

# श्रीविष्णुशर्मप्रणीतपञ्चतन्त्रं

FIVE COURSES OF ACTION  
PRESCRIBED IN THE ADMINISTRATIVE SCIENCE

{ANCIENT WISDOM}



BOOK THREE

‘KAAKOLUKEEYAM’

‘NATURAL ENMITY BETWEEN CROWS AND OWLS’

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.

## INTRODUCTION

In this section, Sri Vishnu Sharma introduces the three princes to the dark world of politics.

After knowing the worth of friendship, it is necessary to know that there are also enemies in this world. Even if you do not want any one to be opposed to you, even if you are friendly with every one, even if you are ready to lay down your lives for another person, you will have enemies. Some one or other will dislike you, just for what you are, for no reason. There is no way you can change them, reform them or bring sense into them. They will try to harm you, just for the pleasure of harming a person whom they like to hate. In such a circumstance, what should the man of principles do? That too if you are a king who is responsible for the happiness and safety of your citizens, what should you do? This question is answered in this section.

Most of the birds are night-blind; the owls are day-blind. When the crow opposes the leadership of a stupid owl, the owl instantly becomes the enemy of the crows and with vengeance in heart it kills the crows at night. It is now the question of survival. If such a situation arises, it is better that a good king destroys his enemies and saves his people from danger. To accomplish it, he can take recourse to any one of the five policies of battle or simply cheat the enemy and destroy him. Saving the people who depend on you is the prime concern of the king here.

This section explains the duties of a king and the war-strategies.

The enmity between crows and owls and the destruction of the owls through the method of deceit is narrated here. As usual there are many small interesting anecdotes and stories entertaining as well as enlightening the reader's mind.

OM

## काकोलुकीयम्

{NATURAL ENMITY BETWEEN CROWS AND OWLS}

प्रस्तावना कथा

{INTRODUCTORY STORY}

मेघवर्णारिमर्दनवृत्तान्तः

{THE STORY OF MEGHA-VARNA AND ARI-MARDANA}

अथेदमारभ्यते काकोलुकीयम्नाम तृतीयम्तन्त्रं यस्यायमाद्यः श्लोकः,

Here then begins the third section named 'Kaakolukeeyam (the story of crows and Ulukas) for which the first verse is like this,

न विश्वसेत्पूर्वविरोधितस्य शत्रोश्च मित्रत्वमुपागतस्य  
दग्धां गुहां पश्य उलूकपूर्णां काकप्रणीतेन हुताशनेन ॥1॥

*One should not trust a person*

*who had been an enemy before and offers a hand of friendship now.*

*Look at the cave which was once the residing place of all owls, now burnt by the fire kindled by the crow.*

तद्यथानुश्रुयते, अस्ति दक्षिणात्ये जनपदे महिलारोप्यम्नाम नगरम्। तस्य समीपस्थो अनेकशाखासनाथो  
अतिघनतरपत्रच्छन्नो न्यग्रोधपादपोऽस्ति। तत्र च मेघवर्णो नाम वायसराजो अनेककाकपरिवारः प्रतिवसति स्म।  
स तत्र विहितदुर्गरचनः सपरिजनः कालमन्यति।

Now the story begins: There is a city named Mahilaaropya in the Southern region of the country. There is a fig tree on its outskirts. The tree had numerous branches and was covered densely with leaves. The king of the crows named MeghaVarna (who had the hue like a dark cloud) lived with a huge number of his families on that fig tree. He had constructed a fort on that tree for the protection of his people and lived happily with his people inside that fort.

तथा अन्यो अरिमर्दनो नाम उलूकराजो असंख्योलूकपरिवारो गिरिगुहादुर्गाश्रयः प्रतिवसति स्म।

A king of the owls named AriMardana (Vanquisher of enemies) lived with countless owls in the cave of a hill secure inside a fort.

स च रात्रावभ्येत्य सदैव तस्य न्यग्रोधस्य समन्तात्परिभ्रमति। अथोलूकराजः पूर्वविरोधवशाद्यम्कञ्चिद् वायसं

समासादयति, तम्व्यापाद्य गच्छति। एवमिन्त्याभिगमनाच्छनैः शनैस्तन्न्यग्रोधपादपदुर्गमतेन समन्तान्निर्वायसं कृतम्।

.When night fell, he always came to the fig tree and kept flying around it. The king of the owls maintained enmity against the crows from a long time. If he met any crow by accident, then he killed it instantly and flew away. By a daily routine of killing followed by the owl-king, the place surrounding the fortress of the crows built on the fig tree became empty of crows in course of time.

अथवा भवत्येवम्, उक्तम्च, Or it is quite appropriate! It is said,

य उपेक्षेत शत्रुं स्वं प्रसरन्तं यदृच्छया रोगं चालस्यसंयुक्तः स शनैस्तेन हन्यते ॥2॥

*He who because of sheer laziness disregards the enemy and a disease which slowly and willingly encroaches inside, gets slowly killed by them.*

तथा च And also,

जातमात्रं न यः शत्रुं व्याधिञ्च प्रशमं नयेत्  
अति पुष्टाङ्गयुक्तोऽपि स पश्चात्तेन हन्यते॥३॥

*He who does not subdue the enemy and the disease as soon as they appear  
gets killed by them even if he is endowed with a strong body.*

अथ अन्येद्युः स वायसराजः सर्वान्वायससचिवानाहूय प्रोवाच-"भोः,उत्कटस्तावदस्माकमशत्रुः उद्यमसम्पन्नश्च  
कालविच्च, नित्यमेव निशागमे समेत्य अस्मत्पक्षकदनम्करोति।तत्कथमस्य प्रतिविघातव्यम्।वयस्तावद्रात्रौ न  
पश्यामः,न च दिवा दुर्गम्बिजानीमो येन गत्वा प्रहरामः।तदत्र किम्युज्यते सन्धिविग्रहयानासनसमश्रयद्वैधीभावानां  
एकतमस्य क्रियमाणस्य"।

The king of crows called for a meeting with his ministers.

He said, "Ho! Our enemy is very powerful, is sincere in his efforts, and perfectly times his attacks.

He comes regularly at night times and kills our people. How can we counter-attack him?

We do not have night-vision, nor do we do know the location of his fort so that we can attack him at day time.

So what do you people suggest? Which one to choose among the methods of - alliance; battle; march and attack  
(or escape); stay secure in our place; seek shelter from another king; duplicity?

Discuss among yourselves well and give me a solution quickly."

[Six principle policies (six expedients/ modes) according to ManuSmriti are as follows:

1.Sandhi – peace or alliance/league/friendship/treaty of peace

2.Vigraha – war/hostility/fighting/battle

3.Yaana – march or expedition/attacking or escape

4.Sthaana or Aasana –Halt/firm attitude or bearing of troops/standing firm so as to repel a charge

5.Samshraya –shelter/ seeking protection or shelter with/fleeing for refuge/forming or seeking alliance/leaguings  
together for mutual protection

6.Dvaidha or DvaidheeBhaava- Duplicity/double dealing/keeping apparently friendly relations with the enemy]

अथ ते प्रोचुः-"युक्तमभिहितम्देवेन यदेष प्रश्नः कृतः।उक्तम्च,

The ministers said,"You have spoken rightly O king, by asking this question. It is said,

अपृष्टेनापि वक्तव्यं सचिवेनात्र किञ्चन

पृष्टेन तु विशेषेण वाच्यं पथ्यं महीपतेः॥४॥

*A minister should offer some advice even if he is not consulted.*

*When consulted especially,*

*he should advise the right course to be followed that is conducive to the welfare of the king.*

यो न पृष्टो हितं ब्रूते परिणामे सुखावहं

मन्त्री च प्रियवक्ता च केवलं स रिपुः स्मृतः॥५॥

*The minister even when consulted,*

*if he does not advise the right course conducive to the welfare of the king leading towards a happy ending,  
then he should be considered as an enemy for sure.*

तस्मादेकान्तमासाद्य कार्यो मन्त्रो महीपते  
येन तस्य वयं कुर्मो निर्णयं वारणं तथा॥6॥

*Therefore consultation should be done in solitude, O king.  
Then we will be able to decide some right course to be followed  
and thus block the enemy.*

अथ स मेघवर्णः अन्वयागतो-जीवि-सञ्जीवि-चिरञ्जीवि-नाम्नः पञ्चसचिवान् प्रत्येकं प्रष्टुमारब्धः।  
MeghaVarna chose among them five ministers named Ujjeevee, Sanjeevee, Anujeevee, Prajeevee, and  
Chiranjeevee whose families had worked for generations in that post, and questioned each of them privately.  
तत्र एतेषामादौ तावदुज्जीविनं पृष्टवान्-"भद्र,एवं स्थिते किं मन्यते भवान्।  
First he asked Ujjeevee, "Good one! I have explained to you the present crisis. What do you suggest?"

{UJEEVEE SUGGESTS 'SANDHI' (ALLIANCE)}

स आह-"राजन्, बलवता सह विग्रहो न कार्यः।यथा स बलवान् कालप्रहर्ता च।उक्तञ्च यतः,  
Ujjeevee said, "King! We should not fight with a strong foe; our enemy is stronger than us and knows when to  
attack us. So it is better that we seek alliance with him. Because, it is said,

बलीयसे प्रणमतां काले प्रहरतामपि

सम्पदो नापगच्छन्ति प्रतीपमिव निम्नगाः॥7॥

*The rivers never flow towards the opposite direction.*

*Similarly riches never leave the king*

*who acts humble towards a mighty enemy, but attacks him at a suitable time.*

तथा च And also

सत्याद्यो धार्मिकाश्चार्यो भ्रातृसंघातवान् बली

अनेकविजयी चैव सन्धेयः स रिपुर्भवेत्॥8॥

*An enemy who strictly follows the laid out rules;*

*who is righteous; who is rich;*

*who is supported by his brothers and other family members;*

*who has won many a battles;*

*should always be approached with the treaty of peace.*

सन्धिः कार्योऽप्यनार्येण विज्ञाय प्राणसम्शयं

प्राणैः सुरक्षितैः सर्वं राज्यं भवति रक्षितम्॥9॥

*If it proves danger to one's life,*

*the king should make alliance with even a wicked enemy.*

*If the lives are safeguarded, then the whole of the kingdom remains safe.*

येन अनेकयुद्धविजयी स तेन विशेषात्सन्धनीयः।उक्तञ्च

Our enemy has always had a winning hand in all the battles; so we should try our best to seek alliance with him.  
It is said,

अनेकयुद्धविजयी सन्धानं यस्य गच्छति

तत्प्रभावेण तस्याशु वशं गच्छन्त्यरातयः॥10॥

*If one seek alliance with the enemy, who has been victorious in many battles,  
the other enemies quickly come under control by his supportive gestures.*

सन्धिमिच्छेत्समेनापि सन्दिग्धो विजयो युधि  
न हि साम्शयिकं कुर्यादित्युवाच बृहस्पतिः॥11॥

*Brhaspati, the preceptor of Devas has advised that  
one should without any hesitation seek alliance with the enemy, even if he is equally powerful,  
if the result of the war seems unpredictable.*

सन्दिग्धो विजयो युद्धे समेनापि हि युध्यतां  
उपायत्रितयादूर्ध्वं तस्माद्युद्धं समाचरेत्॥12॥

*When the result of the war is unpredictable,  
one should fight with the equally powerful enemy  
only if all the three strategies (negotiation; bribery; treason) fail.*

असन्दधानो मानान्धः समेनापि हतो भृशं  
आमकुम्भ इवान्येन करोत्युभयसंक्षयम्॥13॥

*A king who does not seek alliance with an enemy blinded by false prestige  
will be killed by the equally powerful enemy, and will cause destruction to both the sides,  
like two unbaked pots thrown over each other.*

समं शक्तिमता युद्धमशक्तस्य हि मृत्यवे  
दृष्टकुम्भमिवाभित्वा नावतिष्ठेत शक्तिमान्॥14॥

*If a weak one battles a strong one,  
the strong enemy will not rest till the weaker one is dead  
like the stone thrown at a clay pot.*

अन्यच्च And again,

भूमिर्मित्रं हिरण्यं वा विग्रहस्य फलत्रयं  
नास्त्येकमपि यद्येषां विग्रहं न समाचरेत्॥15॥

*Land, friend, or gold should be the resultant gain through hostility.  
If not even one of them can be gained, then one should not maintain hostility towards another.*

खनन्नाखु बिलं सिंहः पाषाणशकलाकुलं  
प्राप्नोति नखभङ्गं वा फलं वा मूषको भवेत्॥16॥

*If a lion digs a rat's hole filled with stone pieces  
it will get its nails broken; or get only the rat as a reward for all its efforts.*

तस्मान्न स्यात्फलं यत्र पुष्टं युद्धं तु केवलं  
तत्र स्वयं तदुत्पाद्य कर्तव्यं न कथञ्चन॥17॥

*Therefore one should never find a reason for hostility and fight with full resources,  
when there is nothing to be gained.*

बलीयसा समाक्रान्तो वैतसीं वृत्तिमाचरेत्वान्छन्नभंशिनीं लक्ष्मीं न भौजङ्गीम् कदाचन॥18॥

कुर्वन्हि वैतसीं वृत्तिं प्राप्नोति महतीं श्रियं भुजङ्गवृत्तिमापन्नो वधमर्हति केवलम्॥19॥

*When attacked by a stronger foe,  
one should behave reed-like (bowing down when strong wind blows)  
and not snake-like (attack with raised hood),  
if he wants stable prosperity.*

*By behaving reed-like one obtains great riches. A person who acts snake-like deserves only death.*

कौर्म संकोचमास्थाय प्रहारानपि मर्षयेत्  
प्राप्ते काले च मतिमानुत्तिष्ठेत्कृष्णसर्पवत्॥20॥

*Withdrawing oneself like the tortoise,  
one should patiently bear even the beatings (attack of the enemy).  
When the proper time arrives, the wise man should rise up and strike like a black snake.*

आगतं विग्रहं मत्वा सुसाम्ना प्रशमं नयेत्  
विजयस्य ह्यनित्यत्वाद्भसं च समुत्सृजेत्॥21॥

*Accepting the war that is inevitable,  
one should bring its cessation through conciliatory measures.  
Since the victory is not sure, one should refrain from rashness.*

तथा च And also,

बलिना सह योद्धव्यमिति नास्ति निदर्शनं  
प्रतिवातं न हि घनः कदाचिदुपसर्पति"॥22॥

*It is not always proved right that one should always fight a strong enemy.  
The cloud never goes near the strong wind blowing against it."*

एवमुज्जीवी साममन्त्रं सन्धिकारं क्लृप्तवान्।

In this manner Ujjevee advised the king to seek alliance with the enemy king.

अथ तच्छ्रुत्वा सञ्जीविनमाह-"भद्र,तव अभिप्रायमपि श्रोतुमिच्छामि"।

After listening to his words, the king asked Sanjeevee, "O good one! I want to know what your opinion is too."

{SANJEEVEE SUGGESTS 'VIGRAHA' (BATTLE)}

स आह-"देव,न मम एतत्प्रतिभाति यच्छत्रुना सह सन्धिः क्रियते।उक्तञ्च यतः,

Sanjeevee said, "Lord! I do not think that seeking alliance with the enemy is such a good idea.

For, it is said,

शत्रुणा नहि सन्दध्यात्सुक्षिष्टेनापि सन्धिना  
सुतप्तमपि पानीयं शमयत्येव पावकम्॥23॥

*One should not seek friendship with an enemy even if an alliance is sought for by him.  
Even if the water is heated well, (if the fire and water meet as friends)  
the water always quenches it.*

अपरं च स क्रूरोऽत्यन्तलुब्धो धर्मरहितः, तत्त्वया विशेषात् न सन्धेयः।उक्तञ्च यतः,

Another thing is, that owl-king is cruel, extremely greedy and has no ethics. He should not be sought for alliance at any cost. For it is said,

सत्यधर्मविहीनेन न सन्दध्यात्कथञ्चन  
सुसन्धितोऽप्यसाधुत्वादचिराद्याति विक्रियाम्॥24॥



*One should never seek alliance with a person, who is not honest and righteous in his dealings.  
Though bonded by the vow of alliance, he will soon act differently (harmful)  
because of his wicked nature.*

तस्मात्तेन सह योद्धव्यमिति मे मतिः।उक्तम्च यतः,

Therefore I am of the opinion that we must face the enemy in the battle. It is said,

क्रूरो लुब्धोऽलसोऽसत्यः प्रमादी भीरुरस्थिरः

मूढो युद्धावमन्ता च सुखोच्छेद्यो भवेद्रिपुः॥25॥

*An enemy who is greedy, lazy, dishonest, careless, afraid,  
who does not stick up to his words, who is foolish, who slights war-fare,  
is easy to defeat.*

अपरमतेन पराभूता वयम्।तद्यदि सन्धानकीर्तनम्करिष्यामस भूयो अत्यन्तम्कोपम्करिष्यति।उक्तम्च,

Another thing is that we are already defeated by him. If we now offer him a hand of friendship he will again get highly enraged. It is said,

चतुर्थोपायसाध्ये तु रिपौ सान्त्वमपक्रिया

स्वेद्यमामज्वरं प्राज्ञः कोऽम्भसा परिषिञ्चति॥26॥

*When it is feasible to fight back an enemy, seeking alliance is a wrong action.  
Which wise man will sprinkle cold water on a person afflicted with fever  
where sweating acts as a cure.*

सामवादाः सकोपस्य शत्रोः प्रत्युत दीपकाः

प्रतप्तस्येव सहसा सर्पिषस्तोयबिन्दवः॥27॥

*Conciliatory talks have the opposite effect of kindling the anger of the enemy,  
like the water drops falling on the hot ghee.*

यदेव एतद्वदति रिपुर्बलवान् तदप्यकारणम्।उक्तम्च यतः,

And what Ujjeevee said about the enemy being very strong is not sensible.

For it is said ,

सोत्साहशक्तिसम्पन्नो हन्याच्छत्रुं लघुर्गुरुं

यथा कण्ठीरवो नागे सुसाम्राज्यं प्रपद्यते॥28॥

*A king who is endowed with enthusiasm and strength should kill all the enemies, be they mighty or weak.  
The lion establishes its kingdom by killing even the elephants.*

मायया शत्रवो वध्या अवध्याः स्युर्बलेन ये

यथा स्त्रीरूपमास्थाय हतो भीमेन कीचकः॥29॥

*Those enemies who cannot be killed through sheer strength should be killed through deceit,  
like how Bheema killed Keechaka in the disguise of a woman.*

तथा च And also,

मृत्योरिवोग्रदण्डस्य राज्ञो यान्ति वशं द्विषः  
शष्पतुल्यं हि मन्यन्ते दयालुं रिपवो नृपम्॥30॥

*The enemies easily come under the control of a king who orders severe punishments.  
They disregard a kind king by equalling him to a piece of grass.*

प्रयात्युपशमं यस्य तेजस्तेजस्वितेजसा  
वृथा जातेन किं तेन मातुर्योवनहारिणा॥31॥

*What use is the birth of a person  
whose face loses lustre in the presence of a powerful enemy?  
He has just wasted away his mother's youthful years.*

या लक्ष्मीर्नानुलिप्ताङ्गी वैरिशोणितकुङ्कुमैः  
कान्तापि मनसः प्रीतिं न सा धत्ते मनस्विनाम्॥32॥

*If the Goddess of prosperity is not anointed by the vermilion namely the red-blood of the enemies,  
she does not love the persons who are attracted by her.*

रिपुरक्तेन संसिक्ता वैरिस्त्रीनेत्रवारिणा  
न भूमिर्यस्य भूपस्य का श्लाघा तस्य जीवने"॥33॥

*What worth is a king's life, if his land is not drenched by the blood of his enemies  
mixed with  
the stream of tears flowing from eyes of the wives of his enemies?"*

एवं सञ्जीवी विग्रहमन्त्रं विज्ञापयामास।

In this manner, Sanjeevee suggested that fight alone was the best policy to be adopted.

अथ तच्छ्रुत्वा अनुजीविनमपृच्छत्-"भद्र,त्वमपि स्वाभिप्रयं निवेदय"।

The king then asked Anujeevee, "O good one! Please let me know your opinion also."

{ANUJEEVEE SUGGESTS –‘YAANA’ (ESCAPE)}

सोऽब्रवीत्-"देव,दुष्टः स बलाधिको निर्मर्यादश्च तत्तेन सह सन्धिविग्रहौ न युक्तौ केवलं यानमर्हं स्यात्।

Anujeevee said, "Lord! That wicked enemy of ours is very strong and has no decorum. Therefore neither alliance nor battle is suited here; escape is the only strategy to be adopted.

उक्तम्य It is said,

बलोत्कटेन दुष्टेन मर्यादारहितेन च  
न सन्धिविग्रहो नैव विना यानं प्रशस्यते॥34॥

*Neither alliance, nor fight is advisable,  
if the enemy is powerful, has a mighty army, is wicked and has no decorum.  
Escape is the best strategy that needs to be followed.*

द्विधाकारं भवेद्यानं भये प्राणप्ररक्षणं  
एकमन्यज्जिगीषोश्च यात्रालक्षणमुच्यते॥35॥

*The strategy of travel is of two types.  
One is when you escape in fright to save your lives;  
the other is when you march to attack an enemy desirous of conquering him.*

कार्तिके वाथ चैत्रे वा विजिगीषोः प्रशस्यते

यानमुत्कृष्टवीर्यस्य शत्रुदेशे न चान्यदा ॥36॥

*The valorous king who wants to conquer the enemy at his own country, should time his attack in the months of Kaarthika (winter) or Chaitra (summer), not in the other months.*

अवस्कन्दप्रदानस्य सर्वे कालाः प्रकीर्तिताः

व्यसने वर्तमानस्य शत्रोश्छिद्रान्वितस्य च ॥37॥

*If the attack is to be secretly done, then all times are favourable, if the enemy is facing problems and is vulnerable with many faults.*

स्वस्थानं सुदृढं कृत्वा शूरैश्चासैर्महाबलैः

परदेशं ततो गच्छेत्प्रणिधिव्यासमग्रतः ॥38॥

*After strengthening the safety of one's own place, one should enter the 'enemy territory which is already been invaded by one's spies', accompanied by valorous men, friends and mighty warriors.*

अज्ञातवीवधासारतोयसस्यो ब्रजेतु यः

परराष्ट्रं स नो भूयः स्वराष्ट्रमधिगच्छति ॥39॥

*He who starts for his enemy country, without planning the routes, the strength of his friends, water supply, and grains (food), never returns home.*

तते युक्तमर्कृतुमपसरणम्।अन्यच्च, Therefore it is best that we withdraw into hiding. Another thing is,

न विग्रहो न संधानं बलिना तेन पापिना

कार्यलाभमपेक्षयापसरणं क्रियते बुधैः ॥40॥

*Wise ones do not seek either hostility or alliance with the strong wicked enemy. Seeing only the practical side of it, they just withdraw into hiding.*

अपरम्कारणापेक्षयापसरणमक्रियते बुधैः।उक्तम्च,

Again, one withdraws, with some purpose only (to make the enemy lose his caution). It is said,

यदपसरति मेषः कारणं तत्प्रहर्तुं मृगपतिरपि कोपात्सङ्कुचत्युपतिष्णुः

हृदयनिहितवैराः गूढमन्त्रप्रचाराः किमपि विगणयन्तो बुद्धिमन्तः सहन्ते ॥41॥

*If the goat moves back, it is only to attack with more force. The lion also contracts itself in anger, to pounce on the enemy. Holding the enmity in the heart, engaged in secret plans to attack the enemy, the wise ones somehow patiently bear with everything disregarding every suffering that faces them.*

अन्यच्च And again,

बलवन्तं रिपुं दृष्ट्वा देशत्यागं करोति यः  
युधिष्ठिर इवाप्नोति पुनर्जीवन्स मेदिनीम्॥42॥

*Observing the enemy as powerful,  
if any person moves away from the country and remains alive somehow,  
he will regain his kingdom like Yudhishtira.*

युद्ध्यतेऽहम्कृतिं कृत्वा दुर्बलो यो बलीयसा  
स तस्य वाञ्छितं कुर्यादात्मनश्च कुलक्षयम्॥43॥

*If any weak king, feeling extremely egoistic fights with a stronger enemy,  
he will only be fulfilling the wishes of the enemy and cause the destruction of his family.*

तद्वलवताभियुक्तस्य अपसरणसमयोऽयम्न सन्धेर्विग्रहस्य च। एवमनुजीविमन्त्रोऽपसरणस्य"।

Therefore, when facing the danger of attack from the enemy, alliance or battle will not help. This is the time to escape and go into hiding."

अथ तस्य वचनमाकर्ण्य प्रजीविनमाह-"भद्र, त्वमप्यात्मनो अभिप्रायम्वद"।

The king heard his words and then asked Prajeevee, "O Good one! Tell me your opinion also."

{PRAJEEVEE SUGGESTS –‘STHAANA’ (STAYING AT ONE’S PLACE FIRMLY)}

सोऽब्रवीत्-"देव, मम सन्धिविग्रहयानानि त्रीण्यपि न प्रतिभान्ति। विशेषतश्च आसनम्प्रतिभाति। उक्तम्च,

Prajeevee said – "Lord! I am not in favour of all these three policies- alliance, battle or escape.

Especially ‘Remaining stationary’ (The firm attitude or bearing of troops, standing firm so as to repel a charge) is the best course to follow now. For, it is said,

नक्रः स्वस्थानमासाद्य गजेन्द्रमपि कर्षति

स एव प्रच्युतः स्थानाच्छुनापि परिभूयते॥44॥

*The crocodile remaining in its den can pull even an elephant.  
When away from his den, he can be humiliated even by a dog.*

अन्यच्च Another thing is,

अभियुक्तो बलवता दुर्गे तिष्ठेत्प्रयत्नवान्

तत्रस्थः सुहृदाह्वानं प्रकुर्वीतात्ममुक्तये॥45॥

*When attacked by a mightier enemy,  
the king should make efforts to stay inside his own fort.  
Staying there secure and safe, he must send word to his friends outside  
to help him get out of the crisis.*

यो रिपोरागमनं श्रुत्वा भयसन्नस्तमानसः

स्वस्थानं सन्त्यजेत्तत्र न स भूयो विशेन्नरः॥46॥

*If a king who hears of the enemy’s forthcoming attack,  
gets into a panicky state of the mind; leaves his place; and escapes,  
he can never enter it again.*

दंष्ट्राविरहितः सर्पो मदहीनो यथा गजः  
 स्थानहीनस्तथा राजा गम्यः स्यात्सर्वजन्तुषु॥47॥  
*A serpent removed of its fangs, an elephant which is not in musth, a king who has lost his fort,  
 easily get defeated by all.*

निजस्थानस्थितोऽप्येकः शतं योद्धुं सहेन्नरः  
 शक्तानामपि शत्रूणां तस्मात्स्थानं न सन्त्यजेत्॥48॥  
*A person even if alone  
 can face hundreds of strong enemy soldiers if he remains at his own place.  
 Therefore one should not leave his place.*

तस्मात्दुर्गं दृढं कृत्वा वीवधासारसम्युतं  
 प्राकारपरिखायुक्तं शस्त्रादिभिरलङ्कृतं॥49॥  
 तिष्ठ मध्यगतो नित्यं युद्धाय कृतनिश्चयः  
 जीवन्सम्प्राप्स्यसि क्षमान्तं मृतः स्वर्गमवाप्स्यसि॥50॥  
*Therefore strengthen your fort; store enough food and necessities;  
 build a trench around the fort; decorate the army with weapons;  
 make the firm decision of fighting the enemy; and remain stationed at the centre.  
 If you live you will own the entire earth. If you die you will attain the heaven.*

अन्यच्च Another thing is,

बलिनामपि न बाध्यन्ते लघवोप्येकसंश्रयाः  
 विपक्षेणापि मरुता यथैकस्थानवीरुधः॥51॥  
*Even if weak, if all stay together, they won't be harassed by the stronger ones.  
 The creepers which stay entwined at one place do not get affected by the wind  
 which blows from the opposite direction.*

महानप्येकको वृक्षो बलवान्सुप्रतिष्ठितः  
 प्रसह्यैव हि वातेन शक्यो धर्षयितुं यतः॥52॥  
*Because, a strong tree standing alone, though huge, though well-rooted,  
 can be uprooted violently by the wind in no time.*

अथ ये संहता वृक्षाः सर्वतः सुप्रतिष्ठिताः  
 न ते शीघ्रेण वातेन हन्यन्ते ह्येकसंश्रयात्॥53॥  
*Whereas the well-rooted trees closely clustered together cannot be destroyed by the winds,  
 because they are all placed together at one place.*

एवं मनुष्यमप्येकं शौर्येणापि समन्वितं  
 शक्यं द्विषन्तो मन्यन्ते हिंसन्ति च ततःपरम्॥54॥  
*So also, the enemies think of a man standing alone as an easy target and kill him  
 even if he is strong and valorous.”*

एवम्प्रजीवमन्त्रः।इदमासनसंज्ञकम्"।

In this manner Prajeevee suggested 'Staying firmly in one's place' as the best course to be adopted.

