

## HEALTH ASPECTS IN PAÑCATANTRA

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The life style and health oriented medical information available in non-medical treatises may possibly be considered as important indicators in understanding the status of ancient medical practices in India and provide new research leads. *Pañcatantra* is one such treatise written by Viṣṇuśarman in 300 BC. Its purpose was to impart knowledge, values of life, various social, anthropological, didactical & comparative literature, art, health and preventive care and other important issues to young princes through interesting fables. On health aspects Paṇḍit Viṣṇuśarman has drawn our notices to life style of people, social status of medical profession, dietetics, bodily humors, tissues, geriatric conditions, diseases, drugs and therapeutic measures. Mention is made of the anti-helminthic action of *Sarṣapa*, abstaining from food in Viṣūcika, signs and symptoms of alcohol intoxication, geriatric condition, treatment for *Pitta* disorders, *Āma jvara* (a kind of fever due to toxic metabolites from indigestion) which are similar to those of the descriptions in Āyurvedic treatises. Various versions of *Pañcatantra*— *Pañcatantra*, *Tantrākhyāyikā*, *Pañcākhyā naka*, *Hitōpadeśa* etc. available in different periods of time have also been analyzed to confirm that they have originated from a single source.

**Key words:** *Hitōpadeśa*, *Pañcākhyānaka*, *Pañcatantra*, *Textus Smplicior*, *Tantrākhyāyikā*, Viṣṇuśarman.

### INTRODUCTION

Non-medical upaniṣadic texts — *Rāmāyaṇa*, *Mahābhārata* and other works contain enough important information on life styles, health and treatment of early Indians. *Pañcatantra* is another such non-medical text which imparts health related medical care and treatment through fables. Such information on health not

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only augments the existing knowledge, but also gives an idea on medical practices, medical heritage, life style of people providing the status of awareness on health and disease in those times.

There are stories of frogs chanting incantations in the performance of *Yajña*, of dogs, elephants, turtles in the *Ādīparva: Śāntīparva* of *Mahābhārata*, of birth of dogs, wild animals, in the stories of Buddha *jātaka* providing moral lessons which go very well with the stories of *Pañcatantra*.

Stories may be classified into four kinds e.g. fairy tales (*Adbhuta kathā*), popular legends (*Lōka kathā*), myths (*Kalpa kathā*) and animal oriented fables (*Paśu kathā*). However in practice two types of stories are mostly known. These are on moral lessons (*Nīti kathā*) and popular legends (*Loka kathā*).

#### SPECIALITIES AND PECULIARITIES OF PAÑCATANTRA

*Pañcatantra* is an old work of fables belonging to 300 BC written by Viṣṇuśarman at the age of 80 (Malviya 2008).<sup>1</sup> Viṣṇuśarman, a very learned scholar assured that the purpose of these fables in *Pañcatantra* was to educate the princes. It says:

अत्रान्तरे विष्णुशर्मनामा महापण्डितः सकलनीतिशास्त्रतत्त्वज्ञो

बृहस्पतिरिवाब्रवीत्—देव महाकुलसंभूता एते राजपुत्राः। तन्मया नीति ग्राहयितुं शक्यन्ते।

(HDN, Introductory part, stanza 12, page 2)

.... A very learned man by name Viṣṇuśarman, who knew the real essence of all the political sciences like the god Bṛhaspati said — your majesty, these princes are born in a high family, therefore they are entitled to learn morals, ethics, politics etc. by me.

Viṣṇuśarman, an expert of various sciences of arts was a beloved teacher. Three princes Bāhu (Vasu) Śakti, Ugra Śakti and Ananta Śakti were from the family of King Amaraśakti of Mahilāropyā. Stories of *Pañcatantra* teach *Nīti* — the sensible way of living to impart morals and teach justice, conduct, etc. The practicalities of life, character, conduct, obligations, criticisms, etc. are well detailed in the moral fables. Arguments on both good and bad parts are also narrated. Qualities like transparency in life, responsibility, guarding of friend, stand on one's own words etc. are described in detail. *Pañcatantra* stories are in prose form,

where as moral sayings, facts, axioms are mentioned in poetic form (gnomic stanzas). In five sections (*tantra*) of *Pañcatantra*, each division contains one main story embedded with many more stories. Though morals are described in the form of fables, they are incredibly relevant to human beings. It has information on anatomy, various types of diseases and their cure.

### **Time of Composition of *Pañcatantra***

Hertel has made significant efforts in critical analysis of various versions of *Pañcatantra*. According to Hertel, the time of composition of *Pañcatantra* was 200 BC (Hertel, 1912), whereas Keith mentioned that, it may belong to either 200 BC or later. *Bṛhatkathā*, which is written by Guṇadhya (78 AD) mentions about the stories of *Pañcatantra* which were popular during his time. From the vast popularity, the editor thinks that there might be uncertainties and the time of *Pañcatantra* was fixed by him at 300 BC<sup>1</sup>.

*Pañcatantra* was the name given by the author, Viṣṇuśarman. In Syrian translation (570 AD) its name was given as “*Kalilaga* and *Damanaga*” and in Arabic translation (750 AD) it was called as “*Kalilaha* and *Dimnaha*”. These are actually altered names of Karataka and Damanaka, which are main characters in first section (*tantra*). Hence, these names cannot be given for the entire text. The word *tantra* in *Pañcatantra* mainly denotes its sections or divisions.

### **Different editions and versions on *Pañcatantra***

*Pañcatantra* was translated into almost 50-60 languages. Due to the translations from one to other, many versions exist for which the base material is *Pañcatantra*. It is the second book which has more than 200 editions/ adopted versions in the world.

### **Material and Methods**

The present work is based on the book *Pañcatantram* of Vishnu Sharma (Viṣṇuśarman) edited & translated by Dr. Sudhakar Malaviya who has edited this text based on M.R. Kale edition; however, *Tantrākhyāyikā*, *Pañcākhyānaka* edited by Pūrṇabhadra, *Pañcatantra* edited by F. Kielhorn & Dr. Bühler (new edited version of *Textus Simplicior*) and *Hitōpadeśa* were also referred and cited in this work.

