

THE Hindu Message

A Weekly Review of Indian and World-Problems
from the Hindu Standpoint.

Medical Supplement

चिकित्सात्पुण्यतमं न किञ्चिदपि शुश्रुमः । 'विभेद्यल्पश्रुताद्भेदो मामयं प्रहरिष्यति'

VOL. I. No. 9.]
Registered No. M. 1304.

THURSDAY FEBRUARY 9, 1922

[PRICE: 1 ANNA
Annual Subscription Rs. 3.]

NOTES AND COMMENTS.

One searches in vain in the address of Major Cunningham, as President of the Medical Research Section, of the Indian Science Congress, which recently held its sessions at Madras, for a single illuminating thought. Those of our readers who have read the Medical articles in earlier volumes of the "Hindu Message" will have no hesitation in putting down the Major's laudatory references to the control of epidemics as so much tall talk. The speech is full of evidence of the fact that the absurd germ-theory of disease, and such other learned nonsense has obscured the vision of this gallant doctor. An accomplished American doctor, in a volume entitled *Food Fundamentals*, has exposed the fact that the faculty in the West has gone crazy with the germ and bacillus theories and throws out hundreds of students who are as so mad with the same foolish notions. We shall one of these days examine these theories.

Meanwhile we caution the reader against accepting cooked up statistics in favour of the peculiar pretensions of quack nostrums such as vaccine therapy etc., which Major Cunningham so enthuses over. Figures may never lie, as is commonly supposed; but they can be manipulated to support any position we wish to maintain. It is only members of the Faculty who can sign a death certificate in all countries governed by this trade union; and we venture to assert, without fear of contradiction that in the case of very few deaths is the real cause set down, when there is a possibility of its throwing the serum-therapists or vaccine vendors out of work or mulcting their fat profits.

The Speech of the session therefore in the section is certainly by that of Col. Cornwall I. M. S., who read a paper on 'The ultimate aim of Medical Research.' We endorse the opinion of this gentleman that far too much time, money and energy are now being spent in investigating the pathological processes of declared diseases and in trying to elaborate cures, and that sufficient attention had not been paid to learn the causes for original deviations from a state of health. Exactly. But the Colonel has forgotten unhappily that new diseases, newer diagnoses and prescriptions add to the pockets of the drug trade. He laid stress, however, on

the necessity for directing sustained efforts towards this aspect of the question. We congratulate the Colonel on his optimism; possibly he does not know the history of Sir Almoth Wright vaccines.

We gave last week Dr. C. Muthu's views on tuberculosis. And now we find that in a paper read at this same Congress mention is made of the tubercle bacilli; this is a heresy with nine lives and will not, we know, easily die.

Wear next the skin a plate of copper 6 in. by 4, for a man of large size; 5 in. by 3 for a small man, and for a woman; 4 in. by 2 for children. Let it be fastened round the waist by straps attached to longitudinal wall, and let it be made slightly concave, so as to adopt itself to the shape of the body. The plate should be worn day and night. It may be cleansed from time to time by rubbing with vinegar—copper pipe may serve the same purpose and the old Indian custom of wearing copper Tawiz has the same meaning in it.

Discussing vitamins, Dr. Drummond states that recent discoveries establish that greenstuffs contain great quantities of vitamins, and milk is only valuable in proportion to the amount of greenstuff eaten by cattle. He highly eulogises codliver oil, and describes as the epitome of condensed vitamins the fish that feed on the green leafed plants abounding along the Norwegian coasts.

It is said that fruits and vegetables may be sterilized by immersion for thirty minutes in a 0.2 per cent solution of bleaching powder. *B. coli* and pathogenic organisms are thus destroyed, and in many cases the treated fruit is quite sterile. It is stated that this treatment does not affect the taste or flavour of the fruits etc., especially if they are rinsed subsequently with boiled water.

A correspondent writes in the *Hindu* that the Ayurvedic medicine known as *Mahanrigankam* or *Rajarnrigankam* is very effective in the early stages of consumption and testifies to cure in a case where a patient had 103 degrees fever daily for over 3 months and had been pronounced as a clear case of consumption.

