense that their etiology,
clinical course and treatment have been
clearly understood.

But, in the case of Ayurvedic Physio-
logy and Pathology based on the
Tridhatu and Tridosha theory, the con-
ception is different. These Tridoshas
are capable of affecting when deranged
not only the equilibrium of the body
but also the balance of the mind. Take
for example an ordinary diet. It has
been classified in the Ayurvedic texts
that a particular article of food is
capable of influencing either one way or
the other Vata, Pitta or Kapha. The
same article of diet is capable of influenc-
ing the mind as well, as they are classi-
fied under Satvic ahara, Rajasa ahara
and Tamasa ahara. Detailed descrip-
tions of these diets are explained even
in non-medical books like Bhagavad
Gita for the benefit of laymen.

Again in describing the Prakrithi or
the inherited and congenital nature of an
individual, physical, emotional and intel-
lectual characteristics are mentioned
under Vata Prakrithi, Pitta Prakrithi
and Kapha Prakrithi. In describing
certain mental diseases like Unmada not
only mental symptoms are mentioned
but physical symptoms as well under
Vata, Pitta and Kapha, are described.
All these things explain that in Ayur-
vedic medicine the body and mind are
inter-related so closely that one cannot
get deranged without upsetting the
equilibrium of the other.

It should be remembered that when
we talk of the mind, it has nothing to
do with the organ brain. The functions
of the brain are confronted with various
difficulties. In every other terrain in
body, excepting brain matter, the func-
tion and metabolism can be correlated.
It has been found histo-logically and
structurally that there is no difference
between the brain of an idiot and that
of a genius. Bio-chemically both the
brains are found to utilise the same
amounts of oxygen, glucose and other
chemicals. At present there is no known
laboratory method of gauging its func-
tions. Experimental Psychological
methods are unsatisfactory. So though
we have known about brain and its
functions more than what we had known
fifty years back still we are only in the
experimental stage and arrive at con-
clusions hypothetically only.

There is a greater amount of definite-
ness about the mind and its functions in
Ayurvedic medicine which is based on
Sankhya as well as Nyaya Vaisesika
systems of thought. These conceptions
are not only useful in health but also in
disease. In Ayurveda, in the treatment
of a disease number of things have to be
considered before determining the line

of treatment. Among them, the environment, (desa), the season (kala) and the mental and emotional condition (Satva) are considered. We are now concerned only with Psychological treatment of diseases. In that the above mentioned things are of paramount importance.

Even from the Vedic times, diseases whether organic or functional were treated by psychological methods and we have understood that speech and language can be utilised as powerful therapeutic aids. The Psychiatrists attempt to cure number of diseases by suggestions and by creating a particular atmosphere wherein the patient feels comfortable. The environment changes from person to person, the atmosphere is made different at each time, the tone of speech and suggestions are altered according to the individual cases. In the same way even at the time of Rig Veda and Atharva Veda, these observances were scrupulously adopted. Perhaps, the critics might say, that I am trying to force sense where they are not intended to be. But I can prove from authoritative sources, that in ancient India, Psychological treatment to cure diseases, which were refractory and not amenable to other methods of treatment was adopted and even to some extent now-a-days, that line of treatment is adopted by certain people.

There are certain Suktas and Mantras in Rig Veda and Atharva Veda which are uttered to dispel certain diseases. Some of the diseases are dysentery, jaundice, leprosy, tuberculosis, sterility etc. In all Psychological treatment faith is of utmost importance. If a patient has no faith in the Psychiatrist or in his method, the mind resists the suggestions of the psychiatrist and no effect is seen. In the same way if a person has no faith in the Riks and

Mantras of the Vedas there may not be any use. But it does not mean that the utterances of these Vedic Mantras are of no use. Sayana Charya, the great commentator of the Vedas, while discussing about the Mantra Siddhi Pramana says "It is not the fault of the pillar if a blind man is not able to see it, it is the fault of the man".

नैषस्थानीरपराधो यदेन मन्धो न पश्यति ।

पुरुषापराधश्च संभवति इति ।

He defines Mantra as the cause to think

मनन हेतुः मन्त्र इत्युक्तः ।

As the Psychiatrists utter certain words in a peculiar tone, the mantras also have to be uttered with proper swaram. If a string of words is uttered by a musician a particular effect is produced in the audience, but if the same words are spoken by a layman they do not produce any effect. It is one view. There is another view and that just as a charcoal fire will burn your finger whether you know the presence of it or not in the same way when mantras are uttered with faith and even though the swaram is not there the result would be got.

I will give as example only two suktas just to indicate, the knowledge that our ancients possessed about the diseases and the effect they wanted to produce on the patient. One is called Raja Yakshma hara Sukta or Mritha Sanjivini Sukta. This is found both in Rig Veda and Atharva Veda with slight difference. It begins thus:

मुञ्चामित्वा हविषा जीवनाय कमयज्ञात्
यक्ष्मादुतराज यक्ष्मात् । याहि जग्माह यदि वै
तदेनं तस्या इन्द्राग्नि प्रममुक्त मेनम् ।

In commenting on this Sayana says:

अज्ञातयक्ष्मात्—अप्रज्ञातः शरीरगतः रोगः
अज्ञातयक्ष्मः

It means latent and incipient tuberculosis.

I will quote here the translation of R. T. H. Griffith for the whole sukta.

For life I set thee free by this oblation from the unknown decline and from consumption.

Or if the grasping demon (bacillus) have possessed him), free him from her, O Indra thou and Agni.

Be his days ended, be he now departed, be he brought to very near to death already out of destruction's lap again I bring him, save him for life to last a hundred autumns.

With hundred eyed oblations, hundred autumns, bringing a hundred lives have I restored him.

That Indra for a hundred years may lead him safe to the farther shore of all misfortune.

Live waxing in the strength, a hundred autumns, live through a hundred springs, a hundred winters.

Through hundred-lived oblation Indra Agni Brihaspathi, Savitar yield him for a hundred.

So have I found and rescued thee: thou hast returned with youth renewed. Whole in thy members! I have found thy sight and all thy life for thee."

The last two lines of the Suktha are very suggestive.

आहर्षं त्वाविदं त्वा पुनरागा पुनर्नव ।

सर्वांग सर्वते चक्षुः सर्वमायुश्च तेविदं ॥

In the commentary Sayana says:

हे व्याधि प्रहीत त्वा त्वां आहर्षं मृत्योः सका
शादाहृतनस्मिन् ।

"Even from death I have rescued you, O diseased person."

In Atharva Veda there is another sukta which is also intended to dispel tuberculosis. But in this every organ and part of the body is mentioned from the eyes downwards to the foot with the words "I dispel your disease from the eyes" etc.

अक्षीभ्यान्ते नासिकाभ्यां कर्णाभ्यां चुभुका-
दधि । यक्ष्मं शीर्षण्य मस्तिष्का जिह्वाया
चिह्मामिते ॥ हे यक्ष्म गृहीत तव अक्षीभ्य
चक्षुभ्यां यक्ष्मं रोगं चिह्मामि उद्धरामि विक्ष्लेष-
यामि ।

The peculiarity about this is, each time the person mentions the part that is affected and says that I dispel the disease. In certain parts of the country when this Sukta is repeated, the person who repeats touches with golden or silver rods those organs from above downwards. This may correspond to the passes that the Psychiatrists do with their finger tips.

In this way there are a large number of Suktas mentioned in the books for various diseases. From this source, Vedas, the Yoga Shastra has taken and developed certain posture Asanas and meditational treatments. Particularly the Hatha Yoga has developed a cult of its own. In the science of Ayurveda, here and there, Mantras are mentioned but no detailed methods are given. In diseases like insanity directions are given for the use of Mantra or Psychological treatment but for details you have to look for the Mantrashastra. Sushruta mentions mantras for difficult labour, When these mantras are repeated they give to the patient a certain amount of consolation and peace of mind. When there is determination of the mind to become all right, mind as the ruler of the body, is capable of controlling every organ and it is just possible the disease is cured.

I do not even for a moment suggest that all medicines mentioned for a particular disease should be discarded, and the physician should take up to the Vedas and begin to chant the mantras. But what I want to emphasise is, that drugs, however potent they may be, have their own limitations and in many cases and in certain persons they are not useful. A particular medicine acts in one case and refuses to act in another; the same medicine is effective on one occasion and becomes useless on another occasion in the same person. Some peoples' mind become refractory and resist the treatment. It becomes so in many of the neurasthenic patients. In all those cases, this kind of Psychological treatment with the Vedic Mantras becomes an adjunct and an effective method of treatment. Instead of a physician trying to encourage a person by his own words, if he utilises the words of the Vedas it will have certainly a different effect. Spoken word is capable of affecting a person and if spoken in a proper way it will certainly be effective. The disturbances that sound make in the atmosphere, the effect of different nature of sounds both in men and animals has been demonstrated by the Scientist. The child is capable of sleeping when a particular raga is sung, for example Nilambari; a person becomes sorrowful and distressed when he hears a song in Mukhari. These are everyday experience to us. From this why should we not believe that the Mantras when uttered by competent persons would have the effect for which they are intended.

