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“The science and the art of Indian Medicine”

By

VAIDYARATNA CAPTAIN G. SRINIVASAMURTHI B.A., B.L. M.B. C.M.

Continued from Vol. III No. 5

Our constitution had to be framed in English as the original version. It is this English version that will be introduced in our Constituent Assembly; and the discussion thereon will also be mainly in English. It was an inescapable fact that those who were concerned with the drafting of our constitution could express themselves adequately only in English or far better in that language than in Hindusthani; and this, quite apart from the fact that many controversies have since arisen over the question whether our National or Federal language is to be Hindusthani, Hindi, Urdu, Sanskrit, or any other and whether we may not follow the example of some independent multilingual countries in Europe and America and adopt, like them, more than one language as official or state languages of our Universities, Administrations, Legislatures etc. Much may be said, has been said and is being stated in support of one or more of these language including even English, that great international language which is not quite a foreign language in India of the present day as it is the mother-tongue of one of the small minorities of our population. I myself have written elsewhere pointing out that Sanskrit was once our National Language and can again function as such if only we will it be so and begin to act at once to implement our will. It has functioned as the mother in the family of languages that constitute the many language of our classes and masses. While it kept

up the unity of the Country specially the Unity of our Culture which has always stood, above all things, for the enthronement of Spiritual and moral values, as the highest good, it also provided for variety in vocabulary, language-form and modes of expression of its many daughter languages. Their literary standards were all fixed on the pattern of Sanskrit originals; and it was Sanskrit that provided practically the entire literary material for them. When English replaced Sanskrit about a century ago, the unity was purely artificial, maintained by the political power of the ruling nation. English never touched the heart of the people; and one of the most potent factors in the agitation for political freedom was the cry to remove English from its position as State-language. By cultural wealth, by maturity, by historical antecedents and by its hold on the people, Sanskrit could legitimately take up the place of the National language. In this connection, it must also be recognized that Sanskrit is not merely an All-India language, it is also an international language in the cultural sense. In practically all the Universities in almost all the countries of the world, there is provision for the study of Sanskrit; and Sanskrit is being learnt by a large number of students in all the countries of the world. Having said all this in support of Sanskrit being well-fitted to become our National language, I nevertheless find myself, when it comes to the consideration of the

question in which our Universal Text-books are to be written *in the immediate present*, much in the position of those enthusiastic supporters of the proposition that the original version of our Constitution was to be in Hindusthani who had never-the-less to reconcile themselves to the inescapable necessity at present of having the original version drafted in English and then translated into other languages of India. Our immediate necessity and objective is to compile Universal Text-books for All-India use; these have therefore to be written in our All-India State language. But, what is our All-India language in the immediate present? Our leaders have not yet decided what it is to be. Meantime, controversies have arisen over the claims of Hindusthani, Hindi, Sanskrit etc. for the position of our State language and also over the question whether we may not have more than one State-language to subserve different functions. Controversies have also arisen over the question whether the medium of instruction in our Universities is to be the State-language or the Regional language (the Mother tongue); and this quite apart from the fact that the replacement of English by any other language could take place, not at once, but only after 10 to 20 years according to varying circumstances so that, for the present and for some time to come, English has to remain in its present position for many purposes. Forced with all these difficulties and controversies, our leaders may well leave the question of our State-language to remain undecided for the present in the hope that the question will solve itself in the future as one or other or more than one of the contending languages which are now replacing English as the medium of instruction in our High Schools and as the language of our District Administrations show sufficiently wide, virile and out-standing

development has to be accepted, by common consent, as our All-India State language. Meantime the *status quo* would continue with English as the All-India State language of our Administrations, Legislatures, Universities etc. In this predicament and uncertainty regarding our All-India State language what is to be the language in which our universal Text-books for All-India use are to be written in the immediate present? Reason and Convenience would favour the use of English in the immediate present and the translating of the English version into our various regional languages, so that uniform standards all over India could be better provided for; but sentiment would be against English; and sentiment could not be ignored altogether. Under such circumstances, our ultimate objective has to be effected in two stages as indicated below. Our Universal Text-books are intended for the use of Medical students all over India and have to give the fundamentals of both Indian Medicine (Ayurveda, Siddha and Unani) and Western Medicine, at least to a certain minimal extent considered absolutely necessary for all students of Medicine all over India. This is doubtless a stupendous task, for the satisfactory accomplishment of which it is necessary, as stated already, for different subjects being assigned to teams of competent and full-time experts devoting themselves wholly and wholeheartedly to the special work assigned to each team. The first stage in this work is the preparation of combined text-books giving the fundamentals of both Ayurveda (including Siddha) and Allopathy, separately from Text-books giving the fundamentals of both Unani & Allopathy. These will have to be written in the regional languages and translated into English—till our All-India language in the immediate present

and the common language through which the teachings contained in Text-books written in the various regional languages could be compared, collated and put together for common use and benefit. In the immediate present and till such time as the question of All India State language remains undecided and we could not obtain scholars all over the country capable of writing Text-books in that language, which is accepted ultimately as our All-India State language, it is futile to demand that all the provinces and States should have Text-books prepared in Hindi, Hindusthani etc. Take the case of Madras as an example. Here we have the Siddha School of Medicine with its great history of past glory as well as of present achievement. Though the fundamental principles of Ayurveda and Siddha are common, yet the Siddha School has its own unique and valuable contributions to make, especially in the field of Medical Chemistry and the Therapeutics of mineral preparations prepared according to its own special Texts and traditions. Though these valuable teachings form part and parcel of the knowledge and practice of many Ayurvedic Practitioners in this Presidency, yet they remain practically unknown outside this Presidency. These teachings are written in Tamil and in difficult Tamil too with many blind and peculiar expressions the interpretations of which are known only to certain scholars. These teachings of the Siddha School deserve to be made known all over India and even to the wider world beyond India. We may be able to get competent experts sufficiently proficient in both Tamil and English to be able to collaborate efficiently in our team of experts appointed to write Text-books of Ayurveda (including Siddha) in Tamil and to translate them into English for general use outside the Tamil country;

but if we demand that these Text-books are to be written in Hindusthani, Hindi etc., in the first instance, it will be extremely difficult at present—perhaps impossible—to get Siddha experts sufficiently proficient both in classical Tamil and in Hindusthani, Hindi etc., to be able to undertake the task. It is when the preparation of our Regional Text-books is completed, that we will be in a position to commence the second stage and undertake the work of preparing our common or universal Text-books for All-India use giving the fundamentals of both Indian Medicine (Ayurveda, Siddha and Unani) and Western Medicine. These will have to be written in that language which, by then, will have been agreed upon as the All-India State language of our Administrations, Legislatures, Universities, etc., and translations made into English for the benefit of those who know the regional languages only and not yet the All-India State language. If, however, the question of our All-India State language will not have been decided even by then so that English is allowed to continue as the All-India language of our Universities, High Court, etc., (the sentiment of our pre-independence days against English as a symbol of our slavery may, by then, have largely disappeared), then, the Text-books will have to be written in English and translations made into our various vernacular languages. In any case, if we wish, we ought to, to make the teachings of Indian Medicine widely known and to become readily available for proper appraisement and appreciation by savants of Western Medicine and for adoption by them of our valuable teachings into Western Medicine for the general advancement of the science of Medicine and the alleviation of human suffering in their own countries, then, the best way of implementing our wishes is by presenting our

ancient teachings through the medium of English (now known almost throughout the world) and also through the language of Modern Science as far as possible—a subject, to the great importance of which, both within and outside India, a reference has been made already. The important question of the role of English and the Vernaculars in any scheme of study in India was well summarised many years ago by the late Sri Ramannanda Chatterjee, the talented Editor of the *Modern Review* in the following words which have as great force and validity in these post-independence days as in the pre-independence days when they were written:—

"My idea is that our students should learn English for Culture, for purposes of inter-provincial and international commerce and communication, for administrative purposes, for the political unification of India and inter-provincial exchange of ideas, for keeping touch in all respects with the outer world, and for the acquisition of the latest modern knowledge. But, for the perfect assimilation of knowledge in childhood and youth, for the thorough and rapid diffusion of knowledge among all ranks and classes of the population, for removing the recent but growing intellectual and cultural gulf between our men and women and between the classes and the masses, and for stimulating originality in thought and its expression and in scientific and artistic achievement in the largest possible number of persons the use of the vernaculars in all grades of University Education is indispensably necessary. All objections have force only temporarily; for, the most highly developed modern languages and literatures were at first no better than Bengali. In their case development was obtained by use, and it will be obtained in our case, too, in the same way." What

applies to Bengali applies equally well to our other regional languages (mother-tongues) and to Sanskrit—the mother of the many daughter languages which have obtained their sustenance from Sanskrit throughout their growth and development into their present condition.

The Universal Brotherhood of Healers

I have been and am still a student of Western Science, and I feel I owe it more than I can tell. I feel also that the mere one studies Modern Science and Modern Medicine, the more one begins to appreciate the immense value to the world of thought generally of the foundational tenets of Indian Medicine such, for example, as its views on Matter on Mind, on Prana and on its Thridosha Physiology, Pathology and the methods of treatment based thereon and on its conception of Health education and Health-culture. It is after such comparative study that one feels like adapting to the present topic the well-known saying: "Who knows of England who only England knows" and saying to one self "Who knows of Indian Medicine, who only Indian Medicine knows." I am also one of those who believe that it is not by a mere accident that Indian Medicine and Western Medicine have come into contact with each other but that the contact is part of the plan of that Great Power which "sweetly and mightily ordereth all things" and is designed to achieve enrichment of our Medical and cultural heritage by assimilation of the valuable features of Western Medicine and of related Western culture. I hopefully look forward for a day and that, at no distant date, when Indian Medicine will not only become self-sufficient in all its aspects but will also influence the world of Medicine and enable others to enrich their own Science and serve their own people better than

they could otherwise do and when the existing peoplen of "rival systems" would cease and there comes into being a Healers' Brotherhood and Scientific Union in which the presentday warring elements would cease from their quarrel links and meet as friends, colleagues and brothers-in-science and service.

The Physician of the future.

I also desire to invite attention to one striking feature of Indian Medical studies which has always seemed to me to be supremely worth conserving. In modern times, there have been discussions in academical circles concerning the relative values of the study of Humanities and the study of Sciences. There is a tendency to envisage these studies as though they were ranged in opposite camps and fighting each other for supremacy. The ancient Indian view has been to look upon these as complementary studies to be earnestly pursued by all aiming at cultural harmony and fullness. Hence it is that in, Indian Medicine, it has always been considered necessary that the training of the future physician should provide not only for the study of Medicine in all its branches so as to equip him with the capacity to have the proper expert orientation to the problems of health and ill-health but also for the study of the Humanities, the classics, as will enable him to have the proper humanist orientation to Life and its Vital human problems. In other words, the ancient scheme of studies was so ordered as to give to the world great physicians who were not only great scientists but also great humanists—a type of Physician

vividly pictured for moderners in the following description of "The Doctor of the Future" "by a western writer," Dr. R. W. Wilson: "The Physician of the future will not, as is now usually assumed, be a Scientist of the Orthodox type, a man with the technic of Laboratories at his finger ends and with the aim in his mind of elucidating the phenomena of Life in terms of Chemistry or Physics. Rather, he will be a Humanist—a man with the widest possible knowledge of human nature and the deepest possible understanding of human motives. He will be a cultured man, ripe in intellectual attainments, but not lacking in emotional sympathy, a lover of the Arts as well as a student of the Sciences. This is, indeed, no more than a projection into the future, of that gracious figure of the past—the great Physician who was also the great friend, philosopher and guide of every one from prince to peasant who sought his efficient and loving care and never sought it in vain. Such was the gracious physician of the past that is gone as will also be the gracious physician of the future that is to come learned in the Science, skilled in the Art endowed with the healing touch, free from greed or covetousness, kindly and compassionate, the man of strong will, clean life and pure heart, whose picture is portrayed for us in the following verse in Sanskrit:

गुरोर्धीताखिलवैद्यैः पीयूषपाणिः

कुशलः क्रियासु ।

गतस्पृहो धैर्यधरः कृपालुः शुद्धोऽधिकारी
मिषगीदृशः स्यात् ॥

DRAVYA VIGNANAM

By

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ADDANKI, GUNTUR (DIST.)

II. *Kashayams* are the extracts of drugs or a group of drugs green or dried by boiling or by other methods.

They are (1) *Swarasam* or freshly expressed juice.

(2) *Kashayam* or decoction prepared by a process of boiling the prescribed drugs in water media by powdering the drugs as *quaatha* churnams filtered and to be used. This *kashaya* is prepared in 4 ways. They are (a) *Pachana kashayam*. This is prepared by taking 16 parts of water and 1 part the drugs to be boiled to reduce $\frac{1}{2}$ of the liquid which acts as *pachana*.

(b) *Deepana Kashaya*: In this the above stated proportion has to be boiled to reduce to 1/10 part which acts as *deepanam*.

(c) *Sodhana Kashaya*: In this process the water with the mixture of the prescribed drugs churnam to be boiled to reduce to 1/12 part.

(d) *Samana Kashaya*: In this process 1 part the drugs churnam with 16 parts water to be boiled to reduce to 1/8 part and then filtered and used.

(3) *Pantham* is a type of decoction or infusion.

(4) *Hima Kashayam* (or cold infusion) is the one in which the drugs after putting in cold water and keeping them in it for 12 to 24 hours to be filtered and thus expressed juice to be used for all practical purposes.

(5) *Paniya Kashaya*: This decoction is to be used only for oral administration. This is a weak decoction prepared only for drinking purposes the preparation of which has already been described.

All these decoctions can be prepared out of *quaatha* churnams described in *churna prakaranam*.

III. *Gutikas* or Pills: These are solid spherical bodies prepared out of drugs. In this the prescribed drugs after proper purification, wherever necessary, are to be ground in a stone mortar along with the fresh extract of green leaves or roots as prescribed. If it is a dried drug for a number of days as prescribed till it gets a soft consistancy fit for rolling into pills. Then it is made into pills either as round or tablets to be dried under shade so that no fungus may form.

The commonly used *yogams* are:

1. Ashtakshari Gutika.
2. Bhallataka Vati.
3. Bilvadi Gutika.
4. Chandanadi Vati.
5. Chayilyadi Gutika.
6. Dhanvanthari Gutika.
7. Gorachanady Vati.
8. Jwaramurari.
9. Kasthuryadi Vati.
10. Niruryadi Gutika.
11. Swasananda Vati.
12. Suvarnamukthadi Vati.
13. Mahayogaraja Guggulu.

DRAVYA VIGNANAM

Modakam or Boluses are also pill like preparations in which the dried drugs are prepared to a paste like consistency by grinding with the liquid extract as prescribed to such a consistency that the powder does not separate but remain as a mass in which state it is to be used.

IV. *Avalehyams* and *Lehyams* or linctus are preparations which are prepared with jaggery and honey or some other thick substances which has to be swallowed slowly, being retained for some time in the mouth.

To prepare this preparation we require (1) The finely powdered drugs, (2) Sugar or jaggery as prescribed, (3) the liquid either freshly extracted juice or medicated decoctions. (4) ghee, (5) honey, (6) *Adhinapaka* drugs such as *cardomamins* or flavouring agents and (7) such others as *Akroot*, *Grapes*.

Procedure for preparation: Take an earthen pot previously made fit for preserving ghee and add sugar or ghee as given in the prescription and dissolve in the ghee, decoction or any liquid. Well boil the liquid to form to a suitable *pakam* (eg.) as *Tanthupaka* and grind it well with a stick by adding the finely powdered drugs prescribed it. When it cools down add ghee and honey and stir it well after adding the flavouring drugs so that the preparation on cooling may not turn hard and contain flavouring throughout keep it in bottle after it has completely cooled and to be used as per dose. Our Pharmacopocia contains 14 preparations.

They are:

1. Aswagandhadi Lehyam.
2. Amruta bhallataki Lehyam.
3. Ardrakhandadi Lehyam.
4. Bilvadi Lehyam.
5. Chinchadi Lehyam.
6. Chavana Prasam.

7. Gandhaka Rasayanam.
8. Guda Pippali.
9. Hingu Thriguna Lehyam.
10. Kutajapanitam.
11. Kushmanda Lehyam.
12. Madhu Sruhi Rasayanam.
13. Pippali Rasayanam.
14. Vasakantakari Lehyam.

N.B.—The difference between *Lehyam* and *Avalehyam*. *Lehyams*, are more solid than *Avalehyam* and in other respects they are identical.

V. *Dravakams* are preparations derived by heating some of the salt (eg) as *Panchalavanam* in a prescribed *yauthram*—, and the water to be cooled to form the liquid and to be collected and to be kept for preservation. Our pharmacopocia contains only one preparation.

1. Sankadravakam.

VI. *Panakams* or *Syrups* are preparations which are saturated or nearly saturated solutions of sugar or jaggery with flavouring, colouring or therapeutically actives *sulushanam*. In this first prepare decoction with the given drugs, filter it and then add sugar or jaggery equal quantity to the decoction (i.e.) for every 1½ seers of decoction 1 viss sugar and boil it till it becomes viscous (i.e.,) *madhupakam*, cool it and preserve in bottles. Our pharmacopocia contains 7.

They are:

1. Jambherapanakam.
2. Brahmi Rasayanam.
3. Bilvadi panakam.
4. Saribadi panakam.
5. Pancha Tiktha panakam.
6. Matulunga Rasayanam.
7. Swarnamukhi panakam.

V. *Arkas*: These are prepared by a process of distillation. In this we add

the given solids or liquid extracts of drugs to water, collect the liquid obtained by Arka yantram by process of distillation.

In this we have two preparations.

1. Ajamodarkam, and
2. Karpuradyarkam.

Asavams and Arishtams are medicated spirits is liquids.

Liquids: These are preparations prepared by natural fermentation so as to form alcoholic substances so as to retain the potency for preservation to any amount of them without having any change in the quality. *Asavas* are prepared as follows: With the given group of drugs the *Kashayam* is prepared to which the given *Sandhana* drugs, sugar or jaggery, and honey are added and kept in an old earthen pot covered with red earth over the mouth evenly and buried under ground or in granary. This to be taken out filtered and stored in bottles.

