



CHARACTERISTICS OF A STUDENT

Dr. N. Venkatesha Rao

Associate Professor

Department of Sanskrit, Sri Satya Sai Institute of Higher Learning
Brindavan Campus, Bengaluru

Abstract:

The relationship between the teacher and the student is interesting indeed. While teacher represents the old generation, the student symbolizes the next generation. Other relationships like the seller and buyer lasts for just a few moments. It may end with few questions and answers. Sometimes, it is stereo-typed too. But the teacher faces too many questions and student always has a right to continue argument even till the end of the academic career.

Even afterwards it continues, if the student is a knowledge seeker. Sometimes teacher becomes famous by the prominence gained by a student, like Ramakrishna paramahansa from Vivekananda, Vishvamitra from Sri Rama and Sage Sandipini from Sri Krishna etc. In this context we can get to know the characteristics of a student, which is described in Sanskrit literature. The subhashitas, Mahabharata, Ramayana, Brahmasutra, Upanishads etc have dealt the matter in detail. Having a glance on these and instilling them to the student community makes them aware of their responsibilities. In today's world, naturally they know about their rights. But concepts instructing them to behave like a perfect student are too rare.

The purpose of the article is to present and analyze, and enable application of the characteristics in the present scenario.

Keywords: The Sanskrit Terms Defining the Student, The Five Characteristics of a Student, Lessons from Crow, Crane, Dog, Alpahara, Grihatyaga, Compulsory Studying, Learning from All, Time Teaches A Lot, Disciplined Behavior Etc.

Introduction

The key concepts of academic world are "Explore, Experiment, Experience and Explain" To walk on this path the guidance of the teacher is most essential. Without him student is directionless. But the success of the teacher is measured by the progress and the understanding capability of the Student. In all the above-mentioned stages, student is also equally and proportionately involved. To be a successful student a candidate is expected to have some basic characteristics. If he is conscientious, he can be a good student and may rise even to the stature of the best teacher. In order to achieve this, we list out the characteristics of an ideal student in wider terms. The present article is an effort in this direction.

The Sanskrit terms defining the student.

In the work Amarakosha, the Sanskrit dictionary, we come across two words referring to the student. It says "छात्रान्तवासिनौशिष्ये" 1. They are छात्र, and अन्तेवासी,

The word chatra(छात्र) means Umbrella. The synonym of that word in Sanskrit is aatapatra(आतपत्र). It protects us from rain and sunshine. Student should never make harsh or mild comments on the teacher. Teacher's words are like a rain or like a sunshine. Even if the teacher is harsh, the student has a duty to save the reputation of his teacher. He should also be like an umbrella and protect the teacher.

As an umbrella is in the control of the holder, student must be in teacher's control. The user holds the umbrella to widen its scope, ie, to stretch it wider. In the same way teacher must guide the student to benefit the student with a wider perspective.

The word अन्तेवासी referring to the student has a special meaning. It means who stands nearer to the teacher. The one who stays with the teacher, naturally, behaves with responsibility and on the other side it reminds the teacher also to practice what he has preached.

A teacher's behavior before students can be one thing and what he preaches can be something else. The teacher's assumption about his behavior can also be different. All these have to aligned properly by a teacher.

It is a journey towards proving the adherence to truth. Whoever resides till the end, is a student. It implies that he is a student forever. He cannot say that he is not indebted to the teacher since the studies are over. Another implied meaning is, by remaining till the end the student should complete his study. Many register their names for gaining doctorate, with a surge of initial zeal. Soon after



some time, drop-outs or students taking an unusually long time is more common in these days. Our recent observation in university circles puts the ratio as 10:7. But the word अन्तेवासी warns the student to complete it faster. Katopanishat warns the student to ward off laziness and stand alert.” उतिष्ठतजाग्रत,प्राप्यवरान्निबोधत,क्षुरस्यधारानिशितादुरत्यया, दुर्गपथःतत्कवयोवदन्ति”2 ||Rise,Get up(stand alert from lethargic attitude)The edge of sword is sharper. The path is difficult. Elders say that the path is difficult. The competition is challenging. So, finish the game and reach the goal.

The Amarakosha further states “सतीर्थ्यास्वेकगेरवौ”.3The another word for a student is तीर्थः|A student and a fellow student is called as सतीर्थः|Satirtha means river. River is pure by itself and makes those who take a dip in it, also pure. A student should not only become good but remember the duty to make the society good or better.

