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Vedic Period. This was the first treatise on predictive astrology which formed the basis for further research and analysis. This book is a concise version of the original Bṛhaṇa Samhitā. It is specially written to cater to the needs and interests of both laymen and experts. It provides valuable hints on how to find out the character of a native, his moral inclination, and his fortunes and misfortunes in various walks of life. It also imparts useful information with regard to longevity and prosperity of the native, his parents, brothers and children. Self-explanatory content well-segregated into various chapters would enable not only a professional astrologer, but also an amateur to predict with accuracy the future of the native and form an opinion as to how a planet is disposed in a particular nativity.

Ayurvedic Healing—David Frawley 2000 Presents the Ayurvedic treatment of common diseases, covering over eighty different ailments from the common cold to cancer.

Charaka Samhita—Charaka 183

The Sitapitta Group of Disorders, Urticaria and Similar Syndromes and Its Development in Ayurvedic Literature from Early Times to the Present Day—Jan Meulenbeld 2010-12-15 This study on the genesis and evolution of a cluster of disorders (called sitapitta, i.e., urticaria and syndromes resembling it) and their treatment in Indian medical literature from early times to the present day is the first of its kind. It deals with antecedent concepts in the classical sahīti and the sudden appearance of a well-defined nosological entity in a later period, together with the therapeutic measures developed. The fate of this entity in a large number of medical treatises is systematically explored. Continuity and change in both theory and therapy are thus seen to be present until our own times.

Ḍalhaṇa and His Comments on Drugs—Priya Vrat Sharma 1982 Description: Dalhana is immortal by his single monumental work, the commentary on the Susruta Samhita known as Nibandha Samgraha. Nibandha Samgraha compiles views of a large number of authors and commentators and critically analyses them to arrive at a logical conclusion hence the title is quite meaningful. Dalhana was a versatile scholar and as such has contributed in discussing various allied topics which leads to clear understanding of the basic concepts. His outstanding contribution is picturesque interpretation of drugs mentioned in the Susruta Samhita. The commentator belongs to the early medieval period and as such gives valuable information on the cultural condition of his times. The present work is the first of its kind which inaugurates the critical study of the commentaries on the ancient texts and as such provides a rich panorama of cultural data which may be helpful in proper historical understanding.


Ayurvedic Science of Food and Nutrition—Sanjeev Rastogi 2014-01-16 Ayurveda is widely considered to be one of the oldest health care traditions still in practice today. Originating in India over 3,000 years ago, it is now increasingly recognized and practiced globally including in many European countries and the United States. Food and nutrition play a crucial role in the health care wisdom of Ayurveda. The Ayurvedic Science of Food and Nutrition discusses the various principles of healthy eating as prescribed by Ayurveda. Divided into three sections, it addresses the fundamentals, the clinical applications, and the future challenges of Ayurveda. Specifically, the book discusses issues such as the concept of diet, the use of food as medicine, especially to treat diabetes and cancer, convalescent food practices, and fasting therapy. The Ayurvedic Science of Food and Nutrition is unique in that it is one of the only books to investigate the scientific rationale behind Ayurveda, enabling this health care tradition to potentially be incorporated into a Western clinical practice model when this latter conventional therapy is found to be ineffective.

The trees called śigrū (Moringa sp.), along with a study of the drugs used in errhines—Jan Meulenbeld 2009 Research on the Ayurvedic materia medica, in particular its drugs of plant origin, is a venture bristling with pitfalls despite the apparent confidence displayed in the lists of botanical identifications of medicinal plants in numerous publications on the subject. This self-assurance is unwarrented in quite a few cases, as this study will demonstrate. The majority of these lists of botanical equivalents of Sanskrit plant names are not based on own research; instead, they usually reflect a consensus reached somehow among Indian ayurvedic scholars. The course of events that resulted in this agreement remains uninvestigated. Setting aside the role of leading authorities and trend-setting publications, one of the factors involved may be the significance of a seemingly trustworthy and scientifically-looking pharmacopoeia for the Indian ayurvedicChi in their competition with western medicine. In this respect the developments referred to are understandable. From a strictly scientific point of view caution is required. When trying to take stock of the situation, one’s attention is arrested by the prevalence of North-Indian influences and opinions in the secondary literature on the Indian materia medica. The concurrence mentioned is a North-Indian product that may be looked upon as an artefact since regional differences in the identifications tend to be disrepected. Though exceptions do occur, most often books by authors hailing from northern India fail to pay attention to the plants employed under the same Sanskrit names in southern India and areas such as, for instance, Gujarat and Orissa.

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