

- සංස්කෘත සාහිත්‍ය ඉතිහාසය (පරි.) ජී. එස්. බී. සේනානායක, ගුණසේන, 1965
- සෝරත හිමි, වැලිවිටියේ. සරලාව්‍යාධිපා සහිත වෘත්තරත්නාකරය, මහාබෝධි, කොළඹ. 1946
- Bhattacharyya, K. C. *Mahāmahopādhyāya Dhīreśvarācāryya*, Kamrup Anusandhan Samittee, Guwahati – 3rd Edn., 1996
- Bhattacharyya, S. *Jottings on Sanskrit Metrics*, Sanskrit College, Kolkata, 1963
- Murty, R.S. *Vedic Prosody*, Vohra Publishers & Distributors, Allahabad, 1st Edn., 1988
- Sastri, A.C. *PiEgalacchanda%śūtra – A Study*, University of Calcutta, Calcutta, 1987

## The Significant Moral Values of Proverbs In Sanskrit Allegories

**Ven. Walapane Gnanasena Thero**

සංස්කෘත සාහිත්‍ය වූ කලී විවිධ විෂය ක්ෂේත්‍රයන් ආවරණය කරන, පෘථුල පරාසයක් තුළ පැතිරී පවතින කල්ප වෘක්ෂයක් ලෙස හැඳින්විය හැකිය. ඒ තුළ නොලද හැකි සාහිත්‍යාංගයක් නැති තරම් ය. සාහිත්‍යය විශේෂයක් ම පුද්ගල ජීවිතයට අතිශය සමීප සබඳකම් දක්වයි. විශේෂයෙන් ම සංස්කෘත සාහිත්‍යයේ එන උපදේශ කාව්‍ය, උපදේශාත්මක කාව්‍ය, උපමා කථා, උපහාසාත්මක කථා, සුභාෂිත රචනා පුද්ගල ජීවිතයේ ගුණාත්මක සංවර්ධනය උදෙසා ඉමහත් ප්‍රයත්නයක යෙදෙයි. ඒ අතර පංචතන්ත්‍රය - හිතෝපදේශය වැනි උපමා කථා ඇතුළත් රචනා ගුණ-ධර්මයන්ගෙන් පමණක් නොව වාක් පටුත්වය, නීති විද්‍යාත්මක දැනුමෙන් පුද්ගලයා සන්නද්ධ කරනු පෙනේ. පුද්ගලයා සතු දුර්ගුණ උපහාසාත්මක ව හෙළාදකිමින් ගුණ ධර්ම අගය කරයි. සමහර විටෙක මිනිසා තුළ ඇති දුර්ගුණ පැහැදිලි කරනු පිණිස තිරිසන් සතුන්ගේ චරිත ආදේශ කර පෙන්වයි. මේ සඳහා භාවිතා කළ ආප්තෝපදේශ ඉතා ඉහළ අගයක් ගෙන තිබේ. එවැනි ආප්තෝපදේශ රාශියක් මෙම ලිපිය හරහා ගොනු කර ඇත.

### Approach:

Sanskrit Literature is the most popular one among the world literatures. The vast area in the relevant field is covered by the literature of Sanskrit. The commencement of Sanskrit literature is evident since Vedic era. According to the specific features of Sanskrit literature it can be classified as follows. The literature in the Vedic era, in which are included *Samhitas* (to wit *Rig Samhita*, *Yajur Samhita*, *Sāma Samhita* and *Atharvan Samhita*) and that the

© **Ven. Walapane Gnanasena Thero**

සංස්. මහාචාර්ය පැවිලිකේ රත්නායක, ආචාර්ය කේ. බී. ජයවර්ධන, ජ්‍යෙෂ්ඨ කලීකාචාර්ය දිනලී ප්‍රනාන්දු

