

श्रीविष्णुशर्मप्रणीतपञ्चतन्त्रम्

FIVE COURSES OF ACTION
PRESCRIBED IN THE ADMINISTRATIVE SCIENCE

{ANCIENT WISDOM}



BOOK TWO

‘MITRA-SAMPRAAPTI’

‘ATTAINMENT OF FRIENDS’

SANSKRIT TEXT
WITH
ENGLISH COMMENTARY

by

Narayanalakshmi

ABOUT THE AUTHOR

Narayanalakshmi

Narayanalakshmi (Shubhalakshmi), an ascetic spent most of her life in the Himalayan terrain, engaged in the penance of knowledge. She is well-versed in all philosophies and is a scholar in Sanskrit language. Her mission in life is to retrieve the lost knowledge of the ancient Rishis and offer it unblemished to all the seekers of the Truth. She is from Bangalore, Karnataka, India.

मित्रसम्प्राप्तिः

{ATTAINMENT OF FRIENDS}

अथेदम् आरभ्यते मित्रसम्प्राप्तिर्नाम द्वितीयम् तन्त्रम् यस्यायं आद्यः श्लोकः,

Now begins the second section named 'MitraSampraapti' where the first verse begins like this:

असाधना अपि प्राज्ञा बुद्धिमन्तो बहुश्रुताः

साधयन्त्याशु कार्याणि काकाखुमृगकूर्मवत् ॥1॥

*Though not willingly doing any effort,
the wise ones endowed with intelligence and learned in many scriptures
achieve their goals
like the crow, mouse, deer and the tortoise grouped together.*

तद्यथाऽनुश्रूयते Then it is so heard,

प्रस्तावना कथा

{INTRODUCTORY STORY}

लघुपतनकचित्रग्रीववृत्तान्तः

{THE STORY OF LAGHUPATANAKA AND CHITRAGREEVA}

अस्ति दाक्षिणात्ये जनपदे महिलारोप्यम्नाम नगरम्।

There is a city named Mahilaaropya in the southern region.

तस्य नातिदूरस्थो महोच्छ्रायवान् नानाविहङ्गोपभुक्तफलः कीटैरावृतकोटरः छायाश्वासितपथिकजनसमूहो

न्यग्रोधपादपो महान्।अथवा युक्तम्,

There was a huge fig-tree not far from that city; it covered a large area; varieties of birds ate the abundant fruits produced by the tree; its hollows were filled with various types of insects; the travellers rested happily under its cool shade. Or it is rightly said,

च्छायासुसमृगः शकुन्तनिवहैर्विष्वग्विलुप्तच्छदः

कीटैरावृतकोटरः कपिकुलैः स्कन्धे कृतप्रश्रयः

विश्रब्धं मधुपैर्निपीतकुसुमः श्लाघ्यः स एव द्रुमः

सर्वाङ्गैर्बहुसत्वसङ्गसुखदो भूभारभूतोऽपरः ॥2॥

Various animals slept in its shade.

The foliage of the tree was completely obscured by the countless birds that lived there.

The hollows were filled with insects. The monkey clans lived on its branches.

The bees sucked the honey from the flowers undisturbed.

The tree was indeed praiseworthy.

It gave happiness to various living beings through its various parts;

other trees were just some wasteful weights borne by the earth.

तत्र च लघुपतनको नाम वायसः प्रतिवसति स्म। स कदाचित् प्राणयात्रार्थं पुरमुद्दिश्य प्रचलितो यावत्पश्यति,
तावज्जालहस्तो अतिकृष्णतनुः स्फुटितचरण ऊर्ध्वकेशो यमकिंकराकारो नरः सम्मुखो बभूव।

There lived a crow named LaghuPatanaka (one who floats lightly) on that tree.

On some day, when he started flying towards the city in order to collect some food, he saw in front of him a man looking like the servant of Lord Yama, the deity of Death; that man held a net in his hand; was extremely dark in hue; his feet were all cracked up; his hair was tied high.

अथ तमदृष्ट्वा शङ्कितमना व्यचिन्तयत्- 'यदयं दुरात्मा अद्य ममाश्रयवटपादपसंमुखोऽभ्येति।

तन्न ज्ञायते किमद्य वटवासिनाम्विहङ्गमानां संक्षयो भविष्यति न वा'।

The crow saw him, and became apprehensive and thought- 'This wicked man is now walking towards the fig tree where I live. I wonder whether the birds residing on this tree will be killed or not?!'

एवम्बहुविधम्विचिन्त्य तत्क्षणान्निवृत्य तमेव वटपादपमगत्वा सर्वान्विहङ्गमान्प्रोवाच- "भोः, अयमदुरात्मा

लुब्धको जालतण्डुलहस्तः समभ्येति। तत्सर्वथा तस्य न विश्वसनीयम्। एष जालम्प्रसार्य तण्डुलान्प्रक्षेप्स्यति। ते

तण्डुला भवद्भिः सर्वैरपि कालकूटसदृशा द्रष्टव्याः"।

After thinking for a while with high anxiety, he immediately flew towards his fig tree and said to all the birds living there, "Ho! This wicked hunter is coming here carrying the net in his hand. Do not ever trust him. He will spread the net and throw the rice grains on it. You all should look at those grains as deadly poison."

एवम्वदतस्तस्य स लुब्धकस्तत्र वटतले आगत्य जालम्प्रसार्य सिन्दुवारसदृशान् तण्डुलान् प्रक्षिप्य न

अतिदूरमगत्वा निभृतः स्थितः।

Even as he was uttering these words, the hunter came to the base of the fig tree, spread his net, threw some rice grains which looked attractive like the flowers of the SinduVaara tree (five leaved Chaste tree with blue flowers); and hid himself close by.

अथ ये पक्षिणस्तत्र स्थितास्ते लघुपतनकवाक्यार्गलया निवारितास्तान्तण्डुलान् हालाहालाङ्कुरानिव वीक्षमाणा

निभृतास्तस्थुः।

The birds on that tree, blocked as if by the words of LaghuPatanaka looked at those rice grains like the sprouts of poison, and remained hidden inside the thick foliage of the tree.

अत्रान्तरे चित्रग्रीवो नाम कपोतराजः सहस्रपरिवारः प्राणयात्रार्थं परिभ्रमन्तान्तण्डुलान्दूरतोऽपि पश्यन्लघुपतनकेन

निवार्यमाणोऽपि जिह्वालौल्याद्भक्षणार्थमपतत्सपरिवारो निबद्धश्च। अथवा साध्विदमुच्यते

Meanwhile, a king of pigeons named ChitraGreeva (one with beautiful neck), followed by a family of thousand pigeons flew there searching for food. He saw the rice grains from afar; and even as LaghuPatanaka was warning him about the danger lying ahead, he descended down on the net, feeling greedy for the food, along with his followers and was immediately trapped in the net. Or, it is well-said,

जिह्वालौल्यप्रसक्तानां जलमध्यनिवासिनां

अचिन्तितो वधोऽज्ञानां मीनानामिव जायते ॥ 3 ॥

*The destruction of the ignorant occurs unpredictably
similar to that of the fish living in the waters chasing the object of taste.*

अथवा दैवप्रतिकूलतया भवति एवम्। न तस्य दोषोऽस्ति। उक्तम्च,

Or, it can also happen by the act of fate. It is not his fault. It is said,

पौलस्त्यः कथमन्यदारहरणे दोषं न विज्ञातवान्
 रामेणापि कथं न हेमहरिणस्यासम्भवो लक्षितः
 अक्षैश्चापि युधिष्ठिरेण सहसा प्राप्तो ह्यनर्थः कथं
 प्रत्यासन्नविपत्तिमूढमनसां प्रायो मतिः क्षीयते ॥4 ॥

*How is it that Raavana, the son of Pulastya
 did not know that kidnapping the wife of another person is wrong?
 (He was greatly learned and wise)*

*How is it that Rama did not doubt the reality of a golden deer?
 (He was a realized Sage and wise beyond his years)*

*How is it that Yudhishtira lost everything in an instant through gambling?
 (He as the name itself suggests was adept in the science of Dharma
 and knew the right or wrong of things)*

*When calamities are ready to hit,
 most probably the minds become inert and the intellect becomes inefficient!*

तथा च And also,

कृतान्तपाशबद्धानां दैवोपतचेतसां

बुद्धयः कुब्जगामिन्यो भवन्ति महतामपि ॥5 ॥

*Bound by the deadly rope of the Death-God, minds controlled by the fate;
 the intellects of even great persons take wrong decisions.*

अत्रान्तरे लुब्धकस्तान्बद्धान्विज्ञाय प्रहृष्टमनाः प्रोद्यतयष्टिस्तद्वधार्थं प्रधावितः।

Meanwhile, the hunter saw the trapped birds and felt very happy. He held high his rod and ran towards the net, in order to kill those birds.

चित्रग्रीवोऽपि आत्मानम्सपरिवारं बद्धं मत्वा लुब्धकमायान्तं दृष्ट्वा तान्कपोतान् ऊचे-"अहो, न भैतव्यम्।उक्तम्च,
 ChitraGreeva observed that he and his people were trapped in the net; he saw the hunter rushing towards them; he said to the other pigeons-"Ho! Do not be afraid. It is said,

व्यसनेष्वेव सर्वेषु यस्य बुद्धिर्न हीयते

स तेषां पारमभ्येति तत्प्रभावादसंशयम् ॥6 ॥

*He alone whose intelligence does not waver in difficult situations,
 somehow will cross over them undoubtedly through the help of his intellect.*

सम्पत्तौ च विपत्तौ च महतामेकरूपता

उदये सविता रक्तो रक्तश्चास्तमये तथा ॥7 ॥

*Either in prosperity or in difficulty, the noble men maintain equanimity.
 The sun is red-hued when rising; it is red-hued when setting also.*

तत्सर्वं वयम्हेलयोड्डीय सपाशजाला अस्य अदर्शनम्गत्वा मुक्तिम्प्राप्नुमः।नो चेद् भयविकलवाः सन्तो हेलया
 समुत्पातम्न करिष्यथ।ततो मृत्युमवाप्स्यथ।उक्तम्च,

Therefore, let us all rise up in the sky as if in sport, along with the net which has trapped us; go somewhere where the hunter cannot see us; and free ourselves. Otherwise, if we panic and do not rise up in the sky with ease, then we will die without doubt. It is said,

तन्तवोऽप्यायता नित्यं तन्तवो बहुलाः समाः

बहून्बहुत्वादायासात्सहन्तीत्युपमा सताम् ॥ 8 ॥

*The threads which are extremely thin and light and of same lengths (weak)
when weaved and joined together, have the capacity to bear many difficult weights;
this is the case with the good people too."*

तथाऽनुष्ठिते लुब्धको जालमादाय आकाशे गच्छतामतेषां पृष्ठतो भूमिस्थोऽपि पर्यधावत्। तत ऊर्ध्वाननः
श्लोकमेनं अपठत्।

As it was done so, the hunter ran after those birds carrying away the net in the sky. Running on the ground, looking up at those birds, he recited this verse:

"जालमादाय गच्छन्ति संहताः पक्षिणोऽप्यमी

यावच्च विवदिष्यन्ते पतिष्यन्ति न संशयः" ॥ 9 ॥

*"These birds are carrying away the net because they are doing it jointly.
Once they break out, they will fall down undoubtedly."*

लघुपतनकोऽपि प्राणयात्राक्रियाम्त्यक्त्वा किमत्र भविष्यतीति कुतूहलात्तत्पृष्ठतोऽनुसरति। अथ दृष्टेरगोचरतां गतान्
विज्ञाय लुब्धको निराशः श्लोकमपठन् निवृत्तश्च।

LaghuPatanaka also stopped searching for food and followed those pigeons curious to know what would happen to them. The hunter soon lost sight of the birds and returned home disappointed at heart, reciting this verse-

नहि भवति यन्न भाव्यं भवति च भाव्यं विनापि यत्नेन

करतलगतमपि नश्यति यस्य हि भवितव्यता नास्ति ॥ 10 ॥

*That which is not supposed to happen, does not happen.
That which has to happen, happens without any effort also.
That which should not belong to one perishes,
even if it is kept in the palm of one's hand.*

तथा च And also,

पराङ्मुखे विधौ चेत्स्यात्कथञ्चित्द्रविणोदयः

तत्सोऽन्यदपि संगृह्य याति शङ्खनिधिर्यथा ॥ 11 ॥

*If the fate is against one,
even when some wealth is obtained, it vanishes along with what one already had
as with the 'Shanka-Nidhi'.*

{The wealth which does not stay with any one is known as Shankha-Nidhi. Such a wealth when is obtained by any one, disappears along with the accumulated wealth of that person. }

तदास्तामतावत्, विहङ्गामिषलोभो यावत् कुटुंबवर्तनोपायभूतञ्जालमपि मे नष्टम्"।

That is why the gain of the bird-meat along with the net which was used as a means for maintaining my family, is also lost."

चित्रग्रीवोऽपि लुब्धकमदर्शनीभूतं ज्ञात्वा तानुवाच-"भोः, निवृतः स दुरात्मा लुब्धकः। तत्सर्वैरपि स्वस्थैर्गम्यतां महिलारोप्यस्य प्रागुत्तरदिग्भागे। तत्र मम सुहृत् हिरण्यको नाम मूषकः सर्वेषाम्पाशच्छेदम् करिष्यति।

ChitraGreeva understanding that he and his followers were out of sight of the hunter, addressed them like this, "Ho! That wicked hunter has been left behind. We are all safe now; let us fly towards the north-east of the city of Mahilaaropya. There lives my mouse-friend named Hiranyaka. He will free us all from this net.

उक्तम्च It is said,

सर्वेषामेव मर्त्यानां व्यसने समुपस्थिते

वाङ्मात्रेणापि साहाय्यं मित्रादन्यो न सन्दधे" ॥12॥

*For all the humans, when they are in trouble,
none else but a friend alone can offer help, at least in the form of verbal consolation."*

एवमन्ते कपोताश्चित्रग्रीवेण संबोधिताः महिलारोप्ये नगरे हिरण्यकबिलदुर्गम्प्रापुः।

In this manner, the pigeons who were spoken like this by ChitraGreeva, reached the fort-hole of Hiranyaka, in Mahilaaropya city.

हिरण्यकोऽपि सहस्रमुखबिलदुर्गम्प्रविष्टः सन् अकुतोभयः सुखेन आस्ते। अथवा साध्यदमुच्यते,

Hiranyaka (the golden one) stayed secure inside his fort made of an underground hole with thousand doors and lived happily. Or it is well-said,

अनागतं भयं दृष्ट्वा नीतिशास्त्रविशारदः अवसन्मूषकस्तत्र कृत्वा शतमुखं बिलम् ॥13॥

*The mouse that was learned in the science of administration,
anticipating troubles in the future,
had constructed an underground tunnel with thousand doors and lived there.*

दंष्ट्रविरहितः सर्पो मदहीनो यथा गजः सर्वेषां जायते वश्यो दुर्गहीनस्तथा नृपः ॥14॥

*The snake removed of his fangs, the elephant which is not 'musth'
and a king not residing in a fort
easily get controlled by anyone.*

तथा च And also,

न गजानां सहस्रेण न च लक्षेण वाजिनां तत्कर्म साध्यते राज्ञां दुर्गणैकेन यद्रणे ॥15॥

*Thousand elephants and lakhs of horses do not equal a fort
when the king is battling his enemies.*

शतमेकोऽपि संधते प्राकारस्थो धनुर्धरः तस्माद्दुर्गं प्रशंसन्ति नीतिशास्त्रविदो जनाः ॥16॥

*An archer standing at the rampart of the fort
can fight hundred enemy soldiers single-handedly.
That is why the learned in the science of administration extol the virtues of a fort.*

अथ चित्रग्रीवो बिलमासाद्य तारस्वरेण प्रोवाच-"भो भो मित्र हिरण्यक, सत्वरमागच्छ। महती मे व्यसनावस्था वर्तते"।

ChitraGreeva approached the hole where Hiranyaka lived, and called out in a high pitched voice-"Ho Ho! Hey friend Hiranyaka! Quickly come out. I am in great trouble!"

तच्छ्रुत्वा हिरण्यकोऽपि बिलदुर्गान्तर्गतः सन्प्रोवाच-"भोः,को भवान्, किमर्थमायातः, किम्कारणम्, कीदृक्ते व्यसनावस्था वर्तते, तत्कथ्यता" इति।

Hearing this, Hiranyaka without coming out questioned from inside the fortress of the hole itself- "Ho! Who are you? Why have you come here? For what reason? What sort of trouble are you in? Explain."

तच्छ्रुत्वा चित्रग्रीव आह-"भोः,चित्रग्रीवो नाम कपोतराजोऽहम्ते सुहृत्।तत्सत्वरमागच्छ।गुरुतरम्प्रयोजनमस्ति"।

Hearing this, ChitraGreeva said,"Ho! I am ChitraGreeva, your friend, the king of the pigeons. Quickly come out. It is extremely urgent."

तदाकर्ण्य पुलकिततनुः प्रहृष्टात्मा स्थिरमनास्त्वरमाणो निष्क्रान्तः।अथवा साध्विदमुच्यते,

Hearing this, Hiranyaka felt horripilation all over his body; felt extremely happy; lost his apprehension; and quickly came out. Or it is well-said,

सुहृदः स्नेहसंपन्ना लोचनानन्ददायिनः गृहे गृहवतां नित्यमागच्छन्ति महात्मनाम्॥17॥

Friends endowed with affection

regularly visit the houses of the great ones to meet them and give joy to their eyes.

आदित्यस्योदयं तात ताम्बूलं भारती कथा

इष्टाभार्या सुमित्रं च अपूर्वाणि दिने दिने॥18॥

Hey child! Sunrise, 'Tamboola', the stories contained in the epic MahaaBhaarata, a loving wife, and a good friend are experienced as ever new every day.

{Tamboola is chewed together with other fragrant substances – cloves, Cardamom, kankol, camphor, and nutmeg, betel nut - as Mukha-vaasa (kept in the mouth and chewed slowly). Added with chunam (lime), the mouth turns red, amorous, and the person feels inebriate, as though he has drunk the ancient wine.}

सुहृदो भवने यस्य समागच्छन्ति नित्यशः

चित्ते च तस्य सौख्यस्य न किञ्चित्प्रतिमं सुखम्॥19॥

The happiness which arises in a man,

to whose house friends visit daily, has no equal.

अथ चित्रग्रीवम्सपरिवारम्पाशद्वमालोक्य हिरण्यकः सविषादमिदमाह-"भोः,किमेतत्"।

Observing ChitraGreeva caught in the trap along with all his people, Hiranyaka felt very much grieved and asked- "Ho! What is this?"

स आह-भोः जानन्नपि किं पृच्छसि।उक्तमच यतः,

ChitraGreeva said,"Ho! You must guess what happened! Why do you ask? It is said,

यस्माच्च येन च यदा च यथा यच्च यावच्च यत्र च शुभाशुभमात्मकर्म

तस्माच्च तेन च तदा च तथा च तच्च तावच्च तत्र च कृतान्तवशादुपैति॥20॥

By what, by whom, when, how, what, for however long, where;

by that, by him, then, in that manner, that, for that much long, there;

will occur the good and bad results of one's actions, in course of time.

तत्प्राप्तममयैतद्धनमिज्जिह्वालौल्यात्।सांप्रतं त्वम्सत्वरम्पाशविमोक्षमकुरु"।

That is how I got bound like this, by the greed of the tongue. Please you quickly free us now from this net."

तदाकर्ण्य हिरण्यकः प्राह-

Hearing the words of ChitraGreeva, Hiranyaka said,

“अर्धार्धघोजनशतादामिषं वीक्षते खगः

सोऽपि पार्श्वस्थितं दैवाद्बन्धनं न च पश्यति ॥21॥

“A bird observes the piece of meat on the ground from twenty five Yojanas of height in the sky; but unfortunately, it does not see the net spread out for its capture.

तथा च And also,

रविनिशाकरयोर्ग्रहपीडनं गजभुजङ्गविहङ्गमबन्धनं

मतिमतां च निरीक्ष्य दरिद्रतां विधिरहो बलवानिति मे मतिः ॥22॥

The sun and the moon are affected by planets (Raahu and Ketu).

Elephants, snakes and birds get trapped easily.

Observing the tragedies in store for the intelligent ones,

I think that fate indeed is very powerful.

तथा च And also,

व्योमैकान्तविहारिणोऽपि विहगाः संप्राप्नुवन्त्यापदं

बध्यन्ते निपुणैरगाधसलिलान्मीनाः समुद्रादपि

दुर्नीतं किमिहास्ति किं च सुकृतं कः स्थानलाभे गुणः

कालो हि व्यसनप्रसारितकरो गृह्णाति दूरादपि” ॥23॥

Though floating alone in the sky, the birds get into dangers.

The fish which reside in the deep oceans get caught by expert fishermen.

What should be considered here as misconduct? What is meritorious conduct?

Which place is safe and secure?

Time extends its hand in the form of difficulty and catches any one from any distance.”

एवमुक्त्वा चित्रग्रीवस्य पाशच्छेत्तुमुद्यतम्स तमाह-"भद्र, मा मैवम्कुरु।प्रथमम्मम भृत्यानाम्पाशच्छेदम्कुरु।तदनु ममापि च”।

Having said this, Hiranyaka got ready to chew off that part of the net in which ChitraGreeva was trapped.

ChitraGreeva said,“O good one! No! Don’t do like that! First release my servants from the net; then attend to me in the last.”

तच्छ्रुत्वा कुपितो हिरण्यकः प्राह-"भोः,न युक्तमुक्तम्भवता,यतः स्वामिनोऽनन्तरम्भृत्याः”।

Hearing his words, Hiranyaka got angry. “Ho! What you say is not right! First the Master; then the servants!”

स आह-"भद्र,मा मैवम्वद।मदाश्रयाः सर्व एते वराकाः।अपरम्स्वकुटुंबम्परित्यज्य समागताः।

तत्कथम् एतावन्मात्रमपि सम्मानम्न करोमि।

ChitraGreeva said,“O good one! Do not say like that! All these poor souls are under my care. They have left their families back and have followed me faithfully. How can I not do even this much favour to them?

उक्तम्च It is said,

यः समानं सदा धत्ते भृत्यानां क्षितिपोऽधिकं

विताभावेऽपि तं हृष्टः ते त्यजन्ति न कर्हिचित् ॥24॥

*If the king treats his servants with excessive respect,
they feel grateful to him and do not desert him
even when he is in dire financial difficulties.*

तथा च And also,

विश्वासः संपदां मूलं तेन यूथपतिर्गजः
सिंहो मृगाधिपत्येऽपि न मृगैः परिवार्यते ॥25॥

*Trust is the root-cause of prosperity.
That is why the elephant surrounded by his followers leads them as their master.
No animal stays close to the lion, though he is titled as the king of all animals.*

अपरम्मम कदाचित्पाशच्छेदे कुर्वतस्ते दन्तभङ्गो भवति।अथवा दुरात्मा लुब्धकः समभ्येति।तन्नूनम् नरकपात
एव।उक्तम्च,

Moreover, suppose your teeth get damaged while chewing my portion of the net, or by chance the hunter comes off here, then I will fall into the hell for sure. It is said,

सदाचारेषु भृत्येषु संसीदत्सु च यः प्रभुः सुखी स्यान्नरकं याति परत्रेह च सीदति" ॥26॥
*That master who remains happy and carefree when his loyal servants are in trouble,
is sure to enter the hell after his death fated to suffer in this life also."*

तच्छ्रुत्वा प्रहृष्टो हिरण्यकः प्राह-"भोः,वेद्यहम्माजधर्मम्।परम्मया तव परीक्षा कृता।तत्सर्वेषाम्पूर्वम्पाशच्छेदं
करिष्यामि।भवानप्यनेन विधिना बहुकपोतपरिवारो भविष्यति।

Hearing these words of ChitraGreeva, Hiranyaka was pleased and said, "Ho! I know the dictum prescribed in the 'Science relating to Kings'; yet I wanted to test you. First I will release all these other pigeons from the net. Because of this discipline you follow, you will always be surrounded by all your pigeon-people.

उक्तम्च It is said,

कारुण्यं संविभागश्च तस्य भृत्येषु सर्वदा
संभवेस्त्स महीपालश्चैलोक्यस्यापि रक्षणे" ॥27॥

*He who is treats all his servants equally and with compassion always,
is fit to rule and protect the three worlds also."*

एवमुक्त्वा सर्वेषाम्पाशच्छेदं कृत्वा हिरण्यकश्चित्रग्रीवमाह-"मित्र, गम्यतामधुना स्वाश्रयम्प्रति।भूयोऽपि व्यसने प्राप्ते
समागन्तव्यम्" इति।तान्संप्रेष्य पुनरपि दुर्गम्प्रविष्टः।चित्रग्रीवोऽपि सपरिवारः स्वाश्रयमगमत्।

Having said this, Hiranyaka released all the birds from the net and said to ChitraGreeva, "Friend! Now you can return home. You are free to come to me any time you are in trouble again." He bid them farewell and entered his fortress of a hole. ChitraGreeva went back home along with his people happily.