**Brief information on various versions of *Pañcatantra* (Herte 1912)<sup>2,3</sup>**

- a. ***Tantrākhyāyikā***: *Tantrākhyāyikā* is the most ancient version of *Pañcatantra*. Its native place was probably Kashmir. It is claimed to be written by a Brāhmaṇ sage, Viṣṇuśarmā. The date of *Tantrākhyāyikā* was somewhere between 300 BC and about 570 AD (Hertel, 1915).
- b. ***Textus Simplicior***: This version was written by a Jaina monk. It is purported to be written after middle of 9<sup>th</sup> century AD and before 1199 AD. *Textus Simplicior* name was given to this text by its first editor, Kosegarten (Tawney).<sup>3</sup>
- c. ***Pañcākhyānaka***: *Pañcākhyānaka* is a compilation from *Textus Simplicior* and other sources (probably of *Tantrākhyāyikā*). This work was completed in 1199 AD by a Jaina monk, called Pūrṇabhadra.<sup>3</sup>
- d. ***Hitōpadeśa***: A Śaiva called Nārāyaṇa, who lived somewhere between 800 AD and 1393 AD<sup>3</sup> wrote *Hitōpadeśa* in Bengal for King Dhavala Chandra.<sup>2</sup> Fables in *Hitōpadeśa* were extracted from *Pañcatantra* and some other works of a similar nature. It says:

मित्रलाभः सुहृद्भद्रो विग्रहः संधिरेव च ।

पञ्चतन्त्रात्तथान्यस्माद्ग्रन्थदाकृष्य लिख्यते ॥ (HDN, ML, stanza 9, page 1)

Acquisition of friends, defection of friends, confliction and agreement are written here after extraction from *Pañcatantra* and other works. Different divisions/ sections of these four texts are given in Table 1.

**Content of *Pañcatantra***

The word *Pañcatantra* means “five treatises” or “five sections”, namely *Mitrabhedha*, *Mitrasamprāpti*, *Kākolūkīyam*, *Labdhapraṇāśa* and *Aparīkṣita kārakam*. Each of the five books is independent, consisting of a framing story with numerous interwoven stories, told to fit the arising circumstances, by one or another of the characters in the main narrative.

How the enmity occurs or can be created in close friends is illustrated in *Mitrabhedha*. The section *Mitrasamprāpti* teaches us the importance of a friend, whereas *Kākolūkīyam* stresses to do friendship even with enemy for one’s own interest. *Labdhapraṇāśa* enlightens the fact that an intelligent succeeds by intellect; where as a foolish losses the material objects/ things, though they are in his hand *Aparīkṣita kārakam* stresses the importance of thorough examination/ understanding before proceeding to any action.

**Table1: Sections/ divisions, chapters, stanza present in various versions of Pañcatantra**

S1. No.	Version	Name of the Tantra/ Section/ Division	No. of Stories	No. of stanza	
A.	<i>Pañcatantra</i> by Dr. Sudhakar Malaviya	1. <i>Mitrabhedha</i>	Main story + 23	461	
		2. <i>Mitrasamprāpti</i>	Main story + 07	196	
		3. <i>Kākolūkīyam</i>	Main story + 17	256	
		4. <i>Labdhapraṇāśa</i>	Main story + 11	80	
		5. <i>Aparīkṣita kārakam</i>	Main story + 14	98	
		<b>Total</b>	<b>5 Tantra/ Sections/ Divisions</b>	<b>5 Main stories + 72</b>	<b>1091</b>
B.	<i>Tantrākhyāyikā</i>	1. <i>Mitrabhedha</i>	Main story + 19	185	
		2. <i>Mitraprāpti</i>	Main story + 05	171	
		3. <i>Kākolūkīyam</i>	Main story + 11	143+7 (in appendix I, II, III)	
		4. <i>Labdhapraṇāśa</i>	Main story + 2	17+7 (in appendix IV)	
		5. <i>Aparīkṣita kārakam</i>	Main story + 2	3	
		<b>Total</b>	<b>5 Tantra/ Sections/ Divisions</b>	<b>5 Main stories + 39</b>	<b>533</b>
C.	<i>Pañcākhyānaka</i>	1. <i>Mitrabhedham</i>	Main story + 32	440	
		2. <i>Mitrasamprāpti</i>	Main story + 9	199	
		3. <i>Kākolūkīyam</i>	Main story + 17	234	
		4. <i>Labdhapraṇāśa</i>	Main story + 11	66	
		5. <i>Aparīkṣita kārakam</i>	Main story + 11	74	
		<b>Total</b>	<b>5 Tantra/ Sections/ Divisions</b>	<b>5 Main stories + 80</b>	<b>1013</b>
D.	<i>Pañcatantra</i> (Textus Simplicior) edited by F. Kielhorn* & Dr. Bühler <sup>§</sup>	1. <i>Mitrabhedham</i> *	Main story + 22	425	
		2. <i>Mitraprāptika/ Mitrasamprāpti</i> <sup>§</sup>	Main story + 9	185	
		3. <i>Kākolūkīyam</i> <sup>§</sup>	Main story + 4	184	
		4. <i>Labdhapraṇāśa</i> <sup>§</sup>	Main story + 16	118	
		5. <i>Aparīkṣita kārakam</i> <sup>§</sup>	16	106	
		<b>Total</b>	<b>5 Tantra/ Sections/ Divisions</b>	<b>4 Main stories + 67</b>	<b>1018</b>
E.	<i>Hitōpadeśa</i>	1. <i>Mitralābha</i>	Main story + 8	215	
		2. <i>Suhrābhedam</i>	Main story + 9	185	
		3. <i>Vīgraha</i>	Main story + 9	149	
		4. <i>Sandhi</i>	Main story + 9	139	
		<b>Total</b>	<b>4 Tantra/ Sections/ Divisions</b>	<b>4 Main stories + 35</b>	<b>688</b>

### Previous works on *Pañcatantra*

In his introductory speech, ‘History of Migration of *Pañcatantra* and What it Can Teach Us’ Dr. Vijay Bedekar, President, Institute for Oriental Study, Thane has stated the following in the Seminar on *Subhāśīta, Pañcatantra* and Gnostic Literature in Ancient and Medieval India (orientalthane.com 2008).<sup>4</sup>

“There is hardly any other secular work in the World which has penetrated so deeply in many cultures encompassing practically every continent of the World. During the last 1500 years there are at least 200 translations of *Pañcatantra* in about 60 languages of the World.”

“...Study of *Pañcatantra* is multi layered i.e. cultural, social, anthropological, didactical, comparative literature, moralistic, polity and administration and last but not the least, artistic. Scholars during last 1500 years have worked on almost all facets of *Pañcatantra*. Still there are many areas not explored adequately.”

Dr. Krishna Chakraborty has worked on the geographical account of India based on *Pañcatantra*. Mr. Parvaty Chakraborty has enlightened the administrative diplomacy which is reflected in *Pañcatantra*. Dr. Guruprasad Murthy has worked on the management aspects mentioned in *Pañcatantra*. Dr. A.R. Tripathi looked at the elements of sustainable governance in *Pañcatantra*. Mr. Vagishchandra Jha has worked on the moralities in *Pañcatantra*. Mr. Manishkumar Jha has made efforts to explore the issues on justice, injustice and sin as explained in *Pañcatantra*. Mr. Trishna Chatterjee has looked at the psychology and philosophical aspects behind the fables of *Pañcatantra*. Dr. Harihara Hota has made critical notes on the teaching method of language in *Pañcatantra* (orientalthane.com 2008).<sup>5</sup>

In the present work, an effort has been made to explore the health aspects mentioned in *Pañcatantra* which help in understanding the status of medical practices and awareness on health and disease in public in those times.