මානවශාස්ත්‍ර පීඨ ශාස්ත්‍රීය සංග්‍රහය, 23 කලාපය, 2014/2015

මානවශාස්ත්‍ර පීඨය, කැලණිය විශ්වවිද්‍යාලය

literature in the *Brāhmanās*, the literature in the *Āranyakas* and that in the *Upanishad*. After the Vedic era, the *Sūtra* literature like *Guhya Sūtra*, *Aswalāyana Sūtra* etc. are manifested in the history of Sanskrit literature. *Vedāngas*, *Upavedas*, Six Systems of Philosophy (to wit *Nyāya*, *vaiśeṣika*, *sāṅkhya*, *Yōga*, *Meemānsa* and *Vedānta*) and other kinds of Indian Philosophy respectively can be observed to be prevalent in Sanskrit literature. *Tantra* literature, Heroic (epics) literature, *purāṇas* literature, Buddhist Sanskrit literature and after that *Mahākāvya* (epics) literature, Historical literature and the literature of short poetries like the lyrics and also prose and *campu* literature, the Gnomic poetries or didactic fables, fictions and auxiliary poetries etc. are represented in Sanskrit literature one after the other respectively. Those all that were mentioned above can be considered as audible works of compositions. The Dramas on the other hand can be classified as videoble works of compositions in Sanskrit literature. The other areas of literature like science of life (*Āyurveda*), Astrology, Astronomy, Architecture (*Vāstuvīdyā*), Vedic Mathematics, Sanskrit Dramaturgy, Prosody and Lexicography, Palmistry are also available in the literature of Sanskrit. When considered according to these classifications, the discourses of Sanskrit literature can be realized as comprising of a very vast scope.

### Sanskrit Allegories

There are two books, that are considered as chief representative texts representing the fables of Sanskrit literature namely the *pañcatantra* or the five books of fables which was written by *viśṇuśarman* and also *hitopadeśa* or the book of Good Counsel which was composed by *nārāyanaśarman*. Those two books in the literature of Sanskrit are most popular as children stories as well as those actually help them to develop into responsible and mature adults. The *Bṛhatkathā* and the *Kathāsaritsāgara* are the other two works in Sanskrit fables.

Those two books originated from *pañcatantra*. In addition to these there must have been in existence works of similar type. Some of them might have been lost and others might have got partially included in the *pañcatantra* and *hitopadeśa*. (Varadachari, V. 1952 p 128).

### General Features of Sanskrit Didactic Fables

The inception of the didactic fables in Sanskrit can be ascertained in *Rigveda*, and also it is possible to find some references to the existence of this type of literature in the pre-Christian era (id, p.126). They have acquired some specific features from their commencement. These can be pointed out not only in the language which was used for composing but also in the structure which was formed in this type of literature. The prose language was always used for writing those kinds of literature with verses being quoted. Those verses, which appeared in these works, are quoted out from Hindu Law books and the Epics in Sanskrit. They express morals in support of the stories which are given in prose. The expectation of having extracted these stanzas is to emphasize the specific advices which are given in the stories in prose and also to support the linking of one story to the other.

Generally within the framework of Sanskrit parables, a number of stories are introduced. They are linked to one another through the didactic verses said earlier. A story invariably has its moral advice set at its end in a verse making a reference to another story which is accordingly narrated. This is the case with every story in Sanskrit fables. (id, 1952, p.126) The attribution of human tendencies to animals and to birds is another specific feature of Sanskrit fables. The stories which are coming in these informative works can be made out as ironical stories. The human society has been satirized by replacing them with brutes. Addition to these intentions there is a main objective in writing the Sanskrit fables and that is for the ruling class to practise the state craft.

### Synoptic Introduction to the *pañcatantra*.

The *pañcatantra* is the most popular ancient Indian collection of interrelated animals' fables in Sanskrit. The meaning of *pañcatantra* is the five books or five collections. The name was applied to this series for referring to the content in the book. The five chapters which are under the names of *Mitrabheda* (The estrangement of friends) *Mitralābha* (The gaining of friends) *Kākolūkiyam* (of crows and owls) *labdhapraṇāśam* (Loss of gains) *aparīkṣitakāraṅgam* (Inconsiderate Action – Rushed Deeds). *pañcatantra* is attributed to *viśṇuśarman* who was in Royal Council of *Amarashakti* in *Pataliputra*. It was believed by large number of scholars, the author of *pañcatantra* to be related to the 3<sup>rd</sup> Century BC era. It is based on outdated oral traditions including animals' fables. The language which has been used in the work is very simple and attractive. The *pañcatantra* was composed by using both verse and prose.

