CHAPTER - IV

PRINCIPLES

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1) VYĀYĀMA -

The Āyurveda aims at maintaining the perfect health of human beings. The Sanskrit poets are very much inclined to guide us with small pieces of advices on the health of body and mind. Hence we have number of Subhāṣitas on health in all the branches of Sanskrit literature. These Subhāṣitas are advising us to take more precautions to maintain health. Instead of inviting first diseases and then taking treatment to cure the same, one should see that diseases are kept at a distance. For that, physical exercises and mental exercises are quite necessary. In addition to this there are so many other factors or principles which serve the purpose of precautions.

Good health means maintaining the equilibrium (Sāmya) of Vāta, Pitta and Kapha, the fire of body and liver, the seven Dhātus, and the Kriyās (Urine, sweat and others).1 The Āyurveda advises us to keep up a systematic

1 समद्वेष: समानिष्ठ समधातुमलक्रियः।
प्रस्तान्तमेवनियमथ: स्वस्थ इत्यभिचीयते॥

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relation between all these principles. If any disorder takes place in these elements it is the root of diseases. The equality of these is the real health.\textsuperscript{2} The health is the greatest profit that a man can conceive. A diseased person alone can realize the importance of the real health. Hence health is the biggest profit\textsuperscript{3}. The author of \textit{Hitopadeśa} asks one question and gives the answer as good health. The question is - what is the real happiness? In other words health is the root of real happiness.\textsuperscript{4} Health is the real wealth. For, if health is not in a good condition what is the

\begin{itemize}
\item \textsuperscript{2} विकारो धातुवैषम्य साम्य प्रकृति रूपः।
सुखसंशय मासोर्गय विकारो दुःखेवच।
\textsuperscript{1-2} वै.सु.सा.
\item \textsuperscript{3} धन्यानुसरं दार्शं, धनानुसरं श्रोतम्।
लाभानं श्रेष्ठमाध्यं, सुखानं दुष्किरतम्।
\textsuperscript{5-6} वै.सु.सा.
\item \textsuperscript{4} को धर्मं? भूतदय तिं सौख्यं? नित्यमरणिता जगति।
कः स्नेहः? सद्दावः किं पादित्यं? परिच्छेत।
\textsuperscript{5-8} वै.सु.सा.
\end{itemize}
use of wealth where it cannot be enjoyed properly. A man can achieve anything if his health is in good order. The *Mahābhārata* considers the health to be one of the six happy things of human beings. Health is the source of happiness. That is why many principals are advised to maintain the health. Among these *Vyāyāma* is said to be the first one.

*Suṣruta Muni* defines the physical exercises (*Vyāyāma*) as action that causes strain to body. By strain

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5  
धनं रूपमौकल्यं, धनं कुलं सुमंगलम्।  
धनं योकनमल्लानं, धनमनुशस्त्रमयम्॥  
वै.सु.सा. ५—१

6  
अर्थगमो नित्यमोगिता च।  
प्रिया च भार्या प्रियवादिनी च।  
वश्यतं पुजोर्धकरी च विभा।  
षड्य जीवलोकस्य सुखानि राजन्॥  
वै.सु.सा. ५—१०

7  
सुभिक्षं कृष्के नित्यं, नित्यं सुखमोगिणि।  
भार्या भूतं प्रिया वस्य नित्योदस्यं गृहम्॥  
वै.सु.सा. ५—१३

8  
शरीरायास्जनकं कर्म व्यायामसंज्ञितम्।  
वै.सु.सा. ६—२
body becomes heavy but internally it becomes more active appetite and thirst make to take food and water and helps a lot for digestion. Naturally, good sleep also makes a man fresh and this totally as much to the good health of the body and mind. Thus Vyāyāma is best among the methods of making the body firm and strong. It removes the fat and makes the limbs powerful.

According to Cāpakya, Vyāyāma should be practised slowly, and regularly. Then only they are effective to the body. Exercises should stimulate movements in the body but it should not create pain to the limbs. If the Vyāyāma is beyond the strength of a man or above the limit of a man it will be dangerous to life. Hence it should be in a limit.

9 Vyāyāma: sūdkaranaṃ ।
   va. su. sa. 6-3

10 śanerdh: shane: pahya:, shane: pahyamahet ।
   shanevidha ch dhrms, vyayamsh: shane: ॥
   va. su. sa. 6-4

11 avyāyabalam: prānoparisdhinaṃ ॥
   va. su. sa. 6-6
Kalidāsa describes that hunting is a good exercise to kings and their relatives. It makes the body thin by reducing the fat and the body becomes very light and fit for all sorts of movements or exercises. The heart of animal, as it is agitated by fear and anger, is observed. It is the highest glory of archery that the arrows hit the moving mark. Vainly, indeed the chase called a vice ; where else is to be found such amusement? The same idea is put in a different way in the Candakausika as follows. The mind, though it is uplifted is diverted by hunting. It makes the body light by reducing the fat. It also adds much to the skill in archery. It trains the man to fight in the battle field.  

12.1 भद्रशेषद्वरोदे लघु भवत्वर्धायोग्यं वघु:  
सत्वामध्ये लघुते विक्षिप्तिन स्त्रयोधयेः।  
उत्कर्षः स च धनिनां पदिष्ट: सिध्यन्ता लघृते चले।  
मिथ्येव व्यसनं वदलिनि मुग्धामीमृदृश्विनोद: कुर्त:।  
वै.सु.सा. ६-७

12.2 खिद्रं विनोदयति मासमातनोति स्थैर्यं चले व्युषि लघृमादधाति।  
उत्साहवृद्धिजननिः रणकर्मयोग्यं राजं मुद्रैव मुग्धः व्यसनं वदलिनि।  
वै.सु.सा. ६-८
Dandin, the great story-teller in Sanskrit has noted many principles of health in the procedure of hunting. It is a very good exercise to body. It makes our leg strong to run a long distance. It removes the defects of *Kapha*, *Pitta* and *Vāta*. It helps a lot to the digestion. It reduces the fat and makes the limbs very light. It brings a kind of stability to the limbs and body and gives resistance power to endure cold and heat and brings a kind of enthusiasm.\(^{13}\) However there are no two opinions on the point that hunting is a good exercise. This kind of exercise can be brought by *Āsanas* also. The author of *Haṭhapradīpikā* calls the procedure of exercise as a good preparation for yogic practise. For this *Vyāyāma* makes the body active and light and the mind is also refreshed.\(^{14}\)

\(^{13}\) देव यथा मृगया हौपकारिनि न तथायत्। अत्र हि व्यायमोतकर्षादापन्धूपान्तर्दीपिः।
दीपवधनकर्षादापमूलाशास्त्रानिदीन्ति।
मेधावकर्षादाप नाम स्थैर्यकार्यस्यवलापवानीनि।
शीतोष्णवदवृष्णविभाष्यसांहलम्।
\(\text{वै.सु.सा.} 6-9\)

\(^{14}\) हठस्य प्रथमांगलादासन्य पूर्वमुच्यते।
कुर्वात्तदासन्य स्थैर्यमारोग्यं चाङ्गलाघवम्।
\(\text{वै.सु.सा} 6-10\)
Among the Āsanas the Sūryanamasākāra has the divine power. In other words it is considered as one of the rituals also. For the same reason the sun-god\textsuperscript{15} is considered to be the presiding deity of health. The health is asked as a boon from the Sun-God. If health is good one can achieve anything or any wealth in this world. Moreover sun god is bestowing not only the health but also the wealth. That is why fruit of this Sūryanamasākāra is both health and wealth. A person performing Sūryanamasākāra daily can get health and wealth not only in this life but also in many of his future births.\textsuperscript{16}

A wise man declares that both the Aśvini Kumāras (twins), though they are staying at heaven as they are the physician of gods are living on the earth itself. But they

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\textsuperscript{15} आरोग्यभास्करादिच्छेदनमिश्रद्वृत्तखुशशनात्।
ज्ञानमहेश्वरदिच्छेदनस्मुक्तिमिहवनार्दनात्॥
\textsuperscript{वै.सु.सा. ६-११}

\textsuperscript{16} आदित्यस्य नमस्कारं ये कृव्वति दिने दिने।
जन्मानात्सहस्रेष्ठु दारिदृशं नोपंजायते॥
\textsuperscript{वै.सु.सा. ६-१२}
\end{tabular}
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are in the form of hard work (Parīśrama) and limited food (Mitāhāra). If one resorts to these two, one need not at all think of any other physician on the earth. A man announces whole heartedly that he would never think of any other physician than these two Āśvins who are in the form of Parīśrama and Mitāhāra in this world.17

Aitareya Brāhmaṇa advises in a Subhāṣita to work hard to lead a fruitful life. If a person wanders with hard work he can certainly enjoy the life with health and wealth. The sun is discharging his duty regularly without fail. That should be the ideal for human beings.18 The hard work is the mother of prosperity. Another Subhāṣita declares that idleness is the devil shop or idleness is the twin sister of poverty. People in the kaliyuga as noted above are idle by

17 परिश्रमो मिताहारो भूगतावधिमीनीसुतो ।  
तावनाद्वृत्य नैवाहं वैद्यमन्यं समाश्रये ॥

वै.सू.स.ा. ६-१३

18 चरन् वै मधु विन्दुति चरन् स्वादुमुद्य्यवरम् ।  
सूर्यस्य पश्य श्रेमाणं यो न तन्त्रयोऽचरन् ॥

वै.सू.स.ा. ६-१४
nature. The poet tries to provoke a thought of hard work. Sleep represents *Kaliyuga* and hard work *Tretāyuga*. Hence if a person is sleeping idle it is taken of *Kalidharma*. If he nourishes a thought of hard work it is a step towards the bettermeant. Hence it is *Dvāpara*. If he gets up and stands to start for the work it will be the *Tretāyuga*. If he starts going for his work it would be *Kṛtayuga*. For, *Kṛtayuga* is a token of perfection. Man can move towards the perfection if he starts hard work.19 Thus one can get health and wealth by hard work. Thus the poet highlights the importance of hard work in a peculiar way.

19 कलि: शायनो भवति, सजिदानस्तु द्रापरः। उतिष्ठर्वेता भवति, कृतं संपद्वते चरन्॥ चरिते॥

४४ शु.सा. ६-१६
2) **PRĀṆĀYĀMA** -

Nobody in this world is free from disease. Yet one should not neglect the precautions simply relying on the fate. The *Vyājāna* is the first thing to be adopted for the maintenance of good health. The poets of *Subhāṣitas* advise us to practise regularly the *Prāṇāyāma* to maintain the balance of *Vāta, Pitta* and *Kāta*. Control over breath is the core of *Prāṇāyāma*. However everything in this world is controlled by air. No being is alive without air. It is the controller of the functions of the body. It urges all sorts of activities of the body inside and outside. It urges and controls the mind. It stimulates all the sense organs. It encourages the sense organs to reach their objects. It stands as the witness to the whole life of our body.

