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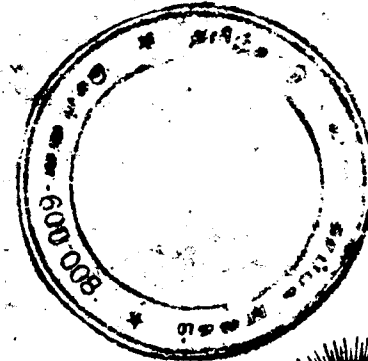
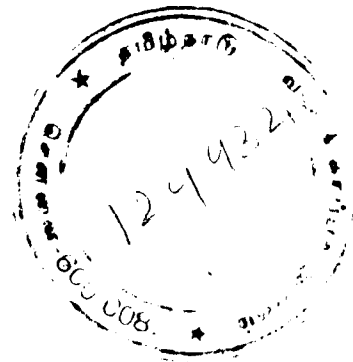
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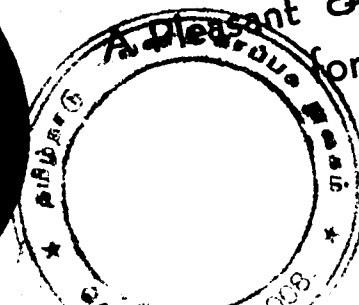
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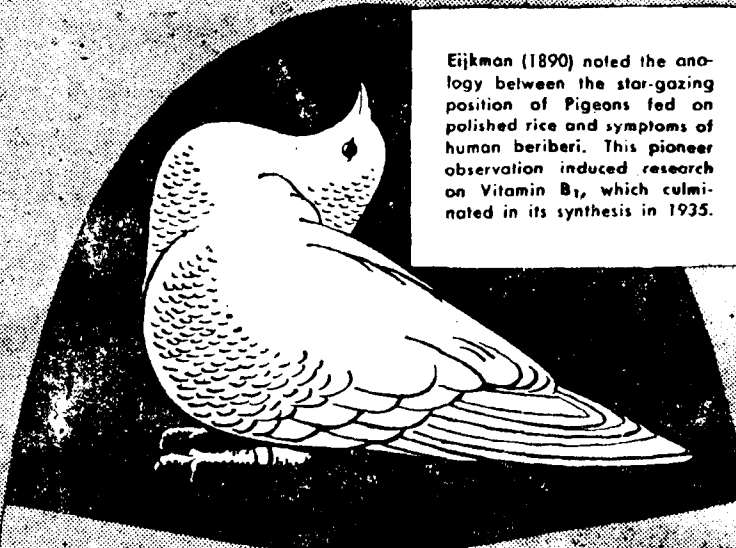
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Peace! Mr. Critic! Peace!

SCIENCE, PHILOSOPHY AND THEOLOGY.

By
 [NIAGRA]
 (Continued)

Hellenistic civilization due to the conjoint efforts of the Greeks, the Egyptians and the Semites of the mixed races of Syria and Asia minor began to develop. Alexandria became the intellectual centre, the Taxila, the Nalanda and the Benares of the Middle East.

In the generations that succeeded, investigations in science based on the scheme of Aristotle's system of detailed observation developed. Aristotle's system itself being one sieved out of the barren speculations of Plato—the principles of generalisation of Plato were also there. This transition from Hellenic speculation to exact scholarship of Alexandria was indeed foreshadowed by Aristotle and Epicurus.

In fact the Hellenistic civilization found the ends of the scientific investigations. The findings of such scientific investigations were helpful for and therefore utilised for formulating a kind of theological views as well by the Christian theologians of Alexandria.

Yet, the Christian theologians would not change their prejudice to science. Pope Silvester II studied mathematics, but not openly—Gerbert—who reigned in 1,000 A.D., and Roger Bacon stressed the importance of mathematics. None of the medieval Europeans contributed to the advancement of the subject. Leonardo of Pisa at the beginning of the XIII century was an exception however; and, he was the first Christian

who made an advancement in Science, which in its early history illustrates the cultural union of Hellenistic Greeks with the Near East. But for this only exception, till the sixteenth century no contribution has been made from Christian sources for the advancement of science or mathematics. The Christians confused mathematics with magic. Even the Pope himself hardly escaped. This curious limitations of epoches and school on development of science was there in spite of the dominant influence of Plato's views of philosophy and speculative thought had on Christian Theology.

Science however became important once again and took a turn for development in the West-Europe, England and America, from about 1,500 A.D. There was a famous library of Greek books at Constantinople. This was sacked in the middle of the fifteenth century. The books of this library were distributed far and wide and people read them. The spirit of inquiry again grew in the minds of people and they wanted to find out things for themselves.

Copernicus—(1473-1543 A.D.) a pole—was a prominent astronomer. He told that the earth was round and not flat, that it was not the centre of the heavens and that it was moving. People then began to find interest in knowing something about the physical world. The foundations of astronomy were thus laid.

Galileo an Italian (1564-1642 A. D.) was the next one in the line of astronomers. The Church put him to trouble for telling the people that the world was moving.

Sir Isaac Newton (1642-1727 A. D.) an Englishman of whose law of gravitation the whole world knows, was the next prominent one. Newton's notion of gravitation lends great support to the doctrine of the law of Imposition, at any rate so far as cosmology is concerned. But, much as this law of Imposition may tell us about the existence of a relationship among the ultimate entities moving in the solar space, it does not help us to know anything about the nature and behaviour of the entity itself. It is at this juncture that Newton lends support to the doctrine of the law of Immanence. Leaving Newton and his theory for detailed consideration a little later on we come to see that Einstein 1879 a German Swiss has improved on Newton's law of gravitation.

Harvey (1578-1657 A. D.) was the physiologist who discovered circulation of blood (not that it was unknown to any one before Harvey) and that the blood stream carried food and air round the different parts of the body.

Charles Darwin (1809-1888 A. D.) put forth the theory of evolution based on the principles of variation and struggle for existence. This went against the text of the Bible and so once again there arose a hostility between the Scientists on the one side and the church on the other side.

So the science of the seventeenth century, which embraced both philosophy and theology which may be called as Deism took a turn for the science on

one side and philosophy and religion on the other side to be developed in water tight compartments. Between the doctor of science and the doctor of divinity neither would relish the others instruction. Each was crying down the other. Science took a materialistic turn and developed. Matter was the reality that concerned the Scientists. In the behaviour of matter, the scientist observed a regularity of recurrence with a certainty of sequence and consequence. Inventions were pouring out in very quick succession adding greater and greater amenities to the life of man.

People began to wonder how there can be anything more than what the science has disclosed. They began to wonder at the effort of people in trying to get at a Reality that cannot be seen in preference to what was so readily available in science for demonstration so as to be seen by the senses. That was the science of the eighteenth century. It must be said here that during the 17th and the 18th centuries a new branch of science, the Chemistry also came to be developed. Physics analysed matter and found out the ultimate basic entities of which the matter was made. But Chemistry went to find out how many basic entities were there in this world, and how they all combined together and in what proportions and with what results and reactions. That, it may be said constituted the subject of Chemistry—and compared with the other subjects of science Chemistry is yet young and only some 300 years old.

During the nineteenth century science advanced further. Based on facts observed during their experimental studies the scientists came to know so much about the nature of matter that they could tell with certainty the components of matter, how they combined

how they behaved and the like. This was found to be like a machine. There was perfect certainty in respect of the composition of matter, the characters of the components and behaviour. There was nothing that escaped this rule. Sequence and consequence, a reason and certainty were the points of pride of the scientists. They could reduce any given matter into its ultimate components and demonstrate them. They could demonstrate the nature of the individual components and their behaviour. They could build the original substance by bringing together its ultimate components in the proper proportions. Artificial diamonds, synthetic rubber, synthetic petrol, in fact hundreds of them could be got. Similarly the medical science has also improved to a marked extent. In fact man was trying to excell himself. That was the mechanic age of science—that was the science of the nineteenth century.

People were dead to their faith in their old beliefs. The sense of values has been lost. The Church and religion were no longer anything to the people. The Church which had a good hold on the state and the people as well, came to be pushed to the back ground. As told already the race for scientific superiority led the nations to wage war.

World War I came; and it was over. Everybody felt exhausted. The world had suffered disastrous consequence and damages and devastations on account of the war and this was not a little because of the advancement of science that enabled the people to bring about this end and because of the fact that people lent their thoughts to be coloured by the scientific theories, and allowed their minds to be imprisoned in those tentative theories mistaking them for final and absolute realities and this imprisonment making them not

to see many other things that do matter a great deal indeed for the making of the ideal life that may be lived well and richly too. The generation which came to maturity immediately after the first World War was more disillusioned than any other generation in the history of human race. This generation "saw through everything" and realised that there was nothing worth believing and nothing worth doing. Out of sheer frustration people began to feel that the universe and their own lives were equally devoid of any meaning. They become, as the consequence of this feeling, Nihilists. They were led to entertain a feeling that bodily pleasure and sensations alone constituted reality. Without let or hindrance they 'devoted themselves' to the cultivation of these. While the mind of the people was taking a turn in the direction indicated above, those of the previous generation with their old dispositions of the mind, its prejudices and dogmas was engaging itself in the business of concluding a peace after the war calculated to establish a permanent peace in the world. Human nature being one that does not give up old ideas, impressions and outlook, easily taking new ones, those that participated in the conclusion of the Versailles treaty and the founding of the League of Nations could not succeed in gaining the ideal that they set for themselves. As some have said it, the Versailles treaty did the most undesirable act of sowing the seeds for the next world war.

Ramu:—How exactly it is almost like a translation into action of the words of Charka who says:

यदा वै देशनगरनिगम जनपदप्रधानाः धर्ममुक्ताश्वा-
धर्मेण प्रजां वर्तयन्ति. तदाश्रितोपाश्रिताः पौरजनपदा-
व्यवहारोवजीविनश्च तमेवाधर्ममभिवर्धयन्ति। ततः
सोऽधर्मः प्रसभं धर्ममन्तर्धत्ते।

Niagra:—Hush, My son! you can recollect it for your own appreciation. You cannot whisper it so loud. Don't you know the golden law that says

न दूयात्सत्यमप्रियम् ?

Ramu:—Yes, Mummy! Now go on please. I see that interruptions make your message to be deprived of the 'ginger' in it. So, please resume and go on.

Niagra:—But all the same, the then younger generations that were drifting without aim or guide like a starw on the crest of the waves, that were sailing on the ocean of life on a boat without a rudder and without a chart or compass, were slowly begining to feel that they cannot go on like that for all time indefinitely with the idea that was a tale told by an idiot, full of life sound and fury, signifying nothing.' This thought was shared by a new and a healthier generation and yet this generation had indeed lost its old beliefs on account of reasons detailed already, had emancipated from the tenets of religion and yet had not wholly ceased to be credulous. Having lost what it had as belief and religion, and not satisfied with it, wanting to have some thing as a substitute for the same, and not knowing what this substitute was or wherefrom or how the same was to be got, the man of the day was in a dilemma, a state which in the words of Walter Lippman—"man was one between heaven and earth and at rest no where." At this stage, however the materialistic outlook of man and the mechanic outlook of science have both taken a bend towards a course for the better. What is called humanism as the substitute for religion was advised, and science took to idealistic view. Things were begining to look brighter and the hopes of further betterment

were gathering strength when the second world war broke.

The disastrous consequences of this war on the world, on the victor and the vanquished alike are too well known to be said anew. So far as India is concerned the economic disturbances further agravated by other causes are scorching. There are some that show an inclination to suspect that even the failure of monsoons in most parts of India as also the devastations by heavy rains and floods during wrong seasons and the like vagaries of seasons are due to certain changes in the cosmos of the far Eastern countries that resulted on account of the continued after effects of the atom bombs dropped on Hiroshima. The whole world is talking of restoration of eternal peace on one side while on another side more and more bombs of deadlier and more devastating types are being manufactured tested and stocked.

Ramu:—No wonder at all at it. I have told you Charaka's view. As for wars, even this is an incident so plainly told by Charaka. To me it looks as though people have only acted a drama to illustrate to the world what Charaka has told in very plain words. Does he not say:

तथा शस्त्रप्रभवस्यापि जनपदोष्वंसस्य अधर्म एव हेतु भवति । येऽतिप्रवृद्धलोभक्रोधमोहमानास्ते दुर्बलानवम त्यागमस्वजन परोपघाताय शस्त्रेण परस्परमभिक्रामन्ति, परान्वासभिक्रामन्ति, परैर्वाऽभिक्राम्यन्ते ॥?

How surprising it is to see exactly the same thing to have happened now?

Niagra:—Again boy! I have to call you hush. Your business now is to note these for your information and do no more than that. Wait for the day when you will be a big man, when your

words will be heard by people. Then you can say all these to the world. Don't you know the law that says:

काले हितं मितं ज्ञयात् भविष्यवादि पेशलम्

Now, in spite of all this, there is a section of scientists, philosophers economists, politicians, administrators, great writers, thinkers, and other members of the intellegentia that are fast coming to realise the mistakes that have crept in. They have developed science indeed, and it has been helpful to bring about the disasters of the war. Can this development of science judging from the result or the outcome of it, be at all, called civilisation and at that an advancement in civilisation? The present rate of feverish race continued for sometime and with the now existing mentality of the people not taking a turn for the better, surely our efforts must culminate in a third world war. And, if that were to come, God forbid, there will be none to know the end of the war. And there will be none to tell the story of the war, there will be nothing to mark this world and no body to see what, if any at all will be left of this world.

Meanwhile the scientists have come to find a change in their course. The mechanist theory of physics, that took a turn for idealistic view has again come to show further incliniation and to agree with the earlier theories of the seventeenth century which in its turn bears a lean to adopt the theory of Plato that advocates the acceptance of an ultimate and Transending Reality that is also Immanent. In other words, the scientist has come to find solutions for his problems only from philosophy and these solutions agree with the text and spirit of our Vedantha Darsana.

To put it briefly, the scientists of today, in their attempt to study the

universe, in their attempt to know the law of nature that prevails in and around this world—have come to certain results. According to them, there are chiefly four important doctrines relating to the Law of Nature. The last word today in every branch of Science must come under one or the other, or some, or all the four principles—or doctrines or notions—whatever the word that may suit best. To explain how the conclusions of each branch of science come under these doctrines will form a very interesting subject. But each one will be so long indeed that the subject matter can well neigh go as a thesis or a sperate treatise by itself. Therefore leaving that aside for the timebeing, let us consider what these four doctrines are. They are: I. The Law of Imposition. II. Law of Immanance. III. The Law of Description and IV. The Law of Conventional interpretation.

Of these, the first two have already been just told elsewhere above, while tracing the course of development of science. They merit our detailed consideration immediately.

We will take up Newton's law of gravitation for consideration and see how far these four laws are applicable to that.

Now Ramu Dear! You must be feeling tired of my story. You can sleep, and I will continue the story tomorrow.

Ramu:—No Granny! Not at all. It is not a story or a tale calculated to kill time. It is a regular talk on some things or topics that are so very important, and your talks are very instructive and really interesting. I can sit listening attentively the whole night if need be. Only I should be sorry to put you to the trouble.

Niagra:—No trouble to me at all. In fact it is a pleasure to me. But old as I am, and one that has been telling this and similar stories to you, and others before you all these years of my life, it has become my nature to spin long stories at great length to convey a small incident. I have never known to be brief, and if at anytime I did know it, I have forgotten it now for such a long time that one may say without much hesitation that I have never at all known brevity in my talks. On this account at least I am afraid that I may be taxing the tender cells of the grey matter of your big brain in the making.

Ramu:—No, not in the least, I assure you good Mummi. But thank you for crediting me with the possession of some grey matter in my brain and that too with living cells. Now continue please pepping your mood with a stiff dose of tobacco. (smiles to himself.)

Niagra:—There is a law which governs the nature of the individual entities including the order and the expressions of the components that jointly go to comprise a composite whole and that is the Law of Immanence.

The Law of Imposition is the one which governs the relationship that exists among the entities. This is particularly advocated in explaining the mutual relationship among the entities in the solar space. The Earth, the Moon, the Jupiter, the Neptune, the Uranes etc., are all examples of the individual entities in the solar space. They are moving round the sun in a particular manner, say as, the moon moving round the earth at once moving round the sun; the Earth while moving round her own axis also moves round the sun and so on and so forth. This explains in a way that the various

entities in the solar space bear a sort of relationship to one another. The regularity in the recurrence of events pertaining to the movements of these entities suggests that the entities abide a certain law determining the relationship among themselves. This law is imposed so strictly on these entities as though by an iron hand with a heart full of determination that these abiding entities shall and will have to abide; hence, the regularity in the recurrence of certain occurrences or happenings. This leads to the suggestion of the existence of an agent, a supervising authority of an Imposer whose authority and order determining the mutual relationship among the entities and their behaviour is imposed as it were on them all. In other words this notion lays the foundation for the school of thought known as Deism, the School of thought that recognises the existence of a reality, God, and this God must be spiritual in nature.

