

ABSTRACTS OF MEDICO-HISTORICAL ARTICLES IN HINDI JOURNALS

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1. Vṛadhāvasthā Ke Kāreṇa: Āyurvedya Vicāraṇā (Reasons of old age: Ayurvedic contemplation): Rajendra Bhatnagar: Ayurveda Vikāsa; 22 : 3, March, 1983-PP. 6-8.

The author in this article has mentioned various Ayurvedic contemplations on causes of old age quoted by Suśruta, Dalhaṇa and Caraka. Suśruta accepted old age as natural disease. Dalhaṇa has stated that, due to hunger and thirst jarāvasthā (old age) starts. Suśruta mentioned four types of diseases i.e. Āgantuja, Śārīrika, Mānasika and Swabhāvika. Swabhāvika rogas are available in Caraka Saṁhitā, Bhela Saṁhitā and Kāśyapa Saṁhitā. Swabhāvika rogas are defined as which occurs by nature. The author quotes from Caraka that :

1. Ayurveda is regarded as the most sacred in the circle of vedic scholars. The reason is that Rigveda etc. deal with the matter related to the other world

whereas Ayurveda the means for health and virtue is beneficial for mankind in respect of both the worlds (i.e. this life and the life beyond). Moreover, Ayurveda promotes life which serves as a mean for four objects of man. (ca. sutra. 1/43).

2. Good health stands at the very root of virtuous acts, acquirement of wealth, gratification of desire and final emancipation. Diseases are destroyers of health, well being and life. (ca. sutra. 1/16).
3. Cikitsā (that which alleviates disorders). Vyādhihara (destroyer of diseases) pathyā (beneficial for the channels) Sādhanā that which is an instrument for performance) auśadha (that which is prepared of herbs), prāyaścitta (expiation), Praśamana (pacification), Prakritisthāpana (that which helps recovery), hita (wholesome)-these are the syn-

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onyms of bheṣaja (therapeutics) ca.ci 1/2, 3).

4. In this catuṣka (quarter) haritakī, āmlakī etc. six accomplished rasāyana formulations have been described which promote life. (ca. ci. 1/81).
5. The person using rasāyana treatment in early age lived for thousand of years uneffected by old age, debility illness and death. One who use the rasāyana treatment methodically attains not only long life but also the auspicious status enjoyed by the godly sages and finally oneness with indestructable god (ca.ci 1/79-80).

Further author describes do and don'ts which may cause mental and physical illness. Various reasons are also given to prevent old age. Under the preventive method he has suggested that Rasāyana (Rejuvenation) therapy must be adopted to avoid jarāvasthā (old age).

- II. Ayurveda mein krimi roga (parasitic infestations in Ayurveda) B. P. Tamirakara; Ayurveda Vikāsa; 22:3, March 1983, PP. 20-24.

The Origin of Ayurveda is from Vedas. But Ayurveda is considered as Upveda of Athervaveda. The description of parasitic infestations is available in Ayurveda as well as

in Athervaveda. In Athervaveda, visible and invisible worms, their colour, shape are given. In infants it is commonly available. Various references are available in Athervaveda. Some of the important single drugs prescribed for worms are Ajāśringī, guggulu, Kammpillaka, Haridrā, pramandani, aśavattha etc. Detailed description is available in Caraka Samhitā in its 19th Chapter of Vimānasthāna, where 20 types of worms have been mentioned. Main classifications are of three types i.e. Raktaja, Śleṣmaja and puriṣaja. Its symptoms and treatment are also given. Single drug treatment of Krimī (worms) as prescribed in Caraka, Suśruta, Bhāvaprakāśa, Rāj Nighanṭu, Kayyadeva Nighanṭu, Cakradatta, Dhanvantri nighanṭu is as given below:-

Vāyaviḍḍanga, Nāgarmothā, Nir-guṇḍī, Marica, gaṇḍīra, gokṣuru, palāśa, Chohārā, Ingudi, Vanatulsi, Kīṭamārī, Citraka, etc. Among the rasa auśadhīs pārada Bhasma, Lauha Bhasma, Shilājeet Kāmsya Bhasma Tuttha Bhasma, Tāmra Bhasma are prescribed for Krimi roga. Rasa Tar-angiṇī quotes compound formulations as Viḍaṅgādi yoga, Krimi mud-gara Rasa, Viḍanga Lauha.

