GENERAL MEDICINE IN ATHARVAVEDA WITH SPECIAL REFERENCE TO YAKŞMA (CONSUMPTION/TUBERCULOSIS)

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ABSTRACT
The Atharvaveda (AV) is by all accounts a curious compendium of medicine in its various stages of evolution and contains the most primitive as well as some of the most highly developed stages of therapy. In AV the word Brahma was used in the sense of Physician. The name Atharvaṇa is almost synonymous with Bheṣaja or medicine. The AV represents the charm system of the Āyurveda of the Vedic age. The refrain of AV is that, charms and amulets are more efficacious than herbs and medicines. Kāyaśikitsa (general medicine) is one of the eight branches of Āyurveda, which has exhaustive mention in the AV and helps to establish the continuity of medical tradition in the Vedic period. Hence some scholars had mentioned Āyurveda as Upaveda or Upānga of AV. AV mentions a large number of diseases both major and minor some where in clear terms and some where vaguely. The term used in AV for disease is Yakṣma. Classification of the diseases based on aetiological factors is not found in AV. Thus this article depicts the views expressed in AV i.e. regarding causative factors, classification and number of medical disorders with special reference to Yakṣma (Consumption).

Introduction:
The fourth and last Veda of Hindu literature the Atharvaveda contains medical information in its various stages of evolution and contains the most primitive as well as some of the most highly developed stages of therapy. AV mentions a large number of diseases both major and minor. AV is also known as ‘Bhaiṣajyaveda’ because its hymns represent Āyurveda of Vedic period and the name Atharvaṇa is almost synonymous with Bheṣaja i.e. medicine. Aetiological factors, origin, method of treatment of diseases especially the “Yakṣma (consumption)” are being discussed in this article.

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I  Aetiological factors and origin of diseases

a) Krimi and krmi (worms, germs & insects) as causative factors

There are two distinct words Krimi and Krmi mentioned in AV. Krmi means insect and whereas Krimi means worm/germ (V.23,3,6), which multiplies, enters human bodies and they are visible or invisible. For example,

1. Triśeṣṭaṇam – Round worms or thread worms – V.23.9
2. Aglander – Ascaris (?) – (II.32.2-3)
3. Śalunan – A type of oxyuris -
4. Kururu – Thigh borer (Thread worm) – II.31.2

According to AV some germs are everywhere i.e. in trees, mountains, waters and in living beings (II.31.4). Some of them are parasites of man. For example,

1. Sirṣanyam – Which causes mania and lunacy
2. Parṣveyam – The germ which can cause disease in ribs.

In one stanza AV describes the parasite with a floating head (having three projections round the mouth), which is colourless (V.23.9). The description resembles the description of the roundworm or the threadworm. AV also mentions germs found in eyes, nose and teeth (V.23.3).

b) Witchcraft as the cause of disease:

AV believes human sorcery causes diseases (I.28, IV.28.V.30.2) and evil eye produces diseases where as witchcraft cures them (II.7, VI.96.2,3 refer to Śapatha as the cause). There is one more reference to evil eye, which causes disease (XIX .35.3).

c) Bhutas (demons) as causes of disease:

According to AV and its hymns, magic and witchcraft form the most important subject. Like wise a disease is caused by demon (a disease itself is a demon). AV believes that particular demon causes a particular disease. The same idea has been taken by Āyurveda. Now Bhūtavaidya is one of the branches of Āyurveda and it establishes direct connection with AV. There are number of demons listed in AV. Viz.
Viskanda & Samskanda are also thought to be demons. Four main groups of
demons are mentioned in AV viz.

