Chapter VI

Conclusion

That “The Subhāṣitas refine our bread and brain” - is a fact more applicable to these Subhāṣitas of Āyurveda. The literature of Subhāṣita was not at all a specific literature in Sanskrit. Every Subhāṣita is a representative of different branches of Sanskrit literature, because, it is the cream of those literary pieces. These verses are the best choises in matter and manner.

In the first chapter it is noted that the Subhāṣitas have a long history going back to the Vedic literature. Passing through the passage of the epics i.e. the Mahābhārata and the Rāmāyaṇa the same tradition of Subhāṣita went to the Purāṇas and the classical Sanskrit literature. The Mahābhārata and the Rāmāyaṇa are the rich sources of thousands of Subhāṣitas of different kinds. But here, only those related to Āyurveda or health are collected in a categorical way. The works of hundreds of authors are collected here and the names of all the authors are referred to with the available information about their life works and
dates. These *Subhāṣitas* are also collected from the treatises of Śāstras like *Artha śāstra, Dharma śāstra, Nīti śāstra, Prāṇi śāstra* and others. It is also noted with beautiful examples the sample style of *Subhāṣitas*. One point is made clear that these are collected as *Subhāṣitas* because of their simplicity.

These *Subhāṣitas* are collected in various topics and the names of these topics are also given for the facility of discussions. Categorically they are arranged in 45 chapters. Dr. Bhaskar Govind Ghanekar, the compiler has worked hard on these for forty years and has brought out this valuable collection as first of its kind. At the end of this collection another good feature is that the author has given more than hundred verses as the cream of the topics. Thus, the good features of the work are discussed at a great length.

In the second chapter the *Subhāṣitas* on mind and its functions are dealt with. The nature of human being is peculiar. A particular point of nature ends in habit. There is no much difference between *Abhyāsa* and *Vyāsana* (habits). The result of this habits is found in the form of worries. And it is showed that there is no stronger disease than mental
worry (Cintā samān nāsti śarīra śoṣanam). For most of the worries Brahmacarya is the best solution. It maintains the vigour and stemana of the body. Even a householder can also maintain the Brahmacarya by controlling his sense organs. Many authors have praised the vital role played by the Brahmacarya in maintaining the perfect health. The nature of mind, the easy methods of controlling the mind and the role of Prāṇāyāma and other things are also discussed at large. Among the diseases mental disease if more severe than the physical one. These Subhāṣitas are not prescribing any medicine to any disease but as a precautionary step they are giving us some guidelines in order not to be victims of diseases. Thus the guideline starts with the controlling procedure of mind and in giving good grace in the training of it. To adopt that training some items are to be taken up and some are to be given up. To purify the mind, first, one has to give up the things that cause a kind of tention. For example worries or mental agony is the one which spoils the whole of the balance of mind. It kills the tranquility or peace of mind. Hence one has to avoid these worries. In support of this he has to avoid the bad habits. If a man is very much
addicted to some evil habits, it brings him not only worry but a good loss of health and wealth. Hence one has to control his bad habits and adopt good habits.

In the same direction, adopting good way of life, or a repeated custom is also necessary. Of course, there is no much difference between these two aspects i.e. *Vyasana* and *Abhyāsa* yet a repeated method is called *Abhyāsa*. It may be good or bad. Good method is to be adopted. This helps very much to the edification or discipline of mind.

In this connection *Brahmacharya* is a thing to be gained. It is a big gain of vigour if one maintains *Brahmacharya*. For a householder it is very much difficult to maintain this *Brahmacharya*. Yet, it is noted that *Subhāsitas* advise us to have control over enjoying the sensual pleasure. Even if it is least degree of control it will definately help a man to move on the path way to God.

The *Bhagavadgītā* advises that the *Dharma*, even if it is earned a little will save us from a greater danger.\(^1\) The

\(^1\) स्वल्पमायकः धर्मस्य त्रायते महतो भयात्। भ.गीता – २-४०
same can be applied to this *Brahmacharya* also. If little bit of *Brahmacharya* is practised, the vigour is retained and the strength is prevented from its loss. If strength is protected health of the body is perfectly maintained. That can be utilized in making one's life fruitful by adopting spiritual methods of success.