Arishtas: In this the drugs given for the process to be prepared into decoction by boiling to reduce to $\frac{1}{4}$ filtered and then the given drugs for fermentation such as *sandhana* drugs such as *Dhahaki* flavour, jaggery or sugar and honey are to be added and kept in a old earthen pot covered with a lid and sealed with red earth and then kept buried as in the case of *asavas* for a prescribed period and stored as usual.

Our pharmacopoeia contains 25 preparations.

1. Abhayarishtam.
2. Asokarishtam.
3. Arjunarishtam.
4. Aswagandharishtam.
5. Amritarishtam.
6. Balarishtam.
7. Babbularishtam.

8. Dasamularishtam.
9. Draksharishtam.
10. Jeerakadyarishtam.
11. Kiratharishtam.
12. Kutajarishtam.
13. Khadirarishtam.
14. Rohitakarishtam.
15. Saraswatarishtam.
16. Vasarishtam.

Aswams.

1. Bhringarajasavam.
2. Chandanasavam.
3. Kanakasavam.
4. Lohasavam.
5. Punararnavasavam.
6. Pippalyasavam.
7. Saribadyasavam.
8. Usirasavam.
9. Aravindasavam.

VII. Thailams or Medicated oils: These are preparations prepared by boiling the green drugs in oils especially in gingelly oil to attain the properties of the drugs.

In this process, it regains to have (1) the given liquid either freshly expressed juice or decoction prepared out of the given drugs (dried) or milk or cow's urine, (2) the oil to be prepared, and (3) *Kalkam* which we have to prepare by grinding the given raw drugs with water so as to become paste like substance. We have to add the above three as given below (1) *Kalkam* 1 part, (2) oil to be 4 times more to *Kalkam* and liquid to be 4 times more to oil or 16 times to *kalkam*. All these put together have to be boiled on *Kamalagni*, *Theekshnagni* only (i.e.) gradually boiling to *thailapakam* when all the watery contents are evaporated and then filtered. In knowing the *thailapakam* one must understand that the *pakam* goes as *mridupakam* which can be known by feeling the *kalkam* to be soft but without water (2) *madhyapakam* by

feeling the *Kalkam* to be soft but can be done as rod like, and (3) *kharpakam* and can be known by feeling the *kalkam* as hard and lastly *dagdhapakam* which is useless or spoiled and the preparation to be condemned for use. All *thailams* are to be used only 7 days after preparation. Our pharmacopoeia contains 19 of these preparations.

They are given below:

1. Amavata Thailam.
2. Bhringamalaka Thailam.
3. Dhathri Thailam.
4. Gandhaka Thailam.
5. Hingu thriguna Thailam.
6. Karpuradi Thailam.
7. Nimbadi Thailam.
8. Pinda Thailam.
9. Chandanadi Thailam.
10. Kshara Thailam.
11. Amirdadi Thailam.
12. Nakha Thailam.
13. Balaswagandhadi Thailam.
14. Dhanvanthari Thailam.
15. Ksheerabala Thailam.
16. Karpasasthyadi Thailam.
17. Mahamasha Thailam.
18. Vishamusty Thailam.

VIII. Ghrithams are preparation in which the ghee, and drugs are to be boiled in ghee so as to absorb the properties of the drugs. This preparation also to be prepared like that of *Tailam* containing 3 parts as *Kalkam* (2) *Liquid* and instead of oil ghee to be used. All *ghritams* retain potency for only 6 months.

Our pharmacopoeia contains 13 of this They are:

1. Arjuna Ghritham.
2. Asoka Ghritham.
3. Brahmees Ghritham.
4. Indukantha Ghritham.
5. Kalyana Ghritham.
6. Maha thri phala Ghritham.

7. Panchakola Ghritham.
8. Pancha tikta Guggulu Ghritham.
9. Rechana Ghritham.
10. Sukumara Ghritham.
11. Satavari Ghritham.
12. Shatpala Ghritham.
13. Tiktaka Ghritham.

XI. Ksharams are preparations which are prepared out of *Agneya* drugs which are *Tikshna* in nature. This preparation having the penetrating "*Chedana*" guna is more used on the surgical side where as in the operation is contraindicated opening of abscesses without operations. There are 2 types (1) for internal use '*Peya Ksharam*' which is used in cases of *Gunmam* and other "*Anthar Vidradi*," and (2) *pratisarani Ksharam* for external used for abscesses to get it opened without operation.

The preparation: In this the given drugs which are of *Agneya Bhuta* in origin are to be burnt to ashes after properly drying and the ashes to be dissolved in water (4 times to the quantity of the ash,) filtered and dried by evaporation either by exposing to the sun or by heating and the alkaline salt like deposit retained to be collected and to be used with in very small doses and with great care as this preparation are caustic in nature. Our pharmacopoeia contains 2 of this preparations.

They are:

1. Kalyanaka Ksharam, and
2. Panaviraladi Ksharam.

X. Rasas are Mineral preparations There are 70 in our pharmacopoeia. In this, *Rasams* (eg.) *Mercury* or *Maharasam* or *Sadharanarasam* or *Vahas*, after proper purification and *nkaranam* if necessary to be mixed with the given drugs which are dried and powdered and to be ground up as prescribed in the *Yogams* for a pres-

cribed period (as 1 day, 20 hours or 3 months) with the prescribed freshly expressed juice or decoction and rolled into pills. These preparations, if properly prepared and kept, are supposed to maintain their potency for pretty long years. The advantage in these preparations over all the others is that these act quickly and effectively though in a small quantity as compared with that open herbal preparation

They are 70 in number and are as follows:

1. Asoka Vati.
2. Anandabhairava Rasam.
3. Agniyativadi Vati.
4. Aditya Rasa.
5. Bala Suryodaya Rasam.
6. Bhedi Jwaramkusam.
7. Chatumukha Rasam.
8. Chandraprabha Vati.
9. Devakusuma Rasayanam.
10. Grahani Vajra Kapata Rasam.
11. Hutasana Rasam.
12. Itcha Bhedi Rasam.
13. Jwarakusam.
14. Kalagnirudra Rasam.
15. Kanthavallabha Rasam.
16. Kravyadi Rasam.
17. Kalakuta Rasam.
18. Karpuradi Rasam.
19. Krimimudga Rasam.
20. Lakshminarayana Rasam.
21. Lakshmilivilasa Rasam.
22. Lasunadi Vati.
23. Loha Rasayanam.
24. Lokanadha Rasam.
25. Mahakanakasundara Rasam.
26. Mahatarunartam.
27. Mahajwarankusam.
28. Malininasantham.
29. Mrityunjaya Rasam.
30. Mahavangeswara Rasam.
31. Mahagandhaka Rasaparpati.
32. Mahasitamsu Rasam.
33. Mahasuya Vati.
34. Pratapalankeswara Rasam.
35. Pradaranthakam Rasam.
36. Panchamrutha Rasaparpati.
37. Punarnavadi Manduram.
38. Yatyanthaka Rasam.
39. Rajasayanam.
40. Rasabhuti.
41. Rajamukunta Rasam.
42. Rajapravarthani Vati.
43. Rechana Vati.
44. Sanjeevani Vati.
45. Swarna Vangam.
46. Sitabhanjana Rasam.
47. Suthikabharana Rasam.
48. Swarnamalini Vasantham.
49. Swarnakravyadi Rasam.
50. Sanha Vati.
51. Sannipatabhirava Rasam.
52. Simhapratipalas Rasam.
53. Samagarala Lasunarkam.
54. Sitamsu Rasam.
55. Sindhurabhushanam.
56. Swachandabhirama Rasam.
57. Suryavarti Rasam.
58. Swasakutaram.
59. Sulakutaram.
60. Soolari Manduram.
61. Sitasekhara Rasam.
62. Thrylokya Chintamani Rasam.
63. Saruvarkam.
64. Sarakeswara Rasam.
65. Vasanthakusumakaram.
66. Vatavidhwanega Rasam.
67. Vatagajankusam.
68. Vataraksharam.
69. Vamanamrutam.
70. Makaradhvajam.
71. Rajamriganka Rasam.

To be continued)

ANDAM IN VIRAT

By

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What is seen in the Universe (outside world) can be seen within the living Human-being is expressed saying in the அண்டத்திலுள்ளது பிண்டத்தில் காணலாம். The explanation for the Siddha Philosophy is as follows:—

1. Andam (the Universe) is the body condition of what is known as "Virattu"—அண்டம் என்பது விராட்டின் சரீரம், or otherwise called Sthoola Prapancha Nirviharam; whereas Pindam (the Living Human body) is the body continuation of "Jeeva"—பிண்டம் என்பது ஜீவனுடைய சரீரம்.

There is absolutely no difference between the forces of "Virattu" and "Jeeva." So also, there should be no difference whatsoever between the body or the creations of Virattu (i.e., Andam) and that of Jeeva (i.e., Pindam).—விராட்டுக்கும் ஜீவனுக்கும் பேதமில்லை. அதே போல விராட்டின் சரீரமாகிய அண்டத்துக்கும், ஜீவனுடைய சரீரமாகிய பிண்டத்துக்கும் பேதமில்லை.

In the Prapancham or the Universe there are the Sun, the Moon, the Vayu, Appu and Agni, etc., not excluding the Devas. Similarly we have all the Devas within the body of Jeeva, such as the mandalams of Soorya, Chandra, Vayu, Agni, and Appu and again we have Ganesha with Vallaba, Bhramma with Sarasawathi, Vishnu with Laxumi, Rudran with Parvathi, Maheswaran with Maheswari and Sathasivan with Manonmani etc., (Devas).—விராட்டின் சரீரத்தில் சூரியன் சந்திரன் முதலிய சமஸ்தமரன் தேவர்களும் இருப்பது போல, ஜீவனுடைய சரீரமாகிய பிண்டத்திலும் சமஸ்தமரன் தேவர்களும் அமைந்துள்ளார்கள்.

This much is the inference from a contrast if not comparison according to what is called "Athi Daiveekam" process—இது தெய்வீகமாய்ப் பார்க்கும் முறை.

2. Secondly Andam or the Universe is constituted by the formation of Panchaboothas namely, Akas, vayu, Theyu, Appu and Prithivi; so also Pindam or the living human body is formed by Panchaboothas—அண்டம் என்பது பஞ்சபூதங்களால் உண்டானது. பிண்டம் என்பதும் பஞ்சபூதங்களால் உண்டானது. Therefore what is in existence in the Universe must necessarily be and found to be present in the living Human body and vice-versa. Thus there should be absolutely no difference whatsoever between Andam and Pindam:

ஆகையினால் அண்டத்திலுள்ளது பிண்டத்திலும், பிண்டத்திலுள்ளது அண்டத்திலும் பார்க்கக் கூடியதே. This is the inference from a contrast according to what is called "Athi Bowthikam" process. இது ஆதிபேதிகம்.

3. Lastly Virattu and Jeeva are one and the same for all practical purposes. He who has correctly understood and realised this truth is said to be a "Gnani"—கடைசியாக விராட்டும் ஜீவனும் ஒன்று. இந்த உண்மையை அறிந்தவன் ஞானியாவன்.

He decides within himself that he (the Gnani) alone is Virattu and nothing else. Once he takes this very strong

and faithful view within himself as an advanced Gnani, he becomes capable of seeing things within himself i.e., in Pindam, what all take place in the outside world namely, the Universe or Andam. All activities in the Universe are let known to the Gnani through his extraordinary vision within his Pindam. He further gains experience that what is taking place in the Pindam is nothing but a re-flection or imitation of the out-side world.

This much is the inference made according to "Athi Aththiyathmuni"—He who has realised this truth and he who has practised it in his life is said to be "Thirikala-Gnani" and is fit for Moksham.—

A CASE OF

Sir,

On 15—11—1950 I was called on to attend on a lady aged about 20 years in a neighbouring village. The condition of the patient was as follows:

She was in a state of complete unconsciousness. She was a primi at full term with slight oedema over the lower extremities. Convulsive fits occurred at intervals of about 10 minutes, with clonic and tonic contractions each time lasting for 2 minutes; biting of the tongue, twitching of alae nasi and eyelids were also present. The pupils were dilated. Foetal heart sounds and foetal movements were present. Temperature was 99°F, and pulse 110 per minute with a high volume and tension. Respiration 20 per minute. Bowels were constipated. *Previous History:* The patient complained of head ache and vertigo, the previous evening. However she took a small quantity of rice and pepper-water and retired to bed early. Near at midnights she was seized with an attack of fits and became unconscious.

I diagnosed the case as one of Eclampsia. *Treatment:* The fit was rather distressing. I gave Paraldehyde 50c.c. and

தான் விராட்டு, அதைத் தவிர வேறல்ல என்ற அபுபவம் வாய்ந்த ஞானி, தன் பிண்டத்திலேயே அண்டத்தில் நடக்கும் சம்பவங்களை அறிகிறான். அண்டத்தில் காணும் விஷயங்கள் யாவும் பிண்டத்தில் தெரிகின்றன. அநீதபோல பிண்டத்திலுள்ளவைகளும் அண்டத்திலிருப்பதாய் அவனுக்கு அனுபவம் ஏற்படுகிறது. இது "ஆதி அத்யாத்மியம்."

இவ்விதமாய் அறிந்தவன், அபுபவத்தில் கொண்டு வந்தவன், திரிகால ஞானியாகிறான். அவனை மேலாகத்திறுதியுடையவன்.

Tirukoshtiyur } VELU, R.P.M.,
8—5—1950 } Medical Officer

Dial 2c.c. intramuscular. The fits stopped and did not repeat itself. Then an enema was given, and with good results. For diet Glucose water was given every now and then. The following morning she developed labour pains and delivered a dead foetus. The vaginal discharge was not adequate and the temperature was 103°F. Hence I prescribed the following:

1. Jeerakadhyarishta $\frac{1}{2}$ oz. with equal quantity of Hamsodhaka T.D.S.
2. Pattu Karupu 3 grains with honey T. D. S. The discharge was augmented by a douche with warm water. On the third day the patient regained consciousness. The temperature came to normal. The patient was extremely weak but gradually recovered without any complication whatsoever. However the Jeerakadhyarishta was continued for one week.

During her convalescence I prescribed (1) Asokarishtam $\frac{1}{2}$ oz. B. D. after principal meals. (2) Sowbagyasunti 1 teaspoon at 6 a.m. and 6 p.m. The patient became completely alright.

Takkolam }
14—12—1950 } K. R. KRISHNAMURTHI.

ON SLEEP

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Sleep is as important a physiological phenomenon for living beings as circulation, respiration, digestion or excretion. It is the period of anabolism and during this period repair and growth of tissues take place to a large extent. So it is necessary that every individual allows a certain portion of one's life for sleep to make good for the loss of energy and matter that occurs during the active hours of wakefulness. The observance of philosophers shows that half of One's life is spent during the sleep hours.

"வேதம் நூறு பிராயம் நூறு மணிதர்
தாம் புகுவதேனும்
பாதி யுறங்கிப் போகும்"

If that be true it only shows the prolificness of nature to guard against waste and destruction. But actually people do not seem to sleep so much of their life's time, excepting during infancy and childhood when they sleep for a major portion of the day-so that the growth is effected to a maximum and rightly it is said that nature grows children in sleep. Many experiments have been conducted by modern Physiologists to see if man (even animals) can manage without sleep. This has only proved that sleep is an inevitable physiological process in the human body though it is possible for an individual to remain without sleep for a sufficiently long period.

Due importance has been given to this aspect of life, 'sleep' by Ayurve-

dists is evident from the elaborate descriptions about its nature of occurrence, its necessity for life and its adverse effects on the body when it is over done or inadequately practiced.

It is said that sleep when it is enjoyed in the proper way supports the body and maintains the health of an individual just as food or preservation of energy is capable of:

अहार शयनाब्रह्मचर्यैर्मुक्त्यानिपेयितैः ।

शरीरं धार्यते नित्यमागारमिव धारणैः ॥

அ. இ. சூ. ச்யா.

देहउत्तौ यथाऽहार स्तथा स्वप्नो सुखो मतः ।

स्वप्नाहार समुत्थे च स्थौल्यकाश्ये विशेषतः ॥

வரக. சூ. ச்யா.

Sleep either natural or produced by narcotics and hypnotics is observed to be the result of an irradiation of inhibition in the midbrain and reduction of sympathetic activity. In natural state this inhibition is facilitated by conditions such as cerebral anaemia, reduction of sympathetic activity and so on. States of cerebral anaemia caused as a result of the dilatation of abdominal blood-vessels immediately after a heavy meal; accumulation of blood in the fatigued muscles of the limb depriving the brain of sufficient blood and oxidation, and dilatation of cutaneous blood vessels due to fatigue of the Vasonotor nerves after a day's strenuous work are instances which cause sleep.

The sleep becoming intense and terminating as unconsciousness in cases of severe haemorrhage is also due to the severe states of cerebral anaemia, besides nervous shock and fatigue of vasomotor and sympathetic nervous systems.

Adverting to the causation and physiology of the phenomenon of sleep in Ayurvedic science we find in Charaka.

यदा तु मनसि क्लान्ते कर्मात्मानः क्लमान्विताः।
विषयेभ्यो निवर्तन्ते तदा स्वपिति मानवः ॥
चरक. सू. स्था.

When the mind is in a state of fatigue and the organs of special sense and functions get exhausted these organs refuse to or recede from work and the individual is almost completely shut off from the external world one is said to sleep. This is a natural desire felt by the organs of senses and functions when they are fatigued, when the desire for sleep is exhibited by the individual.

Susruta points out :

निद्रा हेतुस्तमः सत्त्वं बोधने हेतुरुच्यते।
स्वभाव एव वा हेतु गरीयान्परिकीर्तितः ॥
हृदयं चेतनास्थानमुक्तं सुश्रुतदेहिनाम्।
तमोभिभूते तस्मिन्सु निद्राविशति देहिनाम् ॥
सु. शा. स्था.

Tamoguna is responsible for the production of sleep, and satwaguna effects wakefulness. The influence of Tamoguna on hridayam which is the seat of the life factor in the body produces sleep. The two gunas are rivals by nature and produce quite apposite effects and by nature each one attains power alternately.

Further certain types or varieties of sleep are described by these authors as

one caused by Tamas, Sleshma, fatigue physical and mental, disease, and not to speak of the natural sleep that we are prone to.

तमोभवा श्लेष्म समुद्भवा च।
मनश्शरीर क्लम संभवा च।
अगन्तुकी व्याधयनुवर्तिनी च
रात्रिस्वभावप्रभवा च निद्रा ॥
चरक. सू. स्था.

