

THE Hindu Message

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

Medical Supplement

‘चिकित्सितापुण्यतमं न किञ्चिदपि शुश्रुमः’ । ‘विधेयव्यभुतादेदो मामयं प्रहरिष्यति’

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NOTES AND COMMENTS.

We understand that special attention will be paid to research in connection with India's indigenous drugs at the recently opened School of Tropical Medicine, Calcutta, conducted on lines similar to those governing the Rockefeller Institute in New York. The School, and Hospital associated with it, will endeavour to solve the special problems of Bengal and the neighbouring provinces, and will aim at providing medicines suitable for the treatment of the diseases prevalent in that area. The standardisation of the active principles of indigenous drugs and the investigation of their therapeutic efficiency will form part of the activities of the new institution.

The subject of auto-haemic therapy or treating a patient with his own blood though not a new idea, has some novelty in the fact that it is now being treated in a more systematic manner and in the light of fuller knowledge than before. The treatment is based on scientific principles and is similar to auto-vaccine therapy.

But in case of auto-haemic therapy, a few drops of blood are drawn from a vein of a patient and added to some sterilized distilled water. This is then subjected to certain laboratory process by which a solution containing the products derived from the splitting up of the highly specialised constituents of the blood is obtained. 10 or 12 drops of this serum in solution thus prepared are injected under the skin or into a vein of the patient which stimulate cell metabolism to a very high degree.

The auto-haemic therapy explain the mode of action of auto-haemic treatment and one must recall the following physiological facts;

(1) The healing force of Nature resides in the blood. It carries nourishment to the cells of the body each of which selects for its use which it requires and carries from these cells waste products for excretion by the lungs, kidneys and skin. It carries the means of

repair when an injury occurs. But it does more than this. It contains the means of defence against the invasion of micro-organisms and toxins.

(2) In a diseased person the organs are sluggish, i.e., they fail to perform their functions; properly and excrete the dead and waste products and, as a result, the cell themselves retain an excess of waste products while the blood which is carrying a portion of these to the organs of excretion is not relieved of its burden and consequently, the whole body is bathed in blood containing an undue amount of waste materials. In this condition assimilation and nutrition of the body are impaired or retarded.

(3) The solid content of the blood is nearly all protein. Haemoglobin is a highly specialised protein. All proteins are split up by acids, alkalies or ferments, into proteoses, peptones and amino acids. These amino acids are powerful stimulants of cell metabolism.

(4) Finally, we are but at a beginning of our knowledge concerning the significance of change in the composition of the blood. It is now being realised that constituents in quantities too minute to be isolated by chemical methods exercise a profound influence upon the body at large such as enzymes, hormones, toxins and anti-toxins. Biological and more delicate chemical methods, will have to be resorted to in order to gain a more complete knowledge of this great medium of interchanges between the various tissues, which is not only the nutritive medium and the saviour of the body but also the healing agency. And this is science.

The object of writing this article is to bring to the notice of the profession that good results follow the auto-haemic treatment in many cases where other remedies fail to do any good. I do not mean at all that it is a panacea. It may be used as a primary remedy or as an accessory one. In some instances where it fails to effect a complete cure it may relieve the patient of many troublesome symptoms.

Vaccination.

The question of vaccinating our children, even in fancy by compulsory Statutes is a most vile and iniquitous action of the Government of the country. Vaccination has never been a success as a preventive measure for small-pox. We know that it is not sanctioned by either our religion or our science. It even fails to satisfy common sense. If such is the case why then the Government should enforce this upon us? What purpose is served by compulsory vaccination? If it is by itself a beneficial one where then is the necessity for this statutory compulsion?

These are the questions that strikes one when he ponders over this subject. A careful study of the question, how it developed and how it became a Universal panacea for this so-called dreadful disease, called small-pox will convince anyone of its inequity. There is no other disease that enjoys the privilege of a State legislation for its removal or prevention. There are more virulent, dangerous and dreadful diseases that prey upon the innocent and at the same time as infectious as this small-pox and even more. But none of them enjoys such privileges as the one this small-pox does. It is not therefore a question to be overlooked or to be indifferent at. Why should this alone enjoy this exceptional privilege in preference to numerous other diseases of a more dangerous character? What we therefore want to do is to try our utmost and endeavour to remove, if possible, or amend the legislation in such a way that this inequity is not enforced upon us against our will.

