ABSTRACTS OF MEDICO-HISTORICAL ARTICLES
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The author in this article has mentioned various Ayurvedic contemplations on causes of old age quoted by Sūrūta, Dalhana and Caraka. Sūrūta accepted old age as natural disease. Dalhana has stated that, due to hunger and thirst jarāvasthā (old age) starts. Sūrūta mentioned four types of diseases i.e. Āgantuja, śārīrika, Mānasika and Swabhāvika. Swabhāvika rogās are available in Caraka Samhitā, Bhela Samhitā and Kāsyapa Samhitā. Swabhāvika rogās 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) ausadha (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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136

4. In this catuṣka (quarter) haritaki, āmlaki 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)

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 puriṣāja. Its symptoms and treatment are also given. Single drug treatment of Krimi (worms) as prescribed in Caraka, Suśruta, Bhāvaprakāśa, Rāj Nighaṇṭu, Kayyadeva Nighaṇṭu, Cakradatta, Dhanvantri nighantu is as given below:

Vāyavidanga, Nāgarmothā, Nirgandi, Marica, gandīra, gokṣuru, palāsa, Chohārā, Ingudi, Vanatulsi, Kiṭamāri, Citraka, etc. Among the rasa auṣhadhis pīrada Bhasma, Lauha Bhasma, Shilājeet Kāṁsya Bhasma Tutttha Bhasma, Tāmra Bhasma are prescribed for Krimi roga. Rasa Tarangini quotes compound formulations as Viḍangādi yoga, Krimi mudgara Rasa, Viḍanga Lauha.

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

The author provides information according to Ayurveda and Yoga on Nasya and Neti. The word Nasya is classified in Ayurveda as a Purification process for throat, eye, nose, ear by medicated inhalation. Nasya is very useful in eye disorders, ear pain, sinusitis, nasal disorders, toothache, hemiplegia, stiff neck etc. Nasyas are of three types. 1. Virecana Nasya, Bṛhmaha Nasya and Šamana Nasya.

1. Virecana Nasya: clears the problems of nose, eye, mouth through extracting water from head. This is useful in Kapha predominant diseases.

2. Bṛhmaha Nasya: is useful in Vāta-pradhāna disorders of head.

3. Šamana 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, Astāṅga Saṅgraha, Sutrasakhā, Chapter 29 and Astāṅga Hṛdaya, Sutrasakhā, Chapter 20.

In Yoga system Neti is administered for all disorders related with eye, nose, throat, ear, head etc. Description available on Neti in Hāt-yoga Pradīpikā is given by the author in this article. Details of sutraneti and jalaneti is also available.


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 Sāmhitā. The commentator Dalhana had also reported the same. Cakrapānidatta in his book “Cakradatta” quoted about Nāgārjuna Krita Lauha Śāstra (Lauha Tantra). From this he concludes that the period of Nāgārjuna Krita Lauha Śāstra was after 9th cent. and the period of Cakrapāni 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. Vṛnda 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
Susruta Samhita, Astanga Hridaya. According to Vagabhatta this Yoga may be called as "Catudasaangi" because it contains 14 ingredients as inscribed by Nagarjuna.

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


The author highlights the development in Rasastra and Bhaisajyalakpana. Before Nagarjuna'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 "Ahara Vidhi" quotes that each drug has its own importance by its Rasa, Guna, Virya-vipaka. Lolambaraja quoted that, when pathya is administered properly there is no need to give medicine. In ancient period yusha, vilepi, Lehya, maṅḍa, peya, pānaka, kṣirapāka were commonly used. Later this became one of the subject of Bhaisajya Kalpana.

There are 11 important basic principles of Rasastra and Bhaisajya- kalpana, which are as follows:


The author in this article provides information on paṅcakarma in Ayurvedic treatment. Paṅcakarma is a valuable subject in Indian medicine. In Paṅcakarma therapy 2-3 months are required to get rid of disease due to which the progress of this system is not popular. Paṅcakarma 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 snehana dravyas. These are used for snehapāna, anuvāsana, sirobasti, 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 snehāpāna:** 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 snehāpāna, 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 uneasyness 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:** Sehunda (Euphorbia neriifolia) milk 2 ml. or Nishotha (Operculina Turpethum) powder 2 grm.


