



Metaphysics 500 BC, India: Existence and its attributes and The Grand Unification Theory and Its Applications towards Medical Sciences

Nishanth Mehanathan

Parabole AI, India

ABSTRACT:

A prominent professor of philosophy claimed that to understand the topics of metaphysics is to understand the grammar of our language. In this work we prove it to be true and we dive into the mysterious world of “Existence” and gain an understanding of it and its attributes. We show in this paper how it behaves more like a living being than an inanimate entity, controls every aspect of the Universe, and sustains and governs everything. And finally, we characterize it and reveal its glorious attributes. This paper reveals the grand unification theory which unifies everything including time and matter as the manifestation of a single entity. Finally applications of this theory is given which contribute greatly towards the advance of medical science, physics and other fields.

1. Sanskrit Grammar

Grammar is considered one of the highest sciences in ancient India as it helps people interpret what is conveyed by a group of words, is found in every branch of knowledge, and is the purifier of all sciences. It was claimed that “Existence” can be known through the medium of grammar. And through simple analysis, it can be proved that this science is the basis of all sciences. And to understand any science grammar was the pre-requisite science. We shall focus on how we can know “Existence” through this grammatical science. Also, we observe that these grammatical concepts are universal and can be ported to other languages like English as the underlying metaphysics remains the same and doesn’t change with language this is because language is built around reality and not the other way around.

To begin with, we define “Existence” as the state or fact of existing. In Sanskrit, it is called “Satta” and the existent is known as “Sat” and the non-existent “Asat”.

Every Metaphysics has an ontology, which is defined as the theory of a particular philosopher or school of thought concerning the fundamental types of entities in the universe. These categories of entities encompass all the entities we come across in the Universe.

Sanskrit grammar has one such ontology, it’s called the types of “padarthas”. “Padartha” translates as word meaning or the entity referred to by the word. The types of “Padartha” hence give the type of entities or the Ontology. According to Sanskrit, there are four types of “Padarthas”. These “padarthas” or entities are:

1. Class or genus.
2. Quality.
3. Action.
4. Name.

2.A Thing, the types of words and word meaning:

An object is defined as that which is the substratum of the genus, quality(differentia) and action [1] as depicted in Figure 1.

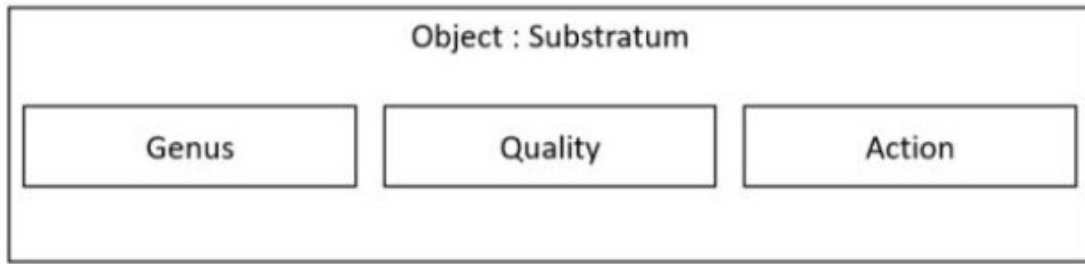


Figure 1. Object as the substratum of the genus, quality(differentia) and action

These attributes (Genus, Quality and Action) are classified as shown in Figure 2. An attribute is of two kinds- one that is inherent and the other which is imposed upon it like a name. The inherent attribute again is of two kinds, an attribute that is fully accomplished and that which is in the process of accomplishment. An accomplished attribute is of two kinds- the genus or class and the quality. Genus is never found away from the individuals in which it resides, while a quality distinguishes a thing from other things belonging to the same genus or class and can undergo a change and can dissociate from the individual in which it resides. But action implies a series of activities some completed and some in the process of completion, which occupies successive portions of time [2].

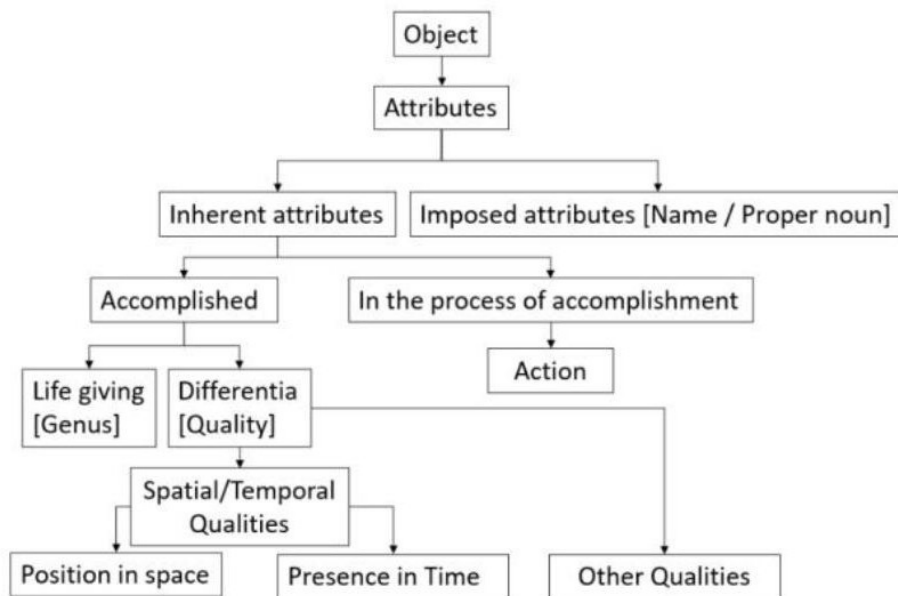


Figure 2. Object attributes, which uniquely identify an object

3. Object, its identity and the identity theorem:

Identity theorem: An object stands for that unchanging recognizable element which persists in all the changes that it undergoes [3] as shown in Figure 3. This is because if an object changes, it still remains the object hence the object is something which persists across the change and that we know to be the genus or universal.

For example, if a silver bell (or a silver object) is twisted out of shape what remains is it being made of silver and it being an object. So, it is still a silver object, but the silver bell is destroyed. So, speaking practically it is the genus that the object is. Qualities are properties which undergo change. As a result of the genus persisting, you can identify the object across all changes as the genus remains constant. Word meaning is universal or what is indicated by a word is universal. This is the claim by the Jatipaksa school of thought and is also shared by various grammarians.

