CHAPTER - V

MORAL ELEMENTS

IN THE

SUBHĀṢITAS
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It is said that the mango tree is planted to get sweet fruits but along with that thick shade of the tree is also a pleasing feature of that tree which we get. Similarly these Subhāśitas, though they are teaching much about the health are also advising us to follow the code of morality. These are equally important in maintaining the health of body and mind. Moral points make our life fruitful. They maintain the balance of society. A man gets good amount of Puṇya or merit by implementing these rules of ethics in his life. Morality refines our bread and brain. One has to follow the advise given by Śāstra; because Śāstra is the highest authority to set the rules of morality.¹ These rules are to be followed perfectly to reach

¹ तस्मात् शास्त्रं प्रमाणं ते कार्यकार्य व्यवस्थितं।
ज्ञातव्य शास्त्रविधानोकं कर्म कर्तुमिहार्दिः॥

भ.गीता १६-२४
our goals of life. If we do not follow these rules of *Sastra* we shall never gain any kind of success in our life.²

For the same reason literature teaches in a beautiful manner which is styled as *KāntāSāmēnita* (pleasing words of a beloved). With beautiful examples and figures of speech literature makes these moral points appealing to the hearts of readers of all the times. The *Subhāṣitas*, since they are the essence of these different branches of literature like epics, dramas, lyrics etc. are taken out and are collected separately and are included in the field of *Subhāṣita* literature. While collecting these *Subhāṣitas* of good health the moral points are also included in some of these *Subhāṣitas*. The *Subhāṣitas* are noted for their beautiful illustrations.

*Sri Śankarācārya* in his *Praśnotramālikā* *grantha* beautifully puts some questions and gives answers to the same in the same stanza. A man without *Viveka* or discriminative knowledge is not less than any animal. He is a fool in its true sense. Because, *Viveka* is the only thing which discriminates a man from animal or a fool from a good man. That *Viveka*

2 यः शास्त्रविधिमुत्सृज्य वर्तने कामकारतः ।
न स सिद्धविवाप्नोति न सुखं न परं गतिम् ॥
भ.गीता १६–२३
alone gives him guidelines to know what is wrong and what
is right. The most lovable thing is devotions to Lord Viṣṇu or
Śiva. A fruitful life is that which is devoid of faults, or sins.\(^3\)
Thus these are the most important points which guide us in
all walks of our life.

The work \textit{Caṇakya Śataka}, while calling \textit{Cintā} a fever
gives some other antagonistic items too as fever to some other
things. The garments are to be dried after being washed. But
if the sunshine is more sharp it will spoil the durability of that
garment. Therefore the author calls sunshine to be a kind of
fever to garment. Here fever stands as an evil feature. Another
\textit{Subhāṣita} puts the same in a different way. He says that
garments are very much afraid of the sunshine as tree have
fear from storm.\(^4\) Widowhood is the worst evil to a woman.

\begin{footnotes}
\footnote{3}{को वा ज्वरः प्राणभूतः हि चिनता।
मूखस्तु को वस्तुं विवेकहीनः।
कार्या प्रिया का शिवविषयभक्ति।
किं जीवनं दोषविवर्जितं यत्॥
\textit{वैसु.सा.} \textit{२२-१}}

\footnote{4}{चिंताज्वरो मनुष्याणां वस्त्रणामातपो ज्वर:।
असोभाग्यं ज्वरः स्त्रीणामश्शानो मैथुनं ज्वरः॥
\textit{वैसु.सा.} \textit{२२-२}}}
Hence, he calls it a fever to woman. Similarly pregnancy is an evil to the mutes (or mules) for after delivery generally they die.

Another author says that there is no other thing like *Cintā* (Mental agony) by which a man gets his body decayed. Similarly there is no ornament other than learning which can decorate a man like anything. The same *Subhāṣita* encourages us to work hard, because there is no other thing which can nourish our body systematically.