Thamasi Nidra. Rajasika Nidra-Satwika Nidra and Vakarikini Nidra are the types of nidra mentioned by Susrutha.

“निद्रां तु वैष्णवीं पाप्मानमुपदिशन्ति-सा स्वभावत एव सर्वप्राणिनोऽभिस्पृशति। तत्र यदा संज्ञावहानि स्तोतांसि तमो भूयिष्ठो श्लेष्मा प्रतिपद्यते तदा तामसीनामा निद्रा भवत्यनवबोधिनी-सा प्रलयकाले। तमो भूयिष्ठानामहस्तु निशासु च भवति, रजोभूयिष्ठानां अनिमित्त-सत्त्वभूयिष्ठानां अर्धरात्रौ मीणश्लेष्मणामनिलबहुलानां मनश्शरीराभितापयतां च नैव सा वैकारिकी ॥ सुश्रुतः

A perview of the above facts clearly shows that the predominance of Tamoguna (Sleshma) inhibiting the action of Budhi-Ceetanasthana (hridayam) is essential for effecting sleep. It is a fact that the function of Tamoguna is one of inhibition or obstruction and dullness while that of satwa is one of intelligence and activity.

सत्त्वं लघु प्रकाशकमिष्ट मुपशृङ्खलं चलं च रजः।
गुरु वरणरूपमेव तमः—प्रदीपव शर्यतो ति ॥
सांख्य कारिका

When Tamoguna predominates the inhibitory action is the result and this overwhelms the initiative power of satwa, effecting a cessation of activity

of the Budhindriyas and Karmendriyas provoking sleep. Susruta seems to be in favour of the opinion that the manasika doshas by attaining predominance in the Hridayam (Ceetanasthanam) influence the Chetana dhathu itself and effect sleep indirectly producing a state of inactivity on the part of the Indriyas. That the influence of Chetanadhathu is mainly responsible for the activities of the Ekadasendriyas, is obvious. But Charaka seems to attach greater importance to the process of irradiation of inhibition due to the influence of Tamoguna in buddhi and Ekadasendriyas due to fatigue and the resultant cessation of specialised activities, in the causation of sleep. And the fact that cerebral anaemia is responsible in bringing about the inhibition of the activities of the vital centres and sympathetic activity seem to be met by both the views in as much these express the causation of sleep as one of inertia in buddhi and Ekadasindriyas.

But the difference in the view is obvious that Chetana dhathu is also influenced by the Tamoguna is in accordance with his own conception that any disease in the body affects the Atma also.

पञ्च मदाभूत शरीरि समवायः पुरुषः।
तदुःख संयोगो हि व्याधय इति ॥ सुश्रुतः

While the latter's view that Atma is not affected by these afflictions of the body is kept up even in respect of sleep.

निर्विकारः परस्त्वात्मा सत्त्वभूतगुणेन्द्रियैः।
चेतन्ये कारणं नित्यो दृष्टा पश्यति हि क्रियाः ॥ चरकः

Coming to the classification of sleep, we find susrutha describing three main types.

1. Tamasinidra (due to complete predominance of Tamoguna in the samgnavahasrothases—('Manas') the individual

falls into eternal sleep, from which he never gets up i.e., death. That is why perhaps sleep is termed as the death that one dies every day.

2. The swabhavikanidra is that natural sleep which is essential for an individual to maintain his health. This is again classified as :

- (a) Tamasika—Is an individuals in whom Tamoguna is predominant and who sleeps both during the day and the night,
- (b) Rajasika is one who sleeps at any time without any regularity, in whom Rajoguna is predominant,
- (c) While Satwika is one who sleeps only during night time,
- (d) Vaikarikinidra is that sleep produced by any illness mental worry or physical exertion which occurs irrespective of day or night.

Charaka's classification of sleep is as follows:—

1. Tamobhava is the one described as the thamasi nidra by Susruta and is the result of all sins. i.e., death.

‘तमोभवामाहु रघस्यमूलम्’

2. Sleshma samudbhava—due to the predominance of Kapha in fatty people and the like, sleep is produced for prolonged periods.

3. Due to the fatigue of manas and sareera—a type of sleep a natural urge for rest and relief is exhibited in the body.

4. Agantuki is—due to diseases, and is induced at anytime.

5. Ratri swabhava is the physiological sleep that is required to every one and that comes during night time.

The last mentioned one and the corresponding Satwika sleep of susrutha

are called स्वाभाविक that which builds panchabhootas in the body i.e., the physiological sleep during which time repair and growth take place in the body.

रात्रि स्वभाव प्रभवात्ता या

तां भूत घात्री प्रयदन्ति तज्ज्ञः

While sleep during night is healthy and essential the same during day time increases Kapham, Snigdham and Tamas and produces various diseases of Kapha like Kasam Kshayam etc., in the body.

दिवास्वापादिदोषश्च प्रतिश्यायश्च जायते ।

प्रतिश्या-यादतोकास कासात्संजायते क्षयः ॥

Want of sleep during night produces Rooksha and increases Vata in the body while sleeping in the sitting posture—'cat sleep' is neither rooksham, nor abhishyandhi and it does not increase any dosha.

रात्री जागरणं रुग्णं स्निग्धं प्रस्वपनं दिवा ।

अरुक्षमनमिन्द्रियाणि प्रचलायिन् ॥

It is said that an hour's sleep in day time with almost an empty stomach is equal to 2 hours sleep during night time and is sufficient compensation for the loss of sleep in the night. Injudicious observance of sleep at improper hours sleeping too much or sleeping too little, or complete avoidance of sleep are injurious to health and are as bad as visham :

अकाले अतिप्रसंगाच्च न च निद्रा निषेविता ।

सुखायुवपी पराकुर्वताकालरात्रि रिवापरा ॥

चरक.

Day Sleep:—Sleep during day time is not conducive to health generally except under certain conditions and even then has to be observed very strictly. In summer, in exhaustion and over work, after a long journey on foot, in mental diseases, in weak persons, lean constitutions, the old and young

children sleeping during day is good for health. Day sleep is deliterious to health for bulky and plethoric type of people for those who have got excessive Sleshma and those who take plenty of oily and fatty diet daily. Also people suffering from diseases of throat and suspected poisoned cases should not sleep even during night.

The effect of injudicious sleep on the system are giddiness, heaviness of head and body, headache nasal catarrh, fever, digestive disorders, nausea, cardiac discomforts, and such diseases that are produced in the body due to increase of kapha, while loss of sleep produces pain all over the body, heaviness of head frequent yawning, lethargy fatigue, giddiness indigestion laziness and other vata diseases.

To induce sleep in those who suffer from insomnia the use of oil bath massage, bath, mutton soups, rice with curd, milk, internal medication with ghee, oil, alcohols mental peacefulness, melodious music fine aromatics, pleasing discussions, fine cushion beddings, Akshi tarpana, application of cooling pastes to head and pleasant surroundings will certainly invite sleep readily.

Treatment for Atinidra:—By purifying the constitution by Vamana Virechana Nasya, inducing mental worry, fumigation, exercise, Raktamokshanam, fasting, uncomfortable bedding and over-coming Tamoguna by mental concentration, excessive sleep can be avoided.

If a man observes a regulated sexual life and goes to bed with a mind free from sexual desire, and a fully satisfied state of mind he sleeps for a normal requisite period and neither suffers from loss of sleep nor excessive sleep.

ब्रह्मचर्य रतेः ग्राम्यनिस्पृह चेतसः ।

निद्रा सन्तोषतृप्तस्य स्वं कालम् नातिवर्तते ॥

HYGIENE AND HOME REMEDIES

By

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PART I.

HYGIENE

"Health is wealth" is a maxim known to all. It is true because without health no wealth could be enjoyed. Good health is necessary for fulfilling the three main objects of life, viz., (1) Dharma, (2) Artha and (3) Sukha.

Dharma is the duty one has to do to his co-beings in general and to parents, and employers, in particular.

Artha is to acquire wealth and power.

Sukha, is to enjoy comfort.

There is also the fourth object, i.e., **moksha**, which means deliverance of soul from re-births. Believers in the next world observe this also. So long as we live in this world we have to observe the principles of health in order that we may be free from disease and thus carry out the above three of the four objects of life.

The Science that deals with the principles of health is called Hygiene. It is called Swasthavrittha in terms of Ayurveda, the ancient system of medicine. Swastha means a healthy person. Vritta means the mode of living. So the compound word Swasthavritta means the science that teaches the lines and modes of living by which one would remain healthy. This may be divided into three groups: (1) Personal Hygiene, (2) Seasonal Hygiene and General Hygiene.

(1) Personal Hygiene

Personal Hygiene teaches how a person should behave in daily life. This comprises of certain rules to be observed and it begins with—

Early rising.—Getting up early in mornings will prolong life. The usual time to get up from bed is said to be about two hours before sunrise. If we get up so early we will be able to attend to the cleanliness of the body, prayers, etc., before sun rise and finish our daily routine the same day without arrears for the next day.

Cleanliness.—This includes excretion of waste matter from the body, cleaning the teeth and mouth, exercise and bath.

The waste matter goes out of the body by way of stools, urine, wind, etc. When these waste matters are ready to go out there will be an urge from the body. Soon after such an urge has occurred we have to attend them without delay as otherwise, their accumulation in the body would lead to ill health.

In this connection it will be interesting to note that Ayurveda explains that there are fourteen kinds of such urgings in the body. These are called **vegas** or callsof nature. Among these **vegas** some are meant for excretion from the body and some are urgings for supply of food, water, etc, and rest to the body.

They are :—

Urgings outwards.—(1) Wind from bowels, (2) Stools, (3) Urine, (4) Sneez-

ing, (5) Cough, (6) Yawning, (7) Expiration, (8) Tears, (9) Vomit, (10) Semen, (11) Eructation.

Urgings inward.—(12) Thirst, (13) Hunger, (14) Sleep (call for rest).

Accumulation of waste matter in the body leads to disease, old age and death. Hence they should not be retained in the body any longer (than necessary) after the urge for the same occurs. After excretion, the parts through which the matter is passed should be washed well with pure water. It is necessary to remember that for purposes of cleanness (washing, etc.) water as pure as is required for drinking should be used. Dirty water used for this purpose leads to many diseases and it is the common source for infectious disease to spread from person to person.

Cleaning the teeth and mouth is the next one. For cleaning the teeth a fresh brush made by crushing with teeth a twig of margosa (Neem) branch or that of Banian, karanja, etc., should be used. The twig selected should be astringent, bitter or pungent in taste. Teeth should be well brushed without injuring the gums. Those with spongy gums should clean their teeth with astringent powders. The powders of the following drugs mixed in the given proportion would be a cheap and efficient tooth powder:—

- | | |
|--|----------|
| 1. Hareethaki | 2 parts. |
| 2. Sunthi (dry ginger) | 1 part. |
| 3. Saindhavam (rock salt or common salt) | 2 parts. |
| 4. Camphor | 1 pinch. |
| 5. Vibhuthi (sacred ash) | 5 parts. |
- (All powdered and mixed well)

After cleaning the teeth, the tongue should be scraped with a palmyra leaf.

Then the mouth should be washed by gargling with pure water, warm or cold

as the individual may like. Gargling with oil (gingelly oil) is very good for health and it strengthens the eyes, teeth and the neck muscles. To gargle with honey is a good remedy for ulcers in the mouth. Every individual has to gargle with water before and after taking food, sleep, after excretion, bath, yawning, walking, etc. We should know that good teeth are an adornment and that strong teeth are good servants requiring careful watching.

Hair and beard should be trimmed every fifth day and the nails should not be allowed to grow beyond the skin level.

Keep always perfect cleanliness of excretory passages, hands and feet and avoid contact with dirt, hair, ashes, thorns, bones, etc.

Hair should always be kept clean and well dressed.

Exercise.—If exercise is done in a regulated manner it increases the strength, steadiness and vitality of the body. Diseases do not approach such a person. Further, by this, the complexion of the body, the shape and size of the muscles, proper appetite, etc., will form. Exercise done on modern or ancient lines will bring out sweat from the body with which a lot of waste matter from the pores will be washed away.

Applying oil.—Either medicated oil like Ksheerabala or even pure gingelly oil—both before exercise and after, and massaging the body is good. Ayurveda recommends application of oil to the body every day before bath. It will keep the skin soft and smooth and improves complexion. Signs of old age do not appear early. Strength will increase. It aids good sleep. In our country oil bath has almost become a forgotten practice except in Malabar

district and states. It is a practice every one has to adopt for acquiring good health. During an oil bath, oil should be well applied to the head, ears and feet.

Bath.—After exercise and oil massage, one has to bathe in warm or cold water according to practice of the individual and the nature of the country. A bath in water removes grease, dirt, etc., from the body. Hot water should not be poured on the head. Only boiled and cooled or luke-warm water should be used for head. Warm or tolerably hot water to the body (other than head) is good. Bath increases activity strength and appetite.

Clothing.—Clothing should always be clean, light and loose. A cloth once removed from the body after wearing should not be used again unless it is washed. Warm clothing as woollen is recommended for winter, while cotton-made clothing is to be used in summer. Silk clothing is good always for the body.

Food.—Whatever the kind of food we take, it should be nourishing and easily digestible. We should allow at least three hours of time between one meal and another. It is a bad habit to be always eating some kind of food or other. Sweet preparations are recommended to be taken first to promote lubrication of the food passages, sour, pungent and massive substances in the middle and liquid preparations in the end. Whatever we select for food, it should be such as to lead to perfect health and not to create new diseases. For daily use in diet, the following are recommended:—

- (1) Sali and Shastika (rice varieties), (2) Godhuma (wheat), (3) Yava (barley), (4) Mudga (greengram), (5) Amalaki

Amla myrotilan (gooseberry), (6) Patola (snake gourd), (7) Madhu (honey), etc.

Sleep.—No one should sleep during day time unless advised to do so by a medical authority and similarly no one should remain awake in nights. Sleep during day time is permitted only to young children, weak individuals and those who are exhausted. Nights are the suitable time for sleep. Excessive sleep is as bad as insufficient sleep. Hence it should be noted that sleep forms one of the potent factors in the preservation of health.

Habits.—Good habits lead to good character which in turn achieve good destiny. Bad habits lead to ill-health and make one a prey for diseases. So we should be very prudent in our habits. Drinking, adultery, sexual excesses, self-abuse and addiction to drugs as tobacco, opium, ganja, and even coffee and tea should be discouraged. It is wise to give up bad practices gradually and acquire good habits likewise. One should observe the principles "Hitam" and "mitam," i.e., to be descrete in eating, talking, etc., in our daily life. We should be kind to co-beings and merciful towards the afflicted. The needy should always be helped. Other beings should never be inconvenienced intentionally. One should always try to cultivate self-control and to be truthful. Ancient Indians have said that there are six enemies in one's own self and they should always be kept under check. Those six enemies are (1) kama (desire), (2) krodha (anger), (3) lobha (miserliness), (4) moha (passion), (5) mada (haughtiness) and (6) matsarya (envy). These should never be allowed to rouse in one's thoughts.

If Brahmacharya (bachelorhood) is well maintained in early part of life and

if the married life is enjoyed with due restrictions, healthy parentage and children will be the result helping to form a strong nation.

(2) *Seasonal hygiene.*

Apart from what is said in personal hygiene, as the climate changes from season to season, we should protect our health by adopting such food and practices as are suited to those seasons.

Seasons are six according to the Indian classification. They are: (1) hemanta (winter), (2) sisira (winter's end), (3) vasantha (spring), (4) grishma (summer), (5) varsha (rainy) and (6) sarat (autumn).

Special diet and practices for *winter and winter's end* (four months of winter) *hemanta and sisira*.—Diet: Wheat, sweet and saltish substances, ghee and oil preparations and milk and milk products can be used. Warm water should be used for washing purposes. Warm clothing and warm bedding also should be used in this season. Pungent, bitter and astringent substances, exposure to chills and air, and day time sleep should be avoided.

Spring (Vasantha).—Food taken in this season should be easily digestible, the tastes pungent, bitter, astringent and saline being prominent. Heavy and only sour and sweet foods, and sleep during day time are contra-indicated in this season.

Summer (Grishma).—Food should be sweet, cool and light: rice, ghee, milk and milk products are specially recommended. One may sleep a little during day time, spending the afternoons in cool places. Cotton garments are recommended for use. Saltish, sour and pungent foods, hot substances, and excessive sexual indulgence are contra-indicated.

Rainy Season (Varsha).—Food should be light and easily digestible, old wheat old rice, sour, saltish, and oily substances are indicated in this season.

Water to be used for drinking in this season should be rain water, well water or tank water. It will be better to use boiled and filtered water in this season.

Exposure to rain, vapours, cold whether, dew, sleep during day time, sexual intercourse, using river water are all contra-indicated in this season.

Sarat (autumn).—Food in this season should be easily digestible, cooling and of sweet and bitter tastes. Wheat and rice are good for use. Clean and fine clothes should be worn. Curds, exposure to eastern winds and dew are to be avoided in this season.

(3) *General.*

After noting the importance of seasonal hygiene, it should also be remembered that in general there are another three factors which are commonly enjoyed by every being and their purity is important for the health of all the living beings. Those are: Air, water and ground. I need not lay much stress on the importance of pure air and water and a good soil for living being to lead a healthy life.

Ground-Housing.—Ground selected for housing should of higher level porous and non-retentive of moisture where fresh air and sunlight could amply be got. Provision should be made for fresh water. Big trees should not be very near the houses as they not only obstruct ventilation but also cause damage to dwellings. Small gardens may be arranged near the houses. It is not very good from health standpoint to keep ferns and shrubs in pots in verandas as they harbour mosquitoes. There

should be free access to light and ventilation to all the parts of the house. This could be achieved by arranging big windows and doors. There should be free space around each house. Latrines should be at a distance from the dwelling houses as far as possible. The construction of houses should be such as to exclude mosquitoes. Non-porous floor, thick outer walls and non-leaky roof are the requirements of a good house. Ancient Indians were experts in town-planning and house construction. The branch of this knowledge is "Vastu Sastra." This Vastu Sastra lays down principles to be applied in constructing houses, roads, etc., digging wells and other things required for town-planning.

If all the above said rules are observed there is no need for anyone to be afraid of getting affected with disease.