Among these spiritual steps or Yogic steps meditation is most important. If there is any kind of ache in any corner of the body, meditation can never be successfully practised. The mind may be detracted in the process of meditation as if mind will be diverted by ache. Hence, for perfect health *Brahmacharya* is a must.

In the third chapter the principles of body, methods of keeping the body in good health are explained. The *Subhāsitas* on food are very important to one and all in this world fond of food. *Mitāhāra* is said to be the core of good health and it is always beneficial to body. It is also explained through beautiful *Subhāsitas* as to how the light food or *Sātvika*-food helps a great deal to the system of digestion. In addition to food there are so many other aspects to maintain good health. Sleep is one of such important factors. It is
advised how a man is refreshed by good sleep. Water is another factor that helps the health a lot. Clean water, quantity of the water, quality of the water and other such points are beautifully put forth in this context. Hunger and thirst are other aspects of human instings. The quantity of food is discussed and put forth beautifully with its good consequences. What is to be taken and what not to be taken is another issue which is discussed through beautiful *Subhāsītas*. The topic of what is to be adopted and what not to be adopted (*Sevya* and *Asevya*) is very important in view of the health and maintainance of the body. These points give general ideas about the ways of a happy life. For example a poet praises the poverty and says that it gives strength to our legs so that the poor person would wander here and there seeking the livelihood. It increases the quality of tolerance. For, a poor man has to tolerate every thing to face the hardships. It also enkindles the fire in the stomach for he has to learn fasting. Thus, ironically poet puts the virtues of poverty.2 A housewife is said to be the best medicine for every

2 शक्ति करंति संचारे शीतोष्णे मर्यादयनि।
दीपयतुदरे बलिंद्रद्वर्यं परमौषधिम्॥

वै.सु.सा. ३८-१९
thing. The *Mahābhārata* puts beautifully this point saying that she takes equal share in the miseries. In all walks of life she is a good guide, a good friend and good medicine. She is an unique medicine to both the diseases i.e, mental and physical. In this way these teach us better ways of happy life.

In the next chapter the different ways of therapy are dealt with in a beautiful way. The principles of therapy are discussed in a smooth way and both merits and demerits of some of these methods are put forth. For example, the merits of hunting and demerits of wine are put decorously in these *Subhāṣitas*. The choice is left to the care of a reader. The significance of exercises and *Prāṇāyāma* is amplified beautifully. These form a very good platform for the good health of body. These two keep the diseases at a distance. They increase the strength of the

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3.1 न च भाष्यासम किल्लित्व विवेयते भिषजां मतम् ॥
ोषधं सर्वदा:खेषु, सत्यमेतद्र व्रीमिते ॥

वै.सू.सा. ३८-२०

3.2 नासित भाष्यासम किल्लित्वास्यार्थस्य भेषजम् ॥

वै.सू.सा. ३८-२१
body by creating activity in the nerves. They keep the body in perfect health if adopted properly.

Cleanliness is a general factor that requires for health. It makes both body and mind refreshed. The rules of Pathya and Apathya play the role which is more important than this medicine itself. For a man of Pathya there is no need of any medicine. For a man of Apathya too there is no use of any medicine. Such statements impress the minds of readers immediately.

The good characteristics of a physician are collected in the Subhāṣitas to implement them in their services. They are more applicable in these modern days. Infact, they are applicable to all the physicians of all the times.

