CHAPTER - I

INTRODUCTION

The Āyurvedic Subhāṣitas guide us on all walks of our life and shape the future of our life with prosperous health if their advices are implemented properly. The compilation of Āyurvedic Subhāṣitas in Sanskrit literature, is a new field in which we have a good collection of Subhāṣitas pertaining to the principles of fruitful life in general and of health in particular. This tradition of collecting the Subhāṣitas on the various facts of health started a new dimension in the field of Sanskrit literature. It is just bifurcating the Subhāṣitas on health from the famous works of great poets and also from the famous collections of Subhāṣitas like Śatakatrāya, Subhāṣitaratna bhāṇḍagāra, Subhāṣita Sudhānāḍhi and others.
Among the modern collections the *Vaidyakīya Subhāṣita Sāhitya or Sāhityika Subhāṣita Vaidyakam* compiled by Dr. Bhaskar Govind Ghanekar Vaidya of the present days is one of the important work in this field that invites a thorough study. The present thesis is an humble study of the same work.

*Āyurveda* is the first life science of the world. It is a holistic system of medicine that is indigenous to and widely practised in India. The word *Āyurveda* is a *Sanskrit* term meaning science of life. *Āyu* means *Life* or daily living and the *Veda* is *knowledge*. The *Āyurveda* was first recorded in the *Vedas*, the oldest extent literature of the world. This healing system has been practised in daily life in India for more than 5000 years.

1 Ayurveda -The science of self healing

by - Vasant Lad- P-18
It is past doubt that the *Vedas* are the rich sources of various Doctrines and sciences in general and the spiritual lores in particular. Among the sciences the medical science is one of the prime subjects that has enjoyed an enormous dealing. As such a lasting place and name is given to this science among the *Upavedas*, technically styled as *Āyurveda*. The reason is quite evident that medicine is the very life of beings, without which one cannot lead a comfortable life in the empiric world.\(^2\)

The medicine carries air importance in our life, because the intestines of a being in general and of a human being in particular are far away from the reach of perceptual sense organs. As such the significance of medicines in doing away with the hard effects or slight changes or deformations in the body, is much realized in ancient days. Thus it is found that necessity is the mother of invention. This kind of dire need for medical solutions encouraged many discoveries which

\(^2\) *Sadb: Falati gāṇāṇārdh gāṇāṇārdhā pariṇaṇakam.*
*Vedē: Falatī kālēṣu jyotiharmo hitanāram.*
*Vedēkēyā suṣumāṇa śaṭhitī -१-३*
formed a bedrock for the history of medicines. It is clearly traced in the Vedic literature which later took shape of a system, technically known as Āyurveda.

In fact, the aim of Āyurveda is to provide medical solutions to diseases and to make the being to lead a happy and peaceful life.\(^3\)

Lord Brahma has made the arrangement of medical solutions right from the beginning of creation, for diseases are born along with the bodies of the beings. In other words, according to Caraka the Āyurveda is beginningless (Anādi) \(^4\)

Suśruta finds that Brahma delivered it even before creations\(^5\), for it is a must for every being to sustain the life and make it easily handled with good health. Thus, the same tradition has come down to the present time without any

\(3\) हिताहितं सुखं दुःखमायुस्तस्य हिताहिततम्।
मानं च तच्च यशोक्मायुवं: स उच्चते॥

०००००

वैधकीय समाविष्ट साहित्यं – २–२

\(4\) सोऽयमायुर्वदं शाश्वतो निर्दिष्टवते अनादित्वात् स्वभाव संसिद्धः
लक्षणात्वात् भावस्वभाव नियतवाच्च।

च.सू. ३०–२७

\(5\) सुश्रुत साहित्या – १–६
break. There may be some change in formation and content, but the central point and core remained the same.

Some scholars think that there was a great deal of influence of the foreign countries like Europe and Arab (Yunāni), but, it is far away from the truth. On the contrary it is nearer to the fact that Indian medical science had influenced enormously on the other countries in the past.

The fragments of the Vedic culture are clearly traced in the civilizations of Bebilonian, Cambodia, Syria, Philistine, Sumerian, Aserian and some other places in which Indian Vedic names like Indra, Candra, Varuṇa, Delīpa (Dreleep) Sagara (Shagar) and others. It is believed that along with these cultural points some tenets of medical sciences too might have reached the foreign countries, the references of which are pertinent in the footprints of history.

Thus, the tenets of Medical science are found in detail in the Atharvaveda which is considered to be the oldest cannon of the world. In the days of Atharvaveda treatments for diseases were done in two ways.
1) By way of plants and medical components, and

2) By way of Mantras and Tantras to appease the anger of some gods.\(^6\) The same method was followed even in the ancient tradition of Rome and Europe (Tuton). There is least doubt that the neighboring countries like China and others were in close connection with India for which diseases born after 400 B.C. were noted in the treasuries of China. Infine it can safely be concluded that the eminence of medical science was found first in India and was developed to a great extent and was transferred to other countries too along with some facts of Indian culture.

It is already noted that the medicine was framed by Brahma himself in the time unknown for which the Vedic sentence is evidence -

\textit{Yā Ośadhi pūrvajātā devebhyastriyugam purā}\(^7\)

\(^6\) वैद्यावदन्ति कर्फ्यूति मस्तिक्कासः।
ज्योतिःविदा ग्रहगति परिवर्त्यन्ति ।
भूताभिषेकः इति भूतविदो वदन्ति
प्राचीनकर्मकलवनमुनयो वदन्ति ॥

वै.सु.सा. ३१-१८

\(^7\) या ओषधि: पूर्व जाता देवभयास्त्रियुगं पुरा -
ऋग्वेद - मं - १० - सू - २३-मंत्र - १
A major portion of this aspect is traced in the passages of the *Atharvaveda*. The weightage is given to these medicines & remedies as they were realized by the *Vedic* seers, on the basis of these tenets of medical theories the later sages developed many theories in this field.