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20 कस्य दोषः कुले नासिः, व्याधिना को न पीडितः ।
केन न व्यसनं प्राप्, श्रीयः कस्य मिस्तरः ॥

*०.सु.सा ५-२३*

21 वायुस्तन्त्रयन्त्रधरः, प्रवर्तकोषेणामुच्चावचारः मियना प्रणेता च मनसः,
सर्वन्द्रियाणामुखोजकः, सर्वन्द्रियाधारामभिलोठा, आयुषोऽनुवस्तिप्रत्यथ्यमृतः॥

*०.सु.सा. ७ - २*
The air is the power and life to the body. It is the main in controlling the machine in the form of body. It provides not only the body but the whole Universe itself. It is next to Akāśa to control the universe among the five gross elements. Though the air is called simply a gross element (Mahābhūtā) it is, actually the very life of the beings. For the same reason the body is called alive as long as the air stays in the body. Death is just the separation of air from the body. Therefore one has to try for the control over air or breath. To know the importance of air, one should realize that body deprived of air is not less than wood. It is totally bereft of sentiency if air runs out of the

22 वायुर्वर्भलं वायुवर्यथाति शरीरिणाम् ।
वायुविश्चमिदं सर्वं प्रमुखवर्गं कीतितं ॥
वै.सु.स. त-3

23 वायुवे महामूर्तं वदन्नु मिखिला जनां ॥
आयुर्वेष भूतानामिति मन्यामहे वयम् ॥
वै.सु.स. त-4

24 यावद वायुः स्थितो देहे तावक्षीवमुच्यते ॥
मरणं तस्य विश्वासितो वायुं निरोधयेव ॥
ह.प्र. - २ - ३
body. For the same reason air is considered to be the source of happiness. Hence, the whole universe is put under the thumb of air.\textsuperscript{25} The air in the body itself is called \textit{Pr\=a\=na}. Air is the substratum for all the three tenses i.e. past, present and future. In this way every thing is supported by the air.\textsuperscript{26} The air is every where, but if it resides in the body it is called \textit{Pr\=a\=na} without which the body is called insentient.\textsuperscript{27}

In the field of \textit{Yoga}, the \textit{Pr\=a\=na} and mind are the two faces of the same coin. The whole system of \textit{Yoga} stands as the principle of controlling the mind. The mind is controlled automatically if \textit{Pr\=a\=na} is controlled by practice.

\textsuperscript{25} शरीरं हि विना वायुः समतं याति दशरभि: ।
वायुः प्राणं सुखं वायुर्वायुः सर्वविद्यं जगत् ॥
\textit{वै.सु.सा.} ७-६

\textsuperscript{26} प्राणमहात्मरसिनं वातो ह प्राण उच्चयेत ।
प्राणे ह भूतं भव्यं प्राणे सर्व प्रतिभितम् ॥
\textit{वै.सु.सा.} ७-७

\textsuperscript{27} येन जीवति जीवोज्य निर्विभक्ति विना भवेत् ।
स प्राण इति विक्षातो वायुः क्षेत्रचर: पर: ॥
\textit{वै.सु.सा.} ७-९
That is why the word *Prāṇāyāma* stands to indicate the important position held by the *Prāṇa*. However the *Taittariya Upaniṣad* announces he same importance by saying that the air is the life of beings. The *Atharvaveda* praises the *Prāṇa* as the source of life to all the beings.²⁸ All the plants animals and human beings take their existence if only the air is alive.²⁹

The *Subhāsītas* describe the high importance of air because it plays vital role in maintaining the health of the body. Control over *Prāṇa* brings all sorts of benefits and kills all types of defects of the body. The procedure of *Prāṇāyāma* is one of the most effective methods to maintain the balance of health even before, it takes a shape of disease. The *Prāṇāyāma* gives us a kind of vigor to face

²⁸ तव आयुर्वति ये प्राणं ब्रह्मोपासते ।
प्राणो हि बृहतामायः तस्मात्सर्वर्युष्मुच्यते ॥

*वै.सू.सा. ७–१३*

²⁹ आदिविशिष्यतीद्वी जनुष्बज उत ।
ओषधः प्रजयने यदा त्यं प्राण जिन्धसि ॥

*वै.सू.सा. ७–२९, ॥*
the diseases and it takes care of the precaution for them. In other words it serves the purpose of precaution. Moreover, as noted above, it helps a lot in controlling the mind to march on the path way to *Yoga*. For the same reason even gods too practise the *Prānāyāma* to get rid of the fear from the death.\(^{30}\) The sense organs are full of dirt on account of the defects of food. That dirt is also in the form of impressions (*Vāsanās*) All sorts of defects are burnt by the practice of *Prānāyāma*.\(^{31}\) The defects of the metals are burnt when they are melt. Similarly the defects of the sense organs or the body are burnt by the practice of *Prānāyāma*.

But the practice of *Prānāyāma* must be in a slow procedure. Out of which if a *Sādhaka* goes with much

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30 ध्रुवादयोऽपि त्रिदशः पवनाभ्यासतत्परः ।
अभूतवत्तनकभयात्स्मात्तवनमभ्यसेत् ॥

**ह प्र.** - २ - ३९

31 द्वन्द्वन्ते ध्र्मावमानामां धातुमहि यथा मला: ।
नवेन्द्रियाणां द्वन्द्वनेन दोषा: प्राणस्य निग्रहात् ॥

**म स्मृत** - ६ - १०
speed on the path way to *Prāṇāyāma* it will kill the body. If a person is taming a lion or a tiger or an elephant he must go with a slow procedure otherwise he will be the victim of their anger. Similarly *Prāṇāyāma* is a dangerous item if practised with speed. The term *Āyāma* means lengthening the breath. It is a very slow procedure. Hence the *Sādhaka* must be very careful in practising the same. No doubt this is strictly meant for a *Sādhaka* who is marching towards the *Samādhi*, the highest goal of life. Yet, if it is practised regularly in a limited span it brings revolutionary effect in maintaining the health of the body.\(^{32}\)

The wonderful effect that is exercised by the practice of *Prāṇāyāma* is that it removes all kinds of diseases if practised regularly in a limited period. On the contrary it invites all kinds of diseases if practised fast and irregularly. The author of *HāṭhaYoga Pradīpikā* warns against the evil

\(^{32}\) यथा सिंहो गजो व्याप्रो भवेद्व वशः प्राणः प्राणः।
तत्स्यात वेदिन्तो वायुर्यथा हनि साधकम्।
ह.प्र. - २-१६
consequences of *Prāṇāyāma* if practised irregularly. All the scholars are of the opinion that all sorts of dirt are burnt away if *Prāṇāyāma* is practised in a proper method.\(^{33}\)

Ātmārāma the author *HathPradīpikā* puts in a clear terms that *Prāṇa*, if controlled removes all diseases. If *Prāṇāyāma* is practised along with some herbal medicines it helps a lot to health, as well as in controlling the mind. Same is the case with phosperous (*Rasa*). If the *Prāṇa* is completely controlled in the *Kuṃbhaka* it revives the life and brings a fresh life. Similarly, when *Rasa* is also made steady it has the capacity to revive a life, which is about to meet death. If it is controlled completely it can give the capacity to move even in the air like gods. Thus the benefits of controlling the *Prāṇa* are innumerable.\(^{34}\)

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33.1 प्राणायामनं वुत्तेन सर्वंगोक्षयों भवेत् ।
अनुतांत्यायोगेन सर्वंगोक्ष्य संभवः ॥
ह.प्र. - २-२१६

33.2 प्राणायामैवेक सर्वं ग्यानविन्दं मला हि ।
आचार्यान्तु केतसविद्यास्य न संगत्वम् ॥
ह.प्र. - २-१५६

34 मृत्युः हर्शते व्याधीनः, मृतो जीवयति स्वयम् ।
बदः खेचस्तां धरते रसो वारुणते पार्वति ॥
ह.प्र. - ४-२७
The Prāṇa and mind, as noted above are the two faces of the same coin. If a cow is to be brought to a desired place the calf is to betaken ahead to that place. The cow out of affection follows its child immediately. Similarly if mind is to be controlled one has to control the Prāṇa first. If Prāṇa is unsteady the mind remains ever unsteady. Yet both Prāṇa and mind are mutually dependent. If Prāṇa is controlled mind is also controlled and if mind is controlled the Prāṇa is also controlled. This is so because there is no much difference between these two However, the role of Prāṇa or control over Prāṇa in maintaining the health is beyond explanation. Hence, a person desiring good health must practise the Prānāyāma regularly.

35 चले वाते चलं चिरं मिशौले मिशौलं भवेत्।
योगी स्थापृल्लमाप्नोति ततो वायुः निरोधयेत्॥
ह.प्र. ३-१-१

36 पवनो बध्यते येन मनस्ते नैव बध्यते।
मनः बध्यते येन पवनस्ते बध्यते॥
ह.प्र. ४-१-१
3) **SNĀNA VIDHI** :-

The health of external body or skin totally stands on the process of cleanliness, and bath is the first thing that brings purity not only to the external body but also to the internal body. In other words it makes our mind also very pleasant and fresh. Therefore, bath is considered to be the first item to refresh our body and mind. In view of this vital importance of bath even the *Dharmaśāstra* enjoins the bath to be the first thing to do other rituals. No food is to be taken before bath. Even the *Śruti* and *Smaṭis* insist bath to be performed first.

The *Yājñavalkya Smṛti* gives seven types of bath. Bath with *Vedic-mantras*, like *Āpohisthāna* and others is considered to be the first one. The second one is with the mud

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37 नैर्मल्यं भावशुदिः बिना स्नानं न युज्यते ।
तस्मात्कार्यविशुद्ध्यर्थः स्नानमादी विधीयते ॥

वै.सु.सा. ८ - १

38 स्नामूला: क्रिया: सार्वा: स्मृतिशुद्धिता नूपाम् ।
तस्मात् स्नानं विषेषं श्रीपुष्क्रयायामयार्थनम् ॥

वै.सु.सा. ८ - २
or Mṛttikā Snāna. The third one is called AgniSnāna bath connected with fire. In other word it is the bath with ashes. The fourth one is called Vāyu-Snāna. The dust, raised by the hoof the cow, if falls on the body, it is called Vāyavya-Snāna or Go raja Snāna. The fifth one is called Divya Snāna. If rain falls in the sunshine it is called Divya Snāna. The sixth one is Varuna that is bath with water which generally people take regularly. The last one is Mānasa-Snāna. If a person is meditating the supreme god in the mind itself or in the procedure of meditation that itself is known as MānasaSnāna. Thus seven types of baths are prescribed to clean the body. They are not only cleaning the dirt on the bath but also the sins connected with body or skin.39

39.1 मानसं भोमं तथाप्रमेयं वायवं विद्यमेव च।
वास्तं मानसं चैव सत स्नानायुक्तमात्।

वैसु.सा. 8-३

39.2 आपोहिण्डिभिमण्डनं, मृदलमं च पार्श्वम्।
आग्नेयं भस्मस्नानं, वायवं गोरजः स्मृतम्॥

वैसु.सा. 8-४,

39.3 यतु सत पवर्षेण स्नानं तत्रियमुच्यते।
वास्तं चापगाहं तु, मानसं ह्यात्मचिन्तनम्।

वैसु.सा. 8-५
Out of these seven baths, the bath by water is considered to be the best one. Because, refreshment of the body and cleanliness of skin is actually experienced by everyone. Moreover if a person takes bath in holy places like Vāraṇāsi, Prayāg and other holistic Tīrthas it washes the sins caused by body and mind (Kāyika and Mānasika). The Smṛtis support this view. However that this bath cleans, the body - is the experience of one and all. Generally, river, pond, tank, lake and such other water places are taken to be the better places to take bath. However it may be possible to all, to take bath in such places as they are not available every where. Yet bath in the house is the best place accessible to each and every body. It is better if hot water is available for bath. Because it is very much

40 सर्वेषामेव स्नानानां विशिष्टं तत्र वाराणम् ॥
दै.सु.सा. ८ - ६

41 नदीशु देवखालेशु तःगमेशु सरङ्गु च ।
स्नानं समाचरेर्मितं गर्तप्रस्त्रवणेशु च ॥
दै.सु.सा. ८ - ७
encouraging to the health. It is good and fine to take bath early in the morning. For that one has to get up early in the morning. For that one has to go to bed as early as possible in the evening. In view of this one has to take food not late in the evening. Thus all these items are internally connected. If one takes meals not late in the evening it is very much helpful to the system of digestion. It may also require to sleep at an early hour. This will help a man to get up early in the morning which ultimately adds much to the health. It is rightly said that “early to bed and early to rise makes a man healthy wealthy and wise”, Hence, early bath brings all these sequences to grace the health. Along with this bath, early in the morning a poet adds two more points to enhance the health. Serving the cow, maintaining the garden and flowers plants, and serving the parents are the other items that keep the mind and body healthy.