In this connection it should also be understood that infectious diseases spread from one individual to another by means of direct contact, by embracing each other, by breathing air exhaled by others, by eating in the same plate, lying or sitting together, using the same clothes, garlands, etc. Leprosy, fevers, tuberculosis (Phthisis), eye diseases, venereals, etc., are the diseases which spread in this mode. We should not therefore come in contact with persons suffering from such diseases as may contract them.

Persons who become a prey to such diseases will be unfit to fulfil the objects of life and thus make their lives worthless. Life should be made worth living.

Be healthy, get wealthy and enjoy the due comforts of life.

LANGHANA AND UPAVASA

BY

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Bharat khand was the first country in the world to discover and apply to daily use in life a number of natural protective foods upon which the people have lived for ages in perfect health and prosperity. Unfortunately the economic and social structure of the country has been so rudely shaken up, that the age-old practices of resorting to the use of a number of rules, regarding dietary have fast vanished from this land, and the modern scientific knowledge gathered from Europe and America has not at all been harnessed for the good of the people. The result is an all round devastation in the health of the people.

In ancient Bharata, the spirit was regarded as the basic entity of the universe from which all things emanated, in which all things were sustained and into which all things merged. But, the ideology of Bharata Varsha, after the advent of British rule had been changed from the spiritual to the material. The wordly success of material science has overwhelmed us into thinking that that alone is true knowledge. But truth has many facets. Bharat khand recognises the truth of many religions, philosophies and sciences, and always seeks the central truth from which religions, philosophies and sciences emanate. The civilisation of Indian medicine was timeless and the rest of the world was a civilisation of time. The spiritual time is the avenue for mysticism, for second sight for genius. The material time is

a time of the physical world that we see and live in. Bharat khand gave pride of place to religion and philosophy, but developed science too. Along with the spiritual development Bharata Mata developed also a rich material life. The genius of Bharata is more truly served in scientific institutions for spiritual research than in those for material research.

The ancient sages of Bharata were the first to recognise the high value of *Langhana* and *Upavasana* Chikitsas both as a preventive, curative, (methods of treatment) medicine to the body and Mind, giving perfect health, vitality and longevity. For thousands of years "Langhanam and Upavasam" treatments have been recognised as nature's supreme curative methods. But the art of When? Why? and How? has been lost by those of the present day civilisation. They will be studied in the following pages.

There is a common saying "Langhanam Paramoushadham". Langhanam is foremost of all medicines. In Ayurveda the technical word Aushadam has been expressed by different names indicating different aspects as follows:—

(1) Chikitsitam; (2) Vyadhiharam; (3) Pathyam; (4) Sadhanam; (5) Oushadham; (6) Praayaschittam; (7) Prasamanam; (8) Prakritisthaapanam; (9) Hitam and (10) Bheshajam. (1)

It is necessary that one should know what "Oshadhi" is before coming to

(1) Chikitsitam: Charaka Chikitsa Ch. 1

know of oushadham (preparation of Oshadhi). All the food substances are called Oshadhis. They consist of Six Rasas. The object of the tongue is 'Rasa'. "Ap" and "Prithvi" are the digestive existences in which taste inheres. In its manifestation and as regards particular kinds of it, Aakasa, Vaayu and Tejas are also its adjuncts.

Sweet, Sour and Salt check Vaayu.

Astringent, sweet and bitter check Pitta.

Astringent, pungent and bitter check Kapha. (2)

These Oshadhis are classified into:—

I. *Immobile Oshadhis*: They are grouped under four Sub-heads.

1. *Vanaspatis* are those that bear fruit without blossoming.
2. *Vrikshas* are those that bear both fruit and flowers.
3. *Virudhas* are the shrubs and creepers that trail on the ground.
4. *Oshadhis proper Plants* which die with the ripening of fruit (such as cereals).

II. *Mobile Oshadhis*: 1. Viviparous, 2. Oviparous. 3. Sweat begotten, (animals) (4) born of decomposed vegetable matter,

Vegetable Kingdom: *Vegetable Oshadhis*: Bark, leaves, flowers, fruits, roots, bulbs, the expressed juice, Milk or resinous secretions of plants, oils, etc.

Animal Kingdom: Oshadhis procured from the animal world:—Skin, nails, wool, blood, flesh, fat, marrow bones, etc.

Mineral Kingdom: Earthy substances: Metals and mineral such as gold, silver, gems, Manahsila, pearls, clay and Kapatas. (3)

(2) Charaka Sutra Ch. 1.
(3) Sushruta, Sutra, Ch. 1.

(For details see Anna pana Vidhi-madhyaya.)-

Purusha: The five elements, Prithvi (earth), Ap (water), Agni (fire), Vayu, (air) and Aakasa (ether) are present in created beings in their subtle forms and contribute to the formation of human body. The fiery principle controls the metabolism, the water principle keeps it in a moist state, the earth principle gives it a hard shape; the ether principle contributes to its growth and development. The vital force Vayu, divides the body into three Doshas, seven Dhatus and three Malas. The 1,000 named Atma (Soul) takes hold of the body of five elements and is marked by the three fundamental qualities of Satwa (Truth), Rajas (Passion) and Tamas (Darkness) and evolves into a living being. United with the senses the elemental body is animate; without senses the body is inanimate.

The union of the trinity Mind, Soul and Body is thus called purusha or suffers the fruit of actions both of this and previous existence. (3 a)

Body and Mind are regarded as the objects in which health and disease co-inhere, parity of correlation being the cause of health.

Vayu, Pitta, and Kapha have been said to be the causes of all bodily diseases. The qualities of Rajas and Tamas have been indicated to be the causes of Mental diseases.

Bodily diseases are cured by oushadhas founded upon acts in respect of the dietetics and upon reason (yukti). Mental diseases are cured by knowledge of the soul (Langhanam and Brimhana methods. Knowledge of the scriptures, patience, and memory and abstraction of mind from all wordly objects. (Upavasam). (5)

(3-a) Charaka. Sutra. Ch. 1.
(4) Charaka. Sutra. Ch. 1.
(5) Charaka. Sutra. Ch. 14.

Health according to Ayurveda, indicates a normal condition of the Doshas, Agni (Digestive fire), Malaas, Dhatus, as well as a serene state of the body, mind, and the sense organs. The primary object of Ayurveda Chikitsa is to maintain this healthy state. (6)

The 3 doshas, the 7 Dhatus and the various Malaas as stool and urine—these in their normal state hold together the corporal frame in conjunction with the six rasas (inherent in the Oshadhi), necessary for the constitution.

It therefore, behoves a "Bhishagwara", to treat a patient with the different combinations of the six rasas after properly diagnosing the vyadhi (disease) with due regard to the aggravation of the different Doshas and without going into any further details.

In ameliorating a disease the physician is the doer of that action, the effect of which is health, and the instruments with which the action is performed are the rasas in the Oshadhi, while the Doshas are the causes. The opposite hereof is want of health. (7)

The period of life, complexion, strength, health, exertion, growth, lustre, ojas, energy, animal, heat and other kinds of heat, and the life breaths have all been the result of the digestive fire within the human frame. When this fire becomes extinguished, the person dies. When it burns properly within the body, one lives long without ailments of any kind. When it becomes vitiated, one becomes afflicted with disease. For these reasons the Agni is said to be the root. (8)

Shusruta holds that the Pittam is the only fire present in the system, in as much as all acts from the digestion

of food to the distintegration of tissues are performed with the help of the Pitta.

The five heats (Ranjaka, Paachaka, Saadhaka, Alochaka and Bhraanjaka) with their functions, (Raagakrit, Paktikrit, Ojakrit, Tekrit, Ushmakrit and Medhkrit), appertaining to earth, water fire, air, and ether, digest, earth and other properties respectively, numbering five (elements) of the food eaten.

Therefore the material properties in the body are nourished by their correlative elements. The earthy properties go to nourish the earthy elements in the body, the others go to nourish the other corresponding elements. (9)

That fire which cooks the food eaten is the prince of all heats, whose function is cooking. Indeed all the other heats have the food cooking heat for their root. Their increase or decrease depends on its increase or decrease.

Hence one should heedfully maintain that heat, with the fuel of well combined and beneficial food and drink. Upon the heat being kept up the period of life and strength depends. (10)

The fire, that burns within a person, is godly in its subtle essence, and possesses the divine attributes of atom-like invisibility, weightlessness, etc., and is the digestion, and is invisible owing to its extremely subtle essence. The three vital Vayus, Praana, Apaana and Samaana located in their own spheres within the organism, feed it and keep it burning. The Paachakagni (digestive fire) is divided into four different kinds:

1. The Agni becomes irregular (Vishamaagni) through the action of deranged Vaayu; 2. this again becomes keen (Teekshna) through the action of

(6) Sushruta. Uttara. Ch. 64.
(7) Sushruta. Uttara. Ch. 66.
(8) Charaka. Chikitsa. Grahani.

(9) Charaka. Grahani Chikitsa.
(10) Do. Do.

deranged Kapha; 4. The fourth continues in a state of unaffected by any of the morbid humoral constituents of the body owing to their maintaining the normal equilibrium (Samagni), which fully digests the ingested food at the proper time without the least irregularity. (10-a)

Man reflecting on means and time, with concentrated attention, should everyday perform the daily sacrifice of Homa by pouring libations of Good food on his sacred internal fire fed by the sacred fuel of Anupana.

Unto that man who having established his sacrificial fire, silently recites every day the "Gayatri Mantra" "Oum" makes gifts, and pours beneficial food on his internal fire, who is thus engaged in achieving what is for his highest good, and who in the matter of food and drink is well read, with the laws of assimilation, no diseases ever attacks him, even in his future lives, for want of cause.

The man who is thus habituated to proper food health lives for six and thirty thousand nights in perfect health, with soul under his control and winning the esteem of those that are good and pious. (11)

The Fire, which is normal, of a person who performs judiciously his sacred Homa, equally cooking the food that is eaten causes harmony of the Dhatus; when the force of Agni is great (Teekshanagni) and when it does not get sufficient fuel it consumes the Dhatus here Brimhana Chikitsa is required).

When the digestive fire is unequal-dull—(Mandagni) it unequally cooks food material taken and produces inequality between the Dhatus upon which rests health.

The food in the stomach that is not

(10-a) Sushruta. Sutra. Ch. 18.
(11) Charaka. Sutra. Ch. 2.

properly digested is a terrible poison. Combining with excited pitta, this (Ama Rasa) undigested food which becomes poison, produces burning of the skin, thirst, diseases of the mouth, sour bile, and other disorders born of Pitta. Combining with Kapha, it produces phthisis, Nasal Catarrh, Prameha, and other diseases of Kapha. Combining with Vayu, it produces diverse diseases that are born of Vayu.

Combining with Urine it produces diverse diseases of Urine.

Combining with stools it produces diverse diseases of stool.

Combining with Dhatus like etc., it produces diverse diseases of Rasa and the rest.

Those disorders that are curable may be set right by the objects (Oshadhis of food and drink) possessing adverse attributes, administered according to proper measure and time.

Of all things at all times similarity is the cause of increase, dissimilarity is the cause of decrease. A tendency exists towards both. Similarity is that which produces diversity. Therefore similarity is to identify of substance and dissimilarity is the reverse of this. (13)

Vayu which may be Ruksha (dry) Seetha (cold) Laghu (light) Khara (suitable) Chala (unstable) Visada (clear) Sukshma (keen) is cured by objects which have adverse attributes.

Pitta which may be Sneha (oily), Ushna (hot), Teekshnam (keen), Amla (sour) Drava (liquid), and Katu (pungent) is speedily cured by objects having adverse attributes.

Kapha which may be (heavy) Guru, Seetha (cold), Mridu (mild), Snigdha (oily), Madhura (sweet), Sthira (stable), and Picchila (slimy) is quickly cured by objects having adverse attributes. (14)

(12) Charaka. Grahani. Chikitsa.
(13) Charaka. Sutra. Ch. 1.
(14) Charaka. Sutra. Ch. 1.

All Hyderabad State Ayurvedic Conference, Hyderabad

Presides : DR. M. VISWESWARA SASTRY, H. P. I. M.,

PROFESSOR OF CLINICAL RESEARCH, MADRAS.

25th and 26th February 1951.

The All Hyderabad Ayurvedic Conference has started its deliberations from today at Maharaja Sir Kishan Pershad's Palace, Shahli Bunda, under the Presidency of Dr. M. Visweswara Sastry, Professor of Research, College of Indian Medicine, Madras. The Chairman of the Reception Committee Sri Hakim Narain Dass along with other members received the President-designate at the Nampally Railway Station at 7-30 A.M. Guard of Honour was provided by the Ayurvedic volunteers and after garlanding the President, and introducing him to the distinguished Hakims present the party drove straight to the venue of the Conference. A gathering of about 2000 people including the Hakims who had come from all over the districts to participate in the Conference received the President at the Palace. The inaugural ceremony was performed by the President.

At 10 A. M. the Hon'ble Nawab Zain Yar Jung Bahadur, Public Works Member, Govt. of Hyderabad, arrived at the spot and after a guard of honour presented by the Boys' Scouts, opened the Exhibition of various Herbs and Medicinal Plants. The Nawab Saheb took keen interest in inspecting the various herbs exhibited in the stalls and expressed a great satisfaction that Ayurvedic system of medicine, in spite of all hindrances and obstructions in its way has made a remarkable progress and has proved a great source of medical relief to the urban population in general and the rural population in particular. He paid a glowing tribute to the untiring efforts of Hakim Narain Dass, Chairman of the Reception Committee, in developing this ancient system of medicine. He, however, hoped if such herbs

and plants are planted in greater numbers in organised fields, Government would help such an enterprise. Concluding, the Nawab Saheb said that in spite of numerous difficulties in its way, the improvements achieved by Ayurveda are highly commendable and requires every encouragement both from the public as well as the Government.

The President of the All Hyderabad Ayurvedic Conference delivered his presidential address which is summed up as follows :—

The awakening that has dawned in the useful realities of the ancient system of Ayurveda has encouraged me to accept this great responsibility, as it would be an act of piety combined with duty towards a Science which all of us hold in great respect. On this occasion, I cannot proceed further without paying my humble homage to the late Sardar Vallabhai Patel first Deputy Prime Minister of India, to whom we owe much for our international status. I also offer my respects to His Exalted Highness for his glorious contributions to maintain the national lime of thought and to adopt the teaching of modern and other scientific subjects in the language of the State.

Being age long, the Indigenous systems of medicine are highly popular and it is an acknowledged fact that the medical needs of about 80% of the population of this sub-continent are given by the Ayurvedic system. In India, with all its hundreds of millions, excluding the few who have come under the influence of Western medicine, it is to the Vaid and the Hakim that sick men turn in their sufferings and their ailments, for their mental consolation, and it is in the method of their healing art and in their words of hope that the Patients' confi-

dence is placed. The question whether Ayurveda is scientific has been discussed and answered in the affirmative and duly acknowledged by various scholars including the Western scholars and the Committees on Indian systems of medicine appointed by the central and Provincial Governments. By different quotations of Western doctors including Sir R.N. Chopra in recent times, the President proved that Ayurveda is the Science of life handed down to us by our Sages of ancient times and has been the basis for the development of all other medical sciences. It is evident from the past history that the main principles of the science of medicine had their origin in this country and then they reached Arabia, Greece and Europe and the works of Charaka, the father of Ayurveda and Susruta were also translated into other classical languages like Arabic. It will thus be evident that Ayurveda has pre-eminence over other systems of medicine. Some Westerners and their followers have drawn wrong conclusions on account of ignorance of Ayurveda. It is, therefore, the duty of such Conferences is to point out all such errors and omissions with the help of such evidence that speak high of Ayurveda so that the erroneous opinion may be rectified soon by those concerned. The 8 divisions of Ayurvedic system, namely, Salya (Surgery and Midwifery), Salakya (treatment of eyes, ears, throat and nose), Kayachikitsa (treatment of Physical Oilments), Bhutavidya (Exorcisions), Kaumarabhritya (Paediatrics i. e., treatment of diseases children and their nursing), Agadatantra (Toxicology), Rasayana (Tonics and medicines for prolongation of life and Vajeeekarana (aphrodisiac) will prove that how practical and efficient our ancient Physicians were in their outlook and classification of treatment.

Although Ayurveda was a full fledged

science in those past, palmy and prosperous days, yet we should not be in a delusion that Ayurveda as obtained today is complete in itself. The surgical and the obstetrical aspects of this great science is now practically out of use and for these two branches, the people of this country have to depend on the Western medical science. We should, therefore, try to develop these two branches on Ayurvedic lines even by integration of some of the Western developments with our own methods after testing interpreting them on our own lines. At the same time we should deprive not ourselves from deriving benefit of our modern instruments like Stethoscope, surgical instruments, appliances and methods of investigation like X-ray, etc., as these are not the monopoly of the particular set of practitioners who think that other physicians should be precluded from using these instruments, as these were invented almost always by non-medical men. These instruments belong to all those who feel that they avail could them and know their utility.

Coming to the research work in medicines, the President observed that due to the absence of organised medical research laboratories in the various institutions this aspect of medical science has not progressed as much as it did in Western countries. It is however, gratifying to note that Central and Provincial Governments are now coming forward with extensive and ambitious schemes of research and it will not be too long to expect good progress in the development of the Indigenous medical science also. Provision for research should be made in all medical colleges as teaching institutions will only look lifeless without research. If proper researches are made in Indigenous medicine, it may contribute in an abundant measure to the corpus of medical science and art.

Concluding the President offered some valuable suggestions to his fellow-physicians present as also to those who could not attend the Conference. First, he said, to attend on the suffering patients, irrespective of other considerations with professional skill and the service done to humanity it should be neither for self nor for desire but in terms of service mainly. Secondly, as far as possible, the Ayurvedic practitioners should concentrate on their own system of treatment. Thirdly to use any methods of diagnosis treatment or medicines after interpreting their own action in terms of Ayurveda.

As already said, 80 per cent of the rural population of this vast country are in the hands medical practitioners practicing Ayurveda, and therefore it is the bounden duty of every physician to see that the medical needs of the suffering are well attended to to the best of their ability. Finally to add to your knowledge you must arrange to meet at Conferences like this as often as practicable, to discuss the difficult problems arising during the course of your experience. Some professional problems may well be discussed through the medium of journals too. In short, there should be closer co-operation and liaison between the practitioners on the side and research workers on the other.