<table>
<thead>
<tr>
<th>Group</th>
<th>Nature</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Pisāca</td>
<td>Preys on flesh</td>
<td>V.29.5</td>
</tr>
<tr>
<td>2. Rakṣasa</td>
<td>Steals away the senses, catches joints</td>
<td>II.9.1</td>
</tr>
<tr>
<td>3. Atrin</td>
<td>Preys on flesh</td>
<td>II.32.3</td>
</tr>
<tr>
<td>4. Kaṇva</td>
<td>Preys on foetus in the womb</td>
<td>II.25.3</td>
</tr>
</tbody>
</table>

In addition to above Gandharva (IV.37.11) and Apsarasas are also have been
mentioned. Apsarasas bewilder the mind (II.25; IV.37; XIX.36.6) and causes insanity.
According to AV there were also some benevolent spirits which fought with the evil
one for example, Pinga which preserves the babe at birth (VIII.6.25) and chases the
amorous Gandharvas away. AV also believes that lightning stroke as a cause of disease
(I.13).

d) **Heredity and infection as causes of diseases**

AV at one place refers that sin committed by parents and is in all probability
hinting at the origin of the disease by heredity (V.30.2-3).

The spread of diseases through infection is expressed by the AV as sores and
pustules fly away as the eagle from the nest (VI.83.1). The germ of Yakṣma
(consumption) arising from excessive cohabitation, flies like a bird from one place to
the other and enters the body of a man (VII.76.4).
Seasonal variations were also mentioned as causes of diseases, epidemic of Takman (fever) is at a high level in the rainy season hence it is known as Varṣika; it is known as Graīśma and Śarada because it occurs in summer and autumn seasons respectively (V.22.13). Takman which occurs throughout the year is known as ‘Hāyana’ (XIX.39.10).

e) Doṣas (humours) as the causes of diseases

AV refers to Tridōṣa (Vāta, Pitta & Kapha) theory in the context of treatment of Yakṣma (I.12.3). Diseases are believed to be caused by cloud (water), wind and lightening (fire or heat) examples are Āstrāva (diabetes insipidus) is caused by wind (VI.44.2) and Takman (fever) is originated by Agni (fire) (VI.20.1). It seems AV recognizes only four types of Vāyu Viz. Prāṇa, Apāṇa, Vyāna and Sāṃśa (X.2.13). Amongst them Prāṇa, means breathing-in and Apāṇa means breathing-out. Hence they are also requested not to leave the body, but to bear the limbs till old age (III.11.6). The idea of Trigūnas is also found in the AV (X.8.43). There is a prayer to Prāṇa vāyu and Apāṇa vāyu to protect the man from death (II.16.1).

f) Role of Gods in the development of diseases

AV believes that gods inflict diseases. They send diseases as punishment for sins committed by sinners. Gods like Rudra, Soma, Varuṇa, Vāstospatī, Āditya, Mārūt etc have the power of causing diseases as one of their numerous attributes. For example,

<table>
<thead>
<tr>
<th>Disease</th>
<th>God involved</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Takman (fever)</td>
<td>Son of Varuṇa</td>
<td>I.25.3; VI.96.2</td>
</tr>
<tr>
<td>Jalodara (Ascites)</td>
<td>Varuṇa</td>
<td>I.25.3; VI.96.2</td>
</tr>
</tbody>
</table>

According to AV Rudra is the best physician, he possesses healing remedies, he is the first divine physician, he can cause the diseases and performs the cure as well. AV also treats lightning strokes as causes of diseases.

II. Diagnosis of diseases

The word for disease in the AV is “Yakṣma”. The word “Roga” also occasionally appears (I.2.4; II.3.3; III.28.5; VI.44.1,2; 120.3; IX.8.1-5, 21, 22). There was no strict criteria mentioned in AV for diagnosis of diseases. Atharvaṇ knew about a number of
diseases through their symptoms. A large number of symptoms were given to Takman or of any other disease and those were found common to a large number of diseases. From this we can draw the inference that there was no clear cut diagnosis, no definite relation between cause and effect established between a disease and its superficial symptoms.

Every disease is generally thought of as caused by enemy, witchcraft or gods. In some cases the symptoms given clearly bring home to us the disease with its real nature. For example Jalodara (ascites) was connected to Varuṇa. He inflicts this disease as a punishment to one who tells lies (I.10.3).