### A brief prologue to the *hitopadeśa*

The other exemplary work regarding Sanskrit apologues is *hitopadeśa*. The term *hitopadeśa* can be divided into two parts like *Hita+Upadesha*. *Hita* means welfare or benefit. The advice or counsel is meant by *Upadesha*. That means *hitopadeśa* is a collection of narrations for advising and counseling those who wish to achieve success in lives. Suffice it to say that the *hitopadeśa* was composed by *Narayana Sharman*. The main object of writing this book was for the three sons of *Sudarshana* who was the ruler of the city of *Pataliputra* in Mahabharata, present in India to learn. The content of *hitopadeśa* (The book of good counsel) is confined to only for four chapters under the names *Mitralābha* (Acquisition of friends) *suhṛdbheda* (estrangement of close associates) *Vigraha* (The section regarding battle) *Sandhi* (Section regarding reconciliation). The fourth division of the *hitopadeśa* has completely been left out in this work and also the

fourth one of the *hitopadeśa* named *sandhi* (The chapter of harmony) has been created by the author as his own work. The Language and the style of the book which was used by *nārāyanaśarman* is very simple and attractive and also easy to be understood.

In addition to these two works, there must have been in existence similar type of works in the Indian literature. Some of them might have definitely gone to pot with the passage of time.

It was said earlier that the main purpose of Sanskrit allegories was the members of the ruling classes to understand the state crafts. This being the ulterior motive, the hundreds of remarkable apothegms have been given in the apologues in Sanskrit. A higher value to the human life is added with these proverbs. Some of them which are very significant for day to day life of all of us are quoted here.

The proverbs which are found in Sanskrit allegories are very interesting and very useful. You can see the first one which is mentioned below and is picked by me from the *hitopadeśa* composed by *nārāyanaśarma*.

आपदर्थे धनं रक्षेद्दारात्रक्षेद्धनैरपि ।  
आत्मानं सततं रक्षेद्दरैरपि धनैरपि ॥ (Carr, 2004, p. 383)

The meaning of the above poem is that one should save oneself always. One should save money for any distress. One should protect one's wife and children by expending the money. Always one should save oneself even by sacrificing wife and money. Some not only save money parsimoniously but also never utilize it. And then it is strange to say that the property of theirs is neither utilize nor given to others by those money grabbers.

Those misers have really been likened to the scarecrows which are built in the paddy fields for protecting the harvests. It says that oneself is the first object of charity. In respect of this saying these are accepted by anyone irrespective of creed, race, colour, caste or gender. First of all one's should be safe. Furthermore, I would like to cite a stanza which is seen in Buddhist literature as *Āttanam ce piyam jaññā rakkheyya nam surakkhitam* (*Dhammapada* 157) uttered by Gautama the Buddha. If one should hold himself dear, then let him ever guard himself and watch well. One never protects another and on the contrary no one coddles oneself also.

There is another didactic maxim selected from the literature of Sanskrit as follows.

यस्य नास्ति स्वयंप्रज्ञा शास्त्रं तस्य करोति किम् ?  
लोचनाभ्यां विहीनस्य दर्पणं किं करिष्यति?

(Deepankara 1925, p. 374)

What value is there of learning, if there is no self wisdom in one? What can a mirror render to him who has no eye sight? This saying emphasizes that the knowledge is not effective in one who hasn't self wisdom as the mirror is not needed for one who hasn't eye sight. A worthy idea has been given by this adage to the society without leaving for argument and discord. This idea is easy to be understood that a person who hasn't the eye sight cannot see. The intelligence is one and the knowledge is another. Both of these two are very different from each other. There are plenty of scholars who have obtained lots of certificates. But some of them bear varieties of degrees without any intelligence. The learning will not be rewarded without the intelligence. It should be understood that the scientists who haven't wisdom are not recognized. Even if one has the knowledge of any science, but

devoid of the intelligence, that knowledge will be in vain like the mirror which has been given to a blind person. The knowledge which is impracticable does not produce results. The intellectual scholar is esteemed more than the unintelligent man of letters. We should understand that the knowledge of a person will not be benevolent without the understanding of it.

I would like to quote a highly appreciated proverb from *hitopdeśa* which is considered as a remarkable compilation of Sanskrit short stories.

