

Even a centenarian has but a short space of life, the one-half of which is covered by the night, the other half being rendered fruitless by disease, grief, imbecility and toil.

आयुर्वर्षशतं नृणांपरिमितं रात्रौ तदद्धं
गतं तस्याद्धंस्थीकंचिदद्धमधिकं
बाल्यस्य काले गतम्॥
किंचिद्धन्धुवियोगदुःखमरणैर्भूपालसेवागतं
शेषं वारितरंगगर्भचपलं मानेन किं मानिनाम्॥ २८॥

Night covers the one-half of the hundred years allotted to man and is spent in sleep. Infancy and boyhood cover the half of the other moiety, a part of its remaining half being cloudened by grief, misery and service. The rest is but changeful and transient like a wave of the ocean. Ah, what is the end of life?

अहोरात्रमयो लोके जरारूपेण संचरेत्॥
मृत्युर्यसति भूतान पवनं पत्रगो यथा॥ २९॥

What does glory, fame, or honour signify? Death with his attendants Day and Night is perpetually travelling the world in the guise of Old Age, and is devouring all created beings, as a serpent gulps down a gust of wind.

गच्छतस्तिष्ठतौ वापि जाग्रतः स्वपतो न चेत्॥
सर्वसत्त्वहितार्थाय पशेरिव विचेष्टितम्॥ ३०॥

At rest, or while moving about, in sleep, or while awake, always try to do good to the world. Good deeds are the wages of life. He who seeks only his own good, is an animal.

अहितहितविचारशून्यबुद्धेः
श्रुतिसमये बहुभिवि तर्कितस्य॥

उदरभरणमात्रतुष्टबुद्धेः
पुरुषपशोश्च पशोश्च को विशेषः॥ ३१॥

The man who has lost all conscience, lets himself be carried away by many an ignoble and worldly care at the time of divine service, and is troubled only with the cares of pampering his belly, is an animal.

शौर्ये तपसि दानेच यस्य न प्रथितं यशः॥

विद्यायामर्थलाभे वा मातुरुच्चार एव सः॥ ३२॥

The man, who has acquired no fame in respect of piety, penance, benevolence, and

learning, is but the excrement of his own mother.

यज्जीव्यते क्षणमपि प्रथितं
मनुष्यैर्विज्ञानविक्रमयशोभिराभग्नमानैः॥
तन्नाम जीवितमिति प्रवदन्ति तज्ज्ञाःकाकोऽपि
जीवति चिरं च बलिं च भुङ्क्ते॥ ३३॥

A good life, lived even for a short while by a man in the fame of his learning, valour or manliness, is called right living by the wise. Does not a crow eat and live to term?

किं जीवितेन धनमानविवर्जितेन
मित्रेण किं भवति भीतिसशङ्कितेन॥
सिंघ्रतं चरत गच्छत मा विषादं काकोऽपि
जीवति चिरं च बलिं च भुङ्क्ते॥ ३४॥

A life without wealth or fame is a failure. What is the use of an ally who constantly apprehends evil and falls back at the wanted time? Cast not doleful looks, but live like a hero, O Śounaka, even a crow gets its food in the world and is plagued with the toil of simple continence from day to day.

यो वात्मनीह न गुरौ न च भृत्यवर्गे दीने
दयां न कुरुते न च मित्रकार्यो॥
किं तस्य जीवितफलेन मनुष्य
लोकेकाकोऽपि जीवति चिरं
च बलिं च भुङ्क्ते॥ ३५॥

Of what use is the life of a man who does not come to the help of his servants, relations, friends or the needy? Does not a crow eat and live to term?

यस्य त्रिवर्गशून्यानि दिनान्यायान्ति यान्ति च॥
स लौहकारभस्त्रेव श्वसन्नपि न जीवति॥ ३६॥

He who passes his days without earning fame, piety, and wealth, is like the belows of an Ironsmith which breathes out wind but does not live.

स्वधीनवृत्तेः साफल्यं न पराधीनवर्त्तिता॥
ये पराधीनकर्माणो जीवन्तोऽपि च ते मृताः॥ ३७॥

An independent living is success in life, a dependent existence is the false rendering of life's inner meaning. They who are servanted to others, are the monuments of living death.