The hymns are prayers, addressed to the gods or the diseases or to the remedies. Through which one can know the cause of the disease, symptoms of the disease and remedy as well. The following are some examples.

a) Hymns addressed to Gods

<table>
<thead>
<tr>
<th>God/Goddess</th>
<th>Disease/Condition</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>a) Rudra</td>
<td>Against Aksata</td>
<td>VI.57</td>
</tr>
<tr>
<td>b) Rudra</td>
<td>Against Internal Pain</td>
<td>VI.90</td>
</tr>
<tr>
<td>c) Garutman</td>
<td>Against Viṣa</td>
<td>IV.6</td>
</tr>
<tr>
<td>d) Saraswathi</td>
<td>Against Krimi in children</td>
<td>V.23</td>
</tr>
<tr>
<td>e) Agni, Soma &amp; Varuṇa</td>
<td>Against Takman</td>
<td>V.22</td>
</tr>
<tr>
<td>f) Indra, Parjanya</td>
<td>Against Āṣrāva</td>
<td>I.2</td>
</tr>
</tbody>
</table>

b) Hymns addressed to diseases

<table>
<thead>
<tr>
<th>Diseases</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>a) Apachit</td>
<td>VI. 83; VII. 76. 1,2</td>
</tr>
<tr>
<td>b) Jayanya</td>
<td>VII. 76. 3, 4, 5</td>
</tr>
<tr>
<td>c) Takman</td>
<td>V. 22. 2, 6, 7</td>
</tr>
<tr>
<td>d) Balāsa</td>
<td>VI. 14</td>
</tr>
<tr>
<td>e) Kāsa</td>
<td>VI. 105</td>
</tr>
</tbody>
</table>
c) Hymns addressed to remedies (medicines)

<table>
<thead>
<tr>
<th>Drug</th>
<th>Disease</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>a) Rohiṇi</td>
<td>For the healing of fracture</td>
<td>IV.12</td>
</tr>
<tr>
<td>b) Sīlāci</td>
<td>For the healing of wounds</td>
<td>V.5</td>
</tr>
<tr>
<td>c) Pippali</td>
<td>For the cure of Kṣipta</td>
<td>VI.109</td>
</tr>
<tr>
<td>d) Kuṣṭha</td>
<td>For the cure of Takman</td>
<td>V.4</td>
</tr>
<tr>
<td>e) Viṣāṇaka</td>
<td>For the cure of Āṣrāva</td>
<td>VI.44</td>
</tr>
</tbody>
</table>

III Classification of disease

AV mentions a large number of diseases both minor and major, known and unknown in clear terms or vaguely. AV at IX.8.1-21 refers a large number of diseases, for example, Śīrṣāmaya (diseases of head) diseases of heart, rectum, back, other parts of the body, blood, bones etc. Regarding the number of diseases AV also mentions that there are one hundred deaths / diseases (I.30.3 ; III.11.1 & VIII.2.27). Yakṣma is the regular Atharvaṇ term for disease.

Classification of the diseases into various groups is not found in AV as in Čaraka and Suśruta Saṁhitās, because during the Vedic period pathology and diagnosis, therapeutics and toxicological aspects were not clearly settled. Jolly, the author of Indian Medicine and others have admitted a close relation between the Vedic and latter names of diseases (except of course, Takman).

AV deals prominently with the following diseases.