कायः संनिहितापायः संपदः पदमापदाम् ।  
समागमाः सापगमाः सर्वमुत्पादि भंगुरम् ॥ (Apte, 1933, P78)

According to its meaning, unions are attended with separations. It is one of eye opener proverbs within Sanskrit didactic texts. It brings out quite clearly the state of impermanence. The body has dangers always at hand. The wealth is the abode of miseries. The unions are attended with separations. Everything that is born is perishable. The person who is uneducated (in Sanskrit *पृथग्जन* in Pali *Putujjana*, ordinary man is any layman or monk who is still possessed of the ten fetters (*Samyojana*) binding to the round of rebirths, and therefore has not yet reached any of the four stages of holiness) (*Gnatiloka*, 2004, p.175) is always thinking about all things which are available in this life as permanent. The reality is away from that thought. We are not able to find permanent things in this impermanent world. Everything and everyone in this world vanishes with the passage of time. The same thing in Buddhist literature as *Sabbe sañkhārā aniccāti* (*Dhammapada* Chapter XX, 05) has been discoursed by Gautama the Buddha. It says all created things are impermanent (transitory). Another expression from the same text is *Sabbe dhammā anattāti* (id. XX, 07), all the elements of being are non-self. But

the thing is it is not realized by the majority of the society. The quip *Samāgamāh Sāpagamāh* says that every union at unexpected moments will dissolve by itself. The true knowledge should be obtained by all of us to understand that everything is not permanent in this phenomenal world.

अयं निजः परो वेति गणना लङ्घ्येतसाम् ।  
उदारचरितानां तु वसुधैव कुटुम्बकम् ॥ ( Parab, 1925, p 218)

The verse mentioned above here is one of the special sayings which are excerpted from *pañcatantra*. That is the consideration that someone is one's own and the other is someone else's is of a mean minded or narrow minded one. While the consideration that whole earth is one's own family is a large minded or broad minded one. The notion which is given by this exemplary maxim is universal. As human beings we all must live together in happiness and harmony for effective coexistence within the communities and there should be sociability. Without fellow feelings how can harmony be commenced? They therefore, who wish to dwell in harmony must think in friendly ways. They, who wish to live together can't categorize the society according to race, gender, cast etc. Every person in the society should think and should look as one's own. Moreover think of this also.

मातृवत्परदारेषु परद्रव्येषु लोष्टवत् ।  
आत्मवत् सर्वभूतेषु यः पश्यति स पण्डितः ॥

About the wives of others should be thought as their mothers by all. About the properties of others should be thought as the bits of rubbish. About all beings should be thought as one self. If somebody can think this way then he is a gentleman. In Buddhist literature also it has clearly been said *Mānasari Bhāvaye Aparimānam* – The mind whose who likes to lead a harmonious life should be developed up to the horizon. According to

Buddhism, the person who wants to follow the Buddhist Doctrine cannot think only of himself. So we are never able to attend to only ourselves. However the philanthropy is always appreciated more than the egoism. Now I would like to quote one of amazing excerpt from didactic fables in Sanskrit.

यत्र विद्वज्जनो नास्ति श्लाघ्यस्तत्राल्पधीरपि ।  
निरस्तपादपे देशे एरण्डोऽपि द्रमायते ॥ (Apte, 1933, p, 40)

In a place where there are no learners, even one who is with scanty knowledge is praised. Even a castor tree is considered to be a great tree in a country which is destitute of trees. This saying is also extracted from *hitopdeśa* of *nārāyana*. See also the truth of this proverbial statement. If there is no suitable one for the appropriate place then the unsuitable one becomes suitable one by pretending to be suitable. So then the quite suitable persons should be brought to the society by the authorities.