The Active Principle in Medicinal Drugs—XII.

By Eliyurkar G. SUBRAHMANYA SARMA.

This quackery is an ever lasting complaint of the British Medical Association to combat which, it had been persistently turning heaven and earth since a very long time. The public will note that the west has not been able to wipe out from the field, altogether the practice of quackery upon the innocent country folk in the name of science. A reference to the secret remedies and more secret remedies published by the British Medical Association will convince any onlooker, the truth of the above statement. The opposition, from the huge vested interests that had to be confronted by the Association was of an extremely formidable nature. In spite of the law supporting the Association and the interest for which it stands, the Association has not been able to influence the State to restrict, by drastic laws, or absolutely stop the quack medicine trade (to use its own phrase).

This being the case even at the seat of scientific discoveries it is rather difficult to understand the position taken by the followers of that system in India, where a system of medicine far superior to their own has survived for over several centuries before Christ. It is the very same vested interest, as has already been, referred to in these pages, that is ultimately at the bottom of the huge movement. This conflict between one vested interest against another will never subside so long as the creation lasts. The fear, of the one losing its own popularity by the invasion of the other has been the main reason for this huge cry raised by the British Medical Association in the name of science and scientific knowledge and philanthropy towards humanity. Our readers will be more sane than these self-appointed exponents of public opinion as to divine into the true cause of this hue and cry which lies elsewhere.

The so-called secret remedies that are being complained against by the B. M. Association are not really unworthy of being wiped out from the field as it desires to be done. For the Association even at the outset exhibits its incapacity to find out the therapeutic properties of these preparations. How then could it show to the world at large that a particular preparation, which is decried as a secret remedy, is therapeutically harmful. The Association admits of its inability to determine the composition of such preparations when a number of vegetable substances are mixed together. It is therefore not on the strength of the therapeutic properties of these preparations that the Association finds fault with them: But the rivalry that is practised against them by such as are mentioned elsewhere in their report viz., "the eye quacks, the deaf quacks, the cancer curers, the consumption curers, the electric belt makers, the curers of rupture without operation and the vibratory curers for all ailments etc."

The Committee of the British Medical Association in commenting upon the analysis of secret remedies says that "it is asserted by expert analysts representing the proprietary medicine trade that no known methods of analysis will enable the composition of many secret remedies to be accurately determined." This is true; for the Association has unmistakably expressed its failure to arrive, by analysis, at the definite composition of these preparations. The analytical processes that have been developed up to date still seems to be imperfect and has therefore to be further experimented and investigated. This failure of the analysis of the British Medical Association to identify the ingredients in the composition of a pre-

paration and the consequent incorrect analysis of certain preparations published by them in the secret remedies has been the result of their imperfect knowledge as to the elementary nature of the formation of the drugs in the creation and their autocracy and ignorance of the principles of Philosophy—the very basis of science. An author in the *Encyclopædia Britannica* says when treating about Pathology that "the outstanding feature in the history of Pathology in the 19th century and more particularly in the latter half of it was the completion of its rescue from the thralldom of abstract Philosophy." It is one thing to be free from the thralldom. And it is quite another thing to ignore Philosophy. For it is the Philosophy that furnishes the material for generalisation of theories. So long they—the westerners—fail to develop themselves to such a degree in their generalisations as explained in the system of Ayurveda, their failure in all their attempts in such an analysis is certain. But the relation between Science and Philosophy will be found sufficiently explained by a reference to the recent contributions to the scientific world, by professor Einsteins, thus showing the highly imperfect character of the theories of the earlier authors. Science in the west has become simply a thing of curiosity alone, and it has not been able to serve the real purpose that is desired of it.