While writing on this point, Whitehead says: 'for example, we know from Newton's own statements that this was exactly how the Deistic problem presented itself to him. He definitely stated that the correlated modes of behaviour of the bodies forming the solar system required God for the imposition of the principles on which all depended.' Whitehead's authority is Newton's principle. Continuing the topic, Whitehead says "It follows from the Deism which is part of the whole conception that the Laws of Nature will be exactly obeyed. Certainly what God meant He did. When He said, 'Let there be light', there was light and not a mere imitation of a statistical average. Thus the statistical Notion, though it may explain some facts of our confused perception, is not applicable to the ultimate imposed law."

(A separate treatise follows explaining the scope and limitations of our perception captioned as 'Beware of Senses'.)

Though the law of imposition throws light on the (external) relationship among the entities, it does not help us to know anything about the (internal) nature of the individual entity. Every entity has got its own components. There is a relationship among them. Jointly they behave in a particular manner. There are also certain peculiarities with a regularity and sometimes even deviations from such regularities. For example when matter is reduced to its final state, so far as is known to science, it ends in electrons. The scientists know of electrons occurring only in flocks of millions and they behave all together. Yet their behaviour is something that cannot be predicted. To isolate a single electron and study its behaviour is out of question. Why can it not be isolated? Why is the behaviour of an electron unpredictable? Without a definiteness relating to sequence and consequence how can science be that and, how can scientists proceed with their experiments? The power of attracting everything unto itself exists in every entity. How did it get that? This power varies with the mass and the distance between the puller and the pulled. How did the or where from did the individual entity get this nature and behaviour? The answer to these questions are offered through the Law of Immanence. Again the suggestion of Deism presents itself and it is the presence of the will of the Diety God—or God which is essentially spiritual in nature as Eddington puts it, that is responsible for the nature and the behaviour of the individual entities—as also their components; and, such a presence of Him or His will is immanent in every entity. These two laws of Imposition

and Immanence leading to the recognition of the school of thought of Desim—formed the basis of the theory of the Law of Newton who, while explaining the law of gravitation held that the whole doctrine of gravitation 'is without interest apart from the correlative doctrine of a Transcendent, Imposing Diety, who is also immanent in every entity determining its individual nature and its very form and existence'. In other words, Newton held that this law of gravitation will merit our interest only if it is correlated with the law of Imposition and the law of Immanence. In this connection the following views of our elders occur to my thought.

कार्याऽऽयोजनं धन्यादेः पदात् प्रययतः भुतेः ।

वाक्यात् संख्याविशेषाच्च सांख्यो विश्वविद्वयः ॥

(Udayana—Nyaayakusumanjali 5-1)

Udayana puts forth the above nine reasons and arrives at the conclusion that there is God. It is very interesting to note here the words विश्वविद्वत् Viswawith and अव्ययः Avyaya by which the learned author calls this God. These two words convey that this God is not only the Imposer and the one Immanent but very much more than that.

Ramu:—Won't you please give a brief meaning atleast for the Verse?

Niagra:—Look here baby! Udayana writes a whole Sthabaka to explain this. In fact his elaboration and enormous illustrations on the meaning of the one word वाक्यात् Vaakyaath will itself constitute a chapter. Mahadeva, in his commentary, 'Dinakaree' on Siddhaanthamukthavalee of Viswanatha Nyaayapanchaanana on his own work Kaarikaavalee makes further elaborations and offers more illustrations. They will all constitute a very long piece of matter for study. How can

they be included here and now in this after supper talk? These references that I give you must be enough for you to study the topic if you are really keen on knowing it at all. And, the General argument of the School of Nyaaya on this topic of the existence of God is based on अनुमान प्रमाणम्। Anumanam. They say क्षित्यङ्गदिकं सकर्तृकं कार्यत्वात् घटवत् ॥ and then follows the argument.

The Vedic version, it is again interesting to note, calls this God as आशास्ता Aasaastha the one that issues orders and ordinances that are always obeyed and so He is the Master the Boss. आशास्तेऽयं यजमानोऽसौ” is the piece. O! You have hundreds of such authorities. You must study them firsthand yourself. I wanted to convey here that Udayana has put forth nine reasons as in the above verse to arrive at the conclusion of the existence of this God as compared to the two reasons of Imposition and Immanence put forth by the Western Scientists. The Scientists in conjunction with the philosophers of their own lands have still got to find out the remaining seven; or we must draw their attention to these points. Now, I will stop this diversion and continue. In the course of his conclusion Whitehead writes later on ‘As to the paths of the atoms..... One theory can conceive them as ‘imposed’ and imposition requires a transcendent God as ‘Imposer.’ This is practically the cosmology adopted by Newton. The Newtonian forces, whatever their ultimate mathematical formulation, are nothing else than the imposed conditions provided by God. This point of view was the working formula of the science of the eighteenth century. God made his appearance in religion under the frigid title of the

First cause, and was appropriately worshipped in White Washed Churches. The law of immanence in turn explains how God came in religion under the frigid title of inherent cause—the material cause as well सदेव सौम्य इदमग्र आसीत्। एकमेव अद्वितीयम् “Chaandogya—6-2-1. Commenting on the above piece—Sri Rangaramanuja Muni writes a long argument finally concluding “एकं अद्वितीयमिति पदार्थो अभिज्ञानितोपाद नखं सिद्धं भवति ॥

Vide also Thatwamukthakalaapa, Naayaka Sara (3) verse 26..... of the commentary there on of Swami DesikaAnd,

Nyaaya Sidhaanjanana—Iswara paricheda pages 226-227 of Swami Desika, and Yatheendramatha Deepika topic 121—page 330.

His presence as immanence in every entity accounting not only for the nature and behaviour of the entity but also for the state of its existence is again introduced in religion which describes Him as both the instrumental and the natural cause as well.

பண்ணையும் ஓசையும் போலப் பழமதுவும் எண்ணுஞ் சுவையும் போலெங்குமாம்—

அண்ணல்தான் மென்னு தத்துவிதமாதல் அருமறைகளென்

தத்துவிதம் என்றறையும் ஆங்கு. Verse 8 of சிவஞான சித்தியார், சிவஞானபோதம், சூத். 1 அதிக. 5 page 32.

These views of Newton can be traced from the very beginning of the civilisation of Europe from Plato's ‘Receptacle’—the foster mother of all becoming (and Whitehead says ‘it is dangerous to neglect Plato's intuitions... and notions without which our analysis of Nature is defective’) and ‘his

(To be Continued)

அளவை நூல்

(மு. வ. வே. ரா.)

प्रणम्य श्रीपतिं देवं तथा मे ज्ञानकल्पकम् ।

शङ्कुणिमेनवाभिज्ञं वैद्यवर्यं बहुश्रुतम् ॥

श्रीभरद्वाजवांशोऽहं नाम्ना वेङ्कटराघवः ।

लिखामि शास्त्रं मानाख्यं ‘सिद्धवैद्यो’ पकारकम् ॥

सिद्धवैद्यं न जानामि नैव भाषां च द्राविडीम् ।

तथापि मे गुरोर्दृष्ट्या सिद्धिर्नूनं भविष्यति ॥

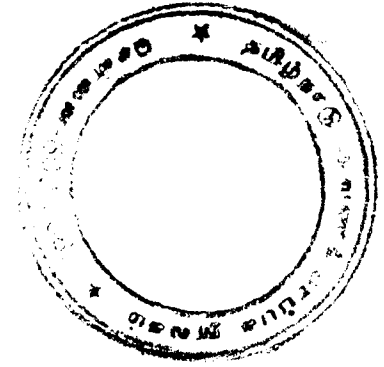
கற்றதுபோல் மற்றையதுங்
கருத்திற் றெளிந்திடவென்
நற்குருவின்ருளே துணை

அளவையாவது:—பண்ணவியோடுபொலப் பழமதுவும்
விடயத்தைப் புலனுக்குதலின்

இன்றியமையாத
கருவியே அள
வையாம். அறி
விற்கிலக்காய
தறியப்படுத லள
வையால்; பொரு
ளின் தன்மை இ
தென்பனபோன்ற
வற்றையும் புலனு
க்குவது அள
வையேயாம்.

வழிக்கிறாள் :—
உலக வியவஹா
ரங்களிலுள்ள நீட்
டலளவை, முதத்
தலளவை முதலிய
சொற்களின் ‘அள
வை’யின் பொருள்
அறியக் கிடக்
கிறது.

இந்நூலின் :—
இந்நூலில் உணர்
வுடன் கூடிய
உயிரே பொருள்
களை யறிந்திடும் திறமுற்ற தெனத் துலக்
கப்பட்டிருப்பதுபோற்றி யேற்கத் தக்க
தோருண்மை.



அறிவிறல் :—அளவையைப் பிரமாண
மென்றும் அளவையாலறியப் படுவதைப்
பிரமேயம் என்றும் வடமொழிநூல்களிற்
போலவே தமிழ் நூற்களிலும் பெயரிட்ட
பழத்துளது காணக்கிடக்கிறது. ‘பிர
மாணவியல்’ என்

Note:—“Once, at a certain meeting, it came from the chair that in the Siddha School of Medicine there was nothing on the subject of Pre-medical sciences. Mu. Va. Ve. Raa. who was there said that the view of the chair was far from the fact. He was laughed at; and his protests were treated as mere frolic if not as meaningless prattle. This made Mu. Va. Ve. Raa. to ‘bristle his spikes’ and the result was the compilation by him of two books one on Pramaanam and the other on Prameyam and he is programming to complete the series of the subject with a third one. The first two were written at first instance in English and then rendered by him in Tamil and are known as ‘Alavai Nool’ and ‘Madhusarkaraa’ respectively. They are being used today as the only books, on the subject. The third one will be known as ‘Thunai Nool’. The first of the series is now made available for all.”

Editor

மனிதன் :—மனி

தன் ஓர் அறி
வுள்ள பிராணி மட்டு மன்றிக்கே, ஆற்ற
லும் உணர்ச்சியி னெழுச்சியும் பெற்றவன்.
அறிவிற்கு விடயங்களைப் புலனுக்குதலைப்
மோ?

போலவே ஆற்றலுக்கும், பொங்கியெழும் உணர்ச்சியின் பாகுபாடுகளுக்கும் உண்டியாகும் வகையில் விடயங்களை யவனுக்களித்தல் மிக மிக வவசியம்.

உலகின்கண்:—அறிவின் வளர்ச்சிக்கும் ஊக்கத்தின் பெருக்கத்திற்கும், உலக வழக்கை யொட்டிப் பல் வேறு துறைகளிற் கற்கக் கிடப்பவை எண்ணிற்தனவுள்; சரித்திரம், விஞ்ஞானம் கணிதம், முதலியவை இவ்வகையிற் கற்கக் கிடப்பவை; கற்கப்படுபவையுமாகும். இவ்விதைகளைப் பயின்று இவற்றிற் றேர்ச்சி பெருவதால் ஒருவன் உலகில் ஒரு துறையில் ஓரளவின் முன்னேற்ற மடையலாமே யன்றி, அவனாற்றலைத்தணித்து அவனுட்பொங்கியெழும் உணர்ச்சிகளின் வேகங்களை ஏற்கவல்ல மனப் பண்பையோ ஆன்மவியல்புகளையோ இவையளியா.

உள்ளத்திற்:—உயிரும் உணர்வும் ஆற்றலும் ஊக்கமும் நிறைந்திருப்பது போலவே மனிதனுள்ளத்திற் அஞ்ஞானமுமிருக்கிறது; விளக்கின் கீழ் நிழல் போலவும் அறிவுச்சுடரான வான்மாவின் பக்கல் அஞ்ஞானமா மந்தகாரமுமுண்டு. ஒளிப் பிழம்பினுள்ளும் கருமையுற்ற இருட்டினிருக்கை கண்கூடு.

பெரும் பயன்:—அவ்வண்ண மான்மாவின் சார்புற்ற அஞ்ஞானத்தைப் போக்கினாலன்றி மானிட வாழ்க்கை பூர்த்தி பெறுது. பிறவியின் பயன் சாதிக்கப் படாமலே போகும். விஞ்ஞானத்தினால் அஞ்ஞான மொழியாது. மெய்ஞ்ஞானத்தினால்தான் அஞ்ஞான மொழியும். இராசோகுணம் மீசுறமுற்றுசத்துவகுணந் துணைபுரிய விஞ்ஞான வெள்ளி பெருகும்; மிளிரும். தனித்து நிற்குந் தமோ குணமோ அஞ்ஞானத்தைப் பெருக்கி மெய்ஞ்ஞானத்தைத் தவிர்க்கத் தருணம் நோக்கிக் காத்துக்கிடக்கும். அஞ்ஞானத்தை வென்று உண்மைகாண விஞ்ஞானம் போதாது, மெய்ஞ்ஞானம் வேண்டும். விஞ்ஞானச் செருக்கு மெய்ஞ்ஞானத்தை, உண்மையின் திருமுகத்தை மறைக்கவும் போதுமே, மாயத்திரை போட்டு! விஞ்ஞானச் செருக்கினால் இராசோகுணம் மேன்மேலும் மீசுறமுற, சத்து வகுணம் ஒடுங்கும். அப்போது

அங்ஙண் இவ்விராசோகுணம் மேற் சொன்னதமோ குணத்தைத் துணையாக வேற்று மாயைத் திரையை விரித்து மெய்ஞ்ஞானத்தை மூடிவிடும். இச்சமயம் சத்துவகுணம் ஒரு சிறிதேனுந் துணைபுரிய வல்லதாயிருப்பின் விஞ்ஞானம் நற்றுறையிற் பாய்ந்து பயக்கும். அவ்வாறின்றி இராசோகுணமே மற்றும் மற்றும் மீசுரமாகு மேல் விஞ்ஞானத் திய வழிகளிற் போந்து கொடுத்தொழில்களைப் புரியப் புகுத்தும். இதன் விளைவுதான் உயுத்தங்கனம், மற்றைய நாச ஏதுக்களான செயல்களுமாகும்.

மெஞ்ஞானமாரும்:—ஆகவே மெய்ஞ்ஞானத் தையுண்டாக்குதற் கேதுவாயிருக்கும் வகையில் இப்பிரமாணங்களின் தேவை மிகவும் விலையுற்றதாமன்றோ! அத்தகைய பிரமாண சாத்திரத்தை யாவருங் கற்றல வசியம்.

அஃது:—

‘அளவை காண்டல் கருதல், உரை அபாவம், பொருளொப்பாறென்பர், அளவை மேலும் ஒழிபுண்மை, ஐதிகத் தோடியல் பென நான்(கு), அளவை காண்பர் அவையிற்றின் மேலு மறைவர் அவையெல்லாம், அளவை காண்டல், கருதல், உரை என்றும் முன்றின் அடங்குமே.’

[சிவஞான சித்தியார் சித்தார்த-சுபக்க அளவை 7 ஈண்டு (1) பக்கம் 379]

அளவை, காண்டல், கருதல், உரை, அபாவம் (அல்லது இன்மை) பொருளொப்பல், ஒழிபுண்மை, ஐதிகம், இயல்பு என்பவை. அளவை நூல் வல்லாருட் சிலர், அளவை இவற்றினும் அதிகமானவையென்பர். இப்பல விதமான அளவை களெல்லாம், காண்டல், கருதல், உரை என்னும் மூவகையினுள் ளடங்கும்.

பிரமாணம் நால்வகைத்து, ஆறு வகைத்து, எட்டு, பத்து, பத்தினு மதிகப் பட்டது எனச்சொல்லி, அவையாவும் காண்டல், கருதல் உரை என்னும் மூவகைத்துள் அடங்கும் என்றதெங்ஙனம்?

அளவை நூலைக்கற்ற பின், ஆசிரியர் குறிப்பிட்டுள்ள மூவகையினுள் மற்றையவை எவ்வாறு அடங்கு மென்பதை

யறியக்கூடுமே, யன்றி, இப்பொழுதே விளக்கிடற்கியலாது.

ஆயினும், ஏனைய அளவைகளாலறி விற்குப் புலனாகும் சகல விடயங்களையும் மேற் சொன்ன மூவகைப் பிரமாணங் களின் உதவியினாலேயே பெறலாமென தற்போது உறுதி கூறுவாம்.

