CHAPTER - II

SUBHĀŚITAS

ON

MENTAL HEALTH
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"A sound body consists in sound mind" was very well realized by the authors of the Subhāśita. This was the reason for which they gave importance to the good training of the mind. For a big building good foundation is very important. Similarly, for good health good training of mind is must. A disturbed mind goes on disturbing the healthy condition of the body.¹ For this reason the authors of Subhāśitas give five important features as a good base of prosperous health. They are as follows:

1) Abhyāsa Vijñānīya
2) Vyāsana Vijñānīya.
3) Cintā Vijñānīya
4) Svabhāva Vijñānīya.
5) Brahmacarya

¹ चिन्ता सर्मनास्ति शरीर शोषणम्।
वै.सू.सा ६-२२, प २८४
1) *Abhyasa Vijñānīaya* - The word *Abhyāsa* stands for repetition. In this context of *Āyurveda* the word *Abhyāsa* means a kind of attachment to some *Krīyā*. Repeating the *Krīyā* or methods regularly to maintain balance in our health can be termed as *Abhyāsa*. This *Abhyāsa* according to sage *Caraka* is a regular process of good thinking, maintaining good character and good action. Thus, all these factors are very much accounted for the good health of a man.

It is past doubt that well-trained mind maintains health to a very great extent. This kind of training to the mind with good repeat is called *Abhyāsa*. It is considered to be an important human goal. Generally, the human goals are four-*Dharma, Artha, Kāma*, and

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2 युनं युनावति: अभ्यासः 

**न्यायसंप्रदाय (तर्कसंग्रह टीका)**

3.1 भावाभ्यासनमभ्यासः शीलनं सततक्रिया 

**वै.सु.सा. २३-१**

3.2 पौनं पुन्येन करणमभ्यासः इति कथयते 

**पुरुषार्थः स एवेह तेनास्ति न विना गति: ॥**

**वै.सु.सा.२३-२**
Mokṣa, but the authors of these Subhāṣitas are giving the same place of human goal even to this Abhyāsa. The reason is quite evident that good training to mind accounts much to the edification or discipline.

One may think that this Abhyāsa, since it comes under the category of Mokṣa, need not be considered separately. But this Abhyāsa is not included directly in the Mokṣa. Partly it helps a great deal to the purification of mind. Hence, it has every reason to stand as a separate human goal. According to the Yogavāsiṣṭha training of the mind is not at all ordinary thing. It is the direct channel that leads to Manonāśa which ultimately ends in Mukti. Thus, this Abhyāsa is important from the point of Mukti.

The training of mind, is helpful for both practical life and spiritual life. Hence, Āyurveda takes this Abhyāsa in connection with the health of the body where as Yogavāsiṣṭha takes this from the point of metaphysics.

However, Abhyāsa is defined as reflecting upon the supreme Brahman, talking repeatedly on the same with
others, understanding properly and totally dedicated to the same supreme.\(^4\)

No doubt, this definition of *Abhyāsa* is pertaining to the *Brahman* of *Vedānta*, and does not apply totally to the field of Āyurveda, yet the ultimate goal of the Āyurveda is also the same realization for which one has to maintain perfect health. However this kind of *Abhyāsa* is a must to mind to get control over it. This is applicable for both Āyurveda and metaphysics. Constant meditation, continuous reflection etc, with reference to God, in view of devotion is very much necessary to maintain the health of mind in the Āyurveda, because more importance is given to the health of mind than that of the body.

In the same context the author of *Yogavāsiṣṭha* gives the utility of *Abhyāsa* that anything good can be gained by way of regular practice. The author explains the same point with beautiful examples. A river or the

\(^4\) तंचिन्तनं तत्केदाः तत्कथमन्योन्यं तत्प्रवोधनम्।
एन्देकर्पल्लच तमेश्च विदुर्वुधः॥

तै सु.सा - २३-३
waves of the ocean, at the foot of a mountain can very well bring decay even to the mountain by regular flow of water or regular strokes of waves. In the same way by way of regular practice even the hard body of wood, earth, etc. can become very soft. By way of constant studies, one may become scholar; even the hard mind becomes very soft if practised in the same direction. In the same way good customs and habits yield good things, especially with reference to the health in our life. Even the impossible gains become possible. Even enemies become friends and even poison turns to be nectar, if a man gets the power of regular practice. If a mountain is cut regularly part by part, very soon it will be reduced to ground level. An archer by way of regular practice

5 जलम्ब्यास योगेन शैलानां कुशते क्षयं ।
कर्क्षणं मुदुस्य्यां किमभ्यासात्र साध्यते ॥

वै.सु.सा. २३-४

6 दुःस्याध्या सिद्धिमायान्ति रिपवो यान्ति मित्रता ।
विषममृत्तां यान्ति सतताभ्यास योगत: ॥

वै.सु.सा. २३-५
gets mastery over the skill of shooting. This is the capacity of *Abhyāsa*.7

A poet, while describing the beauty of a woman or heroine says that the creator first became expert by regular practice of creating other women and then he created that heroine. That is why she is a paragon of beauty.8 This is the importance of *Abhyāsa* by which a man gets skill and becomes perfect in that field to a greater extent.

Some people believe that knowledge is gained only by studying *Śāstras* and not by practice. But mere knowledge is of no use at all. By regular practice one can get special kind of skill which can bring very soon the ultimate goal of that particular work, A man may be expert in knowing the varieties of jewels, but while

7 अज्जोग्ये तत्ततांत्मि श्राई: शैलोपरि चूर्ण्यते ।
बाणोप्येति मोहाक्षयं पश्याभ्यास विज्ञेयत॥
वै.सु.सा २३-६

8 अभ्यासः कर्मणां सम्मृत्यादयति कौशलं ।
विधिना ताबद्ध्वस्तं ययत्र सृष्टा मूगेश्यणा ॥
वै.सु.सा २५-७
testing those gems he requires regular practice of examining the gems. Then only he can have perfection in distinguishing good & bad.

To adopt good health one has to learn some good practices which would lead a successful life. In the same way moral teachings are also necessary in our life. Hence, *Ayurvedic Subhasitas* contains so many general rules of moral life. To highlight the importance of charity a poet says that a real brave man is found one among hundred people. A real scholar is traced one among thousand. A good speaker is found among thousand people, but it is utter doubtful as to whether we get a generous man or not. Generosity is a good mark of healthy society.

There are some points which are not gained by *Abhyāsa*. But, they are found with some people by birth.
or nature itself. The virtues like generosity, speaking pleasing words, courage, discriminative knowledge or distinguishing good and bad can not be acquired by practice. But they are gained by nature or by birth.\footnote{11}

In addition to this if a person maintains regularity and studiousness in his duty he can very well attain good reward irrespective of his age. In other words he may be young, very old, weak or suffering from diseases but if he is regular and active he can reach his destiny very soon.\footnote{12} Especially in the field of Yoga regular practice (Abhyāsa) is a must. If fails to practise regularly will lose the Yoga which was already practised.

It is interesting to note that some unwanted habits practised regularly, will bring unhealthy environment in one’s life. The habits like quarrelling, itching, gambling, drinking wine, aspiring after others wives, taking more

\footnote{11} युवा विशेषतः तव व्याधिते दुर्वलोऽपि वा।
अभ्यासात् सिद्धिमाप्नोति सर्वसोगेश्च्यतिदित:।
वै.सु.सा. २३-१३

\footnote{12} उक्षोग: कलहः कूड़ू दूतं मवं परस्त्रियः
आहारो मृशुन्म निद्रा सेवनात्मु विवर्धते।।
वै.सु.सा. २३-१२
food, love sport and sleeping will be increasing as a bad habits if we give more and more importance to them. In other words, if we entail quarrel without stopping it in the beginning itself it will increase at a very great extent and it may end in evil result. Some times it may even take the life of some persons. If one goes on itching his hands which are affected by scabies, one may feel happy for some moments but soon it will bring greater pain. A poet in order to praise his king makes use of this phenomena of itching and says thus “oh, king let you enjoy the pleasure of itching and let your enemies suffer from the pain caused after itching. If the habit of gambling is continued restlessly one may definitely lose good part of property and abundant wealth. The Mahābhārata is the burning example for this. In the same way drinking is the most cruel evil of the society. Innumerable houses and families went to the dogs just for the sake of this evil

13 उद्योगः कलहः कंडूऽ दूरं मर्यं परस्परः ।
आहारो मेधुनं निद्रा सेवनानं विवर्धते ॥
वै.सू.सा.२३-२४

14 कंडूऽनेन यत्सौभ्यं तदस्तुः तव भूपते।
अनंतरं च यहःखः तदस्तुः च त्वारिषु ॥
सुभाषितसंग्रह
course of life i.e. wine. Aspiring after the others women bring the total downfall of morality. Rāvana is the best example for this. Food, when increases to a greater extent brings so many disorders in the system of our body. The love sport drives away the very vigour of a man. That is why it is styled as the main characteristic of a man.15

Sleep is the proud product of Tamas. If it increase great deal makes the man very dull or idle. In this way these are the things which have evil effects at their core when practised regularly. But among these points the first one i.e. Udyoga, regular duty of business, if increased or practised regularly in a proper way will definitely bring good reward in our daily life.