<table>
<thead>
<tr>
<th>Disease</th>
<th>Equivalent</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Aksiroga</td>
<td>Eye diseases</td>
<td>VI. 16</td>
</tr>
<tr>
<td>2. Amūva</td>
<td>Feminine demon causing malnurtition</td>
<td>VIII.8.2,28; XIX.44.7</td>
</tr>
<tr>
<td>3. Apachit</td>
<td>Scrofula</td>
<td>VI.25; 57.83; VII.74, 76, 12</td>
</tr>
<tr>
<td>4. Āṣrāva</td>
<td>Polyurea</td>
<td>I.2; II.3; VI.44</td>
</tr>
<tr>
<td>5. Asthibhagna</td>
<td>Fracture of bone</td>
<td>IV. 12</td>
</tr>
<tr>
<td>6. Balāsa</td>
<td>Skin disease</td>
<td>VI. 14; VI.127</td>
</tr>
<tr>
<td>7. Grāhi</td>
<td>Epilepsy</td>
<td>VI.112; 113</td>
</tr>
</tbody>
</table>
8. Harimā Chlorosis I.22
9. Hṛdhyota Heart disease I.22
10. Jalodara Ascites I.10; VII.83; VI.22, 24.96
11. Jayānāya Tuberculosis VII.76.3, 4, 5
12. Kāsa Cough VI.105
13. Kīlāsa (Kuṣṭha) Skin disorder I.23, 24
    (Leucoderma)
14. Krimi Worminfestation II.31.1
15. Kṣetriya (?) Demon causing internal disease II.8, 10, III.7
16. Kṣipta --- VI.109
17. Mātrāvarodha Urinary obstruction I.3
18. Rudhirasrāva Bleeding I.17; VI.127, IX.8.1, XII.4.4
19. Śirṣakti Headache IV.12
20. Śleṣma Phlegm I.12, 12, VI.105
21. Śūla Pain VI.90
22. Takman Fever I.25, V.22, VI.20, VII.116,
23. Trṣṇa Thirst II.29
24. Unmāda Insanity VI.111
25. Viṣkandha Tetanus (?) I.16, II.4.4; III.9;
    V.30.8.9; IX.8.5, 13-19, 21.22; XIX.44.1-2
26. Yakṣma Consumption VIII.7.15; XII.2.1
    (Tuberculosis)

In addition to above the following diseases are also mentioned in AV but are treated as minor diseases due to their severity. They are,

17. Viśārika 18. Viśūčika
IV Practice of medicine

The Atharva priest was the medical practitioner with par excellence. He knows the names of the plants and their properties. Priest was the chief character on the Atharvan stage. There are details and professional exhortation of a medical man in AV (V.30). The best physician was he who cured the disease and prepared the medicine. According to AV the physician as such was the potential amulet (II.9.5). About a patient AV tells “He hath attained attainments, he hath attained the strong hold of the living for, a hundred physicians are his, also a thousand plants (II.9.3).

“Satham Hyasya Bhisajah, Sahasramuta Vírudhāh” – II.9.3.

All together, in the AV many diseases, medicines, origin of diseases and specific medicines for particular diseases were given.

Prognosis of the diseases has also been discussed in AV as Adbhutāni and Ariśtāni. It has not only mentioned such medical Ariśtas as ‘Delirium’ in Takman, ‘Excessive urine-secretion’ in diabetes but has also given a number of Adbhutāni which foretell death of a person. For example, Hymn no:XIX. 33.1-3 is a performance where evil influence over a person on whom stars seem to fall is mitigated; and hymn number XX.8.1 is a “Sakuna Śānti”. Many of such parisītas of the AV are entirely devoted to the treatment of Ariśtās and Adbhūtās and even the Śāntikalpa attached to AV does the same thing for the medical and non-medical benefit of a person.

V Method of treatment

According AV method of treatment was very simple. There are medicinal charms in which some symptoms are occasionally given, the disease is either mentioned or not mentioned, its cause is vaguely supposed to be some enemy - witchcraft or the wrath of some god or some such, thing. And some plants are mentioned which are to be used as an amulet or employed otherwise. For example, Anjana plant was used as ointment, amulet for bathing and in a drink (XIX.45.4).

AV also discusses some non pharmacological methods in the treatment of diseases. For example, Harima (jaundice) and Hṛdhya (heart disease) depart, when sun rises (I.22.1). Which indicates, sunrays are helpful in treating these diseases. In addition, ‘amulet, agni (fire), water etc are considered useful non-pharmacological items for these diseases. The sun dispels diseases and sickness and there were references in AV regarding
the germ killing power of sun rays (II.32.1 & V.23.6). In this context we should recall the fact that Sun was the father of the divine physicians, Aświns AV is primarily a charm system in which the charm system was systematically accompanied by an ‘Amulet’. Thus there were number of charms to cure number of diseases.