In brief the author, in this article has presented references available in Suśruta Samhitā, Dhanvantari Nighanṭu, Bhāva Prakāśa, Cakradatta, Rāja Nighanṭu etc.

- III. Nasya aur Neti (Nasal Insuffalation) Ayodhya Prasad Achal, Ayurveda Vikāsa; 22 : 3, March, 1983 pp. 38-42.

The author provides information according to Ayurveda and Yoga on Nasya and Neti. The word Nasya is classified in Ayurveda as Purification process for throat, eye, nose, ear by medicated inhalation. Nasya is very useful in eye disorders, earpain, sinusites, Nasal disorders, toothache, hemiplegia, stiffneck etc. Nasyas are of three types. 1. Virecana Nasya, Bṛmhaṇa Nasya and Śamana Nasya.

1. Virecana Nasya : clears the problems of nose, eye, mouth through extracting water from head. This is useful in Kapha predominant diseases.
2. Bṛmhaṇa Nasya: is useful in Vāta-pradhāna disorders of head.
3. Śamana Nasya : is useful in Pitta pradhāna disorders. More details on Nasya Vidhi are available in Caraka; Siddhisthāna, chapter 1, 2, and 9. Suśruta, Chikitsāsthāna, Chapter 40, Aṣṭāṅga Saṅgraha, Sutrasthāna, Chapter 29 and Aṣṭāṅga Hṛdaya, Sutrasthāna, Chapter 20.

In Yoga system Neti is administered for all disorders related with eye, nose, throat, ear, head etc. Description available on Neti in Haṭha-yoga Pradīpikā is given by the author

in this article. Details of sutraneti and jalaneti is also available.

- IV. Nāgārjuna Likhita Sthambhi Patalleputra (Nagarjuna's inscription at Paṭaleputra). P.V. Sharma; Ayurveda Vikāsa; 22 : 4 April, 1983, pp. 7-8.

In this article the author has described about Nāgārjuna and his inscription at Pataliputra. Nāgārjuna was popular for his work in Alchemy, who has stated that, with his work on Alchemy, he would remove the poverty from the world. Siddha Nāgārjuna was the author of "Rasa Ratnākara". It is reported that there were many Nāgārjunas. One of them had redacted Suśruta Saṁhitā. The commentator Ḍalhaṇa had also reported the same. Cakrapāṇidatta in his book "Cakradatta" quoted about Nāgārjuna Kṛita Lauha Śāstra (Lauha Tantra). From this he concludes that the period of Nāgārjuna Kṛita Lauha Śāstra was after 9th cent. and the period of Cakrapāṇi before 11th cent. One more quotation by Al-Beruni (11th cent) during his visit, refers that Nāgārjuna's period was 100 years before his visit to India. This proves that Nāgārjuna's period was of 10th cent. Vṛṇḍa Mādhava in his book described Nāgārjuna Varti in eye disorders.

This Nāgārjuna Varti is useful in all types of eye disorders. The above said reference is not available in

Suśruta Saṁhita, Aṣṭāṅga Hridaya. According to Vāgabhaṭṭa this Yoga may be called as "Catudaśāṅgi" because it contains 14 ingredients as inscribed by Nāgārjuna.

Author has suggested that this subject should be taken for research by ophthalmologists because of its originality in 10th cent.

V. Rasaśāstra aur Bhaiṣajyakalpanā Ke Mūlabhūta sidhdhānta (Basic principles of Rasaśāstra and Bhaiṣajyakalpanā) Gyaneshwar Sharma and S.K. Dixit Ayurveda Vikāsa; 22:5, May 1983, -PP.7-8.