மற்றும்:—இப் பிரமாணங்களைக் கற்கப் புகுமுன் அவசிய மறிய வேண்டிய சில அடிப்படைத்தத்துவங்களை முதலிற் சிந் தித்தல் வசியம். நம்முட்கிடக்கு மான்மா, ஞானசத்தி, இச்சா சத்தி, கிரியாசத்தி என்னும் இயல்புகளைப் பெற்றுளது, இவையாவும், உயிர்ப் பொருளாம் (சிறு பொருளாம்) ஆன்மாவின் சிந்தையின் பாகுபாடுகளேயாம். ஞானசத்தியினால் நிறைவும் இச்சாசத்தியினால் விரும்புத லும் கிரியாசத்தியினால் செயலுறலும் ஆன்மாவினாலேயே. அறிவின் கூட்டமே யாயவான்மா, அறிவின் குறைவிடமாயுற்று, அறிவைத்தன் சிறப்பியலாயும் பெற்றுளது. ஆகவே ஆன்மா செயலுற் றிருத்தல் செயலற்றிருத்த லென்னும் இருபாகு பாடுள்ள ஒரே சத்தியைப் பெற்றதாயும் அச்சத்தியேயாயும் இருக்கி றது. இவ்வான்மா, சரீரத்தையும், இந்திரியங்களையும், அந்தக் கரணங்களையும் இயக்குபவனாயும், அதின் வாயிலாக, விடயங்களை யறிந்து அனுபவிக்கும் போக்தா வாயுமுள்ள. இவ்விடயத்தை, ‘அரசனும் அமைச்சரும் போல்’ என்ற சித்தார்த மதத்தை மதுசர்க்கரையில் விரித்துள்ளாம். இவ்வான்மாவின் உட்கிடக்கும், அந்தரியாமியோ, இவ்வான் மாவையும் இயக்கி, அவன் வாயிலாக தனுக்ரணதிகளையும் இயக்குவிப்பவனான். ஆயினுமீவ்வான்மாவின் இயக்கத் தார் கிடைக்கப்படும் விடயானுபவங் ளென்னும் போகங்களை ஆன்மாவே போக்தா வாய் நின்று புசிப்பவன். இவை யொன்றும் அந்தரியாமியைச் சென்றனை யா, உயிரினிற்குயிராயுற்ற அவன் அமல னான். இவையும் சித்தார்த சாத்திரத் தையொட்டி, மதுசர்க்கரையில் விளக்கப் பட்டுள்ளன. இவை, சித்தார்த சாத்திரத் திற்கேயன்றி, வேதார்த வைத்திய சாத் திரங்களுக்குச் சம்மதமானவை.

ஆன்மாவை ஞானா வென்றும் ஆயினும வன்கர்த்தாவோ போக்தாவோ அல்லன்; சாட்சியாக மட்டுமே நிற்பவன் என்றும் சாங்கிய மதம். மற்றும் ஆன்மா வேயில்லை என்பாரும் வேறு சிலர். இவர் களின் வாதமும் அவற்றின் நிராகரண மும் மதுசர்க்கரையில் ஒருவாறு விளக் கப்பட்டுள்ளன. விசேடித்துமறிய விரும்பு வோர் சித்தியாரின் பரபக்க நிராகரணத் திற்கான்க.

ஆகவே:—அறிவின் இராசியாயவான்மா தன் சிந்தையினால் தனக்குற்ற போகங் களைப் பெற்றனுபவிக்க மேற் சொன்ன மூவகைப் பிரமாணங்களிற்றக்கதைத் தெளிந்து கருவியாயேற்று விடயங்களை யறிந்தனுபவிக்கு மியல்பின தென்று தேருதலவசியம்.

மற்றும்:—இவ்வான்மா, கன்மத்தின் பல னாய்ச் சுகதுக்கங்களை யனுபவித்தற்கே யோருடலுடன் பிணைப்பைப் பெற்று ஜன்ம மெடுக்கேற்படுகிறது. தன் கன் மத்தால் விளைந்த மலங்களோடு கூடியிருத்தலால், தன்னைத்தானறிய மாட் டாததாயும், கன்மங்களுட் செய்யத்தக் கனவற்றைச் செய்துந் தகாதவைகளைற்ற விர்த்துங் கன்மத்தால் விளைந்த மலங் களைப் போக்கிக் கொண்டு, தன்னைத் தானறியவும், பின்னர், ‘தனக்காதார மாந்தலைவன்’ தன்னையு மறிந்துத் ‘தானே அத்தலைவனாய்’ தீரும் வகையையும் அறிய மாட்டாது கிடக்கிறது. இவ்விவரங்களும் மதுசர்க்கரையில் விளக்கப்பட்டுள்ளன.

இனி:—காட்சி யென்பது காண (அறிய) ப்படுவது. இதுவே பிரமேய மெனப்படு வது; அளவையாற்சித்திக்கும் பயன். முன்சொன்ன மூவகையளவையானுஞ் சாதிக்கக்கூடிய இக்காட்சி முப்பிரமாணங் கட்கும் பொது.

‘மாசறு காட்சி ஐயந்திரி வின்றி விகற்பமுன்னு

ஆசறு அறிவதாரும்; அனுமானம் அவினாபாவம்

பேசறு மேதுக் கொண்டு மறை

பொருள் பெறுவதாரும்;

காசறு முறையிற் மானத் தடங்கிடாப் ‘பொருளைக்காட்டும்.’

[அளவை...8 பக்கம் 380...(2)]

இக்காட்சியோ, ஐயம், திரிபு, சனிகற்பம், நிருவிகற்ப மென நான்கு வகைத்து. இந் நான்கும் புலனைப் போலியாக்கிப் பொருளின் உண்மை நிலையையும் இயலையு மறிய வெட்டாது மாற்றியியல்பினைவ. ஆகவே காணலளவையாற் சித்திக்குங் காட்சியும், அவ்வாறே கருதலளவையென்னு மனுமானத்தினற் சித்திக்குங் காட்சியா மனுமிதியும், அவ்வாறே உரையளவையாற் சித்திக்கு மறிவின் தெளிவும் இந்நால்வகைத் தோடங்களற்றவையாயிருப்பின் அவ்வளவையே நல்லளவையாகும்; அதனாலளக்கப்பட்டறியப் படுவதே நல்லறிவாகும். ஆகவே 'மாசுறு காட்சி' யாவது ...காண்டலளவையாற் சித்திக்கும் காட்சி,

'ஐயந்திரிவின் றி விகற்ப முன்னு ஆசறு அறிவதாகும்,' ஐயம், திரிபு, விகற்பம், நிருவிகற்ப மென்பவையற்றுத் தெளிந்த தான யுண்மைப் புலன்...பொறிகளின் விடயம். இக்குற்றங்கள் அறுவகைத்து. அவையாவன...

1. ஐயக் காட்சி: இருட்டினிற் காணும் பொருள் பாம்போ தாம்புதானோ வென நிச்சயத்துக் கூறமாட்டாத நிலையினது.

2. வாயிற் காட்சி: பொறிகளின் வாயிலாக வறியப்படும் புலன்கள். நோக்கினுன் நிறமும் செவினுற்சத்தமும் போல. ஈண்டும் குற்றமுண்டாகற்கிட முண்டு... கதிரவனின் ஒளி வெண்மை என்பது போல்.

3. விகற்பக் காட்சி: காணும் பொருளைப் பெயர், இனம், குணம், கன்மம், பொருண் நிலை யென்னும் ஐவகைப் பாகுபாட்டாற் காணல். இதனால் அபிமான முண்டாதற் கேதுவாதலின்.

4. திரிபுக் காட்சி: பழுதையைப் பாம்பென்றறிதல் போலும்.

5. அந்நுவயக் காட்சி: புகையினாலனலையையுற்றுத் துணிதல் போல்.

6. வெதிரேக் காட்சி: நாற்றத்தாற் போதுவறிதல் போலும்...

இவ்வறுவகைக் குற்றமற்றதாய வறிவை [காட்சியை]ப் புலனுக்குங் கருவியே நல்லளவையாகும். ஈண்டு இவ்வறுவகை குற்றங்களு மற்றதாய் ஒவ்வொரு காட்சியும் இருத்தலவசியம். மேற்சொன்னதே போல், காணலளவையாற் கிடைக்குங் காட்சியு மித்தன்மையதாயிருத்தல் வேண்டும்.

அனுமானம்: [முன் சொன்ன குற்றங்களற்றதாய்]

'அனுமான மவினாபாவம் பேசறு மேதுக் கொண்டு மறைபொருள் பெறுவதாகும்'. காணப்படு (அல்லது காண்பிக்கப்படும்) ஒரு ஏது வினைக்கொண்டு, அவ்வேதுவுடன் அவினாபாவம் என்னும் உடனிகழ்சி பெற்றிருக்கும் மறை பொருளைக் (கருத்தினாலுன்னி) காணல் அனுமானமாகும்.

'காசறும் உரை இம்மானத்தடங்கிடாப் பொருளைக்காட்டும்'

உரையளவையோ வெனின் முன் சொன்ன இரண்டு அளவைகளாற் சித்திக்காத காட்சிகளைச் சாதிக்க வல்லதாகும். இதனாற்பெருங்காட்சியும் மேற் சொன்ன குற்றங்களற்றதாயிருத்தல் வேண்டும். இனி இக்குற்றங்களின்னியல் பாவது.....

'கண்டபொருளை இரட்டுறவே கருதல் ஐயம், திரியவே கொண்டல் திரிவாம் பெயர்ச் சாதி குணமே கன்மம் பொருளென ஐந்துண்ட விகற்ப உணர்வினுக்குப் பொருளினுண்மை மாத்திரத்தின் விண்டலில்லா அறிவாகும் விகற்ப மில்லாக் காட்சியே.'

[அளவை 9 பக்கம். 381...(3)]
இவற்றுள் 'கண்ட பொருளை இரட்டுறவே கருதல் ஐயம்'.

தான் காணும் ஒரு பொருளின் அதற்கும், அதுவே போன்ற வேறொரு பொருளுக்கும் பொதுவான சில குணங்களை மட்டுங் காணலால், அப்பொருளில் விரண்டில் யாதென்று மனத்தினால் நிச்சயிக்க முடியாத தன்மையில் அக்காட்சி ஐயக் காட்சி யெனப்படும். ஈண்டு இவ்வண்ணம் நிச்சயமற்றிருத்தல், காணும்பொருளின் சிறப்பிலக்கணத்தைக் கருத்தின் வருத்திக் கொள்ளாமையே இதற்குக் காரணமாகும். உதாரணம் இருட்டிற் காணும் பொருள் பாம்பா அன்றித் தாம்பு

புதானுவென (நிச்சயமாய்ச் சொல்ல மாட்டாது) ஐயுறுதல். தூரத்திலுள்ள பொருள் தானாவா அன்றிப் புருடனுவென ஐயுறுதல் முதலியன.

'திரியவே கொண்டல் திரிவாம்.'

அங்ஙன மன்றிக்கே, ஒரு பொருளைக் காணுங்கால் அதில் வேறொரு பொருளின் சிறப்பிலக் கணத்தைக் காணல் (காண்பதாய்க் கருத்தின் நிகழ்சியுறல்) திரிபுக் காட்சியாம். உதாரணம் இருட்டிற்றான் காணும் பழுதையைப்பாம் பெனத் துணிதல். பழுதைக்கும் பாம்பிற்கும் பொதுவாய விலக்கணங்களுண்டேனும் ஒவ்வொன்றிற்குஞ் சிறப்பிலக்கணங்களுமுண்டு. ஈண்டு பழுதையைக் காணுங்கால், அதின் சிறப்பிலக் கணங்களை மறந்து, பாம்பின் சிறப்பிலக் கணங்களைக் கருத்தில் வருத்திக் கொண்டு அப் பழுதையைப் பாம்பெனத் தெற்றித்திரித்தலே* திரிபாம்; சுத்தியை இரசதமென்றெடுத்தற் போல.

'பெயர் சாதி குணமே கன்மம் பொருளென ஐந்துண்ட விகற்ப உணர்வினுக்குப்.....'

ஒரு பொருளின் பெயர், சாதி (இனம்) குணம் (இயல்பு அல்லது இலக்கணம்) கன்மம் (தொழில், செயல்) மற்றும் பொருளின் நிலை என்னுமிவற்றுல் தனக்குப் புலனாகும் பொருள் இன்னது தான் என்று நிச்சயமாயறிதலே விகற்பக் காட்சியாம். இதனைச் சனிகற்ப மென்றுஞ் சொல்வர்.

'பொருளுண்மை மாத்திரத்தின் விண்டலில்லா அறிவாகும் விகற்ப மில்லாக் காட்சியே.

பெயர் முதலிய வற்றுற் பகுத்தறிதலின்றி "இஃதொன்று தோன்றுகின்றது, என்று பொருளுண்மை மாத்திரத்தையே அறியும் ஞானசத்தி நிருவிகற்ப மெனப்படும்.

இப்பாவின் உரையாசிரியர் விளக்கிறமோர் விசேடக் குறிப்பு போற்றி மேற்றற்பாலது. அது நினைவுணர்வு = ஸ்மிருதி, நினைப்பூட்டும் உணர்வு = பிரத்யபிஞ்ஞ [Recooperation from Memory and recollection & Consequential recog-

nition] என்னும் இவ்விரண்டுமாம். இவற்றுள் பொறிகளின் வாயிலாய்க் காண்டலளவையாற் சித்தித்ததே மறுமுறையும் வாதனை பற்றி புலனாதலின் நினைவுணர்வும்; அங்ஙனமே பிரத்யபிஞ்ஞ [நினைப் பூட்டு முணர்வு] யும் இவ்விடத்துக் காணும் பொருளின்கண் முந்தின அறிவின் வாதனை பற்றித் தோன்றுவதாய உணர்வேயாதலின் இதுவும் விகற்பத்தின் பாகுபாடுகளாய் பெயர் இனம், குணம், கன்மம் பொருள் என்னுமிவற்றினுள் ளடங்குபவை யாதலின் ஈண்டு விலக்கப் பட்டன; என்பதாகும்.

இனி முதற் பாவினாற் பகுத்த முல்வகை அளவைகளையும் தனித்தனியாக அதனதன் உட்பிரிவுகளுடன் விளக்குகிறார்.

'காண்டல் வாயில்மனம் வேதனையோடு யோகக் காட்சியென ஈண்டு நான்காம்; அனுமானம் தனக்கும் பிறர்க்கு மென்றிரண்டாம்; மாண்ட உரை தந்தர மந்தரத் தோடுபு தேசச் சொல்லென மூன்றாம்; பூண்ட அளவைக் கெதிர்புலன் தன்னியல்பு பொது வென்றிரண்டாம்'.

[அளவை 10 பக்கம் 381... 4]

காணல் அல்லது காண்டல் என்னும் அளவையாற் காணப்படுவது அல்லது அறியப்படுவது காட்சியாகும். ஆகவே, காணலென்பது மானம்; காட்சி யென்பது மேயம்.

காண்டல், வாயில் மனம்வேதனையோடு யோகக் காட்சியென ஈண்டு நான்காம்....

காண்டல் (காணல்) அளவை நான்கு வகைப்படும். அவை, வாயிற்காட்சி, மானதக்காட்சி, வேதனைக்காட்சி, யோகக் காட்சி என்பவையாம்.

* திரிபுக் காட்சி உண்மைப் புலனல்ல. இது கனவினைப்போலும். உலகமும் அவ்விதமே. இதை யேற்றற்றகாது என்று அத்வைதிகளும் (அபேதவாதிகளும்) மாயாவாதிகளும் பெளத்தருள் ஒரு சார்பினருஞ் சொல்வர். சைவ சித்தாந்தமும் விசிஷ்டாத்வைதமும் பேதாபேதவாதிகளும் வைத்திய சாஸ்திரமும் இதை யவ்வாறு நீக்கற் பாலதாய்த் தெளிவதில்லை.

‘அனுமானம் தனக்கும் பிறர்க்கு மென்றிரண்டாம்.’

அனுமர்னமாவது, தன்பொருட்டனுமானம், பிறர் பொருட்டனுமானம் மென இருவகைப்படும்.

‘மாண்ட உரை,’ இவ்விரண்டினின்றும் வேறுபட்ட [இவ்விருவகை யளவையாலும் புலனாகாத விடயங்களைப்பூலனாக்குமியல் புடையதாய உரையளவையோவெனின்]

‘தந்தர் மந்தரத்தோடுபதேசச் சொல்லென மூன்றாம்...’

தந்தர்ச் சொல், மந்தர்ச் சொல், உபதேசச் சொல்...அல்லது தந்தர் உரை, மந்தர் உரை, உபதேச உரை யென மூவகைப்படும்.

‘பூண்ட அளவைக் கெட்புலன்.....’ இவ்வளவைகளாற்புலனாகும் பொருள், ‘தன்னியல்பு பொது வென்றிரண்டாமே.’

தனக்கே சிறப்பிலக்கணமாயுற்ற சில அல்லது ஒரு சிறப்பியல்பினையும், தனத்தினத்திற்கெல்லா முள்ளதாய, சில பொது விலக்கணங்களாய, பொது வியல்பையும் பெற்றிருக்கும். அவையாவன :

‘அன்னிய ஜாதியும் தன் ஜாதியும் அகன்று நின்றல் தன்னியல் பன்னியத்தைத் தவிர்ந்து தன் ஜாதிக் கொத்தல் தன்னிய பொது இயற்கை, சொன்ன இவ்விரண்டினுள்ளே மன்னிய பொருள்கள் யாவும் அடங்கிடுமான முற்றல்’ [சித்தியார் சுபக்கம் அளவை 11 (5) பக்கம் 382.]