एतत्समाकर्ण्य चिरञ्जीविनम्प्राह-"भद्र,त्वमपि स्वाभिप्रायम्वद"।

The king heard his words and asked Chiranjeevee-"O Good one! Please word your opinion too."

{CHIRANJEEVEE SUGGESTS -'SAMSHRAYA' (SEEKING HELP FROM OTHERS)}

सोऽब्रवीत्-"देव,षाड्गुण्यमध्ये मम सम्श्रयः सम्यक् प्रतिभाति।तत्तस्यानुष्ठानम्कार्यम्।उक्तम्च,

Chiranjeevee said,"O Lord! Among the six strategies I believe 'Taking shelter with others' is the best of all. So we should try that strategy only. It is said,

असहायः समर्थोऽपि तेजस्वी किं करिष्यति

निर्वाते ज्वलिते वह्निः स्वयमेव प्रशाम्यति॥55॥

*What can a man without any support do, even if he is efficient, even if he is valorous?  
The fire burning in a windless place will die out by itself.*

सङ्गतिः श्रेयसी पुंसां स्वपक्षे च विशेषतः

तुषैरपि परिभ्रष्टा न प्ररोहन्ति तण्डुलाः॥56॥

*Company is good for men; that too if they belong to his own group.  
The paddy crop does not grow, if the rice grains have lost even their husk.*

तदत्रैव स्थितेन त्वया कश्चित्समर्थः समाश्रयणीयः,यो विपत्प्रतीकारम्करोति।यदि पुनस्त्वम् स्वस्थानं त्यक्त्वा अन्यत्र यास्यसि,तत्कोऽपि ते वाङ्मात्रेणापि सहायत्वम्न करिष्यति।उक्तम्च यतः,

Therefore staying safely inside this fortress itself, some other capable person has to be approached for support; he will do the needful in this crisis. If you leave this residence of yours and go elsewhere, then nobody will offer help even in words. It is said,

वनानि दहतो वह्नेः सखा भवति मारुतः

स एव दीपनाशाय कृशे कस्यास्ति सौहृदम्॥57॥

*The wind is a friend of the fire when it is fiercely burning the forests.  
The same wind blows away the tiny lamp light.  
Who acts as a friend to the weak ever?*

अथवा नैतदेकान्तम्यद्वलिनमेकम्समाश्रयेत्।लघूनामपि सम्श्रयो रक्षायै एव भवति।उक्तम्च यतः,

Or, it is not necessary that we have to seek shelter in a strong ally only. Even seeking help from ordinary groups of people also helps. It is said,

संघातवान्यथा वेणुर्निबिडो वेणुभिर्वृतःन शक्यः स समुच्छेतुं दुर्बलोऽपि तथा नृपः॥58॥

*A bamboo tree surrounded by the thick bamboo clusters, cannot be uprooted even if it is not strong.  
Similar is the situation of a king.*

यदि पुनरुत्तमसम्श्रयो भवति तत्किमुच्यते।उक्तम्च,

If we by chance get the support of excellent, then what more to say; that is the best thing that can happen!  
It is said,

महाजनस्य सम्पर्कः कस्य नोन्नतिकारकः

पद्मपत्रस्थितं तोयं धत्ते मुक्ताफलश्रियम्॥59॥

*Who does not shine by the company of the great?*

*The water drop staying on the lotus leaf gets indeed the beauty of the pearls.*

तदेवम्सम्श्रयम्बिना न कश्चित्प्रतीकारो भवति इति मे अभिप्रायः। एवम्चिरञ्जीविमन्त्रः।

Therefore, there is no other course to be followed now except taking shelter with others. So I am of the opinion that 'Taking shelter' is the best policy." This was the suggestion of Chiranjeevee.

{THE KING CONSULTS STHIRAJEEVEE, AN OLD MINISTER}

अथैवमभिहिते स मेघवर्णो राजा चिरन्तनम्पितृसचिवम्दीर्घायुषम्सकलनीतिशास्त्रपारङ्गतम्स्थिरजीविनामानं प्रणम्य प्रोवाच-"तात,यदेते मया पृष्टाः सचिवास्तावदत्रस्थितस्यापि तव तत्परीक्षार्थम्, येन त्वम्सकलम्श्रुत्वा यदुचितम्तन्मे समादिशसि।तत् यद्युक्तं भवति तत्समादेश्यम्"।

When this was said, king MeghaVarna approached a minister named SthiraJeevee who was far-seeing, who was extremely old, who had served his father well, and who was well versed in all the sciences of administration. The king saluted him with reverence and said, "Grand-Sire! Even as you were seated here, I questioned these ministers only to test them so that you could hear their opinions and advise me the right course. So command me what course I should follow."

{STHIRAJEEVEE SUGGESTS 'DVAIDHEE-BHAAVA' (DUPLICITY)}

स आह-"वत्स,सर्वैरप्येतैर्नीतिशास्त्राश्रयमुक्तम्सचिवैः।तदुपयुज्यते स्वकालोचितम्सर्वमेव।परमेष द्वैधीभावस्य कालः। उक्तम्च,

SthiraJeevee said, "Son! All these ministers have given their advice based on the administrative sciences only. They are useful sometime or other, no doubt! But now is the time to take recourse to 'Duplicity' (double-dealing). It is said,

अविश्वासं सदा तिष्ठेत्सन्धिना विग्रहेण च

द्वैधीभावं समाश्रित्य पापे शत्रौ बलीयसि॥60॥

*If the enemy is wicked and powerful,*

*one should completely distrust him at all times; take recourse to the policy of duplicity; make a pretence of friendship and plan his destruction secretly.*

तच्छत्रुम्बिश्वास्य अविश्वस्तैर्लोभमर्शयद्भिः सुखेनोच्छिद्यते रिपुः।उक्तम्च,

Not trusting anyone yourself, but making the enemy trust you by pleasing him in many ways, you can destroy him easily. It is said,

उच्छेद्यमपि विद्वांसो वर्धयन्त्यरिमेकदा

गुडेन वर्धितः क्षेष्मा सुखं वृद्ध्या निपात्यते॥61॥

*Though the need is there to destroy, the wise man should build up the enmity at first. The phlegm which increases by the molasses can be easily destroyed once it has reached a particular level.*

स्त्रीणां शत्रोः कुमित्रस्य पण्यस्त्रीणां विशेषतः

यो भवेदेकभावेन न स जीवति मानवः॥62॥

*A man who trusts women, enemies, a wicked friend, and especially the prostitutes, does not live for long.*

कृत्यं देवद्विजातीनामात्मनश्च गुरोस्तथा  
 एकभावेन कर्तव्यं शेषं भावद्वयाश्रितैः॥63॥  
*One should perform sincerely and honestly  
 only the actions that are related to  
 the Devas (by proper worship and devotion),  
 the Brahmins (through reverence and offerings),  
 the Self (by realizing the truth of the Aatman)  
 and the Guru (by following his instructions sincerely).  
 Rest of the actions can be performed with duplicity.*

एको भावः सदा शस्तो यतीनां भावितात्मनां  
 श्रीलुब्धानां न लोकानां विशेषेण महीभृताम्॥64॥  
*Recluses and realized persons have to remain always honest.  
 Those greedy after wealth especially the kings, need not be like that.*

तद्वैधीभावम्समिश्रितस्य तव स्वस्थाने वासो भविष्यति, लोभाश्रयाच्च शत्रुमुच्चाटयिष्यसि। अपरम्यदि किञ्चिच्छिद्रं  
 तन्तस्य पश्यसि, तद्गत्वा व्यापादयिष्यसि"।

Taking recourse to the policy of duplicity, you can live at your own residence. Moreover, by taking advantage of the greed of the enemy, you can also drive him away. Another thing is that you can find out his weak points and destroy him also."

मेघवर्ण आह- "तात मया सोऽविदितसमश्रयः। तत्कथमन्तस्य छिद्रमज्ञास्यामि"।

MeghaVarna said, "Sire! I do not know where he resides! So how can I find his weak points?"

स्थिरजीव्याह- "वत्स, न केवलमस्थानमिच्छद्राण्यपि तस्य प्रकटीकरिष्यामि प्रणिधिभिः। उक्तम्च,

SthiraJeevee said, "Son! Not only his place of residence, but I will let you know of his weak points also through the spies!" It is said,

गावो गन्धेन पश्यन्ति वेदैः पश्यन्ति वै द्विजाः  
 चारैः पश्यन्ति राजानः चक्षुभ्यामितरे जनाः॥65॥  
*The cows see by smelling. The Brahmins see with Vedas (Knowledge).  
 The kings see with their spies. Others see only with their eyes.*

{TEERTHAAS (AUXILIARIES)}

उक्तञ्च अत्र विषये, It is also mentioned about this topic,

यस्तीर्थानि निजे पक्षे परपक्षे विशेषतः  
 आप्तैश्चारैर्नृपो वेत्ति न स दुर्गतिमाप्नुयात्॥66॥  
*The king who knows about the auxiliaries (Teerthaas) in his group  
 through his close friends, and in the enemy circle through the spies,  
 will never get into a bad situation.*

[Teertha: An auxiliary, a help; a person or official connected with the king and being in close attendance on him; (the number being 15 on one's side and 18 on the enemy's side)]



मेघवर्ण आह-"तात, कानि तीर्थानि उच्यन्ते,कति संख्यानि च, कीदृशाः गुसचराः,तत्सर्वमिन्वेद्यताम्"इति।

MeghaVarna said,“Sire! What are these auxiliaries? How many are there? How will the spies be like? Explain to me everything.”

स आह-"अत्र विषये भगवता नारदेन युधिष्ठिरः प्रोक्तः।यच्छत्रुपक्षे अष्टादशतीर्थानि,स्वपक्षे पञ्चदश।

त्रिभिस्त्रिभिर्गुसचरैस्तानि ज्ञेयानि।तैः ज्ञातैः स्वपक्षः परपक्षश्च वश्यो भवति।

SthiraJeevee said,“Yudhishtira was advised on this matter by Lord Naarada. In the enemy’s camp there should be eighteen auxiliaries (agents); fifteen in one’s own country. Secrets should be found out by three three spies at every point. If the secrets are known, both our side and the enemy’s side will be under our control.

उक्तम्च नारदेन युधिष्ठिरम्प्रति-

Naarada says like this to Yudhishtira on this topic,

रिपोरष्टादशैतानि स्वपक्षे दश पञ्च च

त्रिभिस्त्रिभिरविज्ञातैर्वैत्सि तीर्थानि चारकैः॥67॥

*You can find out about the ‘Teerthaas’*

*through disguised spies grouped as three in number*

*at eighteen auxiliaries in the enemy camp, and fifteen auxiliaries in one’s own place.*

तीर्थशब्देन अयुक्तकर्मा अभिधीयते।

तद्यदि तेषाम्कुत्सितम्भवति तत्स्वामिनो अभिघाताय,यदि प्रधानम्भवति तद्दृढये स्यादिति।

तद्यथा मन्त्री, पुरोहितः, सेनापतिः, युवराजः, दौवारिकः, अन्तर्वासिकः, प्रशासकः,समाहर्तृसन्निधातृप्रदेष्टृज्ञापकाः,

साधनाध्यक्षो, गजाध्यक्षः, कोशाध्यक्षः, दुर्गपालकरपालसीमापालप्रोत्कटभृत्याः। एषाम्भेदेन द्राघिपुः साध्यते।स्वपक्षे

च देवी, जननी, कञ्चुकी, मालिकः, शय्यापालकः, स्पर्शाध्यक्षः, साम्वत्सरिकः, भिषग्, ताम्बूलवाहकः, आचार्यः,

अङ्गरक्षकः, स्थानचिन्तकः, छत्रधरः, विलासिनी।एषाम्बैरद्वारेण स्वपक्षे विघातः।तथा च,

The word ‘Teertha’ here means, work done by an agent (or Deputy).

If that work is disregarded, then it will lead to the destruction of one’s master. If it is given serious attention, that will help the master to attain success in his enterprises.

They are-‘Minister, priest, commander of the army, prince, door-keeper, the superintend of the women’s apartment, the governor, the collector of taxes, the one who receives in charge, the collector of money, the person who announces the king’s orders, the commander of cavalry , the superintend of elephants, the superintend of the assembly, the superintend of the troops, treasurer, the governor of the castle, the guardian of the frontier, personal servants of the king-men’ - through these various employees, the enemy gets conquered.

On our side- the queen, mother, armed door-keeper, garland-maker, superintendent of the king’s bed-chamber, commander of the spy-force, the almanac-maker, physician, water-bearer, the servant who carries the betel-box to make Taamboola (mouth freshener), the preceptor, body-guard, the superintendent of the place, the bearer of the umbrella as a royal authority, a woman who entertains’- through these members, our side can be harmed. It is said,

वैद्यसांवत्सरिकाचार्याः स्वपक्षेऽधिकृताश्चराः

तथाहितुण्डिकोन्मत्ताः सर्वं जानन्ति शत्रुषु॥68॥

*More number of spies who are disguised as*

*men of medical profession, astrologers, teachers, snake-charmers, and insane persons, employed from one’s side will find out everything about the enemy.*

कृत्वा कृत्यविदस्तीर्थेष्वन्तः प्रणिधयः पदं  
विदाङ्कुर्वन्तु महतस्तलं विद्विषदंभसः" ॥69॥

*The efficient spies entering most important points of the enemy country, will gather the secrets by entering the 'enemy-ocean' to fathom its secrets."*

एवम्मन्त्रिवाक्यमाकर्ण्य अत्रान्तरे मेघवर्ण आह-"तात, अथ किम्निमित्तमेवम्विधम्प्राणान्तिकम्सदैव  
वायसौलूकानाम्वैरम्"।

After listening to the advice of the minister, MeghaVarna said ,“Sire! What is the reason that the enmity has risen between the crows and the owls that they are ready to kill each other?”

काकोलूकवैरकथा

{THE STORY OF THE ENMITY BETWEEN CROWS AND OWLS}

स आह-"वत्स, कदाचिद्धम्सशुक-कोकिल-चातक-उलूक-मयूर-कपोत-पारावत-विष्किर-प्रभृतयः सर्वेऽपि पक्षिणः  
समेत्य सौद्वेगम्मन्त्रयितुमारब्धाः-"अहो अस्माकम्तावद्वैनतेयो राजा, स च वासुदेवभक्तो न कामपि चिन्तां  
अस्माकम्करोति।तत्किम्तेन वृथा स्वामिना यो लुब्धकपाशैर्नित्यम्निबध्यमानानाम्न रक्षाम्विधत्ते।उक्तम्च-

SthiraJeevee said,“Once all the birds namely, swans, parrots, cranes, cuckoos, chaataka birds, owls, doves, pigeons got together and started discussing excitedly-“Aha! Our king is the great son of Vinutaa (Garuda). He is the devotee of Lord Vishnu. He does not bother about us at all. Then what use is such a master? He does not even protect us who are getting harassed by the hunters with their snares. It is said,

यो न रक्षन्ति वित्रस्तान्पीड्यमानान्परैः सदा  
जन्तून्पार्थिवरूपेण स कृतान्तो न संशयः॥70॥

*He who does not protect the people tormented by enemies is the Death-deity in person.  
There is no doubt about this.*

यदि न स्यान्नरपतिः सम्यङ्नेता ततः प्रजाः  
अकर्णधारा जलधौ विप्लवेतेह नौरिव॥71॥

*If the king does not prove himself as a good leader,  
the people will perish, like the boat sailing in the ocean without a boat-man.*

षडिमान्पुरुषो जह्याद्भिन्नां नावमिवार्णवे अप्रवक्तारमाचार्यमनधीयानमृत्विजं॥72॥

अरक्षितारं राजानं भार्या चाप्रियवादिनीं ग्रामकामञ्च गोपालं वनकामं च नापितम्॥73॥

*Six persons mentioned here should be discarded, like the boat with a hole sailing in the ocean;  
a teacher who does not teach well, a priest who does not know his chants,  
a king who does not protect, a wife who speaks in a hurting way,  
a (lazy) cow-herd who is attached to his village, and a (lazy) barber who is attached to the forest.*

तत्सञ्चित्य अन्यः कश्चिद्राजा विहङ्गमानाम्क्रियताम्" इति।

So let us all have a discussion and appoint some other bird as our king.”

अथ तैः भद्राकारं उलूकमवलोक्य सर्वैरभिहितम्-"यदेष उलूको राजा अस्माकम्भविष्यति, तदानीयन्तां  
नृपाभिषेकसम्बन्धिनः संभाराः" इति।

They then observed the owl with its auspicious features; they all recommended that the owl was the best bird suited to be their ruler, and said, "Since the owl is going to be our Ruler, then bring all the necessary items for consecrating him as the king immediately".

अथ साधिते विविधतीर्थोदके, प्रगुणीकृते अष्टोत्तरशतमूलिकासंघाते, प्रदत्ते सिंहासने, वर्तिते सप्तद्वीपसमुद्रभूधरविचित्रे धरित्रीमण्डले, प्रस्तारिते व्याघ्रचर्मणि, आपूरितेषु हेमकुम्भेषु दीपेषु वाद्येषु च सज्जीकृतेषु दर्पणादिषु माङ्गल्यवस्तुषु, पठत्सु बन्दिमुख्येषु, वेदोच्चारणपरेषु समुदितमुखेषु ब्राह्मणेषु, गीतपरे युवतीजने, आनीतायामग्रमहिष्याम्कृकालिकायां, उलूको अभिषेकार्थम्यावत्सिंहासने उपविशति तावत्, कुतोऽपि वायसः समायातः।

Waters from the various sacred rivers were brought; hundred and eight types of medicinal roots were collected; the throne was arranged in a proper place; a wonderful picture of seven islands and oceans and mountains was painted on the sacred ground; the tiger skin was spread on the floor; the golden pots were filled up; rows of lighted lamps were placed all around; music of the orchestra filled all the quarters; and the other all auspicious things like the mirror etc were arranged; the bards recited praises; the Brahmins recited the Vedic hymns happily; the young girls sang melodies songs; the Krikaalikaa bird (heron) the great lady was brought there to perform the consecration ceremony; the owl sat on the throne with all the grandeur!

And lo! The crow arrived there from somewhere!

सोऽचिन्तयत्-"अहो, किमेष सकलपक्षिसमागमो महोत्सवश्च"।

He thought, 'Aha! What is this going on here? Why are the birds gathered together? What is the occasion for the festivities?'

अथ ते पक्षिणस्तद्दृष्ट्वा मिथः प्रोचुः-"पक्षिणाम्मध्ये वायसश्चतुरः श्रूयते। उक्तम्च,

The birds saw him and whispered among themselves, "Among all the birds, the crow is the cleverest of all! It is said,

नराणां नापितो धूर्तः पक्षिणां चैव वायसः

दंष्ट्रिनाञ्च शृगालस्तु श्वेतभिक्षुस्तपस्विनाम् ॥ 74 ॥

*Among men, a barber is deceitful; among birds, the crow;  
among wild animals, the jackal;  
among recluses, the one who dons the white cloth.*

तदस्यापि वचनं ग्रह्यम्। उक्तम्च,

Therefore, he also should be consulted. It is said,

बहुधा बहुभिः सार्धं चिन्तिताः सुनिरूपिताः

कथञ्चिन्न विलीयन्ते विद्वद्भिश्चिन्तिता नयाः ॥ 75 ॥

*The theories (strategies) invented by wise men  
after discussions with many others, many times, and proved in real life-situations,  
do not ever lead to failures."*

अथ वायसः समेत्य तानाह-"अहो, किम्महाजनसमागमोऽयम्परममहोत्सवश्च"।

The crow approached them and questioned, "Oho! What is the occasion of so much crowd and great festivities?"

ते प्रोचुः-"भोः,नास्ति कश्चिद्विहङ्गमानाम्राजा,तदस्योल्कस्य विहङ्गराज्याभिषेको निरूपितस्तिष्ठति समस्तपक्षिभिः।  
तत्त्वमपि स्वमतम्देहि, प्रस्तावे समागतोऽसि।

They all said, "Ho! There is no proper ruler for us birds. So all of us decided that this owl should become our king and we are now making preparations for his consecration ceremony. Please express your opinion too, as you have arrived at the right time."

अथ असौ काको विहस्य आह-"अहो,न युक्तमेतत्त्यन्मयूर-हम्स-कोकिल-चक्रवाक-शुक-कारण्डव-हारीत-सारसादिषु  
पक्षि-प्रधानेषु विद्यमानेषु दिवान्धस्यास्य करालवक्त्रस्य अभिषेकः क्रियते।तत्रैतन्मम मतम्।यतः,

Then the crow laughed aloud and said,"Ha Ha! This is not at all proper! When such wonderful birds like peacocks, swans, cuckoos, ruddy geese, parrots, ducks, pigeons, cranes are all there, you people have chosen the ugly faced owl who is blind at day-time to be your ruler, and are getting ready for his consecration ceremony also. I do not approve of it! Because,

वक्रनासं सुजिह्वाक्षं क्रूरमप्रियदर्शनं

अक्रुद्धस्येदृशं वक्त्रं भवेत्क्रुद्धस्य कीदृशम्॥76॥

*If a person who is not angry looks so unpleasant and cruel with his crooked nose and squinted eyes,  
how will he appear when angry?*

तथा च And also,

स्वभावरौद्रमत्युग्रं क्रूरमप्रियवादिनं

उलूकं नृपतिं कृत्वा का नः सिद्धिर्भविष्यति॥77॥

*What great achievement is going to be there for us by making the owl as a king?  
He is naturally ferocious; violent; cruel and rude in his talks.*

अपरम्वैनतेये स्वामिनि स्थिते किमेष दिवान्धः क्रियते राजा।तद्यद्यपि गुणवान्भवति, तथापि एकस्मिन्स्वामिनि  
स्थिते न अन्यो भूपः प्रशस्यते।

Moreover, when Vainateya is already our king, why this day-blind owl is chosen to be our king? Our king Garuda does not lack virtues; and when already he is our king, it is not proper to appoint another ruler.

एक एव हितार्थाय तेजस्वी पार्थिवो भुवः

युगान्त इव भास्वन्तो बहवोऽत्र विपत्तये॥78॥

*One valorous king will take good care of his people.  
Too many leaders will bring about disasters,  
like too many suns at the dissolution times.*

तत्तस्य नाम्नापि यूयम्परेषामगम्या भविष्यथ।उक्तम्च,

By just taking the name of our king Vainateya, you become unapproachable to all others. It is said,

गुरुणां नाममात्रेऽपि गृहीते स्वामिसंभवे

दुष्टानां पुरतः क्षेमं तत्क्षणादेव जायते॥79॥

*By taking merely the name of the great person who rules,  
instantly one is saved when caught by the enemies.*

तथा च- And also,

व्यपदेशेन महतां सिद्धिःसञ्जायते परा  
 शशिनो व्यपदेशेन वसन्ति शशकाः सुखम्॥४०॥  
*By taking the name of the great, great good happens.  
 By getting connected to the moon, the rabbits live care-free."*

पक्षिण ऊचुः-"कथमेतत्"।The birds said,"How is that so?" स आह- he said,

(1)

शशकगजयूथपकथा  
 {THE STORY OF THE RABBIT AND THE HERD OF ELEPHANTS}

"कस्मिंश्चिद्वने चतुर्दन्तो नाम महागजो यूथाधिपः प्रतिवसति स्म।तत्र कदाचिन् महहती अनावृष्टिः सञ्जाता प्रभूतवर्षाणि यावत्।तया तडाग-हृद-पल्वल-सराम्सि शोषमुपगतानि।

"Once there lived in some forest, a huge elephant named 'ChaturDanta' (elephant with four tusks) as the leader of his herd. It so happened that there were no rains for many years and famine stuck that area. Then all the pools, lakes, tanks and water-holes in that area became completely dry.

अथ तैः समस्त-गजैः स गजराजः प्रोक्तः-"देव! पिपासाकुला गजकलभा मृतप्राया अपरे मृताश्च।

तदन्विष्यताम्कश्चिज्जलाशयो यत्र जलपानेन स्वस्थताम्व्रजन्ति"।

Then all the elephants approached their leader and said,"Lord! The elephant-cubs are all dying because of thirst; many are dead already. So search for some lake so that they can drink water and regain their health."

ततश्चिरम् ध्यात्वा तेनाभिहितम्-"अस्ति महाहृदो विविके प्रदेशे स्थलमध्यगतः पातालगङ्गाजलेन सदैव पूर्णः।तत्र गम्यताम्" इति।

ChaturDanta thought for a while and said,"There is a huge lake situated in a deserted place on an even-ground, filled always with the waters of River Ganges flowing below the earth. Let us all go there."

तथा अनुष्ठिते पञ्चरात्रमुपसर्पद्भिः समासादितस्तैः स हृदः।तत्र स्वेच्छया जलमवगाह्य अस्तमनवेलायाम्निष्क्रान्ताः।  
 It was done so. They walked for five nights and reached that huge lake. They swam in its cool waters all through the day to their hearts' fill, and came out of it at the end of the day.

तस्य च हृदस्य समन्ताच्छशकबिलानि असंख्यानि सुकोमलभूमौ तिष्ठन्ति।

Countless rabbit holes were situated in the soft ground surrounding that lake.

तेऽपि समस्तैरपि तैर्गजैरितस्ततो भ्रमद्भिः परिभग्नाः।बहवः शशकाः भग्नपादशिरोग्रीवा विहिताः।

केचिन्मृताः केचिज्जीवशेषा जाताः।अथ गते तस्मिन्गजयूथे शशकाः सोद्वेगा गजपादक्षुण्णसमावासाःकेचिद्भग्नपादाः।

अन्ये जर्जरितकलेवरा रुधिरप्लुताः।

As the elephants moved all over the ground near that lake joyously, the rabbits got trampled under their feet; some had their feet broken, some their heads, some their necks. Many died; many were left wounded and half-alive. After the herd of elephants left, the rabbits all got together at one place with apprehension and anxiety. The holes they lived had all crumbled; some rabbits had lost their legs; some were hurt all over and bled profusely; some had lost their cubs and were shedding tears continuously and weeping aloud.

अन्ये हतशिशवो बाष्पपिहितलोचनाः समेत्य मिथो मन्त्रमचक्रुः-"अहो विनष्टा वयं,नित्यमेव एतद्गजयूथमागमिष्यति यतो न अन्यत्र जलमस्ति।तत्सर्वेषाम्नाशो भविष्यति।

They all said,"Alas! We are ruined! Daily the elephant herd will come here to quench their thirst as there is no water to be found anywhere else. We will be completely destroyed.

उक्तम्च It is said,

स्पृशन्नपि गजो हन्ति जिघ्रन्नपि भुजङ्गमः

हसन्नपि नृपो हन्ति मानयन्नपि दुर्जनः॥81॥

*The elephant kills by mere touching. The serpent kills by smelling.  
The king kills with his laughter. The wicked person kills through respect.*

तच्चिन्त्यताम्कश्चिदुपायः।Therefore think of some plan.”

तत्रैकः प्रोवाच-"गम्यताम्देशत्यागेन।किमन्यत्।उक्तम्च मनुना व्यासेन च,

One of them said,“Let us all leave this place and go! What else can we do?

It has been stated by Manu and Vyaasa,

त्यजेदेकं कुलस्यार्थं ग्रामस्यार्थं कुलं त्यजेत्

ग्रामं जनपदस्यार्थं आत्मार्थं पृथिवीं त्यजेत्॥82॥

*For the sake of the family, a single person can be renounced.*

*For the sake of the village, a family can be renounced.*

*A village can be renounced for the sake of the country.*

*The whole of the earth can be renounced to realize the Self.*

क्षेम्यां सस्यप्रदां नित्यं पशुवृद्धिकरीमपि

परित्यजेन्नृपो भूमिमात्मार्थमविचारयन्॥83॥

*To save himself,*

*a king should give up his land without any hesitation,  
even if the land is prosperous, fertile, and filled with useful animals.*

आपदर्थं धनं रक्षेद् दारान्नक्षेद्धनैरपि

आत्मानं सततं रक्षेद्दारैरपि धनैरपि॥84॥

*One should save money to use in emergencies.*

*One should save one's wife even by losing the money.*

*One should save oneself even at the price of losing the wife or wealth.*

ततश्च अन्ये प्रोचुः-"भोः, पितृपैतामहम्स्थानम्न शक्यते सहसा त्यक्तुम्।तत्क्रियतामतेषाम्कृते काचिद्विभीषिका

यत्कथमपि दैवात्त समायान्ति।उक्तम्च,

Then the others said,“Ho! We cannot immediately discard the place lived by our grandfathers and fore-fathers and move away. Think of something to frighten them and hope that destiny favours us and they never ever come here again.” It is said,

निर्विषेणापि सर्पेण कर्तव्या महती फटा

विषं भवतु मा वास्तु फटाटोपो भयङ्करः॥85॥

*Even if there is no poison, the snake should raise its hood with a grand show.*

*Whether poison is there or not,*

*the raising of the hood should appear ferocious.*

अथ अन्ये प्रोचुः-"यद्येवं ततः तेषाम्महद्विभीषिकास्थानमस्ति येन न आगमिष्यन्ति।

सा च चतुरदूतायता विभीषिका यतो 'विजयदत्तो नाम अस्मत्स्वामी शशकश्चन्द्रमण्डले निवसति'। तत्प्रेष्यतां कश्चिन्मिथ्यादूतो यूथाधिपसकाशम्यच्चन्द्रस्त्वामत्र हृदे आगच्छन्तमिन्निषेधयति, यतोऽस्मत्परिग्रहोऽस्य समन्तात् वसति। एवमभिहिते श्रद्धेयवचनात्कदाचिन्निवर्तते"।

Then others said, "If that is what is required, then there is one trick to frighten them away so that they do not come here again; that is the fear induced by sending a clever messenger, that is this- 'our rabbit king VijayaDatta (Victorious One) lives in the sphere of the moon'. We will arrange for a false-messenger and send him to the herd of elephants as coming from our king. Let him say that the moon is ordering them not to come here, since the beings under his care live all over this place. After hearing this message, the elephants may believe it to be true and go away at any time soon."