A Scientific analysis enables the scientist to determine the various compounds in an inorganic or a mixed preparation. But the determination of the compounds in an organic or vegetable preparation, admits the Committee of the Association, is still impossible. "The difficulty of identification" it proceeds further on, "increases rapidly in proportion to the number of such extracts in a mixture and when large number say eight or ten, are mixed together even separate detection is impossible and accurate determination is out of the question." Unlike a mineral or an inorganic compound or a mixture of an organic and inorganic substances, whose identification and specific determination though complex, by competent analysis, is possible, the identification and determination of the components of the vegetable composition, such as a mixture of "Honey, treacle cinnamon, pepper, cubebs, ginger, aloes, liquorice, linseed, coltsfoot, horehound, gentian, dandelion, rhubarb, saffron etc." may defy all chemical microscopic, spectroscopic, olfactory or physiological analysis. This is because of their imperfect knowledge of the substances whose composition is natural and is apt to have appropriated a specific property which may be beyond all human knowledge to identify. The theory of the west, so far as the vegetable drugs are concerned, is that only an alkaloid or some other mineral constituent is relied upon in these organic substances which is otherwise called the active principle of the drug. That the relation of this active principle to the human organism, according to the system of the west, when used as a medicine is not clearly recognised has been already sufficiently proved in these pages. It is impossible to recognise, moreover, what relation does the therapeutical properties of a drug holds to a science? How does it come under the purview of the latter? For the therapeutical properties are the result of a natural chemical reaction and owes its existence in the drug to the source and the climate of the locality from which it is obtained. How then can science determine the grade or degree of the therapeutical properties of a drug? If that is possible there will be no need of a Superior Being to undertake the charge of creation; and he may be asked to resign his post as his work can be very well executed within the four walls of a Pharmacy or a Laboratory with the help of the much vaunted science. It has

already been explained elsewhere in these pages that a synthetical preparation cannot possess the same therapeutical properties as the natural one does.

The real fault lies not here; it is elsewhere. Even at the very outset of their investigations, the west had failed to recognise the organic nature of the vegetable kingdom. Because certain of the compounds, that are found in plants, could be manufactured in a laboratory and "without the aid of the life process, they are considered to be lifeless" and that the word organic, which signifies that the compounds contained in a vegetable drug are necessarily related to organisms "is misleading." Says Remsen in his Organic Chemistry thus—"while those (compounds) which were found ready formed in the organs of plants or animals were the subject of Organic Chemistry it was believed that as the organic compounds are elaborated under the influence of the life process, there must be something about them which distinguishes them from the inorganic compounds in whose formation the life process has no part. Gradually, however, this idea has been abandoned. For, one by one the compounds which are found in the plants and animals have been made in the chemical laboratory and without the aid of life process....."

It hence appears that the formation of the compounds of carbon is not dependent on the life process and that they are simply chemical compounds governed by the same laws that govern other chemical compounds, and the name Organic Chemistry signifying as it does that the compounds included under it are necessarily related to organisms is misleading." Mr. Remsen here has failed to recognise that while he did so in saying that all vegetable drugs are "Simply chemical compounds" the process of nature has got very much to do in the formation of these drugs. And that there is an agent, who is above human, that controls these organisms and demonstrates their extraordinarily superior therapeutical character to those of our artificial ones made in our Laboratories with the aid of our scientific knowledge. A scientifically trained mind will accept nothing which is not scientifically proved. These Scientific men may therefore be referred to our professor Mr. J. C. Bose who has proved to the world, with the aid of their science, that plants and trees have also life and all the various sensations which an ordinary human being possesses. This can be very well explained from innumerable quotations from our Literature both Philosophic and Medical. But for want of space we are precluded from doing so and therefore refrain from dealing with that subject which is not our field of investigation.

Ayurveda—Past and Present.

