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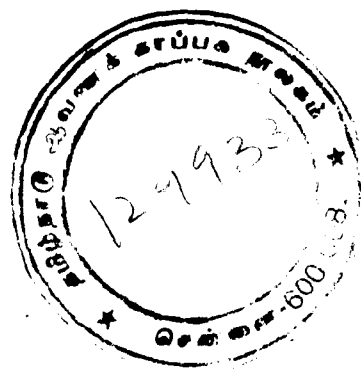
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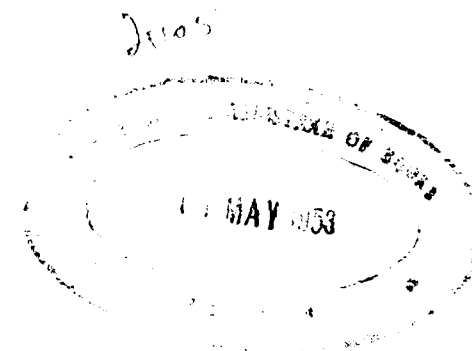
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No. 4

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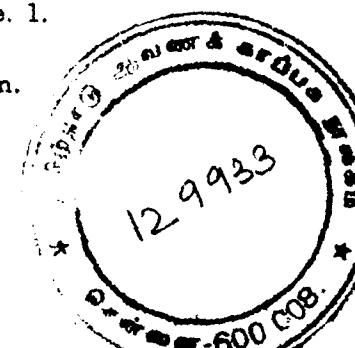
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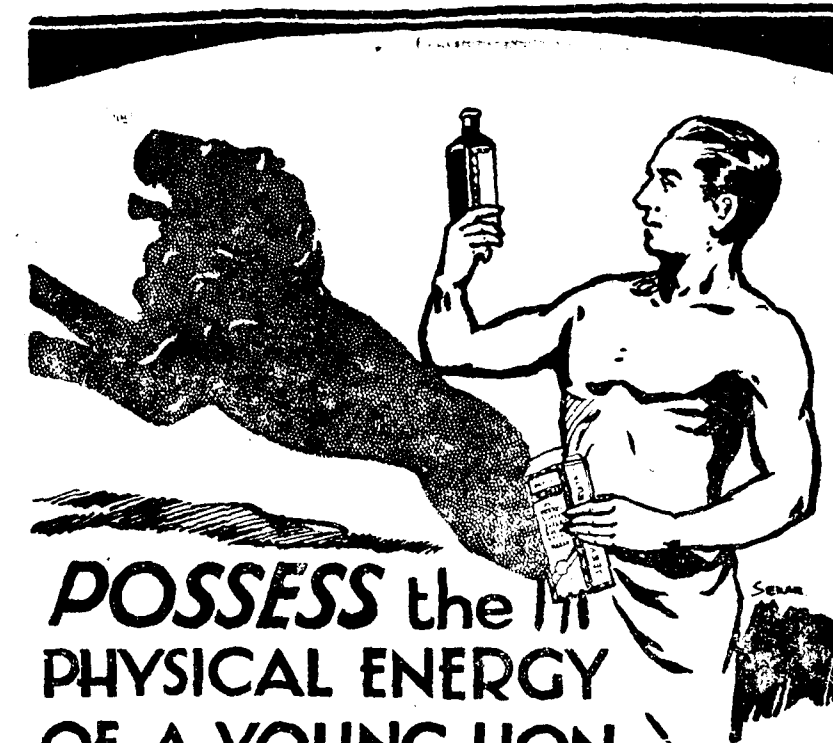
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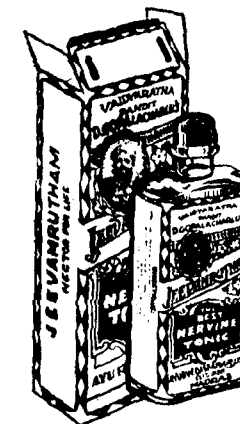
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'NIAGRA' SPEAKS ON "DIANETICS AND BEYOND"

BY M. V. V. R.

(Contd. from last issue.)

Niagra : When the operating force or the momentum of the engrams that stood responsible for getting a certain body to the soul with a view to help it to reap the fruits of the past deeds is spent up, when the other similar engrams that are lying in a latent state have not found the requisite degree of potency to produce any reaction, the soul, with a view to acquire another body as may be deemed fit and have helped to acquire by the embedded engrams in the latent state, leaves the then no longer wanted body and moves away using the Linga sareeram as Gathi saadhanam, then the physical body falls and you call it death. In fact there is no death at all. It is only an exchange of the machinery used by the Individual soul for gaining experiences. This is compared by Lord Sri Krishna to the act of discarding an old and torn cloth and taking a new cloth for wearing on instead.

Now, in the matter of taking the new cloth for wear, of which the Lord has spoken, there is some food for your thought. A man is wearing an old and torn cloth. He has obtained a new cloth also. Then the man does not throw off the old cloth—remaining naked even for a while—however short the duration—and then wear the new cloth. While he is wearing the old cloth he takes the new cloth round his waist and holding it with one hand to cover his nakedness, he doffs the torn cloth within and slips it down to fall. Next he takes a step away and wears

the new cloth properly. It is only next that he collects the discarded cloth if he at all does or one of his servants or one of the members of his family will have even by them collected the old cloth for him. That is how the old body is substituted with a new one. In other words the old wear is not discarded until a new one is atleast in possession if not in full occupation. This method of movement of the soul from a body to another is compared to the movement of a leech.

As for the authorities that you have asked me to support the views that I have so far told you on the subject, I will tell them all to you and in a sufficiently brief and interesting manner.

I told you that the Individual soul situated in the Linga sareeram which is the manifestation of Prakrithi—of matter stuff in the subtle state—and which the soul uses as Gathi-saadhanam and moves in quest of a Bhoga saadhanam. I told you also that what this Bhogasaadhanam will be, depends on the impressions that the past deeds of the individual have produced. These impressions are called the Samskaaras, or the Bhaavaas etc., and that they are cast in the Linga sareeram. It is in this Linga sareeram that the soul rests. The soul cannot be without an abode for it. The Linga sareeram is the abode which the soul can never cast off. It may also take a Sthoola sareeram. That will be an additional one. But the Linga sareeram is an indispensable one.

for it even in the stage of its stay as part of Brahman the Great.

चित्रं यथाश्रयमृते स्थाप्यादिभ्यो यथाच्छाया ।
तद्वद्विना विशेषैर्न तिष्ठति निराश्रयं लिङ्गम् ॥

Just as there cannot be a painting without a canvas, and just as there cannot be a shadow without belonging to a pillar or the stump of a tree, the soul also cannot be without an Aasrayam, and with the impressions, in it; and, this abode or base, or support or Adhishtaanam or Aasrayam as they call it, is the Lingasareeram or the Sookshma sareeram consisting of three of the five Kosaas or sheaths of the body namely, the Praanamaya, the Manomaya and the Vignaanamaya Kosaas. The first of them namely the Aanadamaya Kosam is called the Kaarana sareeram for it was responsible for the development of the rest of the kosaas at the time when by His will creation started. The last of the Kosaas namely the Annamaya Kosam—the physical body, is called the Kaarya sareeram for, it is the final step in the order of the changes of manifestation of Prakrithi calculated to evolve (in this case) a man. So, the Soul

संसरति निरुपभोगं भावैरधिवासितं लिङ्गम् ॥
with the Linga sareeram as its abode, which is the basis for the Bhaavaas or the impressions, moves in quest of a Bhoga sareeram that it is, in the light of the Bhaavaas eligible for, and keeps on moving from birth, to be born again. These Bhaavaas or impressions are of eight kinds namely, Dharma or merit, Adharma or de-merit, Gnaana, Agnaanam, Vairaagya, A-vairaagya, Aiswarya and Anaishwarya. Of these, Gnaanam is the one that aids the soul to be freed from birth while the other seven keep the soul tied to the cycle of birth and death. The urge for birth is explained as

“ सत्वः स्वकर्मकेशचोदितः गर्भः सम्पद्यते ॥
the mind, induced by, or pushed by, or urged by the क्लेश klesa—the Bhaavaas or the impressions, or the ‘engrams’ if you will have it so of स्वकर्म its own deeds, obtains garbha or the condition of fertilised ovum. And, during the period of gestation, when the fertilised ovum goes on growing, the materials necessary for the growth and development are derived and availed of from such elements as are traceable to the parent, the father and the mother, from the food of the mother that provides by the process of maternal metabolism, the five Bhoothaas necessary for building a physical body with, and from the Chethana himself or the soul itself. From the soul are derived, ‘चेतनं चित्तमक्षणि नानायोनिषु जन्म च ॥

(1) Chittham, the correlating factor or the controlling factor of the Indriyaas including the Anthahkaranams;

(2) The Indriyaas proper or the Akshaas as they are called; and,

(3) The particular order of birth as man, animal, bird, or fish etc. The Lord, the Deity God, the Transcendent Imposer of the law of Imposition, sitting as though in judgment over the issues before Him, takes stock of the thoughts, words and deeds of the Individual Soul and the consequent Samaskaaraas or the impressions or the Bhaavaas or the ‘engrams’ and in His unbounded sympathy for the Soul, takes the kindly disposition of according the Soul a gross body—the physical body—the Kaarya sareeram, the Bhogathanu so that (i) the soul may reap the fruits of the oats that it has sown already, and that (ii) it may be given another opportunity to utilise the life for working the salvation for it—for obtaining the release for itself from the bondage of birth and death.

But how do the Panchakosaas or the five sheaths come into being?

ब्रह्मच्छाया भवति हि गुणेष्वेषु सर्वेषु, माया
सत्त्वं तत्र प्रतिफलति यो हीश्वरश्चान्तरात्मा ।
तस्योपाधेरननुभविता सोऽयमीशो, निमित्तं
चोपादानं सकलजगताम् ऊर्णनाभिर्यथैकः ॥
(कैवल्यनवनीतम्)

When in the act of His introspection referred to already Brahman the Great wills it so. His image is reflected on Prakrithi—which of course is part of Him at this stage. His reflection that happens to fall on the Saathwic portion or phase, takes life, there, and rests—as part of Him as ever. This newly developed spark of life or spirit is called Antharaathma. The Lord thus remaining in the Saathwic phase of the Moola-prakrithi—yet free from the influence of the three gunaas—existing as the Supreme and the Antharaathma as well—now distinct from each other in the sense that Antharaathma functions actively as both the Nimittha kaaranam and Upaadaana kaaranam for further carrying on the changes of evolution till the five kosaas and the universe are all evolved, while He remains as the Imposer of the law of Imposition, and now not at all distinct from each other in the sense that at no time and certainly not so at this stage do the matter stuff and the spirit element stand as anything other than part of Him—is compared to a spider that rests in the web that it made of its own will from out of its own saliva; the web covering a larger or a smaller area as the case may be and which web the spider can at its own will swallow and thus do away with it all. All the same the spider becomes neither weaker and leaner on account of the saliva spent on weaving the web, nor stronger and stouter on account of swallowing the saliva—the web—once again.

Ramu :—(With a loud clap of his hands and joyously shouting A...h...h ...haa) What an excellent comparison! What an excellent illustration! How did it occur to them Granny? They that wrote the Saasthraas must be really wonderful men!.....

Niagra :—(Now with a thin film of tears in her eyes, hardly visible though, without noticing the remarks of Ramu)

Thus, the Transcendent Lord, whose expanse has no limit, and is beyond the scope of words to describe or express, and beyond the scope of mind to conceive—even the Vedaas having admitted their failure to complete the picture of Him that they attempted to paint, comes to, in the conception of man, possess a body circumscribed by the Saathwic phase of Moola-prakrithi.

ईशस्येयं सुषुप्तिर्भवति, पुनरियं कारणं देह-
मासीत्

एषैवानन्दकोशो भवति ॥

(कैवल्यनवनीतम्)

This body the first of the primary step in the direction of changes of evolution is to Him the Aanadamaya kosam; and He as the Antharaathma is said to be here in the state of Sushupthi—deep sleep.

Ramu :—(Interrupting with visible impatience...) I have a doubt, Granny.

Niagra :—And, what is it—my dady?

Ramu :—You said that it is the shadow or the reflection of the Brahman falling on the Saathwic phase of Prakrithi.....old'un.

Niagra :—Yes—my 'eng'un.

Ramu :—How can mere shadow or reflection possess life or come to possess life or a speck of His spirit—and exist in a body and worst of all be known by the name of Antharaathma?

Niagra:—And, that is a question indeed!