42 संप्रोमसं नवात्रं च बाला स्त्री क्षीरभोजनम् ।
धृतमुष्टिोक्तकरचनानं सदां प्राणकरणि घट् ॥
१४.३.२०.६
and happy.\textsuperscript{43} Infact one should take bath not in a hurry but slowly. For that the example of elephant is given by a poet. Elephant is very much fond of water. It rejoices at taking bath in lake or river. It’s sportive method of bath is very much praised by poets.\textsuperscript{44} It takes water by its trunk and pumps out in the air and on the body. Thus it takes much joy in taking bath. A poet advises to follow the same method if there is sufficient time for that. However the spirit behind giving this example of elephant is to say that bath should not be neglected, but should be taken with much interest. So that cleanliness is maintained regularly.

The \textit{Mahābhārata} announces ten benefits of bath. Strength, lustre, voice, colour and cleanliness of the body,
gentle touch, good smell, beauty, softness and good ladies are the ten items that can be had as a benefit from the bath.\textsuperscript{45} Another poet also finds ten benefits of bath. Bath makes the mind pleasant, removes the evil effects of bad dreams, source of cleanliness, removes the dirt, increases the lustre of the body, adds much to the beauty, defeats the enemies stimulates the love and amorous sentiment, attracts the women and removes the fatigue.\textsuperscript{46}

The \textit{ManuSmrti} warns against the evil consequences of the bath taken irregularly and unevenly or untimely. One should not take bath after meals, in the midnight and if suffering from disease, or wearing more dresses. At the same time one should not bath every now and then, and in

\textsuperscript{45} गुण दश स्नानशील भजने बलं रूपं स्वर्गप्रशुद्धिः:।
स्पर्शश्र गंधश्र विशुद्धता च श्री: सौन्दर्यं प्रवर्षक नार्य:॥ 
\textit{वै.सू.सा. ८- २१}

\textsuperscript{46} स्नानं नाम मनःप्रसादजननम दुःस्वयमित्रेशां ।
शौचस्यायत्नं मलापहरणं संवर्धनं तेजसः:।
रूपशोभकें विपुर्वमेधसं कामानिकान्तेवनं
नीराणं च मनोहरं श्रमहरं स्नाने दर्षौ पुणा:॥
\textit{वै.सू.सा. ८- २२}
the lake or river or in unknown places. Another poet advises that if a person is unable to take head bath he can take only shoulder bath. If he is capable of taking head bath then he can do it, but if it is harming his health he can take only shoulder bath. If he is not even able to take shoulder bath then he can clean his body just by wet garment. It is also equally effective in view of cleanliness.

Another poet suggests the *Bhasma Snāna* (bath by applying ashes in the prescribed manner), if a person is not capable of taking water-bath. Another poet suggests the *Mantra-Snāna* in that case. The *Mānasā-Snāna* is prescribed to them, who are moving in a higher stage of *Yoga-

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47 न स्नानमाचरेद्र्भुक्त्वा नातुगो न महानिषि।
   न वासोभि: सहाजस्वम, नाविज्जाते जलाण्ये॥
   म.सम. - ४ - १२९

48 अशिशस्कं भवेत् स्नानं स्नानशक्तो तु कर्मिणाम्।
   आदृण्य वाससा वा स्थानामायार्जं दैहिकं विदुः॥
   वै.सु.सा. ८- १४

49 अशकी वास्यो दन्ने आग्नेयादि समाचरेत्।
   वै.सु.सा. ८- १५,
Mārga or who have control over sense organs or who are very particular about the duty. They need not even think of Dāna and other rituals. For, protecting beings itself is a greater than such rituals. If the persons have reached the higher stage and if they clean their mind that itself is a good bath for them.\(^{50}\)

The reason for this is that according to the Yogic traditions bath is taken to clean the mind. In other words it is a lower step to go to a higher rung to remove the dirt of mind or to control the mind. Hence, for them his external bath is not at all necessary. However, bath does not mean simply pouring water on the body but it should help in

50.1 असामाध्याच्छेष्ठरस्य कालश्वदपक्षश्च ।
मन्त्रस्नानादिकं प्रोक्तं मुनिभं: शौककादिभि: ॥
वैसु:सा. ८-१६,

50.2 स्वधर्म स्थिरता स्थायीं, धर्मंमिन्द्रियवनिन्यः ।
स्नानं मनोमलत्यायो, दानं वै शून्यश्चानाम् ॥
वैसु:सा. -८-१७
controlling the mind, or cleaning the mind from the evil impressions (Vāsanās). That should be the aim of the bath.\textsuperscript{51}

Any way, the poets of Subḥāśitas are advising in general to keep our body clean by taking regular bath. For that they praise the importance of bath in so many ways.

The aim of cleaning the body is good health. On the contrary the main motive is to clean the internal organ, AnthKarana the mind. The Bāhyaśauca (external cleanliness) is the first step to go one more step ahead to bring purity to mind. (AntahŚauca). Many more aspects of Śauca are prescribed to clean the mind than the body. Non violence, truthfulness, non stealing, control over sense organs, charity, controlling the mind, endurance, mercy and others are necessary steps to go on the path way to spiritualism or any ritual. All these aspects add much to the puri-

\textsuperscript{51} न जलाज्जुत्तेक्षयस्य स्नासमित्यभिधीयते।
स सनातो यो दमस्तातः शुचिशुद्धमनोमलः।
वै.सु.सा. ८-१८,
fication of mind. The BāhyaŚauca helps a great deal in adopting all these virtues.

The author of SuŚlokalāghava calls a clean man as fire, god and a dirty man a dog. (Śvānara Ucyate). Fire is considered to be the purest thing on the earth. Hence, clean person is compared to the fire or fire-god.

The term Śauca has a broad meaning. The Mahābhārata notes five steps of Śauca. 1) Purity of mind, 2) Purity of action, 3) Purity of family, 4) Purity of body and 5) Purity of words.

Of all these five types the purity of mind is the most important one. By this purity a man can move straight way

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52 अहिस्सा सत्यमस्तेयं शौचमिन्द्रियनिग्रहः।
दानं दमो दया श्वानिति: सत्वेषां धर्मसाधनम्॥
वै.सु.सा ९ - १

53 यो वर्तते शूचित्वेन स वेश्चानर उच्यते।
यो वर्तते शूचित्वेन स दे शानर उच्यते॥
वै.सु.सा ९ - २

54 मन:शौचं, कर्मशौचं, कुलशौचं तथैव च।
श्रीरशौचं, वाकशौचं शौचं पंचविधं स्मृतम्॥
वै.सु.सा ९ - ३
to the heaven. In a broad sense, the *Sauca*, as noted above, is of two types, *Bāhya* and *Antara*. The *Bāhya Sauca* is generally done with water, mud and other things. The internal purity is with reference to the purity of mind in main.\(^{55}\)

The instrument for the *Sauca* are many in number. Knowledge, penance, fire, food, mud, mind, air, water, sunshine, and time are the sources of purity and cleanliness.\(^{56}\)

To clean the places in which we live, five methods are adopted. Sweeping, washing, sprinkling water, rubbing the floor and making cow to stay. The other methods are well known but the proximity of cow is a special method that cleans the environment unknowingly.\(^{57}\) Every item of

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55 पंचस्वेतेण शोचेपु हृदि शौचं विशिष्यते ।
हृदयस्य तु शौचेन स्वर्गं गच्छति मानवः ॥

वै.सु.सा ९ - ४

56 ज्ञानं तपोज्ञियंहारो मूनमोक्ष्युपायांतम ।
वायुः कर्माकाली च शूद्वे: कर्न्त्रणे देहिनाम् ॥

म.सम्. - ५ - १०८

57 समार्जनापांतम सेर्कनोल्लेखनेन च ।
गरवं च परिवासेन भूमि: शुद्वतिः पंचमिः ॥

म.सम्. - ५ - १२७
cow is a source of purification. Hence more importance should be given to this method.

The *Mahābhārata* announces that the cow dug is the place over which goddess *Laxmi* presides. However the cow is the course of purification and as such it is the best method to make it stay in all the places for purification.\(^{58}\)

The fire is considered to be another instrument by which anything can be burnt way and all those things will be purified by attaining the state of ashes. The waste things like leaves sticks papers grass and other things are reduced to ashes when burnt by the fire and thus the places will be cleaned. The *Mahābhārata* notices that it cleans all the things like the sunshine. The sunshine also dries away every thing and cleans every thing by hot rays. Thus the sun in the sky is the source of cleanliness and the fire is on the earth.\(^{59}\)

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\(^{58}\) लक्ष्मीमोध गोमये नित्य पतित्रा सर्वभूमिला ।
गोमयालेखन तस्माद करत्वा वाणुनन्दन ॥

ङैसु.सा ९-९

\(^{59}\) यथा सूर्योशुरिः स्पृः सर्वं शृः च भविष्यति ।
तथा त्वदर्चिनिदिङ्गः सर्वं शृः च भविष्यति ॥

ङैसु.सा ९-१०
Manu has noted different sources of purifications. The body is cleaned by water and the mind is purified by truthfulness. If a person speaks the truth his mind remains pure. For, vices or selfish objects spoil the mind. A truthful person hardly cherishes evil thoughts in his mind to make it dirty. Thus, truthfulness purifies the mind. The self is purified by learning and penance. Good education and practice of penance make the soul pure. The soul is no doubt pure by nature itself. But, because of its adjunct i.e. Antahkaraṇa the soul seems to be impure and by purifying the Antahkaraṇa the soul is considered to be purified. Any way it is advised to practice good penance and learn good lores (Vidya). The intellect is purified by good knowledge. However, intellect, mind ĀhamāVṛtti and Citta all these four are the four aspects of the same Antahkaraṇa. Generally, the word mind and intellect are