Let me remind you here in passing that, apart from what I may point out hereafter as to the utter futility of this process according to Ayurveda, the vaccination system has been condemned in no unmistakable terms by several English and other Foreign authorities. These unchallengeable and effective evidences at least will convince our countrymen who would otherwise declare as insane, crazy, eccentric and the like. These extracts which will be cited in due course, will convincingly show that vaccination has completely failed to satisfy and gain the support of medical men, and can never be treated as a medical subject.

If we would only realise what is small-pox? what is vaccination? what relation does the latter hold to the former? and how this vaccine is prepared? I am sure you will share with me the same views as I now hold. Everyone of us should study the question deeply and assert our right as a citizen, and parent for freedom of action in matters that concern most our own welfare. You will know that this compulsory act is relaxed in the case of conscientious objectors in England and elsewhere.

There is no parallel in all history to the position occupied by vaccination which is very unique as being the only medical prescription for small-pox enforced by compulsory statutory regulations. Non can doubt that it involves nothing but a surgical inoculation of disease upon healthy bodies. The very compulsion, by an act of the Government of this, sought after by the modern medical world affords sufficient proof that it lacks moral or scientific sanction, and requires to be maintained and irrefutably proved by those who enforce it on the people by compulsory statutes as otherwise the case for compulsion fails.

So far as the question of small-pox is concerned it may be pointed out that it is not omitted in our science. We have it there, we know how it develops and we are also told how it should be combated with? As a disease we may bring this under our trio the energising functional agents of the body, called the humours. For according to Ayurveda all diseases are caused by the derangement of one or other of these three agents. Says Susruta

सर्वेषां च व्याधिनां वातपित्तश्लेष्माज एव मूलम् । तन्निष्ठत्वाद्-
ष्टफलादायामात्रम् ॥ यथा हि कृत्स्नं विकारजातं विषयरूपेण अवस्थितं स-
त्त्वजस्तमांसि न व्यतिरिच्यन्ते एवमिह कृत्स्नं विकाराजसम् विश्वरूपेण
अवस्थितं भव्यतिरिच्य वातपित्तश्लेष्माणो वर्तन्ते ॥ दोषधातुमूलसंज्ञायां ।
त आद्यतन विषयात् निमित्ततत्त्वयोः विस्तरः ॥ दोषधातुविषययोः धातु-
संज्ञा किमते रसजायं, गोणितजायं, मांसजायं, मेदजायं, शस्थिजो-
यं, मज्जजायं, शुक्रजायं व्याधिरिति ॥

The passage means, that the three humours vata, pitta and kapha are the chief causative agents for the onset of all diseases. For in every disease their symptoms are observable. The result when treated for them, is perceptible. It is also supported by the text. It is a known fact that all phenomena that take place in this universe are, but the manifestations of the three Gunas, Sattva, Rajas and Tamas, which pervade among all irrespective of time and place, and without which there will be no manifestations, of any kind whatsoever. In the same way every one of the diseases that make their appearance are but the manifestations of these three humours which permeates throughout the whole body and without which there will be no real changes or phenomenal manifestations in the body at all. These manifestations are of a varied character and degree which of course are due to the contact they come into (1) with the several Dhatus and malas, (2) The organ which is affected (3) various other indirect and direct causes influenced by extraneous or internal affections. They are then used to be called after those, that are affected the most as diseased, caused of the Rasa, of Rakta, Mamsa etc. It may be pointed out here, as an illustration of the first, that the doshas when come into contact with the Rasa, Dhātu and the mala, urine and faeces (excretions) and affect them the most, produce Atisara or Diarrhoea and the like. When they act on the Rasa they cause the onset of fever and the like. Similarly when they act on these Rasa and other excretions they produce the twenty kinds of mūla. When they act on the Rakta Dhātu they cause the onset of Vatarakta, Raktapitta Vidradhi, Raktagnama and the like.

