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# INFORMATICS & SANSKRIT

Edited by  
Dr Jinitha K S

*This work is an edited collection of papers submitted for presentation in the National level workshop on Sanskrit Informatics conducted by Department of Sanskrit Vyakarana from 03/02/2015 to 07/02/2015. Around two dozen papers by eminent academicians in English and Sanskrit are included in this work with its subjects ranging from Informatics to the Vedas. The work is highly helpful for the academic community as well as the research scholars to have adequate information on Informatics and various classical and technical branches of Sanskrit studies.*

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participants to prepare seminar papers on Informatics or those with specific reference to any one of the oriental subjects and to present them. The submissions of the participants were consolidated into a book which we consider shall be highly helpful for the academic community as well as the research scholars in the subject matter. With that aim we are publishing this edited collection of papers as the proceedings of National level workshop on Informatics.

In this context I express my sincere gratitude to the HOD, staff and students of the Dept. of Vyakarana, for their wholehearted co-operation. I am also grateful to the officials, librarian, and all other staff who have helped us very much in this mission. We hope this book will be highly supportive for the academic community.

07/04/2015  
Kalady.

Dr Jinitha KS

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## PSYCHOLOGICAL REFLECTIONS IN THE UPANISADS

Dr B Chandrika<sup>1</sup>

Upanisadic sages never considered mind as an independent entity apart from the soul and naturally there is not a scope of Psychology independent of Philosophy. The sages only pondered mind as an annex to the Self and hence the science of mind is an outcome of the Science of the Self. We can broadly classify the Psychological reflections in the Upanisads into three broad distinct heads viz; Pragmatic, Abnormal and Rational.

### Pragmatic Psychology

Relation of mind with the body. Since Pragmatic Psychology is a recently developed science, we cannot expect much in this head in the Upanisads. They believed that the mind for its formation depend upon the food that we eat. There is a reference in the Cchandogyopanisad that mind is the product of food [*Annamayam hi somya manah 6/5/4*] The Upanisads says that food when eaten becomes divided into three parts. That which its cornet constituent becomes the faeces, that which is medium, the flesh that which is finest, the mind.[6/5/1]

### Breath stops when attention starts

One of the remarkable contributions of the Upanisadic sages regarding the mind is that whenever we deeply

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concentrate on a matter our breath will stop. There is a statement written in the Chandogya thus; producing fire by rubbing two sticks together or running a race; or bending a bow and stringing it, we neither exhale nor inhale. [1/3/5]

### One fears because of the second

Taittiriopanisad exclaims - Human beings fear, only when a feeling of otherness gain lodgment in us[2/7/3] Brhadaranyakopanisad also supports the same view thus; on finding out that there was no other person whom we should fear, he becomes fearless, for it is only from the idea of a second that fear proceeds. [1/4/2]

### Will as the prime factor for any action

Another special contribution of the Upanisadic sages regarding the mind is that there is primacy of Will or intellect in our entire endeavor. Will is the prime factor of any new creation i.e. when ever or whatever we do there arises the notion of the whole procedure well in advance in our intellect in the form of Sankalpa. In the Cchandogya itself there is the reference the will as prime of anything; Through the will of Heaven and earth, rain falls; through the will of rain food wills; through the will of food, the vital air wills, through the will of the vital air. [7/5/1] Thus the very same intellect is considered as the prime of every action. In the Maitri Upanisad there is the reference that He sees by the Mind alone; he hears by the mind; and all that we call desire, will, doubt, belief, disbelief, resolution, all that is but mind itself. If there is no intellect functioning there will be any action on the part of a man. From this we should conclude that above all we should give prime importance to this mind only. Mind is the first and foremost ingredient in all our actions. So if one can purify his mind all of his activities automatically purified.

## **Abnormal Psychology Death Problem**

Since the Upanisads are dealing with man's curiosity regarding the origin of life, origin of the Universe and the essence of one's own life one should guess that they will dispense with the problem of life and death. Likewise the question which the Upanisads faced more is the problem of death. In the Brhadaranyaka there is a passage 'what must be the root of a man's life in order that it may spring up again, even though hewn down by Death [3/9/4]. Not only in this Upanisad in the Kathopanisd also the same problem arises and is also solved, not in a direct way but in a mystic approach.

### **The theory of Sleep or the theory of Fatigue**

In the Brhadaranyaka there is the description of a falcon thus, as a falcon or any other bird, after having flown in the sky, becomes tired, and folding his wings, to his nest, so does this person hastens to that state where, when asked, he desires no more desires and dreams no more dreams [4/3/19]. Cchandogya also says about the same thing thus- when a man sleeps, then may son he becomes united with the True, he is gone to his own self. Therefore they say *Svapiti* he sleeps, became he is gine [apiti] to his own soul.[6/8/1]. The idea is that during deep sleep, the soul was at one with Brahman and thus deep sleep was likened to the state of ecstasy.