*Caṇḍākya Sataka* opines that *Vidyā* becomes hard nut to crack or very difficult thing if a man does not study properly, *(Anabhyāse Viṣam Śāstram)*. The poet calls this a difficult task or unwanted thing. The term poison stands as an

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पादपानां भर्मं वातात् वर्त्तरणामातपात् भयम् ।  
पर्वतानां भर्मं वज्रात् साधूनां दुर्जनात् भयम् ॥  

सु.र.भा. ४१४ – पृ -१६२

6  
शुद्धासमान नास्ति शरीरवैदन ।  
चिन्तासमा नास्ति शरीरभोजण ।  
विद्यासमा नास्ति शरीरभूषण ।  
वृत्ता समा नास्ति शरीरपथाण ॥  

वै सु.सा. २२-६
unwanted thing. Food is treated as an unwanted thing if a man is suffering from lack of digestion. For an old man a young woman is an unwanted thing. In other words he avoids a woman as he is incapable of satisfying her. Hence she stands like as unwanted thing. For a poor man a rich function appears to be unmanageable. For he may not have rich dress & ornaments suitable to the rich functions. Hence it is like poison to him.

The author of Çūpākyā Śataka says that without Vidyā or learning the life of a man is totally void or not at all fruitful. More or less it comes near to the hard statement of Bhartṛhari that a man without learning is an animal (Vidyā Vihīnah Paśuh). There is no more beautiful decorations than a pretty garment. Among the themes of decorations pretty dress is more visible than any other ornament.

7 दुर्धीता विष्ण विद्या अजीरों भोजनं विषम् ॥
विष्णं गोपी दरिद्रस्य वृद्धस्य तथा विषम् ॥
वै.सु.सा १४-९
That is why a poet makes a funny statement that the father of Lakṣṇī i.e. Samudra nātha, on seeing the good dress of Viṣṇu gave his daughter Lakṣṇi to him and Hāḍhala to Śīva as he had hardly any good dress. According to some others virtues are good ornaments especially for a woman of virtues are ornaments.

Bṛhaspati says that if a man does not try to study hard it will be an obstacle to his learning. In other words lack of hardwork is a kind of hindrance to learning ; dirty garments are obstacle to the glory of a woman. Valour kills the enemies or valour is enemy to the enemies.

The Mahābhārata says that a woman becomes deprived of her passions as she grows old and old. She becomes more

\[\text{Chapter V 263}\]

\[8\] 
विष्णुदेवी के वैक्षण्ड तक्षकनाथ के पति शिव को लक्ष्मी दिलाया। 
दिसम्बरों से कम विशेष विषय ....... \]

\[9\] 
वर्गहीन स्वयंग्राम, युग्महीन बोधनम्। 
स्थानहीना या नारी, विद्याहीने च जीवितम्। 
सै.सु.शा. ५-४

\[10\] 
विद्याधातो व्यायामसंस्करणं श्रीणां घातः कुच्चिलता। 
व्याधिन्यं गौरूणं जीविन शत्रूरसां प्रणविलता। 
सै.सु.शा. १४-४
devoted to her husband when becomes very old. A brave warrier is much praised when he retires from the battle field with victory. *Hitopadesa* warns another point regarding woman. They should be kept under control. Then only one can lead a happy life for a long time. Similarly a son must be well trained from the beginning itself. A wise and disciplined son maintains his character throughout his life. A well-served King can rule over the kingdom for a long duration. In other words, people should serve him in proper way and in return he will rule over the kingdom for a long duration. Before speaking something one should think twice. Then only it will carry weight for long period. Similarly one should think properly before undertaking some task. Then only it will be fruit full. In this way *Hitopadesa* gives various guide lines that help us to lead a successful life.