The another word referred to the student in Amarakosha is ANUCHANA.

अनूचानःप्रवचनेसांगेऽधीतिगुरोस्तुयः|4

Anuchana means that pupil,who thoroughly versed in the text along with its necessary branches and capable to explain it to the people after he has studied it from guru.It says a)first he has to study the text from the guru b) He should refer to the sub branches of that discipline. c) He must gain mastery to explain them to the next generation. A student just studying to get a certificate or a job is not at all entitled to be called as Anuchana.A student failed in this aspect is ANUTTIRNA.

The another word for student is शिष्यः-This means he who is ruled fully.A student brought to a disciplined process of study is known as शिष्यः,Taittiriyanopanishat tells as follow.वेदमनूच्याचार्योऽन्तेवासिनमनुशास्ति 5

In Brahmasutra the student is referred by the name औपसद.In Sadhanadhyaya“अक्षरधियांतवविरोधःसामान्यतद्भावान्द्वामौपसदवत्तदुक्तं”6 the above sutra calls the student as औपसद.Because the student sits nearer to the teacher,enters in to the conversations, and questions each and every aspect and becomes closer to the teacher mentally.

The famous word denoting the student is VidyArthi(विद्यार्थी)—means aspiring for knowledge.विद्यांअर्थयतेइतिविद्यार्थी 7.A person Who aspires for knowledge must be ready for some sacrifice. If he asserts for pleasures, he is Vishayarthi.If he struggles to gain knowledge, he is Vidyarthi.”. If one has opted to be a student then he should forsake the material pleasures. If he has any longing for materialistic desires, then it is better he quits studentship.The following line puts the above theme in uncompromising terms.

सुखार्थीचेत्यजेत्विद्यांविद्यार्थीचेत्यजेत्सुखं| 8

Shabdakalpadruma defines the student as “One who is physically capable,having good back ground, knowledge, good character, dedication and courage.It further says, if any of these factors is missing, he cannot be called a student at all.

समर्थश्चकुलीनश्चप्रज्जनामचरितोव्रती|

एवंधैर्यगुणैर्युक्तोशिष्योभवतिनान्यथा||9

Characteristics of a student.

There is a beautiful shloka describing the Characteristics of a student.It is as follow.

काकचेष्टावकध्यानंशाननिद्रातथैवच|

अल्पाहारीगृहात्यागीविद्यार्थीपंचलक्षणम्||10

The five Characteristics of a student are1)Behavior of a crow 2) Concentration of The bird Crane 3)Sleeping like a dog 4)Eating little food 5)Leaving the home.



1. Behavior of a crow

a) **Never give up attitude:** During our childhood we had heard a story. It was the story of a crow trying to drink the water. It flew in the sky for a long time and due to heat of the sun to which it was exposed it became tired and thirsty. It was searching for the water. With hard effort it found a pot where water was filled just to its quarter level. It could not put its beak as water was at the bottom. It did not give up, but searched around and bought pebbles. By putting pebbles by pebbles, it continued its effort. Finally, water level came to the top. Happily, it drank the water through the beak and got satisfied. This is kakacheshta, the behavior of the crow. This represents hard effort of the crow and its continuity in achieving the goal. Student should never give up any project he has taken up. He should work hard till the efforts yield its final fruit. Many take up Ph. D and leave it in the middle by citing silly excuses. They are lower than the crow, Student should practice the “Never give up” attitude.

b) Share and care is always fair...

The other lesson from the crow is share and care attitude. Whenever they come across the food, they call all their community members and share with them. Student pursuing Ph. D in a university must have chosen a topic. In the vast world all topics are interrelated., Until and unless he shares it with others it does not stand as a most celebrated thesis. As crow shares with its community members, Student has to share the laboratory, reference books, and even the seminar topics in various circles. As it cares for his fellow beings, he must develop that attitude forever. Then it will help him to derive the benefits in the longer run. Dog quarrels with its fellow beings, when other dogs approach for the food, whereas, the crows are doing exactly opposite thing. We should inculcate this attitude. At the same time, like caring and sharing observed by crows, the topic of the thesis should be of social concern.

काकोआह्वयतेकाकान्याचकोनतुयाचकान्।

ककयाचकयोर्मध्येवरंकाकोनयाचकः॥11

A crow always calls the other crows when it finds the food. However, when a beggar finds a food, he does not call anyone else. Therefore, between a crow and a beggar the crow is greater. This subhashita explains the greed with in the humans. We can pick up the valuable lessons from the animals, and learn to improve our lives by co-operation. It is much essential to the student as he becomes the leader of the next generation.