‘அன்னிய ஜாதியும் தன் ஜாதியும் அகன்று நின்றல் தன்னியல்பு’

தன்னியல் பாவது ஒரு குறிப்பிட்ட பொருளின் கண்ணுறுஞ் சிறப்பிலக் கணமாகும். இது அவ்வொரு பொருளின் கண்ணிற் அந்நினைத்தையே சேர்ந்த வேறு பொருள்களினிராது. மற்றும்,

வேறினத்தைச் சேர்ந்த எப்பொருளிலுமிராது. இவ்வண்ண மொரு குறிப்பிட்ட பொருளில் மட்டுமே காணுமியல்பு தன்னியல் பென்றும், தன்னியற்கை யென்றும் தனிச் சிறப்பென்றுங் கூறப்படும்.

‘அன்னியத்தைத் தவிர்ந்து, தன் ஜாதிக் கொத்தல் தன்னிய பொது இயற்கை’ ஒரு பொருளின் தன்னிய த்தினுட்பட்ட பொருள்களிலெல்லாங் காணக்கிடக்கின்றதும், வேறு இனத்துட்பட்ட பொருள்களிலொன்றிலேனுங் காணக் கிடக்காதது மான ஓரிலக்கணங்காணப்படு மேல், அவ்விலக்கணம், பொதுவிலக்கணமென்றும் பொதுச்சிறப்பென்றும் பொது இயற்கையென்றுஞ் சொல்லப்படும்.

‘சொன்ன இவ்விரண்டினுள்ளே..... மன்னிய பொருள்கள் யாவும் அடங்கிடும் மானமுற்றல்’

மான முற்றல், ஓரளவை குற்றமற்றதாய் நின்று கருவியாய்த்துணை புரிந்து ஐயந்திரபாதிகளறத் தன காட்சியைச் சாதிக்கவல்லதேல், மன்னிய பொருள்கள் யாவும் [அவ்வாறறியப்படுவதில்] உலகின் கணுள்ள சகல பொருள்களும்..... சொன்ன இவ்விரண்டினுள்ளே அடங்கிடும். சிறப்பிலக்கணத்தை யுடைத்தென்றும், பொதுவிலக்கணத்தையுடைத்தென்றும் இருவகையுடங்கும்.

[சுண்டு சிறப்பிலக் கணத்தினுற் குறிப்பிட்ட பொருடனையறிதலும், பொதுவிலக் கணத்தினுலினத்தை யறிதலுங் கூடுமென்று முணரக் கிடக்கின்றது...

இவ்விலக்கணம் ஓரிலக்கியத்திற் காணும் தருமம். இவ்விலக்கணத்தின் பயன், மற்றும் இலக்கணப் போலிகள், அப்போலிகளின் பாகுபாடுகள் என்பவை நமது கருத்திற் குறியன.

சுருக்கச் சொல்லின் குறிப்பிட்ட இலட்சியத்துடனே உடிகழ்சி பெற்று நிற்குமியல்பினிற்கு இலக்கண மெனப் பெயர். ஓரிலட்சியத்தை வேறு இலட்சியங்களினின்றும் பகுத்துணர் வித்தலும்,

அவ்விலட்சியத்தை பெயரிட்டமைத்தல் போன்ற வகையில், நிச்சயப்படுத்தத் தக்கதாயாக்குதலுமே இலக்கணத்தின் கன்மமும் பயனுமாகும். அவ்வியாத்தி, அதிவியாத்தி, அசம்பவ மென்பவை இலக்கணத் தோடங்கள். தோடமுற்ற இலக்கணத்தை இலக்கணப் போலி யென்பர். இவை அளவை 20ம் பாவின் (14) விளக்கத்தின் கீழ் எடுத்துரைக்கப்பட்டுள்ளது காண்க.]

இனி காண்டலளவையின் நால்வகைப் பாகுபாடுகளை அடுத்துவருமிருபார்களால் விளக்கியுள்ளார்.

‘உயிரிணோடுணர்வு வாயில் ஒளியுறு வாதிபற்றிச் செயிரொடுவிகற்பமின்றித் தெரிவதிந்திரியக் காட்சி, அயர்விலிந்திரிய ஞானம் ஐம்புலன் சார்ந்துயிர்க்கண் மயர்வற வந்த ஞானம் மானதக் காண்டலர்மே.’ [சித்தி. சுப. அளவை 12.. பக்கம் 382] (6)

வாயிற் காட்சியாவது :

‘உயிரி னோடுணர்வு வாயில் ஒளியுறு வாதிபற்றிச் செயிரொடு விகற்ப மின்றித் தெரிவது. இந்திரியக் காட்சி’

“ஆன்மாவிணோடு பிணைந்து நிற்கும் அறிவாஞ் சிற்சத்தி, விடயங்களை நோக்கியோடி, கண் முதலிய பொறிகளையும் அவற்றிற்குத் துணையாய் வலிசெய்து உடனிற்குந் தேயு முதலிய பூதங்களையும், அப்பூதங்களுக்கு முதற் காரணமாய் அவற்றைவிட்டு நீங்குதலின்றி உடனாய உருவமுதலிய தன்மாத் திரைகளையும் அதிபித்தித் கொண்டு, ஐய விபரீதக் குற்றங்களும், பெயர் சாதி முதலிய விகற்பமுமின்றி, உருவமுதலியவைம்புலன்களை நிருவிகற்பமாயறியுமறிவு வாயிற்காட்சி பெணப்படும்; இதை இந்திரியக் காட்சி என்றுஞ் சொல்வர்” [சித்தியார் அளவை 12ன் சிவஞான யோகியாரின் உரை 6 பக்கம் 383]

மானதக் காட்சியாவது :

‘அயர் விலிந்திரிய ஞானம் ஐம்புலன்களைச் சார்ந்து உயிர்க்கண் மயர்வற வந்த ஞானம் மானதக் காண்டலர்மே....’

“அங்ஙனம் மைம்புலன்களை இயைந்தறிந்த பின்னர் மீள ‘மறத்தலின்றி’ச் சித்தத்தாற் சிந்திக்கப்பட்டு நிலை பெறுவதாகிய அவ்வாயிற் காட்சியறிவு, பெயர் சாதி முதலிய வற்றான், விபரீத மாதலின்றி நிச்சயமாய், புத்தி தத்துவத்தின் கண் வருதலானாகிய சனிகற்பவுணர்வாய், உயிரிணோடுணர்வு தெரிவது மானதக் காட்சி யெனப்படும்”

[இதுவே ஸ்மிருதி, நினைவுணர்வு எனப்படும்.] [சித்தியார் அளவை 12ன் யோகியார் உரை 6 பக்கம் 383]

சுண்டு நாம் சிந்திக்கத்தக்க விடயமொன்றுளது. அதினைத் தெள்ளென நூலா சிரியரோ உரையாசிரியரோ துலக்கிட்டாரில். ஆயினும் கூர்ந்து நோக்கின் புதைந்திருக்கும் பொருள் புலனாகுமெனல் புறட்டல்ல வென்று விளங்கும். ‘மீள மறத்தலின்றிச் சித்தத்தாற் சிந்திக்கப்பட்டு நிலை பெறுவதாகிய, அவ்வாயிற் காட்சியறிவு...சனிகற்பவுணர்வாய் உயிரிணோடுணர்வு தெரிவது...etc...etc...’

இந்திரியங்களின் வாயிலாற்கிடைத்த நிருவிகற்பவுணர்வு உயிரிணோடுணர்வினாலறியப்படும் முன், அந்தக்கரணங்களாம் அகக்கருவிகளின் செயலியக் கத்திற்குட்பட்டு, அவற்றால் துலக்கப் பெற்று, சனிகற்பமாகப் பக்குவமாகி ஷை உயிரிணோடுணர்வினால் அறியப்படுகிறது. ஆயினும் நிருவிகற்ப ஞானம் உண்டாதற்கும் அது சனிகற்பமாய்ப் பரிணமித்தற்குமிடையில் நாமறியக் கூடியவளவு நேரமேற்படுவதில்லை. திரைப் படங்களின் நிகழ்சிகள் தொடர்ந்து நடப்பன வாய்த் தோன்றற் போற் சதபத்மபத்ரா சதபேத நியாயத் தாற் வாயிற் காட்சியினாலறியப்படும் போதே சனிகற்பவுணர்வு ஏற்படுவது போற், நேரன்றுகிறது. இத்துணைக்குறுகிய காலத்தின் ‘மறத்தல்’ ஏற்படற்கும் வழியுண்டோ? சிற்சத்தியின் நிகழ்சியா

லுண்டான, அக்கருவி புறக்கருவிகளின் கூட்டு இயக்கம் சவிகற்ப ஞான முண்டா கும் வரைத் தொடர்சியாய் நிகழ்ந்து வரு தலின் மறதியுண்டாதற் கவகாசமேது? அஃதேல் 'மயர்வற' வென்று நூலா சிரியரும் 'மறத்தலின்றி' என உரையா சிரியருஞ் செப்பியதின் பொருள் யாது? ஈண்டு நாம் சிந்தித்தறியத்தக்க, மிக துட்பமான, ஆயினும் முக்கியமான, விட யம் மறைந்து கிடக்கிறது. அந்தக்கர ணங்கள் பொறிகள் புலன்கள் இவை யாவும் திரிகுணங்களின் பரிணாமத்தினு லுண்டானவகை எமது மதுசர்க்கரையிற் றெள்ளென விளக்கப்பட்டதை யிண்டு ஓர்த்தல் வேண்டும். இவையாவற் றோன்றி நிலையுற்றிருத்தற்கும், இயங் கிற் றமதுதொழிலாற்றற்கும் எத்துணை தான் சத்துவகுணங் காரணமாகிற தென் றும் ஆங்குரைக்கப்பட்டது மீண்டுமிங்கு நினைவுணர்விற் றருவித்துக் கொள்ளத் தக்கது.

இதனால், இரேசோகுணந்தமோகுணங் களைக் காட்டிலும் மீசுரமுற்றும், அவற் றையமர்த்தித் தானே செயல்புரியுமாறு வன்மை பெற்றதாயுந், சத்துவகுண மிடுக்கு மேல், ஞானேந்திரயக் காட்சியும், கன்மேந்திரியங்களின் செயலும், தாறு மாறின்றிக் கோர்வையாய் நன்முறையின் நடைபெறும். அவ்வாறின்றிக்கே, உன் மாதம், அபஸ்மாரம், பூதாவேசம் முதலிய மானத ரோகங்களின் விளக்கியவாறு, யாதேனுங் காரணத்தினுற் றமோகுண மோ இரேசோகுணமோ இரண்டுமேயோ மீசுரமுற்று, அந்தக் கரணங்களிலும், அவற்றின் வாயிற்களிலும் பரவி, குழப் பிச் சேராக்கி. அம்மார்க்கங்கனையடைத்து ஒடுங்கி நிற்குஞ் சத்துவத்தையறவே புறக் கணித்து, இந்நிரியங்களும் அந்தக்கர ணங்களும், உயிரினோடுற்ற வுணர்வினும் ஒன்றோடொன்று சம்பந்தப் படாதே— தொக்கி நில்லா வண்ணஞ் செய்ய நேரி டின்... ஒருவன் இந்நிரியங்களாட் காண் பது சிந்தையிற்சேராது, புலனென்றாயின் தெளியுறுதல் வேறென்றும்; சிந்தனை யென்றது செயலுஞ் சொல்லும் வேறு பட்டனவாயும், இல்லாததை யறிதலு மிருத்தலையறியாமற் போதலும், நினைத்

தலைச் சொல்லாமலுஞ் சொல்வது நினைக் கப்படாததாயுந், சகதுக்கங்களற்றவ னாய், சீர்மை, நேர்மை, பண்பு ஆற்றல் இவையின்றி, சாரதியற்ற இரத்ததின் பூட்டிய குதிரைகளென கண்டபடியோடி திரிந்தலைவன்.

இவ்விதந்தமோ குணமும் இரேசோகுண மும் மீசுரமுற்று வாயிற்களையுஞ் சுவாந்தக் கோடிலேயும் முழுதுமடைத்துச் சத்து வத்தை மறைக்காமல், சத்துவம் மீசுர முற்று வன்மையுளதாய்ச் செயல் புரியு மேல், நன்முறையில் அளவையின் வாயி லாக நல்லறிவு உண்டாகும். இதை யுணர்த்தவே 'மறத்தலின்றி' எனச் சொல்ல நேரிட்டதோவென எண்ண இட மிருக்கிறது. அன்றேல், கண்ணாற் காண் பது சிந்தையிற் செல்லுமுன் மறந்து போகும். அன்றேல் திரிபுறும். அவ வண்ணமே, சிந்தையிற் றேன்றியது சொல்லாய் மாறுமுன் மறந்துபோம். அன்றேல் திரிபுறும். 'மறத்தலின்றி' 'மயர்வ' என்னுமொறு சொல்லினால் இத்துணை பொருட் கொள்ளல் மிகை யாகாதோவெனின்* அஃதியாதேயாயி னும் இவ்விதம் பொருள்கொள்ளல் புறட் டாகாதென்பது துணியத்தக்கது. இனி, காணலளவையின் நால்வகைத் துள் எஞ்சியவற்றை விளக்க

'அருந்தின்பத்துன்பம் உள்ளத்

தறிவினுக்கராகமாதி
தரும் தன் வேதனையாங்காட்சி,
சமாதியால் மலங்கள் வாட்டிப்
பொருந்திய தேசகால
இயல்பகல் பொருள்களெல்லாம்
இருந்துணர்கின்ற ஞானமியோக
நற்காண்டலாமே.

[சித்தியார் அளவை 13 (7) பக்கம் 383]

*இத்துணைச்சிறிய விடயத்தைச் சூசிப்பிக்க ஒருசொல் வேண்டி வந்ததே தவிரக் முடியாத மிகையாகும். ஒரு சாத்திரம் முழுதுமாய் விரிதற்கு வித்தாய் நின்ற தனிப்பெறுந்தத் துவத்தை வெளியிட ஒருசொல்லேனும் வேண் டாது சிந்தைமூலமாய் நேரிவித்த தட்சினு மூர்த்திப் பெருமான் தமிழிற்குந் தமிழருக்குந் தென்னாட்டிற்குமே உரியவரன்றோ! அவ் வாறாக ஈண்டு ஒரு சொல்லையுபயோகித்த மிகப்பெரிதேயாம்.

வேதனைக்காட்சியாவது :—

'அருந்தின்பத்துன்பம் உள்ளத்தறி வினுக்கு அராகமாதி தரும் தன் வேத நையாங்காட்சி,'

மேற்சொன்ன வண்ணஞ் சித்தித்த சவி கற்பஞானம், அந்தக் கரணங்களைச் சார் புற்று நிற்குஞ் சத்துவம் முதலிய குணங் களில் மீசுரமுற்றும் ஒன்றினால் பன்செய்யப் பட்டுச் சகதுக்க மென்னு முணர்ச்சிகளை உயிரினோடுணர்வு அறியப் பெறுதலே வேதனைக் காட்சி எனப்படுவது.

இவ்வித மான்மாவினு லறியப்படும் வேதனைக்காட்சி, ஐவகைப்படும். இவ்வை வகையுணர்ச்சிகளும் ஐந்து தத்துவங்கள் (உண்மைகள்) என்பர். அவை 'அராக மாதி' யாம். அதாவது ராகம், அராகம் முதலியனவாம்.

1. அஹிம்சை = பிறருக்குத்துன்பமிட் டாமை...

ஹிம்சை = பிறரைத் துன்புறுத் தல்

2. அனஸ்திதா = தன் நலமறுத்தல் [தான், தனது, தனெக்கென்னும் குறுகிய நோக்கமின்மை] அஸ்திதா = தானென்னும் அகம் பாவம்

3. அராகம் = முல்வகை ஆசைகள் அற்று, 'போதுமென்றமன நிலை' ராகம் = ஆசை, பேராசை;

4. அத்வேஷம் = வெறுப்பற்ற [அன்பே சிவமென்ற] உணர்ச்சி. த்வேஷம் = வெறுப்பு.

5. அபிநிவேசம் = வேதகமங்களிற் பரி பூரண நம்பிக்கை

அநபிநிவேசம்... அவ்வித நம்பிக்கை யின்மை

மீசுரமுற்ற சத்துவ குணத்தினால் துல க்கப்படும் சவிகற்ப மானதக்காட்சி மேற் சொன்ன ஐவகைப்படும்.

இரேசோ குணத்தினால் இவற்றிற்கெதிர் முறையான உணர்ச்சி களுண்டாகும். தமோகுணம் மீசுரமுற்றிடின அறிவே மமுங்கி, உணர்ச்சிகளின் எழுற்சியற்று ஜடத்தன்மை ஓங்கி நிற்கும்.

இவையாவும் உயிரினோடுற்ற உணர் வினாலறியப்படுபவை. இவ்வுணர்வைப்

பற்றி நிற்குஞ் சத்துவம் முதலிய குணங் களினால் துலக்கப்பட்டு உயிர்க்களிக்கப் படுபவை.

[விது :—என்னும் வினைச் சொல்லிற்கு அறிதல் எனப்பொருள். வேதனாவென் றால் அறியப்படுவது எனவாம். வேதனைக் காட்சியால் அறியப்படும் விடய விசேடமே வேதனையாம், அல்லது, இவ் வித வேதனையைப்புலனாக்குந் கருவியாய் அளவையே வேதனைக்காட்சி எனப்படும்.]