सु स्व)पूरा वै कापुरुषाः सु स्व)पूरो मूषिकांजलिः॥
असन्तुष्टः कापुरुषः स्वल्पकेनापि तुष्यति॥ ३८॥

Cowards are they who rest satisfied with the fulfilment of their own personal wants. Does not the mouse- in the hole gets his bellyful? Cowards grumble most but are contented with a little.

अभ्रच्छाया तृणादग्निचसेवा पथो जलम्॥
वेश्यारागः खले प्रीतिः षडेते बुद्धदोपमाः॥ ३९॥

The shadow of a cloud, the wild-fire, the service of the vulgar, the water in a rut, the love of a courtesan, and the friendship of the malicious, are the six things which are transient like the bubbles of water.

वाचा विहितसार्थेन लोको न च सुखायते॥
जीवितं मानमूलं हि माने म्लाने कुतः सुखम्?॥ ४०॥

A good advice is always unpalatable. Life is leased on honour. What remains when truth is broken?

अबलस्य बलं राजा बालस्य रुदितं बलम्॥
बलं मूर्खस्य मौनं हि तस्करस्यानृतं बलम्॥ ४१॥

The king is the strength of the weak. The strength of a woman lies in her tears; silence is the shield of the ignorant, and falsehood is the refuge of the thieves.

यथायथा हि पुरुषः शास्त्रं समधिगच्छति॥
तथातथास्य मेधा स्या द्विज्ञानं चास्य रोचते॥ ४२॥

Study a science so that you may have your own light on the subject, that is the only right kind of study.

यथायथा हि पुरुषः कल्याणे कुरुते मतिम्॥
तथातथा हि सर्वत्र श्लिष्यते लोकसुप्रियः॥ ४३॥

While staying in a country do what is done by its inhabitants, combine with them, win their favour and thereby serve your own interest.

लोभप्रमादविश्वासैः पुरुषो नश्यति त्रिभिः॥
तस्माल्लोभे न कर्तव्यः प्रमादो नोन विश्वसेत्॥ ४४॥

A man is ruined by his greed, lust or undue confidence. Hence these three should be averted.

तावद्भयस्य भेतव्यं यावद्भयमनागतम्॥
उत्पन्ने तु भये तीव्रे स्थातव्यं वै ह्यभीतवत्॥४५॥

A dread is to be dreaded so long as it does not come; when once present, a man should meet it with a bold front.

ऋणशेष चाग्निशेषं व्याधिशेषं तथैव च॥
पुनःपुनः प्रवर्द्धन्ते तस्माच्छेषं न कारयेत्॥ ४६॥

The undischarged residue of a debt, the unextinguished residue of a fire, and the unconquered residue of an enemy, may increase and grow stronger.

कृते प्रतिकृतं कुर्याद्विसिते प्रतिहिंसतम्॥
न तत्र दोषं पश्यामि दृष्टे दोषं समाचरेत्॥ ४७॥

Hence they should be totally extinguished. Repay good by good and evil by evil, O Śounaka, I do not think it bad politics.

परोक्षे कार्यहन्तारं प्रत्यक्षे प्रियवादिनम्॥
वर्जयेत्तादृशं मित्रं मायामयमरिं तथा॥ ४८॥

Avoid a friend who speaks sweet in your presence and slander you behind your back.

दुर्जनस्य हि संगेन सुजनोऽपि विनश्यति॥
प्रसन्नमपि पानीयं कर्दमैः कलुषीकृतम्॥ ४९॥

A good man is ruined by an evil company; clear water is made turbid with clay. What ever is enjoyed by a Brāhmaṇa, is put to right use.

स भुङ्क्ते सद्विजो भुङ्क्ते समशेषनिरूपणम्॥
तस्मात्सर्वप्रयत्नेन द्विजः पूज्यः प्रयत्नतः॥ ५०॥

Hence a Brāhmaṇa should be feasted at all costs. He who eats the residue of the dishes of a Brāhmaṇa eats only in the right way.

तद्भुज्यते यदिद्विजभुक्तशेषं
स बुद्धिमान्यो न करोति पापम्॥

तत्सौहृदं यक्रियते परोक्षे
दम्भैर्विना यः क्रियते स धर्मः॥ ५१॥

He who commits no sin, is clever. A friend is he who speaks good of you behind your back. A good deed done without bragging, is piety.