अथ अन्ये प्रोचुः-यद्येवं तदस्ति लम्बकर्णो नाम शशकः। स च वचनरचनाचतुरो दूतकर्मज्ञः।

स तत्र प्रेष्यतामिति। उक्तमच-

Others said, "It is a good idea. We have a rabbit among us named LambaKarna (One with hanging ears) who suits this purpose. He is clever in delivering speeches and knows how a messenger should act. Let him be sent there as planned. It is said,

साकारो निस्पृहो वाग्मी नानाशास्त्रविचक्षणः

परचितावगन्ता च राज्ञो दूतः स इष्यते॥८६॥

*A king's messenger should be handsome, desire-less, a good orator, an expert in all the sciences, and capable of reading the minds of others.*

अन्यच्च Another thing is,

यो मूर्खं लौल्यसम्पन्नं राजा दूतं समाचरेत्

मिथ्यावादं विशेषेण तस्य कार्यं न सिद्ध्यति॥८७॥

*If the king employs a person who is foolish, greedy and tells lies, he will never succeed in his enterprise.*

तदन्विष्यताम्यदि अस्माद्व्यसनादात्मनाम्सुनिर्मुक्तिः"।

Therefore, analyse this plan as to whether it can be accomplished to save us all from destruction."

अथ अन्ये प्रोचुः-"अहो, युक्तमेतत्। न अन्यः कश्चिदुपायो अस्माकम्जीवितस्य। तथैव क्रियताम्"।

Then others said, "Aha! It is the right thing to do! There is no other course open for us if we want to save our lives. Let us do this definitely."

अथ लम्बकर्णो गजयूथाधिपसमीपे निरूपितो गतश्च।

Then LambaKarna was briefed about his mission, and was sent to the herd of elephants as the messenger of the moon.

तथानुष्ठिते लम्बकर्णोऽपि गजमार्गमासाद्य अगम्यमस्थलमारुह्य तम्गजमुवाच-

"भोःभोः दुष्ट-गज, किमेवम्लीलया निःशङ्कतयात्र चन्द्रहृदे आगच्छसि। तन्न आगन्तव्यमिन्निवर्त्यताम्" इति।

LambaKarna reached the path where the elephants traversed; climbed a rock unreachable by them; and shouted in a majestic voice. "Ho Ho! Wicked elephant! How dare you pollute the lake of the moon without any fear? You are not to go there. Go away."

तदाकर्ण्य विस्मितमना गज आह-"भोः, कस्त्वम्"। The elephant was surprised and asked - "Ho! Who are you?"

स आह-"अहम्लम्बकर्णो नाम शशकश्चन्द्रमण्डले वसामि। साम्प्रतम्भगवता चन्द्रमसा तव पार्श्वे प्रहितो दूतः।

जानाति एव भवान्। यथार्थवादिनो दूतस्य न दोषः करणीयः। दूतमुखा हि राजानः सर्व एव। उक्तमच,

He said, "I am the rabbit named LambaKarna. I live in the sphere of the moon. Now I have been sent by the Moon-God to you carrying a message from him. You people must not blame a messenger for what he says. Everywhere messengers act as the mouth-pieces of the kings. It is said,

उद्यतेष्वपि शस्त्रेषु बन्धुवर्गवधेष्वपि परुषाण्यपि जल्पन्तो वध्या दूता न भूभुजा" ॥४४॥

*A king should not kill a messenger  
even if he raises his weapons, kills his own people, or talks rudely."*

तच्छ्रुत्वा स आह-"भोः शशक, तत्कथय भगवतश्चन्द्रमसः संदेशम्।येन सत्वरम्क्रियते"।

Hearing these words, the elephant said, "Ho rabbit! Tell us what the moon commands, so we can do whatever he says immediately."

स आह-"भवता अतीतदिवसे यूथेन सह आगच्छता प्रभूताः शशका निपातिताः।तत्किम्न वेत्ति भवान्यन्मम परिग्रहोऽयम्।तद्यदि जीवितेन ते प्रयोजनमस्तदा केनापि प्रयोजनेनाप्यत्र हृदे न आगन्तव्यमिति सन्देशः"।

The rabbit said, "Yesterday, you came along with your herd and killed many rabbits. Don't you know that they are under my care? If you value your life, never ever try to go near the lake; this is the message."

गज आह-"अथ क्व वर्तते भगवान्स्वामी चन्द्रः"।

The elephant said, "Where does your Moon-God stay?"

स आह-"अत्र हृदे साम्प्रतमशशकानाम्भवयूथमथितानाम्हृतशेषाणाम्समाश्वासनाय समायातस्तिष्ठति।

अहम्पुनस्तवान्तिकम्प्रेषितः"।

The rabbit said, "At present, he has arrived at the lake and consoling all the wounded rabbits trampled by your herd. I was sent here to you to convey his message."

गज आह-"यद्येवमदर्शय मे तस्वामिनम्येन प्रणम्य अन्यत्र गच्छामि"।

The elephant said, "If it is true, then show me your king. I will offer my salutation to him and go away from this place."

शशक आह,"आगच्छ मया सह एकाकी येन दर्शयामि"।

The rabbit said, "Ho! You alone must come with me, and then I will show him to you."

तथाऽनुष्ठिते शशको निशासमये तम्हृदतीरे नीत्वा जलमध्ये स्थितमचन्द्रबिम्बमदर्शयत्,आह च-"भोः, एष नः

स्वामी जलमध्ये समाधिस्थस्तिष्ठति तन्निभृतम्प्रणम्य व्रज इति।नो चेत्, समाधिभङ्गभयाद्भूयोऽपि प्रभूतं

कोपम्करिष्यति"।

It was done so. The rabbit took the elephant to the bank of the lake at night-time and showed him the reflection of the moon on the lake waters, and said, "Ho! Our king is now meditating, seated on the waters at the centre of the lake. Humbly salute him and go off quickly. Otherwise if he wakes up from his meditation by getting disturbed by you, he will again feel very much angry towards you."

अथ गजोऽपि त्रस्तमनास्तम्प्रणम्य पुनर्गमनाय प्रस्थितः।शशकश्च तद्दिनादारभ्य सपरिवाराः सुखेन स्वेषु स्थानेषु

तिष्ठन्ति स्म।अतोऽहम्ब्रवीमि,

The elephant was extremely frightened, and filled with apprehension he quickly saluted the Moon-god and left that place, deciding to never return there again. From that day onward, the rabbits lived in their abodes with their wives and children without any fear. That is why I say,



व्यपदेशेन महतां सिद्धिःसञ्जायते परा  
 शशिनो व्यपदेशेन वसन्ति शशकाः सुखम्॥89॥  
*By taking the name of the great, great good happens.  
 By getting connected to the moon, the rabbits live care-free.”*

अपि च And also,

अकृतज्ञं कापुरुषं व्यसनिनं अलसं तथा सदा क्षुद्रं  
 पृष्टप्रलपनशीलं स्वामित्वे नाभियोजयेजातु॥90॥  
*One who wants to preserve his life should not appoint  
 a person who is ungrateful, who is cowardly, who engages in lowly activities,  
 who is lazy and mean, who blames you behind the back,  
 should never ever be made a king.*

तथा च It is said,

क्षुद्रमर्थपतिं प्राप्य न्यायान्वेषणतत्परौ  
 उभावपि क्षयं प्राप्तौ पुरा शशकपिञ्जलौ॥91॥  
*Intent on getting justice and seeking a worthless leader,  
 both the rabbit and the sparrow named Kapinjala were destroyed.”*

ते प्रोचुः-“कथमेतत्”।They asked - “How is that so?” स आह- He said,

(2)

शशकपिञ्जलकथा

{THE STORY OF THE RABBIT AND KAPINJALA}

कस्मिंश्चिद्दृक्षे पुरा अहमवसम्।तत्र अधस्तात्कोटरे कपिञ्जलो नाम चटकः प्रतिवसति स्म।

अथ सदैव अस्तमनवेलायामागतयोर्द्वयोरनेकसुभाषितगोष्ठ्या देवर्षि-ब्रह्मर्षि-राजर्षि-पुराण-चरित-कीर्तनेन च पर्यटन-  
 दृष्टानेक-कौतूहल-प्रकथनेन च परमसुखमनुभवतोः कालो व्रजति।

“I once lived in on some tree. In a hollow at the bottom of the trunk, there lived a sparrow named Kapinjala. We both used to meet at evening times and engage ourselves in discussing a variety of interesting topics taken from epics and scriptures authored by divine Sages and realized Sages of the yore; and the various amazing things we had seen in our daily wanderings and so on; and used to feel extremely happy.

अथ कदाचित्कपिञ्जलः प्राणयात्रार्थमन्यैः चटकैः सह अन्यम्पक्वशालिप्राप्रायं देशम्गतः।

ततो यावन्निशासमयेऽपि न आयातस्तावद्दहम्सोद्वेगमनास्तद्विप्रयोगदुःखितश्चिन्तितवान्-‘अहो किमद्य कपिञ्जलो न आयातः।किम्केनापि पाशेन बद्धः,उत अहोस्वित्केनापि व्यापादितः।सर्वथा यदि कुशलो भवति,यन्माम्बिना न तिष्ठति’  
 एवम्मे चिन्तयतो बहूनि अहानि व्यतिक्रान्तानि।

Kapinjala along with other sparrows had gone once to some area abounding in ripened crops, when in search of food. Night arrived and still there was no sign of him. I felt worried about his safety and thought, ‘Aha! Why did not Kapinjala return yet? Would he have been trapped in some snare? Or, would he have been killed by someone? If he has not met with any problem, then surely he would have come here to meet me.’  
 I kept worrying and many days passed one by one.

ततश्च तत्र कोटरे कदाचिच्छीघ्रगो नाम शशको अस्तमनवेलायामागत्य प्रविष्टः।मयापि कपिञ्जलनिराशत्वेन न निवारितः।अथ अन्यस्मिन्नहनि कपिञ्जलः शालिभक्षणादतीव पीवरतनुः स्वाश्रयं स्मृत्वा भूयोऽप्यत्रैव समायातः। अथवा साध्विदमुच्यते,

At that time, a rabbit named Sheeghraga (one who runs fast) came there one evening and entered that hollow where Kapinjala used to live. I had no hope of Kapinjala ever returning; and so, I did not stop him. Next day, Kapinjala who had become slightly plump by eating abundant grains, came back home suddenly, being reminded of his home. Or it is well-said,

न तादृग्जायते सौख्यमपि स्वर्गं शरीरिणां  
दारिद्र्येऽपि हि यादृक् स्यात्स्वदेशे स्वपुरे गृहे॥92॥  
*For the embodied beings,  
the pleasure of living in the heaven does not ever equal  
the joy felt in the comfort of one's own home in one's own city  
even in utter poverty.*

अथासौ कोटरान्तर्गतम्शशकमृष्ट्वा साक्षेपमाह-"भोः शशक,न त्वया सुन्दरं कृतं,यन्मम आवसथस्थाने प्रविष्टोऽसि। तच्छीघ्रमिन्द्रम्यताम्"।शशक आह-"न तवेदं गृहं, किन्तु ममैव।तत्किमिथ्या परुषाणि जल्पसि।

He saw his hollow occupied by the rabbit and was enraged. He said, "Hey rabbit! You have not done the right thing by entering my house. Get out of there this instant!"The rabbit said,"This is not your house. This is mine. Why are you acting rude like this by falsely claiming this house to be yours?

उक्तम्च It is said,

वापीकूपतडागानां देवालयकुजन्मनां  
उत्सर्गात्परतः स्वाम्यमपि कर्तुं न शक्यते॥93॥  
*Those unfortunate ones who live in the lakes, wells, and temples  
can never ever claim ownership of those places, once they leave them.*

तथा च-And also,

प्रत्यक्षं यस्य यद्भुक्तं क्षेत्राद्यं दशवत्सरान्  
तत्र भुक्तिः प्रमाणं स्यान्न साक्षी नाक्षराणि वा॥94॥  
*If a person spends ten years enjoying the yield of his fields, as seen by all,  
his experiencing the yield itself acts as the proof of his ownership.  
Witness or documents are not needed as proofs.*

मानुषाणामयं न्यायो मुनिभिः परिकीर्तितः  
तिरश्चां च विहङ्गानां यावदेव समाश्रयः॥95॥  
*These rules were written for men by the Sages.  
But for the animals and birds, one claims the ownership only as long as he lives.*

तन्ममैतद्गृहं, न तव" इति।

So this is my house, not yours!"

{ANY ONE WHO QUOTES PHILOSOPHY IS NOT A MAHAATMAA}

कपिञ्जल आह-"भोः,यदि स्मृतिं प्रमाणीकरोषि,तदागच्छ मया सह येन स्मृतिपाठकम्पृष्ट्वा स यस्य ददाति स गृह्णातु"।

Kapinjala said, "Ho! If you believe in the words of the scriptures, then come with me. Let us question a person who is well-versed in the scriptures. Whomever he suggests as the owner of the house lives there from now on. तथाऽनुष्ठिते मयाऽपि चिन्तितम्-"किमत्र भविष्यति, मया द्रष्टव्योऽयमन्यायः।ततः कौतुकादहमपि तावन् प्रस्थितः।

It was agreed upon. I also thought, "What will happen now? I should see how the judgement gets done!"  
Feeling curious I followed them both.

अत्रान्तरे तीक्ष्णदम्ष्ट्रो नाम अरण्यमार्जारस्तयोर्विवादमश्रुत्वा मार्गासन्नमन्दीतटमासाद्य कृतकुशोपग्रहो

निमीलितनयनो ऊर्ध्वबाहुरर्धपादस्पृष्टभूमिः श्रीसूर्याभिमुखो इमाम्धर्मोपदेशनामकरोत्-

"अहो,असारोऽयमस्मसारः।क्षणभङ्गुराः प्राणाः।स्वप्नसदृशः प्रियसमागमः।इन्द्रजालवत्कुटुम्बपरिग्रहोऽयम्।

तद्धर्ममुक्त्वा न अन्या गतिरस्ति।उक्तमच,

Meanwhile a wild cat named TeekshnaDamshttra (One with sharp teeth) heard their dispute; quickly ran to a river-bank on their path; kept some Darbha grass in his hand; closed his eyes; lifted his arms up in the air; stood with half foot on the ground; kept his face towards the sun; started saying philosophical statements -  
"Alas! This world has no true essence. Life is ephemeral. A wife's company is equal to a dream. The family is just an illusory appearance. There is no other course for me except Dharma. It is said,

अनित्यानि शरीराणि विभो नैव शाश्वतः

नित्यं सन्निहितो मृत्युः कर्तव्यो धर्मसंग्रहः॥96॥

*The bodies do not remain forever. Wealth is not a permanent feature.  
Death is always close-by. Merits should be gained without fail.*

यस्य धर्मविहीनानि दिनान्यायान्ति यान्ति च

स लोहकारभस्त्रेव श्वसन्नपि न जीवति॥97॥

*He whose life ebbs away without doing righteous acts,  
is equal to the bellow used by a blacksmith.  
He breathes; but has no life.*

नाच्छादयति कौपीनमन् दम्शमशकापहं

शुनः पुच्छमिव व्यर्थं पाण्डित्यं धर्मवर्जितम्॥98॥

*The scholarliness without the practice of righteous deeds  
is worthless like the tail of a dog;  
never covers the private parts; nor does it drive away the mosquitoes.*

अन्यच्च And also,

पुलका इव धान्येषु पूतिका इव पक्षिषु

मशका इव मर्त्येषु येषां धर्मो न कारणम्॥99॥

*Those without righteous deeds are worthless like  
the shrivelled grain inside the good grains; the tiny bee among the birds;  
and mosquitoes among men.*

श्रेयः पुष्पफलं वृक्षाद्धनः श्रेयो घृतं स्मृतं  
 श्रेयस्तैलञ्च पिण्याकाच्छ्रेयान् धर्मस्तु मानुषात्॥100॥  
*Flowers and fruits are better than the tree. Ghee is better than the curds. Oil is better than the oil cake.  
 Righteousness is better than a man.*

सृष्टा मूत्रपुरीषार्थमाहाराय च केवलं  
 धर्महीनाः परार्थाय पुरुषाः पशवो यथा॥101॥  
*Men who do not do righteous acts are created only  
 to produce urine and faeces; to eat food; and slave for others like the cows.*

स्थैर्यं सर्वेषु कृत्येषु शंसन्ति नयपण्डिताः  
 बहन्तराययुक्तस्य धर्मस्य त्वरिता गतिः॥102॥  
*Those adept in political science commend stability and slowness in all actions.  
 However, righteous deeds are to be performed fast,  
 as there are many impediments in their completion.*

संक्षेपात्कथ्यते धर्मो जनाः किं विस्तरेण वः  
 परोपकारः पुण्याय पापाय परपीडनम्॥103॥  
*Hey people! What use is a detailed discourse?  
 I will say it with very few words.  
 Helping others gives merits! Harassing others gives sins!*

श्रूयतां धर्मसर्वस्वं श्रुत्वा चैवावधार्यतां  
 आत्मनः प्रतिकूलानि परेषां न समाचरेत्॥104॥  
*Listen to the essence of all texts on Dharma.  
 Do not do anything to others which you do not want for yourself."*

अथ तस्य ताम्धर्मोपदेशनाम्श्रुत्वा शशक आह-"भोः भोः,कपिञ्जल,एष नदीतीरे तपस्वी धर्मवादी तिष्ठति।  
 तदेनम्पृच्छावः"।

Hearing his words profound with philosophical meaning, the rabbit said, "O Kapinjala! See! There is a Sage here who knows Dharma, and performs penance on the river bank. Let us question him about our problem."

कपिञ्जल आह-"ननु स्वभावतोऽयमस्माकमशत्रुभूत।तदूरे स्थित्वा पृच्छावः।कदाचिदस्य व्रतवैकल्यमसम्पद्येत"।

Kapinjala said, "This fellow is our natural enemy. So let us stand at a distance and question him. What if he breaks his vow and reverts back to his old ways?"

ततो दूरस्थो तावूचतुः-"भोस्तपस्विन्,धर्मोपदेशक,आवयोर्विवादो वर्तते।तद्धर्मशास्त्रद्वारेण अस्माकम्विर्णयं कुरु।यो  
 हीनवादी स ते भक्ष्य" इति।

Then they both questioned him, "O Sage! You 'Knower of Dharma!' We both are having a dispute. Give us a solution according to the statements given in the scriptures. He who is at fault should be eaten by you."

स आह-"भद्रौ,मा मैवम्वदतम्।निवृत्तोऽहम्नरकमार्गाद्धिम्साकर्मणः।अहिम्सैव धर्ममार्गः।उक्तम्व,  
 The wild cat said, "O Good ones! No No Never! Do not speak that way! I have retired from actions that lead to hell. Non-violence is the best of all righteous actions. It is said,

The wild cat said, "O Good ones! No No Never! Do not speak that way! I have retired from actions that lead to hell. Non-violence is the best of all righteous actions. It is said,

अहिम्सापूर्वको धर्मो यस्मात्सद्भिर्रुदाहृतः

यूकामत्कुण्डंशादीन्स्तस्मात्तानपि रक्षयेत्॥105॥

*Since the noble have advised non-violence towards all beings,  
you must protect even the louse, bed bugs and mosquitoes.*

हिंसकान्यपि भूतानि यो हिनस्ति स निर्घृणः

स याति नरकं घोरं किं पुनर्यः शुभानि च॥106॥

*He who cruelly hurts even those beings that are harmful, goes to horrible hells.  
What to say of him who hurts the good ones?!*

एतेऽपि ये याज्ञिका यज्ञकर्मणि पशून्व्यापादयन्ति, ते मूर्खाः। परमार्थमश्रुतेर्न जानन्ति। तत्र किलैतदुक्तमजैः यष्टव्यम्।

अजा ग्रीहयस्तावत्सप्तवार्षिकाः कथ्यन्ते न पुनः पशुविशेषः। उक्तम्च,

Even all those performers of sacrificial rites who kill the animals are fools; they do not know the real meaning of the Vedas. It is stated there - 'Sacrifice the Ajaas (Unborn /goat)'. The Ajaas are actually grains kept for seven years, not the animals in any way. It is said,

वृक्षांश्छित्त्वा पशून्त्वा कृत्वा रुधिरकर्दमं यद्येवं गम्यते स्वर्गे नरके केन गम्यते॥107॥

*If one goes to heaven after cutting the trees and killing the animals dampening the soil with blood,  
who then is entitled to go to hell?*

तन्नाहम्भक्षयामि। परमजयपराजयनिर्णयम्करिष्यामि। किन्त्वहं वृद्धो दूरात्युवयोः भाषान्तरं सम्यक् न शृणोमि।

एवमज्ञात्वा मम समीपवर्तिनो भूत्वा ममाग्रे न्यायं वदतम्, येन विज्ञाय, विवादपरमार्थम्वचो वदतो मे परलोकबाधा न भवति। उक्तम्च,

Therefore I will not eat any of you, but however will decide the victory or defeat of your dispute.

But I am very old. I cannot hear your talks well, if you both stand so far from me.

So please stand closer to me, and tell me what your problem is. Then I will understand exactly what your dispute is about, and solve it in a just way. That way my after-life will not be affected. It is said,

मानाद्वा यदि वा लोभात्क्रोधात्वा यदि वा भयात्

यो न्यायमन्यथा ब्रूते स याति नरकं नरः॥108॥

*That man goes to hell*

*who gives unfair judgement for the sake of prestige, or greed or anger or fear.*

पञ्च पश्वनृते हन्ति दश हन्ति गवानृते

शतं कन्यानृते हन्ति सहस्रं पुरुषानृते॥109॥

*If unfair judgement is given in the case of animal-disputes,  
the man gets the sin of killing five cows;*

*in the case cow disputes, the sin of killing ten cows;*

*in the case of unmarried girls, the sin of killing ten girls;*

*in the case of men, the sin of killing thousand men.*

उपविष्टः सभामध्ये यो न वक्ति स्फुटं वचः

तस्माद्दूरेण सा त्याज्या न्यायं वा कीर्तयेद्वत्तम्॥110॥

*If the one seated in the centre of the court does not speak the right words, one should leave the court immediately; or fight for the correct judgement.*

तस्माद्विश्रब्धौ मम कर्णोपान्तिके स्फुटम्वेदयतम्"।

Therefore without apprehension, speak directly into my ears and clearly state your problem."

किम्बहुना,तेन क्षुद्रेण तथा तौ पूर्णम्विश्वासितौ यथा तस्योत्सङ्गवर्तिनौ जातौ।ततश्च तेनापि समकालमेव

एकः पादान्तेन आक्रान्तो अन्यो दम्ष्ट्राक्रकचेन च।ततो गतप्राणौ भक्षिताविति।अतोऽहम्ब्रवीमि,

What more! That wicked wretch made them both trust him so much that they both even sat on his lap. The wild cat was only waiting for that moment. Simultaneously he held one of them by his foot, and the other was caught by his saw-like teeth. In this manner, both of them lost their lives and were eaten by that wild cat. That is why I say,

क्षुद्रमर्थपतिं प्राप्य न्यायान्वेषणतत्परौ उभावपि क्षयं प्राप्तौ पुरा शशकपिञ्जलौ॥111॥

*Intent on getting justice and seeking a worthless leader, both the rabbit and the sparrow named Kapinjala were destroyed."*

भवन्तोऽपि एनम्दिवान्धम्क्षुद्रमर्थपतिमासाय रात्र्यन्धाः संन्तः शशकपिञ्जलमार्गेण यास्यन्ति।एवम्ज्ञात्वा यदुचितम्तद्विधेयम्"।

All of you birds also have selected this day-blind wretched bird as your ruler; and being night-blind, you will all go the way of the rabbit and Kapinjala. Try to understand what I am saying, and do whatever suits you after all this."

अथ तस्य तद्वचनमाकर्ण्य "साध्वनेन अभिहितम्" इत्युक्त्वा,"भूयोऽपि पार्थिवार्थं समेत्य मन्त्रयिष्यामहे" इति ब्रुवाणाः सर्वे पक्षिणो यथाभिमतम्जग्मुः।

After hearing his words, all the birds commended his speech saying, "Well-said, he said the right thing" and decided "We will again have another meeting to select a king", and flew away to wherever they wanted to. (The whole place was left empty within a few seconds.)

केवलमवशिष्टो भद्रासनोपविष्टोऽभिषेकाभिमुखो दिवान्धः कृकालिकया सह आस्ते।आह च-"कः कोऽत्र भोः, किमयापि न क्रियते ममाभिषेकः।

Only the owl waiting for the consecration waters to fall on its head was left sitting on the throne with the Krikaalikaa (heron) by his side. The owl was blind at day-time and said, "Ho! Who is there? Why are you not continuing with the consecration ceremony?"

इति श्रुत्वा कृकालिकयाऽभिहितम्-"भद्र,तव अभिषेके कुतोऽयम्विघ्नस्ते काकेन।गताश्च सर्वेऽपि विहगा यथेप्सितासु दिक्षु, केवलमेकोऽयम्वायसोऽवशिष्टस्तिष्ठति केनापि कारणेन।तत्त्वरितमुत्तिष्ठ,येन त्वां स्वाश्रयं प्रापयामि"।

Krikaalikaa heard him and said,"O Good one! The crow has created an obstacle in your consecration ceremony. All the birds flew away in whichever direction they wished. Only that crow is here, I don't know for what purpose! So get up quickly. I will guide you to your home."

तच्छ्रुत्वा सविषादमुलूको वायसमाह-"भो भो दुष्टात्मन्,किम् मया ते अपकृतम्यद्राज्याभिषेको मे विघ्नितः।

तदद्यप्रभृति सान्वयमावयोर्वैरम्सञ्जातम्।उक्तम्च,

Hearing her words, the owl felt sorrowful and said to the crow,"O Wicked crow! What harm have I done to you that you have stopped me from getting consecrated as the king? From today onward, the enmity between us as the owls and crows, has risen as a natural event. It is said,

रोहति सायकैर्विद्धं च्छिन्नं रोहति चासिना

वाचा दुरुक्तं बीभत्सं न प्ररोहति वाक्क्षतम्" ॥112 ॥

*Wounds caused by arrows will heal. Cuts formed by the swords will heal.  
The wounds caused by words used rudely and in a horrifying way never ever heal."*

इत्येवमभिधाय कृकालिकया सह स्वाश्रममगतः।Having said this, the owl went home guided by Krikaalikaa.

अथ भयव्याकुलो वायसो व्यचिन्तयत्-'अहो,अकारणम्वैरमासादितम्मया।किमिदम्व्याहृतम्।उक्तम्च,

Then the crow became apprehensive and thought, 'Aha I have created an enmity for no reason. What have I spoken in such a careless manner? It is said,

अदेशकालजमनायतिक्षमं यदप्रियं लाघवकारि चात्मनः

यच्चाब्रवीत्कारणवर्जितं वचो न तद्वचः स्याद्विषमेव तद्वचः॥113 ॥

*Words spoken at a wrong place at the wrong time; leading to disaster;  
unpleasant; humiliating; without any reason;  
are not words but indeed are poison.*

बलोपपन्नोऽपि हि बुद्धिमान्नरः परमनयेन्न स्वयमेव वैरितां

भिषण्ड्गममास्तीति विचिन्त्य भक्षयेदकारणाऽत्को हि विचक्षणो विषम्॥114 ॥

*A wise man should not lead the other person towards enmity with effort.  
Which clever man is going to consume poison with the trust that his doctor will save him?*

परपरिवादः परिषदि न कथञ्चित्पण्डितेन वक्तव्यः

सत्यमपि तन्न वाच्यं यदुक्तमसुखावहं भवति॥115 ॥

*A wise man should never blame another person in a full court.  
Even if it is true he should not say it.  
If he speaks such words, the situation will be prove to be unpleasant for all.*

सुहृद्भिरासैरसकृद्विचारितं स्वयं च बुद्ध्या प्रविचारिताश्रयं

करोति कार्यं खलु यः स बुद्धिमान्स एव लक्ष्म्या यशसां च भाजनम्॥116 ॥

*After discussing with his friends and well-wishers, after analysing everything through one's own intellect,  
a wise man should perform an action.*

*He alone becomes a befitting receptacle for the goddess of prosperity and fame.'*

एवम्विचिन्त्य काकोऽपि प्रयातः।तदाप्रभृति अस्माभिः सह कौशिकानामन्वयगतम्वैरमस्ति"।

Having thought thus, the crow also flew away. From then onward, from generations past, there is a racial enmity between us and the owls.