Thus, the science of medicine deals with preventing and curing methods of diseases and preserving of health. Surprising advances had been made in ancient India in the field of medical science mainly due to the mysterious ability of ancient Indian seers (*Mahārṣis*) who were very close with the nature. Moreover, their keen observation of natural environmental surroundings including the sun and the space inspired them a great deal to contribute to this field. These constant efforts of ancient Indian seers in seeking remedies in the nature for rectifying the short comings or illness of human beings were successful and made them work hard with nature. Consequently these efforts made them to search and look for herbs while rendering treatments for diseases of people. Medical tradition also goes back to pre-*Vedic* period in which *Aśvini Kumāras* the twin gods were said to be practitioners of medicine among the gods. *Śrī Dhanvantari* an incarnation of lord *Viṣṇu* is believed to be the god of
medicine. He was the god who, at the time of churning the ocean appeared there with the golden pot full of Amṛta (Nectar) and bestowed it to the gods and Dānavā.

According to the tradition another personage with the same name i.e. Dhanvantari an extraordinary scholar in this field was said to be one of the nine jewels in the court of Vikramāditya. His contribution to this field contains the plastic surgery, extraction of cataracts, dental surgery etc. Passing through the period of Veda the earliest treatise on medicine recorded in India was the Suśruta samhitā during 8th century B.C.

There is scarcely a word held to be more authoritative and sacred in Indian literature than the word Veda. There is
a firm belief that the *Vedas* are the authoritative and infallible. In conformity with the high place assigned to the *Vedas* in the Indian literature it has been visual to appeal to the four *Vedas* as the ultimate authority for solution of all difficult questions bearing on Judicial, Social, Religious, Moral and Philosophical problems.

The same authoritative sanctity is also claimed for the *Brāhmaṇas* and the *Sūtras* attached to each of the *Vedas* on the ground that they expound either briefly or in detail the same ideas that have been taught either in detail or in brief in the *Vedas*. With a view to command similar authoritative sanctity for ancient literature of great seers, on even secular branches of learning it has been usual to append the word *Veda* to such treatises. Thus early work on the medicine was called *Āyurveda*. However, this science is included in the list of *Upavedas*.

The Indians were rightly known for their sedulous efforts in pursuing knowledge. Their enquiring intellect

---

10 मन्त्र ब्राह्मणयोः वेदनामस्येयम्। सावयन ऋवंद्र भाष्य भूमिका।

11 उपवेदः – १)आयुर्वेदः। गन्धर्ववेदः। अर्थशास्त्रः। धर्मवेदः। च।
explored in the new fields of investigation. They acquired knowledge of both the temporal world as well as the spiritual one by all known and possible means. They went on passing it to the future generations. They believed that the continuous process of acquiring knowledge with unwavering devotion and untiring efforts was absolutely necessary for the growth and development of the human culture. Therefore, they considered learning to be the holiest of the holy things in the world.

The utmost inclination of the ancient Indians to the nature gave birth to scientific treaties on different subjects. The ancient seers wrote on Vyākaraṇa, Jyotiṣa, Gaṇita Dharmaśāstra, Rājanīti, Hastavidyā, Aśwavidyā, Āyurveda, Dhanurveda, Gāndharva Veda, Yoga, Vāniya, Śilpakalā, Vāstukalā, Nṛtyakalā....etc. These works stood and continue to stand as the memorable and concrete embodiments of the manifold expressions of their inquisitive intellect. Thus it is not exaggeration that there is hardly any subject on which something has not been written in Sanskrit. That is why rich medical solutions for diseases are found in the Veda in general and the Āyurveda in particular.
Passing through the period of *Vedas* the tradition of medical science was also traced in the verses of the *Rāmāyaṇa* and *Mahābhārata*. The *Āyurveda* encompasses not only science but religion and philosophy as well. We use the word religion to denote believes and disciplines which aim at bringing a systematic arrangements of various aspects of life that helps to gain peace of mind.

The whole *Āyurvedic* literature is based on the *Sānkhya* philosophy of creation. The roots of the term *Sānkhya* are two Sanskrit words i.e. *Sat* meaning Truth and *Khya* meaning to know. The reader is asked to cultivate an open mind and heart towards the philosophy of *Sānkhya* because of its intimate connection with *Āyurveda*.

The ancient *Ṛṣīs* or seers discovered truth by means of religious practices and disciplines through intensive meditation. They manifested truth in their daily lives. *Āyurveda* is the science of daily living and this system of knowledge evolved from the practical, philosophical and religious illumination, of *Ṛṣīs* which was rooted in their understanding of creation. They perceived in the close
relationship between man and the universe how cosmic energy manifests in all living and non-living things. They also realized that the source of all existence in cosmic consciousness which manifests as male and female energy Śiva and Śakti.

Thus passing through the ages of the Veda, the Āyurveda was developed in the forms of treaties like Suśruta-samhitā, Caraka-samhitā, a rich treasure of the Āyurveda was stored in these books.

At a later date poets, scholars and some physicians collected a few important verses from the Āyurveda to explain the value of the medicines in so many different contexts. Poets used to mingle these medical aspects with poetic excellencies. In simple verses both medical aspects and poetic beauty were going hand in hand. Thus they were treated as Subhāṣitas. These are the cream of those literary pieces along with the moral lessons or ethical points. Some points of health are also included in these Subhāṣitas. Thus, Subhāṣitas have become a good mixture of poetic beauty, ethics and
medical aspects. These Subhāṣitas were presented in a mass and collected in the form of treaties. Thus we have number of volumes on Subhāṣitas.

There is no definite topic for these Subhāṣitas. Each and every Subhāṣita is a separate unit. It gives a complete idea in itself. Hence, they are also called Mukṭakas. Any matter bereft of poetic excellence is no part of poetry. As such poetic beauty enhances the significance of the subject matter. For the same reason these collections of Subhāṣitas are considered to be a separate literature and Subhāṣita-sāhitya has become a prominent part of Sanskrit literature.

