

ABSTRACTS OF MEDICO-HISTORICAL ARTICLES IN HINDI JOURNALS

VINOD KUMAR BHATNAGAR*

1. Vedon mein Vijnan (scientific knowledge in Vedas) K. K. Shah, *Sachitra Ayurveda*, 34 (11) May 1982 pp. 774-775.

The author has described in this article the importance of scientific knowledge in Vedas. In ancient times subjects like mathematics, astronomy, geometry, physics, chemistry, electronics (vidyudanu), space and flying science were at their peak. Prof. Sivayya of physics at Mysore University stated that our ancestors had well developed knowledge of mathematics. He has referred to the 28th chapter in Yuddhakanda of Ramayana, wherein the minister of Ravana refers in words to numbers of high denomination. Foreign scientists also agree that ancient Indian arithmetics was well advanced and electricity, radium, aeronautics was also known to our r̥sis. Gandhi Foundation has published a book named *Science in 18th century*, wherein it has been concluded that our sciences were well developed and produced

evidence that Indian steel was better than Swedish. Even before Newton our ancients were well versed in astronomy and algebra etc. The above facts show that our science in Vedic period was highly advanced.

2. Ayurved ka adhar stambh-tridosa siddhant (tridosa concept- the supporting pillar of Ayurveda) V. J. Thakar, *Sachitra Ayurveda*, 34 (11) May, 1982 pp 777-784.

The author has enlightened on the comparative fundamental studies in Carakasamhita and Sushrutasamhita and on the detailed description of vata, pitta, kapha and panchamahabhutas. On the modern aspect biochemistry, neurohumours and the work done by K. N. Udupa of Banaras Hindu University are also highlighted. Tridosas are related with panchamahabhutas to present the importance of trigunas. Vata is related to wrath, fear, sorrow and grief, kapha to happiness and pitta to anger. As and when seasonal changes occur

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tridosas accordingly affect the body. Pitta increases in autumn, kapha in spring and vata in rainy season. Detailed information on atom, cell, embryology, histology, physiology, pathology, immunology, diet, temperaments and constitutions etc is also given.

3. Rasavagbhata : Neeraj Kumar and Bhrigupati Pandey, *Sachitra Ayurveda*, 34(11) May 1982 pp. 795-797.

In Ayurvedic literature Astangasangraha, Astangahrdaya and Rasaratnasamuccaya written by Vagbhata are very popular. There is controversy on the authorship of these three works. Some scholars view that the author of these three works is one and some other scholars state the three books were written by different authors. The following scholars are of the view that these three books were written by one author: Krishna Rao Sharma Bapat, T. Rudraparasava, Vaman Shastri Datar, and Jivaram Kalidas. On the other hand P. C. Ray, Gananath Sen, Harishastri Paradkar, Hajarilal Shukla, Shivadas Sen, Jyotishchandra Saraswati, Durgashankar Kevalram Shastri, Hariprapanna Shastri and Triambak Gurnath Kale are of the view that three separate authors had written these three books. Detailed description is also given on Rasaratnasamuccaya, Astangahrdaya and Astangasangraha. It is stated that Astangahrdaya was

written in 4th century and Rasaratnasamuccaya in 13-14 centuries AD.

4. Bath in Yoga and Ayurveda : B. Rama Rao, *Sachitra Ayurveda*, 34(11) May 1982 pp. 809-811.

The author has given a detailed description of bath and its religious tradition in India. According to Vasisthasamhita sauca (purity) is two fold-external and internal. Gherandasmhita quotes Goraksa's views prohibiting bath in the early morning. Sivasamhita includes bath among the acts prohibited in the early morning, while Astangasangraha prohibits bath with cold water and recommends hot water bath. Swami Sivananda's views are based on environmental factors since early morning bath may cause cold, nasal catarrh and may lead to lung complaints. Swami Kavalayananda recommends bath before yogic practices.

5. Important contribution of King Bhoja in the field of Medicine (Ayurveda) : L.V. Guru and L.D. Dwivedi, *Sachitra Ayurveda* 34 (12) June 1982 pp. 879-886.

The author has presented the importance of Ayurveda during the reigme of King Bhoja. Ballala Sena of Bengal in his book called Bhojaprabandha indicates that Bhoja ruled for 56 years over the entire Malwa. He was a scholar, lover of literature, science, sculpture, arts and music. According to historians like A. B.

