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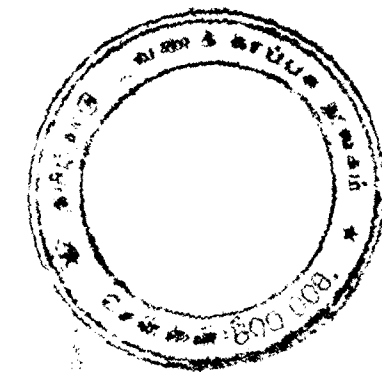
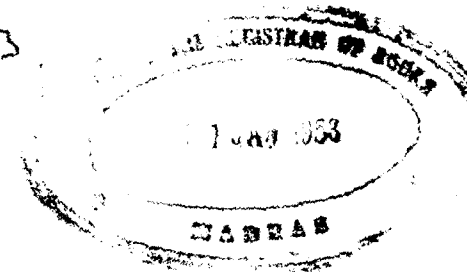
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Edited by

Dr. Y. Kondal Rao, L.I.M.

Dr. T. P. Rajagopal, H.P.I.M.

Dr. R. Thyagarajan, L.I.M.

Dr. K. Sitharamayya, L.I.M.

Dr. S. K. Khadri, L.I.M.

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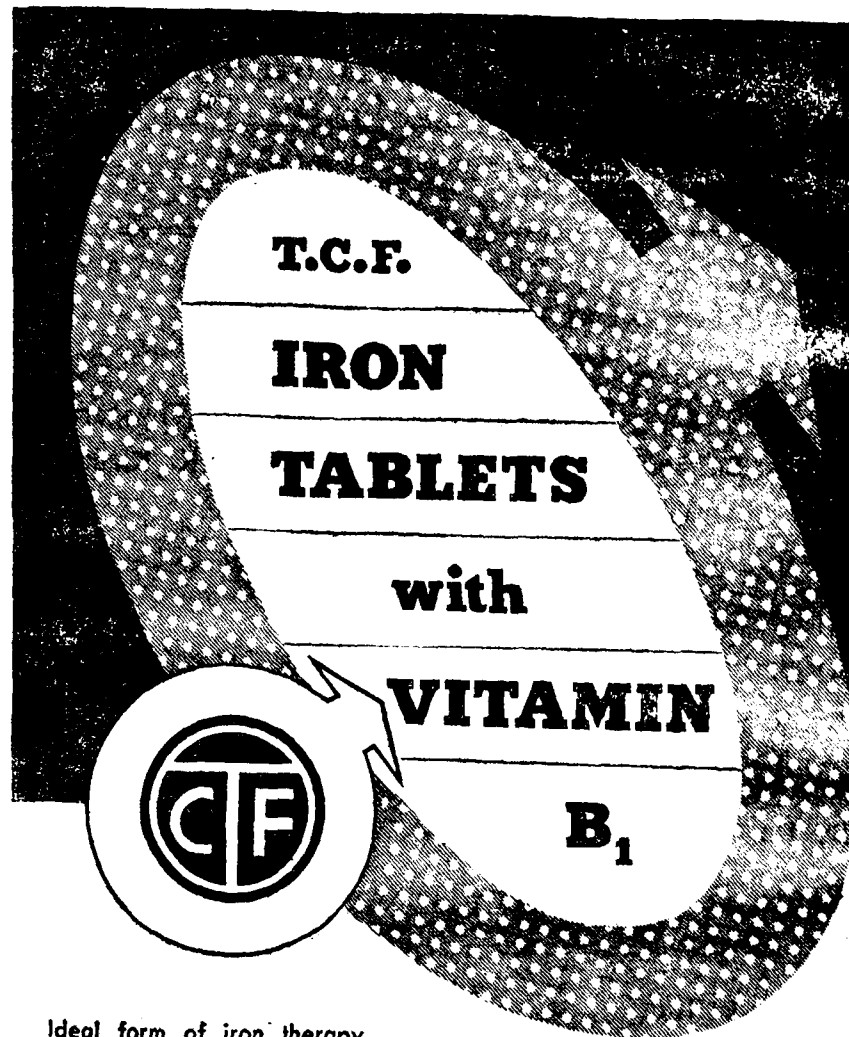
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'NIAGRA' SPEAKS ON "DIANETICS AND BEYOND"

By
(M. V. V. R.)

॥ जयति श्रीरामचन्द्रः ॥

श्रीमद्गुप्तरसस्तीरपारिजातमुपास्महे ।

यत्र तुङ्गेरुद्वैश्च प्रणतैर्गृह्यते फलम् ॥

वाङ्मनः कर्मभिर्यस्तु त्यक्तधर्मो भवेत्पुमान् ।

तज्जातैः सप्तभावैश्च त्रैगुण्यस्यानुवर्तनात् ॥

प्रेरितो देहमामोति भुङ्क्ते कर्मफलं तथा ।

सतां मतमिदं वक्तुं भुवं साध्यं भवेदिति ॥

श्रीनीलकण्ठगुरुवर्यपदारविन्द-

निष्पन्दमानमकरन्दमिलिन्दराजम् ।

अन्तेवसत्सकलकल्पकल्पवृक्षम्

शङ्खणिमेनवमहं शिरसा प्रणम्य ॥ शशः मसा ॥

भारद्वाजकुले जातो नाम्ना वेङ्कटराघवः ।

वाङ्मनः प्रार्थये तस्माच्छात्रवश्य इति श्रुतात् ॥

The Prologue:—Ramu who had been away to a friend's for a week end is returning—He is seen coming in hop—jumps—and leaps—as though he is skipping, but without a rope.

Niagra is seated on a low rocking chair of canvas in front of her bunk—She shrinks her eyes and shading them with her hand sees Ramu coming happy as a lark, and works her facial muscles into a sort of contractions—her smile of satisfaction. Her smile broadens as Ramu comes nearer and nearer.

Ramu:—(on coming near to Niagra) Good morning mummy! How do you do?

Niagra:—(bending her head) Good morning Ramu! How do you do? You are overdue by half an hour; was your train late?

Ramu:—Yes Granny. You must have been feeling worried all the while. I am sorry for it.

Niagra:—That's my nature. Any way I am happy to welcome you back home. And, I am so much pepped to see you coming in such a jolly mood that I feel as though I've become younger by ten years.

Ramu:—Take care my dear, that you do not go on becoming younger and

2. The brain's capacity to store impressions and use them later on is memory.

3. Protoplasm begins to record 'engrams' (impressions on protoplasm itself that our thoughts produce, and different from memories) immediately after conception. Gestation therefore becomes a period full of significance.

4. Dianetics purports to cleanse the mind of previous harmful influences thus vastly increasing its powers and efficiency (by making the individual relieve former painful experiences—'to discharge their evil powers'.)

5. The Dianetic auditor, by his own influence, (after the subject is relieved of his pain) makes him go back birthday by birthday, to the very womb of the mother. In other words, the subject is made to bring back to his experience all his past and forgotten experiences.

6. The painful 'engrams' having been passed through, the waking analytical mind (as distinct from the reactive mind which neither remembers nor reasons but merely records), the patient becomes 'clear' and happy a cured and contented person.

Do you think Granny! that there is anything like this told in our Saastrasas? Do you at all think that the theory of the Dianetics is convincing?

Niagra:—Leaned back on the chair and throwing her head far back and closing her eyes started humming thoughtfully as she nursed her jaw with one hand. This attitude of Niagra was nothing new to Ramu. He knew what to do under such circumstances. He left the old woman

to her thoughts. Not very soon afterwards, Dame Niagra stopped her humming; and spared her own jaws from further rubs. She opened her eyes very slowly and still thoughtfully, when it was already getting dark. She sat erect, and after nodding her head half a dozen times that suggested unmistakably that she had come to some conclusions, said slowly to Ramu.

Now, Ramu dear! You have certainly brought some interesting news. Your sketch of the subject of Dianetics merits some critical understanding before reviewing it in the light of the views of the oriental systems of thought. That means that you will have to sit listening for a long time. You have not even had your tea. The best programme for you to accept is to first go and have your wash; then mutter your evening prayer; then take your food; and get ready for an after supper chat. We will have a fine moonlight also. That will make the chat more pleasant.

Ramu:—(Greatly pleased, jumped up saying) Right ho Granny! thanks; and was off.

* * *

The supper was over, and it was over soon. It was marked for its simplicity and frugality, and at once and equally so for its cleanliness and cordiality. Ramu and his "Granny d'eer" were now in front of the bunk of Dame Niagra. The old lady was serimoniously minding her chew with an air of supreme satisfaction and a touch of indulgence as well. The rocking of the chair which was once by the way, the occasional 'he...em' that came from deep within the off exhibited funny movements of the muscles of the face—the muscles being particularly those of the vicinity of

the lips and the brows -- and their movements being anything from curling to twitching and twining—indicated clearly that Niagra was in deep thought and that her thoughts were taking definite and satisfactory shape. Ramu knew that Niagra was getting ready to speak. He was sitting close to her on the bare floor, his legs crossed. His face was lit up with an eagerness to attentively listen to what was shortly to come from the lips of Niagra. After finishing her chew — which she did very leisurely and with the ease of a Mogal Emperor at his hookka, Niagra spoke with a he...em.

Niagra:—Ramu! the gist of the principles of Dianetics provides scope for some useful correlation as the same is in consonance with many of the principles of the oriental systems of thought if not in letter at least in spirit. In doing this correlation, it may not be possible for me to deal with the subject point by point or in the very order in which you have related them to me. There may be a certain amount of jumbling and some repetitions too.

Ramu:—Go on mummy! please go on, in your own way. The information that you can furnish me with is all my concern and not the manner in which you do it. The jumbling of issues and repetitions of points once explained and the like will not in the least matter me. It may even be said that in a subject like this such defects are unavoidable; and sometimes they become also necessary. How to recast them, how much of them may be scored off as repetitions etc., will be matters to be attended to later on—and that too if at all necessary. You know mum! I do not need to be fed by the spoon.

Niagra:—That's a drop of honey. It is a good trait to go a little way towards the other man and meet him and shake his hands heartily. And, now to the subject.

1. *Electronic change the basis for:—* Your first point is that thought process has an electronic basis. I do not know what these Electrons, Protons and Neutrons are. I suppose that they are the components of a molecule and that they possess certain characters, features or energies call them what you will. You say thought processes have an electronic basis. Put it in another way. It will be that electronic changes produce thoughts good thoughts and bad ones alike. Extending this trend of analysis a little further, we get that thought forms the basis for speech and action. So, in the chain of activities of thought, word and deed the basis is an electronic change. What is the nature of this change?

2. *Electronic change in number or Numerical ratio or functional power:—* The change must be one of the following kinds. It may be a direct rise in the electrons numerically; or it may be a change in respect of the numerical ratio of the electrons to protons to neutrons; or it may be in respect of the functional potency of the electrons; or it may be a change in the ratio of such functional potency among them. In which of these different manners does this electronic change occur will be the question to be answered.