There are no topics which are not covered by these Subhāṣitas. The interesting feature is that they represent all the branches of Sanskrit literature. Generally we have nine types of literature in Sanskrit. They are as follows.

1) Smṛiti literature
2) Itihāsas (The Rāmāyaṇa and Mahābhārata)
3) Mahākāvyas
4) Aitihāsika kāvyas
Chapter I

5) *Bhagavadgītās* or lyrics or *Khaṇḍa kāvyās*.

6) Dialectic literature

7) *Gadyakāvyas*

8) *Campu kāvyas*

9) Dramas

Every branch of literature abounds in beautiful sayings or good statements or moral verses which come to the category of *Subhāṣitas*. Thus, we have the cream of all these pieces of literature in these *Subhāṣitas*. They are the representatives of the ethical part of literature. In addition to these many types of literature we find a vast in *Śastrīc* literature where in too we have innumerable verses of *Subhāṣitas*. The *Sanskrit* literature is full of *Subhāṣitas* which have effective guide lines to lead us in every walk of life. Thus, these *Subhāṣita* literature is like an ocean in which every wave is approaching us with beautiful guide lines.

These good statements are found in the various contexts of the plot of the literature. Hence, the coverage of the topic is very vast. No stone of our life is unturned in these verses.
Chapter I

Among the collections of Subhāṣitas the following books are well known -

1) Subhāṣita Ratna Bhāṇḍāgāra, by K.P.Parab  
   (Printed. Bombay)

2) Subhāṣita Ratna Kōśa by Bhatta Śrī kṛṣṇa

3) Subhāṣita Sudhāṇidhi

   by - Sāyaṇacarya (1368A.D)

4) Samayōcitapadyamālikā

   (Chowkhamba, Varanasi)

5) Subhāṣita Manjari

   (Kannada Sāhitya parishat, 2005)

6) Nītiśataka (Bhrtruhari - Śataktraya)

The credit of collecting the good sayings for the first time goes to Bhartrhari the author of Śataktraya. No doubt we find most of the verses composed by him only. Very few are collected from other works. At a later date thousands of Subhāṣitas collected in different volumes, as noted above, in the style of Subhāṣitas are full of ease and grace. They are so attractive with their simplicity
and beautiful example that no reader of these verses leaves away the book uncompleted. A reader need not wait for the interesting end like in a story, drama or epic but each verse itself is complete in its form. The world, Society, human beings, animals, nature, different aspects of life, different characteristics of men, women, child, goodmen, wicked people, king, servants, scholars and what not? The maxim- what ever is here is found else where and what ever is not found here can hardly be traced any where else (Yādiḥasti tādanyatra yannehāsti na tatkvachit12) is perfectly applicable to these Subhāṣītas. A reader can easily lead his life successfully and can advise even others to lead a successful life. For a regular reader of Subhāṣītas, the human goals are easily accessible and one can live full of happiness and peace of mind in life. One can find solutions to every problem in these pretty verses. Or else, a good reader of Subhāṣītas would never meet problems in his life, if he

12 यदिहासित तदन्यत्र यम्नेहासिति न तत्क्वचित् (दुःखबलः)।

Dr. B.Rajashekaraya - Vaidyakiya Subhāṣīta
Sahitya. Summary of topics - 2 - P - VII
implies the teachings of Subhāṣitas in his life. In other words by following the advices of Subhāṣitas one can foresee the problems and prepare to face them with a solutions found suggested in the Subhāṣitas. Thus these Subhāṣitas show us the good path like street lights in our life.

This literature of Subhāṣitas is a heap of various topic in which we get a good number of medical aspects too. A sound body consists in a sound mind. The mind is the creator of the whole world in general and happy life in particular. Thus a healthy body is the root of delight in this world. The authors of these Subhāṣitas were well aware of this and as such they freely write about the health of the body, healthy customs of food and behaviour, adoption of good character and other beneficial things. Those Subhāṣitas are separately collected in a book to facilitate the general readers in general and the students studying medical theories in particular.

The Śūktis need not be necessary in verses. They may also be in prose. They also serve the purpose of Subhāṣitas. The only thing is that they are in prose form. General notion
in the field of Sanskrit is that Subhāṣīta means moral points in verse. But that is not the real case. Even prose sentences are also called Subhāṣītas. Since the maximum number of Subhāṣītas is in verses it is taken for granted that Subhāṣīta means the verse with moral points. But, prose sentences with moral points also come under this category. That is why they have, in this book viz. Vaidyakīya Subhāṣīta Sāhitya prose sentences are also quoted freely in confirmation with the topics. They are treated equally to the verses. Some features may be traced as follows ........

1 All the verses are purely Āyurvedic in nature.

2 Some verses are partially Āyurvedic in nature.

3 Some are both Āyurvedic as well as Moralic in nature.

4 Some have Āyurvedic elements along with some points of life, world, human beings, wealth trees and others.

However, the points of health are the core of these Subhāṣītas. These Subhāṣītas are meant for Āyurvedic students. From the heaps of Subhāṣītas those, which contain Āyurvedic elements are collected here for the study of the philosophy of life. They deal with all aspects of life in general and with the Āyurvedic elements in particular.
In a way it is a new literature though it is the part and parcel of the *Subhāṣita* literature. Many books are published in this regard.