Ramu:—And, this Antharaathma or the Antharyaami, I am sure you are next going to say, functions to acquire the Linga sareeram to be the abode of yet another spark of Himself to be known probably as the Individual Soul!

Niagra:—Granting.....?

Ramu:—My difficulty lies in understanding how a spirit atom of Brahman the Great can at all emanate from His mere shadow or reflection?

Niagra:—That is a good fellow to have asked me the question; and that shows that you have been following me right through and well. Nothing pleases me more than to get this kind of an acknowledgment for the safe delivery of my goods.....now the more so because the subject is a dry one.

Ramu:—Why not—my sweet mum! Though the subject is a dry one to rouse any keen appetite for learning it and is also a heavy one to digest, you are making it so very interesting and therefore palatable, and light and therefore easy to digest. But it is only now for the first time from the beginning that I am not able to extend my imagination to catch you.

Niagra:—I will help you to do it.

यथा तेजोऽर्कदमीनां स्फटिकेन तिरस्कृतम्
नेन्धनं दह्यते गच्छत् तद्वत् ॥

The ray of the sun screened by a sphatikam does not need any firewood or coal to carry the fire with it. A piece of cotton placed underneath the sphatikam catches fire. But where is the torch or match that lit the cotton to blaze? Maaya is the screen and Sathwam is the cotton. In fact Maaya is explained as the screen that hides the swaroopam of the Lord from the eye of the world.....from the eye of the Individual man.

भगवत्स्वरूपतिरोधानकरी, माया जगन्मोहिनी ॥
(श्रीभाष्ये श्री रामानुजमुनिः)

For that matter, who can bear to see the sun coming down in his entire self to lit the cotton? It is lucky indeed that there is the screen of Maaya. So, Maaya does help us, to interpret its function in this way. Unlike what some people say, Maaya is not an unkindly agent screening off the Lord from man's view thus keeping the man in ignorance and in bondage. Maaya is the screen indeed; but to compensate the loss due to the very necessary screen, the Lord has provided man with abundant intellect, besides all the Saasthras and the teachers to guide us that there are.

Ramu:—But in the case of your analogy the sun's ray is passed through the lens; and there is no screening.

Niagra:—Please do not play too much jugglery with words. You say that the sun's light is passed; I say that the sun's light passes through the lens. The lens is an object which is placed between the two objects, the cotton on the one side and the sun on the other side. That which is placed between two objects is certainly a partition and so a screen. But if the screen is a transparent one, that does not alter the fact that it is between two objects, and so a partition between them and is therefore a screen of a sort. If in this analogy it involves the office of an agent—the man that holds the lens with one hand and the cotton with the other, there in the other, there is the Lord who is the abode for Prakrithi of which Sathwam is but a phase and there is His will which is imposed on Maaya which is also a feature of Prakrithi.

Ramu:—I see your point, granny. What an acrobatic feat of intellect!

You are simply wonderful granny. I feel like kissing you a hundred times.

Niagra:—Don't trouble yourself young man! I have had my days and heaps and heaps of kisses from lips that were warm and from lips that were also cold. After all, they were never from anywhere deeper than the lips; and the explanation now offered to you is not the creation of my intellect or one that sprouted from my imagination and I will not allow any one to raise his little finger against the fertility of my imagination. I am no more than merely repeating what our elders have said several hundreds of years ago. If at all, I am to get the credit only for picking one bit from here and another from there and so on and then arranging them in a manner that provides a continuity. That's all.

Ramu:—Right' O, Mum. I'm sorry for the interruption. Please go on.

Niagra:—

.....ननु गुणो राजसोऽसावविद्या।
चिच्छाया चेतस्यां स्फुरति बहुतरं जीवकोट्यो-
ऽत्र यस्याम्

सर्वा स्फूर्तिः सुषुप्तौ तदभिमतवतस्तस्य तु
प्राज्ञसंज्ञा ॥

Raajasio phase of the same Prakrithi being the next venue for the reflection of the Chith to fall upon, the Rajas here functioning as a sort of screen known as Avidyaa (which is not so far as its functions are concerned different from Maaya) takes a multiple presentation and becomes the abode for the Jeevakoti—the souls. It is here that Jeeva—soul—finds and utilises the necessary ingredients for developing the instruments needed for obtaining for it the various kinds of knowledge and experiences. You may call it or compare it to a machine-tools manufacturing foundry and workshop. The Jeeva

here functions with a degree of limitations to its power of understanding—an intellect—that can function in a funny manner as you will see presently, and is known as "Praagna". There is a great truth revealed here by the very name Praagna. प्रकर्वेण जानाति घटपटादीनीति प्राज्ञः ॥ One that knows (or is capable of knowing?) excellently and well or without doubt or ambiguity, (all that is yet to be created namely) the world—consisting of Ghatam, Patam etc. etc. that are Anithyaas, that are A-thathwaas, that are capable of distracting the soul from putting forth its intellect to understand and realise the Nithyam or the Eternal Brahman the Thathwam or the Truth the Eternal Truth. And, प्रकर्वेण अज्ञः प्राज्ञः whose ignorance (of the Brahman the Eternal, the Eternal Truth) is immense. Utter ignorance on one side and the height of knowledge on the other side are the two characteristics.

Ramu:—(intervening) He is called the Praagna. A pun is made on the word and his full character is conveyed. Another excellent example of the height of intelligence. Wonderful granny! It is more than wonderful. Shall I call it marvellous?

Niagra:—Call it what you will. I have told you what the Saasthraas say. And, that's all. Now, the Raajasio phase, the most active phase of Prakrithi and one that does also stimulate the other two Gunaas also to act or function, will function or undergo changes of manifestation in three ways. While remaining Raajasio in the main, it may sometimes possess in it a relatively dominating Sathwam, or a relatively dominating Raajas or a relatively dominating Thamas, the domination being in reference to the character of the changes of evolution that further

result. It is only from these three kinds of the Raajasic features that the remaining Kosaas or sheaths of the body are evolved.

Inasmuch as it is only with the aid of this Kosam the abode of Praagna—that the Jeeva comes to gain any experience and inasmuch as the Jeevaathma in this kosam though may mistake A-thathwam for Thathwam and find a pleasure in and through such knowledge, this Kosam becomes a significant one among the five Kosaas of the Jeeva. To the Jeevaathma the Praagna, and it is the image of the Antharyaami on the Raajasic phase of Prakrithi, this is the Aanandamaya-kosam. The Jeevaathma here is said to be in the state of Sushupthi or deep sleep and the Antharyaami is in the state of Swapna or dream.

Dear, ... you have now got to understand a rather tough part of the subject. All that I have told you till now are changes of the order of Samashti taking place within the precincts of Brahman. In other words, I have so far described to you how the Brahman—the one Brahman—exists, with both the Prakrithi and the Jeevaas that rest on Him taking Him as their Aasrayam or abode, as part of Him and within His precinct.... Such changes of Prakrithi as have till now been named and described stand circumscribed to be within the precincts of the Brahman. These changes are known as the Samashti order of change. I have called this somewhere earlier as the primary step in the direction of changes of evolution. Changes of manifestation of Prakrithi into the Vyashti order of evolution—in the direction of the formation of what is obtainable as the universe with the manyness in it, have at this stage not begun; but the grounds are only just got ready. The ever changing Prakrithi

has to only from now onwards start and proceed with further changes of evolution bringing into being by degrees further changes of subtle and gross orders one after another. The will of the Lord again plays a role of great importance. He wills that Prakrithi may carry on her changes of evolution. The changes beginning with the Aanandamaya kosam of the Individual Soul situated in the Raajasic phase of Prakrithi with a part of Sathwam and a part of Thamas remaining less dominantly with Rajas... while the soul itself is but the reflection of the Chith...the spirit atom or a spark of Him in the Saathwic phase of Prakrithi on which His reflection falling has caused the evolution of this Chith. Thus there are two kosaas in the Samashti order of evolution. The first one is of the Saathwic phase. This is the Aanandamaya Kosa for the Brahman. This is the abode of His reflection that has become living. The Brahman therefore here is in a state of deep sleep. The second is in the Raajasic phase of Prakrithi. In this there is the reflection of the reflection of Brahman. This reflection of the reflection also becomes endowed with life. This is another spark of Him and is the second kosam of the Samashti order. To the spark of Him in this Kosam a degree of the consciousness of Self develops because of the influence of Rajas and it is endowed with the power of understanding Truth or Untruth according as the extent of the supplementary help that Sathwam is enabled to render it while the intellect in it functions. The spark of life in this kosam is the Jeevaathma and is called the Praagna. To him this is the Aanandamaya kosam and in this kosam he is in a state of deep sleep. The same is the second kosam for Brahman. In this kosam Brahman is in a state of Swapna or dream. The ingredients

for the evolution of the rest of the kosaas are obtained from this the second of the Samashti order of evolution. The Jeeva or the individual soul in this kosam is distinguishable from the Brahman—because the two are in two different states of consciousness. Thus the individuality for the Jeevaathma in a relative sense results. And in truth the Jeeva is always dependent on Brahman for its everything. To further the changes of evolution, He casts a spell which wields two kinds of energies that enwrap the whole Prakrithi which is on the verge of undergoing changes of the order of Vyashti.

Ramu:—Look here, Dame Niagra! There seems to be no end at all to your vocabulary of technical terms. I am wonderstruck and do feel somewhat baffled. What are these two things Vyashti and Samashti? What is exactly their place in this theory of evolution?

Niagra:—Don't worry, Senor Ramu! These are simple terms. Vyashti is an individual something and samasti is the collective form of it. As an example I may quote that the tree is a Vyashti and the woods is the Samashti.

To the end of the evolution of the individual souls, the praagnaas—you have them all within the precincts of the one Brahman—as part of Him—and yet each one happening to be capable of taking an individual identity later on in the further step of evolution and when this takes place it will be the Vyashti order of evolution. All the Jeevaas that have to later on become in this world as millions of human beings, animals, birds, fish, trees and creepers and so on do as mere Praagnaas remain reposed in His precincts; at this stage all of them will be alike. A Jeeva that is to become a man will be the same as another that is to become an animal

or a bird or any one of the several others named above. In that unclassified state, in that unclassifiable state, they are collectively known and are said to be in the Samashti stage of evolution.

You talk of a forest. The sense of the word includes all the trees, shrubs, bushes and creepers and even the hills and brooks in the area. That is samashti. Such is Brahman. Samashti is the oneness of many. But when you talk of a tree you mean a single entity. In fact it is a fraction of the forest. Yet we conceive it differently. That is Vyashti. Vyashti is the many in which the one is presented.

I will give another example. You are soapwashing your cloth. There is rich lather produced while you do the scrubbing. You take a handful of the foam. But on closer look, the handful of foam will be seen to be but a number of small bubbles. In each of these bubbles you will see your own image reflected. There are so many images of you. That is Samashti. Now you gently blow the foam. A portion of it gets separated and floats away in the air. In time this divides into smaller ones. At one stage there will be a single bubble floating in the air carrying the reflection of that which is before it. Now is this not a fraction of the whole? But we conceive it as but a bubble. That is Vyashti. Till the evolution of the second kosa, which is basically Raajasic, where-in the screen is Avidya or ignorance, in which it is the reflected image of the Brahman that is reflected it is all in the Samashti order of evolution. The end of the Samashti order of evolution marks also the beginning of the Vyashti order.

Ramu:—That's clear now. It is like this. A part of prakrithi containing a praagna cum the Antharyaami, continues

to undergo further changes of evolution; and these changes are limited to the particular phase. The changes from then onwards will not be of a general nature over the whole of the total Prakrithi if there is at all any limit for the extent of Prakrithi.