As an illustration of the Ayatana (आयतन) the organic affections it may be mentioned that the doshas acting on the various organs on the senses of the body such as the mouth, ear, throat, eyes, etc. produce the numerous eye diseases (70) mouth disease (65) and the like, while, under the third item, Nimitta (निमित्त) the three doshas by themselves or in combination produce the diseases which are usually called after them as vatajwara, pittajwara, kaphajwara and dwandwajwara, apart from those influenced by extraneous causes as Arantjwara and the like. Thus innumerable are the diseases that are caused by the doshas or the functional agents which are usually called after the part or functions that are most affected. Of these innumerable diseases small-pox is one, which is as well caused by the derangement or displacement of the doshas under certain specific conditions as the others are.

The Doshas themselves are the result of the food that we take in. How? When process of assimilation is going on a certain peculiar phenomenal force is given out which possesses latent energies that account for the various functional actions in the body. Hence Charaka said रसा एव दोषान्जनयन्ति that Rasas produce the Doshas.

These Doshas, Ayurveda assumes, are the chief causal agent for any action in the body. They in their normal conditions keep up the health of the man. In their abnormal combinations they displace or derange the functional organisms from their proper place.

This in essence, is the principle that Ayurveda has enunciated. According to this principle the causation of every disease is chiefly attributed to the three humours or functional agents, vata, pitta and kapha. It will thus be seen that the onset of any disease in the human body is directly and primarily depending upon the nature and quality of the food that we take in.

Small-pox as one of the diseases affecting the human system does not escape these three doshas, and therefore directly depends upon the nature of the food taken in. It is as much a disease due to internal malformations of the several organs as fever, dysentery or diarrhoea and is in no way so dreadful as these people imagine it to be. Certainly external influences may contribute also to the onset of diseases like these. But they are only in the capacity of an auxiliary. In any case, small-pox is primarily due to the displacement or derangements of the functional agents in the body influenced by the character of the food, exercise and other foreign substances or agents that may be introduced into the system. This is in general.

It has to be observed here that Ayurveda recognises Small-pox as a separate disease but does not give it any prominence as it does to various other diseases. According to Susruta Small-pox is included kshudhraroga or minor diseases in which group be found that several other diseases of a like character as Corn, Ague, Moles, Macule, Agnirohini stricture of the rectum, premature greyness, dizziness, lassitude etc., are enumerated and elaborated. This very fact signifies clearly that though they recognised Small-pox as a separate disease they have attached no undue predominance to it nor felt it so dreadful as the Westerners do. Even Agnirohini is treated with scant courtesy though it is made too much ado in these days. Ayurveda recognises eruptive fevers as serious and give them their due share of prominence by treating them in separate sections but had given little consideration to these though they also come under that head.

With all that, Ayurveda diagnosis small-pox, gives it pathological formations, and treats it as follows—

Diagnosis:—

देहवृक्षरूपावन्तस्त्राः स्रोताः सर्पाकाः ।
गन्धो वदने चान्तिर्विज्ञेयस्तस्मात्परिकाः ॥ सु. नि. अ. १६

Pathology:—

पित्तं सोजितसंसृष्टं यदा दृश्यते त्वचम् ।
तदा करोति पिङ्गकाः सर्वगन्धेषु देहिन् ॥ २ ॥
मसूर्युद्भावार्जां तुल्याकां ॥ मा इति ।
मसूरिकास्तु विज्ञेयाः पिङ्गकारकपित्तजाः ॥ २ ॥

Treatment:—

मसूरिकायां कुष्ठं लोपनादि क्रिया हिता ।
पित्तश्लेष्म विषयोक्तं क्रियावासं प्रदास्यते ॥ etc., etc.,

Thus it is continued. This is in short what Susruta has to say of the small-pox. The foremost thing that a Vaidya should do for this is that he should see the patient segregated to a sanitary place, before he proceeds with his treatment.

From a perusal of this very short narration it will now be plain that a disease caused by the derangement of the functional agents inside the organism, could only be cured by the rectification of the derangement of the particular functions to their normal positions. This is the principle that Ayurveda enjoins, to be followed by the practitioners in dealing with the treatment of all diseases. Small-pox like its own sister diseases has to be combatted with, under this principle

and we don't see any reason for the introduction of any other principle than this.