In the recent years we have a number of such collection of *Subhāṣitas* styled as *Āyurvedic Subhāṣitas*. A few of such books are as follows:

1) **Vaidyakiya Subhāṣita Sāhityam.**
   By - Dr. Bhaskar G. Ghanekar
   (Chowkhamba Publications Varanasi 1999)

2) **Ayurvediya Hitopaḍesa.**
   By - Ranjitrai Desai (Vaidyanath Ayurved Bhavan Limited, Nagpur 1999)

3) **Ārōgya Subhāṣitāni**
   (Dr. M. N. Joshi, Rupa publications, Dharwad 1999)

4) **Vaidyakiya Subhāṣita sāhitya**
   By - Dr. K. Leela, (Vidyut Prakashan, Mysore, 2005)

5) **Āyurvediya Hitopaḍesa**
   By - Dr. K. Leela, (Vidyut Prakashan, Mysore, 2005)

6) **Vaidyakiya Subhāṣita Sāhitya**
   (Kannada by Dr. B. Rajashekhara- Nagamale Jyoti Prakashana Mysore - 1985)
Suśruta Muni has enjoyed universal frame in the field of Ayurveda. He is considered to be the oldest physician referred to in this regard. His date is around 8th century B.C.\textsuperscript{13} So many verses and prose passages are taken freely from the Subhāṣitaby the author of the Vaidyakiya Subhashita Sahitya. However, he is praised as the father of Ayurveda.

Caraka Muni stands seemed to more in contributing so many things to this field. His Carak Samhitā has made a revolutionary reformations in this field. He is always quoted with great respect by later authors in this tradition. His date is recorded as about 1\textsuperscript{st} Centuary B.C.E\textsuperscript{14} Nothing more is known about his personal life. No book an Ayurvedic can be written without quoting Caraka. The verses having the shape of Subhāṣitas are freely taken in this collections.

The first book available in this field is the Nīti Śataka of Bhartṛhari. He has as noted above composed all these verses accepting a few in style of Subhāṣita. One Subhāṣita\textsuperscript{15}

\begin{footnotesize}
13, Science and Technology In India Through The Ages
Shri B.K.Shivatsa - p-145

14 Pride of India - Sanskrit Bharati Delhi - p - 132

15 भवन्ति नमःस्तरवः: पलागमः: नवत्तुचिर्नविलिनो धनः:।
अनुज्जलः: सत्तुर्णः: समुद्विभि: स्वभाव एवेष परेर्पकारिन्यः।।

अभिज्ञान शाकुनल - ५-२२
\end{footnotesize}
is directly taken from the fifth act of *Abhijnāna Śākuntala*. It is in praise of *Satpuruṣa* and the same is taken in the *Nīti Śataka* by *Bhartṛhari*. But almost all other verses are composed by him only. However, *Bhartṛhari* had the credit of contributing the first book of *Muktakas* or *Subhāṣitas* to Sanskrit literature. His date is fixed as 650 A.D or first part of the seventh century. The strong evidence adduced by scholars for this point is that of first Itsing who visited India. He came from China to India in the second half of the seventh century. While travelling in the width and breadth of the country the China traveller observed so many important things like news, incidents and other wonderful things. He has recorded them in his dairy. An interesting point on *Bhartṛhari* recorded in his dairy is that a great grammarian by name *Bhartṛhari* died forty years ago by the time he visited that place. Thus, the date of *Bhartṛhari* is the first part of sixth century. His place, as noted in the records of the history was the northern part of the country. Thus he stands top in the list of the *Subhāṣitakaras*. Many a verse in the *Vaidyakīya Subhāṣita Sāhitya* is taken from his *Nīti

---

Sātaka, Śringāra Sātaka and Vairāgya Sātaka. These three Sātakas are well-known as Sātakatraya. Since he himself was a great grammarian his literary style is full of ease and grace and highly polished by the grammatical peculiarities. However, it was he who started a literature full of simplicity and beauty.

The next poet, who collected these Subhāśitas in a book was Amitagati, a Digambara Jain Muni of 994 A.D. The name given to that collection was Subhāśita Ratna Sandhoha. Nothing more is known about this Amitagati. It may be for the reason that he was a Sanyāsin. A Sanyāsin of any religion never utters his name of Purvāśrama or any thing of his personal life in his Purvāśrama. Hence, we know less about his life and other works.

The next work on Subhāśita is Subhāśita Ratnakoṣa by Vidyākara. Nothing is known about the life and date of this poet. But the work is very famous in this field. A part of this is called Kavīndra Vacana Samuccaya the manuscript of which is dated on 12th century A.D.

Another work, Anyokti Muktālatā by Śambhu (1200 A.D) is more than a Subhāśita work. It stands as a work of examples for Anyokti or Aprastuta prāśamsā. It is a figure
of speech in which the speaker is praising or advising another thing or a person which was not at all relevant to the context. For example a poet is asked to describe a rich man but miser and a poor man but generous. For that he describes an ocean with salt water and a small lake with sweet water. At the same time those verses contain good moral points which are the core of these Subhāṣitas. But these verses are not simple and lucid like another Subhāṣitas. The poet is more interested in exhibiting his scholarship than poetic generous in moral points. However the name of Sambhu is taken with great respect in the field of Subhāṣita.

Sadukti Karapānita of Śridhara dāsa is widely known in this field. His date is 1205 A.D. He has collected verses from famous works in Sanskrit by great poets.

Another collection of Subhāṣitas entitled Sūkti Muktaivali by Jalhana (1257 A.D) is also noted for its

---

17 याते मन्यचिरान्तिदायाधिंनिम्हिर ज्ञालस्ते: श्रुष्कतां।
    गन्ता कं प्रति पान्यर्द्रहिति रसी संतापमालाकुला।
    एवं वस्त्र निरंतराछ्दि पट्टलिन्त्वं बुधु: क्षीयते।
    धन्यं जीवितमस्त्य मार्ग सरसो धिगारिधीनं जनु।।

    जगन्नाथ: - भामिनिविलास -१६
beautiful verses graced by poetic excellences. We know less about his other works. His place is Kāśmīra.

Śarāngadhara the author of SārngadharaPaddhati has divided these Subhāṣitas in to different topics called Paddhatis. This is in the pattern of the NītiŚataka of Bhartṛhari. His date is 1363 A.D. The Subhāṣitāvali of Vallabhadeva (1500 A.D.) is a book in which big verses of Subhāṣitas are collected in a large number. Vallabhadeva hails from Kāśmīra. The Prastāva Ratnakara of Haridāsa (1557 A.D.) is another collection of Subhāṣitas at a later date. The Sūkti Ratnāvali of Vijayasenasūri is another book counted in the same list. He belongs to the later half of the sixteenth century (1591 A.D). In the same tradition we find another book viz. - Subhāṣita Hārāvali by Hari Kavi belonging to the later half of the seventeenth century.