अथवा साध्विदमुच्यते, Or it is well-said,

मित्रवान्साधयत्यर्थान्दुःसाध्यान्पि वै यतः
तस्मान्मित्राणि कुर्वीत समानान्येव चात्मनः ॥28॥

*As a man having a friend can accomplish even the most difficult things,
one should always develop friendship with equal minded ones.*

लघुपतनकोऽपि वायसः सर्वम्तच्चित्रग्रीवबंधुमोक्षमवलोक्य विस्मितमना व्यचिंतयत्-'अहो बुद्धिरस्य हिरण्यकस्य शक्तिश्च दुर्गसामग्री च। तदीदृगेव विधिः विहङ्गानाम्बन्धनमोक्षात्मकः। अहम्च न कस्यचिद्विश्वसिमि चलप्रकृतिश्च। तथापि एनम्मित्रम्करोमि। उक्तम्च,

Meanwhile LaghuPatanaka, the crow saw how the pigeons freed themselves from the trapped net; he was highly surprised and thought-'Aha! Great indeed is the intelligence of Hiranyaka, his strength and his fortress! So this is how the birds trapped can be freed! Though I do not easily trust anyone and am myself slightly of an unstable nature, yet I would like to make Hiranyaka my friend. It is said,

अपि संपूर्णतायुक्तैः कर्तव्याः सुहृदो बुधैः

नदीशः परिपूर्णोऽपि चन्द्रोदयमपेक्षते ॥ 29 ॥

*Though complete in everything, wise should seek the friendship of other men.
The ocean, the Lord of rivers though full to the brim, desires the rise of the moon.
(It welcomes the moon with high-raising waves)'*

एवम्संप्रधार्य पादपादवतीर्य बिलद्वारमाश्रित्य चित्रग्रीववच्छब्देन हिरण्यकम्समाहूतवान्-
"एहि एहि भो हिरण्यक, एहि"।

Having pondered thus, LaghuPatanaka climbed down from the tree and stood near the entrance of the hole where Hiranyaka lived. He imitated the voice of ChitraGreeva and called out,
"Come out, Come out Hiranyaka! Come out!"

तच्छब्दम् श्रुत्वा हिरण्यको व्यचिंतयत्-'किमन्योऽपि कश्चित्कपोतो बंधनशेषस्तिष्ठति येन माम्व्याहरति'।

आह च-"भोः, को भवान्।"

Hearing this Hiranyaka thought, 'Is there any other pigeon that has been left out by me while freeing them from the net?! Is that why he is calling me to come out?' and he said, "Ho! Who are you?"

स आह-"अहम्लघुपतनको नाम वायसः"।

LaghuPatanaka said, "I am a crow named LaghuPatanaka."

तच्छ्रुत्वा विशेषादन्तर्लीनो हिरण्यक आह-"भोः, द्रुतम्गम्यतामस्मात्स्थानात्"।

Hearing this, Hiranyaka hid himself more inside his hole and said, "Ho! Please quickly get away from this place."

वायस आह-"अहम्तव पार्श्वे गुरुकार्येण समागतः। तत्किम्न क्रियते मया सह दर्शनम्"।

The crow said, "Ho! I have come here with some important work to be done; then why do you not come out and see me?"

हिरण्यक आह-"न मेऽस्ति त्वया सह सङ्गमेन प्रयोजनम् इति"।

Hiranyaka said, "Because I do not have any useful purpose served by seeing you; that is why!"

स आह-"भोः, चित्रग्रीवस्य मया तव सकाशात्पाशमोक्षणम् दृष्टम्। तेन मम महती प्रीतिः सञ्जाता। तत्कदाचिन्ममापि बन्धने जाते तव पार्श्वत्मुक्तिर्भविष्यति। तत्क्रियताम्मया सह मैत्री"।

LaghuPatanaka said, "Ho! I saw how you freed ChitraGreeva from the net; I have developed great admiration for you. In future, if I also get trapped in some net, I can come to you and get myself freed from the net. So please become my friend."

हिरण्यक आह-"अहो त्वम्भोक्ता। अहम्ते भोज्यभूतः। तत्का त्वया सह मम मैत्री। तद्गम्यताम्। मैत्री विरोधभावात्कथम्।

Hiranyaka said, "Alas! You are a person who eats the mice. I am your food. What friendship can be there between us? So please go away. How can two natural enemies become friends?"

उक्तम्च It is said,

ययोरेव समं वित्तं ययोरेव समं कुलं
तयोर्मैत्री विवादश्च न तु पुष्टविपुष्टयोः॥३०॥
*Friendship or discussion can happen,
only among those with equal wealth and equal status,
not between the strong and the weak.*

तथा च And also,

यो मित्रं कुरुते मूढ आत्मनोऽसदृशं कुधीः
हीनं वाप्यधिकं वापि हास्यतां यात्यसौ जनः॥३१॥
*The 'fool' who without proper thinking,
develops friendship with persons not equal to him, be they higher in status to him or lower,
will become the object of ridicule.*

तद् गम्यताम् " इति। So please go away."

वायस आह-"भो हिरण्यक, एषोऽहमन्तव दुर्गद्वारे उपविष्टः। यदि त्वम्मैत्री न करोषि ततोऽहम्प्राणमोक्षणं तव अग्रे करिष्यामि। अथवा प्रायोपवेशनम्मे स्यात् " इति।

The crow said, "Ho Hiranyaka! Here I am sitting at the entrance of your hole! If you do not become my friend, I will give up my life here itself. Or I will just give up food and die."

हिरण्यक आह-"भोः! त्वया वैरिणा सह कथम्मैत्रीम् करोमि। उक्तम्च,

Hiranyaka said, "Ho! How will I make friendship with you who are by nature my enemy? It is said,

वैरिणा न हि संदध्यात्सुश्लिष्टेनापि संधिना सुतप्तमपि पानीयं शमयत्येव पावकम्"॥३२॥
*One should not make peace with an enemy even if closely associated.
The water even if well heated (by the proximity of the fire) will only put off the fire."*

वायस आह- "भोः, त्वया सह दर्शनमपि नास्ति, कुतो वैरं तत्किमनुचितं वदसि"।

The crow said, "Ho! I have not even seen you yet; where is the question of enmity? Why do you say the improbable things?"

हिरण्यक आह-"द्विविधं वैरं भवति, सहजं कृत्रिमं च। तत्सहजवैरी त्वमस्माकम्। उक्तम्च,

Hiranyaka said, "There are two types of enmity; natural and acquired. You are my natural enemy. It is said,

कृत्रिमं नाशमभ्येति वैरं द्राक्कृत्रिमैर्गुणैः प्राणदानं विना वैरं सहजं याति न क्षयम्"॥३३॥
*The acquired enmity rises by some chance-events and is short lived.
The natural enmity does not end without the destruction of one's life."*

वायस आह-"भोः! द्विविधस्य वैरस्य लक्षणमश्रोतुम् इच्छामि। तत्कथ्यताम्"।

The crow said, "Ho! I want to know the characteristics of both types of enmities. Explain them to me."

हिरण्यक आह-"भोः! कारणे न निर्वृत्तं कृत्रिमम्। तत्तदहोपकारकरणाद्गच्छति। स्वाभाविकम्पुनः कथमपि न गच्छति।

तद्यथा नकुलसर्पाणाम्, शष्पभुङ्गनखायुधानाम्, जलवहन्योः, देवदैत्यानाम्, सारमेयमार्जराणाम्, ईश्वरदरिद्राणाम्,

सपत्नीनाम्, सिम्हगजानाम्, लुब्धकहरिणानाम्, श्रोत्रियभ्रष्टक्रियाणाम्, मूर्खपण्डितानाम्, पतिव्रताकुलटानाम्, सज्जनदुर्जनानाम्। न कश्चित्केनापि व्यापादितः, तथापि प्राणान्सन्तापयन्ति"।

Hiranyaka said, "Ho! The acquired enmity rises because of some particular reason. It can be remedied by proper befitting actions. The natural enmity does not perish however much you try.

For example, the serpent and mongoose are natural enemies; so are the herbivorous (grass eaters) and the carnivorous (those which use nails as weapons) animals; the water and fire; the Devas and the Daityas; the dog and the cat; the rich and the poor; the co-wives of a man; the lion and the elephant; the hunter and the deer; the learned one and the wrong-doer; the crow and the owl; the fool and the wise; the chaste woman and a whore; the good and the wicked!

None of them actually kill the other in most cases, yet will wish for the other's death."

वायस आह-"भोः, अकारणम् एतत्। श्रूयताम्मे वचनम्,

The crow said, "Ho! This sort of reasoning is unacceptable. Listen to my words,

कारणान्मित्रतां याति कारणादेति शत्रुतां
तस्मान्मित्रत्वमेवात्र योज्यं वैरं न धीमता ॥34॥

*Friendship happens by some particular cause; enmity also occurs by some particular cause.
Therefore a wise man should only strive to make friendship, not enmity.*

तस्मात् कुरु मया सह समागममिन्द्रधर्मार्थम्"।

Therefore please join me to fulfil the proper rules of friendship."

हिरण्यक आह-"भोः, श्रूयताम्नीतिसर्वस्वम्,

Hiranyaka said, "Ho! Where is the question of joining you? Listen to this dictum stated by the learned,

सकृद् दुष्टमपीष्टं यः पुनः संधातुमिच्छति स मृत्युमुपगृह्णाति गर्भमश्वतरी यथा ॥35॥
*A person who wants to rejoin again the close friend who has become an enemy now,
will surely die like the mule delivering a cub after mating with a horse.*

अथवा गुणवान् अहं, न मे कश्चिद् वैरयातनाम्करिष्यति। एतदपि न संभाव्यम्। उक्तम्च,

Or, 'I am a person of good character; no body will be my enemy'; even such a thing is not possible.

It is said,

सिंहो व्याकरणस्य कर्तुरहरत्प्राणान्प्रियान्पाणिनेः मीमांसकृतमुन्ममाथ सहसा हस्ती मुनिं जैमिनीं
च्छन्दोज्ञाननिधीं जघान मकरो वेलातटे पिङ्गलं अज्ञानावृतचेतसामतिरुषां कोऽर्थः तिरश्चां गुणैः" ॥36॥

*The lion stole the endeared lives of Panini, the creator of grammar texts.
The elephant crushed instantly Sage Jaimini who upheld the 'Meemaamsa' theory.
The crocodile killed Sage Pingala,
the treasure chest of Vedic Knowledge on the ocean beach.
What value do the ignorant, violent creatures have for the good characters of a person?"*

वायस आह-"अस्त्येतत्। तथापि श्रूयताम्, The crow said, "It may be so! But listen to this,

उपकाराच्च लोकानां निमित्तान्मृगपक्षिणां
भयाल्लोभाच्च मूर्खाणां मैत्री स्याद्दर्शनात्सतात् ॥37॥

*By helping each other, the people become friends in this world.
Animals and birds also can become friendly by some reason or other.
The fools act friendly by fear or by greed.
But the virtuous men become friends by seeing each other.*

मृद्धट इव सुखभेद्या दुःसंधानश्च दुर्जनो भवति
सुजनस्तु कनकघट इव दुर्भेदः सुकरसन्धिश्च॥38॥
*Friendship with a wicked man is like an earthen pot;
will never ever become the same again if broken.
But the friendship of a virtuous man is like a golden pot, difficult to break
and can be easily be moulded back to its original shape if broken.*

इक्षोरग्रात्क्रमशः पर्वाणि पर्वाणि यथा रसविशेषः
तद्वत्सज्जनमैत्री विपरीतानां तु विपरीता॥39॥
*The sugar-cane becomes juicier and sweeter as you bite through each node, one after the other.
The friendship of the good men is like that; for the other type, it is the other way!*

तथा च And also,

आरम्भगुर्वी क्षयिणी क्रमेण लघ्वी पुरा वृद्धिमती च पश्चात्
दिनस्य पूर्वार्धपरार्धभिन्ना छायेव मैत्री खलसज्जनानाम्॥40॥
*The friendship of the wicked and good
can be compared to the shadow of the first and second part of the day.
The shadow that falls on the first half of the day
is large in the beginning, reduces in size slowly;
the shadow that falls on the latter part of the day
is small in the beginning bur increases in size gradually.*

तत्साधुरहम्।अपरमत्वांशपथादिभिर्निर्भयम् करिष्यामि"।

Therefore I have been a good person always. Moreover I will remove your distrust with my promises.”

स आह- "न मेऽस्ति ते शपथैः प्रत्ययः।उक्तम्च

Hiranyaka said,“I do not have belief in your promises. It is said,

शपथैः सन्धितस्यापि न विश्वासं व्रजेद्रिपोः
श्रूयते शपथं कृत्वा वृत्रः शक्रेण सूदितः॥41॥
*Even if an enemy attempts to conciliate through promises,
one should not trust his words.
It is well known that the demon Vrtra was killed by Indra by deceiving him with promises.*

न विश्वासं विना शत्रुर्देवानापि सिद्ध्यति
विश्वासात्त्रिदशेन्द्रेण दितेर्गर्भो विदारितः॥42॥
*Even the Devas cannot win over their enemies without getting them to trust them.
The womb of Diti was torn by Indra by deceiving her with false promises.*

तथा च And also,

बृहस्पतेरपि प्राज्ञस्तस्मान्नैवात्र विश्वसेत्
 य इच्छेदात्मनो वृद्धिमायुष्यं च सुखानि च॥43॥
*A wise man should not trust even Brhaspati the preceptor of Gods,
 if he desires his own welfare, long life and happiness.*

तथा च And also,

सुसूक्ष्मेणापि रन्ध्रेण प्रविश्याभ्यन्तरं रिपुः
 नाशयेच्च शनैः पश्चात्प्लवं सलिलपूरवत्॥44॥
*Entering inside through even very meagre means
 an enemy should be destroyed,
 like the waters sinking the boat by entering it through whichever hole available.*

न विश्वसेदविश्वस्तं विश्वस्तं नाति विश्वसेत्
 विश्वासाद्भयमुत्पन्नं मूलान्यपि निकृन्तति॥45॥
*One should not trust him who is not fit to be trusted.
 If one trusts anyone, still one should not trust fully.
 The fear (of getting betrayed) rising from trust cuts away the roots of the relationship itself.*

न वध्यते ह्यविश्वस्तो दुर्बलोऽपि मदोत्कटैः
 विश्वस्ताश्चाशु वध्यन्ते बलवन्तोऽपि दुर्बलैः॥46॥
*If one does not trust anyone, even if be weak,
 he will not be destroyed by the arrogant bullies.
 If one trusts anyone, even if he be strong,
 will be destroyed by the weaker persons.*

सुकृत्यं विष्णुगुप्तस्य मित्रासिर्भार्गवस्य च
 बृहस्पतेरविश्वासो नीतिसन्धिस्त्रिधा स्थितः॥47॥
*These three strategies are mentioned by the wise:
 'Acting appropriate to circumstances'- according to VishnuGupta;
 'Developing the friendship of many' -according to Shukraachaarya;
 'Never trusting anyone' -according to Brhaspati.*

तथा च And also,

महताप्यर्थसारेण यो विश्वसिति शत्रुषु
 भार्यासु च विरक्तासु तदन्तं तस्य जीवितम्"॥48॥
*Even if one has abundant wealth and based on that,
 trusts enemies or wives who do not love him,
 he lives only that much time till his trust lasts."*

तच्छ्रुत्वा लघुपतनकोऽपि निरुत्तरश्चिन्तयामास-'अहो, बुद्धिप्रागल्भ्यमस्य नीतिविषये।अथवा स एवास्योपरि
 मैत्रीपक्षपातः।स आह-"भो हिरण्यक,

Hearing this, LaghuPatanaka was lost for answers and thought-'Aha! This Hiranyaka is very learned in the
 science of administration. That is why maybe I am very much in need of his friendship'.

He said to Hiranyaka, "Ho! Hiranyaka!

सख्यं सासपदीनं स्यादित्याहुर्विबुधा जनाः
तस्मात्त्वं मित्रतां प्राप्तो वचनं मम तच्छुणु॥49॥

*Wise ones state that a friendship occurs
even if one walks with the other at least seven steps.
So you are my friend now. Please listen to my words.*

दुर्गस्थेनापि त्वया मया सह नित्यमेवालापो गुणदोषसुभाषितगोष्ठीकथाः सर्वदा कर्तव्याः,यद्येवम्न विश्वसिषि"।
Though you do not trust me, there is no harm in discussing various topics about virtues and faults prevalent in the world, and also enjoying the good sayings of the wise with me daily, even as you remain secure inside your fortress."

तच्छ्रुत्वा हिरण्यकोऽपि व्यचिंतयत्-'विदग्धवचनोऽयं दृश्यते लघुपतनकः, सत्यवाक्यश्च।तद्युक्तमनेन मैत्रीकरणम्।
परम्कदाचिन्मम दुर्गे चरणपातोऽपि न कार्यः।उक्तम्च,

Hearing these words, Hiranyaka thought, "LaghuPatanaka looks adept in conversational skills and appears to be honest also. I think it will be a good thing to develop his friendship. However, he should never be allowed set foot inside my fort for whatever reason. It is said,

भीतभीतः पुरा शत्रुर्मन्दं मन्दं विसर्पति
भूमौ प्रहेलया पश्चाज्जारहस्तोऽङ्गनास्विव"॥50॥

*In the beginning,
a person fearfully moves extremely slow and cautious in the enemy grounds;
but later he is very fast, once the territory offers him no resistance;
like the lustful man approaching a woman cautiously at first only touching her hand first;
and then when offered no resistance
has no hesitation in touching any part of her body."*

तच्छ्रुत्वा वायस आह-"भद्र,एवम्भवतु।Hearing his words, the crow said, "Good one! Let it be so!"

ततःप्रभृति तौ द्वावपि सुभाषितगोष्ठीसुखमनुभवन्तौ तिष्ठतः।परस्परं कृतोपकारौ कालमन्यतः।लघुपतनकोऽपि
माम्सशकलानि मेध्यानि बलिशेषाणि अन्यानि वात्सल्याहृतानि पक्वान्नविशेषाणि हिरण्यकार्थमानयति।

हिरण्यकोऽपि तण्डुलान् अन्यांश्च भक्ष्यविशेषान् लघुपतनकार्थं रात्रौ आहृत्य तत्कालायातस्य अर्पयति।

From then onward, both of them spent their days happily discussing various good scriptures. They helped each other whenever any problem arose. LaghuPatanaka brought varieties of food in the form of meat pieces and food offered at holy places and houses; and affectionately offered them to Hiranyaka. Hiranyaka also saved grains of rice and other food he found at night times and gave them to LaghuPatanaka when he visited him to spend time with him.

अथवा युज्यते द्वयोरपि एतत्।उक्तम्च, Or, it is quite proper they both behaved like this. It is said,

ददाति प्रतिगृह्णाति गुह्यमाख्याति पृच्छति
भुङ्क्ते भोजयते चैव षड्विधं प्रीतिलक्षणम्॥51॥

*The love or friendship is expressed in six ways.
Gives; accepts; confides secrets; enquires; accepts food; offers food.*

नोपकारं विना प्रीतिः कथञ्चित्कस्यचिद्भवेत्
उपयाचितदानेन यतो देवा अभीष्टदाः॥52॥

*Without helping each other, friendship cannot occur however to whomsoever.
Even the Devas fulfil the desires only by getting offered the suitable things.*

तावत्प्रीतिर्भवेल्लोके यावद्वानं प्रदीयते

वत्सः क्षीरक्षयं दृष्ट्वा परित्यजति मातरम्॥53॥

*The friendship or love remains till there is something given regularly.
The child rejects the mother's company
once he discovers the amount of milk on the decrease.*

पश्य दानस्य माहात्म्यं सद्यः प्रत्ययकारकं

यत्प्रभावादपि द्वेषी मित्रतां याति तत्क्षणात्॥54॥

*Observe the greatness of 'giving' which immediately bestows the fruit.
By 'giving' even the enemy instantly becomes a friend.*

पुत्रादपि प्रियतरं खलु तेन दानं मन्ये पशोरपि विवेकवर्जितस्य

दत्ते खले नु निखिलं खलु येन दुग्धं नित्यं ददाति महिषी ससुतापि पश्य॥55॥

*'Giving' is more appreciated than a son, I believe;
even an ordinary animal like a cow without the discriminating power,
though with a child,
gives all the milk always to another one, if he feeds it the fodder regularly.*

किम् बहुना What more to say,

प्रीतिं निरन्तरं कृत्वा दुर्भयां नखमांसवत्

मूषको वायसश्चैव गतावेकान्तमित्रताम्॥56॥

*Cultivating friendship like this,
the mouse and the crow became thick friends, inseparable like the nail and the flesh.*

एवम्स मूषकस्तदुपकाररञ्जितस्तथा विश्वस्तो यथा तस्य पक्षमध्ये प्रविष्टस्तेन सह सर्वदैव गोष्ठीं करोति।

In this manner, the mouse pleased by the help offered by the crow trusted him so much that he used to sit inside the wings of the crow and talk to his heart's content.

अथ अन्यस्मिन्नहनि वायसोऽश्रुपूर्णनयनः समभ्येत्य सगद्गदं तमुवाच-"भद्र हिरण्यक, विरक्तिः सञ्जाता मे सांप्रतम् देशस्य अस्योपरि तदन्यत्र यास्यामि"।

One day, the crow approached him with tear filled eyes and said with a choking voice, "O Good Hiranyaka! I have developed aversion to this place at present and want to go elsewhere."

हिरण्यक आह-"भद्र, किम्बिरक्तेः कारणम्"।

Hiranyaka said, "O good one! What causes this aversion in you?"

स आह-"भद्र, श्रूयताम्। अत्र देशे महत्या अनावृष्ट्या दुर्भिक्षमसञ्जातम्। दुर्भिक्षत्वाज् जनो बुभुक्षापीडितः कोऽपि बलिमात्रमपि न प्रयच्छति। अपरमृगहे गृहे बुभुक्षितजनैर्विहङ्गानाम्बन्धनाय पाशाः प्रगुणीकृताः सन्ति। अहमपि आयुःशेषतया पाशेन बद्ध उद्धरितोऽस्मि। एतद्विरक्तेः कारणम्। तेनाहं विदेशमचलित इति बाष्पमोक्षं करोमि"।

The crow said, "Listen! A great famine and calamity has occurred in this place. People are suffering without food and no one offers any food to us crows. Moreover, the hungry people have kept snares made of ropes to catch the unwary birds. I myself was caught in one of those snares and escaped with life by some luck. That is why I have developed aversion to this place. That is why I am crying because I am going away to another place."

हिरण्यक आह-"अथ भवान्क्व प्रस्थितः"। Hiranyaka said, "So, where do you intend to go?"

स आह-"अस्ति दक्षिणापथे वनगहनमध्ये महासरः। तत्र त्वतोऽधिकः परमसुहृत्कूर्मो मन्थरको नाम। स च मे मत्स्यमाम्सखण्डानि दास्यति। तद्भक्षणात्तेन सह सुभाषितगोष्ठीसुखमनुभवन् सुखेन कालमनेष्यामि। नाहमत्र विहङ्गानाम्पाशबंधनेन क्षयमद्रष्टुमिच्छामि। उक्तमच-

The crow said, "There is a huge lake in the middle of the dense forest in the southern region. I have got a an extremely affectionate tortoise friend named Mantharaka, who is closer to me than you, He will offer me pieces of fish-meat. Eating the food offered by him and conversing with him on nice topics I will pass away the rest of my life. I cannot bear to see the birds dying like this by getting trapped in the snares. It is said,

अनावृष्टिहते देशे सस्ये च प्रलयङ्गते
धन्यास्तात न पश्यन्ति देशभङ्गं कुलक्षयम्॥57॥
*When the country is hit by famine, when the plant-life has dried up,
those are the fortunate ones
who do not see their country and family perishing in front of their eyes.*

कोऽतिभारः समर्थानां किं दूरं व्यवसायिनाम्
को विदेशः सविद्यानां कः परः प्रियवादिनाम्॥58॥
*What can be heavy for an efficient man?
What is distance for those who have a goal to reach?
Which country is foreign to the learned?
Who is not related to a man with pleasant speech?*

विद्वत्त्वञ्च नृपत्वञ्च नैव तुल्यं कदाचन
स्वदेशे पूज्यते राजा विद्वान् सर्वत्र पूज्यते"॥59॥
*The abundance of knowledge in a wise man and the abundance of wealth in a king
have nothing common to compare with.
The king is respected only in his country; the learned are revered everywhere".*

हिरण्यक आह-"यदि एवं तदहमपि त्वया सह गमिष्यामि। ममापि महद्दुःखम्वर्तते"।

Hiranyaka said, "If that is the case, then let me also go along with you. Even I am highly distressed."