निर्गुणेष्वपि सत्वेषु दयां कुर्वन्ति साधवः ।  
नहि संहरते ज्योत्स्नां चन्द्रश्चाण्डालवेश्मनः ॥ (id, p, 37)

That is another proverb taken from the same text. The meaning of this informatory saying is Good people show compassion even to the creatures, which are devoid of any virtues. Like which the moon does not withhold its light even from the house of the low caste. The gentleman is often enthuses to comfort the other beings who are suffering from any difficulty. The hearts of compassionate persons are softer than even flowers. They do not and cannot rest satisfied until they relieve the sufferings of others at time they even go to the extent of sacrificing their lives so as to alleviate the sufferings of others. The story of the *Vyaghri Jataka* where the Bodhisatta sacrificed his life to save a starving tigress and her cubs may be cited as an example. (Narada Thera,

2006 p.14). Furthermore another proverb can be shown in *hitopdeśa* about the miscreants like this.

दुजनेन समं सख्यं प्रीतिं चापि न कारयेत् ।  
उष्णो दहति चांगारः शीतं कृष्णायते करम् ॥ ( id, p, 44)

It says indeed one should not enter into friendship with and feel affection for a villainous person. Fire when hot burns and when cold it blackens the hand (of one who touches it). Here the company with the person who is wicked is strictly prohibited by this stanza. When anyone who likes to associate a person who is narrow minded and villainous he will meet with distractions. We hear this also again in the same text.

दुर्जनः परिहर्तव्यो विद्यालंकृतोऽपि सन् ।  
मणिना भूषितः सर्पः किमसौ न भयंकरः ॥ (id, p. 46)

A recalcitrant person though adorned by learning should be avoided. Is not the cobra though adorned with a jewel, dangerous? However much a person is learnt and learnt if he is recalcitrant he should be avoided without any association by those who like to be successful. Otherwise someone who does not listen to this great saying of dear friends the adversity is always near with him. Furthermore think as what follows.

मृद्दृष्टवत्सुखभेद्यो दुःसन्धानश्च दुर्जनो भवति ।  
सुजनस्तु कनकदृष्टवद्भयश्चाशुसंघेयः ॥ (Deepankara, 1925, p, 88)

The friendship with a wicked man is easily broken and when broken it is difficult to be formed again and so it is like an earthen vessel which breaks easily and can never be joined. While a good person is like a gold vessel which is hard to break and which can be easily joined together if broken. Yet again

नारिकेलसमाकारा दृश्यन्तेऽपि हि सज्जनाः ।  
अन्ये बदरिकाकारा बहिरैव मनोहराः ॥ (Deepankara, 1925, p 89)

Good friends seem to have the appearance of coconuts while others are like the *Badari* fruit in appearance, charming only on the outside. The faithful colleague appears as a coconut. The coconut is very hard and rough on its outside but its inside is indeed soft and sweet and also very useful. But the villains who are not faithful friends seem like the *Badari* fruit in appearance. It is charming only on the outside. Its inside is hard and bitter. Besides

स्नेहच्छेदेऽपि साधूनां गुणानायान्ति विक्रियाम् ।  
भङ्गेऽपि हि मृणालानामनुबध्नन्ति तन्त्ववः ॥ (id, p,90)

The qualities of the good persons does not change even when friendship is broken, as the fibers of lotus –stalks keep together even when they (stalks) are broken. This proverbial stanza is given as a criterion in order to make out the person who is the good and who is bad. On the other hand lots of instructions been given to identify the compassion and non compassion. The facts are as follows.

आपत्सु मित्रं जानीयाद्युद्धे शूरमृणे शूचिम् ।  
भार्या क्षीणेषु वित्तेषु व्यसनेषु च बान्धवान् ॥ (Apte, 1933, p41)

One may test the fidelity of a friend when in a difficulty, the bravery of a person while in a battle, honesty when their debts are to be paid off, the faithfulness of a wife when the prosperity declines and the affection of relatives when in a calamity. If someone is in a trouble, those who are friends must help him to get rid of the quandary. In such a situation he can be considered as a real friend otherwise he would be disregarded as a friend. Saying is easier than doing. Someone

who talks but does not act in practice will fail in a confrontation. In that case, who are brave or not can be identified in such a situation. The debtors who have not discharged their debts which they have borrowed from others must be considered as cheats. The wife who is endeared to the husband should be sincere to him when he has money or does not have. The honest relationship is shown when the person is in distress. In that respect different people can be understood through different situations. And further it says

उत्सवे व्यसने चैव दुर्भिक्षे राष्ट्रविप्लवे ।  
राजद्वारे श्मशाने च यस्तिष्ठति स बान्धवः ॥ (id, p, 42)

One is a friend or relation who stands by in happiness in festivities, in difficulties, in calamities, in deaths and when the kingdom is in danger and also he who assist another in all circumstances is a true friend or relation. Someone who does not address himself to these occasions with his friend cannot be acquainted as a friend or relation.