### Medical information in *Pañcatantra*

Medical information available in *Pañcatantra* is mostly given in the poetic form on various health aspects e.g. 1. Social conditions: Status of physician in the society and in Royal court is narrated. Aromatics (plant) trade is mentioned as superior to other professions to earn money; 2. Humors: *Pitta* and *Kapha* humors and *sannipāta* condition were mentioned; 3. Tissues: Components of body like *asthi* (bones), *carma* (skin), *māṃsa* (muscle tissue) and *rakta* (blood) are quoted;

4. Geriatric conditions: while explaining the difficulties of old age, the degenerative changes of various sensory and motor functions occurring in old age are aptly mentioned; 5. Dietetics: compatible and wholesome diet is mentioned; 6. Diseases: various clinical conditions like worm infestation, *garbhasrāva* (abortion), *vandhyā* (infertile state), *ajātamṛta* (still birth), *viśūcika* (gastroenteritis with piercing pain), *kāsa* (cough), *pañgu* (paraplegia), *madyapāna* (alcoholism/ alcoholic intoxication), *andha* (blindness), *badhira* (deafness), *kuṣṭha* (skin disease), etc. are mentioned; 7. Therapies: treatment measures like *sītōpacāra*, *pittaśamana*, giving life to dead (animal) and *rasāyana* therapies are explained; 8. Drugs: *gorocana*, *candana*, *sarṣapa*, *kāñjikā*, *eraṇḍa*, *nala*, *guda*, *paṭola*, *caturjātaka*, etc. are mentioned.

The following references on health aspects are found in various versions of *Pañcatantra*.

## 1. SOCIAL CONDITIONS

### 1.1 Seven kinds of occupations - trade on aromatics

तच्च वाणिज्यं सप्तविधमर्थागमाय स्यात् । तद्यथा—गान्धिकव्यवहारः (व्यवहारो\*) निक्षेपप्रवेशः (प्रवेशो\*) गोष्ठिककर्म परिचितग्राहकागमः (गमो\*) मिथ्याक्रयकथनम् कूटतुलामानम देशान्तराद्गण्डानयनं चेति ।

(*PTSM*, *MB*, text after stanza 12, page 16; *PTFK\**, *MB*, text after stanza 12, page 4)

There are seven kinds of occupations/ business to earn the money. These are: trade on aromatics, mortgage, dairy business, trade within known persons, selling at false (higher) prices, selling with forged scales, importing instruments/vessels from outside (country).

पण्यानां गान्धिकं पण्यं किमन्यैः काञ्चनादिभिः ।

यत्रैकेन च यत्क्रीतं तत्क्षतेन प्रदीयते ॥

(*PTSM*, *MB*, stanza 13, page 17; *PTFK\**, *MB*, stanza 13, page 4)

In business, trade of aromatics (plants) is superior. Why to do gold business, etc.; because they (aromatics) can be purchased by one (rupee) and sold at hundreds.

\*Variant reading

पण्यानां गन्धिकं पण्यं । किम् अन्यैः काञ्चनादिकैः ।  
गृह्यते हि यद् एकेन । तत् सहस्रेण दीयते ॥

(PKP, AK, text after stanza 24, page 263)

In business, trade of aromatics (plants) is superior. Why to do gold business, etc.; when it (aromatic plants) can be obtained by one (rupee) and sold at thousands.

## 2. DIVINE PHYSICIANS

### 2.1 Lord Dhanvantari

प्रकृतिः स्वामिनं त्यक्त्वा समृद्धापि न जीवति ।  
अपि धन्वन्तरिर्वेद्यः किं करोति गतायुषि

(HDN, VH, stanza 144, page 111)

Subjects having abandoned the king, though themselves prosperous, are lifeless. Though a physician be Dhanvantari (the physician of gods), what can he do to one who is dead (literally whose life is gone).

### 2.2 Praises to Aśvinīkumārā (divine physicians)

ब्रह्मा रुद्रः कुमारो हरिवरुणयमा वह्निरिन्द्रः कुबेर—  
श्चन्द्रादित्यौ सरस्वत्युदधियुगनगा वायुरुर्वी भुजङ्गोः ।  
सिद्धा नद्योऽश्चिनौ श्रीर्दितिरदितिसुता मातरश्चण्डिकाद्या ।  
वेदास्तीर्थानि यज्ञा गण—वसु—मुनयः पान्तु नित्यं ग्रहश्च ॥

(PTSM, Introductory part, stanza 1, page 1)

Brahmā, rudra, kumāra (kārtikeya), hari (viṣṇu), varuṇa, yama, vahni, indra, kubera, candra, āditya (sūrya), sarasvatī, udadhi (samudra), yuga, nagā (parvata), vāyu, urvī (pṛthvī), bhuja (sarpa), siddha, rivers, aśvinī kumāra (two), śrī, diti, aditisutā, caṇḍikā, goddesses, etc. as well as veda, tīrtha, yajña, (śiva) gaṇa, vasu, muni and graha — all these may protect us.

### 3. GENERAL HEALTH ASPECTS

#### 3.1 Determination of *ayu* (life span)

आयुः कर्म च वितं च विद्या निधनम् एव च ।

पञ्चैतानि हि सृज्यन्ते गर्भस्थस्यैव देहिनः ॥

(*PKP, MS*, stanza 64, page 139)

Life (span), activity, money (wealth), education/ knowledge and death — these five factors of an individual are decided in the womb itself.

#### 3.2 Dreams

यद्वाञ्छति दिवा मर्त्यो वीक्षते वा करोति वा ।

तत्स्वप्नेऽपि तदभ्यासाद् ब्रूते वाथ करोति वा (च\*) ॥

(*PTSM, MB*, stanza 144, page 79; *PTFK, MB*, text before stanza 133, page 22; *PKP\**, *MB*, stanza 103, page 18)

Things, desired, seen or daily/ regularly done by the human beings, are observed in dreams due to regular acts.

#### 3.3 Enemy and disease

जातमात्रं न यः (चः\*) शत्रु (शत्रु<sup>§</sup>) रोगं च प्रशमं नयेत् ।

महाबलोऽपि तेनैव वृद्धिं प्राप्य स हन्यते ॥

(*PTSM, MB*, stanza 256, page 167; *PTFK\**, *MB*, stanza 233, page 48; *PKP<sup>§</sup>*, *MB*, stanza 191, page 44)

If enemy and disease are not pacified instantaneously, they grow and become even stronger as well and one may also get defeated/ killed by them.

य उपेक्षेत शत्रुं स्वं प्रसरन्तं यदृच्छया ।

रोगं च(वा\*)ऽलस्यसंयुक्तः स शनैस्तेन हन्यते ॥

(*PTSM, KL*, stanza 2, page 437; *PTGB, KL*, stanza 2, page 42; *PKP\**, *KL*, stanza 2, page 174)

<sup>§</sup>Variant reading

If (someone) ignores even weak enemy or a disease due to negligence or laziness become strong and slowly causes death.