वायस आह-"भोः, तव किन्दुःखम्। तत्कथय"।

The crow said, "Ho! What is your problem, tell me!"

हिरण्यक आह-"भोः, बहु वक्तव्यमस्ति अत्र विषये। तत्रैव गत्वा सर्वमसविस्तरमकथयिष्यामि"।

Hiranyaka said, "Ho! There is a lot to say about it. Let us first go to the place you mentioned; then I will tell you everything in detail."

वायस आह-"अहमतावत् आकाशगतिः। तत्कथम्भवतो मया सह गमनम्"।

The crow said, "I will fly in the sky. Then how will you accompany me?"

स आह-"यदि मे प्राणान्क्षसि तदा स्वपृष्ठमारोप्य माम् तत्र प्रापयिष्यसि। नान्यथा मम गतिरस्ति"।

Hiranyaka said, "If you carry me carefully, I will sit on your back and you take me there. I cannot think of any other course to follow."

तच्छ्रुत्वा सानन्दमवायस आह-"यदि एवं तद्धन्योऽहं यद्भवतापि सह तत्र कालमनयामि। अहमसंपातादिकान् अष्टौ उड्डीनगतिविशेषान्वेद्मि। तत्समारोह मम पृष्ठं येन सुखेन त्वाम् तत्सरः प्रापयामि"।

The crow felt very happy by his words and said, "If that is so, then indeed I feel blessed, for I will have your company there also. I know eight methods of flying like 'Sampaata' etc. So climb on to my back; I will take you to that lake without any problem."

हिरण्यक आह-"उड्डीनानाम्नामानि श्रोतुमिच्छामि"।

Hiranyaka said, "I want to know the terms used for the eight types of flying."

स आह- The crow said,

“संपातञ्च विपातञ्च महापातं निपातनम्
वक्रं तिर्यक् तथा चोर्ध्वमष्टमं लघुसंज्ञकम्” ॥60॥

*“Flying low; altering the course; long flight; descending suddenly;
retrograde motion; flying obliquely; flying high; and floating lightly.”*

तच्छ्रुत्वा हिरण्यकस्तत्क्षणादेव तदुपरि समारूढः।सोऽपि शनैःशनैस्तमादाय संपातोड्डीनप्रस्थितक्रमेण तत्सरः प्राप्तः। ततो लघुपतनकम्मूषकाधिष्ठितम्बिलोक्य दूरतोऽपि देशकालविदसामान्यकाकोऽयमिति ज्ञात्वा सत्वरम्मन्थरको जले प्रविष्टः।

Hearing his words, Hiranyaka immediately climbed on to his back. The crow slowly carried him flying very low and reached the aforementioned huge lake at the due hour. Mantharaka, the tortoise who was always alert to what happened around him, saw from a distance LaghuPatanaka carrying a mouse on his back; he mistook LaghuPatanaka to be an extraordinary crow and immediately entered the waters of the lake.

लघुपतनकोऽपि तीरस्थतरुकोटरे हिरण्यकम्मुक्त्वा शाखाग्रमारुह्य तारस्वरेण प्रोवाच-"भो मन्थरक! आगच्छ आगच्छ। तव मित्रमहम्लघुपतनको नाम वायसश्चिरात्सोत्कंठः समायातः। तदागत्यालिङ्गय माम्।

LaghuPatanaka made Hiranyaka get down near some hollow of a tree; climbed onto its branch and spoke with a high pitched voice, "Ho Mantharaka! Come Come! I am your crow-friend LaghuPatanaka. I have been longing to see you from a long time and have come here to meet you. Come out and hug me.

उक्तम्च It is said,

किं चन्दनैः सकर्पूरैस्तुहिनैः किं च शीतलैः
सर्वे ते मित्रगात्रस्य कलां नार्हन्ति षोडशीम् ॥61॥

*The fragrant sandal paste sprinkled with camphor powder, or the cool snow flakes,
do not equal the coolness obtained by one sixteenth part of the
full moon namely the presence of a friend.*

तथा च- And also,

केनामृतमिदं सृष्टं मित्रमित्यक्षरद्वयं
आपदां च परित्राणं शोकसन्तापभेषजम् ॥62॥

*Who created this nectar which contains the two letters- 'MI' and 'TRAM' (Friend),
which saves you at times of peril
and which acts as a medicine when in distress!"*

तच्छ्रुत्वा निपुणतरम्परिज्ञाय सत्वरम् सलिलान्निष्क्रम्य पुलकिततनुरानन्दाश्रुपूरितनयनो मन्थरकः प्रोवाच-

"एह्येहि मित्र, आलिङ्गय माम्। चिरकालान्मया त्वम्न सम्यक् परिज्ञातः। तेनाहम्सलिलान्तःप्रविष्टः। उक्तम्च,

Hearing these words, analysing well the character of the visitor, Mantharaka immediately came out of the water filled with horripilation, and shedding tears of joy said, "Come Come my friend! Embrace me. Since I had not seen you for such a long time, I did not expect you to visit. That is why I entered the waters. It is said,

यस्य न ज्ञायते वीर्यं न कुलं न विचेष्टितं न
तेन संगतिं कुर्यादित्युवाच बृहस्पतिः" ॥63॥

*Brhaspati has said,
'One should not make friendship with a person
if one does not know his valour, family and actions'."*

एवमुक्ते लघुपतनको वृक्षादवतीर्य तमालिङ्गितवान्।अथवा साध्विदमुच्यते-

When he spoke like this, LaghuPatanaka flew down from the branch and embraced him. Or it is well-said,

अमृतस्य प्रवाहैः किं कायक्षालनसम्भवैः

चिरान्मित्रपरिश्रङ्गो योऽसौ मूल्यविवर्जितः ॥64॥

*What greatness is there in the floods of nectar that bathe you?
They just clean your body.*

But an embrace from a friend who has not been seen long, has no measurable value.

एवमद्वावपि तौ विहितालिङ्गितौ परस्परम्पुलकितशरीरी वृक्षादधः समुपविष्टौ प्रोचतुरात्मचरित्र वृत्तान्तम्।

हिरण्यकोऽपि मन्थरकस्य प्रणामम्कृत्वा वायसाभ्याशे समुपविष्टः।

In this manner, both of them embraced each other; had horripilation in their bodies; sat under the tree; and exchanged accounts of their own lives. Hiranyaka also came there, saluted Mantharaka and sat next to the crow.

अथ तम्समालोक्य मन्थरको लघुपतनकं आह-"भोः, कोऽयं मूषकः।कस्मात्त्वया भक्ष्यभूतोऽपि पृष्ठमारोप्य आनीतः।
तन्न अत्र स्वल्पकारणेन भाव्यम्"।

Seeing him, Mantharaka questioned LaghuPatanaka, "Ho! Who is this mouse? Though this fellow is a food to be consumed by you, why have you brought him here carrying him on your back? I believe there is no meagre cause for this!"

तच्छ्रुत्वा लघुपतनक आह-"भोः, हिरण्यको नाम मूषकोऽयम्।मम सुहृद्वितीयमिव जीवितम्।तत् किम्बहुना,

Hearing this, LaghuPatanaka said, "Ho! This is my mouse-friend named Hiranyaka equal to my life. What more,

पर्जन्यस्य यथा धारा यथा च दिवि तारकाः

सिकतारेणवो यद्वत्संख्यया परिवर्जिताः ॥65॥

*Like the showers that fall from the clouds,
like the stars that twinkle in the sky,
like the sand particles spread out on the beach,
his virtues are beyond numbers.*

गुणाः संख्यापरित्यक्तास्तद्वदस्य महात्मनः

परं निर्वेदमापन्नः संप्राप्तोऽयं तवान्तिकम् ॥66॥

*This great person has unlimited virtues;
yet for some reason he has developed dispassion
and has come here to live with you."*

मन्थरक आह-"किम् अस्य वैराग्यकारणम्।"

Mantharaka said, "what is the cause of his dispassion?"

वायस आह-"पृष्ठे मया, परमनेनाभिहितम्, यद्बहु वक्तव्यम् इति।तत्रैव गतः कथयिष्यामि।ममापि न निवेदितम्। तद्बद्ध हिरण्यक, इदानींमिन्वेद्यताम् उभयोरप्यावयोस्तदात्मनो वैराग्यकारणम्।सोऽब्रवीत्-
Crow said, "I questioned about it there itself; but he said that there is a lot to explain and that he would rather relate it all in detail once he reaches your place and has not told me anything yet. Therefore, O good Hiranyaka! Now tell us both what has made you so dispassionate." Hiranyaka said,

(1)

हिरण्यकताम्रचूडकथा

{STORY OF HIRANYAKA AND TAAMRACHOODA}

अस्ति दक्षिणात्ये जनपदे महिलारोप्यम्नाम नगरम्।तस्य नातिदूरे मठायतनम्भगवतः श्रीमहादेवस्य।तत्र च ताम्रचूडो नाम परिव्राजकः प्रतिवसति स्म।

"There is a city named Mahilaaropya in the southern region. In its close proximity lies a monastery of Lord MahaaDeva. There lived a recluse named TaamraChooda (one with reddish hair). He made his living by begging in the city.

स च नगरे भिक्षाटनं कृत्वा प्राणयात्राम्समाचरति।भिक्षाशेषम्च तत्रैव भिक्षापात्रे निधाय तद्भिक्षापात्रं नागदन्ते अवलम्ब्य पश्चाद्वात्रौ स्वपिति।प्रत्युषे च तदन्नं कर्मकराणाम्दत्त्वा सम्यक्तत्रैव देवतायतने सम्मार्जनोपलेपन-मण्डनादिकम् समाज्ञापयति।

At night, whatever was left back from the begging, he deposited it safely in the begging bowl; hung it on an elephant-tusk stuck to the wall; and slept at night freed of anxiety. In the morning he gave all the left over food kept in the bowl to the labourers and made them clean the monastery and decorate it properly.

अन्यस्मिन्नहनि मम बान्धवैर्निवेदितम्-"स्वामिन्, मठायतने सिद्धमन्नं मूषकभयात्तत्रैव भिक्षापात्रे निहितं नागदन्ते अवलम्बितं तिष्ठति सदैव।तद्वयम्भक्षयितुम्न शक्नुमः।स्वामिनः पुनरगम्यं किमपि नास्ति।तत्किं वृथाऽटनेन अन्यत्र।अद्य तत्र गत्वा यथेच्छम्भुञ्जामहे तव प्रसादात्"।

One day, my relatives came and told me, "Master! The food in the monastery is always hung on the elephant's tusk for fear of rats. We have no way of eating it. There is nothing that the Master cannot attain. Why search for food here and there? By your grace, let us all eat to our heart's content in that monastery today."

तदाकर्ण्य अहमसकलयूथपरिवृतस्तत्क्षणादेव तत्र गतः।उत्पत्य च तस्मिन्भिक्षापात्रे समारूढः।तत्र भक्ष्य-विशेषाणि सेवकेभ्यो दत्त्वा पश्चात्स्वयमेव भक्षयामि। सर्वेषाम् तृप्तौ जातायाम्भूयः स्वगृहं गच्छामि।एवं नित्यमेव तदन्नम् भक्षयामि।परिव्राजकोऽपि यथाशक्ति रक्षति।परम्यदैव निद्रान्तरितो भवति,तदाऽहं तत्र आरुह्य आत्मकृत्यं करोमि।

Hearing this, I collected all my people together and immediately went there. I jumped up and sat on that begging bowl. I distributed all the food to my people and I ate what was left back. When everyone had their fill, I returned home. This became a daily routine. Whatever methods the recluse used to protect his food, I waited till he fell asleep; climbed on to the bowl and did my work.

अथ कदाचित्तेन मम रक्षणार्थम्महान्यत्रः कृतः।जर्जरवम्शः समानीतः।तेन सुप्तोऽपि मम भयाद्भिक्षा-पात्रमत्ताडयति। अहमप्यभक्षितेप्यन्ने प्रहारभयादपसर्पामि।एवमन्तेन सह सकलाम्नात्रिम् विग्रहपरस्य कालो व्रजति।

One day, TaamraChooda decided to beat me up. He brought an old bamboo stick. All through the night he was hitting at the bowl as he lay on the bed half-awake. I was terribly frightened of getting hit by the rod and kept away from the food, and did not eat anything. The whole night was spent like this with him hitting the bowl and myself running away.

अथ अन्यस्मिन्नहनि तस्य मठे बृहत्स्फिङ्नामा परिव्राजकस्तस्य सुहृत्तीर्थयात्राप्रसङ्गेन पान्थः प्राघुणिकः समायातः।तं दृष्ट्वा प्रत्युत्थानविधिना सम्भाव्य प्रतिपत्तिपूर्वकमभ्यागतक्रियया नियोजितः।

Next day, there arrived a guest at that monastery; he was a recluse friend of TaamraChooda named Brhatsphik (one with huge buttocks); he was visiting some holy places and stopped here on his way. Seeing him, TaamraChooda stood up with respect and welcomed him with due rites.

ततश्च रात्रावेकत्र कुशसम्स्तरे द्वावपि प्रसुप्तौ धर्मकथात्मकथयितुमारब्धौ।अथ बृहत्स्फक्कथागोष्ठीषु स ताम्रचूडो मूषकत्रासार्थम्व्याक्षिप्तमना जर्जरवम्शेन भिक्षापात्रमृताडयन्तस्य शून्यं प्रतिवचनम्प्रयच्छति,तन्मयो न किञ्चित् उदाहरति।

At night, both of them lay on mats made of Kusha grass and stated discussing some topics on ethics. Taamrachooda's mind was absorbed in catching the mouse and therefore, when Brhatsphik talked something, he never answered him back properly and kept hitting at the begging bowl. His mind fully absorbed in that act, he was uttering meaningless sentences.

अथासावभ्यागतः परम्कोपमुपागतस्तमुवाच-"भोस्ताम्रचूड, परिज्ञातः त्वम्सम्यक्न सुहृत्।तेन मया सह साह्लादम् न जल्पसि।तत् रात्रौ अपि त्वदीयम्मठम्यक्त्वा अन्यत्र मठे यास्यामि।उक्तम्य,

The guest became irritated by Taamrachooda's behaviour and said with anger,

"Hey TaamraChooda! I understood today what your friendship amounts to. You cannot even spend a few minutes talking with me happily. I am getting out of this monastery immediately and will take shelter in some other monastery. It is said,

एह्यागच्छ समाश्रयासनमिदं कस्माच्चिराद् दृश्यसे
का वार्ता ह्यतिदुर्बलोऽसि कुशलं प्रीतोऽस्मि ते दर्शनात्
एवं ये समुपागतान्प्रणयिनः प्रह्लादयन्त्यादरात्
तेषां युक्तमशङ्कितेन मनसा हर्म्याणि गन्तुं सदा॥67॥

'Welcome; come inside. Make yourself comfortable. Be seated.

Why you have not been seen for such a long time? What is the news?

You have become thin and weak. I am doing well. I am happy by seeing you.'

*Those who welcome their guests with such affectionate gestures and words,
their houses are fit to visit without any apprehension in the mind.*

गृही यत्रागतं दृष्ट्वा दिशो वीक्षेत वाप्यधः

तत्र ये सदने यान्ति ते शृङ्गरहिता वृषाः॥68॥

If anyone visits the house of such a house-holder

*who sees the guest coming and alters his gaze to elsewhere or looks downwards,
they are bulls without horns indeed.*

नाभ्युत्थानक्रिया यत्र नालापा मधुराक्षराः

गुणदोषकथा नैव तत्र हर्म्ये न गम्यते॥69॥

One should not visit a house where no one gets up with respect;

where pleasant words are not spoken;

where no conversations about good or bad take place.

तदेकमठप्राप्त्यापि त्वम्वर्षितः।त्यक्तः सुहृत्स्नेहः।नैतद् वेत्सि यत्त्वया मठाश्रयव्याजेन नरकोपार्जनम् कृतम्।

You just own one monastery and yet you are so proud that you insult a friend like me in this manner; I think you are not aware that you are bound to hell because of masking your evil nature by living in this monastery.

उक्तम्य It is said,

नरकाय मतिस्ते चेत्पौरोहित्यं समाचर

वर्षं यावत्किमन्येन मठचिन्तां दिनत्रयम्॥70॥

*If you really want to go to hell, then act as a priest for one year.
Or if you want earlier result, then take care of a monastery for three days.
(through cheating people by acting virtuous and hiding one's evil nature)*

तन्मूर्ख, शौचित्यस्त्वम्गर्वम्गतः। तदहम् त्वदीयम्मठम्परित्यज्य यास्यामि"।

O fool, instead of worrying about the duties to be performed in a monastery, you are acting arrogant and proud. Therefore, I am leaving this monastery immediately and moving elsewhere."

अथ तच्छ्रुत्वा भयत्रस्तमनास्ताम्रचूडस्तमुवाच-"भो भगवन्, मैवम्वद। न त्वत्समो अन्यो मम सुहृत्कश्चिदस्ति।

परन्तच्छ्रूयतामगोष्ठीशैथिल्यकारणम्। एष दुरात्मा मूषकः प्रोन्नतस्थाने धृतमपि भिक्षापात्रमुत्प्लुत्य आरोहति, भिक्षाशेषम् च तत्रस्थम्भक्षयति। तदभावाद् एव मठे मार्जनक्रियापि न भवति। तन्मूषकत्रासार्थमेतेन वंशेन भिक्षापात्रं मुहुर्मुहुः ताडयामि। नान्यत्कारणमिति। अपरमेतत्कुतूहलम्पश्य अस्य दुरात्मनो यन्मार्जारमर्कटादयोऽपि तिरस्कृता अस्योत्पतनेन"।

Hearing these words, TaamraChooda became extremely frightened and said, "O lord! Do not say like that! I do not have any other friend as respected as you. But please understand the reason for my not concentrating on the conversation. I store the food in the bowl and hang it high on the wall on a tusk. Yet this wicked mouse climbs it and eats off all the stored food there itself. Because of this, I am not able to engage laborers to clean the monastery also. In order to keep away that mouse I keep hitting at the bowl with this bamboo stick again and again. There is no other reason. The fact really amazes me that this wicked mouse can jump better than a cat or a monkey."

बृहत्स्फिक् आह-"अथ ज्ञायते तस्य बिलम्कस्मिन्मिधत् प्रदेशे"।

Brhatsphik said, "Do you know where his burrowed hole is situated?"

ताम्रचूड आह-"भगवन् न वेद्मि सम्यक्"।

TaamraChooda said, "Lord! I am not aware of it much."

स आह-"नूनम् निधानस्योपरितस्य बिलम्। निधानोष्मणा प्रकूर्दते। उक्तम्च,

He said, "Surely it must be living in a hole above a hidden treasure (objects collected by the mouse). The heat of the treasure helps him jump higher. It is said,

ऊष्मापि वित्तजो वृद्धिं तेजो नयति देहिनां

किं पुनस्तस्य संभोगस्त्यागकर्मसमन्वितः॥71॥]

The heat of the wealth increases the lustre of men.

If the wealth is spent in the proper manner, what to say of the benefits thereof!

तथा च And also,

नाकस्माच्छाण्डिली मातः विक्रीणाति तिलैस्तिलान्

लुञ्चितानितरैर्येन हेतुरत्र भविष्यति॥72॥

*Hey mother! If the lady born of 'Shaandilya Gotra'
is suddenly offering her cleaned sesamum seeds for unclean seeds,
there must be some good reason behind it.*

ताम्रचूड आह-कथम् एतत्। TaamraChooda said, "How is that so?" He said, स आह-

तिलचूर्णविक्रयकथा

{THE STORY OF SELLING SESAMUM SEEDS}

"यदाऽहम्कस्मिन्मिथित्स्थाने प्रावृट्काले व्रतग्रहणनिमित्तम्कञ्चिद्ब्राह्मणम्वासार्थम्प्रार्थितवान्।ततश्च तद्वचनातेनापि शुश्रूषितः सुखेन देवार्चनपरस् तिष्ठामि।

"Once I needed to spend the months of monsoon at one single place because of the performance of some religious rites connected to it. So I requested a Brahmin to give me shelter. He agreed and I spent my days happily in his house getting served by him and performing my religious rites.

अथाऽन्यस्मिन्नहनि प्रत्यूषे प्रबुद्धोऽहम्ब्राह्मणब्राह्मणीसम्वादे दत्तावधानः शृणोमि।

तत्र ब्राह्मण आह-"ब्राह्मणि,प्रभाते दक्षिणायनसंक्रान्तिः अनन्तदानफलदा भविष्यति।तदहम्प्रतिग्रहार्थं ग्रामान्तरम् यास्यामि।त्वया ब्राह्मणस्यैकस्य भगवतः सूर्यस्योद्देशेन किञ्चिद्भोजनम्दातव्यम्" इति।

One morning, I woke up earlier than usual and heard the Brahmin couple conversing within themselves. The Brahmin said, "Hey wife! Today in the early morning there will occur the sacred phenomenon of the Sun changing its course from south to north. People offer a lot of charities on this day. Therefore I will go to other villages to accept those charities. Here at this place, you invite some Brahmin and offer him some food in the name of the sun-deity."

अथ तच्छ्रुत्वा ब्राह्मणी परुषतरवचनैस्तम्भत्सयमाना प्राह-"कुतस्ते दारिद्र्योपहतस्य भोजनप्राप्तिः।तत्किम्न लज्जसे एवम्ब्रुवाणः।अपि च न मया तव हस्तलग्नया क्वचिदपि लब्धम्सुखम्।न मिष्ठान्नस्य आस्वादनम्न च

हस्तपादकण्ठादिभूषणम्"।

Hearing this, the lady rudely retorted, "You wretched man stuck with poverty! Where has the attainment of food written in your fate? Why are you feeling ashamed to accept this fact? I have not lived even a single day happily, after I got married to you; never have I tasted a single tasty dish; never have I got a single ornament to adorn my hand or feet or neck!"

तच्छ्रुत्वा भयत्रस्तोऽपि विप्रो मन्दं मन्दं प्राह-"ब्राह्मणि, नैतद्युज्यते वक्तुम्।उक्तम्च,

Hearing this, the Brahmin being afraid of getting heard by the sleeping recluse, whispered softly, "Wife! It is not proper of you to talk like this. It is said,

ग्रासादपि तदर्धं च कस्मान्नो दीयतेऽर्थिषु इच्छानुरूपो विभवः कदा कस्य भविष्यति॥73॥

Why does not one give the needy at least half of one's food?

Who has ever had enough wealth or prosperity as per one's desire?

ईश्वरा भूरिदानेन यल्लभन्ते फलं किल दरिद्रस्तच्च काकिण्या प्राप्नुयादिति नः श्रुतम्॥74॥

The fruit obtained by the rich through the act of offering abundant wealth in charity is got by a poor man by just giving a tiny coin in charity; so it is heard by us.

दाता लघुरपि सेव्यो भवति न कृपणो महानपि समृद्ध्या कूपोऽन्तःस्वादुजलः प्रीत्यै लोकस्य न समुद्रः॥75॥

A person who even gives a little, is praiseworthy; but not a miser with great wealth.

The sweet water in the small well pleases all; not the ocean with all its salt waters.

तथा च And also,

अकृतत्यागमहिम्ना मिथ्या किं राजराजशब्देन गोसारं न निधीनां कथयन्ति महेश्वरं विबुधाः॥76॥

A person who has not attained greatness by the act of charity is not fit to be called as 'the king of kings'!

A watchman guarding the wealth is not praised as the great lord by the wise.