The proverbs which are given in Sanskrit allegories are very common and functional. Some of them pertaining to perseverance can be noted below.

उद्यमेन हि सिध्यन्ति कार्याणि न मनोरथैः ।  
न हि सुप्तस्य सिंहस्य प्रविशन्ति मुखे मृगाः ॥ (id, p, 9)

Undertakings succeed through industry otherwise not by mere expectations. Animals for prey do not themselves enter the mouth of sleeping lion. That is to say, even a lion in order to get his prey is required to make efforts. Otherwise it would be in vain. Even a lion also must be in hunger if it does not strive to hunt. The exact veritable idea given through this verse cannot be denied by anyone. All wishes will be achieved by a person who is honestly enthusiastic. And again it is said in the same didactic text as न

दैवमपि संचिन्त्य त्यजेद्योगमात्मनः ।  
अनुद्योगेन तैलानि तिलेभ्यो नाप्तुमर्हति ॥ (id, p, 8)

That when considering the idea mentioned above all should through and through be agreed with that without any argument. Let us see the meaning given by that statement. When drawing attention to this the confidence in faith should not be left. Similarly it should be the same industry. As an example the oil from gingelly will never be obtained by anyone without efforts. He who however gets his work done is called a go-getter. The people who are living in human society have been divided into three categories by King *Bhatuhari*, who was the author of *NitiSataka*. What are they? They are the persons who belong to the low class, the persons who belong to the middle class and the persons who belong to the noble. That categorization has been done according to their specific characteristics. The specific characteristics of them are different from one another. The activities are not initiated by the first group which has been said above because of the fear of obstructions. The continuation of work which has been commenced by second group said above will be suddenly stopped because of obstacles.

However it is that the last group of people could well and truly be differentiated from those two groups. The affairs which were started by them will never be stopped without gaining the appropriate results. The same idea mentioned here has been given in also *Raghuwansa* by *kālidāsa* (*Raghu* 1-10). It says that the men of the higher class never stopped any business which they started until they attained their targets. This has really being mentioned in Buddhist literature also as *vāyamva puriso yāva attassa nippadā* (*sanyukta*, p.402) the industry is must not be given up by the person until he gains what he has expected and *viriyavato bhikkhav kim nāma nasijjati*, what cannot be pulled

off by the sedulous person and *lōke ussahavantānam kimasādhiyam*- what cannot be done by the trier in this world. Furthermore

यथा ह्येकेन चक्रेण न रथस्य गतिर्भवेत् ।  
एवं पुरुष कारेण विना दैवं न सिध्यति ॥ (id,p.7)

A Chariot cannot move only with one wheel. Thus the fortune does not materialize mainly without efforts. It has indeed been emphasized that nobody can gain anything without the desire for it as the cart can never move on one wheel. If it wants to move it should have two wheels, otherwise it will never move. The person, who wants to be successful, should make an effort. Only the fortune or the luck will not be adequate to the make the life of a person successful. Indeed the actions which were done in the previous existence by the person comprise the person's fate. Therefore the exertion should be made with efforts by oneself overcoming slothfulness.

And what is more “The Goddess of wealth approaches the industrious man of courage. It is the coward that says that a thing will be given to them only by fate. Set aside fate and make efforts with all your strength. If anything does not succeed even when efforts are made for it, what fault is there? (*hitopdeśa* 2-12) Here we can hear hundreds of sayings regarding the go-getter or the enthusiast, in the literature of Sanskrit. We should have paid attention to these proverbial statements to reach success in life. Every success will be provided by the efforts and not only by mere the fate. It should be said that the fate also will support the efforts for fulfilling the desires.

Besides not only these things it is said in *pañcatantra* composed by *viśṇuśarman* but also cupidity of the human beings. See the extract.

