

THE SEVENTEENTH

TAMILNAD

Ayurveda Mahasammelanam

PUDUKOTTAH

1952.

THE MADRAS STATE
Ayurvedic Pharmacies' Conference
PUDUKOTTAH

PRESIDENTIAL ADDRESS

My respected comrades,

The problems that face a manufacturer of the medicines under Ayurvedic System are various even under ordinary circumstances. Now the after-war situation have complicated matters very much. The contribution towards our difficulties from our so called national government of the province has not been small. They had more than their due contribution towards them.

To make the Ayurvedic System of medicine stay eternally in this sacred and beloved land of ours the manufacturers of medicines like us have to play the greatest part. The role of practitioner comes only as next. The future of this system of medicine is really dependant on the manufacturers. Unlike the allopathic and Homeopathic systems of medicine we have amongst us physicians who prepare medicines themselves and practice. This

is a peculiarity which has got its good as well as evil sides and which has got to stay if the practice is to be successfull. Moreover the medicines used amongst Ayurvedics of different parts are extremely different in nature, contents and methods of preparation. Therefore the problems of various parts and physicians thereof are also different. Hence putting our heads together to study and remedy our troubles is extremely useful if we are to exist as different components of a single unit. I therefore pay my deepfelt appreciation and gratitude for the organisers of this conference for their farsight and grasp of the problems evidenced by the very deed of calling for such a conference. I pay my humble thanks gratitude for electing me as the president of this conference where among the various important personages assembled here today I consider myself the lowest in every respect. I shall now enter to the subject matter of our conference, i.e where are we now what should we do. My humble opinion may be full of mistakes and discrepancies which is always subject to be corrected, by my fellow physicians in a spirit of comradeship. I request you all to do so.

The Pharmacists of Ayurvedic System have to have the following ideals before them if they really want the system of medicine to progress and stay in this land and to continue to serve the millions. (1) The medicines should have the exact amount of action in the diseases in which they are used as is claimed by the Sastras or as is experienced by time-long usage. (2) We should try to improve on them in respect of their effect and also in respect of their taste convenience of usage etc. (3) New and new medicines should be brought into the field both by the preparation and test of the recipes in Sastras as well as by trying new medicines herbal mineral or organic (4) There should be some sort of standardisation test in order to see that the effect of one medicine prepared during different times and places has got the same amount of components brought about by the changes undergone during preparation. (5) Physicians and practitioners of all parts of the country should put their heads together to see that the best and most effective preparation out of each section is known and adopted by all. In other words one Bhasmam prepared here or in the Andhras may prove better in curing a certain complaint may be better than all

the rest. It may be prevalent only in certain parts say in Tanjore or East Godavari or so. If it be proved that it is outstanding in its curative value of a disease or diseases that medicine should be accepted by all and made use of. (6) The standard of morality among should be at the greatest possible level. No preparation below the standard should be allowed to enter the market.

In order to achieve the abovesaid objects much work has to be done and too much sacrifice may have to be undergone by all of us. But no sacrifice is too great and any amount of work should not be left undone for achieving these ends. Most of us may be good at platform oratory but none are really proved to be good at work and organisation. This mentality should undergo a change if we are to exist and grow. Other systems of medicine particularly allopathy is growing, they are conducting research work and finding out new remedies and new diseases. Where as we are staying where we were and do not think beyond our self-interest and if we continue like this we are to fall down to day or some days later. I may be excused in saying this. Even if my words are not palatable or soft I claim that my heart is very much

so. Now I shall come to the subject.

(1) The one problem that every Ayurvedic Pharmacist is facing is in regard to the identity of drugs. Different drugs are used in different parts of our own district for a given herb. For example I give the herb "Varahi". This is said as Nilappana in Sahasrayogam "Varahyah Kandathoye Pibathu ghrithamidam" "Awanippaana Musthacha." This is a medicine used for leucorrhoea and menorrhagia and Soma Roga. Some people say that it is a long haired pig face shaped root called "Pannikkizhangu" that is to be used. This seems to be very reasonable. But one cannot leave of the time honoured practice without the value of the thing adopted is proved and the draw-back of the present practice also proved. I know that manjishtah is different in different parts. In Mysore and in our parts different materials are used. Kampillam we take Kampippala a small shrub with a milky juice. A red coloured powder is used in Mysore. See the following stanza. "Jeevanthee manjishta Darvee Kampilliakam payasthutham". We use here the milky juice of Kampippala just as Arkaksheeram or Snuheeksheeram in the respec-