Caraka in Nidānasthāna Chapter 4, described the onset of 20 types of Prameha roga. In this chapter other descriptions like, Nidāna, Samprāpti, dosa, dhāya etc. are available. Caraka in cikitsāstham in brief has described prameha. The root cause of the disease indicated as Kapha pradhan Tridosha. In modern medicine, diabetics 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.


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 Swrasta was used in yajnya 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. Sarcostemma bravistigma. In Rājanighantu it is reported that Sarcostemma bravistigma is substitute of Soma. It is of six varieties i.e. Somaya, Mahesvally, Pratisoma, Anatravellika, Apatravellika, and Kandasakha.

Synonyms of Soma: in ‘Sabdas-
toma Mahānidhi’ are mentioned as Chandra, Karpura, Soma, Latā, Ausadha, Tadrasa, Amrita, Didhiti, Amer, Kubera, yama, Vyau and jala. ‘Abhiddhana’ (in Bangla) quotes as chandra, karpura, soma, latā, anoṣadhi, Tadrasa, Amṛita, Amar, Kubera, yama, vāyu, Didhiti and jala as synonyms. Other references on synonyms of Soma are also described in Šabdastoma mahānidhi, Sanskrit Hindi Kośa Šabda 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 Vikasa 22:6; June 1983 PP 9-11.

The author has compiled the information on ‘Amlapitta’ in Caraka Saṁhitā, Caraka has included prāvāhikā in the chapter of Atisāra. In the same manner Amlapitta is included in the chapter of grahaṇi but not as a separate disease. In Bṛahattryī the description of Amlapitta is only available in Caraka. No reference is available in Suśruta and Aṣṭāṅga hṛdaya. But in Laghu-tryī, Amlapitta is described as separate disease.
The author has presented eight points relating its link with amlapitta in Caraka śāhīṭā. He has quoted some important references from Caraka, Chikitsasthāna, Sutrasthāna and Kāśyapa śāhīṭā.

X. Parivāra Kālayāna aur Ayurveda (Family planning and Ayurveda); S. Chaturvedi, Ayurveda Maha Sammelana patrika; 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. Kāśorāvasthā, yuvāvasthā (ṛghasthāśram), prōudhāvasthā and (Vānaprasthā) Sanyās Vṛdhāvasthā. 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 Yogarñākara, Rajmārgaṇā. Rasamāṇjarī etc.

XI. Prācīna Bhāratiya śalya cikitsā (Surgical Treatment in ancient India) Upadhaya S.N.: Ayurveda Mahāsammelana patrika; 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 mention it. Ayurvedic medical system is divided into three broad aspects of treatment i.e. Daivi Cikitsā, Vanavāsadhi Cikitsā and Aṣuri or śalya cikitsā. According to specialists of śalya Cikitsā (surgery) was given by Indra to Dhanvantari, then Dhanvantari to Suṛuta. Suṛuta had compiled this knowledge in book form which is called ‘Suṛuta śāhīṭā’. During this period it is reported that, in surgery transplantation of eyes, heart and head were performed by the Ashwins. ‘Mohinicāṇa’ 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.


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. Bālausadhamān Ke paripekṣya mein Śāraṅgadhara Evam Ānaya Ācāryaṁ Kā Samanvayātmaka Adhayana (Coordinative study of Śāraṅgadhara and other Ācāryas with regard to dose of medicine in children) : B. P. Pandey and L.V.Guru; Ayurveda Mahāsam-melana 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 Kaśāya 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 cereals only should be given the medicine equal to a fruit of kola.

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

Kāśayapa has recommended application of aṇjana in eye diseases of children and recommended medicated ghritapāna as per their age. According to Cakradatta avaleha, madhu, ksīra, sitā and ghrita 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 māṣā for one year of age and two māṣās for two years of age in this way one māṣā 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 māṣās which will remain constant upto the age of 70 years. Ādhamalla 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.