However, most of these items are counted in the list of bad habits. Infact, these are necessary in our daily life to some extent, but this will rise to the status of bad habits or evils if increased repeatedly.

15 उद्योगः हि सिद्धृणि कार्याणि न मनोरथः ।
   नहि सुप्रस्त्य सिंहस्य प्रविष्टि मुखं मुग्झः॥
   पंचतन्त्र—मिन्नप्राप्ति—१३८
The *Yogasūtra* of *Patañjali* gives air importance to this *Abhyāsa* which is a must in controlling over the mind. The *Vṛttis* of the mind are five in number. While controlling over them the aspirant has to see that the practice and detachment are going hand in hand on the path way to God. For a long time it should be practised regularly and devoutly. Then only it becomes stabilized.

The *Dṛdhabhoomi*¹⁷, study in one place, due confidence and respect must be shown to this point of controlling the mind. Without regular practice the goal cannot be attained just by studying the scriptures of *Yoga*.¹⁸ Neither simply the dress of *Siddha* nor the discussion on *Yoga* does not bring the success in *Yoga*. But, it is practice that makes him successful. What ever may be

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16 पंचचत्तय: - प्रमाण, विपय, विकल्प, निद्रा, स्मरण:, चत्तय:, पंचतय:, विलक्षणः:

योगसूत्र - समाधिपाद १-५

17 स तु दीर्घकाल नैरर्त्य सत्कारासेवितो दृढ़भूमिः।

योगसूत्र १-१४

18 क्रियायुक्तस्य सिद्धः स्यादक्रियास्य कथं भवेत्।

न शास्त्रं पाठमात्रेण योग सिद्धः प्रजायते ॥

द.प. - १ - ६५
the case action is more important than the theory.\textsuperscript{19} That
is why it is said that mere taking the name of \textit{Kataka}
powder may not clean water, but it is to be mixed up with water.\textsuperscript{20} Further without examining regularly the
utility and other points of a medicine one cannot get
mastery over these medicines just knowing them by
names and forms.\textsuperscript{21}

The health is compared with \textit{Viveka}, the
discriminative knowledge. Medicine brings immediate
remedy to a disease and maintains the balance of the
health in the body. It is like control over senses which
aids much to the \textit{Viveka} to reach the goal. Control over
Sense organs is a must to the men in general and to the
aspirants of \textit{Yogābhyāsa} in particular.\textsuperscript{22} For a man on the

\begin{footnotesize}
\begin{enumerate}
\item[19] न वेषधारणं सिद्धं: कारणं न चत्ततथा ।
क्रिया हि कारणं सिद्धं: सत्यमेतत्र संवेष्यः॥
\textit{वै.सू.सा. २३-१७}
\item[20] फलं कतक कृक्षस्य यद्यायं व प्रसादं
न नामग्रहणादेव तस्य वारिप्रसादं ॥
\textit{म.सु.म. - ६-६६}
\item[21] न नामज्ञानमात्रेण रूपज्ञानेन वा पुनः ।
औषधीना परा प्राप्ति कृत्यं वेदितुमहितं ॥
\textit{वै.सू.सा. २३-१९}
\item[22] यथाद्वेदेहोपयुक्तं हि कसोत्त्यासमयभौषधं ।
यथेन्द्रियं जायेन्यस्ते विवेकः फलितोम्भेत्यं ॥
\textit{वै.सू.सा २३-२१}
\end{enumerate}
\end{footnotesize}
path way to God self control or control over senses is the first qualification. Then only the *Viveka* of that man works properly towards the success. However, after knowing the details of a medicine one should put that knowledge in to practice (*Abhyāsa*). Then only that knowledge will bring the fruit. Mere knowledge does not cure the diseases.

It should be utilized in a proper way the points of knowledge acquired by studying *Śāstra* must be implemented in relevant contexts by way of practice. Mere theory bereft of practical way is of no use at all. That is why the author of *Subhāṣita* or *Hitopadeśa* says that disease cannot be cured by mere knowledge of the same. Infact, it is in the context of diplomatic matters that the mere knowledge of which is of no use to a king. They must be implemented properly in the kingly affairs for the welfare of the kingdom. He may be well versed in those *Śāstras* but if he is devoid of practice of action neither king nor a physician is of much use.

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23 किं मन्त्रेणाननुभावाच्यास्त्रवित्तप्रतीपते: ।
न हौषध परित्सानावथ्याधे: शाय कवचिद्वैवे ॥

वै.सू.सा.२३-२२
Nārāyana Pāṇḍita the author of Hitopadeśa puts the same point in other words with the set example of a good physician. People, though they are well-versed in all the Śāstras become absolutely unsuccessful, if they are lacking in practice. On the contrary, persons adept in actions and experts in practical aspect become highly successful even though they are less in studying the scriptures. The set example for this is that the correct medicine might have been traced for a disease after diagnosing it properly. But if that medicine is not at all given with correct treatment to the patient, mere knowledge of that is of no use at all. Nor even mere use of the medicines cannot bring any remedy to the disease.24

Lastly the author insists the importance of Abhyāsa with all the emphasis at his command that practice makes man perfect and the practical experience is ever lasting. The merits, fate, women and what not

24 शास्त्राण्विष्ठ्याध्यापी भवन्ति मूर्खा
यस्तु क्रियावान् पुरुषः स विद्वान्।
सुचिनितत्वीष्ठधमातुरुणां
न नाम मात्रेण कर्षेत्यरोगम॥

३३-३३
becomes perished in this world? Every thing is observed to perish but Abhyāsa does not perish at all.\(^{25}\)

Thus, it is past doubt that the regular practice is the only way to make our mind steady or put it under our control which ultimately adds much to the health of the body.

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25 पुण्यानि याति वैकाल्यं केवलं याति मातरः।
भाग्यानि याति वैकाल्यं नाभ्यासस्तु कदाचन।

वै.सू.सा. २३-२४।
2 Vyasaṇa Vijñānīya -:

Another point that spoils the glory of a man is habit. A man defiles his glory when he is addicted to some bad habits. The downfall of a man starts along with the beginning of a bad habit. For the same reason the author of Kāmandkīya warns not to adopt any habit.

Ten bad habits are to be avoided carefully. Hunting, gambling, sleeping during day time, censure (finding faults with others), women (love sport), pride, dance, singing, music and wondering uselessly. Every item of these habits kills the health gradually.

By hunting one’s life is put in danger. Moreover, it is killing unnecessarily animals for the sake of selfish motive. Gambling is the king of bad habits. Innumerable burning examples are found not only in the history but also in the daily life. It creates tension and kills much energy of a man when defeated.

26 मुग्याःश्च दिवासवप्न: परीवादः स्त्रियो मदः।
तौर्यत्रिकं वृद्धाप्पया च कामजो दश्यो गण: ॥

वै.सु.सा २४-२
Sleeping in the day time reduces the digestion power and brings many diseases. It also spoils the enthusiasm and makes a man dull in discharging his activities or duty.

Finding faults with others or scolding others unnecessarily and poisoning the truth with whispering voices, cuts the root of the character. If a man goes on abusing others in each and every item, he will never find peace of mind in his life. Moreover, if one scolds without proper reason it will hurt others at heart and eventually leads to a sin of speech (*Vānmaya Pāpa*)\(^{27}\) which once again causes mental agony.

Regarding other main bad habits lust is prominent. He, who is very much addicted to these bad habits will never care for any mercy. His mind, over powered by emotion will not at all take rest. Lust distracts him from his pathway to good character. He would hardly care for

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\(^{27}\) पार्थ्यमन्नतं चैव पैशून्यं चाभिसर्क्षः।
असंविन्धपलाप्त्व वाइमयं स्यात् चतुर्विख्याम्॥
दशहरस्तोत्रः श्लोः २०,पृ । ३१० (स्तोत्रः रञ्जावलि)
any rules of scriptures or code of laws. Thus, he goes on seeing many women with the intention of lust. His mind would remain ever unsatisfied. Here the word *Striyah* stands for passion or lust.

Pride has sure downfall. It creates all sorts of tension and spoils the balance of health in general and of the mind in particular. From the point of moral life pride is a cruel aspect. There is no worse enemy than this pride.28 Nobody has survived for long puffed with pride. Pride is a hanging sword on one’s own head. According to the *Bhagavadgītā* pride is the leading evil among the Āsuri qualities. (Āsuri Sampat). It slowly poisons the mind and health of a man. That is why shri Śankarācārya earnestly requests lord Viṣṇu to reduce the degree of

28.1 नाहङ्कार समोरिपुः ।
सुभाषित सत्यः

28.2 अतिरुपातु हृतासीतातिमिकामाम्ब्रवणो हतः ।
सुभाषित मन्त्री - पृ. - ३७३

28.3 दंभो दयाभिमानं खोधः पारंप्रणेव च ।
अज्ञानं चाभिजातस्य पार्थसंपदमासुरीम् ॥
भ.गीता. १६-४
pride. It is the father of anger and son of wealth. It is to be set aside to maintain good health. Removal of pride also aids much to the character of a man. If a man restrains his pride and adopts modesty his character rises to a great height. That is why Kautilya, in his Arthaśāstra insists the king to nourish modesty. Hence, pride has every characteristic of a villain, if brought up freely.