ctive yogas. In other parts a different patham is accepted "Kampillakam", the red powder and "Payah" cow's milk. How can we not but get different preparations in different parts even if both prepare the same medicine absolutely honestly. Therefore there should be an organisation of brilliant, honest, devoted, well studied set of persons from amongst us paid by us well to make them beyond needs whose life should be devoted for years to study these things and select according to the Sastra which is which. The next thing I say and the most important thing is about the crude drug market. This branch is now monopolised by the trading class. The harm done by this fact is beyond expression. It is common, say in our parts that the crude drug store can sell all drugs by having 20 or 30 individual items. They would cut the drug in different sizes and shapes to get different named drugs. If you ask for Pushkaramool it is ready. If you ask for Sravani oh Sravani you get. How easy a method of cultivation of various drugs. This has had the greatest contribution in spoiling the name of our system. I do not desire to blame anybody as a class. We should not forget the services also that some of them do. But certain

facts there are which are not altered by keeping num. Therefore I say about these. The remedy is to have an organisation for crude drug sales organised by mahamandal of Ayurvedists of South India with a good capital subscribed by all of us. Only physicians should enter the trade and the men who do the trade without morals should be eliminated. All of us should encourage the organisation and this may probably be a nice profit-making part for financing all Ayurveda mandals if organised and conducted in that spirit.

(2) Many drugs even things which were plenty before have become not available now-a-days. This is partly due to removal of forests on a wide scale said to be for the sake of food cultivation. How far food production has improved out of these is evident from the meagre rations upon which we exist even today. Clearance of forests has not only not improved food production but has on the other hand made it worse. Therefore more intensive manuring and better cultivation in the existing areas seems to be more feasible than the clearance of forests and setting in an endless process of soil erosion. This is subject however out of my province. I am now con-

cerned with the existing rarity of natural herbs which used to be abundant. Nellikkai, Vilva moolam, Kurumthotti and Nannari have become costly and scarce in our parts. The process of deforestation has now to be reversed and more and more afforestation seems to be the remedy. Fortunately some thinkers amongst our country have begun to feel about the dangers incumbent in deforesting and have begun to speak in those terms. But long years of speech may be over before even part of it is put into practice. Therefore we have to tackle the problem to some extent ourselves and see that we cultivate the needed herbs and place in the market on reasonable terms.

(3) Item three is the question of cost of production. It is a matter shame to us that many of our preparations have become far more costly than even the imported drugs. Particularly those items that contain Ghee, Oil and etc. as well as pepper ginger and pippaly have become unbearably costly. This is because of the reason that world tension and war hysteria exist in the minds of certain nations. I do not know how we can face this. To some extent this also can be faced if our

organising capacity reaches its height of efficiency. Till then as inmates of the world we have to be Victims of the effects of world tension.

(4) To improve the medicines by change in the methods of preparation has to be achieved after continued research in the matter. The same herb or mineral can be used as the sastras say in the forms "Rasah, Kalkah, Sri-thah, Seethah, phantah-Schethi Prakalpana Panchadhaiva Kashayanaam". These are the main preparations in respect of herbs. There are Various Subdivisions out of them such as kwathas, arishtas, asavas and Arkas, Pills and Powders and Pastes. Kwathas are prepared in Varying manners for example Puta Kashayam, Karikku Kashayam and so on. Among Bhasmas there are Various methods of preparations some by simple Putas, some by Valukaputas, and etc. The differences in effect of each of the preparations out of each drug has to be studied in complete detail having certain essential things according to our Sastras as a base. We could also compare the effect with what others say as Vitamin content and acid content so on and try to form a new basis to what our Sastras say. A research institute

alone is competent to do all these and we should have a central institute of research on ayurvedic lines for us physicians of South India. This would enable us to see that only such medicines as are up to the standard are placed in the market and there will be no spurious things to mar the name of our ancient system. Here it is what I have said above about raising the standard of our morality comes into play. It is too painful for me to say that amongst very many conscientious gentlemen there are a few fellow physicians also who are not up to the mark in this respect. I do not want to say much about them. I tell such people only that they do harm to themselves, others and the very system of medicines that they practice by such deeds. To achieve even what I have said there should be unity among us. We the physicians of all the Bharatheeya Systems of medicine in South India should feel that we are one and should work for the Common aims. That was how the Europeans achieved progress in all walks of their life. This we should copy from them and should put up combined effort. In unity there is strength. United we stand divided we fall.

SUBHAMASTHU.

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