I know this is not for sceptics. This is only for people who have faith and the determination to do that. I have known instances when the best of physicians

have despaired off, the chanting of these Mantras have given good results. You may say it is accidental, the physicians might have made mistakes. True, but if there are a number of similar experiences one has to feel differently.

Therefore my conclusion is, that there are two classes of diseases, bodily and mental. Each arises from the other. Mental disorders arise from physical ones and similarly physical disorders arise from mental ones. The treatment for these diseases is also two-fold—treatment by drugs and treatment by Psychological methods. In the latter method of treatment, the mantras mentioned for various diseases in the Vedas are of greater value than ordinary suggestions by the Psychiatrists, because the Vedic mantras have co-ordinated sounds which are intended to produce a particular kind of effect, and as the Modern Science has proved different sounds producing different effects, the mantras have to be chanted with the Swaras. By experience of the ancient and of modern scientists psychological treatment can usefully be supplemented in certain suitable cases to the treatment by the drugs.

ॐ भद्रं कर्णेभिः शृणुयाम देवाः । भद्रं पश्ये-
माक्षभिर्यज्ञत्राः । स्थिरैरङ्गैः स्तुषुवांसः स्तनूभिः ।
व्यशेम देवहितं यदायुः ॥ ॐ शान्तिः शान्तिः
शान्तिः ॥

O Gods, Let us hear with our ears, what is auspicious, let us see with our eyes what is auspicious; may we enjoy what life is allotted to us by the Gods, with our bodies, strong of limbs offering then our prayers.

OM PEACE.

O! YE.....CRITICS!

"NIAGARA"

Please spare yourselves the trouble. Any stick may be good enough to beat a dog with. Any criticism can be flung on the face of the student of the oriental school of learning and thought. That was your thought. O! Ye!! Critics!!! Was it not so?.....You felt elated at the claps of others of your own view. Did you not? Now the stick that you threw rebounds and the dog turns at bay. Please take note. If you cannot do anything else at least spare yourselves the trouble of criticising the students of the oriental schools of thought, study and learning.

It was an evening some fifteen years ago, when an important official of the Govt., was presiding over a function of the hostel of our school; when, the official said something to this effect: "O! I know Ayurveda. I have read Madhava Nidanam and Sarangadhara Samhitha. There is nothing in it. You have a few prescriptions and some philosophy. How can that constitute a scientific system of medicine?"

The then Principal was present there. He was shrewdness and alertness in physical form. His vast learning, experience, and saintly qualities have been known from the Himalayas to the Cape—from the Assam to the Gujarat. In his gift of the gap and quickness to retort he was his own equal. He replied to the official's biting remarks in somewhat the following way:

"Your claim to know Ayurveda, after reading Madhavanidanam and Saranga-

dhara Samhita is like a man saying he knows allopathy after reading the general hospital pharmacopoeia and a book on first aid to the injured."

This unhealthy impression has since then seem to have been present in many of those people with whom I have been destined to get on day in and day out. By "scientific system of medicine" the high official must have meant a system in which the basic sciences were Physics and Chemistry with Physiology and Anatomy. The other subjects of study in the scientific system of medicine of the high officials conception being either analogous to these basic sciences or their application or exemplification.

The criticism has gone on and has of late, come to the extent that my own kith and kin have started jeering at me. The gastric juice started digesting the walls of the gastrum; and, so far for this fire to grow to monstrous dimensions, contributions from elements of the class of the high official in respect of his convictions were not wanting either.

"The study of Darsanas is not strictly speaking essential for a student of medicine", was the remark that came from the lips of another official. "O! It is some philosophy told some hundreds of years ago—and what is its worth when science has advanced so far as to split an atom?" was the open criticism from some others. I tried to challenge this, when, immediately one of these critics on a certain occasion

said—"I don't know and that is what... ..says."

I know the word in the English language that conveys the attitude of this friend of mine. But journalistic etiquette forbids me from using it. But his attitude was responsible for fanning the wild fire of prejudice in the minds of others, and made this fire which I described as something like the digestive fire that digests the stomach wall, to blaze up further and digest the other tissues also—

.....घातु-रूपवेदायुनेरितः ।

Therefore it falls to the lot of the student of the Oriental school of learning to first stop this prejudice by crying a halt to the critic. Hence is this answer to him.

What these critics have till now been calling philosophy and not science is a premises that has been blown. I do not say it. It comes from accredited scientists, of world fame, as Dr. C. E. M. Joad, of the Birkbeck College, University of London etc.

*During the nineteenth century the subject of physics was in the main materialistic. This influenced the physicists whose dominating notion was that to be real a thing must be of the same nature as a piece of matter.....and matter was something which could be seen and touched. Therefore an inquiry into the nature of this matter (things we saw and touched) analysing the same into the elements and atoms of which the matter was made constituted what they called dealing directly with reality and that was science.

Comprehension of values and religious experience were laughed at as indulgence in wandering in a world of shadows. (This is what many people including our

critics called philosophy-and unscientific etc.)

Influenced by this science, common-sense took the same view. (I do not blame the critics for their view under the circumstances that prevailed more than 50 years ago—as during the 19th century. On the other hand I must and I do congratulate them for having possessed that very rare commodity—But when I see them today dogmatically sticking on to the same view which the very apostles of their science have since revised radically makes me to think that that very commodity is conspicuous by its absence in our critics). They held that when one used the eye of his body and viewed the physical world he was acquainting himself with what was real. He who used the eye of the soul and saw visions was considered as the victim of illusion. These visions it was held led to obtain a view of the world far from what its reality was. The commonsense petrified the nineteenth century science in most people today who instinctively assume that only material things are real. Parallel with this conviction that the real must be a substance that can be seen and touched was also the belief that this must be subject to the laws which were seen to operate in the physical world—that is, the real must work like a machine.*

(That was the science of the nineteenth century. Our critics called this as scientific and whatever the vision that the soul eye saw was downright cried down as unscientific. The critics the heir of the apostles of the scientific school cried down the students of the oriental schools of learning as the unscientific—and crushed the hopes and the ambitions of the latter under their heels. They actively discouraged the pursuit of the study of the "unscientific"

saasthras and they passively resisted the growth and development of this line of study.

Alas! O ye critics! In your zeal to uphold your pet science, you spent all your time, energy and resources in bullying what you held as unscientific; and you have forgotten to keep yourselves abreast with the advancing science of yours and the scientists your Gurus.

To day—why? gradually during the last about 25 or 30 years—your scientists have come to find science in what you have been calling unscientific. The student of the oriental school of learning whose study you called as some philosophy told some hundreds of years ago, was really seeing far far ahead of your Gurus in science. These Gurus atleast have come to see the science that they want the most today—but not you. Therefore O! ye! critic! at least now please do yourself the service of sparing the trouble of crying down the pursuers of the oriental school of thought and learning.

But if that was the science of the nineteenth century — what is the science of today? How it came to find science in the unscientific.....philosophy told some hundreds of years ago! We will see it presently.)

*The conceptions of the Physical world have had a revolutionary change in the minds of the scientists—particularly during the last about 30 years. Their views about the nature of space and time have been altered on account of the theories of relativity special and general. A new conception of matter and energy has resulted because of the quantum theory. Impelled by these theories—and their implications—the physicists are presenting us newer and newer pictures of the atom at one every four or five

years. They are finding that their researches are taking them deeper and deeper into the realms of what traditionally belonged to philosophy. They have come to realize that they are unable to carry on their work of analysis of matter any further without raising a good many philosophical problems. These scientists—specially the physicists have since been showing a tendency to do this philosophising for themselves. At this one cannot help feeling that the philosophising of the physicists is far inferior to their physics. Moreover at this philosophising of their physics, the physicists are making all the mistakes that the philosophers made three or four hundred years or so ago. To put it in a nutshell, the modern physics does more than lend support to idealism and goes not a little way to suggest a religious interpretation of the universe. (Idealism is none other than the Vignana Vaadam of a section of the school of the Buddhists. But the view of this school has been severely criticised by Udayana in his book Aathma Thatwa Viveka as early as 800 A.D. This book was printed and published by the Bibliotheca Indica (work No.170) a German institution which is now extinct. This work was begun in 1907 and completed in 1939. Two chairmen of the Board of Editors have spent their lives. When there were only 4 pages more for the book to be completed the third chairman also left the world.

So, today's physics—the science of the critics is after all labouring with our philosophy told some hundreds of years ago and is still labouring where our philosophers were also labouring some thousand years ago from today. Since then our philosophers have been very actively engaged in detecting and correcting their philosophy which the modern physicists have yet to cover. If there-

fore we tell them anything about the work of our philosophers from and after the days of Udayana the modern scientists with all zeal, interest and praise for our elders receive our information—but not their student the critic in India—in Madras. Who is now to laugh at whom? I leave it to my critics referred to earlier to answer this question, for, I see that my business now is to do only what Udayana himself did at the end of his Nyaayakusumaanjalee another work of his in which he ceases to criticise his critics but pitying them, prays to God that He may be pleased to forgive his critics for their short-sightedness—should He at all be pleased to grant a boon to him for writing the work Nyaayakusumaanjali).