मेघवर्ण आह-"तात,एवमगते अस्माभिः किं कृत्यमस्ति"।

MeghaVarna said, "Sire! If that is the case, then what actions is to be taken now?"

स आह-"वत्स,एवमगतेऽपि षाड्गुण्यादपरः स्थूलो अभिप्रायो अस्ति।तमङ्गीकृत्य स्वयमेव अहमन्तद्विजयाय यास्यामि।रिपून्वञ्चयित्वा वधिष्यामि।उक्तम्च,

SthiraJeevee said, “Son! Even if it is like this, still there is one strategy which is better than all the other six strategies; and that is ‘deceit’. I will prove it to you for sure! I will myself go and conquer him. I will cheat and kill the enemies. It is said,

बहुबुद्धिसमायुक्ताः सुविज्ञाननच्छलोत्कटाः

शक्ता वञ्चयितुं धूर्ता ब्राह्मणं च्छगलादिव॥117॥

*The wicked who are very intelligent, who are experts in deceitful methods, are capable of cheating, like they cheated a Brahmin with a goat.”*

मेघवर्ण आह-“कथमेतत्”।MeghaVarna said, “How is it so?” सौऽब्रवीत्- He said,

(3)

धूर्तब्राह्मणछागकथा

{THE STORY OF THE CHEAT, THE BRAHMIN AND THE GOAT}

कस्मिंश्चिदधिष्ठाने मित्रशर्मा नाम ब्राह्मणः कृताग्निहोत्रपरिग्रहः प्रतिवसति स्म।

“In some village there lived a Brahmin named MitraSharma. He dutifully performed his fire rites as ordained. तेन कदाचिन्माघमासे सौम्यानिने प्रवाति, मेघाच्छादिते गगने, मन्दं मन्दं प्रवर्षति पर्जन्ये, पशुप्रार्थनार्थं किञ्चिद् ग्रामान्तरम्गत्वा,कश्चिजमानो याचितः-“भो यजमान,आगामिन्यां अमावास्यायामहम्यक्ष्यामि यज्ञम्।तद्देहि मे पशुमेकम्”।अथ तेन तस्य शास्त्रोक्तः पीवरतनुः पशुः प्रदत्तः।

Once it was the month of Maagha (lunar month /January-February); the winds were soft; the clouds covered the sky; there was a light drizzle from the clouds. The Brahmin went to some nearby village to beg for a sacrificial animal (goat) and requested a rich man who conducted sacrificial rites to give him an animal.

“Ho! Yajamaana (a man who performs regular sacrifice and pays for the expenses)! I will preside over the sacrificial rite to be conducted in the forthcoming new moon day. So give me an animal now.”

That rich man gave the Brahmin a fat goat as prescribed in the scriptures.

सोऽपि तम्समर्थमितश्चेत्थ गच्छन्तम्विज्ञाय स्कन्धे कृत्वासत्वरम्स्वपुराभिमुखः प्रतस्थे।

The fat animal was running here and there unable to walk properly; so the Brahmin put it on his shoulder and started to walk towards his home.

अथ तस्य गच्छतो मार्गे त्रयो धूर्ताः क्षुत्क्षामकण्ठाः सम्मुखा बभूवुः।तैश्च तादृशम्पीवरतनुम्स्कन्धारूढमालोक्य,

मिथोऽभिहितम्-“अहो, अस्य पशोर्भक्षणादद्यतनीयो हिमपातो व्यर्थताम्नीयते।तदेनम्वञ्चयित्वा पशुमादाय शीतत्राणं कुर्मः।

As he was walking on the road, three cheats who were hungry and thirsty passed him. They saw the fat animal carried by the Brahmin and said to each other,“Aha! If we somehow take away the animal from that Brahmin, we could eat it to our fill, and today's cold winds will not be able to hurt us. Therefore, we will cheat him; take away that animal and get rid of the cold.”

अथ तेषामेकतमो वेशपरिवर्तनम्विधाय सम्मुखो भूत्वा अपमार्गेण तमाहिताग्निमूचे-“भो भोः, बालाग्निहोत्रिन्,

किमेवमजनविरुद्धम्हास्यकार्यमनुष्ठीयते।यदेष सारमेयोऽपवित्रः स्कन्धाधिरूढो नीयते।उक्तम्व यतः,

Then one of them disguised himself as a stranger and coming from another road came across the ‘Brahmin who performed his fire-rites regularly’, and said,“Hey young Brahmin of fire-rites! Why are you making yourself a comic character and doing something disapproved by the people? Why are you carrying the unholy dog on your shoulder? It is said,



शयानकुक्कुटचाण्डालाः समस्पर्शाः प्रकीर्तिताः

रासभोभोष्ट्रौ विशेषेण तस्मात्तान्नैव संस्पृशेत्॥118॥

*Dog, cock and chaandaalas (low caste) are equally treated as untouchables.*

*Donkey and camel are more so.*

*Therefore one should never touch them.*

ततश्च तेन कोपाभिभूतेनाभिहितम्-"अहो, किमन्धो भवान्।यत्पशुम्सारमेयत्वेन प्रतिपादयसि।

सोऽब्रवीत्-"ब्रह्मन्, कोपस्त्वया न कार्यः।यथेच्छम्गम्यताम्।

The Brahmin got angry and said ,“Aha! Are you blind? Are you trying to prove the goat to be a dog?”

He said ,“Brahmin! You should not get angry like this. Go your way.”

अथ यावत् किञ्चिदध्वनो अन्तरम्गच्छति, तावद्विद्वतीयो धूर्तः सम्मुखमभ्युपेत्य तमुवाच-"भोः ब्रह्मन्, कष्टम्

कष्टम्, यद्यपि वल्लभोऽयम्ते मृतवत्सस्तथापि स्कन्धमारोपयितुमयुक्तम्।उक्तञ्च यत,

As the Brahmin walked a little further, another cheat met him on the way and said,“Ho Brahmin! Ah the cruel fate! Your dead calf might be dear to you; yet carrying it on the shoulder is not proper. It is said,

तिर्यञ्चं मानुषं वापि यो मृतं संस्पृशेत्कुधीः

पञ्चगव्येन शुद्धिः स्यात्तस्य चान्द्रायणेन वा॥119॥

*An idiot who touches a dead animal or a dead man  
has to purify himself with the five produces of a cow  
or through the vow of Chaandraayana.*

[Chaandraayana Vrata: a religious observance regulated by the period of waxing and waning of the moon; 15 mouthfuls of the food at the full moon; diminished by one mouthful daily during the dark fortnight till it is reduced to zero at the new moon and is increased in like manner during the bright fortnight.]

अथ असौ सकोपमिदमाह-"भोः,किमन्धो भवान्।यत्पशुं मृतवत्सम्बदति।

Then the Brahmin got angry and said,“Ho! Are you blind? You are calling the goat, a dead calf.”

सोऽब्रवीत्-"भगवन्, मा कोपम्कुरु।अज्ञानान्मयाभिहितम्।तत्त्वमात्मरुचिम्समाचर" इति।

He said,“Lord! Do not get angry with me. I was foolish and talked like that. Do whatever you like.”

अथ यावत्स्तोकम्वनान्तरम्गच्छति तावत्तृतीयोऽन्यवेशधारी धूर्तः सम्मुखः समुपेत्य तमुवाच-"भोः,अयुक्तं एतत्,

यद्वासभम्स्कन्धाधिरूढमनयसि।तत्त्यज्यतामेषः।उक्तञ्च,

The Brahmin walked a little further in the forest road. Then the third cheat disguised as someone else came towards him and said,“Ho! This is not proper! You are carrying a donkey on your shoulder! Throw it away. It is said,

यः स्पृशेद्रासभं मर्त्यो ज्ञानादज्ञानतोऽपि वा

सतैलं स्नानमुद्धिष्टं तस्य पापप्रशान्तये॥120॥

*The man who touches a donkey knowingly or unknowingly,  
has to take an oil bath to purify himself of the sin.*

तत्त्यजैनम्यावदन्यः कश्चिन्न पश्यति"।Quickly get rid of it before anyone sees.”

अथासौ तम्पशुमासभम् मन्यमानो भयाद्भूमौ प्रक्षिप्य स्वगृहं उद्दिश्य पलायितुम्प्रारब्धः।ततस्तेऽपि त्रयो मिलित्वा पशुमादाय यथेच्छम्भक्षितुमारब्धाः।अतोऽहं ब्रवीमि,

The Brahmin was frightened. He believed the goat to be a donkey; threw it on the ground and ran away. Then all the three cheats came together; took away the goat and ate it to their heart's fill. That is why I say,

बहुबुद्धिसमायुक्ताः सुविज्ञाननच्छलोत्कटाः

शक्ता वञ्चयितुं धूर्ता ब्राह्मणं च्छगलादिव॥121॥

*The wicked who are very intelligent, who are experts in deceitful methods, are capable of cheating, like they cheated a Brahmin with a goat."*

अथवा साध्विदमुच्यते Or it is well said,

अभिनवसेवकविनयैः प्राघुणिकोक्तैर्विलासिनीरुदितैः

धूर्तजनवचननिकरैरिह कश्चिदवञ्चितो नास्ति॥122॥

*There is no one here who has not been cheated by the politeness of a newly employed servant, by the words uttered by visitors, by the crying of pretty maidens, by the lengthy speeches of the wicked.*

किञ्च, दुर्बलैरपि बहुभिः सह विरोधो न युक्तः। उक्तम्च,

And moreover one should not develop enmity with weaker section of the people if they are more in number. It is said,

बहवो न विरोद्धव्या दुर्जयो हि महाजनः

स्फुरन्तमपि नागेन्द्रं भक्षयन्ति पिपीलिकाः॥123॥ इति।

*A single person should not fight many.*

*A group cannot be conquered.*

*Ants eat off the snake even as he is getting ready to pounce."*

मेघवर्ण आह-"कथमेतत्"। MeghaVarna said, "How is that so?"

स्थिरजीवी कथयति- Sthirajeevi said,

(4)

पिपीलिकाभुजङ्गमकथा

{THE STORY OF THE ANT AND THE SERPENT}

"अस्ति कस्मिंश्चिद्वल्मीके महाकायः कृष्णसर्पो अतिदर्पो नाम। स कदाचिद्विलानुसारिमार्गमुत्सृज्य अन्येन लघुद्वारेण निष्क्रमितुमारब्धः। निष्क्रामतश्च तस्य महाकायत्वाद्देवशतया लघुविवरत्वाच्च शरीरे व्रणः समुत्पन्नः। अथ व्रणशोणितगन्धानुसारिणीभिः पिपीलिकाभिः सर्वतो व्याप्तो व्याकुलीकृतश्च। कति व्यापादयति कति वा ताडयति। अथ प्रभूतत्वाद्धिस्तारितबहुव्रणक्षतसर्वाङ्गोऽतिदर्पः पञ्चत्वमुपागतः। अतोऽहम्ब्रवीमि

"Once there lived a huge black serpent named AtiDarpa (very arrogant) in some anthill.

Once instead of following the regular route out of his hole, he started to come out through a smaller hole.

As he came out, because of his huge body squeezing through the small hole, he was wounded a little. The smell of the bleeding wound brought all the ants towards him and they surrounded him all over and started biting him. How many can he kill, how many can he strike? Because of their huge number, AtiDarpa was wounded all over, by their bites. He bled profusely and died.

That is why I say,

बहवो न विरोद्धव्या दुर्जयो हि महाजनः  
स्फुरन्तमपि नागेन्द्रं भक्षयन्ति पिपीलिकाः॥124॥

*A single person should not fight many.  
A group cannot be conquered.*

*Ants eat off the snake even as he is getting ready to pounce.*

तदत्रास्ति मे किञ्चिद्वक्तव्यमेव।तदवधार्य यथोक्तमनुष्ठीयताम्"।

Therefore, there is something I want to say. Listen attentively and do as what I suggest.”

मेघवर्ण आह- "तत्समादेशय।तवादेशो नान्यथा कर्तव्यः"।

MeghaVarna said, “Sire! Command me! I will never go against your words.”

स्थिरजीवी प्राह- SthiraJeevee said,

"वत्स,समाकर्णय तर्हि।सामादीनतिक्रम्य यो मया पञ्चम उपायो निरूपितः।तन्माम्बिपक्षभूतम्कृत्वा अतिनिष्ठुरवचनैर्निर्भत्स्य,यथा विपक्षप्रणिधीनाम्प्रत्ययो भवति,तथा समाहतरुधिरैरालिप्य,अस्यैव न्यग्रोधस्य अधस्तात्प्रक्षिप्य मां,गम्यताम्पर्वतं ऋष्यमूकम्प्रति,तत्र सपरिवारस्तिष्ठ,यावदहम्समस्तान्सपत्नान्सुप्रणीतेन विधिना विश्वास्य अभिमुखान्कृत्वा कृतार्थो ज्ञातदुर्गमध्ये दिवसे तानन्धताम्प्राप्तान् ज्ञात्वा व्यापादयामि।ज्ञातम्मया सम्यक्, नान्यथास्माकम्सिद्धिरिति।यतो दुर्गमेतदपसाररहितम्केवलम्वधाय भविष्यति।उक्तम्च,

“Son! Listen about the fifth strategy mentioned by me as above all other four policies.

This is the plan! You make it appear as if I belong to the side of the enemies; chide me with very harsh words so as to convince the enemy spies; apply blood all over my body; throw me at the base of the fig tree and go off to RishyaMooka Mountain. After reaching there, wait with other crows. Meanwhile, I will get the enemies to trust me through my well-thought-out plans and make myself as one of them. I will find out the secrets of their fort; kill them at day time when they are blind. I know very well that there is no other course left for us to follow. This fort without having an escape route is made only for destruction. It is said,

अपसारसमायुक्तं नयज्ञैर्दुर्गमुच्यते अपसारपरित्यक्तं दुर्गव्याजेन बन्धनम्॥125॥

*The men adept in political science say that  
a fort should have secret passages through which one can escape.  
The fort which has no such escape routes is actually a prison built like a fort.*

न च त्वया मदर्थं कृपा कार्या।उक्तम्च, Do not feel worried about me. It is said ,

अपि प्राणसमानिष्ठान्पालितान्लालितानापि  
भृत्यान् युद्धे समुत्पन्ने पश्येच्छुष्कमिवेन्धनम्॥126॥

*When the battle is ready to be fought,  
one should look upon all those dear to oneself, protected and caressed by oneself;  
as equal to dry grass fit to be burnt as fuel.*

तथा च And also,

प्राणवद्रक्षयेद्भृत्यान्स्वकायमिव पोषयेत्  
सदैकदिवसस्यार्थं यत्र स्याद्रिपुसङ्गमः॥127॥

*One should protect the servants like one's own lives;  
take care of them like one's own body;  
waiting for that one day where the meeting with the enemy is scheduled.*

तत्त्वयाहम्नात्र विषये प्रतिषेधनीयः"। So do not in any way object to what I am going to do."

इत्युक्त्वा तेन सह शुष्ककलहम्कर्तुमारब्धः।अथ अन्ये तस्य भृत्याः स्थिरजीविनमुच्छङ्खलवचनैर्जल्पन्तं अवलोक्य तस्य वधायोद्यता मेघवर्णेनाभिहिताः-"अहो,निवर्तध्वम्ययम्।अहमेव अस्य शत्रुपक्षातिनो दुरात्मनः स्वयम्निग्रहं करिष्यामि"।इत्यभिधाय तस्योपरि समारुह्य, लघुभिश्चञ्चुप्रहारैस्तम्प्रहृत्य, आहतरुधिरेण प्लावयित्वा तदुपदिष्टं ऋष्यमूकपर्वतम्सपरिवारो गतः।

Having said this, SthiraJeeve started to fight with the king for no reason, making a big scene of shouting and arguing. Meanwhile, his servants seeing SthiraJeeve speaking insulting words against the king, got ready to kill him. MeghaVarna stopped them and said, "Ho, Move away. I will personally punish him since he has proved himself to be a sympathizer for the enemy's cause." Having said this, he climbed on Sthirajeevi; pecked him softly here and there as if hurting him; covered him with the blood brought by his servants; left him there; and flew away to RishyaMooka Mountain with his people.

एतस्मिन्नन्तरे कृकालिकया द्विषत्प्रणिधिभूतया तत्सर्वम्तदमात्यव्यसनमुलूकराजस्य निवेदितम्।

"तत्तवऽरिः सम्प्रति भीतः क्वचित्प्रचलितः सपरिवार" इति।

Meanwhile Krikaalika acting as the spy for the owls, went and reported to the owl-king about the fight that occurred between the old minister and the king. She also said, "Your enemy at present is afraid of you and has moved away from that place somewhere, along with all his people."

अथोलूकाधिपस्तदाकर्ण्य अस्तमनवेलायाम्सामात्यः सपरिजनो वायसवधार्थम्प्रचलितः,प्राह च-

"त्वय्यताम्वर्यताम्।भीतः शत्रुः पलायनपरः पुण्यैर्लभ्यते।उक्तम्च,

The owl king heard about this, and came there in the evening along with his minister and people to kill the crow. He said, "Hurry Hurry! An enemy running away with fright is attained only by good fortune. It is said,

शत्रोः प्रचलने च्छिद्रमेकमन्यच्च सश्रयं  
कुर्वाणो जायते वश्यो व्यग्रत्वे राजसेविनाम्॥128॥

*When the enemy escapes,  
his fort becomes open for all and he has to seek shelter somewhere else.  
He is easily conquered, being pressurized by these two weak points."*

एवम्ब्रुवाणः समन्तात् न्यग्रोधपादपमधः परिवेष्ट्य व्यवस्थितः।यावन्न कश्चिद्वायसो दृश्यते, तावत्शाखाग्रमधिरूढो हृष्टमना वन्दिभिरभिष्टयमानो अरिमर्दनस्तान्परिजनान्प्रोवाच-"अहो,जायताम्वेषाम्मार्गः।कतमेन मार्गेण प्रनष्टाः काकाः।तद्यावन्न दुर्गम्समाश्रयन्ति,तावदेव पृष्ठतो गत्वा व्यापाद्या भवन्ति।उक्तम्च,

Having said these words, he placed all his people all around the base of the fig tree. But when there were no crows found anywhere, he happily climbed the edge of the top most branch; got praised by the bards, and said, "Aha! Find out where they went! Which route did those damned crows take? Before they enter any other fort, they have to be chased them and killed. It is said,

वृत्तिमप्याश्रितः शत्रुरवध्यः स्याज्जिगीषुणा  
किं पुनः सश्रितो दुर्गं सामग्या परया युतम्"॥129॥

*An enemy remains undefeated by the one who attacks, even if he has proper support.  
What is there to say, if he gets shelter in a fort filled with all the necessities?"*

अथैतस्मिन्प्रस्तावे स्थिरजीवी चिन्तयामास-'यदेते अस्मच्छत्रवो अनुलब्धा अस्मद्वृत्तान्ता यथागतमेव यान्ति,ततो मया न किञ्चित्कृतं भवति।उक्तम्च,

In such a situation, SthiraJeevee started thinking like this, 'If these enemies do not find out any news about us, then they will return just like that. Nothing would be achievable by me then. It is said,

अनारम्भो हि कार्याणां प्रथमं बुद्धिलक्षणं  
आरब्धस्यान्तगमनं द्वितीयं बुद्धिलक्षणम्॥130॥

*The first sign of intelligence is never to begin an enterprise.  
The second sign of intelligence is finishing the enterprise which has been started.*

तद्वरमनारम्भो न च आरम्भविघातः।तदहमेतान्शब्दम्सम्श्राव्य आत्मानमदर्शयामि' इति विचार्य मन्दं मन्दं शब्दं  
अकरोत्।तच्छ्रुत्वा ते सकला अप्युलूकास्तद्वधाय प्रजग्मुः।

It is better if nothing has been started; if started it should not be left incomplete. So I will make some sound and get myself seen by them." Thinking thus he moaned softly. Hearing the noise, all the owls rushed there immediately, ready to kill him.

अथ तेनोक्तम्-"अहो,अहम्स्थिरजीवी नाम मेघवर्णस्य मन्त्री।मेघवर्णेनैव ईदृशी अवस्थाम्नीतः।तन्निवेदयत  
आत्मस्वाम्यग्रे।तेन सह बहु वक्तव्यमस्ति"।

He said,"Ho! I am MeghaVarna's minister SthiraJeevee. MeghaVarna alone has brought this horrible condition on me. Please report this in front of your king. I have to confide in him many important things."

अथ तैर्निवेदितः स उलूकराजो विस्मयाविष्टस्तत्क्षणात्तस्य सकाशमगत्वा प्रोवाच-

"भोः भोः,किमेताम्दशाम्गतस्त्वम्,तत्कथ्यताम्"।

They went and reported to the king about the wounded crow. The owl king was surprised and came near the crow and said,"Ho, Ho! Why have you attained such a state? Tell me!"

स्थिरजीवी प्राह-"देव,श्रूयतामन्तदवस्थाकारणम्।अतीतदिने स दुरात्मा मेघवर्णो युष्मद्व्यापादितप्रभूतवायसानां पीडया  
युष्माकमुपरि कोपशोकग्रस्तो युद्धार्थं प्रचलित आसीत्।ततो मया अभिहितम्-"स्वामिन्,न युक्तं भवतस्तदुपरि गन्तुं,  
बलन्त एते,बलहीनाश्च वयम्।उक्तम्च,

SthiraJeevee said,"Lord! Listen as to how I got into such a condition! Yesterday that wicked MeghaVarna saw all the crows killed by you and felt very sad. He was caught by extreme anger and grief. He immediately got ready to battle you. Then I told him,'Lord! You should not go and fight him. They are very strong; we are very weak. It is said,

बलीयसा हीनबलो विरोधं न भूतिकामो मनसापि वान्छेत्  
न बध्यते अत्यन्तबलो हि यस्माद्व्यक्तं प्रणाशोऽस्ति पतङ्गवृत्तेः॥131॥

*A weak person coveting wealth should not entertain even the thought  
of having enmity with a stronger foe.*

*The stronger one never can be defeated for sure;  
but there is no doubt at all about one's destruction, like the moth flying towards the fire.*

ततस्य उपायनप्रदानेन सन्धिरेव युक्तः।उक्तम्च,

So we should seek alliance with him by offering him many valuable gifts. It is said,

बलवन्तं रिपुं दृष्ट्वा सर्वस्वमपि बुद्धिमान्  
दत्त्वा हि रक्षयेद्प्राणान् रक्षितैस्तेर्धनं पुनः॥132॥

*If the enemy is found to be powerful,  
a wise man should protect one's lives by offering everything.  
He can regain his wealth if he remains alive somehow.'*

तच्छ्रुत्वा दुर्जनकोपितेन त्वत्पक्षपातिनम्माम् आशङ्कमानेन इमाम्दशाम्नीतः।तत्तव पादौ साम्प्रतम् मे शरणम्।  
किम्बहुना विज्ञप्तेन।यावदहम्प्रचलितुम्शक्नोमि तावत्त्वाम्तस्यावासम्नीत्वा सर्ववायसक्षयम्विधास्यामि इति"।

Hearing my words, he acting on the advice of the wicked counsellors, believed me to be your sympathizer, and has brought me to this condition. What is the use of wasting time in details? As soon as I am able to move, I will take you to the place where he is hiding and get him killed by you; so is my decision."

अथारिमर्दनस्तदाकर्ण्य पितृपितामहक्रमागतमन्त्रिभिः सार्धम्मन्त्रयाम्चक्रे।

AriMardana heard his words; discussed the matter with his ministers who had been working there from his grandfather's times.

तस्य च पञ्चमन्त्रिणः।तद्यथा-रक्ताक्षः, क्रूराक्षः, दीप्ताक्षः,वक्रनासः, प्राकारकर्णश्चेति।

AriMardana had five ministers. They were - Raktaaksha (having blood-red eyes), Krooraaksha (having cruel eyes), Deeptaaksha (having blazing eyes), Vakranaasa (having crooked nose), and PraakaaraKarna (having rampart like ears).

तत्रादौ रक्ताक्षमपृच्छत्-"भद्र,एष तावत्तस्य रिपोर्मन्त्री मम हस्तगतः।तत्किम्क्रियताम्"इति।

He first questioned Raktaaksha,"O Good one! The enemy's minister is now under my control. What is to be done now?"

{RAKTAAKSHA SPEAKS – "KILL THE ENEMY"}

रक्ताक्ष आह-"देव,किमत्र चिन्त्यते।अविचारितमयम्हन्तव्यः,यतः,

Raktaaksha said,"Lord! What is there to think? He should be killed regardless. Because,

हीनः शत्रुर्निहन्तव्यो यावन्न बलवान्भवेत्प्रासस्वपौरुषबलः पश्चाद्भवति दुर्जयः॥133॥

*If the enemy is ill-equipped and has not become powerful yet,  
he should be killed immediately.*

*If he collects men and strengthens his army,  
then he will become unconquerable again.*

कालो हि सकृदभ्येति यन्नरं कालकाङ्क्षिणं

दुर्लभः स पुनस्तेन कालः कर्माचिकीर्षता॥134॥

*If one waits for the correct time (to attack), the right time will surely arrive.*

*If one does not make use of that opportunity and act,  
then the right time will never make its appearance again.*

श्रूयते च यथा It is also heard,

चितिकां दीपितां पश्य फटां भग्नां ममैव च

भिन्नश्लिष्टा तु या प्रीतिर्न सा स्नेहेन वर्धते॥135॥

*Look at the blazing funeral fire. Look at my broken hood.  
Broken and joined love cannot grow through friendship (Sneha).  
(A broken wick cannot burn if oil (Sneha) is added)."*

[If a friend once deceives another friend who trusts him, the hurt is very deep. The unpleasant event remains in a corner of the heart for long. If the wick is broken, however much oil you pour, the light cannot be lit again. The friend who cheated never ever can be trusted as a friend again, in whatever way he may try to patch up the relation.]

अरिमर्दनः प्राह-"कथमेतत्"। AriMardana said, "How is that so?" रक्ताक्षः कथयति- Raktaaksha said,

अस्ति कस्मिंश्चिदधिष्ठाने हरिदत्तो नाम ब्राह्मणः। तस्य च कृषिं कुर्वतः सदैव निष्फलः कालो अतिवर्तते।

“Once there lived a Brahmin named HariDatta in a village. He lived by agriculture. But however hard he worked in his life, he met with failure only in course of time.

अथैकस्मिन्दिवसे स ब्राह्मणः उष्णकालावसाने घर्मार्तः स्वक्षेत्रमध्ये वृक्षच्छायायाम्प्रसुप्तो अनतिदूरे वल्मीकोपरि प्रसारितम्बृहत्फटायुक्तम्भीषणम्भुजङ्गमं दृष्ट्वा चिन्तयामास-“नूनमेषा क्षेत्रदेवता मया कदाचिदपि न पूजिता। तेनेदम्मे कृषिकर्म विफलीभवति। तदस्या अहम्पूजामद्य करिष्यामि”।

At the end of the summer, one day he felt very hot and slept under the shadow of a tree in the middle of his field. Not far, he saw a terrifying serpent with its raised hood on an ant-hill. He thought, “This must be the deity of the field, and has never ever worshipped by me till now. That is why my crops fail. I will worship her today.”

इत्यवधार्य कुतोऽपि क्षीरम्याचित्वा शरावे निक्षिप्य वल्मीकान्तिकमुपगत्योवाच-“भोः क्षेत्रपाल, मया एतावन्तं कालम्न ज्ञातम्यत्त्वमत्र वससि। तेन पूजा न कृता। तत्साम्प्रतम्क्षमस्व” इति।

Having thought like this, he borrowed some milk from someone and put it in a shallow bowl; went near the ant-hill and said, “O Protector of the field! I did not know till now that you lived here. That is why I did not worship you. Please forgive me now.”

एवमुक्त्वा दुग्धमच निवेद्य गृह्णाभिमुखम्प्रायात्। अथ प्रातर्यावदागत्य पश्यति, तावद्दीनारमेकमशरावे दृष्टवान्। एवमच प्रतिदिनमेकाकी समागत्य तस्मै क्षीरमदाति, एकैकमच दीनारम् गृह्णाति।

Having said this, he offered the milk and went home. When he came back in the morning, he saw a gold coin in the bowl. Daily he offered milk to the serpent and daily got a gold coin.

अथैकस्मिन्दिवसे वल्मीके क्षीरनयनाय पुत्रमिनरूप्य ब्राह्मणो ग्रामान्तरम्जगाम। पुत्रोऽपि क्षीरमत्र नीत्वा सम्स्थाप्य च पुनर्गृहं समायातः।

One day, the Brahmin had to go to the village on some urgent work; he gave the work of offering of the milk into the anthill, to his son and went away. The son also took the milk and left it there and went home.