The next three are dance, singing and music. This trinity itself is called Tauryatrika. For the sake of entertainment one may enjoy the dance, singing and music but when one is very much addicted to these items it takes up a different shape i.e. habit. No doubt they amuse and refresh mind, but if it too much, once again it affects the health. If a person goes on seeing the dance and hearing the song and music it may cause a kind of disorder to the

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29 अविनयमपनयविषणो दमय मनः; शमय विषमंगतिषणां।
श्रीशंक्षकराचार्यः; षटपदीस्त्रोत्रम्, बहस्त्रोत्र रनाकरम् पु भौ । १००

30 आत्मानं प्रथमं रजा विनयेनोपपाद्येऽत्।
अर्थशास्त्रं, विनयाधिकरणं

31 तौर्य्त्रिकं नृत्यगीतं वार्ष्ण नाट्यमिदंद्रयं।
अमरकोशं - १ नाट्यवर्गं - २१८
duty and also harms the health of mind. If addicted to these, one may not care for regular time of food and sleep. This definitely affects his health. His mind may feel uneasy if he does not listen to or see these items. Hence, one should not allow these to grow up to the extent of bad habit. Thus, these are called Kānaja i.e. born out of desire or brought up by selfish motive.

Another Subhāṣita by Manu notes the helpless condition of a man with reference to these four items\textsuperscript{32} i.e. wine, gambling, woman and hunting. If drinking is the king of bad habits gambling is the queen. Innumerable families are found totally destroyed by these two especially by drinking. Drinking harms physical health and gambling the mental health. Moreover, it is very difficult to give up these bad habits.

The author of Sārangadhara paddhati warns skillfully to remain careful in adopting these habits as entertainments. If he loses control over them it would bring him great disaster to his health. Therefore, one should handle them...
Out of bad habits the habit of using tobacco is considered to be the worst one. It is like a slow poison that kills the health of the body. The author calls the person addicted to this tobacco a fool. He will never give up that eventhough convinced deeply. It is just like a cat which does not give the mouse caught once in its paws. The bad effects of tobacco are very much realized now-a-days by scientific researches. It is also found that chewing tobacco would lead to the deadly diseases like cancer. That is why smoking is very much prohibited all over the world. The government itself has taken hard steps to prohibit the use of tobacco. It was being used in a different ways. It was used with bittle, smoking with some other iteams and so on. The government has also prohibited the smoking in the places where people are many more in number. In other words it is carefully prohibited so that public is not affected by it in view of the health of the public.
The authors of *Subhāṣitas* blame these habits to create a kind of hatred in the minds of readers towards habits and to makes them keep these habits at a distance. One *Subhāṣita* says that death is a preferable to the habit; for, the person addicted to the habits dies without knowing himself, whereas the a *Avyasani* goes to the heaven after his death.35

A poet notes the main causes in the addiction of the habits. If a person is in constant touch with reading good books and learning different lores one after another the habits can be kept at a distance. If he goes on keeping good contact with good many scholars he can avoid so many side effects of the habits. Above all, if a person has control over his senses he can very well save his good health of both body and mind. Thus, these three viz, not studying the lores, not consulting the scholars and not controlling the sense organs are traced to be the routes of habits. It is true because if a person goes on reading differnt books and *Subhāṣitas* he will learn the bad effects and evil cosequences of habits, and that will help him a lot in realizing the evils of habits.

35 व्यसनस्य च मृत्योऽश्च व्यसनं कष्टमुच्यते ।
व्यसन्यथोऽथोऽवजिति स्वयंतिव्यसनी मृतः ||
मनु स्मृति ७-५३
He can very well escape from these evils, at the same time if he is consulting scholars for many other things. He will learn the good behaviour from this good company and keep himself away from the habits. In addition to this the most important feature is the third one i.e. selfcontrol. If he has control over his senses he can easily avoid these habits and lead happy and prosperous life. Therefore, the poet insists these three points as the root of habits.36

The pet medicine for these habits is eradication of habits and to have consolation not to feel annoyed. One should have enough courage to uproot these habits. That is the only remedy for that. Thus, for some days one should control himself so that one would not be affected by the loss of habit.

Thus the habits are brought up by the functions of mind and these poets advise readers to avoid the habits to maintain the discipline of the mind. The Subhāṣitas strongly recommend some solutions to get rid of these habits. However, there are no two opinions on one point that health of mind is the health of body to a very great extent.

36 अनन्यासेन विद्यानमसंसर्गां धीमताः ।
अनिग्रहेण चाक्षाणां जायते व्यसनं नृणाः ॥
वै.मु.सा.२४-६
3 Subhaśītas on Mental Agony (Cintā):

Mental agony (Cinta) and habits sail in the boat. That - "There is no other stronger means than mental worry to dry away the body" is accepted by one and all. Sri Śankarācārya openly asks one question as to which is the real favour for a man. The answer is mental agony. Another poet insists the same point that mental agony is the great disease for human beings. Similarly, for women widowhood is the worst thing that kills their health.

The Skandapurāṇa frankly notes how the mental agony i.e. Cintā disturbs the total balance of the health. This Cintā functions like a disease and it drives away the apetite, sleep and energy of the body. It deforms the body, spoils the beauty, kills enthusiasm and wealth, and weakens the mind. Some times it harms the body to that extent that it may bring

37.1 चिन्तासमा नास्ति शरीर शोषणा।
वै.सु.सा. २१-५

37.2 को वा ज्वर: प्राणभूतां ही चिन्ता।
वै.सु.सा. २१-१

38 चिन्ताज्वरो मनुष्याणां वस्त्राणामातपो ज्वरः।
असीभाग्य ज्वरः स्त्रीणामाधारां मैथुन ज्वरः।।
वै.सु.सा. २१-२
even death.\textsuperscript{39} A man retains his health when his fever is cured. It may take four or five days or a week. But this fever in the form of mental agony becomes renewed every day and goes on increasing day by day.\textsuperscript{40}

There is no greater pain than hunger; there is no other means of weathering the body than mental agony. There is no better ornament to the body than learning, and there is no better source of feeding the body than livelihood.\textsuperscript{41} Thus mental agony is strong enough to spoil the balance of the physical health.

The \textit{SkandaPurāṇa} further describes the evil consequences of the \textit{Cintā} that the difference between \textit{Cintā}

\begin{center}
\begin{tabular}{l}
\textsuperscript{39} चिन्ताज्वरो मनुष्याः  शुधानिन्द्रा च न हरेत्।  \\
रूपमुत्साहबुद्धिम् श्री जीवितं च न संस्कर्यः।
\\
\textsuperscript{40} ज्वरो ज्वतीते सहे जीर्णज्वर इहोच्यते।  \\
असौ चिन्ताज्वरस्तीवः प्रत्येकं नवतां ब्रजेत।
\\
\textsuperscript{41} शुधासमा नास्ति शरीरस्वेतना  \\
चिन्तासमा नास्ति शरीरशोषणा।  \\
विद्यासमा नास्ति शरीरभूषणा।  \\
वृत्ता समा नास्ति शरीरप्रयोगम्।
\\
\textsuperscript{वै.सु.सा. २२-३,}  \\
\textsuperscript{वै.सु.सा. २२-४,}  \\
\textsuperscript{वै.सु.सा. २२-५,}
\end{tabular}
\end{center}
and Cintā is just a Bindu (dot). But Cintā is more powerful that burns even the living body.42 In other words it creates severe pain even more than that of fire.

Further the same idea is amplified in a different way. Out of these two that is Citā and Cintā, the second one is greater than the first one. For, the first one burns the dead body, whereas the latter burns the living body itself.

This mental agony is not at all accessible to any renowned physicians like Dhanvantari, Caraka and others. They are not at all successful in discovering any medicine to cure the fever of this Cintā. Not only it was not possible to the terrestrial physicians but even to the celestial physicians. Aśvins are the physicians of the celestial regions. Yet, they too could not find any solution to this Cintā,43 for, it is beyond the reach of medicines.