*Matter therefore according to the modern scientists is infinitely attenuated and elusive. It is only a hump in space time—a 'mush' of electricity—a wave of probability—undulating into nothingness. Frequently it turns out to be not matter at all—but a projection of the consciousness of its perceiver. So mysterious, indeed, has it become, that the modern tendency to explain things in terms of mind is merely a preference for explanation in terms of the less unknown rather than of the more.

(In this new situation the physicists feel an ever growing need to travel outside the realm of physics for finding out the answers for the problems that physics raises. So, as has already been pointed out, the physicists are now engaged in philosophical research and study.)

And this their study of and research in philosophy has brought them to surmise that behind the world which physics studies there is another. (My critics to please note.) This other world is conceived as a mental

or spiritual unity; and it is said that matter is only its appearance. From this the modern physicists take the next step to say that mind alone is real and that matter is its creature. In holding this view the modern physicists are as cheerful and as dogmatic as were their predecessors the materialistic physicists of the nineteenth century.*

(This view is the same as the Baahyaarthaanumeya Vaada—section of the school of the Buddhists. This view is also criticised by Udayana—and so does Dr. Joad. In many places the argument and quick oratory of Dr. Joad are so much like those of Udayana that I cannot help calling the Dr. as Udayana of the west—Paaschathyodayana.)

A question arises here. If matter is not real and it is only a projection of the mind—and each man having a mind with the freedom to project it in his own way—one and the same thing will be construed as as many things as there are men. How will then unanimity of conception of things result without which nothing can be conveyed by lip to ear? How can you draw the line of demarcation between a sane and an insane man—when the latter converses with some one that exists nowhere except in the projection of his own mind? No, the modern physicist philosopher must look to Udayana and authors later than Udayana for answers to these questions. In other words, the scientists of the conception of the critic to whom these lines are meant—the scientists who have now come to what the critic called unscientific—for answers to the problems that arise in his science—will do well to meekly lay aside his science for a while and take to the study of our saasthras. Instead of philosophising in his own way the science he will do well to

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scientifically our philosophy. He will not have to wait long for our students of these saasthras to join the team of the scientists when their conjoined work will mightily contribute to the advancement of knowledge in which there will be no compartments as science and philosophy or scientific and unscientific. It is such a knowledge as that that will help my critics to stop their crusade against the saasthras and the students of the oriental schools of thought and learning.)

From all these rambles, we arrive at this destination. The modern physical sciences are no longer in a mood to write off as subjective illusions the vision of the soul eye or the promptings of the moral and the aesthetic nature. The nineteenth century gulf between science and religion is in a fair way to being bridged.

(Will my critics now at least change their mind and remove the impediments that they have hurled on the path of the progress of the study of the saasthras by the students of the oriental schools of thought and learning? Will they do something actively to help these students of oriental thought and learning to learn their saasthras from the perspective of the modern scientists so that they may help each other for the progress of knowledge. Even if the critics remain passive, allowing the students of the saasthras to learn the saasthras in their own way—without lending any active attempt at correlating the same with modern science the act will amount to a passive impediment.

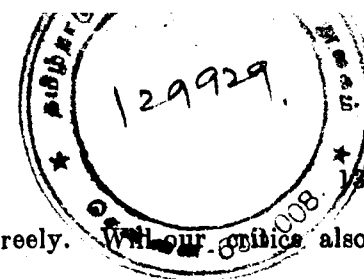
But it is not so easy to cast off a long and deep rooted prejudice—or dogmatism but yet the critics referred to earlier are proclaiming themselves as the apostles of science, and scientists are not dogmatic. They give in and

take very freely. Will our critics also do thus?

This being the case with the view of the men of the modern physical sciences—let us see what the men of the modern medical science say.

Just as the physicists have come to the philosophical conclusion that behind this world there must be another and that the world is but the projection of the mind, eminent men of the medical science have come to the conclusion that beyond the man that is known to Anatomy and Physiology—the unparalleled science of my critics—there is the unknown man. Dr. Alexis Carrel speaks of the several phases of this unknown man. Most of his problems arose from his researches at the Rockefeller's Research Institute and on the board of this research study were the most eminent scientists of the world over.

Quite satisfactory answers can be found for all the problems of Dr. A. Carrel from our Upanishads.....the philosophy told some hundreds of years ago as my critics called them—and the teachings of the Upanishads and their abridged forms the Darsanas are welcome by these men of eminence in the scientific regions of the west, as may easily be inferred from the reception accorded to small articles or essays written by even sub-average students of the Oriental school of thought and learning and from the appointments of lecturers on Indian Philosophy made by the universities of America. The International Institute of Indology recently formed in France is programmed to hold its convention shortly in Madras, and my critics can then know first hand for themselves as to how what they called unscientific and some philosophy told some hundreds of years ago are held by international prodigies



before whom even the giant among my critics will be a mere pigmy,

Dr. A. N. Whitehead in one of his books, the Adventures of Ideas—Pelican A 103 says—on page 186 after a long discourse :

“.....The notion of the immanence of the cause in the effect illustrates this truth.....”.

(This is exactly our Sathkaarya vaadam of the school of Saankhyaas.)

Continuing the Dr. says.....

“We have to discover a doctrine of nature which expresses the concrete relatedness of physical functionings and mental functionings,.....and also expresses the concrete composition of physical realities which are individually diverse.”

(There are perfectly satisfactory answers to this and similar problems in our Upanishads and the Darsanas. Nay,

there is more. The law of the relatedness between this earth universe and everything on it and in it on the one side and the other planets and things in and on them on the other are also explained.

These will surely furnish welcome information to Dr. A. N. Whitehead and he being no more now, to men of his line of thought though my critics may not still care to see it. But if our critics will but realize that a change in their outlook and disposition will help the very saints of their own science they will have done a duty to themselves. But I am sure and doubly so after seeing what all has been happening in the West in spite of these critics here—the truth of reality as told in our Saasthras cannot be buried by a hundred generations of the kind all the while referred to—but the very impediments from these critics—and their apathy for the Saasthras will act as manure and water and make the tree of Dharma to sprout and grow.)

अथातोऽनुमन्ताः । उताविद्वा नमुं लोकं प्रेत्य कश्चन गच्छति ॥ आहो विद्वानमुं लोकं प्रेत्य कश्चि त्समस्तुता उ । सोकामयत । बहुस्यां प्रजायेयेति । इदं सर्वमस्मृजत । यदिदं किञ्च तत्सु पृथा । तदेवानु प्राविशत् । तदनुमविद्य । सच्च त्सम्भभवत् । निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च । विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् । यदिदं किञ्च । तत्सत्यमित्याचक्षते । ॥

Portions with in*.....are paraphrased from “Guide to Modern thought” by Dr. C. E. M. Joad, G. P. 4. (A Great Pan double volume) from pages 17 to 21 inclusive. The portions within (.....) are the author's.

O J A S

(M. V. V. R.)

Ojas is the quintessence of the energy vested with the Seven Dhaatus of the body. Rasa, Raktha, Maamsa, Medhas, Asthi, Majja and Sukram—are the seven Dhaatus that have a physical form and state of existence. The energy or the life in essence of them all is contained in Ojas, even as the energy enough to wipe a country out of existence is contained in an atom. This Ojas is distinct from the seven Dhaatus.

ओजस्तु तेजो धातूनां शुक्रान्तानां परं स्मृतम् ॥

This Ojas is said to be only nine drops in quantity in a well grown healthy adult. It is blended so intimately with every Dhaatu and every cell in the Dhaatu, even as a drop of oil thrown on the crest of the wave of the midbay gets spread over a wide area.

All the same, Hridayam is said to be the abode of this Ojas हृदयस्थमपि व्यापि वेदस्थिति निबन्धनम् ॥ It is to be noted here that Hridaya the abode of Ojas is also the abode of Chethana (the soul) the controller of the Indriyas. हृदयं चेतनास्थानं॥ and who is this Chethana? चेतनो इन्द्रियसारथिः.....॥

The Indriyas are sometimes called as the horses इन्द्रियाणि हयान्याहुः (Gita)—and Chethana the charioteer is the one that controls the functions of the Indriyas,—that holds the reins of the horses, drives the chariot the body, through the journey of life without encountering any accidents; and further this Ojas is said to be responsible for the Sthithi and Nibandhana of the body.

Sthithi is to be understood as the existence of the body with the Indriyas and the Pancha Vaayus functioning normally. And, Nibandhana means the one that brings the soul and the body together and keeps them also tied as it were together.