In the last chapter, moral points in the Subhāṣitas are dealt with. The code of ethics is more applicable to the discipline of mind than the body. Infact, they are meant for both body and mind yet mind is more purified by these rules and advices. The role of a good friend in our life is beyond description. A friend is a divine medicine to a distressed man.
A friend consoles us in miserable states by which a man can regain his early peace of mind. A friend is a great helping hand to a man who has gone outside, or who is suffering from different diseases or unhappy incidents. Mere sight of a friend reduces the burden of sufferings. Hence, a friend is a divine medicine. It is the peculiarity of the Subhāṣitas that while describing one moral point they mingle some other similar points in the same Subhāṣita. For example a point highlights the significance some other points too while advising the importance of a friend. He says - the body is supported by food, the race or family is upheld by good character, the anger is controlled by truth and life is revived by a good friend. Thus, the significance of a friend, a wife,

4 द्वितजनविधयोगो वितनवियोगश्च केन सहायः स्तुतः। ।
यदि सृष्टियोपयोगो वयः प्रत्यजनसहायो न स्तुतः॥
वैसु.सा. 38-16

5.1 व्याखित्वश्रद्धीनस्य देशान्तरस्य च।
नस्य शोकद्वेष्ट्रयः सुहर्षणममौषध्यम्॥
वैसु.सा. 38-17

5.2 प्राणायये समुपण्ने यदि स्वयन्त्रदर्शनम्।
तदुः स्थायं सुखद्वक्षीवलोचनैः मूलस्य च॥
वैसु.सा. 38-19

6 अत्रेन धार्यते देहः कुले शीत्ये धार्यते।
प्राण मियेश धार्यते। ऋषोऽसत्ये धार्यते॥
वैसु.सा. 38-18
relatives, learning (*Vidya*) wealth, poverty and such other aspects is emphasised from the point of moral aspects. Thus, it is proved beyond doubt, that these moral elements play most important role in maintaining the health of body and mind. Moreover, ethical points are supporting the discipline of mind. All these form jointly the method of edification. To maintain mental health one should stand firm on the good path of moral aspects. If a man is living a moral life it gives him a sound will-power to march on the good path or right path. Every man does come across, in his life, the situations in which he is confused of the reality and the otherwise, or pious or impious. These *Subhāśitas* guide us properly in such circumstances and solve the problem to a very great extent. Sometimes these *Subhāśitas* advise us the verdicts of *Dharmaśāstra* too in their gracious style.

The poets refer nicely to various types of diseases like *Apasmāra, Kuṣṭha, Pitta, Yakṣma* and the characteristics of those diseases and also of the diseased persons. A poet beautifully puts that generally enemy is outside the house and a relative is inside the house. We like our relatives and hate our enemies. But, disease, though it is in our body itself
is not at all liked by us and the medicine though it is in the forest it is honoured much to bid farewell to the disease. A disease may be very weak at the beginning but a wise man should not neglect it like an enemy. For, afterwards the same disease becomes very powerful and unavoidable when grows very strong like an enemy.

Reviving a person or curing the disease of a person is not an ordinary merit (Punya). The Mahābhārata praises the endless Punya as more than that of number of sacrifices. On one side the Punya of revival and the Punya of number of sacrifices is on the other side. For the achievement of all the

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7 परोपकार हितादि मनुष्यस्वरूपः परः ।
अहितो देहजो व्याधिजितमार्गोपकारः ॥

७-३३-३४

8 उपेक्षितं क्षीणबलोपि शान्तं प्रमाददोषात्वैवेद्यदानं ।
साध्योपि भूतज्ञ प्रथम ततोपन्नसाध्यां व्याधिरितः प्रयति।

८-३५-३६

9.1 एकतः कृतवः सर्वं सहस्र वस्तुक्षिणाः ।
अन्यतो येस भीतराणा प्राणिनां प्राण स्वरूपः ॥

९.१-४

9.2 आकाशस्य यथा नान्तः सृष्टिवाचमयते ।
तददशेषं दानस्य नान्तौ वै विद्वाने कथितः ॥

९.२-५,
Puruṣārthas health is a must. If health is maintained everything can be achieved.\textsuperscript{10} Hence the aim of the Subhāṣītas is the achievement of Puruṣārtha and the health is the main channel for this. That is why they deal indirectly with the Puruṣārthas. These Subhāṣītas, since they deal with the Puruṣārthas through health do bring different fruits to the readers. The Cikitsā-śāstra brings Puṇya, friendship, money, glory, experience and such other fruits. However, it is never futile. The same is achieved even by this Subhāṣītas as they deal not only with health but also with the principles of morals.\textsuperscript{11}