दिनान्तरे तत्र गत्वा दीनारमेकमच दृष्ट्वा गृहीत्वा च चिन्तितवान्-“नूनमसौवर्णदीनारपूर्णो वल्मीकः। तदेनमहत्त्वा सर्वमेकवारमग्रहीष्यामि”, इत्येवं सम्प्रधार्य अन्येद्युः क्षीरमदात् ब्राह्मणपुत्रेण सर्पो लघुडेन ताडितः। ततः कथमपि दैववशादमुक्तजीवित एव रोषात्तमेव तीव्रविषदशनैस्तथा अदशत्, यथा सद्यः पञ्चत्वमुपागतः। स्वजनैश्च नातिदूरे क्षेत्रस्य काष्ठसञ्चयैः सम्स्कृतः।

Next day, he found a gold coin and thought, 'Surely this ant-hill must be filled with gold coins. I will kill this serpent and take away all the coins at once.' Deciding thus, next day he took the milk again to the serpent. When the serpent came out to drink the milk, he hit on its head with a club. Fortunately for the snake, it did not die; it got angry and struck at him with his poisonous fangs. He died instantly. Relatives found his dead body and cremated him with wooden logs near the field itself.

अथ द्वितीयदिने तस्य पिता समायातः। स्वजनेभ्यः सुतविनाशकारणमश्रुत्वा तथैव समर्थितवान्। अब्रवीच्च-  
Next day the father returned home. He heard from his people the reason for his son's death and thought that it was quite the right thing that had happened. He said,

“भूतान्यो नानुगृह्णाति ह्यात्मनः शरणागतान्भूतार्थास्तस्य नश्यन्ति हंसाः पद्मवने यथा” ॥136॥

*If one who does not help those who have taken shelter with him,  
then his riches perish like the swans in the lotus grove.”*

पुरुषैरुक्तम्-“कथमेतत्”। The people there asked-“How is that so?” ब्राह्मणः कथयति- The Brahmin said,

अस्ति कस्मिंश्चिदधिष्ठाने चित्ररथो नाम राजा। तस्य योधैः सुरक्ष्यमाणम्पद्मसरो नाम सरस्तिष्ठति।

तत्र च प्रभूता जाम्बूनदमया हम्सास्तिष्ठन्ति। षण्मासे षण्मासे पिच्छमेकैकम्परित्यजन्ति।

“Once there lived a king named ChitraRatha. He owned a lake named PadmaSara (lake filled with lotuses), which was always guarded by sentries. The lake abounded with golden (made of gold) swans. Every six months they shed one feather each.

अथ तत्र सरसि सौवर्णो बृहत्पक्षी समायातः। तैश्चोक्तः-“अस्माकम्मध्ये त्वया न वस्तव्यम्। येन कारणेन

अस्माभिः षण्मासान्ते पिच्छैकैकदानम्कृत्वा गृहीतमेतत्सरः”।

A huge golden-hued bird (gold-coloured) bird arrived at that lake. They all said, “Please do not live with us. We have taken over this lake, by each offering a golden feather every six months.”

एवञ्च किम्बहुना, परस्परम्द्वैधमुत्पन्नम्।

What is to say more; a dispute arose, between the golden swans and the golden-hued swan.

स च राज्ञः शरणम्गतोऽब्रवीत्-“देव, एते पक्षिण एवम्बदन्ति, यदस्माकम्राजा किम्करिष्यति। न कस्यापि आवासं दद्मः”, मया चोक्तम्-“न शोभनम्युष्माभिरभिहितम्। अहम्गत्वा राज्ञे निवेदयिष्यामि। एवमिस्थिते देवः प्रमाणम्”।

That bird went to the king and said, “Lord! Those birds are saying- ‘What can that king do? We will not allow anyone else to live here.’ I told them- ‘You have not said the proper thing. I will report this to the king.’ This is what happened. Rest is in the hands of the Lord!”

ततो राजा भृत्यानब्रवीत्-“भो भो गच्छत। सर्वान्पक्षिणो गतासून्कृत्वा शीघ्रमानयत।

Then the king ordered his servants, “Ho! Go and kill all those birds and bring them here.”

राजादेशानन्तरमेव प्रचेलुस्ते।

The soldiers immediately went to the lake as ordered by the king.

अथ लगुडहस्तान्नाजपुरुषान्दृष्ट्वा तत्रैकेन पक्षिणा वृद्धेनोक्तम्-“भोः स्वजनाः, न शोभनमापतितम्। ततः सर्वैः

एकमतीभूय उत्पतितव्यम्”। तैश्च तथानुष्ठितम्। अतोऽहम्ब्रवीमि,

One old swan in the lake saw the king’s men holding the clubs and said, “Hey people! We are in for trouble. All of you at once fly off from here.” They all did so. That is why I say,

भूतान्यो नानुगृह्णाति ह्यात्मनः शरणागतान्

भूतार्थास्तस्य नश्यन्ति हंसाः पद्मवने यथा ॥137॥

*If one who does not help those who have taken shelter with him,  
then his riches perish like the swans in the lotus grove.”*

इत्युक्त्वा पुनरपि ब्राह्मणः प्रत्यूषे क्षीरम्गृहीत्वा तत्र गत्वा तारस्वरेण सर्पमस्तौत्।

The Brahmin said so much and remained silent. Next day, early morning he took some milk and went to the snake-hole where the serpent lived. He loudly praised it with hymns.

तदा सर्पश्चिरम्वल्मीकद्वारान्तर्लीन एव ब्राह्मणम्प्रत्युवाच-“त्वम्लोभादत्रागतः पुत्रशोकमपि विहाय। अतः परम्व मम

च प्रीतिर्नोचिता। तव पुत्रेण यौवनोन्मादेन अहम्ताडितो मया स दष्टः। कथम्मया लगुडप्रहारो विस्मर्तव्यः। त्वया च

पुत्रशोकदुःखम्कथम्विस्मर्तव्यम्”। इत्युक्त्वा बहुमूल्यं हीरकमणिं तस्मै दत्वा “अतः परं पुनस्त्वया न आगन्तव्यम्”

इति पुनरुक्त्वा विवरान्तर्गतः। ब्राह्मणश्च मणिं गृहीत्वा पुत्रबुद्धिं निन्दन्स्वगृहं आगतः। अतोऽहम्ब्रवीमि-



The serpent did not come out of its hole. It just peeped out enough to show its head and said to the Brahmin-  
 “You have come here out of greed only; you don’t even feel for the death of your son. It is better that we do not have friendship any more. Your son was an arrogant youth and he hit me; so I bit him. How can I forget the blow dealt to me, or how can you forget the pain of your son’s death?” Having said this, the serpent gave him a very valuable diamond and said, “Please do not come here again to meet me” and went off inside its hole.  
 The Brahmin took the diamond and went home, blaming his son’s action. That is why I say,

चितिकां दीपितां पश्य फटां भग्नां ममैव च भिन्नश्लिष्टा तु या प्रीतिर्न सा स्नेहेन वर्धते॥138॥

*Look at the blazing funeral fire. Look at my broken hood.  
 Broken and joined love cannot grow through friendship (Sneha).  
 (A broken wick cannot burn if oil (Sneha) is added)."*

तदस्मिन्हते यत्रादेव राज्यमकण्टकम्भवतो भवति"

Therefore, if this crow is killed, your kingdom will become free of troubles without any effort."

{KROORAAKSHA SPEAKS –“GIVE SHELTER TO THE ENEMY”}

तस्यैतद्वचनं श्रुत्वा क्रूराक्षम्प्रच्छ- "भद्र, त्वम्तु किम् मन्यसे"।

After hearing his words, the king questioned Krooraaksha, "O Good one, what is your opinion?"

सोऽब्रवीत्- "देव, निर्दयमेतद्यदनेन अभिहितम्। यत्कारणमशरणागतो न वध्यते। सुष्ठु खल्विदमाख्यातम्,

. He said, “Lord! What that minister says, is indeed cruel; because, a person who has sought shelter should not be killed. This is well-proved by the following story.

श्रूयते हि कपोतेन शत्रुः शरणमागतः पूजितश्च यथान्यायं स्वैश्च मांसैर्निमन्त्रितः॥139॥

*It is heard that the pigeon worshipped in due manner the enemy who sought shelter with him and offered his own flesh as food.*

अरिमर्दनोऽब्रवीत्- "कथमेतत्"। AriMardana said, “How is that so?” क्रूराक्षः कथयति- Krooraaksha says

(7)

कपोतलुब्धककथा

{THE STORY OF THE PIGEON AND THE HUNTER}

THE WICKED HUNTER

कश्चिद्क्षुद्रसमाचारः प्राणिनां कालसन्निभः विचचार महारण्ये घोरः शकुनिलुब्धकः॥140॥

*“Once there lived a hunter of birds of a very mean character in a huge forest.  
 He was like death personified to the animals of the forest.*

नैव कश्चिदसुवृत्तस्य न सम्बन्धी न बान्धवः, स तैः सर्वैः परित्यक्तस्तेन रौद्रेण कर्मणा॥141॥

*He was of such a loathsome character that he had no friends or relatives to call his own.  
 Because of his cruel nature, all the people kept away from him.*

अथवा Or,

ये नृशंसा दुरात्मानः प्राणिनां प्राणनाशकाः उद्वेजनीया भूतानां, व्याला इव भवन्ति ते॥142॥

*Those cruel men of wicked nature,  
 who ruthlessly kill animals and create fear in the hearts of every living being  
 are like the wild animals only.*

## THE FEMALE PIGEON IS CAUGHT BY THE HUNTER

स पञ्जरकमादाय पाशञ्च लगुडं तथा नित्यमेव वनं याति सर्वप्राणिविहिंसकः॥143॥

*That cruel man who killed animals ruthlessly  
daily equipped himself with a cage, a snare and a club  
and wandered in the forest.*

अन्येद्युर्भ्रमतस्तस्य वने काऽपि कपोतिका जाता हस्तगता, तां स प्राक्षिपत्पञ्जरान्तरे॥144॥

*Someday, in one of his wanderings in the forest  
he caught hold of a young female pigeon and threw her inside the cage.*

## DARK SKIES AND HEAVY RAINS

अथ कृष्णा दिशः सर्वा वनस्थस्याभवन्घनैः वातवृष्टिश्च महती क्षयकाल इवाभवत्॥145॥

*Suddenly, the clouds filled the skies.  
Heavy rains poured as if dissolution time had arrived.  
The quarters turned dark even as he stayed in the forest.*

ततः स त्रस्तहृदयः कम्पमानो मुहुर्मुहुः अन्वेषयन्परित्राणमाससाद वनस्पतिम्॥146॥

*The hunter was frightened. He shivered in the cold rains.  
He searched for some shelter and at last reached a huge tree.*

मुहूर्तं पश्यते यावद्वियद्विमलतारकं प्राप्य वृक्षं वदत्येवं, "योऽत्र तिष्ठति कश्चन॥147॥  
तस्याहं शरणं प्राप्तः स परित्रातु मामिति शीतेन भिद्यमानं च क्षुधया गतचेतसम्"॥148॥

*Soon the skies cleared and the stars twinkled.  
He prayed to the tree-  
"Whoever stays in this tree, I have taken shelter in him.  
Let him protect me. I am suffering from cold and am fainting with hunger."*

अथ तस्य तरोः स्कन्धे कपोतः सुचिरोषितः भार्याविरहितस्तिष्ठन्विललाप सुदुःखितः॥149॥

*A pigeon had been living on the branch of that tree from a long time.  
He was separated from his wife, and was lamenting with extreme grief.*

## THE MALE PIGEON LAMENTS FOR HIS MISSING WIFE

वातवर्षो महानासीन्न चागच्छति मे प्रिया, तथा विरहितं ह्येतच्छून्यमद्य गृहं मम॥150॥

*"The rains are heavy; and my wife is still not back home.  
Without her this house of mine, looks empty and desolate.*

पतिव्रता पतिप्राणा पत्युः प्रियहिते रता, यस्य स्यादीदृशी भार्या धन्यः स पुरुषो भुवि॥151॥

*She was such a devoted wife.  
She considered me as equal to her life. She was always interested in my welfare.  
He who has such a wife is blessed in this world.*

न गृहं गृहमित्याहुः गृहिणी गृहमुच्यते, गृहं हि गृहिणीहीनमरण्यसदृशं मतम्॥152॥

*Just a house is not considered as a home; the wife alone makes it the 'home'.  
Without the wife, the house is equal to a forest."*

## THE FEMALE PIGEON FEELS HAPPY BY HER HUSBAND'S LOVE

पञ्जरस्था ततः श्रुत्वा भर्तुर्दुःखान्वितं वचः कपोतिका सुसन्तुष्टा वाक्यन्चेदमथाह सा॥153॥

*The female pigeon who was imprisoned in the cage  
heard the sad words of her husband; felt happy and said,*

न सा स्त्रीत्यभिमन्तव्या यस्या भार्या न तुष्यति, तुष्टे भर्तरि नारीणां तुष्टाः स्युः सर्वदेवताः॥154॥

*'She is not a woman (wife) by whom the husband does not get happiness.  
If the husband is kept happy by the women, then all the gods become happy.*

दावाग्निना दग्धेव सपुष्पस्तबका लता भस्मीभवतु सा नारी यस्या भर्ता न तुष्यति॥155॥

*Let the woman turn into ashes  
like a creeper filled with clusters of flowers getting burnt in the dissolution fires,  
if her husband has not been made happy by her.*

मितं ददाति हि पिता मितं भ्राता मितं सुतः, अमितस्य हि दातारं भर्तारं का न पूजयेत्॥156॥

*The father gives only a little (joy). The brother gives only a little (joy). The son gives only a little (joy).  
Who will not worship a husband who gives unlimited joy!*

## THE FEMALE PIGEON ADVISES HER HUSBAND

पुनश्च अब्रवीत् Again she said,

श्रुणुश्चावहितः कान्त यत्ते वक्ष्याम्यहं हितं, प्राणैरपि त्वया नित्यं संरक्ष्यः शरणागतः॥157॥

*"O my lover! Listen attentively. I will tell you something which is good for us all.  
The person who has taken shelter with you, should be protected by you even by sacrificing your own lives.*

एष शाकुनिकः शेते तवावासं समाश्रितः शीतार्तश्च क्षुधार्थश्च पूजामस्मै समाचर॥158॥

*This bird-hunter has taken shelter under this tree where you live; and is sleeping.  
He is tormented by cold and is fainting with hunger.  
Worship him in the due manner.*

यः सायमतिथिं प्राप्तं यथाशक्ति न पूजयेत्स्यासौ दुष्कृतं दत्त्वा सुकृतं चापकर्षति॥159॥

*If a man does not worship the guest who has arrived at his door in the evening-time,  
then the guest leaves with all the accumulated merit of the host,  
and burdens him with all the sins that he himself has committed.*

मा चास्मै त्वं कृथा द्वेषं बद्धानेनेति मत्प्रिया, स्वकृतैरेव बद्धाहं प्राक्तनैः कर्मबन्धनैः॥160॥

*Do not maintain the feeling of hatred towards him, thinking that 'my beloved has been imprisoned by him'.  
I am bound by the results of my own actions of the past.*

यतः Because,

दारिद्र्यरोगदुःखानि बन्धनव्यसनानि च आत्मापराधवृक्षस्य फलान्येतानि देहिनाम्॥161॥

*Poverty, illness, sufferings, imprisonment, difficulties are all the fruits  
which grow on the tree of the sins that are committed by the embodied ones.*

तस्मात्त्वं द्वेषमु त्सृज्य मद्बन्धनसमुद्भवं धर्मे मनः समाधाय पूजयैनं यथाविधि॥162॥

*Therefore, you discard the feeling of hatred arising out of my imprisonment;  
turn your mind towards righteousness; and worship him as ordained by the scriptures."*

## THE MALE PIGEON WELCOMES THE GUEST

तस्यास्तद्वचनं श्रुत्वा धर्मयुक्तिसमन्वितं उपगम्य ततोऽधृष्टः कपोतः प्राह लुब्धकम्॥163॥]

*Hearing her words filled with righteous essence,  
the pigeon approached the hunter without any hesitation and said,*

"भद्र सुस्वागतं तेऽस्तु, ब्रूहि किं करवाणि ते, सन्तापश्च न कर्तव्यः स्वगृहे वर्तते भवान्"॥164॥

*"O good one! Welcome! Tell me what should I do for you?  
Do not feel distressed. You are at your own home now."*

## THE HUNTER BEGS FOR WARMTH AND FOOD

तस्य तद्वचनं श्रुत्वा प्रत्युवाच विहङ्गमं,

"कपोत खलु शीतं मे हिमत्राणं विधीयताम्"॥165॥

*Hearing his words, the bird-catcher said,  
"Hey pigeon! It is very cold. Do something to remove this cold."*

## THE PIGEON LIGHTS A FIRE

स गत्वाऽङ्गारकं नीत्वा पातयामास पावकं, ततः शुष्केषु पर्णेषु तमाशु समदीपयत्॥166॥

*The pigeon brought some embers and lighted a fire using some dried leaves.*

सुसन्दीप्तं ततः कृत्वा तमाह शरणागतं सन्तापयस्व विश्रब्धं स्वगात्राण्यत्र निर्भयः

न चास्ति विभवः कश्चिन्नाशये येन ते क्षुधम्॥167॥

*After making the fire blaze high, he said this to the person who had taken shelter with him-  
"Be fearless and warm your body as much as you like, without any hesitation."*

## THE PIGEON ACTS HUMBLE AND FULL OF AFFECTION TOWARDS THE HUNTER

सहस्रं भरते कश्चिच्छतमन्यो दशापरः, मम त्वकृतपुण्यस्य क्षुद्रस्यात्मापि दुर्भरः॥168॥

*I do not have anything to satiate your hunger.*

*Some can feed thousand, some a hundred, some just ten.*

*But for persons like me who have no merits of the past, it is difficult to maintain oneself even.*

एकस्याप्यतिथेरन्नं यः प्रदातुं न शक्तिमान्तस्यानेकपरिक्लेशे गृहे किं वसतः फलम्॥169॥

*If a person is not able to feed even one guest,  
what use is there for a guest to live in that house filled with various afflictions?*

तत्तथा साधयाम्येतच्छरीरं दुःखजीवितं यथा भूयो न वक्ष्यामि नास्तीत्यर्थिसमागमे॥170॥

*Today I will do some such action with this body which has lived through pains only,*

*so that I will never be able to say any more-*

*'Nothing is there' to a guest who comes at the door."*

स निनिन्द किलात्मानं न तु तं लुब्धकं पुनः उवाच

"तर्पयिष्ये त्वां मुहूर्तं प्रतिपालय"॥171॥

*He blamed himself only, but not the hunter.*

*He again said, "I will offer you food. Wait for a few minutes."*

## THE MALE PIGEON ENTERS THE FIRE TO FEED THE HUNTER

एवमुक्त्वा स धर्मात्मा प्रहृष्टेनान्तरात्मना तमग्निं सम्परिक्रम्य प्रविवेश स्ववेश्मवत्॥172॥

*Having said this, that righteous soul, feeling extremely happy,  
went round the fire once and entered it as if it was his house.*

## THE HUNTER IS SHOCKED

ततस्तं लुब्धको दृष्ट्वा कृपया पीडितो भृशं कपोतमग्नौ पतितं वाक्यमेतदभाषत॥173॥

*The bird-catcher saw that pigeon fallen into the fire and was filled with compassion.  
He said,*

## THE HUNTER REPENTS HIS EVIL DEEDS

"यः करोति नरः पापं न तस्यात्मा ध्रुवं प्रियः आत्मना हि कृतं पापमात्मनैव हि भुज्यते॥174॥

*"He who commits sins, surely dislikes his own self for sure.  
The result of a sin committed by one has to be experienced by the same person.*

सोऽहं पापमतिश्चैव पापकर्मरतः सदा, पतिष्यामि महाघोरे नरके नात्र संशयः॥175॥

*I am of a wicked mind.  
I have been always engaged in doing sinful acts.  
I am going to end up in terrifying hell; there is no doubt about this.*

नूनं मम नृशंसस्य प्रत्यादर्शः प्रदर्शितः प्रयच्छता स्वमांसानि कपोतेन महात्मना॥176॥

*This great pigeon has offered his own flesh and proved to me  
what sort of a life one should lead.*

अद्यप्रभृति देहं स्वं सर्वभोगविवर्जितं तोयं स्वल्पं यथा ग्रीष्मे शोषयिष्याम्यहं पुनः॥177॥  
*From today onward, I will control the needs of the body and keep away from all the pleasures,  
and dry it up like the shallow water in the summer heat.*

शीतवातातपसहः कृशाङ्गो मलिनस्तथा उपवासैर्बहुविधैर्चरिष्ये धर्ममुत्तमम्"॥178॥

*I will bear the cold winds, heat etc.  
and will emaciate this body and stop bothering about it.  
I will take to many vows starving the body and live the righteous way."*

## THE HUNTER DECIDES NEVER TO HUNT ANY MORE

ततो यष्टिं शलाकां च जालकं पञ्जरं तथा बभञ्ज लुब्धको

दीनां कपोतीञ्च मुमोच ताम्॥179॥

*The bird-catcher immediately broke the stick, spear, net and the cage into pieces;  
and released the poor female pigeon from the cage.*

## THE FEMALE PIGEON LAMENTS HER HUSBAND'S DEATH

लुब्धकेन ततो मुक्ता दृष्ट्वाऽग्नौ पतितं पतिं,

कपोती विललापार्ता शोकसन्तापमानसा॥180॥

*The female pigeon came out of the cage,  
saw her husband burnt in the fire and cried pitiably unable to bear the grief.*

न कार्यमद्य मे नाथ जीवितेन त्वया विना,  
दीनायाः पतिहीनायाः किं नार्या जीविते फलम्॥181॥

*"Hey my lord!*

*I should not be alive any more without you.*

*What use is the life for a woman, who is helpless and has lost her husband?*

मानो दर्पस्त्वहंकारः कुलपूजा च बन्धुषु दासभृत्यजनेष्वान्ना वैधव्येन प्रणश्यति"॥182॥  
*Pride, arrogance, ego, worship of the family, respect among relatives, control of the servants-  
all is lost when a woman becomes a widow."*

THE FEMALE PIGEON ALSO ENTERS THE FIRE

एवं विलप्य बहुशः कृपणं भृशदुःखिता पतिव्रता सुसन्दीप्तं तमेवाग्निं विवेश सा॥183॥  
*After crying for a long time and feeling wretched, and suffering extreme pain,  
that devoted wife of the pigeon entered the very same fire, where her husband had got burnt.*

THE TWO PIGEONS ATTAIN DIVINE STATES

ततो दिव्याम्बरधरा दिव्याभरणभूषिता भर्तारं सा विमानस्थं ददर्श स्वं कपोतिका॥184॥  
*Then that female pigeon saw herself wearing divine garments and decorated with divine ornaments.  
She also saw her husband seated on an air-ship.*

सोऽपि दिव्यतनुर्भूत्वा यथार्थमिदमब्रवीत् "अहो ममानुगच्छन्त्या कृतं साधु शुभे त्वया॥185॥  
तिस्रः कोट्योऽर्धकोटी च यानि रोमाणि मानुषे तावत्कालं वसेत्स्वर्गे भर्तारं यानुगच्छति"॥186॥  
*He who was now endowed with a divine body addressed her and said,  
"Aha! You have done the right thing following me like this.  
She who follows her husband, lives in the heaven  
for three and a half million years as equal to the number of hairs on a human body."*

कपोतदेवः सूर्यास्ते प्रत्यहं सुखमन्वभूत्कपोतदेहवत् सा आसीत्प्राक्पुण्यप्रभवं हि तत्॥187॥]  
*The pigeon-Deva (he was called),  
daily enjoyed the pleasures of the heaven after the sun-set.  
His wife also enjoyed the pleasures with him, accompanying like his own body.  
Their union was the result of the past merits that belonged to them.*

THE HUNTER BURNS HIS SINS THROUGH GOOD DEEDS

शोकाविष्टः ततो व्याधो विवेश च वनं घनं प्राणिहिंसां परित्यज्य बहुनिर्वदवान् भृशम्॥188॥  
*The hunter meanwhile entered the forest with a heavy heart.  
He stopped tormenting animals from then onward and repented his past actions a lot.*

तत्र दावानलं दृष्ट्वा विवेश विरताशयः

निर्दग्धकल्मषो भूत्वा स्वर्गसौख्यमवासवान्॥189॥

*Once he saw the forest fire and entered it free of all desires.*

*His sins were burnt away; he attained the heaven; and lived happily there.*

अतोऽहम्ब्रवीमि- That is why I said,

श्रूयते हि कपोतेन शत्रुः शरणमागतः पूजितश्च यथान्यायं स्वैश्च मांसैर्निमन्त्रितः॥190॥  
*It is heard that the pigeon worshipped in due manner the enemy who sought shelter with him,  
 and offered his own flesh as food.*

{DEEPTAAKSHA SPEAKS –“DO NOT KILL THE CROW”}

तच्छ्रुत्वा अरिमर्दनो दीसाक्षम्पृष्टवान्-“एवम्वस्थिते किम्भवान्मन्यते”।

After hearing this, AriMardana asked Deeptaaksha - “So what is your opinion about all this?”

सोऽब्रवीत्-“देव, न हन्तव्य एवायम्।यतः, He said,“Lord! This crow should not be killed, because,

या ममोद्विजते नित्यं सा मामद्यावगूहते  
 प्रियकारक भद्रं ते यन्ममास्ति हरस्व तत्॥191॥

चोरेण चाप्युक्तम्,

हर्तव्यं ते न पश्यामि हर्तव्यं चेद्भविष्यति

पुनरप्यागमिष्यामि यदीयं नावगूहते॥192॥

“She who always resents me is embracing me today.

*You do-gooder! May auspiciousness befall you. Steal away all that is mine.”*

*The thief also said,*

*“I do not see anything here that can be stolen.*

*If anything is there to be stolen, I will come again, if she does not embrace you.”*

अरिमर्दनः पृष्टवान्-“का च नावगूहते,कश्चायम्चौरः, इति विस्तरतः श्रोतुमिच्छामि”।

AriMardana asked-“Who does not embrace, who is that thief, I want to listen to all this in detail.”

दीसाक्षः कथयति- Deeptaaksha says,

(8)

चौरवृद्धवणिक्कथा

{THE STORY OF THE THIEF AND THE OLD MERCHANT}

अस्ति कस्मिंश्चिदधिष्ठाने कामातुरो नाम वृद्धवणिक्।

तेन च कामोपहतचेतसा, मृतभार्येण काचिन्निर्धनवणिक्सुता, प्रभूतमधनमदत्वोद्वाहिता।

“Once there lived an old merchant named ‘Kaamaatura’ (Restless in Passion) in a village.

With his wife dead, highly lustful in mind, he married the daughter of a penniless merchant by offering him a lot of money in exchange.

अथ सा दुःखाभिभूता तं वृद्धवणिजमद्रष्टुमपि न शशाक।युक्तमचैतत्,

The girl was highly distressed. She was not able to even glimpse at that old man.

It is indeed a proven fact that,

श्वेतं पदं शिरसि यत्तु शिरोरूहाणां स्थानं परं परिभवस्य तदेव पुंसां

आरोपितास्थिशकलं परिहृत्य यान्ति चाण्डालकूपमिव दूरतरं तरुण्यः॥193॥

*The very moment white hairs step on to a man’s head,*

*he gets into a most humiliating state.*

*Young girls move away from such a person, like the people avoiding a ‘Chaandala well’  
 which has been strewn about by white coloured bones (of animals consumed by the chaandaalas).*

तथा च And also,

गात्रं सङ्कुचितं गतिर्विगलिता दन्ताश्च नाशङ्गताः दृष्टिर्भ्राम्यति रूपमप्युपहतं वक्त्रञ्च लालायते  
वाक्यं नैव करोति बान्धवजनः पत्नी न शुश्रूषते धिक्कष्टं जरयाभिभूतपुरुषं पुत्रोप्यवज्ञायते॥194॥

*The physical structure gets contracted; they stumble when they walk;  
teeth are lost; vision is blurred; beauty is gone; the mouth drools;  
the relatives do not talk; the wife does not serve.  
Alas! What a pity! Even the son ignores a man stuck by old age.*

अथ कदाचित्सा तेन सहैकशयने पराङ्मुखी यावत्तिष्ठति तावद्गृहे चौरः प्रविष्टः।साऽपि तम्चौरमृष्ट्वा भयव्याकुलिता  
वृद्धमपि तम्पतिम्गाढम्समालिलिङ्ग।सोऽपि विस्मयात्पुलकाञ्चितसर्वगात्रश्चिन्तयामास-'अहो किमेषा मामद्य  
अवगूहते'।यावन्निपुणतया पश्यति तावत् गृहकोणैकदेशे चौरमृष्ट्वा व्यचिन्तयत्-'नूनमेषा अस्य भयान्मां  
आलिङ्गति' इति ज्ञात्वा तम्चौरमाह-

One day she was sitting with her averted face in the bed shared by her husband along with him. Suddenly a thief  
entered inside that room. Seeing that thief she was frightened and immediately embraced her husband. The old  
merchant had horripilation all over his body, and was surprised by her action.

He thought, Aha, why is she embracing me?"