Keith, A. A. Macdonell, S. N. Dasgupta and S. N. De, King Bhoja lived in 11th century A.D. The works of Bhoja namely Rajamrganka, and Rajamartanda have also been described. Rajamrganka contains 129 formulations which cover almost all diseases and starts with the formulation Maharajamrgankarasa, the composition of which is different from those mentioned in other works. Of the 129 formulations 121 are prepared from herbal substances and the other 8 are preparations of rasa (Quicksilver).

6. Concept of Immunity in Ayurveda: L. C. Jaiswal, *Sachitra Ayurveda* 34(12) June 1982 pp. 887-889.

In brief the author in this article has presented the concept of immunity in Ayurveda. Immunology has been attracting the attention of scientific workers of varied disciplines like genetics, biochemistry and also of surgeons and physicians while Ayurveda with its rich concepts and large pharmacopoeia could contribute to some of the problems of immunology. Ancient classics like Charaka, Sushruta and Chakrapanidatta were quite aware of the various factors influencing the immunity or capability of resisting the production of the diseases.

7. Psychiatry in ancient Ayurvedic literature: N. Anantharaman *Sachitra Ayurveda*, 35(3) Sept, 1982 pp. 191-192.

The author has tried to cover the entire material on psychiatry in ancient ayurvedic literature. Psychiatry was given importance among the eight branches of Ayurveda and is known as Bhuta Chikitsa. In Astangahridaya the author Vagbhata described that giving courage to improve patient's memory power and explaining the description of atma are the treatment for all mental diseases. For the psychosomatic diseases like unmada (hysteria) and apasmara (epilepsy) bodily treatments like snehapana, virecana, vamana and samana therapies are advocated. Brief descriptions of suggestion therapy, shock treatment, occupational therapy, tranquilisers and sedatives are given from Ayurvedic aspect.

8. Susrut Ki Prachinata Ki Ek Jhalak: Naresh Mohan Jha, *Sachitra Ayurveda* 35(4) Oct, 1982, pp. 269-270.

The author in this article has highlighted the various opinions on Susruta's period. In Agnipurana it is described that Susruta was a student of Dhanwantari and Baudha Jatakas mention Dhanwantari as a student of Divodasa. According to different western scholars the date of Susruta ranges between 4 cent. to 12 cent. But there are evidences that Susruta was an ancient surgeon. A work Upayahridaya by Nagarjuna who lived 2000 years ago reveres Sushruta as a preceptor. Mention of Susruta

in grammar and Mahabharata is also referred to in this article.

9. Ayurvedic Nighantus of 18th & 19th century A. D. : G. P. Sharma, *Sachitra Ayurveda* 35 (6) Dec, 82, pp. 399-401.

A brief description of Ayurvedic Nighantus during 18th & 19th century is available in this article. The important nighantus are Rajavallabh-nighantu, Hikmat Prakasa, Nighantu Ratnakara, Nighantu Sangraha and Saligrama nighantu. The author provides detailed information on the above said nighantus.

10. Gunonka Aithihasic Vivechan (Historical evaluation of gunas) Bhagavan Sinha, Satyadeva Dube, *Ayurveda Vikas* 21 (1), Jan, 1982, pp. 41-43.

The author has described the historical importance of gunas in Vedic, Samhita and modern periods. Ayurveda is related with Atharva Veda, where ample information on patient's treatment through herbal drugs is available. Description of use of medicines like haridra in kamala, laksha in haemorrhage is also mentioned in Rigveda.

Detailed description of dravya-guna in Samhita period and the rasa, guna, virya and vipaka as available in Nagarjuna and Sushruta samhita is mentioned. Among the scholars

of modern period, the views of Shiva-das Sen and Yadavaji on Viryapradhana drugs are available in this article.

11. Ayurved Mein Panchakarma Ek Aithihasik Vivechana (Panchakarma in Ayurveda- a historical appraisal) Brajesh Chandra Sharma, *Ayurveda Vikas* 21 (1), Jan 1982, pp. 51-53.

Historical description of Panchakarma in Ayurveda is given in this article. Among the four Vedas, the author says, Rigveda gives considerable importance to panchakarma, but quotes a hymn indicating blood letting. The author views wrongly that Atharvaveda is the upveda of Ayurveda. There are similar descriptions in Atharvaveda. From this evidence it is proved that Ayurveda is also the oldest literature. During Buddhist period (125-363 BC) some of the important facts of panchakarma i. e. Sambhara Sweda, hasvedapurusa, udaka kosthaka, Bhangodaka jantaghar, Rakta Moksha, are mentioned. Samhita period gives more detailed information on Panchakarma.