A man may be living, and still, his Indriyas and the five Vaayus not functioning alright, he will have a value only for the census register and the voters list. There may be nothing wrong with the Indriyas and the Vaayus, but yet he may be in a trance as one in Dhyaanam (meditation) or Samaadhi. This twofold function is possible only when the gunam described as Sathvam dominates, so as to lend support to the Anthahkaranas (Buddhi, Ahamkaaram, and Manas) to remain in their normal state, functioning together as one. This importance of Sathvam is indispensable for the upkeep of the three Anthahkaranas functioning together, is learnt from the description of the Nidaana and Sampraapthi of Unmaadam and other mental diseases, where - in Vaabhat begins:—

पभिर्विहीन सत्वस्य to him whose Sathvam has been reduced on account of the aforesaid causes ...

धियो विधायकालुष्यं हत्वा मार्गान्मनोवहान् ।
उन्मादं कुर्वते ॥

All these amount to arrive at the conclusion that this Ojas is identical with or analogous to, or another form

of Sathwam. We will further see, how far this view is sound.

Ojas is described as स्निग्ध सोमात्मकं शुद्धं ईषलोहितपीतकं This Ojas is one of the Soma order in respect of its origin and has the form characterised by Snigdha (greasy) crystal clear and white in colour with a touch of yellowish red. In other words, it is predominantly Sathwam in which there is a very small touch of Rajas, while Thamas for practical purposes is negative.

The importance of the functions of the Ojas which have been discussed hitherto is further emphasised as

यन्नाशे नियतं नाशः यस्मिंस्तिष्ठति तिष्ठति ॥

If Ojas is lost, utter ruin will be the inevitable consequence and every thing will be lost and the man will perish. He lives only so long as this Ojas is normal in him. And निष्पद्यन्ते यतोभावाः विविधाः देहसंभ्रयाः ॥ It is from this Ojas that all nonsentient things on earth that can be named have derived the several varieties of their physical state of existence. It is from this that all sentient things that exist in a physical body (Sareeram) have derived their subsistence. यतः=यस्माच्च[ओजसः कारणादिति]भावाः=पदार्थाः निष्पद्यन्ते=जायन्ते ॥ विविधाः=अनेकप्रकाराः ॥ तथा देहः संभ्रयो येषां ते [देहसंभ्रयाः अपि ओजसः एव निष्पद्यन्ते]

It is made out from this that the coming into being of our physical body and the existence of the soul with it are all due only to the energy of this Ojas.

Thus, this Ojas is called Thejas—because of the energy that it wields. But it ought not to be taken to mean that this is Aagneyam. This is essentially

Aapyam in respect of its origin and Paarthivam in respect of its existence, form and function.

If Ojas is insufficient or is absent, there is danger to life. During the intra-uterine life, the foetus happens to take into its circulation the Ojas of the mother. Gradually some quantity of this is got by the foetus which by then (the foetus) also learns to manufacture more and more of it for itself till at last by the time the foetus has grown to full term, it will have enough Ojas in the body to live when born.

It appears to me that this process of the mother's Ojas aiding the foetus to manufacture or otherwise come to possess the Ojas that is so very essential for its own existence and subsistence can be explained under Bhramarakeeta Nyaaya—stretching the scope of the Nyaayam to an excusable degree.

This circulation of Ojas between the maternal and the foetal systems begins and lasts, during the 8th month of pregnancy. The circulation of it will be such that Ojas will now be in mother's system and next moment in the foetal system and so on. So much so, at no time during the 8th month of pregnancy, can it be said, that the Ojas is in its entirety—either in the mother or in the foetus. It will be always in both of them.

Supposing there is a case of premature birth in the 8th month of pregnancy; what will be the prognosis of the child and that of the mother? The child will not have learnt to produce its own lot and stock of Ojas enough to lend support to bind its body and soul together. At the time of birth any little Ojas of the mother that may be present in the child will not be enough to help the

child to survive, and so the child is sure to die.

As for the mother, the prognosis depends on, the quantity of Ojas that there may happen to be in her system at the time of the birth of the child. If it were that greater quantity of Ojas was in circulation in the foetal system at the time of the birth of the child the mother's system will be left with only a very small quantity of Ojas, and in quality this Ojas will be much enfeebled because of its impermanent stay in the mother's system. This may not be enough to aid the survival of the mother, or here may be just enough of Ojas in the mother's system which may with great difficulty get to be increased so that the mother after a stormy puerperum, may survive. In other words, premature birth of the foetus in the 8th month of pregnancy will end in the death of the child for certain, while the survival of the mother will be doubtful.

ओजोऽष्टमे संहरति मातापुत्री मुहुः कमात् ।
तेन तौ ग्लानमुदितौ; तत्र जातो न जीवति ॥
शिशुः ओजोरनवस्थानात् नारी संशयिता भवेत् ।

No more need be said to emphasise the importance of Ojas for the survival of the "New born."

In the case of adults, it has been already pointed out, that loss of Ojas will mean loss of life. But why should or how can this Ojas at all diminish?

ओजः क्षीयते कोपश्चुख्यान शोकभ्रमादिभिः ।

Anything that will reduce Sathwam such as Sokam, Dhyaanam and Sramam, or increase of Rajas—such as Kopam, Kshuth etc., will reduce Ojas. In other words, anything of the nature of a Langhanam or a Karsanam pertaining to the body as hunger etc., and the mind as sokam etc., will reduce Ojas. There-

fore it is again seen that Ojas is anti-Karsanam or it is Brahmanam and so it cannot be Aagneyam.

The symptoms told for the condition of diminished Ojas lend us further support to hold this view as good. When Ojas is reduced the following are the symptoms:—

These symptoms will indicate the absence of or at least the lack of Satwagunam and so the earlier statement that Ojas and Sathwam are two forms of one and the same is perfectly justified. That the Indriyas get disjuncted and incompetent and the mind gets damped, go further to show the involvement of satwam.

The treatment prescribed for this condition of diminished Ojas:—

जीवनीयौषध क्षीरस्ताद्यास्तत्र मेवजम् ॥

Drugs of the group of Jeevaneeyam, milk, mutton-soup, ghee, oil, butter and the like, which are madhura in rasam and vipaakam, sootham in Veeryam, Snighdam, Guru, Brahmanam, Balyam, Vaathaharam or Vaathapitthaharam, Kaphakaram, Sukralam and Medhyam are those that will increase Ojas. It is to be noted that it is only such drugs as these and with such properties as told above that will increase Satwam.

By the suffix Aadi (and others) such things as ghee, butter, oil-bath etc., as also entertainments, change of environments, cheerful companions and such other things as will "Pep" the spirit of the individual must be understood.

In the case of Sarpavisham, seven veegas are described. They may be called as the stages when the venom spreading over a Dhaatu produces certain symptoms, and the treatment for the poison will vary according to the different

Vegam or stage. In the seventh vegam the poison affects the Ojas that strives to cover and shield the soul from the poison. When Ojas is affected the man swoons and becomes unconscious. Why? The poison is of the character of Agni (or Rajas) and Ojas is soumyam or opposite to that of Agni (or Satwam). When the poison just touches Ojas, the Rajas tries to do away with the Satwam. Relatively therefore Thamas dominates and so the man becomes unconscious. The treatment therefore will be to get rid of the Thamas, reduce the Rajas and increase Satwam.

If however this is not carried out successfully Ojas will be completely got rid of and the unshielded soul will be the next victim. So, Ojas is the satwam of the gross body and Satwam is the Ojas of the subtle body. Having understood Ojas from this perspective, see the meaning of the Vedic piece beginning as तेजस्वी यशस्वी ब्रह्मवर्चसीस्यमिति etc., and ending as तेजस्वी यशस्वी ब्रह्मवर्चपी भवति ॥ You will feel yourself at the height of ecstasy and exultation

What Eminent Scientists of the West say

Science for its own sake is now increasingly taking a turn to Philosophy and Religion.

Professor Eddington says:

"Physical science has limited its scope so as to leave a background which we are at liberty to, or even invited to, fill with a reality of spiritual import." [Eddington, The Nature of the Physical World, p. 339.]

While commenting on this topic, Joad says.....

"Introducing a distinction between the world of appearance and that of reality, they (the scientists) locate value in the latter, thus giving it an objective status superior both to that of the familiar world of everyday experience and to that of the world of science. Such, at least seems to be their view of the value revealed to the religious consciousness....."

[Joad, Philosophical Aspects of Modern Science. p. 188.]

"I do not wish to imply that there are not many thinkers who, still presupposing the old mechanist background, proclaim science as the sole avenue of approach to reality; but their numbers and influence diminish yearly, and they own few adherents among the leading modern physiologists. So far as English and American scientists are concerned, the leaders seem almost unanimously to disown any exclusive claim on the part of science to give us information about the nature of reality"

[Joad, Philosophical Aspects of Modern Science; p. 189]

(Author's)

Hark! Ye My Critics !! Hark !!!