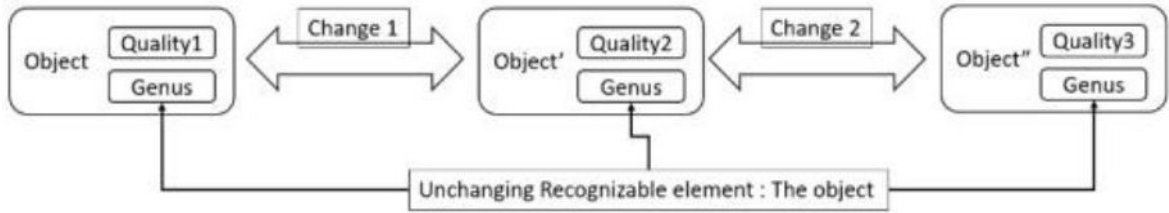


Figure 3. The unchanging recognizable element which remains across various changes

4. Classification of words in the Sanskrit Language and the types of objects a word can refer to (Padarthas):

The Sanskrit linguists hold that the import of words is either genus, quality, action or name. Hence there are four main types of words- genus word, quality word, action word and name word [4]. It is particular to the Sanskrit language, but the import or idea is universal to all languages. What is indicated by a word is of four types- genus, quality, action and proper names as depicted in Figure 4.

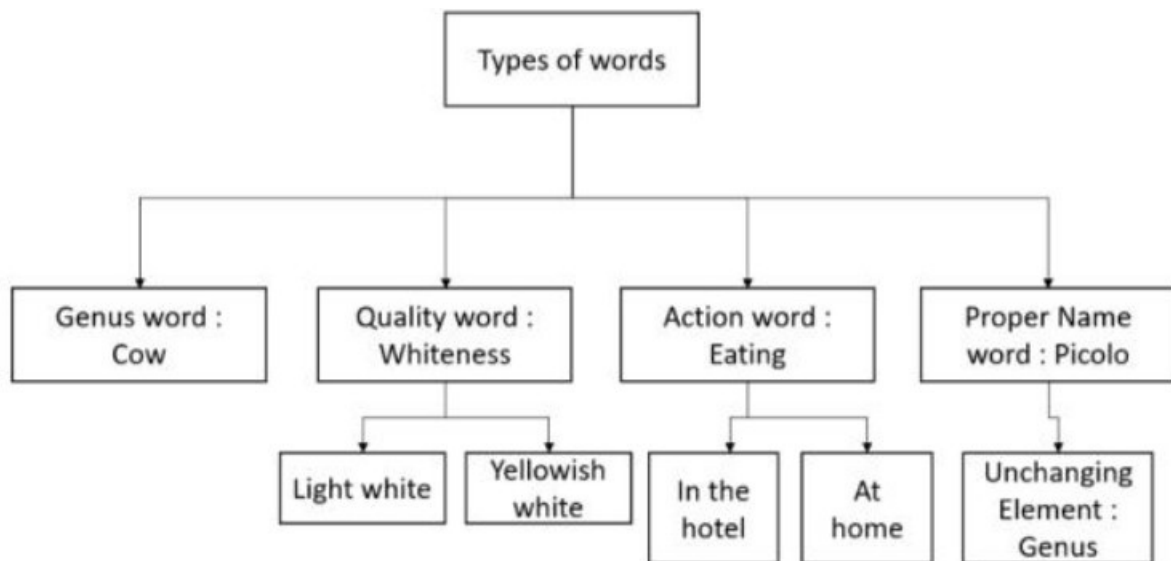


Figure 4. Types of words and what they indicate with examples

So the four kinds of entities in the Universe as per Sanskrit grammar are:

1. Genus
2. Quality
3. Action
4. Object

This forms the basic ontology used by Sanskrit grammarians.

5. Word and Word meaning in Sanskrit grammar:

Word meaning is the thing indicated by a word, so the relation between word and word meaning is that of an indicator and the indicated. There are two schools of thought regarding what the meaning of a word is. The *Jatipaksa* and the *Vyaktipaksa*.

1. Jatipaksa claim that the word refers to the class (*Jati*) to which the individual/thing belongs. What is implied is that the word refers to a persistent thing across changes (*Jati*) [5].
2. Vyaktipaksa claim that the word refers to the individual, which is a finished thing or an instance of a class (*Jati*) [5].

A word can mean either the individual thing which it signifies (finished thing) or the genus the thing has, according to the two schools of thought as shown in Figure 6.

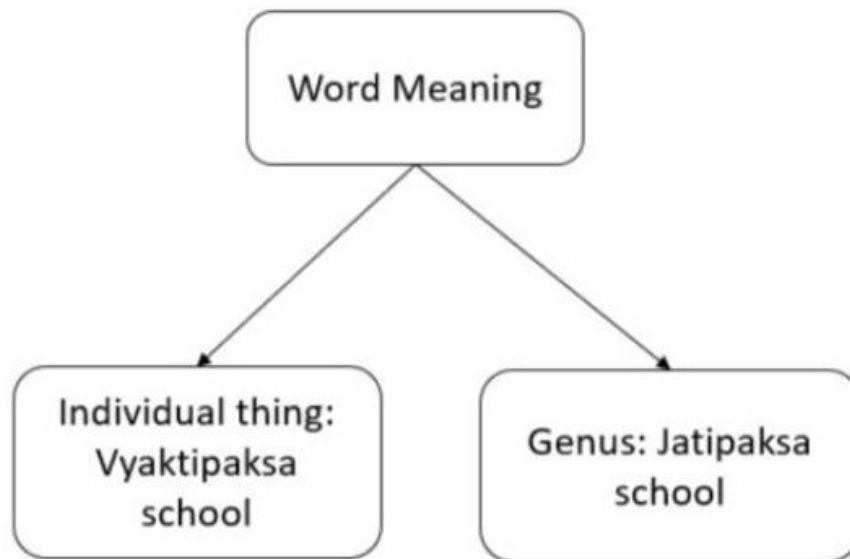


Figure 6. The two schools of thought and word meaning

The relation between the word and the denoted object must be permanent [6]:

The relation between the word and the denoted object must be permanent, if it is not so then the word would not refer to the object it was referring to initially an example is shown in Figure 7. The word must point to such a thing in the object which is permanent such that the relation between the word and the denoted object is permanent as shown in Figure 8.