42 चिन्ता चितास्मां प्रोका बिन्दुमात्रं विशेषतः ।
सजीवं दहते चिन्ता निर्जीवं दहते चिन्ता ॥
बै.सु.सा. २२-६

43 धन्यो धन्वंतरिन्त्वत्र चरकच्छलीह न
नासत्यावधि नासत्यावधि चिन्ताज्वरे किल ॥
बै.सु.सा. २२-८
The great scholars or elderly persons of ancient days have rightly noted that this terrible Cinta is beyond the reach of medicines and dites. 44

The Mahābhārata very clearly says that one should go on just tolerating the consequences of the mental agony without hoping for any remedy from medicine. Endurance itself is a kind of medicine or relation towards this Cinta. We should never hope for any medicine as it is far away from the reach of medicine. The most interesting thing is that if we think more and more about Cinta or the root of mental agony the agony will be amplified and it will never be cured. If we give up the idea of mental worry though it is very difficult we can have some solace. Therefore, one should not hope for getting any medicine 45 for this Cinta but one should go on enduring the same silently. One should control over the pain of Cinta. There is no other

44 युक्तमुक्तं पुराविद्धिष्ठितामूर्तिः सुदामण ।
    न भेषज्जैलंचनैव न चान्यैरपशाम्म्यति ॥
    वै.सु.सा. २२-९

45 अशोचन् ग्रतिकुर्वित वदि पश्येत् पराणम ॥
    भेषज्ज्यमेतद् खस्य वदेतन्नामुचिन्त्येत् ॥
    वै.सु.सा. २२-१०
remedy for this since there is no medicine for this fever of Cintā and for which nothing could be done. The only solution for that is just to set aside the idea of that agony from the mind.46

The Yogavasistha gives a beautiful example in this context. If we go on thinking on the Cintā it would grow continuously like fire by fuel. The force of Cintā would be reduced gradually if it is kept away from the thoughts like the fire lacking fuel.47

The Padmapurāṇa puts the evils of Cintā in a different way. If a person goes on worrying for the mental agony he would reserve his seat in the hell. Hence, one should give up this Cintā and mind one’s duty.48

46 दःखोपधाते शरीरे मानसे चायुपस्थिते।
यस्मिन्ना शक्यते करुः यत्स्तः नामुचित्येत् ॥
वैसु.सा. २२-१२-

47 चिन्तनेनैःधते चिंता विधनेनेव प्रावकः।
नायत्वचित्तनेनेव विनेन्यन्यन्यनिवानलः ॥
वैसु.सा. २२-२२-

48 चिन्ता व्याधिप्रकाशाय नरकाय प्रकल्पते ।
तस्मात् चिन्ताम परिवर्ज्य अनुवर्तस्व शोभने ॥
वैसु.सा. २२-२३-
Another author regrets his inability in finding a good medicine. The linbs of the body are totally worn out by the severe strokes of mental agony. The hard attacks of mental agony are like blue from the bolt. They hurt the vital parts of the body. The pain is severe, because it has no medicine at all.

The author of the *Hitopadesa* tries to suggest a solution to mental worry. He says that, a person can be pacified by the thought that, that which is to take place in our fate without fail and that which is not at all desired by the fate will never take place in our life. If at all it takes place then it happens in a different way which has no meaning at all. Thus, one has to derive consolation from the universal truth of the faith that nothing is in the hands of human being and the fate is the allmighty. Further one should face the evil situations with strong will. "To day morning one evil thing has taken place. It may or may not repeat tomorrow why

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49 अकांडपात्जातानां गात्रानां मर्मङ्गे दिनां
गाढःशकर्धराणाममनिवृत्त महार्शि: ॥

50 यदभावि न तद्भावि भावि चेतन तदन्यथा ।
इति चिन्ताविष्णुयोपमादः किं न पीयते ॥

१२-१४ वै.सु.सा.
should I worry about that?" with such consoling thoughts one should be free from care and worries. This kind of will power it-self helps a man to live freely.\(^{51}\)

_Bhāgavata Purāṇa_ notes that only two persons are free from mental agony. One is an innocent child and the other one is, he who has gone beyond the three qualities i.e. _Satva, Rajas_ and _Tamas_.\(^{52}\)

Thus, the _Subhāṣitas_ are rich with the problems of _Cintā_ and they suggest some solutions too. They are also frank in putting the evil consequences of _Cintā_ with different examples. The gravity of _Cintā_ is embedded in these _Subhāṣitas_. The simplicity of these _Subhāṣitas_ has made the form, definition and scope of _Cintā_ very effective. The general advice in these verses is that one should be aware of this _Cintā_ to maintain the health condition of the body.

51 किममय मम संपन्नाप्रातर्व ्भविता पुनः।
इति चिन्तास्वर नास्ति तेन जीवाचायनामः॥
_वै.सु.सा. २२-१७_

52 ध्वेव चिन्ताया मुत्तो परमान्द आप्लुतो।
यो विमुग्धो जडो बालो यो गुणोभ्यः परं गत:॥
_वै.सु.सा. २२-१८_
4 Nature of Human beings (Svabhāva):-

Human beings are under the control of their own temperament. The word *Svabhāva* is used in the sense of habit also. Man is very much addicted to his temperament which has ended in a habit. However, this *Svabhāva* comes under the category of mental functions. For, it is framed by the feelings, desires, emotions and other aspects of mind. The mind has greater role to play in the field of *Svabhāva*.

_Aswaghosa_ writes that the inclination of sense organs is always towards their objects only. Whether these objects are good or bad, nobody is responsible for that. Because, it is their nature only. No doubt the body is subjected to so many evil consequences of diseases and old age, but who will be held responsible for that? Nobody. For, it is the nature of the human body.\(^53\) The only remedy for all these evils is to march on the pathway to God.

The _Kathopanisat_ writes that the nature of these sense organs is found to be always outward and never inward.

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\(^53\) यदीन्द्रियाणां नियत: पचार: प्रियाप्रियतम् विषेषेषु चैव संयुक्ते वज्जर्गादिभिमिश्य कस्तत्र यजो नन्द: स: स्वभावः॥

१५-६ -
That is why the individual soul is never taken into account by these sense organs.\textsuperscript{54}

In main Abhyāsa is much related to the mind; because, mind is overloaded by the unseen Vāsana's or impressions. Originally, the mind consists of Satvagūṇa (Illuminative quality). It starts urging all the activities of the body only when it comes in contact with the soul. Again, on account of the unhealthy objects or evil things, the Satvagūṇa becomes over-whelmed by Rajas and Tamas. Thus, mind loses its originality and behaves out of control.\textsuperscript{55} The Yogavāsiṣṭha specially called this mind to be the form of desire or Sankalpa Śakti of the Allmighty which is endless.\textsuperscript{56}

The Upaniṣat calls the soul to be the master of mind and body. The intellect is said to be the driver (Sārathi)

\begin{itemize}
\item \textsuperscript{54} परागिताभास्मि व्यतृताः स्वयंभूः
तस्मात् पराइ पश्यति नानादामानः
कक्षिका: प्रत्यगात्मा न मय्यक्ष्यः
दावृत्त चक्षुर्मृत्त्वमिच्छन्
क.उ.२-१

\item \textsuperscript{55} सत्यमुख्यात नन्:। तच्चर्थस्य तंत्रक्षमात्मसंयोगात्।
सत्वावजयःैं पुनरुत्तनत्वब्योऽयो मनोनिःहः।
वै.सु.सा. ४०-१,

\item \textsuperscript{56} अनन्तर्यात्मत्वत्तस्य सर्वशक्तेभीः महात्मनः।
संकल्पशक्तिः सकारम्ययुैः तन्मोऽविदः।
वै.सु.सा. ४०-२,
\end{itemize}
and the sense organs are styled as horses and the mind is said to be the reigns or rope. This beautiful metaphor (Rūpaka) of chariot gives the exact position of these internal items. The intellect and the mind are the two departments of one Antahakarana. Figuratively, the term mind is used for the Antahakarana. Hence, it is clearly suggested that the mind is an instrument that controls the sense organs. In other words it is to be noted that mind is the king of sense organs.

The quality of discriminative knowledge (Manana) is the specific function of the mind which distinguishes the man from the animals and trees. The existence of the mind is noted by some signs, speech, movements, activities, gestures of eyes and face. The vital role played by this

57 आत्मानं रक्षितं विद्य शरीरं रथमेव तु ।
बुद्धि तु सारणां विद्य मनः प्रग्रहमेव च ॥

वै.सु.सा ४०-३

58 मानसं प्रणिनामेव सर्वकर्मककारणं ।
मनोऽनुरूपं वाच्यं च वाक्येन प्रस्फुटं मनः ॥

वै.सु.सा ४०-९

59 तर्कोपधे हि जीवनिते जीवनिते मृगपक्षिणः ।
स जीवनिते मनो वस्य मननेनोपजीवितं ॥

वै.सु.सा ४०-७
mind in the worldly affairs is beyond doubt. Mind is the creator of the world. The world is totally naught if mind is not at all working properly. If the mind of a man is Satvika that man will be called Satvika or a good man. If it is predominant of Rajas he will be the same and if the mind is full of Tamas the man will be overpowered by all evil things or evil consequences of Tamas. Thus, the mind is the matrix of a man.60 Hence, the training of Abhyāsa is the must to this fickle mind. The mind is the root of all actions of man. The speech of a man reflects clearly the nature or the exact form of that mind. Hence, if mind is refined every thing is refined.61 But, training the mind is not so easy. It is