(NIAGRA)

Hark! Ye my critics, Hark. In my previous paper I brought for your information that:

I. in as much as the world's most advanced men of the physical science have to look to philosophy for solutions to the problems in their sciences

II. in as much as they have themselves started philosophising their physics and

III. in this philosophising they have come just now to where the philosophers of the oriental schools of thought were some one thousand years or more ago and

IV. in as much as the philosophers of the orient (India) whom you were in your zeal for the science of your Gurus of the West, pleased to call unscientific and so forth—

V. Now that your scientists are following our footsteps (however unscientific and antiquated they might have looked in your eyes) and are still to cover a good distance to reach where we till recently were when we were compelled to give up our pursuit after the Saasthras.

VI. You will kindly spare yourselves the trouble of crying us down—that you will kindly not any longer cause any active impediment or passive discouragement to the students of the Oriental schools of thought and learning in the pursuance of their study—

VII. And that, for the sake of helping your own saints the scientists of the west you will do well to lend such help as may be within your scope to do to the students of the Oriental schools of thought and learning not only to study their subjects better but to study them in the light of and correlating them with the physicist philosophers of the west so that some day each may be of help to the other and achieve a unified progress in the science of philosophy—the philosophy of the science or the science of philosophy—thereby helping yourself indirectly and the cause that is dear to you.

That is about the physical science. Hark! Now I will bring to your notice how the biological science—in respect of the theory of evolution has in the West—taken to turn to philosophy—as it stands today. Even here, I will further bring to your kind notice, how the biologist-philosopher of the West is still harping on points that we in the East have considered long long ago and have since improved and advanced and so how we remain today maintaining a lead.....I will also bring to your kind notice how a few questions arise when one takes into account this today's philosophical findings of the biologist philosopher and how therefore he has to be told of the answers to these questions from the philosophy of the Oriental school of thought.

At the end, the biologist philosopher speaks of a few points of uncertainty which again have to be commented upon.

This will also be brought to your very kind notice.

The theory of evolution of Darwin was postulated by Darwin himself with a question that he left aside. I will make myself clear. What is life? Darwin did not say. How did it come to be? Darwin did not say. But the first living creatures, Darwin said must have been something akin to a jelly fish—which must have lived near the seashore and at the bottom of the sea. Based on the theory of 'deviation', Darwin said, this jelly fish passed through many many changes in respect of its physical body till at last man came to be. How did man happen to differ so much from the other animals and particularly from his immediate predecessor the monkey? Darwin's explanation for this is based on the theory of deviation the process taking a long long a very long time. A smart boy asked me the other day if this story of Evolution of Darwin based on the theory of 'deviation' did not look like the story of the Dasavathar in which also a kind of fish is the first incarnation of the Lord Vishnu and man the last? But that is another story. In the west the hitherto held notion of evolution based on the theory of Darwin's deviation is given up because the physical scientist finds that the theory of evolution of Darwin does not synchronize with it. While he interprets the findings of his science in the happenings in the physical world.

Men of physical and biological sciences with mutual co-operation (a splendid example of true students of science—unlike you my critic—who will not even listen to the view of the other) and a good deal of work of research, experiments, deliberations and the like have now come to revise the doctrine of evolution.

The mechanist theory holds that life is a by product of nonliving processes and that mind is an offshoot of brain. Biological science does not find this view as satisfactory. The evidences pouring in from a number of quarters suggest that the behaviour of a living organism is fundamentally different from that of a machine. This can never be explained in terms of the mechanist theory; that matter is real; it must be subject to the law that was seen to operate in the physical world—that is—it must behave like a machine. Otherwise it will not be matter and so it will not be real. This is the view of the materialistic physics. If man must be recognised as a matter, he must react in a definite way under certain definite condition even as a machine does. The story of the body being like a railway engine and so forth are crude examples. When the difference came to be accounted for, 'life' was pointed out. But is life a matter that can be seen or touched? No. Then what is it? It is a byproduct of nonliving process. This view is something like the view of the chaarvaka who said—that when the Mahabhoothas mixed up together in a particular manner chaithanya developed. But this view was severely criticised by the Aasthika Darsanas. So the afore-said definition which the biologist rejects now—was rejected by our forefathers more than 3000 years ago. But we will see next.

If on the lines indicated above, the mechanist theory of life and mind was not in consonance with the theory of the biological science of life and mind, the biological science also was providing evidences that stultified the view of the physical science. Hence, both had to take a turn for such a solution to the question as would satisfy both. So they have come to this view.

1. Life is fundamental.

2. It is creative.

3. By virtue of this, it moulds the forms of living organisms and uses them as instruments to further its purposes and serve its ends.

Thus the theory of evolution has today come to be changed. It is now known as the theory of creative energy. The theory of deviation is no longer upheld. In other words, evolution is the expression of a purposive force which manifesting in living organisms using matter as its instrument (or means) seeks to achieve higher qualities of life. This effort on the part of life of (a) manifesting itself through living organisms and (b) seeking to achieve ever higher qualities in life, must be to realise some objective which we at present can only guess and that too dimly.

Does this not read almost like a translation of the Daarsanic view? What our contemporary calls 'life' suggests the Purusha of the Saankhya School situated as he is in the linga-sareeram; for, purusha cannot exist without an Aasrayam and it is therefore no wonder that he is not conceived in his abstract state minus his aasrayam by the biologist philosopher. vide Saankhya Kaarika 40, 41 and 43. A sookshmasareeram was designed for each Purusha at the time of srishti. Depending on the nature of the samskaaras of Dharma etc., certain experiences are to be gained. Besides, to gain kaivalyam for the purusha and through that final and absolute relief from the three fold miseries—Sarga—results, through the Parinaamam of Prakrithi (Vide Saankhya Kaarika 21.)

So, 1 and 2 supra are perfectly in consonance with our philosophy told some hundreds of years ago. Is it a

sin or a matter for my critics to jeer at us if we have been able to think hundreds of years ahead of the scientists of today—the saints, and seers of our critics?

As for (3) supra-viz., matter being used and a form for the living organism being moulded please see Saankhya Kaarikas, 21, 36, 37, 39 and 40 and—Verse 4 Sareera sthana in Chap. 1 of Ashtanga hridaya wherein strangely enough—"moulding" and the "forms" of living organisms are the exact expressions used.

नानायोग्याकृतीः सत्त्वो धत्तेऽतो द्रतलोहवत्

Read also Sloka 5, Chap. 3 of Sareerasthaam of Ashtangahridayam नानानोनिषु जन्म च || how does it occur?

It is a 'force' the biologist philosopher says, which expresses itself. etc. etc. Here, Dr. A. N. Whitehead says that this creative force is one more of a persuasive nature than a compelling one. But Joad is non-committal, on this point. The view of the oriental school on this point is in support of both the theories.

(Asht. Sareera—1—1.)

meaning prompted by or on account of the urge from—pushed by, and so forth—Saankhyakarika 57—reads that the manifestation of Prakrithi—in respect of Srishti is automatic on her part, the intention being one to merely help Purusha. The analogy is interesting. It is like the secretion of milk in the udder of a cow—purely for the advantage of the calf—The next verse suggests that this is an inherent quality of Prakrithi comparable to the eagerness that sets people to act. In verse 31 the text definitely says that Prakrithi acts not under the compulsion of another nor controlled by another—

So, it suggests this that Prakrithi on account of her own inherent qualities undergoes changes of manifestation though the same is not calculated to serve any end for her.

So far we see that the biologist philosopher has only come to the stage of our Saankhya school. He has yet to cover a good deal of ground before he could be abreast with the Vedantins who carried the study of the subject further forward. In other words, we have thought yet further ahead of even the present biologist—philosopher. Some time ago, our critics laughed at us—jeered and snarled and called us unscientific—and that we were talking some philosophy told some hundreds of years ago. Now he can see that his own champion Angels of science have only to repeat what we have been saying: only that he has come to say this some hundreds of years later. Now who is to jeer at whom? The critic at us or we at him? Anyway we shall not start laughing. We will do it last when the champion Angels of science of our critic—comes to repeat what we are saying further. This will be known by taking the following points for consideration. The biologist—philosophers' of to day's theory of evolution is that

1. it is a creative force
2. of purposive nature
3. manifesting through living organisms
4. seeking to reach ever higher qualities of life
5. in its effort to realise some objective which at present can only be dimly succeed. If this is so.

I What is the source of this force. Wherefrom does it emanate—What

is the Adhishtaana of this force. How does it happen to move in a particular direction?

II What is this purpose, how is it determined and by whom.

III How is the choice of a particular order of living organism made? Is it purely by a matter of chance that the manifestation is through one or the other of the many kinds of living organisms? If it is a matter of chance how can it be maintained that it seeks to achieve ever higher qualities of life?

IV What are the factors that govern the effort of seeking higher qualities of life? What is the criterion or test to determine higher qualities and lower, or baser qualities in life? What is meant by quality in life? How many are the qualities and what are the classifications of these qualities?

V If evolution is the expression of the purposive force manifesting through living organisms seeking to achieve ever higher qualities in life which acquisition is calculated to achieve some objective etc., etc., Is this force measurable in any terminology known to science? How far in space and in time will this force last? How to know that the calculated objective has been achieved? Will this achievement synchronize with the force getting spent up or will there be any more force left over? In the latter case—what course will be still left over force take?