He passed his eyes carefully all over the room. He saw the thief hiding in one corner of the room. He thought,  
'This girl is afraid of the thief and so is embracing me.' He said to the thief,

"या ममोद्विजते नित्यं सा मामद्यावगूहते  
प्रियकारक भद्रं ते यन्ममास्ति हरस्व तत्"॥195॥

तच्छ्रुत्वा चोरोऽपि आह-

"हर्तव्यं ते न पश्यामि हर्तव्यं चेद्भविष्यति पुनरप्यागमिष्यामि यदीयं नावगूहते"॥196॥

*"She who always resents me is embracing me today.*

*You do-gooder! May auspiciousness befall you. Steal away all that is mine."*

*The thief also said,*

*"I do not see anything here that can be stolen.*

*If anything is there to be stolen, I will come again, if she does not embrace you."*

तस्माच्चौरस्याप्युपकारिणः श्रेयश्चिन्त्यते किम्पुनः शरणागतस्य।अपि चायमृतैर्विप्रकृतोऽस्माकमेव पुष्टये भविष्यति  
तदीयरन्ध्रदर्शनाय चेति।अनेन कारणेन अयमवध्य" इति।

Even the welfare of the thief is wished for, if he does some help. So why not help the person who has taken  
shelter with us? Since his people are angry with him, he will prove to be for our advantage only. He will disclose  
their secrets. Because of all these reasons, he should not be killed."

{VAKRANAASA SPEAKS-"DO NOT KILL THE CROW"}

एतदाकर्ण्य अरिमर्दनो अन्यम्सचिवम्बक्रनासम्प्रच्छ-"भद्र,साम्प्रतमेवमिस्थते किम्करणीयम्" इति।

After his speech was over, AriMardana asked Vakranaasa,"O Good one! So what do you think we should do in  
this situation?"

सोऽब्रवीत्-"देव,अवध्योऽयम्।यतः,

He said,"Lord! He should not be killed. Because,



शत्रवोऽपि हितायैव विवन्दतः परस्परं

चौरैण जीवितं दत्तं राक्षसेन तु गोयुगम्॥197॥

*Even the enemies who argue, bring about good only.  
The thief gave his life and the demon gave a pair of calves."*

अरिमर्दनः प्राह- "कथमेतत्"। AriMardana said, "How is that so?" वक्रनासः कथयति- VakraNaasa said,

(9)

ब्राह्मणचौरपिशाचकथा

{THE STORY OF THE BRAHMIN, THE THIEF, AND THE DEMON}

अस्ति कस्मिंश्चिदधिष्ठाने दरिद्रो द्रोणनामा ब्राह्मणः, प्रतिग्रहधनः, सततम्विशिष्टवस्त्रानुलेपनगंधमाल्यालङ्कार  
ताम्बूलादिभोगपरिवर्जितः, प्ररूढकेशशमश्रुनखरोमोपचितः, शीतोष्णवातवर्षादिभिः परिशोषितशरीरः।

“Once there lived a poor Brahmin named Drona (Leaf-cup) in a village. He made a living by accepting charity and begging on streets. He had no chance of owning good clothes, fragrant pastes, garlands and ornaments for decoration, betel leaf and other luxuries; his hair had grown like a large bush; he had a huge beard; his nails were long; and profuse Hair covered the whole of his body; his body looked all dried up because of suffering the cold, heat, winds and rains by staying in the open;

तस्य च केनापि यजमानेन अनुकम्पया शिशुगोयुगम्दत्तम्।

Some one who conducted some Sacrificial rites through him, felt pity for him and gave him a pair of calves in charity.

ब्राह्मणेन च बालभावादारभ्य याचितघृततैलयवसादिभिः संवर्द्ध्य सुपुष्टम्कृतम्।

The Brahmin begged and borrowed and somehow fed them ghee, oil, and fodder, from their childhood, and took care of them. Soon they grew fat and strong.

तच्च दृष्ट्वा सहसैव कश्चिच्चौरश्चिन्तितवान्- 'अहमस्य ब्राह्मणस्य गोयुगमिदमपहरिष्यामि'। इति निश्चित्य निशायां  
बन्धनपाशमगृहीत्वा यावत्प्रस्थितस्तावत् अर्धमार्गं प्रविरलतीक्ष्णदन्तपङ्क्तिरुन्नतनासावम्शः, प्रकटरक्तान्तनयनः

उपचितस्नायुसन्ततिनतगात्रः शुष्ककपोलः सुहृतहुतवहपिङ्गलशमश्रुकेशशरीरः कश्चिद्दृष्टः।

Observing all this, a thief thought, 'I will steal the two calves that belong to this Brahmin.'

So in the night, he equipped himself with rope and other accessories and started for the Brahmin's place.

On the way he saw someone with a sharp row of teeth; highly protruding nose; glaring red eyes; swelled nerves; crooked bent body, dry cheeks; face like the yellow blazing fire, and hair filling the body.

दृष्ट्वा चतमतीव्रभयत्रस्तोऽपि चौरोऽब्रवीत्- "को भवान्" इति।

Seeing him, though the thief was terrified, he asked, "Who are you?"

स आह- "सत्यवचनोऽहं ब्रह्मराक्षसः। भवानपि आत्मानं निवेदयतु"।

He said, "I am the 'Brahma Raakshasa' who speaks only the truth. Tell me who you are!"

सोऽब्रवीत्- "अहम्कूरकर्मा चौरो दरिद्रब्राह्मणस्य गोयुगमर्हत्तुम्प्रस्थितोऽस्मि"।

He said, "I am the thief who does cruel actions. I am at present going towards the Brahmin's abode to steal his pair of calves."

अथ जातप्रत्ययो राक्षसोऽब्रवीत्- "भद्र! षष्ठाहकालिकोऽहम्। अतस्तमेव ब्राह्मणमद्य भक्षयिष्यामि।

तत्सुन्दरमिदमेकार्यो एव आवाम्"।

That Raakshasa believed his words and said, "O Good one! I eat at the sixth division of the day only. So, I will eat off that very Brahmin today. It is a good thing that we both met.

We both have the same purpose and have to reach the same place."

अथ तौ तत्र गत्वैकांते कालमन्वेषयन्तौ स्थितौ।

They both left together towards the Brahmin's place and stood there in a solitary place waiting for the correct moment.

प्रसुप्ते च ब्राह्मणे तद्भक्षणार्थम्प्रस्थितमाक्षसमृष्ट्वा चौरौऽब्रवीत्-"भद्र,नैष न्यायो यतो गौयुगे मया अपहृते, पश्चात्त्वमेनम्ब्राह्मणम्भक्षय"।

When the Brahmin went off to sleep, the thief saw that the Raakshasa was getting ready to pounce on him and eat him. The thief said to him, "O Good one! This is not fair! I will first steal the calves; afterwards you can eat off the Brahmin."

सौऽब्रवीत्-"कदाचिदयम्ब्राह्मणो गोशब्देन बुध्येत तदा अनर्थकोऽयम्ममारम्भः स्यात्"।

The demon said, "If the Brahmin wakes up by chance by the noise made by the calves, then I will not be able to finish my job."

चौरौऽब्रवीत्-"तवापि यदि भक्षणायोपस्थितस्य एकोऽप्यन्तरायः स्यात्।तदाऽहमपि न शक्नोमि गौयुगमपहर्तुम्। अतः प्रथममयाऽपहृते गौयुगे पश्चात्त्वया ब्राह्मणो भक्षितव्यः"।

The thief said, "If any obstacle arises when you try to eat that Brahmin, then I cannot steal the calves. Therefore first I will take the calves away; later you can eat the Brahmin."

इत्थं च अहमहमिकया तयोर्विदतोः समुत्पन्ने द्वैधे प्रतिरववशाद्ब्राह्मणो जजागार।

In this manner, both started fighting "I first" "I first", and the Brahmin woke up by the noise of their quarrel.

अथ तम्चौरौऽब्रवीत्-"ब्राह्मण, त्वामेव अयमाक्षसो भक्षयितुमिच्छति" इति।

राक्षसोऽप्याह-"ब्राह्मण,चौरौऽयमगौयुगमते अपहर्तुमिच्छति"।

The thief said to him, "Brahmin! This demon wants to eat you."

The demon said, "Brahmin! This thief wants to steal your calves."

एवमश्रुत्वा उत्थाय ब्राह्मणः सावधानो भूत्वा इष्टदेवतामन्त्रध्यानेन आत्मानमाक्षसादुर्णलगुडेन चौरात्गौयुगमरक्ष।

The Brahmin heard their words. Without panicking, he got up slowly, uttered a hymn addressing his favourite deity and saved himself from the demon; raised his stick high and beat up the thief, and thus saved the calves.

अतोऽहं ब्रवीमि That is why I say,

शत्रवोऽपि हितायैव विवन्दतः परस्परं

चौरैण जीवितं दत्तं राक्षसेन तु गौयुगम्॥198॥

*Even the enemies who argue, bring about good only.*

*The thief gave his life and the demon gave a pair of calves."*

{PRAAKAARAKARNA SPEAKS-"DO NOT KILL THE CROW"}

अथ तस्य वचनमवधार्य अरिमर्दनः पुनरपि प्राकारकर्णमपृच्छत्-"कथय,किमत्र मन्यते भवान्।

After his speech was over, AriMardana asked PraakaaraKarna, "What is your opinion here?"

सौऽब्रवीत्-"देव, अवध्य एव अयम्यतो रक्षितेन अनेन कदाचित्परस्परप्रीत्या कालः सुखेन गच्छति।उक्तम्व,

He said, "Lord! This crow is not to be killed. If he is protected, we can develop friendship with him and time will pass away happily. It is said,

परस्परस्य मर्माणि ये न रक्षन्ति जन्तवः

त एव निधनं यान्ति वल्मीकोदरसर्पवत्॥199॥

*Those creatures who do not protect the secrets of each other,*

*die like the snakes that were living in the snake-hole and the stomach.*

अरिमर्दनोऽब्रवीत्-"कथमेतत्"। AriMardana said, "How is that so?" प्राकारकर्णः कथयति- PraakaaraKarna said,

## वल्मीकोदरस्थसर्पकथा

{THE STORY OF THE SNAKES IN THE ANT-HILL AND THE STOMACH}

"अस्ति कस्मिंश्चिन्नगरे देवशक्तिर्नाम राजा। तस्य च पुत्रो जठरवल्मीकाश्रयेण उरगेण प्रतिदिनम्प्रत्यङ्गं क्षीयते। अनेकोपचारैः सद्द्वैतैः सच्छास्त्रोपदिष्टौषध्युक्त्यापि चिकित्स्यमानो न स्वास्थ्यमेति। अथासौ राजपुत्रो निर्वेदाद्देशान्तरं गतः। कस्मिंश्चिन्नगरे भिक्षाटनम्कृत्वा महति देवालये कालम्यापयति।

"Once there lived a king named DevaShakti in a city. He had a son whose body emaciated day by day because of a snake which lived inside his stomach. He did not get well even after various treatments were tried as given in the medical books, as advised by great medical professionals. The prince was depressed and went away to some other country. He just lived by begging here and there and slept in the temple premises.

अथ तत्र नगरे बलिर्नाम राजा आस्ते। तस्य च द्वे दुहितरौ यौवनस्थे तिष्ठतः। ते च प्रतिदिवसमादित्योदये पितुः पादान्तिकमागत्य नमस्कारमचक्रतुः।

That city was ruled by a king named Bali. He had two young daughters. Every morning as soon as they both got up, the two daughters went to their father and saluted him at his feet.

तत्र चैका अब्रवीत्-"विजयस्व महाराज, यस्य प्रसादात्सर्वमसुखमभ्यते"। द्वितीया तु-"विहितम्भुङ्क्व महाराज" इति ब्रवीति।

One of the daughters said, "May you be victorious, O King! By your grace all the joys are attained."

The second one said, "O King! Enjoy whatever is destined for you as per the result of your actions."

तच्छ्रुत्वा प्रकृपितो राजाऽब्रवीत्-"भो मन्त्रिणः, एनाम्दुष्टभाषिणीम्कुमारिकाम्कस्यचिद्द्वैदेशिकस्य प्रयच्छत, तेन निजविहितमियमेव भुङ्क्ते"।

The king got angry by her words and said, "Hey, you ministers! Take this rude-mouthed girl and give her off in marriage to some foreigner. Let her enjoy the result of her own action."

अथ तथेति प्रतिपद्य अल्पपरिवारा सा कुमारिका मन्त्रिभिस्तस्य देवकुलाश्रितराजपुत्रस्य प्रतिपादिता। साऽपि प्रहृष्टमनसा तम्पतिम्देववत्प्रतिपद्य आदाय च अन्यविषयमगता।

The ministers obeyed his command, and took her away accompanied by a few maids and offered her in marriage to the prince who lived in the temple premises. The princess was happy, and adoring her husband as equal to god, went off to another country taking him along with her.

ततः कस्मिंश्चिद्दूरतरनगरप्रदेशे तडागतटे राजपुत्रं वासरक्षायै निरूप्य स्वयमच घृततैललवणतण्डुलादि क्रयनिमित्तं सपरिवारा गता।

They entered a far away city; she made the prince comfortably settled on the lake bank, to take care of their abode, and went away with her maids to bring ghee, oil, salt and rice.

कृत्वा च क्रयविक्रयम्यावदागच्छति तावत् स राजपुत्रो वल्मीकोपरि कृतमूर्धा प्रसुप्तः। तस्य च मुखाद्भुजगः फणां निष्कास्य वायुमश्नाति। तत्रैव च वल्मीकेऽपरः सर्पो निष्क्रम्य तथैव आसीत्।

She bought whatever she needed and returned to the lake bank. She saw her husband sleeping with his head resting on an ant-hill. A snake came out of his mouth and breathed the outside air. Another snake came out of that ant-hill and did the same thing.

अथ तयोः परस्परदर्शनेन क्रोधसंरक्तलोचनयोः मध्याद्वल्मीकस्थेन सर्पेणोक्तम्-"भो भो दुरात्मन्, कथं सुन्दरसर्वाङ्गं राजपुत्रं इत्थं कदर्थयसि"।

Both the snakes saw each other and were immediately filled with anger towards each other, and their eyes turned red. then among them, he serpent of the ant-hill said, "Ho Ho, Hey wicked one! Why are you tormenting this handsome prince?"

मुखस्थो अहिः अब्रवीत्-"भो भोः,त्वयापि दुरात्मना अस्य वल्मीकस्य मध्ये कथमिदमदूषितमहाटकपूर्णं कलशयुगलम्" इत्येवम्परस्परस्य मर्माण्युद्धाटितवन्तौ।

The snake from the mouth said, "Ho! You are not less wicked! How is it that you are hiding two pots filled with gold inside your hole?" In this manner they both disclosed each other's secrets.

पुनर्वल्मीकस्थोऽहिरब्रवीत्-"भो दुरात्मन्,भेषजमिदमते किम्कोऽपि न जानाति यज्जीर्णोत्कालितकाञ्जिकाराजिका-पानेन भवान्विनाशमुपयाति"।अथोदरस्थोऽहिरब्रवीत्-"तवाप्येतद्भेषजम्किम्कश्चिदपि न वेत्ति यदुष्णतैलेन महोष्णोदकेन वा तव विनाशः स्याद्" इति।

The snake in the hole said again, "Hey you wicked one! Does no one know that the cure for the problem created by you is to drink some old gruel kept overnight mixed with the paste of black mustard seeds so that you die?" The snake who lived inside the stomach said, "Does no one know that you will die if very hot oil or boiling water is poured into your hole?"

एवमच सा राजकन्या विटपान्तरिता तयोः परस्परालापान्मर्ममयान् आकर्ष्य तथैवानुष्ठितवती।विधाय अव्यङ्गं नीरोगम्भर्तारं,निधिम्च परममासाद्य स्वदेशाभिमुखम्प्रायात्।

The princess who was hiding behind a tree heard the secrets revealed by the two snakes. She did whatever was needed. She made her husband cured of his prolonged illness and got rid of his ill-health; got the great treasure also; and returned to her country with her husband.

पितृमातृस्वजनैः प्रतिपूजिता विहितोपभोगम्प्राप्य सुखेनावस्थिता।अतोऽहम्ब्रवीमि,

She was received with affection by her parents and lived happily there enjoying all the pleasures destined for her as a result of her past actions. That is why I say,

परस्परस्य मर्माणि ये न रक्षन्ति जन्तवः त एव निधनं यान्ति वल्मीकोदरसर्पवत्॥200॥

*Those creatures who do not protect the secrets of each other,  
die like the snakes that were living in the snake-hole and the stomach.*

{ARIMARDANA GIVES SHELTER TO THE CROW}

तच्च श्रुत्वा स्वयमरिर्दनोप्येवमसमर्थितवान्।तथा चानुष्ठितम्।

AriMardana heard his speech and agreed to follow his suggestion. It was done so.

{RAKTAAKSHA WARNS OTHER MINISTERS}

दृष्ट्वान्तर्लीनं विहस्य रक्ताक्षः पुनरब्रवीत्-"कष्टम्।विनाशितोऽयम्भवद्विरन्यायेन स्वामी।उक्तमच,

Raktaaksha observed this; laughed inside his own mind at their foolishness, and said, "Alas! You have unfairly wrought destruction for our king by your action. It is said,

अपूज्या यत्र पूज्यन्ते पूज्यानां तु विमानना त्रीणि तत्र प्रवर्तन्ते दुर्भिक्षं मरणं भयम्॥201॥

*Famine, death, and fear fill those places  
where the unworthy are respected and worship-worthy are disrespected.*

तथा च And also,

प्रत्यक्षेऽपि कृते पापे मूर्खः साम्ना प्रशाम्यति रथकारः स्वकं भार्या सजारां शिरसाऽवहत्"॥202॥

*Even if a sin is committed in direct vision, a fool is pacified by words of trickery.  
The coach-maker carried his promiscuous wife on his head."*

मन्त्रिणः प्रोचुः--"कथमेतत्"।The other ministers said, "How is that so?" रक्ताक्षः कथयति- Raktaaksha said,

(11)

रथकारवधूकथा

{THE STORY OF THE COACH-MAKER AND HIS WIFE}

अस्ति कस्मिंश्चिदधिष्ठाने वीरवरो नाम रथकारः। तस्य भार्या कामदमनी। सा पुंश्चली जनापवादसम्युक्ता।

“Once there lived a coach-builder named VeeraVara. His wife was named KaamaDamane. She was of a loose character and was always censured by all the people.

सोऽपि तस्याः परीक्षणार्थम्व्यचिन्तयत्-‘अथ मया अस्याः परीक्षणमर्कतव्यम्। उक्तम्व,  
VeeraVara wanted to test her and thought - “I should test her character. It is said,

यदिस्यात्पावकः शीतः प्रोष्णो वा शशलाञ्छनः

स्त्रीणां तदा सतीत्वं स्याद्यदि स्याद्दुर्जनो हितः॥203॥

*If the fire feels cold, if the moon feels hot, if the wicked man does any good,  
the women will also be faithful to their husbands.*

जानामि चैनाम्लोकवचनादसतीम्। उक्तम्व,

I know that all the people talk of her as being unfaithful to me, her husband. It is said,

यच्च वेदेषु शास्त्रेषु न दृष्टं न च संश्रुतं

तत्सर्वं वेत्ति लोकोऽयं यत्स्याद्ब्रह्माण्डमध्यगम्॥204॥

*What is not seen or heard in the Vedas, Scriptures,  
the worldly people know all that, including that which happens in the centre of the universe also.”*

एवमसंप्रधार्य भार्यामवोचत्-“प्रिये, प्रभातेऽहमग्रामान्तरम्यास्यामि। तत्र कतिचिद्दिनानि लगिष्यन्ति। तत्त्वया किमपि पाथेयम्मम योग्यम्विधेयम्”।

Having thought like this, he said to his wife, “Beloved! I have to go to the next village early in the morning. I will have to stay there for a few days. Please prepare something for me to eat in the morning.”

सापि तद्वचनम्वश्रुत्वा हर्षितचित्ता औत्सुक्यात्सर्वकार्याणि सन्त्यज्य सिद्धमन्नमघृतशर्कराप्रायमकरोत्।

अथवा साध्विदमुच्यते,

She was very happy by hearing his words; she left all the other house-jobs undone; and prepared a dish of sweet rice with ghee, full of enthusiasm. Or it is well-said,

दुदिवसे घनतिमिरे दुःसञ्चारेषु नगरमार्गेषु पत्युर्विदेशगमने परमसुखं जघनचपलायाः॥205॥

*When the husband has gone off to another city,  
when the weather is bad, when the darkness is dense,  
when no one moves on the city-roads,*

*the joy felt by the promiscuous lady with attractive hips has no bounds.*

अथासौ प्रत्यूषे उत्थाय स्वगृहात् निर्गतः। साऽपि तम्प्रस्थितम्विज्ञाय प्रहसितवदना अङ्गसम्स्कारम्वकुर्वाणा कथञ्चित्तम्विदवसमत्यवाहयत्।

VeeraVara got up early in the morning and went out of the house. She saw him going away; her face lighted up with a smile; she decorated herself nicely; somehow passed the day (waiting to meet her paramour).

अथ पूर्वपरिचितविटगृहे गत्वा तम्प्रत्युक्तवती-"स दुरात्मा मे पतिर्ग्रामान्तरम्गतः।तत् त्वया अस्मद्गृहे प्रसुप्ते जने समागन्तव्यम्"।

In the evening, she went to her paramour with whom she had an affair already from the past; and said, "That wicked husband of mine has left for the next village. So, come and meet me when all the people in my house are sleeping".

तथाऽनुष्ठिते स रथकारो अरण्ये दिनमतिवाह्य प्रदोषे स्वगृहे अपरद्वारेण प्रविश्य शय्याधस्तले निभृतो भूत्वा स्थितः। एतस्मिन्नन्तरे स देवदत्तः समागत्य तत्र शयने उपविष्टः।

It was done so. The coach-builder spent the day in a forest; returned home in the evening; entered the house through another door; hid himself under the bed. Meanwhile that DevaDatta came there and sat on the bed.

तं दृष्ट्वा रोषाविष्टचित्तो रथकारो व्यचिन्तयत्-'किमेनमुत्थाय हन्मि,अथवा हेलयैव प्रसुप्तौ द्वाप्येतौ व्यापादयामि। परम्पश्यामि तावद्स्याश्चेष्टितम्।शृणोमि चानेन सहलापम्'।

Seeing him the coach-builder was angry. He thought, "Why not I get out of this hiding place and kill him? Or shall I kill them the instant they meet in the bed? But anyhow, I will wait first and see what she does, and hear what she talks to him."

अत्रान्तरे सा गृहद्वारम्निभृतं पिधाय शयनतलमारूढा।

Meanwhile, the lady locked the house securely; and sat on the bed.

तस्यास्तत्र आरोहन्त्या रथकारशरीरे पादो विलग्नः।ततः सा व्यचिन्तयत्-

'नूनमेतेन दुरात्मना रथकारेण मत्परीक्षणार्थम्भाव्यम्।ततः स्त्रीचरित्रविज्ञानम्किमपि करोमि'।

As she climbed on the bed, her foot touched the body of the coach-builder who was hiding under the cot. Then she thought, 'This surely must be my wicked husband who is hiding under the bed to test me. I will show him a taste of female intelligence.'

एवमन्त्याश्चिन्तयन्त्या स देवदत्तः स्पर्शोत्सुको बभूव।अथ तया कृताञ्जलिपुटयाऽभिहितम्-"भोः महानुभाव, न मे शरीरम्वया स्पर्शनीयम् यतोऽहम्पतिव्रता महासती च।नो चेच्छापमदत्त्वा त्वाम्भस्मसात्करिष्यामि"।

As she was thinking like this, DevaDatta wanted to embrace her. She immediately folded her hands and said, "Hey gentle man! You should not touch me. I am a devoted wife and powerful because of my chastity. If you dare touch me, I will curse you and burn you to ashes."

स आह-"यद्येवमर्हि त्वया किमहमाहूतः"।

He said, "If that is the case, why did you invite me to come here?"

साऽब्रवीत्-"भोःशृणुष्वैकाग्रमनाः।अहमद्य प्रत्यूषे देवतादर्शनार्थम्वचिन्तयन्त्या तत्राकस्मात्खे वाणी सञ्जाता

"पुत्रि किम्करोमि।भक्तसि मे त्वम्,परम्षण्मासाभ्यन्तरे विधिनियोगाद्विधवा भविष्यसि"।ततो मया अभिहितम्-

"भगवति,यथा त्वमापदम्वेत्सि,तथा तत्प्रतीकारमपि जानासि।तदस्ति कश्चिदुपायो येन मे पतिः शतसम्बत्सरजीवी भवति"।ततस्तयाऽभिहितम्-वत्से,सन्नपि नास्ति, यतस्तवायतः स प्रतीकारः"।

तच्छ्रुत्वा मयाभिहितम्-देवि,यदि तन्मम प्राणैर्भवति तदादेशय येन करोमि"।

अथ देव्याभिहितम्-यदि अद्यदिने परपुरुषेण सहैकस्मिन्शयने समारूढ आलिङ्गनम्करोषि तत्तव भर्तृसक्तोपमृत्युः

तस्य सञ्चरति।भर्तापि तेन पुनर्वर्षशतमजीवति।तेन त्वम्मयाभ्यर्थितः।तद्यत्किञ्चित्कर्तुमनास्तत्कुरुष्व।न हि

देवतावचनमन्यथा भविष्यतीति निश्चयः"।ततो अन्तर्हासविकासमुखः स तदुचितमाचचार।

She said, "Ho! Listen attentively. Today in the early morning I went to the temple of Goddess Chandikaa to offer worship. Then I heard a voice from the sky, "Daughter! What shall I do? You are my devotee. Yet after six months you are destined to become a widow."

Then I said, "Goddess! You know the calamity that is going to occur; then you must know the cure for it also. Tell me how I can make my husband live for hundred years?"

The Goddess said, "Daughter! The cure is there, yet not there. It is all in your hands only."

I heard her words and said “Goddess! Tell me even if I have to offer my lives. I will do it.”

The Goddess said, “If you embrace another man in your bed today, then the untimely death destined for your husband will get transferred to that man. Your husband will live for hundred years. That is why I invited you. Do whatever you want to do with me. I am sure that nothing other than what the goddess said is going to happen.” That man smiled in his own mind and enjoyed her company.

सोऽपि रथकारो मूर्खस्तस्यास्तद्वचनमाकर्ण्य पुलकाञ्चिततनुः शय्याधस्तलान्निष्क्रम्य तामुवाच-“साधु पतिव्रते, साधु कुलनन्दिनि, अहम्दुर्जनवचनशङ्कितहृदयस्त्वत्परीक्षानिमित्तमग्रामान्तरव्याजम्कृत्वा खट्वाधस्तले निभृतं लीनः। तत् एहि, आलिङ्ग माम्। त्वम् स्वभर्तृभक्तानाम्मुख्या नारीणाम्, यत् एवम्ब्रह्मव्रतम्परसङ्गेऽपि पालितवती। मदायुर्वृद्धिकृते अपमृत्युविनाशार्थं च त्वं एवं कृतवती”। तां एवमुक्त्वा सस्नेहमालिङ्गितवान्।

That foolish coach-builder had horripilation all over his body hearing her words; came out of under the bed and said, “Well-done my wife! Well-done ‘O Joy of the family’! I was misled by some wicked people and wanted to test you; so made the excuse of going to another village and hid under the bed. Come! Embrace me! You are the greatest of all the devoted wives, for you were completely in control of yourself even in the company of another man. To remove my untimely death and increase my life-span you did this.”

Saying these words he embraced her with love.

स्वस्कन्धे तामारोप्य तामपि देवदत्तमुवाच-“भो महानुभाव, मत्पुण्यैस्त्वमिहागतः। त्वत्प्रसादान्मया प्राप्तं वर्षशतप्रमाणमायुः। तत्त्वमपि मामालिङ्ग्य मत्स्कन्धे समारोह”, इति जल्पन्ननिच्छन्तमपि देवदत्तमालिङ्ग्य बलात्स्वकीयस्कन्धे आरोपितवान्।

He put her on his shoulder and said to DevaDatta, “Hey, great man! It is my good fortune that you also came here. Because of your grace, I now have a life-span of hundred years. You also embrace me and climb my other shoulder.” As he talked, he embraced DevaDatta who resisted him and forcefully put him on his shoulder. Then he danced with both of them seated on his shoulders.

ततश्च नृत्यं कृत्वा, “हे ब्रह्मव्रतधराणाम्धुरीण, त्वयापि मयि उपकृतम्” इत्यादि उक्त्वा स्कन्धादुत्तार्य यत्र यत्र स्वजनगृहद्वारादिषु बभ्राम तत्र तत्र तयोरुभयोरपि तद्गुणवर्णनमकरोत्। अतोऽहं ब्रवीमि,

Then he said, “Hey ‘the greatest among those who keep vows of Brahmaa’! You also have helped me.” Blabbering such mad words, he placed him on the ground; went from house to house and sang the praises of both his wife and her paramour. That is why I say,

प्रत्यक्षेऽपि कृते पापे मूर्खः साम्ना प्रशाम्यति

रथकारः स्वकं भार्यां सजारां शिरसाऽवहत्” ॥206॥

*Even if a sin is committed in direct vision, a fool is pacified by words of trickery.*

*The coach-maker carried his promiscuous wife on his head.”*

तत्सर्वथा मूलोत्खाता वयम्विनष्टाः स्मः। सुष्ठु खल्विदमुच्यते-

We are utterly ruined now with the roots cut off. It is well said,

मित्ररूपा हि रिपवः सम्भाव्यन्ते विचक्षणैः

ये हितं वाक्यमुत्सृज्य विपरीतोपसेविनः ॥207॥

*The wise call*

*‘those who give harmful suggestions instead of words leading towards one’s welfare’  
as enemies disguised as friends.*

तथा च And also,

सन्तोऽप्यर्था विनश्यन्ति देशकालविरोधिनः

अप्राज्ञान्मन्त्रिणः प्राप्य तमः सूर्योदये यथा॥208॥

*The riches of the king perish, like the darkness perishing at sunrise.  
if he has foolish ministers who have no proper knowledge of what is to be done when."*

{RAKTAAKSHA'S WORDS GO UNHEEDED}

ततस्तद्वचो अनादृत्य सर्वे ते स्थिरजीविनमुत्क्षिप्य स्वदुर्गमानेतुमारब्धाः।

Not heeding to his words, all of them lifted SthiraJeevee and started to carry him towards their fort.