3. *The changes are the concerted efforts of all the three components:—* Continuing the same strain of analysis, we come to the conclusion that the so called electronic changes will not in any case be limited to only the electrons. It may be that it is only the changes

in the electrons that have so far been observed. But that will not alter the fact. When the observed changes in the electrons are taking place, the protons and the neutrons either by active participation or by passive inactivity make it possible for the electrons to undergo such changes. It can however be that in certain instances the thought word or deed have a relatively dominating electronic change as the basis, and in certain other cases they have a relatively dominating protonic change as the basis and in yet others it may like-wise be traceable to the neutrons. But to say that a thought word or deed to be due to only one of them will not satisfy even the elementary principles of logic. In case the theory of the concerted action of the three of them be admitted, then a sort of a permutation combination in respect of the influence of the three of them will also have to be admitted. The explanation for the occurrence of varied kinds of thoughts, perhaps lies in this permutation combination.

4 & 5. *Other questions on the principles of Dianetics*:—One is inclined to ask a few more questions on the topic so that he may get a correct and comprehensive knowledge of the principles of Dianetics. For example; thoughts have an electronic basis. But what is the basis or seat or the source of the electrons? If it be said that they are in the cells of the grey matter of the brain, further questions such as what could have occasioned the electrons to at all change and why should the change produce thoughts and so on will arise. In other words, the question and the answer, the inquiry and the findings will all constitute a sort of a vicious circle. What then is the solution?

6. *The vicious circle*:—The thoughts themselves are again said to be capable

of producing what are called "engrams" or impressions within the cell and that the "engrams" therefore bear a considerable importance during the period of gestation and so on. It follows that the thoughts produce these impressions in the protoplasm of the cells of the developing embryo; then, it must be admitted that these "engrams" later on stand responsible for the tilting of the electrons in the cell of the grey matter of the brain of the individual which in turn produces thoughts and so on. Thus the circle is completed. It is not possible to determine the starting point of this circle or say how it began first and why.

7. *Some pertinent and genuine questions*:—Do the thoughts of the expectant mother produce the "engrams" in the child and none at all in the cells of her own body? If they do both, what are the consequences of the impressions left in the cells of the body of the mother? At birth how do the "engrams" acquired during gestation get disposed of?

8. How does the matter stuff—the protoplasm of the cell—though vested with the engrams, acquire the necessary conditions to be a living cell—as distinguished from a dead mass of protoplasm?

9. The electrons, the thoughts, the engrams—and all machinery and the mechanism of their working are alright so far as the living man is concerned. But how did the living man come into being? I do not see that your Dianetics provides any information on this point; nor can you say that this question has no relevancy in this connection.

10. *The role of the parents as also the Self*:—Mother's thoughts produce engrams in the cell of the body of the developing embryo, you say. These engrams have

something to do with and are said to be responsible for the health and illhealth etc., of the child when it grows to be a man. That is also your view. If then other contributes so much to the making of the individual, what is the contribution that the father makes? It cannot be said that the father's contribution is nothing. Next, what is the contribution that the individual [the self] makes? Intleast he contributes as his mite the inherent susceptibility in him to receive the contributions of the parents—matter or energy and avail them to some purpose. I do not know if your principles of Dianetics furnish answers to these questions. [Niagra is now seen with an expression of great-seriousness]

Ramu:—Look here, mummy dear! Why do you put on that serious look? I don't like it. Please put on your usual look—the gay and cheerful look that always stirs a cheer in me; the look that has, to my knowledge, given a cheer and consolation to several of our neighbours and pulled them out of their sorrows and miseries on many an occasion—that look which has healed the wounds in the heart of many of our friends—and the look that makes you my dear—dear mum. I don't like the look that you now put on. Change it please—my dear!

Niagra:—(Simply smiles—a very solacing smile. Then she resumes)... And,

Ramu:—[Interrupting]—But, I have not answered your question Gran'ma. The thing is that any scientist of the West will disclose only facts known to him and strictly to the extent known to him and nothing else and no further. What he cannot prove convincingly will but remain a gap. But, if information were to be had

throwing light on the unanswered aspects, he always welcomes it irrespective of the source. He is a true student of science and is sincerely after knowledge.

Niagra:—That is what is not obtainable here—in our country. At least in the little world that I know, there are many who call themselves as the only scientists and will not allow any one else to call himself also a scientist and continue to live in peace. After all they do but know one thing. They can repeat only what some great scientist has said somewhere in the West. Even here, do they know what the world's foremost among them are today saying? Alas—if that were atleast the case, we will be happy. They are still sticking to the findings told by their seers in the West some thirty to fifty years ago. If you tell them that their own seers have since changed their views they get enraged and question your rights and competence to learn their science and talk about it. But, they do not hesitate to criticise the views of our Saasthraas even though it is known that they have not learnt them. You can't ask them what their competence to speak on our Saasthraas is. You can't ask them if they have acquired the necessary basic education to learn our Saasthraas. They will unhesitatingly say in one sweep that there cannot be anything acceptable in the Saasthraas as they were written thousands of years ago and as the conditions have since greatly changed, and as science has tremendously advanced and so fourth. Can it be that? Supposing it is said in the book written some thousands of years ago that four and four will make eight, will the conditions which have since greatly changed and the science that has tremendously advanced make it nine or seven? My analogy is not

wholly right. Just take the spirit of it only. You can find anybody to day speaking and speaking readily anything he likes on Sanskrit, Carnatic music, Ayurveda and Astrology. At least to satisfy the minimum quality of a true student of science the critic must have the truthfulness to say that he has not learnt a particular subject and that therefore he will not be competent to say anything on it. The difficulties and set backs that we are today experiencing on account of these men and their attitude can never be told to the end. Compared to this, what you tell me of the scientists of the West is any number of times better. I welcome their attitude with all my heart. But this is another story. We have to pray to God that we may be saved from these friends at home.

Ramu:-But mummy, I can understand the mind and the way of our friends when—

Niagra:-Hush my child. No politics please. I cannot allow it.

To furnish answers to the questions so far raised and to find parallels in our Saasthraas to the principles of Dianetics that you have telling me so far, one must go to the beginning or the beginning of the beginning as you called it.

The above questions or criticisms will make us to gain a clearer and a fuller grasp of the principles of Dianetics. I will say that the answers to these questions be called as a section and be named "Dianetics explained". There are a few more questions to be asked.

11, 12, 13, and 14. What happens to all the "engrams" that an individual must have been collecting within the protoplasm of the cell of his body during his life time, when one day the individual dies? Do these

"engrams" play any role in bringing this death to the individual and, what is death?

Another section of the topic; "Dianetics and beyond:-What is birth and how is the fertilization of the ovum brought about? What is the explanation for the uncertainties attended with the fertilization?

If thoughts produce the "engrams" in the cell, do words and deeds that have thought as basis also produce engrams? If so, where are these cast? Are they different from the engrams that thoughts produce? If not why?

The mind is talked of as of two kinds according to your version of the principles of the Dianetics. They are (i) the waking analytical mind and (ii) the reactive mind which neither remembers nor reasons but merely records. In such a case do we have two minds, or is it only one mind functioning in two ways? If it be that we have two minds—then why should it not be three or more say, as one the waking mind, another as the sleeping mind, a third one as the analytical mind, and a fourth one as the one that remembers and yet another one to synthacise—and one for our likes, dislikes and so on and so forth? If it be said that it is the one mind that functions in two or more ways, then what is it that switches on the one or the other to function for the while? The answers to these questions which are of imperative necessity to complete the subject are really beyond the orbit of your Dianetics. I say that this may constitute another part of the whole subject and be called as "Beyond the Dianetics". In other words the entire treatise shall be therefore known as "Dianetics and beyond".

* * *

To understand the whole topic, we must do a little blending of the relevant portions selected from the different systems of thought; some portions of the Saankhya school of thought and some portions of the school of Vedantha blended, will form the basis for the text and spirit of Ayurveda with regard to its fundamental principles as also the application of the same throughout the Saasthram.

This world, the gross world, this perceptible world consists of animate and inanimate objects. The animate object as say a man or an animal or a tree has a mass of inanimate substance—the matter stuff constituting the visible form of it, and a subtle part—the life-or the living element that is not perceptible but is conceivable. It is this that makes the difference between a man and a corpse, the animal and the carcass and the tree and the log. Therefore, we get this that behind this world, this perceptible world there is a subtle world, the conceivable world.

The gross matter stuff has its subtle portion—the atom and its subtler portion or components—the electrons the protons and the neutrons—probably these are what Prof. Eddington means when he talks of the world as the world of sense and the world of science. The spirit matter too, must on the same analogy have its subtle components, namely the spirit atoms and they, in turn must have their subtler components—by whatever name the same be called.

It will but be common logic that if this perceptible world is itself composed of a perceptible gross part and a conceivable subtle part then the basis for these—the two parts must also have each a corresponding subtler part.

2

But, if it be argued that the spirit stuff which is itself a subtle thing may, with satisfaction to some extent at least be taken as common both to the gross and to the subtle worlds constituting the basis for both the perceptible and the conceivable parts of the matter stuff of it, we will have only three factors to know about namely,

1. The gross world—the perceptible world—the matter stuff.
2. The conceivable world—and
3. The spirit stuff that is the common basis for both the gross and the subtle parts of the matter stuff of the world.

That is so with the whole world—the universe. That is so with man who has all the above three factors in him and so is a miniature universe. He is a combination of only these three things; and that is all that we have to know about. There is not a fourth thing to be learnt. A correct knowledge of these three things will aid a man to find himself absolutely and finally free from all pains once and for ever. That is the view of the school of Saankhyaas.

".....अथान् व्यक्तव्यक्तविविधानात् ॥"

The best and the only way—the only right way (to obtain final and absolute freedom from the threefold miseries that pester all beings) is to gain the Vignaanam of the three things Vyaktham, Avyaktham and Gnaa—the perceptible, the conceivable and the spirit or the soul. And, Vignaanam is Visesha-gnaanam which may be interpreted as special and thorough knowledge of the truth of these factors.

On the question of the three factors named above, as constituting the universe, including man described as a miniature universe, the three factors that are the all to be learnt about, Charaka says :

सत्त्वमात्मा शरीरं च त्रयमेतत्त्रिदण्डवत् ।

लोकस्तिष्ठति संयोगात् तत्र सर्वं प्रतिष्ठितम् ॥
(Charaka Sootra I, 46.)

Sathwam (interpreted as the mind) Aathmaa (the soul, call it the spirit if you like) and Sareeram (the body) are the three which when properly balanced or approximated to stand like a tripod, will constitute the world which will be the basis for everything. The three of them exist together so dexterously balanced that each is a support to all; and the balancing is so delicate and done so skilfully that the slightest disturbance will make the whole framework to collapse; and there will be nothing left afterwards. This is how the world stands. It is in this that everything rests. And, what are they?

“... अत्र कर्मफलं चात्र ज्ञानं चात्र प्रतिष्ठितम् ॥
अत्र मोहः सुखं दुःखं जीवितं मरणं स्वता ॥
(Ch. Sarwa I 37).

So long therefore as the three factors remain together and properly poised existence will be a fact. The duration of such a stay is called the Aayus or the life time. This is explained more in detail in the following verse.

“शरीरेन्द्रियसत्त्वात्मसंयोगो....जीवितम् ॥
(Charaka Sootra I, 41½).