60.1 आकारादिक्षिणार्थम् चैष्या भाषितं च ।
नेतृत्वविविकरी गृहतेजः स्वतः स्वर्गः। नन्दनः।
१०५-१०

60.2 बाहृत्वाभावण्यूलिमोभवव्यवस्थितं नृणा ।
स्वर्वाण्योऽधिकाराध्यक्षाः चेष्टितेन च ॥
१०५-११,

60.3 चित्तमेव हि संसारस्तत्प्रयनेन शोधयेत् ।
वचित्तस्तन्मयो न गहनो गाध्ये तत्सनातन ॥
१०५-८

61 मानसं प्राणिनामेव सर्वकर्मेऽकारणं ।
मनोनुसारं वाच्यं च वाच्येन प्रस्थुतं मन: ॥
१०५-९
so fickle that it can hardly be controlled like the phosphorous. If the phosphorous is tied the mind is also tied. If mind is controlled nothing is impossible in the world.\textsuperscript{62} Another \textit{Subhāṣīta} gives the list of ten items beginning with \textit{Makāra} which are externally fickle. Mind, bee, cloud, women, cupid, wind, wealth, pride, monkey and fish are the ten items which are unimaginably fickle.\textsuperscript{63}

The unstudy nature of mind is whole-heartedly accepted by \textit{Kṛṣṇa} also, and he compares it to a boat in the water. It is well neigh impossible to control by ordinary method. It is possible gradually or step by step by repeated practice and renunciation.\textsuperscript{64} This is an answer to the

\textsuperscript{62} रसक्ष मनसश्रृव्व चचेलतः स्वभावतः
रसो बुधो मनो बदुं किन्न सिद्धति भूतने
\textsuperscript{बृ.सु.सा. ४०–१८}

\textsuperscript{63} मनो मधुकरो मेघो मानिनी मदनो महुः
मा मदो मकटो मकारो मकार दश चचेलतः
\textsuperscript{बृ.सु.सा. ४०–१६}

\textsuperscript{64} असंशयं महाबाहो मनो दुर्ग्रहं चलम्
अभ्यासेन तु कौन्तेय वैसम्येन च गुढ़ते
\textsuperscript{भ.गीता - ६-३५}
question raised by *Arjuna*. *Arjuna* asks him as to how the mind can be controlled as it is very fickle like wind.\(^65\) No doubt this is unanimously accepted by all the thinkers of philosophical systems. But, without control over mind no achievement in the field of metaphysics is possible. That is why the author of *Yogavāsishtha* freely announces that mind is the only thing which can control it by itself. One has to make strong mind to control the mind.\(^66\) Then only it is possible to go ahead on the pathway to god. Mind is the only thing to bring the bondage and liberation. If it is controlled, it yields liberation and if left loose, it brings bondage.\(^67\) The mind is always free to dominate the sense

\(^{65}\) चंचलं हि मनः कृष्ण प्रमाधि बलवद्दुः ||
तस्यां निग्रं मन्ये वायोरिव सुदुःखस्य ||
भ.गीता - ६-३४

\(^{66}\) मनं एव समर्थं बो मनसं दृढं निग्रंहे ||
अराजा कं समर्थं स्याद्र राजो राघव निग्रंहे ||
वै.सु.सा. ४०-२०

\(^{67}\) मनं एव मनुष्याणां कारणं बंधमोक्षयोऽ ||
बंधाय विषयासंहितं मोक्षे निर्विषयं मनं ||
वै.सु.सा. ४०-२१
organs. One has to exercise one's effect to control that mind. Hanumān when entered the harem of Rāvaṇa saw the ladies of Rāvaṇa but he hardly became the victim of emotions. For he was quite confident of his mind. He plainly says that mind is the thing which urges or stimulates all sense organs in doing good or bad, and that his mind was quite firm and well controlled.⁶⁸

It is already noted that the mind is the creator of the world, mind itself is the supreme soul. Whatever is done by the mind is evident in the world and that is not at all done by the body. People think that body is the doer. But, in truth, mind is the doer and not the body.⁶⁹ For the same reason it is to be noted that sin is committed by the mind and body, in no way is responsible for those sins. Subhāṣitakāra is adept in giving solid examples in such circumstances. He gives the example of a person who

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⁶⁸ मनो हि हेतु: सर्वेषार्थियाणां प्रवर्तते ।
शुभशुभास्वस्थ्यासु तच्च मे सुव्यवस्थितम् ॥

बै.सु.सा. ४०-२३

⁶⁹ मनो हि जगतां कर्त्तं मनो हि पुरुषः परः ।
मनः कृतं कर्त्तं लोकेन न शरीरकर्तं कृतम् ॥

बै.सु.सा. ४०-२२
embraces both wife and daughter. But his feelings are different. He is aware of the sentiment cherished by the mind while embracing his wife; whereas his mind is full of affection (Vātsalya) while his body is embracing his child or daughter. This illustration is enough to show how mind is considered to be solely responsible for everything in this world.

According to the author of Yogavāsiṣṭha the mind is the real creator of this world. Whatever is seen in this world is created at the same time. That is the wonderful functioning of the mind. The world is nothing but a gugglory scene or a magic show. This is the kingdom of mind wherein mind is the king. This appears to be true, but not at all real from the point of the supreme Brahmān.

70.1 मनसैवकृतं पापं न्यायीर कृतं कृतम् ।
येनेवालिक्षिगता कान्ता येनेवालिक्षिगता सूता ॥
वै.सू.सा. ४०–२३

70.2 अन्यथाभृत्वते कांता भावेन दृष्टिप्रभावं ।
अन्यथैव सति पुत्रं चितःवेदन्यथा पति ॥
वै.सू.सा. ४०–२४

71 साकारस्थितं चमत्कारं रूपत्वात् नान्यदस्ति हि ।
मनोदृष्टयमिदं सति यक्षिन्धितं सचसचाचरं ॥
योगवासिष्ठ - 3–४९–५०
Everything is imagined by this mind. But *Subhāṣitakāra* does not go to that extent of supreme *Brahman*. He insists the point that mind is the heighest authority in creating the world of an individual and perfect control of this mind brings good health. The sound health of a body purely depends upon that of the mind. Therefore, to live a fruitful life one should give more importance to the health of mind. Health of mind means control over mind at least to certain extent. Self-realization or *Mukti* is not the aim of these *Subhāṣitas*, but *Trivarga* is the aim of these verses. For that the scope of mind must be realized and for the same reason more details of mind are put forth in these verses.

Infact, the body is totally put under the thumb of mind. No doubt, the body is brought up by these tissues (*Dhātu*) and these *Dhātus* decay automatically if the mind is not in good health. Therefore, mind is to be kept in perfect health,

72 मनो नामो मनुष्यस्य विरिज्ञाकार धारिण: \|  
मनोराज्यं जगदिति सत्यरुपप्रिवस्थितम् \|  
पुष्प्यादि विविधं नान्त्र तेन पुष्प्यादि कल्पितं \|  
यो:वा-३-३-३५
then only the Dhatus will be in good conditions and by that the health of the body is maintained perfectly.\textsuperscript{73}

After knowing the various aspects of mind one should try to win over the mind. The Kathopanisat gives a beautiful example of horses. The horses though they are very fickle minded and wicked can be brought under control with reigns. Similarly, if the mind is totally applied to the supreme Brahman or God it can easily control the sense organs. In other words sense organs are like good horses if controlled gradually. The mind is like a driver or reigns by which the horses are easily controlled. In the same way if the horses are wicked it will be very difficult to control them. Hence, first sense organs are to be controlled and then it becomes easy to bring the mind in control. For everything discriminating knowledge (Viveka) is must. If he has that

\begin{footnotesize}
\begin{verse}
\text{73} चित्तायत्तं धातुयदेश शरीरं नष्टे चित्ते धातवो याति नाशम्।
तस्मात् चित्तं सर्वदा रक्षणीयं स्वस्ये चित्ते धातवं सत्त्वम् संभवति॥

\textit{वैमु्सा, ४०-२७}
\end{verse}
\end{footnotesize}
Viveka he can put mind and sense organs under his control and if he has no Viveka it is highly impossible to do so.\footnote{74}

Another \textit{Subhāṣitakāra} gives the example of elephant and goad. An elephant cannot be controlled without a goad. Similarly mind cannot be controlled without following the methods suggested by the \textit{Śāstra}.\footnote{75} Because \textit{Śāstra} is the highest authority in advising the correct methods to march on the path way to God. \textit{Sri Kṛṣṇa} puts this in straightforward way.\footnote{76}

\textit{Subhāṣitakāra} gives some steps to control the mind.