60 आदिसारित्राणि शुद्धवति, मनः सत्येन शुद्धवति।
विद्या तपोथ्यां भूतत्त्वा, बुद्धिज्ञातनेन शुद्धवति॥
म.स्मृति- ५ -१०२
taken as one object only. The word *Manas* is used in place of *AntahKarana*. That is why the author of *Vasiṣṭha Samhitā* announces that the mind is purified by following the rules of *DharmaŚāstra* and marching on the path way to selfrealization or metaphysics.61

The body is cleaned by water but the mind cannot be purified by water or any other object. It is purified by ethical rules or code of ethics or control over senses by avoiding the vices and evil thoughts. The *Mahābhārata* highlights the significance of these ethical points. The souls is a river, and it has holy places in the form of self control and it has water in the form of truthfulness. The good character is the bank of that river and compassion is the wave. A person, desiring for purification, should take bath in this river for mind cannot be purified by water.62

61 शुद्धिक्ष विजेया धर्मेनाध्यायात्मविद्या ॥
बै.सु.सा ९-१३

62 आत्मानंदी संयमपूर्णतीर्थ, सत्योदकशीलतादयोर्मि: ।
तत्राभिषेकं कृष पांडुन्दन, न चारिण शुद्ध्यति चानात्मा ॥
बै.सु.सा. ९-१४
The author of *Bṛhaspati Smṛti* puts beautifully the same idea in a different way. The mind cannot be purified by thousand variety of mud, nor can it be purified by hundred pots of water. If the mind is attacked by evil thoughts or vices it can never be purified by any kind of soap. When the mind is overpowered by evil elements like anger, passion, violence and others it cannot be purified by any detergent item.63

The author of *Prabodha Sudhākara* adds one more point in this connection. He suggests a solution by which the dirt of mind is easily removed. Utter devotion for god is the only instrument by which dirty impressions of mind are removed. The mind is cleaned by the devotion just as a dirty garment is cleaned by a detergent soap.64

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63 मृतिकानां सहयेण चोदकानां शतेन च।
न शुद्ध्यति दुशाचारो भावोपहतचेतनः॥

वै.सु.सा. -९-२१५

64 शुद्ध्यति हि नानारामो कषणपदाम्भोजयतिमृतः।
वसनमिव श्राद्धार्थक्या प्रशाल्यते चेतः॥

वै.सु.सा ९-२१६,
The author of *Jñānārāma* openly declares that purification means it is only that of mind and not of the body. It is of utter useless if a person tries to clean his body without purifying the mind.65

In a different context *Manu* says that a person living in a society should give more attention to the clean affairs of wealth. If a person is in clear terms with others in regard to money it is a real purification. In other words in borrowing the money or lending the money or in returning the money in time, if a person is very particular and strict, it is more than other purifications. It requires truthfulness and that is a great achievement in the field of purification. In comparison with the clean-handedness no other purifying method is more appreciated. The methods of

65 मनः शुद्धयेव शुद्धि: स्वाद्य देहिनाः नात्र संशयः ।
वृथा तद्व्यतिरेकेण कादस्येव कदर्थनम् ॥
वैःसुसा ९-१७
cleaning with mind water and other things are not at all considered much in view of the clean affairs of wealth.\textsuperscript{66}

\textit{Bhavabhūti} writes that the water of a great \textit{Tīrtha}, (holy places of river in which great sages have taken bath) and fire are pure by nature and as such no other thing is to be used for the purification of these two.\textsuperscript{67}

In view of purity \textit{Manu} gives some rules which are to be followed by the society also. One should not take meals with one garment. In other words without using the upper garment. It is right even from the point of scientific significance. The food grains may fall on the body, or mosquitos may bite the back. Any way it is the rule of

\begin{itemize}
  \item \textsuperscript{66} सर्ववषायमेव शौचानामर्थशौचं परं स्मृतम् ।
  योज्यसुचिहि स शुचिनं मुद्रश्रुचिचं शुचिः ॥
  म.सम्भ.-५-१०९
  
  \item \textsuperscript{67} उत्तिपपरिपूर्ताया: किमस्यः पावनान्तः: ।
  तीर्थोदकं च वहिष्क नान्तः: शुद्धिमहत: ॥
  वै.सु.सा ९-१९
\end{itemize}
Dharma Śāstra, hence it is to be followed. One should not be necked while taking bath. Urine should not fall on the road, ashes and cottage of kine. It is clear how scientific is this in view of purity. The Mārkaṇḍeya Purāṇa clarifies some of the above points. The waste of the body should not fall on the nearing path to village, holy places, in the fertilized field and in the places of cow-cottages. The reason is clear.\textsuperscript{68}

\textit{Manu} suggests white garments to wear to maintain cleanliness of the body. Limited growth of nails, hair, beard and mustaches should be maintained. For all types of cleanliness control over senses is a must. One should give up the torn and dirty garment even though there is enough facility of wealth. If a person is having good amount of wealth and if he is not willing to use good and clean garment

\begin{verse}
\textsuperscript{68} ग्रामावस्थानीर्दिष्टाणां श्लेष्ट्राणां चैव कर्मनि ।
विष्णुवर्ग नानुतिष्ठेत, न कृष्टे न च गोवजे ॥
वै.सु.सा १५-२१
\end{verse}
out of mean-mindedness it will not bring him any kind of glory or piece of mind. It never helps him in maintaining the cleanliness of the body. 69 Another important point, suggested by Manu, in this regard is that one should not wear the garments and footwear used by others. In addition to this even the ornaments, garland and vessels should not be used if they were used by others. 70 The reason is clear that the defects of one person are transferred to others.

To maintain cleanliness of body, the Mārkandeya Purāṇa suggests that one should not touch by foot the following items. - husk, charcoal, pieces of rope and garment, hair, urine, ashes, skull and bone. The general notion in

69 कृपकेषनखवशशुद्दा: शुक्लांबर: शुचि: । 
न जीवंमलवन्यासा भवेच्च विभवे सति ॥
वै.सु.सा ९-२२

70 उपानहौं च वासश्च धृतमन्यैर्न धारयेत् ।
उपवीतमलंकारं स्त्रजं करक्षेत् च ॥
वै.सु.सा ९-२३
this verse is to maintain good health and cleanliness by avoiding the dirty things.\textsuperscript{71}

To maintain cleanliness or to avoid pollution of water one should not throw any waste thing in the water. No urine or waste or any thing dirty should fall in the water. Pollution of water is dangerous and it causes disease very soon and helps a lot to spread it immediately.\textsuperscript{72} The house should be built up where water is pure and place is pleasant bereft of pollutions. The place which is very pleasing to mind is the best place for building a house. No body will be happy if the area of the house is spoiled by dirty smell, not clean and not pleasing.\textsuperscript{73} However cleanliness

\begin{enumerate}
\item \textsuperscript{71} तुषाराशिपीणः रज्जुवः दिकानि च।
नाथिकिष्टेऽक्षः बालाशम्प्रकाशि।।
वै.सु.सा ९-२४

\item \textsuperscript{72} नाप्सु मृत्रः पुरीयं वार्दावनं वा समुस्तुरे तः।
अधिकारांतत्त्वं तैशाः वा विषणिः वा।।
वै.सु.सा. -९-२५

\item \textsuperscript{73.1} मनसंद्रक्षाणे यजै संतोषः जायेते भूविः।
तस्यां कार्य गुहः सर्वस्थिति गर्भादिसमतम।।
वै.सु.सा ९-२६

\item \textsuperscript{73.2} सोपद्वस्तवं तथा स्वभिः दुर्गम्येन समन्धितम्।
अभ्युदशनं वेषमाधुषितं कः सुखं वजेत॥
वै.सु.सा ९-२७
helps a lot in purifying the \textit{Satva-Guna}, in bringing piece of mind and good feelings, control over sense organs and self realization.\footnote{74} Any way it brings good health to the society in general and to an individual in particular.

\footnote{74} सत्त्वशुद्धि सोमनन्दकामयेन्द्रिय ज्यात्मदर्शन योग्यत्वानि ।

\textit{वै.सु.सा} \textit{९–२९,}
4 SIGNIFICANCE OF WATER -

The whole world is merged in the water. Water has occupied three-fourth of the area of the world. The beings cannot survive without water. It is the very life of beings. Neither a healthy man nor a diseased man can survive without water. It is one of the most essentials in the body.\(^75\) The *Rāmāyana* beautifully describes the cycle of rain. The poet imagines that the rays of the Sun drink the water of ocean and conceive it for nine months in the womb of heaven which showers rain afterwards.\(^76\) *Kālidāsa* puts the same idea in a different way applying this to the king. The king collects taxes from the deserving subjects to give it back to the subjects in various ways. The sun, is sucking the water of the ocean by his rays but showers the same in thousand times more.\(^77\)

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75 भारीयः ब्राह्मकर भारीय वमणम् ।

नाहि तोमादिनः वृत्ति: स्वस्थ्रय्य व्याधित्रय: वा ॥

वै.सु.सा १०-१

76 नवमास्यां गर्भे भारीयस्य गभर्षितिभि: ।

पीत्वा रसं समुद्राणां धीः प्रसूते रसायनम् ॥

वै.सु.सा १०-२

77 प्रजानामेव भूत्यर्थं स ताभ्यो बलिमयहीनं ।

सादर्मणुणमुन्यंहादते हि रसं रचिव: ॥

वै.सु.सा १०-३
Anyway water falling from the clouds is the purest water found on the earth. It comes in contact with no other dirty filaments or particles of the dust, while falling down from the sky. That is why *Vṛddhacāṇakya* says that there is no other water more pure or more tasty than the water of the clouds. But on some other context he says that the water in the earth is the best water to drink. It is more pure than the water of flowing river. However we find different type of water in different lakes or tanks. For, the purity and strength of water depends on the earth from which the water is coming out.

According to the *Jyotiṣa* the *Agastyaṭāra* is the time during which the water become purified by its own. Even *Kālidāsa* refers to the same point in the *Raghuvaṃśa*. The rise of *Agastya*, who has born from a pot, is the period of

78.1 आनशीक्षमुदकानां (पत्थरसत्वे श्रेष्ठतत्त्वम्)
वै.सु.सा. –१०–६

78.2 नासिस्मेघसंयो नासिस्माचात्मसंयो वलम्।
नासिस्म चक्षु: सम तेजो नासिस्म ध्यानसर्म प्रियम्।
वै.सु.सा – १०–६
clean water.\textsuperscript{79} This rise of \textit{Agastya} starts from the Autumn (\textit{Sarat Rtu}). During this season i.e. after rainy season the water becomes clean. The Sun rays purify the water in the day time and the rays of the moon at night. This is the procedure that takes place during the rise of \textit{Agastya-Tārā}. The water in this season is clean and that is why the swans find such lakes and take much interest in playing those lakes. Thus, the water during this season is very sweet and enjoyable like nectar.\textsuperscript{80} The water in these days is called \textit{Hamsodaka}.\textsuperscript{81}

\begin{quote}
79.1 \textit{यथा भूमिस्थता तोयं यथावीजं तथाकूरः।}
\textit{यथादेशस्थता भाषा यथा राजा तथा प्रजा॥}
\vspace{5pt}
\textit{वै.सु.सा. १०-७}

79.2 \textit{अगस्त्योदये विषुध्विः।}
\vspace{5pt}
\textit{वै.सु.सा १०-१०}

80 \textit{प्रसादोदयादभ: कुम्भयोनेन्द्रौकास:।}
\textit{स्योरभिभवंशिक: चक्रुभे द्वितां मन:॥}
\vspace{5pt}
\textit{वै.सु.सा १०-११}