Another poet calls *Vidyā* a good relative and a disease an enemy. That is why *Bhartāhari* says that *Vidyā* is a good relative in the foreign country.\(^{11}\) There is no other item than

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\(^{11}\) वि.वि. —

विद्या नाम नस्य रूपमधिकं प्रचण्डः गुरूं धरनं।
विद्या भोगकरी यशः सुखकरी विद्या गुरुणां गुरुः।
विद्या बन्धुजनो विदेशागमि विद्या परा देवता।
विद्या रापसु पूजिता न तु धरनं विद्या विहीनं पशुः।
नी.शः — २०
child which can attract more our affections, and there is no other power than the penance.\textsuperscript{12} If a person does not study properly that itself is a kind of poison or useless thing. The disease, if neglected becomes poison to health. Similarly a disease is a poison to a poor man. Because, he is already hit by poverty and if he is hit by disease also he has hardly any solution with him, as he has no money at all. A young woman is a poison to an old man.

Another poet gives more importance to time. Time is fleeting fast. If wealth is lost we can get it by good efforts. If \textit{Vidyā} is lost we can also get it by hard study. If health is lost we can also regain our health by good medicine. But if time is lost it can be regained by no means. Hence our time should be utilized properly.\textsuperscript{13}

\begin{flushright}
\textsuperscript{12} न च विद्यासमो बन्धुर्य च व्याहिसमो रिपुः।
न चापत्यसम। सनेहो न च देवापरं बलम्॥
\textit{वै.सु.सा.} ३०–३१
\end{flushright}

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\textsuperscript{13} नन्दे द्रव्य प्राप्ते हुमभन्न नन्दा विद्या प्राप्तेः
भ्यासयुक्तः।
नन्दासयं सूपचारै। सुसाध्यं नन्दा वेला या गता सा गतेव॥
\textit{वै.सु.सा.} ३२–३९
\end{flushright}
The author of *Bhoja Prabandha* puts his opinion on an enemy and disease that they are more or less in the same why as noted above by some poets. He says that, one should react immediately towards a disease and enemy when appear. He will be killed by that enemy if neglected. Or even though he is very strong he will be killed by that neglected enemy and disease.\(^\text{14}\)

The *Nārāyaṇa Pandit* the author of *Hitopadesa* says that if a man wishes to become a great man then he has to avoid some evil things like idleness, serving woman, feeding disease, greater attachment to the native place, satisfaction by small gains and fear. These are the six evils which fall as obstacles to one’s success.\(^\text{15}\) Another poet says that six evil things bring calamity in one house. A bane to family, evil food, wicked

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14 जातमात्रे न व: शतुं व्याधि वा प्रशांम नयेत्।
अतिपुष्टणुकोषिपि स पश्चातेन हन्यते॥

१३-४०

15 आलस्यं, स्त्रीसेवा, सरोगता, जनमभृतिवातसल्यम्।
सन्तोषे, भीतर्व छोट व्या्धिता महत्वस्य॥

३३-३८
son, poverty, disease in the body, quarrel some wife, these six things spoil the house and kill the peace of mind.\textsuperscript{16}

Another poet says that in the journey a real friend is learning (\textit{Vidyā}). In the journey one has to visit different countries and places. If a person is well versed in many languages and many lores they will be of much use for him in the journey. He has to contact so many people and has to talk to them in so many ways. For that, one requires experience and different lores. Thus, education helps him a great deal in the journey. In the house, wife is the real friend. A friend helps man in all walks of life. He helps in all the happy circumstances and miseries too. She takes equal share in all such contests and helps him whole heartedly. She is an ideal friend whose characteristics are praised as - "A friend in need is a friend indeed". Hence she is a friend in house. Medicine

\begin{verbatim}
16 कुले कलकित: कले कद्दरता।
सूत: कुबुद्धिर्भवने दरिद्रता।
रुजः शरीरे, कलहप्रियापिया।
गृहागते दुर्गतये षड़द्व स्त्री॥
३४.३३-३२
\end{verbatim}
is the friend to diseased person and rituals or religion (Dharma) is friend to a dead. Whatever is enjoined in the Śāstra for a dead person is to be done without fail. For, the Śāstra is the only thing which guides regarding the unseen things (Adṛṣṭa) like heaven, hell, sin, merits and other things. That is the only way by which we can help the dead. Hence Dharma is the friend to a dead person.17