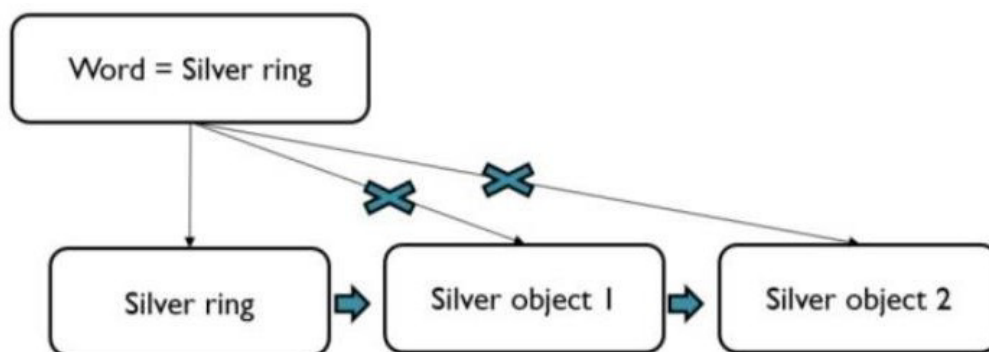


Figure 7. Word (Silver ring) stops referring to the denoted object after the silver ring becomes silver object 1 which is undesirable

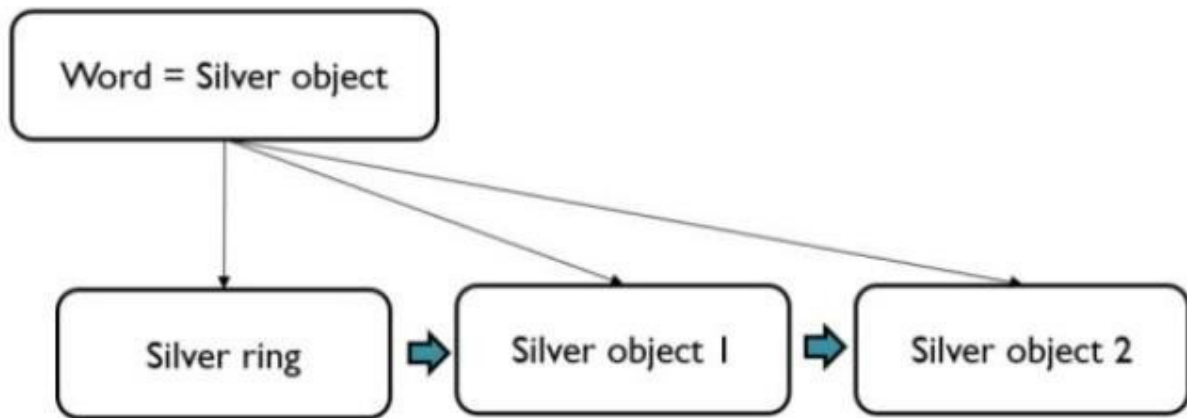


Figure 8. Word (Silver object) continues referring to the denoted object even after the silver ring becomes silver object 1 and silver object 2 which is highly desirable.

6. Persistent Jati, Jatipaksa school and persistent Dravya, the Vyaktipaksa school:

Case 1: When word meaning is a Jati: Jatipaksa school

If the word meaning is a Jati, then the highest Jati being Existence/Being or "Satta" can be taken as the word meaning this is because the highest Jati persists or remains with the object in all cases. An example is shown in Figure 9. As a result, the word continues to denote the object in all situations. So if the word meaning is a Jati, the words always refer to "Existence". And each object is a type of "Existence" differentiated by some quality or the other.

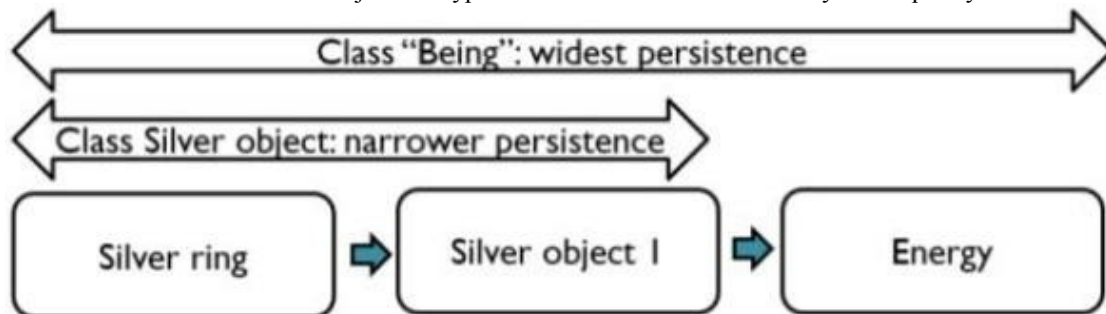


Figure 9. The class silver object partially persists, but the class "Being" persists across its existence, hence if the word was to mean "Being" it would be always associated with the denoted object.

Case 2: Word meaning is an individual thing or Dravya: Vyaktipaksa school

If the word meaning is an individual thing and the property which names that individual thing or "Dravya" is permanent it continues to denote that thing persistently. In Figure 10, we revisit the example tackled in case 1. If the naming property is "being existent" and the thing is consequently called "Being" or "Existence" the word would always signify the denoted object as shown in Figure 10. Dravya "Being" is the expressed meaning of all words or all objects are the dravya "Being" differentiated by some property or the other.

Hence the message is that both the meanings i.e. Jati (Class) and Dravya (Individual object) point to or refer to the same meaning "Existence" or "Being".

Hence all words refer to or mean "Being"/"Existence" which is called Brahman (something which is present in all and is present everywhere) as shown in Figure 11.



Figure 10. The individual thing Silver partially persists, but the individual thing "Being" persists always, hence if the word is "Being" it would be always associated with the denoted object. Where the naming property is "Existing".