धर्माधिकाममोक्षाणामारोग्यं मूलमुत्तमम् ।

रोगास्तस्यापहर्तारः.....(चरक)

The preservation of health had been the chief concern of us—Hindus—in the past. Always imbue with an ideal of spiritual emancipation our ancestors felt the necessity of keeping perfect health during their sojourn in this life. For, the emancipation of the soul from the bondage of life or Samsara depended upon certain important, though subsidiary, functions. And for the regular performance of these functions they had to depend upon this body.. Unless the same is carefully looked after and scrupulously kept healthy the object in their view world have been lost to them altogether. To gain therefore the liberation of their soul (moksha) they had to undergo certain high ordeals and perform the rigid Dharmas prescribed for its attainment. The performance of these Dharmas they

had to seek for the aid of the required materials the primary one of which is wealth. Unless we entertain a desire for obtaining these three-fold objects there will be no need whatsoever for our attempts in those directions. We must have a desire to win moksha first. Then we must have a desire to perform the prescribed Dharmas for that attainment. We must also have the very same desire to find out the means wherewith we may be easily enabled to attain the above two objects. Thus these four-fold objects of a man are co-relative and dependant on each other.

With our desire to find out the means or the materials for the performance of these Dharmas we have a desire to protect our sarira or body as without it none of the four could be realised. They had to protect therefore their body or life which meant keeping perfect health. And warding off the attacks of diseases, this desire for preservation of health and prevention of diseases naturally let them to find out the means for it. This latterly developed into a science and was called the science of Life. Hence Susruta laid down these two objects व्यायुपसृष्टस्य व्यधिपरिनाशं, स्वास्थ्यस्य रक्षणं as the chief aim of Ayurveda.

In order to preserve themselves perfectly hale and attain longevity they framed a code of laws for the performance of their daily routine business and prescribed a regular dietary and all those connected principles that were considered absolutely necessary to preserve that healthy state. Thus a custom, a habit, a diet, peculiar in its own way was practised which accounted for the long life that our fore-fathers enjoyed in the past. Those things have been handed down to us from father to son. And we have even to this day preserved, in a corrupt way, those traditions, customs, manners and diet, as the descendants of those Rishis. The circumstances have altogether altered now. We have painfully to note that we do not enjoy none of what they enjoyed in the past.

On the other hand we are compelled to admit the fact that the span of life in India, even at the most liberal calculations, is becoming far low than it is in other parts of the world at the present day. We can state with some authority that the life in India just a two generations back was not so deplorable as we now experience. With the degeneration of the civilisation of India, with the failure in the observance of orthodoxy in customs and habits peculiar to India, with the adoption of habits, tastes, meals etc., different from what we were accustomed to, the degeneration of the Nation also began. With this denationalisation the love for the religion, art, culture etc., had also begun to show signs of disappearance from the land. With this loss of art and Literature, our system of medicine began to fade away and lose confidence and popularity to such an extent that it at last survived only in skeleton in the hands of men in whom the populace had had no respect, trust, faith or confidence. The appearance of Western Medicine in the land added much to it. It is true that the Longevity of life is as valuable here as it is elsewhere. It is true also that healthy octogenarians were as plentiful in India as it is in other parts of the world. It is an open secret that the shortness of life now is more conspicuous by its presence among those with whom European civilisation and habits have taken firm root than in places where orthodoxy still persists and lives a dead life at least.

The reasons for this most unfortunate result are varied and complicate and will be most obvious to all students who make a careful study of the question. The shortage of life in India is therefore directly con-

nected with our changed circumstances and adaptations of new modes in our life and habits not to speak of our neglect for continence or Brahmacharya as dictated by our Religion and system of medicine. It has got much to answer for the extraordinary mortality in our country and unless we revert to our old habits of simple living we will be sure to go on with the present state of things unremedied. We will be running a lost game. Our system of medicine has laid down certain principles and laws for our daily conduct of life which we had altogether forgotten or overlooked. The hygienic laws which it had propounded the best, suited to our living, surroundings and climates, habits and tastes. Some thousands of years back will stand even to day as a monument edifying its glory to the world at large. In the course of these pages they will be dealt with and explained in a series of articles for the benefit of our brethren. Before we go on with that subject it will be well to know how far, our systems of medicine progressed in those days, and how neglected, misrepresented, and uncared for, it is now. It is not a question of priding ourselves with the past success. But is a question of fact and knowledge which would enable us to give it the due consideration it requires and know how far it justifies our sympathy towards it now.