81.1 \textit{दिव: सूर्योशुसंगतं निषी चन्द्रशुशीलतलम्।}
\textit{कालेन पवनं निर्दोषमागस्त्वेनाविकृतम्॥}
\vspace{5pt}
\textit{वै.सु.सा १०-१२}

81.2 \textit{हंसोदकमिति खावं शार्दु बिमलं शुचि।}
\textit{स्नायपानवाये हि तमन्नु यथामृतम्॥}
\vspace{5pt}
\textit{वै.सु.सा १०-१३}

81.3 \textit{दृष्ट्वृत्तं न्यसेत् पार्थ, वस्र्पूतं चितव्यज्ञलम्।}
\textit{सत्व्यूतं वदेद्र वाचं, मन: पूर्तं समाचरेन्॥}
\vspace{5pt}
\textit{वै.सु.सा १०-१४}
\end{quote}
However, this kind of pure water cannot be available in all places. For the same reason the author of \textit{Kṣemakutūhala} advises to drink water which is filtered with cloth.\textsuperscript{82} There are so many methods to clean water. Another famous method was mixing up the \textit{Kataka} powder with water to clean it. The speciality of this method is that this powder remains settled at the bottom of the vessel or pot where the water is stored and the water is found cleaned. \textit{Kālidāsa} takes this as an example for a dull-witted person. The person though dull by nature becomes wise in the company of a wise man like water which becomes cleaned in association with this \textit{Kataka} powder.\textsuperscript{83}

The water of a well, shade of \textit{Vatavṛkṣa} (Baniyan tree), a woman of \textit{Shāma}-spice and house built up with \textit{Iṣṭakā} (brikes) are cold in hot season and hot in cold season.\textsuperscript{84} Some people take the water of an earthen pot.

\begin{itemize}
  \item \textsuperscript{82} \textit{Kṣemakutūhala
  \item \textsuperscript{83} \textit{Kālidāsa
  \item \textsuperscript{84} \textit{Vaiśānava
\end{itemize}
The author of *Vṛddha Cāṇakya* observes different utility of water in different contexts. If digestion is not going on in a smooth way water is used as a good medicine. If water is used after digestion it gives strength to the body. If it is used during the dinner it is as sweet as nectar, but after dinner water is not at all good. The author of *Kṣemakutāhala* notes the best utility of water in the body. If a person drinks much water it harms digestion. If sufficient water is not taken, the bad effect is in the same way. Therefore, to increase the fire of body one should drink water again and again. In this case it is not at all heavy to the stomach. Thus, water in the life of a man is used in so many ways. It is for drinking, bath, for washing, for trees and for what not. We cannot imagine the decent life of beings without water.

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85 अजीर्ष्ये भोजने चामृत्वार्थे भोजनानन्ने विषप्रदम्।
भोजने चामृत्वार्थे भोजनानन्ने विषप्रदम्॥
वैःसुःसा ९-१९,

86 अष्टो रस्यदोषानुसार सनानात् पानाद दर्शनतोष्पि वा।
मनुष्ये सिद्धिमायाति बाह्याध्यायनत्तक्षालितः॥
वैःसुःसा ९-२१
5 ROOTS OF DISEASES -

The diseases are common for human beings. The causes of diseases are different. One should know in general the actual causes of the diseases. If the causes are not traced they may be either loss of strength or by disorder, caused by unhealthy food, or the defects of water. But, in addition to these causes there are some unknown and unseen causes which are formed by the fruit of our actions. The evil effects of our sins committed in the previous births are found in the form of diseases. Vṛddhacāpaṇakya puts this beautifully that the fruits of the trees in the form of our actions or sins are found in the form of poverty, diseases, miseries, imprisonment and calamities.87 Thus, Subhāśita warns us against the evil consequences of the sins. In view of these bad results we should see that sins will not be committed by us. Why does a man commit sins is another question. The answer is given by another Subhāśita. The main cause for sins is greed. Man commits sins because he is greedy of

87 आन्तपराधवस्त्रयं फलायेवानि देहिनामां दारिद्र्यशोगं खानि वंधनं व्यस्नानि च। वै.सू.सा ३१-१
so many things. To fulfill his desires he does not look for the good and bad. He commits sins and becomes the victim of evil consequences. The diseases are caused by food. The tongue is called Rasana. It relishes various tastes. While rejoicing at these tastes man forgets the quantity and quality of the food. That leads to shortage of resistance power and eventually he becomes the victim of diseases. Similarly a man feels sorrow and this anguish is caused by separation from the beloved persons and by meeting the unwanted persons. In other word man wants only happiness and never desires sorrow. But, he gets more sorrow and less happiness. These are all the points that support very much the diseases. Hence the Subhāṣita advises us to give up greed, overeating and deep attachment to get peace of mind. However, it is quite sure that sinful man has to meet diseases in one or the other way or today or tomorrow. Shortage of money, separation from beloved, disappointment in all undertakings and such other miseries are the results of sins.

88 लोभमूलानि पापानि, रसमूलानि व्याधयः।
इष्टमूलानि शोकानि त्रीणि त्यत्कच सुखोऽभव॥
देवसु.सा ३१२॥
Generally diseases are of two types; one is related to mind and the other one is to the body. The *Mahābhārata* specifically points out that both of these diseases are mutually dependent. The mental worries generate physical diseases and physical diseases cause mental diseases. No disease is found by neither of these two.  

Another poet discloses that both of these diseases are caused by the fruits of actions. These diseases hurt the body of a person as the arrows shot by an expert archer. *Caraka-Muni* says that generally some *Brāhmīns* who are very much practising penance and other rituals cannot take their food regularly and in time. By this kind of irregularity the diseases are caused and thus many *Brāhmīns* become the victims of diseases. The kings are always fond of pleasures and get all

89.1 धिनिधे जायने व्याधिः: शारीरो मानसस्थिता ।
पस्स्यं तयोर्जनं, निन्दनं नोपलक्ष्यते ॥

१०.सु.सा. ३३-६

89.2 शारीरजायने व्याधिमानसों नात्र संशयः ।
मानसाज्जायने व्याधिः: शारीर इति निधयः ॥

१०.सु.सा. ३३-७

90 कर्मजा हि शारीरेषु सोगः: शारीरमाणसः ।
शर इव पतनीह विमुक्ता दृढधन्ति: ॥

१०.सु.सा. ३१-७
the works done by their servants. Hence, by greater responsibility they may meet some diseases. The servants are always working hard for the sake of their master and as such they also invite diseases. The merchants are always busy with purchases and desirous of getting more and more profits out of greed. They have to lose their mental tranquility which leads to a disorder in the health. Thus, people belonging to all classes do invite diseases by over working.\textsuperscript{91} Therefore the Subhāsitas advise us to maintain regularity in taking food and discharging duties and to avoid the things that support diseases.

\begin{quote}
91.1 हिजो हि वेदावन्तताहिंक।
क्रियादितोभिःहिंतं न चेष्टिः।
नुपोपेवी नुपचितरक्रणः।
पत्रनुपोथर् बहुरतिनाद् भयात्॥

वै.सू.सा ३१-९

91.2 नुपुचितर्वित्युपचारतत्त्व।
मुजाविभूषित्विविभावनां।
सदासनात्युपचारिविव्रय।
ऋयादितोभादिपि पण्यजीविनः॥

वै.सू.सा ३१-१०

91.3 सद्दैव ते हागवेगिनत्रः।
समाचरने न च कालभोजनम्।
अकालनिर्विभासेविनो।
भवन्ति येज्जैशः पदातुर्निघ्र ने॥

वै.सू.सा ३१-११
\end{quote}
The author of *Vikramacarita* notes that drinking more water, irregularity in dining, sleeping in day time and waking in the midnight, controlling urine for a long time bring diseases without fail. The *Garuda Purana* points out many defects by which a man may lose his wealth and health. Wearing dirty garments, not cleaning the teeth regularly, eating more, speaking harsh words and sleeping at sunrise and sunset-these are the defects by which a man is deprived of his health and power.92

However, these diseases are said to be born of different causes. According to the physicians they are caused by the disorder of *Vāta*, *Pitta* and *Kapha*. The astrologists opine that they are caused by the movements

92.1 अत्यमुपान्तिधिमाशानाच्य
divāśvāyājaśāgāchārya saṭṭre ।
sāṃśetānāmvedopiṣṭe ।
षडिंश: प्रकारः प्रभवति रोगः ॥ ।
Vaiṣṇava śastra 31-12

92.2 कुचैतिनं दनममलौपथियानं
bhadāsītanāmvedānāhāpamāṃ ।
śūryāādeva śastamānāpi shārīnaṁ
viṃśaṁshī śarīraṁ caṃpānānām ॥
Vaiṣṇava śastra 31-13
of planets. The *Tantrakāraś* (wichards) say that they are generated by the devils, but, the sages say that they are found as the effects of the sins committed previously.\(^93\)

The *Markandeya Purāṇa* tries to synthesize these two i.e. the fruits of previous actions and disorders caused by food and other things. The authors says that both are mutually dependent. The fruits of previous actions take the shape of diseases just as of by the pretext of the external means like, food, cold, heat etc.\(^94\) But the author of *Adhyātma Rāmaṇya* planely puts that the diseases and miseries are caused by nothing else but the results of the actions done previously.\(^95\) The only advise through these

\(^{93}\) *वैद्या वदनि कर्फितमस्थिकारा* ।
*ज्योतिरिविंदा ग्रहणि परिवर्तयिनि ।*
*भूतामिशंग इऽ भूतविदो वदनि ।*
*प्राचीनकर्मबलवन्मुनयो वदनि ॥*

*वै.सु.सा ३१-१८*

\(^{94}\) *अपथ्याणन्नीतोषण श्रमनायतिकारकम् ।*
*तथाप्योन्यमपेक्षाते पापानि फलस्थगमे ॥*

*वै.सु.सा. ३१-१९*

\(^{95}\) *सुखस्य दुःखस्य न कोपिद दाता ।*
*परो ददाति कुशुद्रिकेशा ।*
*अहं करोमीति व्याप्तिमान: ।*
*स्वकर्मसूत्र [प्रथितो हि लोकः] ॥*

*वै.सु.सा.३१-२०*
statements is not to commit sins. A man is aware of the
deformation of the body in the oldage. The oldage is standing
like a tiger awaiting our turn. The diseases are striking at us
like enemies. The span of life is being reduced and coming
short or leaking away like water from the broken pot. Yet
man never thinks of good things but goes on doing wrong
things. These words of Bhartṛhari bring to our mind another
impressive verse of his own that says that the worldly
pleasures are not enjoyed by us, but, we ourselves are
enjoyed by them. The penance is to practised, but we
ourselves have become the victims of Santāpa (miseries).
The time has not passed but we ourselves are passing away.
Thirst for pleasures is not reduced but we ourselves have
been reduced to severe oldage. Hence, the only helping

96.1 व्यापरीत निष्ठि जजं परितोर्जयनि शेगाष्ट्र शत्रं इव प्रहरणि देहम् इ।
आयु: परिक्रयति भिन्नशाखादिविष्णो लोकस्थाय्यहितमधास्ततीति चित्रम् ॥
वै.सू.सा.३१-३१

96.2 विवि.
भोगा न भुक्ता वयमेव भुक्ता:
तपो न तप्तं, वयमेव तप्तं: ॥
कालो न यात्रो वयमेव यात्रा:
तुष्णा न जीवाण वयमेव जीवाणा: ॥
भार्तरि: - वैसाध्यशङ्क - १२
hand at this juncture is detachment from worldly objects (Vairāgya me vābhayam).