Niagra:—And, that is the Vyashti part of evolution. Each of those Praagnaas with a kosam of his own like a body for him being held together with it by the Antharyaami that is within him, will be the first stage in the Vyashti part of evolution. At this stage, that portion of Prakrithi which forms the body as it were for the Praagna will be the Aanandamaya kosam for him. In this kosam also there are all the three Gunaas. But, there is an inherent tendency on the part of Rajas to push on and continue the changes of evolution further and further. Therefore the next event is marked by a change known as Ahankaaram which means a condition in which Rajas is the dominant Gunam considered from the urge within Prakrithi to keep on and continue the changes of evolution. But in respect of the changes of evolution all the three Gunaas function together as but one—each lending support to the others—though at one time one of them overpowering the other two and at another time another one overpowering the others and so on. The characters of the three Gunaas considered individually and the only manner in which all the three of them function as one unit are all told thus and in a very brief verse—

प्रीत्यप्रीति विषादात्मकाः,

प्रकाशप्रवृत्तिनियमार्थाः ।

अन्योन्याभिभवप्रयजन-

मिथुनवृत्तयश्च गुणाः ॥

(१२)

Preethi is sukham — happiness — satisfaction — etc. **A-preethi** is

dukham — sorrow—misery etc.—etc. **Vishaadam** is moham—ignorance leading to believe unreal as real—bewilderment distraction etc. These are the characters of the Gunaas—Sathwam, Rajas and Thamas respectively. They respectively serve the following purposes. **Prakaasam** is to bring to light—help to understand — etc. **Pravritthi** is to urge to activity —stimulate—activate—to stir to be up and doing etc. **Niyama** to put a restraint upon—to deter etc., Rajas is capable of stimulating others say both Sathwam and Thamas as well; Sathwam and Thamas being of opposite qualities excess influence of one will make the individual subject say a man to be either all active and moving ceaselessly or all static and a man to be either all active and absolutely devoid of any activity remaining placid. It is Rajas then that steps in and by stimulating the one to rise up and balance the other maintains a via-media between the influences of Sathwam and Thamas. Thus the three of them are functioning conjointly. In respect of bringing on the change of evolution they function as follows:

(1) अन्योन्याभिभव Each (trying to) overpower the other (2) अन्योन्याश्रय each being dependent on the other or others as (a) Sathwam depending on Rajas to be stimulated to overpower Thamas, (b) Thamas depending on Rajas for stimulation to rise up and check Sathwam, (c) And, Rajas itself taking the help of Sathwam and producing certain changes of evolution as say the senses and (d) or in another instance taking the help of Thamas and producing certain other changes of evolution as say the Thamaathraas and so on, (3) अन्योन्यजनन Each stimulating the other or others to function; (4) मिथुन Two of them func-

tioning together as illustrated in (2 c) and (2 d) supra. That is how the three of them function together or not at all.

I have traced the first of the five sheaths of the Vyashti order of evolution. Are you following, Ramu?

Ramu:—Surely, my mum. You have told me the Aanandamaya kosam of the Jeeva with Brahman as Antharyaami within it. Rajas is the mainly dominating Gunam here. This bears its influence in two appreciable ways. One is that with the help of Sathwam it is able to provide the Jeeva with the necessary intellect to know right and Truth or if the supplementary help of Sathwam is not quite so powerful and so there were to be a degree of Thamas also mixing up in the matter, then the power of understanding is not reduced but is only modified and so the soul here sees all others in this world and mistakes them for the Truth or is deterred from seeing and knowing the Truth. It is again because of the dominating influence of this Rajas that there is further impetus for the changes of evolution to be continued.

Niagra:—For these reasons of the importance of the role of Rajas in this, and for the reason that the dominating Rajas is the one that gives birth to the development of a sense of the conscience of self to the soul, it is called Ahankaaram...meaning a conscience of self and the capacity to assert itself in respect of its own functions and in respect of activating the other two Gunaas as well. I will say more about it in another connection. Suffice to know now that when the Rajas here accrues such an amount of its own potency as to further the changes of evolution the Raajasie role is termed as Ahankaaram. According as circumstances come to the aid of this Ahankaaram for the purpose of

furthering the changes of evolution, this Ahankaaram comes to be of three kinds. Thus we get a Saathwikahankaaram which is basically Ahankaaram with the relatively predominating energy of Sathwam aiding in evolving a shape, character and the like to that which is evolved. Similarly we get a Raajasahankaaram and a Thaamasahankaaram. Now, from these three Ahankaarams the next three Kosas are evolved. They are known as (1) the Vignaanamaya kosam, (2) the Manomaya kosam and (3) the Praanamaya kosam. I told you somewhere already hither to that the Aanandamaya kosam is known as the Kaarana sareeram. The next three kosas together will make up what is known as the Sookshma sareeram or the Linga sareeram. To the body of the Jeevaatma developed in the Vyashti order of evolution, the Aanandamaya kosam is rightly called the Kaarana sareeram because it stands as the cause for the evolution of both the Linga sareeram and also the Sthoola sareeram, physical body.

If in Moolaprakrithi, among the three Gunaas, Sathwam had been the only relatively dominating Gunam, even the second kosam in the Samashti order of evolution will not have resulted. It is only on account of Rajas that this stage has resulted. Between the end of the Samashti order of evolution and the beginning of the Vyashti order there is an intermediary stage when the steadily developing Rajas gains a degree of assertion and becomes capable of making itself felt when it is called the Ahankaaram

अविद्यासंस्कारास्तकलपशवस्त्वैव भविता

तदानन्दः कोशो दृढतरसुषुप्तिर्वपुरपि ॥

अमीषामज्ञानप्रचुरमथ वक्ष्ये सुमलिनात् ।

गुणादुद्धृतं यच्छृणु तदिहभूयोऽप्यवहितः ॥

The Lord in a mood of leela (sport) wills to endow the Jeevaathma with a Bhogathanu or Bhoga sareeram—the physical body.

पशुः पशूनां रूपैव सर्वं
भोगार्थमज्ञानमयं तमो हि ।

विक्षेप इत्यावरणं च नास्ति
द्वेषाभावव्यावृत्तयेऽपि सृष्ट्यै ॥

So, two kinds of energies emanate from the Thaamasic phase of the Aananda-maya kosam. They are respectively known as Aavarana sakthi and Vikshepa sakthi Aavaranam meaning covering or screening, Aavarana sakthi screens off the intellect of the Jeeva. So much so, Jeeva is not able to appreciate Reality, and begins to mistake un-reality for Reality. Vikshepa sakthi influences the intellect to function in a variety of ways and in multi directions.

शक्तिर्विक्षेपनाम्नि समभवदथ सा
व्योम तस्मात्समस्वान्
तस्मादग्निस्ततोऽम्भः
समभवदवनिः पञ्चभूतानि तानि ॥
नास्ति प्रोक्तानि धीरैरिति
सकलनृणां भोगलाभाय तेभ्यो ।
जातं पर्युष्टकं तज्जगति
अनिमतां लिङ्गदेहं वदन्ति ॥

Vikshepa sakthi participates in evolving the five subtle Bhoothaas or the five Thanmaathraas as they are called. These are Sabdam, Sparsam, Roopam, Rasam and Gandham. These are also called as the five sookshma bhoothaas.

These five Thanmaathraas provide the basis for the development later of the physical body. The five Thanmaathraas by the process of Panchheekaranam evolve the five Bhoothaas which in turn combine together in a variety of ways to evolve the physical body.

भूतेषु पञ्चसु गुणत्रयमस्ति नित्यं
सत्त्वाद्भवन्ति खलु पञ्चमतीन्द्रियाणि ।
आसीन्मनश्च धिषणा च समष्टिसत्त्वात्
एतानि सप्त खलु बोधविवर्धकानि ॥

The three Gunaas will continue to be present in every one of the five Thanmathraas. By the combination together of the Satharkadamkara and the Saathwic phase of each of the five Thanmathraas, the five Gnaanendriyaas are evolved. The Saathwic portion of the Ahankaara before its division into three contacting the Saathwic portion of the Saathwikaahankara, evolves Buddhi thatwam and Manas. But there is the principal activating force of Ahankaara in the main...as the basis for it all. or, with Buddhi, and Manas Anthahkaranaas or the instruments (of knowledge.). But, there is another school of view which conceives of a faculty that correlates the Anthahkaranaas and the Indriyaas to function in a co-ordinated manner as one machanism and this is called Chitham. They say therefore that the Anthahkaranaas will thus be ours.

(To be continued.)

THE NEO—FINITE

(NIAGRA)

Ramu:—You have been talking of the physician—the man; of God;—of man's thought that is to be the conduit for the Infinite to flow and flood the finite with Divine Life and Power—and now you are slowly coming to religion and religious thoughts. How is that you are bringing a medical man to be a philosopher, and then a sage and a religious man—so as to be a God-man—thus making the medical science to lean on psychology and then on metaphysics and philosophy and lastly come to spice it with theology?

Niagra:—I am not doing it. The learned doctor has done it. He has not done it. Our elders have so said it. And, you need not take what our elders have said and what the learned doctor has reminded you of. That is what the eminent men of every branch of science in the West have for sometime now come to say. I have told you enough on the subject under "Science, Philosophy and Theology" while wishing peace to our critics. I will now give you some additional authorities on this.....in the words of Trine:

"There is a golden thread that runs through everything in the world. There is a golden thread that runs through the teachings of all the Prophets, Seers and Saviours in the world's history, through the lives of all men and women of truly great and lasting power. All that they have ever done or attained to has been done in full accordance with law. What one has done all may do."

Please note Ramu, how exactly is this concluding sentence in accordance with the version of the p anishad that says

यान्यस्माकं सुचिन्तितानि तानि त्वयोपास्यानि; नो इतराणि ।

"This same golden thread must enter into the lives of all, who today, in this busy work-a-day world of ours, would exchange impotence for power, weakness and suffering for abounding health and strength, pain and unrest for perfect peace, poverty of whatever nature for fulness and plenty.

"Each is building his own world. We both build from within and we attract from without. Thought is the force with which we build, for, thoughts are forces.....In the degree that thought is spiritualised does it become more subtle and powerful in its workings. This spiritualizing is in accordance with law and is within the power of all.

"Everything is first worked out in the unseen before it is manifested in the seen, in the ideal before it is realized in the real, in the spiritual before it shows forth in the material. The realm of the unseen is the realm of cause. The realm of the seen is the realm of effect. The nature of effect is always determined and conditioned by the nature of its cause.....[The whole thing is Sathkaarya vaadam]

"There is a Divine sequence running throughout the universe. Within and above and below, the human will incessantly works the Divine will. To come into harmony with it and thereby with all the higher laws and forces, to come then into league and to work in conjunction with them, in order that they can

work in league and in conjunction with us, is to come into the chain of this wonderful sequence. This is the secret of all success. This is to come into the possession of unknown riches, into the realization of undreamed of powers." On the face of these and many similar authorities of the eminent men of science of the West, will you Ramu, or any of your generation still refuse to see the great truth—and the fact of practical value—in what the learned pious and Godfearing doctor said? Listen, my child. It is said साक्षान्नारायणो देवः कृत्वा मर्त्यमयीं तनुं । मग्नान् उद्धरते लोकान् कारुण्यात् शास्त्रपाणिना । एवं संसृतिचक्रस्थे भ्राम्यमाणे स्वकर्मभिः । जीवे दुःखाकुले विष्णोः कृपा काव्युपजायते ॥ "When thus caught in the whirl of Karma the finite is experiencing sorrows and miseries a compassion is born in the disposition of Sriman Naaraayana - when He accords a body to the finite - and putting out the helping hand of the Saasthraas pulls the world out of the cycle of birth and death—[The Saasthraas are the hand of help that God extends - to pull the entity out of the cycle of birth and death.]

Trine says: "The clear comprehension of this principle, the Law of life, has been like the hand of God reaching down in help to great numbers of people."

Does it not look almost like a translation of the Sanskrit piece which is our view?

So, one has to understand this Law of life and take to the practice of the codes laid down in the Scriptures, call them as revolving in religious practices if you want; call them as revolving in religious thoughts if you want.

Words and deeds are the continuation of thought. So, revolving in religious thoughts will fill the mind with Divine Life and Divine Power. When this thought is continued in the form of words and deeds they will also be divine. Thus, as Trine puts it:

"We can bring our minds into rapport, into such harmony and connection with the Infinite divine power, that it speaks to us, directs us, and therefore acts through us as our own very selves." Where then is the difficulty to understand or the objection to accept the view that the Physician works as partner with God, and gives relief to the suffering humanity? The learned doctor's views as expressed in the wise words of our elders that he quoted are in perfect consonance with the views of the eminent men of the West so that the youngsters of today who will not accept anything of, or from our Saasthraas and who will nevertheless not question anything told by the eminent men of the west, will now onwards atleast, no longer hesitate to admit the great truth behind such sayings.

Ramu:—That's all very well gran'ma! Now, I want to know if I have caught you alright. You say that revolving in religious thoughts will so tune the thought-force of the finite to contact the Infinite and make the latter to flow into the finite and flood it with Divine life and Divine Power. Then the life and power of man will be in conjunction with the Life and Power of the Infinite. Finite and Infinite will then exist and function as one. You call that finite — a man — the God-man.

Niagra:—(Interrupting) I don't call him the God-man. Trine calls him so; and there are others of equal eminence who call him by like names. If you

want me to give a name to this man — I will call him "the Neo-finite." Have you any objection to it?

