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To a person reading the palm, it appears that each line or area is related to one of the nine planets or their beneficial and controlling powers. The smooth lines in the palm show the balanced nature of the person, and the cracks, birth marks, lines, etc., indicate hardships, good and bad fortune, and the stars. Many talismanic lines exist in the palms of people. These have been described in specialized texts of various regional natures. In the Asian Reading Room, there are a number of secondary sources on palms in various languages: Malayalam, Telugu, Hindi, Nepali, and Gujarati, as well as many English works in the Library's General Collections. Sumitra was also a great devotee of Vatsyayana. When she was still a child, she conceived an intense desire to see the face of Vatsyayana in his different manifestations. She used to lie on the floor and place the palm of her hand on the ground. She would repeat: Savitarkaar kunjana, Savitarkaar kunjana, Savitarkaar kunjana, Savitarkaar kunjana. By doing this, she would meditate and not fall asleep. At that time, Vatsyayana appeared to her in the form of a dark shadow. He acknowledged her request and gave her one of his books. To Sumitra, the entire universe would appear dark. After many years of intense meditation, the aura gave her the knowledge of all things. The following Tarkas are not in the University's collection: Vyasa-Rukmini Darshanam (Vrddha) by Rangaswami Shastri (Madhusudana Datta Shastri). Sri Vyasa japa Smrithis, Sri Vasudha Charita, Sri Narayana Shastras, Sri Vishnu Charitra by Rangaswami Shastri (Madhusudana Datta Shastri). Sri Veda Bhashyam, Sarvabhaumika Shastra, Tarka Shastra of Vyasa by Rangaswami Shastri. Smriti Shastra, Sri Visnus Catur-Charitra by Rangaswami Shastri (Madhusudana Datta Shastri).

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In the present day, we find two schools of tarka (argumentation), the Nyaya and the Mimamsa. The Nyaya tarka is based on refutation of the opponent. It strives at the resolution of the absolute truth. While the Mimamsa tarka is, as the name implies, based on revelation. It takes into consideration all previous moments, so that it can reveal a subsequent truth. Because of its character of revelation, it depends on the free will of the believer. In this sense, its philosophy resembles the concept of freewill in orthodox theology. The followers of Nyaya are the Arya. - The second school of tarka - is the Mimamsa. It is also called the Aptavika or the Aptavatika or the Mimamsa Acharya. According to the conventional outline of the school, it can be divided into two categories: - The peripatika school, which was founded by Gautama and is a textual study of the Sanskrit text. The other is the r&aagga;yaka school of Vena, who either followed the peripatika view or are in disagreement with it. The foundation of this school can be traced to Vena, a contemporary of Gautama. I.1.81-85-The king was pleased with Aratt's knowledge and appointed him to be his court poet. He composed the famous Arattika Sandesa. King Sree Krishnadevaraya highly respected Aratt. He was considered as Aratt the Brahmin. By him, the four anthologies of Vedic, Maha, Artha and Agama texts along with tarka and grammar books were composed. In the court of the Muthkata Yuga King Sree Krishnadevaraya, he was glorified with the titles 'Parakya' and 'Agakottaradiparak' and was called Aratt(Writer). Arattica Jnanarao, Varma Ramaa Ravindra Acharya, Shrvara kumara Ramaa Acharya, Sreemathy Shivanna Acharya, and Venkatamahada Mutha Bhagavatha Acharya are known by Aratt's literary achievement. - 5ec8ef588b

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