There are some Subhāṣītas which are advising ironically in its internal meaning. They are of the nature of Anyoktis or Aprastuta Praśamsā. For its external appearance it describes something else and internally it is addressing to a king or a

\begin{quote}
\textsuperscript{10} 
धर्मश्च काममोक्षाणां आशोयं साधनं यतः।
तस्मादशोयं दानेन तदर्श्यत्वं।

वै.सू.स. ४-६
\end{quote}

\begin{quote}
\textsuperscript{11}
क्वचिचिर्म: क्वचिन्मेत्री क्वचिदर्थ: क्वचिदश:।
कर्मभयास: क्वचिचिचेि चिकित्सा नस्ति निष्कला।

वै.सू.स. ६-९
\end{quote}
scholar or a Sujana or Durjana, a rich or a poor and so on. For example a poet describes the sugarcane that every thing is very good with you but there is a small defect in you. You are beautiful to look at, very sweet, full of sentiment and held by cupid, but one drawback is that after being tasted you become dry.\textsuperscript{12} It is internally addressing to a king. The king is very nice, but even though being served well by assistants or scholars he is losing interest in them or in those obedient servants. In this way the Subhāṣitas advise indirectly also to guide us properly.

Some of the Subhāṣitas are also very much sentimental in nature. They are appealing to the hearts of the readers by the poetic excellences. Ballāla Sena, the author of Bhoja prabandha says that - a man searched for good things in the whole of the world. But only three things were found very

\begin{verse}
12 कान्तोजोििि मधुरोजोिि सराकुलोजोिि
किन्ज्वासिि पञ्चशाकार्मुकमदवितीयम् ।
इत्यो तवासिि सकलं परमेकमूनूनम्
यस्सैवितो भजसिि नीरसवि कस्मेण ॥ वै.सु.सा. १२-१४
\end{verse}
much appealing to the heart. One is the juice of sugarcane or sugar or jaggary, second one is the *Subhāṣītas* of poets and the third one is the side glances of beautiful women.\(^{13}\) Some of the *Subhāṣītas* are full of pun. Though they are very difficult to understand, the beauty and significance of those verses are very appealing. The word *Gorasa* is used in four different meanings. In the first line it is milk without which food is of no taste. In the second line it is said that a king has no value without earth. The meaning of *Gorasa*, in the third line is eyes. Women speak with their eyes. Hence, without the beauty of eyes women have no beauty at all. Lastly, it is words. Without beautiful words scholars have no value at all. In this way, with different meanings the *Subhāṣītas* teach so many things indirectly.

Some of the *Subhāṣītas* are so simple and beautiful that they hardly need any explanation. A poor person looks nice

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\(^{13}\) सत्यम् सत्यम् जगत् समस्तम् ।  
त्रय: पदार्थं हृदयं प्रक्षण: ।  
इश्वरविका मत्यं: कवीनां ।  
मुग्धायुणापायात् यथस्विगतनि ॥  
\(\text{वैसु.सा. १२--१५}\)
if he has courage. An ugly woman looks good if she has good character. Untasty food becomes tasty if it is hot and a poor dress looks fine if it is clean. This idea is put beautifully as follows.