Ramu:—No mummy. None whatsoever. This 'Neo-finite' functions as partner with the Infinite. Certainly then it is established on the authority of the eminent men of the different branches of science in the west like Trine, Emerson and others, that the wise words of our elders which the doctor quoted at the conference are but scientifically true. But the crux of the whole thing is what you call revolving religious thoughts. That means in one word prayers to God. Does it not mummy?

Niagra:—It does and more. It means that in thought, word and deed one must live in consonance with what are laid down in the Scriptures—what have been told by Seers, Saints and Sages—by wise men and Prophets. Prayer is therefore a part of it..... your mind fixed in prayer and thoughts hovering round Him and only around Him. The counterparts of the mind—the body—will also have to be trained to carry out the dictations of the Scriptures, the codes of ethics and morals. It is only then that the effort will be a concerted one—and an all round one at that.

Ramu:— I wonder.....

Niagra:—How a man simply sitting - revolving in his mind a piece of prayer verse, with his thought hovering round Him—can contact the Infinite—freed from the influence of things and events around him? That is your question. I will answer it. Constant practice will confirm a degree of concentration on the object of meditation. Once the mind in concentration is in conjunction

with the object of concentration — it is automatically disjuncted from all other things both within and without the finite.

I will give you a small example to illustrate this. There was once a school master. While doing his work as a teacher he always lived his role. That's a degree of development of mind; and in the ordinary language we say that he did his work conscientiously. To put it in simpler words, he was one who knew only his work when he was engaged in it and was dead to other things about him. On a certain holiday, while in his house, he was correcting the composition books of his boys. As he went on page after page, and book after book, he began to live his role.

He felt he was in his class. He felt that the boy whose book he was going through was standing before him. Now he smiled and in open words expressed his appreciation when he saw that a boy has written something right and correct. Now he gnashed his teeth and uttered a word of rebuke when in another book he saw another boy writing something wrong. He was living his role.

It was lunch hour. His wife having laid the covers on the table sent her son to upstairs to tell his father that it was time for lunch.

The boy went upstairs where his father was and standing before him said in a low voice "Sire, it's time for lunch." To the teacher it was a boy in the class seeking permission to go out of the class for a minute. So, he said, "alright, and be back in a minute."

The puzzled boy went downstairs and told this to his mother.

How did this happen?

The teacher's thought was concentrated on something—on some *one* thing, when, it remained disjuncted from all *other* things.

Similarly, revolving religious thoughts will certainly strike on the Infinite. It may be only for a fraction of a second now, and for a second or two on another occasion. But continued practice will result in the finite remaining for long hours at a time in conjunction with the Infinite. This practice continued for sometime more, will result in the finite remaining in constant communion with the Infinite.—He will then be living and functioning not as a finite,—a man, not as the Infinite, but as the two in one—as the 'Neo-finite' as I call him.

Ramu:—But prayers mummy.....

Niagra:—Will by themselves do wonders where man cannot do anything. There are the testimonies from eminent scientists of the West. On the basis of statistics gathered during the course of about fifty years by the Medical Bureau of Lourdes, it is reported that in many many cases prayers have given cures. And, what more, the patient felt the relief within a few seconds after the prayers were started.

Ramu:—You mean mummy!

Niagra:—Yes my dady. I am only telling you what has been published in print; and thousands of copies of which have been sold.

Ramu:—That's interesting.

Niagra:—And, that's not the all: even in cases in which the patient could not pray or did not have any faith in prayers, relief was got when some one else prayed for him. In every case the

relief was steadily continued to confirm a cure. Wait a moment my son, and I will read the report to you.

Niagra went to a cupboard at the far end of the "hall" where she had her precious possessions—the books that were piled up—most of them old and some of them very new but all of them bore the striking marks of having been used too frequently and a little too much also. After a little searching she picked up a book and came back with it. On resuming her seat she was turning the pages of the book to pick up a particular portion when....

Ramu:—Yours is a fine library mummy—both in respect of the choice of the books and in respect of their number as well.

(Niagra always liked a little flattery on the score of her library. If it was a weakness, well she had it. Ramu knew, that in moments like this when she had to be kept in good cheer, the surest way was to speak a word of appreciation of her collection of books—which she called a library. He did it now with the same purpose.)

Niagra:—Yes my son. It is really a good library of which any one will be proud. I am proud of it. There are nearly a thousand volumes. Most of them are such that not many will care to even know about. A good many of them are so old that even the "old papers man" will not care to have them. You know there are some that are more than a hundred years old. (Niagra was displaying an un-mistakeable pride.)

Ramu:—(to whom these details were really news) Really mummy! I never knew that they are quite so many. But I am afraid that they are not well kept. I see a good many of them in shreds and sheets.

Niagra:—True my son. But I have too much to be done by one person and that by an old one like me. After all who is there to care for them after I am called off?

Ramu:—If too much is the expression in English to convey a sense of abundance, I know you have more than that to be attended to by one person; I will put it as *three much*. But having got up a collection of a thousand volumes of books—some of which are really rare ones, I am inclined to think that it is criminal to allow them to remain in the state in which they are. Let me see if something cannot be done to get them attended to. But, please mum, you said you will read something for me.

Niagra:—(Now really pleased at the moment) Dr. Alexis Carrel—a Frenchman—was not a philosopher, but only a man of science. He took his science degree at the Dijon University and his doctor's degree at Lyons. He worked at the Rockefeller Institute of Medical Research in New York for about 35 years and retired.

For his valuable work as a surgeon with the French forces during world war I, he received honours from the French, the American and the British Govts.

He was a very successful surgeon and for his work in suturing blood vessels and the transplantation of organs he was awarded a Nobel Prize in 1912.

Among the several books and papers that he wrote, 'Man, the Unknown' is the best known and the most popular one. It was received with acclamation on its first publication—and has been repeatedly reprinted several times since then.

His studies of scientific knowledge, as he himself says, convinced him that

"our (the western) civilisation was based on doubtful assumptions, and was pursuing mistaken ends."

In the course of the book, Dr. Carrel has analysed the errors in modern thought and behaviour. He assembles a brilliant synthesis of what the various sciences have discovered about the nature of man, and from the summing up he outlines the natural laws which the mankind (of the Western pattern of civilisation and outlook) must follow if it is to be redeemed from the degeneracy of industrial civilisation. He concludes, "humanity's attention must turn from the machines and the world of inanimate matter to the body and the soul of man," and claims that science provides the clues to a new conception of human progress.

But, how many among our friends near at home—who profess themselves as scientists, and cite the science and scientists of the West as examples calling them as advanced and so forth—know that the views that they hold are those that have since been revised radically by the very science and the scientists of the West, and that the views of the Western science and scientists have now veered round to be in consonance with the views of our elders? Not knowing that in the West, from where our critics have imbibed their science, the science and the scientists have during recent times come to hold changed views which are in consonance with the views of our elders of yore, these critics here who profess themselves as the sole heirs and representatives of the science and the scientists of the West cry us down—day in and day out. Still worse is the situation when we see that men who have never qualified themselves in any branch of science cry us down. Men who have qualified themselves for a

different profession altogether but who have not taken to it for reasons good in their conception, without any scruples join the ranks of the critics. How then is our lot to be told when people who do not know our *saasthraas* and criticise us in vehement terms and the — and even the Govt. — the National Govt. do not come to our rescue — atleast to the extent of questioning people for talking ill of things which they have not learnt?

Because of the mistakes that chance made, we have to put up with it; and we cannot even say that a critic knows neither the science for which he has chosen to take the brief without a *vakalat*, nor the *saasthraas* that he so vehemently attacks. This is an act of aggression of no small degree of seriousness. Droupadi was accorded a treatment that my tongue shudders to speak when Yudhishtira had to and did remain helplessly mum. But, did the wrong go un-avenged? This cannot go on for ever. Some day this must stop and someone will surely stop it. Who that someone will be I cannot now say. It is to add strength to this unknown someone that I have been delivering my goods of presenting our views in comparison with the latest views of the world's eminent scientists of different branches in the West today. Perhaps, my Ramu, you may be the champion that I am dreaming of; perhaps it may be one of your generation. For my part, I know that I am in the late hours of the afternoon of my life. The clock will not have to tick and tock long ere when the sun of my life would set. Within the short time that there is, I am trying to excel myself in the matter of the turn over of the sacred work of delivering my goods.

Ramu:—Thanks to you mummy; and thanks to you a hundred times. God

help me to bear the fruits that you expect of me. Mummy dear! I do not want to disturb you when you are in the act of delivering your goods; and that in your own way. But, will you forgive me, my sweet mummy if I want to know *ad-interim* just one or two things? Niagra was silent. She was perceptibly moved too much to speak.

Ramu:—(resuming—with a touch of sincere tenderness in his words) Whenever you are talking on a subject like this, mother, I see you giving in so much to your emotions. And, when you are somewhere about the conclusion of the talk, you always talk of your end which you say is not far off and so forth. Why do you do that, time in and time out?

Niagra:—Alright, my child. I will not do so hereafter if it pains you.

Ramu:—No Gran'ma. I will not have you in your true self—in your element—at your best, if you impose such restrictions on yourself. You need not do that. But do tell me why you are so very sensitive?

Niagra:—Ours is one of the oldest civilisations under the sun. It is not for the first time that I tell you this. The latest views of the world's eminent scientists are in consonance with the views of our elders—on many topics; though the two views were diametrically opposed to each other till some time back. Our own kith and kin who took up these views with great enthusiasm under certain conditions—and that was more than reasonable—began to take our views at a reduced rate of enthusiasm and respect. In due course this grew to be one of indifference to the *saasthraas*. As the next step they began to definitely discard the *saasthraas*.

This, in turn grew to be one of hatred—and now it has come to be a rabid hatred. Meanwhile, the Western scientists have been making their progress in their scientific pursuits. Our kith and kin here have not been keeping themselves abreast with these progresses. Conditions here took a different turn. Those interests that had a purpose in spreading their scientific knowledge here, have slowly come to see that it was no longer their purpose to do this. So, the people here stopped with what they knew at about the end of the last century. Subsequently, the conditions here were getting worse for the said interests. There was therefore no active spread of the knowledge of the advancement that science made in the west. That is how our critics of to day have continued to remain fifty years behind the Westerners in the matter of the advancement of science. While they thus remained and continue to remain in ignorance of the progress that the science made in the West, their prejudice for the *saasthraas* has not reduced a bit. On the other hand it has increased in geometrical progression. They continue to criticise us more vehemently than ever before. The conditions here have further changed. We need not for any of the reasons of those days feel shy to love our *saasthraas*. On the other hand, now that we see that the Western views have veered to our views, we have to, with pride, change our old prejudices for respect and love for our *saasthraas*. But, it is not in the nature of man to take to anything new so easily as that, giving up his old ways and views. That is the reason for our present troubles. Our critics, while remaining as back numbers by fifty years in respect of the science of the West which they have opted to embrace, continue to cry us down—though it has to be the other way. This is something like the story

of a man who poured his love on an undeserving person that however had an enchanting appearance due to the co-operation of the tailor and the manicurist, and who in his mad love for this person, forgot his duty to his mother. In due course he began to disrespect his mother; and, one day he went to the extent of chastising his mother. How do you think his brothers and sisters would have felt at this? That must give you some idea of my feelings.

The condition has been getting from bad to worse. And, there is no sign of any change for the better—a change in the right direction—to come within a reasonable time.

Having put up with these experiences for so long, and having come to see that there will be no remedy coming within any reasonable time in the future, it has often occurred to me that I may be called away soon so that I may find my relief from these experiences—if relief in any other form is not to be had. But that will not come. So, while I am not able to dismiss from my heart the craze for the relief, I am carrying on this sacred duty of delivering my goods to the members of the future generation like you, in the hope that in due course you may carry on this delivery of my goods. Perhaps it may be that in the future when the responsibility of making or marring the dignity of the country and the nation comes to be, as it must be, vested with the future generation, it may be in your very hands to make amends to the wrongs done to our *saasthraas*, our culture, our civilisation—why to the honour of the soul of India. It is in that hope that I am now delivering these goods. While doing this, the craze at the bottom of my heart sometimes bursts out in spite of myself. That is the crux of it.

Ramu:—I see your point mummy. I pity you. I sympathise with you. I promise you that I will do my utmost to rise up to the height of your expectations. Sister Anu was telling me the other day that this was exactly the trouble at your heart. Then I could not believe her wholly. I now see that she was right. She has also taken the vow.