The future practitioner of this country should be an alrounder with scope enough for the specialist. This object, specially with regard to Ayurveda, can be achieved only by improving the curricula of Ayurvedic Studies in the existing Ayurvedic Colleges not by either teaching Ayurveda alone as found in the text books or by merely supplementing the modern subjects as Surgery, Midwifery, etc., to Indigenous subjects they wherever are considered

deficient, nor even by teaching both the subjects side by side, as two watertight compartments, but by a true integration which should mean addition of useful matter from the other systems to Ayurveda and it to make self-sufficient.

The morning session concluded at 1 p. m. The Conference again resumed its sittings at 4 p. m. when some scientific discussions were held. Resolutions condoning the demise of Sardar Vallabhai Patel and some Physicians of great repute etc., were passed.

On 26th Feb. '51 the Conference again met both in the morning and in the evening, when same scientific papers were read. Hakim Narain Doss and others gave out their experiences in treating difficult cases. Resolutions requesting the State Government to encourage Ayurveda by opening Ayurvedic Colleges in regional languages establishing, Herbaria, Museum etc., and to create facilities for registration of Ayurvedic Practitioners. Request for up-grading the existing State Ayurvedic College and to improve its curriculum was made. It was also resolved to start an Ayurvedic Medical Stores on a Co-operative basis similar to the one in the Madras Province, for the benefit of the Practitioners.

The Conference concluded its sittings with a vote of thanks proposed by Sri. V. Narasinga Rao, Advocate, Hyderabad, Pandit Nataraja Sarma and others.

(Reported)

HAKIM PARANKUSA DASS,

(General Secretary),

All Hyderabad State,

Ayurvedic Conference.

—1951.

TARRY A-WHILE

By

DR. T. P. RAJAGOPAL, H.F.I.M.

Dame Nature's intentions are cared for little, despite the ultra-health conscious state of the society. There have been rapid strides in this direction. But alas! it is a rare thing for a patient to consult his medical adviser about taking a holiday, except on occasions of an inflicted convalescence. If only patients consulted the physician on this subject, they are sure to get sound and practical advice.

But it may be pertinently asked if the physicians do ever go a-holidaying. Yes, they do get their holidays almost everyday. The holiday obtainable for a physician is not by closing the consulting rooms on a chosen day of the week but it is of a different but ordered type "You must relax" is a scheme where the physician can get his relaxation sitting as he does.

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Rest, exercise, change of place and a reasonable diet constitute the essentials of a holiday. Persistent disregard to Nature's decrees paves the way to ill-health. Man abuses the simple laws of Nature who, though coy wants people to be well. It needs no explanation to say that ill-health is a crime against common sense. Fewer are the occasions when ill health is actually caused by bacterial invasion.

Ordered rest, graduated exercise, fresh air and simple diet help in the attainment of vigour and recoupment of the sapped up vitality of the active occupational life. The importance of fresh air, the exposure to Sun's rays and the consequent benefits obtained by the tanning are obvious. This aspect of it

is to a degree overdone in our country. Hence we have it as a self-imposed benefit.

Bathing, is one of the best methods of getting fit, young or old. Relaxation referred to above is got to the maximum during a bath, due to the buoyancy of the water. This would also act as an ideal type of exercise. Tepid water is a stimulant and can be used for a bath.

Apart from all these, the most important of the essentials of holidaying is peace and rest for the brain, more so for those who are engaged in work other than manual labour. It is an art to make the brain lie fallow. Speculation, meditation and even day dreaming should be avoided. Indulgence in things where there is no attachment should be undertaken. Change of place and environment come on the scene, as great aids to holidaying.

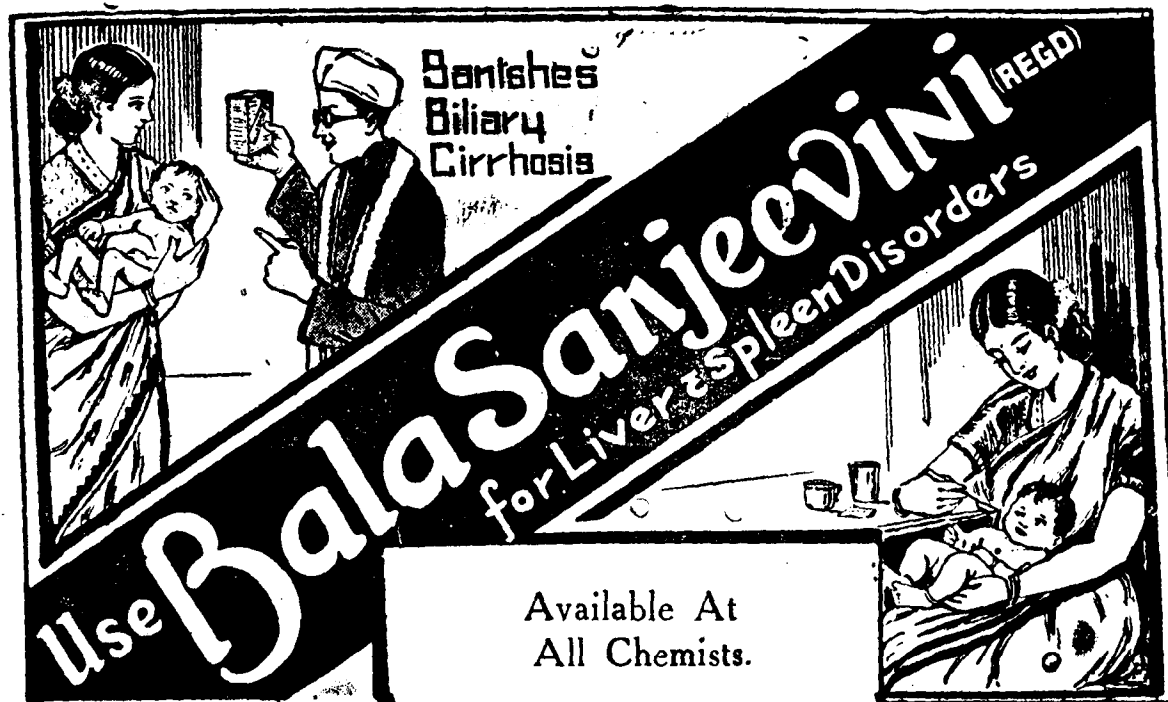
It is observed that people take more exercise on a holiday than usual, and excuse themselves by extra indulgence at the table. Insomnia is sure to be the result, after a good exercise and late, heavy meal. Thus indiscretion even during the holiday period is sure to be paid with unwanted misery.

Holidaying is necessary and shall make the man fit for better work and in greater quantum too.

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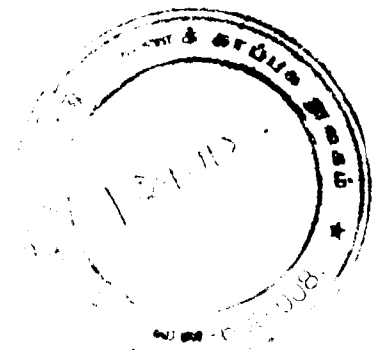
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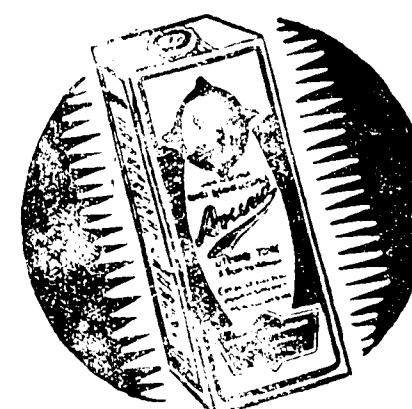
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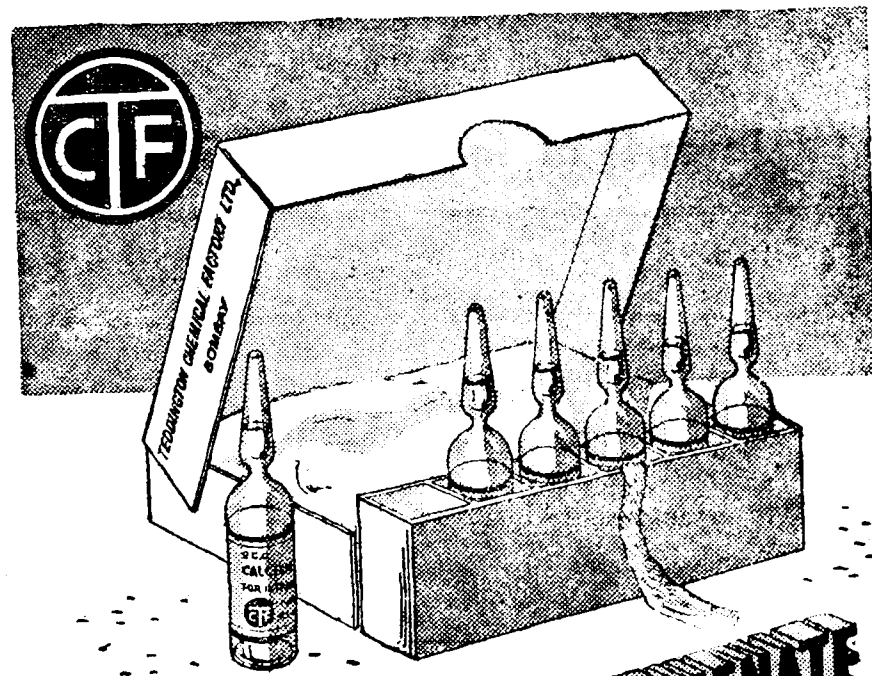
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VAAJEEKARANAM.

BY

M. V. V. R.

One of the many impossibilities that I have is to say "No" to a student who asks me for some information or knowledge. The spirit and practice of ancient Gurukula system have been implanted quite deep in me. This was because of my situation as a humble student of an old and illustrious Gurukulam. Every member of that great Gurukulam is taught to live his life in consonance with what is laid down in the Upanishads.

वेदमनूष्याचार्योऽन्तेवासिनमनुशास्ति ।

आचार्यायप्रियं धनमा हृत्य प्रजातन्तुं मा
व्यवच्छेत्सीः ।

स्वाध्यायप्रवचनाभ्यां न प्रमदितव्यम् ।

एष आदेशः । एष उद्देशः । एषावेदोपनिषत् ॥

एवमुपासितव्यम् एवं चैतदुपास्यम् ॥

The Guru, after imparting the knowledge of the Vedas to his Sishya (strictly as he himself has heard them in his turn) from his Guru) bade him thus :

"On obtaining to the Guru (as Gurudakshina) the wealth (or other objects) of his liking, do not (think that your job is over and) sever the (link of Gurukulam) thread (that ties) the chain of the line of or generations of students (into the fold of the family of Guru and Sishya)" In other words the heritage must be kept up and continued.

And, how is the heritage to be maintained ? Here is the answer.

"Do not swerve from the two-fold duties of (i) Constantly applying yourself to your studies for your own improvement and (ii) teaching (to those

that resort to you) what you yourself have learnt "

"This is the message (that I have been given to pass on to my students). This is the advice. This is what the Vedaas and the Upanishads have prescribed. You must observe this in practice as your sacred duty. This must be your duty faith and creed.

While the above is the spirit that I have imbibed and the same is the life that I have lived all these years of over a couple of decades of my career as a teacher I could never even in my thought say 'No' to a student that sought knowledge in any form. So when the student Editor of the Magazine or Journal or whomever it is, came and asked me to contribute something—I gave him the only answer that I am capable of, namely "Yes". And here goes the same.

Vaajeeakaranam

What is Vajeeakaranam ? It is one of the 8 angaas of Ayurveda, the eighth one at that.

The bulk of the knowledge that Ayurveda can give us can be classified under 8 heads or Angaas or Component parts (of a whole thing the Angi). They are (i) Kaaya Chikithsaa, (ii) Koumaara bhrithya, (iii) Griha Chikithsaa, (iv) Oordhwaanga Chikithsaa, (v) Salya Chikithsaa, (vi) Damshttraa, (or treatment of poisons) (vii) Rasayanaam and (viii) Vajeeakaranam.

As Vajeeakaranam is the subject that is now taken up for consideration, the other seven may, for the time being, be laid aside.

What is Vaajeekaranam?

यस्मात् द्रव्यात् स्त्रीषु द्वयोः (भवेत्) वाजीकरं
दि तत् ।

यथा नागबलायाश्च्युः बीजं च कपिकुलुजम् ॥

So, a course of treatment which will accord an appetite and vigour for sexual indulgence is a Vaajeekaranam.

This is a very poor interpretation; but not wholly wrong. Vaajeekaranam means something more than this, something that has got to be under stood by a deep look.

"Who is a mother?" You ask a boy. He says "Mother is the one, Sir, that cooks our food and feeds us all in the house; who often quarrels with father over one thing or another and whom grandmother always abuses both for what she does and not."

This definition cannot be called wrong. But does it convey fully and well what the mother is? Does it convey the most important aspect? indeed, no.

Even so is the definition on Vaajeekaranam which is given above. In fact Vaajeekaranam means this and much more than this. Vaajee means a horse. It is not unusual to call this physical body a Chariot, the senses as the horses and the soul as the charioteer. इन्द्रियाणि ह्यान्याहुः

'The Indriyas are' called as the horses.' We will now examine what further support we have to interpret Vaajee as Indriya. Indriya meaning all intellect and the seat of knowledge. To be the means to gain knowledge to the soul, will be the purpose which the Indriyam will have to do to the soul. So Indriyam is the one belonging to the Soul. One which has to serve a purpose to the Soul. The Soul the Charioteer will have to hold the reins of the horses—the Indriyas, with skill and determination and drive the

Chariot the body to reach and gain his ultimate goal viz., Salvation. If the Soul—the Charioteer is weak or looses his hold or Control over the horses—the Indriyas, they will run amok with disastrous consequences to themselves, the Chariot—the body, and the charioteer—the Soul. Conveying this idea says Vaagbhata. "धियो विधायकालुष्यं.... नृशसारयिवद्वयः । अमत्यचिन्तितारंभः ॥....."

No further authority need be sought for to show that the word Vaajee—the horse is used to mean the Indriyam. Vaajeekaranam may therefore be understood as a special treatment directed to rejuvenate the senses—not the gross Indriyams which are but part of the physical body but the subtle ones.

I have to make a diversion here. What is Rasaayanam then? How does it differ from Vaajeekaranam? It is said रसायनं हि तत् ज्ञेयं यस्माद्राश्याधिनाशनम् ॥ Rasaayanam is that measure or treatment which cures the disease of senility. Perhaps my interpretation is not in conformity with what some of the commentators have said. Rasaayanam is not meant to cure senility that sets in as the usual consequence of age. But premature setting in of senility will have every justification to be called as unusual. So, that Jara (Senility) will be a disease if it sets in when it ought not to, and, a measure to cure this Jaraavyadhi (disease of senility) becomes a subject of importance. More over,

पूर्वं वयसि मध्येवा तत्प्रयोज्यं जिनात्मनः ॥

This course of treatment is to be given to a man who has a disciplined mind and is in the prime of life or middle age.

That shows that this treatment is meant either to cure or prevent premature senility. It is also to be inferred here that this is not recommended in

the case of old men for, senility in them is in the usual and the natural course of events and not a disease to be called—Jaraavyadhi. Any branch of treatment is meant to help nature and not to overpower it or circumvent it. The other condition is that the patient must be a Jithaathma, or one who will resist every kind of indiscipline and indiscretion. And what will be the perceptible result gained by this course of treatment?

लामोपायोहि शस्तानां रसादीनां रसायनम् ॥

Rasa, Raktha and other Dhaatus will increase and develop to a very appreciable extent and in turn this may also amount to a Vaajeekaranam; but not necessarily directly.

As contrasted with Rasaayanam, Vaajeekaranam is one that increases a particular appetite and that too almost immediately.

.....अपत्यसंतानकरं यत्पयः संप्रदर्शनम्

It is to impress this difference between Rasaayanam and Vaajeekaranam that the definition of Vaajeekaranam was given as was mentioned elsewhere above. On this account, the primary importance of the Vaajeekarana Chikitsa namely that it is meant to rejuvenate the sense organs that suffer from inefficiency due to the natural consequences of old age cannot be ignored or forgotten. It is significant to note....

.....तद्वाजीकरणं; तद्दि देहस्योर्जस्करं परम् ॥

That is Vaajeekaranam and it lends strength and efficiency to the Oordhwaanaas the sense organs—(Including the mind). To whom is this Vaajeekaranam indicated?

अल्पसत्वस्य हि क्लेशैर्बाध्यमानस्य रागिणः । शरीरक्षयरक्षार्थम्

To him in 'whom Sathwvam' is alpa or below normal and one who is afflicted by Klesas and who has developed a perverse sense of lust in its widest sense,

the course of treatment prescribed to save his body from deterioration is to be known as Vaajeekarana. What is Satwam? What are the klesas? How can they bring about a deterioration of the body? What is Sareeram? How can sareera kshayam or deterioration of the body or waste of the body result? and how will a course of Vaajeekarana treatment save the body from decaying?

Avidyaa, Asmithaa Raaga, Dwesha and Abhinivesa (Arunadatha) are the 5 klesa or blemishes which are the sources of every kind of deterioration and decay sorrow and misery, etc. When Sathwam is below normal then these Klesas gain strength and produce their reactions on the mind and the body.

Avidya is ignorance i.e. understanding wrong as right अतत्वे तत्त्वबुद्धिः

Asmithaa is misconception of the body as the soul. अनात्मनि (देहे) आत्मख्यातिः ॥

Ragam is thirst, greed, lust, ambitions etc. Dwesha is hatred and Abhinivesa is endless indulgence in the mirth of Samsara. These are the blemishes that stain soul and cause it to reap certain fruits, from that of being born in this world to the various sufferings encountered in life. These are due to the function of the mind in the wrong or perverse direction. The word mind is used in a vague sense. According to Ayurveda, and the Darsanas on which Ayurveda is based, it means the Anthakaranam including the manas. A properly lined and synchronised condition in respect of the functions of these Anthakaranas, the Indriyaas and the Indriyaartha is possible only when there is the dominance of the influence of Satwam. If this Satwam were sufficiently dominant then the Anthakaranam and the Indriyas will function efficiently

and in the right direction. To remove the blemishes or Kleasaas or the handicaps that stand as impediments making it impossible for the charioteer, the soul to possess proper control over the go of the horses or the functions of the Indriyas, one has to increase this Satwam; and the measure adopted for this is Vaajeekaranam.