Detailed studies of old historical books reveal that Mishra (Egypt) Iran, and Mesopotamia were also using the oil, ghee, madhu, (honey) and milk. Vomiting was prescribed in abdominal pain and purgative treatment was given to make the stomach normal. In South Africa practice of blood letting (Raktamokshana) is prevalent. In

Greek vomiting and administering enema was practised for maintenance of health with hygiene. Handerson (17 century) has stated that many patients of epilepsy (unmada) were treated with vomiting, purgation and blood letting. From all the three descriptions it appears that the panchakarma which is described in Ayurveda was also popular in other systems in different periods.

15. Mahayana Baudha Sahitya Mein Jara Vivechan (Study of old age in the Mahayana Buddhist literature), R. Tripathi and Jyotirmitra; *Ayurveda Vikas* 21 (4) April 1982. pp. 24-28.

The author has highlighted Buddhist literature and special reference is made to the old age concept. He has divided the life span into three stages Balya (childhood), Madhyama (Middle age) Praudha (old age). Further, he had described how Lord Buddha keenly observed these stages and gave lectures on oldage. Lastly the author has emphasized that the description of "jara avastha" old age available in Ayurveda is similar to that in Buddhist literature.

16. Atreya Punarvasu: Aitihāsik Vyaktitva (Atreya Punarvasu Historical personality) R. P. Bhatnagar, *Ayurveda Vikas*, 21 (7), July 1982, pp. 35-45.

The author has described the importance of Atreya Punarvasu in the

field of Ayurveda. Atreya is highlighted in Caraka Samhita or Agnivesa Tantra as the preceptor and the pioneer of the medical tradition. Atreya Punarvasu's father was Atri and mother was Chandrabhaga. Various quotations to support this are given in this article. Atreya Punarvasu belongs to Krishna Yajurveda sakha (clan) (branch) and hence he was called as "Krishna Atreya" also. Renowned scholar Haridatta Shastri, Gurupada Sharma Halder also quoted and accepted "Krishnatreya". In Bhelasamhita and Charakasamhita, five names are used for Atreya. Atreya, Punarvasu or Punarvasu Atreya, Krishnatreya, Chandrabhagi and Chandrabhaga. Hoernle in his book entitled "Studies in the Medicine of Ancient India, Part I" has stated that in Buddhist period Acharya Atreya was a chief Ayurveda physician.

17. Charaka Evam Patanjali Ke Anusar Yoga Ka Swarup (Appearance of Yoga according to Charaka and Patanjali) Girish Goud and Jyotirmitra; *Ayurveda Vikas* 21 (2) Feb, 1982. pp. 14-19.

The author has provided detailed information on the characteristics of yoga according to Charaka and Patanjali. The root meaning of yoga indicates addition, "Yajur yoga" and also indicates to add or to accumulate. In upanishads the word 'yoga' is used

to mean knowledge. In Bhagvadgita the word yoga appears more than 100 times. The word 'Yoga kshema' in Bhagvadgita is interpreted as wealth by Sridharaswami who commented on the bhasya of Sankaracharya. In Manusmriti it is used to denote deception. Jyotish sastra (Astrology) quotes the word yoga for different additions and other calculations. The yoga word is also used in various works of literature.

In Patanjali's yoga sutras, yoga is used for Parmatma chintan contemplation of the supreme and its characteristics are described. Its detailed description is available in Samadhipada of Yogasutras. Similar views are available in the first chapter of Charaka Samhita (Sutrasthana) where in Rishi's seminar held in the valley of Himalaya the proper place for samadhi is narrated. In Siddhithana among 36 Tantrayuktis yoga is also included. Similarly Acharya Sushruta also mentioned about yoga as a tantrayukti. Chaturyoga, mithayoga, ayoga, atiyoga and samayoga are accepted in Ayurvedic philosophy among which samayoga is good for health.

18. Brhatrayi Mein Silajatu (Shilajatu in Brihatrayi) Nagaraja and Damodar Joshi: *Ayurveda Vikas* 21 (12) Dec 1982. pp. 9-12.