Niagra:—Hush my child. Sister Anukampa is a darling.....so good and so sweet that ten Ramus will not match her. She is also so full of the shortcomings that are known by the one word childishness—covering from ignorance to imbecility, lack of seriousness to utter indifference—unwillingness to the height of stubbornness—all this at the top of a good heart and a kindly disposition radiating from an unblemished soul. Her's is a soul with the brilliance of a million Kobinoors—priceless—but uncut, and so, not appreciated by many; uncut, as it is—and not set in gold—the priceless jewel remains in obscurity. An attempt was once made to set it in gold and present it to the world; but, alas! it failed; and that has brought a sore in my heart which has still not been healed, and which I am afraid will never heal, and my sorrow is that I may have to die with this wound in my heart unhealed and fresh. God has not been kind to her—and man has often been both actively and passively cruel to her—yet we all call her and know her as sister Anukampa. She has got, as a woman, her own limitations Ramu. I do not hope that she will be of any great service in the matter that we have been just now discussing. Anyway, she is one for whom I have the greatest sympathy, concern and admiration. I have often wished that she had been a boy; but how can that be helped now? Please, please my Ramu! be always gentle to her. I cannot bear any one giving her

any cause for vexation or annoyance; much less can I bear it coming from my friends. (no longer able to contain herself, Niagra started to sob softly)

Ramu:—I am so sorry Granny, to have touched a topic that pains your heart so much. I am so very, very sorry. I now promise you most solemnly, my mother dear! that I will for all time be extending to sister Anukampa the same love, concern and sympathy that you have for her; and I will never give her, either in my thought, word or deed, any vexation or annoyance. Any service that she may want of me and which I could do shall be done first before my heart loobe next. Are you now happy mum?

Niagra:—(forcefully repressing her sobs) Thanks my son. Yes. And God bless you for that.

Ramu:—Now let me see you put on a bit of your smile. I am crazy to see your tobacco-stained teeth between your lips—and—that's it. I am glad. Now come on my good girl! work up that smile to a pleasant laughter—and read for me what you were about to do from Dr. Alexis Carrel.

Niagra:—I am afraid Ramu, you must do the reading this time. I will offer you some remarks here and there during the course. Read from page 141.

Ramu:—Right oh! Mummy.

"The unification of the activities of consciousness leads to greater harmony of organic and mental functions. In the communities where moral sense and intelligence are simultaneously developed, nervous and nutritive diseases, criminality and insanity are rare.

(To be continued

Principles of Diet Planning IN Ancient South India

By C. DORAIRAJAN,

Diet not only builds the body but shapes the character and mind. It plays an important part in keeping the health of a person. Every one is striving to improve our diet by advocating one change or the other. Some are advocating the daily use of groundnut cake and sweet potatoes and a few others the artificial rice and so on. Before any of these recommendations are taken up, let us consider the Principles of Diet Planning in Ancient South India and see them in the light of our modern knowledge, if they are not sound and well balanced.

Quality And Choice of Food Articles

Our Ancients have selected excellent food articles and classified them under the following groups—cereals, pulses, greens (leafy vegetables), roots and tubers, tender vegetables, ripe fruit, nuts, oils, sugarcane and its products, milk and its products and honey. Of these cereals are made the staple food. Again of these cereals, old samba rice is selected for our use in this country as it is found to be the best and harmless for our health. It is enjoined that the daily diet should consist of all the six rasas as well as articles from each of the groups mentioned above.

Under each group there is a wide choice of articles and the choices are made according to their qualities:—1. Those articles which when they combine with one another, do not become poisonous or injurious, 2. Those which are not incompatible with the sex, age, occupation and constitution (Prakrithi) as well as the health of the person, 3. Those that are suitable to the country, season

and time.* We are not making any such odd combinations as to poison or injure our health, so I do not propose to deal with the first. The second is common to the modern science, so I do not want to deal with it either. The third principle is much neglected, and little attention is paid to it, so I shall deal with it here.

As I have already said, old samba rice is most suitable to our country. Green gram, black gram, bengal gram, and such pulses and legumes together with suitable condiments—ginger, garlic, asafoetida etc., should be used for the breakfast at morning; samba rice, ghee, roots and tubers, fresh greens, vegetables, curd and fruits for dinner at noon; samba rice, dhal, ghee, fresh tender vegetables, nuts and cow's milk with sugarcandy for supper at night.

In the modern light one can see the advantage of this wise planning. The breakfast is entirely composed of legumes and pulses which contain large amounts of proteins. Labour and other activities during the day will aid their digestion and eliminate the flatulence which they would otherwise create. The dinner contains all the six rasas (tastes) and the articles therein are chiefly of energy and protective kinds. The supper consists chiefly of body building foods with suitable high class vegetable and animal proteins, together with carbohydrates, fats, minerals and known and unknown vitamins. Each group consists of different nutritive values, so

*Thirukkural stanza No. 944 and its annotation by Parimelazhagar.

if sufficient quantities of articles from each group is consumed, the supply of all the necessary food values will be ensured.

The food during different seasons should predominate with certain rasas and articles, as mentioned below against each:—

Rainy Season :— Sour and saltish rasas.

Cold Season :— Bitter and astringent rasas and fatty articles and honey.

Dew Season :— Sweet, sour and saltish rasas and fatty articles.

Vasanta Season :— Sour and sweet rasas.

Summer Season :— Sweet rasa preferably liquids. Sour, salt and pungent things must be avoided.

Here I must say a few words regarding the choice of greens, the leafy vegetables. No country uses so many varieties of them as ours. When I learnt that carotene contained in them is a good source of vitamin A for vegetarians, I could not but wonder at the wisdom of our ancients who recommended them for our country, which they wished to become predominantly vegetarian. Other countries obtained vitamin A mostly through the animal sources.

Principles of combination and use of Condiments

According to ancients, no article except cooked samba rice is all conducive to health because each article possesses besides the food value, therapeutic value also, which affects the health. So, when used as food, it is necessary to counteract or eradicate their evil effects and it is brought about by adopting any or some of the following three methods.

(1) by the combination of articles in such a way that the evil of one is counteracted by the other, as in the case of wheat and butter or groundnut and jaggery or chillies and coriander—(2) by the suitable additions of any or some of the condiments called tridosa sama dravyas—ginger, garlic, asafoetida, pepper, cumin, turmeric and cardamom—just as ginger and garlic are added to potatoes, or asafoetida to pulses—(3) by the subjection of the article to such processes as to make it lose its therapeutic value, just as new paddy is par boiled or stored for a year before it is husked to eliminate the bad quality of its rice, which being new causes of diarrhoea. By these methods the therapeutic action is either counteracted or eradicated. The moderners should recognise the importance of these methods, which have been in practice for a long time and whose real values are now forgotten. To ensure further safety it is advised that the same kind of vegetables, fruits or nuts should not be used daily. The superiority of the hand-pounded raw rice was recognised only after its habit was given off; so also the values of these principles will be appreciated perhaps only after the people discard them and consequently suffer.

Preparations

Different methods are employed to prepare different articles in order to retain their good qualities and rasas and make them easily digestible. The space will not permit me to describe all the preparations, so I shall mention only a few examples to show that these methods are useful and help to preserve the food principles and vitamins. Vitamin C is easily destroyed even by slightly heating the articles that possess it. The green chillies and coriander leaves possess it in abundance. Mostly they are used raw and as such, form the nucleus

of any chutney which is one of our cheap sources of vitamin C. The curry leaves which contain watersoluble vitamins are mostly soaked in butter milk or pepper water. Ancient texts recommend only salt pickles of lime, amla etc. The modern research confirms that salt pickles are good. Our ancients recommend the vegetables but not the leafy vegetables to be cooked with a little juice of old tamarind. It is now discovered that the carotene contained in the greens is not destroyed by ordinary cooking, whereas the addition of tamarind juice is necessary to aid the preservation of vitamins in the vegetables. Kadi prepared from rice was much used as diet or drink in the ancient days but now its preparation and uses are forgotten. If its use is renewed, this will form a rich source of the B group vitamins. Thus the ancient preparations are all good and aid to preserve the food values. Those who wish to know more about the preparations can refer to any ancient *Paka sastras* or "*Noiilani*" by C. DORAIRAJAN which gives details of essential preparations.

Quantity

One should not eat more than what he could digest. It is laid in Ancient texts that only as much as is necessary to appease the hunger should be eaten, so that complete digestion and absorption can take place and nothing be wasted. The quantity for a normal individual is thirty two morsels of food with his own hand. Each morsel consists of cooked rice and equal quantity of curries made of various vegetables. This simple method of measuring the food aids one to easily judge whether he takes normal quantity or not. The modern nutrition specialists are expressing the quantities in terms of ounces. The Indians are accustomed to purchase rice

and pulses in measures and vegetables in palams. So, even an educated man feels it very difficult to judge the quantity of food he takes by the modern standard. Therefore, one cannot but admire at the simple concise expressions of our ancestors which are pregnant with meaning in addition to its being easy and practicable.

However, the thirty two morsels of cooked rice and curries taken by an adult weighs about six or seven ounces of rice and six or five ounces of various vegetables. This works out approximately to the same measure as stated by the modern scientists. The quantity of liquids taken must be half the quantity of solids eaten. One ollock of butter milk at noon and one ollock of cow's milk at night is recommended by our ancients. For the morning breakfast one can easily eat two or three ounces of pulses in the form of 'sundal' 'vadai' or 'bonda'. So, all these, which make up our diet, are approximately equal to the quantities of articles mentioned in the modern balanced diet with the exception of milk. The reason for this exception, as can be seen later, is due to its lesser fat contents. As the morsel of food of an individual is measured by his own hand, it goes without saying that it increases with the growth and weight which should increase in proportion to the age. The quantity as said before, must also be sufficient to appease the hunger which depends on work, labour, exercise and other conditions of the individual as well as time, season and country.

Rules of Eating

Just before squatting to take food, hand, feet, face and mouth must be washed. Then, after squatting, curries and rice must be served. They must be moderately hot and neither too hot nor

too cold. Before beginning to eat, small quantity of water must be drunk only to wet the throat. Sweets, ghee and dhal must be eaten first by mixing the latter two with the rice. Next liquids like sauce or pepper water must be added to the rice and eaten along with leafy and other vegetables which are of sour, salt, bitter and pungent tastes. Then, lastly for dinner, astringent dish sour curd and rice with salt pickles should be eaten and for supper rice with milk, sugar and fruit must be taken.

Fruits like plantain, jack or mango should be eaten along with food but wood apple can be taken either before or after food. Indian gooseberry (Nelli) before food and zizyphus (Elanthai) after food. Only the last three fruits are considered to be good for health.

No drinks should be taken in the middle of the course. Only after finishing the eating, water should be drunk. This manner of eating will bring about complete digestion and absorption. Chewing of betel nut after food will also aid the digestion and supplement the nutritive value besides retarding the growth of bacteria in the mouth.

Though the daily supply of nutrition to the tissues (Dhatu) of the body is utilised and spent up then and there, some residue still remains in them. This when it accumulates, causes sluggishness (mantham). Therefore, it is necessary to spend up this residual nutrition. So, fasts and starvations are recommended and they are most essential for the old and for those with sedentary habits. Our ancients made it a religious rule to starve completely on Ekadasi or Krithigai days which fell once in fifteen days and twenty eight days respectively.

Utilization of food

It is said that 25% of the food should be rejected as mala (faeces), another 25%

should be utilized to feed krimis (organisms) in the body, another 25% to build the tissues and the remaining 25% to create the 'Oodarthi,' the body heat. So, such food should be selected as to be utilised in the above manner. To this extent our ancestors have selected and used the food articles of all the six rasas (tastes) from various groups as mentioned at the beginning of this treatise.

If either less or more food were to be utilised for any of the above purposes it will vitiate the body.

Production of Articles and their Nutritive values

The food articles produced must be full of their natural rasam or taste which is an index to their quality. Now with the help of artificial manures and new strains of seeds big specimens are produced in abundance but of less rasa (taste). The Health Bulletin No. 23 of the Govt., of India states that the big bitter gourd contains 92.69% of moisture while the small contains only 83.16%. Again big onion contains 86.76% of moisture, and the small 84.33% of moisture. So, it is clear that the large varieties contain more of moisture and less of food value. If taste is an indication of quality, small indigenous brinjals are infinitely superior than the big ones, and so are other articles. These big varieties will make a good show for exhibitions, and profit the producers as well as the merchants but not the consumer. The consumer is profited only by the small varieties which give him more food value than the big.

Similarly, the English and other foreign cows which were introduced into our country to supply more milk benefit the producer and not the consumer. This milk

contains 33% less fat than that of the indigenous cows. To make up the loss the consumer has to take one and a half times the quantity of milk. This increases his cost of living. So, in the interest of consumers the indigenous cows must be preferred. So, we must try to produce more food articles without sacrificing their food values or their natural rasa (taste.)