Sareeram or the body, Indriyam the senses, Sathwam the mind and Aathma the soul (the spiritmatter) remaining in a state of samyoga, or remaining tied

together and functioning as one unit (or machine built up of several individual parts) is life; And, how are these brought together and how are these held together?

That leads us to recognise that there must be an agent to assemble these things together, who must also see that the assemblage is done as it ought to be, and that they all function together and synchronised as one unit.

कृतं मृदण्डचक्रेष्व कुम्भकारादृते षट्म् ।

कृतं मृत्तृणकाष्ठैश्च गृहकारादृते गृहम् ॥ ४३

यो बदेत्सर्वदेहेह सम्भूय करणैः कृतम् ॥

विना कर्तारमज्ञानाद् युक्त्यागमबहिःकृतः ॥ ४४

(Charaka Sareera I.)

Who will say that a pot is made merely with clay, the potter's stick and the wheel, and without a potter?

Who will say that a house is built merely with clay, the grass (the material used for making the roof) and the timber, and without a mason? It is only he, who is ignorant of reason (anumaanam or a sense of cause and effect) and ignorant of any knowledge of the Scriptures that will say that with merely the Indriyaas and others told above the body is made—a man is brought into existence, and yet without a maker or creator.

Therefore it follows that there is a maker of the man and he must also be the one that makes the world for man. Shall we call him the maker of the Universe? In that case He must be called the Creator of the whole world of animate and inanimate things... alike. He is the origin of all the three factors mentioned earlier—the matterstuff and the spirit alike.

निर्विकरः परस्त्वात्मा सत्त्वभूतगणेन्द्रियैः ।

वैतन्ये कारणं, नित्यो द्रष्टा पश्यति हि क्रियाः ॥

(Charaka Sootra I 56.)

It is again He, who himself remaining as the Absolute, stands as the cause for the (assembly of) Sathwa, Bhoothagana and the Indriyaas to exist as a living entity or as an animate something. He is spiritual in character and is distinct from the chaithanya the animate-self, which He causes to come into being and exist along with Sathwam, Bhuthaganaas and the Indriyaas in the body that gains the knowledge only with the help of the Indriyaas and the mind. He is Nithya or Eternal* Drashta the Seer, and He remains as the Spectator of all kriyaas or our activities-activities of one and all, and activities of thought word and deed; that witnesses the souls gaining such experiences as sukha, dukkha, raaga and dwesha etc., etc. while He Himself remains unaffected by any of them.

Here I have to furnish you with the information relating to (i) the Antharyaami — the Paramaathma who exists on the law of immanence as the soul of the Individual soul and (ii) the Pancha kosaas or the five sheaths that constitute the body (both the gross and the subtle

bodies of matter stuff) for the Individual soul.

The Supreme is present in some form and in some state as immanent in every thing, even within an atom.

The peculiarity and the uncertainty of behaviour of the electrons is said to be due to this immanence of His presence even by the World's foremost Scientists of the West and so the Scientists near at home will not question this truth told in our Saasthraas some thousands of years ago. I have referred to this matter Ramu, more than once already quoting elaborately from Scientists of every branch belonging to the West and considered as men of the world's fore-most order. Exactly this, is the view of the Indian Systems of thought the only difference being that this fact was told by Indians in an Indian Language (Sanskrit) in a style and pattern peculiar to India and Indians namely with a back ground of philosophy and theology; and told some hundreds of years ago or shall I say several thousand years ago?

Ramu:--Yes Mummy! You have told me the Antharyaami Braahmanam from Brihadaaranyakam. It begins

*Aathma is classified as Paramaathma and Jeevaathma. Jeevaathma the Individual soul existing at one for each of the animate or living entities in this world, gains experiences with the help of the Indriyaas and the Anthahkaraas. The Individual soul, it might appear at the superficial look, is called (by implication) as an anithya not because it dies or undergoes any change of dissolution but because it is seen functioning sometimes when he gains certain experiences through the instrumentality of the Vignaanamaya kosa, and not functioning at other times. The presence of the soul is further indicated by the functions of the Manomaya, Praanamaya and the Annamaya kosaas.

The other is Paramaathma who is distinct from Jeevaathma. He is the Eternal one—the all Seer, the common one to all—who as immanent—as Antharyaami exists in every animate object making every individual soul and its physical body as well as a garb or body to Himself, seeing all that take place in and to the Individual soul, while He Himself remains always in a state of absolute and eternal happiness (Anadam) unaffected by any of the experiences, deeds and their consequences of the individual soul. Calling Paramaathma as Nithya conveys by implication that Jeevaathma is Anithya. This is only to convey the lack of constancy on the part of the Jeevaathma, in respect of his functions, experiences and the physical body.

यः पृथिव्यां तिष्ठन् पृथिव्यामन्तरो, यं पृथिवी न वेद यस्य पृथिवी शरीरं, यः पृथिव्यामन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः ॥.....
यः आत्मनि तिष्ठन् आत्मन्यन्तरो यमात्मा न वेद यस्य आत्मा शरीरं य आत्मन्यन्तरो यमयति एष न आत्मान्तर्याम्यमृतः ॥ यः सर्वेषु भूतेषु तिष्ठन् सर्वेभ्यो भूतेभ्योऽन्तरो यं सर्वाणि भूतानि न विदुः यस्य सर्वाणि भूतानि शरीरं यः सर्वाणि भूतान्यन्तरो यमयति एष त आत्मान्तर्याम्यमृतः ॥

Brihada 3-7

Niagra :—That is it, my dear. Now, it is by the Grace of this Lord that Prakrithi undergoes changes of manifestations and the five sheaths of human body result. This Prakrithi is the accessory cause with which He creates the entire universe. He choses to use this Prakrithi as the inherent cause also for creating the universe.

Ramu :—I have a faint memory mummy, of your once telling me about the five sheaths of the body. You were then calling this body of ours as the temple of God; or something like that.

Niagra :—Yes my dear. If you look up for it, you will find a note of it somewhere in my files. I do not, on that score propose to hop over the subject now by merely referring you to that. I will here put the whole thing to you once again more clearly and yet briefly. Do you feel bored?

Ramu :—Bored ! At these talks of yours ! Who will feel so? Not me at any rate, ole'un.

Niagra :—'A' reet, my y'ung'un. I'll now go on. It is admitted by the world's foremost scientists that for most of the

knotty problems in their science, the answers lay in the laws of Imposition and Immanence. This has lead them to admit that an Imposer does exist. They have described him as a spiritual one and one that is also transcendent. I have explained to you a little while ago what they mean by the law of Immanence. They have, for these reasons come to admit him as a deity and call him as the Deity God. This system of thought is called by them as Deism. As the Imposer, this Deity God imposes certain laws which all entities do but implicitly obey and carry out particularly in respect of the mutual relationship that the entities have among themselves; and as the one immanent in every entity, they say again, that the same Deity God confirs the definite characters that each individual entity is seen to posseses. This latest view of the world's foremost scientists-philosophers of the West (who are the source of inspiration and example to the scientists near at home) is in perfect consonance with the views of the Oriental Systems of Thought. I have told you time and again enough on the subject.

Ramu :—Plenty of it indeed! Mum. And, what more? Every time you have been brandishing the poor critics near at home with your scorching criticisms too.

Niagra :—I am sorry to have been constrained to do so though it has always pained me. Their unjustifiable criticisms of our Saasthras, to do which they are utterly incompetant, has been all the while scorching my feelings. With the mistake of chance as their ally, they have chared our ideals not to a little extent and have strafed our way of progress considerably. They have bargained for the answers that I

was constrained to offer to their criticisms; they have been bargaining and they are bargaining. I do not bear any ill will to them. I want them to just know what their own bacon lights are telling them today. That's all. They will have become converts to our views. They will prove more successful hawkers of our goods than you or me. It is only with this view that I have been offering my informations in such terms. Seeing my bonafides now I hope you will not hesitate to forgive me if I have wounded the feelings of the critic for whom you seem to be so very sympathatic today.

Ramu :—No. Not at all mum, And, there is no need at all for regrets and the like. We have on records of wonderfully conducted debates. We see from them that in criticising the view of the opponant the debators have been very vehiment and provocative also. But nothing was either meant or understood as personal. It is a long accepted practice. Please end the diversion with this and go on with your information.

Niagra :—The theory of the Panchakosa has a bearing on the theory of Deism; and it will also be found to furnish answers for the several questions that were raised on the principles of Dianetics. I will first of all tell you something that will give you some idea of what these five kosaas are. As you come to know more and more about them and as your knowledge of the five sheaths takes a more and more definite shape with accuracy in respect of the structure, the component parts, the development and the functions of each of these sheaths, you must forget the gross idea that I give you at the begining. One must have some idea right or wrong to base his thoughts upon, so that he may use his intellect to understand the topic correctly and accuratety. Later on, on

obtaining the right knowledge the idea that formulated the first step, must be given up. Without the rough out line, the artist does not draw his picture; without the scaffolding the engineer does not construct the house. But at one stage the first drawn out-line of the picture and the scaffolding of the house are all dispenced with. Even so must you treat the first idea of the five kosaas that I am now going to give you. The Pancha kosaas are the five coverings that the individual soul has as the body for it. These may be broadly divided into two kinds namely the gross body and the subtle body. Both of them or I may say all of them are derived from Prakrithi—whose manifestations or changes of evolution or parinaamam the universe is. These are known as:—

1. The Annamaya Kosa. This is the physical body of flesh and bone.
2. The Praanamaya Kosa. The sheath of the five Vaayus, the basis for the energy that is responsible for carrying on the physiological functions of the physical body.
3. The Manomaya Kosa. The mental body. This is the basis for all our mental activities, the basis for the sense organs and their functions.
4. The Vignaanamaya Kosa. The spiritual body; the sheath of intellect. This is the basis for faculty of reasoning and understanding. This is also the basis for the faculty that generates the conscience of a self.
5. The Aanadamaya Kosam. The sheath in which the faculty to experience a state of highest bliss is based.

To the Individual soul, or the Jeevaathma the five of them together

constitute the body. The first of them is known by the synonyms of Bhoga sareeram, Bhoga thanu, Bhogaayathanam or the body that gains or lets in experiences of the objects of the world without it. It is also called the Kaarya Sareeram and you will know the significance of this name by and by. The next three sheaths constitute what is called the Linga sareeram; this is also known as the Gathi saadhanam or the body that serves the Individual soul as the means of movement. The soul avails this as the body while after casting off a Bhoga sareeram it has to move either to acquire another one or to pass on to a state free from further experiences of birth in this world. The fifth one is called the Kaarana Sareeram for as you will come to know by and by, this stands as the cause for the soul to acquire the Kaarya Sareeram. Some include the Aanandamaya kosa also in the group of the subtle body along with the Linga sareeram and call the lot from two to five as Sookshma sareeram—meaning the subtle body. The soul, situated in the Linga sareeram rests as part of the Supreme—the Brahman—the Deity God as the scientists of the West have come to call it during recent time. That is so at the time of the deluge—and before creation started. In other words, the three factors that I mentioned a little earlier in the course of this treatise, lie together in Him as part of Him.