सदा दानपरिक्षीणः शस्त एव करीश्वरः अदानः पीनगात्रोऽपि निन्द्य एव हि गर्दभः॥77॥
*The leader of the elephant herd is praiseworthy
 though he is continuously oozing out the temporin (Daana) and becomes thin.
 (At least, the elephant has the word 'daana' attached to him, not the braying donkey!)
 The fat donkey who does not give away anything is indeed worthy of censure.*

सुशीतोऽपि सुवृत्तोऽपि यात्यदानादधो घटः पुनः कुब्जापि काणापि दानादुपरि कर्करी॥78॥
*Though cool, though perfectly round, the good earthen pot is kept below,
 because it does not give away anything.
 Though small, though having a hole, the 'karkaree' (sieving pot) is kept on top
 because it gives away whatever it has.*

यच्छञ्जलमपि जलदो वल्लभतामेति सकललोकस्य नित्यं प्रसारितकरो मित्रोऽपि न वीक्षितुं शक्यः॥79॥
*The water-bearing cloud just gives water but is loved by all.
 The sun keeps extending his hands (rays) always, but is unbearable to look at.*

एवमज्ञात्वा दरिद्र्याभिभूतैरपि स्वल्पात्स्वल्पतरम्काले पात्रे च देयम्।उक्तम्च,
 Knowing all this, even those who live in utter poverty should give something or other as per their capacity to the
 needy in times of difficulties. It is said,

सत्पात्रे महती श्रद्धा देशे काले यथोचिते यद्देयते विवेकज्ञैस्तदानन्त्याय कल्पते॥80॥
*That which is given to the befitting person at proper time and place with great faith by the wise,
 gives fruit forever.*

तथा च And also,

अतितृष्णा न कर्तव्या तृष्णां नैव परित्यजेत् अतितृष्णाभिभूतस्य शिखा भवति मस्तके"॥81॥
*One should not desire for pleasures in an excessive manner;
 nor should one completely discard the desiring nature.
 The person who desires a lot grows hair on his head."*

ब्राह्मणी आह-"कथम् एतत्।" The Brahmin lady said,"How is that so?" स आह-

(3)

शबरशूकरकथा

{THE STORY OF THE HUNTER AND THE HOG}

अस्ति कस्मिंश्चिद्द्वन्द्वे देशे कश्चित्पुलिंदः।स च पापार्द्धिं कर्तुं वनम्प्रति प्रस्थितः।

अथ तेन प्रसर्पता महान् अञ्जनपर्वतशिखराकारः क्रोडः समासादितः।तं दृष्ट्वा कर्णाताकृष्टनिशितसायकेन समाहतः।
 तेनापि कोपाविष्टेन चेतसा बालेन्दुयुतिना दम्ष्ट्राग्रेण पाटितोदरः पुलिंदो गतासुर्भूतलेऽपतत्।

अथ लुब्धकम्व्यापाद्य शूकरोऽपि शरप्रहारवेदनया पञ्चत्वम्गतः।

“There lived hunter in some forest. He once went into the forest to hunt animals to increase the load of his sins.
 As he moved there very slowly, hiding behind the bushes, he came across a huge hog equalling a back mountain
 in colour and size. Seeing him, immediately the hunter shot a sharp arrow by pulling the bow string up to his
 ears and wounded the hog. The hog went wild and pounced on the hunter; tore his belly with his sharp teeth

shining like the early moon. The hunter fell on the ground bleeding profusely and died. After killing the hunter, the hog also died having been hit by the hunter's arrow.

एतस्मिन्नन्तरे कश्चिद् आसन्नमृत्युः शृगालः इतस्ततो निराहारतया पीडितः परिभ्रमन्तं प्रदेशं आजगाम।

Meanwhile, some jackal who was destined to die soon, and feeling extremely hungry came there searching for food.

यावद्ब्राह्मणपुलिन्दौ द्वावपि पश्यति तावत्प्रहृष्टो व्यचिन्तयत्-"भोः,सानुकूलो मे विधिः।तेनैतदप्यचिन्तितं भोजनमुपस्थितम्।अथवा साध्विदमुक्तम्,

Seeing the dead bodies of the hunter and the hog, he felt very happy and said, Ho, The fate is favouring me! That is why today I have come across so much food unexpectedly! Or it is well-said,

अकृतेऽप्युद्यमे पुम्सामन्यजन्मकृतं फलं शुभाशुभं समभ्येति विधिना सन्नियोजितम्॥82॥

*Though not doing the needed action, though not doing any effort,
the fruit of the actions done in the past births- good or bad,
are obtained by men, as destined by the fate.*

तथा च And also,

यस्मिन् देशे च काले च वयसा यादृशेन च कृतं शुभाशुभं कर्म तत्तथा तेन भुज्यते॥83॥

*The good or bad actions performed by any one
in whatever place, or time, or age, or manner,
are experienced accordingly.*

तदहमन्तथा भक्षयामि यथा बहूनि अहानि मे प्राणयात्रा भवति।तत् तावदेनम्स्नायुपाशम्धनुष्कोटिगतं भक्षयामि।

Therefore, I will ration out my food-consuming in a scheduled manner so that I will have food to eat for many days. First I will eat the sinew-string tied to the edge of the bow.

उक्तम्च It is said,

शनैः शनैश्च भोक्तव्यं स्वयं वित्तमुपार्जितम् रसायनमिव प्राज्ञैर्हृलया न कदाचन॥84॥

*The wise should enjoy the wealth earned by their own effort, very slowly like licking a syrup,
and not all at once."*

इत्येवमनसा निश्चित्य चापघटितकोटिम्मुखमध्ये प्रक्षिप्य स्नायुम्भक्षितुम्प्रवृत्तः।ततश्च त्रुटिते पाशे

तालुदेशम्बिदार्य चापकोटिर्मस्तकमध्येन निष्क्रान्ता।सोऽपि तद्वेदनया तत्क्षणात्मृतः।अतोऽहम् ब्रवीमि,

Having thought like this in the mind, he squeezed his face inside the bow tied to the string and started to chew the end of the string. The bow-string snapped the next moment, and the bow-stick tore the palatal region of the jackal and came out of the centre of the head; the projecting string piece at the edge of the bow protruding out of the head of the jackal appeared as if a tuft of hair had grown on his head. The jackal died that very instant. That is why I say,

अतितृष्णा न कर्तव्या तृष्णां नैव परित्यजेत्

अतितृष्णाभिभूतस्य शिखा भवति मस्तके"॥85॥

*One should not desire for pleasures in an excessive manner;
nor should one completely discard the desiring nature.
The person who desires a lot grows hair on his head."*

स पुनरप्याह-"ब्राह्मणि, न श्रुतम्भवत्या,

He again said, "Wife! Haven't you heard,

आयुः कर्म च वित्तं च विद्या निधनमेव च
पञ्चैतानि हि सृज्यन्ते गर्भस्थस्यैव देहिनः" ॥86॥

*Life-span; action; wealth; learning; death;
all these five get fixed for a man in the womb itself."*

अथैवम्सा तेन प्रबोधिता ब्राह्मणी आह-"यद्येवमन्तदस्ति मे गृहे स्तोकं तिलराशिः।ततस्तिलान् लुञ्चित्वा
तिलचूर्णेन ब्राह्मणम्भोजयिष्यामि" इति।

Thus taught by her husband, the wife said, "If that is so, I will do what you say. I have some little heap of
sesamum seeds in the house. I will remove the peels; clean the seeds; pound them; and feed a Brahmin."

ततस्तद्वचनम्श्रुत्वा ब्राह्मणो ग्रामम्गतः।साऽपि तिलानुष्णोदकेन सम्मर्द्य कुटित्वा सूर्यातपे दत्तवती।

Hearing her words, the Brahmin went to the other village. The Brahmin's wife washed the sesame seeds in warm
water, removed the skin by pounding them, and spread them outside in the sun to dry them up.

अत्रान्तरे तस्या गृहकर्मव्यग्रायास्तिलानाम्मध्ये कश्चित्सारमेयो मूत्रोत्सर्गमचकार।तं दृष्ट्वा सा चिन्तितवती-

'अहो नैपुण्यम्पश्य पराङ्मुखीभूतस्य विधेः, यदेते तिला अभोज्याः कृताः।तदहमेतान्समादाय कस्यचित्गृहं गत्वा
लुञ्चितैरलुञ्चितान् आनयामि।सर्वोऽपि जनोऽनेन विधिना प्रदास्यति।'

Meanwhile, even as she was busy doing the house-work, some roadside dog urinated on the sesamum seeds that
were spread out to dry. The Brahmin's wife saw this and thought, 'Alas! Look at the fate who has cleverly taken
revenge on me, being angry with me! These sesamum seeds are not fit to be eaten now. I will take them to some
house and exchange them for unclean seeds. All the people follow this rule everywhere.'

अथ यस्मिन्गृहे अहं भिक्षार्थं प्रविष्टः तत्र गृहे साऽपि तिलान् आदाय प्रविष्टा विक्रयमर्तुम्, आह च-

"गृह्णातु कश्चित् अलुञ्चितैः लुञ्चितान्तिलान्"।

Later I went to some house to beg for food. The Brahmin's wife also entered the same house with her sesamum
seeds to exchange them for unclean ones. She said "Accept these cleaned sesamum seeds and give me the
unclean seeds."

अथ तद्गृहिणी गृहं प्रविष्टा यावद् अलुञ्चितैर्लुञ्चितान् गृह्णाति तावद्, अस्याः पुत्रेण कामन्दकीशास्त्रम् दृष्ट्वा
व्याहृतम्-"मातः, अग्राह्याः खलु इमे तिलाः।नास्या अलुञ्चितैर्लुञ्चिता ग्राह्याः।कारणमिच्छद् भविष्यति, तेनैषा
लुञ्चितैर्लुञ्चितान्प्रयच्छति"।तच्छ्रुत्वा तया परित्यक्तास्ते तिलाः।अतोऽहम्ब्रवीमि,

The lady of that house was pleased and was about to exchange the unclean ones for the cleaned ones, then her
son who was adept in the political science authored by Kamandaka (Kamandakeeya Neetisaara) stopped her
saying, "Mother! Do not accept these sesamum seeds. Do not exchange her cleaned ones for the unclean ones.
There must be some reason for her exchanging cleaned ones for the unclean ones." His mother immediately
rejected the offer made by the Brahmin's wife. That is why I say,

नाकस्माच्छाण्डिली मातः विक्रीणाति तिलैस्तिलान्

लुञ्चितानितरैर्येन हेतुरत्र भविष्यति" ॥87॥ इति।

*Hey mother! If the lady born of 'Shaandilya Gotra'
is suddenly offering her cleaned sesamum seeds for unclean seeds,
there must be some good reason behind it.*

[Shaandilya is a Sage who wrote the law-book. The term-'lady born of Shaandilee Gotra' is used in a sarcastic
manner to show how ordinary rules set by the ancients are misused for selfish reasons. Exchanging clean goods
for unclean goods is a common practice in the villages where both parties trust each other's integrity.
Since the Brahmin lady was known for her selfish and rude character, the son suspects her sudden offer of the
cleaned goods for the unclean ones, and warns his mother.

Brhatsphik relates this story to prove that an ordinary mouse cannot jump so high unless there is a good reason behind it. So he surmises that some hidden wealth is giving the mouse, the power to jump high and that is the reason why the mouse excels even monkeys and cats in jumping.]

एतदुक्त्वा स भूयोऽपि प्राह-"अथ ज्ञायते तस्य क्रमणमार्गः"।

Having related the story of the Brahmin lady, Brhatsphik asked again-"Do you at least know which path the mouse takes to reach its hole?"

ताम्रचूड आह-"भगवन्, ज्ञायते, यत एकाकी न समागच्छति, किन्तु असंख्ययूथपरिवृतः पश्यतो मे परिभ्रमन् इतस्ततः सर्वजनेन सहागच्छति याति च"।

TaamraChooda said, "Lord! I do know his path. He never moves alone. He is always accompanied by countless followers of his. Even as I keep observing when he moves here and there, he comes and goes in a group always."

अभ्यागत आह-"अस्ति किञ्चित् खनित्रकम्"।The guest asked,"Do you have any digging tool?"

स आह-"बाढम् अस्ति।एषा सर्वलोहमयी स्वहस्तिका"।He said,"Yes! I have one iron spade."

अभ्यागत आह-"तर्हि प्रत्युषे त्वया मया सह स्थातव्यम्येन द्वावपि जनचरणम्लिनायाम्भूमौ तत्पदानुसारेण गच्छावः"।

The guest said,"Then, be with me in the early morning. We will follow the foot-prints of the mouse on the muddy grounds tread by people, and follow his course."

मयापि तद्वचनमाकर्ण्य चिन्तितम्-'अहो विनष्टोऽस्मि, यतोऽस्य साभिप्रायवचाम्मि श्रूयन्ते।नूनम्, यथा

निधानमज्ञातमन्तथा दुर्गमप्यस्माकमज्ञास्यति।एतदभिप्रायादेव ज्ञायते।उक्तम्च,

Hiranyaka said,"I also heard his words and thought,'Alas! I am ruined! I now know what they are going to do. If he finds out about the wealth that is hidden there, then he will surely discover the whereabouts of my fortress also. I can understand all this by his intention. It is said,

सकृदपि दृष्ट्वा पुरुषं विबुधा जानन्ति सारतां तस्य

हस्ततुलयापि निपुणाः पलप्रमाणं विजानन्ति॥४४॥

*Just by a single glance, the wise can understand the essence of a person.
Experts can find out the weight of an object by just weighing it in their hands.*

वान्छैव सूचयति पूर्वतरं भविष्यत्पुंसां यदन्यनुजं त्वशुभं शुभं वा

विज्ञायते शिशुरजातकलापचिह्नः प्रत्युद्रतैरपसरन्सरसः कलापी'॥४९॥

The very desire of a man discloses the good or bad events of the past or the future.

*A peacock's off-spring which has not developed its tails yet,
can be identified as a peacock by its attractive gait as it moves.'*

ततोऽम्मुहम्भयत्रस्तमनाः सपरिवारो दुर्गमार्गम्परित्यज्य अन्यमार्गेण गन्तुं प्रवृत्तः।सपरिजनो यावदग्रतो गच्छामि तावत्सम्मुखो बृहत्कायो मार्जारः समायाति।स च मूषकवृन्दं अवलोक्य तन्मध्ये सहस्रोत्पपात।अथ ते मूषका माम्कुमार्गगामिनमवलोक्य गर्हयन्तो हतशेषा रुधिरप्लावितवसुंधरास्तमेव दुर्गम्प्रविष्टाः।

Then I became frightened and decided to take my followers along a path leading away from my fortress, instead of the regular one. As I was moving slowly with my followers, suddenly I encountered a big cat on my way. Seeing the group of mice, he instantly jumped on them. Those other mice saw me taking another route going away from the fortress and began blaming me; they ran inside the fortress wounded heavily and bleeding profusely on the ground.

अथवा साध्विदमुच्यते Or it is well said,

च्छित्त्वा पाशमपास्य कूटरचनां भङ्क्त्वा बलाद्वागुरां
पर्यन्ताग्निशिखाकलापजटिलान्निर्गत्य दूरं वनात्
व्याधानां शरगोचरादपि जवेनोत्पत्य धावन्मृगः
कूपान्तः पतितः करोतु विधुरे किं वा विधौ पोरुषम्॥१०॥

*Cutting away the binding rope; escaping the hidden snare; breaking out of the trap forcibly;
somehow getting out of the blazing flames of fire rising all around oneself in the forest and running afar;
running fast and slipping through the arrows shot by the hunters;
the deer managed to get out of all the problems one by one;
but after all this, he fell inside an open well and died.
What valour can stand against the fate which is acting against one?!*

अथ अहमेको अन्यत्र गतः।शेषा मूढतया तत्रैव दुर्गे प्रविष्टाः।

Left alone, I ran elsewhere and saved my life.

All the others foolishly entered that fortress and remained there itself.

अत्रान्तरे स दुष्टपरिव्राजको रुधिरबिन्दुचर्चिताम्भूमिमवलोक्य तेनैव दुर्गमार्गेणागत्योपस्थितः।ततश्च स्वहस्तिकया खनितुमारब्धः।

Meanwhile, the wicked recluse followed the drops of blood fallen on the ground and reached the fortress. He started digging the ground with the spade.

अथ तेन खनता प्राप्तं तन्निधानं यस्योपरि सदा एवऽहं कृतवसतिः यस्य उष्मणा महादुर्गमपि गच्छामि।

As he dug, he found the treasure, on which I had built my house and had acquired the ability to cross even the biggest barricades by the heat of that treasure.

ततो हृष्टमनाः ताम्रछूडमिदमूचेऽभ्यागतः-"भो भगवन्, इदानीं स्वपिहि निःशङ्कः, अस्य उष्मणा मूषकस्ते जागरणं सम्पादयति"।एवमुक्त्वा निधानमादाय मठाभिमुखं प्रस्थितौ द्वौ अपि।

The guest was very happy and said to TaamraChooda-"Respected Sir! Now sleep without any apprehension. The heat of the treasure alone made the mouse keep you awake." After conversing like this, both of them then took out the treasure and went off to the monastery.

अहमपि यावन्निधानरहितं स्थानमागच्छामि तावत् अरमणीयमुद्वेगकारकं तत्स्थानं वीक्षितुमपि न शक्नोमि

अचिन्तयं च-"किं करोमि, क्व गच्छामि, कथं मे स्यात्मनसः प्रशान्तिः"।एवं चिन्तयतो महाकष्टेन स दिवसो

व्यतिक्रान्तः।

When I returned to my place which was empty of its treasure, I could not bear to look at the ruin for a second even; it had lost all its beauty and had a desolate look. I thought.'What shall I do? Where shall I go? How will I ever get back the peace of mind?'

Thinking like this and worrying about my future I spent the whole day in apprehension and anxiety.

अथ अस्तमिके अर्के सोद्वेगो निरुत्साहस्तस्मिन् मठे सपरिवारः प्रविष्टः।अथ अस्मत्परिग्रहशब्दमाकर्ण्य ताम्रचूडोऽपि भूयो भिक्षापात्रं जर्जरवंशेन ताडयितुं प्रवृत्तः।

When the sun set, feeling highly apprehensive I entered the monastery at night along with some of my followers who had escaped death. Hearing the noise made by the mice, TaamraChooda started to hit the begging bowl with his old bamboo stick.

अथ असौ अभ्यागतः प्राह-"सखे, किमद्यापि निःशङ्को न निद्रां गच्छसि"।

Then the guest said,"Friend! Are you not able to sleep tonight also without anxiety?"

स आह-"भगवन्, भूयोऽपि समायातः सपरिवारः स दुष्टात्मा मूषकः।तद्भयात् जर्जरवंशेन भिक्षापात्रं ताडयामि"।

He said, "Lord! That wicked mouse has again entered the monastery with his followers; I am afraid he will again steal food from the begging bowl; that is why I am hitting the bowl with the stick."

ततो विहस्य अभ्यागतः प्राह-"सखे,मा भैषीः।वित्तेन सह गतोऽस्य कूर्दनोत्साहः।सर्वेषामपि जन्तूनां इयमेव स्थितिः।

The guest laughed aloud and said, "Friend! Do not fear. The mouse has lost the power of jumping along with the wealth. It is a common fact observed in all the beings.

उक्तम्च It is said,

यदुत्साही सदा मर्त्यः पराभवति यज्जनान् यदुद्धतं वदेत्वाक्यं तत्सर्वं वित्तजं बलम्"॥91॥

*If a man behaves always excited and enthusiastic;
if he looks down upon others with arrogance; if he utters rude words;
it is all because of the wealth he owns."*

अथऽहमन्तच्छ्रुत्वा कोपाविष्टो भिक्षापात्रमुद्दिश्य विशेषादुत्कूर्दितो अप्राप्त एव भूमौ निपतितः।तच्छ्रुत्वाऽसौ मे

शत्रुर्विहस्य ताम्रचूडमुवाच-"भोः!पश्य पश्य कौतूहलम्"।आह च-

Hearing his words, I got angry and jumped towards the begging bowl with all the power I could muster; but unable to reach it fell on the ground. Hearing the noise of my fall, my enemy laughed aloud and said to TaamraChooda, "Observe this amusing happening"! He also said,

"अर्थेन बलवान्सर्वो अप्यर्थयुक्तश्च पण्डितः

पश्येन्नं मूषकं व्यर्थं स्वजातेः समतां गतम्॥92॥

*By wealth one becomes strong;
by possessing wealth itself, one gets acclaimed as a learned man.
Look at this mouse! With all the wealth gone, he has become an ordinary mouse!*

तत्स्वपिहि त्वमगतशङ्कः।यदस्योत्पतनकारणमन्तदावयोर्हस्तगतम्जातम्।अथवा साध्विदमुच्यते,

Now sleep without any anxiety. We now possess the object which gave him the power to jump high.

Or it is well said,

द्रष्टाविरहितः सर्पो मदहीनो यथा गजः

तथार्थेन विहीनोऽत्र पुरुषो नामधारकः"॥93॥

*A serpent without fangs; an elephant without its temporin flow; and a man without wealth
exist only namesake."*

तच्छ्रुत्वाऽहम्मनसा विचिन्तितवान्-'यतो अङ्गुलिमात्रमपि कूर्दनशक्तिर्नास्ति,तत् धिग् अर्थहीनस्य पुरुषस्य

जीवितम्।उक्तम्च,

Hearing his words I thought-"Aha! This enemy of mine has spoken rightly. I do not even have the power to jump as high as a thumb finger's length now. Fie on the man without wealth. It is said,

अर्थेन च विहीनस्य पुरुषस्याल्पमेधसः

उच्छिद्यन्ते क्रियाः सर्वाः ग्रीष्मे कुसरितो यथा॥94॥

*All the enterprises end up in ruin for a person,
who has no wealth and who has not much intelligence;
like the little streams of water drying away in the summer season.*

यथा काकयवाः प्रोक्ता यथारण्यभवास्तिलाः

नाममात्रा न सिद्ध्यर्थे स्युर्धनहीनास्तथा नराः॥95॥

The barren corn (the ear of which has no grain) and the sesamum seeds growing wildly in the forest exist for namesake, are not of much use; so are the men without wealth.

सन्तोऽपि न हि राजन्ते दरिद्रस्येतरे गुणाः

आदित्य इव भूतानां श्रीर्गुणानां प्रकाशिनी॥96॥

The many virtues of a saintly man do not shine if he is poor. Like the sun lights up all the things for the people, the Goddess of wealth alone reveals the virtues of men.

न तथा बाध्यते लोके प्रकृत्या निर्धनो जनः

यथा द्रव्याणि संप्राप्य तैर्विहीनः सुखे स्थितः॥97॥

A man who by nature has been without much money does not suffer much in the world, like the man who remained happy with his accumulated wealth and then lost it later.

शुष्कस्य कीटखातस्य वह्निदग्धस्य सर्वतः

तरोरप्यूषरस्थस्य वरं जन्म न चार्थिनः॥98॥

Even getting born as a tree in a desert, dried up, eaten up by termites, scorched by fire all over, can said to be worthier than that of a man who extends his hand for money.

शङ्कनीया हि सर्वत्र निष्प्रतापा दरिद्रता

उपकर्तुमपि प्राप्तं निःस्वं संत्यज्य गच्छति॥99॥

Poverty indeed has no power and is always in an uncertain state. Even one who intends to help, ignores the poor man and moves away unable to lend a helping hand.

उन्नम्योन्नम्य तत्रैव निर्धनानां मनोरथाः

हृदयेष्वेव लीयन्ते विधवास्त्रीस्तनाविव॥100॥

The ambitions of those without wealth rise up again and again and fall back without fulfilment in their minds like the heaving breasts of the widows (with unfulfilled desires).

व्यक्तेऽपि वासरे नित्यं दौर्गत्यतमसावृतः

अग्रतोऽपि स्थितो यत्रान्न केनापीह दृश्यते'॥101॥

Somehow a person covered by the darkness of poverty, though standing in broad day-light just in front, never comes into the vision-field of anybody.'

एवम्विलप्य अहम्भग्नोत्साहस्तन्निधानं गण्डोपधानीकृतं दृष्ट्वा स्वमदुर्गम् प्रभाते गतः।

Having lamented like this in many ways, I lost all enthusiasm; I saw that the treasure was tied up in a bag and was used as a pillow by the recluse; (I understood that there was no use in trying any more for the food stored in the begging bowl); I returned home early in the morning.

ततश्च मद्भृत्याः प्रभाते गच्छन्तो मिथो जल्पन्ति-"अहो,असमर्थोऽयं उदरपूर्णेऽस्माकम्।केवलमस्य

पृष्ठलग्नानाम्विडालादिविपत्तयः तत्किमनेन आराधितेन।उक्तम्च,

Then I heard my servants conversing with each other in the morning as they walked home, "Alas! This Hiranyaka is now incapable of providing us food. If we go behind him, we will just get attacked by the cats and others.

Why should we respect him any more? It is said,

यत्सकाशान्न लाभः स्यात्केवलाः स्युर्विपत्तयः स स्वामी दूरतस्त्याज्यो विशेषादनुजीविभिः"॥102॥

The master by whom no benefit is foreseen and only calamities are in wait, should be kept at a distance, especially by the dependent servants."

एवमन्तेषाम्वचाम्मि श्रुत्वा स्वदुर्गम्प्रविष्टोऽहम्।यावन्न कश्चिन्मम सम्मुखेऽभ्येति तावन्मया चिन्तितम्-

'धिगियमदरिद्रता।अथवा साध्विदमुच्यते,

Listening to their talks, I slowly entered the fortress. Having no wealth in my possession, I observed that not one single follower of the past appeared before me. Then I thought-'Alas! Fie on this poverty.

Or it is well-said,

मृतो दरिद्रः पुरुषो मृतं मैथुनमप्रजं मृतमश्रोत्रियं श्राद्धं मृतो यज्ञस्त्वदक्षिणः'॥103॥

A poor man without any money is to be considered dead (worthless).

Union between male and female should be considered dead if there is no progeny.