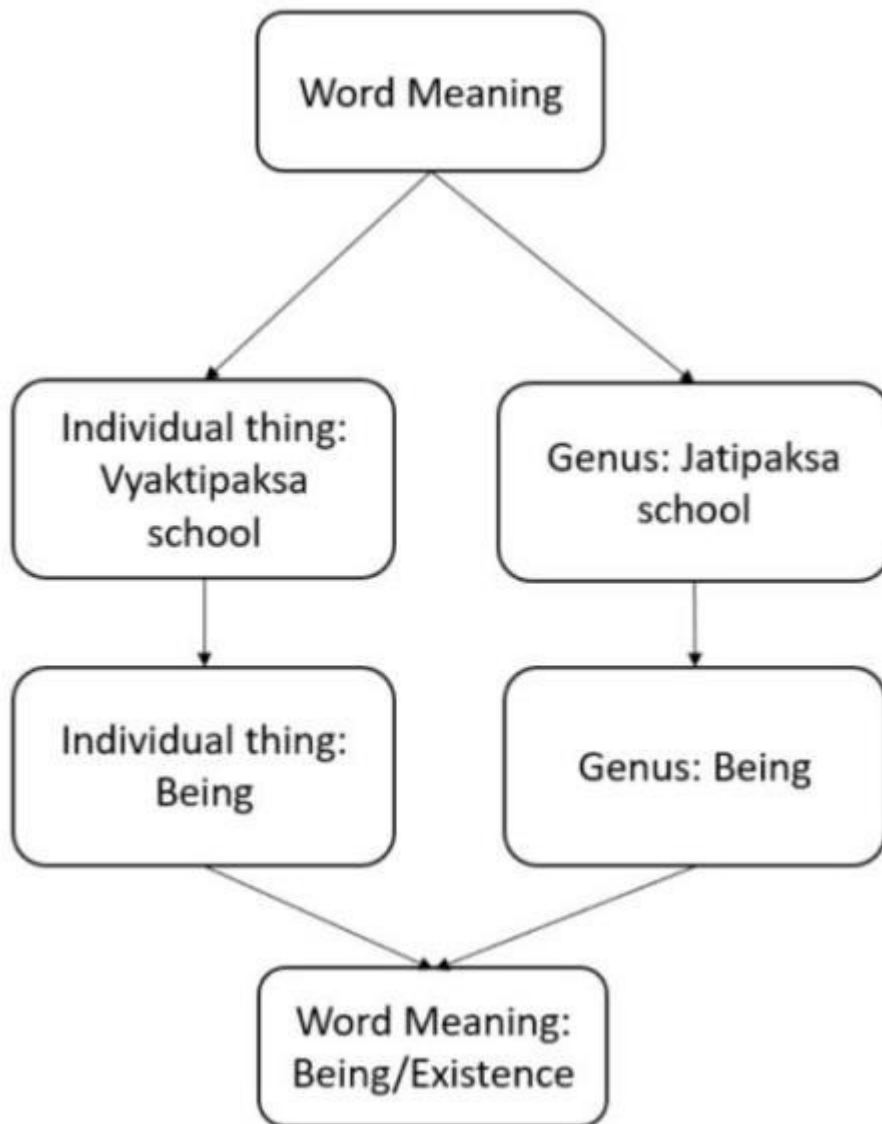


Figure 11. The two schools of thought on Word Meaning and Existence

7. What is a Universal:

Something which exists in all its substrata, as a result of which all of them produce a uniform awareness and are called by the same name. So a "genus" exists, "quality" exists and an "action" exists. They have existence (a universal). These entities exist so they are a type of being/ existence or fall under the category of "being" or "existence". So we can conclude that the universal of the universals genus, quality and action is "Being" or "Existence", hence existence is the highest universal as all other universals come under it. So the conclusion is that all words (four kinds) refer to the universal "existence/being". And all words are a type of existence/being (as they belong to that class) or more precisely, the universal conveyed by a word is a type of "existence/being".

8. Significance of all words conveying "Existence/Being":

- This existence or being is called "Satta" in Sanskrit. Hence all words convey objects which are manifestations of "Satta" ("Existence/Being"). [7]
- All objects are a type of "existence" or "being". They belong to the "absolute existence" genus.
- Existence inheres in all objects as even a non-existent object exists in the mind [8]. Absolute existence pervades all objects and also all objects are a type of it. It is everything and everywhere as well.
- Existence is one only. It is a common characteristic of all entities. It is all-pervading and filling all space, very large in its extent, and it is called "Brahman".
- That which fills, that which swells, that which expands, that which is everywhere and in all things— That is the completeness, the fullness of Reality; and that is called "Brahman" in the Sanskrit language [9]. All existent things are nothing but a type of existence itself or pure existence hence everything is a type of existence. It sustains or upholds everything as without existence an object cannot be.

9. "Existence/Being" in ancient Indian religion:

- According to Hinduism the 'Satta' (existence) in each and all is God. In Hinduism, it is referred to as Paramatma or the supreme spirit [10].
- The all-pervading 'Satta' ("Being") is referred to as Vishnu in the Puranas (as it is all-pervading). Vishnu is the supreme god of Hinduism [10].
- "In the beginning, this [universe] was "Being/Existence" (Sat) alone, one only without a second". He desired, 'I shall become many and be born. He performed Tapas (austerities). having performed Tapas, He created all this (whatever we perceive). Having created it, He entered into it. Having entered it, He became the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood, and all this whatsoever that exists. Therefore, it is called Existence', according to a sacred Hindu book [11].
- Existence is all existent and non-existent entities. Ahimsa and why to follow it stems from the fact, that he who injures living creatures, injures Vishnu: for Vishnu (Existence) is all things [12].
- Maharaja Prahlada has mentioned in the Vishnu Purana "the whole universe is the manifestation of Vishnu. Search for the identity of Vishnu in all creatures. True worship of Vishnu consists in treating all equally" [13]. So love one, love all, as it is him only.

10. The important ideas discussed are:

1. The highest universal is "Being" or "Existence" (Satta), and it is inherent in objects, qualities, classes and actions and makes them exist. So "Existence" is present in all.
2. Object, quality, action and genus are the types of entities we come across in the Universe. And all of them are types of "Existence" or "Modes of Existence".

11. The Attributes of Existence:

1. The generic part of everything (unchanging part) is a manifestation of existence.
2. It is the highest universal.
3. It is everywhere and in everything. This universal is in everything, hence things exist. Everything is a type of being and existence; hence it is everywhere.
4. So existence inheres in all objects as even a non-existent object exists in the mind. Absolute existence pervades all objects and also all objects are a type of it.
5. Existence is one only. It is a common characteristic of all entities. It is all-pervading and filling all space and is very large in its extent, hence it is called Brahman. As it pervades everything, in Sanskrit it is called "Vishnu".
6. It sustains or upholds everything as without existence an object cannot be.

"Existence/Being" is manifested as everything movable and unmovable in the universe its attributes are:

1. It is the manifest and unmanifest.
2. It is the defined and undefined.
3. The housed and houseless.
4. It is Knowledge and ignorance.
5. Whatever exists it is.
6. Supports the cosmic manifestation.
7. Cause of all activities.
8. It is outside and inside.
9. It is non-moving and moving.
10. It is far and near.
11. The supporter, destroyer, creator of all beings and the controller of the Universe.
12. Indestructible.
13. Formless and with form.
14. Everything and everywhere.
15. Sees through all eyes, hears through all ears, eats through all mouths, feels through all hearts, thinks through all minds, and reasons through all intellects, as he is everything.
16. Has innumerable hands and legs.
17. With hands and feet everywhere, with eyes, heads, and mouths everywhere, with ears everywhere, he encompasses everything in the world.
18. Existence is fire, sun, air, stars, and the moon.
19. It is woman, it is man, it is the youth. it is the maiden too. It is the old man who totters along, leaning on the staff. It is born with his face turned everywhere.
20. It is the thundercloud, the seasons, and the oceans. It is without beginning. It is the Infinite. It is from whom all the worlds are born.
21. It possesses countless heads. All heads, all eyes, all hands, and all feet belong to "Existence". It works through all hands, eats through all mouths, sees through all eyes, hears through all ears, walks through all feet, and thinks through all minds.
22. It is the internal Ruler of the universe.
23. It is great because, as the sun it gives heat and light, as the moon it gives light, as earth food and shelter, as the oceans and rivers water as your father, mother, brother and sister love and affection.
24. The enjoyer, the enjoyed and the enjoyment.
25. Appearing as Many due to the multiplicity of its powers.
26. It is the creator, destroyer, and preserver of everything

The Attributes of "Absolute Existence":

Existence in its absolute form is called "Absolute Existence" which is just Existence and has the property of existing and no other property. Determining the attributes of "Absolute existence" is an interesting exercise.