Remember now, that the Linga sareeram is also the manifestation of Prakrithi the mother of all that are evolved—the matter stuff. At this stage, this Prakrithi has in it its three attributes or the three Gunaas as they are called, namely Sathwam, Rajas and Thamas in a state of equilibrium (whatever their relative proportion) and so in a state of inacti-

vity—that is without any change of the nature of manifestation towards evolution. When, thus, the entire Prakrithi in the un-manifesting state remained deposed as part of Him and all the Spirit atoms or the Individual souls as well, there was nothing as this world. In other words, creation after the last deluge had not begun. That is the beginning of the beginning. Then, He wills सोऽकामयन् । बहुस्यां प्रजायेयेति ॥ that He shall unfurl Himself into many (forms and states of existence and assuming many names).

यत्राद्यक्तेऽखिलतनुभृतो वासनाभिः प्रलीनाः
सुप्तौ यत्प्रलयपरमीम्यदिदीनास्तदेव ।
इंशालोकादिगुणसमतां सन्त्यज्यकसकां
गच्छत्सत्त्वं रज इति तमो नैकमेदं च जानम् ॥
कैवल्यावनीतम् (२२)

By this, His will, by His mere look-or introspection, Prakrithi which has been resting on Him as though in sleep without any change in it what so ever, now feels jerked to activity and the three Gunaas begin to show themselves out through such characters as are peculiar to each. The features of the three Gunaas and how they vie with one another in showing themselves out are described as follows.

सत्त्वं भवति विशुद्धं रजस्तु रक्तं तमस्तु कृष्णं च ।
परिवर्तिषु चैतेषु द्वे न्यूनं वैकर्मधिकं स्यात् ॥
(३२)

Consequently the changes of manifestation begin—due to the changes in the condition of the three Gunaas. These changes will in the main be of only three kinds—one of the Gunaas being predominant in each kind.

In the Saathwic order of these changes for example, Sathwa Gunam will be the one whose influence in carrying on the changes of manifestation will be in such a state of domination that the overpowered Rajas and Thamas exist only in name; they cannot be totally got rid of; they are inherently present; but they are so much overpowered by Sathwam and rendered so very impotent that even though they lie in a latent state ready to come to patency at the merest presentation of congenial conditions, for all practical purposes even their presence is not recognised. Similarly Rajas and Thamas will dominate and stand responsible for bringing about changes of evolution marked by the features of their dominations. Thus comes the world. There are others who hold the view that Moola-Prakrithi in the course of its changes of manifestations has got two intermediary stages before the Gunaas manifest themselves to evolve a result of a perceptibly gross state.

The unmanifest, on being stirred to activity by His will, or by His introspection manifests itself into or is responsible for giving birth to what is called Mahat Thatwam—also known as Buddhi Thatwam. Sathwam is the dominating factor in this, though the other two get or gain a slightly better state of being more ready than ever before to come to patency overpowering Sathwam. This is the first of the intermediary stages referred to before. In the case of man, this Buddhi Thatwam is described as one of the Anthahkaranaas, and is responsible for gaining or obtaining what is called Adhyavasaayam or determinative knowledge. Prakrithi once stirred to activity continues the process of changing progressively in the direction of evolution. The latent Rajas that has been gradually gaining strength succeeds in

attaining a degree of its own potency being pronounced when the next of the intermediary states namely Ahankaaram is evolved. This is essentially Raajasic in character. In the man this is described as another among the Anthahkaranaas and is responsible for obtaining Abhimaanam or the conscience of the self of such knowledge as my, mine, I and so on. This Ahankaaram (essentially Raajasic though) functions as the basis for the further development of changes of manifestation; when, three states of the gunaas each with one of the Gunaas in dominance over the other two are evolved. They are respectfully known as (i) Saathwikaahankaaram, (ii) Raajasaahankaaram and (iii) Thaa-masaahankaaram. In every one of these three states of Ahankaara, all the three gunaas are certainly present though one of them happens to be the most dominant of them all, and is accordingly named. It is from these that the whole universe manifests. It is from these that every entity in the universe manifests. It is from these that man gets the five kosaas or sheaths of the body and develops the spirit substance, the matter stuff, the Indryaas or the sense organs, the energy for the physiological functions and activities of his gross body, and the psychological functions and activities of the mind and so on.

The three Gunaas therefore govern the whole universe, everything that may be called the manifest or the created. It is the three Gunaas that govern the structure and condition, the quality and disposition, functions and activities, and the existence and dissolution of the universe and each and everything in it. Through the Gunaas, the changes of manifestations of prakrithi are continued from the time of creation or separation from Him, through the

stage of creation and the existence of the creation to the time of dissolution of the created; and, the same Gunaas continuing their changes in the reverse order find themselves back in Prakrithi in the unmanifesting state and then as Prakrithi find themselves deposited in Him and as part of Him at the time of Deluge. Here this Prakrithi is reposed as though in sleep, till creation may start. The Supreme—the Brahman the Great, is the abode or the basis for all while it needs none for its basis.

तद्वत्तु गार्गि, स्वमहिम्नि एव प्रतिष्ठितं भवति,
तत्सर्वधारं निराधारं वेति ब्रह्मवादिनो वदन्ति॥

I think, your Electrons Protons and Neutrons bear some resemblance to these three Gunaas—particularly in respect of stirring the man to activity—in respect of thought word and deed. The thoughts, words and deeds producing certain impressions that lie in the Buddhi or Mahat-thatwa according to the Saankhya school of thought, and in the Individual soul as the rust collects on a piece of iron as the school of Vedanthins say, account for every thing from the acquisition of a physical body by the soul to the details of the experiences that the individual gets during his life time. It is these impressions, or call them as 'engrams' now if you want to use the vocabulary of the school of Dianetics—that are responsible for the birth of a being in this world, the order of birth say as a man or an animal or a bird or a fish etc., the acquisition by him of the mental faculties, temperamental peculiarities, the fulness or otherwise of the complements of the Indriyaas or the sense organs as also their efficiency or inefficiency to function and including the prosperity

that the individual has during life and his efforts to qualify himself for salvation becoming fruitful.

All the above acquisitions are calculated to afford to the individual soul an opportunity to gain such experiences as happiness or sorrow, health or ill-health etc. to be enjoyed or experienced during the lifetime of the individual as the fruits of his past activities of thoughts, words and deeds—good or bad as the same might have been bashed and determined on the nature of the impressions (engrams) that they produced in the Buddhi Thatwam according to the Saankhyaas and in the Jeevaathma according to the Vedanthins, the impressions (engrams) acting as it were like seeds that were sown to later on bear fruits of the experiences told above.

That in brief explains to you the cause and purpose of birth and death.

Ramu:—Yes, Gran'ma! If I can interrupt you.....

Niagra:—Surely boy. What's y'oor difficulty?

Ramu:—I have to ask you two questions. The first of them is that you have not told me what is death and why does it occur? What is the purpose gained there of? And, secondly what are the Saasthric authorities for the views that you have so far been telling me?

(To be continued)

Phenomenal fits after a fall

BY

DR. V. R. CHANDRA, CEYLON.

A girl aged 4 years and 8 months slipped and fell down in the bath-room, on her back on the 11th of April 1952.

Clinical History:—The child was getting a kind of fits of screams about ten times in the day which passed off within half a minute. She passed urine involuntarily immediately after the fits and went to sleep for about half an hour, perhaps due to the strain. She used to get about 15–20 attacks each day, and night, and also while sleeping. No froth or binding the teeth or stiffness of the body during attack was experienced.

Past History:—The child had a fall in the bath room on her back on 11-4-52. Since then she was vomiting, immediately after food, and otherwise occasionally) till 28-5-'52. On 29th May '52, she got the attack of fit as explained early. It was diagnosed as "Petit-Mal" and was given Tridione one capsule per day for three days. The attacks became more intense after the three doses of Tridione. It was stopped immediately and a Lumbar puncture was advised.

Family History:—She had no serious illness before this or was there any family history of fits. She was a healthy girl since her birth. Her weight is 58 pounds. Her blood pressure was 110/80. She is a bit on fat side with well developed body and nourished. She was very active and intelligent. After these attacks she is now a little irritable.

On examination she appears normal except for the fits. She is having sore throat due to the spells and little inflammation of tonsils. Chest and other conditions were normal.

Result of Electro-Encephalograph.

Normal electro—encephalographic record but indicating focal pathology in the mid-line than laterally and most posterior nearer the occipital pole than motor strip. A retake with localising technic if necessary after 2 or 3 months will help in confirming the present diagnosis. E. E. G. Record was done with 8 leads and 2 ear-lobe leads; 2 frontal, 2 motor, 2 occipital, and 2 temporal leads. Recorded in A 6, at 50 M. V. with M. F. on in laying down position. One tea spoon of elixir Seconal was given. Recorded in sleeping. Patient was Co-operating. Monopolar & bipolar recordings were done. The general characteristics were within normal limits of variation. But deltas of 2 and 1½ per second appeared mostly from the left occipital motor region which was more characteristic of an organic pathology, more of degenerative type of lesion. This area has been checked on all the channels and it seems to maintain the pathological abnormality. Occasionally they have appeared from the left occipital region. Hyper-ventilation was not done as the patient was dopped, otherwise her co-operation was in doubt.

Result of Celrebro Spinal Fluid:—

Colour	Clear	Proteins:—	
Turbidity	Nil	Nonne Apelt Phase 1	Negative
		Pondy's Test	Negative
Sugar	70. Mgms%	Smear	
Chlorides As NaCl	780 Mgms%	Cells	Nil
Cell Count	Nil	Organisms	Nil
B. M. R. 31%		Urine Test for. 17. Keto steriods	
E. S. R. Blood Test.			
First hour reading. 20. mgms		0.17. Mgms in 490 c.c. of urine 24. hours	
2nd hour reading. 27% mgms.		urine specimen. Stools Normal.	
Blood Test for A.c. $\frac{3}{4}$ P.c.			
Fasting blood sugar. 64. mgms.			
After food. 80 mgms.			

Since 22nd of June Luminol $\frac{1}{2}$ Gr. thrice a day was given and the fit completely stopped for about three weeks. Thereafter inspite of the luminol, she is getting two or three fits per day.

(Continued from Page 21)

The school of Psychology and Psychi-
atrics stress very much on these impres-
sions; and if at all, the difference
between the views of the sciences of the
West and the views of the school of
Nyaaya of the East is in this respect
that where as the schools of the West
hold the view that these all important
impressions or "Engrams" are resting
in some part of the physical body, the
school of Nyaaya of the East holds that
these rest in the soul. But, even in the
East, the school of the Saankhyaas hold
the views identical with the views of the
Western schools. The trend of the
schools in the West is seen to be defini-
tely veering round and coming to be
nearer and nearer the views of the
school of Vedaantha of the East and
particularly so to the views of the Vi-
siahtaadhwaitins. It will not be long,
(or that is what any reasonable man
will be tempted to hope) before when
the Western schools will have come to
be in perfect agreement with the latter
schools of thought of the East.

In the course of his debates, Udayana
happens to tackle this word Imperssion.
He calls it as the cause vested with the
seed which makes it sprout under certain
circumstances and sprout into a parti-
cular plant and not any other. That

Will any of my brother-physicians let
me know what the diagnosis of the case
is likely to be and what treatment could
adopted.

suggests the idea of chromosomes.
There are again more than one that
have the same chromosome numbers,
but all the same bring out different
things. That shows again that there is
something other than the mere chromo-
somes and their occurrence in pairs that
plays an important roll in determining
as to what must exactly germinate.
This, it occurs to me must be under-
stood as the Samskaaraa the Udayana
speaks of.