"The subject of Hindu Medicine is one of special interest, in as much as it had considerable influence on the development of medicine in Europe. The works of Charaka and Susruta the two greatest Sanskrit Medical authorities, were rendered into Arabic at the close of the eighth century A. D. and are quoted as authorities by the celebrated Arabic Physician Ar-Razi, who died in 932. Arabic medicine in its turn became, down to the seventeenth century, the chief authority for European Physicians and Charaka is frequently mentioned in Latin translations of Arabic writers.

"The national medicine of India derived its first impulse from the exigencies of the national worship; for anatomical knowledge had its origin in the dissection of the victim at the sacrifice, with a view to delineating the different parts to the proper Gods. The ancient Medical Science was ascribed to the Gods and known by the collective name of Ayurveda.

"The materia medica of the Hindus embraced a vast collection of drugs, indicating a great knowledge of herbs and considerable chemical skill. They were acquainted with, and understood the preparation of a wide range of chemical compound, and were the first to prescribe the internal use of metallic substances.

"The Surgery of the ancient Indian Doctors, appears to have been bold and skillful. They performed amputation and a number of other difficult operations and were expert in midwifery. Students were trained to operate on wax spread out on a board or on the tissues and cells of the vegetable kingdom; upon dead animals. As Buddhism passed into modern Hinduism the hospitals disappeared: and the Brahmans scrupulously avoiding contact with blood or morbid matter, withdrew from the medical profession and left it in the hands of Vaidyas: a lower caste. They, in turn, abandoned medical practice and thus the decline of Hindu Medicines went on until it sank into the hands of the Village Kabiraj whose knowledge consists of jumbled fragments of the Sanskrit Texts and a by-no means contemptible pharmacopoeia, supplemented by spells and fasts." (Vol. VI. Imperial Gazetteer of India.)

To be Continued.

Swarna - - Rathnakaram

A REAL PANACEA
FOR ALL KARMA ROGAS

Prepared by Pandit C. T. ARUMUGAM PILLAY, Ayurvedic Doctor, and the member of the Committee on the indigenous systems of medicine (the Ayurvedic and Unani) and son of

Ayurveda Bhaskara C. T. SUBRAMANIA PANDITHAR, the author of such rare works as 'Jeevarakshamartham' and other Ayurvedic Shastras.

We have a successful history of over 150 years in the line and can GUARANTEE the Absolute Purity of MEDICINES.

SWARNA RATHNAKARAM is pleasant to take,
creates a good appetite, produces strength.
An all round Nervine Tonic.

A Specific for Consumption,
Asthma, Diabetes, Leprosy,
Chronic Skin diseases,
Nervous diseases, and
Diseases of the Liver, Lungs,
Kidneys. The price is
Rs. 10-8-0 per bottle.
Numerous Testimonials to
prove the efficacy.

Manufactured by the said Pandit who also
undertakes to treat all diseases of the Eye,
left as hopeless by the Hospitals

EYE TREATMENT

A SPECIALITY

A few of the many Testimonials.

1. Venkatrayulu Naidu Garu, Zamindar, of CHINNA-KADAMBUR, Chittoor District.

I lost Vision as an effect of cataract. I was a private patient of MAJOR WRIGHT and Dr. E. V. Srinivasa-chari both of whom wanted to remove my eye. By your "SWARNA RATHNAKARAM" and "NAYANAMIRTAM" and Eye Medicines I had my vision restored your cure was marvellous.

2. Mr. Anjanappa Naidu, BELLARY, writes:—

My Eyes were red and became Blind. After sometime I went to the Ophthalmic Hospital, BANGALORE, Dr. Surgeon of Bellary, and the Ophthalmic Hospital at MADRAS, who all failed to cure me. By your "Swarna Rathnakaram" and "Nayanamirtam" and Eye Medicines my right Eye became alright in 12 days and left Eye in 15 days.

Apply to:—

BASKARA & SONS,

JEEVARAKSHAMRITHA PHARMACY,
195, Mint Street, G. T., MADRAS.

Tele: Address, "BHASKARAR"

Post Box No. 131 MADRAS.