Funeral rites for the ancestors should be considered dead if there are no learned Brahmins present to conduct them.

A sacrificial rite performed without any charity should be considered as dead.'

एवं मे चिन्तयतः, ते भृत्या मम शत्रूणां सेवका जाताः ते च मामेकाकिनं दृष्ट्वा विडम्बनां कुर्वन्ति।

As I was thinking like this, my servants left me and joined another mouse who was my rival.

They even had the audacity to make fun of me as I stayed alone without any friend or follower.

अथ मया एकाकिना योगनिद्रां गतेन भूयो विचिन्तितम्-'यत्तस्य कुतपस्विनः समाश्रयं गत्वा तद्गण्डोपधानवर्तिकृतां वित्तपेटां शनैःशनैः विदार्य तस्य निद्रावशं गतस्य स्वदुर्गे तद्वित्तं आनयामि येन भूयोऽपि मे वित्तप्रभावेण आधिपत्यं पूर्ववद्भविष्यति।उक्तम्च

As I lay on my bed, I could not sleep and thought like this, 'Why not I go to that monastery; wait for that wicked recluse to fall asleep; slowly tear up that pillow; and bring off my treasure box to my fortress?! Then I will get back my leadership by re-possession of that wealth. It is said,

व्यथयन्ति परं चेतो मनोरथशतैर्जनाः

नानुष्ठानैर्धनैर्हीनाः कुलजा विधवा इव॥104॥

People without any money injure the mind very much

by entertaining hundreds of desires and trying to fulfil them in various ways (in vain), like the widows born in the good families.

दौर्गत्यं देहिनां दुःखमपमानकरं वरं येन स्वैरपि मन्यन्ते जीवन्तोऽपि मृता इव ॥105 ॥

*The state of poverty for the embodied beings is a curse bestowing sorrows and insults;
for even those who are one's own relatives or friends think of the 'men without wealth' as equal to dead.*

दैन्यस्य पात्रतामेति पराभूतेः परं पदं विपदामाश्रयः शश्वद्दौर्गत्यकलुषीकृतः ॥106 ॥

*The 'man who has been tainted by poverty' always keeps attracting problems to himself,
and attains the extreme state of wretchedness, by becoming a target for insults and disdain.*

लज्जन्ते बान्धवास्तेन संबन्धं गोपयन्ति च मित्राण्यमित्रतां यान्ति यस्य न स्युः कपर्दकाः ॥107 ॥

*When a man owns not even cowries (small coins),
the relatives feel embarrassed in his presence;
they hide the fact that they are related to him; and friends stop acting as friends.*

मूर्तं लाघवमेवैतदापायानामिदं गृहं पर्यायो मरणस्यायं निर्धनत्वं शरीरिणाम् ॥108 ॥

*The state of poverty for the humans is the personification of insignificance;
a store house of problems; a synonym for death.*

अजाधूलिरिव त्रस्तैर्माजनी रेणुवज्जनैः दीपखट्वोत्था च्छायेव त्यज्यते निर्धनो जनः ॥109 ॥

*People avoid a man without money like the dust rising from the moving goats;
like the dust particles rising from the sweeping broom,
like the places where the shadows rising from the lamp or the cot fall.*

शौचावशिष्ट्याप्यास्ति किञ्चिकार्यं क्वचिन्मृदा निर्धनेन जनेनैव न तु किञ्चित्प्रयोजनम् ॥110 ॥

*The mud which is thrown away after being used for cleaning the hand or feet,
may also have some use later;
but there is absolutely no benefit that can arise from a man without money.*

अधनो दातुकामोऽपि संप्राप्तो धनिनां गृहं मन्यते याचकोऽयं धिग्दारिद्र्यं खलु देहिनाम् ॥111 ॥

*A man without money,
even if he goes to a rich man's house to give something, is treated only as a beggar.
Fie on the state of poverty!*

अतो वित्तापहारं विदधतो यदि मे मृत्युः स्यात् तथापि शोभनम्।उक्तम्च,

Since my wealth was getting removed, it would have been better if I had met death at that moment. It is said,

स्ववित्तहरणं दृष्ट्वा यो हि रक्षत्यसून्नरः पितरोऽपि न गृह्णन्ति तद्धतं सलिलाञ्जलिम् ॥112 ॥

*Even the dead spirits will not accept the ablutions offered by the man
who saves his own lives (plural word as the 'Praanas' are five)
instead of protecting his wealth which is getting stolen in his very presence.*

तथा च And also,

गवार्थं ब्राह्मणार्थं च स्त्रीवित्तहरणे तथा प्राणान्स्त्यजति यो युद्धे तस्य लोकाः सनातनाः ॥113 ॥

*He who sacrifices his lives
for the sake of a cow, a Brahmin, a woman, wealth or in the battlefield
reaches the eternal worlds.'*

एवमिच्छित्य रात्रौ तत्र गत्वा निद्रावशमुपागतस्य पेटायाम्मया छिद्रम्कृतं यावत्, तावत् प्रबुद्धो दुष्टतापसः ततश्च जर्जरवम्शप्रहारेण शिरसि ताडितः कथञ्चिद् आयुःशेषतया निर्गतोऽहम्, न मृतश्च।उक्तम्च-

Having decided that it was the right course to follow, I went to that monastery at night and tore open the bag containing the treasure; but the recluse woke up immediately and started hitting at me with the bamboo stick. Beaten on the head and wounded, I barely escaped with life as my life-span was not yet over. It is said,

प्राप्तव्यमर्थं लभते मनुष्यः देवोऽपि तं लङ्गयितुं न शक्तः

तस्मान्न शोचामि न विस्मयो मे यदस्मदीयं न हि तत्परेषाम् ॥114॥

A man surely attains the wealth that is destined for him. Even the creator cannot change his destiny. Therefore I do not worry or feel surprised. That which is mine cannot belong to others.

काककूर्मो पृच्छतः- "कथमेतत्"।The crow and the tortoise asked-"How is that so?"

हिरण्यक आह- Hiranyaka said,

(4)

वणिक्पुत्रकथा

{THE STORY OF THE MERCHANT'S SON}

"अस्ति कस्मिंश्चिन्नगरे सागरदत्तो नाम वणिक्।तत्सूनुना रूपकशतेन विक्रीयमाणम्पुस्तकम्गृहीतम्।

"Once in some city there lived a merchant named SaagaraDatta. His son once bought a book paying hundred rupees for it.

तस्मिंश्च लिखितमस्ति-These words were written in that book:

प्राप्तव्यमर्थं लभते मनुष्यः देवोऽपि तं लङ्गयितुं न शक्तः

तस्मान्न शोचामि न विस्मयो मे यदस्मदीयं न हि तत्परेषाम् ॥115॥

'A man surely attains the wealth that is destined for him. Even the Creator cannot change his destiny. Therefore, I do not worry or feel surprised. That which is mine cannot belong to others'.

तद्दृष्ट्वा सागरदत्तेन तनुजः पृष्ठः-"पुत्र, कियता मूल्येनैतत्पुस्तको गृहीतः"।

The merchant saw this and questioned his son,"Son! How much did you pay for this book?"

सोऽब्रवीत्-"रूपक-शतेन"। He said,"Hundred rupees!"

तच्छ्रुत्वा सागरदत्तोऽब्रवीत्-"धिञ्छूर्ख,त्वम्लिखितैकश्लोकमूपकशतेन यद्गृह्णासि,एतया बुद्ध्या कथं द्रव्योपार्जनं करिष्यसि।तदद्यप्रभृति त्वया मे गृहे न प्रवेष्टव्यम्"।

Hearing his words, SaagaraDatta said,"You fool! Fie on you!

You wasted hundred rupees for a book which just contains one verse? However will you earn any money in the future with such a brain? Get out of my house and do not enter it again."

एवमिर्भर्त्स्य गृह्णात्रिःसारितः।स च तेन निर्वेदेन विप्रकृष्टं देशान्तरम्गत्वा किमपि नगरमासाद्य अवस्थितः।

After reprimanding him like this, the son was thrown out of the house. The son felt very unhappy and somehow facing many difficulties went out of that country, reached another city and started living there.

अथ कतिपयदिवसैः तन्नगरनिवासिना केनचिदसौ पृष्ठः-"कुतो भवान् आगतः,किम्नामधेयो वा" इति।

असावब्रवीत्-"प्राप्तव्यम् अर्थम्लभते मनुष्यः" इति।अथ अन्येनापि पृष्टेन अनेन तथैवोत्तरमदत्तम्।

एवम्च तस्य नगरस्य मध्ये प्राप्तव्यमर्थ इति तस्य प्रसिद्धं नाम जातम्।

After a few days, some citizen residing there asked him, "From where have you come? What is your name?" and so on. The merchant's son replied, 'Praaptavyamartham Labhate manushyaha'. When some one else questioned him, he repeated the same words. Whenever anyone asked any question, he said those very same words. So everyone started calling him 'Praaptavyamartha' in that city.

अथ राजकन्या चन्द्रवती नाम अभिनवरूपयौवनसम्पन्ना सखीद्वितीया एकस्मिन्महोत्सवदिवसे नगरं निरीक्षमाणा अस्ति। तत्रैव च कश्चिद्राजपुत्रो अतीवरूपसम्पन्नो मनोरमश्च कथमपि तस्या दृष्टिगोचरे गतः। तद्दर्शनसमकालं एव कुसुमबाणाहतया तया निजसख्यभिहिता- "सखि! यथा किलऽनेन सह समागमो भवति तथाद्य त्वया यतितव्यम्"।

The king of that country had a daughter named Chandravatee. She was young, beautiful and charming. One day she attended a festival conducted in the city accompanied by her maid. She somehow chanced to see a very handsome and charming prince there. She was immediately hit by the arrows of Love-God and said to her friend, "Friend! Please do something and make me have his union."

एवमच श्रुत्वा सा सखी तत्सकाशम्गत्वा शीघ्रमब्रवीत्- "यदहमचन्द्रवत्या तवान्तिकम्प्रेषिता। भणितमच त्वाम्प्रति तया यन्मम त्वद्दर्शान्मनोभवेन पश्चिमावस्था कृता। तद्यदि शीघ्रमेव मदन्तिके न समेष्यसि तदा मे मरणं शरणम्"।

Hearing this, the maid quickly approached him and said, "I have been sent to you by Chandravatee. She has sent this message, 'The moment I saw you, the God of Love has thrown me to the extremity of passion. If you do not meet me soon, I will have to take shelter in death to end my pains'."

इति श्रुत्वा तेनाभिहितम्- "यद्यवश्यम्मया तत्रागन्तव्यम्तत्कथय केनोपायेन प्रवेष्टव्यम्"।

Hearing her words, he said, "If I should necessarily meet her, then tell me how can I enter the palace without anybody's knowledge?"

अथ सख्याभिहितम्- "रात्रौ सौधावलम्बितया दृढवरत्रया त्वया तत्रारोढव्यम्"।

The maid said to him, "Chandravatee will wait on the terrace of her palace for you tonight. There will be a thick rope hanging down from the terrace. You must hold on to it and climb up."

सोऽब्रवीत्- "यदि एवमिच्छस्यो भवत्यास्तदहमेवम्करिष्यामि"।

He said, "If that is what you want me to do, then I will definitely do so."

इति निश्चित्य सखी चंद्रवतीसकाशम्गता।

The maid went back to Chandravatee satisfied that her plan was infallible.

अथागतायां रजन्यां स राजपुत्रः स्वचेतसा व्यचिन्तयत्- 'अहो महदकृत्यमेतत्'।

That night the prince felt anxious about the whole thing. He thought- 'Aha! This is a wrong act.

उक्तमच It is said,

गुरोः सुतां मित्रभार्या स्वामिसेवकगेहिनीं यो गच्छति पुमान् लोके तमाहुर्ब्रह्मघातिनम् ॥116॥

*It is said that in this world,
he who copulates with the daughter of the teacher,
the wife of a friend, the wife of the employer or the wife of the servant
-commits a sin equal to that of killing a Brahmin.*

अपरमच And also,

अयशः प्राप्यते येन येन चाप्यगतिर्भवेत्स्वार्थाच्च भश्यते येन तत्कर्म न समाचरेत् ॥117॥

*One should not perform an action
which gets him ill-fame, which does not lead him to heavens after death,
and which ruins the very result of his action.'*

इति सम्यग्विचार्य तत्काशम्न जगाम।

After analysing well in this manner, he decided to call the whole thing off, and did not go and meet the princess as planned.

अथ प्राप्तव्यमर्थः पर्यटन्धवलगृहपार्श्वे रात्राववलम्बितवरत्रामृष्ट्वा कौतुकाविष्टहृदयः तां आलम्ब्य अधिरूढः।

Then 'Praaptavyamartha' who was wandering near the white palace saw the thick rope hanging from the terrace; he felt curious and climbed up the rope.

तया च राजपुत्र्या स एवायं इत्याश्वस्तचित्तया स्नानखादनपानाच्छादनादिना सम्मान्य तैः सह

शयनतलमाश्रितया तदङ्गसम्स्पर्शसञ्जातहर्षरोमाञ्चितगात्रया उक्तम्-"युष्मद्दर्शनमात्रानुरक्तया मया

आत्मा प्रदत्तोऽयम्। त्वद्वर्जमन्यो भर्ता मनस्यपि मे न भविष्यति इति, तत्कस्मात् मया सह न ब्रवीषि"।

The princess mistook him to be the prince seen in the city and offered him all comforts like bath, food, drink and clothes. Later as she lay on the bed next to him, she felt horripilation of joy by his touch and uttered in excitement, "I fell in love with you just by looking at you once. I have lost my heart to you. I cannot think of any other person as my husband even in my mind; when this is so, why are you not saying anything to me?"

सोऽब्रवीत्-"प्राप्तव्यमर्थं लभते मनुष्यः"।

He said, "Praaptavyamartham Labhate manushyaha"

इत्युक्ते, तया अन्योऽयं इति मत्वा धवलगृहादुत्तार्य मुक्तः। तावद् असौ खण्डदेवकुले गत्वा सुप्तः।

She immediately understood him to be another person and got him thrown out of the palace. He found an old ruin of a temple and slept there the rest of the night.

अथ तत्र कयाचित्स्वैरिण्या दत्तसङ्केतको यावद्दण्डपाशकः प्राप्तः, तावदसौ पूर्वसुप्तस्तेन दृष्टो रहस्यसंरक्षणार्थं

अभिहितश्च-"को भवान्"। सोऽब्रवीत्-"प्राप्तव्यमर्थं लभते मनुष्यः"।

Meanwhile, a head police officer came there as he had been instructed by a wanton woman to meet her there in that ruined temple. He came there at the appointed time and saw Praaptavyamartha sleeping there already. Intending to hide his own secret, he asked Praaptavyamartha, "Who are you?"

Praaptavyamartha said, "Praaptavyamartham Labhate manushyaha".

इति श्रुत्वा दण्डपाशकेन अभिहितम्-"यच्छून्यं देवगृहमिदम्। तदत्र मदीयस्थाने गत्वा स्वपिहि"।

The police officer said, "This temple is in ruins and desolate. So go and sleep in my house."

तथा प्रतिपद्य स मतिर्विपर्यासादन्यशयने सुप्तः। अथ तस्य रक्षकस्य कन्या विनयवती नाम रूपयौवनसम्पन्ना

कस्यापि पुरुषस्यानुरक्ता संकेतमदत्त्वा तत्र शयने सुप्तासीत्।

Praaptavyamartha got up and went to the police officer's house. But as he was very sleepy and tired, he entered another room instead of the one belonging to the police officer. The police officer had a daughter named Vinayavatee. The pretty young girl had been waiting for her own lover who was supposed to meet her there in her room that night. She was lying on the bed waiting for him.

अथ सा तमायातमृष्ट्वा स एवायम् अस्मद्वल्लभ इति रात्रौ घनतरान्धकारव्यामोहिता उत्थाय भोजनाच्छादना

क्रियाम्कारयित्वा गान्धर्वविवाहेन आत्मानम्विवाहयित्वा तैः समन्शयने स्थिता विकसितवदनकमला तमाह-

"किमद्यापि मया सह विश्रब्धम्भवान् न ब्रवीति"। सोऽब्रवीत्-"प्राप्तव्यमर्थं लभते मनुष्यः"।

The night was dark and nothing could be clearly seen. She saw Praaptavyamartha entering her room and mistook him to be her lover. She served him food and clothing; and married him through the rites of Gaandharva Marriage. (Gaandharva-marriage is where the couple unite by mutual consent and without formal rituals.)

As she lay next to him on the bed she felt very happy and asked him with a smile, "Why are you not saying anything today also?" Praaptavyamartha said, "Praaptavyamartham Labhate manushyaha."

इति श्रुत्वा तया चिन्तितम्-"यत्कार्यमसमीक्षितमक्रियते तस्य ईदृक्फलविपाको भवति" इति।

Hearing his words, she was shocked and thought, 'Any act done without proper analysis ends only like this'.

एवम्विमृश्य सविषादया तया निःसारितोऽसौ।

Thinking like this, she felt very much distressed and threw Praaptavyamartha out of the house.

स च यावद्दीधीमार्गेण गच्छति तावदन्यविषयवासी वरकीर्तिर्नाम वरो महता वाद्यशब्देन आगच्छति।

प्राप्तव्यमर्थोऽपि तैः समम्गन्तुमारब्धः।

Praaptavyamartha started walking on the road without any aim. At that time a bridegroom named VaraKeerti, who belonged to another city, was going in a procession accompanied by a huge orchestra. Praaptavyamartha joined that group and walked along with him.

अथ यावत्प्रत्यासन्ने लग्नसमये राजमार्गासन्नश्रेष्ठिगृहद्वारे रचितमण्डपवेदिकायां कृतकौतुकमङ्गलवेशा वणिक्सुता अस्ति तावत्, मदमतो हस्ती आरोहकम्हत्वा प्रणश्यज्जनकोलाहलेन लोकमाकुलयन्तमेव उद्देशं प्राप्तः। तच्च दृष्ट्वा सर्वे वरानुयायिनो वरेण सह प्रणश्य दिशो जग्मुः।

A merchant's daughter decorated with all the auspicious bridal ornaments and clothes was waiting on the stage set for marriage at the end of the royal road. The time fixed for the marriage was nearing. At that time suddenly an elephant became musth. It killed the guard seated on its back; and even as the people ran helter skelter in fear, it lost control and rushed madly killing many people; and it arrived at the place set for the marriage of VaraKeerti and the merchant's daughter. Seeing the elephant, the bride-groom, his friends and relatives ran away from that place in all the directions afraid of that elephant.

अथास्मिन्नवसरे भयतरललोचनामेकाकिनीम्कन्यां अवलोक्य-"मा भैषीः। अहम्परित्राता" इति सुधीरम्स्थिरी कृत्य दक्षिणपाणौ सम्गृह्य महासाहसिकतया प्राप्तव्यमर्थः परुषवाक्यैर्हस्तिनम्निर्भर्त्सितवान्।

The bride stood there alone, trembling in fear. Praaptavyamartha took her hand in his right hand and bravely said, "Do not fear. I will save you" and consoled her. He shouted at the elephant harshly and brought it under control.

ततः कथमपि दैवयोगादपयाते हस्तिनि ससुहृद्बान्धवेन अतिक्रांतलग्नसमये वरकीर्तिना आगत्य तावताम्कन्यां अन्यहस्तगतां दृष्ट्वा अभिहितम्-"भोः श्वशुर, विरुद्धमिदं त्वयानुष्ठितम्यन्मह्यम्प्रदाय कन्यां अन्यस्मै प्रदत्ता" इति।

When the elephant moved away from that place, all the people along with the bridegroom returned to the marriage hall. The holy hour set for the marriage had passed already, and VaraKeerti saw the bride holding the hand of another man. He was enraged and shouted at the bride's father, "Hey father-in law! You have broken your words. You promised me to offer your daughter in marriage to me and now have given her off to some one else."

सोऽब्रवीत्-"भोः, अहमपि हस्तिभयपलायितो भवद्भिः सह, आयातो न जाने किमिदम्वृत्तम्" इत्यभिधाय दुहितरं प्रष्टुमारब्धः-"वत्से, न त्वया सुन्दरं कृतम्तत्कथ्यताम्कोऽयम्वृत्तान्तः"।

The bride's father said, "Ho! Even I ran along with you people frightened of the elephant. I do not know what happened." He asked his daughter, "Daughter! You have not acted properly. Tell me what happened."

साऽब्रवीत्-"यदहमनेन प्राणसम्शयाद्रक्षिता, तदा एनं मुक्त्वा मम जीवन्त्या नान्यः पाणिमग्रहीष्यति" इति।

She said, "This person saved me from death. As long as I live, no one else but him will ever hold my hand in marriage."

अनेन वार्ताव्यतिकरेण रजनी व्युष्टा। अथ प्रातस्तत्र सञ्जाते महाजनसमवाये वार्ताव्यतिकरमश्रुत्वा राजदुहिता तमुद्देशमागता। कर्णपरम्परया श्रुत्वा दण्डपाशकसुतापि तत्रैवागता। अथ तम्महाजनसमवायमश्रुत्वा राजाऽपि तत्र एव आजगाम।

Even as the arguments went on, the night came to an end. A huge crowd had collected there to watch the proceedings. The princess heard the noise from her palace and came there curious to know the cause of such disturbance. The police officer's daughter also arrived there, hearing about the commotion in the marriage hall. The king also came there to settle the issue.

प्राप्तव्यमर्थम्प्राह-"भोः, विश्रब्धम्कथय। कीदृशोऽसौ वृत्तान्तः"।

अथ सोऽब्रवीत्-"प्राप्तव्यमर्थम्लभते मनुष्यः" इति।

राजकन्या स्मृत्वा प्राह-"देवोऽपि तम्लङ्गयितुम्न शक्तः" इति।

ततो दण्डपाशकसुताऽब्रवीत्-"तस्मान्न शोचामि न विस्मयो मे" इति।

तमखिललोकवृत्तान्तं आकर्ष्य वणिक्सुताऽब्रवीत्-"यदस्मदीयम्न हि तत्परेषाम्" इति।

He asked Praaptavyamartha, "Ho! Speak without fear. What really happened?"

He answered, "Praaptavyamartham Labhate manushyaha".

(A man surely attains the wealth that is destined for him.)

The princess remembered everything and said, "Devopi tam langayitum na shaktaha"

(Even the Creator cannot change his destiny.)

The daughter of the police officer said, "Tasmaanna shocaami na vismayo mey."

(Therefore I do not worry or feel surprised.)

Listening to all their stories the daughter of the merchant said, "Yadasmadeeyam na hi tat pareshaam."

(That which is mine cannot belong to others.)

ततो अभयदानमदत्त्वा राजा पृथक्पृथक्गृहान्ताञ्जात्वा अवगततत्त्वस्तस्मै प्राप्तव्यमर्थाय स्वदुहितरं
सबहुमानमग्रामसहस्रेण समम्सर्वालङ्कारपरिवारयुतामदत्त्वा त्वम्मे पुत्रोऽसीति नगरविदितम्तम् यौवराज्ये
अभिषिक्तवान्।

The king promised Praaptavyamartha sanctuary and enquired everyone separately what they did.

He understood all the facts; he offered his daughter to him in marriage accompanied by maids decorated with all ornaments; gifted him thousand villages and said, "You are my son."

He consecrated Praaptavyamartha as the prince on the throne on an auspicious day in front of his citizens.

दण्डपाशकेनापि स्वदुहिता स्वशक्त्या वस्त्रदानादिना सम्भाव्य प्राप्तव्यमर्थाय प्रदत्ता।

The chief police officer also offered him his daughter in marriage along with the gifts of clothes and gold according to his capacity.

अथ प्राप्तव्यमर्थेनापि स्वीयपितृमातरौ समस्तकुटुंबावृतौ तस्मिन्नगरे संमानपुरःसरम्समानीतौ।अथऽसौऽपि

स्वगोत्रेण सह विविधभोगानुपभुञ्जानः सुखेनावस्थितः।अतोऽहम्ब्रवीमि,

Praaptavyamartha brought his parents and relatives to that village with due honours. He lived happily in that city enjoying many pleasures along with his family. That is why I say,

प्राप्तव्यमर्थं लभते मनुष्यः देवोऽपि तं लङ्गयितुं न शक्तः

तस्मान्न शोचामि न विस्मयो मे यदस्मदीयं न हि तत्परेषाम्॥118॥

A man surely attains the wealth that is destined for him. Even the Creator cannot change his destiny.

Therefore, I do not worry or feel surprised. That which is mine cannot belong to others.

तदेतत्सकलमसुखदुःखमनुभूय परम्विषादमुपागतोऽनेन मित्रेण त्वत्सकाशम् आनीतः, तदेतन्मे वैराग्यकारणम्"।

After experiencing all these good and bad events, I have become distressed and have come to you along with this friend. This in brief is the cause of my dispassion."