AV considers amulet as a living force better than a thousand medicines like Jangida (XIX.34.7). Agni (fire) was thought of as the best physician (I.28.1) and he makes men strong and he also knows immortality. He cures all diseases and confers long life. (V.28.1).

In AV water gets first place as a curative medicine (medicinal water to be understood). Water gives strength, it is remedial, it expels diseases (I.4; 5; 6; III.7.5; VI.91.3).

AV is seen recommending only one plant to be used with charm for one disease. There are special hymns dedicated to the praise of herbs like Jangida (Oroxylum indicum Vent), Kuṣṭha (Saussurea lappa C.B. Clarke), Rohiṇi, Apāmārga (Achyranthes aspera Linn.) etc.

Atharvan medical practices are of semi religious nature in which fire is kindled and oblations are offered. Even in them a distinction is made as “Pauṣṭikavidhi” (beneficial rites) and Ghoravidhi (witchcraft rites). The latter of course, are undertaken to chase away the demons of diseases. Symbolism is the soul of these quasi-religious medical performances. Here the shooting of the arrow stands for the release of the checked wine; the loosening of the joints stands for the loosening of the foetus in the womb; the turban of the ‘Munja grass’ if put down means in depositing of the disease (head ache); the diseases can be transferred to birds and frogs; the Kṣetriya can be buried in the fields; the burning of the chaff burns up the diseases; the shaking of the pebbles chases away the demon of diseases.

In the beginning the AV and Āyurveda (the medical tradition of the Vedic age) cured diseases by charms and incantations together; with the use of a single medicinal plant. Later on in addition to charm method the drug method was introduced. The charm system was the holier of the two and hence the drug system was the secular part.

Conditions like Krimi (worm infestation) (II.31; 32, V.23), heat stroke (VI.52) are treated during Atharvān time. Where as for growth of hair also there is one treatment mentioned in AV (VI.136; 137). There were number of references available in AV for the
cure of all types of diseases (II.9.33; III.31; IV.13; 28; V.9; 30; 91; VI.26; 85; IX.8 etc)

Preventive aspects of medicine i.e. for longer life span several hymns were also ascribed (I.30,35; II.9,13, 28, 29; III.1; V,30; VI.41.53; VIII.2)

VI Agadatantra (Toxicology)

AV contains many charms against poison of snakes, scorpions, insects, plants and arrows. At one place, AV mentions that there is poison in fire, in the sun, in the earth and in the plants. Where as poisonous plants are found in mountains. According to AV ants like ‘Upajīkā’ (termites or white ants) and particularly water excreted by them is an effective antidote. As mentioned above there are references about some poisonous snakes, plants and antidotes (IV.6;7; V.13; VI.12; VI.56; VI.100; VII.88.8; X.4). For example,

Snakes like Kasarnīla, Śvitra, Asita, Ratharvī, Pṛṇaku, Aghāśva, Svaja, Adyāvanta, Tiraśchirātī, Darvī, Karikrata, etc are poisonous. Some of them live in grass and poison of the snakes is either in their top, middle or bottom. There are references about scorpions. Kankaparvan, Sarkota, Vṛschika and Babhrui were the terms used for scorpion in the AV. Its poison is in its tail (VII.56.8) Kandaviṣa seems to be some poisonous root (X.4.22). There was a clear reference regarding the usage of the poisoned arrow in AV (IV.6.5).

The plants useful as antidotes for snake poison were Soma, Taudī, Ghṛtachī Durbha grass, Aśvaivara, Paruṣavara, Śweta, Paidva etc. (X.4.1-24). AV also mentions water treatment for poison (VI.12). Cure of poison of scorpion sting, sting of poisonous insects etc has been dealt in AV with the use of Madhula plant and water produced by Upajīkā ants (VII.56). Thus the treatment for poison has been mentioned in AV at number of places, for example IV.6.7 ; V.13; VI.12.52,56, 88,90,93, 100; VII.56; 88 X.4.