\footnote{74} \textit{यस्य विज्ञानवान् भवति युक्तं मनसा सदा।} \textit{तस्येन्द्रियाणि वश्यानि सदस्या इव सार्थेः।} \textit{वै.सु.सा. ४०–५},

\footnote{75} \textit{यस्तविज्ञानवान् भवत्वयुक्तं मनसा सदा।} \textit{तस्येन्द्रियाण्वश्यानि दुष्क्षा इवसार्थेः।} \textit{वै.सु.सा. ४०–६},

\footnote{76} \textit{न शक्यते मनो जेतुं विना युक्तिमनिन्दिताम्।} \textit{अङ्कुशेऽन विना मनो यथा दुष्क्षमतङ्गजः।} \textit{वै.सु.सा. ४०–२९}
1. In the first place one should read the Śāstras to know the exact nature of the mind, world, soul, the supreme soul and such other things. The scope of discipline, methods of purification, various types of Upāsanās, Śravana, Manana, and Nididhyāsa77 and other things. The meaning of Sādhana Sampat is to be properly understood. Śrama, Dama, Titikṣā, Uparati, Śāma Dhyāna and Śrūddhā are called Sādhana Śaṭika.

While interpreting the first Sūtra of Brahma Sūtras i.e. Athāto Brahma Jīdāna.78 The word Ata, contains three meanings which are purely related to the purification of mind. All these points are to be known first to set out on the pathway to god. These are to be followed strictly with reference to the self realization. But, while leading a successful life one need not be so strict to these points. This will be learnt if only the Śāstra is studied thoroughly.

77.1 सर्वेषां वेदान्तवाक्यानां अधिवैये ब्रह्मण नात्यायावधारां श्रवणम्।
77.2 युक्तिभिरसूचितन्तनं मननम्।
77.3 विज्ञातीय प्रत्यप्रावहरहिं सन्तानीय प्रत्यप्रवाहः। निदिद्धासनं।
संहारं यति। वेदान्त सारं। सं–30–पृ–४४
78 अथातो ब्रह्म जिज्ञासा। ब्रह्मसूत्र १–१–१
वि.वि।। वेदान्तसारः
2. The good company or contact with good people is to be cherished. Because, good people are always on good path. They teach us the good and good only. The same is advised by Sri Śankarācārya as detachment from the world can be achieved by Satsanga and eventually that would lead to realize the supreme principle. It drives away our infatuation and the real nature of the soul is easily revealed. The Satsanga\(^79\) is beneficial not only to a person on the pathway to realization but also to a person leading successful life.\(^80\)

3. The third one is deserting the desires related to the worldly objects. The impressions are embedded in our mind. They are collected from time unknown. Because of these Vāsanās the mind or Citta becomes fat and these Vāsanās

\[\text{सत्संगात्वे निस्संगात्वे निस्संगात्वे निर्मोहत्वम्} \]
\[\text{निर्मोहत्वे निश्चलत्वे निश्चलत्वे जीवनमुक्तिः} \]
\[\text{मोहमुद्र - ९} \]

\[\text{जाद्यं धियो हरि सिन्ध्विति वाचि सत्वं} \]
\[\text{मानोऽऽति दिशति पापमपाकरोति} \]
\[\text{चेत: प्रसादयति दिशुतनोति कीर्तिः} \]
\[\text{सत्संगतिः कथय किं न करोति पुंसाम्} \]
\[\text{नी.श. - बिहित् फळति - २३}\]
are to be set aside in a gradual procedure. Then only it becomes emaciated or it is reduced to its original Satva-form. Thus, this stage becomes eligible for self realization. From the point of emperical life and these Vāsanās are to be controlled to some extent so that good health is maintained.

4. The last one is Prāṇāyāma. The control over breath is another disciplinary way that brings control over mind. Reason for this is that mind and Prāṇa are the two faces of the same coin. Hence control over one brings the same over another.81 All these four points are dealt with in the Mukti Upaniṣat. as the means of self realization. But, for a fruitful life these are necessary to a small extent.

It is a kind of mutual dependence to control the mind and sense organs. Without controlling sense organs mind can't be controlled at all, and without controlling the mind sense organs can't be controlled. Subhāṣitakāra say's that the mind is the king of sense organs. If mind is controlled the sense organs are naturally defeated.82 Another Subhāṣita

81 देशीजे चित्तव्यास्य प्राणस्पन्दन वाससे।
येकरस्मीः हयोः क्रीणे शिरपं हे अपि नशयतः।
विद्यार्या: जी.वि. अ. 3 प.१ (जी.वि.हठप्रदीपिका ४-२२)

82 चित्तमिन्द्रियसनाया नायकं तज्ज्याज्ज्यः।
उपानद्गुडापदस्य ननु चर्मचवैच भू:।
३५.सु.सा. ४०-३१।
puts it beautifully with an example. Pearls are arranged in thread. If the thread is burnt away where do the pearls stand. No existance of necklace is found. Similarly the mind is the thread and pearls are sense organs. Hence, mind is to be controlled first.83

Among the sense organs tongue is most important. If tongue is controlled everything is controlled. It always aspires after different tastes. Temporarily it is satisfied but after digestion once again the tongue is renewed and it desires different tastes. Therefore, without defeating the tongue one cannot win over the other sense organs. Another reason is for the growth of all organs food is necessary. That food is absorbed through tongue only. Another function of this tongue is speech. Without seeing the limitations of its body, if the tongue goes on eating and speaking it would bring an easy end to the body. If it speaks words beyond its limits it brings quarrel and eventually it may lead to death.84

83 जिते मनसि सर्वेऽ सविता इतियाबलिः।
     शीर्षते च व्रथा तत्तौ दग्धे मौक्तिक मालिका ॥
    वै.सु.सा. ४०-३२

84.1 तावज्जितेहदियो न स्याहितितात्यदियः पुमान् ।
     न जयेद्वसनं वावज्जितं सर्व जिते रसे ॥
    वै.सु.सा. ४०-३४

84.2 जिहे प्रमाणं जानीहि भोजने भाषणेभि च ।
     अतिभूक्तिर्मीवकि: सः प्राणापहारिणी ॥
    वै.सु.सा. ४०-३५
For the same reason Ĉanakya calls the tongue to be the means of gaining poison and nectar. If it speaks good words it can bring nectar and if speaks evil words it would create poison. In other words, it can create heaven and hell by sweet words and evil words. The prosperity and downfall of a man, house or even a kingdom can be brought by the words. The story of Mahābhārata is the best example for this. Draupadi in the Māyāsabhā Mantapa uttered one word "son of Dṛtarāṣṭra to Duryodhana when he fell at the Māyāsabhā Mantapa where there was water. That became the bone of contention and thus the story of Mahābhārata took a large shape. By delicious taste one is easily infatuated and desires more the same taste. By eating various dishes the health is easily spoiled. If the habits are increased man will be a slave of taste and habits. Thus, it will bring him so many diseases. Hence, control over tongue is a must.

85.1 विषामृतकरी जिहा ।
वै.सू.सा ४०-३६

85.2 जिहायतो बुद्धिविनाशो ।
वै.सू.सा. ४०-३७

86 जिहायातिप्रमाधिन्या जनो रसविमोहितः ।
मृत्युमृत्युप्तसद्वुद्धिमौनस्तु बिहिन्यथा ॥
वै.सू.सा. ४०-३८
According to another Subhāṣita too much attachment to food and different taste is an untold death to a man. A fish aspires after the piece of flesh put in the hook, but when caught by the hook it has to give up its life.\footnote{TTTTFFFTFTf orabfTHf 4blHMlfto|\hspace{1em}^IPT# II} Similarly a man has to put control over his tongue to keep himself on a safer side.

Infact, to control the mind, sense organs are to be controlled first and to control sense organs mind is to be controlled. Thus these two aspects are interdependent and the process of controlling these two must go hand in hand. However, one must derive satisfaction from food which is safely prepared in the house; from the wealth what ever amount it is in our lot, and from the wife however she is. On the contrary one need not be satisfied with charity, penance and reading. These definitely bring a kind of satisfaction by which mind is loosing its weight. But these

\begin{quote}
\text{87 जिह्वालोल्य प्रसतानो जलमध्यनिवासिनो।}
\text{अधितिरो वधोपज्ञानो मीनमानामिव जायते ॥}
\text{०४५-०४६}
\end{quote}
are the points much stressed in the theories. As a matter of fact no being is satisfied with wealth, duration of life, woman and food.\textsuperscript{88}

Any way our mind must be clean, peaceful like our home which is kept clean and peaceful.\textsuperscript{89}

The nature of a man is not at all changed even by rigorous efforts. It is unavoidable (\textit{Svabhāvo Duratikramah})