Sūkti Sundara is another book of collection of Subhāṣitas compiled in the second half of the seventeenth Century.
Padya-Tarangini of Vrajanātha is brought about more or less in the same Century i.e. 1753 A.D.\textsuperscript{18}

The reason for collecting these Subhāṣitas in the same century may be that they are collected in different corners of the country. It also shows the interest evinced by the readers and poets in reading these Subhāṣitas. It indicates the popularity of these endless verses.

The authors of these Subhāṣitas are innumerable. The names of those authors frame these works. These Subhāṣitas are taken from a big list. It may begin from the Rāmāyana and Mahābhārata. The Vedic verses go even far behind than these epics. Very few verses are taken from the Vedic Samhitās and Brāhmaṇas, Āraṇyakas and even from the Upaniṣats. The Purāṇas and Upavedas are also rich with these Subhāṣitas. Caraka and Suśruta are also main in contributing much to this field. However we can have that big list ahead.
<table>
<thead>
<tr>
<th>Sanskrit Text</th>
<th>Transliteration</th>
</tr>
</thead>
<tbody>
<tr>
<td>Caraka</td>
<td>Subhāṣitāvali</td>
</tr>
<tr>
<td>Suśruta</td>
<td>Rāmāyaṇa</td>
</tr>
<tr>
<td>Vākyapadiya</td>
<td>Garuḍapurāṇa</td>
</tr>
<tr>
<td>Kalpataru</td>
<td>Dhanurveda</td>
</tr>
<tr>
<td>Hārīta Samhitā</td>
<td>Śisupāl vadhaka</td>
</tr>
<tr>
<td>Śiva samhitā</td>
<td>Cāṇḍa Kousik</td>
</tr>
<tr>
<td>Dhṛdabala</td>
<td>Hathayoga pradīpikā</td>
</tr>
<tr>
<td>Astāṅgahṛdaya</td>
<td>Aitareya Brāhmaṇa</td>
</tr>
<tr>
<td>Kṣemakutūhala</td>
<td>Kouśītaki</td>
</tr>
<tr>
<td>Agnipurāṇa</td>
<td>Atharvaveda</td>
</tr>
<tr>
<td>Rgveda</td>
<td>Bhavisya purāṇa</td>
</tr>
<tr>
<td>Cakrapāṇi</td>
<td>Maskari Bhāṣya</td>
</tr>
<tr>
<td>Bhaṭavṛkṣa</td>
<td>Āchāramayūkha</td>
</tr>
<tr>
<td>Yogavārtika</td>
<td>Suśloka lāghava</td>
</tr>
<tr>
<td>Mārkaṇḍeya purāṇa</td>
<td>Manusmṛti</td>
</tr>
<tr>
<td>KāśīKhāṇḍa</td>
<td>Vasiṣṭhasamhitā</td>
</tr>
<tr>
<td>Mahābhaṛata</td>
<td>Vṛadhā Cāṇakya</td>
</tr>
<tr>
<td>Skandapurāṇa</td>
<td>Prabhodha Sudhāraka</td>
</tr>
<tr>
<td>Agnipurāṇa</td>
<td>Jñānāvṛṇava</td>
</tr>
<tr>
<td>Yājñavalkya Śmrīti</td>
<td>Uttara Rāmacaritam</td>
</tr>
<tr>
<td>Shounaka</td>
<td>Yoga Śūtra</td>
</tr>
<tr>
<td>Sharngadhar paddhati</td>
<td>Raghuvanśa</td>
</tr>
<tr>
<td>Cāṇakya sūtra</td>
<td>Padma Purāṇa</td>
</tr>
<tr>
<td>Paṇcatantra</td>
<td>Jayamangala Tikā</td>
</tr>
<tr>
<td>KumāraSambhava</td>
<td>Hitopadeśa</td>
</tr>
<tr>
<td>Cāṇakya Rājanīti Śāstra</td>
<td>Candragomi</td>
</tr>
<tr>
<td>Jeevānand</td>
<td>Kāmandakiya Nītisāra</td>
</tr>
<tr>
<td></td>
<td>Nārada Paṇcarātra</td>
</tr>
</tbody>
</table>
The present work, of which a critical study is held here is The \textit{Vaidyakiya Subh\=asita S\=ahitya or S\=ahityaka Subh\=asita Vaidyakam} by Dr. Bhaskar Govinda Ghanekar. He is the compiler of these verses. He had planned this type of book forty years ago. This is first of its kind. Later we find so many other such books. The following books are in the same category but they woe a lot to this book of Dr. Ghanekar for their major topics dealt with in this edition.

Much about the life and works of Dr. Bhaskar Ghanekar is given in the introduction part of this book. The speciality of this great personage is that he has the good combination of both the ancient medical science i.e. \textit{Ayurveda} and the knowledge of modern medical Science (M.B.B.S). All the details of his degrees and field of services are given in the book.\footnote{The \textit{Vaidyakiya Subh\=asita S\=ahitya} - Introduction second page of the book.}

The present book is divided in to three parts. The first part forms the introductory part which deals with the \textit{Subh\=asitas} related to the \textit{Ayurvedic} treaties or the tradition
of Āyurvedic sages.20 First four chapters cover these topics and form a good introduction to the tradition of physicians of Āyurveda beginning from Aśvins.21 Respectful reference to Dhanvantari is given next to Aśvins. He is the incarnation of lord Viṣṇu.22 Then comes the name of Patanjali in this tradition. He laid down the Yogic therapy for the welfare of the mankind.23 Then we have the reference to Caraka and Suśruta who have shaped the future of Āyurveda. Atri, Marici, Kaśyapa, Vāgbhaṭa and others are next in the chronology.