I am not a "test tube holder". I may
be foregiven for using the expression of
Acharya P. C. Ray who in the course of
his lecture on "The Chemistry of the
Hindus" at the Science block of the
Madras Medical College in 1926 called
himself a "test tube holder". I cannot,
at this age of my life and service take
to the job either. I have given the
above informations to the future stu-
dents to take and work upon and bring
out their findings to the advantage of
those who are hungry for knowledge.

Now, again I raise the question- Is
the study of the Darsanaas to be known
as the study of science of one branch
or other, or as the study of philosophy?
It is for the world to ask the critic
to answer.

(To be continued)

Physics or Philosophy?

BY

(LONE CRO)

The study of the Darsanaas that
constitutes the basic science of Ayurveda
is often called as study of Philosophy, the
unwanted imposition on a student of
Medicine. While this criticism is far
from fact, it has a deterrent effect on
the psychology of the student of Ayur-
veda, the criticism coming as it does from
men who have a platform. It therefore
becomes the duty of every fairminded
man and woman to see how far this cri-
ticism is justifiable the dwindling enthu-
siasm of the student of Ayurveda has
got to be saved and his interest and
zeal maintained. Hence the following
few illustrations. It must not be under-
stood that these are all that could
be illustrated. It is stressed that
these constitute only a few illustrations.
It will then be the duty of the public to
ask and that of the critic to answer as to
whether the study of the Darsanaas
constitute the study of the "unwanted
philosophy" or the study of science.

Illustration 1.

Gunam is an attribute found to be
inherently present in a dravyam or
substance and Sneham is one of the 24
Gunams. While defining this, Anna
Bhatta in his Tharka-sangraha says:—

विद्यदीनां पिण्डीभाव हेतुः गुणः स्नेहः
"अलमा प्रवृत्तिः"

"Sneham is the Gunam which stands
as the cause for flour and others (mean-
ing powders) to become lumps or mass.
It is only in water.

In plain words, this definition discloses
adhesion. The addition of water to it
will help flour to become a mass. Such
a property of enabling the flour to
become a mass is in the water that
is sprinkled, and this property is called
Sneham. (Note the need for an agent
water.)

It will also be seen here that in a
wise and able manner cohesion is also
told without, any description, simply
calling Sneham as a gunam. In
the case of adhesion an agent possessing
the quality described as Sneham has to
be employed. It is the GUNAM that is
responsible for bringing the result. But
when by machanical pressure, as in the
case of cohesion powders are rendered
into tabloids, the presure or force
employed is the cause for bringing out
the result and that is a KRIYA and
not a GUNAM. By interpratting on
the meaning of the word GUNAM and
differentiating it from the meaning of
the word KRIYA both admission and
Coasion are fully explained.

Now, is this physics or philosophy?
It is for the world to ask and it is for
the critics to answer.

There is something more also. Use a
Chumbanasilaa...a magnatic stone.....
makes particles of iron to gather round
to remain as a mass. Can it be said
that in the Chumbana-silaa there is the
Gunam called Sneham? No. It is only
in water (Meaning milk and other similar
fluids.). If by the addition of such a
dravyam as water which is the only one
that has this property of Sneham, the

flour and others become a mass then the result gained is considered as the consequence of Sneham. In the case of use of Chumbana-silaa there is no water (fluid) employed to bring about the result of making the particles (of iron) to become a mass, and so, in spite of the apparently similar effect or result that is gained, the cause of the result is not to be understood as the properly described as Sneham. Thus magnetic influence also is ruled out.

How in a wonderfully brief manner adhesion, cohesion and magnetic influence are described. It may be argued that the text does not read all these in plain prose. But the Commentaries do this. There is the teacher to do this. But the teacher has to be one conversant with the Darsanaas and the Modern Physics as well. What of that? Will that make Physics into Philosophy? It is for the world to ask, and it is for the Critics to answer.

Illustration 2.

Samskaara is another Gunam told in Nyaaya Sassthra. It is described as the twentyfourth Gunam in Anna Bhatta's Tharka sangraha. What is a Gunam? Gunam is an attribute or quality or faculty residing in a Guni the qualified, and this is always a Dravyam.

Gunam or quality can be divided—why? Are seen to be divided, into two. They are, general qualities or Saamaanya Gunaas and Special qualities or Visesha Gunaas. General qualities are those that are found in more entities than one. Based on the possession of certain general qualities a kind of classification as a Jaathee or Species can be conceived. As an example it may be said Madhurarasa dravyaas are a group of drugs that taste Sweet in the main. They are again Characterised by the fact that

they are marked for their action to build the body. But, a special property distinguishing it from the rest of the drugs of the same group is in honey. While in one sense it belongs to the group of the drugs tasting sweet, it is different from the generality of them in that instead of building the body as do all the drugs of the group, it reduces obesity. The latter faculty is an example of special property or Visesha Guna. But, visesha gunaas are again those that go to determine the Nithya dravyaas or the Paramaanus in which the Visesha Guna is inherently present thus making it distinguishable from the rest of the Nithya dravyaas. An example is the possession of Gandham or our by a Prithvy Paramaanu. While that is so the case with Gunam, to which of the two kinds of Gunams does Samskaaram belong? It belongs to both the kinds. That is why it is treated as a special topic for study. Now we will see what this Samskaaram is.

Samskaaram is a Gunam, it rests in a dravyam by inherence and in conjunction with either of the two kinds of Gunams namely general and special. This again is of three kinds namely Vega, Bhaavana and Sthithisthaapaka. Vega may be called as Velocity, and Sthithisthaapaka may be called as Elasticity. These two may be classified under the section general Gunaas. The third one namely Bhaavana must be understood as a faculty belonging to the section of Special Gunaas and says Anna Bhatta:—

मस्तरस्त्रिविधः । वेगो भावना स्थितिस्थ-
पकश्चेति । वेगः पृथिव्यादिचतुष्टय मनोवृत्तिः ।
अनुभवजन्या स्मृतिहेतुवचना आत्ममात्रवृत्तिः ।
अन्यथाकृतस्य पुनस्तद्वस्थापादकः स्थितिस्-
थापकः कटादिपृथिवी वृत्तिः ।

Samskaaram is of three kinds namely Vega, Bhaavana and Sthithisthaapaka. Of these, Vega is one that rests in the five corporal substances namely Brithivy Ap, Thejas, Vaayu and Manas (mind).

Bhaavana is the impression born out of an experience (remains latent till the same) and becomes the cause of remembrance later on. It is only in the soul Sthithisthaapaka or Elasticity is that power or force or faculty present in a thing by virtue of which a thing which is disturbed or distorted from its normal state comes to gain its normal state once again. This is found in earthy substances like mat. etc.

Velocity and Elasticity are generally in all material things. But Bhaavana is not so. How can these then be classified under one topic? There is something in common to all these three kinds of Samskaaraas. The similarity, lies in Samskaaraa being a faculty capable of acting by itself without any extraneous impulse. That may be called as potential energy. Is it then Physics or Philosophy? It is for the fairminded world to ask and it is for the Critic (I do not want to add any adjective to him) to answer.

There is scope for dialatation here. I will call it as but necessary explanation.

Vega can be seen to be of two kinds; it is in fact so explained by some commentators. One is called Karma-vega and the other is called Vegaja vega. An example that strikes to me is this. Two objects moving towards each other meet at a point and then begin to move in a third direction. The movement in the third direction is one born out of an act or event. You hit a ball on the ping-pong table and it moves in a particular direction. The movement of the ball is one born out of an event the hit.

You let go your hold and the thing that you held falls down. The first impulse that sets the object in the movement called fall is said to be Guru-

thwam. But the rest of the movements till the object touches something and comes to stop moving down is called Vegaja-vegam. That must suggest as the force of momentum. Under the head Vegam therefore we have to take account of from potential energy to dynamic to momentum to impulse and divergence and convergence.

Similarly, under Sthithisthaapaka we get a scope for elaboration. A chord of rubber is pulled. It becomes longer. The hold is let off. The chord comes back to its position and state. A rolled up mat is unrolled; but the moment the hold is let off, the mat rolls up again. That ought to suggest to us that under this head of Sthithisthaapaka we have from retraction to recoiling. Why this happens and how this happens will all constitute further study. But, speaking on the whole do these constitute the study of Physics or the study of Philosophy? It is for the un-prejudiced world to ask and the Critic to answer.

Bhaavana is something that is equally interesting. An impression is said to be gained as the consequence of an experience, and that is again said to be the cause for remembrance. This view is in perfect accordance with the views of the school of "DIANETICS" the youngest among the sciences that is rapidly developing in the West and among the world's most eminent men of science in the West.

According to this school of "DIANETICS" what are known as "Engrams" or impressions are cast in the cell of the grey matter of the brain; these "Engrams" later on, under certain circumstances bring about certain electronic changes which produce thoughts. The thoughts in their turn produce "Engrams" in the cell of the protoplas of the physical body. Depending on these "Engrams" health and ill-health, happiness and sorrow, and even likes and dislikes including temperamental peculiarities are developed.

(Continued on Page 18.)

THE NEO - FINITE

(NIAGRA)

(धीधृतिज्ञानमन्दारं नत्वादौ मे गुरुत्तमम्)
 (नत्वादौ गुरुनाथं मे धीधृतिज्ञानकल्पकम्) ।
 श्रियः पतिं तथा नत्वा चिदचिद्द्रव्यं व्यापिनम् (वर्तिनम्) ॥
 भारद्वाजकुलोत्थोहं नाम्ना वेङ्कटराघवः ।
 श्रीश्रीरङ्गशठकोपयतीन्द्राङ्घ्रिं समाश्रितः ॥
 दैवं पुरुषकारेण जन्तून् दुःखात्प्रमुच्यते (विमोचयेत्) ।
 इति यत् ऋषिभिः (मुनिभिः) प्रोक्तं पाश्चात्त्यैर्ब्रूयते (उच्यते च यत् ॥
 तत्कृत्स्नं तु समाहृत्य कृत्वा तौ च समन्वयम् ।
 निवेदयामि छात्राणामार्षपक्षविपक्षिणाम् ॥

It was a fine morning one day in late September. The sun was shyly peeping out of the cloudy eastern horizon. The cloudy sky and the gentle cool breeze—because of a depression some-where far off in the north Bay of Bengal—made the Madrassese feel that the N. E. monsoon was being conceived in the womb of Nature.

After five long and consecutive years of draught, the hope of a monsoon was a source of great cheer to a South Indian—a Madrassese and that hope to dawn some three weeks atleast earlier than the usually expected day of the monsoon was the reason for added cheer to a Madrassese.

Ramu, a Madrassese was not an exception to this. In a mood of cheer more than usual and with the morning paper in his hand he ran in calling out "mummy—mummy".

Dame Niagra who was in the yard slowly plodding through the house-hold

"must be done duties" of washing the dishes and vessels slowly raised herself, as she turned to Ramu, who was steaming in—with a twist of her brows that suggested a question.