Classification of properties:

Anything experienced falls under the category of good, bad, or both good and bad. Here good is defined as what is pleasant or agreeable and gives pleasure and bad is defined as what is unpleasant and disagreeable and gives pain. Hence the properties of an object can also be classified into three categories:

1. Only good property and having no badness.
2. Only bad property and having no goodness.
3. Partly Good and partly bad or a mixed property i.e. it is partly good and partly bad.

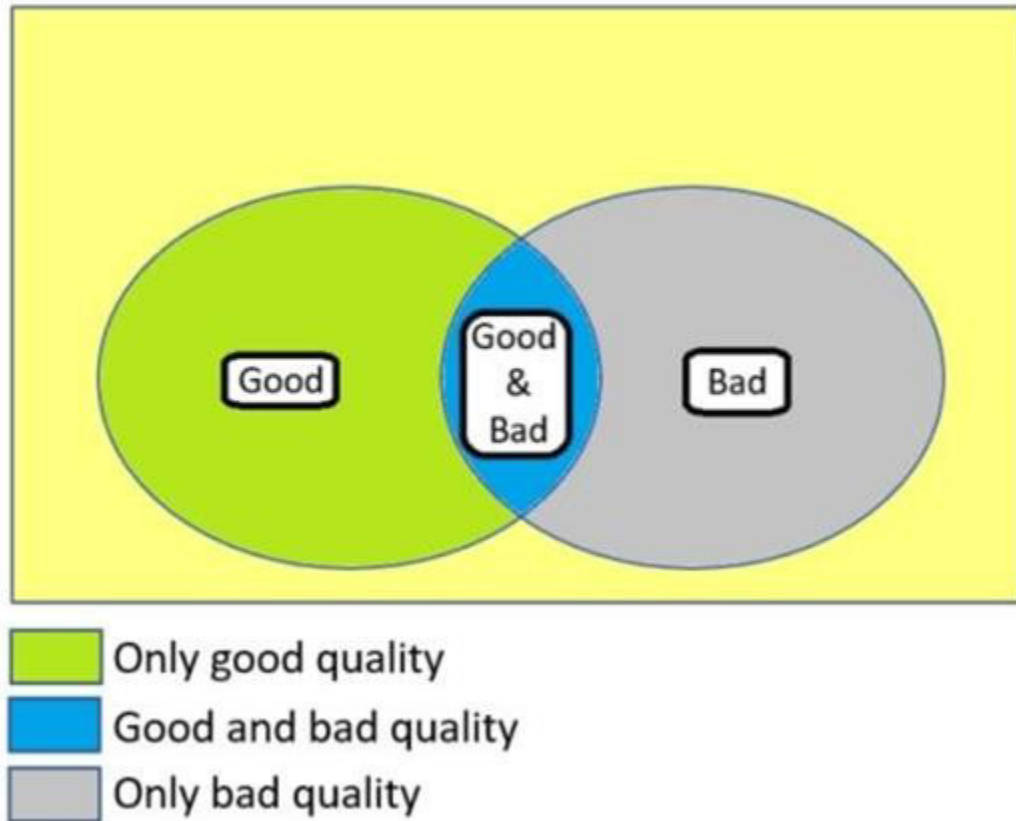


Figure 17. Classification of Qualities based on experience

The attribute of Existence is Q1 ::

[it exists]

it has no other attributes, in terms of the three types of properties all three of them are 0: So the quality of existence is:

$$Q_e = Q_1 + 0(\text{only good}) + 0(\text{only bad}) + 0(\text{good and bad}) - [1]$$

Goodness is the absence of badness and the opposite of it:

Something good has goodness, something bad has badness and something good and bad has both goodness and badness. Something good is pleasant and pleasure giving and something bad is unpleasant and pain giving. So badness is the opposite of goodness in nature and effect.

In ancient Indian philosophy, pleasure is the absence of pain and opposite in effect. Goodness

=> Pleasure

Badness => Pain

So goodness is the absence of badness.

Pleasure inversely proportional to pain.

$$\text{Pleasure} = K1/\text{pain}$$

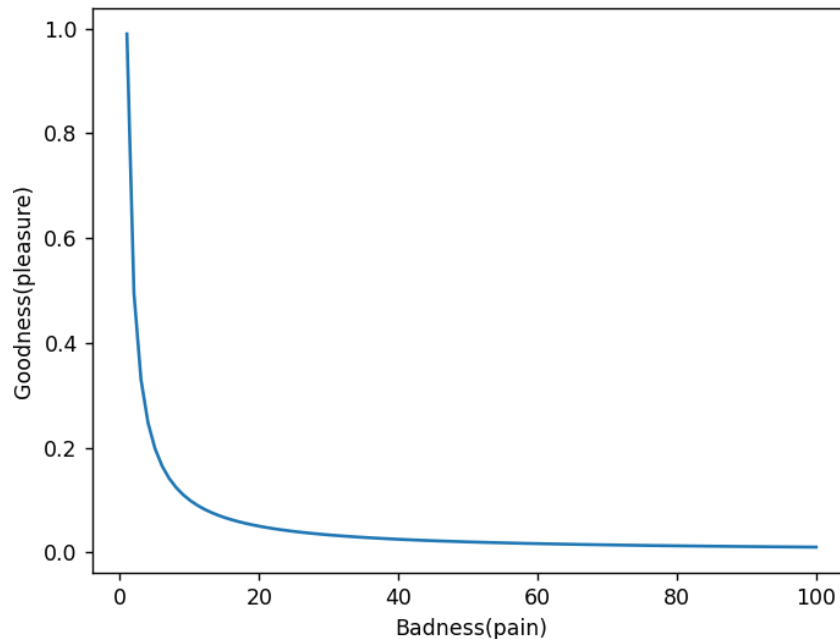
$$\text{Goodness} = K2 \times \text{Pleasure}$$

$$\text{Badness} = K3 \times \text{Pain}$$

So:

$$\text{Goodness} = K4/\text{Badness}$$

Goodness is inversely proportional to Badness



Goodness is the mathematical reciprocal of badness (as they have opposite natures and effects) and instances when the law doesn't hold