The author of Bhattikāvyā says that if a foolish person severely suffering from disease eats the desired eatables without following the diet prescribed by the physician, and he will be the victim of death and the physician will never be held responsible for that. In other words in no way the physician will be responsible for that fault.97

Some poets are of the opinion that disease and some other drawbacks make men devotional and good by nature. A weak man cannot be arrogant for weakness is his defect. As such he is found good-tempered. If a man is very poor, he cannot marry any girl for no woman is ready to marry a poor fellow. Hence, that poor man remains celibate. If a person is diseased, naturally he is found very much devotional, for through the grace of God he wants to become free from sufferings, hence his mind is much inclined to devotion. A woman, since she has become pretty old

97 उवाच चैरम्यश्च श्रणवेदन्तं सुखं महाराज विना मयाज्ञस्व।
मूर्खानुर्गयक्तूतनमानं यथासमवेदोंभिषंजय न देष: ||
वैसु.सा.34-39
cherishes chaste desires. Otherwise her deep passion does not allow her to think of chastity.\textsuperscript{98} Another Subhāṣīta puts the same thoughts in a different way. A patient of some disease bows down with a good repeat to God; because he is eager to get rid of that disease. A diseased person or a person suffering permanently from one or the other disease always thinks of practising penance. He thinks very much of penance, realization, rituals and other pious actions and desires to practise it if he were free from his severe disease. The poor persons talk very much about charity and helping others. For they do not have enough money. No body knows the mentality of those poor persons who would get good amount of money. After getting money they too may forget about charity. But it is the general nature of a man to think very much of that which is lacking in him. And an old woman thinks much of chastity.\textsuperscript{99} These are the feelings of

\begin{flushright}
\textsuperscript{98} अशकस्तु भवेतास्थुर्थ्रद्वाचारी च निर्धन: ।
व्याधिभि देवभक्तश्च वृद्धारी पतिव्रता ॥
\vspace{10pt}
\textsuperscript{99} आर्तादेवाग्रमश्वनि, तपः कुर्वति सोगिण: ।
निर्धना दानमिच्छनि, वृद्धार्थी पतिव्रता ॥
\end{flushright}

\textsuperscript{98} वै.सू.सा.३४-१३

\textsuperscript{99} वै.सू.सा.३४-१४
diseased persons or mentality of people lacking in one or the other thing.

The Subhaśitakāras combine similar aspects in one verse. It may not be related to only one aspect but along with that they advise some other similar aspects too. Vṛddhacāpakya says that a person when listening to the discourses of a scholar or a great man about religion feels very much attracted by that and thinks of implementing them immediately but, when gets up in the morning next day his mind is once again refreshed and the pious thoughts are washed out and starts once again doing the same wrong things. The pious thoughts are purely temporary in his mind. A man is dead and persons go to crematary for funeral. There they think very much of the momentary nature of the world and think of performing the pious actions or religious duties. But, next day once again when they start their routine works they never remember the thoughts cherished in the crematary. In the context of Yakṣa Praśna in the Mahābhārata, Dharmarāja was asked to say about the most surprising thing. In answer to that he says, that people see every day that men are entering the doors of heaven and hell, but still they themselves feel to be permanent and never think of performing rituals. What else can be the more
surprising thing than this? Thus the spiritual thoughts of cemetary are not found in other times. A diseased person is always very soft, religious mind, because of his drawback. If these thoughts of these three persons remain permanently in their minds every body would have been released from this world, and salvation would not have any meaning at all.

The *Hitopades* advises us to give in charity to the needy persons and not to the rich. Medicine, if given to the diseased persons will be of much use and is of no use if given to a healthy person. *Aśvaghoṣa* the author of *Saundarananda*, says that a person, knowing the nature and cause of disease from which he is suffering will recover

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100 अहम्यहानि भूतानि प्रविश्मिति यमालयम्।
शोषास्थारसमिच्छनि किमाक्षययमः परम्॥

महाभाष्र -वक्ष्प्रन

101 धर्मांन्याने श्रमणे च शोमिण्या या मतिर्वेत्।
सा सर्वदैव तिलेच्छेत् को न मुच्येत वन्यनात्॥

वै.सु.सा. ३४-१६

102 दिपद्रान सर कौनोय ना प्रयच्छेश्वरे धनम्।
व्यक्तिित्यौधं पथ्यं नीरुज्जयं किमाश्च॥

वै.सु.सा. ३४-१६
his health after taking medicine and being served by his friend and relatives properly.\textsuperscript{103} Without diagnosing properly the nature and cause of a disease a physician should not give any kind of treatment. Hence, a physician should be well-experienced and expert in that field. That is why the author of Vaidyajeevana advises to give up that physician who is inexperienced and not at all expert, like a wife who is much inclined to other persons with unchaste mind.\textsuperscript{104}

However, one should know that the body would be dying one or the other day. To die properly, if at all there is any medicine that medicine will be nothing else but chanting the name of God. One has to drink the medicine in the form

\begin{verse}
\textsuperscript{103} यो व्याधितो व्याधिमृत्तिः सम्यक्।
\textit{व्याधिर्निद्राय तदश्रयं च।}
\textit{आयोगमाश्चित्तत हि सोंचिष्ठेण।}

\textit{मित्रैरभिज्ञापचयमाण:।}
\textit{वै.सु.सा. ३४-२०}

\textsuperscript{104} ओष्ठथ मृदृश्यानां व्यजनू ज्वरपीढिता:।
\textit{परसंस्थानसकलत्राञ्च साधव:।}

\textit{वै.सु.सा. ३४-२३}
\end{verse}
of Japa which alone can lead us to a successful life even at the closing part of the life.\textsuperscript{105}

Thus the Subhāṣītas impart us good knowledge of health and diseases and guide us to lead a happy life, healthy life and a life full of peace of mind.

\begin{verse}
\textbf{105} इदं श्रीरं श्रातसमिघजरं।
पतत्ववशं परिणामदुर्बलम्।
किमौषधं पृच्छसि मृदुवर्म्तं।
निरामयं सामसायनं पिब।।
\textit{वै.शु.सा.} ३४-२५
\end{verse}
6 VIRTUES AND VICES OF A PHYSICIAN -

Some poets pass remarks on the characteristics of a good physician his merits and demerits and try to bring reforms in the field of physicians. Physicians especially in these modern days are very much found of earning more and more money. These poets of Subḥāṣītas advise some vital points to these physicians regarding their services to the society.

The Brahma Vaivarta Purāṇa states that a physician should be a pious and compassionate and must be expert in Āyurveda as well as in the field of surgery. First of all a physician should be very clean and wearing clean attire. He should speak always good words. He should be good at heart, merciful and should not speak harsh words. He should stay in a good place and not in a remote village. He should not come to a house by his own accord. If he is dirty, harsh, arrogant and living in a wild village and going to a house

106 आयुर्वेदस्यबिज्ञाताः चिकित्स्सासु यथार्थविद्या।
धर्मिष्टः दयालुद्ध तेन वच्च यावत् प्रकीर्तितः।
वै.सु.मा. ३५-२
without being invited then he will not be honored by people even though he is equal to Dhanvantari in knowledge and treatments. Among these characteristics of a physician using harsh words is condemned very much by people.\textsuperscript{107}

The necessity of a physician is felt everywhere. For, there is no place where no being is living. And there is no being unaffected by any disease. Therefore presence of a physician is a must. Moreover diseases are more related to the very life itself. Hence, physicians cannot be replaced by any other person or scholar.\textsuperscript{108} Generally, diseased patients form livelihood to physicians, and the wicked persons, addicted to bad habits give livelihood to the policemen; the dullards are food for scholars and noble thoughts are food for good persons.\textsuperscript{109} However,

\textsuperscript{107} कुचेलः कर्कशः स्वस्थः कुशामी, स्वयमागतः \textsuperscript{1}। पञ्चवेद्या न पूजयते धन्वानरिसमा अपि \textsuperscript{2}।

\textsuperscript{108} न प्राणिरहितो देशो न च प्राणी निरामयः \textsuperscript{1}।

tस्मात्स्थवत्र भिषजां कल्यिता एव वृत्त्यः \textsuperscript{2}।

\textsuperscript{109} वैद्यनामादृः श्रेयान्, व्यस्तिः चो नियोगिनाम्।

विदुषां जीवनं मूर्खः सद्भम जीवनं सताम् \textsuperscript{1}।

\textsuperscript{वै.सु.सा. 35-6}
physicians are fond of patients because money is earned by that. If the persons, who are healthy or attacked by an incurable diseases are of no use at all to physicians. But a patient suffering from a disease curable at a long run, or suffering from digestion and other minor disorders is very much wanted by the physicians or such patients shape the future of these physicians.¹¹⁰

Autumn and spring seasons are very much beneficial to physicians. For, the beginnings of these seasons are turning points for diseases. The change of season is a source of many diseases. Hence these seasons are as good as father and mother. The closing days of Kārtika and beginning days of Mārgaśira are the important days for diseases. As such they are like sisters to physicians. But, the persons eating limited and healthy food are enemies to the physicians.¹¹¹ For they never support any disease or invite any disorder in the

¹¹⁰ स्वस्थ्योपायम् न जन्तुभिन्नस्ति किन्वन।
कालस्य दीर्घरूपायम् भिषज्यां भाग्यहेतुः।

वै.सु.सा. ३५-९

¹¹¹ वैद्यानां शारीरी माता, पिता च कुसुमाकरः।
यमदंशत्वस्त्र प्रोक्ता, हितं मुहितं मुद्रित्युः।

वै.सु.सा. ३५-११
system of body by taking heavy food or unhealthy food. Hence, no disease emerge from them and as such no income is earned from these healthy persons. That is why a physician is said to be a friend of a patient. The *Mahābhārata* notes that *Vidya* is a friend to a person who goes on journey. A good wife is a friend of a householder; a physician is a friend of a diseased person and charity is a friend to him who is at the closing days of his life.¹¹²

A physician has to lead an uneven life. To attract people he has to meet the needs of all persons. No limit of time and place is found with a physician. If a patient comes at midnight he has to give him treatment. He may be belonging to any class of society a physician has to deal with him. He may be earning good amount of money but he has to take care of his patient. Greater responsibility is found with him. Thus, his routine programs like meals, sleep, leisure are conducted irregularly. The same is the case with

¹¹² विद्या प्रसवतो मित्रं, भार्या मित्रं गुहे सतं।
आतुरस्य मित्रं मित्रं, दानं मित्रं मरिष्यत्।
३५-१२
a harlot, an astrologer and a king’s servant. They are meant for others. They have to entertain all who approach them.\textsuperscript{113}

Generally members of a family and neighbours are not at all interested in the treatment of a home physician. They just neglect him. They honour others even though they give less treatment and less experienced in that field. This is the tendency of human beings. The same is the case with a poem or epic composed by a poet in his life time. His compositions are appreciated much only after his death. The beauty of a woman in a noble family is appreciated just by her husband and other members. For it is limited by the four walls of the house. The same beauty of dancer or a harlot is appreciated by one and all in the society. In this way a physician in a house is not at all valued much.\textsuperscript{114} But the \textit{Subhāṣitakāra} is advising us to value such persons.