{STHIRAJEEVEE CONTINUES HIS DRAMA}

अथ आनीयमानः स्थिरजीव्याह- "देव,अद्य अकिञ्चित्करेण एतदवस्थेन किम्मयोपसम्गृहीतेन।

यत्कारणमिच्छामि दीप्तम्वह्निमनुप्रवेष्टुम्।तदर्हसि मामग्निप्रदानेन समुद्धर्तुम्"।

When he was getting carried away, SthiraJeevee said, "Lord! I am worthless and not capable of any work. I am already in a bad state. Why do you want to take me with you? I want to enter the fire. Please help me rise to a higher level, by arranging a fire for me."

अथ रक्ताक्षस्यान्तर्गतभावमज्ञात्वा आह- "किमर्थमग्निपतनमिच्छसि।

Raktaaksha understood what his intention was and said, "Why do you want to enter the fire?"

सोऽब्रवीत्- "अहमन्तावद्युष्मदर्थमिमामापदम्वेघवर्णेन प्रापितः।तदिच्छामि तेषाम्वैरयातनार्थमुलूकत्वम्" इति।

SthiraJeevee said, "I was thrown into this difficult situation because of MeghaVarna because I supported you. I want my enemies destroyed; so I want to be reborn as an owl."

{RAKTAAKSHA SEES THROUGH HIS DECEIT}

तच्च श्रुत्वा राजनीतिकुशलो रक्ताक्षः प्राह- "भद्र, कुटिलस्त्वं कृतकवचनचतुरश्च।तावदुलूकयोनिगतोऽपि स्वकीयामेव वायसयोनिम्बहु मन्यसे।श्रूयते चैतद् आख्यानकम्।

Hearing his words, Raktaaksha who was adept in the political science said, "O good one! You are a cheat and expert in making pretentious dialogues. Even if you enter an owl's womb, you will only appreciate this crow's body. Listen to this story.

सूर्यं भर्तारमुत्सृज्य पर्जन्यं मारुतं गिरिं

स्वजातिं मूषिका प्राप्ता स्वजातिर्दुरतिक्रमा॥209॥

*Rejecting the Sun, the cloud, the wind and mountain as unfit to be her husband,  
the female rat married the rat which belonged to her species.*

*One cannot cross over the attachment towards one's own caste."*

मन्त्रिणः प्रोचुः- "कथमेतत्"।The ministers asked, "How is that so?" रक्ताक्षः कथयति- Raktaaksha said,

(12)

मूषिकाविवाहकथा

{THE STORY OF THE MARRIAGE OF THE FEMALE RAT}

"अस्ति विषम-शिलातल-स्खलिताम्बु-निर्घोष-श्रवण-संत्रस्त-मत्स्य-परिवर्तन-सन्जनित-शेवत-फेन-शबल-

तरगङ्गायास्तटे जप-नियम-तपः-स्वाध्यायोपवास-योग-क्रियानुष्ठान-परायणैः परिपूत-परिमित-जल-जिघृक्षुभिः कन्द-मूल-फल-शैवालाभ्यवहार-कदर्थित-शरीरैर्वल्कल-कृत-कौपीनमात्राच्छादनैस्तपस्विभिराकीर्णमाश्रमपदम्यत्र याज्ञवल्क्यो नाम कुलपतिरासीत्।



“River Ganges! Huge rocks filled the course of the river wherever it flowed.

Violent waves dashed against those rocks making a huge noise frightening the fish all over. As the fish swam helter skelter inside those white wavy foams, beautiful variegated lines appeared on those waves.

On the bank of such a river Ganges, there were many hermitages spread out far and near.

Many Sages lived there. Only ‘Koupeenās’ (loin-cloths) made of bark covered their bodies. Their bodies were emaciated as they consumed only bulbous roots and aquatic plants. They drank only limited amount of sacred waters daily. They were always engaged in the performance of recitation of hymns, vows, penance, study of scriptures, fasting and Yoga. There lived a ‘KulaPati’ named Yaajnavalkya.

*(कुलपति - a Sage who feeds and teaches 10,000 pupils)*

तस्य जाह्नव्यां स्नात्वा उपस्पृष्टमारब्धस्य करतले शेनमुखात्परिभ्रष्टा मूषिका पतिता।

Once he was bathing in the River Ganges. Later he stood up to offer oblations to the Sun God. At the very same moment a vulture was flying in the sky with a female rat held in its beak and the rat luckily slipped from its beak and fell into the open hands of the Sage.

तां दृष्ट्वा न्यग्रोधपत्रे अवस्थाप्य, पुनः स्नात्वा उपस्पृश्य च, प्रायश्चित्तादिक्रियां कृत्वा च, मूषिकां तां स्वतपोबलेन कन्यकां कृत्वा समादाय स्वाश्रमं आनिनाय।

The kind Sage placed her on a fig leaf; took bath again; again offered oblation to the Sun God; performed purification rites; turned that female rat into a human child and took her to his hermitage.

अनपत्याञ्च जायामाह-“भद्रे, गृह्यतामियं तव दुहितोत्पन्ना प्रयत्नेन सम्बर्धनीया” इति।

He told his wife who had not yet been fortunate to have her own child, “Good lady! Accept this child as your daughter. Take care of her well and bring her up.”

ततः तया संवर्धिता लालिता पालिता च यावद्द्वादशवर्षा संजाता।

His wife was very happy and brought up the child with lots of affection and care. The girl became twelve years old.

अथ इवाहयोग्यां तां दृष्ट्वा भर्तारमेव जाया उवाच-“भो भर्तः, किमिदं न अबबुध्यसे यथा अस्याः स्वदुहितुः विवाहसमयातिक्रमो भवति”।

As the girl had now attained the age fit to be married off, the wife of the Sage told her husband, “O Husband! Do you not know the fact that the marriageable age of your daughter is passing away?”

असौ आह-“साधु उक्तं। उक्तम्च, He said, “You said the right thing. It is said,

स्त्रियः पुरा सुरैर्भुक्ता सोमगन्धर्ववह्निभिः भुञ्जते मानुषाः पश्चात्तस्माद्दोषो न विद्यते॥210॥

*The women are enjoyed at first by Devas like Soma,, Gandharvas and Agni,  
Afterwards the humans enjoy them. There is nothing wrong with that.*

सोमस्तासां ददौ शौचं गन्धर्वाः शिक्षितां गिरं पावकः सर्वमेध्यत्वं तस्मान्निष्कल्मषाः स्त्रियः॥211॥

*Soma gave them purity.  
Gandharvas gave them cultured sweet talk.  
Agni gave them purity all over their body.  
Therefore the women are taint-less.*

असंप्राप्तस्रजा गौरी प्राप्ते रजसि रोहिणी अव्यञ्जना भवेत्कन्या कुचहीना च नग्निका॥212॥

*The girl who has not attained puberty is called Gouree.  
If she attains puberty, she is called Rohinee.  
As long as she is hairless on her body, she is called Kanyaa.  
If she has not developed breasts, she is called Nagnikaa.*

व्यञ्जनैस्तु सौत्पन्नः सोमो भुङ्के हि कन्यकां पयोधराभ्यां गन्धर्वा रजस्यग्निः प्रतिष्ठितः॥213॥

*When she has hair on her body, Soma enjoys the girl.  
When she grows breasts, Gandharvas enjoy her.  
When she attains puberty, Agni enjoys her.*

तस्माद्विवाहयेत्कन्यां यावन्नर्तुमती भवेत् विवाहश्चाष्टवर्षायाः कन्यायास्तु प्रशस्यते॥214॥

*Therefore it is better that a girl is married off before she attains puberty.  
It is commendable if the girl's marriage is conducted  
when she is eight years old.*

व्यञ्जनं हन्ति वै पूर्वं परम्चैव पयोधरौ रतिरिष्टान्स्तथा लोकान्हन्याच्च पितरं रजः॥215॥

*If the hairs on her body appear before marriage, her father's past merits get destroyed.  
If she grows breasts, his future merits get destroyed.  
If she gets a desire to meet a man, then he loses the meritorious worlds after-life.  
If she attains puberty, then he is completely ruined.*

ऋतुमत्यां तु तिष्ठाभ्यां स्वेच्छादानं विधीयते तस्मादुद्वाहयेन्नग्नां मनुः स्वायंभुवोऽब्रवीत्॥216॥

*If the girl has attained puberty,  
then she should be married off to anyone who is available.  
That is why SvayamBhoo Manu has stated that  
a 'nagnaa' (a girl who has not even developed breasts)  
should be given off in marriage.*

पितृवेश्मनि या कन्या रजः पश्यत्यसंसकृता अविवाहाया तु सा कन्या जघन्या वृषली मता॥217॥

*If the girl attains puberty at her father's house before marriage,  
she should be considered as a person of low-caste and is in a position to be ridiculed.*

श्रेष्ठेभ्यः सदृशेभ्यश्च जघन्येभ्यो रजस्वला पित्रा देया विनिश्चित्य यतो दोषो न विद्यते॥218॥

*A girl who has attained puberty in her father's house should be offered in marriage  
to persons of better status, or equal status, or even those of lower status, as soon as possible  
so no fault arises.*

अतोऽहमेनां सदृशाय प्रयच्छामि अन्यस्मै।उक्तञ्च

Therefore, I will offer her to a person of equal status and not to any other. It is said,

ययोरेव समं वित्तं ययोरेव समं कुलं तयोर्विवाहः सख्यश्च न तु पुष्टविपुष्टयोः॥219॥

*Marriage and friendship should happen between persons of equal wealth, equal status, and  
not between people who are not equal in all these.*

तथा च And also,

कुलञ्च शीलञ्च सनाथता च विद्या च वित्तञ्च वपुर्वयश्च

एतान्गुणान्सप्त विचिन्त्य देया कन्या बुधैः शेषमचिन्तनीयम्॥220॥

*The wise should only consider seven points when offering the girl in marriage;  
family status; character; support; education; wealth; physical looks; and age.*

{THE SAGE WANTS THE GIRL TO CHOOSE HER HUSBAND}

तद्यदि अस्या रोचते तदा भगवन्तमादित्यमाहूय तस्मै प्रयच्छामि"।

सा प्राह-"को दोषो अत्र विषये, एवम्क्रियताम्"।

Therefore I will invite Lord Sun and offer our daughter to him; and find out if she likes him."

She said, "What is wrong in that? Do whatever you feel like."

अथ मुनिना रविराहूतः। The Sage called for the Sun God to be present in front of him.

वेदमन्त्रामन्त्रणप्रभावात्तक्षणादेवाभ्युपगम्य आदित्यः प्रोवाच-"भगवन्, वद द्रुतं, किमर्थमाहूतः"।

By of the power of the Veda-chants inviting him to the Sage's presence, he immediately appeared in front of the Sage and said, "Lord! Tell me quickly, why was I called?"

स आह-"एषा मदीया कन्यका तिष्ठति। यद्येषा त्वाम्बृणोति तर्हि उद्वहस्व ताम्" इति।

The Sage said, "This is my daughter. If she wishes to marry you, then you accept her."

एवमृक्त्वा स्वदुहितरमुवाच-"पुत्रि, किम्वत्तव रोचते एष भगवान्त्रैलोक्यदीपः"।

सा प्राह-"तात, अतिदहनात्मकोऽयम्। नाहमेनमभिलषामि। अस्मादपि य प्रकृष्टतरः कश्चित् आहूयताम्"।

He turned towards his daughter and said, "Daughter! Do you like this Lord, who lights up the three worlds?"

The daughter said, "Father! He is of a fiercely burning nature. I do not like him. Therefore, call another person better than this one."

अथ तस्याः तद्वचनं श्रुत्वा मुनिः भास्करमुवाच-"भगवन्, त्वतोऽधिकोऽस्ति कश्चित्"।

The Sage heard her words and said to the Sun- "Lord! Is there any one better than you?"

भास्करः प्राह-"भगवन्, अस्ति मत्तोप्यधिको मेघो येनाच्छादितोऽहमदृश्यो भवामि"।

Bhaaskara said, "Bhagavan, there is a better person than me indeed. It is the 'Megha' (cloud), covered by whom, I become invisible."

अथ मुनिना मेघमप्याहूय कन्या अभिहिता-"पुत्रिके, अस्मै त्वां प्रयच्छामि"।

सा प्राह-"कृष्णवर्णोऽयमजडात्मा च। तदस्मादन्यस्य कस्यचित्प्रधानस्य माम्प्रयच्छ"।

Then the Sage called for the Cloud. He asked his daughter, "Daughter? Shall I marry you off to this one?" She said, "This person is black in colour and inert (cold) too. Therefore offer me to some great one better than him."

अथ मुनिना मेघोऽपि पृष्टः-"भो भो मेघ, त्वतोऽपि अधिकोऽस्ति कश्चित्"।

मेघेनोक्तम्-"मत्तोप्यधिकोऽस्ति वायुः। वायुना हतोऽहम् सहस्रधा यामि"।

Then the Sage asked the Cloud, "Hey Cloud! Is there anyone better than you?"

The Cloud said, "Vaayu' (wind-deity) is better than me. When hit by the wind I shatter into thousand pieces."

तच्छ्रुत्वा मुनिना वायुराहूतः, आह च-"पुत्रिके, किमेष वायुस्ते विवाहाय उत्तमः प्रतिभाति"।

सा आह-"तात, अतिचपलोऽयं तदस्मादपि अधिकः कश्चिदानीयताम्"।

Hearing his words, the Sage called for 'Vaayu'. He asked his daughter again, "Daughter! Do you think this 'Vaayu' suits you as a life-partner?"

She said, "Father! This person is always moving. Bring another one better than him."

मुनिराह-"भो वायो, त्वतोप्यधिकोऽस्ति कश्चित्"।

पवनेनोक्तम्-"मत्तोप्यधिकोऽस्ति पर्वतो येन समस्तभ्य बलवानप्यहमिघ्रये"।

The Sage asked, "hey Vaayu, is there anyone better than you?" Vaayu said, "Mountain (Parvata) is better than me. He stays unmoved, even when a strong person like me attacks him."

अथ मुनिः पर्वतमाहूय कन्यामुवाच-"पुत्रिके, त्वामस्मै प्रयच्छामि"।

सा आह-"तात, कठिनात्मकोऽयमस्तब्धश्च। तदन्यस्मै देहि माम्"।

The Sage called for the Mountain and asked his daughter, "Daughter! Shall I offer you to him?"

She said, "Father! This person is very hard and stony. He cannot move at all. Give me to some other one."

अथ स पर्वतः मुनिना पृष्टः-"भोः पर्वतराज,त्वतोप्यधिकोऽस्ति कश्चित्"।

गिरिणा उक्तम्-"मतोऽपिधकाः सन्ति मूषिकाः, ये मद्देहम्बलात्सर्वतो विदारयन्ति"।

The Sage asked the Mountain, "Hey Mountain-King! Is there anyone better than you?"

The Mountain said, "Better than me are the rats who can forcefully make holes in my body."

तदाकर्ण्य मुनिर्मूषकमाहूय तस्या अदर्शयत्, आह च-"पुत्रिके, त्वामस्मै प्रयच्छामि किमेष प्रतिभाति ते मूषिकराजः"।

Then the Sage called for the rat and showed her. He said, "Daughter! Shall I give you to him? Does this king of rats appear suitable to be your life-partner?"

साऽपि तं दृष्ट्वा स्वजातीय एष इति मन्यमाना पुलकोद्भूषितशरीरा प्रोवाच-"तात, माम्मूषिकाम्कृत्वा अस्मै प्रयच्छ येन स्वजातिविहितं गृहधर्ममनुतिष्ठामि"। ततः सोऽपि स्वतपोबलेन तां मूषिकां कृत्वा तस्मै प्रादात्। अतोऽहं ब्रवीमि,

She saw the rat and felt that he belonged to her own class; had horripilation all over her body and said, "Father! Turn me into a rat and offer me to him. Then I will be able to perform the duties of a wife properly according to the class I belong to." The Sage turned her back into a rat by the power of his penance, and offered her in marriage to the rat. That is why I say,

सूर्यं भर्तारमुत्सृज्य पर्जन्यं मारुतं गिरिं स्वजातिं मूषिका प्राप्ता स्वजातिर्दुरतिक्रमा ॥221॥

*Rejecting the Sun, the cloud, the wind and mountain as unfit to be her husband,  
the female rat married the rat which belonged to her species.  
One cannot cross over the attachment towards one's own caste."*

{STHIRAJEEVEE ADMIRES RAKTAAKSHA'S WISDOM}

अथ रक्ताक्षवचनमनादृत्य तैः स्ववम्शविनाशाय स स्वदुर्गमुपनीतः। नीयमानश्चान्तर्लीनमवहस्य स्थिरजीव्यचिन्तयत्-  
Disregarding the words of Raktaaksha they carried SthiraJeevee to their fort destined for their own destruction by that act. As he was getting carried away, SthiraJeevee laughed in his mind and thought,

हन्यतामिति येनोक्तं स्वामिनो हितवादिना स एवेकोऽत्र सर्वेषां नीतिशास्त्रार्थं तत्त्ववित् ॥222॥

*"He who advised that I should be killed  
was really concerned about the welfare of his master.  
Among all the others, he alone had understood the science of politics."*

तद्यदि तस्य वचनमकरिष्यन् एते, ततो न स्वल्पोऽप्यनर्थो भविष्यदेतेषाम्।

If they had followed his advice, even the least of harm would not befall them.'

{STHIRAJEEVEE GETS SHELTER IN THE OWL-FORT}

अथ दुर्गद्वारम्प्राप्य अरिमर्दनोऽब्रवीत्-"भो भो हितैषिणोऽस्य स्थिरजीविनो यथासमीहितम्स्थानम्प्रयच्छत"।

They all reached the door of the fortress; and AriMardana said, "Ho! This SthiraJeevee is a well-wisher of mine. Arrange an accommodation for him as per his needs."

तच्च श्रुत्वा स्थिरजीवी व्यचिन्तयत्-'मया तावद् एतेषाम्वधोपायश्चिन्तनीयः। स मया मध्यस्थेन न साध्यते। यतो मदीयमिङ्गितादिकम्बिचारयन्तस्तेऽपि सावधाना भविष्यन्ति। तद्दुर्गद्वारमधिश्रितोऽभिप्रेतम्साधयामि'।

Hearing his words SthiraJeevee thought, "I should now think of a plan to kill them all. But if I live inside the fort I cannot accomplish my purpose as they will be watching over me all the time and will become alert. So I will stay at the gate itself and fulfil my task."

इति निश्चित्य उलूकपतिमाह-"देव! युक्तमिदम्यत्स्वामिना प्रोक्तम्।

परमहमपि नीतिज्ञस्तेऽहितश्च। यद्यप्यनुरक्तः शुचिस्तथापि दुर्गमध्ये आवासो नार्हः।

तदहमत्रैव दुर्गद्वारस्थः प्रत्यहम्भवत्पादपद्मरजःपवित्रीकृततनुः सेवाम्करिष्यामि"।

Having made a decision like this, he said to the owl-king,

“Lord! What you said befits your magnanimous personality; but I also know the science of politics and belong to your enemy class. Though I admire you and have no ill-feelings towards you, I do not deserve to live inside the fortress. Therefore I will stay here at the door of the fort and daily purify my body with the dust of your lotus-feet and serve you.”

तथेति प्रतिपन्ने प्रतिदिनमुलूकपतिसेवकास्ते प्रकाममाहारम्कृत्वा उलूकराजादेशात्प्रकृष्टमाम्साहारमिस्थरजीविने प्रयच्छन्ति।अथ कतिपयैरेव अहोभिर्मयूर इव स बलवान्सम्वृतः।

“Let it be so!” said the owl-king. Daily the servants of the owl-king prepared food that was liked by the crow and gave SthiraJeevee abundant meat as ordered by their king. Within a few days, SthiraJeevee grew fat and strong like a peacock.

{RAKTAAKSHA AGAIN WARNS OTHER MINISTERS}

अथ रक्ताक्षः स्थिरजीविनम्पोष्यमाणमृष्ट्वा सविस्मयो मन्त्रिजननं राजानमच प्रत्याह-

"अहो मूर्खोऽयं मन्त्रिजनो भवाम्भेत्येवमहमवगच्छामि।उक्तमच,

Then Raktaaksha observed SthiraJeevee getting cared for so much and was surprised. He met the other ministers and the king and said,“Aha! I am of the opinion that you and your ministers are fools. It is said,

पूर्वन्तावदहं मूर्खो द्वितीयः पाशबन्धकः

ततो राजा मन्त्री च सर्वं वै मूर्खमण्डलम्॥223॥

*First of all I am a fool!*

*The fellow with the snare is another fool!*

*So also, the king and the minister are also fools!*

*It is an assembly of fools here!”*

ते प्राहुः-“कथमेतत्”।The ministers asked him - “How is that so?” रक्ताक्षः कथयति- Raktaaksha says,

(13)

स्वर्णपुरीषपक्षिकथा

{THE STORY OF THE BIRD WITH GOLD DROPPINGS}

अस्ति कस्मिंश्चित्पर्वतैकदेशे महान्वृक्षः।तत्र च सिम्भुकनामा कोऽपि पक्षी प्रतिवसति स्म।तस्य पुरीषे सुवर्ण उत्पद्यते।

“There was a huge tree in a mountainous region. A bird named Sindhuka lived on that tree. Its droppings produced gold.

अथ कदाचित्तमुद्दिश्य व्याधः कोऽपि समाययौ।स च पक्षी तदग्रत एव पुरीषमुत्ससर्ज।अथ पातसमकालमेव तत्सुवर्णोभूतमृष्ट्वा व्याधो विस्मयमगमत्-‘अहो मम शिशुकालात् आरभ्य शकुनिबन्धव्यसनितो अशीतिवर्षाणि समभूवन्,न च कदाचित्पक्षिपुरीषे सुवर्णमृष्टम्’ इति विचिन्त्य तत्र वृक्षे पाशम्बन्ध।

Once some hunter came off to that region. The bird put its droppings in front of his eyes. The hunter observed that the moment the droppings fell, they turned into gold ,and was extremely surprised.

He thought, 'Aha! I have passed eighty years of my life catching various birds starting from my childhood. But I have never seen gold in the bird’s droppings.’ He tied the bird-catching snare to that tree and waited.

अथासावपि पक्षी मूर्खस्तत्रैव विश्वस्तचित्तौ यथापूर्वमुपविष्टस्तत्कालमेव पाशेन बद्धः।

That foolish bird unaware of all this, sat as usual on that tree and was caught in the snare.

व्याधस्तु तम्पाशादुन्मुच्य पञ्जरके सम्स्थाप्य निजावासम्नीतवान्।अथ चिन्तयामास-'किमनेन सापायेन पक्षिणा अहम्करिष्यामि।यदि कदाचित्कोऽप्यमुमीदृशमज्ञात्वा राज्ञे निवेदयिष्यति तन्नूनम्प्राणसम्शयो मे भवेत्।अतः स्वयमेव पक्षिणम्राज्ञे निवेदयामि' इति विचार्य तथैवानुष्ठितवान्।

The hunter removed the snare; placed the bird inside a cage and left for his home along with the bird. Then he thought, 'What shall I do with this bird which is wrought with danger? If someone finds about this bird they will report to the king and I would not be left alive after that. So it is better that I give off this bird to the king.' So he thought; and did likewise.

अथ राजापि तम्पक्षिणमृष्ट्वा विकसितनयनवदनकमलः पराम्नुष्टिम् उपागतः, प्राह चैवम्-'हम्हो रक्षापुरुषाः, एनम्पक्षिणम्यत्नेन रक्षत।अशनपानादिकम्चास्य यथेच्छम्प्रयच्छत"।

The king's eyes and his lotus-face bloomed seeing that rare bird. He said, "HumHo, You servants! Protect this bird with utmost care. Give him food and water as much as he likes."

अथ मन्त्रिणाभिहितम्-"किमनेन अश्रद्धेयव्याधवचनमात्रपरिगृहीतेन अण्डजेन।किम्कदाचित्पक्षिपुरीषे सुवर्णम्सम्भवति।तन्मुच्यताम् पञ्जरबन्धनादयम्पक्षी" इति मन्त्रिवचनाद्राजा मोचितो असौ पक्षी उन्नतद्वारतोरणे समुपविश्य सुवर्णमयीम्बिष्टाम्बिधाय-"पूर्वम् तावद् अहम् मूर्खः" इति श्लोकम्पठित्वा यथासुखम् आकाशमार्गेण प्रायात्।अतोऽहं ब्रवीमि-

Then the minister said, "Why should you trust the words of a hunter and preserve him in a cage? When has the bird droppings ever turned into gold? Release this bird from the cage." The bird was released out of the cage as advised by the minister, and as ordered by the king. The bird instantly flew to the decorative garland hanging on top of the door, sat there and put its golden droppings; and recited the verse "First of all I am a fool... ..." and flew away in the sky. That is why I say,

पूर्वन्तावदहं मूर्खो द्वितीयः पाशबन्धकः ततो राजा मन्त्री च सर्वे वै मूर्खमण्डलम्॥224॥

*First of all I am a fool! The fellow with the snare is another fool!  
So also, the king and the minister are also fools! It is an assembly of fools here!"*

{RAKTAAKSHA'S WARNING GOES UNHEEDED/  
RAKTAAKSHA ESCAPES AND SAVES HIS LIFE}

अथ ते पुनरपि प्रतिकूलदैवतया हितमपि रक्ताक्षवचनमनादृत्य भूयस्तम्प्रभूतमांसादिविधाहारेण पोषयामासुः। However the other ministers moving under the control of destiny, again disregarded the wise counsel of Raktaaksha and kept feeding meat and other delicacies to the crow.

अथ रक्ताक्षः स्ववर्गमाहूय रहः प्रोवाच-"अहो, एतावदेव अस्मद्गुणैः कुशलमदुर्गम् च।

तदुपदिष्टमया यत्कुलक्रमागतः सचिवोऽभिधत्ते।तद्वयमन्यत्पर्वतदुर्गम्सम्प्रति समाश्रयामः।उक्तम्च यतः,

Then Raktaaksha called his own followers and secretly told them, "Aho! Till now our king was safe and his fort was also safe. I, who am from the family working as ministers for generations, have done my duty as a minister and have given counselling enough to save him. Now we should save our lives and take shelter in some other fort in some other mountain. For, it is said,

अनागतं यः कुरुते स शोभते स शोच्यते यो न करोत्यनागतं  
वनेऽत्र संस्थस्य समागता जरा बिलस्य वाणी न कदापि मे श्रुता॥225॥  
*He who performs actions with the future in the mind alone shines.  
He who does not prepare for the future is in for sad endings.  
I have lived in this forest all these days.  
Now I have become old too; but never have I heard a cave talking.*

ते प्रोचुः-"कथमेतत्"।They asked - "How is that so?" रक्ताक्षः कथयति- Raktaaksha says,

कस्मिंश्चिद्वनोद्देशे खरनखरो नाम सिंहः प्रतिवसति स्म। स कदाचिद् इतश्चेतश्च परिभ्रमन्क्षुत्क्षामकण्ठो न किञ्चिदपि सत्त्वमाससाद।

“There lived a lion named KharaNakhara (one with sharp nails) in a forest.

Once as he wandered here and there hungry and thirsty, he did not get any animal to kill.

ततश्च अस्तमनसमये महतीम्गिरिगुहामासाद्य प्रविष्टश्चिन्तयामास-‘नूनम् एतस्याम्गुहायाम्नात्रौ केनापि सत्त्वेनागन्तव्यम्। तन्निभृतो भूत्वा तिष्ठामि’।

As evening approached, he entered a huge cave in the mountain and thought, ‘Some animal is sure to enter this cave at night. I will hide and wait.’

एतस्मिन्नतरे तत्स्वामी दधिपुच्छो नाम शृगालः समायातः।

Meanwhile a jackal named DadhiPuccha (curd-white tailed) who was the actual owner of the cave came there.

स च यावत्पश्यति तावत्सिंहपदपद्दतिर्गुहायाम् प्रविष्टः, न च निष्क्रान्ता इति दृष्टवान्।

He observed the foot prints of the lion going inside the cave, but not the foot prints coming out of it.