No body knows how this \textit{Svabhāva} is created? The \textit{Subhāṣitakara} says that fire is hot and water is cold. who made it so? Nobdoy knows it.\textsuperscript{90} There is a system of philosophy technically known as \textit{Svabhāvavāda} according

\begin{center}
\begin{tabular}{l}
\textbf{88.1} संतोषस्वरूप कर्तव्यः स्वदारे भोजने धने ।
त्रिषु चैव नकर्तव्यो दाने तपसि पाठने ॥
\textit{वै.सू.सा.} \textit{४०-४०}
\textbf{88.2} धनेषु जीवितवेषु स्त्रीषु चाहार कर्मसु ।
अतुला: प्राणिन: सर्वं यता वास्तवं यति च ॥
\textit{वै.सू.सा.} \textit{४०-४१}
\textbf{89} गृहरूपं मनोवस्मां स्वच्छं शान्तं भवेदथा ।
तत्परेण मनुष्येण प्रयजः क्रियतां तथा ॥
\textit{वै.सू.सा.} \textit{४०-४२}
\textbf{90} अग्निरूष्यो जलं शीतं समस्पर्शस्तथाविषयिः ।
केनेन्द्र चित्रितं तत्मात् स्वभावात्सर्वस्थिति: ॥
\textit{वै.सू.सा.} \textit{२५-१}
\end{tabular}
\end{center}
to which every thing in this word is created by its nature. More or less this nature is associated with the mind. The mind is very much addicted to some aspects of nature. This point, some time, end in habits. However, these habits can't be changed even by advising hundred times. A beautiful example given by the *Subhāṣitakāra*. Water is originally cold by nature but it becomes hot when it is associated with fire. But after some time once again it becomes cold. This is the case with *Svabhāva*.\(^1\) Neem tree is bitter by nature. It can't be made sweet even by sprinkling honey to that tree. Because that is the nature of that spice.\(^2\) Similarly, a wicked

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91 स्वभावो नोपपादेन शक्यते कर्तुमन्यथा  
सुतपमपि पावनै पुनर्गच्छति शीततां।  
मै.सु.सा. २५-८

विविचित्रः  
शैर्याहि वयसा प्रकृतिर्जलस्य। (रघुवर्श - ९)

92.1 मधुना सिंचयेत्रिष्मिबं निम्ब किं मधुरायते ।  
जातिस्वभावादौशोष्यं कुटकल्यं न मुच्चिति।  
मै.सु.सा. २५-१०

92.2 आयं चित्त्वा कुटारेण निम्बं परिचरेनु यः ।  
यश्नेन पवसा सिंचयेत्र्वान्यं मधुरं भवेत्।  
मै.सु.सा. २५-१२
person can't be made totally a good person. After cutting the mango tree if a person thinks of bringing up the neem tree with sweet water it can't give up it's bitterness. In the same way, setting aside the good people if a king honours the wicked he will never be benefitted by the wicked.

Śūdraka the author of Mṛchakaṭika gives beautiful examples in this connection. If a bullock is very much addicted to grazing in the fields it is very difficult to avoid it. A man, if verymuch addicted to other's wife can not set aside that habit or nature so easily. Similarly, if a man is very much attached to gambling he can't be stopped so easily. For, a natural habit can't be warded off so quickly. The author of this Subhāṣita is advising the reader that one should try to improve upon these habits. One should try to adopt good habits.

93 शस्यलंपरवलिवद्यः न शाक्यो वारितुम्
 अन्यकलशप्रस्तो न शाक्यो वारितुम्।
 बृत्प्रस्तमनुष्यो न शाक्यो वारितुम्।
 योजिपि स्वाभाविक दोषो न शाक्यो वारितुम्॥

वै.सु.सा २५ –१४
A wicked person may be well-versed in the *Dharamsāstra* or *Vedādhyayana* but his real nature of nourishing evil thoughts can not be changed. Because, it is his nature.  

If a person does not like a good company, good people and good place it is the fault of his nature. There is no medicine for it. The crooked nature of the wicked person can never be made straight. The best example for this, given by the author of a *Subhāṣīta* is the tail of dog. It can never be made straight even by putting it in a pipe. For,
after removing pipe once again it becomes crooked as before. After examining all the virtues one point stands at the top that is the nature. This nature alone stands firm casting aside all other virtues. Hence, to change the nature one has to train the mind in a proper way. Though the Svabhāva is found immutable it can be changed if mind is well trained on the pathway to discipline.

96.1 काकः पद्मावने रति न कुरुते हंसो न कृपोदकः ।
मूर्खः पंडितसंगमे न सम्मते दासो न सिंहासमे ।
कुस्त्री सज्जनसंगमे न सम्मते मीचं जनं सेवते ।
या वस्त्र प्रकृति: स्वभावजनिता केनापि न लज्ज्यते ॥

वैसु.स. २५-२६

96.2 दुष्करं किष्मीशधिकः ॥ -

वैसु.स. २५-२८

97 सर्वस्य हि परीक्ष्यन्ते स्वभावाः नेतरेगुणः ।
अतीत्य हि गुणान्सर्वान् स्वभावो मूर्धिं वर्तते।

वैसु.स. २५-२८
6  Brahmacarya : -

Weakeness is the main cause for the rise of diseases. The weakeness is caused by the loss of strength and the strength is maintained or accumulated in the semen (Vīrya). Hence, one should protect this semen by all means. The Subhāsitas warn that loss of semen is not less than death. The authors of Subhāsita give us guidelines to maintain perfect health. The protection of the semen is the must. This itself is called Brahmacarya.

To define this Brahmacarya or celebacy a poet says that it is renouncing the amorous activities in all circumstances. No doubt, a house-holder is engaged in these activities as to follow the Gīhastha-dharma yet if he puts some control over this, it is also called Brahmacarya. If an aspirant, on the pathway to god is firm on his aim to acheive the self realization than the Naiṣṭhika Brahmacarya is a must. He has to keep himself at a distance from the objects of amorous sentiments. Generally, these Subhāsitas advise the principles of health that could be implimented in the daily life. Hence, reader should take the spirit of some of these Subhāsitas.
A *Naisthika Brahmacarya* should avoid absolutely the amorous activities in his life. One should not think of alliance in one's mind, should not speak about it, and should avoid the activities towards that. In all circumstances he should be very much careful in avoiding his attachment to those amorous things.98

There are eight stages in the development of this amorous sentiment. The first one is remembering the girl or boy who is the root of love. Second stage is praising the beauty of a lover. Third step is spending some times in the company of lover by playing something. The fourth step is speaking seriously something related to love, beauty, pangs of love etc. The fifth stage is cherishing desire for alliance. The sixth stage is deciding to meet the lover in connection with amorous activities. The seventh one is to be engaged in the love sport and the last one is to enjoy the pleasure. These are the eight stages, technically called love sport. Opposite to these are called *Brahmacarya*. In other words, all the eight stages opposite to these aforesaid eight stages

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98 कर्मण मनसा, वाचा, सर्वावस्थासु सर्वदा ।
सर्वत्र माधुन्यायं ब्रह्मचयं प्रचक्षते ॥ वैसु.सा. २८-९
of love sport. This kind of detachment is very difficult to achieve in the empirical life. Yet, a person who has firmly marching on the path way to self realization and practising the hard methods of *Yoga* too alone can think of such things. Otherwise it is wellnigh impossible to renounce these amorous activities in the daily life. However these *Subhāṣitas* advise us to avoid these amorous aspects atleast to some extent, so that it will be easy to maintain good health.

Another poet puts these same aspects and warns that these are quite enough to exercise abundant influence or bad effects on the part of the mind. If a person remembers a woman, sees her, speaks to her, expresses graceful emotions, cuts various kinds of jokes, joins in many a play; then comes very much close in contact with her i.e.

99 स्मस्यं कीर्त्यं केलि: प्रेक्षणं गुह्य भाषणं
संकल्पोऽवसायक्ष्य त्रियानिविचतिरेवच ।
एतन्मैथुनममः प्रवदन्ति मनीषिणः
विपरितं ब्रह्मचर्यमित्वदेवाहारलक्षणं ॥

*वै.सु.सा.१८-२.३*
embrsher. All these points can very well bring any kind of emotion or can spoil the mind easily or with in no time.¹⁰⁰

It is already noted that maintaining the clebacy is not an easy thing. The attractions of worldly objects in general and of a woman in particular are quite compliment of arising the passions in the mind. A poet says that even Brahma is not exception to these emotions. The idea of a woman can easily attract the mind of even Brahma than what to talk of these poor human beings who are always controlled by the worldly objects.¹⁰¹ A beautiful woman is created like a serpant. One should not even call her to mind, if at all higher edification is cherished.¹⁰² But the natural instinct is so powerful that no mind is un attracted by seeing a flower, a

¹⁰⁰ संतु विलेकनभावणविलासपरिहासकेलिपरिमं: ।
स्मरणमधि कामिनीनामलमिह मनसो विकारय ॥

¹⁰¹ स्त्रीरक्षणावांत्र तु ब्रह्मणोपि मनो हरेत् ।
किं पुनःश्रेष्ठरां तु विषयंछ्छनुवर्तिनाम् ॥

¹⁰² स्त्रीरक्षण मोहनं सुप्त दुष्टमृणीदत्यितोपपम्
यदःच्छेद्यान्तः श्रेयो मनसाधयि न चिन्तितेत् ॥
fruit and a beautiful woman graceful with fresh youth. If a person decides to follow the *Naisthika Brahmacharya* first he has to cherish deep devotion towards god. Then, neither should he talk to a woman nor should he see them and never should he touch them. He should not speak on woman nor should he listen to them. He should not take bath where they are moving and he should not draw any picture of a woman nor should he touch their garments. Never the less he should not see even the love sport of any being.