The author highlights the development in Rasaśāstra and Bhaiṣajyakalpanā. Before Nāgārjuna's period the use of minerals, metals, poisons were in practice but in the modern era the same are practised in modified way. This development is because of man made research which shows the encouraging result in many diseases. Caraka in a separate Chapter of "Āhara Vidhi" quotes that each drug has its own importance by its Rasa, Guṇa, Vīrya-vipāka. Lolambarāja quoted that, when pathya is administered properly there is no need to give medicine. In ancient period yusha, vilepi, Lehya, mañḍa, peya, pānaka, kṣīrapāka were commonly used. Later this became one of the subject of Bhaiṣajya Kalpanā.

There are 11 important basic principles of Rasaśāstra and Bhaiṣajyakalpanā, which are as follows:

1. Toya Sannikarṣa, 2. Agni Sannikarṣa, 3. Saicana, 4. Mañthana
5. Deśa, 6. Kāla, 7. Vāsana, 8. Bhāvana, 9. Kālaprakarsh, 10. Bhojana
- 11, Māna. Detailed information on these principles is available in this article.

VI. Ayurveda-Cikitsā mein Pañcakaram kā Mahatva (Importance of pañcakarma in Ayurvedic Treatment) : Brahmananda Tripathi; Ayurveda Vikāsa : 22: 5, May 1983 - PP. 9-13.

The author in this article provides information on pañcakarma in Ayurvedic treatment. Pañcakarma is a valuable subject in Indian medicine. In Pañcakarma therapy 2-3 months are required to get rid of disease due to which the progress of this system is not popular. Pañcakarma steps are as follows: Snehana (Lubrication), Swedana (sweating), Vamana (Vomiting), Virecana (purgation), Basti (Cleaning or Soothing Enemata) and Nasya (Nasal purge). Snehana (Lubrication), ghee, taila, vasā, majjā are used as snehadravyas. These are used for snehāpāna, anuvāsana, śirobasti, uttarabasti, nasya, karṇapūraṇa, abhyanga. It can be given to children, elderly persons and lean persons. Other basic

principles for snehan are also available in this article.

Dosage of snehapāna: This depends on the physician, after careful examination of patient, dosage has to be fixed. If the patient is lean it will be given in small quantity with intervals otherwise one dose is sufficient. It is observed that after snehapāna, heaviness in the body and anorexia are found.

Swedana (Sweating): This is followed by snehana. According to Caraka it is of 13 types. Duration of sudation varies from patient to patient and also according to seasons. Normally 30 minutes to one hour is prescribed. During winter season temperature is maintained at 65° C. and in summer 55° C. Blood pressure is to be checked up regularly. In some cases it is observed that patient feels uneasiness and palpitation. The sudation therapy is very effective in vāta rogas.

Vamana (Vomiting): This is followed by swedana. The most useful drug is Madana phala. Before administration of Vāmaka dravya patient's mental and physical illness is to be checked properly. Due to excess of vomiting patient feels palpitation, sweating, chest pain etc. Heavyness, burning sensation are observed in those cases who could not vomit.

Virecana (Purgation): Virecana is followed by vamana. Before Virecana once again snehana and swedana are to be administered properly because these are called pūrva karmas.

Purgative drugs and dose: Seh-unḍa (*Euphorbia neriifolia*) milk 2 ml. or Nishotha (*Operculina Turpe-thum*) powder 2 grm.

- VII. Carakokta Madhumeha Cikitsā-Samikṣā (Treatment of Diabetes according to Caraka-review): V. N. Aswani Kumar Shastri and S. P. Sharma; Ayurveda Vikāsa; 2: 25 :May 1983,-pp. 38-40.

Caraka in Nidānasthāna Chapter 4, described the onset of 20 types of Prameha roga. In this chapter other descriptions like, Nidāna, Samprāpti, doṣa, dāṣya etc. are available. Caraka in cikitsāsthāna in brief has described prameha. The root cause of the disease indicated as Kapha prad-hāna Tridoṣa. In modern medicine, diabetes is taken as Metabolic disease which can be controlled by glucose Metabolism.