The crow is considered among the birds as “Chiranjivi” i.e., living longer. Then the thesis or the life of the person should become relevant for a long time.

C) Satisfaction with resources

Another habit of the crow is that it is satisfied with the food it has gained. It does not jump to the other place while it is eating this food. It finishes the food on that place where it has spotted. In the same way, student should not demand higher infrastructure for the research he has undertaken. First settle by using the resources at your research place completely.

The biographies of the research giants like Vikram Sarabhai, C.V.Raman and others is inspiring to all the research minded people. They achieved their goals with meager resources. You become famous and after attaining fame, provide higher facilities to your fellow beings.

d) Do not judge by external factors

We judge others by their face value or physical complexion etc. Many times, students develop a mentality of measuring the book by its cover, it is said “Don’t judge book by its cover”. In several occasions we refer to foreign authors and big volumes of books and the publications of reputed journals. It is right. But research minded scholar collects and refers to all types of books and journal and articles irrespective of their appearance.

अक्षराणिपरीक्ष्यतांअम्बराडम्बरेणकिम्।

शम्बुरम्बरहीनोऽपिसर्वज्ञःकिंनपूज्यते?12

look at knowledge gained by the person. Why you look at luxurious and ultra-fashioned clothes? Lord Shiva is worshipped not for his dress or ornaments, because he has no such things. He is respected for his inner strength, divine capacity.

Just like crow inviting all crows, one should develop a passion without any prejudices.

The black crow not having a melodious voice implies its inherent limitation. It does not enjoy good appearance too. It cannot overcome this problem whereas a student having limitations can make a smart and persistent attempt to overcome and achieve success.



2.Crane: The crane standing on the bank of the river or pool teaches a good lesson to the student. It observes the flow of water patiently. It stands on its leg with a commitment to the purpose. While small fishes are swimming it allows them to move away. When a big fish comes it catches it suddenly and achieves the purpose. Like a fish letting of small fishes to go away a student should let the small pleasures to get away from him. He should catch the higher goals with observation. It teaches us to focus on the goal. Student should focus on the goal. The Sanskrit saying goes as follow.

अजवच्चर्वणंकुर्यात्त्वकवद्ध्यानमाचरेत्॥13

It means, “chew like a goat and concentrate like a crane”. That peculiar bird stands in the same position till its goals are achieved. In the same way student should practice to sit for hours together with concentration either to read or write and even for research activities.

He should leave petty pleasures which detract him from higher goals.

3.DOG-

a) **Dog teaches us alertness.** Dog will be lying down near the gate. It will be closing its eyes as if it is asleep. But even a little sound wakes it up and it stands firm and barks. It is alert even while taking rest. Student should be alert on the research project or on the course of study he has chosen. Then it will be finished in time. Archimedes allegedly, became so excited by his discovery that he jumped out of the bath and ran naked through the city streets shouting “Eureka”. His absorption in the research project, gave him a load of additional fame also. We should learn this from the dog. We have seen many research students not finishing their projects even after three years or five years. They are not alert and remain lazy in their mission. Subhashita describes beautifully about the impact of laziness. It is the biggest enemy resting in our body. By laziness man collapses whereas, by effort he survives.

b) **Dog is famous for its loyalty.** It never forgets its boss.

It stands and wags its tail when it looks at the master. Even while presenting the thesis he should be loyal to the sources from which he has drawn presentation or conclusion. He should be loyal to the books that he has referred in the form of bibliography. By neglecting this act, many students have paid costly price by losing their degree. Dog teaches the student to prove loyalty. c) Dog is famous for its sensation to smell and grasp the roots of the path where unknown people have traversed. It examines and finds it by applying its intelligence. The first lesson of science is not to accept anything blindly without personally examining. The students and research scholars should go to the original work or text and sometimes they have to question the spirit of the original author also. **Grasp the roots or imprints of the path you have come across.** This is a great lesson.

4.Alpahari- This refers to the taking of food. One should take little food to become dedicated at work. I wish to mention an incidence which happened in our college. We had a work shop session conducted by the founder of art of creative teaching. It was as per the lines of faculty development programme. The founder of that classical learning Centre came to our college as a resource person. His name is Dr. Gururaj Karjagi.