न सा सभा यत्र न सन्ति वृद्धाः
वृद्धा न ते ये न वदन्ति धर्मम्॥

धर्मः स नो यत्र न सत्यमस्ति
नैतसत्सत्यं यच्छलेनानुविद्धम्॥ ५२॥

It is no assembly where there is no old man. They are no old men who do not uphold what

is virtuous. What does not contain truth, is no virtue, and a truth which is a half truth, is no truth at all.

ब्राह्मणोऽपि मनुष्यामादित्यश्चैव तेजसाम्॥

शिरोऽपि सर्वगात्राणां व्रतानां सत्यमुत्तमम्॥ ५३॥

The Brāhmaṇa are the noblest of mankind; the sun is the most resplendent of the stars; the head is the most important of all organs; and truth is the highest of all vows. A thing which instantaneously affects the mind as good, is good.

तन्मंगलं यत्र मनः प्रसन्नं

तज्जीवनं यत्र परस्य सेवा॥

तदर्जितं यत्त्वजनेन भुक्तं यत्समरे रिपूणाम्॥ ५४॥

Living, without serving any body's will, is true living, True earning is that which is enjoyed by one's relations. He who has been abandoned by his enemy in a battle-field, is abandoned.

सा स्त्री या न मदं कुर्यात्स सुखी तृष्णयसोऽङ्गितः॥

तन्मित्रं यत्र विश्वासः पुरुषः स जितेन्द्रियः॥ ५५॥

A wife who is not proud of her charms, is a true wife. He who has abjured all desires, is happy. He is a friend in whom confidence is reposed. The man who has subjugated his senses, is a man.

तत्र मुक्तादरस्नेहो विलुप्तं यत्र सौहृदम्॥

तदेव केलवं श्लाघ्यं यस्यात्मा क्रियते स्तुतौ॥ ५६॥

He who brags of his own virtues and holds a very exalted opinion of himself, should not be loved, nor be made a friend.

नदीनामग्निहोत्राणां भारतस्य कलस्य च॥

मूलान्वेषो न कर्तव्यो मूलाद्दोषो न हीयते॥ ५७॥

The sources of rivers, fire-worshippers (Agni-hotṛs) and the race of Bhārata should not be tried to be discovered, as it may lead to the discovery of many an unpleasant thing.

लावणजलान्ता नद्यः स्त्रीभेदान्तं न मैथुनम्॥

पैशुन्यं जनवार्त्तान्तं वित्तं दुःखत्रयान्तकम्॥ ५८॥

The sea is the final goal of a river, one's love-making ends with the illicit amours of one's own wife; and a mischievous propensity is checked by a healthy public opinion. The effect of wealth is misery.

राज्यश्रीर्ब्रह्मशापान्ता पापान्तं ब्रह्मवर्चसम्॥

आचान्तं घोषवासान्तंकुलस्यान्तं स्त्रियाप्रभो(भुः)॥ ५९॥

The prosperity of a king may be ended by the curse of a Brāhmaṇa; decency and cleanliness, by living close to the dwelling of a Ghoṣa; and a family is ruined where women reign supreme.

सर्वे क्षयान्ता निलयाः पतनान्ताः समुच्छ्रयाः॥

संयोगा विप्रयोगान्ता मरणान्तं हि जीवितम्॥ ६०॥

All accumulations are followed by waste. All risings end in fall; combinations, in dissolutions; evolutions, in involutions; and life, in death. Proceed not far with haste in a business so that you may easily retrace your steps.

यदीच्छेत्पुनरागन्तुं नातिदूरमनुव्रजेत्॥

उदकान्तात्रिवर्त्तत स्निग्धवर्णाच्च पादपात्॥ ६१॥

Walk not far with your guest from a place where you intend to return. A friend or a preceptor should be bid adieu to by following him up to the border of a pool, or under the shade of a tree of pleasant foliage.

अनायके न वस्तव्यं न चैव बहुनायके॥

स्त्रीनायके न वस्तव्यं वस्तव्यं बालनायके॥ ६२॥

Dwell not in a country where there is no law, or in which the central government is vested in a more than one responsible head, or which is governed by a woman or an infant.

पिता रक्षति कौमारे भक्ता रक्षति यौवने॥

पुत्रस्तु स्थविर काले न स्त्री स्वातन्त्र्यं मर्हति॥ ६३॥

A woman is protected by her father in infancy, by her husband in youth, and by her son in old age. She has no separate and independent living.