According to a poet a poor person is very unhappy. He, who takes loan is more unhappy. A diseased person is more unhappy than these two. But, a man with wicked wife is the most unhappy man on the earth. The Mahābhārata has noted six persons to be unhappy on the earth.18 The first person is a diseased person. Second one is a man insulted and neglected in the society; the third one is unsatisfied soul; the fourth one is a hot tempered one who gets angry very often. The fifth one is suspicious person. He is suspecting evil things at every

17 विद्या मित्रं प्रवासेभु, भार्या मित्रं गङ्गेशु च।
   व्याधित्सौशेषं मित्रं, धर्मं मित्रं मूर्च्छस्य च॥
   वै.सु.सा. ३४-१७

18 लोकेषु निर्धनो दुःखि ऋणस्तस्तोषिकः।
   नाप्यं संग्रामस्तु दुःखिः, तेघस्य दुःखिः कुभार्यकः॥
   वै.सु.सा. ३४-४
step, and the last one is he who depends totally on others. Thus the reason is very clear as to why these are unhappy. The *Pañchatantra* too enumerates five persons who are ever unhappy or as good as dead even though they are living. The first one is a poor man, second one is a diseased person, the third one is a fool, the fourth one is the person who travels more and the last one is a servant serving permanently his master or others.19

Another poet thinks that some people worthy to be ridiculed. A woman, seeing other persons, a scholar without character, and a diseased person who does not follow the diet, all these persons are ridiculed everywhere.20 Another poet predicts that the person spending more without enough income (spend thrift); a soldier eager to a rush alone into the army of enemies without any help of others, and a diseased

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19 जीवितोऽपि मृता: पञ्च व्यासेन परिकीर्तिता:।
दरिद्रो व्याधितो मूर्खः प्रजासी नित्यसेवकः॥

वै.सु.सा. ३४-६,

20 नारी परमुखदृष्टि, कविरत्वकाव्यविवित्।
अपर्यासेवी गोष्टी च कवियःद्विनोपहास्यः॥

वै.सु.सा. ३४-९
person eating every thing he, desires, are always at the threshold of death. In the society we find more people of the first category i.e who do not meet both the ends. If a person goes on spending money without taking into consideration his own income will go to the dogs very soon. Because, for that he has to take loans from others and he would not be able to repay the amount as he has no income at all. Hence, he will perish mentally and physically very soon.

The *Hitopadesa* says that if a person is very much careful and disciplined in his work he will get prosperity very soon. If a person is eating the *Pathya* he will maintain his health perfectly. A healthy person, if follows the *Pathya* will be happy. A hard worker completes his education very soon

21 अनादरी व्ययं कुर्भदसहायी रणप्रियः ।
अपथ्यसेवी रोगी च क्रियक्ष्ठनपहास्यते ॥

००.५७-८

22 दक्षः श्रीमण्डिगच्छति, पथ्यंशी कल्यतां, सुखमरोगी ।
उद्वको विद्यास्त्रं, धर्मार्थ्यशास्त्रं च विनीतः ॥

००.३६-५
and a modest man gains money, merit and glory. If a minister is arrogant all the defects of diplomacy will appear in the kingdom. Therefore a minister must be honest, humble and good at heart. Who does not become the victim of diseases if the *Pathyā* is not followed? There is none in this world who is not arrogant by riches and nobody is inaccessible to death. In the same way there is none who is not tormented by the affairs of a woman.²³

The quality of good heartedness is another face of modesty. The *Hitopadeśa* gives a few virtues to be followed by every body to lead a successful life. The author *Nārāyaṇa Pandita* puts these virtues in answer to some questions. What is *Dharma* in its true sense? The answer is compassion to all the beings. What is real wealth in the world? Good wealth is real wealth. What is affection? Good heartedness is real

²³ दुर्मित्रिण कमुपयानि न नीतिदोषा:
सन्तापयानि कमपथ्यभूजं न रोगं।
कं श्रीरं दर्पयति, कं न निहति मृत्यु:।
कं स्वीकृता न विषयः परितापयानि॥

३६-९
affection. What is scholarship produce or discriminative knowledge (Viveka) is the real erudition. The Mahābhārata gives similar virtues as the source of happiness. Good earning of wealth every day, good health, good wife speaking pleasing words, son obeying words, or obedient son, and learning that brings wealth. These six items are source of happiness in the world. In a different context the Mahābhārata gives another group of virtues that bring happiness an the earth. Good health, not borrowing money or no burden of loan, not going on journey, company with good people, good temperament with clean heart and living a fearless life. All these aspects are another source of happiness.