*Suṣṭutācārya* too prohibits the same reactions towards woman. Neither he should speak to them not should he remember any woman who was seen previously and should avoid speaking to them and he is prohibited to see even a wooden statue of a woman. Mere sight of a woman may

103 पुष्पं दृष्ट्वा फलं दृष्ट्वा दृष्ट्वा यौवनं
   त्रीणि रज्ञानि दृष्ट्वे व कस्य नोच्चलते मन: ॥
   यै.सु.सा. १८-७

104 नैन्दिक ब्रतवंतो ये चर्चितो मथुराश्रया: ॥
   ते: स्याः न स्मिर्यो भाष्या न न वीष्णुः वा धिय: ॥
   यै.सु.सा. १८-८
cause the fall of semen and one may be the victim of the evil consequences of love-sport even without having it.\textsuperscript{105}

The force of these sense organs is so vigorous that one’s mind may be attacked by evil thoughts of passion. If one is alone in a room or house with his sister, mother or daughter, even though he is well-versed in \textit{S\textasciitilde{a}stras}, in \textit{Pur\textasciitilde{a}pas} or \textit{Itih\textasciitilde{a}sas} but he cannot go away from the force of lust. \textit{Manu} warns not to test the force of emotions.\textsuperscript{106}

The aspirant (\textit{S\textasciitilde{a}dhaka}) should avoid even his mother, for there is an example in the history in which the mother who brought up \textit{Pradyumna}, became attracted even by the handsome figure of her son i.e. \textit{Pradyumna}.\textsuperscript{107}

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105.1 न संभाषेत् स्त्रियं काञ्चित् पूर्वदृश्यं च न स्मरेत्।
कर्षणं च वर्जयेत् तासां न पश्चेदरस्वीमणि।
\hline
\textit{वै.सू.सा.} १८-११
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105.2 स्त्रीदशामातिभिः शुचं कदाचित् चलितं भवेत्।
ग्राम्य धर्मं ऋतान् दोषान् सोऽसंसर्गस्यवानुवात्।
\hline
\textit{वै.सू.सा.} १८-१२ सु.सं
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106 मात्रा स्वस्वा दुःस्रा वा न विविकासनो भवेत्।
वलवान् इतिवीर्यगामो विद्वासमः कर्षति।
\hline
\textit{वै.सू.सा.} - १८-१३
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107 वर्जयेदिदृश्य जनेनिर्जने जननीमधः
पुत्रीक्तोपि प्रियम्: कामित: शाबास्वित्रा।
\hline
\textit{वै.सू.सा.} १८-१४
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Another poet compares a woman to a fire pot and man to a pot full of ghee. If both come near the ghee is easily melt. The same is the case with a man.\textsuperscript{108} Bhart\textit{h}ari in his \textit{ŚmīraŚataka} announces straight forwardly that if man, who are eating freely the \textit{Śālī} rice (rice with sweat smell) with ghee, curds and milk are thinking of \textit{Indriyajaya} then it would be sure that the \textit{Vindhya} mountain would definitely float on the sea. For, even great sages like \textit{Parāśara}, \textit{Viśvāmitra} and others even after taking water, wind and leaves were infatuated by the pretty faces of woman.\textsuperscript{109} In other words it is very difficult to win over passion.

The reason for stressing this point of \textit{Brahmacarya} is that semen is well protected by this and the protection of semen itself is fruitful life in its true sense. The semen

\begin{verbatim}
\textsuperscript{108} अनिन्दुकुंडसमा नारी घुलकुंभसमो नरः ।
संसर्गेण विलियेत तस्मानं परिवर्जितः ॥
\textit{वै.सु.सा.} १८-१७

\textsuperscript{109} विश्वामिर्मपराग्न वर्णमुपपणाशाना
स्नेही स्नीमुख पंकजं सुलिलि दुष्ट्वैव मोहं गता: ।
शाल्या सं हुतं पत्योद्धितुं र्वुजनिनि ये मानवा -
स्तेषामिन्द्रिहिनिग्रहो यदिभवेद्व विन्यस्तरेत्सागरे ॥
\textit{वै.सु.सा.} १८-१६
\end{verbatim}
depends on the functions of mind and life depends upon the semen. Hence one has to control both. That itself is a successful life. By the Atisārā (fast dicentery) a man is deprived of this strength. In the same way if semen falls unusually it drives away all power and vigour. A beautiful illustration is given in this connection. When the sugar cane is crushed with sedulous efforts it loses all its essence. Similarly a man loses his vigour when finds the fall of his semen. That is why a poet calls it death if semen falls away and real life, if semen is well protected. As long as semen is held in the body there is hardly any fear from death.

The main target of maintaining the Brahmacarya is to realize the supreme soul (Paramātman). For self realization there is no other way than Brahmacarya along with penance, truth and true knowledge. But in emperical world all these points are very much helpful to maintain perfect health.

110 चित्तायां नृणां शून्यं शुक्रं शुक्रं च जीवििं।
तस्माच्छुएँ मनक्षैव रक्षणायं प्रयत्तं॥

वैसु.सा. १८-१८

111 मरणविन्दुपातेन जीवनं बिन्दुधारणात्
यवहितः स्थिरोदेशे तात्वकालैं भयं कुतः॥

वैसु.सा. १८-२१

112 सत्येन लभ्यसतपसा हेष्ठ आत्मा
सम्यग्रज्ञाननेन ब्रह्मचर्यम नित्यं॥

वैसु.सा. १८-२४
The *Yogasūtra* of *Patanjali* clearly announces that much vigour is gained by *Brahmacarya*\(^{113}\) (Ojus). The person, when retains his semen becomes very much lustrous by which his power is not lost. Even death does not fall on him at an early date. He will never be spoiled by the strikes of old age.\(^{114}\)

Maintaining *Brahmacarya* is not less than studying all the four *Vedas*. The merit (*Punya*) gained by maintaining the *Brahmacarya* and by that protecting semen is very good process of earning extraordinary merit. That is why the *Naisṛṣhika Brahmacarya* is praised like any thing in all the three worlds.\(^{115}\) At its gradual steps man becomes *Urdhva-*

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113  ब्राह्मचर्यप्रतिष्ठाय वीर्यलाभः ।
    वै.सू.स. à १८-२७

114  अस्य संस्थापने नूणं जगा वैहृष्णकारिणी।
    मृत्युश्च न भवेच्छीप्रं बलं चेह न नश्यति ॥
    वै.सू. सा. १८-२९

115.1 एकमधुसुरोवेदा ब्राह्मचर्य तद्भेकतः ॥
    वै.सू. सा । १८-३०

115.2 एकमेव व्रतं श्लाघ्य ब्राह्मचर्य जगत्रये
    यष्टिषु विद्युषिणि समापनतः पूत्यते पूर्षिते ॥
    वै.सू. सा. १८-३१
retus i.e why a man of *Brahmacarya* is honoured by everybody, even by the most honourable persons like sages. But it is not so easy to achieve. That is why it is advised to sustain *Brahmacarya*, only on the path of *Yoga*. While proceeding on the path of *Yoga* it is a must, to reach the target i.e. the *Samādhi*. It is not at all possible to achieve for an ordinary man. An extraordinary man alone can do this. Without controlling the sense organs it is highly impossible to achieve this *Brahmacarya*.116

The difference between a passionate and *Brahmacāri* is that the first one is always engaged in rejoicing at the sensual object whereas the second one is always bent on controlling his sense organs. He, whose semen has not fallen is a *Brahmacārin* and *Urdvaretaska* in its true sense. Practising hard penance is very difficult but *Brahmacarya* is the fruit of that. In that sense *Brahmacarya* is the real

116 नाल्यः सत्त्वं नि:श्रीलैँ दीनेन्द्रक्ष निन्जितः ।
सवनाशिषि चरितुः शाक्येऽऽवर्तविष्ठेद नौः ॥
वे.सु.सा. १८-३३
penance and the person when he becomes *Urdhvaretas* is not at all a human being, but he is a celestial being. Another poet says that one can easily get long life, vigour, super intellect, glory, merit by *Brahmacarya* but it is not at all so easy. *Parameśvara* likes this type of man i.e. *Brahmacāri*. However even a house - holder can get some percentage of vigour if he practises *Brahmacarya*. It leads him to a perfect healthy life.

117.1 को ब्रह्मचर्यवान् स्यात् यशस्खलितो उर्ध्वरतस्कः

    वै.सु.सा. १८-३४

117.2 न तपस्तप इत्यादुर्भ्राम्यत परंतपः

    उर्ध्वरतिः भवेद्यस्तु स देवो न तु मानवः

    वै.सु.सा. १८-३६

117.3 आयुस्तेषो बलं वीर्यं प्रजः शीघ्रं महायशः

    पुण्यं च मत्त्रे यतं च प्राययते ब्रह्मचर्यसः

    वै.सु.सा. १८-३७