जीर्यन्ते जीर्यतः केशा- दन्ता जीर्यन्ति जीर्यतः ।  
जीर्यतश्चक्षुषि श्रोत्रे- तृष्णैका तरुणायते ॥ (Parab, 1925 p, 425)

The hair ages with aging years  
With aging years the teeth age and decay  
Eyes and ears age with aging years  
**Greed** alone never decay. (Rajan, 1993, p.425)

The same idea has been given in *vairāgyaśataka* written by *bhartruhari* who lived around the 6<sup>th</sup> century BC era.

वलिभिर्मुखमाक्रान्तं पलितैरहिलतं शिरः ।  
गात्राणि शिथिलायन्ते तृष्णैका तरुणायते ॥

The faces of human beings are marked with wrinkles in old age. The head is lined with grey hair and all the limbs have grown loose, but desire alone becomes rejuvenated and predominant.

धनलुब्धो ह्यसंतुष्टोऽनियतात्माऽजितेन्द्रियः ।  
सर्वा एवापदस्तस्य यस्य तुष्टं न मानसम् ॥

That is one of a verses regarding avarice of the human beings All distress comes to him when the person who is avaricious is not satisfied with the wealth which has been acquired by him, who does not have stoical or self-controlled senses and who is with an unstable mind. If someone can be satisfied with the acquirements with which he is living, then he is blessed with every success. All wealth belongs to him whose mind is contented. Is not the earth as if it were covered with leather to him whose feet are protected by shoes? APTE -1933, p 59.



In this respect almost 20 proverbs have been described to elucidate their significant values up to date. There are more and more proverbial sayings in didactic fables in the literature of Sanskrit (or Hindus). The persons who are following the proverbs which can be seen in Hindu didactic fables or Hindu law books realize the advisable expressions are made up of about 90% of the total content of Hindu didactic allegories.

The duty of authors of any compilation of stories or guide books is to guide human beings to obtain certain noble principles in order to lead a successful life. The Human beings should live not only for having food, shelter, clothe, and sex. The cattle also indeed obtain those basic primary needs. If we are as humans we spend our lives only to satisfy those basic needs then we would be relegated to the level of other living animal beings. If it comes to that there would be nothing much to show for ourselves as human beings. In that case we should have thought about the life of human beings which we have obtain in this life and therefore we should have tried and tried to develop the charities and ethics which are relevant to the human life. Humans have transcended from the mere survival and are capable of seeking the reality of life. The Sanskrit or Hindu allegories are very helpful in this way to practise these in our life.

#### Reference:

1. Apte mahadev shivram, 1993, A popular Edition of the *Hitopadesha*, Aryabhushan Pres, Poona city 04, India
2. Carr, M.W. 2004, Sanskrit proverbs, Asian educational services, New Delhi
3. Deepankar Thera Welipatanwila, 1925, *Hitopadeshaya*. Sri bhara Press, Colombo.
4. Fernando, W. James, 1914, *Hitopadesha* Vidyadarsa Press, Colombo
5. Gopalachariar, A.V. 1954, Bhartuhari's Neeti Sataka, Srangaara Sataka And Vairagya Sataka, V Ramaswami Sastrala and Sons, Madras.
6. Huilgol Varādrāj. The *Pañcatantra Of Vasubhāga*: A Critical Study. New Era Publications. Madras.

7. <https://en.wikipedia.org/wiki/panchatantra#Mid.-Persian-and-Arabic-versions>.  
<https://www.culturlinda.net/indian.net/indian-folktales/hitopadeshatales>.
8. Parab Kāsināth Pāṇḍurang and Pansikar wāsudev Laxmaṇ Shāstri, 1925, *pañcatantra* of Vishṇusharman, Pāṇḍurang Jāwali, Nirnaya Sagar Press, Bombay.
9. *Nyanatiloka*, 1972. Buddhist Dictionary, Buddhist Publication Society, Kandy, Sri Lanka.
10. Rajan Chandra, 1993, Viṣṇu Sarma, The *Pañcatantra*, Penguin Booka (P) Ltd. India.
11. Varadachari, V. 1952, *A History of śaṁskṛita Literature*, Allahabad, Ram Naarain Lal, Madras.
12. Wilson, H.H. 1984, Sanskrit Literature Vol. Ii, Asian Educational Services. New Delhi