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24 को धर्मों ? भूतदया कि सौख्य नित्यमरोगिता जगति।
क: स्नेह: ? सज्जाव: कि पाठितं ? परिप्रेक्ष्य: ::
वैसु.सा. ५-८

25 आर्थगमो नित्यमरोगिता च।
प्रिया च भावः प्रियकोटिनिः च।
विश्वसं प्रत्यक्षकों च विद्या।
पदु जीवलोकस्य सुखानि रजन्: ::
वैसु.सा. ५-६

26 आयोगमनुन्यविश्रवासः।
सदिर्मोखः सह सम्प्रस्योगः।
सुप्रस्तुत्या वृत्तिरात्वासः।
पदु जीवलोकस्य सुखानि रजन्: ::
वैसु.सा. ५-११
affection. What is scholarship produce or discriminative knowledge (*Viveka*) is the real erudition. The *Mahābhārata* gives similar virtues as the source of happiness. Good earning of wealth every day, good health, good wife speaking pleasing words, son obeying words, or obedient son, and learning that brings wealth. These six items are source of happiness in the world. In a different context the *Mahābhārata* gives another group of virtues that bring happiness an the earth. Good health, not borrowing money or no burden of loan, not going on journey, company with good people, good temperament with clean heart and living a fearless life. All these aspects are another source of happiness.

24 को धर्मं? भूतदयं किं सौख्यं नित्यमोहिता जगति।
कः स्नेहं? सद्वृत्तं किं पादित्वं? परिच्छेदं।
१७.१-८

25 अर्थगमो नित्यमोहिता च।
प्रिा च भार्या प्रिावादिनी च।
वर्यथ बुधोऽर्थकरी च विद्या।
षड्ष जीवलोकस्य सुखानि राजन्।
१७.२-६

26 आकोचमानृणामविप्रवासं।
सदिर्मनुष्यं सह सम्प्रयोगं।
स्वप्रत्येक वृत्तिबित्वासं।
षड्ष जीवलोकस्य सुखानि राजन्।
१७.१-८
The author of *Cāṇākya Śataka* finds a house rich with facilities if he has a good and lovely wife, good earning of crops and good health. A rich crop brings wealth, a wise and obedient wife runs the house in a smooth way and good health serves as a source of enjoyment.27 *Śārangadhara Paddhati* calls some of these virtues to be more than wealth or great wealth in place of good property. Good health, scholarship, friendship with good people, noble birth, self control, all these form great wealth even without money.28

Yet money is everything in this world. Money makes the owner beautiful or handsome; it makes his family noble; it makes his youth ever green; it can bring health and increase even the span of life. By utilizing money in charity and ritual, and also by purchasing valuable medicines one can increase

27 सुभिक्ष्ण कुष्के नित्य, नित्यं सुखमयेणिणि ।
भायां भरुः प्रिया यस्य तस्य नित्योणसि गुहम् ॥
वै.सु.सा. ५-१३

28 आपेक्षं विद्वत तथाजनमैत्री महाकुले जनम ।
स्वाधीनता च पंसं महदेश्य्यय विनायकः ॥
वै.सु.सा.५-१२
span of life along with practice of yoga. Hence money can do anything.\textsuperscript{29}

The author of \textit{Cāṇākya Nītīsātaka} advises us to keep some of these as possible as secret. Charity should be made secretly. It should be for the sake of popularity or fame. Religious duties should be performed behind the curtain. One should not boast of ones scholarship and beauty. In addition to these one should try to keep in secret happy incidents and glory.\textsuperscript{30} The reason for this is that some people in the society are not at all ready to appreciate these virtues out of jealousy. Another poet says that one should be slow in learnings and earnings. In addition to this one should not move fast in journey and should be slow in ascending the mountain. Even rituals and exercises should be performed slowly.