Summary and conclusion

The ancients have not mentioned anything about the nutritive values; yet, as we have seen, they have correctly prescribed the articles from all the various groups for the daily diet which contain all the known needed nutritive values. Besides, they have also fixed the time of the day, when each food should be taken. Further, they have imposed that the therapeutic actions of the food articles should be corrected. The articles are combined not merely to make up the necessary nutritive values but to counteract the therapeutic actions of one another. The condiments are added not merely for the sake of flavour but to correct or eradicate the therapeutic values. With the same intention, the articles are subjected to various processes and cooking which make them also more palatable and digestible.

Due to the efforts of our ancients, most of these methods have now become our ingrained habits. Their importance has not yet been recognised by the Modern Science. I hope it will soon be recognised.

I have said before that the quantity of food should be thirty two morsels with one's own hand, but vary in proportion to his hunger. This is an easy measure, and even a lay man can use this. On this score, this should not be miscon-

strued as less scientific than the modern. As the morsels are measured with his own hand, their size increases proportionately to his growth and weight. His hunger depends on time, climate, and his health and varies in proportion to his work, labour or exercise. So, a man who works hard or lives in cold climate or season gets more hunger and eats more food than he who works less or lives in the hot climate. Besides the quantity, the quality also varies, as I have already said, according to the age, sex, labour, time, season and other factors.

At any rate one should not eat more than what is necessary to appease his hunger. Eating more or eating at irregular hours other than the prescribed brings on indigestion and leads to many diseases. So, our standard of measure is quite scientific and being simple and easy, every one can adopt it to check the quantity of his food. If it proves less than normal, the appetite must be improved so that more food can be taken.

We are not as stalwart and energetic as our ancestors. This degeneration is caused by many reasons. One among them is the deficiency in the quantity and quality of our food. At present there is not enough quantity of milk and cereals in our country to feed its people. So, they must be produced in abundance. Foreign cows were brought in to give us more milk but as said before, their milk contains less fat, and the consumer is asked to take double the quantity of milk. Plenty of big vegetables are produced but they contain more moisture and less food value. Thus, the quality is sacrificed while trying to produce more. The quality has deteriorated and so the health. This mistake should not be re-

(Continued on P. 24.)

Physics or Philosophy?

Illustration 3.

While describing the Gunam known as Rasam (taste) Anna Bhatta in his Tharkasangraha says:— रसनग्राहो गुणो रसः Rasam is a Gunam or attribute which is cognized by the sense organ to taste RASANA and not JIHWA.

Note the use of the very significant word RASANA. This is to definitely rule out the use of the word Jihwa. If it were Jihwa the tongue, it will be possible for it to make out not only Rasam the taste, but also hot and cold, hard and soft, coarse and fine and rough and sticky. In saying that Rasam is an attribute that is cognized by the tongue the definition will be defective; it may mean any of the above attributes or all of them. That is to say there will be the defect of Athivyaapthi. So, the word Rasanam—the sense organ to taste, is employed. Rasanam can cognize only Rasam or taste and none else. None of the other attributes named above can be listed under Rasam or taste. The defect Athivyaapthi is ruled out. No other sense organ can make out taste. But coarse and the other attributes can be seen or felt.

As Rasam is one that can be made out only by the sense organ to taste, the tasted substance must be a matter with taste as its quality. In other words, this substance cannot be a Bhootha or

an element in its Atomic state. It must only be in its gross form—manifested through the process of Panchaekarana (the Atom with its structural peculiarities and Vyoocham or the peculiarities traceable to the arrangements of the molecules and not to speak of all the five Bhoothaas or elements that go into its composition.)

The Rasam or taste is said to be of six kinds namely स्वादुःखलवणतिक्तोषण कषायकाः। Sweet, sour, salt, bitter, pungent and astringent.

तत्र पृथिव्यां षड्विधम् ॥ जलेमधुर एव ॥

Of these, all the six of them will be found in all Parthiva—dravyaas; and in jalam only Madhuram—sweet taste will be found. In water, only sweet taste will be found.

There is a controversy on this point.

After a long discussion and heated arguments on this point Viwanaatha Nyaaya Panchaanana in his Kaarikavalicum Muktaavaal stresses that जलेमधुर एव in water the taste is only Madhuram.

The Science of the West says that pure water is colourless, odourless and tasteless.

According to our systems of thought and according to Ayurveda there is no substance in the whole of the world of senses (vyashti), that is mono-bhoothic

(Continued from P. 23.)

peated in future. Therefore, before adopting or recommending any new method to produce more, its products must be analysed first and seen if they are as valuable as those which they are intended to displace. Anyhow more food articles have to be produced without sacrificing their natural rasa (taste) which is a good indicator of their food value. To produce more milk the indigenous cows must be

fed and bred with greatest care. To supply more cereals more land must be brought under cultivation. Above all the people must be taught the indigenous principles of diet, which we have seen, are in no way inferior to the modern. On the other hand, these principles are more easy for adoption than the modern; so, the people will take to them very easily.

in its composition. In other words, all the substances are the results of the combination of the five Bhoothaas—elements. Even the Science of the West cannot dispute this fact at least so far as water is concerned. It is certainly the combination of more than one element. So, either according to the Science of the West or according to the Darsanaas of the East or according to Ayurveda water is a substance containing in it more than one element. It has all the five bhoothaas in it. The six Rasas of a substance do but result from these bhoothaas. Therefore, water like any other substance must contain in it all the six Rasaas—because it has in it all the five bhoothaas.

One of them at least must be present in it—according to Science—as the most prominent one though the other five may not be quite so very prominent or be so very readily and so very easily appreciated. So, the Daarsanic view that in water there is only sweet taste cannot be accepted as much as the view of the Science of the West that says that pure water is tasteless.

The Science of the West says that pure water is colourless. This also is unacceptable. If a substance has no colour at all it cannot be seen by the eye. If a colourless thing can be seen, then there will be no need at all for us to stain the slides that we put under the microscope. But what at all is the colour of water? Whatever the colour, it is seen by the eye. But, if in the language there is no word to name the colour of water, it cannot alter the fact that water must and does have a colour.

Anna Bhatta calls this colour as A-bhaaswara sukla non-lustrous white. Dull non-glistening non-reflecting white. This is an instance of the Darsanaas surpassing the Science of the West.

The two statements of the Science of the West namely that water is a substance that can be seen but has no colour and that it is the result of the combination of more than one element and yet has no taste are both unacceptable, are both unsustainable. This is plain logic and metaphysics as has been discussed so far.

It will be seen here that the school of Nyaaya-vaisheshika has excelled and surpassed the science of Physics of the West in that the former says that water has a colour and also names it; and in saying that it has a taste though the same cannot be accepted as sweet.

But the version of the school of Nyaaya-vaisheshika in naming the taste that occurs in water as only sweet is far from the fact as we practically see. Pure water does not taste anything. We can see it to be so. But there cannot be a substance without a taste. What is the answer to this anomaly?

Ayurveda furnishes the answer. Water must and does have a taste. But it is none of the six tastes named already. The taste of pure water is as Vaagbhata calls it अव्यक्तम् Avyaktam. It is still so subtle that the gross sense organ to taste cannot appreciate it, cannot reach it. So has Ayurveda called it as avyaktam? not definitely nameable; but not that there is no taste. Here Ayurveda has excelled, and surpassed both the school of Nyaaya-vaisheshika and the school of Physics of the West.

Now, a study of the kind illustrated so far constitutes the study of the Darsanaas as applied to Ayurveda, or the Pre-medical Sciences. Is that Physics or Philosophy? It is for the world to ask and the critics to answer.

(To be continued)

* "MUPPU" (or VAIDYA-MUPPU)

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கடவுள் வணக்கம் (Prayer)

- 1 "வேலிருக்குஞ் சரவணசடாஷ்
ரத்துள்
மெய்ப்பொருட்குமு தூட்டவளர்த்த
கொங்கை
பாலிருக்குங் கௌரிசதா நந்தி சத்தி
பராபரைமைச் சங்கரனைப் பரனைத்
தண்டை
காலிருக்குங் கடம்பனை ஷண்முக
மயூர வாழ்
காங்கேயனைக் கதிர்வேலைக் கருத்தில்
வைத்து
நூலிருக்கு மாணவர்க்குப் பொறுக்
கிச்சேர்த்த
நூலுக்குத்தந்திமுகன்நந்திசர்
காப்பே."
2. "நந்திசர் மூலாகத்தியருஞ் சட்டை
நாதரோடு பதஞ்சலி வியாக்கிரம
பாதர்
சந்திரானந்தர் மச்சமுனி புண்ணுக்
சேர்
சுருதிகண்டகமலமுனி கொங்கணரும்
போகர்
மந்திரஞ்சேர் கோர்க்கர் சண்டிகேசர்
வாராமர் காலாங்கியார் கூனக்
கண்ணர்
தந்திரஞ்சேர் கருவூரா ரிஷிகள்
தேவர்
தபோதனர்கள் பாதம் ஆதார
மாமே."
3. "ஆதாரபிரணவத்துளமர்ந்த சோதி
அடிபணிந்து பூவுலகிலறிவுள்
ளோர்கள்
பாதாரம் பணிந்து முனிரிஷிகள்
சித்தர்

பாடின முன்னூ லாயந்தோர் பாதம்
போற்றி
காதாரக் கேட்டுமிருகையால் செய்து
கண்ணுலே கண்டபடி தவறிடாமல்
சீகரகோபுரஞ் சூழந்தெட்சணையர்
சித்தி விநாயகனருளால் செப்பி
னேனே."

Introduction

Mr. Chairman, Ladies and Gentlemen !
I am really very grateful to the Govern-
ment and the learned authorities of this
institution for having given me an
opportunity to deliver a lecture of what
little I know to the students of this insti-
tution. You are all lucky so to say to
derive the benefit, of lectures from
people outside your institution, and I
really congratulate you all on this new
enterprise.

Moreover I am one among you, an
old alumni of this institution and
naturally you will all appreciate my
having ventured to deliver my
lecture to you this evening however
it may be.

Friends, the subject of this evening
is what is known as Muppu or Vaidya
Muppu.

Before I draw your kind attention to
the subject proper, I must confess that
I ought not to have chosen such a very

"MUPPU"

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vast subject as "Muppu" to the
student population because (1) it is too
early for you to understand and appre-
ciate this most important chemical
compound and it is a most controversial
subject on which no two doctors of our
Siddha science will agree even now. It
is not our fault; it is purposely concea-
led and we are misguided by the an-
cient Siddhas in all their works, in order
that this most important chemical
product No. I might be kept as
secret No. I among themselves and
away from the approach of ordinary
people in such a manner that it might
not be mishandled. However I have
ventured to tell you all details about
Muppu as much as I know with the hope
that all of you may take real interest
in the subject and make further most
creditable and successful researches on
"Vaidya-Muppu."

It is a hard-won information of what
I am going to tell you about "Muppu"
and I am sure you will cherish them;
and after you pass out of this insti-
tution you will do remarkable resear-
ches in this line.

Since you are all students of
combined medical science "Indigenous
and Modern," I wish to give you a piece
of advice which is essential as a back-
ground for the subject matter of this
evening namely "Muppu". If you are
anxious to be a most successful practi-
tioner in your future life, you must
repose cent percent confidence in our
Indigenous medicine first and foremost
know all about "Muppu," prepare it
and make use of it in all our medi-
cinal preparations; because without
"Muppu" all our medicinal compounds
are not worth appreciable.

Ordinarily there is a proverb say-
ing "உப்பில்லாப் பண்டத்தை குப்பை

யில்லவோ எறிம வேண்டும்," i.e.,
Eatables without salt are no good.
When such is the case for the eatables
don't you think that a salt of a superior
quality is essential from a medical point
of view?

Not only that, I am going to tell you
that the salt that we are taking as a
routine in our diet is an enemy of the
man. It is bad for the health, physical
and mental. It is said to be responsible
for disease and death, and also for விரக
தாபம் and காமம் (sexual passions rather
bad qualities) because of the presence
of a peculiar கைப்பு or கசடு (harmful
and peculiar bitterness) in it. Hence don't
you require a suitable substitute both
as a prophylactic and curative remedy
which is what is known as "muppu
ohunnam"?

1. "உப்பகன்று கர்ப்பமும் உவர்ப்பு
காரசாரமும்
அப்பு முப்பு மாற்றினாலவர் பெருமை
என்னகாண்!
கைப்பு மாற மாற தேக காந்தி
என்ன சூரியன்
உப்பு முன்னைக் கொல்ல வந்துளவ
னென்றறியுமே."