VII Rasāyana (rejuvenation therapy)

Originally ‘Rasa’ means water only. Vedic texts consistently use ‘Rasa’ in the sense of water. ‘Āpām rasah’ is a frequently appearing phrase in the Atharvaṃ (IV.4.5). Similarly in the AV there was frequent praise of water and its virtues such as conferring luster, putting away old age, resisting of diseases and bringing of immortality are emphasized. (I.4.4; I.5.4; I.6.2; III.7.5.). Waters contain medicine, they are immortalizing, they cure all diseases, they do away with deformities, they make body and skin healthy (I.4.5, 6;33, III.7.13; IV.33; VI.22; 23;24). AV tells us indirectly that water contains
nectar, the mythological divine drink which makes gods unageing and immortal.

Thus in the vedic age water was regarded as Rasāyana and it is said to fulfil all the functions of the later Rasāyana Viz. conferring of immortality and dispelling of diseases. AV feels that water is as skilled physician (VI.24.2; III.7) and even the herbs are medicinal because they are products of water (VIII.7.3). But references of clearcut definition, of Rasāyana, drugs & procedures for Rasāyana are not found in AV as mentioned in Āyurveda.

VIII  Vājikaraṇa (aphrodisiac therapy)

The AV contains special charms to promote virility (IV.4;VI.72, 101; VII. 90). AV recommends juice of Vṛṣa, which creates an urge, enhances semen and protects man. Ucchūṣma / Kapikacchu (Mucuna prurita Hook) as highly efficacious and potent for nourishing semen (aphrodisiac). Due to the mention of Ucchūṣma as aphrodisiac, it may be inferred that the Vedic people knew the use of aphrodisiacs. Too much use of aphrodisiacs brought about impotency and the Atharvān perhaps knew it (VI.138.2) Vājikaraṇa and Klıbatva are the ultimate results of the proper and excessive usage of Vājikaraṇa drugs respectively. But definition, principles etc. were not referred clearly in AV.

Yakṣma (consumption / tuberculosis)

AV mentions that it is the general internal disease found both in humans and cattles (VIII.7.15; XII.2.1) It is characterized by entering and possessing each and every part of the body (VI.85.1; IX.8.7,9). It causes disintegration of the limbs, fever in the limbs, pain in heart and in all parts of the body (V.30.8,9; IX.8.5, 13-19,21,22). Majority of writers on Vedic literature believe that Yakṣma referred to a class of diseases whose principal characteristics were those of consumption. Yakṣma is the general term used for a disease in AV. R.Muller, considers that, in the eyes of the Vedic people, Yakṣma was simply a demon or external force who, when entering the body, caused malady. It appears from the point of view of the ancient Indian that Muller is quite correct; but one cannot overlook the similarities between the description of Yakṣma and those of consumption, or more generally, those of any disease which brings about a general condition of bodily decay. The hymns or charms of AV speak of many Yakṣmas, which are classified as speaking like a child and like an adult, suggesting that their victims were both children and adults (IX.8.10-12; XIX.36.3). Specifically, there is the “Ajñātayakṣma” (unknown
Yaksma) and the “Rajayaksma” (Royal Yakṣma or Yakṣma of kings or king among the diseases) (VI.127.3; III.11.1; XI.3.39; XII.5.22). In one important verse it is mentioned that, the Yakṣmas have their origin in the relatives of the bride and to follow the wedding procession (XIV.2.10) and more particularly Yakṣma is said to be divinely sent and caused by sin (VIII.7.3). There is reference in AV that, the Yakṣma can attack the stomach, lungs, navel and heart (IX.8.12).

The word “Jayanya” mentioned in AV also resembles consumption and it breaks ribs, settles in the lungs, harbours in the back and springs from excessive sexual intercourse (VII.76.3). According to AV the germ of consumption arising from excessive cohabitation, flies like a bird and enters the body of a man. It is of two kinds, chronic and the transient (VII.76.4).