According to Ayurvedic principles Raktameha is caused by viciated pitta and Hastimeha due to viciated vāta. Out of 20 prameha 10 are curable, 6 are yāpya (can be controlled only) and 4 are incurable. The author has suggested that Ayurvedic students, research scholars and scientists, must be aware of fundamental principles of Caraka in the treatment of Pra-

meha. The main stress is given on the patient's diet-regimen i. e. a balanced diet.

VIII. Rigvediya Soma (Soma in Ṛigveda) Ramakrishna Upadhyā: Ayurveda Vikāsa; 22 : 6, June 1983,-pp. 40-46.

In vedas the description of many divine medicines are available. Among them Soma is having important place because it is used as a single drug where as other medicines are used in compound formulations.

Now-a-days it is rare and untraceable medicine which can not be identified. Its description is available in Rigveda. During Vedic period *Somalata Swrasa* was used in yajna to make God Indira happy. Suśruta in Cikitsasthāna quoted that, Soma can be seen by the person who have specific nature and qualities.

At present the drug used in the name of 'Soma' is different from Soma described in Rigveda. The herbal medicine available in the name of 'Soma' is of two types 1. *Ephedra gerardiana* 2. *Sarcostamma bravistigma*. In Rājanighāntu it is reported that *Sarcostamma bravistigma* is substitute of Soma. It is of six varieties i.e. Somaya, Mahesvally, Pratisoma, Anatravellika, Apatravellika, and Kandasakha.

Synonyms of Soma : in 'Sabd-

toma Mahānidhi' are mentioned as Chandra, Karpura, Soma, Latā, Auśadha, Tadrasa, Amrita, Didhiti, Amer, Kubera, yama, Vyau and jala. 'Abhidhana' (in Bangla) quotes as chandra, karpura, soma, laṭā, anośadhi, Tadrasa, Amṛita, Amar, Kubera, yama, vāyu, Didhiti and jala as synonyms. Other references on synonyms of Soma are also described in Śabdastoma mahānidhi, Sanskrit Hindi Kośa Śabda Kalpadruma etc.

According to Suśruta 24 types of Soma are available. (Su, Ci 23/9) Caraka in Cikitsasthāna also referred the availability of Soma. Details on source of availability, their uses and doses are also given by the author.

IX. Caraka Saṁhitā Mein Amlapitta (Hyperacidity in Caraka Saṁhitā); V. K. Tripathi and K. Kanta; Ayurveda Vikāsa 22:6 ; June 1983 PP 9-11.

The author has compiled the information on 'Amlapitta' in Caraka Saṁhitā, Caraka has included pravāhikā in the chapter of Atisāra. In the same manner Amlapitta is included in the chapter of grahaṇi but not as a separate disease. In Bṛahatṛyī the description of Amlapitta is only available in Caraka. No reference is available in Suśruta and Aṣṭānga hṛdaya. But in Laghutṛyī, Amlapitta is described as separate disease.

The author has presented eight points relating its link with amlapitta in Caraka Saṁhitā. He has quoted some important references from Caraka, Chikitsasthāna, Sutrasthāna and Kāśyapa saṁhitā.

- X. Parivāra Kalyāṇa aur Ayurveda (Family planning and Ayurveda); S. Chaturvedi, Ayurveda Mahā Sammelana patrikā; 70:9; Sep. 1983 PP. 13-15.

Family planning is very popular now-a-days and very much importance is given to it. The author, in this article has quoted various procedures for family planning. According to Ayurvedic concept human life is divided into four stages i.e. Kaiśorāvasthā, yuvāvasthā (gṛhasthāśram), proudhāvasthā and (Vānaprastha) Sanyās Vṛdhāvastha. The vedic period mentioned a few hymns in Vedas that bear relevance to the theme of family planning. Some of the single and compound formulations are also given by the author as mentioned in Yogartnākara, Rajmār-tāṇḍa, Rasamañjarī etc.