After morning session, a good lunch was offered to him. In fact, it is our Indian culture to treat the guest in a noble way. While it was offered, he smiled and commented humorously. There are two types of lunch. “Working lunch and lunch starting its work.” Working lunch is alpahara taking light food and being active to continue the work. Heavy lunch makes stomach full and we become sleepy. Lunch starts its work and makes us drowsy soon. By saying so, he just took curds and started his afternoon session. One should not take heavy food; in our career experience we boldly say that after lunch sessions make the students half attentive and teaching is also a difficult task. The advice to the student is to follow “Alpahari” principle.

Here ahara does not refer to food alone. Some are attentive in the aspect of lunch or snacks. In wider terms it means a lot. For eyes which ever we see or visualize is food, **for ears the any pleasing sound is the food, for tongue taste is food. For skin softness or smooth touch is food. So, control your sense organs.** In this context, remember that for our eyes, ears, and a distractive mind, a smart phone, in the hand is more than enough. Student should not use mobile during class hours or he should use only for the academic purposes. Many universities have passed on legislation in this regard. But its execution is least effective.

Even Bhagavadgita says this.

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु।

युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ 14



“Our food, entertainment, our activity, even the sleep, dreaming, wakeful state, etc. must be planned within the parameters of supporting the purpose, otherwise over usage of these will defeat our purpose” says Bhagavadgita.

GRIHATYAGI -Griha means house.Tyaga means renouncing. Leaving the house and beginning the study.One should leave house and study well. In the ancient ages, parents used to send their children to Gurukulas for greater accomplishments. The pupils left the house, mastered their minds and contributed a lot to the society. All who left the house, need not become scholars. But a few, became necessarily scholars. Gurukula in these days is not practically possible. So griha means where we can get all the things we desire. So griha is the comfort zone. Leave your comfort zone,work hard,face the challenges and reach higher goals.

Subhashitmanjari says

सुखार्थीचेत्यजेत्विद्यांविद्यार्थीचेत्यजेत्सुखं।
सुखार्थिनःकुतोविद्याकुतोविद्यार्थिनःसुखम्॥15

Another work brings out the hard truth and declares
विद्यातुराणांसुखंनिद्रा 16

If you opt for joy cast away the goal of learning. If you opt to learn, leave the dream of enjoying material pleasures. Where is bhoga or gratification for a learner and where is learning for a bhogai or an epicurean.

Yama appreciates the dedication of Nachiketa in the following way.Katopanishat puts it beautifully in front of us.

सत्त्वंप्रियान्प्रियरूपांश्चकामान्अभिध्यायन्नचिकेतोअत्यसाक्षीः।
नैतांसृकां वित्तमयीमवाप्तोयस्यामज्जन्तिबहवोमनुष्याः॥ 17

Oh,you nachiketa,who are such a one, have discarded,after deep consideration with the considerable things that are pleasant and are of desirable forms. You did not accept the path of wealth in which many men are lost.

Another version of the shloka
काकस्नानंबकध्यानंश्चाननिद्रातथैवच।
अल्पाहारीगृहात्यागीविद्यार्थीपंचलक्षणम्॥18

There is a slight deviation in this subhashita from the shloka quoted above.Instead of काकचेष्टा here काकस्नानं is mentioned.This is also correct.A student should not spend more time in taking bath and decorating himself.The crow just dips in the water fully and comes out and later flies to various places.An exactly opposite to the काकस्नानं is गजस्नानं.It spends most of the time in water only .A student must spend lesser time for taking bath, decoration and for beautification by cosmetics. After graduation student is termed as स्नातकं.e.,then he can concentrate on bath, perfumes, matching dress sense, social appearance and in making best impression on the society.

View of vedavyasa in similar terms
Mahabharata refers to the few aspects of a king which are similar
To the above presentation.

गृध्रदृष्टिःबकालीनःश्वचेष्टःसिम्हविक्रमः।
अनुद्विग्नःकाकशंकीभुजंगचरितंचरेत्॥19

Fore sight like an eagle, concentration like a crane, alertness like a dog, valour like a lion, suspicion like a crow in accepting food,and ultimately like a serpent entering in to the ant hill and conquering it.With all these one must establish supremacy to achieve the social welfare.A student who developed these during his studies can easily become a capable king.



It is often said perfection is a journey and not a goal. Due to the change and progress in every field no one can claim to have already learnt everything. He should be going on studying. A teacher, unwilling to study continuously ceases to be a teacher. A teacher not ready to study is neither a teacher nor even a student. So, either teacher or student both should study forever. Manusmriti tells this by comparing a person without education to a wooden horse, a plastic animal toy, which can either run or create the threat. No productivity can be expected from them.