\textsuperscript{113} छर्ण जीविति गणिका, गणकोपि च राजसेवको बैधः।
\textit{दिवसे दिवसे मरणं घर्ष्य वच्चित्तरन्ननं वृत्तिं।}
\textit{वै.सु.सा.३५-१३}

\textsuperscript{114} प्रयङ्कः कविकाव्यं च, सप्तं च कुलयोगित:।
\textit{गृहवैवस्य विद्या च कस्मैचित्र यदि रोचे।}
\textit{वै.सु.सा.३५-१४}
The *Mahābhārata* too refers to the tendency of people towards physicians and other such persons who are valued less after the work is done. They are six persons who are less recognized after their obligation. A physician is the first man among them. After taking medicines and proper treatment a patient is cured of his disease by which he becomes totally healthy. He never remembers the physician or his treatment. He may say “We have paid the physician’s fees and nothing is there to acknowledge him.” In this way his treatment is not recognized. In the same way, a teacher, after educating a student is not much valued. A mother arranges the marriage for son, but, after marriage she is not much valued. A woman is well appreciated as long as she is interested in love sport. After completing love sport her husband takes less interest in her. People, after getting their desired objects give less importance to those who had helped them and a boatman is not cared after reaching the other bank of the river by
the boat. In this way among these people who are less valued after their work a physician is well-known.\footnote{115} Another poet puts the same idea with some additions. A teacher, a physician, a woman, a nurse and a messenger of love are less regarded after their work is done.\footnote{116}

The \textit{Brahma Vaivarta Purāṇa} says that a physician is not at all competent of increasing the years of one’s life. He can just try to control the pain of a disease and diagnose the correct disorder in the system of the body. This is the limitation or scope of a physician.\footnote{117} Even the \textit{Hitopadesa}
supports the same point and says that if the span of life of a patient is over even *Dhanvantari* cannot do anything to revive him.\textsuperscript{118} A physician should have enough logical sense while giving the treatment. He should think the exact root of the disease, correct solution for that and such other things and for that he should have sufficient logical sense. If he does not have this common sense of logic he cannot give proper treatment for the disease. Hence a physician without the common sense of logic, a woman of a noble family without bashfulness, a foolish sage and guest of high class are sources of head ache.\textsuperscript{119}

If a physician is old he is praised much. Every body will invite him, honor him because he is a man of good experience. Experience is the criterion for the goodness of a physician. Moreover, while giving treatment to women nobody will suspect the physician if he is an old man. Thus oldage is a grace to a physician. Similarly oldage is a plus

\textsuperscript{118} अधि धन्वन्तरिक्षेत्रः किं करोति गतायुषि।

\textsuperscript{119} वैश्वर्थक्किन्नो मिर्तुर्ज्ञा कुलधूर्यतिमूर्तः।

कठके च प्राहुणिको मस्तकशूलानि चतवारि।।

\textsuperscript{वै.सु:सा. ३५-२०}

\textsuperscript{वै.सु:सा. ३५-२३}
point to a minister, a king also. On the contrary, oldage is an ugly thing to a harlot, a wrestler, a singer and a servant.  

There are three types of treatments viz. \textit{Rākṣi}, \textit{Mānuśi} and \textit{Dāvī}. If a physician is giving treatment by way of surgery (i.e. \textit{Sastra cikitsā}) it is considered to be the first one. If he is finding solutions by some liquids it will be the second type i.e. \textit{Mānuśi}. If he is giving medicines based on \textit{Rasa} and other strong methods it is considered to be the best one. That is why it is called divine method. Another poet divides them in four ways. The last one or the worst methods are by using the weapons or burning method. The middle one is treating with roots and other plants. The best method is by using \textit{Rasa} (Phosphorus) and the method of using spells and other \textit{Tantras} is the

120 अलङ्करणेति हि ज्ञ राजामाय्यभिषितसिन् \।
विदम्बयति पण्यस्त्रीमल्लगायकसेवकान् \।

e.स.सा. ३५-२४

121 राक्षसी मानुषी दैवी चिकित्सा त्रिविधा मतं \।
शास्त्रे: कषायतेहादाहः, ऋमेणान्याः सुपूजिता: \।

e.स.सा. ३५-२५
top in the list. For he is treating the patient even without touching him or giving him any medicine. He is just treating from outside.\textsuperscript{122}

\textit{Aśvaghoṣa} too refers to the same solution of treatment as explained in the \textit{Śāstra} to both types of diseases i.e. mental and physical diseases. The pain is both in mind and body. And the solution too is suggested for both in the \textit{Śāstra}.\textsuperscript{123} \textit{Carakamuni} is warning against the wicked physicians. There are two types of physicians. One is killing the disease and reviving the patient, whereas, the other one is killing the patient and reviving the disease.\textsuperscript{124} The physicians belonging to the second category are more fond of advertisements. They keep various useless books,

\begin{itemize}
\item \textsuperscript{122} अथं: शास्त्रद्वारायां, मध्यमो मूलकादिभिः।
\textsuperscript{123} उनमो रसवेदनस्तु, सिद्धवेदनस्तु मानिन्नकाः।
\item \textsuperscript{123} वै.सू.सा.३५-२६
\item \textsuperscript{123} वै.सू.सा.३५-२६
\item \textsuperscript{124} वै.सू.सा.३५-२९
\end{itemize}
medicines and other attractive instruments on the table and try to attract the patients to earn more and more money. They give more importance to external appearances and not for the internal improvements of qualifications. They never care for knowledge, experience, good treatment, other good qualifications. They are very much interested in earning money. They never think of any kind of service to society or humanity or any kind of good things of the society. Caraka seriously warns against such physicians and advises not to entertain such physicians.125 This warning applies to most of the modern physicians. Caraka Muni calls them the assistants of Lord of Death. (Anucāraḥ). They are moving on the earth as if the servants of Yamadharma. The author asks us to keep them at a distance.

The author of Viṣṇu-guṇadārśa points out the defects of these false physicians. These prepare false medicines and

125.1 वैद्यभाष्यप्रकाशः पुस्तकः पतिकविचलकोऽकः।
लभ्यन्ते ये भिषक्षक शब्दमण्डले प्रतिरूपकः॥
वै.सू.सा. ३५–३०

125.2 श्रुतदृष्टिकियाकलाक्रमानवस्थितिः।
वर्जनीया हि ते मूलोश्रवस्तन्यनुसरणमूवि॥
वै.सू.सा. ३५–३१
liquids, never use the *Rasā* in a proper proportions and use useless oils and then treatments are also not systematic. Thus they are bane to the circle of physicians as they just fillup the belies by earning lot of money.\(^{126}\)

Another poet scolds the worst methods of these false physicians. The diseases are cured by fasting and taking general liquids. But, these physicians say that the diseases are cured by their own medicines only.\(^{127}\) That is why another *Subhāśita* ridiculously calls a physician as a brother of *Yama* and salutes with a good repeat saying that *Yama* seizes only life whereas these physicians seize money in addition to life.\(^{128}\) The author of *Śārāngadhara Paddhati* bows down to the physicians and says that Yamadharmarāja

\(^{126}\) वैद्यायं ज्ञातः तेजस्विनः दयक्ष्यमिति: नमः
ब्रह्मचर्याधिकारसक्तिः समाधिविशेषिता: [प्रतिपत्तिः]

\(^{127}\) कषायायामस्य नन्दरस्ते नक्षत्रविस्तरः कुः
सृजस्य हस्ती नवीन स्रोत द्वारा लक्षणो निष्कृतः [प्रचारिहृत्]

\(^{128}\) वैद्यायं ज्ञातः तेजस्विनः दयक्ष्यमिति: नमः
ब्रह्मचर्याधिकारसक्तिः समाधिविशेषिता: [प्रतिपत्तिः]
has transformed his responsibility of killing the beings to these physicians and leading a carefree life.\textsuperscript{129} Thus, it is an advice to physicians to reform themselves in this regard.

The \textit{Nāradasmṛti} calls those people wicked who state their verdict on important issues of \textit{Dharmaśāstra}, \textit{Cikitsāśāstra}, \textit{Jyotiṣa} and \textit{Prāyāscitta} without referring to the source books. Hence a good physician should refer to the original texts before giving any treatment.\textsuperscript{130} A good physician is also expert both in theory and practices. They revive the lives of patients and patients are delighted by the treatment of these physicians. In view of time and place a good physician diagnoses correctly the disease and give them proper treatment. He tests each and every patient and knowing the circumstances of that particular patient he gives them proper medicine and treatment. He is really

\begin{flushright}
\textcolor{red}{129} \textcolor{blue}{\textit{वैद्यायन नमस्तुभ्यं क्षणिनाश्रेय सायन}}।
\textit{त्वै विन्यस्त्वभारोऽय विन्यस्त्रेण कुतानं सुखमेधयते}}।
\texttt{वै.सु.स. ३५-३६}
\textcolor{red}{130} \textcolor{blue}{\textit{प्रायैक्षित्वं चिकित्सायं च ज्योतिषं धर्मनिर्णयं}}।
\textit{विना शास्त्रे यो बुर्यात विद्याद ब्रह्मधातकम}}।
\texttt{वै.सु.स. ३५-१८}
\end{flushright}
a source of virtues of a good physician. A person cannot be expert by studying only one Sastra. He has to study the related šastras along with the Āyurveda. Then only he can be an expert physician. In addition to this he should also utilize his genius in treating the patients. Then only that physician becomes a leading personage among the physicians and he will be honoured even by king and rich persons.

The related branches to the Āyurveda are many in number. He has to master them one by one. They are as follows.

1. Naturopathy (Nisarga Cikitsā)
2. Psychotherapy (Mānas Cikitsā)
3. Dietetics (Āhāra Cikitsā)
4. Hydrotherapy (Jala Cikitsā)
5. Balneotherapy (Nisarga Snāna Cikitsā)
6. Pyrotherapy (Mardana Cikitsā) and
7. Heliotherapy (Śūrya Raśmi Cikitsā)

131 प्रयोगज्ञानविज्ञानसिद्धिसङ्ग्रहः सुखप्रदाः ।
जीविताभिभस्मस्थर्यात् तेषवस्थितम् ॥
१३१ सु.सा. ३५-४०

132 एकं शास्त्रविधीयामो न गच्छेद्यास्तनिष्ठ्यम् ।
तस्मात् सलग्नश्यात्रू तर्कबुद्ध्यवागि:ताम् ॥
१३२ सु.सा. ३५-४२
A good physician should have enough knowledge about these branches and then only he can prescribe the medicines and give the treatment relevant to that disease. In the modern days there are so many developments in these fields. Minimum knowledge of all these is a must. Because, if the disease is not cured by one treatment other treatment can also be adopted. However, the disease must be cured and the patient should be pleased by that treatment with good health. That is why the *Mahābhārata* advises us to keep good physician as a good friend and due respect must be given to him. A good physician should also work under senior physicians and learn much, earn good experience. He should be at the same time pious by nature and should have good faith in rituals. He should be good looking by his good dresses and cleanliness, and he should be speaking good words with pleasing manners. This kind of physician should not be kept at a distance, but he should be treated as a good friend.\footnote{133}{प्राजोपसेविनं जैहं धार्मिकं प्रियदर्शितम् ।
मित्रवनं सुवाक्यं च हृदयं परिपालयेत् ॥

१५-४४}
Jagannātha Paṇḍita ironically assures a girl that he would give her good treatment in view of the actual root of the disease for he is an expert in the affairs of *Rasa* (medicine or phosphorus) or sentiments like amorous and others. Though he is referring to a girl suffering from love sickness he is pointing out one aspect that treatment for diseases are given in view of the main cause of the disease. It is a good characteristics of a good physician.\textsuperscript{134}

The author of *Visva-guṇādarśa Campu* i.e. *Venkatādvari* advises to invite a good physician whose name is well-heard as an expert in that particular field. Otherwise calling an ordinary and an inexperienced physician the disease is not cured properly and the whole circle of physicians is scolded. Therefore by the ill-treatment of a bad physician one should not blame the good physicians.