दरिद्रता धीरतया विराजते ।
कुरूपता शीलतया विराजते ।
कुभोजनं चोष्णतया विराजते ।
कुवस्त्रता शुभ्रतया विराजते ॥

वै.सु.सा. १३–१६

Some of the Subhāṣitas are so effective and appealing that they can change the minds of some people by their simple but beautiful advices. For example a Subhāṣita says that a person greedy of money neither cares for elders nor for relatives. A lusty person has neither fear nor shame. A person eager to learn lores thinks neither for pleasures nor for sleep. And hungry persons have neither strength nor selfrespect. These points teach us what to take and what not to take. The same is put in its forceful style as follows -

अर्थानुग्रहानं गुरुन्वखन्तु: ।
कामानुग्रहानं भयं न लज्जा ।
विद्यानुग्रहानं सुखं न निद्रा ।
युद्धानुग्रहानं बलं न तेजः ॥

वै.सु.सा. १५–१२
Vṛddha Čāṇakya gives the nature of a wicked person with the examples of serpant and scorpion in such a forceful manner that it prints its impression within no time. Poison of a serpent is in teeth, the same of a fly or bee is in the head, the poison of a scorpion is in tail but poison in the wickman is in all limbs. The verse is as follows -

तक्षकस्य विषं दन्ते, मक्षिकाया विषं शिरः।
वृक्षकस्य विषं पुच्छे, सर्वाद्यं दुर्जनस्य च।

४५- ४६

Beautiful similes are core of these Subhāṣītas. A wicked man is compared with a mosquito. The mosquito falls down at the feet, bites the back, sings something sweet in the ears, enters the house finding the wholes and thus it acts which a wicked man does. The verse runs as follows -

प्राक् पादयोः पति खादति पृथप्रां।
कर्मं कलं किमपि शैति शनैवचिन्त्रम्।
छिद्रं निरूप्य सहस्रा प्रविष्ठत्वशङ्कः।
सर्वं खलस्य चरितं मशकं करोति।

४४- ६
There is none in this world who has not become the victim of disease.¹⁴ But, as a precaution the system of Yoga is introduced by the authors of Subhāṣitas. Mere practice of Prāṇāyāma is sufficient to a very great extent to face the diseases or to see that disease is not approaching the body. The only thing is that it should be practised regularly. That is why Prāṇāyāma and other items are advised. But the keynote to this is that Prāṇāyāma or any other Yogic practice must be performed only under the guidance of a Guru. Otherwise they do give adverse effects on our body to create diseases.

There are some peculiar Subhāṣitas in which there is a series of questions and answers. First questions are asked in three lines and answer for them is given in the last line. It is also called Yathāsamkhyā Alankāra. For example what is to be drunk after meals? Of whose son is Jayanta? How is the position of Mahāviṣṇu is described? For all these questions

¹⁴ कस्य दोषः कुले नासिन्य व्याधिना को न पीडितः ।
केन न व्यसनं प्राप्तं श्रीयं: कस्य नितंतरं ॥
चै.सु.सा. ५-२३
the answer is *Takram Šakrasya Durlabham*. A work by Śri Śankarācārya by name *Prasnottara Mālika* has this kind of combination of questions and answers.

Some *Subhāṣitas* enlighten us by provoking a sense of duty in certain circumstances. A poet says one should protect the person in distress by releasing him from fear. Good medicine should be given to a diseased person. Food should be given to a hungry man and learning to a student. It is already noted that simplicity is the essence of these *Subhāṣitas*. A simple *Subhāṣita* says the minimum or general treatment for the disorders in the body by *Vāta*, *Pitta* and *Kapha*. It advises that one should sleep to cure the disorders of *Pitta*. One should resort to shampooing for the disorders of *Vāta* and omittation for the disorder of *Kapha* and fasting for fever.

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15 भोजनान्ते च किं पेयं जयत्व: कस्य वै सुतः।
कर्थं विषुपदं प्रोकं ततं शक्रस्य दुर्लभम् ॥
*V.Ś.Śa. १३-८*

16 भीमेश्चापणं देयं व्याधिव्याधस्थायीः।
देयं विषार्थने विषयं देयमत्रं शुधातुरे ॥
*V.Ś.Śa. ४-२*