It is advised to be good in character. This goodness in character is very much needed to a head of the family or

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\textsuperscript{29} धनं रूपमवैकल्यं, धनं कुलं सुमंगलम्।
धनं यौवनममलानं, धनमायुर्विधमवम्॥
\textsuperscript{5-6}

\textsuperscript{30} दानं धर्मश्च विद्या च रूपं शीलं कुलं तथा।
सुखमायुर्विध्येव नव गोप्यनि वलतः॥
\textsuperscript{5-19}
\end{flushright}
institution, or to a teacher or to a leading person in the society, or to a king of the kingdom. Because others always follow the leading person or head of the group. If a king is pious the subjects of that kingdom are also pious. Similarly the sprouts of a tree depend on the seed for their strength and growth. If seed is good shoots will be rich. If earth or field is good, water inside the earth will be found sweet. The language of a country or state depends upon the people of that state. If people are good they speak good language. If they are wicked in the heart their harsh language indicates their nature. Thus the cause makes the effects full of qualities which it imbibes. Hence a head should be very much careful in adopting the virtues of life.

In this world of diversity we find as many theories of life as many people are there. That is why each mind has different idea. Different pots have water of different taste. Each

31 वशा भूमिस्तथा तोंयं वशाबीजं तथाभुर:।
वशादेशस्तथा भाषा वशा राजा तथा प्रजा:॥

५४४-६
tribe has different customs of life. Each tongue has different news or language.\textsuperscript{32}

The \textit{Manusmr\={t}i} gives guidelines to us in some walks of life. While walking one should not be careless, for anything like thorn may pears into foot. Hence, one should be very much careful while stepping the foot on the path or staircase or watery places with stones. Similarly while drinking water one should see that the water is clean. While speaking with somebody one should be careful in using good words and truthfull words. One should not at all speak lie. Lastly one should behave in that way which is approved by the heart. It should not pinch the heart if some wrong step is taken. These helps very much a man while walking, eating, drinking, speaking and acting in the society.\textsuperscript{33}

\begin{flushright}
\text{\textsuperscript{32}} पिछड़े पिछड़े मतिरिभ्ना कुण्डे कुण्डे नवं पयः।
जाती जाती नवाचारा नवा बाणी मुखे मुखे।
\textsuperscript{33} दृष्यपूर्तं न्यसेत् पारद, वस्त्रपूर्तं पिबेज्जलम्।
सत्यपूर्तं वदेद् वाचं, मनः पूर्तं समाचरेत्।
\end{flushright}
Another poet advises to treat properly some of the items which we come across in our daily life. Among the items of food *Ghee* is considered to be the best item that increases the span of our life. In other words, it adds very much to the health of our body. A river is very holistic thing, a thief is a source of fear, a beloved is the root of happiness. Gambling is a wicked enemy and knowledge is teacher. Lastly honoring a good Brahmin is glorious to the whole family. For he is the person who conducts the rituals to earn *Punya* and to avoid sins. Hence a *Brahmin* deserves worship.\(^{34}\)

A poet insists the worship of great personages or elderly persons. That house, in which there is no respect for elders, no children and no churning sound of curds is no house at all. It is less than a forest.\(^{35}\)

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34 आयुर्वृत्तं नदीं पुण्यं भवं चोरः सुखं प्रिया ।
वैरं वृः गुरुर्जङ्गं श्रेयं जगुणश्चैव जनमं ॥

१०.१२-८

35 यत्र नास्ति दधिमन्नन्दस्थो
यत्र नो लघु लघुनि शिशूनि ।
यत्र नास्ति गुरुमायुस्तः
तानि किं कतरे गुहाणि वनानि ॥