Atri is considered to be in the Kṛtayuga and Suśruta in the Dvāpara, Vāgbhaṭa is said to be in the Kaliyuga, as the
profounders of Āyurveda. The fourth chapter deals with the objectives of the works of Āyurveda.

The second part of the book covers the topics regarding the Svāsthya or health in twenty-six chapters. The third part contains the topics on the therapy or Cikitsā Śāstra in twelve Chapters i.e. from chapter no.31 to 43. The last part is the fourth part consists of the topics on the creations and animals related to health and body. The Subhāṣitas related to these topics are collected in two chapters i.e. 44 and 45.

In the appendix some extra readings of the verses of different chapters are given with their number. A list of authors or works referred to in this book is also given at the end. The alphabetical list of verses is also given at the end. Author has also given some cream verses of these Subhāṣitas

---

24 अत्र: कृत्ययो वैद्यो झापे सुशुद्ध: स्मृत्त: ।
कलोवागमनामाच गरिमाप्रदिष्यते ॥
शै.सु.सा ३-१२

25 स्वास्थ्य संबंधि द्वितियो भाग:; व्याधिचिकित्सा संबंधि तृतीयो भाग:;
कीटकाः आपदसम्पर्संगमदि संबंधि चतुर्थो भाग: ।
शै.सु.सा (अनुक्रमणिका)
in the last part. The detailed index of the topics is also given in the same part.

However the main topics dealt with in these four parts are as follows.

1. Light on the Science of Ayurveda.
   (वैद्यकशास्त्रविज्ञानीय)

2. Light on the Ayurvedic treaties.
   (वैद्यकसंहिताविज्ञानीय)

3. Light on the tradition of Ayurvedic sages.
   (वैद्यकसंहिताप्रणेतविज्ञानीय)

4. Light on the significance of Ayurvedic therapy.
   (चिकित्सासाहाय्यविज्ञानीय)

5. Light on the diseases and health.
   (रोगरोगियविज्ञानीय)

   (व्यायामविज्ञानीय)

   (प्राणायामविज्ञानीय)
Chapter I


(स्नानविधिविज्ञानीय)


(अन्तर्बाहाशौचविज्ञानीय)

10. Light on the healthy nature of fire and water.

(जलविज्ञानीय)

11. Light on the healthy food.

(अन्नविज्ञानीय)

12. Light on the virtues of eatables.

(विभिन्नाश्रीतपीतविज्ञानीय)

13. Light on the Systematic meals.

(भोजनविज्ञानीय)


(जीवनजीवनविज्ञानीय)

15. Light on the nature of hunger and thirst.

(पिपासाश्वासविज्ञानीय)

16. Light on the Systematic food stuff.

(भोज्यद्वस्तवादुता विज्ञानीय)
Chapter I

17. Light on the merits and de-merits of wine.

(मदगुणदोष विज्ञानीय)

18. Light on the nature of Celebacy.

(नैषिकब्रह्मचर्य विज्ञानीय)

19. Light on the nature of House holdership.

(वैवाहिकब्रह्मचर्य विज्ञानीय)

20. Light on the scope of Worldly objects.

(विषय विज्ञानीय)


(निद्रास्वप्न विज्ञानीय)

22. Light on the Mental egony.

(चिन्ताविज्ञानीय)

23. Light on the accustomed items of Nature.

(अभ्यासविज्ञानीय)

24. Light on the scope of habits.

(व्यसनविज्ञानीय)
25. Light on the temperament.
   (स्वभावविज्ञानीय)

26. Light on the vigour and luster.
   (तेजोविज्ञानीय)

27. Light on the systems of head and eyes.
   (शिरोनेत्रविज्ञानीय)

28. Light on the treatments of old age.
   (वयोवस्थाविज्ञानीय)

29. Light on the gracious systems of health.
   (सेव्यसेव्यविज्ञानीय)

30. Light on the treatment of precautions.
   (अनागतविधानविज्ञानीय)

31. Light on the science of diagnosis.
   (योगनिदानविज्ञानीय)

32. Light on the treatment of cause and effect.
   (बीजक्षेत्रबैशिष्ट्यविज्ञानीय)
Chapter I

33. Light on the Systems of diseases.

(व्याधिविज्ञानीय)

34. Light on the nature of Patients.

(व्याधितिथिविज्ञानीय)

35. Light on the characteristics of a physician.

(भिष्मविज्ञानीय)

36. Light on the Systems of diet.

(पद्धार्थविज्ञानीय)

37. Light on the scope of general-medicines.

(भेषज विज्ञानीय)

38. Light on the Systematic Medicines.

(युक्तिव्यपदश्रव्यभेषजविज्ञानीय)


(देवव्यपदश्रव्यभेषजविज्ञानीय)

40. Light on the Vigorous Medicines.

(सत्त्वावजयभेषजविज्ञानीय)
41. Light on the Science of Surgery.

(शास्त्रप्रणिधानविज्ञानीय)

42. Light on the Treatment of Soul and Body.

(आत्मचिकित्साविज्ञानीय)

43. Light on the Science of Treatments.

(चिकित्सासिद्धान्तविज्ञानीय)

44. Light on the treatments of creatures and animals.

(कीटकशापदसिद्धांतविज्ञानीय)

45. Light on the timely and untimely death.

(कालाकालमृत्युविज्ञानीय)

All these titles indicate the topics that are dealt with Subhāśitas in this book. Some later authors basing these collections of these Subhāśitas on the book of Dr. Ghanekar added some more specific topics like Go-Vijnāna, Sasya Vijnāna and others. But major portions of those topics are included in these topics only.

Totally we have more than two thousand verses in this book out of which 1500 verses are in the Anuṣṭup metres. Later poets are more interesting in using different metres.
Hence we find so many verses in different metres like *Sragdharā, Mandākrānta, Sikhariṇi, ŚardulaVikrīdīta, Mālini, Upajāti, Vasanta Tilakā, Indra Vajrā, Upendra Vajrā, Pṛthvi, Rathoddhatā, Vamśastha* and others. Large number of metres found in this book has made the book interesting and appealing. It is also helpful to get them by heart and to make use of them in so many contexts.