What is Satwam? Sathwam is here one of the three gunas of Prakrithi. Its functions are Laghu and Prakaasakam.

सत्त्वं लघु प्रकाशकमिष्टम् (Saankhya kaarika)

Sathwam is 'Lagu' and 'Prakaasakam'. The meaning of the word lagu is given by Vachaspathi Misra as ...एव कृणानां वृत्तिपदुत्पत्तेः लाघवम् ॥ "The potency or skill on the part of the Karanaas to function efficiently is Laghutwam. Prakaasakam means throwing light and making cognasance possible. So, it is Sathwam that lends the necessary efficiency for the Indriyas to function.

The function specially peculiar to Buddhi will be Adhyavasaaya or determinative knowledge. When this functioning phase of Intellect is in conjunction with the predominantly high Satwam, then the determinative knowledge that is gained and functions and activities of the Indriyas consequent upon getting the said knowledge will be in consonance with what is described as 'Dharmam' Gnaanam. Vairaagyam and Aiswaryam. In other words, the thought, word and deed of the individual will be in conformity with Dharma, Gnaana, Vairagya and Aiswarya. Thus if on account of the dominance of Satwam, 'Athma' the Individual Soul, the Charioteer, will be free from the handicaps of the Pancha Klessas told elsewhere above, then the 'Charioteer' will be able to maintain his Control over the horses the Indriyaas, and successfully and efficiently take the animals, the

Chariot, and himself, through the long road of life however rugged the road may be to the cherished goal of Muksha or Salvation. If Satwam is diminished every thing will be lost.

“.....अध्यवसायो बुद्धिः धर्मोर्ना विरागश्चर्यम् । सत्त्विकमेतद्रूपम् ॥

(Saankhya Kaarika). Dharmam is engagement in such thought, words and deeds, as will bring success and fame in this life and Salvation when the body falls and the Soul departs.

“.....यतोऽभ्युदय निश्चयसः निद्धिः सधर्मः ॥ (वैशेषिकम्)

“.....विहितकर्मज्ञो धर्मः ॥ (अन्नभट्टः) Gnaanam means the correct conception about everything related to the Soul as contrasted from Prakrithi-प्रकृतिपुरुषाव्य-यस्यातिः)

Vairaagyam is an inherent distaste or a sense of insipidness for things worldly. Conversely, the non-existence of thirst or covetousness even in the presence of food diet and other objects of pleasure readily available at hand, if one is not dragged to either want them or take them, he is said to possess Vairagyam. He is called a Dheera.

Aiswaryam is of eight kinds, namely Animaas etc. The dominating Sathwam will so guide the Anthakaranaas and the Indriyas to function in such a way in thought, word and deed as to acquire these virtues. So, the importance of the role played by the dominating Sathwam is thus made clear. This is very essential if the principal purpose of life should not be frustrated.

The Indriyas themselves are derived from Satwam by the process of the parinaama of Prakrithi; that is from Saathwika-Abankara. The diagram below will furnish an idea of this.

The Anthakaranaas properly synchronised will function efficiently, jointly standing

responsible for the maintaining the 5 vayus functioning normally and at their best only if and when Satwam lends its dominating influence on them." Otherwise the three Anthakaranaas will not function synchronised as one unit and there will be no link between cognisance, conception and determination, between thought, word and deed.

“स्वालक्षणं वृत्तिस्त्रयस्य, सेवाः धन्यस मा या । सामान्यकरणवृत्तिः प्राणाद्या वायवः पञ्च ॥

(Saankhya Kaarika).

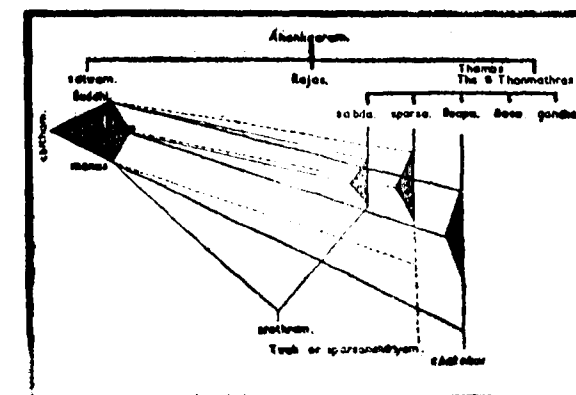
The Indriyas functioning at their best and efficiently in the direction of virtue, remaining within the control of the soul, the 5 Vaayus functioning properly and efficiently, so as to ultimately help the Soul to achieve salvation in due course, and to help the body to live in a healthy state until then, will both be possible only if this Satwam is maintained at its unadulterated best and highest both in quality and in quantity.

Any remedy of the nature of a Vaajeekarana will be seen to possess such quality and efficiency as would increase the sowmya dhathus (of the tock and origin of soma) and will be Brihmanam, Balyam, Sukralam Ojas ayam and therefore one that will increase Sathwam. That is Vaajeekaranaam.

That Sathwam, Ojas and Sukram are the different forms of one and the same, belonging to the Sookshma and Sthoola order of manifestation of Prakrithi, and spread over the Vignaana, Mano, Praana and Annamayakoshas is the fundamental basic principle that is to be remembered in order to appreciate the full import of the subject matter so far told.

Coming to details, we take for example an individual, who, on account of his old age, has lost the efficiency to hear. Any amount of remedies told under the treatment of Baadhiryam, and any amount of treatment told under Rasaayanam will not restore the power of hearing to him. Put him on a proper Vaajeekarana Yoga, either followed by, or together with a course of remedy told under the treatment for Baadhiryam and you will find his Indriyam restored to its normal state of functioning. When I write this, I bear in mind a case that "Master" treated on the above lines with success, and about which he gave me a very instructive clinics. The Vaajeekara Yogam will vary in its formula with the different Indriyas that is to be rejuvenated. This, in brief, is the correct conception of the treatment known as Vaajeekaranaam.

May it please Sri Ramachandra !



Langhana and Upavasa

By

DR. V. SUBBA RAO, A.M.A.C., A.L.I.M.,
GUNTUR

(Continued from the Previous issue)

Diseases are of two kinds Swatantra (Primary) and Paratantra (secondary). The methods of checking these disorders are also of two kinds Langhana and Brimhana, which are again subdivided into, Langhana, Brimhana, Rukshana, Snehana, Swedana and Sthambhana. But as Vagbhata says though these are subdivided into six methods, they form part and parcel of the two main treatments Langhana and Brimhana. These two Langhana and Brimhana are otherwise called Apatarpana and Santarpana. (15). Anything that lightens or attenuates in the body has been said to be Langhana. (16). That which promotes nutrition and bulk of the body is known as Brimhana.

Brimhana is predominant of Prithvi and Apdravyas while Langhana is predominant of Tej. Vayu and Aakasa dravyams. (17).

Such things as are light (Laghu) warm (Ushna), pungent (Teekshna), not slimy (Visada), dry (Ruksha), subtle (Sukshma), rough (Khara) motile (Sara), and hard (Kathina) are generally Langhana. (18).

- (15) Charaka Sutra ch. 14
(16) Do. ch. 14.
(17) Vagbhata Sutra ch.

The four kinds of corrective processes viz., emetics, purgatives (bodily), cerebral purgatives and dry enema, as also bearing thirst and wind and the heat of the Sun, drinking the medicines called Pachana, Deepana, fast, and physical exercise—these all come under Langhana Chikitsa ... (19).

Sodhana Langhana: Purifactory measures, i.e., those measures that draw out undigested material from the body like Vamana, Virechana, Siro-virechana, Niruhavasti and Rakthamokshana come under Sodhana Langhana. ... (20)

Samana Langhana: Measures that help to bring the vitiated Dhatus to equilibrium, like pachanas, deepanas, starvation, (Kshunigrah and Trishna-anigraha), physical exercises (Vyayama), Sun cure, air cure, come under Samana Langhana ... (21).

'The one' known as Vishama agni should be corrected by a diet consisting of emollient, acid or saline substances. In a case of Teekshana agni the treatment should consist in prescribing purgatives and a diet in which sweet, cooling, and fatty or albuminous matters largely enter. Emetics should be ad-

- (18) Charaka Sutra ch. 14.
(19) Do.
(20) Vagbhata Sutra ch.
(21) Do. ch.

ministered in a case of Mandagni, the patient should be restricted to a diet consisting of articles of a pungent, astringent or bitter taste.

Those persons that have Kapha and Pitta, as also blood and impurities in excess, and that have got their Vayu in an excited or disordered state, as also those that have huge bodies, or strength in excess are fit for Langhana treatment of Sodhana (purifactory) type.

They who are afflicted with diseases of middling strength and that have arisen from vitiation of Kapha and

Pitta, such as vomiting, diarrhoea, thoracic disorders, Choleraic diarrhoea, tympanitis, fever, suppression of stools and urine, heaviness of the limbs, eructations, hiccup, nausea or disgust for food; and other disorders of the kind are generally treated by the wise physician with the aid of pachana measures.

After this, when persons get the disorderly symptoms mentioned above in a weak form, then those disorders should be subjected by means of fasts and by endurance of thirst without slackening it.

All diseases that are of middling strength should be subjugated by physical exercise, and exposure to the Sun and fresh air. As regards strong men again what difficulty is there in subjugating their disorders, when these are weak, by the same means?

For those persons who have got skin diseases, or who are suffering with urinary affections as Pramcha, and who have become oily, or whose systems have become full of impurities, or who have undergone the administration of Santarpana or who have got the disorders of Vayu, the administration of Langhana is recommended in due season. (22).

When Vayu, urine, and stools are passed freely, when the body becomes light, and the presence of audohogaram when the thorax, and the throat become purified from Kapha dosha, when dullness and exhaustion disappear, when there is free perspiration, when liking for food returns, when hunger and thirst arise together, and when the mind becomes cheerful, it should then be held that the Langhana desirable to be observed has been properly done.

(22) Charaka Sutra: ch.

(23) Charaka Sutra: ch.

If Langhana becomes excessive, there will happen, a sensation as if all the

joints are broken, pain all over the body, cough, dryness of the mouth, loss of appetite, disgust for food, thirst weakness of the ears and eyes, continued indistinctness of mind and error, upward motion of the Vayu, a feeling of emptiness of heart, loss of strength, and of fire in the body. (24)

(Cha. Sutra.)

As Langhanam is to the body Upavasa is to the Mind. 'Upavasa' means 'Upavasateeti Upavasah' sitting by the side of sacred fire, abstaining from animal food, and meditating God. Form the main part of upavase.

Mind, and its functions the understanding, (Buddhi) and the soul (Atma) constitute in brief, the substance and qualities that are known by the name of Adhyaatma. These are also the causes of our inclinations and disinclinations in respect of all that is good and bad. Then all such effects as are produced by having recourse to particular objects and which are especially known by the name of Kriya, depend upon those very things as their cause.

Although the senses, as led by the reason, have for their essence, the modifications of all the five great primal elements, yet the element light (Tejas) enters into the composition of the sense vision, of space (Aakasa) into that of the sense of hearing, of earth (prithvi) into that of the scent of water (Ap) into that of taste, and of Vayu into that of touch. The objects of the Mind are ideas. Here again, the proper, excessive, scant, and injudicious correlation of the mind with its objects becomes the cause of normal or abnormal condition of oneself. (25) (Ch. Su. V. 12, 13, 16. Ch. 8.)

Abnormalities of mind arise from non-attainment of objects desired or from an accession of those that are dis-

liked. When afflicted by mental disease, the man should, with well directed understanding reflect carefully upon what is beneficial and what is injurious, and himself exert from abstaining from indulgence in every thing opposed to religion (Dharma includes all acts of righteousness and due observance of all rites (Vrataas) - and ceremonies laid down in the scripture-), wealth (Artha includes all kinds of possessions that have an exchangeable value) and pleasure (Kama includes all objects that gratify the Indrias) Vasanas and for be-taking himself to the practice of everything that is beneficial to those three.

In this world there can be no happiness or misery except through considerations connected with (Dharma, Artha and Kama) Religion, wealth and happiness. Hence these considerations must be attended, to secure these three. One should therefore, always strive to wait reverentially upon those that are learned and old. One should also duly attend to the considerations connected with one's own country, race, time, physical strength and mental energy.

Summarising the whole the mental treatment or Upavasa Chikitsa in Ayurveda is attention to the consideration of Religion (Dharma); Wealth (Artha), and pleasure (Kama), and the knowledge of how to reverentially wait upon Gurus well versed on the three topics, and also the knowledge of how to attend to the considerations connected with one's own Self.

(26)

The Hindu in Bharata regulated his life, not in view of this short visible span but in view of unending eternity.

(27).

In this connection I would like to quote the following few lines from the presid-

ential address of Mr. H. C. Chatterjee delivered in Calcutta, on 25th Nov. 1927 in the Naturopathic Conference :-

(26) & (27) Charaka. Sutra. Ch. 11.

"First let us see what (Prakriti Chikitsa) Naturopathy is. According to the Hindu idea inculcated in us, Nature is clearly the manifestation of God —through the five primordial elements Viz. (Prithvi) earth, (Ap) Water, (Agni) heat, (Vayu) air and Akasa (ether). Earth is our Godly mother 'Dhatri' or 'Vasundhara'; water is 'Ap' or 'Narayana'; Heat is 'Agni or Surya'; Air is the God Prabhava and ether is Akasa or infinity, the last being the fountain head, from which arise all the other elements.

"So Naturopathy or taking aid of the nature in the matter of preservation of health, in preventing the approach of diseases, and in ensuring the same when attacked by them, is the observance of godliness pure and simple in all ways of living - in eating, and fasting, in bathing and drinking, in working and warming in breathing and cooling, and lastly in resting and fasting.

So, Nature treatment means treatment with the five elements, viz., Kshiti, Ap, Tej, Marut, Vyom i.e., the five materials out of which this whole universe is made. There are some Naturopaths who depend upon Diet cure only, some on water cure alone, some on air only in the shape of breathing exercises, some on heat-cure, and others on fasting cure. In my opinion we cannot dispense with any of these elements. We are indebted to one and all of these five elements for our living, moving and being what we are, and I think nothing in my humble address to you would interest you so much as my personal history in the field of Naturopathy".

Superior claims of "Prakriti Chikitsa" Naturopathy :-

1. Because it is the system which can be adopted by anybody and everybody without the knowledge of intricacies of Anatomy and Physiology.
2. Because it is the cheapest, safest, surest and in a word the best.
3. Because it teaches people the unity of diseases and unity of treatments, and thus dispenses with the ceremony of diagnosis. Whatever be the nature of ailment, people may be suffering from, it is always the same five natural remedies together with a natural non-stimulating diet suitable to the patients that are needed for a cure.
4. Because its efficacy has been tested beyond doubt, almost all over the world.
5. Because it is not at all a quackery but the only system of treatment based on sound scientific principles where medicine is quackery pure and simple.
6. Because it is a system which succeeds most wonderfully curing many cases of illness that have been declared incurable by the practitioners of other system of medicine.

Such is the beneficial effect of communion with Nature for which Bharthru Hari as a strict follower of Prakriti, shows how this communion with the five elements besides being the means of good health is also the means of attaining the great enlightenment of "TAT-VAJNANA" that makes the 'Soul' free from fetters of this World.

CAUSATION OF VISHAMAJWARAS

—A STUDY—

BY

DR. T. ACHUTHAN KUTTY NAIR, H.P.I.M.,
(Asst. Professor C.I.M.)

Jwaram may be broadly grouped under two heads—¹ Samajwaram समज्वरम् (Nijajwaram) continuous fever and—² Vishama Jwaram—intermittent fever—विषमज्वरम्

Definition.

यः स्यादनिवृत्तात् कालात् शीतोष्णभ्यां तथैव च ।

वेगतापि विषमो ज्वरः सः विषम स्मृतः

A fever that sets in with rigor and chill alternating with warmth in a paroxysmal manner is known as Vishamajwaram. In other words the fever sets in with a rigor when the temperature rises, and drops to Normal after some time with profuse perspiration. The interval between two paroxysm and the duration of a paroxysm varies in different types depending on the Doshas that are vitiated and other concurrent factors.

Difference in aetiology between Samajwaram and Vishamajwaram.

Diseases are, in general caused by the vitiation of the Doshas and when the equilibrium of the thridoshas is the upset, Symptoms of ill health are manifested which persist till the normal level of the Doshas is restored. In the case of Samajwaras, errors in diet and digestion cause vitiation of the Doshas, as a result of which they spoil the Rasadhathu and drive the jataragni to the periphery, causing a rise of temperature which does not subside until the Amam is removed

from the Amasayam and the Jataragni is restored. Once the Doshas are corrected, freedom from fever is achieved. In the case of Vishamajwaras the vitiated Doshas spoil not only the Rasadhathu but also the other Dhatus, remain dormant in any of the Dhatus and make their appearance at regular intervals with a periodicity depending on the strength bestowed by certain extraneous factors like kalam.

Methods of onset

दोषोऽपोहितं समूहं ज्वरोऽदृश्यः वा पुनः ।

धातुमन्यतमं प्राप्य करोति विषमज्वरम् ॥

Here two distinct methods of onset of Vishamajwaras are mentioned.

They are I. Alpadosham (weak vitiated doshas) produced during the convalescence of Jwaram with improper diet etc., causes Vishamajwaram.

II. Indiscriminate use of Aharas produce vitiation of the Thridoshas which is so small as to be incapable of causing a continuous fever and consequently penetrates into the deeper Dhatus causing an intermittent temperature. The interval between two paroxysms depends on the Dhathu or Dhatus in which the Doshas are seated. Depending on the interval Vishamajwaras are classified as Santhatha, Sathatha, Anyedyushka, Thricheeyaka and Chaturthaka jwaras.

CAUSATION OF VISHAMAJWARAS

11

सन्ततो रसरक्तयो सोन्नेद्यः विक्षिप्तः

मेदोगतस्तृतीयेऽपि अस्थिमज्जागतः पुनः

कुर्याच्चतुर्थं घोरमन्तकं रोगसंकरम् ।

Madhava Nidanam.

The Doshas seated in the Rasadhathu cause Santhatha jwaram and those in the Rakthadhathu cause Sathathajwaram Anyedyushkajwara is produced by the Doshas in the Mamsadhathu, Thricheeyakajwaram by the Dhoshas in the Medas and Chaturthakajwara by the Dhoshas seated in the Asthi and Majja.