मन्थरक आह-"भद्र, भवति सुहृदयससन्दिग्धं यत्क्षुत्क्षामोऽपि शत्रुभूतम्वाम्भक्ष्यस्थाने स्थितमेवमपृष्टमारोप्य

आनयति न मार्गेऽपि भक्षयति। उक्तम्च यतः,

Mantharaka said, "Good one! This LaghuPatanaka is indeed a trustworthy friend. Though suffering from the drought situation and hungry, he did not eat you who are his natural enemy and food. He brought you here safely carrying you on his back and did not eat you on the way. That is why it is said,

विकारं याति नो चित्तं वित्ते यस्य कदाचन

मित्रं स्यात्सर्वकाले च कारयेन्मित्रमुत्तमम्॥119॥

*He will be a true friend always who will not change by the wealth;
one should strive to make him one's friend.*

विद्वद्भिः सुहृदामत्र चिह्नैरेतैरसम्शयं

परीक्षाकारणं प्रोक्तं होमाग्नेरिव पण्डितैः॥120॥

The wise mention that these qualities of friends as the sure test for their loyalty like the scholar's ability is understood when conducting sacrificial rites.

तथा च And also,

आपत्काले तु संप्राप्ते यन्मित्रं मित्रमेव तत्

वृद्धिकाले तु संप्राप्ते दुर्जनोऽपि सुहृद् भवेत्॥121॥

He who is friend when in trouble is a true friend.

When prosperous, even a wicked man will act like a friend.

तन्ममाप्यद्य अस्य विषये विश्वासः समुत्पन्नो यतो नीतिविरुद्धा इयं मैत्री माम्साशिभिर्वायसैः सह जलचराणाम्।
अथवा साध्विदमुच्यते,

Therefore now I have begun to trust this person, though it is not natural that aquatic beings make friends with meat eating crows. Or it is well-said,

मित्रं कोऽपि न कस्यापि नितान्तं न च वैरकृत्

दृश्यते मित्रविध्वस्तात्कार्यात् वैरी परीक्षितः॥122॥

No one is a friend; no one maintains a deep enmity towards anybody.

The success or failure of an enterprise alone becomes the test for an enemy or friend.

तत्स्वागतम्भवतः।स्वगृहवदास्यतामत्र सरस्तीरे।यच्च विन्नाशो विदेशवासश्च ते सञ्जातस्तत्र विषये सन्तापो न
कर्तव्यः।उक्तम्च,

Welcome to you. Live on the bank of this lake as if it is your home. Do not worry about the wealth that is lost and the fate of living in another country. It is said,

अभ्रच्छाया खलप्रीतिः सिद्धं अन्नं च योषितः

किञ्चित्कालोपभोग्यानि यौवनानि धनानि च॥123॥

*The shade provided by a cloud, the regard shown by the cheat,
the food which is ready to eat, the women, the pleasures of youth and money,
are all short-time enjoyments.*

अत एव विवेकिनो जितात्मानो धनस्पृहां न कुर्वन्ति।उक्तम्च,

That is why wise men and men with self control do not entertain the desire for wealth. It is said,

सुसञ्चितैर्जीवनवत्प्रक्षितैः निजेपि देहे न नियोजितैः क्वचित्

पुंसो यमान्तं व्रजतोऽपि निष्ठुरैः एतेर्धनैः पञ्चपदी न दीयते॥124॥

*A man collects money carefully through proper ventures;
he protects money like his own lives;
he does not even spend the money for the comforts of his own body;
yet, when he is on the way to meet the God of Death,
these cruel riches do not even walk five steps along with him.*

अन्यच्च And also,

यथामिषं जले मत्स्यैर्भक्ष्यते श्वापदैः भुवि
आकाशे पक्षिभिश्चैव तथा सर्वत्र वित्तवान्॥125॥

*A meat piece is sought after and eaten
by the fishes in the water; by the dogs on the land; by the birds in the sky.
Similar is the fate of a wealthy man wherever he goes.*

निर्दोषमपि वित्ताद्यं दोषैर्योजयते नृपः

निर्धनः प्राप्तदोषोऽपि सर्वत्र निरुपद्रवः॥126॥

*Even if innocent, a wealthy man gets accused by the king.
Even if guilty, a poor man is left untouched.*

अर्थानामार्जने दुःखमर्जितानां च रक्षणे

नाशे दुःखं व्यये दुःखं दिगर्थान्कष्टसंश्रयान्॥127॥

*Earning wealth is painful; protecting wealth is painful;
losing wealth is painful; spending wealth is painful.
Fie on the wealth which is just a store-house of pains.*

अर्थार्थी यानि कष्टानि मूढोऽयं सहते जनः

शतांशेनापि मोक्षार्थी तानि चेन्मोक्षमाप्नुयात्॥128॥

*Even if one hundredth part of the pain endured by a foolish man in earning wealth
is suffered by a man after liberation, he will surely become liberated.*

विदेशवासजनमपि वैराग्यं त्वया न कार्यं यतः,

And also do not feel averse to living in a different country; because,

को धीरस्य मनस्विनः स्व विषयः को वा विदेशः स्मृतो

यं देशं श्रयते तमेव कुरुते बाहुप्रतापजितं

यं दंष्ट्रानखलाङ्गुलप्रहरणैः सिंहो वनं गाहते

तस्मिन्नेव हतद्विपेन्द्ररुधिरैः तृष्णां च्छिनत्यात्मनः॥129॥

*What is one's own land or foreign land to a valorous person of a steady mind!
He will make the land his own by conquering it by the strength of his shoulders.
Whichever forest he moves onto,
the lion which uses its teeth and nails as his weapons,
will kill the chief of the herd of elephants and quench his thirst by its blood.*

अर्थहीनः परे देशे गतोऽपि यः प्रज्ञावन्भवति स कथञ्चिदपि न सीदति।उक्तञ्च,

A person who goes to another country never suffers if he is wise, even if he does not have any wealth.
It is said,

कोऽतिभारः समर्थानां किं दूरं व्यवसायिनां

को विदेशः सविद्यानां कः परः प्रियवादिनाम्॥130॥

*What is unbearable weight for men who are capable of lifting weights!
What is distance for men who are ready to bear the hardship whatever it takes!
Which land is foreign to men who are highly learned!
Who is a stranger to those who converse pleasantly!*

तत्प्रज्ञानिधिर्भवान्न प्राकृतपुरुषतुल्यः।अथवा,

You are endowed with the wealth of wisdom. You are not to be compared with ordinary people. Or,

*उत्साहसम्पन्नमदीर्घसूत्रं क्रियाविधिज्ञं व्यसनेष्वसक्तं
शूरं कृतज्ञं दृढसौहृदञ्च लक्ष्मीः स्वयं मार्गति वासहेतोः॥131॥]*
*The 'Goddess of wealth' herself seeks out those persons to live with,
who are enthusiastic in their work,
who do not elongate the time allotted for work through laziness,
who know perfectly well how the work gets completed,
who do not hanker after unhealthy pleasures,
who are courageous, who are grateful, and who are surrounded by good friends.*

अपरम्प्राप्तोप्यर्थः कर्मप्राप्त्या नश्यति।तदेतावन्ति दिनानि त्वदीयमासीत्।मुहूर्तमप्यनात्मीयम्भोक्तुम्न लभ्यते।
स्वयमागतमपि विधिनाऽपह्नियते।

Another thing is that sometimes wealth is lost due to the result of some past action. The wealth was yours to this day. You cannot enjoy it even for a second when it is not yours. Even if you get it, it will be taken away by fate.

*अर्थस्योपार्जनं कृत्वा नैव भोगं समश्नुते
अरण्यं महदासाद्य मूढः सोमिलको यथा॥132॥*
*Having earned a lot of wealth through hard work, but not fated to enjoy it,
the foolish Somilaka lost it all when he reached the huge forest.”*

हिरण्यक आह-"कथमेतत्"। Hiranyaka asked,“How is that so?”

स आह- Mantharaka said,

(5)

मन्दभाग्यसोमिलककथा

{THE STORY OF THE UNLUCKY SOMILAKA}

कस्मिंश्चिदधिष्ठाने सोमिलको नाम कौलिको वसति स्म।स च नैकविधपट्टरचनारञ्जितानि पार्थिवोचितानि सदैव वस्त्राण्युत्पादयति।परमत्तस्य चानेकविधपट्टरचननिपुणस्यापि न भोजनाच्छादनाभ्यधिकम्कथमप्यर्थमात्रं संपद्यते।अथ अन्ये तत्र सामान्यकौलिकाः स्थूलवस्त्रसंपादनविज्ञानिनो महर्द्धिसम्पन्नाः।

“In some country there lived a weaver named Somilaka. He made varieties of silk clothes of various colours and design-works fit to be worn by kings and their families. Though he was an expert in making these beautiful clothes, he never could he amass much wealth; what he earned just sufficed his basic needs of food and clothes; whereas other weavers of the ordinary kind who were capable of making only thick rough clothes had become very wealthy.

तानवलोक्य स स्वभार्यामाह-"प्रिये,पश्यैतान्स्थूलपट्टकारकान्धनकनकसमृद्धान्।तदधारणकम्ममैतत्स्थानम्।
तदन्यत्रोपार्जनाय गच्छामि"।

Observing them, he said to his wife, "Beloved! Look at these weavers; they manufacture ordinary rough clothes and yet have amassed lots of gold and properties. I do not want to stay in this place anymore. I will go elsewhere and earn more money."

सा प्राह-"भोः प्रियतम,मिथ्याप्रलपितमेतद्यदन्यत्रगतानाम्धनम्भवति, स्वस्थाने न भवति।उक्तम्च-

His wife said, "Hey lover! It is a misunderstood fact that one can get money elsewhere and not in his own place. It is said,

उत्पतन्ति यदाकाशे निपतन्ति महीतले

धरण्यन्तमपि प्राप्ता नादत्तमुपतिष्ठति॥133॥]

*Men can fly high in the sky or dig under the ground or search the ends of worlds,
they will never get that which is not destined for them.*

तथा च And also,

नहि भवति यन्न भाव्यं भवति च भाव्यं विनापि यत्रेन

करतलगतमपि नश्यति यस्य हि भवितव्यता नास्ति॥134॥

*That which is not supposed to happen, does not happen.
That which has to happen, happens without any effort also.*

That which should not belong to one perishes, even if it is kept in the palm of one's hand.

यथा धेनुसहस्रेषु वत्सो विन्दति मातरं

तथा पुराकृतं कर्म कर्तारमनुगच्छति॥135॥

*Just like a calf seeks out its mother among thousands of cows,
similarly the result of a past action
seeks out the performer of that action and follows him always.*

शेते सह शयानेन गच्छन्तमनुगच्छति

नराणां प्राक्तनं कर्म तिष्ठत्यथ सहात्मना॥136॥

*The result of the past action of a person lies down along with him when he sleeps;
when he gets up and walks, it follows him;
it always stays with the performer of the action.*

यथा छायातपौ नित्यं सुसम्बद्धौ परस्परं

एवं कर्म च कर्ता च संश्लिष्टावितरेतरम्॥137॥

*Just like the shadow and the hot sun are always inter-related,
similarly the action and the agent of action are intricately connected to each other.*

तस्मादत्र एव व्यवसायपरो भव।"

Therefore continue doing your work here itself."

कौलिक आह-"प्रिये, न सम्यगभिहितम्भवत्या।व्यवसायम्बिना न कर्म फलति।उक्तम्च-

The weaver said, "Beloved! What you say is not right. Without enterprise nothing fructifies. It is said,

यथैकेन न हस्तेन तालिका सम्प्रपद्यते
 तथोद्यमपरित्यक्तं न फलं कर्मणः स्मृतम्॥138॥
*Clapping cannot be done with just one hand;
 similarly the result of an action cannot occur without proper effort.*

पश्य कर्मवशप्राप्तं भोज्यकालेऽपि भोजनं
 हस्तोद्यमं विना वक्त्रं प्रविशेन्न कथञ्चन॥139॥
*Observe, even the food
 which has been obtained by the result of past action and is ready to be eaten,
 cannot enter the mouth without the effort put forth by the hand.*

तथा च And also,

उद्योगिनं पुरुषसिम्हमुहमुपैति लक्ष्मीः
 दैवं हि दैवमिति कापुरुषा वदन्ति, दैवं निहत्य कुरु पुरुषमात्मशक्त्या
 यत्रे कृते यदि न सिद्ध्यति कोऽत्र दोषः॥140॥
*The Goddess of Wealth approaches that lion among men, who performs his work sincerely.
 Only the worthless wretched men hold the fate as responsible for everything.
 Get rid of the belief in fate and take recourse to sincere effort.
 If an attempt is there and it fails, what harm is there?!*

तथा च And also,

उद्यमेन हि सिद्ध्यन्ति कार्याणि न मनोरथैः
 न हि सिंहस्य सुप्तस्य प्रविशन्ति मुखे मृगाः॥141॥
*The actions become fruitful only through proper effort and not by imagination.
 The animals do not by themselves enter the mouth of a sleeping lion.*

उद्यमेन विना राजन्न सिद्ध्यन्ति मनोरथाः
 कातरा इति जल्पन्ति यद्वाच्यं भविष्यति॥142॥
*The actions do not become fruitful without proper effort, O king!
 Only the cowardly minded rattle that
 'whatever has to happen will happen by itself'.*

स्वशक्त्या कुर्वतः कर्म न चेत् सिद्धिं प्रयच्छति
 नोपालभ्यः पुमान्स्तत्र दैवान्तरितपौरुषः॥143॥
*If a man puts his full effort in an action and it fails, he need not blame himself for the failure;
 for fate alone stood in the way of his success.*

तन्मया अवश्यमदेशान्तरम्गन्तव्यम्" |Therefore I should definitely go to another country."

इति निश्चित्य वर्धमानपुरम्गत्वा तत्र वर्षत्रयमिस्थित्वा सुवर्णशतत्रयोपार्जनं कृत्वा भूयः स्वगृहं प्रस्थितः।

Having made this decision, he went to the city of Vardhamaana. He stayed there for three years and earned three hundred gold coins; he decided to return home and started to walk towards his own home-town.

अथार्धपथे गच्छतस्तस्य कदाचिदटव्याम्पर्यटतो भगवान्निविरस्तमुपागतः।तत्र च व्यालभयात्स्थूलतरवटस्कंधं आरूढ
 प्रसुप्तो यावतिष्ठति तावन्निशीथे स्वप्ने द्वौ पुरुषौ रौद्राकारौ परस्परमजल्पन्तावशृणोत्।

As he was journeying homewards he reached a forest. When he reached the middle of the forest the sun had already set. Afraid of thieves he climbed a thick branch of a fig tree and slept there.

In his dream he saw two persons with terrifying looks arguing with each other.

तत्रैक आह-"भोः कर्तः, त्वम्किम्सम्यङ्गं वेत्सि यदस्य सोमिलकस्य भोजनाच्छादनाभ्यधिका समृद्धिर्नास्ति। तत्किम् त्वयास्य सुवर्णशतत्रयम् दत्तम्"।स आह-"भोः कर्मन्, मयाऽवश्यम्दातव्यम्व्यवसायिनाम्तत्र च तस्य परिणतिस्त्वदायता" इति।

One of them said, "Hey Kartaa (Agent of action)! Don't you know that this Somilaka is not destined to get more than what suffices for his food and clothes? Why did you make him get three hundred gold coins?"

The other one said, "Hey Karman (Action)! I should always reward those who work hard. However, the final enjoyment of that result is under your control."

अथ यावदसौ कौलिकः प्रबुद्धः सुवर्णग्रन्थिमवलोकयति तावद्रिक्तम्पश्यति।

The weaver immediately woke up and checked the bag containing gold coins. He was shocked to find the bag empty of coins.

ततः साक्षेपम्विचिन्तयामास-'अहो किमेतत्, महता कष्टेनोपार्जितम्वित्तमहेलया क्वापि गतम्। यद्व्यर्थश्रमो

अकिञ्चनः कथं स्वपत्न्या मित्राणाम्च मुखमदर्शयिष्यामि'। इति निश्चित्य तदेव पत्तनम्गतः।

He felt distressed and thought, "Alas! What is this? I had earned such a lot of money by hard work and have lost it carelessly. All my efforts to amass wealth are wasted. How am I going to face my wife and friends returning empty handed?" Thinking like this, he went back to the same city.

तत्र च वर्षमात्रेणापि सुवर्णशतपञ्चकमुपार्ज्य भूयोऽपि स्वस्थानम्प्रति प्रस्थितः। यावदर्धपथे भूयोऽटवीगतस्य

भगवान्भानुरस्तम्जगाम। अथ सुवर्णनाशभयात्सुश्रान्तोऽपि न विश्राम्यति, केवलमकृतगृहोत्कण्ठः सत्वरम्व्रजति।

अत्रान्तरे द्वौ पुरुषौ तादृशौ दृष्टिदेशे समागच्छन्तौ जल्पन्तौ च शृणोति।

Within a year, he earned five hundred gold coins. As he walked towards his city, he got stuck in the same forest when the sun set. Though he felt tired and sleepy, being afraid of losing the coins he kept awake and without resting anywhere quickly made his steps towards his home-town. Meanwhile, he saw at a distance the same two men (of his previous dream) arguing with each other.

तत्रैकः प्राह-"भोः कर्तः, किम्व्यर्थैतस्य सुवर्णशतपञ्चकं प्रदत्तम्। तत्किम्वन् वेत्सियद्भोजनाच्छादनाभ्यधिकमस्य किञ्चिन्नास्ति"। स आह-"भोः कर्मन्, मया अवश्यम्व्यवसायिनाम्। तस्य परिणामस्त्वदायतः। तत्किम्वमां उपालंभयसि"।

One of them said, "Hey Kartaa! Why did you give this Somilaka, five hundred gold coins? Don't you know that he should not get more than his needs for food and clothing?"

The other one said, "Hey Karman! I should always reward those who work hard. The end-result lies always in your hand! Why do you criticize me unnecessarily?"

तच्छ्रुत्वा सोमिलको यावद्ग्रन्थिमवलोकयति तावत्सुवर्णमनास्ति। ततः परमदुःखमापन्नो व्यचिन्तयत्-

'अहो, किम्वम धनरहितस्य जीवितेन। तदत्र वटवृक्षे आत्मानमुद्धृत्य प्राणान्त्यजामि'।

Hearing their words, Somilaka immediately checked his belongings and saw that the coins were missing. He was shocked beyond words. Feeling extremely sad he thought, 'Alas! For what reason should I live when I have lost all my money?! I will hang myself on this fig tree and die.'

एवम्विचिन्तय दर्भमयीम्वज्जुम्विधाय स्वकण्ठे पाशम्विनयोज्य शाखायामात्मानम्विबध्य यावत्प्रक्षिपति तावदेकः

पुमान् आकाशस्थ एवेदमाह-

"भो भोः सोमिलक, मैवमसाहसम्कुरु। अहम्वन्ते वित्तापहारको, न ते भोजनाच्छादनाभ्यधिकम्वराटिकामपि सहामि।

तद्गच्छ स्वगृहम्प्रति। अन्यच्च भवदीयसाहसेन अहम्वत्तुष्टः।

तथा मे न स्याद् व्यर्थम्वदर्शनम्। तत्प्रार्थयतामभीष्टो वरः कश्चित्"।

He made a rope with some Kusha grass; tied one end of it around his neck; tied the other end of the rope to the branch of the tree; and got ready to jump. Suddenly some person spoke from the sky,
 “Hey Hey Somilaka! Do not do like this! I am the person who stole your money. I do not bear to see even a cowrie more than that is enough for your food and clothing. So go back home. However, I am pleased by your daring act. My vision cannot go waste. Ask for any boon you desire.”

सोमिलक आह-“यद्येवमन्तद्देहि मे प्रभूतम्धनम्”।

Somilaka said,“If that is so, then give me a lot of money.”

स आह-“भोः,किम्करिष्यसि भोगरहितेन धनेन यतस्तव भोजनाच्छादनाभ्यधिका प्राप्तिरपि नास्ति।उक्तम्च,

The person in the sky said,“Ho! What will you do with money which you can never enjoy? You are not destined to have more than what is enough for your food and clothing. It is said,

किं तथा क्रियते लक्ष्म्या या वधूरिव केवला
 या न वेश्येव सामान्या पथिकैरुपभुज्यते”॥144॥
*What can one do by possessing the Goddess of Wealth
 who does not act like a (loyal) devoted wife
 but gets enjoyed by all the passers-by like an ordinary whore?”*

सोमिलक आह-“यद्यपि भोगो नास्ति तथापि भवतु मे धनम्।उक्तम्च,

Somilaka said,“Even if I am not destined to enjoy it, let it be there. It is said,

कृपणोऽप्यकुलीनोऽपि सज्जनैर्वर्जितः सदा
 सेव्यते स नरो लोकैर्यस्य स्यात् वित्तसञ्चयः॥145॥
*Even if one is very mean; born in a worthless family; and is avoided by all good men,
 he who has hoarded wealth is respected by all.*

तथा च And also,

शिथिलौ च सुवृद्धौ च पततः पततो न वा
 निरीक्षितौ मया भद्रे दशवर्षाणि पञ्च च॥146॥
*Though hanging loose and grown well, the two flesh pieces may fall or not fall!
 I have waited, my dear wife for them both to fall for the past fifteen years.”*

पुरुष आह-“किमेतत्”।The man in the sky asked,“What is that?” सोऽब्रवीत्- Somilaka said,

(6)

वृषभानुगशृगालकथा

{THE STORY OF THE JACKAL WHICH FOLLOWED THE BULL}

“कस्मिंश्चिदधिष्ठाने तीक्ष्णविषाणो नाम महावृषभो वसति।स च मदातिरेकात्परित्यक्तनिजयूथः शृङ्गाभ्यां
 नदीतटानि विदारयन्स्वेच्छया मरकतसदृशानि शष्पाणि भक्षयन् अरण्यचरो बभूव।अथ तत्रैव वने प्रलोभको नाम
 शृगालः प्रतिवसति स्म।स कदाचित्स्वभार्यया सह नदीतीरे सुखोपविष्टस्तिष्ठति।

In some country there lived a huge bull named TeekshnaVishaana (one with sharp horns). Once he became wild; left his group; madly dug at the muddy banks of the river; freely moved about eating the emerald like grass to his fill; became a forest dweller. There lived a jackal named Pralobhaka (Greedy one) in that very same forest. Once he was sitting on the bank of the river with his wife happily.

अत्रान्तरे स तीक्ष्णविषाणो जलार्थमृतदेव पुलिनमवतीर्णः।ततश्च तस्य लम्बमानौ वृषणौ आलोक्य शृगाल्या शृगालोऽभिहितः-"स्वामिन्, पश्यास्य वृषभस्य माम्सपिण्डौ लम्बमानौ यथा स्थितौ।ततः क्षणेन प्रहरेण वा पतिष्यतः।एवमज्ञात्वा भवता पृष्ठमनुयायिना भाव्यम्"।

Meanwhile, TeekshnaVishaana came to the very same river bank to drink water.

The female jackal observed the hanging scrotum of the bull and said to the male,“Master! Look at the flesh pieces loosely hanging on his underside; they look like they will fall any minute or at any hour. Understand this and follow him wherever he goes.”

शृगाल आह-"प्रिये! न ज्ञायते कदाचिद् एतयोः पतनम्भविष्यति वा न वा।तत्किम्वृथा श्रमाय माम्नियोजयसि। अत्रस्थस्तावज्जलार्थमागतान्मूषकान्भक्षयिष्यामि सममत्त्वया, मार्गोऽयम्यतस्तेषाम्।अपरं यदि त्वां मुक्त्वा अस्य तीक्ष्णविषाणस्य वृषभस्य पृष्ठे गमिष्यामि तदा आगत्य अन्यः कश्चिदेतत्स्थानम् समाश्रयिष्यति।नैतद् युज्यते कर्तुम्।उक्तम्च,

The male jackal said,“Wife! We do not know whether these flesh pieces will fall or not.

Why do you want me to go on a wasteful venture? Let us both eat the rats that come here to drink water. This is the regular route of the rats. Moreover, if I leave you and follow that sharp horned bull, then some other jackal will come and sit off in this place. So it is not proper to do so. It is said,

यो ध्रुवाणि परित्यज्य अध्रुवाणि निषेवते

ध्रुवाणि तस्य नश्यन्ति अध्रुवं नष्टमेव च"॥147॥

*When a person discards the stable state of things
and goes after the doubtful gains,
the stable state will be lost for sure;*

and the unstable enterprise was already a failed venture.”