However we see that it is a just work of compiling these verses related to health from the *Subhāṣīta Ratna Kośa* or *Bhandāgāra* or *Subhāṣīta sudhānīdhi* and such other books. The author has collected them categorically and given the translation as well as some explanation needed for the correct understanding of the Āyurvedic elements with their contexts.

Beautiful statements of Ayurvedic value are found in the *Suśruta Samhitā* and *caraka samhitā* as a complete unit like the *Subhāṣitas*. As such, such verses collected from their Āyurvedic Samhitās are purely of Āyurvedic value. The main aspects like food, body, mind, sleep, diseases, herbal medicines, birth, death and such other topics are heaped in these *Subhāṣitas.*
same verses are systematically collected in these books on *Āyurvedic Subhāṣītas*.

In all these books on *Vaidyakīya Subhāṣītas* some topics are covered in a different order. The general topics covered in these verses are related to mind, senseorgans, body, soul, ethical points, deseases, remedial points, food, drinks and others.

The mind is the central point of the body. To maintain the health of mind, body should be in perfect health. Thus the *Subhāṣītas* advice us not only the *Āyurvedic* tunnels but also the *Yogic* principles. For, it is already noted that the *Āyurveda* and *Yoga* are the two faces of the same coin. On the other hand these verses give the picture of the mind exact nature and means of

---

26 चित्मेव संसास्त्रप्रयनेन शोध्येत्।
यच्चित्तस्तन्मयं मल्यं गुर्ध्येत्तस्नातनम्॥

वैसू.सा. ४०-८

27 चित प्रसादवति लाघवमाददाति
प्रत्यइमुज्जवलयति प्रतिभाविशेषम्॥

dोषानुदश्यति करोति च धातुसाम्य
मानदमर्पयति योगविशेषगम्यम्॥

वैसू.सा. १९-६
training the mind. The existences of mind is notified by signs moments, speech, questures of eyes and face, and such other things. This is put beautifully in its own graceful style by the *Subhāṣita*.29

The mind is the main cause in committing sins. People think that the sins are committed by the body. But the mind is the driver who drives away the sense organs and stimulates the organs. Such things are beautifully put with solid examples with poetic beauty.30 To control the mind not only *Yogic* practice

---

28.1 सत्त्वमुच्चते मनः। तत्त्वशरीरस्य तन्त्रार्थमसंयोगात् सत्त्वावजयः।
पुनरहितोऽव्यथेऽव्यथे मनोनिर्गहः।

वै.सु.स.४०-१

28.2 अनत्त्वयात्मतत्त्वस्य सर्वशक्तिमहात्मनः।
संकल्पशक्तिचिन्तं यदृच्छ तन्मनो विदुः।

वै.सु.स.४०-२

29 आकारेरिहेतर्गतः चेष्ट्या भाषितेन च।
नेत्रवक्र विकारेश्व गृहतेजन्तर्गतं मनः।

म.स्मृति-अ-८-२६-पू-३२२

30 मनसैवकृतं पापं न शरीरस्त्रं कृतम्।
वेनेनवलिङ्गिता कान्ता तेनेत्वलिङ्गिता सुता।

वै.सु.स.४०-२३
is the must but the Ayurvedic teachings are equally important. The Subhāśitas are the admixture of these points.

In this connection the temperament of a person is to be studied (Abhyās vijñyāna), the nature of a man (Svabhāva) is to be examined. The nature of habit is to be observed (Vyasana). The objects of the discipline (Manonigraha prakriyā) are to be studied. Then only mind can be controlled step by step. The Ayurvedic Subhāśitas never give the exact path way or the procedure of Manonigraha but they encourage the aspirants (Śādhakās) or readers to move towards that way by describing the nature of mind and the main cause of its training.  

31 विषव्य विषयाणां च दूरमस्तनमन्तरम्।
उपस्थुक्तं विष्णं हन्ति विषया: स्मरणादपि॥
वै.सु.सा.२०-४

32.1 चंचलं हि मनः कृष्ण प्रमाधि बलवद्दुर्दूषम्।
तत्स्याहं निग्रहं मन्ये वायोरिव स्तुत्तकरम्॥
भ.गीता = ६-३४

32.2 असंशयं महावाहो मनो तुर्निग्रहं चलम्।
अभ्यासेन तु कौन्तेय वैराग्येन च गुप्तते॥
भ. गीता = ६-३५
The worries of the life are the main obstacles of keeping the mind in peace. Celibacy (Brahmacarya) is another important feature of this path. Along with this food aspect is equally important (Bhojana vijnāna) Sātvika, Rājasa and Tāmasa are the three types which are categorically arranged and explained beautifully in these Subhāṣitas. What food is easily digestable and what not, is technically called JirnāJirnavijñāna. The consequences of food on the part of sleep and dreams

33.1 चिन्ता चितासमा प्रोका बिन्दुमात्र विशेषतः।
सजीवं दहने चिन्ता निर्जीवं दहने चिन्ता॥

तै.सु.सा. २२-६

33.2 न तपः तप इत्यादुश्च्छये परं तपः।
ऊद्धरिता भवेवस्तु स देवो न तु मानवः॥

तै.सु.सा. १८-३६

34 प्राण: प्राणभृतामन्नः नदयुक्तः निहल्यसूनः।
विष्णु प्राणहरं तच्च युक्तं रस्यनम्॥

तै.सु.मा - १३-१

35 जीर्णभोजिन्त व्याधिरोपसर्पति॥

तै.सु.सा. १४-३
are styled on *Nidrā-swapna-vikāra*. A scientific approach to water, thirst, hunger and such other miscellaneous factors are dealt with beautifully in these verses of *Subhāṣitas. (Jalavijnāna)*\(^{36}\)

Life in *Āyurveda* is conceived at the union of body, senses mind and soul. The living man is a conglomeration of three humours (*vāta, pitta* and *kapha*) seven basic tissues (*Rasa, Rakta, Māmsa, Medas, Asthi, Majjā, and śukra*) and the waste products of the body such as faces, urine & sweat. Thus, the total body matrix comprises of the humours the tissues and the waste products of the body. Any kind of disorder or default in those items causes one or the other type of disease. They are common to human beings. They are interpreted in different ways by various systems or schools.