17 शयनं पित्नाशाय, वातनाशाय मर्दनम्।
वमनं कफनाशाय, ज्वरनाशाय लह्यनम् ॥
*V.Ś.Śa. ३६-२४*
The poets of *Subhāśitas* are very much bent on highlighting the bad consequences of passion. They insist on the control over sense organs. Because, a person may be wellversed in the *Śāstras* and *Purāṇas* and the discriminative knowledge (vivek) that springs from that learning stays only till that moment in the mind when the pleasing glances are not cast at him.\(^{18}\) *Jagannatha Pañḍita* rightly puts it that he had digested the essence of the *Bhagavadgītā* and also studied thoroughly the *Upaniṣads*. Yet the beautiful face of his beloved is not at all disappearing from the screen of his mind.\(^{19}\)

The *Subhāśitas* are so much forceful in advising their points with beautiful illustrations that is immediately

\(^{18}\) अभवति मनसि विवेको विदुर्यामपि शास्त्रसम्भवस्तवावत् ।

मिगतसि तृस्तिविशिष्ट्या यावत्ते निदिवस्ति ।।

वै.सु.स.-१८-२५

\(^{19}\) उपनिषदः परिपूर्ताः

गीतापि हन्तमलिपिष्कर्द्वा ।

तदविन हा विधुवदना

मानस सदनाद् बहियोति ।।

जगन्नाथ (भामिनीविलास - १)
appeals to the heart of readers. While advising the importance of semen (Virya) a poet gives the example of sugarcane. A piece of sugarcane, when crushed sedulously loses all its essence. Similarly a person loses his vigour when finds the fall of his semen.20

All most all the authors of medical treatises are very particular in making their good remarks on the system of taking meals. Caraka is a leading figure in suggesting not to speak while eating. In these days of modern era of science people are very much fond of seeing the pictures of television while eating. Various scenes of a movie, appear on the screen. Number of advertising items appear and disappear within no time. Loud sound and harsh music affect our nervous system, especially while taking meals. These fast moving figures affect our eyes and mind. Some serious situations of movie, violant in nature, do affect our digestion system if we see them while taking meals. That loud sound, swift

20 यथेश्वरः दलो निःसारः पीडितस्तहदेव हि ।
पुमान् भवति निःसाहो रेतसो हि विनिर्गमान् ॥

१५—२०,
movements of figures, emotional scenes violent actions all these points definitely kill our tranquility. That is why Caraka Muni advises not to speak or converse forgetting that one should be very calm and fresh while taking food. One should not become a victim of emotions. Even the food must be very fresh favourable to our health, enforcing our power and must be pleasing at the same time. We should not force any body to eat unwanted food or the food which is not liked by that person. Even the best procedure of eating is suggested as neither swift nor very slow. Such a beautiful advice is a very good guideline to live happily and peacefully. Because, food is the core of healthy life.

Now-a-days people have realized the value of cow. Every item of a cow is used in one or the other way. This

\[ 21 \quad उष्ण स्निग्ध मात्रावर्जीणो वीयाविभः दमिषे देशे दुष्पर्वपश्चरणां नातिदृष्टं नातिविलमितमभ्येदं प्रभुजीतमभामानमभि समीतथ सम्प्रभृं ॥ \]

\[ वै.कु.स्ता. १३-४९ \]
utility is also proved to be highly scientific. That is why the government is encouraging the people who are taming these cows.22

The importance of various plants like *Harītakī, Tulasi, Pippali* and others is rightly noted in its forceful style. The *Harītakī* is so much beneficial to our body that it never gives any bad effect to our health. It nourishes our body like a mother or even more than mother. A poet says *Harītakī* taken in the body serves like a mother, but mother sometimes gets angry on her child but this *Harītakī* never gets angry on the health of the body, once it is taken inside.23 That is the nature of *Harītakī*. The *Tulasi* plant is so much effective that a house bereft of this plant is not less than a forest.24 A poet describes

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22 The original species of these kine is always praised and referred to here and not the hybrid cow.