१०.१२-११
The author of *Bhojaprabhandha* praises the significance of good company and advises to adopt the same in our life. The juice in sugarcane goes on increasing from top to bottom, joints by joints. The friendship of good people increases in the same way by one after another meeting. On the contrary the friendship of wicked persons goes on decreasing from bottom to top. In the first meeting they speak big words, express strong attachment to others and afterwards they go in avoiding the meeting and steeling the eyes. Therefore we should be very much careful in forming friendship with the wicked persons.\(^{36}\)

Another poet brings few unfair items in a verse and advises to avoid at least some of them. Staying in a wicked village, serving an uncultured person, untasty food, hot-tempered wife, foolish son, widow daughter, these six items burn the mind of a person without fire.\(^{37}\)

\(^{36}\) कुमामवास: कुलहीनसेवा ।
कुमोजनं ऋघुमुखी च भायां ।
पुत्रक्ष मूखां, विधवा च कन्या ।
विनामिना षट प्रदर्शनि कायम् ॥

\(\text{वै.सू.सा.१३-१५}\)

\(^{37}\) दक्षोग्रात्मकमश: पर्वणि पर्वणि यथा रसविशेषः ।
तद्दसाज्जनमैत्री, विपरीतानां तु विपरीता ॥

\(\text{वै.सू.सा.१२-१३}\)
A poet advises to perform penance in a holy place. Or if at all he has to take trouble, it is better if he is taking pain in holy place. If at all anything is given in charity it is to be given to a deserving person. If food is to be given it is to be given to a hungry person. If at all, one has to take food, he has to take the healthy and tasty food. If a person dies in holy place or in the battle field it is a fruitful death.  

While highlighting the significance of money in our life a poet says that not to study anything or any Śāstra like Vyākaraṇa. For a hungry man cannot eat Vyākaraṇa. A thirsty man cannot drink the flavour of literature. Nobody has earned sufficient money by learning Veda. Therefore one has to earn money to lead a happy life. The virtues are useless.  

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38 विलें वृथा वनपर्स न तीर्थं दत्तं वृथा यत् कृष्णिले न पावे।
भूतं वृथा नो रुचिः गौ यथं मुनिर्वृत्तं यत् गरे न तीर्थं।
वैसु.सा. १३–१७

39 वुभुधुवैवर्त्वकरणं न भूज्यते।
पिपासिते काव्यरसो न पीयते।
न चतुरं केन चिदुद्धुं कुर्लं।
हिस्मेववार्त्य निष्कलं गुणं।
वैसु.सा. – १५-६
The *Mahābhārata* advises us not to stay there where there is none of these five persons i.e. a pious *Brāhmin*, king, an old man, river and a physician. The reason is clear. In one or the other context we need the aforesaid one or the other persons.\(^40\) Another piece of advice is that one should have endurance to a greater limit. If a person holds the weapon in the form of tolerance wicked man cannot harm him. The fire, when does not get any piece of fuel cools down by itself.\(^41\) But this cannot be adopted by a king in each and every context. The assistance in offices omit the real thing only when tormented by punishment like a wound which omits the blood stored inside.\(^42\)

*VṛaddhaCāṇākya* advises that one should derive satisfaction from three items i.e. wife, dinner and money. In

\(^40\) श्रीत्रियो नृपतिवेक्षो नदी वैद्यस्य पञ्चम:।
पञ्च यन्त्र न विद्यने वास्तवान न कारयेत ||

वै.सू.स. ४३-८

\(^41\) शमा शास्त्र करे यस्य दुर्योगः किं करिष्णि।
अनृपे परितो वन्दिः स्वरमेजोपपश्यति ||

वै.सू.स. ४२-६

\(^42\) निपीडाता वमन्युजस्वरसारं महीपते।
दुष्टप्रणा इव प्रायो भवन्ति हि नियोगिनः ||

वै.सू.स. ४५-६
other words satisfaction of passion should be confined to wife. Food should be limited. And one should not be very much greedy of money. On the contrary one should not be satisfied by charity, penance and learning. In other words he should be eager to give more and more money in charity, practise more and more penance and study more and more books. A man implementing this advise can easily lead a successful life. A poet addresses the tongue to know the limit of its capacity in speaking and eating. If it crosses the limit it would bring calamity in both the cases.