யோக்காட்சி :—

'சமாதியால் மலங்கள் வாட்டிப்பொருந் திய தேசகால இயல்பகல் பொருள்க ளெல்லாம் இருந்துணர்கின்ற ஞானம்— யோக நற்சாட்சியாமே' அஷ்டாங்கயோக சாதனையினால் சமாதியென்னும் அங்கத் தைச் சாதித்தவர்— ஆன்மாவினோடு சார்புற்ற மலங்களைப் பொசுக்கித் துலக் கம் பெறுவர்.

ஆன்மாவின் சிற்சத்திப் பெருக்கைத் தடுத்துக் குறைத்தல், ஆன்மா தன்னை யாரென்று அறியமாட்டாது தடுத்தல் என்னுஞ் செயல்களை இயல்பாய்ப் பெற்ற இம்மலங்கள் களையப்படுவதால், தடை நீக்கப்படுதலான், ஆன்மாவின் சிற்சத்தி விசேடித்துப்பெருக வழியுண்டாகிறது.

ஷட்யோக சாதனையினால்விவ்வித சித்தி பெற்றவன் எல்லாப் பொருள்களையும் தேசகால பொருளவத்தை வரையின்றித் தன் கண் முன்னிருப்பவை போலவே புறக் கருவிகளினுதனியும் செயற்கருவி களினுதனியுமின்றி அங்கை நெல்லிக்கனி யெனக் காண்பன். இவ்விதங்காணவிய லுவது யோக சாதனையினாலேயே யாத லின் இதைக் காணலளவையின் நான் காவது பாகுபாடாகிய யோகக் காட்சி கியன்பர்.

ஒருவன் செய்யும் அகித கன்மங்களா லுண்டாகும் ஐவகை மலங்கள் செம்பின் மேற்றங்குங்களிம்பு போல ஆன்மாவி னைச்சார்ந்து நின்று ஆன்ம சகதியைச் சங்கோசம் பண்ணி, அஞ்ஞானத்தைப் புகுத்தி மெய்ஞானத்தை மறைத்து ஆன்மா பிறவிக்குடலுட் கிடக்கவும் இன்ப துன்பங்களை நுகரவும் ஏதுவாகும். இவற்றின் விவரங்கள் பாசவிளக்கத்தின் சீழ் 'சித்தரின் மற்றொரு டக்கம்' என்ற

பகுதியில் மதுசர்க்கரையில் வித்தரித் துரைக்கப்பட்டுள்ளது.

அஷ்டாங்க யோக சாதனையாவது:

(1) இயமம் (2) நியமம். (3) ஆஸனம் (4) ப்ராணாயாமம் (5) ப்ரத்யாஹாரம் (6) தாரணம் (7) த்யானம் (8) சமாதி என்னும்பியாசங்களாகும். தக்க குரு வினுதவியால் இவை எட்டும் ஒவ்வொன்றாகக் கிரமப்படிப்பின்று சாதிக்கத் தக்கவை. இவற்றுள் தாரணப் பயிற்சியைக் கடக்குந்நேரம் அணிமாதியஷ்டசித்திகள், பயிலுவோனைத் தாமே வந்தடையும். அவற்றுள் மயங்கிக் கிடந்துழங்காமலும், அச்சித்திகளே பெறக் கிடக்கும் இலட்சியமான மாபேறென்றெண்ணி ஏமாறாமலும் பயிற்சிகளைத் தொடர்ந்து நடத்துமாறு வலிய வந்துவழிப்படுத்தும் அன்பும் வன்மையும் வாய்ந்த குருவின்றுணை அவசியம். அன்றேல், முன்னும்பின்னுமுள்ள பயிற்சிகளை விடுத்து ஆஸனங்களை மட்டும் பயின்று அத்துடன் சகலமுஞ் சாதித்து விட்டதாகவும், மற்றுஞ்சிலர் இதின் ஒரு கிளையாகிய அடியோகத்திற் சிறிதளவு தேர்ச்சியுற்று, கண்ணாடியை மெல்லல், திராவகங்களையும் பாஷாணங்களையும் விழுங்குதல் என்பன போன்ற சாதனைகளைப் பிழைப்பிற்கோருபாயமாயேற்றும் பயின்றும், வேறு சிலர் அஷ்டசித்திகளில் ஒன்றிரண்டைக் கண்டதும், தாம் முற்றுக் கண்டவரெனவெண்ணிற் றம்மையும் பிறரையும் ஏமாற்றும் தந்தனைகளிற் செயலுற்றுப் பிறவியை வினே களைவர்.

இன்னுரையே

".....நற்கயற்றில் மெய்கழுக
நண்ணிய நான் திகைத்துப்
பொற்பொடி பூழிபூசிடல்
போலன்றோனது!"

என்று "அறநெறி" என்னுமெழுத்துக் கொளியில் வகுத்துள்ளாம்.

இவ்விதம் காணலளவையின் நான்கு பாகுபாடுகளும் விளக்கப்பட்டன.

இனி, முதற்பாவிற் சொன்ன மூவ்கையளவைகளுள் இரண்டாவதாய் கருதலளவை என்னும் அனுமானம் ஐந்து பாக்களால் விளக்கப் படுகிறது.

குறிப்பு:—பிராமண சாதிரம் பெரிய தொரு சமுத்திரம். இதின் முழுது ஆழத் தைக்கண்ணச் சாலவுங் கடினம். இச்சா

ரத்தினடிகண்டு ஆங்கு கிடக்கிம் விலையும் அளவுங்கடந்த நவரத்தினங்களின் குன்றுகளைத் தமதாக்கிக் கொள்ள முயல்வோருக்கு, இடையிற் கிடக்கும், திமிங்கலம், சுரமீன், முதலை முதலிய பல்வேறு நீர்வாழ்ஞ் சேவகோடிகளாலும் சுழல் முதலியவற்றாலும் பயங்கரமான ஆபத்துகளேற்படலாம். இவை யாவற்றையுந் தப்பிச் சாத்திர சாகரத்தின் கரைகாணல் எளிதல்ல. இவ்வகைப் பிராமண சாதிரத்தை, அளவை நூலைப் பதினாறு பாக்களுட் சித்தியார் சமைத்துள்ள அருமை எத்துணை போற்றினும் போதாததாகும்.

மற்றும்,

இச்சாத்திரத்தில், அனுமான கண்டந்தான் பெரிய தொருதலைவலி. இதை ஐந்து பாக்களுட் சுருகியும் ஆயினும் விளக்கக் குறைவின்றியுமின்று சித்தியார் வகுத்துள்ள அரிதினுமரிதாகும். ஆயினும் இந்த ஐந்து பாக்களினுட் கிடக்கும் வித்தாரமான விடயங்களை மாணக்கருக்குப் போதிக்க வரும் ஆசிரியருக்கு இத்தலைவலி வந்து சேருவதில் வியப்பிற்கிடமில்லை.

'காணக்கிடைக்கும் ஏதுவினோடு
'அவினொபாவம்' என்றவண்ணம் உடனி
கழ்ச்சி பெற்றிருக்கும் 'மறைபொருளை'
ஊகித்துக் கருத்திற்றெளிதலே அனு
மானம் என்றுமீ;

இவ் வண்ணமொருவன் தெளிந்திடு
மறிவு தனக்கே பயப்பதாயின் அதைத்
'தன் பொருட்டனுமான' மென்றும், அவ்
வாறன்றி அவ்வறிவு பிறன் ஒருவனுக்
குண்டாகுமாறு இவ்வனுமானம் பயன்பு
டுத்தப்படுமேல் அது 'பிறர் பொருட்
டுனுமான' மென்றும் இதுவரையில்
விளக்கப்பட்டது.

மேலும்,

"பக்க முன்றின் முன்றேதுவுடைய
பொருளைப் பார்த்துணரத்
தக்க ஞானந் தன்பொருட்டாம்;
பிறர்தம் பொருட்டாம் அனுமானம்
தொக்க இவற்றும் பிறர்தெளியச்
சொல்லலாகும்; அச்சொல்லும்
மிக்க வந்து வயத்தினோடுவெதி
ரேகச் சொல்லென விரண்டாம்."

[சித்தியார் சுபக்கம் அளவை 14 பக்கம்
(தொடரும்) 384]8

Materia Medica at a Glance

By
M. V. S.

DIETARY ARTICLES

Adhaki.

Eng. : Redgram or pigeon pea. Tam. :
Thuwarai. Mal. : Thuvara. Tel. :
Kandulu. Kan. : Thogari.

Parts used—Seeds and leaves.

Action—The pulse is nutritive. Easily
digested. Suitable for invalids. It is
hot and dry.

Uses.

The pulse and the leaves are ground
into a paste, warmed and applied over
the mamma to check the secretion of
milk. A poultice made with these seeds
reduces inflammatory swellings.

The juice of the leaves with a little
rock salt is given in jaundice.

The tender leaves are chewed in
spongy gums.

Chanaka.

Eng. : Chicken pea, Bengalgram. Tel. :
Senagalu. Mal. : Katala. Hind. : Chana.
Tam. and Kan. : Kadalai.

Parts used — Seeds, leaves and the
acid secretion.

Action — Refrigerant. Leaf juice
stomachic and laxative. Pulse, if
roasted is said to be aphrodisiac.

Medicinal use.

The acid liquid obtained by collecting
the dew drops from the leaves by means
of spreading a thin white cloth over,
in the night on the trees is useful in
dyspepsia, vomiting and indigestion.

Godhuma.

Eng. : Wheat.
Most nutritive of the food-grains.

1. Wheat coffee is a good substitute
for coffee.

2. One-eighth seer of wheat powder
kept in water over night beaten into a
paste next morning, strained and mixed
with 5 tolas of sugar is given to reduce
excessive heat.

3. Fried wheat is given mixed with
honey for lumbago and pains in joints.

Jurnaka.

Tel. : Jonnalu. Tam. and Mal. :
Cholam. A nourishing food. Useful in
diabetes.

Kulutha.

Eng. : Horsegram. Mal. : Uluva.
Tam. : Kollu, Kanam. Tel. : Ulavalu.
Hind. : Koolthe. Kan. : Huruli.

Parts used—Seeds.

Action — Astringent, diuretic and
tonic.

Uses.

1. The decoction is used in asthma as diet.
2. The powder is dusted externally to check excessive perspiration.

Masha.

Eng. : Blackgram. Tam. : Ulundu.
Kan. : Uddu. Tel. : Minumulu. Mal. :
Uzhunnu. Hind. : Udid.

Parts used—Seeds.

Action—Demulcent, nutritious aphrodisiac and nervine tonic.

Hard for digestion and causes flatulence. Hence Asafoetida is added in its cooking.

Uses.

The decoction of the seeds is useful in dyspepsia, dysentery, diarrhoea, rheumatism and liver affections. Gingelly oil boiled with these seeds and rocksalt (Saindhava havanam) will be a very good application in rheumatism, contracted knee, stiff shoulder, etc.

Medicinal Preparation.

(Mashadi Thylam for external use.)

Mudga.

Eng. : Greengram. Hind. : Moong.
Tam. : Pachai pairu. Tel. : Pesalu.
Mal. : Cherupayaru. Kan. : Mug.

Parts used—Seeds.

Action—Nutritious, easily digested and cooling.

Uses.

The soup made from this is a good article of diet after recovery from acute illness.

The powder applied to the head relieves the heat and the burning sensation of the eyes. A poultice made from this reduces swelling of mammary glands.

Oats.

Parts used—Seeds or the grain and its meal (Oat meal).

Action—Nutritious and it is a perfect food.

Ragi.

Tel. : Ragulu. Tam. : Kezhvaragu.

Parts used—Seeds (grains). The ragi rice is made into cakes and eaten for food.

Action—Nourishing but difficult to digest. It is an economic diet. The decoction of an allied species called makra is useful in pain in the kidney region. The decoction of the seeds and the herbaceous parts are used for washing ulcers.

Rajamasha.

Eng. : Cowgram. Hind. : Lobiya.

Tam. : Karamani. Tel. : Alachandalu.
Kan. : Alsandu.

Parts used—Seeds.

Action—Hot, dry, diuretic and difficult for digestion.

Aphrodisiac and stops bleeding through nose.

Sali (Paddy).

Action—Nutrient. It requires some fat and albuminoids to make it a suitable diet. Rice water or congee is demulcent and refrigerant. Raw hand pounded and unpolished rice is the most nutritious.

Fried paddy made into laja (*porie*) is very light for digestion and is given in fevers as diet. The powder of laja mixed with buttermilk and sugar is cooling and is good to be taken in summer.

Soya Beans.

These contain a high percentage of protein and fat. These are used for eating.

VEGETABLES

Brahmi.

Eng. : Indian Pennywort. Mal. :
Kutakam. Tam. : Vellarai. Tel. : Saras-
wati aku. Hind. : Khulakudi. Kan. :
Vondelaga.

Parts used—The whole plant and leaves.

Action—Alterative, brain tonic and diuretic.

Uses.

The fresh juice $\frac{1}{2}$ to 1 oz. daily or the ghee boiled in it is good for improving memory. Dose for ghee: 1 to 2 teaspoonful before food.

Cabbage.

Hind. : Kobee. Tel. and Kan. : Kosu.
Tam. : Kovippoo.

Uses.

A syrup made with the juice of red cabbage is useful in chronic cough, bronchitis and asthma.

Gojihwaka.

Eng. : Ladies fingers. Mal. : Venda.
Tam. : Vendakkai. Tel. : Bendakaya.
Hind. : Bendi. Kan. : Bendekayi.

Parts used—Tender fruits, ripe seeds and capsules.

Action—Emollient, demulcent, diuretic, cooling and aphrodisiac. Increases phlegm.

Uses.

The decoction of this relieves burning sensation while passing urine. Useful in gonorrhoea and leucorrhoea. Tender pods are useful in cases of spermatorrhoea.

Jhingaka (Kosataki).

Eng. : Ribbed luffa. Mal. : Peecha-
kam. Tam. : Peerkankai. Tel. : Beera-
kaya. Hind. : Turai. Kan. : Heerakaya.

Parts used—Fruit, seeds, root and leaves.

Action—Demulcent and nutritive.

Uses.

1. The infusion of the ripe fruit (1 in 80) is used in dropsy (dose 1 to 2 oz.).

2. The leaves are applied externally in enlargement of spleen and piles.

Kushmanda.

Eng. : White goard Melon. Mal. :
Kumbalangai. Tam. : Pooshini. Tel. :
Boodida gummadi. Hind. : Golkaddu.
Kan. : Budikumbal.

Parts used—Fruit, fruit juice and the seeds.

Action—Fruit : nutritive, tonic, diuretic, alterative, styptic, and valuable antimercurial.

The pulp of the seeds—Vermifuge (against tapeworm and lumbrici) and diuretic. Confection or lehyam made

with it is alterative, tonic, diuretic and restorative.

Uses.

The fresh juice of the fruit mixed with sugar and taken relieves burning sensation and the symptoms of excessive heat. The syrup $\frac{1}{2}$ oz. doses relieves hæmorrhage from any part.

Medicinal preparation.

Kushmanda lehyam :—Dose $\frac{1}{2}$ to 1 tola.

Punyalatha.

Eng. : Red gourd. Mal. : Chakkera kumbalangai. Tam. : Parangiari. Tel. : Gummidikaya. Kan. : Gumbalo. Hind. : Pilakohola.

Parts used—Seeds, bulb of the fruit and stalk.

Action—Seed pulp is diuretic, and nerve tonic.

Uses.

Seeds are given with sugar in tape-worm. The pulp of the fruit is used as a poultice to boils. The dried pulp stops hæmorrhage from lungs.

Patola.

Eng. : Snake Gourd. Hind. : Falwal. Tel. : Potla. Tam. : Podalankai. Mal. : Padavalan. Kan. : Padavala.

The unripe fruit is used as a culinary vegetable and is very wholesome specially suited for the convalescent.

The tender tops are regarded as tonic and vermifuge.

Soorana Kandam.

Tam. and Mal. : Kara kizhangu. Tel. : Kanda gadda. Kan. : Handi gadda.

Parts used—Tubers.

Action—Alterative, nutrient and tonic. It is full of starch.

Uses.

May be prepared into a lehyam and given in weakness, leprosy and skin diseases. Useful in dysentery as arrow-root. The wild variety is very useful in piles.

Sweet Potato.

Tel. and Kan. : Genasu.

Parts used—Root and rarely leaves.

Action—Nutritious (contains starch and sugars in abundance.)

Externally—The paste of the root is useful in scorpion-bite.

Trapusa.

Eng. : Common cucumber. Tam. and Mal. : Vellari. Kan. : Savte Santekayi. Hind. : Kankri. Tel. : Dosa.

Parts used—Fruits, seeds and leaves.

Action and uses—It is a diuretic and it cools the system.

A syrup made with the decoction of the seeds and sugar is a good diuretic in dropsy and also useful in gonorrhœa.

Vartakam.