त्यजेद्विध्यामष्टेऽब्दे नवमे तु मृतप्रजाम्॥

एकादशे स्त्रीजननीं सद्यश्चाप्रियवादिनीम्॥ ६४॥

A man is at liberty to marry a second wife in the event of his first having had no issue after eight years of wedlock; after nine years of that of one whose children die in their infancy; after eleven years of the marriage a wife that has given birth to daughters only, and instantly

when the first is foul-mouthed and tries to give him a bit of her mind.

अनर्थित्वान्मनुष्याणां भिया परिजनस्य च॥

अर्थादपेतमर्यादास्त्रयस्तिष्ठन्ति भर्तृषु॥ ६५॥

A man of honest purpose and entrusted with the duty of feeding many mouths, never suffers any humiliation on account pecuniary difficulties. A noble forethought for providing for the wants of many and a sacred dread for being found wanting in his duties, makes him a ready master of resources and of ways and means under difficulties. A suppliant never returns half fed from his door. The family is a seminary of applied ethics. Fatherhood is a synopsis of the moral economy of the universe and marriage is the pledge (*lit.*, a pawn) for its realisation on earth, serving as a grand citadel of man on the border land of mental affections where the light begins to fail and the kingdom of darkness begins.

अश्वं श्रान्तं गजं मत्तं गावः प्रथमसूतिकाः॥

अनूदके च मण्डूकान्प्रज्ञो दूरेण वर्जयेत्॥ ६६॥

A wise man should keep at a respectful distance from a tired horse, a wild (excited) elephant, a cow after her first parturition and a toad squatting on the dry ground.

अर्थातुराणां न सुहृन्न बन्धुः

कामातुराणां न भर्त्तृ न लज्जा॥

चिन्तातुराणां न सुखं न

निद्रा क्षुधातुराणां न बलं न तेजः॥ ६७॥

A suppliant for money has neither friends nor relations. A voluptuous man has neither shame nor dread. A care-worn man is a stranger, to sleep and happiness, and a starving man wants no salt but nutrition.

कुतो निद्रा दरिद्रस्य परप्रेष्यवरस्य च॥

परनारीप्रसक्तस्य परद्रव्यहरस्य च॥ ६८॥

Sleep is forbidden to the poor, to the slaves, to thieves and to those who are in love with their neighbours' wives.

सुखं स्वपित्यनृणवान्व्याधिमुक्तश्च यो नरः॥

सावकाशं स्तु वै भुङ्क्ते यस्तु दारैर्न सङ्गतः॥ ६९॥

Soundly do they sleep who are healthy, free, or own no money-debts, or are not plagued with the love of a woman.

अम्भरा परिमाणेन उन्नतं कमलं भवेत्॥

स्वस्वामिना बलवता भृत्यो भवति गर्वितः॥ ७०॥

A servant is honoured in proportion to the social elevation of his master; the height of a lotus lily is proportionate to that of the water level of the pool it grows in.

स्थानस्थितस्य पद्मस्य मित्रे वरुणभास्करोः॥

स्थानच्युतस्य तस्यैव क्लेशोषणकारकैः॥ ७१॥

The sun and Varuṇa (water) serve as friends to a water-lily in its days of bloom and prosperity, but they cause it to wither and petrify when it is severed from its stem.

ये पदस्थस्य मित्राणि ते तस्य रिपुतां गताः॥

भानो पद्मे जले प्रीतिः स्थलोद्धरणशोषणः॥ ७२॥

The friends who flock round a man in office turn his enemies when he is ousted of it. The sun who gladly unfolds the petals of a water-lily on its stem in water, scorches it when it is culled and taken out of its element.

स्थानस्थितानि पूज्यन्ते पूज्यन्ते च पदे स्थिताः॥

स्थानभ्रष्टा न पूज्यन्ते केशा दन्ता नखा नराः॥ ७३॥

Men are respected for their office and position. Men's hair and nails are fostered in their natural seats and shunned as obnoxious excrescences when severed from them.

आचारः कुलमाख्याति देशमाख्याति भाषितम्॥

सम्भ्रमः स्नेहमाख्याति वपुराख्याति भोजनम्॥ ७४॥

Conduct shows the birth or parentage of a man; and his speech, his country. Deference of regard bespeaks affection; and the body, the nature and quantity of one's food.