23 हरीतकी मनुष्याणां मातेव हितकारिणि ।
कदाचित्कुच्यते माता नोदरस्था हरीतकी ॥

वै.सु.सा. ३८ - ३९

24 नगृहं गृहमित्वाहुस्तुलसी गृहमुच्यते ।
सदनं तुलसीहीं शमश्नादतितिरिच्यते ॥

वै.सु.सा. ३८ - ४९
the different uses of Haritaki with various combinations and
blesses a king thus - Oh king, let your enemies be destroyed
like the diseases by Haritaki.25

A poet highlights the value of butter milk calling it
Amrta. A man never suffers from any disease if he takes it
regularly. The diseases burnt away by butter milk will never
appear again in the body.26 This is the beauty of these
Subhāṣītas by which a reader is facinated quickly.

The literary style of Subhāṣītas is highly decorus but
very simple. Beautiful presentation of these advises are so
appealing that the reader catches the core of advice
immediately. It never disappears from the screen of memory.

25 ग्रीष्मे तुल्यगुड़ा, सूर्यनथवुल्ला मेघावनशाम्बे
सार्धे शर्करया शर्कामलया शुण्ट्या तुषायगमे ।
पिपल्या शिशिरे, वसन्न समये क्षीत्रेण संयोजितां
राजन् प्रायं हरीतकीमिव रुजी नर्मनुं ते शारवः ॥

26 न तञ्चसेवी व्यथते कदाचिन्न न तञ्चद्रथा प्रभवतिः सोऽगः ।
वथा सुराणामयं प्रायंतं तथा नरणां भुवि तञ्चमाहः ॥

Vṛ. Sa. 38-39

Vṛ. Sa. 38-33
For example a Subhāṣīta is highlighting the vital importance of Parisrama and Mitabhoja. It is not advising directly to us to adopt these two items in our life. But indirectly it makes us to implement the same immediately in our life. The poet says thus - “I never seek any other physician on this earth; for Parisrama and Mitahāra themselves are my Aśvins on this earth.” No body denies the appealing nature of poetic beauty in the verse. Similarly a poet is giving the core of the Yugadharma and says that the Yugas are not in the time but in the action. If a man is sleeping it is the token of Kali or Kalidharma. If he desires to get up it is Dvāpara Yuga or Dvāpara-dharma. If he stands up it is the core of Tretā-yuga or Tretā-Yuga-dharma. If he starts walking or starts working it is Kṛta-dharma or Kṛta-Yuga. We can see how beautifully it encourages us to work hard. In the Kaliyuga, miseries are more because there is less hard work. People in the Kaliyuga are more sleepy. They are just enjoying sleep setting aside the

27 परिश्रमो मिताहारे भूगतावशिष्टीसुन्तौ।
तावनाप्रत्य नेवाहं वैश्वमन्यं समाश्रयं।

वै.सु.सा. 6-13
thought of hardwork. If he thinks of hard work it is one step ahead towards the hard work. Hence it is better than sleep or Kaliyuga. Therefore the poet calls it Dvāparayuga. If we actually get up to start our work with firm decision it is another step towards the betterment, hence it will be Kṛta-Yuga. In other words Kṛta-Yuga is far better than the Dvāpara. If a man actually starts the work it will be exactly Tretāyuga. For, he has started the hardwork giving up his idleness and idle-thought. That is nearer to the perfection. Thus, the Aaitareya Brāhmaṇa insists us to work hard for the betterment of the mankind. Then, the Kaliyuga will be turned into the Tretāyuga. Of course, this is, a good wish, but would never be possible as Kali-Yuga cannot be changed at all. However, a very good and powerful message is given to the world by this simple Subhāṣita.”

The Pañchatantra calls a traveller one of the most unhappy men on the earth. But, in those days facilities of

28 कलिः शायानो भविति, संजित्तामस्तु द्वापरः।
उचित्स्त्रेता भविति, कृतं समय्यते चतुर्॥ चरैवेति।
बै.सु.सा. ६-१५
journey were very less. Hence, journey was a burden in those days. In first place vehicles were less and now-a-days fast moving vehicles have made the world very short. More and more facilities are served and thus journey has become a good means of entertainment. But, other persons, noted in that verse29 i.e a diseased person, poor man and so on, are definitely counted in the list of unhappy persons.