The spirit of inquiry is not the monopoly of the scientist above (my critic to kindly note), it is also the province of the philosopher. A reference to the origin and growth of civilisa-

tion in the West will reveal that it was this inquisitiveness of the Greeks that simultaneously gave birth to both science and philosophy and the rest of the West came to only develop the findings of the Greeks. If my critic is interested, I will suggest to him to read Plato and Aristotle. Or wait for a few months more by when the thesis now under preparation on the origin and growth of civilisation in the West and the East—which I have titled as "Yesterday To-day and Tomorrow of the West and the East" will be available for readers interested in such topics. So, if out of a spirit of inquisitiveness the above questions be asked my critic must not be offended. I am sure that his champion Angels of science will certainly not be annoyed.

In fact, they never make the mistake of getting angry when they are asked some inconvenient questions—and this attitude on their part carries away all my respect and admiration for them.

The answers to these questions are yet to be found out by the present day biologist philosopher of the West. But in the East—the unscientific Saasthras, the Upanishads and the Darsanaas—particularly the Vedantha Darsanas and Ayurveda Saasthra furnish answers to them. The conclusion so far is that the biological science of the West has also taken a turn towards philosophy. That the biologist philosopher is taking up the philosophy of our school which my critic called unscientific—and has covered some portions of it. He has still got to cover some more ground before he can come to be where some 300 years or ago we were and from where we have been disabled for various reasons from progressing further. Even now we are experiencing difficulties in the way of our progress caused by, among others, people like our critics, who actively, and

passively criticise dissuade discourage and disable us from our pursuit. Will they now after at least change their outlook and disposition towards us—and render us some help to pursue the studies of the oriental schools of thought and learning to learn them from the perspective of the physicist philosopher and the biologist philosopher of the west so that we may tell them what more we have—and tell them that in their language for the furtherance of the knowledge of reality in the world?

*There are some among the physical scientists who do not seem to agree with this notion of evolution based on the theory of the force of creative process for a purpose and yet they are no longer content with the theory of materialism.

In the place of this theory of materialism these people have introduced such terms and theories as "emergent evolution" 'organism' and holism. But, these are adopted by them only to the extent of and for the purpose of serving as a guide for laboratory works.

Emergent evolution is what in our terminology can be understood by कार्यरूपप्रापणम् "Kaaryaroopa praapanam. Organism is the same as भूतात्मा and संयोगात्मा where in the argument is that चैतन्यं is developed from the Mahabhootas that come together. And their experiments are something in the direction of appreciating रूपादिचतुष्टयेषु पाकापाकज आनित्यजातीय कार्यरूप अवस्तान्तर झनलाभाय changes in matter as reactions to certain treatments.

They conduct these experiments as if mechanism were true and every cause produced its determined effect.

This is certainly not so, every effect has got its determinative cause but the converse is not the case. The above view on mechanism is not accepted by many of the Western Scientists.

But even among those who still find interest in the mechanist theory a tendency for a change of their conceptions is gaining ground. When they come to interpret their findings in terms of the happenings in the world other conceptions prop in. Consequently, in these few people, there is a growing consensus of opinion in favour of what are known as organic or even vitalist views. It is therefore seen that these few also do not have a long way to cover before they could be abreast with the former class of biological scientists in respect of their views of evolution.

To come to conclude the whole thing it is held by the Western Scientists of the biological science that

1. Evolution is coming to be regarded as a creative process continually engaged in bringing to birth something new.

2. There is literally more in the universe at any moment than there was the moment before.

3. The future is unpredictable and

4. Man is free within limits to make it as he pleases.*

Regarding (1) Supra certain questions have already been raised and a lead for

the solution was given as what may be had from our Vedaanta Darsanas. It is not my programme here to write about our own Darsanas. But interested students may look for elaborate information on this topic from my notes on Saankhyam and tharkam as applied to Aayurveda.

(1) and (2) together supra mean that Prakrithi is Parinaama-nittya and that Samsaaram is Anaadi.

(3) The future is not wholly unpredictable. If answers to the questions raised elsewhere above are got then the future of evolution will be predictable to a considerable extent.

(4) Man is certainly free or it may at least be said that it is open to man to make it (evolution) within limits as he likes. He can make a rock into jelly and jelly into dust—he can make coal into diamond—he can produce sythetic rubber and sythetic petrol. He can produce cross breeds among animals and there is the method of artificial insemination known to him. He can produce cross-breeds or grafts in the vegetable kingdom and produce red jasmine flowers-pomagrants smelling lemon—or pomagrants within a pumpkin or a melon with the peel of a pumpkin. In short man can make monkey with natural evolution. But with what results? What will the reactions of his own making on himself be? I think he has bargained for having got enough of bees in this bonnet already. Does he want more?

An Interesting Case of Anuria

-DR. M. A. PADMANABHA RAO, L.I.M.

On 3-6-51 a middle aged Hindu Woman (40) came to my dispensary with the following chief complaints:

- (1) Oedema all over the body
- (2) Constipation since two days
- (3) Anuria since that morning (3-6-51)
- (4) Intensive pain all over the abdomen.

She is a multipara—Had 11 pregnancies. Only 4 children are alive and healthy at present, the rest having died in their early months.

I examined the patient and elicited the following facts:

1. Temp. 98.4; Pulse: 84 Vol and Tension moderate.
2. Tongue-moist and clear
3. Liver & Spleen not palpable
4. Lungs & Heart nil abnormal
5. Fluid in the abdomen noted—shifting dullness present.
6. Generalised oedema-oedema feet, pitting on pressure. On questioning where the oedema started first, she replied that the oedema was noted first in the abdomen.

Previous illness:

Patient had suffered from Typhoid fever 6 months back. Subsequently had no menses. The period of amenorrhoea continued to date; gives history of leucorrhoeal discharge, at times tinged with blood; difficulty in micturition was observed by the patient occasionally, which used to be relieved by taking barley water. Severe pains all over the abdomen and the thighs. Her husband

exposed to V.D. She had an attack of Gonorrhoea and had relief by treatment.

Provisionally the case was diagnosed as one of renal oedema.

I referred the case to a lady doctor to examine the pelvic parts. This was done to eliminate gynec conditions as the patient was complaining of severe abdominal pains. The lady doctor thought this case might be one of chronic pelvic cellulitis associated with other complaints. However she informed me she could not make a P. V. as the patient would not allow on account of the terrible pain.

3-6-51. The patient was given diuretic mixture with magsulph to open her lowels. The relatives were advised to collect and bring the urine for examination.

4-6-51. Passed motions; No urination. Vit B₂ & B₁ combined each a c o was given in tramuscularly. In the evening I consulted a senior physician. He examined the patient and attributed the general anasarca to anaemia. He advised Vit 'C' parentarally and catheterisation. Fomentations were given all over the body.

5-6-51. Same condition. Not even a drop of urine was noted on catheterisation. Plenty of fluids were given to drink. Same mixture without magsulph was continued. Penicillin 5 lakhs was given.

6-6-51. Number of motions passed but no urine. B.P. was taken and found to be 120/80. Intravenous glucose was given apart from other injections like Vit B₂ & C. Tongue was moist and clean. Patient was conscious and appeared to be better. No urine on catheterisation.

7-6-'51. Same condition. Passed mucoid stools. No urine. Oedema on the increase. Bladder not full. No urine on catheterisation. Patient not toxic.

8-6-'51. Same condition. The mid-wife was brought when we visited the patient. She was asked to catheterise. There was no urine. Then she was instructed to make a P.V. and feel for any tumours. The mid-wife made a P.V. and gave the following findings —

Uterus hard; cervix receded too high intrauterine tumour felt: Bleeding on touch.

The patient was feeling distressed. Dyspnoea started.

Finally it was diagnosed as a case of an anuria from obstruction caused by malignant tumour of the uterus.

It is pathetic to note that we could not do any thing further as the patient was not fit for operation or even for removal to any big institution.

The relatives were informed of the condition and also of our utter helplessness.

The patient died at 9-30 P.M.

It appears as though she lived to teach us something and died soon after diagnosis was established.

Points of interest:—

1. Patient never gave any main uterine symptoms.

2. Patient was conscious all through without any toxæmia.

3. The patient lived for 6 days without urination even a drop.

My profoundest thanks are due to the senior consultant and other medical friends who helped me during the treatment.

This is a rare case in private practice and hence I feel justified in bringing this to the notice of the co-practitioners.

Three Corner Stones of Medical Ethics

"Whatsoever ye would that men should do to you, do ye even so to them."

"Aegroti salus suprema lex"—Patients' interests should be the highest consideration.

"Render therefore, to Caesar the things that be Caesar's.

In short do not behave ye—physicians, in the manner a butcher measures his meat, the barmaid her beer or that of the draper his yard of calico.

Loyalty should be directed to the welfare of the patients and to nothing else.

Contributed

TAJ.