वृथा वृष्टिः समुद्रस्य वृथा तृप्तस्य भोजनम्॥

वृथा दानं समुद्रस्य नीचस्य सुकृतं वथा॥ ७५॥

Useless is the rain to the sea; a good meal is a useless superfluity to a well-fed man. Useless are the gifts to the rich; and kind acts, to the mean.

दूरस्थोऽपि समीपस्थो यो यस्य हृदये स्थितः॥

हृदयादपि निष्क्रांतः समीपस्थोऽपि दूरतः॥ ७६॥

He who is close to the heart, can never be really absent. A wide gulf separates a couple when hearts are estranged, even, though they may sit side by side.

मुखभङ्गः स्वरो दीनो गात्रस्वेदो महद्भयम्॥
मरणे यानि चिह्नानि तानि याचके॥ ७७॥

A distorted face, a low sunk voice, a clammy sweat, and a sense of vague dread are the symptoms which mark the dying and the begging men alike.

कुब्जस्य कीटघातस्य वातान्निष्कासितस्य च॥
शिखरे वसतस्तस्य वरं जन्म न याचितम्॥ ७८॥

A man of honour prefers a snake bite or a stroke of paralysis, or a life-long physical deformity, or a second birth by self immolation, to begging. Who is he that is not lowered by begging? .

जगत्पतिर्हि याचित्वा विष्णुर्वामनां यतः॥
काऽन्योधिकतरस्यस्य योऽर्थी यातिन लाघवम्॥ ७९॥

Even the Supreme God (Viṣṇu) suffered a diminution of stature by playing the role of a supplicant in the religious sacrifice celebrated by Vali.

माता शत्रुः पिता वैरी बाला येन न पाठिताः॥
सभामध्ये न शोभन्ते हंसमध्ये बका यथा॥ ८०॥

The parents of a child are but his enemies when they fail to educate him properly in his boyhood. An illiterate boy, like a heron amidst swans, cannot shine in the assembly of the learned.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे शौनकोक्तनीतिसारादिवर्णनं नाम
पंचदशोत्तरशततमोऽध्यायः॥ ११५॥

अध्यायः ११६ / Chapter 116

ब्रह्मोवाच

व्रतानि व्यास वक्ष्यामि हरिर्यैः सर्वदो भवेत्॥
सर्वमासर्क्षतिथिषु वारेषु हरिरर्चितः॥ १॥

Brahma said :—I shall now deal with the mode or practising those religious vows and penance, O Vyāsa, by which a man may win the good graces of the dog Hari to the extent that he may be pleased to answer all his prayers.

विद्या नाम कुरुपरूपमधिकं विद्यातिगुप्तं
धनं विद्या साधुकरी जनप्रियकरी
विद्या गुरुणां गुरुः॥
विद्या बन्धुजनार्त्तिनाशनकरी विद्या
परं दैवत विद्या राजसु पूजिताहि
मनुजो विद्याविहीनः पशुः॥ ८१॥

Learning imparts a heightened charm to a homely face. Knowledge is the best treasure that a man can secretly hoard up in life. Learning is the revered of the revered. Knowledge makes a man honest, virtuous and endearing to the society. It is learning alone that enables a man to better the condition of his friends and relations, Knowledge is the holiest of the holies, the god of the gods, and commands the respect of crowned heads; shorn of it a man is but an animal.

गृहे चाभ्यन्तरे द्रव्यं लग्नं चैव तु दृश्यते॥
अशेषं हरणीयं च विद्या न ह्यीयते परैः॥ ८२॥

The fixtured and furniture of one's house may be stolen by thieves; but knowledge, the highest treasure, is above all stealing.

शौनकीयं नीतिसारं विष्णु सर्वत्रतानि च॥
कथयामास वै पूर्वं तत्र शुश्राव शंकरः॥
शंकराद शृणोद्द्वयासो व्यासादस्मा भिरेव च॥ ८३॥

This synopsis of ethics, was first related Śaunaka by Viṣṇu. The god Hara learnt it from Śaunaka and related it to the birthless Vyāsa who has illumined our minds on the subject.

एकभक्तेन नक्तेन उपवास् फलादिना॥
ददाति धनधान्यादि पुत्रराज्यजयादिकम्॥ २॥

The god should be worshipped in all months of the year and in all days of the week, and under the auspices of all lunar phases and astral combinations. The votary shall observe a fast or take a single meal in the night, or live upon a fruit regimen on the day of the vow, and make gifts of money and paddy for the