\textsuperscript{134} रोगश्ये ते चिकित्साम निदानमालोकय सुंदरो राघिये।
मा हन्त कारशय भु, रसख्रियाम नितानं निपुष्पिस्तिस्म।
वै.सू.स्म. 35-45
However, *Caraka Muni* recommends that physician who is every much interested in curing the disease of a patient is the best physician.\(^{135}\)

The *Aṣṭāṅga Samgraha* gives a few characteristics which make physician a good physician. He is behaving friendly every where, and shows mercy on the patient. He should be very good at heart and should not cherish evil thought for the sake of money. He should speak always good words and should be soft by nature. He should not hate the healthy persons.\(^{136}\) The author of *Yogaratnakara* says that a good physician deserves all sorts of honour as he lifts a diseased patient from the ocean of disease. What ritual or good thing is not done by him. Hence, he is fit to be worshipped.\(^{137}\) The author of *Mitākṣara* says that a physician

\(^{135}\) चैव भिषजां श्रेष्ठो रोगेभ्यो यः प्रमोऽचयेत्।
    वै.सु.सा.३५-४८

\(^{136}\) सर्वत्रमैत्री करणाः सुरे निरामदेहेषु नृषु प्रमोऽद।
    मनस्युपेश्वाकृति व्रजस्तु वैद्यस्य सहृदयं तनोति।
    वै.सु.सा.३५-४९

\(^{137}\) रोगदुःखकारणवे ममं वः समुदरस्ते नरम्।
    कस्तनोऽन कृतो धर्मः का च पुज्यां न सोऽज्ञितः।
    वै.सु.सा.३५-५०
is always pure. Because, he cannot be replaced by any other person or expert. In other words no other person can do the work of this physician. Therefore he is also pure and extraordinary. Hence, he should be duly honoured always. In no way he is inferior to God.\textsuperscript{138} Thus, a physician should adopt good qualities and avoid evil thoughts by which he can serve the society to the best of his capacity. For that, his aim should be good treatment and not earning money.

\textsuperscript{138.1} चिकित्सको यत्कुर्वले तदन्येन न शक्यते ।
तत्त्वाच चिकित्सकः स्पष्टेन शुद्धो भवति निःश्चः ॥
\textit{वै.सु.सा} ३५-५१

\textsuperscript{138.2} वैद्यो नागायणः स्वयम् ।
\textit{वै.सु.सा} - ३५-५२
7 PRINCIPLES OF PATHYA AND APATHYA-

Following the rules of *Pathya* (diet) and avoiding the items of Apathya play an important role in maintaining the health of body. Major part of the success of treatment depends upon the *Pathya* of food. That method which is leading us on the good path of health is called *Pathya*. Good path means that which is pleasing to the heart and body. That which is not pleasing to the body and mind is called *Apathya* or that method which is not following the rules of *Pathya* but adopting the habits of *Apathya* is called *Apathya*.139

The author of *Bhattikāvya* says that *Pathya*, in its external appearance seems to be very bitter but later it is healthy. Hence, a person following the healthy words and healthy path of life will definitely lead a successful life and a fruitful life.140 The author of *Hitopadeś* puts the same idea

139  पथ्यं पथोपन्यातं यदृच्छिकं मनसः विप्रयम् ।
     व्यवहारियमपथ्यं च नियतं तत्र लक्ष्यदित् ॥
     वै.सु.सा. ३६-१

140  लेखी भेषजनिक्तं पथ्यानि कृत्त्व नपि ।
     तदर्थं सेवं च ाप्तानु कदचित्र स सीद्धिः ॥
     वै.सु.सा. ३६-३
in a beautiful way and says that the good words may seem bitter in the beginning but they bring good result at the end or consequently. If a speaker is speaking *Pathya* and the listener is following the same, certainly we find prosperity there.\(^{141}\) A physician may prescribe good medicine made of *Rasa* (phosphorus) to a patient and the patient without following the *Pathya* if goes on taking that medicine will get no benefit at all. The nature of *Rasa* is to stimulate the person who takes it. Consequently the patient desires to eat so many things which he likes very much. If he does not control the tongue the medicine though it is very strong, fails to cure the disease. Hence *Pathya* and medicine should go hand in hand.\(^{142}\)

The *Bhāgavat Purāṇa* asserts the same and says that the Pathya, if not followed properly will invite many

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141 अप्रियस्यापि पथ्यस्य परिणामः सुखावः।।
   वक्ता श्रोता च यथास्थि रमन्ते तत्र सम्पदः ॥
   वै.सु.सा. ३६-४

142 साधितोपि स किं कुर्यद्ध सस: पथ्यक्रमं विल।।
   विहारापत्यमुद्रा य स एव ध्वंसविषये ॥
   वै.सु.सा. ३६-७
diseases. The *Mahābhārata* praises the merits of *Pathya* and says that a person, without knowing the evil consequences of *Apathya* eats the food which is not healthy to the body (*Apathya*) he will certainly go to the dogs. He invites his death by eating the unhealthy food. The *Mahābhārata* takes the example of *Pathya* while explaining the vital point of diplomacy. The author says that if a king does not protect himself even after forming alliance with a great king, he will be like a person, who, without following the *Pathya* after eating the unhealthy items will perish soon.

The *Rāmāyaṇa* too takes the example of *Apathya*, in a critical context. *Daśaratha* addresses to *Kaikeyi* that “like a person who invites diseases after eating *Apathya* I too,

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143 नाशनो पथ्मेवानां व्याधयः सम्भवति हि ॥
*वै.सु.सा. ३६-८*

144 पथ्यं मुक्त्वा तु यो मोहाद्व दुष्टमस्नाति भोजनम् ॥
परिशामविज्ञाय तदन्त तस्य जीवितम् ॥
*वै.सु.सा. ३६-११*

145 कृत्यं बलवतां सचिमात्मां यो न सक्षितं ॥
अपथ्यमिव तत्रं तस्यान्तः स्वाभाविक विलुप्ते ॥
*वै.सु.सा. ३६-१२*
now inviting calamity by granting you unhealthy boon."  

The *Hitopadesha* warns in this regard that if a person forms friendship with those who are good looking but wicked at heart, he will have to invite evil consequences like a man who eats *Apathya*. Another poet puts the same idea with two more examples. It is of no use by studying any language or any *Śāstra* without studying *Vyākaraṇa* (Grammar), crossing the river in a broken boat, and taking medicine without *Pathya*.

A man entering the jaws of death never likes good words, as a man never eats *Pathya* when death is fast-approaching him. In other words, the patient, who does

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\begin{align*}
\text{146} & \quad \text{अपथ्यव्यज्ञनोपेतं भुक्तमन्त्र यथाधजुरम्} \\
& \quad \text{इदारीं तन्नति मां यथाण्य सुकृतं तत्वि} \\
& \quad \text{वै.सु.सा. 36–13} \\
\text{147} & \quad \text{आपातस्मिनीयनां संयोगानां ध्वये: सह} \\
& \quad \text{अपथ्यानामिवात्त्मानां परिणाममोहितारूण:} \\
& \quad \text{वै.सु.सा. 36–14} \\
\text{148} & \quad \text{अव्याकृतरामधीतं भिन्नद्रोण्यं तयङ्गाणीतरणम्} \\
& \quad \text{भेषजमपथ्यसहितं त्रयमिदमकुतं कृतं न वरम्} \\
& \quad \text{वै.सु.सा. 15–36}
\end{align*}
\]
not eat healthy food (Pathya), but eats whatever he likes will definitely invite disease.\textsuperscript{149}

\textit{Viśākhadatta}, the author of \textit{Mudrarākṣasa} uses beautifully the word \textit{Apathya} in two senses. If a patient eats \textit{Apathya} he will have to invite either disease or decease (\textit{Maranam}) but if he does not follow the words of a king or if he acts against the will of a king the whole race of that person will be put in danger.\textsuperscript{150} The \textit{Pañcatantra} warns that one should not ignore the \textit{Apathya} saying that the physician would give medicine to cure the disease. In other words if a patient eats poison saying that physician would help him, death embraces him without delay.\textsuperscript{151}

\begin{verbatim}
149 मुमूर्त्वणां तु सर्वेषां वतःयः तन्न गोचरे ।
   मत्युकाले यथा मर्यों विपरीतानि सेवते ॥

   वै.सु.सा. 36-16

150 भवति पुष्पस्य व्याधिर्मरण वा सेवितेपथे ।
   राजापथे पुनः सेविते सकलम्पि कुलं प्रियते ॥

   वै.सु.सा. 36-17

151 बलोपप्रोज्यि हि बुद्धिमानं नरः ।
   परं नवेन्त्र स्वयमेव वैरिताम् ।
   भिषज्ञ ममस्तीति विचिन्त्य भक्तये ।
   दकारणाक्षो हि विचक्षणो विषम् ॥

   वै.सु.सा. 36-18
\end{verbatim}
The author of *Vaidyājivana* puts the same point beautifully in an interrogative style. What is the use of medicine if *Pathya* is properly followed. Similarly, what is the use of medicine if pathya is not followed properly. In both the cases medicine is of no use as *Pathya* and *Apathya* can manage health and death.

If there is a good growth of life even after following Apathya and if there is prosperity even though there is evil diplomacy it means it is just by chance or accidental like *Kākatāliya nyāya*.

In this way *Pathya* is the core of health and *Apathya* is the heart of disease. The *Subhāśitas* advise us repeatedly to follow the *Pathya* and to avoid the *Apathya*. Beautiful examples make the idea very impressive and appealing. These verses give us the discriminative knowledge by which we can distinguish the *Pathya* and *Apathya*, and realize the

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152 पथ्ये सति गदार्तस्य किमोषधिनिवेदणे: ।  
पथ्येप्रसति गदार्तस्य किमोषधिनिवेदणे: ॥  

d.सू.सा.३६–२०

153 यद्यपश्च किमोषध्या, यदि पथ्यं किमोषध्ये: ॥  

d.सू.सा.३६– २१
significance of these. The *Pathya* leads a successful and healthy life whereas the *Apathya* makes our life full of miseries and diseases. Hence, these verses advise us to adopt the system of *Pathya* and avoid the path of *Apathya*. 