### **The power of thought**

The self is of the nature of Sat, Cit, and Ananda. Here Cit represents Consciousness. Being one of the attributes of the Ultimate reality it pervades the entire world in the animate and inanimate beings differing only in degree. The same consciousness act at the individual level and it is responsible for the four marked states of cosmos and individuality. Three states of consciousness;

## **Rational Psychology**

### **No mind Apart from the Soul**

According to the Upanisadic seers there is only Soul, not mind as the centre point of thought. They never considered mind as having a separate entity. Mind was only considered as a phenomenon by which the soul succeeds in finding its last end in life. It is only a media not an end in itself. Hence the centre of interest of the Upanisads is only on the Soul and not on the mind

### **The Seat of the Soul**

This may be the first question which was to be postulated among the scholars in ancient days. There are two types of ideas furnished regarding the seat of the soul. In certain Upanisadic references it is mentioned as heart. Even then in a passage of the Taittiriyaopanisad in a cryptic style and with a good deal of prophetic insight, the Upanisad seer gives this reflections as to the way in which the soul in the heart moves by a passage through the bones of the palate right up to the skull, where the hairs are made to part, and on the way greets the Brahman who is his master. It is noteworthy that while the soul in the heart is characterized as the *Manomaya purusa*, the Brahman that resides in the brain is called *Manasaspati*. [16 1-2]

### **Body and Soul-their relation**

Kausitaki Upanisad tells us that the Soul must be regarded as the master of all bodily faculties, the lord of all bodily sense functions. As a razor is placed in the razer case, or fire on the *firebreath*, similarly does this conscious self pervade the body up to the very hairs and nails. These sensec depends upon the soul as the relatives upon the rich man. As a rich man feeds with his kinsmen, and kinsmen feed on the rich man,

even so does this conscious self feed with the senses and the senses feed on the self. [4/20]

### **The concept of chariot**

There is an illustration in the Kathopanisad that the whole body as the chariot and the Self as the lord of the Chariot and the intellect as the charioteer and the mind as the rein. The senses that they say, are the horses, the object of senses are their paths (the Self) associated with the body, the senses and the mind is the enjoyer.

### **Consciousness – various states**

When the soul comes to inhabit the body; it must be recognized as passing through certain psychical states; and the same analysis is well pasteurized in the famous Upanisad – Mandukya. The soul experiences, according to this Upanisad three obvious states of Consciousness, viz; wakefulness, dream, deep sleep and pure consciousness. When the soul is conscious only of external objects and enjoys the gross things that state is named as wakefulness, and the soul is called as Visva. When the soul is conscious of internal objects and enjoys the subtle things and then it is called as Taijasa, that state is dream state. When the person in deep sleep desires no desires and dreams and no dreams, that state is to be called as the state of sound sleep. He is named as Prajna. The fourth state of the soul is that of Pure-consciousness, in which all the five kinds of sensations are finally resolved; when it is tranquil and full of auspiciousness and without a second; it is then called as the Atman. [2/7]

### **The five Sheath method**

In the Taittiriyaopanisad we are told that within this physical body which is made up of food, is another body which is made up of Vital air, the former is filled with the latter, which is also like the shape of man. More internal than the

body which is made up of Vital air is another body consists of mind; the former is filled with the latter, which still is like the shape of man. [2/3] This can be explained as a method for experiencing the subtleties of the innermost Atman.

### **Idea of immortality of life**

The peak point of Upanisadic Psychology is nothing but the treatment of the idea of immortal life. Every dogmatic philosopher has wished to find nothing but his own doctrine in the Upanisads. This results in the difference of opinion in the critical points in the interpretation of Upanisadic doctrines. In the Cchandogyopanisad there is a reference regarding the best kind of eternal life that may be conceived for anybody is that he should be lifted to the region of the deity whom he has loved and worshipped during life, and thus he should partakes of all the happiness that is possible in that region. [2/20/2]

One should consider the fact that, Upanisads, being philosophical treatise; it is not wise to do an attempt to illustrate an elaborate structure of human behavior in the modern psychological aspect in them. Anyhow, it is no doubt that there are certain notable references of perception, attention, reflection, will memory, fear etc. are seen illustrated, as they are at a long extend needed for the final attainment of salvation. Upanisadic explanation of mind starts with four states of consciousness. We will be misleading if we argue that consciousness is an attitude of the mind, but actually it is of the self alone. But one thing that we should not forget that Consciousness is the factor which illumines both mind and body. Upanisads extols the idea that Atman and Brahman, it pervades the entire Universe – both animate and inanimate. Consciousness in the individual level is responsible for the four states of individuality.

The composition of mind as through the subtle essence of matter is one of the notable discoveries of our great sages.

Likewise the parable of chariot is also illustrates the place of mind as the body and in relation with the soul and the body. There are certain references seen depicted as the stating the subconscious mind, the Vasanas which govern the birth of the Jiva in the next life. It has been described that mind will not perish at the time of death; it accompanies Jiva as the part of Sukshmasarira for the next birth. It is a mind-blowing discovery of the sages that hereditary factor is more concerned with the impression of past life than parental genes. Since mind is the way through which one can attain the prime aim of life; it should be given more importance. Since Upanisads deal with prime aim of life naturally mind places an unavoidable part in these writings. More research work in this concept should be carried out for the smooth functioning of the society also. It is because man being a social creature a purified mind should be *evaluated*. Hence the importance of the need of study of the mind gets its importance doubled.

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## KAIKEYĪ - A LADY OF GOOD AND EVIL

Dr N Vijayamohanan Pillai<sup>1</sup>

### Introduction

Rāmāyana is a stable literary classic that has a vast pact of influence even today. It is an intermittent classic story reflecting religious, political, and social beliefs and moral principles. *Vālmīkirāmāyana* is an outsized and multifaceted work which contains many separate stories. The clash between good and evil is the principal theme in it. *Vālmīkirāmāyana* is considered as the *Ādikāvya* and hence Vālmīki as *Ādikavi*. The *Rāmāyana* story merges thrilling fantasy, fiction and adventure as it narrates the life of Rāma, the seventh incarnation of Vishu. Rāma appeared as the courageous king, setting the standard for bravery, goodness, virtue, and good administration. This great epic is the story of a powerful prince who makes a sacrifice to save the world from immorality. It is an adventure legend, a love story, a morality tale, and an epic. *Rāmāyana* is a book of dharma. Rāma is the personification of dharma and a model of an ideal man. *Rāmāyana* clearly illustrates that artha and kāma can be enjoyed within the rightful limits of dharma.

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