- XI. Prācīna Bhāratīya śalya cikitsā (Surgical Treatment in ancient India) Upadhaya S.N. ; Ayurveda Mahāsammelana patrikā; 70 : 9 Sep. 1983; PP 23, 24 & 27.

No doubt, during ancient times, medical science in India was at its peak. Ayurveda is the oldest one as

Vedas and old classics have mentioned it. Ayurvedic medical system is divided into three broad aspects of treatment i.e. Daivi Cikitsā, Vana-śadhi Cikitsā and Asuri or śalya cikitsā. According to specialists of śalya Cikitsā (surgery) was given by Indra to Dhanvantari, then Dhanvantari to Suśruta. Suśruta had compiled this knowledge in book form which is called 'Suśruta Saṁhitā'. During this period it is reported that, in surgery transplantation of eyes, heart and head were performed by the Ashwins. 'Mohinicūṭha' was given before performing surgery as an anesthetic drug. According to 'Vāgbhattārtha Kaumudī', surgeons of Aryan race were more progressive but they were not given proper status in the society. They were restricted from participation in yajnya and celebrations. During Buddha period the downfall of Surgery started because of the teachings of Gautam Buddha towards Ahimsā.

- XII. Tridoṣa paraka Swapana Evam Prakṛti (Swapana - Tridoṣa and prakṛti) R.N. Tripathi and Jyotirmitra; Ayurveda Mahasammelan patrika; 69 : 1 Jan. 1983; PP 9-12,

In this article a detailed description is given about the swapnas (dreams). When a person falls asleep the dreams he sees are divided into four yama (phases) viz; First, second, third and fourth yamas

related with vāta, pitta, kapha and sattva respectively. References and their detailed descriptions are available on Vāta, Pitta, Kapha, dominance persons along with their prakṛti. For prevention of bad dreams mantras are also prescribed.

XIII. Bālauśadhamān Ke paripekṣya mein Śāraṅgadhara Evam Ānaya Ācāryon Kā Samanvayātmaka Adhayana (Coordinative study of Śāraṅgadhara and other Ācāryas with regard to dose of medicine in children) : B. P. Pandey and L.V.Gurū; Ayurveda Mahāsammelana patrika; 70:10, Oct. 1983; PP 5-7 .

According to Caraka, medicine should be administered in children in very small dosage as they are very delicate and dependent. In children pancakarma is contraindicated and while treating them one should consider their temperament and complete pathogenesis of their disease. Suśruta says they should be treated according to their disease, and medicine like Kaṣāya etc. should be given directly to them not to the mother. An infant more than one month of age being fed with milk only, should be given medicine in the quantity of which can be held between the two fingertips (a pinchful of medicine). A child being fed on milk and cereals should be given a paste or powder equal to a seed of a kola (*Zizyphus jujuba*) and a child

fed on cereals only should be given the medicine equal to a fruit of kola.

Vāgbhṛta is of the opinion that, medicine should be administered in small dose according to the age of children considering their doṣa, parināma, Āśaya, deśa, kāla and satva etc.

Kāśayapa has recommended application of añjana in eye diseases of children and recommended medicated ghrītapāna as per their age. According to Cakradatta avaleha, madhu, kṣīra, sitā and ghrīta are to be given in small quantities. Śāraṅgadhara has recommended one ratti dose of medicine for new born baby upto one month. Thereafter the medicine is to be increased by 1:1 ratti upto the age of twelve months. The same is mentioned in Cakradatta also. For anupāna, stanaya, madhu, Śarkarā, ghṛita have been mentioned. Thereafter from one year to 16 years of age the dose of medicine should be one māśā for one year of age and two māśās for two years of age in this way one māśā of the medicine is to be increased for every year up to the age of 16 years, hence at the age of 16 years the dose will be 16 māśās which will remain constant upto the age of 70 years. Āḍhamalla has mentioned swarna, rajata śilājatu to be given in the form of medicine in each dose of ratti in children. He has considered the childhood upto the age of 16 years.