यथाकाष्ठमयोहस्तीयथावर्ममयोमृगः।

पुमाश्नधीयानःत्रयस्तेनामबिभ्रति॥20

Even Brahmasutra enforces the student to study continually.

It says: Only he who studies at all times befits to learn Vedanta अध्ययनमात्रवतः 21.

Learn from all

आनोभद्राक्रतवोयन्तुविश्वतः 22 -says Rigveda; Let good thoughts come to us from all sides. So, for the quest of learning, his religion, shakha veda, purana or itihasa should not be a bar.

Brahmasutra gives the judgement after a longer discussion as follows. Vedic student should study all branches of Vedas irrespective to whichever shakha or veda he belongs.” नाविशेषात्” 23

Even religion, caste or creed should not be a bar. A dedicated student should learn from persons born in all communities. Even the vedic student should learn not only his shakha, but all branches of the Vedas.

Learn even from one born in a caste of lesser cadre. If a person is convinced, he can even marry a girl born in a caste having lesser cadre. It must not be based on passion, but on an act of proper understanding and conviction. So, Shantanu a great king of Kshatriya race married Satyawati, a girl who was staying in a fisherman's house. He married her.

श्रद्धदानः परांविद्यां आददीतावरदपि।

अन्त्यादपि परं धर्मं स्त्रीरत्नं दुष्कुलादपि॥ 24

Even dhritarashtra used to get counsel from Vidura, a maid servant's son. His “Viduraniti” is held in high esteem. Bhishmacharya, the savant in vedic knowledge, used to seek the guidance of Vidura. Though Shukracharya was a bitter enemy of Devas, under request from Kacha, the son of Deva's preceptor, was allowed to stay, serve and learn the rare secrets of Mritasanjivini (Panacea to bring back life to the dead persons) from him.

Subhashita elaborates further and says “The reasonable thoughts shall be accepted even if it is told by a kid. Even a small lamp can brighten an object in the house or cave though the sun cannot show.

युक्तियुक्तं चो ग्राह्यं बालादपि विचक्षणः

रवेरविषयं वस्तु किम् न दीपं प्रकाशयेत् 25

It is often felt that getting a degree or master degree is the end of education. A few may complete their doctorate and consider that as the end of learning. They conclude that settling in a job as the end of education. Of course, professional courses are targeted for that end only. But the knowledge he has gained has to be restored and improved at all stages. The time should be used fully and cleverly in a productive and creative way. The subhashita gives the following message.

आयुषः क्षण एकोऽपि न नेयः सर्वथा वृथा।

सर्वथानीयते येन प्रमादः सुमहानयं॥ 26

Not even a second or fraction of second should be let waste at any circumstance. If it is wasted it is a great blunder. To pass the leisure time some get involved in dramas, music and other entertainments. In stead of playing a role there they just become spectators and addicts of that.



दूतंपुस्तकवाचनानाटकेषु चसक्तता।

स्त्रियःतन्द्रीचनिद्राचविद्याविघ्नकराणिषट् | 27

Over involvement in game of dice or chess or playing suduko and other games, playing tabala or musical tune with the text book. Playing role for a drama as a pretext to avoid classes, hearing music or chatting through mobile and, entertaining drowsing and sleeping, these are six enemies of studies. A student serious of studying should be careful.

Student life is precious. If he thinks the leisure time as time pass then it will a great loss which cannot be set right at any cost. Kenopanishat puts it beautifully.

इह चेदवेदीत् अथ सत्यमस्ति न चेदिदिहावेदीत् महती विनष्टिः 28

Student should be polite and of pursuing nature. To know the secret, he should question again and again and also, he should serve the teacher. Then pleased teacher will teach the secrets of science to the disciple. Bhagavadgita says like this

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनः तत्त्वदर्शिनः 29

Bow to them, question again and again and serve them. Then experts will teach you the secrets of science they have explored. Strictly speaking, one can learn only one-fourth of what is to be learnt from a teacher. One quarter is learnt by his own intelligence. Another quarter gets filled by, his contacts, knowledge got by working together with others and conversation with colleagues. Even then it is incomplete. The last part gets filled by the time he gets older. How to behave in a changed scenario with daughter in law, grandson, or even with the aged mother is learnt gradually by the passage of time.