शृगाली आह-"भोः, कापुरुषस्त्वम्यत्किञ्चित्प्राप्तम्तेनापि सन्तोषमकरोषि।उक्तम्च-

The female jackal said,“Ho! You are a worthless person. You are satisfied with whatever little you get. It is said,

सुपूरा स्यात्कुनदिका सुपूरो मूषिकाञ्जलिः

सुसन्तुष्टाः कापुरुषः स्वल्पकेनापि तुष्यति॥148॥

*A little stream gets easily filled up; a rat's hands get filled with small things easily;
a wretched man also gets satisfied and becomes happy by very little.*

तस्मात्पुरुषेण सदैवोत्साहवता भाव्यम्।उक्तम्च,

A man should always strive for bigger things with full enthusiasm. It is said,

यत्रोत्साहसमारम्भो यत्रालस्यविहीनता

नयविक्रमसंयोगस्तत्र श्रीरचला ध्रुवम्॥149॥

*Where there is enthusiasm in any venture, where there is no trace of laziness,
where valour joins with proper rules,
there the Goddess of wealth remains stable.*

न दैवमिति सञ्चिन्त्य त्यजेदुद्योगमात्मनः

अनुयोगं विना तैलं तिलानां नोपजायते॥150॥

'Fate will take care of everything'
thinking in this manner a person should not desist from making an effort.
Without some effort one cannot extract even oil from the sesamum seeds.

अन्यच्च And also,

यः स्तोकेनापि सन्तोषं न कुरुते मन्दधीर्जनः
 तस्य भाग्यविहीनस्य दत्ता श्रीरपि मार्ज्यते॥151॥
The idiot who feels happy by little gain is indeed without fortune.
Whatever wealth is given to him will surely vanish in no time.

यच्च त्वम्बदसि, एतौ पतिष्यतो न वेति, तदप्ययुक्तम्। उक्तम्च,
 And you said, "these two flesh pieces may fall or not"; even that is not correct. It is said,

कृतनिश्चयिनो वन्द्यास्तुङ्गिमा न प्रशस्यते
 चातकः को वराकोऽयं यस्येन्द्रो वारिवाहकः॥152॥
A person who has determination is indeed praise worthy.
Just by acting high and mighty one does not get admired.
The Chaataka bird might be just some lowly bird of the earth;
but, (because of its determination to drink only rain water,)
Indra himself will carry the water in the clouds to quench its thirst.

अपरम्मूषकमाम्सस्य निर्विण्णा अहम्। एतौ च माम्सपिण्डौ पतनप्रायौ दृश्येते। तत्सर्वथा नान्यथा कर्तव्यम् "इति।
 Moreover I am tired of eating rat meat. These two flesh pieces are ready to fall; that is what I see; so no other thing is to be done except following the bull."

अथासौ तदाकर्ण्य मूषकप्राप्तिस्थानम्परित्यज्य तीक्ष्णविषाणस्य पृष्ठमन्वगच्छत्। अथवा साध्विदमुच्यते,
 Hearing her words, the jackal left the place where the rats were available as easy food, and walked behind TeekshnaVishaana, wherever he went. Or it is rightly said,

तावत्स्यात्सर्वकृत्येषु पुरुषोऽत्र स्वयं प्रभुः
 स्त्रीवाक्याङ्कुशविक्षुण्णो यावन्नो ह्यियते बलात्॥153॥
Till then a man will be the master of his own actions
as long as he is not forcefully controlled
by the goad namely the orders of a woman.

अकृत्यं मन्यते कृत्यमगम्यं मन्यते सुगं
 अभक्ष्यं मन्यते भक्ष्यं स्त्रीवाक्यप्रेरितो नरः॥154॥
A man who is forced to follow the words of a woman will think
of the impossible task as possible;
of avoidable pathways as easy-going;
of uneatable things as eatable.

एवम्स तस्य पृष्ठतः सभार्यः परिभ्रमन्श्चरकालमनयत्। न च तयोः पतनमभूत्।

In this manner he kept following the bull for a long time with his wife. The flesh pieces never fell.

ततश्च निर्वेदात्पञ्चदशे वर्षे शृगालः स्वभार्यामाह-

After fifteen years of waiting, and feeling disappointed, the jackal said to his wife,

“शिथिलौ च सुवृद्धौ च पततः पततो न वा निरीक्षितौ मया भद्रे दशवर्षाणि पञ्च च॥155॥

“Though hanging loose and grown well, the two flesh pieces may fall or not fall!

I have waited, my dear wife for them both to fall for the past fifteen years.

तयोस्तत्पश्चादपि पातो न भविष्यति।तत् तदेव स्वस्थानम् गच्छावः।अतोऽहम् ब्रवीमि,

After this also they are not going to fall. Let us go home.”

That is why I say,

शिथिलौ च सुवृद्धौ च पततः पततो न वा निरीक्षितौ मया भद्रे दशवर्षाणि पञ्च च॥156॥

Though hanging loose and grown well, the two flesh pieces may fall or not fall!

I have waited, my dear wife for them both to fall for the past fifteen years.

पुरुष आह-“यद्येवमन्तर्द्रच्छ भूयोऽपि वर्धमानपुरम्।तत्र द्वौ वणिकपुत्रौ वसतः।एको गुप्तधनः, द्वितीय उपभुक्तधनः।

ततस्तयोः स्वरूपं बुद्ध्वा एकस्य वरः प्रार्थनीयः।यदि ते धनेन प्रयोजनमभक्षितेन ततस्त्वामपि गुप्तधनम्करोमि।

अथवा दत्तभोग्येन धनेन ते प्रयोजनमन्तर् उपभुक्तधनम्करोमि”इति।एवमुक्त्वाऽदर्शनं गतः।

The man in the sky said,“If that is what you feel, then return to Vardhamaanapura. Two sons of merchants live there. One is named GuptaDhana (Hoarded money); the second one is named UpaBhuktaDhana (Spent/Enjoyed money). Understand their true nature and ask for the boon depending on the nature of one person you like. If you want money which you do not want to enjoy by spending it, then I will make you ‘GuptaDhana’. Or if you think that it is better to spend the money, then I will make you UpaBhuktaDhana”. Having said these words, he vanished from sight.

सोमिलकोऽपि विस्मितमना भूयोऽपि वर्धमानपुरम्गतः।अथ सन्ध्यासमये श्रान्तः कथमपि तत्पुरम्प्राप्तो गुप्तधनगृहं

पृच्छन्कृच्छात्लब्ध्वा अस्तमितसूर्ये प्रविष्टः।अथासौ भार्यापुत्रसमेतेन गुप्तधनेन निर्भर्त्स्यमानो हठात्गृहं प्रविश्य

उपविष्टः।ततश्च भोजनवेलायाम्तस्यापि भक्तिवर्जितम्किञ्चिदशनमदत्तम्।

Somilaka was surprised by all that had happened and went back to Vardhamaanapura. It was evening by the time he reached the outskirts of the city. He felt very tired. He inquired about GuptaDhana’s whereabouts and with great difficulty reached his place after the Sun had set. Even as GuptaDhana with his wife and son shouted at him rudely, he entered the house forcefully and sat there. When the night food was to be eaten, he was given very little food without any regard for his comfort.

ततश्च भुक्त्वा तत्रैव यावत्सुप्तो निशीथे पश्यति तावतावपि द्वौ पुरुषौ परस्परम् मन्त्रयतः।

तत्रैक आह-“भोः कर्तः,किम्वययास्य गुप्तधनस्य अन्योऽधिको व्ययो निर्मितो यत्सोमिलकस्यानेन भोजनमदत्तम्।

तदयुक्तम्वयया कृतम्”।स आह-“भोः कर्मन्, न ममात्र दोषः।मया पुरुषस्य लाभप्राप्तिर्दातव्या।तत्परिणतिः

पुनस्त्वदायता”इति।

He ate whatever was given and slept on the floor. At night he again, saw two men arguing with each other. One of them said,“Hey Kartaa! Have you decided that GuptaDhana should be able to spend more than what he has hoarded that he dares feed Somilaka some food? You did not do the right thing.”The other one said,“Hey Karman! It is not my fault. I give the loss or profit to men. The end results rest in your hands.”

अथासौ यावदुत्तिष्ठति तावदुप्तधनो विषूचिकया खिद्यमानो रुजाभिभूतः क्षणमितिष्ठति।ततो द्वितीये अह्नि तद्दोषेण

कृतोपवासः सञ्जातः।

When Somilaka got up, he saw GuptaDhana immediately stuck by a viral disease and suffering terribly. Next day he was not able to eat any food because of his illness.

सोमिलकोऽपि प्रभाते तद्गृहात् निष्क्रम्य उपभुक्तधनगृहं गतः।तेनापि च अभ्युत्थानादिना सत्कृतो

विहितभोजनाच्छादनसम्मानस्तस्यैव गृहे भव्यशय्यामारुह्य सुष्वाप।

Somilaka left his house in the morning and went to UpaBhuktaDhana's house. UpaBhuktaDhana immediately got up when he saw Somilaka, welcomed him with affection and offered him food, clothes etc. At night, Somilaka slept on a comfortable bed and slept peacefully.

ततश्च निशीथे यावत्पश्यति तावतावेव द्वौ पुरुषौ मिथो मन्त्रयतः।

अत्र तयोरेक आह-"भोः कर्तः, अनेन सोमिलकस्योपकारमकुर्वता प्रभूतो व्ययः कृतः। तत्कथय कथमस्य उद्धारकविधिः भविष्यति। अनेन सर्वमेतदव्यवहारकगृहात्समानीतम्"।

स आह-"भोः कर्मन्, मम कृत्यमेतत्। परिणतिस्त्वदायता" इति।

At night he again saw the two men arguing. One of them said, "Hey Kartaa! This person has spent a huge amount of money on the food and shelter of this Somilaka. Tell me, how can you ever save him? All the money he spent on the guest was borrowed from the money lender."

The other one said, "Hey Karman! It is my work to just give the money; the end result lies in your hands."

अथ प्रभातसमये राजपुरुषो राजप्रसादजम्बित्तमादाय समायात उपभुक्तधनाय समर्पयामास।

In the morning some men from the palace came to UpaBhuktaDhana's house and gave him money as offered by the king.

तद्दृष्ट्वा सोमिलकश्चिन्तयामास-"सञ्चयरहितोऽपि वरमेष उपभुक्तधनो नासौ कदर्यो गुप्तधनः। उक्तम्च,

Somilaka observed all this and thought, 'Though never hoarding any money, UpaBhuktaDhana seems to fare better than the wicked GuptaDhana. It is said,

अग्निहोत्रफला वेदाः शीलवृत्तफलं श्रुतं रतिपुत्रफला दारा दत्तभुक्तफलं धनम्॥157॥

Vedas bestow the results of performance of Agni-Hotra rites.

The study of the scriptures bestows the result of good character. Wife gives pleasure and progeny.

Wealth bestows the power to give and enjoy.

तद्विधाता माम्दत्तभुक्तधनम्करोतु, न कार्यम्मे गुप्तधनेन'।

Let the Creator make me a man who gives money to others and spends; I do not want to have anything to do with GuptaDhana.'

ततः सोमिलको दत्तभुक्तधनः सम्जातः। अतोऽहम्ब्रवीमि,

Then Somilaka became the person spending money on the needy. That is why I say,

अर्थस्योपार्जनं कृत्वा नैव भोगं समश्नुते

अरण्यं महदासाद्य मूढः सोमिलको यथा॥158॥

Having earned a lot of wealth through hard work, but not fated to enjoy it,

the foolish Somilaka lost it all when he reached the huge forest.

तद् भद्रहिरण्यक, एवञ्जात्वा धनविषये सन्तापो न कार्यः। अथ विद्यमानमपि धनम्भोज्यबन्ध्यतया तदविद्यमानं मन्तव्यम्। उक्तम्च,

Therefore Friend Hiranyaka, understand what I said and stop worrying about the lost wealth. Even if you have wealth and do not enjoy it, such a wealth is equal to not having it. It is said,

गृहमध्यनिखातेन धनेन धनिनो यदि

भवामः, किं न तेनैव धनेन धनिनो वयम्॥159॥

If anyone believes that he is wealthy because of the money buried in the centre of his house (and remembers it only, without spending it), why then should we not call ourselves also as wealthy by just thinking of that money? (because the buried money is equal to not having it)

तथा च And also,

उपार्जितानामर्थानां त्याग एव हि रक्षणं

तडागोदरसंस्थानां परीवाह इवाम्भसाम्॥160॥

Charity alone protects the well-earned wealth similar to where water is preserved by taking it away from the lakes to the required fields. (or it becomes stagnant and wastes away)

दातव्यं भोक्तव्यं धनविषये संचयो न कर्तव्यः

पश्येह मधुकरीणां संचितमर्थं हरन्त्यन्ये॥161॥

Money should be given away; should be enjoyed by spending; and never should it be stored. Observe the fact that the wealth stored by the honey bees gets stolen by some one else.

अन्यच्च And also,

दानं भोगो नाशस्तिस्त्रो गतयो भवन्ति वित्तस्य

यो न ददाति न भुङ्क्ते तस्य तृतीया गतिर्भवति॥162॥

The money has only three courses to follow; charity, enjoyment and destruction. When one neither gives nor enjoys, it will take the third course.

एवमज्ञात्वा विवेकिना न स्थित्यर्थम्वित्तोपार्जनमर्तव्यम्यतो दुःखाय तत्।उक्तम्च,

Knowing all this, a wise man should not acquire wealth just to store it. It will only end up in pain. It is said,

धनादिकेषु खिद्यन्ते येऽत्र मूर्खाः सुखाशयाः तस्मा ग्रीष्मेण सेवन्ते शैत्यार्थं ते हुताशनम्॥163॥

Those who try to get happiness by acquiring money etc. are fools indeed. Already suffering the heat of the summer, they try to cool themselves by lighting a fire.

सर्पाः पिबन्ति पवनं न च दुर्बलास्ते, शुष्कैः तृणैः वनगजा बलिनो भवन्ति
कन्दैः फलैर्मुनिवरा गमयन्ति कालं, संतोष एव पुरुषस्य परम् निधानम्॥164॥

*Serpents suck only the air, yet they are not weak.
Elephants eat only dried up grass, yet they are very strong.
Great Sages pass their life-time just by eating roots and fruits.
Happiness is the real treasure to be sought by a man.*

सन्तोषामृततृप्तानां यत्सुखं शान्तचेतसां

कुतस्तद्धनलुब्धानामितश्चेतश्च धावताम्॥165॥

What comparison is there for the joy experienced by men of calm disposition, who are satisfied by the nectar of happiness to that of the men who hanker after money and run hither and thither chasing it?

पीयूषमिव संतोषं पिबतां निर्वृतिः परा

दुःखं निरन्तरं पुंसामसंतोषवतां पुनः॥166॥

*The supreme bliss belongs to those who drink the nectar of happiness.
Suffering is permanent for those who are unhappy and anxious.*

निरोधाच्चेतसोऽक्षाणि निरुद्धान्यखिलान्यपि

आच्छादिते रवौ मेघैराच्छन्नाः स्युर्गभस्तयः॥167॥

*By controlling the mind and by getting rid of desires, all the senses come under control.
When the sun is covered by the clouds, the rays also get covered up.*

वान्छाविच्छेदनं प्राहुः स्वास्थ्यं शान्ता महर्षयः

वान्छा निवर्तते नार्थैः पिपासेवाग्निसेवनैः॥168॥

*The Sages who have subdued their minds state that the 'Elimination of desire' alone is true health.
The desire cannot be eliminated by acquiring various types of wealth,
like the thirst cannot quenched by consuming the fire.*

अनिन्द्यमपि निन्दन्ति स्तुवन्ति अस्तुत्यमुच्यकैः

स्वापतेयकृते मर्त्याः किं किं नाम कुर्वन्ते॥169॥

*They will blame a blameless person; they will loudly extol the virtues of a worthless man;
what will not the men do to acquire wealth!*

धर्मार्थं यस्य वित्तेहा वरं तस्य निरीहता

प्रक्षालनाद्धि पङ्कस्य दूरादस्पर्शनं वरम्॥170॥

*Better not covet wealth than
even trying to acquire wealth to be able to do charitable deeds.
It is better to stay far and not touch the mire
than trying to clean yourself in that mire.*

दानेन तुल्यो निधिरस्ति नान्यो लोभाच्च नान्योऽस्ति रिपुः पृथिव्यां

विभूषणं शीलसमं न चान्यत्सन्तोषतुल्यं धनमस्ति नान्यत्॥171॥

*There is no treasure which equals charity.
There is no enemy on this earth other than greed.
There is no ornament equal to good character.
There is no wealth equal to happiness.*

दारिद्र्यस्य परा मूर्तिर्याञ्चा न द्रविणाल्पता

जरद्रवधनः शर्वस्तथापि परमेश्वरः॥172॥

*The other form of poverty is begging and not the lack of money.
Shiva has an old bull alone as his property; yet he is the supreme lord of the world
(since he does not ever extend his hand in begging).*

सकृत्कन्दुकपातेन पतत्यार्यः पतन्नपि
तथा पतति मूर्खस्तु मृत्पिण्डपतनं यथा॥173॥

*A noble man may face downfalls in life;
but if he ever falls, he falls like ball bouncing back high again.
A fool's fall is like the fall of a lump of mud (which becomes one with the ground).*

एवञ्जात्वा भद्र त्वया संतोषः कार्य” इति।

So understand all this, my friend and be happy.”

मन्थरकवचनमाकर्ण्य वायस आह-"भद्र मन्थरको यत् एवम्वदति तत्त्वया चित्ते कर्तव्यम्।अथवा साध्विदमुच्यते
Hearing Mantharaka's words, the crow said,“You must try to follow the advice of Mantharaka.
Or it is well said,

सुलभाः पुरुषा राजन् सततं प्रियवादिनः अप्रियस्य च पथ्यस्य वक्ता श्रोता च दुर्लभः॥174॥
अप्रियाण्यपि पथ्यानि ये वदन्ति नृणामिह त एव सुहृदः प्रोक्ताः अन्ये स्युः नामधारकाः”॥175॥

*O king, it is easy to find people who always say pleasing words.
But it is rare to find persons who say and listen to words
which are unpleasant but conducive to one's welfare.
Those who advise men and utter words
which are unpleasant but conducive to one's welfare,
are alone termed as true friends; rest are just namesake”.*

अथैवमजल्पतामतेषाम्चित्रांगो नाम हरिणो लुब्धकत्रासितस्तस्मिन् एव सरसि प्रविष्टः।

Even as they were engaged in conversing with each other like this, a deer named Chitraanga (a beautiful deer with spots on the body) who was getting chased by a hunter came running towards the lake, and fell into it.

अथ आयान्तम्ससंभ्रममवलोक्य लघुपतनको वृक्षमारुढः।हिरण्यकः निकटवर्तिनं शरस्तम्बं प्रविष्टः।मन्थरकः
सलिलाशयमास्थितः।

Observing the commotion with which the deer fell, LaghuPatanaka immediately flew on to the branch of the tree. Hiranyaka entered the clump of reeds growing on the bank of the lake. Mantharaka disappeared down into the lake.

अथ लघुपतनको मृगम्सम्यक्परिज्ञाय मन्थरकमुवाच-"एह्येहि सखे मन्थरक,मृगोऽयमृतृषार्तोऽत्र समायातः सरसि
प्रविष्टः।तस्य शब्दोऽयम्न मानुषसंभवः" इति।

Later LaghuPatanaka observed the fallen animal to be a deer and said to Mantharaka,“Come out, come out, friend Mantharaka! This is a deer that has entered the lake to quench his thirst; that is the sound we heard; it was not made by any human.”

तच्छ्रुत्वा मन्थरको देशकालोचितमाह-"भो लघुपतनक!यथाऽयमृगो दृश्यते प्रभूतं उच्छ्वासं उद्वहन् उद्भ्रान्तदृष्ट्या
पृष्ठतो अवलोकयति तन्न तृषार्त एष, नूनम् लुब्धकत्रासितः।तज्जायतामस्य पृष्ठे लुब्धका आगच्छन्ति न वेति।
Hearing his words, Mantharaka who analysed the situation properly, said,“Ho LaghuPatanaka! Look at the deer!
He is panting heavily; he is looking back with anxiety; his eyes express his fear and apprehension; so he is not here to drink water. Surely a hunter must be after him. So go and find out if the hunters are after him.

उक्तम्च It is said,

भयत्रस्तो नरः श्वासं प्रभूतं कुरुते मुहुः दिशोऽवलोक्यत्येव न स्वास्थ्यं व्रजति क्वचित्”॥176॥
*A man who is frightened will breathe heavily again and again.
He will look in all directions with apprehension. He will not look comfortable”.*

तच्छ्रुत्वा चित्राङ्ग आह-"भो मन्थरक,जातम्वया सम्यङ्गे त्रासकारणम्।अहम्लुब्धकशरप्रहारादुद्धारितः कृच्छेणात्र समायातः।मम यूथम्तैर्लुब्धकैर्व्यापादितम्भविष्यति।तच्छरणागतस्य मे दर्शय किञ्चिदगम्यं स्थानम्लुब्धकानाम्"।
Hearing his words, Chitraanga said,“Ho Mantharaka! You have properly understood the cause of my anxiety. I somehow escaped the arrow shot by the hunter and got here with great difficulty.
The herd to which I belong, might have been killed by those hunters for sure. I have taken shelter with you. Please show me a place where the hunters cannot enter.”

तदाकर्ण्य मन्थरक आह-"भोः चित्राङ्ग,श्रूयताम्नीतिशास्त्रम्।

Hearing his words, Mantharaka said,“Ho Chitraanga! Listen to what the science of Administration says-

द्वापुयाविह प्रोक्तौ विमुक्तौ शत्रुदर्शने हस्तयोश्चालनादेको द्वितीयः पादवेगजः॥177॥

There are two strategies to be adopted at the sight of an enemy.

One is to move your hands and feet (fight); the other is the putting speed to your legs.

तद्रम्यताम्शीघ्रं सघनं वनं यावदद्यापि नागच्छन्ति ते दुरात्मानो लुब्धकाः"।

Therefore, quickly escape into the dense forest, before the wicked hunters arrive here."

अत्रान्तरे लघुपतनकः सत्वरमभ्युपेत्योवाच-"भो मन्थरक,गतास्ते लुब्धकाः स्वगृहोन्मुखाः प्रचुरमाम्सपिण्ड-
धारिणः।तच्चित्राङ्ग, त्वम्विश्रब्धो जलाद्दहिर्भव।

Meanwhile, LaghuPatanaka flew back hurriedly and said,“Ho Mantharaka! Those hunters are returning home with a huge collection of flesh pieces obtained from hunted animals. Therefore Chitraanga, you come out of your hiding place in the water without feeling anxious about those hunters”.

ततस्ते चत्वारोऽपि मित्रभावमाश्रितास्तस्मिन् सरसि मध्याह्नसमये वृक्षच्छायाधस्तात्सुभाषितगोष्ठीसुखं अनुभवन्तः
सुखेन कालमनयन्ति।अथवा युक्तमेतदुच्यते-

Then all four of them became close friends. They spent their time happily together at day time sitting under the shade of the tree on the bank of the lake and conversing about various topics of intelligence.

Or, it is well said,

सुभाषितरसास्वादबद्धरोमाञ्चकञ्चुकाः

विनापि सङ्गमं स्त्रीणां सुधियः सुखमासते॥178॥

The wise who are covered by the Kanchuka (female upper garment) of horripilation arising from tasting the essence of the ‘wise-sayings’, experience pleasure even without copulating with women.

सुभाषितमयद्रव्यसंग्रहं न करोति यः स तु प्रस्तावयज्ञेषु कां प्रदास्यति दक्षिणाम्॥179॥

If one does not make a collection of the wealth of ‘wise sayings’

what will he give as charity when performing Sacrificial rites, namely the conversation-events?

तथा च And also,

सकृदुक्तं न गृह्णाति स्वयं वा न करोति यः

यस्य संपुटिका नास्ति कुतस्तस्य सुभाषितम्॥180॥

He who does not grasp the meaning when heard once, he who cannot make one wise saying using his own intelligence, he who does not keep written notes also, how can he ever utter a wise saying in intellectual meets?

अथैकस्मिन् अहनि गोष्ठीसमये चित्राङ्गो न आयातः।अथ ते व्याकुलीभूताः परस्परम्जल्पितुमारब्धाः।
"अहो किमद्य सुहृन्न समायातः।किम्सिम्हादिभिः क्वचिद् व्यापादित उत लुब्धकैः अथवा अनले प्रपतितो गर्ताविषमे
वा नवतृणलौल्यात्" इति।अथवा साध्विदमुच्यते,

Suddenly one day Chitraanga did not come for the meeting at the regular time. The other three became anxious and started talking to each other like this:“Alas! Why did not our friend come today as usual? Would he have been killed by lions or the hunters? Or did he fall into the forest fire or into some deep pit lured by some fresh green grass? Or it is properly said,

स्वगृहोद्यानगतेऽपि हि स्निग्धैः पापं शङ्क्यते मोहात्

किमु दृष्टबहूपायप्रतिभयकान्तारमध्यस्थे” ॥181॥

*If a friend goes to visit the garden at the backyard even,
there will arise various apprehensions about his safety
due to the attachment one has for the friend.*

What to say when he has gone inside the terrifying forest filled with many dangers!”