उपेक्षितः क्षीणबलो ऽपि शत्रुः प्रमाददोषात् पुरुषैर् मदान्धैः।  
साध्यो ऽपि भूत्वा प्रथमं ततो ऽसाव् असाध्यतां व्याधिर् इव प्रयाति॥

(PKP, MB, stanza 171, page 40)

If (someone) ignores even weak enemy due to negligence, it become strong akin to curable disease becomes incurable as time exceeds.

### 3.4 Acquisition of health

दानेन तुल्यो नि(वि<sup>६</sup>) धिर् अस्ति नान्यः संतोषतुल्यं धन(सुख<sup>६</sup>)म् अस्ति किं वा।

विभूषणं शीलसमं कुतो ऽस्ति(वा<sup>६</sup>) लाभोऽस्ति नारोग्यसमः पृथिव्याम्॥

(PKP, MS, stanza 131, page 155; TK<sup>६</sup>, MP, stanza 141, page 81)

On the earth, there is no treasure equal to charity, no money (or pleasure) equal to satisfaction, no ornament anywhere equal to character, and, no profit equal to health.

### 3.5 Disease

दारिद्र्यरोगदुःखानि बन्धनव्यसनानि च।

आत्मापराधवृक्षस्य फलान्येतानि देहिनाम्॥

(PTSM, KL, stanza 156, page 527; PKP, KL, stanza 139, page 202)

Poverty, disease, sorrow, attachment and habits/ additions are the results/ fruits of transgressed human beings/trees.

रोगशोकपरीतापबन्धनव्यसनानि च।

आत्मापरधवृक्षाणां फलान्येतानि देहिनाम्॥

(HDN, ML, stanza 41, page 13)

Disease, grief, extreme pain, attachment and habits/ additions etc. are the fruits/ results of their own transgressions in trees as well as human beings..

<sup>६</sup>Variant reading

### 3.6 Dreams of a patient

व्याधितेन सशोकेन चिन्ताग्रस्तेन जन्तुना ।

कामार्त्तनाथ मत्तेन दृष्टः स्वप्नो निरर्थकः (स्वप्नः फलोज्झितः\*) ॥

(*PTSM, AK, stanza 11, page 709; PTGB, AK, stanza 12, page 39; PKP\*, AK, stanza 8, page 258*)

Dreams of a patient, a person suffering with grief, worry, passion, intoxication are futile.

### 3.7 Patient - Physician

यथा नेच्छति नीरोगः कदाचित् सुचिकित्सकम् ।

तथापद्रहितो राजा सचिवं नाभिवाञ्छति ॥

(*PTSM, MB, stanza 129, page 68; PTFK, MB, stanza 118, page 18*)

As an healthy individual does not desire to see a good physician so a king who is devoid of any difficulties never wishes (to listen to) secretaries.

### 3.8 Health

नास्त्य् आरोग्यसमं मित्रं । नास्ति व्याधिसमो रिपुः ।

न चापत्यसमः स्नेहो । न च दुःखं क्षुधोसमम् ॥

(*PKP, MB, stanza 161, page 35*)

There is no better friend as good health; no enemy as disease, no affection as to a son, and no hunger as sorrow.

### 3.9 Patient

जीवन्तो ऽपि मृताः पन्च । व्यासेन परिकीर्तिताः ।

दरिद्रो व्याधितो मूर्खः । प्रवासी नित्यसेवकः ॥

(*PKP, MB, stanza 264, page 70*)

Vyāsa has proclaimed that a poor, diseased, unintelligent, non-resident and domestic servant are the five categories of persons, who are considered dead despite living.

रोगी चिरप्रवासी परान्नभोजी परवसथशायी ।  
यज्जीवति तन्मरणं यन्मरणं सो ऽस्य विश्रामः ॥

(TK, MP, stanza 72, page 70)

Patient, non-resident for longer duration and dependent (who depends on others for food) are considered dead despite living death only brings the rest.

#### 4. TASTES

##### 4.1 Superiority of salty taste

ख्यातः सर्वरसानां हि लवणो रस उत्तमः ।  
गृहीतं च विना तेन व्यञ्जनं गोमयायते ॥

(HDN, VH, stanza 56, page 55)

Salty taste is known as best among all tastes; without it the dishes (curries), taste like cow dung.

##### 4.2 Sweet taste

अपरं मयानेकमानुषाणामनेकविधानि  
रुधिराण्यास्वादितान्याहारदोषात् कटुतिक्तकषायाम्लरसास्वादानि न  
च मया कदाचिन्मधुररक्तं समास्वादितम् ।

(PTSM, MB, text after stanza 276, page 180;  
PTFK, MB, text after stanza 253, page 53)

Alternatively, (I have) tested all kinds of blood having pungent, bitter, astringent, sour tastes due to dietary fault; but never sweet blood of human beings.

#### 5. PREVENTIVE CARE

##### 5.1 Wholesome diet

यत् शक्यं ग्रसितुं शस्तं (ग्रस्तं\*) ग्रस्तं परिणमेच्च यत् ।  
हितत्र्य परिणामे यत् तदाद्यं भूतिमिच्छता ॥

(PTSM, LP, stanza 23, page 636; PTGB\*, KL, stanza 2, page 42)

An individual who wishes to be healthy should consume the food which is wholesome diet, easily digestible and beneficial after digestion process.

### 5.2 Health and happiness

अर्थागमो नित्यमरोगिता च प्रिया च भार्या प्रियवादिनी च ।  
वश्यश्च पुत्रोऽर्थकारी च विद्या षड् जीवलोकस्य सुखानि राजन् ॥

(*HDN*, Introductory part, stanza 19, page 3)

Oh King: there are six kinds of happiness in this world earthly, viz. acquisition of wealth, freedom from illness forever, a friend, a sweet speaking wife, an obedient son and knowledge which brings in wealth.

### 5.3 Disease

ऋणशेषञ्चान्वाग्निशेषं शत्रुशेषं तथैव च ।  
व्याधिशेषञ्च निःशेषं कृत्वा प्राज्ञो न सीदति ॥

(*PTSM*, *KL*, stanza 241, page 604; *PKP*, *KL*, stanza 219, page 225)

An individual who does not leave (ignore) any debt, fire, enemy as well as disease; finishes them and off are wise and, will not be under any grief.

### 5.4 Ambrosia

अमृतं शिशिरे वह्निर् अमृतं प्रियदर्शनम् ।  
अमृतं राजसंमानम् अमृतं क्षीरभोजनम् ॥

(*PTSM*, *MB*, stanza 139, page 74; *PTFK*, *MB*, stanza 128, page 21; *PKP*, *MB*, stanza 98, page 16)

Fire in cold season, visiting the beloved, honour from the king, and food processed with milk (*kṣira*) act like ambrosia (*amṛtam*).

### 5.5 Medicine

दरिद्रान्भर कौन्तेय मा प्रयच्छेश्वरे धनम् ।  
व्याधितस्योषधं पथ्यं नीरुजस्य किमौषधैः ॥

(*HDN*, *ML*, stanza 14, page 9)

Oh, son of Kunti, what is the use of giving wealth to the rich when poor needs support; so as to what is the use of medicine to healthy, when it is required for the seek?