36 पानीं प्राणिनां प्राण विश्रमेन च तनमयम् ।

न हि तोयां वृत्ति: स्वस्थस्य व्याधितस्य वा ॥

जै.सू.सा.१०-१
The treatments of these different diseases are also called *Aṣṭāṅga Ayurveda*. They are as follows.

1) Śalya

2) Śālākya

3) Kāya - cikitsā

4) Bhoota Vidyā

5) Kumāra Bhṛtya

6) Agada Tantra

7) Rasāyana Tantra

8) Vājikaraṇa

These *Subhāṣitas* do not deal with all these treatments. They are also not bent on giving the perfect treatment in their verses. They just describe beautifully the bad effects of the deseases, good consequences of food, medicines, herbs, exercise, *Prāṇāyāma* and other such healthy aspects. Thus they guide us with charming examples which appeal to our hearts at once.

However, these Subhāṣitas give more importance to exercises of *Yogāsanās* and *Prāṇāyāma*. Regular
exercises keep our body active in all respects. All the limbs feel free in their regular function, especially the bones in the body. The Subhāṣītas praise the importance of Vyāyāma and make the readers follow the same guidelines. It is called Vyāyāma Vijñāna. The vāyu plays vital role in our body and the correct order of its functions is the sign of perfect health. To avoid these disorders of Vāta the Prāṇāyāma is the must. The Subhāṣītas describe the prosperous results of Prāṇāyāma.

Purity or cleanliness inside and outside the body is another important point of good health. (Śauca Vijñāna). Good quality of the food is called Pathyā-Pathya Vijñāna. Inspite of these careful treatments of

37 तुलनात्मक धनुरक्षणार्थः।
आयामो विविधायहिन्दुगानां व्यायाम इति कीर्तितः॥
शै.सू.सा. ६-१

38 यावद्यूः स्थितो देहेः तावज्जीवनमुच्यते।
मर्यण तत्स्य निष्क्रान्तिस्ततो वायुं निरोधयेत्॥
हठप्रदीपिका-११-२।

39.1 पतिः पथोजनेत यद्य यच्छोतः मनसः प्रिघ्नः।
यच्छायिकपथ्यं च नियत्त तन्त्र लक्षयेत्॥
शै.सू.सा. ३६-१।

39.2 जिहालोन्त्यप्रसकानां जलमध्यनिवासिनाम्।
अचिन्तितो वधोऽज्ञानां मीनानामित जायते॥
शै.सू.सा. ४०-३९।
good health there may appear some diseases. A reader of these *Subhāṣitas* can very well adopt these *Subhāṣitas*. One has to diagnose the root of the disease and adopt immediate treatment to that so that he can be free from disease very soon.\(^{40}\) This system is called *Rōganidāna-vijnāna*.

The importance of cow in Indian culture is noted and praised like anything. The milk is the treasure of medical virtues. Innumerable vital components are found in the cowmilk\(^ {41}\) not only the milk but also the urine is of much use in regard to the treatments of

---

40 लोभमूलानि पापानि, रसमूलानि व्याधयः ।
इश्यमूलानि शोकानि त्रीणि लवकत्वा सुखीभव ॥

वै.सु.सा. ३१-०२

41 स्वादु पाकर्सं सिरिथमोजस्यं धातुवर्धनम् ।
वातपिन्नहरं वृष्णं श्लेष्मान्गुरुशीतिलम् ॥

जगन्माते गो-प-०-५५ (२००५)

41.2 जीवनं ब्रह्मं स्यात्म्यं स्नेहं मानुषं पयः ।
सावनं रक्षितस्य तपर्णं चाक्षिकोजिगाम ॥

च.सू. - २७-२२०
deseases. Cow-dung, is used as the solution for the pollution of air. Hence the science on the cow products is termed as Go-Vijnāna. Subhāśitas extol cows to the sky, and advice to take the best advantage of these in maintaining the perfect health.

It is beyond doubt that the plants are the soul of Āyurveda. There is no herb bereft of medical virtue. The houses surrounded by number of plant is the best means of keeping the diseases at a distance. The Tulasi plant is unique in this field. A house bereft of Tulasi is no house at all. Like the mother the Haritaki takes care of the body in which it enters. Sometimes mother may get angry on her children but Haritaki never does so.

42 अमन्त्रमक्षरं नास्ति, नास्तिमूलमनीषधम्।
 अयोग्यं पुरुषो नास्ति योजकस्तत्र दुर्लभं:॥
 वै.सू.सा. ३७-४७

43 न गृहं गृहमित्याहुस्तुलसी गृहमुच्यते।
 सदनं तुलसीहीनं श्मशानादतिरिच्चते॥
 वै.सू.सा. ३८-४९
when it enters the stomach. It tries its best to maintain the perfect health of that body. In this way Subhaśītas advise with beauty, similarly impress the minds of readers to urge them on good path.

Thus these Subhaśītas insist all these aspects with all the emphases at their command, so that one can keep deseases at a distance. Otherwise man, in first place invites the deseases and then rushes to find solutions to cure his deseases. It is like making the feet dirty by playing them in the mud and then trying to wash them.

(Praksālanaddhi Pankasya Dūrādasparśanam Varam)

44 हरीतकी मनुष्याणां मातेव हितकारिणि ।
कदाचिन्त्यते माता नोदरस्था हरीतकी ॥

वै.सु.सा. ३८-३९