Now goodness being the opposite of bad, is the opposite of it in nature and effect, mathematically speaking it is the reciprocal of it, as then only it can nullify the effect of bad and have a nature which is opposite of it.

$$\text{Badness or bad quality} = |Q_{bn}| \text{ pain};$$

$$\text{Opposite goodness or opposite good quality} = [1/|Q_{bn}|] \text{ pleasure} - [2]$$

Q_{bn} is a bad quality and Q_{gn} is the opposite good quality e.g. cruelty is the bad quality and kindness is the opposite good quality. Opposite in nature and effect. $|Q_{bn}|$ is the magnitude of the bad quality and $|Q_{gn}|$ is the magnitude of the good quality.

Now 0 absence of badness corresponds to an infinite presence of goodness. From equation [1] and [2]:

$$|Q_{bn}| = 0 \text{ hence } |Q_{gn}| = \infty - [3]$$

Which implies the following:

$$(0) Q_{bn} \Rightarrow (\infty) Q_{gn} - [4]$$

Now one might ask if this should apply to goodness as well i.e. goodness = 0 should imply badness = ∞ this is where the law that goodness is the absence of badness comes to play and prevents the reverse relationship as goodness is a function of badness not the reverse.

i.e. goodness = 0 doesn't imply badness or unpleasantness i.e. it is still an absence of badness or unpleasantness i.e. badness = 0.

Hence when equations [2], [3] and [4] are applied to Figure 17 we get Figure 18. Goodness is a series of good qualities which is inexhaustible, hence:

$$\text{Goodness} = |Qg1| \text{pleasure1} + |Qg2| \text{pleasure2} + |Qg3| \text{pleasure3} + \dots - [5] Qg1 =$$

Good quality1 and $|Qg1|$ its magnitude.

$Qg2 =$ Good quality2 and $|Qg2|$ its magnitude. $Qg3 =$

Good quality3 and $|Qg3|$ its magnitude. And so on

and so forth.

$$\text{Badness} = |Qb1|Qpain1 + |Qb2|Qpain2 + |Qb3|Qpain3 + \dots - [6] Qb1 =$$

Bad quality1 and $|Qb1|$ its magnitude.

$Qb2 =$ Bad quality2 and $|Qb2|$ its magnitude. $Qb3 =$

Bad quality3 and $|Qb3|$ its magnitude.

Substituting equation 4 in 6 and then 6 in 1 we get,

$$Qe = Q1 + 0(\text{only good}) + (0) Qb1 + (0) Qb2 + (0) Qb3 + \dots Qe =$$

$$Q1 + 0 + (\infty) Qg1 + (\infty) Qg2 + (\infty) Qg3 + \dots - [7]$$

$$Qe = Q1 + 0 + (\infty) \text{pleasure1} + (\infty) \text{pleasure2} + (\infty) \text{pleasure3} + \dots - [7]$$

So we see that Absolute existence is pure and has Infinite good qualities in an infinite amount. It is the epitome of goodness.

Good qualities include all virtues, so some of the good qualities of Absolute existence are:

1. Infinite Honesty.
2. Infinite non-violence.
3. Infinite Purity.
4. Infinite Goodwill.
5. Infinite Mercy.
6. Infinite Patience.
7. Infinite Forbearance.
8. Infinite Self-restraint.
9. Infinite Generosity
10. Infinite Love.
11. Infinite Calmness.
12. Infinite Compassion.
13. Infinite Beauty.
14. Infinite Valor.
15. Infinite Strength.
16. Infinite Politeness.
17. Infinite Righteousness.
18. Infinite Joyousness.
19. Infinite Contentment.
20. Infinite Confidence.
21. Infinite Forgiveness.

All these and many more virtues and good qualities are in infinite quantities in Absolute existence.

Existence has three important qualities of “Being existent”, “Being Conscious” and “BeingPleasure”:

Proof:

Being existent is already known, being conscious is derived from the fact that all material properties are zero hence the most important property pertaining to matter is insentience or unconsciousness which is also zero. And this implies the presence of the opposite or sentience, as the negation of insentience is the attribution of sentience. ”Being pleasure” is based on the fact that the absence of pain is pleasure and as pain is absent in “Existence” it is all pleasure.

There are another six important attributes also associated with “Existence” which are:

1. Knowledge.
2. Strength.
3. Ability, power.
4. Energy.

5. Courage.
6. Splendor.

Of them, the most important are knowledge, ability, power and strength.

Proof for infinite knowledge:

Ignorance is the opposite of Knowledge. Ignorance is a bad quality and Knowledge is a good quality. Knowledge is a class as shown in Figure 19. and the entities of the class are knowledge about various things. And as discussed earlier Ignorance is zero hence knowledge is infinite from Equation 1 and Equation 2.

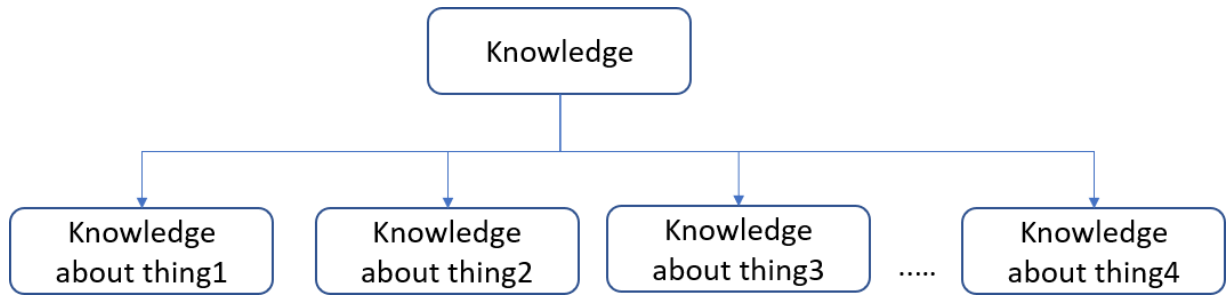


Figure 19. Knowledge as a class

Proof of infinite ability and power:

Inability is the opposite of Ability. Inability is a bad quality and Ability is a good quality. Ability is a class as shown in Figure 20. and the entities of the class are abilities to do any task which can be imagined linguistically speaking. And as discussed earlier Inability is zero hence ability is infinite from Equation 1 and Equation 2.