Again it is said :—

2. "கைப்பல்லோயிருந்து உப்பில்கால
னொழுமுவினை
அப்பல்லோயிருந்து லோகமாவது
மழிவதும்
உப்பல்லோவிரகதாபகாமி தமுர்ணர்
வதாய்
இப்பொருளிருந்தல் லோ எழுந்தது
எண்ணதேகமே"

So you want a salt as substitute for
ordinary salt which must be absolutely
free from கைப்பு (bitterness or harmful
bitterness).

(Page 485 and 486 Gnana Vettiyan).
Further it is said :—

3. “உப்பின்கசடது போய் ஊறலது
மாறினதால்
முப்புக்கன்னமாமதற்கு முன்று பேர்
—உப்பதனால்
கற்பார்தரங்கோடி காயமது வலுத்து
செற்பாயும் வாசியினால் தேகம்.”

(Page 258—Gnana Vettiyan)

4. “முப்பு முடிந்ததுகாண்—முலப்புளி
முப்பு முடிந்ததுகாண்
முப்பு முடிந்தது—கைப்பு முறிந்தது”

So muppu is the substitute for ordinary salt and it is declared to be absolutely free from what is said to be கைப்பு (harmful bitterness).

To achieve that object our medical knowledge especially Indian side should never be stopped short with what we learn during these 4 or 5 years of our medical studies. We must go on hunting after new discoveries, contact various experienced physicians of your part, exchange ideas with them, collect particulars as far as possible, prepare your own medicines and treat the case, and that is how we must improve our lot as far as our Indian Medicine is concerned. This is my experience of about 26 years.

Please don't be under the impression that what is taught within the four walls of the college and school of Indigenous Medicine is all that is “Indigenous medicine and complete.” I too thought like that in the beginning, but when I entered the practical field I understood my weakness, which really gave me stimulus and inducement to do further researches on the above lines. Each physician in our continent is in possession of one or two secret and efficient rare recipes; preparing and using in his practice rather with credit and

success, and each fellow has got a pride for his own specific.

If we go on making researches on the above lines, a day may come, not far off for any one of you to achieve successful preparation of not only “Vaidya muppu” but also its allied compound and various other rare specifics. Thereafter you please take it from me today that you will not find it necessary to use any of the modern medicines at all such as Penicillin, Sulpharilamide groups and streptomycin etc.

‘Muppu’ being the highest and most powerful chemical product is supposed to be composed of Panchaboothic characterized elements in proper proportions. If you accept the Panchaboothic theory of our Indigenous medicine, here is one prominent specific which contains all the essential elements of Panchaboothas to be used as a medicine, Kalpam and Kayam etc., and that is what is known as “Muppu” “பூதமஞ்சினாலுதித்தபூரணத்தைக் காண் இலரே” (pooranam indicates Puneer No.1) Muppu is supposed to give actual life or potential energy to and help easy preparation of all metals and minerals or for that matter any other compounds—like catalytic agents; and this in turn possesses quick and rapid reaction on diseases leading to rapid recovery. Further Muppu is said to be useful for Alchemy, Kaya Kalpam, Kuzhigai and Moni etc.

For want of adequate resources and facilities and for want of first class ingredients I cannot claim a thorough success of my own attempts in this direction; but yet I had the privilege to prepare “Muppu” and try it in my practice with a certain amount of success. I wish that some of you with keen intelligence and luck rather may

be able to clear the path and take us to the destination of a correct preparation of “muppu”. If muppu is successfully attained, well I can emphatically certify that the standard of Indigenous medicine will certainly reach the highest pitch and the whole world will look to you for guidance and appreciate. Let us all take rather serious attempt in this line and patiently await such a good time to all of us.

“Muppu” is a very big subject of which we may be talking about for days and months together. But within the limited time at my disposal I do not know how far I will be able to convince you all on this subject. I shall try to be brief as far as possible. Much patience is required to hear about “muppu”.

“அறிவதறிதென்றறிவைக்குறுக்கேல்”
i.e., Don't give up because it is difficult to understand.

If you are to be successful in the preparation of “muppu,” you must have a vast reading rather critical study of all Siddha works, because you cannot find all information in one particular text or another. Sufficient patience, and active interest rather willingness to work heart and soul attentively are needed. Don't get disgusted even if you fail. The preparation of “Muppu” is not possible for all; because it is very difficult to get at the first rate quality of Muppu ingredient. The following stanzas will tell you how important and how difficult it is to get at them :—

“சுன்னமென்றால் சுன்னமது என்ன
சொல்வேன்
சந்தர - நாதாக்கள் செய்யும்
வித்தை
வினமதுவாராது யிற்தப்போக்கு
விருப்பமுடன் செய்வதற்கு மனது
வந்து

அன்னமெனுகாடியின்றன் பழச்
சாறப்பா
ஆகாகா! சித்து முனி மறைத்தா
ரங்கே
சொர்னமது முப்புவால் கைக்குள்
ளாக்க
சோரமல் செய்பவர்க்குச் சித்தி
யாமே”.

(Vide Page 1001-Bhoghur 7000)

i.e., Gold is obtainable only to those who work at it heart and soul attentively with patience and perseverance.

It is again said in Agastiar Paripuranam 400 on Page 15 :—

“பிண்டமென்ற சவுக்கார வித்தை
தன்னிப்
பேருலகிலாரறியப் போரூரப்பா
கண்டவர்கள் கோடியிலே யொருவ
ருண்டு
கைமுறையாயவர் காட்டிற் குருவுந்
தோன்றும்
பண்பாக நின்ற பூரணத்தைக்
கண்டார்
பாலகனே முப்புவும் நன்றாய்த்
தோன்றும்
விண்டதில்லை கண்டவர்கள் சொல்
லார் சொல்லார்
வினாகச் சுட்டலைந்துவிதி என்பாரே”.

Expln :—It is seldom, one is able to understand the Muppu process. One in a crore may be successful in this line and if that person will practically guide you, then it may be possible to prepare muppu. He who has succeeded in finding out Puneer of the first quality then he is sure to succeed in preparing Muppu. But the pity is nobody will tell you the secret even if he knows it. So don't waste your precious time, energy and money if there be no proper puneer and expert guide.

Again Gnana Vettiyan says on Page 446 :—

“நாதவிந்தென்றறியாது நான் மயங்கி
நேன் சிலகாலம்
பேதமகத்திசர் சொல்லப் பேர்கள்
றிந்தேமகிழ்ந்தேன்
வாதமென்ன முப்புவுன்ன வந்த
வரலாறு வென்ன
புதமஞ்சினுதித்த பூரணத்தைக்
காண்கிலரே”.

Note :—Even though he is taught all details about Alchemy and Muppu etc., still he could not see eye to eye Panchaboothic characterized Puranam or Puneer No. I essential for Muppu preparation.

Again Agastiar says in his Paripuram 400 on Page 15:—

“காணுத பூரணமாம் வழலை என்றும்
கண்டு பார் முப்புவின் கருவிதாமே”.

Note :—This means rarely obtainable Puneer that is the basic drug for Muppu. Muppu is also called Puranam similar to that of Puneer No. I.

Thiruvazhzhuvhar in his Navaratna Chintamani says on Page 14 :—

“பூநீர் காணார் புனல் காணமாட்டார்”

Again the same author in the same text on again Page 55 says:—

“உப்பறிந்தவர் சொல்லாரெனல் :—”
“பூநீர்க்களரென்ற புதலந்தன்னிலே
காணீரோவதைக் கண்டவர்
சொல்வரோ
மாரிலந்தனில் மருவிய யோகிக
ளான பேரிதை யறிந்தாலுரைப்
பரோ!”

Note :—He who has not seen Puneer may not know its origin namely the water. Further nobody will tell you where Puneer of the first quality is

available even if they know it. Revered yogies may know the place, yet they may not reveal it.

Gnanavettiyan says on Page 284 :—

“பார்த்துப்பார்த்துப் பலபேர்மயங்கி
னார்
பாடு பட்டால் பலனுண்டு ஆண்
டையே.”

Agastiar in his Paripuram 400 on Page 15 says:—

“கற்றாலும் மனம் பதறுங்கை கால்
கூசும்
கருணையுள்ள சத்தியை நீ கண்டாற்
ருனே”

Note :—You are warned that you would simply fear and the limbs tremble if you begin to learn this art, unless and until you succeed in finding out actual puneer or muppu. Both puneer and muppu are said to be Shakthi.

Ever so many big heads or individuals tried, wondered, hesitated and thought it rather impossible. But if only any one takes particular interest in this process and try with perseverance and zeal, really he will be rewarded in the end.

“Muppu”

Definition :—It is a highly powerful Guruchunnam prepared out of certain essential salts as basic drugs. Invariably it is prepared out of three salts and that is why it is said to be muppu. This is otherwise known as Bhrammaviththu or Bhrammakarpam.

Muppu is again called “பிறப்பிறப்புய கற்று மூலி”. Please see what a fine name it is and how it sounds. The meaning of it is a specific which gives moksham(மோட்சம்) so to say i.e., eternal oneness with God and no question of further births and deaths. “முப்பு

தொட்டு கற்பமுண்டறியாதார்க்கு எப்
போதுங்காலமெனம்.”*

Agastiar in his Paripuram 400 on Page 14 says :—

“பாரப் பாவின்னமொரு செய்தி கேளு
பதிவான முப்புவையறிய வென்றால்
பேரப்பா சொல்லுகிறேன் நன்றாய்க்
கேளு
பெருமை யுள்ள பிறப்பிறப் பகற்று மூலி
வேரப்பா அடிமுடி நடுவுமாகி
வேதாந்த சித்தாந்த நாதாந்த மாகி
காரப்பா வாழையுடன் புவனை யாகி
கருணையுள்ள திரிபுரையின் கண்
மூனருமே”

Note :—It is otherwise known as Adi, Mudi, Nadu, Vedantam, Chithantam, Nathantam, Valai, Puvanai and Thiripurai as the Shakthi's three Netramas (முக்கண்) அடி, முடி, நடு, வேதாந்தம், வாலை, புவனை, திருபுரை என்ற நாமங்களால் வழங்கப் படும்.

Varieties :—Muppu is of four types. Vatha muppu, Vaidya muppu, Yoga muppu, and Gnana muppu. Out of these, we are concerned with Vaidya-muppu.

(a) What is Muppu and (b) what is its Significance?

(A) Muppu is nothing but water literally speaking, because it has its origin in water. By natural process water becomes salt and this salt becomes the three different kinds of ingredients to form Muppu, undergoing changes at different stages probably by the influence of Sun, Moon, Wind, Rain, Thunder and Mist etc. This is very well explained by the following quotations :—

*Vide Vazhzhuvhar Navaratna Chintamani Page 94, i.e., without muppu there is no kalpam for longevity of life.

I. Agastiar says :—

“அப்புவே முப்பு யல்லது வேறென்று
குமோ

யாவதற்கி யல்போ
ஒப்பு கெட்டவனே உப்பினைப் பிடித்
தால்

குதமும் புரை கழன்றும்.”
“என்னவே வானத்திடியினி லொன்று
கன்னியமான கடல்தனி லொன்று
பொன்னெ னப் பூத்த பூமியிலொ
ன்று
முன்னவர் சொன்ன முப்புவின்
மூன்றே”

Appu (அப்பு) may also represent “சுத்த கெங்கை,” which again represents “Puneer.” Puneer is solely responsible for muppu and takes a major portion of the muppu action.

II. Romarishi Vakaram (on eudgeon leaves says “முப்புவுக்கு ஆதி-கடலுப்பு”

i.e., Muppu has its origin in sea water or sea-salt.

1. “பேணிப்பார் சாகரமே பிரமவிந்து
பேசுமதை மாற்றி வைக்கு மோகமு
ண்டு
நீராணைதல மிதற்கு வசந்தகாலம்
நிச்சயமாய் நிலவுப்பின் கூட்டம்
பார்த்து
கூரானமூன்று விதமான தாலே
குமுறுகின்ற அக்கினியே ஈசன்விந்து
பேரானவாய்வுமதே மாவின் விந்து
பிரம்மாவின் விந்து மழை பெய்
தலாமே.”

2. “ஆமேதானீசன் விந்து இடியாய்
நிற்கும்
அக்கினி மண்ணுருவிச் சலத்தைக்
கோர்க்கும்
ஓமய்யா பாரையுப்பு மீன்போல்
தோன்றும்
உத்தமனே மண்ணுத்துப் பூவாய்
நிற்கும்
சாமய்யா மழை காலங் காற்றுச்
சென்று

சாகரத்தினிர் திரட்டித் தண்ணீர்க்
குள்ளாய்
நாமய்யா சொல்லிவிட்டோம் பாரை
யுப்பாய்
நாளமிர்தபூர்வத்தின் நடத்தை
தானே.”