### 5.6 Six defects of a man

षड् दोषाः पुरुषेणेह हातव्या भूतिमिच्छता ।  
निद्रा तन्द्रा भयं क्रोध आलस्यं दीर्घसूत्रता ॥

(HDN, ML, stanza 33, page 12)

Six defects viz., (over) sleep, sloth, fear, anger, idleness and dilatoriness should be shunned in the world by a man longing prosperity.

### 5.7 Disease free condition

को धर्मोभूतदया किं सौख्यमरोगिता जगति जन्तोः ।  
कः स्नेहः सद्भावः किं पाण्डित्यं परिच्छेदः ॥

(HDN, ML, stanza 150, page 32)

What is the duty of a man in this world — compassion on living beings; what is happiness — freedom from the disease; what is affection — good nature; what is wisdom — Decision?

### 5.8 Blood acts as rejuvenator (*rasāyana*).

सखण्डगुडदाडिमत्रिकटुकपटुभिः स्थलजजलजखेचरबलवत्प्रधान  
पिशितोपबृंहितैराहारैरूपचितं रूधिरं रसायनमिव मन्ये

(TK, MB, text after stanza 85, page 25)

Blood formed by the nourishment of food made from jaggery (*guda*), pomegranate (*dāḍima*), three pungents (*ṭṛkatu*, namely long pepper, black pepper and dry ginger), salt (*paṭu*), animal, fish and bird product acts as rejuvenator (*rasāyana*).

## 6. DISEASES

### 6.1 Disease is one among the six impediments to greatness.

आलस्यं स्त्रीसेव सरोगता जन्मभूमिवात्सल्यम् ।  
संतोषौ भरित्वं षड् व्याधाता महत्त्वस्य ॥5॥

(HDN, SB, stanza 5, page 46)

Laziness, addiction to women, disease, affection towards native land, contentment and timidity are the six impediments to greatness.

## 6.2 Abortion, still birth, infertility

अजातमृतमूर्खभ्यो मृताजातौ सुतौ वरम् ।  
 यतस्तौ स्वल्पदुःखाय यावज्जीवं जडो दहेत् ॥  
 वरं गर्भस्रावो वरमृतुषु नैवाभिगमनं  
 वरं जातः (जात\*) प्रेतो वरमपि च कन्यैव जनिता ।  
 वरं व(ब\*)न्ध्या भार्या वरमपि च गर्भेषु वसति  
 न चाविद्वान्रूपद्रविणगुणयुक्तोऽपि तनयः ॥

(PTSM, MB, stanza 4-5, page 4; PTFK\*, MB, stanza 2-3, page 1;  
 PKP, Introduction, stanza 2, page 1)

It would be better (to have) an unborn and dead child than an unborn, stillborn, stupid son; since grief is felt for a short period in these two cases, since a stupid son gives lifelong distress. It is better to have an abortion, stillbirth, or to have a girl child, or an infertile wife, or obstructed foetus, not to have a stupid son who is beautiful and rich.

अजातमृतमूर्खाणां वरमाद्यौ न चान्तिमः ।  
 सकृद्दुःखकरावाद्यावन्तिमस्तु पदे पदे ॥

(HDN, Introductory part, stanza 13, page 2)

Out of unborn, dead and stupid sons, the first two are better than the last; the first two cause pain for a while, while the last causes distress in every step.

कोऽर्थः पुत्रेण जातेन यो न विद्वान् धार्मिकः  
 काणेन चक्षुषा किं वा चक्षुःपीडैव केवलम् ॥

(HDN, Introductory part, stanza 12, page 2)

What is the use of a son who's born, neither educated nor virtuous? What is the benefit of a squint eye, which is painful to itself?

### 6.3 Features of alcoholic intoxication

वैकल्यं धरणीपातमयथो (धरणीपातं नित्यानु\*)चितजल्पनम् ।  
 सन्निपातस्य चिह्नानि मद्य सर्वाणि दर्शयेत् ॥  
 करस्पन्दो(तथा च करसादो\*)ऽम्बरत्यागस्तेजोहानिः सरागता ।  
 वारुणीसङ्गजावस्था भानुनाऽप्यनुभूयते ॥

(*PTSM, MB*, stanza 188-189, page 109 -110; *PTFK, MB*,  
 stanza 177-178, page 31; *PKP\**, *MB*, stanza 136, page 28)

No control on body parts (no self control), falling down, irrelevant speech etc. all these *sannipāta* symptoms are seen in *madyapāna* (alcoholism/ alcoholic intoxication). Symptoms like tremors in hands, removal of cloths, loss of complexion and redness in eyes are seen in alcoholic addict.

### 6.4 Poisoning/ ill effects of evil demons or spirits

अथासौ कौलिकस्तां दृष्ट्वा विषादित इव दृष्टग्रहगृहीत इव  
 कामशरैहन्यमानः सहसा भूतले निपपात ।

(*PTSM, MB*, text after stanza 218, page 130;  
*PTFK, MB*, text after stanza 202, page 37)

A beautiful princess (*rājakanyā*) is seen to fall on ground as if she is under poisoning or ill effects of evil demons or spirits.

### 6.5 Indigestion

दोषभीतेरनाम्भस्तत्कापुरुषलक्षणम् ।  
 कैरजीर्णभयाद्भ्रातर्भोजनं परिहीयते ॥

(*HDN, SB*, stanza 57, page 55)

Not to begin (a work) out of fear of a mistake is the characteristic of a common person. Who gives up his meal for fear of indigestion?

### 6.6 Gastroenteritis

अथासौ यावदुत्तिष्ठति, तावद्गुप्तधनो विषूचिकया खिद्यमानो रुजाभिभूतः क्षणं तिष्ठति । ततो द्वितीयेऽह्नि तद्वेषेण कृतोपवासः सन्जातः ।

(*PTSM, MS*, text after stanza 149, page 404-405;  
*PTGB, MS*, text after stanza 146, page 33)

Guptadhana woke up from sleep with pain due to *Viṣūcika* (gastroenteritis with intense pain). He remained on fast due to this disease on the second day.

### 6.7 Geriatric problems (features of old age)

गात्रं सङ्कुचितं गतिर्विगलिता दन्ताश्च नाश गताः  
दृष्टि (अक्षि\*)भ्राम्यति रूपमप्युपहत (रूपमेवहासते\*) वक्त्रन्च लालायते ।  
वाक्यं नैव करोति बान्ध्वजनः पत्नी न शुश्रूषते  
धिक् (हा\*) कष्टं! जरयाभिभूतपुरुषं पुत्रोऽप्यव (पुत्रैरव\*) ज्ञायते ।।

(*PTSM, KL*, stanza 189, page 538; *PTGB\*, LP*,  
text after stanza 98, page 66)

A body which is contracted, has slow movements, loss of teeth, loss of vision, loss of beauty, dribbling of saliva (from mouth), difficulty in speech, wife and relatives not operative; makes the old age painful. Person in old age looks for a son to depend on.