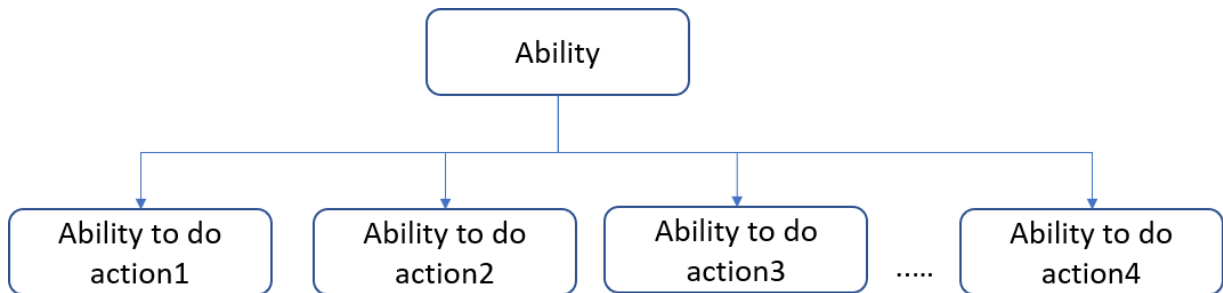


Figure 20. Ability as a class

Proof of infinite strength:

Weakness is the opposite of strength. Weakness is a bad quality and strength is a good quality. Strength is a class as shown in Figure 21. and the entities of the class are the various strengths which can be imagined linguistically speaking. And as discussed earlier weakness is zero hence strength is infinite from Equation 1 and Equation 2.

Weakness is the opposite of strength. Weakness is a bad quality and strength is a good quality. Strength is a class as shown in Figure 21. and the entities of the class are the various strengths which can be imagined linguistically speaking. And as discussed earlier weakness is zero hence strength is infinite from Equation 1 and Equation 2.

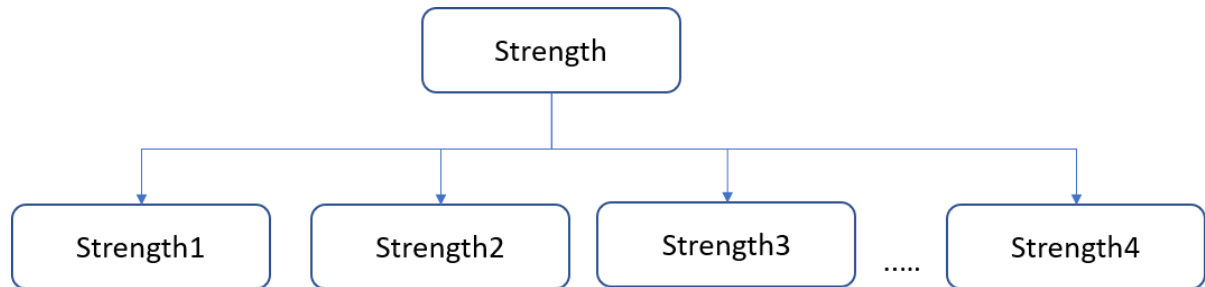


Figure 21. Strength as a class

Applications:

1. Problem theorem:

Q1 = being cause of a problem to something

Q2 = being counter-cause of a problem to something From section 11.2.2

$Q2 = 1 / Q1$

So something which is problem causing to something in low magnitude is the counter-cause of a very high magnitude.

Problem theorem and its applications to medicine development for diseases:

i. Proof for Homeopathy system of medicines to work and under what conditions: Q1 = being painful or disease causing to something living

Q2 = being therapeutic or curative to something living

From section 11.2.2 $Q2 =$

$1 / Q1$

So something which is disease causing to something in low concentration is the counter- cause or medicine of it of a very high magnitude and it behaves as a cure. This proves that the homeopathy medicine system should work if the causative agent is correctly identified.

ii. Placebo therapy and conditions when it would theoretically work:

From the above theory we observe that a disease causing substance in low concentration has the opposite or curative effect. Now if the concentration was zero i.e. $Q1 = 0$ then we observe that:

$Q2 = 1/Q1 = 1/0 = \text{infinite}$

So a placebo which is the true complement of the disease causing substance i.e. it has no characteristics of the disease causing substance would have infinite curative effect.

The condition being that it should be a true complement.

iii. "Existence" as the perfect placebo:

"Existence" which is in every infinitesimal element of our body from section 11.2.1 and

11.2.3 has no characteristics of badness or the disease-causing agent hence it is the perfect complement and would serve as a good "placebo" or counter cause, if we can understood how to use it.

iv. How to use Existence as the perfect placebo:

Existence is 0 badness; 0 badness implies it does not hurt (doesn't cause pain) which implies it is non-violent, which implies it has non violence or it is Ahimsa, so to sum up Existence is "Ahimsa" or non-violence. So when we become non-violent or have a non-violent state we are in contact with Ahimsa : Existence : or the placebo so it should cure a disease. To apply it to a part hold it non-violent and it will possess Ahimsa or the placebo and ask yourself what is the pain like to study the effect of the treatment. To keep the disease away follow that lifestyle.

v. How calling out to "Existence" for help can cure diseases and under what conditions (A form of faith healing):

"Faith healing is the practice of prayer and gestures that are believed by some to elicit divine intervention in spiritual and physical healing" [17]. In our case if we call out to "Existence"(Sanskrit name Vishnu) earnestly using his name and seek his help it should cure our diseases. The reason being so: 1. It is a sentient being as proved in section 11.2.4 so calling out its name should attract its attention. And in section 11.2.1. and 11.2.3. we have proved that it is pure goodness so he should help us if we ask his help sincerely as his quality of helping people in need has a value of infinity. And from section 11.2.6 we have proved that he is omnipotent so it has all powers required to help us. So from the above reasonings this kind of treatment should work theoretically and from historic records we learn that it was widely practiced in ancient India.

2. Perfection theorem: $Q1 =$
Imperfection $Q2 =$
perfection From section
11.2.2 $Q2 = 1 / Q1$

3. Knowledge theorem:
 $Q1 =$ Non-Knowledge / Ignorance / False $Q2 =$
Knowledge / Truth
From section 11.2.2 $Q2 =$
 $1 / Q1$

Knowledge or "being truth" is good hence gives pleasure and Ignorance or "being a lie" is bad and gives pain. So if some information gives pain to the recipient it's a lie and if some information gives pleasure to the recipient it's closer to the truth or is truth. So if an information gives everyone happiness its good and hence it is truth, but if some information gives pain to few or all people it's a lie. For example kindness is a good quality and in all it produces happiness or pleasure, its effect is producing pleasure. An information being true is also a good quality and should produce happiness in all. This is a simple way to know if some information is true or false. And by this way truth can be known. So the test to know if something is true is whether the information gives pleasure to all.