In this article detailed description of Shilajatu from mineral source as described in Brhatrayi is available. Its various synonyms are jatu, jatva-

bha, jatulyam. It is very useful in rejuvenation therapy. Charaka has reported four types i. e. swarna, tamra, rajata and lauha. Dose and period of administration is also available in this article. Sushruta reported six types of silajatu i. e. swarna, tamra, rajata, lauha, bhapaja and Sisaja. Its dose is prescribed as one tola and it is useful in madhumeha and to build up good health and for rejuvenation. Astangahridya also reports the same as described by Charaka and Sushruta. The use of "Shivagutika" is mentioned which is useful in all types of diseases. Vagbhata also accepted the six types of Shilajatu.

The author in this article highlighted the importance of Shilajatu and its gunas or effects and rasa, guna, virya, vipaka, karma and Prayoga. Lohaja Shilajatu is more useful.

19. Vaidik Sahitya Mein Varnit Tantrika Tantra (Nervous system as described in Vedic literature) Suresh Chandra Srivastava *Ayurveda Vikas*, 21(6) June 1982. pp. 11-14.

The author has highlighted the descriptions available in Vedas. In Vedic literature following technical words like central nervous system, peripheral nervous system, autonomous nervous, nerve plexuses, ganglions, nerve nodes are mentioned. In Atharvaveda, Mundakopanishad,

Yogachudamani and Kathopanishad similar words are mentioned. Taittiriya upanishad refers to the word foramen magnum (Maharandhra). There are descriptions about brain and cerebrum, cerebellum, medulla, cephalon, medulla oblongata etc in Aitareya upanishad. In this way author has highlighted descriptions available in various upanishads. It has covered 30 upanishads.

20. Videshon mein Ayurved ka Prachar Aur Prasar (Propagation and spread of Ayurveda in Foreign countries) R. P. Bhatnagar, *Sachitra Ayurveda*, 35 (5), Nov 1982, pp. 337-341.

In this article importance and popularity of Ayurveda in foreign countries is highlighted. In olden days India's relationship with foreign countries in the fields of culture, education, literature and science was well established. Simultaneously Ayurvedic treatment was also popular. Traces of Indian culture are found in Mesopotamia (present Iraq). The evidence has been found in an accord recorded on clay bricks to indicate the popularity of Indra, Varuna, Aswini-kumaras. Archaeological remains from Assyria, Babylonia and Egypt highlight the exchange of medical knowledge with India. Greek scholar Theophrastus (400 B. C.) mentioned many Indian herbs and medicines. The popular historian Aelian (327 BC) has described that the king Alexander was very much impressed with Indian

physician's treatment of snake bite. During king Ashoka's period (272-232/BC) evidences of the high status of Indian medicine and veterinary medicine are available. In East Turkey (9th cent) the mention of "Bhelasamhita" is available whereas in South Turkey manuscripts on Ayurveda are reported by the author. It is reported that in 8th cent. many Sanskrit books were translated in Tibetan language and the basic books on Tibetan medicine are based on Indian medicine. Harunul Rasheed (776-808) invited many Indian physicians to Baghdad and the popular Ayurvedic classical books were translated into Arabic language. It is reported that Indian medicine's description was available in Kamboja, Champa, Thailand, Malaysia, Burma, Java, Sumatra and Borneo.

21. Ayurveda Mein Manas Vyadhiyon Ka Swarup: Manovikar (Psychic ailments: Form of Psychiatric diseases in Ayurveda) Ayodhya Prasad Achal: *Sachitra Ayurveda* 35 (12) July 1982, pp. 21-25.

Ayurveda propounds two seats of diseases, one body and the other mind. Mental disorders, Manasika rogas are classified into ekadeshiya (affecting only mind) and ubhayashrita (affecting both body & mind). The exogenous diseases of human beings, possession by evil spirits, poison, air, fire, trauma and such other things, are due to "volitional

transgression". The psychic disorders such as jealousy, grief, fear, anger, vanity, hatred and such others, are also said to be the result of volitional transgression. Rajas (passion) and tamas (ignorance) are the morbidic factors affecting the mind. Among the disorders brought about by these two are desire, anger,

greed, infatuation envy, conceit, arrogance anxiety, remorse, fear exhilaration etc.

In ancient classic 'Natya Sastra' manovikaras (mental disorders) are described. The author prescribed the cause of onset of disease and its treatment.