As he was coming near her Ramu said:—

Ramu:—Ther's again something wonderful mummy.

Niagra simply smiled.

Ramu:—(Without paying any notice to it) You know Dr. M. R. Guruswami Mudaliar mummy?

Niagra slowly shook her head from side to side, and with the smile still on the face.

Ramu:—(some what surprised) You don't know him? Then what do you know? I ask you mummy.

Niagra:—(still with the smile) I know, my child, that you have a suscepti-

bility for catching the infection "wonderful".

Ramu:—Tut; Tut; you are not serious, I see. How can it be that my mummy does not know him?

Niagra:—Your mummy is not omniscient. That's all.

Ramu:—No; No; mummy. You are chiding me. You are teasing me; you are harassing me; you are not at all serious. I don't like that.

Niagra:—I am none of those things that you called me; and, if you still do not like "that", whatever it is that you mean by the "that", I know you will surely like your breakfast, and I will get it ready for you presently. When you have had a cup of steaming coffee in your stomach with an idly to lead it, you will like me and whatever you mean by your "that",—why? you will like this world and everything on it.

Niagra then moved away to get ready the breakfast for Ramu; and Ramu was following her like the lamb of Mary.—(continuing, Niagra spoke—)

Niagra:—I am a simple person..... contented to remain confined to my precincts. I am a shy sort. It is no wonder that I do not know your Dr. For that matter, it is easier to say whom all I know than to say whom all I do not know. But that's another matter. However, What of him—the doctor, my son?

Ramu:—At the L. I. M. Conference you know mummy—

Niagra now laughed an uncontrollable laughter and said—

Niagra:—Whatever is the matter with you this morning—my darlin'? You are talking in riddles. But now, please sit down; I will have all your "wonderfuls" and riddles over the breakfast table.

Ramu sat, and as he was breaking his fast he was also speaking out his news with renewed cheer. He said:

Ramu:—While opening the L. I. M. Conference Dr. M. R. Guruswami Mudaliar, B.A., M.D., one of the prominent medical men of our country—and unquestionably the leader among the physician's of our state a pious man and a Godfearing sort said something very wonderful in the course of his address.

Niagra:—(Twisting her brows expressing wonder) A medical man and M.D.—pious—Godfearing—not a usual combination my son. But granting; what is the wonderful thing he said my son?

Ramu:—I will read it to you from the paper. "Dr. Guruswami Mudaliar reminded his hearers of the saying "Vaidyo Narayano Hari", which clearly showed that the physicians were partners with Hari in the task of preserving the world. Was it not a glorious task which gave them the chance of banishing pain and sickness and bringing a smile to the stricken the weary and painridden? What moment in a man's life could be happier than to witness a mother's heart flow with gratitude because of our performance of duty? What great comprehension could there be than the realisation of having done our part well and truly?" Do you now see what a wonderful thing he spoke?

Niagra was now gently moving her head in short circles clockwise and anti-

clockwise with her eyes closed and her facial muscles shrunk in a fashion as one stung by a bee on the tip of the nose. She was thinking. Ramu knew that while in that mood she must be left to herself. He did it. At the end of a full quarter of an hour, Niagra came back to where she was before entering into the trance—and slowly said.....

Niagra :—I am sorry my dear. I will not have said what the doctor did at the conference. Therefore I am in two moods as to how I should express my feelings. But there is one thing that I am glad about. Your description of the learned doctor as a medical man, pious and Godfearing is unquestionably true. It is only such men as that, that will speak in the manner that he did. But I assure you that if I were at all addressing the conference, I will not have spoken such words.

Ramu :—(Rather uneasy) Why mum? Has he been speaking anything wrong?

Niagra :—Certainly not, my son! On the other hand he spoke of a great Truth. And, that is my trouble.

Now-a-days you find that every other man who by the sad mistake of chance got a platform speaks anything; and speaks sometimes contradicting himself. It is a long long time since I have known any man on the platform speaking something really good, something that provided food for thought, something over which there was the scope for the audience to think and draw more and more sense. There were times when I entertained a fear that such men were extinct. Your doctor, the pious—God-fearing man did speak some such rare and good truth; and it is exactly that, that is now my trouble.

Ramu :—You are a funny fellow Niagra. If the learned doctor has been speaking a great truth, where at all is your point of trouble? Are you sorry because he spoke a great truth? Are you sorry because he did not speak something of the kind of bran or husk?

Niagra :—I am both glad and sorry. I am glad that there is one man who could speak something really good. I am glad he spoke a great Truth. I am sorry that he spoke it to the mass. Such Truth as he spoke must be told to only selected individuals who would take it seriously, and spend some thought over what he spoke and imbibe from such thought some real illumination. But the learned doctor spoke it to a mass. The mass will have forgotten it even before it left the conference hall. Therefore, I am afraid that what the doctor spoke was but a waste of breath; and I am sorry for it.

Moreover, the disposition of the youngsters of today is one that does not accord any value to the wise words of the kind. The youth of today will not appreciate them—even though the words came first from the lips of one who always wished everything good for the whole world. He will dismiss them as mere noise without even examining them. It is to such men that the doctor has been speaking a great truth and I am therefore inclined to feel for the good breath that he has wasted. That is the point of my sorrow and that is the point of the trouble of my mind.

Ramu :—Granting, my good mummy! that the youngsters of today are what they are, are they to be left to go on as they do? Surely someone must bring them back to the right way of understanding. Something must be done to restore in them the sense of value for

men and things by speaking to them words of wisdom. What is your programme for this work? Do you want that wise men like our doctor should remain quiet and helplessly watching the younger generation drifting from ignorance to ignorance? How can they find any peace for themselves when they see the youngsters under their very nose being placed in that plight? What at all is the way out for this?

Niagra :—You have a point Ramu. It is only to a handful of chosen youngsters that such instructions must with advantage be given at a time. A certain degree of concerted effort is necessary if the effort should at all be fruitful.

But, for delivering the message of wisdom to mass audience of modern youths, a different technic must be adopted. The views must be told through the words of the eminent men of the different branches of science in the West, preferably quoting their authority from something in print. Such authorities will be accepted by our modern generation as valid testimony—not if the same be told in the words of the Saints and Seers, the Scholars and poets and the Prophets and Reformers of our country. On the mere score that they were told by men some hundreds of years ago the wise words will be discarded as unacceptable. In these days with the science that has advanced so much and the conditions that have changed so very much, how can those words of our elders told so many hundreds of years ago be of any value? That will be the argument of the youth of today.

Ramu :—(interrupting) If the idea of the wise words of our elders were told by our learned doctor—not in the words

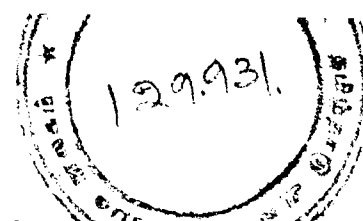
of our elders, but in the words of some scientist of the West—

Niagra :—The modern youth will accept it. Otherwise, as I told you, there will be no use. Probably there are some who are even now laughing behind their sleeves at the antiquity of our doctor's views.

Ramu :—If as you say, the learned doctor was speaking a great Truth, or quoting a wise word in our language and as told by our elders—can you put it in the words of eminent men of the West so that I may know it atleast, how far the views of the Westerners today have come to be near the views of our elders of yore?

Niagra :—If you want it, I believe I must do it. In this particular instance as in many others, the eminent men of the West have been, during recent times, speaking only what our elders spoke so very long ago. I will tell you now one instance of the many that there are.

Ralph Waldo Trine is one who enjoys world wide popularity as a master of the science of psychology. He has written several books on the subject. His sunny 'optimism' is said to have brought peace and hope to millions of the 'readers' of his books. "Well over a million copies of (one of his books) 'In Tune with the Infinite' have been sold. And, in that book, R. W. Trine says :—"A new age, so to speak, is being born. The peace, the insight, and the power that is liberated in the individual life, when the teachings of the Master.....of our true relations with the Divine—with the Father, becomes a reality in our lives, is only now beginning to be realised. Already multitudes are comprehending and are realizing His teachings; that man is a spiritual



being, and as such may experience a marvellous union with the Father, with insight and powers wonderfully quickened and increased". Emerson said, "Let a man fall into the divine circuits, and he is enlarged," and, he knew what he said.

That ought to convey to you Ramu, as to what the view of the eminent men of West is—on questions of the kind now under consideration.

Trine says, further,

"Within yourself lies the cause of whatever enters into your life. To come into the full realization of your own awakened interior powers, is to be able to condition your life in exact accord with what you would have it".

"There is a power a help, here which when adequately grasped, realised and used, will lift up and will intensify the individual life; and when it becomes sufficiently the controlling impulse and power in individual lives, it will completely remould all human relations—community, national and international. There is nothing more needed in the individual life, and in the world today, and there is nothing more 'practical'.

When our learned doctor said the wise saying of our elders, he did know the full import of what he quoted.

Emerson said in another instance—"Shall not the heart which has received so much, trust the power by which it lives"?

Do you want, Ramu anymore than these words to convince you that the most eminent men of the day in the West have exactly the same view as those of our elders in the matter of the

basic principle of developing our thought so as to establish a communion between the finite and the Infinite so that the Life and Power of the Infinite may be flowing into the finite through the channel of thought; that the finite—the man—may be endowed with a aspra-human life and power—so that he may be the God in man—or the 'Godman' as Trine calls him?

The learned doctor saw that most of us have been engaging ourselves a little too much in what we call our interest in life. He saw that what we called our interests in life were no more than mere accessories in life. He also saw that as we were engaging ourselves more and more with these worldly things—the accessories of life—we were also taking ourselves further and further away from, as Trine puts it "the CENTRE which is the reality of life, where all things of real value lie and from which all life radiate".

The learned doctor wanted that the young men of today should know the great law of life; and like the Godman that Trine speaks of under the chapter "The Supreme Fact of Human Life," the doctor wanted that what one has known, all may know; that what one has done all may do; and that what one has gained and enjoyed all may gain and enjoy.

Ramu:—Just a minute, my wise mummy! What is it that you call the great law of life and what is the story of the Godman that Trine has told?

Niagra:—Eyes and see not is the proverb. Ears and hear not is my Ramu! The physician, working as partner with God protects humanity etc. etc that the learned doctor spoke about, is a great Truth and it is based

no the law of life namely that the man—the finite—can make the Infinite to flow unto him—and the flow bringing with it divine Life and divine Power—and permits the entire being of the finite so that the finite functions as finite cum Infinite—or that the man as the one was till then, becomes a Godman, thus the two of them functioning together—and that is as partners. The physician is a man. How can he work as partner with God? He can certainly do it and that is the law of life. Do you now see that, that is the meaning of the wise saying that the learned doctor was quoting at the conference? That is what Trine has said. That is what Emerson says. That is what many of the world's prominent men of the different branches of science in the West say. That is what has been taken up by many many millions of people in the West the forward countries. That is what Trine means when he says that "A new age, so to speak, is being born" and so on. That is what I want you to understand, appreciate and accept if not for what the pious and the God-fearing doctor said, atleast for what the world's eminent men of the different branches of science in the West, from whom the modern youths of our country draw their inspiration and knowledge in science, and whom the modern youths accept as authorities—whose words the modern youths accept as Gospel—have for sometime now come to be saying.