3. நடத்தையிந்த வாய்வு அங்கி அப்பு
மாச்சு

நாதமென்ற சாகரத்தினிராலாச்சு
திடத்திலே எழுபிறப்பு யோனியாச்சு
சித்தர்களுல்லாமிதனைச் செய்ய
லாச்சு
உடைத்து விட்டேனில்மூன்றுக்கு
மொன்றே ஆதி
உகாரமல்லோ பூமி ஒன்று ஊணிப்
பரு
மடத்தனமாய்த் திரிந்தலைந்துவகா
ரஞ்செய்ய
மானிலத்தோர்மதியங்கி வழி
காணரே”

“உகாரம் உப்பே ஆதி”

“இடிபுகுந்த உவர்நிலத்தை உற்றுப்
பாரு
இரண்டுமொன்றாய்ச் சேர்க்கவொரு
கடலையானும்
அடிகனத்தபாண்டமல்லோ தீக்கு
நிற்கும்
வகைநனைந்து மழை இடி காற்றா
காதே.”
“உப்பென்றாலுருவாகிய உப்பேது
காண்.”
எல்லாம் நீர்மயமேயு அப்புவே உப்பு

III. “மூன்று மொன்றுங் காலம்”—Vide
Page 32 Thiruvazhuvar Navartha
Chinthamani :—

“ஐப்பசியுமது கார்த்திகையளவிலண்ட
ரண்டமிரு கூறின

லுற்பகங்களேனும் வன்னிவாயு ஜல
மூன்றுமொன்றுருவதாகிடுங்
கற்ப வாரி கடல் நீரிற்பாய்ந்து
கனற்காற்று மாமழையுங்கருதினற்
சொற்பமல்ல கடலாதி தங்களுமே
சூழ்ந்து வாறுதி சுழலுமே!”

Note :—Sea salt becomes Vinnuppu or
Puneer (உவர், சவடு and அண்டக்கல்).
All these are again driven into the sea
and form Paraiuppu or Kalluppu by
change of seasons as a result of the
influence of Vanni, Vayu and Jalam
(வன்னி, வாயு, ஜலம்). So there is a
revolution or cycle in the formation of
these salts.

IV. Again Gnanavettiyan says on
Page 286 :—

“முப்பு முப்பு வென்றோதிய நூல்கள்
தான்
அப்பு அப்பு வென்றோறி வர்க்களோ
செப்பினார் பதினென் பேர்மகத்துகள்
தப்புமோ சுத்தசாகர நீரெல்லாம்
அப்புவினருளால் அவ்வாறினால்
கைப்பையே களிம்பற்றுக் கசடறும்
இப்புவிசெக விணுசை கொண்டுவர
கைப்பையுண்டுங்கருத்தறியார்களே”

From the above stanzas it is clear
muppu takes its origin in sea water.

(B) The Significance of muppu is as
follows :—

1. “உப்பின்கசடது போய்
ஊறலதுமாறினதால்
முப்புச் சுன்ன மாமதற்கு
மூன்றுபேர்—உப்பதனால்
கற்பாந்தரங் கோடி
காயமது வலுத்துச்
செற்பாயும் வாசியினல் தேகம்.”
(ஞான வெட்டியான் பக்கம் 258)

2. “காடிதனில் கல்லுப்பதின்
சுன்னமும்
போடுங்குன்றிப்பொசித்தவர்
மாழுவரோ!”
(வள்ளுவர் சிந்தாமணி பக்கம் 110)

3. கல்லுப்பின்வாறு
கருத்தறியாதுண்டுமனு
வல்லினைக்குள்ளாகி
மனம்வாடினார்- கல்லுப்பு

வெள்ளைக்கல்லுப்பு
வெருவிதமாயாய்ந்தாலும்
உள்ளமதிதுண்டென்றுண்.”

4. “என்றுமிந்தவுப்பு
என்சாணுடலிலிருக்க
கண்டுமறியாததென்ன காரணமோ
—பண்டுமதி
வாரியமுரியதில் வன்னியிட்டுக்
காய்ச்சியபின்
விரிமாயானுணரு மெய்,”
(ஞான வெட்டியான்-பக்கம் 257)

5. “உப்புமய மப்பு மயம் ஒகோ
கோநாதவிந்துமயம்
இப்புவிளல்லாஞ் செனித்த
இந்திரியவாழ்க்கையம்
கைப்பிதுவிலல்லாமல் செகங்கண்ட
தென்னகாண்கிலென்ன
முப்பதுகாண் ஆகியிலுமுடித்து
வைத்தாரிசனுமே,”

6. எண்பத்துநான்கு நூறுபிரலட்ச
மெவவுயிர்க்கும்
உண்பதுங்கைப்பு உவர்காரத்தினால்
உயிருற்பகங்காண்
ஐம்பத்தோரகூர வோங்காரங்
கொண்ட அவ்வெழுத்தில்
உண்பதுமுற்றங்குவதும் உப்பொழிந்
தால் செகமொன்றில்லையே.”
(ஞான வெட்டியான்—பக்கம் 280)

7. “நாதவிந்தென்றறியாது
நான்மயங்கினென் சிலகாலம்
பேதமகத்தீசர் சொல்லப்பேர்கள்
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வந்த வரலாறுவென்ன
புதமஞ்சினுலுதித்தபூரணத்தைக்
காண்கிலரே.”
(ஞான வெட்டியான்—பக்கம் 446)

8. பச்சை என்ற உப்பதுவும்
பார்த்தாலும் துய்யவெள்ளை
உச்சிதமாய்க் கொண்டுறுதியுண்ட
தொருஉப்பதுகாண்
வைச்சபொருளாதியிலுவாரியினால்
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தற்சொருபமாய் விதிக்குஞ்
சங்கையிதைக் காண்கிலரே”
(ஞான வெட்டியான்—பக்கம் 446)

Expln :—Pachai means Puneer
which is really a pucca white salt.

This is the perfect and definite salt
said to have been originally constituted
from out of வாரியுப்பு or sea salt, which
fact nobody knew.

Variyuppu is Kadar parai (வாரியுப்பு
என்பது கடற்பாரையாம்),

9. “சத்தி சிவநாத விர்து
சாரமதுங் காரமதும்
புத்தி யதனாலறிந்தேன்
புளியமுரி யானதுவும்
வெத்தியிது விண்ணு மண்ணு
மேலுங் கீழுமாயிருக்கும்
சித்தர்கள் மறைத்து வைத்த செய்கை
யிதைக் காண்கிலரே.”
(ஞான வெட்டியான்—பக்கம் 446)

Note :—The gist of the above verses
are as follows :—

Salt in some form or other is essen-
tial for the proper growth of the body
and upkeep of health. But it is bad
to take ordinary salt which is impure
and unsuitable. Disease and death
occur because of the administration of
impure salt i.e. (களிம்பு)

“கைப்பையே களிம்பற்றுக் கசடறும்
இப்புவி செக விணுசை கொண்டுவர
கைப்பையுண்டுங் கருத்தறியார்
களே”.

Instead of removing the impurities or
களிம்பு of the salt, and then taking it
people take ordinary salt and suffer out
of ignorance. Therefore salt becomes
Amirtham (அமுர்தம்) only when it is
converted into muppu. Because the
three constituent ingredients of muppu

are made absolutely free from கனிம்பு by scientific purification and preparation and it is said to be muppu chunnam.

“உப்பின் கசுடது போய் ஊறலது மாறினதால் முப்புச் சுன்னமாமதற்குமுன்றுபேர் i. e., 3 ingredients.

Again it is said :

“முப்பு முடிந்தது காண்—மூலப்புளி முப்பு முடிந்தது காண் முப்பு முடிந்தது—கைப்பு முறிந்தது”

Again it is further said :—

“துதிக்கின்ற சுத்த கெங்கை நீர் போலாகும் துகளிலதை வாயிலிட்டால் கைத் திடாது.”

From the above, we understand that the salts of Muppu have become completely free from கைப்பு or rather impurities of கனிம்பு. This is the type of salt that is needed for the body constitution.

Kalluppu chunnam i.e., Muppu chunnam in katijalam as Anupanam is said to avoid death.

Gnanavettiyan on Page 485 and 486 says that “ordinary salt is an enemy of the man ; and that uvarppu, karam, and kaharam may be substituted in place of ordinary salt :—

1. “உப்பகன்று கர்ப்பமுவர்ப்பு கார சாரமும் அப்பு முப்பு மாற்றினால்வர் பெருமை என்ன காண் கைப்பு மாற மாற தேககாந்து என்ன சூரியன் உப்பு முன்னைக் கொல்ல வந்துளவ னென்றறியுமே.”

Expln:— Entire salt free diet combined with Uvarppu, Karam, and Kaharam as kalpham is good. One cannot

but appreciate the capacity of such an individual who has given up Appu and Uppu. His physical body is said to be brightened once the salt is removed from his diet. Further salt is said to be an enemy of the man and that it is sure to kill him. Please see how explicitly this fact is exposed in this verse.

Further it is said :—

“கைப்பல்லோயிருந்து உப்பில் கால னொரு முழுவனை அப்பல்லோயிருந்து லோகமாவது மழிவதும் உப்பல்லோவிரகதாபகாமிதமுணர் வதாய் இப்பொருளிருந்தல்லோ எழுந்தது எண்ணாண் தேகமே.”

Expln:—Salt is an enemy of the man because it possesses a peculiar கைப்பு or bitterness. This bitterness must therefore be eliminated by converting the salt into properly purified and prepared Muppu. Water is the cause for pralayam (பிரளயம் i.e. world extinction) and bitter salt is the cause for inducing and exciting காமம் and எட்டின்மனம் (i.e. sexual passions and bad characters). This காமம் etc., exists in this physical body because of the use of ordinary salt.

எட்டின் மனம் ஒடுங்கவேனு மென் றால் கைப்புள்ள உப்பை நீக்க வேண்டும். அல்லது அமுரிதாரணைபுரிதல் வேண்டும்.

In support of this it is said :—

“தெளிதருமிந்தச்சிவநீர்பருகில் ஒளிதருமோராண்டில் ஊண்மொன் றில்லை வலியுறு மெட்டின் மனமுமொடுங்கும் களிதருங்காயங்கனாகமதாமே,” (திருமுலர் திருமந்திரம்—பக்கம் 122)

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(To be continued)

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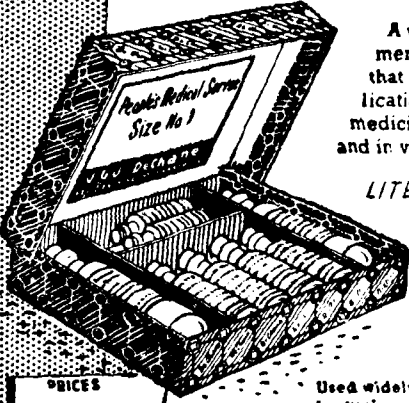
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Madras State Indian Medical Practitioners'
Co-operative Pharmacy and Stores Limited,
LATTICE BRIDGE ROAD, ADYAR, MADRAS-20.

President.

Sri Vaidyaratna, Captain,
G. SRINIVASA MURTI B.A. B.L., M.B. & C.M.

1. The Capital of the Society shall, for the present, be Rs. 1,00,000 made up of 20,000 Shares of Rs. 5 each. The value of each Share shall be paid in one lump on allotment.

2. The objects of the Society:—

- (i) to manufacture Indian Medicines of high quality under expert supervision and direction,
- (ii) to supply the needs of the members in respect of prepared medicines, raw-materials and appliances required by them,
- (iii) to purchase such materials and appliances as may be required by the members and to arrange for stocking and distribution to members,
- (iv) to provide an Institute or Clinic to meet the professional needs of members and to tender expert advice to them,
- (v) to open branches or depots for the sale of medicines, raw-materials and appliances to the members,
- (vi) to do such other acts as may be conducive to the promotion of Indian Medicine and the general objects of the Society.

3. Membership is open only to Registered Practitioners of Indian Medicine and other qualified Practitioners of Indian Medicine.

4. AN IDEAL CO-OPERATIVE MEDICAL INSTITUTION,
FOR THE SUPPLY OF AYURVEDIC, SIDDHA AND UNANI
MEDICINES AND RAW DRUGS TO INDIAN MEDICAL PRACTITIONERS.

Y. KONDAL RAO,
Secretary.

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