A woman, wine and wealth these three are three types of wine. A woman, when seen increases intoxication; the wine when drunk and the wealth when stored intoxication is increased. All these have the capacity to generate infatuation

43 सन्तोषस्वरूप कर्मण: स्वदारो भोजने थाने ||
श्रीः चैव न कर्मण: दाने तपसि पाठने ||
वै.सु.सा. ३९-४०

44 जिहे प्रमाणं जानीति भोजने भाषणोऽपि च ||
अतिभूतिरतिवृत्ति: सद्यः प्राणाधारणि ||
वै.सु.सा. - ४०-३५
and pride by nature. A man of discriminating knowledge alone can manage wisely these things.

Another poet exclaims as to how the poets see so many things through their vision. Nothing is inaccessible to their intuition. The crows can eat anything. What not do the drunkards speak? In the mood of intoxication they speak anything they feel and woman can do anything in this world. In other words, nothing is impossible for them. These are the important points of the nature of different people.

Ten people do not know the real teachings of the Dharma. A drunkard, an arrogant, an angry man, an hungry man, a man who is always fast in his work or who hastens in all his actions, a greedy man, a frightened man and lusty man, all these cannot listen to the advises of Dharma. Hence a wise man should not advise them at any context. For, they are least interested in such advices.

45 प्रमदा मदिरा लक्ष्मी विज्ञेय त्रिविधा सुरा ।
दृष्ट्वैवैमादयत्तेका पीता चान्यातिसञ्चयात् ॥
वै.सू.सा. १२-३

46 कवय: किं न पश्यन्ति, किं न भक्षणिन्ति वायसः ।
मद्यप: किं न जल्यन्ति, किं न कुर्वन्ति योषित: ॥
वै.सू.सा. ७-५
Another poet teaches us a few important points of the thesies of life. There is no disease equal to lust and no enemy is more wicked than infatuation. There is no fire more powerful than anger and there is nothing which is equal to knowledge in bringing happiness.47 The author of *Nīṭiprādīpa* puts beautiful one important point of the philosophy of life. One should be very much careful in doing his work. One should see that task, undertaken is carried out successfully and is not spoiled before its completion. Oil is of no use when flame is extinguished. What is the use of precaution when thief has run away taking the valuable things. What pleasure is there in amorous sentiment when grown up with old age. There is no use of building any dam when water has flown away.48 Thus, with beautiful similes and examples the poets teach these moral lessons in a lucid style.

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47 नास्ति कामसमो व्याधिनास्ति मोहसमो रिपुः।
नास्ति कृष्णसमो वाहिनीनास्ति ज्ञानात्यरं सुखम्॥

वै.सू.सा. ९-२॥

48 निर्वाणीपरं किमु तेलदानं।
चौरे गते वा किमु सावधानम्।
वयो गते किं वनिता विलासः।
पयो गते किं खलु सेतुबन्धः॥

वै.सू.सा. ३०-२॥
A man should have good faith in the fruits of rituals, bath in the holy places, power of *Mantras* (Spells), in an astrologer, a physician and a preceptor. He will get the fruit in accordance with his faith in any of these items. If he has no faith in any of these items no fruit is gained. Hence good faith is the root of good fruit. If a person has no faith in holy places of a holy river he would not get any fruit even if taken bath hundred times. He treats it simple water and as such no *Punja* is gained by that. A wooden statue or a statue of a stone or any metal will be just a metal or stone if faith or devotion is not cherished for that deity. Similarly if there is no faith in a teacher nothing will be gained by him. Hence faith is the source of fruit.\(^{49}\)

Thus, the moral lesions taught by these *Subhāṣitas* imprint in our mind strong will power to move on the path way of successful life. Every small point of ethical value is taught with beautiful example in poetic style. That is why they are ever lasting in our mind as a source of encouragement.

\(^{49}\) देवे तीर्थं हि जसे मने देवजः भेषजे गुरे । 
यादृश्यं भावना वस्य सिद्धिशर्वति तत्दृशी ॥

\(३७-२८\)