4. Intelligence theorem:
 $Q1 =$ Intelligence / wiseness
 $Q2 =$ non-intelligence / unwiseness From
section 11.2.2
 $Q2 = 1 / Q1$

So A tree for example causes no trouble to nature or itself (pollution etc) rather it serves so its unwiseness is close to 0, Indicating the presence of a very high intelligence.

5. Action theorem: change and illumination

Action is of two types: 1. Change in quality and 2. Change in position and it happens over time. Basically, it's a change and implies a "becoming".

The cause of action will also be a thing and from section 2, a thing can be:

1. Quality
2. Genus
3. Action
4. Object

A thing is nothing but a collection of qualities, and genus, so the list of causes can be reduced to:

1. Quality
2. Genus
3. Action

Genus and quality are a permanent quality or temporary quality or loosely can be called quality, so the list is further reduced to:

1. Quality
2. Action

So if the cause of an action is a quality the opposite of that quality will suppress that action: So we have two qualities: Q_c which produces the action and Q_s which suppresses that action. Let's assume that no other action leads to this action. So the factors that affect the action are:

Qualities: Q_c and Q_s

Suppression of action is unfavorable hence it is a bad quality, The opposite of it can be either a good quality or partly good quality,

The effect of Q_c is change, change is either fast, medium or slow paced with respect to time. Change can be pleasure giving or pain giving dependent on the pace, imagine a roller coaster the optimum speed gives pleasure and all else give pain, So the action causing quality Q_c is partly good and partly bad. It can't be pure goodness or else for all values it would give pleasure.

Q_c causes action and Q_s suppresses action
Action or change per second = $f(Q_c, Q_s)$

For the special case that change per second is proportional to Q_c

It will be inversely proportional to Q_s as Q_c and Q_s oppose one another: Change per second = $k Q_c / Q_s$

Where k is a constant, If $k = 1$ Action

= $Q_c / Q_s = Q_{bg} / Q_b$

An example of this case is Newton's law of motion:

Where Force = Q_c ; mass = Q_s and action or change is acceleration: Acceleration =

Force / Mass

So the take away lesson is that:

Q partly good and partly bad cause action

and

Q bad cause suppression of action

The action of illumination:

Along similar lines illumination, produces knowledge and hence pleasure: So The quality which causes illumination is a good quality.

The opposite of it is what causes darkness hence is a bad quality as darkness results in pain. The take away lesson is that:

Q good causes illumination And

Q bad causes darkness

So the three types of qualities and their actions are:

Qgood : causing pleasure and illumination

Qgood and bad : action and causing part pleasure-part pain Qbad : causing pain, inaction or suppression of action, darkness

6. Why treat everyone equally like own:

Lets say there is a person A and another person B, person B is your brother (your own) and person A (a stranger). If you treat person A like another and spend a lot of time with him, you will treat person B (your own) like another too. Because both are basically the same entity an “animate matter” or “conscious entity” or a manifestation of “Existence”. So spending time with B and treating it like another is training your mind to treat a living thing badly and when you are back with your own, the mind performs what it has practiced. Sometimes we are able to treat our own like own despite treating others differently but at the price of following a dual philosophy which is not good for the psychological health and the mind. So the take home message is all are equal a manifestation of “Existence” so practice treating everyone equally like your own as there is no difference.

Significance of the attributes of the “Manifest existence” and “Absolute existence” in the Hindu religion:

In the Hindu religion Existence or “Satta” is referred to as “Vishnu”(One who is present in everything) i.e. the State of Existence. He is also called the Brahman [9], The —Manifest existence is called “Saguna Brahman” or existence with attributes and “Absolute existence” is called “Nirguna Brahman” or Existence without material attributes but with infinite good qualities. Vishnu is widely worshipped in Hinduism as one of the main gods. He or “Existence” is given the name “AUM” which is widely chanted by Hindus. The attributes or glories of Existence are supposed to produce love or “Bhakti” for him upon

knowing them as they are glorious. Chanting his name is supposed to bring to mind these qualities, as you are remembering him and the all-knowing “Existence” when called upon offers protection and mercy to the chanter in the form of removing his miseries. The general procedure is to chant “AUM” and bring to mind his qualities this process when repeated many times purifies the person and according to Hinduism can cure a person of diseases and eradicate miseries [14], this has to be done following perfect harmlessness to all as everything is a manifestation of Vishnu and if done with great faith and love for Vishnu brings quicker results as per Hindu scriptures [15]. In Hindu scriptures, it is further said that these qualities when uttered on a regular basis purify the person and destroy all miseries and calamities and bring great happiness and prosperity [16].

Conclusion:

The metascience of ancient India has been discussed here. This metascience reveals the nature of existence and its attributes and how it is the controlling principle of the Universe. And also is presented an ontology which reveals how to understand the Universe along with the grand unification theory.

REFERENCES:

1. Charudev Shastri, Vyakaran Mahabhashya (Pratham Aahrikantri) — Page 3.
2. Sahitya Darpan, 11.4, page 43.
3. Vakyapadiyam of Bhartrhari, 111.1.11, 111.1.12 commentary.
4. Makkhanalala Sarma, Bharatiya kavyaiastra ke siddhanta - Page 69.
5. IF Staal, Contraposition in Indian Logic, Studies in Logic and the Foundations of Mathematics, Volume 44, 1966, Pages 634-649.
6. Peter M. Scharf, The Denotation of Generic Terms in Ancient Indian Philosophy: Grammar, Nyaya, and Mimamsa, Page 27.
7. Vakyapadiyam of Bhartrhari, III.1.35 commentary. International Journal of Research Publication and Reviews, Vol

3, no 10, pp 947-959, October 2022 959

8. Vakyapadiyam of Bhartrhari, 111.1.34 commentary.
9. https://www.swami-krishnananda.org/upanishad/upan_06.html.
10. Vishnu Purana 6.4.37
11. Taittiriya Upanishad — Brahmananda Valli - 2-6.
12. Vishnu Purana 1.2.10-13
13. Vishnu Purana 1.17.90
14. Patanjali Yoga Sutra, Chapter 1, Sutra 27, 28, 29
15. Srimad Bhagavatam 6.2.49
16. Srimad Bhagavatam 8.12.46
17. https://en.wikipedia.org/wiki/Faith_healing