### 6.8 Intestinal worm infestation

अस्ति कस्मिंश्चित् नगरे देवशक्तिर्नाम राजा, तस्य च पुत्रः जठराश्रयेण उरगेण प्रतिदिनं प्रत्यङ्गं क्षीयते, अनेकोपचारैः सदैवैः सच्छास्त्रोपदिष्टोषधयुक्त्याऽपि चिकित्स्यमानो नस्वास्थ्यमाप्नोति ।

*PTSM, KL*, text after stanza 191, page 545-546;  
*PKP, KL*, text after stanza 172, page 208)

There was a king *Devaśakti*. His son was suffering with intestinal worm infestation and his body parts are weakened/ emaciated day by day. In spite of various medications mentioned in reputed texts and treatments by eminent physicians, he could not attain health.

### 6.9 Cough

कासयुक्तस्त्यजेत् चौर्यं निद्रालुञ्चेत् स पुञ्चलीम् ।  
जिह्वालौल्यं रुजाऽऽक्रान्तो जीवितं योऽत्र वाञ्छति ।।

(*PTSM, AK, stanza 51, page 751*)

कासी विवर्जयेच् चौर्यं । निद्रालुश् चर्मचौरिकाम् ।  
जिह्वालौल्यं च रोगाढ्यो । जीवितुं योऽ च वाञ्छति ।।

(*PKP, AK, after stanza 38, page 271*)

Coughing person should quit thievery; sleepy person should avoid sexual act; patient should avoid passion of taking food items of desired taste, who desires to attain long life.

### 6.10 Old age

जीर्य(र्य\*)न्ते जीर्य (र्य\*)तः केशा दन्ता जीर्य(र्य\*)न्ति जीर्य(र्य\*)तः  
चक्षुःश्रोत्रे च जीर्य(र्य\*)ते तृष्णैका तरुणायते ।

(*PTSM, AK, stanza 16, page 715; PTGB\*, AK, stanza 51, page 751*)

जीर्यन्ति जीर्यतः केशा । दन्ता जीर्यन्ति जीर्यतः ।

जीर्यतश् चक्षुषी श्रोत्रे । तृष्णैका तु न जीर्यति ।।

(*PKP, AK, stanza 63, page 281*)

White hair, loss of teeth, impaired vision and impaired hearing, etc. are result due to old age but the desire does not get old.

## 7. DRUGS

### 7.1 Importance of medicine

औषधार्थसुमन्त्राणां बुद्धेश्चैव महात्मनम् ।

असाध्यं नास्ति लोकेऽत्र यद्ब्रह्माण्डस्य मद्यगम् ।।

(*PTSM, MB, stanza 219, page 132; PTFK, MB, stanza 203, page 37*)

There is nothing in the universe that cannot be procured by medicine, money, incantations and intelligence.

### 7.2 Importance of medication (*Bheṣajam*)

आयुर्वितं गृहच्छिद्रं मन्त्रं मैथुनभेषजं ।  
तपो दानापमानं च नव गोप्यानि यत्रतः ॥

(*HDN, ML, stanza 132, page 30*)

There are nine things to be maintained confidential; they are span of life, wealth, weak points of house, auspicious incantations, sexual act, medication details, spiritual acts, donations and disregard.

### 7.3 Medicine

शास्त्राण्यधीत्यापि भवन्ति मूर्खा यस्तु क्रियावान्पुरुषः स विद्वान् ।  
सुचिन्तितं चौषधमातुराणां न (त्व् औषधम् आतुरं हि किं\*) नाममात्रेण  
करोत्यरोगम् ।

(*HDN, ML, stanza 170, page 35; PKP\*, MS, stanza 110, page 153*)

शास्त्राण्यधीत्यापि भवन्ति मूर्खा यस्तु क्रियावान्पुरुषः स विद्वान् ।  
उल्लाषयत्वातुरमौषधं हि किं नाममात्रेण भवत्यरोगः ॥

(*TK, MP, stanza 88, page 73*)

Only an action oriented person becomes knowledgeable by reading *sastras*, not a fool so is a medicine even well thought of, does not cure the disease by the mere naming of it.

किं मन्त्रेणाननृष्टानाच्छस्त्रवित्पृथिवीपतेः ।  
न ह्यौषधपरिज्ञानाद्व्याधेः शान्तिः क्वचिद्भवेत् ॥

(*HDN, VH, stanza 68, page 98*)

What is the use of an advice to a king (who knows all sciences) when it is not followed; so is a disease not cured by the mere knowledge of medicine.

#### 7.4 Disease and medicine

परोऽपि हितवान्बन्धुर्बन्धुरप्यहितः परः ।  
अहितो देहजो व्याधिर्हितमारण्यमौषधम् ।।

(HDN, VH, stanza 98, page 101)

A helping stranger may be friend and a friend doing evil may be an enemy.  
So is a disease harmful, though it is developed in our body; and a  
medicine brought from the forest may be beneficial.

#### 7.5 Aromatics

वसनौ पुष्पताम्बूलालंकृतौ कर्पूरागरुमृगनाभिपरिमलसुगन्धी प्रतिवसतः ।

(PKP, MB, text after stanza 197, page 46)

*Karpūra* (Camphor, *Cinnamomum camphora* L.), *Agaru* (*Aquilaria agallocha* Roxb.), *mṛiganābhi* (musk), aromatic materials fit well in dresses ornamented with flowers, rise it.

#### 7.6 Cow milk

न धर्मशास्त्रं पठतीति कारणं न चापि वेदाध्ययनं दुरात्मनः ।  
स्वभाव एवात्र तथातिरिच्यते यथा प्रकृत्या मधुरं गवां पयः ।।

(HDN, ML, stanza 16, page 9)

Reading holy scriptures as well as the study of the Veda does not change  
the disposition of a wicked man. Nature alone stands supreme; as by  
nature the milk of cow is sweet.

#### 7.7 (Go)rocana is produced from gopita

कौशेयं कृमिजं सुवर्णमुपलाद् दूर्वापि गोरोमतः  
पङ्कात्तामरसं शशाङ्क उदधेरिन्दीवर गोमयात् ।  
काष्ठादग्निरहेः फणादपि मणिर्गोपित्ततो रोचना  
प्राकाश्यं स्वगुणोदयेन गुणिनो गच्छन्ति किं जन्मना ?

(PTSM, MB, stanza 103, page 54; PTFK,  
MB, stanza 94, page 14; PKP, MB, stanza 70, page 11)

*Kauśēyam* (silk) is produced from *kṛmi* (silk-worm); gold is produced from stone (*upala*); *dūrvā* is produced from cow hair; *tāmara* (lotus) is produced from *pañka* (mud); *śāsāṅka* (moon) is produced from ocean (*udadh*); blue lotus (*indīvara*) is produced from *gomaya* (cow dung); fire (*agni*) is produced from *kāṣṭha* (firewood); gem (*maṇi*) is produced from serpent's hood, etc.; (*go*)*rocana* is produced from *gopitta* (bile of cow). In spite of their (inferior) origin, they become supreme due to their qualities. Why to think of origin (of anything)? For supremacy depends on the qualities.