One has to appreciate the long vision of great sage Caraka. He advises us not to entertain the physicians who are doing this job just to earn lot of money.30 They built big houses, hang attractive pictures, show various instruments of medical sciences and a big line of medicines to attract patients to earn money. In these modern days everybody finds this kind of physician everywhere. They pay large amount

29 जीवितोपि मृता: पंच व्याशेन परिकीर्तता: ।
दरिद्रो व्याधितो मूर्खः प्रवासी नित्य सेवकः ॥

वै.सू.सा. ३४-६

30 वेदभ्राण्डौषधे: पुस्ते: पल्लवेवलोकने: ।
लभन्ते ये भिषक्षशब्दमजास्ते प्रतिरूपका: ॥

वै.सू.सा. ३५-३०
to get admissions in the medical institutions and spend money like anything and institute big hospitals with much facilities and attractive instruments and aim at earning money and never think of services to society. Every being in general and human beings in particular are very much fond of their life. No creature is disinterested in its life. In spite of so many calamities no creature neglects its life. The modern physicians take the best advantage of this feeling and earn money with least hesitation. That is why Caraka Muni advises us to be cautious of such physicians.

Proper utility of medicine is the real quality of a physician. If the medicine is not used properly it becomes poison to the patient, and if poison is used properly it becomes a good medicine. Kalidasa too supports this but it is by the grace or will of God.

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31 ओष्धं चापि दुर्वृत्तं तीष्मं सम्पद्यते विषम् ।
विषं च विधिना युक्तं भैषज्यायोकल्यावेत् ॥
वै सु सा ३७-४३

32 सरसिष्य यदि जीवितापि हृदये कि निहिता न हनि माम् ।
विषमय्यमितं कवचिदं भवेदमृतं वा विषमीश्चर्च्छया ॥
वै सु सा ३७-४४
Another poet highlights the importance of diet (Pathya) in a beautiful way. The Pathya is more than the medicine itself. If Pathya is followed it can cure the disease even without medicine but bit slowly. He asks - “what is the use of medicine if Pathya is not followed properly? Or else what is the use of medicine if Pathya is followed properly?”

Lastly we can ruminate the powerful message given by the Mahābhārata on duty to cultivate a good mind towards the welfare of the mankind in general and of the country in particular. Vedavyāsa warns against idleness and proclaims not to adjorn our duty to next hour or next day. “Do today what you are going to do it tomorrow. Do it in the morning which you plan to do it in the afternoon.” We should realise the gravity of this that the implimentation of this is the root of success.

33 पथ्ये सति गदार्तस्य क्रिमौषधनिषेवणः।
पथ्येर्जसति गदार्तस्य क्रिमौषधनिषेवणः॥
वै.सु.सा. ३६-२०

34 शङ्कर्यमद्य कुर्बीत न वृस्क्रम स्नायविज्ञिम्।
न हि प्रतीक्षेत् मृत्युः कृतं वायय न वा कृतं॥
वै.सु.सा. ६४-१९
At the end the author has quoted two verses as Prarthanas which indicate the magnanimous element of the Indian culture. The great sages have delivered beautiful pieces of advise on the precious topics of health which shape the future of mankind with rich health. Let people be bereft of diseases and enjoy prosperous health and lead a happy and successful life. Let noble thoughts come from all sides and let good things appear everywhere, let all be happy.

मुनिवचनानां जीवतोपाश्रयाणा
ममिलतितसर्वमः कल्पवृक्षोपपमानाम्।
यदुदितिमहुः पुण्यं कुर्वलो मेघतुवादं
भवतु विगतरोगो निन्द्वतस्तते लोकः॥

सर्वं सुखः सन्तु सर्वं सन्तु निरामयः॥
सर्वं भद्राणि पश्चातु मा कक्षिदं दुःखमान्यायात्॥