Eng. : Brinjal. Hind. : Baigan. Tel. : Vankaya. Tam. : Katherakai. Mal. : Valutina. Kan. : Badanekayi.

Parts used—Fruit, seeds and leaves.

Action—Mild hypnotic. Tender fruits are good for health. The green leaves have plenty of Vitamin "C".

Uses.

1. The fruits are fried in gingelly oil and are given to cure toothache.

2. These are recommended in liver complaints (Nad Karni).

FRUITS

Bimbi.

Hind. : Kanduri. Tel. and Kan. : Donda. Tam. and Mal. : Kovai.

Parts used—Leaves, root, fruit and bark—Alterative.

Action—Antispasmodic and expectorant.

Uses.

Fresh juice of the root is given in diabetes, enlarged glands and in skin diseases. The green fruit is chewed to cure sores in the mouth.

Dadima.

Eng. : Pomegranate. Mal. : Matalam. Tel. : Danimma. Hind. : Anar. Kan. : Dalimba. Tam. : Madalam.

Parts used—Bark, root, fruit, seed and fruit peel.

Action—Astringent, stomachic cooling, anthelmintic (which destroys burns).

Uses.

The seeds are antibilious and cooling. The fruit bark given in the form of powder (10 gr.) or decoction 1 to 2 oz. cures dysentery.

Chayaphala.

Eng. : Water melon. Mal. : Tam. : Pichapezham. Tel. : Tarbooja karbuja. Hind. : Turbuz. Kan. :

Parts used—The seeds and the fruit (pulp).

Action—Cooling, diuretic and demulcent.

Uses.

The decoction of seeds made into syrup is a good diuretic.

Chootha.

Eng. : Mango. Hind. : Am. Kan. : Mavina. Tel. : Mamidi. Mal. : Mavu. Tam. : Mam.

Parts used—Fruit, bark and gum.

Action—Diaphoretic, astringent and refrigerant. The ripe fruit is laxative and diuretic, nourishing and invigorating. The unripe fruit is acid and antisorbutic. The bark is astringent and tonic. Also cooling.

Uses.

The juice of the bark is given with sugar in menorrhagia (too much of bleeding during menses time).

Draksha.

Eng. : Grapes. Hind. : Angur. : Draksha in other languages.

Parts used—Fruits and leaves.

Action—Demulcent, laxative, refrigerant, diuretic and cooling. Heart tonic.

Uses.

The decoction and a confection made with these fruits is good in anaemia and heart weakness.

Medical Preparations.

Draksharishta— $\frac{1}{2}$ to 1 oz. with water.

Jambeeram.

Eng. : Acid lime. Mal. : Cherunarakam.
 Tam. : Elumicham. Tel. : Nimmapandu.
 Hind. : Limu. Kan. : Limbe.

Parts used—Fruit, its juice, oil and leaves.

Action—Refrigerant, antiscorbutic (juice) and carminatives. Relieves heart palpitation.

Uses.

The syrup prepared with the juice of the fruit, ginger juice, a little salt and sugar is good in dyspepsia, loss of taste and biliousness.

Jamboo.

Eng. : Jambul, the black plum. Kan. : Naeralu. Hind. : Jaman. Tel. : Neredu. Tam. : Nagam. Mal. : Naval.

Parts used—Fruit, leaves, seeds and bark.

Action—Astringent, haemostatic and good in diabetes.

Uses.

The decoction of seeds is a cure for diabetes. The juice of the bark stops haemorrhages.

Kapitha.

Eng. : Woodapple. Kan. : Baelada phala. Hind. : Kavab. Tel. : Velaga. Tam. : Vilapazham. Mal. : Vilav.

Parts used—Fruit pulp and shell, gum, leaves and bark.

Action—Anti scorbutic, astringent and refrigerant. Leaves : Carminative. Causes constipation. Dried fruit pulp is anti-dysenteric.

Uses.

The dried pulp given in 10 grain dose checks diarrhoeas and chronic dysentery.

Kharjooram.

Eng. : Dates. Hind. : Khajur. Kan. : Gijjira Hannu. Tel. : Kharjurakaya. Tam. : Perichankai.

Parts used—Fruit and the seeds.

Action—Nutritive, tonic, demulcent, refrigerant and restorative (that restores strength)

Uses.

1. The water in which fresh dates are steeped for a while is a refreshing drink in summer.

2. Milk boiled with these fruits is restorative.

3. The seeds roasted and ground into powder is used just like coffee powder.

Panasa.

Eng. : Indian Jack tree. Mal. : Palam; Pilav. Tam. : Palam. Tel. : Panasa. Hind. : Katahara. Kan. : Halasu.

Parts used—Fruit, leaves and the milky juice of the plant.

Action—The ripe fruit is demulcent, nutritive and laxative.

Uses.

The milky juice mixed with vinegar and applied over the glandular swellings promotes absorption.

Papaw Tree.

Tel. : Boppaya. Hind. : Popatyah.
 Kan. : Pappangaye. Mal. : Pappayam.
 Tam. : Pappayi.

Parts used—Milky juice, seeds and pulp.

Action—Digestive. Juice. Anthelmintic. Fruit. Laxative, diuretic and galactagogue.

Uses.

The curry of the fruit is said to increase the secretion of milk in suckling mothers. The fruit is useful in chronic diarrhoea. The green fruit is laxative. The milky juice is applied for ring-worm.

Swadu Naranga.

Eng. : Sweet orange. Mal. : Madhu ranarakam. Tam. : Narangam. Tel. : Kamalaphalam. Hind. : Naringi (Santra). Kan. : Kittale.

Parts used—Fruit, fruit peel and flowers.

Action—Astringent, stomachic tonic, stimulant carminative.

Oil—Internally : Stomachic. Externally. Stimulating.

Uses.

The juice of the fruit made into syrup is antibilious, improves appetite and digestion.

Subha.

Eng. : Mustard apple. Hind. : Sharifa. Tam. : Seetha-phalam. Kan. : Sitha-phala.

Parts used—Leaves, fruit.

Action—Bark. Astringent and tonic. Leaves, seeds and unripe fruit. Vermicide.

Uses.

The paste of the leaves may be applied externally for extracting guinea-worm.

Tala.

Eng. : Palmyra palm. Mal. : Talam. Tam. : Panai. Tel. : Tadi. Hind. : Tari. Kan. : Tati.

Parts used—Root, flowering stalk, juice, bark, jaggery, sugarcandy and fruit.

Action—Cooling, stimulant and diuretic.

Common uses.

The sugarcandy is chewed for alluviation in sore-throat, sometimes beaten with black pepper.

Tomato.

Tel. : Ramamulaka. Hind. : Bilati Baigun. Tam. : Takkali.

Parts used—Fruit.

Action—Mild aperient, promoter of gastric juice and blood-purifier. Contains A, B, C vitamins in plenty.

Tomatoes are the best of food for the stomach. They correct stomach, intestines and kidneys.

Fundamental Principles of Ayurveda

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The Ancient Indian Concepts

It was stated elsewhere that, Ayurveda has relied on the *Nyaya-Vaisesika* and *Sankhya-Yoga* systems of natural philosophy. These systems represent conclusions and generalisations—axiomatic truths—that occur in the form of *sutras* which are terse and aphoristic in style. It is seen from a close examination of these conclusions that their approach to the phenomena of the universe is generally synoptic or wholistic in conception. They look at the part in terms of the whole or in the context of the whole. In other words, the idea that the whole permeates through its parts becomes emphasised.

It is perhaps necessary for us in this connection, to familiarise ourselves with the ancient views on the manifestation of the universe viz., the *Arambha-Vada* and *Parinama Vada*. The former concept posits that the order of creation was primarily in the nature of creation first of the *paramanus* or atoms of *Vayu*, *Thejas*, *Ap* and *Prithvi* and the things in the universe arise by the putting together of two or more atoms of these elemental substances. This school of thought is represented by the *Vaisesikas*, who believe, that a manifold of ultimate reals and their atoms, combine variously to form the things of the Universe.

The latter, the *Parinama-Vada* postulates that all things including what are spoken of as 'reals' arise out of an evolu-

tionary transformation within the primary ground-substance. This view provides both for quantitative permanance and transformation. In fact, it relates the latter to the former and is represented by the *Sankhya* system.

These two schools, it will be seen, seek to explain the same phenomena in two ways. The former reduces all physical phenomena to an irreducible final state designated as the *Tatwas* or Reals, which by combining and recombining form the phenomenal universe and every thing included in it. The position taken by them will become intelligible to all who are acquainted with the stand taken by physicists some 50 years ago, with this difference that, the 92 chemical atoms represented to them the ultimate Reals or *Tatwas*, which by combining variously, were stated to have resulted in all the things that make the universe.

The latter school of thought, on the other hand, has taken a position similar to that of the more advanced physicists of to-day, that, in the ultimate analysis, the matter that constitutes the physical universe is, (i) component of patterns, (ii) it interprets pattern, tendency and transformation, (iii) it has stated the laws governing the development and transformation of patterns, and (iv) it states the principle which unites permanance to change. Stated in brief, the *Parinama Vada* representing the *Sankhya* school of natural philosophy have, while noting the existance of what

the *Vaisesikas* designated as the 'Reals' or '*Tatwas*' held that the so-called 'Reals' are nothing, if not, stages in an evolutionary transformation of the one permanent (primordial) substance. They laid down the law that governs the development and transformation of patterns and enunciated the principle which unites permanance to change. The first substance out of which the multiplicity of heterogeneous substances in their infinite diversity have evolved by evolutionary transformation, was designated by the term as '*Mula-Prakriti*' or the Root or Primordial matter.

This system which occupies a pre-eminent position in the history of philosophical thought in India has given an explanation of our experience; presented a comprehensive picture of the process of cosmic evolution, viewed not merely as a pure metaphysical speculation but as a positive principle based on the conservation, transformation and dissipation of energy.

The subject and the object

The science of Ayurveda is primarily concerned with life, life process and living states. Its approach to all phenomena is with reference to and from the stand-point of view of living beings. In his approach to his environment, the subject employs the instrumentality of his mind and senses which are five in number. The former is known as the *Antahakarna* or the inner instrument, and the latter the *Indriyas*—the external instruments through which the former, under ordinary circumstances, views the universe. It is the *samyoga* or the correlation of the mind with the objects of its interest through the senses that completes the process of perception. This view, which is an ancient one has endured the test of time and is being restated to-day by modern science. Says Ouspensky, the leading mathemati-

cian philosopher of Russia, "Cognition of space and time (it may be noted here that *Kala* and *Dik* or Time and space, are considered as *Dravyas* or substances by the *Vaisesikas*), arise in our intellect, during its touch with external world by means of the organs of sense, and do not exist in the external world apart from our contact with it".

This takes us on to the consideration of Charaka's conception of (a) Phenomenon and Noumenon, (b) Universe and the Man, (c) Life or *Ayus*; (d) the tripod that constitutes man; (e) the subject or *Purusha* (f) Mind or *Manas*—its structure and function; (g) objects of the senses; (h) the correlation of the subject with the object, and (i) the limitation of the sense-perception

(a) *Phenomenon or Vyakta*: "Whatever is perceptible being apprehensible by the senses is the manifest or *Vyakta*."*

व्यक्तमैन्द्रियकम् चैव गृह्यते तद्यदिन्द्रियैः।

Noumenon or Avyakta: "What is perceptible and yet is beyond the senses and can be known only by inference—the unmanifest is *Avyakta*."**

अतोऽन्यत् पुनरव्यक्तम् लिङ्गग्राह्यमतीन्द्रियम्

Charaka—Sarira 1; 62.

(b) *The Universe and the Man*: "Man is the epitome of the universe. There is in him as much diversity as there is in the universe outside him and there is in the universe as much diversity as in man."

‘पुरुषोऽयं लोकसंमितः इत्युवाच भगवान् पुनर्वसुराद्वेयः। यावन्तो हि लोके (मूर्तिमन्तो) भावविशेषास्तावन्तः पुरुषेयावन्तः पुरुषेतावन्तो लोकेः।

Charaka : Sarira 5, 3.

*The form through which it (the things) become known to the senses is phenomenon.

**The unknown and unknowable substance or thing as it is in itself.

(c) *Life or Ayus* : "The life is spoken of by such synonyms as the union of body, the senses, the mind and spirit; the support, animation, the flux, and the link (between the past and the future)."

शरीरेन्द्रियसत्त्वात्मसंयोगो धारिजीवितम् ।
नित्यगश्चानुबन्धश्च पर्याययुक्त्यते ॥

Charaka : Sutra 1: 42.

(d) *The tripod that constitutes Man* : "The mind, the atma and the body together as it were are the tripod; the universe endures by reason of cohesion and are all things established."

सत्त्वमात्मा शरीरं च त्रयमेतत् त्रिदण्डवत् ।
लोकस्तिष्ठति संयोगाच्च सर्वम् प्रतिष्ठितम्
Ibid

(e) "The subject or man is stated to be the sum of six elements viz., the *Akasa* and the four elemental substances, the sixth being the element of consciousness. Some hold that the element of consciousness alone constitutes man."

"Again as a consequence of the elemental modifications, the man is said to be composed of twenty-four elements viz., the mind, the ten organs (the five *Gnana* or cognitive and five *Karma* or conative), five sense objects and the eight-fold *Prakriti* or evolutes of nature."

खाद्यश्चेतनाष्टधा धातवः पुरुषः स्मृतः ।
चेतना धातुरप्येकः स्मृतः पुरुषसंज्ञकः ॥
पुनश्च धातु मेहेन चतुर्विंशतिकः स्मृतः ।
मनोदशेन्द्रियाण्यर्थाः प्रकृतिश्चाष्टधातुकी ॥

Charaka : Sarira : 1, 16 & 17.

(f) *Manas or Mind* : "The presence of cognition as well as the absence of cognition constitutes the indication of mind. Thus, if *Atma* (Spirit), the senses and the sense-objects are opposite and the mind is elsewhere, there is no cognition. But with the mind present, there is cognition. The mind

is stated to have two properties—atomic dimension and an indivisible unity."

लक्षणमनसो ज्ञानस्याभावो भावएव च ।
सतिह्यत्मेन्द्रियार्थानां सन्निकर्षेन वर्तते ॥
वैवृत्यामनसो ज्ञानम् सन्निकर्षास्तच्च वर्तते ॥
अणुत्वमथ चैकत्वं द्वौ गुणौ मनसः स्मृतौ ॥

Charaka—Sari : 1; 18-19

The Functions of the Mind : "The functions of the mind are the direction of the senses, control of itself, reasoning and deliberation. Beyond this is the field of the intellect."

इन्द्रियामिग्रहः कर्म मनसः स्वस्य निग्रहः ।
ऊहो विचारश्च ततः परं बुद्धिः प्रवर्तते ॥

Ibid

(g) *The Artha or objects of the senses* : Whatever admits of being thought about, considered, speculated, meditated upon, imagined, in fact whatever can be known by the mind, all goes by the name objects.

चिन्त्यम् विचार्यमूह्यं च ध्येयं संकल्प्यमेव च ।
यत्किञ्चित्मनसो ज्ञेयं तत् सर्वं ध्यायं संज्ञकम् ॥

Ibid

(h) *Methods of correlation of the subject with the objects* : "The sense object is cognised by the sense which is in contact with the mind. Thereafter, the sense object is interpreted or understood by the mind with reference to its merits and demerits. Guided by whatever conclusive judgment thus formed regarding the matter in hand, one endeavours to speak or act fully aware of the nature of one's action."

इन्द्रियेणेन्द्रियार्थो हि समनस्केन गृह्यते ।
कल्प्यते मनसातूर्ध्वं गुणतो दोषतोऽथवा ॥
जायते विषये तत्र याबुद्धिः निश्चयात्मिका ।
व्यवस्यति तथा वस्तु कर्तुं वा बुद्धि पूर्वकम् ॥

Ibid

(j) "The visible is limited, while there exists a vast unlimited world of which we are made aware by the evidence of

authoritative *Agamas*, inference and reason. In fact, even the very senses by whose agency direct observations are obtained, are themselves outside the range of observation."

प्रत्यक्षं ह्यल्पं; अनल्पमप्रत्यक्षमस्ति, यदाग-
मानुमानयुक्तिभिः उपलभ्यते; यैरेव तावदि-
न्द्रियैः प्रत्यक्षमुपलभ्यते, तान्येव सन्ति
चाप्रत्यक्षाणि ॥

Charaka : Sutra 11; 7.

"Further, even a perceivable object escapes observation under the following conditions :—

When it is either too close or too distant from the observer; when it is obstructed by other objects; when there is some defect in the perceiving sense organ, when the observer's attention is elsewhere; when the object is merged in the mass; when it is overshadowed by something else & when it is microscopic."