Any treatment for the secondary causes which are only temporary, can in no way cure the disease. The derangement caused by the affection of these foreign agents however extensive they may be remain there even after the expulsion of these foreign matters from the system. Their existence in the body is only tentative. They live there only so long as it is congenial to their development. By treating the deranged functional agents we treat for the external intruders as well. When these functional agents are restored to their normal positions the place becomes uncongenial to their growth so that in due course they die away. When these foreign agents, in some cases, persist even after the restoration of these organismal agents to their normal positions, the treatment then is usually adopted both for the Doshas and these foreign intruders.

It has, so far, been shown here, that small-pox is purely a functional disease whose treatment is also purely a functional one. You will now see that it is beyond comprehension how a introduction of a vile matter of a foreign animal into the system prevent the onset of a functional disease, of this kind.

(To be continued.)

A Faith Cure.

By A. R. LESTER M.B., B.S.,

It is not unusual in the Orient that the cure of cases which baffle medical science, be it East or West, is often completely, simply and efficiently effected by a colossal and implicit faith in the wonder working powers of the religious mendicant.

In illustration of the effects of this belief, a case of unusual interest in point is detailed below. That the cure was effected psychically is almost beyond doubt and it would appear to be well worth a closer study and emulation of the methods on lines that appeal to the religious sentiment of the ignorant subject. Any other line of approach would seem foredoomed to failure.

The patient three months previously had been treated with Neosalvarsan for syphilis and had been discharged cured. He was a Hindu aged about thirty. The patient was readmitted a short time hence suffering from diarrhoea. With suitable treatment he was in two days fit to leave hospital but in the meanwhile he developed a severe and shooting pain, as he described it, commencing at the angle of the lower jaw on the left side and proceeding up the face in front of the ear to the crown of the head on the same side. It was from all accounts a progressive pain, most intense and lasting for several hours at a stretch, when it underwent a slight diminution in intensity only to recommence after a short interval.

The eyes, ears, nasal fossae, teeth, pharynx and neck were examined but no potential cause could be observed to account for the symptoms. The blood pressure was in no way affected and urine examination revealed no abnormal constituents. In view of the patient's previous history the Wassermann test was applied to his serum but the result proved negative. Purgatives and aspirin gave no relief.

Curious to relate, the pains which originally started on the left side, now commenced on the

right, tracking up to the sinciput in precisely the same manner. Subsequently it commenced on both sides in concert and became general over the head and face. At this time, slight facial paralysis ensued and the ocular tension was raised in both eyes, treatment being directed towards the relief of the glaucomatic tendency.

Want of rest owing to the continuous pain which was subject to such violent exacerbations as to keep the patient awake and groaning for hours on end, tended to reduce his weight and strength.

Purgatives, aspirin, blisters, electrical treatment and other measures were adopted, combined and alternately, but failed to bring about the least change in the patient's condition approaching amelioration. An increased dose of morphine tartarated hypodermically gave a few hours relief and rest but anxious to avoid engendering a habit, this was seldom administered and only when it was absolutely essential.

After a fortnight of this agony, the patient unable to endure it longer slipped out of hospital one night and visited a fakir—a religious mendicant in the vicinity, who on receipt of a small fee performed some mystic ceremony in the course of which he gave the patient a freshly killed chicken to eat raw. Greatly impressed with the personality of the fakir and the ritual, the client did as directed.

Mirabile dictu, the patient on his return to hospital felt better and the next day was entirely free from pain. He was discharged a fortnight later when he had regained some of his strength.

Of the therapeutic and empirical action and value of raw chicken in neuralgic conditions, Western medical science knows nothing. Of the above, the fakir too I have no doubt, knows less.

Whether in the ordinary course of events the cure would have been effected the next day by crisis as it were, or whether it was a lucky coincidence for the fakir that his client consulted him or whether the cure was purely a faith one, it is difficult definitely to say, but I am prepared to give the benefit of the doubt and all the credit for it, to the vagrant and inscrutable fakir.

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