ஊழிக்காற்று

Aetiology, signs and symptoms, diagnosis and prognosis of cholera based on ancient Siddha literature as found in oudgeon leaves, together with my own experience of treatment.

1. "கேள்பா ஊழியுட காற்றைச் சொல்வென்
கெடியான சாமனா தேவியாம்
காளப்பா மைப்போல் கறுத்து நிற்குங்
கண்ணுக்குத் தோற்றுது கடினவேகம்
வாளப்பா காற்றினுட விவரமெல்லாம்
மைந்தனே சொல்லுகிறேன் வகையா

ய்க்கேள்
பாழப்பாபண்ணி விடுமுல் கந்தன்களப்
பரிசுத்தமாயிருந்தால் பறக்கும் பாரே"

2. "பறக்குமென்று சொல்லுவது தானாகக்
கென்னால்
பாராளுமன்னவர்க்குஞ் சிவயோகிக்கும்
இரக்கமொன்றுமில்லையப்பா இதரான்

போலில்
என்ன சொல்வென் ஊழியுட வேகம்
சிறக்குமென்று நினையாதே தேகந்தன்னை
கூணத்திலே ஒழித்து விடுந்தெளிவாய் நீ
உறக்ககிதியுள்ளவர்க்குத் தேகம் போகும்
உத்தமனே யிதையறிந்து பாரு பாரே"

3. "பாரப்பா புலத்தியனே அய்யா கேளு
பதிவாகவே யிருந்து இறங்குமப்பா
ஊரிலே ஜனங்களுடசிரசில் பட்டால்
உற்றதொரு ரத்தமெல்லா முறிந்து நீராம்
காரு நீ கக்கலுடன் பேதி காணும்
கண்மூடி முழிக்குமுன்னே களைத்துப்போகும்
யாரு நீ யானாலுந் தேகமெல்லாம்
அப்பனே வியர்வையது பிசின்போலாமே."

4. "பிசின்போல் வியர்வையது பெருகி நிற்கும்
பேரான் கண்டமது வறட்சி காணும்
கசிந்துருகி தேகமெல்லாம் கடின வேதை
கக்கல் கண்டநாழிகைக்குக் கடுப்புக் காணும்
விசிதமாய் வயிற்று வலிதானே காணும்
வெகு சுறுக்காய் சன்னியது பிரவேசிக்கும்
நிசிதமாயிருந்தாக்கால் தேகம் போகும்
நிமிஷத்தில் அவுழந்தமதை நினைவாய்ப்
போடே"

Explanation:—

The above Tamil verses reproduced from ancient oudgeon - leaves record represent that cholera is the result of a peculiar wind known as "oozhi kattru" and is named as "Shamaladevi." The wind is said to be black like black ink, very strong and powerful and is in-

visible to our eyes. It is very very rapid in velocity and is said to be capable of destroying the world in no time; but not the people who are pure and absolutely clean. It is also said definitely that this oozhi kattru does not affect those absolutely clean people such as the "Kings" and "Siva yogis" and that it has no sympathy for the rest of the people (i.e. who are dirty and unclean). The attack is momentary and kills individuals in no time. So you are warned that you should be cautious and vigilant not only to treat cases but also to prevent its attack. What is prevention here as far as we could know?

Avoid dirt. Lead a pure, simple and clean life as far as it is possible for us or to the required extent, if not like the kings and yogis.

It is also mentioned that this oozhi kattru will not be there always in a place but it would descend from some higher plane. When this particular wind strikes against anyone's head, it is said that it would cause the blood of that affected individual thoroughly changed into watery condition losing all its potential energies. Immediately vomiting and diarrhoea ensue leading to exhaustion very quickly. Perspiration of a sticky nature and in abundance is also produced (i.e., profuse cold, clammy sweat). Dryness of the throat (including mouth), pain all over the body with muscular cramps and stomachache of a severe nature also follow and finally leads to delirium. If you are careless, death is sure to occur and hence you are advised to administer suitable specifics at the very onset very cautiously and promptly.

Treatment—My Experience.

1. At the initial stage, you try "Thali-sathi vadagam 2" well powdered & mixed with honey every 4 hours for one or 2 doses—to control motions.

R/ Jathi jambeera kuzhambu about a kunri size or two to be licked up every 2 hours, if there is vomiting.

II. If however motions become excessive and patient getting exhausted with cold clammy sweat, muscular cramps and pulse sinking etc., you administer "kadikkara chenduram" prepared as follows about 2 to 4 grains well mixed with honey every 3 to 4 hours (not more than 2 to 3 doses may be necessary) followed at the same time "Kasthuri Mezbugu" about a kunri size well mixed with honey or liquid glucose. You will certainly find wonderful and favourable results out of this administration.

III. "ஊழியின் பேதிக் குண்மிளகாய் கறுக்கி நீர்—நாழி விட்டெட்டொன்றாய் நாட்டு." This is also very useful in cholera and may be administered from the very onset every 3 to 4 hours.

R/ Milakai vatal about one palam. To be fried well until it becomes utterly dark coloured. Add one measure of water to it to be reduced to 1/8th decoction. Decant and give about 2 ounces with little jaggery added to it. This decoction alone cures cholera, found by experience in many cases.

IV. My prescription of a decoction to prevent vomiting, thirst, hiccup and exhaustion is as follows:—

R/ மணல் (sand near tank water)—Nerpori (நெற்பொறி) handful, Myleragu (மயிலிறகுத்தட்டை) ½ tola, Poonagam (Earthworm)—about 10 அரசங்கொழுந்து — about 1 tola ஆலங்கொழுந்து — „ 1 tola இத்திக் கொழுந்து — „ 1 tola

All these are to be fried well in a mud chattey one by one in the above order until each of them becomes charred or utterly blackened and then one measure of water is to be added. Next add to it, Athi mathuram Jathi Koshtam Akkarakaram — as a small piece broken in bits. Then boil it to be reduced to 1/4th part. Decant. Admi-

nister about 2 to 3 ounces with a little jaggery added to this decoction every 2 to 3 hours according the severity of the case.

N.B. During all the time from the beginning to the end you go on giving plenty of water to drink in small quantities at shorter intervals preferably rice conjee water.

அரிசியை உடைத்துக் காய்ச்சி கரைய விட்டு, அதிலுள்ள தெளிவு தண்ணீர் கொடுத்துவரவும். புளிப்பு யில்லாத பசுவின் மோர் சிறிது ஷை கஞ்சித் தண்ணீருடன் கலந்து கொள்ளலாம். Just enough to flavour the rice conjee water cows' butter - milk may be added of course very little, without its being of sour taste.

"Kadikkara chenduram" used by me in cholera cases:—

R/ Velli kadikkaram—1 part
Purified Rasa chenduram—4 parts
„ Jathi lingam—8 parts

Rubbed well in a kalvam adding breast milk for a day and allowed to dry with the kalvam in the shade. It is prohibited from exposure to the sun. To be then powdered and bottled up. The colour is bright red or thick red.

N.B.:—You may also double the weight of vellikadikkaram alone i.e. 3 parts while the other two drugs are of the same weight and made into a chenduram as above. This is also very effective and you have only to reduce the dose of the chenduram while administering. The nature and the dose of the chenduram should be judged on the severity of the case and on the tolerance of the patient. Once you handle this chenduram in either of the above methods you will then feel convinced.

"Kasthuri Mezbugu"

Please refer to Page 107, Visha Vaidya Chinthamani. This is an excellent specific which every physician should be in possession of, to treat cases of serious nature in general practice.

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Materia Medica at a Glance

By

DR. M. VISWESWARA SASTRI, H.P.I.M.

Khaskhasa Beejam

Eng.: Poppy seeds. Tel.: Gasag-salu. Kan.: Kasakasa. Tam.: Gas-gasa. Mal.: Kashakasha.

Parts used—Seeds, fruit, capsule and opium.

Action—Astringent, sedative and narcotic.

Uses

The seeds are fried and powdered and given in dysentery and diarrhoea (chronic types) either alone or with butter-milk or taken with half the quantity of common salt and ghee with the first bolus of food. The seeds are made into a paste and applied externally to relieve neuralgic pain. Similarly opium may also be applied externally for pains.

Kuravaka (Kurantaka)

Eng.: Henna. Tam.: Maruthonri. Mal.: Mailanchi. Hind.: Mendhi. Tel.: Gorintaku. Kan.: Madarangi.

Parts used—Leaves, bark, flowers and seeds.

Action—Alterative, sedative, astringent, detergent and soporific.

Uses

1. The juice of the plant boiled with gingelly oil and applied to head is said to cure headache.

2. The paste of the leaves mixed with lime juice cures burning sensation in the feet.

Kutaja

Eng. and Hind.: Kurchi. Kan.: Korasigina. Tam.: Veppalai, Kudisappalai.

Parts used—The bark and seeds.

Action—Bitter, stomachic, astringent and anti-dysenteric. The seeds are also febrifuge.