अथ मन्थरको वायसमाह-"भो लघुपतनक, अहम्हिरण्यकश्च तावद् द्वावप्यशक्तौ तस्य अन्वेषणं कर्तुं मन्दगतित्वात्।
तद्गत्वा त्वमरण्यमशोधय यदि कुत्रचित् तम्जीवन्तं पश्यसीति"।

Then, Mantharaka said to the crow,“Ho LaghuPatanaka! Myself and Hiranyaka both are too slow in walking and are not capable of searching for him. So please you fly all over the forest and find out whether he is still alive or not.”

तदाकर्ण्य लघुपतनको नातिदूरे यावद्गच्छति तावत्पल्वलतीरे चित्राङ्गः कूटपाशनियन्त्रितस्तिष्ठति।तं दृष्ट्वा
शोकव्याकुलितमनास्तमवोचत्-"भद्र किमिदम्"।

Hearing his words, LaghuPatanaka went to search for Chitraanga. Not far he found Chitraanga caught in a snare, at the bank of a pond. Feeling distressed about his plight the crow said,“O good one! What is this?”

चित्राङ्गोऽपि वायसमवलोक्य विशेषेण दुःखितमना बभूव।अथवा युक्तमेतत्,

Chitraanga started crying at the sight of the crow. Or it is well-said,

अपि मन्दत्वमापन्नो नष्टो वापीष्टदर्शनात्

प्रायेण प्राणिनां भूयो दुःखावेगोऽधिको भवेत्॥182॥

*Usually, for all beings on earth,
the grief which has diminished or died out will intensify,
rising again at the sight of the loved ones.*

ततश्च वाष्पावसाने चित्राङ्गो लघुपतनकमाह-"भो मित्र सम्जातो अयमन्तावन्मम मृत्युः।तद्युक्तमसम्पन्नं यद्भवता सह
मे दर्शनमसञ्जातम्।उक्तम्च,

Somehow controlling his tears, Chitraanga said to LaghuPatanaka-“Ho Friend, death has met me at last for sure. It is indeed a fortunate thing that I am able to see you at this last hour. It is said,

प्राणात्यये समुत्पन्ने यदि स्यान्मित्रदर्शनं द्वयोः सुखप्रदं तच्च जीवतोऽपि मृतस्य च॥183॥

If one sees a friend when about to die, both feel happy, whether one lives or dies.

तत्क्षन्तव्यम्यन्मया प्रणयात्सुभाषितगोष्ठीष्वभिहितम्। तथा हिरण्यकमन्थरकौ मम वाक्याद्वाच्यौ।

Please forgive me if I have said any untoward thing in our meetings under the tree due to the liberty taken on friendship. Please convey these words of mine to Hiranyaka and Mantharaka.

अज्ञानाज्ञानतो वापि दुरुक्तं यदुदाहृतं

तत्क्षन्तव्यं युवाभ्यां मे कृत्वा प्रीतिपरं मनः" ॥184॥

*Knowingly or unknowingly if I have said anything wrong,
both of you please forgive me, thinking kindly about me."*

तच्छ्रुत्वा लघुपतनक आह-"भद्र न भेतव्यमस्मद्विधैर्मित्रैर्विद्यमानैः, यावदहम्द्रुततरम्हिरण्यकमगृहीत्वा

आगच्छामि। अपरम्येसत्पुरुषा भवन्ति ते व्यसनेन व्याकुलत्वमुपयान्ति। उक्तम्च,

Hearing his words, LaghuPatanaka said, "O good one! When friends like us are with you, there is no cause for you to fear. I will immediately go and bring Hiranyaka here. Moreover, the noble never feel anxiety when in trouble. It is said,

संपदि यस्य न हर्षो विपदि विषादो रणे च भीरुत्वं

तं भुवनत्रयतिलकं जनयति जननी सुतं विरलम्" ॥185॥

*A mother rarely delivers a son
who does not feel elated by the increase of wealth;
who does not get distressed by problems;
who does not act cowardly in the battle field;
and who is indeed the best among all in all the three worlds."*

एवमुक्त्वा लघुपतनकश्चित्राङ्गमाश्रास्य यत्र हिरण्यकमन्थरकौ तिष्ठतस्तत्र गत्वा सर्वम्विचित्राङ्गपाशपतनं कथितवान्।

हिरण्यकम्व चित्राङ्गपाशमोक्षणम्प्रति कृतनिश्चयम्पृष्टमारोप्य भूयोऽपि सत्त्वरम्विचित्राङ्गसमीपे गतः।

Having consoled Chitraanga with such words, LaghuPatanaka went back to the lake where Hiranyaka and Mantharaka were there; he informed about Chitraanga's sad plight and as to how he got ensnared by the hunters. Hiranyaka agreed to free Chitraanga from the snare, and sitting on the back of LaghuPatanaka went to the place where the deer was entrapped.

सोऽपि मूषकमवलोक्य किञ्चित्जीविताशया सम्मिश्रष्ट आह-

Chitraanga saw the mouse and felt his hope of life reviving; he said,

"आपन्नाशाय विबुधैः कर्तव्याः सुहृदोऽमलाः न तरत्यापदं कश्चिदोऽत्र मित्रविवर्जितः" ॥186॥

"The wise should always have good friends to help at the time of difficulties.

A friendless man cannot cross over the difficulties ever."

हिरण्यक आह-"भद्र त्वमन्तावन् नीतिशास्त्रज्ञो दक्षमतिः। तत् कथमत्र कूटपाशे पतितः"।

Hiranyaka said, "O Good one! You are well-versed in the science of administration. Then how did you get trapped in the snare like this?"

स आह-"भो न कालोऽयम्विवादस्य। तन्न यावत्स पापात्मा लुब्धकः समभ्येति तावत् द्रुततरम्वकर्तय इमं मत्पादपाशम्"।

He said, "Ho! This is not the time to explain everything. Before the wicked hunter returns, quickly bite away the rope holding my leg."

तदाकर्ण्य विहस्याह हिरण्यकः-"किं मयि अपि समायाते लुब्धकाद्विभेषि ततः शास्त्रम्प्रति महती मे विरक्तिः सम्पन्ना यद्भवद्विधा अपि नीतिशास्त्रविदः एतामवस्थाम्प्राप्नुवन्ति।तेन त्वाम्पृच्छामि"।

The mouse laughed aloud and said, "When I am here, do you still fear the hunter?"

I am asking you this question because observing people like you getting into such sad plights though well-versed in all sciences, I am feeling doubtful about all learning."

स आह-"भद्र कर्मणा बुद्धिरपि हन्यते।उक्तम्च,

Chitraanga said, "O good one! When fate is against one, the wisdom is lost. It is said,

कृतान्तपाशबद्धानां दैवोपहतचेतसां

बुद्धयः कुब्जगामिन्यो भवन्ति महतामपि॥187॥

Even for great men, who are bound to the rope of Yama and whose minds are under the control of fate, the intellect moves in crooked paths.

विधात्रा रचिता या सा ललाटेऽक्षरमालिका

न तां मार्जयितुं शक्ताः स्वबुद्ध्याप्यतिपण्डिताः॥188॥

Even the highly learned ones do not have the capacity to erase the letters written on their foreheads by the Creator with the help of their intelligence."

एवमन्तयोः प्रवदतोः सुहृद्व्यसनसन्तसहृदयो मन्थरकः शनैःशनैस्तम्प्रदेशमाजगाम।तं दृष्ट्वा लघुपतनको हिरण्यकमाह-"अहो न शोभनमापतितम्"।हिरण्यक आह-"किम्स लुब्धकः समायाति"।

Even as they were talking like this, Mantharaka who was worried about his friend's plight came there slowly walking towards them. Seeing him LaghuPatanaka said to Hiranyaka, "Alas! We have a problem now!" Hiranyaka said, "Is the hunter approaching this place by any chance?"

स आह-"आस्तामन्तावल्लुब्धकवार्ता।एष मन्थरकः समागच्छति।तदनीतिरनुष्ठिता अनेन यतो वयमप्यस्य कारणान्नुल्लम्यापादनम्यास्यामो यदि स पापात्मा लुब्धकः समागमिष्यति।तदहम् तावत् खं उत्पतिष्यामि। त्वम्पुनर्बिलम्प्रविष्यात्मानमक्षयिष्यसि।चित्राङ्गोऽपि वेगेन दिगन्तरम्यास्यति।एष पुनर्जलचरः स्थले कथं भविष्यतीति व्याकुलोऽस्मि।अत्रान्तरे प्राप्तोऽयम्मन्थरकः"।

LaghuPatanaka said, "Leave alone the hunter and his snare! Here comes Mantharaka. He has not done the right thing. Because of this, we all may get killed. Still, if that wicked hunter comes now, I will fly off to the sky and escape. You will enter some hole and escape. Chitraanga can run fast and disappear inside the forest. But this Mantharaka is an aquatic being. I am worried as to what he will do on the land! Meanwhile, this Mantharaka also has arrived here."

हिरण्यक आह-"भद्र, न युक्तमनुष्ठितम्भवता यदत्र समायातः।तद् भूयोऽपि द्रुततरमगम्यताम्यावदसौ लुब्धको न समायाति"।

Hiranyaka said, "O good one! You did not do the right thing by coming here; so, again return back fast, before the hunter arrives."

मन्थरक आह-"भद्र, किम्करोमि।न शक्नोमि तत्रस्थो मित्रव्यसनाग्निदाहम्सोढुम्।तेनाहमत्रागतः।

Mantharaka said, "O good one! What shall I do? I was not able to bear the scorching pain of my friend being in trouble, remaining alone at the lake. That is why I came here.

अथवा साध्विदमुच्यते, Or it is well-said,

दयितजनविप्रयोगा वित्तवियोगाश्च केन सह्याः स्युः
यदि सुमहौषधिकल्पो वयस्यजनसंड्गमो न स्यात्॥189॥

*If the company of the friends-
who act like 'the excellent medicine capable of curing all ailments'-is not there,
then how can you ever get the strength to bear the pain arising from
the separation of the loved ones or the loss of wealth?*

वरं प्राणपरित्यागो न वियोगो भवादृशैः

प्राणा जन्मान्तरे भूयो भवन्ति न भवद्विधाः"॥190॥

*Better that the lives (Praanas) are lost than separation from people like you!
In the next life one will get back the lives again, but not people like you."*

एवमस्तस्य प्रवदतः आकर्णपूरितशरासनो लुब्धकोऽप्युपागतः।

Even as he was saying these words, the hunter came there with his bow string pulled up to his ears, ready to kill the deer.

तं दृष्ट्वा मूषकेण तस्य स्नायुपाशस्तत्क्षणात्खण्डितः।अत्रान्तरे चित्राङ्गः सत्वरम्पृष्टं अवलोकयन्प्रधावितः।

लघुपतनको वृक्षमारूढः।हिरण्यकश्च समीपवर्ति बिलम्प्रविष्टः।

Seeing him, the mouse instantly bit off the rope trapping the feet of the deer. Meanwhile Chitraanga observed the hunter at the back and ran away with speed. LaghuPatanaka flew up to a branch and sat. Hiranyaka entered some hole nearby.

अथासौ लुब्धको मृगगमनाद् विषण्णवदनो व्यर्थश्रमस्तम्मन्थरकम्मन्दम्मन्दमस्थलमध्ये गच्छन्तं दृष्टवान्,
अचिन्तयच्च-'यद्यपि कुरंगो धात्रा अपहतस्तथाप्ययम्कूर्म आहारार्थम्सम्पादितः।तदद्यास्य आमिषेण मे कुटुम्बस्य
आहारनिवृत्तिः भविष्यति'।

The hunter felt very much disappointed because he had lost the deer. His eyes fell on Mantharaka walking slowly away from that place with much difficulty. He thought, 'Even if fate has taken away the deer from my hands, the tortoise can substitute as a food. Today, my family can eat the tortoise meat and feel satiated.'

एवम्विचिन्त्य तमद्भैः सञ्छाद्य धनुषि समारोप्य स्कन्धे कृत्वा गृहं प्रति स्थितः।

Having thought like this, he covered the tortoise with some dry grass and tied it in a bundle to the bow. He placed the bow with the bundle on his shoulder and started walking towards his home.

अत्रान्तरे तम्नीयमानं अवलोक्य हिरण्यको दुःखाकुलः पर्यदेवयत्-'कष्टम्भोः कष्टमापतितम्।

Meanwhile, Hiranyaka saw Mantharaka getting carried away by the hunter and lamented sadly-"Alas! What suffering! What difficulties we have to encounter with!

एकस्य दुःखस्य न यावदन्तं गच्छाम्यहं पारमिवार्णवस्य

तावद्वितीयं समुपस्थितं मे च्छिद्रेष्वनर्था बहुलीभवन्ति॥191॥

*As I tide over one problem with much difficulty, as if crossing over to the other end of the ocean,
the next one arises instantly for me!*

Misfortunes are always on the increase, when one is already in trouble.

यावदस्खलितं तावत्सुखं याति समे पथि स्खलिते च समुत्पन्ने विषमं च पदे पदे॥192॥

*As long as one does not slip or stumble, when walking on the evenly levelled road,
till then everything seems smooth and perfect.*

Once a slip occurs, there is trouble at every step.

यन्नम्रं सगुणं चापि यच्चापत्सु न सीदति

धनुर्मित्रं कलत्रं च दुर्लभं शुद्धवंशजम्॥193॥

*'Politeness (bending), endowed with all virtues (proper string),
belonging to noble origin (strong bamboo),*

not forsaking when in trouble (functioning well when needed)'

'a bow, a friend and a wife' having all these qualities are difficult to find.

(A non-bending straight bow which is made of good bamboo and does not break at the time of shooting is difficult to find).

न मातरि न दारेषु न सोदर्ये न च आत्मजे

विश्रम्भस्तादृशः पुम्सांयादृञ्जिन्ने निरन्तरे॥194॥

*One cannot trust a mother, wife, sister or daughter
as much as he trusts a friend of long acquaintance.*

यदि तावत्कृतान्तेन मे धननाशो विहितस्तन्मार्गश्रान्तस्य मे विश्रामभूतमित्रमकस्मादपहङ्गितम्।अपरमपि
मित्रम्परमन्थरकसममन्न स्यात्।उक्तम्च,

Even if the fate had ordered the loss of my wealth, and I was in great difficulty, Mantharaka offered me solace.
Why should he also be taken away? No other friend will ever equal Mantharaka. It is said,

असम्पत्तौ परो लाभो गुह्यस्य कथनं तथा

आपद्विमोक्षणं चैव मित्रस्यैतत्फलत्रयम्॥195॥

Having a friend has three advantages-

financial help when having no money; a person to confide all secrets; and help in getting out of difficulties.

तदस्य पश्चान्नान्यः सुहृत्मे।तत्किम्ममोपर्यनवरतम्व्यसनशरैर्वर्षति हन्त विधिः।यत आदौ तावद् वित्तनाशस्ततः

परिवारभ्रमशस्ततोदेशत्यागस्ततो मित्रवियोग इति।अथवा स्वरूपमेतत् सर्वेषामेव जन्तूनाम्जीवितधर्मस्य।

After he is gone, I will have no other friend. Why does fate target me and pour hundreds of arrows of difficulties
and hurt me always? First all my wealth was lost; then my people left me; then I had to leave my own country;
now even my friend is getting removed from me. Or, maybe all beings endowed with life have to suffer like this!

उक्तम्च It is said,

कायः संनिहितापायः संपदः क्षणभङ्गुराः

समागमः सापगमः सर्वेषामेव देहिनाम्॥196॥

Body is always prone to instant instruction;

*wealth is momentary; unions are accompanied by separations;
this is true for all embodied beings.*

तथा च And also,

क्षते प्रहारा निपतन्त्यभीक्षणं धनक्षये दीप्यन्ति जाठराग्निः

आपत्सु वैराणि समुल्लसन्ति च्छिद्रेष्वनर्था बहुलीभवन्ति॥197॥

When wounded, the very same part gets hit again and again.

When there is no money, the fire in the belly intensifies.

When in trouble, enemies are on the increase.

When in problem, misfortunes come in torrents.

अहो साधु उक्तं केनापि Some one has said the right thing,

शोकारातिभयत्राणं प्रीतिविश्रम्भभाजनं

केन रत्नमिदं सृष्टं मित्रमित्यक्षरद्वयम् ॥198॥

*Immediate help offered when in trouble, when facing an enemy and when in fear;
a depository for trust and affection; made of two letters 'mi' and 'tram'(friend);
who ever created this wonderful gem?'*

अत्रान्तरे आक्रन्दपरौ चित्राङ्गलघुपतनकौ तत्रैव समायातौ।

Meanwhile Chitraanga and LaghuPatanaka both returned there wailing uncontrollably.

अथ हिरण्यक आह-"अहो किम्वृथा प्रलपितेन।तद् यावदेष मन्थरको दृष्टिगोचरान्न नीयते तावदस्य मोक्षोपायः

चिन्त्यतामिति।उक्तम्च,

Then Hiranyaka said,“Aha! What is the use of crying wastefully? Before we lose sight of Mantharaka, quickly think of some plan to rescue him from the hunter. It is said,

व्यसनं प्राप्य यो मोहात् केवलं परिदेवयेत्

क्रन्दनं वर्धयत्येव तस्यान्तं नाधिगच्छति॥199॥

*When problem occurs, if one just keeps on crying in panic,
only the weeping can increase, the problem will not get solved.*

केवलं व्यसनस्योक्तं भेषजं नयपण्डितैः

तस्योच्छेदसमारम्भो विषादपरिवर्जनम्॥200॥

*The experts in administration science suggest
the best treatment for any problem to be
trying to find a solution to the problem and stop worrying about it.*

अतीतलाभस्य सु रक्षणार्थं भविष्यलाभस्य च संगमार्थं

आपत्प्रपन्नस्य च मोक्षणार्थं यन्मन्त्र्यते असौ परमो हि मन्त्रः"॥201॥

*That advice is considered as the best ,which is given for-
preserving the excessive profit already obtained,
attainment of profit in the future, and getting rid of the present difficulties."*

तच्छ्रुत्वा वायस आह-"भो, यद्येवमत्क्रियताममद्वयः।एष चित्राङ्गोऽस्य मार्गं गत्वा किञ्चित्पल्वलमासाद्य तस्य तीरे निश्चेतनो भूत्वा पततु।अहमप्यस्य शिरसि समारुह्य मन्दैश्चञ्चुप्रहारैः शिरं उल्लेखिष्यामि येनासौ लुब्धको अमुम्भूतं मत्वा मम चञ्चुप्रहारप्रत्ययेन मन्थरकम्भूमौ क्षिप्त्वा मृगार्थं परिधाविष्यति।अत्रान्तरे त्वया दर्भमयबन्धनवेष्टनानि खण्डनीयानि येनासौ मन्थरको द्रुततरम्पल्वलम्प्रविशति।

Hearing his words, the crow said,“Ho, then do as I say. Let Chitraanga run fast and find some waterhole on the path of the hunter and lie on its bank as if unconscious. I will sit on his head and lightly peck at his head without hurting him. The hunter will see me pecking at the deer and will think that the deer is dead. He will place the grass bundle holding Mantharaka on the ground and will run towards Chitraanga to catch him. You immediately cut of the rope tied to the bundle holding Mantharaka. Let Mantharaka quickly jump into the waterhole and escape.”

चित्राङ्गः प्राह-"भो भद्रोऽयं दृष्टो मन्त्रस्त्वया।नूनम्मन्थरको मुक्तो मन्तव्यः।

Chitraanga said, "Ho! It is very good plan thought out by you. I am sure Mantharaka will soon be freed.

उक्तम्च It is said,

सिद्धिं वा यदि वासिद्धिं चित्तोत्साहो निवेदयेत्

प्रथमं सर्वजन्तूनां तत्प्राज्ञो वेत्ति नेतरः॥202॥

*The success or failure of an enterprise of any person
is understood by the wise in the beginning itself
by observing the enthusiasm shown in the work,
but not by others.*

तत् एवमक्रियताम्"।Let us do what LaghuPatanaka has planned."

तथानुष्ठिते स लुब्धकस्तथैव मार्गासन्नपल्वलतीरस्थम्वित्राङ्गं वायससनाथमद्राक्षीत्।तमृष्ट्वा हर्षितमना
व्यचिन्तयत्-'नूनम्पाशवेदनया वराकोऽयम्मृगो सावशेषजीवितः पाशमत्रोटयित्वा कथमप्येतद् वनान्तरम्प्रविष्टो
यावन्मृतः।तद्वश्योऽयम्मे कच्छपः सुयन्त्रितत्वात्।तदेनमपि तावद्गुह्यामि' इति अवर्धाय कच्छपम्भूतले प्रक्षिप्य
मृगमुपाद्रवत्।

They did likewise and the hunter saw Chitraanga lying unconscious on the bank of a waterhole and a crow pecking his head. He felt very happy by this sight and thought, 'The deer must have been wounded by the rope of the snare; he must have been half-dead when he pulled the rope cut and ran away. He must have reached this waterhole somehow and died here. This tortoise is tied up inside the grass bundle. I will carry the dead deer also with me.' Thinking like this, he placed the bundle holding the tortoise on the ground and ran towards the deer.

अत्रान्तरे हिरण्यकेन वज्रोपमदम्ष्ट्राप्रहारेण तद्भवेष्टनमन्तत्क्षणात्खण्डशः कृतम्।मन्थरकोऽपि तृणमध्यात् निष्क्रम्य
पल्वलम्प्रविष्टः।चित्राङ्गोऽप्यप्राप्तस्यापि तस्य तले उत्थाय वायसेन सह द्रुतम्प्रनष्टः।

Meanwhile, Hiranyaka bit off the rope tied to the grass bundle with his diamond like teeth. Mantharaka crawled out of the grass and entered the waterhole quickly. The crow also flew away, and immediately Chitraanga also got up from the ground before the hunter could approach him, and ran away fast.

अत्रान्तरे विलक्षो विषादपरो निवृत्तो लुब्धको यावत्पश्यति तावत्कच्छपोऽपि गतः।

ततश्च तत्रोपविश्येमम्श्लोकमपठत्-

Meanwhile, the hunter feeling foolish felt disappointed; walked back towards the grass bundle; and found the tortoise also as gone. He collapsed there on the ground highly distressed, and read this verse,

"प्राप्तो बन्धनमप्ययं गुरुमृगस्तावत्त्वया मे हतः

संप्राप्तः कमठः स चापि नियतं नष्टं तवादेशतः

क्षुत्क्षामोऽत्र वने भ्रमामि शिशुकैस्त्यक्तः समं भार्यया

यच्चान्यन्न कृतं कृतान्त कुरु ते तच्चापि सह्यं मया"॥203॥

*"You already took away from me this big animal which was caught in the snare;
even the tortoise which I got has been lost by your command;*

*I am wandering madly in this forest tormented by hunger and my wife and children are not with me;
if any more trouble is in wait for me, give that also Hey Fate, I am ready to suffer that also!"*

एवम्बहुविधम्विलप्य स्वगृहं गतः।

Lamenting like this in many ways, he returned home empty handed.

अथ तस्मिन्दूरीभूते सर्वेऽपि ते काककूर्ममृगाखवः परमानन्दभाजो मिलित्वा परस्परमालिङ्ग्य पुनर्जातान् इव आत्मानं मन्यमानास्तदेव सरः प्राप्य महासुखेन सुभाषितगोष्ठीविनोदम्कुर्वतः कालमन्यन्ति स्म।

After the hunter was out of sight, the crow, tortoise, deer and the mouse felt extremely happy and embraced each other affectionately. Feeling that they all were given a new birth they returned to their own lake and lived happily ever after discussing the great sayings of the scriptures.

एवञ्जात्वा विवेकिना मित्रसंग्रहः कार्यः। तथा मित्रेण सहाव्याजेन वर्तितव्यम्। उक्तम्च,

Knowing this, a wise man should learn to make friends. One should never cheat a friend. It is said,

यो मित्राणि करोत्यत्र न कौटिल्येन वर्तते

तैः समं न पराभूतिं सम्प्राप्नोति कथञ्चन॥204॥

*A man will never get into worst situations
when supported by friends who never act with deceit.*



॥इति महामहोपाध्याय श्री विष्णुशर्मविरचिते पञ्चतन्त्रे
मित्रसम्प्राप्तिर्नाम द्वितीयं तन्त्रं समाप्तम्॥

THUS ENDS THE SECOND TANTRAM

'MITRA-SAMPRAAPTI'

IN THE TEXT

'PANCHATANTRAM'

AUTHORED BY THE EXCELLENT TEACHER

'SHREE VISHNUSHARMA'