Ramu:—(also somewhat impatient) And, that is what I want to tell me in one word, my good woman.

Niagra:—In the words of Trine it is this, my good man.

"The great central fact in human life in your life and in mine, is the coming into a conscious vital realization of our oneness with this (the) Infinite Life, and opening of ourselves fully to this (the) divine inflow.—In the degree that we open ourselves to this divine inflow are we changed from mere men into

Godmen". Is that clear to you now? Need I tell you that such afflictions as do perturb the man—the ordinary man will cease to have any such effects on the Godman?

The physician of the kind that the books on Ayurveda have conceived, who has been taught to take to the practice of increasing his thought force—who has been taught to take to the habit of observing a daily routine in his life calculated to thrown open the flood-gates in himself, and to let in the Life and Power of the Infinite to flow into him ceaselessly, will be the Godman of Trine; or God and man; or God through man, functioning as one entity in this world; of course living apparently as one among his fellow beings and yet different from them.

This idea of our elders is found to be expressed in many ways by many of our elders and under many circumstances. What the learned doctor said at the conference is one of the many similar sayings and it occurs in Mahabhaaratha others have often quoted it. The whole idea is in perfect consonance with the views of the eminent men of the West; and, what more? Trine has said that "there is nothing more practical".

Ramu:—And, what is the story of the Godman that Trine speaks of?

Niagra:—That's a long story. I will tell you that if you feel that you must know it.

At the foot of a hill on which there was a reservoir a man had a farm a sort of a natural basin, with a pond in it. He constructed a gate to regulate the flow of the water from the reservoir through a channel into the pond. The adjustment was such that the flow of water was ceaseless and the pond always had fresh and sparkling water. There was lotus in the pond adding beauty to it. Roses and other wild flowers grew around the place in

abundance. The shady trees, the fine flowers, the cool breeze charged with the fragrance of the flowers and the sparkling clear water made the place a resort to many around the place—from the bees that swarmed there to suck the honey from the flowers to the birds that, after bathing in the cool clear water sat on the shady trees and sang merrily, to the cattle and the flocks of the nearby villages that came to graze around the place, all went to the farm.

People called the man of the farm a Godman; and he was one indeed. "At the end of the beautiful by way that led through the wild wood up to the enchanting spot, the God-man put up a notice board bearing the words "All are welcome to the lotus pond". And, all did go there. Merry groups of children would always be seen there. Tired and weary looking men and women often went there, and somehow they returned wearing a different expression of joy with the burden lifted off their minds. Now and then one could hear such people saying in a faint murmur a word of benediction as "God bless our brother friend".

"While people called this place as the Garden of God, the gentleman called it as his Soul Garden. He too found his joy in the long hours that he spent there sitting quiet. Here, the beautifully simple natured man found the real things of life come to him. It was here that the greatest and the most successful plans suggested themselves to him often by a flash of inspiration".

He was a happy man. And, without any damage to his happiness, and often to the enhancement of it, he provided the accessories for the happiness of many others.

All this was possible because, the gate that let in the water into the pond was always open wide enough to admit a

supply of water so abundant that it continually overflowed a quantity sufficient to feed a stream that ran through the fields below, giving the pure mountain water to drink to the cattle and the flocks that grazed there.

This Godman had to be away for a year when he leased the garden to another man. The new one was a mere man and not a God-man. He changed the board at the entrance, and put a new one reading "Private Estate. Trespassers will be prosecuted." He closed the gate that let in water into the pond. The results may be guessed.

Very soon the pond dried up; and with it the lotus and the roses. The fishes in the pond dried up and started emitting a stinking smell. The birds or the bees, the people of the neighbouring village or the flocks and the cattle, none went to the spot. To a man who had seen it during the time of the God-man, the desolate place was now a punishment for the eye that beheld. That in brief is the story of the God-man and the mere man that Trine says.

Trine gives this story to illustrate how a man can bring the Infinite to flow through the channel of his thought unto himself. The flowing Infinite bringing with it the Divine Life and Power, will permeate the whole of the finite—and the finite becomes a God-man.

Such a God-man as that, who has in him the perennial flow of the Infinite, will certainly be seen with divine Life and Power brimming in him and flooding his entire being. The flow not stopping with him, overflows through his words and deeds, for others also to obtain the benefits thereof, and enjoy, even as the water flowed down the stream across the fields to irrigate them and to give the sparkling mountain water for men cattle and flock of the neighbouring villages to drink.

It is in that spirit that the wise words flowed down from the heart of the learned doctor—through his conscience, his mind and his lips. That is why I compared him with the God—man that Trine speaks about. Are you able to follow me, Ramu?

Ramu:—You are a sweet thing to have poured out quite so much, mummy! I do not catch you quite quite. I can't say I have not followed you. Perhaps sister Anu will have followed you quite well. I have one or two points to ask you. Would you mind my troubling you mummy?

Niagra:—Certainly not, my honey! I cannot say if sister Anu will have followed me. But, you can now go on. I am prepared to answer any number of questions and doubts from you. If I can only put this topic firm in your mind, I will have done a good work for this morning. I will have a reason to feel happy for the day's turnover. Now tell me, my sweetie! what is your difficulty?

Ramu:—I do not understand how the thought of man can establish contact with the Infinite, and how the divine Life and Power of the Infinite can flow into the finite the man.

Niagra:—Poor me. Alright baby. I have told this to you on several times already. You seem to have forgotten them all. I thought that sister Anu is the only one that forgot what has been told to her, even if she were told the same thing more than once. I now see that you are a true brother of hers. I will tell you the same thing now, but in a new way. "भृगुर्वै वारुणिः ॥ वरुण-पिररमुपससार" अधीदि भगवोब्रह्मेति ॥

Bhrigu the son of Varuna approached his father (with the request) O! Lord,

Teach me (what) Brahman (is) — तद्दोवाय ॥ तपसाब्रह्म विजिज्ञासस्व ॥ तपोब्रह्मेति ॥ He (Varuna) said to him (Bhrigu). May you know Brahman by Thapas. (religious thoughts; for) Thapas (religious thought) is Brahman. ("The root तप् takes the passive form also, when implying religious meditation as तप्यते-तपस्तापसः the devotee revolves religious thoughts. "H. H. Wilson's Sanskrit English Dictionary III Edn. 1874.) Revolve your mind in Religious thoughts. The Infinite is none other than these thoughts. When thus by continued thought of a religious nature, one acquires greater and greater degrees of the Infinite flowing into him. When sufficient flow of this Infinite; has thus been got, it begins to permeate throughout the finite; when he becomes one like the lotus pond. The mountain water flows through the channel, fills the pond to the brim, and begins to overflow. Because of the ceaseless flow, every drop of water in the pond is at any time fresh and wholesome and invigorating and energising. There will be no stagnation nor any reduction in the freshness of it. When thus, the man becomes the recipient of sufficient quantity of the divine Life and Power of Infinite, the same will begin to overflow through the words and deeds of the man—even like the water of the pond that did overflow to feed the stream to benefit so many others, and benefit them in so many ways. Do you see it Ramu? Just as the pond was overflowing to feed the the stream, the wise words that the pious and God-fearing doctor said were pouring down from his heart the pond.

(To be continued)

Letters to the Editor

Tirukoshtiyur.
13-10-'52

To

The Editor,
The Journal of Indian Medicine,
Madras-20.

Dear Sir,

Ref :—Sri. M. K. Veeraraghavan's comment on Agastiar Kuzhambu—under "letters to the Editor" July 1952 issue.

The fourteen stanzas about Agastiar Kuzhambu which I had reproduced from out of ancient eudgeon leaves record (எட்டுப்பிரதி) in your issue of January 1952, speak for themselves as an authority over-ruling or cancelling all other printed formulas in various other works of Agastiar. We cannot dispute this point after reading this new discover of 14 stanzas. It is very well stated in the stanza No. 14—

"வாச்சுதே குத்திரத்தில் மறைத்

தேனப்பா—

வடிவாது யிந்நூலில் அதிசயமாய்ச்

சொன்னேன்"

and not அதிகமாய்ச் சொன்னேன், as is stated by our Commentator Sri. K. Veeraraghavan. There is a vast difference between the word அதிசயமாய் and அதிகமாய். According to the author, it is understood that this new process of Agastiar Kuzhambu has been surprisingly disclosed by the author in this particular work after having concealed it in Agastiar Soothiram. So this new process gives naturally a surprise to one and all and that is "அதிசயம்". Again the author says :—

"வாச்சுதேகை பாகமாகச் செய்து

கொண்டு—

வளமுடனே அனுப்பான மறிந்து

செய்ய—

எச்சுதே அகத்தியன் சொன்ன
மார்க்கம்—

இதமாக நியாயவழியடுத்திடாயே".

He affirms that this new process is final, proper and perfect, that everyone may very usefully adopt.

The question of Nervazham fried half and unfried half to be added raised by Sri K. Veeraraghavan, does not arise, because all those existing formulas are over-ruled or cancelled ones we have secured this wonderful new formula. The difference is not only in Nervazham but there is an appreciable difference in the nature and quantity of the ingredient used, the green herb and other process of preparation according to my new formula. Any reasonable person who has got ample experience in Siddha medicine cannot but appreciate this new formula because it contains very good impeding and the process of preparation itself is scientific.

At the very outset in the first stanza the author says :—

அலைந்துபோம் என்னுடைய குழம்பு

தனனை

அடைவாககுத்திரத்தில் மறைத்துப்

போட்டேன்—

குலைந்துபோமென்று சொல்லியிந்நூல்

தன்னில்—

குறிப்பாகச் சொல்லிவிட்டேன்

கூர்ந்து பாரு—

நலைந்து நீயிக்குழம்பை வைத்துக்

கொண்டு—

நலமாகப்பிணிபலவும் தீர்த்திடாயே".

The author has admitted that he had concealed the secret of this Agastiar Kuzhambu in his Soomthira elsewhere and that he has now made it explicitly clear and correct in these works in order that the correct formula might not

LETTERS TO THE EDITOR

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perish or might not become unheard of in nature.

Since 26-11-1961, I have been using this new Agastiar Kuzhambu in our dispensary with excellent effect. I have had occasions to use also our ordinary present-day Agastiar Kuzhambu. In effect, I cannot but appreciate my new formula. It is only after thoroughly understanding the new process I prepared it in our pharmacy here, and I have been using it widely in our dispensary for the last one year. With a desire that those interested in the development of Indigenous medicine may also prepare and try the worth of this new invention, I published it in this Journal.

Agastiar Kuzhambu in "சூழி முயி ஆயிரம்" has no meaning; in this Yogeemuni may have a formula of his own and Agastiar Kuzhambu is necessarily to be found in Agastiar work and in nothing else. In order to understand the secrets and interpretations of various authors particularly Agastiar's one must have vast reading of various works of that particular author and must also converse with various eminent physicians, discuss with them and learn from them correct informations; and that is why Agastiar has said in one place in some other context as follows :—

1 "பாரப்பா நிலவுப்பு வெடியுப்புக்குப்
பாடையென்ன ஒன்றல்லா
விரண்டுமுண்டோ
கேரப்பா அடி என்றும் குடிதா
னென்றும்
நிரா நிரையாய்ச் சொன்ன
தினும் பலனோ துண்டு
கூறப்பா வடுப்பிலிட்டெரியுந் தீயில்
கொள்ளியில் சுடர்க்கொள்ளி
குறுக்கேயுண்டோ

சேரப்பா முன்பின்னாச் சொல்லும்
நூல்கள்
இருளிதமாமுப் பினைத்துத்
தீர்க்கந்தாலே".