Uses

1. The infusion of the bark 1 oz. to 2 oz. with sugar is useful in dysentery and diarrhoea.

2. The powder of seeds is given with equal parts of kaskasa seeds and omam, as also 1/6 part jatiphala in dysentery. Dose: 10 to 30 grains for adults; 2 to 5 grains for children.

Laksha.

Eng.: Lac. Hind.: Lao. Tel.: Lacca. Tam.: Kombarakku. Mal.: Kolaraku. Kan.: Arakku.

Parts used—Resin.

Action—Astringent, hæmatinic, hæmostatic blood purifier and tonic.

Dose—5 to 15 grains with sugar, ghee or kushmandaswarasam.

Uses.

1. In hæmorrhage from any part of the body the powder is given with butter or ghee and sugar.

2. Addition of the equal quantity of Salmali powder enhances the above action.

3. Babbula decoction is good vehicle for this.

Lodhra.

Eng.: Hind.: Lodh. Tel.: Lodduga.
Tam.: Lothmi. Mal.: Pachoti. Kan.:
Pachettu.

Parts used—Bark and root bark.

Action—Astringent and uterine tonic.

Uses.

The decoction of the bark is used in menorrhagia, leucorrhœa and dysentery. It is used as a gargle also in bleeding gums. Dose: 1 to 2 oz.

Medicinal preparation.

Lodhrasava— $\frac{1}{2}$ to 1 oz.

Madhu.

Eng.: Honey. Hind.: Shahad. Tel.:
Tene. Tam.: Thane. Mal.: Thene. Kan.:
Jenutuppa.

Action—Astringent, antiseptic, nutritive and tonic.

Uses

1. This is used as a vehicle for all medicines.

2. Taken early in mornings with cold water cures obesity.

3. Honey mixed with milk and ghee acts as a nutritive and tonic.

4. It is given for children with $\frac{1}{2}$ to 1 teaspoonful of betel leaf juice as a carminative and expectorant.

5. It is mixed with ointments and applied over ulcers for healing.

Maricham

Eng.: Black pepper. Hindi.: Kali-
mirch. Tel.: Mirialu. Tam.: Milagu.
Mal.: Kurumulagu. Kan.: Mevasu.

Parts used—Fruit.

Action—Carminative, stimulant to heart, parasiticide and febrifuge, relieves cold, cough and catarrh. Also an expectorant.

Uses

1. The decoction of black pepper with sugar forms a good vehicle in all cases of fevers with cold. Dose: 1 to 2 oz.

2. The black pepper $\frac{1}{2}$ tola and jeerakam (white) 1 tola are bruised and ground with 1 oz. of water. The water is then filtered and given for drinking in indigestion and fever. Dose: $\frac{1}{2}$ to 1 oz.

3. The powder of black pepper with equal quantity of common salt is given for relief in colic and flatulence. Dose: 10 grains.

Mlechaphala

Eng.: Coffee. Tel.: Kaphi. Mal.
Kan. and Tam.: Kapi.

Parts used—Coffee beans.

Action—Stimulant, diuretic, lessens sleep. Contraindicated in children as it produces sleeplessness and thereby adversely affects their growth. If it is constantly used it hastens old age processes and lessens the length of life by disturbing the metabolism.

Stimulates the heart temporarily.

Musta.

Eng.: Nut grass. Mal.: Karimuttan.
Tam.: Korai kizhangu.

Tel.: Tungamusta. Hind.: Korchi
jhar. Kan.: Tungahullu.

Parts used—Tuber or bulbous root.

Action—Diuretic, diaphoretic and astringent cooling and febrifuge.

Uses.

1. Musta choornam (powder) in 2 grains doses is useful in diarrhœas.

2. Musta kashayam (decoction) is diaphoretic in fevers.

Navasaram.

Eng.: Ammonium carbonas. Hind.:
Navasar. Tel.: Navasagaramu.

Tam.: Navacharam. Mal.: Nava-
saram. Kan.: Navasagara.

Action—Diuretic and hepatic tonic.
Dose: 5 grains.

Uses.

1. This may be mixed with equal quantity of chunam and kept in a glass stoppered bottle for using as smelling salt for relieving nasal blockage in nasal catarrh and also in faintings.

2. The powder of navasaram mixed with equal parts of the powders of dry ginger and devadaru and applied externally over inflammatory swellings with lime juice or cow's urine gives immediate relief.

Nimba.

Eng.: Margosa. Hind.: Nem. Tel.:
Veps.

Tam.: Vembu. Mal.: Vepu. Kan.:
Bevu.

Parts used—Root, bark, leaf and flowers.

Action—Febrifuge, anthelmintic, antiseptic and blood purifier.

Uses.

1. The decoction of the bark cures fevers and impurities of blood. Dose: 1 oz.

2. The flowers may be made into chutny and used in diabetes.

3. The decoction of the bark may be used for washing chronic ulcers.

4. The paste of leaves with salt and pepper is used in leprosy (total 1 tola). It is also anthelmintic and carminative.

5. The juice of the leaves is given with honey in jaundice.

6. The paste of the root is applied externally to cure skin affections.

7. The oil applied externally cures ulcers and itches.

Nirgundi.

Hind.: Bashimb. Tel.: Vavili.

Kan.: Nekki gida. Tam. and Mal.
Nochi.

Parts used—Leaves and bark.

Action—Anti-periodic and alterative. An oil prepared with this relieves pains anywhere in the body and it allays earache if dropped into the ears.

Uses.

1. The leaves boiled with gingelly oil may be applied externally for pains due to increase of vata (neuralgia pains).

2. The infusion of leaves ($\frac{1}{2}$ oz.) is useful in fevers and [the juice for cough in children (1 teaspoonful)].

Paraseeka Aswatha.

Tel.: Gangaravi. The juice applied externally cures ringworm.

Pippala.

Eng.: Sacred fig, Peepal tree. Kan,
Rangi. Tam.: Arasa maram.

Tel.: Ravi chettu. Hind.: Pipal.
Mal.: Areyal.

Parts used—The root bark.

Action—Astringent, cooling and the fruit is laxative and blood purifier.

Uses.

1. The infusion is useful in gonorrhœa and scabies. Dose 1 to 2 oz.

2. The tender shoots boiled in milk and taken with sugar form a morning cooling drink.

3. The powder of the dried bark, mixed in honey or coconut oil is applied over anal fissures and ulcers.

Pippali.

Eng. : Long pepper. Hindi. , Pippali. Tel. : Pippali.

Tam. : Tippili. Mal. : Tippili. Kan. : Tippili.

Parts used—Fruit and the root.

Action—Digestive, carminative, stimulant, febrifuge and tonic. Dose : 5 to 10 grains for adults. Children : 2 to 5 grains. (Old Pippali is good.)

Uses.

1. The powder obtained after frying the fruit is given with honey in cough, asthma and hoarseness.

2. The infusion of long pepper (10 in number) and given with honey makes a good expectorant.

3. A preparation called 'Asth Choornam' is made of equal quantities of black pepper, long pepper, dry ginger, omum, saindhava salt, the white and black variety of jeerakam (cummin and nigella seeds) and asafoetida. This is a good carminative, digestive and checks diarrhoea and indigestion. Dose : 10 to 30 grains.

Punarnava.

Eng. : Spreading hog weed. Mal. : Tavishama. Tam. : Mookkurattai.

Tel. : Galijeru. Hind. : Gadhaparna. Kan. : Gonajali,

Parts used—The whole herb, root alone.

Action—Bitter, stomachic, laxative and diuretic.

Uses.

The fresh juice or infusion is given in dropsy and jaundice. It also cures fevers. Dose : Fresh juice, $\frac{1}{2}$ oz. Infusion, 2 oz.

Punnagam.

Eng. : Alexandrian Laurel. Mal. : Ponnakam. Tam. : Punnai.

Tel. : Ponna. Hind. : Champa. Kan. : Surahonna.

Parts used—Bark, seeds, leaves, resin and oil from seeds.

Action—Astringent. Oil : Rubefacient and irritant.

Uses.

The oil extracted from the seeds is useful in rheumatism.

Rajavriksha.

Eng. : Laburnum. Mal. Konna. Tam. : Serakonnai.

Tel. : Rela. Hind. : Amaltas, Kan. : Kakkemara.

Parts used—The pulp of fruits, leaves and bark.

Action—Mild laxative (fruit pulp).

Uses.

The pulp of the fruit is a mild laxative. It is also applied externally for gout and rheumatism, etc.

Rasna.

Eng. : Galangal. Hind. : Kulanjan. Tel. : Sannarashtram. Tam : Chittarattai. Mal : Aratta. Kan. : Rassgadde.

Part used—Root bulb.

Action—Expectorant and carminative.

Uses

1. The root rubbed on a stone with water and the paste so got a little honey is mixed and applied with a swab to the throat in cases of sore throat and tonsillitis.

2. The decoction is useful as a carminative and also relieves pains in joints.

3. The powder is rubbed over the anterior fontenella when there is cold and heaviness of head and also to prevent catching of cold after an oil bath.

(Continued)

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