Management of Yakṣma:

The principal cures for a patient afflicted by Yakṣma included the recitation of spells, of which the most efficacious was the hymn II.33., along with use of herbs like Kuṭṭha (Saussurea lappa C.B.Clarke)/Čipudru (Pinus longifolia Roxb.) and Arundhati (Sida cordifolia Linn.) (V.4.9; VI.127.1,3; VI.59.2)

One Amulet which is helpful in dispelling the Yakṣma is also mentioned in AV (XII.2.1.2,14). Anjana has the power to remove it from the limbs (XIX.44.1-2). Some of the divinities helpful for eradication of Yakṣma include, Sun, Agni, Sāvitri, Vāyu and Āditya (V.29.13; IV.25.5; IX.8.22). Charms, blessings of the gods, other plant materials were used to prevent attacks from the Yakṣmas. Varuṇa, (Crataeva nurvula Buch) and Śatavara-amulet protects from the Yakṣmas. At one place the scent of the burning Gulgulu plant (Guggulu-Balsamodendron mukul Hook Stocks) is said to disperse Yakṣma (VI.85; XIX.19.36; 38)

Charms II.33; VI.85; XIX.36,38 are devoted specially to the removal of Yakṣma. Amongst above charms II.33 appears to have been very popular and very effective. The healer in AV desires that the venom of all Yakṣmas to be discharged with urine and exercises the poison of all the Yakṣmas from the patient (IX.8.10).

AV charms out of the patient, the every head disease; because of that, the Yakṣma flows forth from the ear, from the mouth (IX.8.3). The Yakṣma has also been charmed out of the patient because it can crawl along the two thighs and enter the two Gaviniṅkas (ureters ?) (IX.8.7).
Conclusion

It is therefore quite natural for us to look upon the Vedic Samhitas as a channel through which this continuous tradition of Indian Medical Science has reached down to the earliest systematizers. Hence it doesn’t come as a surprise if the Vedic Samhitas contain ample material bearing on diseases and medicines. Therefore we are required to look upon Vedic medicine as a part of the tradition from which very probably Ayurveda was gradually evolved. To conclude, Ayurveda has been rightly referred as Upaveda or Upanga of AV by some scholars.

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सारांश

अथर्ववेद में सामान्य (काय) चिकित्सा -
यक्षम (कन्सम्पशन्स / ट्युबक्युलोसिस) का विशेष उद्देश्य

पी.वी.वी. प्रसाद.

अथर्ववेद आयुर्विज्ञान के एक अनोखा संहिता है। इस में आयुर्विज्ञान का कई विकास के
अवस्थाएं और सबसे प्राचीन एवं चिकित्सा के बहुत से अवस्थाओं के संदर्भ भी अंतर्विचत है। इस
वेद ने चिकित्सक के लिए ब्रह्म शाब्द का प्रयोग किया है। अथर्ववेद नाम ही भेषज का पर्याय है।
अथर्ववेद वेदकालीन आयुर्वेद की मन्त्र पद्धति के प्रतिनिधित्व करता है। अथर्ववेद के एक श्रोक
के अनुसार मन्त्र एवं जन्तु पौधों और औषधों से ज्यादा क्षमताशाली होते हैं। कार्यचिकित्सा आयुर्वेद
के आठ अंगों में से एक है। इस के विषय पर अथर्ववेद में विस्तार से उल्लेख है। यह समाचार से
वैदिककाल के आयुर्विज्ञान के परम्परा का मिस्रता को स्थापित करने में मदत मिलती है। इसलिए
कुछ विद्वानों ने आयुर्वेद को अथर्ववेद का उपवेद या उपांग कहें हैं। अथर्ववेद में बहुत से प्रथान
एवं आध्यात्मिक मान्यों के विषय पर कही स्पष्ट रूप में कही ही अस्पष्ट रूप में उल्लेख मिलता है। अथर्ववेद
में तंत्र के लिए यक्षम शाब्द का प्रयोग किया गया है। परन्तु इस वेद में रोगों की वर्गीकरण निदान को
लेंकर नहीं निदान कहा गया है। इस प्रकार इस लेख में अथर्ववेद की विचारों यानी रोगों का निदान,
वर्गीकरण एवं उनकी संख्या, यक्षम के विशेष उद्देश्य के साथ वर्णन किया गया है।