### 7.8 Non-woody medicinal plants

एरण्डभिण्डार्कनलैः प्रभूतैरपि सञ्चितैः (संभृतैः) ।

दारुकृत्यं यथा नास्ति तथैवाज्ञैः प्रयोजनम् । ।

(*PTSM*, *MB*, stanza 105, page 55; *PTFK*, *MB*, stanza 96, page 14; *TK<sup>e</sup>*, *MB*, stanza 47, page 10)

Despite of huge collection of castor plant (*ēraṇḍa*), ladies finger (*bhīṇḍā*), madar tree (*arka*), medicinal giant reed (*nala*), plants etc.; they can't be used to build (a house) due to lack of strength. In a similar way in spite of deploying several unintelligent people, King can't get any advantage.

### 7.9 *Candana* (*Santalum album* Linn.)

एवञ्च भाषते लोकश्चन्दनं किल शीतलम् ।

पुत्रगात्रस्य संस्पर्शश्चन्दनादतिरिच्यते

(*PTSM*, *AK*, stanza 20, page 718; *PTGB*, *AK*, stanza 20, page 42)

It is told that, the sandal wood [*candana* - *Santalum album* Linn.] is coolest in the world. But the touch of son is cooler than *candana*.

किं चन्दनैः सकपूरैस् । तुषारैः किम् उ शीतलैः ।

सर्वे ते मित्रगात्रस्य । कलां नार्हन्ति षोडशीम् । ।

(*PKP*, *MS*, stanza 45, page 134)

Sandal wood (*candana*), camphor, snow are known for cooling but not equal to friend's body. These coolness however cannot take away the heat of sixteen years old young lady.

## 8. THERAPEUTIC MEASURES

### 8.1 Cooling measures (*śītopacāra*)

तत्र च विविधैः

शीतोपचारैश्चिकित्सकोपदिष्टैर्मन्त्रवादिभिरुपयचमाणश्चिरात्कथं-चित्सचेतनो बभूव ।

(PTSM, MB, text after stanza 218, page 131;  
PTFK, MB, text after stanza 202, page 37)

(He was) treated with various cooling measures (*śītopacāra*) and incantations by eminent physicians and finally (he) got consciousness.

### 8.2 *Rasāyaṇa* (rejuvenation therapy).

शनैः शनैश्च यो राज्य(राष्ट्र\*)मुपभुङ्क्ते यथाबलम् ।

रसायनमिव प्राज्ञः (क्षमापः\*) स पुष्टिं परमां व्रजेत् ।।

(PTSM, MB, stanza 238, page 158; PTFK, MB, stanza 215,  
page 46; PKP\*, MB, stanza 176, page 41)

An intelligent king should slowly enjoy the sovereign benefits as per his strength. In a similar manner he should apply knowledge in rejuvenation therapy (*rasāyaṇa*).

### 8.3 Treatment measures for *pitta*

साम्नेव यत्र सिद्धिर्न तत्र दण्डो बुधेन विनियोज्यः ।

पित्तं यदि शर्करया शाम्यति कोऽर्थं पटोलेन?

(PTSM, MB, stanza 409, page 266; PTFK, MB, stanza 378, page 81)

साम्नेव यत्र सिद्धिः स्यात् तत्र दण्डं न योजयेत् ।

यदि शर्करया पित्तं शाम्येत् तत् किं पटोलया ।।

(PKP, MB, stanza 361, page 100)

A wise person should not use punishing decisions, where (things) can be achieved even with simple measures. If *pitta* can be ceased/ pacified with the sugar itself, then what is the necessity for *paṭola* [*Trichosanthes dioica*, Roxb.]?

#### 8.4 *Viṣūcika* (gastroenteritis associated with intense pain)

अथासौ यावदुत्तिष्ठति, तावद्गुप्तधनो विषूचिकया खिद्यमानो  
रुजाभिभूतः क्षणं तिष्ठति । ततो द्वितीयेऽहिं तद्योषेण कृतोपवासः सञ्जातः ।

(*PTSM, MS*, text after stanza 149, page 404-405;  
*PTGB, MS*, text after stanza 146, page 33)

*Guptadhana* woke up with pain due to *viṣūcika* (gastroenteritis associated with intense pain). The next day he remained on fast due to this disease.

#### 8.5 Treatment measures for *kapha*

उच्छेद्यमपि विद्वांसो वर्धयन्त्यरिमेकदा ।  
गुडेनवर्धितः श्लेष्मा सुखं वृद्ध्या निपात्यते । ।

(*PTSM, KL*, stanza 62, page 463; *PTGB, KL*, stanza 63, page 49)

Wise people sometimes support/help even a punishable enemy, so is *Kapha* easily expelled out by ingestion of jaggery.

#### 8.6 Treatment of intestinal worms

भो दुरात्मन्! भेषजमिदं ते किं कोऽपि न जानाति यत्  
जीर्णोत्फालितकाञ्जिकराजिका पानेन भवान् विनाशम् उपयाति ?

(*PTSM, KL*, text after stanza 191, page 548)

भो दुरात्मन् । किं कोऽपि भेषजम् इदं न जानाति । यद् राजिकापानेन भवान्  
विनाशम् उपयाति । अथोदरस्थोऽब्रवीत् ।

(*PKP, KL*, text after stanza 172, page 209)

Oh foolish! No one knows that the remedy of old boiled gruel along with mustard can kill you (intestinal worm).

#### 8.7 Judicious use of knowledge

अहम् अस्थिसञ्चयं करोमि । ततश्च तेन औत्सुक्यात् अस्थिसञ्चयः कृतः;  
द्वितीयेन चर्ममांससरूधिरं संयोजितम्: तृतीयोऽपि यावत् जीवनं सञ्चारयति,  
तावत् सुबुद्धिना निषिद्धः ...

(*PTSM, AK*, text after stanza 38, page 737;  
*PTGB, AK*, text after stanza 38, page 47)

One said, “I will collect the bones (of a dead lion)”, by saying this he collected the bones; second one added skin, muscle tissue and blood to it; third one when trying to give life to it, then it was prohibited by the intelligent one (and climbed up a tree).

### 8.8 Treatment of wounded burns of horses

कपीनां मेदसा दोषो वह्निदाहसमुद्भवः ।

अश्वानां नाशमभ्येति तमः सूर्योदये यथा ॥

(PTSM, AK, stanza 75, page 772; PTGB, AK, stanza 79, page 59)

कपीनां वसयाश्वानां । वह्निदाहसमुद्भवा ।

व्यथा विनाशम् अभ्येति । तमः सूर्योदये यथा ॥

(PKP, AK, text after stanza 59, page 279)

As the wounded burns in horses is get rid off by monkey’s fat so is the elimination of darkness by sunshine.