सतां च रूपाणां प्रति सन्निकर्षादिति विप्रकर्षा-
दावरणात् करणदौर्बल्यान्मनो नवस्थानात् समान-
अभिहारादभिभावादिति सूक्ष्म्याच्च प्रत्यक्षानुप-
लब्धिः ।

Charaka : Sutra : 11, 8 (i)

In the context of the more recent trends in physical, biological and psychological sciences, the views of Charaka extracted above assumes considerable importance. In certain aspects, the former appears to generally confirm the latter, particularly where it seeks to relate the object to the subject to complete the process of perception and the role assigned to the mind in the fruition of this process. The fact that the physical world is the world of the senses, the sense data are the foundations of physics and so the physical world is the world reported to the human mind by the senses and inferred from the data furnished by the senses, and that, beyond these lie an invisible and imperceptible state of things which cannot be

contacted by the mind through the senses has been affirmed. The following points have also likewise been affirmed :

(1) The five senses are so constructed as to enable them to function within fixed and well defined ranges. This would apply to our perception of light which is the object of the eyes, as to sound which is the object of the ear and the same applies to smell, taste and touch also.

(2) Ranges above and below to what are normal to these sense organs are beyond the purview of sense-perception or cognition. Even the employment of external aids to extend the range of the sense perception—both ways—do not take us very far.

(3) Senses either by themselves or supplemented with external aids can, at best, connect the object to the subject and they are not the interpreters of the objective phenomena.

(4) It is the mind, in the final analysis, which has to work on the data presented to it by the senses, and from out of them reconstruct the phenomenon.

(5) The phenomenon thus reconstructed cannot but be incomplete and defective.

(6) The nervous system in its different aspects through which the mind operates is designated as the "near-mind."

(7) The mind itself, according to modern psychology, is of an imponderable structure. In the view of one school of psychologists, it is compared to an ice-berg with 6/7 of it submerged in the unconscious and the remaining 1/7 functioning as the conscious part. The 1/7 part of the mind corresponding to the conscious, functions actively during wakeful states, when it operates through the senses and contacts the environment. Its reactions to such contacts are governed by the laws of time and space. As such, the knowledge gained

by the mind under such conditions cannot but be limited.

(8) It has been noted by modern workers, that the mind frees itself from its association with the senses in certain special states, when it is stated to be above considerations of *time* and *space*. According to the psycho-analyst Dr. Godwin Baynes "The unconscious is merely a term which comprises every thing which exists, that has existed or that could exist, beyond the range of this individual consciousness".* Another modern authority, William James, referring to an examination he had made of nitrous-oxide intoxication says, "one conclusion was forced upon my mind (at that time) and my impression of its truth has ever since remained unshaken. It is that our normal waking consciousness, rational consciousness as we call it, is but one special type of consciousness, whilst all about it, parted by it, by flimsiest of screen there lie potential forms of consciousness entirely different. We may go through life without suspecting their existence; but, apply the requisite stimulus and at a touch they are there, in all their completeness, definite types of mentality which probably somewhere have their field of application. No account of the universe in its totality can be final which leaves the other forms of consciousness quite disregarded—yet, I repeat once more, the existence of mystical states bsolutely over-throws the pretension of non-mystical states to be the sole and ultimate dictators of what we may believe."**

Further progress made in experimental psychology, and in particular

*Quoted by G. N. M. Tyrell in his work 'The Personality of Man' P. 29 from the Journal of the Society of Psychica Research P. 68.

** Ibid.

para-psychology during recent years due to the labours of Freud, Jung, Adler, Mc Dougall, Tyrell and laterally Rhine and others have yielded a harvest of new and more facts, so far not known or if known not recognised in the West. The sum-total of their contribution is the recognition of the fact that "There is a faculty in man, which when strenuously disciplined and assiduously trained is capable of apprehending knowledge directly and not through the special senses and the working of the intellect. The West has no name for this instrument of direct cognition and to make matters worse, many recent writers have applied to a faculty which functions only in a state of heightened consciousness, the utterly misleading term "the sub-conscious". So observes Dr. Kenneth Walker in his famous book 'Meaning and Purpose'. He further notes that "In Sanskrit there are many words with which to describe both the instrument and the psychic experience associated with its functioning. Amongst those terms which describe this instrument of direct cognition is the term "bodhi", from the root "budh" meaning "awakening" thus rightly implying that it functions only in states of heightened awareness. It is, therefore, very different from that submerged area in our being which becomes active in our sleep, and is the creator of our dreams, the sub-conscious." Furze Morrish in his well-known work "Outlines of Meta physics," discussing the state of heightened consciousness observes that, "The technique of applying these laws of mind is called Yoga and the famous Yoga school of Sankhya order is that of Patanjali. The *Yogasutras* (Rules) of Patanjali are well known. They are an exposition of an exact science of Mind and do not comprise religious or any other sort of canons which demand veneration or obedience from formal necessity. The

goal of Yoga is to reach a state of intense concentration and detachment from material surroundings in which *Purusha* alone is experienced. This produces a state of bliss in glimpsing that which is eternal."

In Charka's words, the phenomenon of Yoga is described as follows:—

"The apparatus of sensation is the mind and the body together with the sense organs, with the exception of hair of the head and the body, the tips of the nails, the indigested food, faeces, excretory fluids and sense-objects".

वेदनानामधिष्ठानं मनो देहश्च सेन्द्रियः ।

केशलोमनखप्रतमलद्रवगुणैर्विना ॥

Charaka : Sarira : 1, 136.

"Both in Yoga and final liberation there is no existence of sensation; in final liberation there is absolute cessation, while Yoga leads to that liberation."

योगे मोक्षे सर्वासां वेदनानामवर्तनम् ।

मोक्षे निवृत्तिर्निःशेषा योगोमोक्षप्रवर्तकः ॥

Charaka: Sarira: i, 137.

"From the contact of the *self*, the senses, the mind and the sense-objects arise pleasure and pain; these two cease to be, as the result of inaction of the mind which is firmly fixed in the *self*. Then, while embodied it acquires the psychic powers; and such a state, *Rishis* who are conversant with Yoga, know to be Yoga."

आत्मेन्द्रियमनोर्थानाम् सन्निकर्षाप्रवर्तते ।

सुखदुःखमनारम्भादात्मस्थे मनसि स्थिते ॥

निवर्तते तदुभयम् वशित्वम् चोपजातते ।

सशरीरस्य योगज्ञास्तं योगमृषयोविदुः ॥

Ibid 138—139.

"The entry into other bodies, telepathy, the doing of things according

to ones own will, clairvoyance, clairaudience, omniscience, effulgence, vanishing from sight at will—these eight are said to be the sovereign powers of the *Yogis*. All this accrues from the concentration of the pure-mind."

आवेशश्चेतसोज्ञानमर्थानाम् छन्दतः क्रिया ।

दृष्टिः श्रोत्रम् स्मृतिः कान्तिरिष्टचायदर्शनम् ।

इत्यष्टविधमारव्यातम् योगिनां बलमैश्वरम् ।

शुद्ध सत्त्वसमाधानात्, तत्सर्वमुपजायते

Ibid 140-41.

Summing up what has been stated above, it will be seen that apart from the fact that the mind possesses dual properties viz., (i) it functions through the 5 senses under normal circumstances of life and the scope of such operations being limited by *time* and *space* factors; and (ii) when freed from the senses in special states cultivated by stern discipline and assiduous practice, it transcends all limitations and is able to perceive the true nature of things which are stated to be *revelations*. It may be incidentally noted here, that the basic concepts of Ayurveda—the Doctrine of *Panchabhutas* are claimed to be the out come of such *revelations*.

*The great thinker and writer, Aldous, Huxley in his well-known work "Ends and Means" describes the phenomenon of Yoga as follows:—

"The Indian ascetics train their body systematically until they are able to exercise conscious control over physiological process that are normally carried out unconsciously. In many cases, they go on to produce unusual mental states by the systematic and profound modifications of certain bodily functions such as respiration. There are good evidences to show that such practices may produce very valuable results. It is possible for a man who employs the methods of Yoga to achieve a high degree of non-attachment to things of this world and at the same time to heighten his consciousness, that he can attach himself more completely than the normal man to that which is greater than himself, the integrating principle of all beings."

THE CONCRETE AND THE ABSTRACT

The Universe and all it contains—comprising of the living and the non-living which can be cognised with the aid of our senses, is the *concrete*.* It is the opposite of *abstract*, which means, "to draw away," "to separate," "a notion," "considered or thought of," and "treated apart from any particular object." For example, red colour is an abstract notion. In other words, the phenomenal world perceivable by the senses and conceivable by the mind and which impresses us as possessing form, mass, occupying a measurable space, undergoing changes as could be judged in terms of time, is concrete. For that matter, time and space, are considered to be abstractions of the mind, even though as far as our experience goes, they are felt as reals. On the other hand, a tree, an elephant, a hill, the cloud, gold, diamond man etc., are *concrete*. A flower for example is a mass formed by parts—growing and changing—growth is a change in space and time—and its colour, smell and taste are known by the subject or the person who hears, sees, touches, smells and tastes it, are the abstracts, (i.e.) notions in the mind of the person who experiences them. If this person is asked to describe the particular colour, smell and taste of the flower, he will often find it extremely difficult to state what these are in exact terms. We may, however, assume for our purpose, that the concrete and the abstract are both reals—the former demonstrable and the latter experienced and understood but does not possess mass and the rest. According

to ancient Indian doctrines, both the abstract and the concrete of the universe are *Padarthas*. The terms *Padartha* mean an object, which can be thought of or 'Artha,' and named or 'Pada.' In other words, the term *Padartha* comprehends all things which exist, can be cognised and named. In short, all objects of experience and not merely the things of the physical world (i.e., the world of matter) are *Padarthas*. This term would, therefore, apply to the concrete as to the abstract.

We have already noted that the modern Western physical and biological sciences have been mainly concerned with the investigation of the concrete with their tools and that their methods of investigation are essentially analytical. Thus, they have divided the phenomenal universe into two groups viz., the inorganic, representing the non-living systems and the organic representing the living systems or things that arise out of them. The former includes all non-living substances—solids, liquids and gases and the latter comprises of substances which are associated with the play of life, or arise in consequence of the association of matter with life. All forms of matter, whether the living or non-living, have been shown to be composed of basic or fundamental units of matter known as atoms, each atom in its turn being composed of still smaller units of matter known as elementary particles variously charged with electricity. The living matter or protoplasm, is itself composed of about 14 such non-living atoms. It is from the combination and recombination of the atoms of the chemical elements, that concrete substances or *padarthas* arise. The atoms and the elementary particles are *adrisya* in view of their extreme subtlety. They are beyond the purview of the senses. They apparently, possess mass and motion and are susceptible

* The dictionary meaning of this term is as follows:—

"Grow together" "seen also in decrease," "increased formed by the union of separate particles," "An object that exists in nature formed into a mass denoting a particular thing;" "a mass formed by parts growing or sticking together."

to change or transformation. The state of matter beyond the state of elementary particles is a subject of speculation one of concepts and notions or in other words, abstractions of the mind. These conclusions are reached by a process comparable to the climbing of a ladder-rung by rung—the first rung representing the concrete and the top representing the abstract. The ancient Indian way of approach, will represent the descent from the top-most rung (i.e.) the abstract, to the lower rung representing the concrete. The modern Western way is an ascent from the lower to the top-rung (i.e.) from the concrete to the abstract. In this process, the two approaches to the problem, have for all intents and purposes, meet at the level of the elementary atomic particles.

THE VAISESHIKA SYSTEM

The term 'Vaisesika' is derived from the root 'Visish,' meaning 'distinct,' 'particular,' and 'pre-eminent.' The term 'Visesha' means 'the difference between,' 'characteristic difference,' 'special property.' The Nyaya Vaisesika School of Natural Philosophy owes its origin to the great atomists of India, Kanada and Gowthama who stated that, the root cause of the universe is the atoms. To them, as to modern physical science, the *paramanus* are the ultimate basic entities of matter and these combine variously. In this process, they acquire new qualities, and myriads of new things emerge out of such combinations. Life, in this view, results when these *paramanus* or atoms and the atom of mind combine or unite.

* Charaka describes Dravya as follows:—

"The five primary substances, viz., Akasa and others, together with Atma, mind, time and space constitute the totality of substances. Possessed of the senses, a substance is animate; devoid of the senses, it is inanimate."

Vaisesikas adopt two methods of proofs or *pramanas* in the determination of truth, viz., (i) *Prathyaksha* or observation, and (ii) *Anumana* or inference (*prameya*). According to them *Padarthas* or things are of six kinds, viz.,

1. *Dravya* or thing or substance,
2. *Guna* or predicament,
3. *Karma* or action,
4. *Samanya* or community or genus,
5. *Vishesha* or special property or particularity,

6. *Samavaya* or co-inherence or intimate connection of constituent parts.

The above are designated as *Bhava-padarthas*. Later *Vaisesikas* have included *Abhava* or the negation of existence as the seventh *Padartha*.

1. DRAVYA *

This category comprises of nine *padarthas*, viz.,

- (a) *Prithvi*
- (b) *Apa*
- (c) *Thejas*
- (d) *Vayu*
- (e) *Akasa*
- (f) *Kala*
- (g) *Dik*
- (h) *Atma*
- (i) *Manas*

Of these, *Prithivi*, *Apa*, *Thejas*, *Vayu*, and *Manas* are atomic and *Akasa*, *Dik* and *Atma* are *Vibhu* or all-pervasive and omnipresent.

The *Vaisesikas* describe *Anu* or atom as spherical or *Parimandalya*

खादीनात्मा मनः कालो दिशश्चद्रव्य संग्रहः ।

सेन्द्रियं चेतनं द्रव्यं निरीन्द्रियमचेतनम् ॥

(Oha : Sutra 1 : 48.)

(परिमण्डल), a mere point without dimensions or extremely subtle (i.e.) minute and invisible, incapable of division, eternal in themselves (but not so in aggregate forms).* They are stated to possess specific and characteristic individuality of their own, each differing from others of the category in many respects. For example, *Vaiseshikas* describe the phenomenon of light as the aggregation of radiant or luminous *Anus* or atoms which travel at an inconceivable speed.** In the same manner, the aggregates of other paramanus yield substances possessing different other qualities and properties.

An interesting feature of the *Vaiseshika* doctrine is their view that these *paramanus* or atoms unite in twos forming molecules of *Dvayanukas*, in threes forming molecules of *Thrayanukas* and in fours, forming molecules of *Chatura-*

* "The elementary character of the particles" says Prof. Carl D. Anderson "is rather uncertain, for according to modern physical theories, particles may exist in "Virtual" states in which they may have observable effects while not existing actually as independent observable particles." He quotes Dr. Oppenheimer, as saying in this connection that "An elementary particle is one that is so simple that one has no understanding of it whatsoever." (Current Science, No. 11, November 1951, P. 289.)

**The Andhra poet Srinathakavi Sarva-bhouma, a contemporary of Vijayanagar period has furnished a formula of the speed of light which works out to 185,300 miles per second, as against 186,300 miles of modern physics. The Sarva-bhouma says:

योजनानां सहस्रेद्वेकाते द्वेचयोजने ।

केपन निमिषार्धेन क्रममाणनमोस्तुते ॥

The following is the reckoning of the above in terms of a second, as calculated by Dr. L. Sibaiya, D.Sc., Professor of Physics, University of Mysore and Principal First Grade College, Mysore.

$$1 \text{ Yojana} = 9 \text{ miles and } 180 \text{ yards} = 9 \frac{180}{1760}$$

$$= 9 \frac{1}{11} = \frac{100}{11} \text{ miles.}$$

$$\therefore 2202 \text{ Yojanas} = 2202 \times \frac{100}{11} \text{ miles}$$

unkas and so forth, and these combine and recombine until the stage known as *Trasarenu* is reached. '*Trasarenu*' stands for "the minimum visible or just discernible glancing particle in the slanting beams of the sun falling into a dark room through a chink or hole." The volume of a spherical *Trasarenu*, calculated from the standpoint of view of *Varahamihira's* table of measurement:

works out to $\frac{4}{3} \times \pi \times 3^3 \times 2^{-63}$ of a

cubic inch** corresponding to 2×10^{-16} cc. The volume of *paramanu* then works

out to 0.33×10^{-17} cc. The diameter

of a spherical *paramanu* (according to *Sankhya-Yoga* System) is less than

$3.2 - 20$ of an inch = 7.3×10^{-6} cm.

Its weight is estimated at approximately

$$\text{Paramanu Kala} = \frac{1}{75000} \text{ second}$$

$$2 \text{ paramanus} = 1 \text{ Anu} = \frac{1}{37500} \text{ second}$$

$$3 \text{ Anus} = 1 \text{ Trasarenu} = \frac{1}{12500} \text{ second}$$

$$100 \text{ Trutis} = 1 \text{ Vedha} = \frac{3}{125} \text{ second}$$

$$3 \text{ Vedhas} = 1 \text{ Lava} = \frac{9}{125} \text{ second}$$

$$3 \text{ Lavas} = 1 \text{ Nimesha} = \frac{27}{125} \text{ second}$$

$$1/2 \text{ Nimesha} = 1/2 \times \frac{27}{125} = \frac{27}{250} \text{ second}$$

∴ Light travels in $27/250$ second a distance of

220,200 miles. Hence the distance traversed in

$$1 \text{ second} = \frac{220200 \times 250}{11 \times 27} = 185,300 \text{ miles.}$$

∴ *Varahamihira's* table.