आचार्यात्पादमादत्ते पादं शिष्यः स्वमेधया।

पादं स ब्रह्मचरिभ्यः पादं कालक्रमेण च ॥ 30

An ancient tamil grammar book called Nannul, classifies students into three categories.

First Cadre: One who takes the right thing and leaves the unwanted ideas is like a swan. A cow avails the opportunity to gaze the grass and chews them at his leisure. A student should meditate and assimilate the concepts given by teacher. So, swan and cow belong to the higher cadre.

Second Cadre: One who shows development according to the measure of cultivation done by the teacher is like soil. One who just repeats what teacher has taught is compared to a parrot. Here the soil and parrot are considered as second cadre.

Third cadre: These students are compared to a mud pot with a hole connoting his loss of precious information given by teacher.

A goat visits grass land and eats only the top grass and never goes to deeper layers. In a similar fashion this student never masters the books but makes a hurried reading only.

A buffalo will spoil a clean pond and make it dirty. Following this style these type of students spoils the mood of teacher and fellow students.

Just like a filter allows good to go down and retains the waste materials, these students retain only unwanted ideas from the teacher.

A student should be aware of the Do's and Don'ts clearly. He should not make awkward movement of body before teacher. Should not be clever or cunning in his remarks. Avoid sadistic behavior. He should remain calm and shun conversation while the teacher is teaching or attending another student. He should not fall a prey to the sense pleasures. He has to endure the temptations. Then alone he becomes eligible for self-realization. He should take care to avoid pomp and show his luxuries which can cause inferiority feeling for the unfortunate brethren.



नपाणिपादचपलःननेत्रचपलो -नृजुः।
नस्याद्वाक्चपलश्चैव नपरद्रोहकर्मधीः ॥31

Then he can have self-realization. He should not exhibit luxuries and make the fellow beings depressed. This is the meaning of समित्पाणिः which implies simplicity by holding a grass in the hand.

तद्विज्ञानार्थसगुरुमेवाभिगच्छेत्समित्पाणिःश्रोत्रियं ब्रह्मनिष्ठं ॥32

Student must have devotion, control over the sense organs, detachment, courage. He should practice meditation after some time. Then he can understand the secret of creation and after maturity he can see the creator also. Like this says Brihadaranyakopanishat.

शान्तोदन्तः परतः तितिक्षुः समाहितो भूत्वा आत्मन्येवात्मानं पश्येत् ॥ 33

As per Mahabharata, Arjuna was the best student of Krishna. He was taught Bhagavadgita. To be qualified as a good student, Arjuna stayed in a lonely place, in a forest, and practiced hard to achieve mastery of weapons and beyond all these, he made a meek surrender to Lord Sri Krishna and raised his doubts further. So, to prove his eligibility, student must be very polite.

निरूप्य हिवनेवासंकृत्वा कर्मातिदुष्करम्
अभिवादयते पार्थः शोरेऽपि पृच्छति ॥ 34.

Conclusion: With the above observation one can easily come to the conclusion that discipline, concentration and pursuance are essential to the student. Studying continually, improving memory, inspiring the fellow beings are essential qualities of a bright student.

Footnotes

1. Amarakosha.2-146
2. Katakopanishat-3-14
3. Amarakosha.2-147
4. Ibid.2-414
5. Taittiriyopanishad.1-11
6. Brahmasutra-3-3-34
7. samasapradarshanam
8. subhashitasudhanidhi shloka296.
9. Mahabharata-13-08
10. Subhashitam
11. Subhashitamanjari-samanyaniti-122
12. Subhashitasudhanidhi-244
13. Lokaniti.
14. Bhagavadgita.06-17
15. subhashasudhanidhi 216
16. Manusmriti-2-57
17. Katopanishat-
18. prathibha
19. Mahabharata-12-140-62
20. Manusmriti-2-57
21. Brahmasutra.3-14-12
22. Rigveda1-89-1
23. Brahmasutra3-14-13
24. Manusmriti-2-238
25. Hitopadesha-suhrutbedha-71
26. Subhashitamanjari.vivekabhaga-47
27. Subhashitasudhanidhi 205



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- 28.kenopanishat.02-05
 - 29.Bhagavadgita.04-34
 - 30.Mahabharata.06-04-23
 - 31.Manusmriti4-177
 - 32.Mundakopanishat.1-2-12
 - 33.Brihadaranyakopanishat.6-4-23
 - 34.Mahabharata.4-53-07

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