2. தீர்க்கமாய் வெடியுப்பே சிவனுமாரும்
சிலநாளிற் சத்தி என்றுஞ்
செப்பலாகும்,
மர்மமாய்ச் சொன்னதல்லால் உப
பின் மார்க்கம்
வகையறுத்துச் சொல்லலாத
வகை ஏதென்றால்
முர்க்கமுன்ன சித்தர் என்மேல்
கேரப்பா செய்வார்
முடிவைத்தேனிதனாலே முன்
பின்னாகப்
பார்க்கின்ற பின்னையறிவுடைய
வனானும்
பதாரமல் நூல் முழுதும்
பார்ப்பனருளே".

(பக்கம் 24—அகத்தியர் பரிபாலைத்
திரட்டு)

Agastiar confesses his guilt as to why he had to make so much of confusions in his works as in the case with several other Siddhas also and that is because, he was afraid that his co-Siddhas would find fault with Agastiar, accuse him and get angry; and that if the student or disciple is only sensible, let him have a vast reading of all sorts of Siddha works to have a broad knowledge on any subject and then arrive at a definite conclusion. This is the reply to Sri K. Veeraraghavan's point that Siddhas hide essential secrets and people knowing it do no part with such secrets. We must give credit to others, hear them with patience, try to act as per instructions, gather practical experience and then decide the net result or the effect of medicines.

Yours faithfully,

M. Shanmugavelu,

H. P. I. M.

Medical Officer.

Report of the secretary and treasurer, Reception Committee, 21st L. I. M. Conference, held at the Town High School, Kumbakonam, on 21-9-'52 and 22-9-'52.

The Tanjore District L. I. M. Association at its General Body Meeting held on 17-2-'52, resolved unanimously to hold the 21st L. I. M. Conference at Kumbakonam.

A meeting of the Reception Committee was held 17-8-'52 when Dr. S. Chandrasekharan was co-opted as a member of the Reception Committee. It was resolved to form a Working Committee of four members, consisting of Drs. A. Sundaram, V. Pasupathi, K. Malayaperumal and S. Chandrasekharan.

The Working Committee thereon decided to allocate to each member one section of work as below:—

Dr. A. Sundaram, (Secretary and Treasurer General Supervision. Dr. V. Pasupathi, Conference arrangements Lodging for members, Exhibition and Photography. Dr. S. Chandrasekharan, Boarding, Decoration and Entertainment. Dr. K. Malayaperumal, Transport and charge of volunteers.

Delegates from all over Madras State attended the Conference. Volunteers were on duty and helped the delegates for their comfortable stay.

The Conference began at 9.30 A.M. on 21-9-'52 in the Town High School. The hall was full with delegates and invitees.

Dr. S. S. Palanivelu, Chairman, in his welcome address narrated the history of the L. I. M. course from its inception. He characterised the Chief Minister's

remarks in his opening the D. M. O. Conference that the encouragement given to the Indigenous Medicine being due to political pressure, as illogical. He cited the encouragement given by the Government of India to this system in Jamnagar and Saurashtra States. After explaining the difficulties of the Rural Medical Practitioners, he criticised the short term training course for rural medical relief now proposed by the Government as impracticable. He then requested Dr. M. R. Guruswami B. A. M. D. Hony. Director of Indigenous Medicine, Government of Madras, to open the Conference and Exhibition.

Dr. Guruswami Mudaliar in the course of his address talked in terms of approbation the work done by L. I. Ms. with a missionary spirit. He also desired the continuance of this noble task and get the blessings of the Goddess of Indian Medicine. Dr. Mudaliar further said that the Government were not at all against them but only the unequipped heterodox section which cried down the whole system of Indian Medicine without in any way, investigating its scientific character or otherwise. Referring to "Asavas and Arishtas" and the difficulty in obtaining permit etc., in respect thereof, Dr. Mudaliar said that the Department was in full sympathy with the practitioners of the Indian system and were indeed anxious to help them but the decision was in the hands of another department which could not by itself take a decision in a question involving the policy of the Government. However, he suggested to present our case clearly and concisely, when it might

be possible for the Government to help us.

Dr. A. Sundaram, Secretary and Treasurer, then read messages received from Hon'ble Dr. U. Krishna Rao, Hon'ble Sri A. B. Shetty, Mr. C. H. Sibghathulla' Mayor of Madras Raja Sir Muthia Chettiar of Chettinad, Sri A. Ramanathan Pillai Ag. Vice-Chancellor Annamalai University, Dr. G. Srinivasamoorthy, Dr. M. Parankusam and others.

In the course of his presidential address, Dr. S. N. Srinivasan, dealt elaborately on the difficulties experienced by the L. I. Ms. as a private practitioner as well as a Rural Medical practitioner. The apathy of the Government in the matter of registration of L. I. Ms. under the Madras Act IV of 1914 was much dealt in his remarks. He requested the Government to look into the matter and do the needful. Dr. Srinivasan then exhorted the brother L. I. Ms. to make their own research by reading various simple text books now available, putting them into practice and give proper publicity on their experience and the results they get out of it, so that it may help all those in profession to follow suit and develop the research. "It has become customary now-a-days for the high and the low" he continued, "to talk of research in Indian Medicine whenever this subject is put for discussion." Nothing is done by anybody for the research so far, no qualified men have come forward, no useful books are published and no well equipped laboratory is there for the purpose. Research could not be ordered and everyone cannot do research.

Scientific session was held at 4 P.M. with Dr. Srinivasan in the chair. Dr.

V. Narayanaswamy H. P. I. M. dealt with the use of single drug remedies in general and about the use of Silver in the case of Bronchial Asthma. Dr. T. P. Rajagopal H. P. I. M. dealt with a subject of interest on 'Dianeties and beyond'.

Subjects Committee met at 9 P. M. and discussed the resolutions to be moved in the open sessions and pass.

Open sessions of the Conference was held at 8 A.M. on 22-9-'52 and resolutions approved by the Subjects Committee were passed.

Annual General Body Meeting of the Association was held at 9.30 a. m. to conduct the routine business and the new office bearers were elected.

Another important factor which added to the success of our Conference is the exhibition and the part played by the manufacturers and their representatives. Though there was some doubt in the beginning as to the arrangement of this section, I must thank those who at last took part in the conference inspite of their pre-occupations in the other Conference of medical men.

The exhibits made by Messrs. Teddington Chemical Factory, Bombay and the Indian Health Institute and Laboratory, Calcutta are no doubt the best of the kind.

There was mimicry Mr. V. Muthuswamy, B. A., (Amateur) Kumbakonam, arranged by Albert Srinivasan in connection with his Dinner special feature, which was entertaining.

I must specially thank Messrs. E. R. Squibb and Sons for the film show

exhibited by their representative Mr. Gopinath Tachat.

I thank Srimathi Anuradha and party Mayuram who entertained the delegates which their classical music.

I have great pleasure in thanking all, my brother L. I. Ms. who admist their busy work were present at this contributed to its success. Of course we

expected more number of delegates and were ready to meet the needs for larger numbers.

I once again thank all heartily for the co-operation.

A. Sundaram L. I. M.
Secretary and Treasurer,
21st L. I. M. Conference.

The following words of Professor A. N. Whitehead present a pleasant reading of agreement with the student of Indian schools of thought and knowledge.

(1).....The initial situation includes a factor of activity.....(2) This factor of activity is what I have called 'Creativity'. (3) The initial situation with its creativity can be termed the initial phase of the new occasion. (4) It can equally well be termed the 'actual world' relative to that occasion. (5) It has a certain unity of its own expressive of its capacity for providing the objects requisite for the new occasion. (6) It can thus be termed a 'real potentiality'. (7) The 'potentiality' refers to the passive capacity, (8) the term 'real' refers to the creative activity. (9) The basic situation as a whole is active with its inherent creativity, (10) but in its details it produces the passive objects which derive their activity from the creative of the whole..... (11) Thus viewed in abstraction, objectives are passive but viewed in conjunction they carry the creativity which derives the world. (12) The process of creation is the form of unity of the universe.....".

[Whitehead, Advantures of ideas--p. 208, 209.] Without the preceding and the following pages of the text the above abstract cannot be easily understood and a glossary of techical terms will also be necessary. A kind of paraphrase is therefore desirable. 'Niagra' will now rewrite these sentences—furnishing within brackets the meanings of the technical terms in the language familiar to the student of the Oriental Schools of thought and knowledge.

".....The initial situation (जगतः कारणम्) includes a factor of activity (कृतिव्यतिष्ठम्=परिणामगुणयुक्तं). This factor of activity is what I have called 'creativity' (सृष्ट्वम्). The initial situation (जगतः निदानं) with its creativity (सृष्ट्वं) can be termed the initial phase (सव्यापारं) of the new occasion (सृष्टिविशेषं=वा कार्यम्). It can equally well be termed the 'actual world' (तत्त्वतो जगत्=(कारणस्यैव-कार्यात्मकत्वात्=प्रकृति विकृतयः)) relative to that occasion [विकृतिः=सृष्टिविशेषोवा]. It [प्रकृतिः].....has a certain unity of its own, expressive of its capacity for providing the objects [प्रकृतिविकृतयः विस्तृत्य] requisite for the new occasion [प्रकृतिविकृतिर्वा, विकृतिर्वा]. It can thus be termed a 'Real Potentiality' [परिणामनित्या].....The 'Potentiality' refers the passive capacity (स्वरूपनिरूपकं). The term 'Real' refers to the creative activity (निरूपित स्वरूपं).

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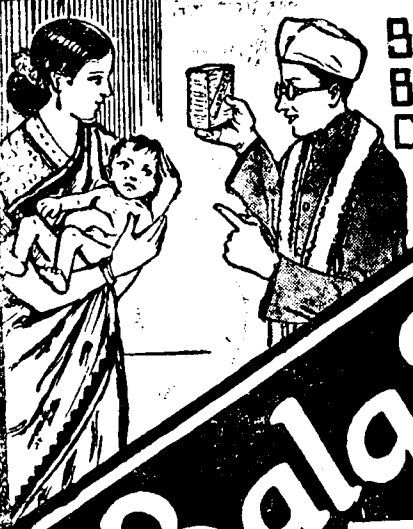
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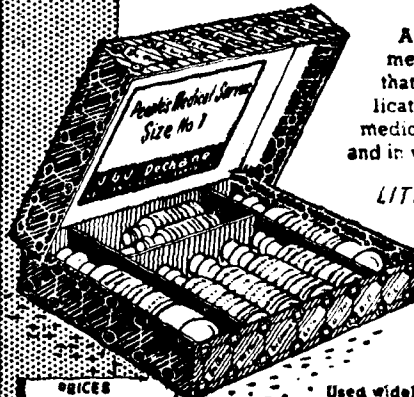
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