Santhathajwaram

Santhathajwara is one in which the temperature is continuous and therefore some Acharyas do not favour the idea of grouping it with Vishamajwaras. Madhavacharya classifies it as a Vishamajwara on the ground that the temperature drops to normal on the 7th 10th or 12th day and then rises again to remain indefinitely.

सप्तद्वयं दशाद्वयं द्वादशद्वयमपि वा ।

सन्तर्वायोऽविसर्गो स्यात् सन्ततः सः निगद्यते ॥

Madhava Nidana.

Charaka supports the theory by:—

विसर्गं द्वादशेऽपि दिवसेऽप्यवलक्षणम् ।

दुर्लभोपशयः कालं दीर्घमप्यनुवर्तते ॥

The temperature drops to normal on the twelfth day and again shoots up and remains for a long time resisting all treatment. Kanada is of the opinion that in as much as the fever is continuous in Santhathajwara it should not be

classified as Vishamajwara (intermittent fever).

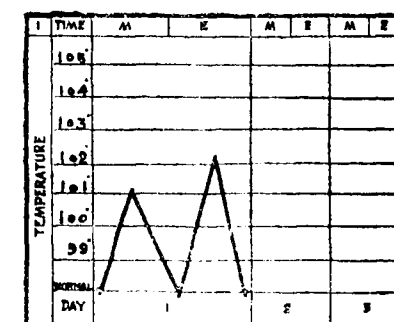
उदरेः पूर्वमयोक्ताये पञ्चसन्ततकादयः ।

चत्वारः सन्ततं हिवा ज्ञेयस्ते विषमज्वराः ॥

Sathathaka Jwaram

अहोरात्रे सन्ततो द्वौ कालौ चतुर्वर्तते

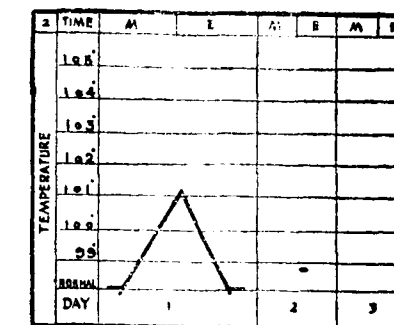
This is an intermittent fever where the temperature rises twice in 24 hours.



Anyedyushkajwaram

अन्वेद्युश्चरद्वयोऽत्र एककालं प्रवर्तते ।

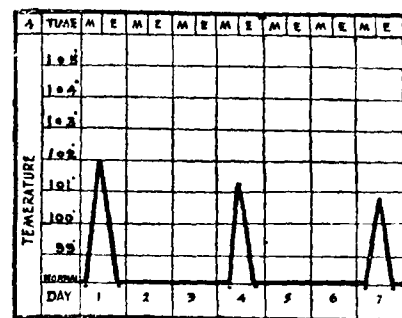
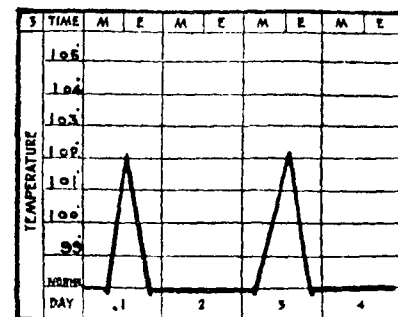
The temperature rises once in 24 hours.



Thritheeyakam and Chaturthaka Jwara

त्रितीयकस्त्रितीये द्वि चतुर्थे द्वि चतुर्थकः

The fever occurs on alternate days in Thritheeyakajwara and on every fourth day in Chaturthakajwara.



The periodicity of Vishamajwaras is due to the fact that the Doshas that lie dominant in the Dhatus become powerful enough to bring about a rise of temperature only when other conditions like kalam become favourable just as seed sown in fertile soil sprouts any when other necessary factors like water, air etc. are conducive to its growth. Charaka explains it in the following sloka

अधिदेते यथा भूमिं बीजं काले प्ररोहति ।

अधिदेते यथा घातूर् दोषः काले चक्रीयति ॥

Dr. Ganapath Sen in his Sidhantha Nidana classifies the two types of Vishamajwara as Nija and Aganthu and says that both the types come under Vishmajwara owing to the fact that both are dependant on the Dhatus and because of the identity of symptoms.

द्विविधो हि विषमज्वरः आगन्तु निजश्च

पूर्वोक्तलक्षण सामान्यात् घातवाश्रयसामान्याच्चो

भयोऽपि विषमज्वर संज्ञा

From the foregoing it is evident that Vishamajwaras are Aganthukajwara. Aganthuka Rogas vitiate the Dhatus first and the Doshas next. In this case the vitiation commences from the Rakthadhatu and goes to the other Dhatus. The fact that Bhoothabhishtanga (भूतभिक्षण) (Invasion by Bhuthas) is a potent cause for the causation of Vishmajwaras

केचित् भूतभिक्षणोत्थं द्रवते विषमज्वरम्

further strengthens the belief that some extraneous organism directly spoils the Raktha Dhatu first and subsequently the other Dhatus in due course and causes a reaction in the body in the form of fever which obviously has no bearing on the state of Amasayam. What these Bhuthas are, deserves to be discussed.

Our ancient authors who were more spiritual in their outlook paid more attention to the cure of diseases than to the pathology. They were satisfied with the knowledge of the cause of the disease (Nidana) the course of the same as evidenced by signs and symptoms (lakshana), the line of treatment and the drugs to effect a cure. In the whole of Ayurveda, therefore, we find that more attention is paid to chikitsa than to other aspects. A philosophical touch will be found in various places because Ayurveda is a part of Atharva veda. The age in which they lived was a spiritual age and hence they found that such a mode of approach to problems was more appropriate and useful to the people. In the mediaeval ages a strong belief got deep rooted in the minds of the people that, what was written by the great Rishis could not in any way be altered. Added to this some details of some of the granthas were lost. The lost portions could not be supplemented with the result that what is handed down to us is only

the remnants of the voluminous granthas of the Rishis. Further the want of state aid in those mediaeval ages stood in the way of great intellectuals harnessing their wisdom and energy to researches and development in the field of medicine. This had a very detrimental consequence that later authors interpreted the available granthas according to their own imagination quite possibly this has distorted some part of the relevant details because it was not supported by necessary researches.

Viewing our present problem against this background we can boldly assert that our ancient Acharyas had discovered the extraneous causes of Vishamajwara (as Bhootha) in spite of the fact that they did not have the mechanical appliances like the Microscope.

Having established the extraneous origin of Vishamajwara let us proceed to find out what these extraneous bodies (Bhuthas) referred to are:—

What are Bhuthas:

It has been the custom in ancient days to give a divine touch to all scientific phenomena so as to create a confidence in the minds of people. In later days the actual implications of their sayings were lost sight of, as people became more and more superstitious. The Bhuthas Pisachas and the like were in fact recognised as invisible organisms responsible for creating havoc to the health of living beings. In order to inculcate a belief in the minds of people of their theories they had to give a description of these invisible creatures and hence they were described as huge gigantic and frightful creatures which of course they were not. In support of this view I shall quote the relevant portions from Ayurveda Siksha by Dr. Lakshmiapati:—
“The vedic Bhuthas Pisachas Rikshasas and other ethereal creatures are personifications of ultramicroscopic subtle viruses causing several physical and mental diseases. This appears to be

the view of the vedic commentators. The word “Bhoothas” was defined as follows:—

Bhoothas are a species of subtle (invisible) beings, which enter the human body (Antharhita sarira) and cause disease of distress (upadravam). Antharhita Sarira may have two or three meanings

(1) These creatures whose bodies are hidden inside the body of another.

(2) They may be invisible because they are microscopic like the virus of certain diseases. These tiny living creatures may be called Jivanus or Sookshmajiva.

(3) Antharhita sariris may also mean those creatures whose bodies are invisible because although it may not be tiny, it is too subtle or ethereal to be perceived by any of our senses. These subtle creatures may be called Sookshma sariris.

The Bhuthas whom we may call Sookshma sariris as described above are responsible for causing certain diseases to human beings (Manushyopadravakarina). Because they possess Sookshma sariris they are not visible to us. As such Sookshma sariras are also ultramicroscopic like tiny viruses they may also pass through the Berkfield filter because they are very subtle and have no material body at all.

Ayurvedasiksha Vol. IV, Sec. IV. Ch. II.

The existence of these Sookshma Sariris is now known by Anumanam (inference). We have to accept the statement of yogis (Aptavakyam) who have seen these tiny organism through their spiritual insight.

Conclusion

It is but right to conclude that Aganthuka Vishamajwara is caused by extraneous organism which invade the blood directly, penetrate into the deeper Dhatus and go up at definite intervals causing an intermittent temperature, depending on the strength derived from certain accessory factors like kalam.

Materia Medica at a glance

TERMS EXPLAINED

1. *Abortifacients*.—Drugs or agents causing the expulsion of the foetus.
2. *Absorbents*.—Drugs or medicines that produce absorption or exudation of diseased tissue.
3. *Alteratives*.—Certain remedies that alter the course of morbid conditions in some way, not yet understood, perhaps by promoting anabolism.
4. *Anaphrodisiacs*.—Medicines used to allay sexual feeling.
5. *Anæsthetics*.—Medicines used to produce loss of sensation or unconsciousness.
6. *Anodynes*.—Medicines used to allay pain.
7. *Antacids*.—Antacids or alkalies are given to correct excessive acidity in the stomach that may be due to secretion of too strong an acid juice, as in acute dyspepsia, or to the decomposition of food from an impaired digestion.
8. *Anthelmintics*.—Agents that destroy (vermicides) or cause the expulsion (vermifuges) of intestinal worms.
9. *Antidote*.—Counteracting the action of a poison.
10. *Antiemetics*.—Medicines which check vomiting.
11. *Antigalactagogues*.—Medicines that diminish lacteal secretion.
12. *Anhydrotics*.—Measures which diminish the amount of perspiration are called anhydrotics.
13. *Antilithics*.—Medicines used for the relief of calculus affections.
14. *Antiperiodics*.—Medicines used for the relief of malarial fevers.
15. *Antiphlogistics*.—Measures and medicines that are regarded as having some specific action in preventing the progress of inflammatory process.
16. *Antipyretics*.—Medicines used for the reduction of bodily temperature in fevers.
17. *Antiscorbutic*.—A remedy for or preventive of scurvy.
18. *Antiseptics*.—Medicines which arrest or prevent putrefaction.
19. *Antispasmodics*.—Medicines used for the relief of nervous irritability and minor spasms.
20. *Aperient*.—A mild purgative or laxative.
21. *Aphrodisiacs*.—Drugs that increase the sexual desire and power.
22. *Aromatics*.—Substances characterized by fragrant spicy taste and odour.
23. *Astringents*.—Agents that produce contraction of muscular fibres and condensation of other tissues.
24. *Carminatives*.—Medicines which aid the expulsion of gas from the alimentary canal.
25. *Caustics*.—Caustics are substances that disorganize or destroy living tissue.
26. *Cholagogues*.—Those agents stimulate the flow of bile and produce free purgation at the same time.
27. *Demulcents*.—Medicines which soothe and protect the parts to which they are applied.
28. *Deodorants*.—Substances which destroy or hide foul odours.
29. *Depressants*.—Depressants or sedatives are medicines which lower functional activity.
30. *Detergent*.—A drug purifying and cleansing wounds, etc.
31. *Diaphoretics*.—Medicines that increase the action of the skin and promote the secretion of the sweat glands.
32. *Disinfectants*.—Substances which have the power of destroying disease germs.
33. *Diuretics*.—Medicines which increase the secretion of urine.
34. *Ecbolics*.—Medicines which produce abortion.
35. *Emmenagogues*.—Remedies that restore the menstrual function.
36. *Anemollient*.—Substance which by external application soften the skin or internally soothes an irritated or inflamed surface.
37. *Expectorants*.—Medicines which act upon the pulmonic membrane and increase or alter its secretion.
38. *Galactagogues*.—Medicines that increase the lacteal secretion.
39. *Hæmatinics*.—Substances which either directly or indirectly improve the quantity and quality of the hæmoglobin.
40. *Hæmoclatics or styptics*.—Medicines which arrest hæmorrhage.
41. *Hypnotics*.—Medicines which cause sleep.
42. *Irritants and counter-irritants*.—These are certain substances employed to produce irritation artificially in some part of the body with the view of diminishing, counteracting or removing irritation or inflammation in some neighbouring part.
43. *Laxatives*.—Mild purgatives.
44. *Mydriatics*.—Medicines which cause dilatation of the pupil.
45. *Myotics*.—Medicines which cause contraction of the pupils.
46. *Nutrients*.—Substances which nourish the tissues.
47. *Parasitocides*.—These are medicines which destroy parasites.
48. *Purgatives*.—Agents that increase or hasten the intestinal evacuation.
49. *Refrigerants*.—Medicines which diminish heat and quench thirst.
50. *Rubefacients*.—Medicines which cause irritation and redness.
51. *Resolvent*.—That which causes the absorption of inflammatory or other swellings.
52. *Sialagogues*.—Medicines which excite the salivary glands to secretion.
53. *Stimulants*.—Medicines which increase functional activity.
54. *Stomachics*.—Stimulants to the stomach.
55. *Tonics*.—Medicines which permanently increase the systemic tone by stimulating nutrition.

56. *Vermicides and Vermifuges*.—The former kill the intestinal worms and the latter expel them.

57. *Vesicants*.—Medicines which produce vesicles.

MEDICINAL PREPARATIONS.

The following are the simple forms of medicinal preparations:—

1. *Swarasa*.—Juice extracted from a fresh and green plant after cleaning and crushing it, soon after plucking out from the ground (soil).

2. *Kalka*.—This is a paste made by grinding a drug without adding water if the drug used is a green and a fresh one or by adding water in the case of a dry drug. Sometimes more water is added to this and the fluid is extracted by squeezing it in a cloth. The liquid so got is taken inside. This is also commonly called as 'Kalkam'.

3. *Phanta* is infusion made by keeping one part of powdered herb in eight parts of hot water for 12 hours and then filtered and taken.

4. *Kwatha* is got by adding one part of crushed drug to 16 parts of water and boiled till the fluid is reduced to 1/8.

5. *Hima or seetha kashaya*.—This is got by steeping one part of the powdered drug in six parts of cold water, kept for one night and strained in the next morning.

6. *Choorna*.—This is got by powdering a drug in a mortar and sieving it through a fine cloth.

7. *Lehyam or confection*.—To prepare this we should have the powders of certain drugs, fluid being the juice of any fruit, milk or water and sugar.

The sugar is first dissolved in the fluid and then it is boiled till it comes to a plastic state when the powders should be added. As the consistency becomes thicker ghee of a prescribed quantity is added to it. Finally when it gets cool honey is also added and preserved in a jar. Then it is ready for use.

8. *Ghrita* (Medicated ghee).—The following are required for the preparation of a medicated ghee:—

(1) Fluid—either swarasa, kashaya, milk, or water.

(2) The ghee (cow's ghee alone is used).

(3) Kalkam is the paste of certain drugs got by grinding them in a mortar with a pestle.

All these three are well mixed and boiled till the whole water gets evaporated and the ghee comes to the surface without froth.

The test then to be seen is, to place a small quantity of the kalkam from the vessel, on fire. If it burns without any sound, it is an indication that the whole water is evaporated. Then it is filtered and kept in a bottle.

9. *Thailams*.—These are prepared in the same manner and in the same proportions as ghritams, except that gingelly oil is used, generally, instead of ghee. The test of a duly prepared thailam is also the same except in that the froth disappears at the completion of the preparation.

10. *Pills*.—For the preparation of pills, finely prepared powders of dry drugs or a fine paste of green drugs are placed in a mortar and are ground together with the prescribed fluid as fresh juice or decoction of a drug, water, etc., and made into pills of the prescribed size and dried in shade. These are ready for use.

11. *Syrup or panakam*.—A decoction, fresh juice of a fruit or leaf or even water is heated by adding sugar generally in the proportion of one lb. of sugar to one pound of fluid, till the whole fluid is reduced to the consistency of honey.

DRUGS.

Agastya.

Tel. : Avisa. Tam. and Mal. : Agatti. Kan. : Agase.

Parts used—The bark, leaves, flowers and roots

Action—The bark is astringent and leaves are aperient.

Uses.

The juice of the flowers and leaves is dropped in the nose for relieving nasal catarrh and headache.

Ajamoda.

Eng. : Omum. Mal. : Ayamodakam. Tam. : Omam.

Tel. : Vamu. Hind. : Ajwan. Kan. : Oma.

Parts used—Fruit.

Action—Stimulant, stomachic, carminative antispasmodic and antiseptic—dries up discharges as in bronchitis.

Uses.

Ajamodam and salt (common) powdered in equal quantities and used with hot water in severe stomach-ache and indigestion. The decoction is useful in diarrhoea.

Medicinal preparations.

Omum water $\frac{1}{2}$ to 1 oz. with water.

3

Akarakarabha.

Hind. : Akarkara. Tel. : Akalakarra. Tam. : Akrakaram. Kan. : Akarakara.

Parts used—The root.

Action—Sialagogue and irritant.

Uses.

A small piece of the root kept in the mouth and chewed relieves thirst in fevers.

Amalaki.

Eng. : Emblic myrobalan (Indian Gooseberry). Hind. : Amla. Tel. : Usrika. Tam. : Nellikkai. Mal. : Nellikkai. Kan. : Nellikkai.

Parts used—Dried fruit, leaves, root, bark and flowers.

Action—Cooling, digestive, astringent and tonic.

Uses.

1. The decoction or the juice of fresh fruit is given in diabetes.

2. The paste of these fruits is applied over the head to relieve giddiness and head ache.

3. It is also applied over the pubic region in the irritability of bladder.

4. It is an important ingredient in the preparations called Chyavana-prasha lehyam and Dhatri lehyam. They are tonics.

5. The juice of the fresh fruit, with ghee is given as a restorative tonic.

Anjalikara (Mesha Sringi).

Eng. : Mal. : Veliparutti. Tam. : Uttamani. Tel. : Jittupaku. Hind. : Utranajutuka. Kan. : Talavaraballi.

Parts used—Leaves, root and root bark.