8 Paramanus	= 1 Rajas (or Ratharenu)
8 Rajas	= 1 Valagra
8 Valagras	= 1 Liksha
8 Likshas	= 1 Yuka
8 Yukas	= 1 Yava
8 Yavas	= 1 Anguli
24 Angulis	= 1 Hasta (18")

परमाणु रजो वाकामक्षिणा यूक यवोङ्गुलं चेति

अष्ट गुणानि चयोत्तरं अङ्गुलमेकं भवति संख्या ॥

** (Varahamihira, Brihat Samhita Ch. 57, 2)
** B. N. Seal, 'Mechanical, Physical and Chemical Theories of the Ancient Hindus—(History of Hindu Chemistry by P.C. Ray) Vol. II, P. 166.

1.1×10^{-6} gram. The diameter of atom as computed by modern physics is of the order of 10^{-8} centimeter. The mass unit of a proton is estimated at 1.6×10^{-24} grams. It will, therefore, become obvious that the *Vaiseshikas*, had with the methods then available to them, described matter upto a few micrograms which, for purposes of following and interpreting chemical reactions, was found to be sufficient enough, as is now evidenced in micro-chemical reactions. It is significant to note that the density of the *paramanu* (3×10^{11} grms. per c.c.) is of the same order of magnitude as that of an electron or positron.

Another interesting feature of the *Vaiseshika* School of Natural Philosophy is their description of, *paramanus* viz., by dividing and sub-dividing things, the stage is reached when further division is no longer possible and the matter in this state is the *paramanu*. This has a striking resemblance to Boyle's definition of an atom, viz., substance which itself was not capable of further separation but which could be obtained from a compound.*

The *Kanada* School further posits that, there is no other root cause of the universe than *paramanus*. In this view, which it was seen earlier, is known as the *Arambhavada* or the theory of commencement, the union or the combination of the elementary particles of

paramanus results in the production of diverse forms of things. This conception does not, however, clarify the question, as to how and under what circumstances and conditions, the *paramanus* or atoms were set into motion and action in the beginning, and also how the successive stages or gradations of the evolution of life—plants, animals and men—came into existence, or how and under what circumstances living systems emerged out of the non-living.

II. GUNA

The nearest equivalents of *Guna* in English are 'quality,' 'property,' 'attribute,' 'a mode,' 'predicament,' 'natural divisions of modes of things' etc. By the term 'thing' is meant *Padartha*. We have already tried to grasp the significance of the concept of *Padartha* as a thing that can be thought of or conceived and named. To be able to understand the implications of the term *Guna*, it is necessary to expand the idea of *Padartha* a little more. An idea can be a thing. Ideas stand for things such as objects, beings etc. An idea is an intellectual representation of a thing. The same is also true of judgments. Judgments represent facts about things. Ideas and judgments express reality. When we say, the air is transparent, it is meant to convey the fact behind the idea that transparency is a physical quality, which in reality belongs to the physical substance air as it exists in nature, independent of the ideas and

त्रसरेणुस्तु विज्ञेय त्रिज्ञता परमाणुभिः ।

In the above calculations $\pi = \frac{22}{7}$ or 3.14159265;
one inch = 2.540 cms & 1 cubic inch = 16.39 c. cm.
& one micron = 10^{-4} cubic cm.

According to Charaka 1/30th of a *trasarenu* is a *paramanu*,

* This definition has since been modified as follows:

"A substance which cannot be broken down into something simpler by the ordinary chemical methods." Physical Chemistry A.S. Mee, P. 14.

judgments of our mind. It will thus be seen that ideas and judgments express things, and facts about things or *Padarthas*.*

Reverting to the consideration of Gunas, we saw in the example of air cited above that transparency represents one of the physical properties of the substance air. In this sense, it can be described in one of the following ways:

Transparency is the quality of air;

Do the property of air;

Do a mode of air;

Do a predicament of air.

Among the above, numbers three and four recommend themselves as the nearest approach to the term *Guna*. In the context of the atomic concept of matter posited by the *Vaiseshikas*, which in a fundamental sense has much in common with certain aspects of modern physical science, viz., both the *Vaiseshikas* and modern physicists consider that the universe of bodies consist ultimately of atoms—*Paramanus*, in the view of the former, and positively charged, nega-

tively charged and neutral particles, as well as photons in the case of the latter, which are indivisible, and the diversity of things in the universe originate by a mere arrangement and configuration of these ultimate particles. Substantial change is an illusion and a mere abstraction. Whatever happens is the result of mechanical motions and gives rise to nothing more than a shift of local relationships of quantitative character among masses, *Trasarekus*, *Dwanukas*, *Paramanus*, etc., according to the *Vaiseshikas*, and molecules, atoms, electrons, protons, neutrons, etc., according to modern physicists. The ultimate particles are homogenous in nature, that is to say, they are alike in each group in essence, so that they differ only in size, shape and charges. Hence, everything in the universe can be explained by means of quantitative structure and spatial motion. Knowledge in this regard will be complete only when these can be expressed in mathematical formulae of quantitative measurement.** Therefore, there is no place for 'quality' in such a materialistic and mechanistic conception of the universe or things contained in it; matter in motion is the sum-total of all objects and events.

* The place of the hypothetical undulatory ether in modern physics to explain the wave mechanics will illustrate the conception of *Padartha*. In the words of Sir James Jeans:

"Modern physics is pushing the whole universe into one or more ethers. It will be well, then, to scrutinise the physical properties of these ethers, with some care, since in them the true nature of the universe must be hidden.

It may well be to state our conclusion in advance. It is in brief that the ethers and their undulations, the waves which form the universe are in all probability fictitious. This is not to say that they have no existence at all; they exist in our minds, or we should not be discussing them and something must exist outside our minds to put this or any other concept into our minds. To this something we may temporarily assign the name 'reality' and it is this reality which it is the object of science to study. But we shall find that this reality is some thing very different from what the scientists of fifty

years ago meant by ether, undulations and waves. So much so that judged by his standards and speaking his language for the moment, the ethers and their movements are not realities at all. And yet they are the most real things of which we have any knowledge or experience and so are as real as anything possible can be for us" (Sir James Jeans, "The Mysterious Universe, pp. 70—71)

** The intensity of sound is a physical quantity which is measurable to a considerable degree of accuracy, and its physiological counterpart is loudness, which is capable only of relatively rough measurement. It must be noted, however, that sound intensity corresponding to the threshold of hearing is very different from sounds of different frequency, being considerably greater for very high and very low notes than notes of medium frequency, and therefore a sound energy meter, cannot in all cases, be used to measure loudness." (Clark, Mathematical and Physical Tables, P. 43)

Thus, what the common people term as quality is reducible to 'quantity.' As such, the term quality and property, have to be replaced by other terms, which, at any rate, are free from such defects or terminological inexactitudes.

THE GUNA AND PREDICAMENT

Predicament is the supreme and ultimate genera or class of predicates (it does not in the technical sense mean anything like a perplexing or an embarrassing situation). The significance and implications of this term can be illustrated by the example of, say, "Man is a rational animal." In this instance, "rational animal" is the predicate of the subject man, and it represents an idea or judgment of the examining mind relating to a fact associated inseparably with the 'thing man', differentiating him from other animals. In the same manner, the term transparency in respect of air is the predicate which describes an unchanging fact connected with the subject air. The 'mode' again represents the same idea (i.e.) a mode of air is transparency. So then, the nearest equivalent to *Guna* is predicament, which will be used in this context.

Of the *Bhava-padarthas*, the *paramanus* of *Prithvi* and the following four have each one, the undermentioned *Gunas* as well as an organ of a sense.

THE		
PARAMANUS	GUNA	ORGAN
Akasa	Sabda or Sound	Ear
Vayu	Sparsa and Sabda	Skin
Thejas	Roopa, Sparsa and Sabda	Eyes

*Vide footnote in the next page.

Apa Rasa, Roopa, Sparsa and Sabda Tongue
Prithvi Gandha, Rasa, Roopa, Sparsa and Sabda Nose
The following are the 24 Gunas described by the *Vaiseshikas*.*

1. Roopa Light, form, colour (Visual perception)
2. Rasa Savour, Gustation (Taste perception)
3. Gandha Odour or smell-Olfaction - smell perception.
4. Sparsa Sensation of touch-General sensibility
5. Sankhya Number or enumeration
6. Parimana Dimension
7. Prithaktha Severality, differentiation, Bheda
8. Samyoga Conjunction or combination (which can be separated) or integration
9. Vibhaga Disjunction or separation or disintegration
10. Parathwa A relative criterion of comparison with reference to time & space, e.g., Remoteness or priority, or anteriority
11. Aparathwa Do, but the opposite of parathwa, proximity or posteriority
12. Guruthwa Heaviness-gravitation

- | | |
|--|--|
| 13. Dravathwa Fluidity | 22. Dharma — Merit, Virtue, support, duty, Law |
| 14. Sneha Viscosity (oiliness) | 23. Adharma— The opposite of No. 22 |
| 15. Sabda Sound—audition, Sound perception. | 24. Samskara— Restitution including motion, elasticity, memory and self-reproduction. (Retention, Endurance & Reiteration) |
| 16. Buddhi Gnana, understanding or knowledge | |
| 17. Sukha Pleasure | |
| 18. Dukkha**— Pain or misery | |
| 19. Ichcha — Desire (attraction) | |
| 20. Dwesha — Aversion, dislike or repulsion | |
| 21. Prayatna*** Action, effort, volition | |

* "The sense objects, the qualities such as Guru etc., Buddhi in the list, ending with prayatna and (the modes of understanding described as) paradaya are spoken of as Gunas."

सार्था गुर्वादयो बुद्धिः

प्रयत्नास्तः परादयः गुणाः प्रोक्तः ॥

Charaka, Sutra I: 48½

** Dukkha or pain or misery, according to Sankhyakarika, arises out of the separation of the mind from what is liked and union with what is not liked.

मानसं प्रियवियोगाप्रियसंयोगादि-

Behaviour such as effort etc., is said to be action. Charaka.

प्रयत्नादि कर्म चेष्टितं मुच्यते

* It is interesting to note that the Nyaya Vaisesikas recognised that all action of matter can be resolved into motion. Except Akasa which is non-atomic and incapable of any change or activity (Nishkriya) all paramanus from those of Vayu onwards are stated to be in incessant motion of an infinitude of continually whirling or vibratory particles.

It may be noted here that according to Vaisesikas, light and heat are different forms of the same substance. In this description may perhaps be included electricity and magnetism. Akasa, in this view, is an uncompound substance, infinite and eternal in nature. It is posited only as the substrate of sound, the vibrations of which is stated to travel wave-like (*parispanda**) in the

अनवरत परिस्पन्दमाना परिमित पञ्चनादि

परमाणवः

—Raghunatha, and

परमाणवः हि गतिशीलत्वात् पतत्र-

व्यपदेशाः पतन्तीति ॥

Udayana Kusumajali, Stavaka V—quoted by B. N. Seal in his Mechanical, Physical and Chemical Theories of the Ancient Hindus.

The effect and by the same token the action of material events are held to be the resultant of the combined motions of the various causes involved. A ray of light connotes the rectilinear propagation of extremely minute particles in all directions with inconceivable velocity.

अचिन्त्यो हि वेगातिशयः तेजः

प्रसरत् व्याप्नोति पृथ्वमत्वात्

Udyotakara, Achaspati, quoted by B. N. Seal. The sound waves in and though the vehicle of air waves, are stated to travel by concentric circles in many planes (Vide The History of Hindu Chemistry by P. C. Ray, Vol II, page 218-20.)

manifesting medium—the Vayu. In fact, it is the substrate of not only Sabda, but also Sparsa, Roopa, Rasa and Gandha.

MANAS: It was already seen that Manas or mind has been described as atomic in its dimension, and therefore capable of receiving only one sensation at a time and transmit the same to the Atman. It is stated to be eternal and distinct from both the body and the Atman with which it is intimately associated.* This topic will be pursued again at a later stage.

GURUTHVA means the mode of being heavy. This term is interpreted by Colebrook as gravity which "is the peculiar cause of primary descent or falling." In the view of Udayanacharya, gravity is imperceptible and can be inferred from the act of falling. Vallabhacharya thinks that it is perceived in the position of a thing descending to a lower situation. This mode is specially inherent in Prithvi and Apa.

LEGUTHVA or Levity is the negation of Guruthva.

(To be Continued)

* Charaka observes, "The mind which is super-sensual is designated 'Satva' and some call it 'Chetah' (consciousness). Its function is dependent on the presence of the mental object and the Atma. It is the cause of the activity of the sense-organs."

अतीन्द्रियं पुनर्मनः सत्त्वसंज्ञकं
'चेतः' इत्याहुरेके तदर्थं
संपादयत चेष्टं चेष्टा प्रत्यय
भूतमिन्द्रियाणाम् ।

"On account of the multiplicity of mental objects, sense objects and impulses, as also of the combination of the qualities of Rajas, Tamas and Satwa, the mind appears as multifaceted in one and the same person. There is no multiplicity of minds, because a single mind cannot have contact with many sense objects simultaneously. Hence all sense objects do not function at one and the same time."

Sasanka Kirana (Sweetened Milk Cream)

(DR. S. VENKATARAJAN, L.I.M. (REGD.) SARASWATHI MAHAL TANJORE.)

'Sasankakirana' in general terms, indicates Moon's rays or Moonlight. But, in the light Medicine as Conceived of by Ayurvedic Physicians, it is one of delicious and sweet dishes having many nutritive effects.

In Ashtangahridaya, Greeshma Rithucharya, Vaghbata says

“शशाङ्क किरणान् भक्ष्यान् रजन्यां भक्ष्यन्
ससितं मादिषं क्षीरं चन्द्र नक्षत्रशीतलं ।”

people should take the sweetmeat by name Sasankakirana which should be followed with the buffallow's milk which has been already exposed to the rays of Moon and Stars”

By this we understand that this dish is having the properties of reducing the roughness (कृशत्व) of the body and consequently increases Kapha in the system. Moreover in Greeshma Rithu the hot rays of the Sun absorb much of the watery portions of the body and of Universe and thereby decrease Kapha and increase Vayu. On these days our Ahara and Vihara should be so adjusted as to increase Kapha and decrease Vayu. It is indeed quiet appropriate to use this dish as it is having these properties.

As regards its preparation it is said that,

“प्रक्षिप्य शर्करां क्षीरे पकेऽति घनतां गते ।
निर्वर्तिता ये भक्ष्यास्ते शशाङ्क किरणाख्याः ॥”

In unadulterated Milk (either Cow's or Buffallow's) add sugar and boil it till it becomes semi solid. Then allow it to

cool. This preparation is called Sasankakirana. The above preparation is not new to us and it is being prepared in all important functions in our society by name Thirattupaal. As milk is the emulsion of Fat, the above preparation besides increasing Fat becomes a Issue builder of the body also.

To prevent its easy putrifaction the above preparations may be prepared in the form of Pills (निर्वर्तितास्तुगुलिकाः शशाङ्क किरणाः स्मृताः)

In Abidanamanjari,

“शशाङ्क किरणो भक्षः सोमपाली निगद्यते ।
‘प्रक्षिप्य शर्करां क्षीरे पकेऽति घनतां गते ॥
सुशीतः शोषितो भक्षः सोमपालीति कथ्यते ॥”

Add Sugar to Cow's milk and boil it well till the watery portions get evaporated. It is fit for use only after it is well cooled. It is also called as Somapali.

Sridasa Panditha in his Hridayabodhika says as follows.

“वांशीपिष्टसिताखण्डैः स गोधूमप्रियङ्गुभिः ।
क्षीरे पाकघने क्षितैः मिण्डाश्चन्द्रकाख्याः ॥”

Take Milk (better if diluted) and add sugar candy to it. Then, boil it well till it becomes thicker. Gradually add the fine powders of Vamsaroohana (Bambo-sell), Wheat and Millet and stir them well till a homogenous mass is obtained. This is called Chandrakaram. A Similar preparation is available nowadays in the name of Paalga or Dudhphedah in Hotels.

ERRATA

in Vol V. No. 3 January 1952.

Agastiar Kuzhambu

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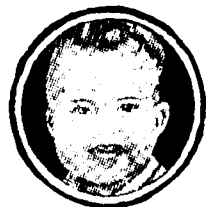
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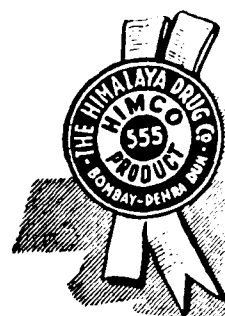
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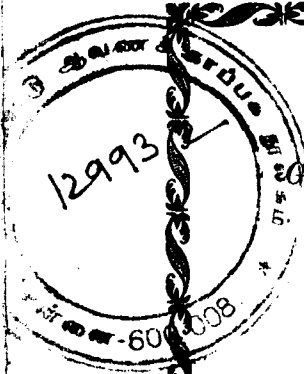
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