### 8.9 Benefit from medicine

मन्त्रे तीर्थे द्विजे देवज्ञे भेषजे गुरौ ।

यादृशी भावना यस्य सिद्धिर्भवति तादृशी ॥

(PTSM, AK, stanza 98, page 804; PTGB, AK, stanza 105, page 69)

An individual gets the benefit from incantations, pilgrimage, *dvija* (Brāhmiṇ), god, medicine, preceptor as per his mind-set on each of them.

### 8.10 Treatment of *āma jvara*

चतुर्थोपायसाध्ये तु रिपौ (शत्रौ\*) सान्त्वमपक्रिया,

स्वेद्यमाम (स्वेद्यमान’)ज्वरं प्राज्ञः कोऽम्भसा परिषिञ्चति ॥

(PTSM, KL, stanza 26, page 468; PTGB\*, KL, stanza 27, page 45; PKP, KL, stanza 21, page 176)

As *danda* (battle) is essential in tackling the enemy, peaceful discussions lead to negative effects, so is to be *āma jvara* (a kind of fever due toxic metabolites as result of indigestion) treated by intelligent physician by fomentation (*svedana*), instead of quenching it by sprinkling of water.

## 9. Qualities of Physician

### 9.1 Efficiency of a physician

मन्त्रिणां भिन्नसन्धाने भिषजां सन्निपातिके ।

कर्मणि व्यज्यते प्रज्ञा स्वस्थे को वा न पण्डितः? ।।

(*PTSM, MB*, stanza138, page 74-75, *PTFK, MB*, stanza127, page 20; *HDN, VH*, stanza 121, page 107; *PKP, MB*, stanza 97, page 16; *TK, MB*, stanza146, page 49)

Minister's efficiency is evident while executing peace treaty and competence of a physician is evident while (treating) *sannipātika* (disease). In case of a healthy (situation), who is not efficient?

### 9.2 Physicians attention to patients

देशानामुपरि क्षमाभृदातुराणां (क्षमापा आतुराणां\*<sup>s</sup>) चिकित्सकाः ।

वणिजो ग्राहकाणां च मुख्याणामपि पण्डितः ।।

(*PTSM, MB*, stanza166, page 93; *PTFK\**, *MB*, stanza155, page 26; *PKP<sup>s</sup>, MB*, stanza117, page 22)

King takes care about citizens of his kingdom, physician about his patients, business men the customers, scholars take care of less intelligent.

### 9.3 Deployment of experts

वैद्यवात्सरिकाऽऽचार्याः (वैद्यसांवत्सराचार्याः\*) स्वपक्षेऽधिकृताश्चराः ।

..... ।।

(*PTSM, KL*, stanza 69, page 468; *PTGB, KL*, stanza 70, page 50; *PKP\**, *KL*, stanza 61, page 180)

King should deploy physician, astrologer and teacher in his confidential matters.

## DISCUSSION

*Pañcatantra* possess various aspects of cultural, social, anthropological, didactical, comparative literature, moralistic, polity, administration, artistic, health and preventive care. It is evident that the author of *Pañcatantra* (Paṇḍit Viṣṇuśarmā) was a sanskrit scholar having expertise in various subjects.

Fables in *Pañcatantra* were explained in neatly concise and expressive style. Various health and other philosophical, moral aspects are mentioned in gnostic stanzas between running text of fables as axioms.

In his work, Paṇḍit Viṣṇuśarmā has referred almost all facets of health aspects namely, social status of medical profession, dietetics, bodily humors, tissues, geriatric conditions, diseases, drugs and therapeutic measures as gnostic stanzas.

There is a mention of advocating treatment described in reputed texts and by eminent physicians for intestinal worms. By this it can be assumed that the knowledge is based on the reputed texts and eminent physicians present during his times.

Indication of *Sarṣapa* in worm infestation, *Gopitta* as a source of *Gorocana*, cooling property of *Candana*, abstaining from food in *Viṣūcikā*, nature of dreams, signs and symptoms of alcohol intoxication, importance of treatment in right time, mentioning of different tastes etc., are exactly similar to the descriptions of Āyurvedic treatises and as well as pharmacopeia.

The mention of right choice of treatment in the form of a proverb like “*pittam yadi śarkarayā śāmyati kōṣṛtha paṭolena?*” [If *pitta* can be ceased/pacified with the sugar itself, then what is the necessity for *Paṭola* (*Trichosanthes dioica*, Roxb.)], “*svēdyamāma(svēdyamāna)jvara prājñāḥ kōSmbhasā pariṣīncati*” [No intelligent (physician) treats *āma jvara* (a kind of fever due toxic metabolites from indigestion) by sprinkling water, where it can be treated by fomentation] enlighten the rich medical knowledge of the author.

Use of animal products in medicine is not new to the Indian systems of medicine. Tribes of Attappady hills of Western Ghats use fat from crabs, deer, tiger and wild bear for the management of burns (P. Padmanabhan et al, 2008)<sup>6</sup>. Use of monkey fat in burns healing is a new interesting finding, which needs systematic exploration and scientific validation.

### CONCLUSION

Information on health aspect in the ancient times was very scattered. Such information on health will augment the existing knowledge and gives an idea on status of medical practices of people belonging to those times.

The *Pañcatantra* is a rare ancient-nonmedical Sanskrit document which contains morality, philosophy, human relationship, politics, psychology, astronomy, health aspects, etc in the form of interesting fables. It was written by Viṣṇuśarmā at the age of 80 years. Various versions of *Pañcatantra* are available in present days; however, similarity in some stanzas in all versions confirms that these are come from a single work.

It is evident from the work of the author that, there was a significant dissemination and awareness of medical information among the public and well organized medical practices in the society.

#### ABBREVIATIONS

<i>AK</i>	= <i>Aparīkṣitakāraṅgam</i>	<i>HDN</i>	= <i>Hitopadeśa (Narāyaṇa)</i>
<i>KL</i>	= <i>Kākolūkīyam</i>	<i>KM</i>	= <i>Kathāmukha</i>
<i>LP</i>	= <i>Labdhapraṇasam</i>	<i>MB</i>	= <i>Mitrabhedha</i>
<i>ML</i>	= <i>Mitralābha</i>	<i>MP</i>	= <i>Mitraprāpti</i>
<i>MS</i>	= <i>Mitrasamprāpti</i>	<i>PKP</i>	= <i>Pañcākhyānaka</i>
<i>PTFK</i>	= <i>Pañcatantra (F. Kielhorn)</i>		(Purn.abhadra)
<i>PTGB</i>	= <i>Pañcatantra (G. Bühler)</i>	<i>PTSM</i>	= <i>Pañcatantra (S. Malaviya)</i>
<i>TK</i>	= <i>Tantrākhyāyikā</i>	<i>SB</i>	= <i>Suhṛdbhedha</i>

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#### END NOTES

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