Action—Expectorant, anthelmintic and anti-phlogestic.

Uses.

The juice of leaves is useful in asthma. Dose $\frac{1}{2}$ oz.

Apamarga.

Eng. : Rough chaff tree. Mal. : Kadaladi. Tam. : Sirukadaladi.

Tel. : Uttareni. Hind. : Latchira. Kan. Uttareni.

Parts used—The whole herb, leaves, seeds and root.

Action—Astringent, diuretic, alterative and antiperiodic.

Uses.

The decoction is useful as diuretic in renal dropsy. Dose 2 oz. The leaves made into a paste after grinding are applied mixing with a little opium with much benefit in poisonous insect bites and venereal ulcers.

Arittamanjari (Marjara Mohini)

Eng. : Indian acalypha. Mal. : Kuppamani. Tam. : Kuppamani. Tel. : Kuppinta. Hind. : Kupi. Kan. : Kuppidi.

Parts used—Leaves, root, stalks and flowers.

Uses.

The fresh juice is dropped into ears for ear-ache and also used as nasyam (dropped into nose) for regaining consciousness. The same mixed with pepper powder is applied on scabies.

Arjuna

Eng. : Arjunamyrobalan. Hind. : Arjuna. Tel. : Maddi. Mal. and Tam. : Mardam. Kan. : Prillimatti.

Parts used—Bark.

Action—Astringent and heart tonic.

Uses

The bark powder (10 grains to 20 grains) or the decoction 1 to 2 oz. is useful as heart tonic.

Medicinal preparations.

1. Arjunarishta— $\frac{1}{2}$ to 1 oz. with water. 2. Arjunaghritam—1 to 2 teaspoonfuls.

Arkpushpika (Ajagandha).

Eng. : Caravalla seeds. Tam. : Vela. Mal. : Karvela. Tel. : Vaminta. Hind. : Hurhur. Kan. : Shrikala.

Parts used—The leaves, seeds and root.

Action—Anti-spasmodic, anthelmintic and carminative.

Uses.

1. The juice of the leaves dropped into ears cures earache.

2. The powdered seeds (10 to 30 grains) given internally expels round-worms.

Asoka

Eng. : Saraka Indica. Hind. : Asok.

Asokam in all South Indian Languages. Parts used—Bark.

Action—Astringent and uterine tonic; stops uterine hæmorrhage and leucorrhœa.

Uses

The decoction is used in all kinds of uterine complaints including sterility. Dose: 1 to 2 oz.

Medicinal preparations.

1. Asokarishta— $\frac{1}{2}$ to 1 oz. 2. Asokaghrita—1 to 2 teaspoonfuls.

Aswagandha

Eng. : Vegetable Rennet. Hind. : Asgandh. Tel. : Pennerugadda. Tam. : Amukkiram. Mal. : Amukkiram. Kan. : Amakire gadda.

Parts used—Root bulb and leaves.

Action—Tonic, alterative, aphrodisiac and nervine sedative.

Uses.

The powder is given in 10 to 15 grains dose with sugar and milk or ghee. Taken at bed time induces sleep.

Medicinal preparations.

Aswagandharista— $\frac{1}{2}$ to 1 oz. with water. Aswagandha lehyam—1 to 2 teaspoonfuls.

Atasi

Eng. : Linseed. Tel. Avisa. Tam. : Agisi. Kon. : Alashi. Parts used—Seeds, oil and flowers. Action—Demulcent, expectorant and diuretic.

Uses

1. The infusion of seeds (1 in 32) known as linseed tea is given with sugar in coughs and colds.

2. Linseed poultice is a soothing application to ulcerated and inflamed surfaces, boils and abscesses and to hasten suppuration of torpid abscess.

Ativisha

Eng. : Indian Atees. Mal. : Ativisha. Tam. : Ativadayam. Tel. : Ativasa. Hind. : Atis. Kan. : Ativisha.

Parts used—The dried tuberous roots.

Action—Bitter, tonic, astringent, stomachic and antiperiodic.

Uses.

The powder is used in diarrhœa and indigestion in children: Dose 2 to 3 grains for infants and 3 to 5 grains for children.

Audumbara

Eng. : Cluster-fig. Tam., Mal., Tel. and Kan. : Atti. Hind. : Gular.

Parts used : Root, root bark, fruit and milky juice. Action—Astringent, carminative, stomachic vermifuge and good in diabetes.

Uses.

The bark juice is a remedy for diabetes. The fruit is used as curry in the same disease.

Avalguja

Eng. : Psoralea corrylifolia. Tel. : Bavanchalu. Hind. : Kalonji. Tam. : Karbogarisi. Mal. : Karbolari. Kan. : Bavuchige.

Parts used—Seeds. Action—Blood purifier, aromatic, antiseptic and deodoriser.

Uses

The seeds are bruised and boiled in oil is good for hair.

The powder of the seeds with kachoram makes a good application for healing ulcers and skin diseases.

Babulla

Eng.: Indian gum-arabic tree. Mal.: Karuvelam. Tam.: Karuvelum. Tel.: Nalla tumma. Hind.: Babul. Kan.: Karijali.

Parts used—Bark, gum, leaves, seeds and pods. Action—Astringent, demulcent, aphrodisiac and expectorant.

Uses.

The decoction is useful in dysentery, diarrhoea and leucorrhoea if taken internally. Dose—1 to 2 ounces with sugar.

The same may be gargled for stomatitis (ulcers in the mouth) and used for irrigation in urethritis. Also useful for douching in leucorrhoea.

The tender leaves are eaten in mercurial gingivitis.

Medicinal preparations.

Babbularista—Dose $\frac{1}{2}$ to 1 ounce with water.

Bhringaraja.

Hind.: Bungrah. Kan.: Kadige garage. Mal.: Kanjunni. Tam.: Karisalanganni. Tel.: Gunta galagara.

Parts used: The whole herb, leaves and root.

Action—Cholagogue, blood purifier and hæmâtinic.

Uses.

1. The juice $\frac{1}{2}$ oz. is given in fevers and anæmia, twice a day.

2. The paste of the leaf is useful in jaundice (1 tola weight) once or twice a day.

3. The juice of the whole plant 4 pints, milk 4 pints, oil 1 pint and Triphala (Hareethaki—Vibheetaki and Ama-

laki) paste $\frac{1}{2}$ part of oil boiled together till the whole water is evaporated (according to the method of preparing Thailam) and is used externally for growth of the hair. It also darkens the hair.

4. Pepper asked in this juice and powdered after drying it, is a good digestive powder; also useful in cough and cold in children. Dose 2 grains for children.

Bhustruna.

Eng.: Lemon grass. Hind.: Gandhathrina. Tel.: Nimmagaddi. Tam.: Karpoorappul. Mal.: Chayapul. Kan.: Majjigahullu.

Parts used—The essential oil and the herb.

Action—Stimulant, diaphoretic, antispasmodic and carminative.

Uses.

Internally—Infusion of this grass with 5 grains each of ginger, sugar and cinnamon acts as diaphoretic.

Externally—Boiled with coconut oil relieves lumbago and applied.

Bhuchanaka.

Eng.: Groundnut. Mal and Kan.: Nela-kadala. Tam.: Verkadalai. Tel.: Verusanaga. Hind.: Mungiphalai.

Parts used—The nut and oil.

Action—Nutritious, aperient and emollient. The groundnuts are said to be bilious.

Bhudhatri.

Latin.: Phyllanthus Niruri or P. Urinaria. Tam.: Kizhanelli. Hind.: Jarmala. Niruri. Tel.: Nela usiruker. Kan.: Kiruelli. Mal.: Kizhanelli.

Action—Diuretic, astringent and cooling.

Uses.

1. The decoction of the plant (1 oz.) or a paste of the leaves (1 tola) in mornings is a useful remedy in jaundice.

2. The juice of whole plant is used in some forms of dropsy, gonorrhoea and other genitourinary affections.

Bilva.

Eng.: Bael fruit. Mal.: Koovalam. Tam.: Vilvam. Tel.: Maredu. Hind.: Bel. Kan.: Bela.

Parts used—Fruit (tender and ripe) root bark and leaves.

Action—Astringent, mild laxative and stomachic. Pulp of the fruit is stimulant, antipyretic and antiscorbutic.

Uses.

The decoction of the tender fruits is useful in dysenteries and diarrhoeas. Similarly a syrup prepared with the dried pulp of the ripe fruit is also useful in acute dysentery. The infusion of the root is useful in intermittent fever.

Dose: Syrup: $\frac{1}{2}$ to 1 oz. Decoction: 1 to 2 oz.

Medicinal preparation.

Bilvadi lehyam— $\frac{1}{2}$ to 1 teaspoonful.

Chandanam.

Eng.: Sandalwood. Hind.: Sandal. Tel.: Chandanam. Tam.: Chandanam. Mal.: Chaudanam. Kan.: Srigandha.

Parts used—Sandalwood and its oil.

Action—Bitter, cooling, sedative and astringent.

Uses.

1. The decoction of the sandalwood 1 to 2 oz. is given in gonorrhoea. The oil also is given in plaintain fruit. Dose: 1 to 3 drops.

2. The sandalwood paste is also given inside with sugar in the same disease.

3. The paste of the chandanam with a little of camphor mixed is applied over the temples for relieving headache, burning sensation of eyes or in any part of the body and over scabies and ulcers.

Medicinal preparations.

1. Chandanasava— $\frac{1}{2}$ to 1 oz. with water.

2. Chandanadichoornam—9 to 10 grains per dose with sugar and water.

Cinchona Bark.

Dried bark of the stem or branches are used.

Action—Bitter tonic, stomachic, febrifuge, astringent and antimalarial.

Uses.

In doses of gr. 10 it is given in all kinds of fevers (mainly malarial) cough, splenitis, etc.

Dadrughna.

Eng.: Ringworm shrub. Mal.: Seema Agatti. Tam.: Seemai Agatti. Tel.: Seema Avisa. Hind.: Dadmardan. Kan.: Seemigida.

Parts used—Leaves.

Action—Leaves: Antiparasitic. Decoction: Astringent.

Uses.

The leaves crushed into a paste mixed with a little borax is applied externally over ringworm and other skin diseases. The decoction of the leaves is useful as an expectorant in bronchitis.

Drona Pushpi.

Hind.: Guma Madhupati. Mal.: Thumla. Kan.: Tumbo. Tam.: Tumbay. Tel.: Tummi.

Parts use—Flowers and leaves.

Action—Stimulant, expectorant and antidote to snake poison.

Uses.

The infusion of leaves is an insecticide. The juice of the flowers is dropped in the nose in states of unconsciousness. Sometimes the same juice is given with honey to relieve cough, cold and intestinal irritation of children (6 drops per dose).

Doorva.

Eng. Couch grass. Hind. : Durba.
Tel. and Kan. : Garika. Mal. : Karu-
kapullu. Tam. Arugampul.

Parts used—The herb and the root stalk.

Action—Demulcent, astringent, diuretic and hæmstatic.

Uses.

The juice of doorva (4 pints), coconut oil (1 pint) and yasti madhukam (5 tolas boiled and used as thailam for external application for skin diseases.

Eranda.

Eng. : Castor oil plant. Mal. : Amanakku. Tam. : Amanakku oil : Valakannai. Tel. : Amudalu (Oil : Amudam) Hind. : Arand. Kan. : Harali.

Parts used—Oil, leaves, roots and seeds.

Action—Oil is a non-irritant purgative.

Uses.

1. The root is made into kashayam (decoction) and is given to relieve constipation. Dose : 1 to 2 oz.

2. The oil is given $\frac{1}{2}$ to 1 oz. for adults and 1 to 2 or 3 teaspoonfuls for children as purgative.

Gokshuram.

Eng. : Caltrops. Hind. : Gokhru. Tel. : Palleru. Mal. : Nerinjil. Tam. : Nerinji. Kan. : Negil Multu.

Parts used—The fruit, root of and the whole plant.

Action—Diuretic, tonic and aphrodisiac.

Uses.

The decoction of the root the small variety is a sure diuretic 1 to 2 oz. The powder of the big variety is an aphrodisiac. Dose : 5 to 15 grains with milk.

Guduchi.

Eng. : Tinospora cordifolia. Hind. : Gulbel. Tel. : Tippatiga. Tam. : Chindalkodi. Mal. : Amrita. Kan. : Amritaballi.

Parts used—The root, the starchy extract of the root, leaves and stem.

Action—Bitter tonic, stomachic, febrifuge, antiperiodic and hepatic stimulant.

Uses.

1. The leaves are used as curry as a liver tonic. This is also given in piles and low fevers.

2. The juice of the leaves and the root is given in intermittent fevers.

3. Guduchi Satwam (the starchy extract taken from the root and thick stem) is cooling and alterative. It is used as aphrodisiac and tonic after an attack of fever. It is also nutritive.

Hareethaki.

Eng. : Chebulic myrobalam. Hind. : Halda. Tel. : Karakkaya. Tam. : Kaduk-kai. Mal. : Kadukka. Kan. : Anilekayi.

Parts used—Dried fruit and the pulp of the seed.

Action—Laxative, alterative and astringent. It is also anti-bilious.

Dose : 10 to 30 grains.

Uses.

1. The powder gr. 10 of this with equal parts of dry ginger and common salt is good in indigestion with constipation.

2. One drachm each of hareethaki, jeerakam and sugar relieves constipation.

3. The young fruits are useful to check chronic diarrhoea, dysentery, flatulence, vomiting, hiccup, colic and enlarged spleen and liver.

4. A well grown fruit rubbed on stone with water and given with milk is useful in all the complaints of children due to indigestion and constipation. The soft paste with honey may be used as throat touch (grains 10 to 30).

5. Daily given it acts as a tonic.

6. A small piece of the fruit peel slightly fried may be chewed to relieve irritating cough.

Jalabrahmi. (Satala)

Eng. : Thyme-eaved gratiola. Hind. : Barambhi. Tel. : Sambrani chettu. Tam., Mal. and Kan. : Neer brahmi.

Parts used—Whole plant.

Action—Tonic, diuretic and aperient.

Uses.

The juice of the leaves is given in diarrhoeas of children (1 teaspoonful with honey).

Ghrita (medicated ghee prepared with this) is useful in insanity and epilepsy.

A poultice made of the boiled plant is placed on the chest in acute bronchitis.

Kachoram.

Eng. : Round zedaory. Kan. : Kachora. Hindi. : Gandamasti. Tel. : Kacchuralu. Mal. : Pulan kighangu. Tam. : Kichchili kizhangu.

Parts used—Tubers and leaves.

Action—Stimulant, expectorant and rubefacient.

Uses.

1. The powder of this is applied externally as bath powder mixed with greengram powder in skin affections.

2. The dried tubers of Kachoram Chandanam and Bakuchi seeds are put in coconut oil and boiled for a while, for using as hair oil.

Karamardakam.

Eng. : Bengal currants. Mal. : Keelay. Tam. : Perinkalakpazham. Tel. : Kale pandu. Hindi. : Karvanda.

Parts used—The fruit, bark and leaves.

Action—Stomachic, antiscorbutic, digestive and refrigerant.

Uses.

The juice of ripe fruits mixed with sugar and cardamom seed powder is a good drink in biliousness.

Karanjam.

Eng. : Indian Beech. Hind. : Kodmal. Kan. : Honge mara. Tel. : Kanuga. Tam. and Mal. : Pungamaram.

Parts used—Seeds, stem, leaves, root and oil.

Action—Antiseptic, heals up ulcers and parasiticide. The bark is astringent.

Uses.

1. The twigs make very good tooth brush.
2. The oil has the healing property
3. The seeds are antitode to poisons.
4. The paste of the root is good for all skin disease.
5. The tender leaves fried with ghee and mixed with the powder of the fried paddy (Laja) relieves constipation.

Karpooa Haridra,

Eng.: Mango ginger. Mal.: Tam. Maminji. Tel.: Mamidi allum. Hind.: Am-haldi. Kan.: Amba halad.

Parts used—Carminative, aromatic and astringent.

Uses.

The paste of this is applied externally for bruises. Used freely in chutnies.

Kasamarda.

Eng.: Negro coffee. Mal.: Netrum Takara. Tam.: Nattu Takarai. Tel.: Kasivinda. Hind.: Kasunda. Kan.: Dodda Tagache.

Parts used—Leaves, seeds and roots.

Action—Mild purgative. Root: Diuretic and antiperiodic.

Uses.

The seeds roasted and ground have been used as a substitute for coffee. The seeds and leaves are useful in cough and whooping cough. Dose of seeds 1 to 20 grains. Dose of leaves gr. 90. The

decoction of flowers, leaves and root is useful to relieve spasms in hysteria.

Kasturi.

Eng.: Musk. Hind.: Misk. In all other languages: Kasturi.

Dose— $\frac{1}{2}$ to 2 grains with milk or honey.

Action—Stimulant, aphrodisiac, antispasmodic, brain tonic and is said to improve eye sight. Heart tonic.

Uses.

1. Given in heart weakness with camphor each 2 grains.
2. Used in betels (tambulam), $\frac{1}{2}$ grain as aphrodisiac.
3. It is used in pneumonia, high fevers and cholera as a stimulant.
4. Women are given 2 grains to 5 grains in one dose immediately after confinement as a stimulant.
5. Kasturi pills (Musk pills) 1 to 2 are given for children to cure cold, cough and influenza.

Kirata.

Eng.: Chirata. Hind.: Chiraita. Tel.: Nelavemu. Tam.: Nilavembu. Mal.: Kiriatu, Nelevapu. Kan.: Nela Bevu.

Parts used—The whole plant.

Action—Febrifuge, hepatic stimulant, blood purifier and tonic.

Dose: 10 to 30 grains of the powder with water, honey or the decoction of Rasna.

Uses.

The decoction of Kirata, Nimba (Margosa) bark and Guduchi is good in malaria and other intermittent fevers. Dose: 1 to 2 oz. Similarly the powder also is used.

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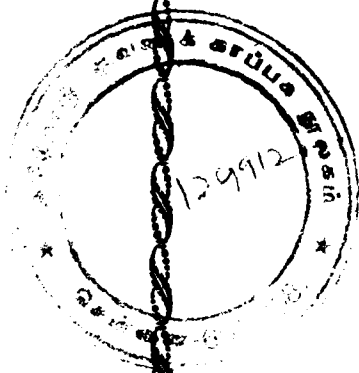
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