ततश्च अचिन्तयत्-‘अहो विनष्टोऽस्मि, नूनमस्यान्तर्गतेन सिंहेन भाव्यम्। तत्किं करोमि, कथं ज्ञास्यामि’,

एवम्विचिन्त्य द्वारस्थः फूत्कर्तुमारब्धः-‘अहो बिल, अहो बिल, इत्युक्त्वा तूष्णीम्भूय भूयोऽपि तथैव प्रत्यभाषत-‘भोः, किं न स्मरसि यन्मया त्वया सह समयः कृतोऽस्ति यन्मया बाह्यात्समागतेन त्वम्वक्तव्यः, त्वया चाहं

आकरणीयः इति। तद्यदि माम्नाह्वयसि ततोऽहं द्वितीयम्बिलम्यास्यामि”।

He thought, ‘Aha! I am ruined. Surely a lion must be hiding inside. What shall I do? How will I find out?’

Having thought like this, he went near the door and shouted, ‘Ho Cave! Ho Cave!’

He remained silent for some time and again shouted, ‘Ho! Don’t you remember that I and you have agreed to some contract, that I should call you out when I come here to the entrance of the cave, and you have to invite me inside. If you do not invite me, then I will go to some other cave.’

अथ तच्छ्रुत्वा सिंहश्चिन्तितवान्-‘नूनमेषा गुहा अस्य समागतस्य सदा समाह्वानमकरोति। परमद्य मद्भयात् किञ्चिद् ब्रूते। अथवा साध्विदमुच्यते,

Hearing the words of the jackal the lion thought, ‘Definitely this cave must have been inviting him always. Today, being afraid of me, it is not speaking out. Or it is well said,

भयसन्त्रस्तमनसां हस्तपादादिकाः क्रियाः

प्रवर्तन्ते न वाणी च वेपतुश्चाधिको भवेत्॥226॥

*For those gripped by fear,*

*the hands and legs remain frozen; words do not come out; the body trembles a lot.*

तदहमस्य आह्वानमकरोमि येन तदनुसारेण प्रविष्टोऽयम्मे भोज्यताम्यास्यति’।

So I will invite him inside; he will enter inside then, and I can make a meal out of him.”

एवमसम्प्रधार्य सिंहस्तस्याह्वानमकरोत्। अथ सिंहशब्देन सा गुहा प्रतिरवसम्पूर्णा अन्यानपि दूरस्थानरण्यजीवान् त्रासयामास। शृगालोऽपि पलायमान इमं श्लोकमपठत्-

Having planned like this, the lion invited the jackal to come inside.

The lion’s voice resounded all over the walls of the cave and was heard far into the forest frightening all the animals there also. The jackal immediately ran away as he read this verse.

अनागतं यः कुरुते स शोभते स शोच्यते यो न करोत्यनागतं  
 वनेऽत्र संस्थस्य समागता जरा बिलस्य वाणी न कदापि मे श्रुता॥227॥  
*He who performs actions with the future in the mind alone shines.  
 He who does not prepare for the future is in for sad endings.  
 I have lived in this forest all these days.  
 Now I have become old too; but never have I heard a cave talking.*

तदेवम्मत्वा युष्माभिर्मया सह गन्तव्यम्" इति।

So, believe my words and let us all go away to a safer place.”

एवमभिधाय आत्मानुयायिपरिवारानुगतो दूरदेशान्तरम्काक्षो जगाम।

After saying these words, Raktaaksha immediately flew away to a distant land and escaped along with his followers.

{STHIRAJEEVEE PREPARES FOR THE DESTRUCTION OF THE ENEMIES}

अथ रक्ताक्षे गते स्थिरजीवी अतिहृष्टमनाः व्यचिन्तयत्-'अहो, कल्याणमस्माकमुपस्थितम्, यद्काक्षो

गतः, यतः स दीर्घदर्शी, एते च मूढमनसः। ततो मम सुखघात्याः सञ्जाताः। उक्तञ्च यतः,

After Raktaaksha was gone, SthiraJeevee thought, 'Aha! It is my good fortune that Raktaaksha went away. He was a far-seer. All these are idiots and can be easily killed by me; for, it is said,

न दीर्घदर्शिनो यस्य मन्त्रिणः स्युर्महीपतेः  
 क्रमायाता ध्रुवं तस्य न चिरात्स्यात्परिक्षयः॥228॥  
*The king whose ministers are not far-seeing and  
 who do not belong to the families not working from generations,  
 is sure to get destroyed.*

अथवा साध्विदमुच्यते- Or it is well said ,

मन्त्रिरूपा हि रिपवः सम्भाव्यन्ते विचक्षणैः  
 ये हितं वाक्यमुत्सृज्य विपरीतोपसेविनः॥229॥  
*The wise state that,  
 those who do not give correct advice but suggest things harmful to the king,  
 are enemies in the guise of ministers.”*

एवम्विचिन्त्य स्वकुलाय एकैकाम्वनकाष्ठिकाग्गुहाप्रदीपनार्थमिदने दिने प्रक्षिपति। न च ते मूर्खा उल्का विजानन्ति,  
 यदेष कुलायमस्मद्दाहाय वृद्धिं नयति। अथवा साध्विदमुच्यते,

Having thought like this, SthiraJeevee daily collected one one stick from the forest with the pretext of wanting to build a nest outside the fort, with the plan of setting fire to the cave where the owls lived. The foolish owls were not aware of the fact that the nest kept on increasing in size only to burn them in the end.

Or it is well said,

अमित्रं कुरुते मित्रं मित्रं द्वेष्टि हिनस्ति च  
 शुभं वेत्यशुभं पापं भद्रं दैवहतो नरः॥230॥  
*A man who is destined to perish alone will consider an enemy as a friend  
 and hate a friend and try to kill him.  
 He sees the good as evil and the evil as good.*



अथ कुलायव्याजेन दुर्गद्वारे कृते काष्ठनिचये, सञ्जाते सूर्योदये, अन्धताम्प्रासेषूलकेषु सत्सु, स्थिरजीवी शीघ्रं ऋष्यमूकं गत्वा मेघवर्णमाह-"स्वामिन्, दाहसाध्या कृता रिपुगुहाः। तत्सपरिवारः समेत्य एकैकां वनकाष्ठिकां ज्वलन्तीं गृहीत्वा गुहाद्वारे अस्मत्कुलाये प्रक्षिप येन सर्वे शत्रवः कुम्भीपाकनरकप्रायेण दुःखेन म्रियन्ते"।

Quite a lot of dry sticks had been collected with the excuse of making a nest, and kept near the door; the sun rose up in the sky; the owls which were blind in the day remained inside their fortress; SthiraJeevee then quickly flew to MeghaVarna and said, "Lord! The enemy's cave is now ready to get burnt. Come with your followers, each carrying a burning stick taht has been brought from the forest, and throw it on my nest made of dry sticks at the door of the enemy fortress. All our enemies will suffer and die as if they have entered the KumbheePaaka hell (the hell where the wicked are baked like a potter's vessel)."

तच्छ्रुत्वा प्रहृष्टो मेघवर्ण आह-"तात, कथय आत्मवृत्तान्तम्। चिरादय दृष्टोऽसि"।

MeghaVarna became very happy when he heard this, and said, "Sire! Tell me what happened to you there. You are seen after a long time."

स आह-"वत्स, नायम्कथनस्य कालः। यतः कदाचित्तस्य रिपोः कश्चित्प्रणिधिर्ममेहागमनम्विन्देदयिष्यति, यज्ज्ञानाद् अन्धो अन्यत्र अपसरणम्करिष्यति। तत्त्वय्यताम्। उक्तम्च,

SthiraJeevee said, "Son! This is not the time to talk and waste time. If any spy of that enemy king reports my meeting you, then getting alert, the blind one will fly off elsewhere. Hurry hurry! It is said,

शीघ्रकृत्येषु कार्येषु विलम्बयति यो नरः

तत्कृत्यं देवतास्तस्य कोपाद्विघ्नन्त्यसंशयम्॥231॥

*If a man makes delay in finishing the tasks which can be done fast,  
even gods will become angry and create obstacles to his work.*

यस्य यस्य हि कार्यस्य फलितस्य विशेषतः क्षिप्रमक्रियमाणस्य कालः पिबति तद्रसम्॥232॥

*He who does not finish his work fast,  
for him time sucks away the essence the fruit, especially if the end is very near."*

तद्गुहायां आयातस्य ते हतशत्रोः सर्वम्सविस्तरम्विन्द्याकुलतया कथयिष्यामि"

Therefore, after the destruction of your enemy, then I will tell you everything in detail without any anxiety."

{THE OWLS ALL DIE}

अथासौ तद्वचनमाकर्ण्य सपरिजनः एकैकाम्ज्वलन्तीम्वनकाष्ठिकाम् चञ्च्येण गृहीत्वा तद्गुहाद्वारम्प्राप्य स्थिरजीविकुलाये प्राक्षिपत्। ततः सर्वे ते दिवान्धा रक्ताक्षवाक्यानि स्मरन्तो द्वारस्य आवृतत्वात् अनिःसरन्तो गुहामध्ये कुम्भीपाकन्यायमापन्ना मृताश्च।

MeghaVarna agreed to his words. He and his servants each held a burning dry stick at the tip of their beak; reached the entrance of their enemy's fort and threw them at the pile of the dry sticks collected by SthiraJeevee at the entrance. Then all those day-blind owls remembered the words of Raktaaksha; and unable to come out of the cave with the entrance getting blocked by the fire, they died as if experiencing the hell of KumbheePaaka.

{MEGHAVARNA RETURNS HOME}

एवमशत्रून्निःशेषतामनीत्वाभूयोऽपि मेघवर्णस्तदेव न्यग्रोधपादपदुर्गमज्जगाम। ततः सिम्हासनस्थो भूत्वा सभामध्ये प्रमुदितमनाः स्थिरजीविनमपृच्छत्-"तात, कथम्वयया शत्रुमध्ये गतेन एतावत्पर्यन्तमकालो नीतः। तदत्र कौतुकं अस्माकम्वर्तते, तत्कथ्यताम्। यतः,

In this manner, after killing all the enemies, MeghaVarna returned to the fig tree where he lived earlier. He sat on the throne in the court-assembly, and feeling extremely happy asked SthiraJeevee, “Sire! How did you spend your days with the enemies all this time? I am very curious to know about all that happened there. Tell me. Because,

वरमग्नौ प्रदीप्ते तु प्रपातः पुण्यकर्मणां  
न चारिजनसंसर्गो मुहूर्तमपि सेवितः” ॥233॥

*It is better for the performers of meritorious actions to enter the blazing fire;  
but not the contact of enemies even for a second.”*

{TO ACHIEVE THE GOAL, ANYTHING CAN BE DONE}

तदाकर्ण्य स्थिरजीव्याह-“भद्र,आगामिफलवाञ्छया कष्टमपि सेवको न जानाति।उक्तमच यतः,-

Hearing his words, SthiraJeevee said, “O Good one! A servant does not care about the pains of his labor, being intent only on the goal to be achieved. It is said,

{THE SUFFERINGS UNDERWENT BY PAANDAVAAS}

[To complete the Ajnaatavasa (one year of living incognito) the sons of Emperor Paandu stayed at the palace of King Viraata with different identities. Yudhishtira assumes the identity of game entertainer to the king and calls himself Kanka, Bheema of a cook Ballava, Arjuna teaches dance and music as a eunuch named Brihannalaa and wears the guise of a woman, Nakula tends horses as Granthika, Sahadeva herds cows as Tantipaala, and Draupadi in the name of Maalini went as Sairandhri (maid servant) to queen Shudeshna.]

उपनतभयैर्यो यो मार्गो हितार्थकरो भवेत्स स निपुणतया बुद्ध्या सेव्यो महान्कृपणोऽपि वा  
करिकरनिभौ ज्याघातान्कौ महास्त्रविशारदौ वलयरणितौ स्त्रीवद्वद्वौ करौ न किरीटिना ॥234॥

*Those who are apprehensive,  
should try all the methods possible to reach their ends  
and should not leave any stone unturned.  
Did Arjuna mind wearing tinkling bangles on his hands like a lady,  
even though 'his arms'  
were equal to the trunks of an elephant;  
bore the mark of the string of the bow pulled back;  
were highly adept in wielding mighty weapons?*

शक्तेनापि सदा जनेन विदुषा कालान्तरापेक्षिणा वस्तव्यं खलु वक्रवाक्यविषमं क्षुद्रेऽपि पाते जने  
दर्वीव्यग्रकरेण धूम्रमलिनेनायासमुक्तेन च भीमेनातिबलेन मत्स्यभवने किं नोषितं सूदवत् ॥235॥

*A wise man though capable should pass the time patiently  
and live among people, who are lowly and who utter indecent and rude words.  
Did not the mighty Bheema live as a cook in the palace of Viraata  
and work hard  
holding the ladle, in the kitchen filled with dark smoke?*

यद्वा तद्वा विषमपतितः साधु वा गर्हितं वा कालापेक्षी पिहितनयनो बुद्धिमान्कर्म कुर्यात्  
किं गाण्डीवस्फुरदुरुगुणास्फालनक्रूरपाणिर्नासील्लीलानटनविलसन्मेखली सव्यसाची ॥236॥

*When trapped in difficult circumstances by chance,  
an intelligent man should go on doing actions fit for his status or not,  
with closed eyes and waiting for the time to change.*

*Did not Arjuna dance gracefully moving the waist-cloth  
though his arms were hardened  
by pulling the string of the great Gaandeeva bow by his left hand (Savyasaachi)?*

सिद्धिं प्रार्थयता जनेन विदुषा तेजो निगृह्य स्वकं सत्वोत्साहवतापि दैवविधिषु स्थैर्यं प्रकार्यं क्रमात्  
देवेन्द्रद्रविणेश्वरान्तकसमैरप्यन्वितो भ्रातृभिः किं क्लिष्टः सुचिरं त्रिदण्डमवहच्छ्रीमान्न धर्मात्मजः॥237॥

*A wise man who wants success should hide his own strength,  
though endowed with courage and enthusiasm;  
should remain stable in the events brought about by destiny.  
Though followed by brothers equal to Indra, Kubera and Yama,  
did not the great DharmaRaaja wield the three sticks for such a long time  
suppressing the pain in his heart?*

{Tridandin- A man who has no worldly attachments carries three long staves tied as one in his right hand to show his control over thought, word, and deed}

रूपाभिजनसम्पन्नौ कुन्तीपुत्रौ बलान्वितौ  
गोकर्मरक्षाव्यापारे विराटप्रेष्यतां गतौ॥238॥  
*The two sons of Kunttee (Nakula and Sahadeva),  
though endowed with beauty and strength, were engaged in taking care of the cows  
and worked as the servants under king Viraata.*

रूपेणाप्रतिमेन यौवनगुणैः श्रेष्ठे कुले जन्मना कान्त्या श्रीरिव याऽत्र सापि विदशां कालक्रमादागता  
सैरन्धीति सगर्वितं युवतिभिः साक्षेपमाज्ञप्तया द्रौपद्या ननु मत्स्यराजभवने घृष्टं चिरं चन्दनम्॥239॥

*Though endowed with excellent beauty,  
though best among all the young maidens,  
though born in the best dynasty,  
though she shone like the goddess of wealth,  
Draupadi, the wife of Paandavaas also attained a wretched state, in course of time.*

*Did not Draupadi spend her time  
making the paste of sandal wood in the palace of Viraata,  
ordered about by arrogant young ladies  
being addressed derogatorily as 'Sairandhree'?"*

{STHIRAJEEVEE SPEAKS OUT HIS EXPERIENCES AT THE ENEMY-CAMP}

मेघवर्ण आह-"तात! असि-धाराव्रतमिदम्नये यदरिणा सह सम्वासः"।

MeghaVarna said, "Sire! I think that living with the enemy is like staying on the sharp razor of the sword."

सोऽब्रवीत्-"देव, एवमेतत्। परमन् तादृङ्मुखसमागमः क्वापि मया दृष्टः। न च महाप्रज्ञमनेकशास्त्रेष्वप्रतिमबुद्धिं  
रक्ताक्षम्विना धीमान्। यत्कारणम् तेन मदीयम्यथावस्थितम्विचिन्तम् ज्ञातम्। ये पुनरन्ये मन्त्रिणस्ते महामूर्खा  
मन्त्रिमात्रव्यपदेशोपजीविनोऽतत्त्व-कुशला, यैरिदमपि न ज्ञातम्। यतः,

SthiraJeevee said, "Lord! It is indeed so! But I have never ever seen such fools in my life! And I have never seen a person equal to the intelligent Raktaaksha who was extremely wise, and an expert in all sciences. That is why he could understand my mind as soon as he saw me. The other ministers were all great fools; they were ministers for namesake; had no knowledge of anything. They did not even know that-

अरितोऽभ्यागतो भृत्यो दुष्टस्तत्सङ्गतत्परः

अपसर्प्यः स धर्मत्वान्नियोद्वेगी च दूषितः॥240॥

*The servant who has come from the enemy side  
will be wicked because of his belonging to their side.*

*As he is a messenger of theirs, he cannot be trusted and so is a cause for anxiety.*

आसने शयने याने पानभोजनवस्तुषु

दृष्टान्तरं प्रमत्तेषु प्रहरन्त्यरयोऽरिषु॥241॥

*The enemies attack their enemies waiting for the time  
when they will be not be fully alert as when they are seated, or sleeping, or travelling, or drinking or eating.*

तस्मात्सर्वं प्रयत्नेन त्रिवर्गनिलयं बुधः

आत्मानमाहतो रक्षेत्रमादादि विनश्यति॥242॥

*Therefore, a wise man should make effort and protect the body  
which is a means for attaining the three types of human goals.*

*It will get destroyed even by the slightest mistake.*

साधु चेदमुच्यते It is well-said,

सन्तापयन्ति कमपथ्यभुजं न रोगाः

दुर्मन्त्रिणं कमुपयान्ति न नीतिदोषाः

कं श्रीर्न दर्पयति कं न निहन्ति मृत्युः

कं स्वीकृता न विषयाः परिपीडयन्ति॥243॥

*Which man without diet-control is not tormented by diseases?*

*Which king advised by a wicked minister does not take wrong decisions?*

*Whom does not wealth make arrogant?*

*Whom does not the death kill? Whom does not the lust for women torture?*

लुब्धस्य नश्यति यशः पिशुनस्य मैत्री

नष्टक्रियस्य कुलमर्थपरस्य धर्मः

विद्या बलं व्यसनिनः कृपणस्य सौख्यं

राज्यं प्रमत्तसचिवस्य नराधिपस्य॥244॥

*The fame of a greedy man; the friendliness of a miser;  
the family of a loser; righteousness of the wealth-seeker;  
the knowledge and strength for the pleasure-seeker;*

*the happiness for the mean-minded; kingdom for the king with a wicked minister;  
perish for sure.*

तद्राजन्, असिधाराव्रतम्मया आचरितमरिसम्सर्गादिति यद्भवतोक्तम्, तन्मया साक्षादेवानुभूतम्।उक्तम्च,

Therefore O king, when you mentioned that living with an enemy is like living on the razor side of the blade, it is true and experienced by me indeed.

अपमानं पुरस्कृत्य मानं कृत्वा तु पृष्ठतः

स्वार्थमप्युद्धरेत्प्राज्ञः स्वार्थभ्रंशो हि मूर्खता ॥245 ॥

*A wise man should keep the insult in front and self-respect at the back  
and save oneself.*

*It is foolishness to destroy oneself following the opposite course.*

स्कन्धेनापि वहेच्छत्रुः कालमासाद्य बुद्धिमान्

वहता कृष्णसर्पेण मण्डूका विनिपातिताः ॥246 ॥

*The wise man should make use of the opportunity  
and even carry the enemy on his shoulders if needed.*

*The frogs were destroyed when they were carried by the black serpent."*

मेघवर्ण आह- "कथमेतत्" ।MeghaVarna said,"How is that so?" स्थिरजीवी कथयति- Sthirajeevi says,

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मण्डूकमन्दविषसर्पकथा

{THE STORY OF THE FROG AND THE SERPENT}

अस्ति वरुणाद्रिसमीपे एकस्मिन् प्रदेशे परिणतवया मन्दविषो नाम कृष्णसर्पः।स एवञ्चिते सञ्चितितवान्-

'कथम्नाम मया सुखोपायवृत्त्या वर्तितव्यम्' इति।ततो बहुमण्डूकमहदमुपगम्य धृतिपरीतमिवात्मानमदर्शितवान्।

"There lived a black serpent named MandaVisha (Slow-Poison) in some area near the Varunaadri Mountain. He thought like this-"How can I find an easy way to survive?"

He went to a lake filled with lots of frogs and pretended to be afraid of them.

अथ तथा स्थिते तस्मिन्नुदकप्रान्तगतनैकेन मण्डूकेन पृष्ठः-"माम्,किमद्य यथापूर्वमाहारार्थम्न विहरसि"।

One frog asked him from inside the waters,"Uncle! Why are you not hunting for food today as before?"

सोऽब्रवीत्-"भद्र,कुतो मे मन्दभाग्यस्य आहाराभिलाषः।यत्कारणमद्य रात्रौ प्रदोष एव मयाहारार्थम्विहरमाणेन दृष्ट

एको मण्डूकः।तद्ग्रहणार्थम्मया क्रमः सञ्जितः।सोऽपि माम्दृष्ट्वा मृत्युभयेन स्वाध्यायप्रसक्तानाम्ब्राह्मणानामन्तरं

अपक्रान्तो न विभावितो मया क्वापि गतः। तत्सादृश्यमोहितचित्तेन मया कस्यचिद्ब्राह्मणस्य सूनोर्हृदतटजलान्तस्थो

अङ्गुष्ठो दृष्टः।ततोऽसौ सपदिपञ्चत्वमुपागतः।अथ तस्य पित्रा दुःखितेन अहम्शसौ यथा-'दुरात्मन्! त्वया निरपराधो

मत्सुतो दृष्टः।तदनेन दोषेण त्वम्मण्डूकानाम्वाहनम्भविष्यसि, तत्प्रसादलब्धजीविकया वर्तिष्यसे' इति।

ततोऽहं युष्माकम्वाहनार्थमागतोस्मि"।

He said,"O Good one! I am a person stuck by misfortune! How can I think of food?

Because, this night as I was searching for food, I came across a frog. I got ready to catch it. But he saw me and was filled with fear. He immediately jumped into the midst of some Brahmins who were absorbed in the studies and hid himself there, out of my sight. Intent on catching him, I entered the waters and accidental bit the thumb of a Brahmin's son which was dipped inside the waters of the lake. He immediately died.

Then his father cursed me, 'You wicked snake! You have bitten my innocent son. Because of this sin you will become the vehicle of the frogs. You will live only by their grace.' That is why I have come here to serve you all as a vehicle."

तेन च सर्वमण्डूकानामिदमावेदितम्। That frog went and told everyone what the serpent had said.

ततस्तैः प्रहृष्टमनोभिः सर्वैरेव गत्वा जलपादनाम्नो दर्दुराजस्य विज्ञप्तम्।

All of them became very happy, and they reported this matter to their king, JalaPaada.

अथासावपि मन्त्रिपरिवृतो अत्यद्भुतमिदमिति मन्यमानो ससंभ्रममद्भदाद् उत्तीर्य मन्दविषस्य फणिनः फणप्रदेशं  
अधिरूढः।शेषा अपि यथाज्येष्ठमत्तपृष्ठोपरि समारूढः।किम्बहुना, तदुपरि स्थानमप्राप्तवन्तः तस्यानुपदम्धावन्ति।

He also thought that it was a great wonder and came there with his followers. He jumped out of the waters of the lake and sat on the hood of MandaVisha. All the other frogs also climbed the back of the serpent one behind the other as per the hierarchy.

मन्दविषोऽपि तेषाम्तुष्ट्यर्थमनेकप्रकारान्गतिविशेषानदर्शयत्।

What more! The frogs which could not get a place on the snake ran behind him as he moved forward. MandaVisha pointed out various things on the way and kept them happy.

अथ जलपादो लब्धतदङ्गसंस्पर्शसुखस्तमाह-

Jalapaada felt happy by the touch of the smooth skin of the snake, and said,

न तथा करिणा यानं तुरगेन रथेन वा नरयानेन नावा वा यथा मन्दविषेण मे॥247॥

*I have not so been joyous riding an elephant, or a horse, or a chariot, or a man, or a boat,  
as I feel now riding this MandaVisha.*

अथा अन्येद्युः मन्दविषश्छद्मना मन्दम्मन्दम्बिसर्पति।

तच्च दृष्ट्वा जलपादोऽब्रवीत्-"भद्र मन्दविष,यथापूर्वम्किमद्य साधु नोह्यते"।

मन्दविषोऽब्रवीत्-"देव अद्याहारवैकल्यान्न मे वोढुम्शक्तिरस्ति"।

अथासावब्रवीत्-"भद्र,भक्षय क्षुद्रमण्डूकान्"।

Next day the serpent pretended to be very weak and moved very slowly.

Observing this, JalaPaada said,“O good MandaVisha! Why are you not carrying me properly as before?”

MandaVisha said,“Lord! I have not had any food today. I do not have the strength to carry you all.”

JalaPaada said,“O good one! Then eat off the lowly frogs.”

तच्छ्रुत्वा प्रहर्षितसर्वगात्रो मन्दविषः ससंभ्रममब्रवीत्-"ममायमेव विप्रशापोऽस्ति।तत् तवानेन अनुज्ञावचनेन प्रीतोऽस्मि"।

Hearing his words, the serpent felt a shiver of joy all over its body and said with excitement,

“This is the curse of the Brahmin. I am happy by your command.”

ततोऽसौ नैरन्तर्येण मण्डूकान्भक्षयन्कतिपयैरेवाहोर्भिर्बलवान् संवृतः।प्रहृष्टश्च चान्तर्लीनमवहस्येदमब्रवीत्-

Then he kept on eating the frogs and became very strong within a few days. Feeling very happy, he laughed in his mind and said,

मण्डूका विविधास्वादाश्छलपूर्वोपसाधिताः

कियन्तं कालमक्षीणा भवेयुः खादतो मम"॥248॥

*“The frogs which are of different tastes have been obtained by me through deceit.  
They will prove to be enough food for me for a long time!”*

जलपादोऽपि मन्दविषेण कृतकवचनव्यामोहितचित्तः किमपि नावबुध्यते।

JalaPaada who was fooled by the nice words of MandaVisha did not understand what was happening.

अत्रान्तरे अन्यो महाकायः कृष्णसर्पस्तमुद्देशमसमायातः।तच्च मण्डूकैर्वाह्यमानमदृष्ट्वा विस्मयमगमत्।

आह च-"वयस्य,यदस्माकमशनमृतैः कथम्वहस्यै।विरुद्धमेतत्"।

Meanwhile another huge snake came to that region. He saw MandaVisha carrying the frogs on his back and was surprised. He said, “Friend! These frogs are our food. Why are you carrying them? It is not the right thing to do!”

मन्दविषोऽब्रवीत्- MandaVisha said,

सर्वमेतद्विजानामि यथा वाह्योऽस्मि दर्दुरैः

किञ्चित्कालं प्रतीक्ष्येऽहं घृतान्धो ब्राह्मणो यथा॥249॥

*I know very well that I am a vehicle for the frogs.*

*But I will wait for some more time, like the Brahmin who became blind by eating ghee."*

सोऽब्रवीत्-"कथमेतत्"। He asked - "How is that so?" मन्दविषः कथयति- MandaVisha says,

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घृतान्धब्राह्मणकथा

{THE STORY OF THE BRAHMIN WHO BECAME BLIND BY EATING GHEE}

अस्ति कस्मिंश्चिदधिष्ठाने यज्ञदत्तो नाम ब्राह्मणः।तस्य भार्या पुंश्चली अन्यासक्तमना अजस्रम्विटाया सखण्डघृतान् घृतपूरान् कृत्वा भर्तुश्चौरिकया प्रयच्छति।

There lived a Brahmin by the name of YajnaDatta in a village. His wife was of a loose character and interested in another man. She daily prepared many varieties of ghee based sweets made of ghee and gave it to her paramour without her husband's knowledge.

अथ कदाचिद्भर्ता दृष्ट्वाऽब्रवीत्-"भद्रे,किमेतत्परिपच्यते,कुत्र वा अजस्रमनयसीदम्, तत् कथय सत्यम्"।

सा चोत्पन्नप्रतिभा कृतकवचनैर्भर्तारमब्रवीत्-"अस्त्यत्र नातिदूरे भगवत्या देव्या आयतनम्।तत्राहम् उपोषिता सती बलिभक्ष्यविशेषाम्श्चापूर्वान्नयामि"।

Somehow this fact came to her husband's notice and he asked her,"O good lady! What are you cooking? Where are you taking them daily? Tell me the truth."

That clever lady lied to him and said ,"There is temple of the Goddess nearby. I am under a vow and so, I daily offer various dishes to the Goddess."

अथ तत्पश्यतो गृहीत्वा तत्सकलं देव्यायतनाभिमुखी प्रतस्थे,यत्कारणं 'देव्या निवेदितेनानेन मदीयो भर्तव्ये मंस्यते यत्तमम ब्राह्मणी भगवत्याःकृते भक्ष्यविशेषान् नित्यमेव नयति' इति।

In front of his very eyes, she took all the delicacies and walked towards the temple of the Devi, in order to make her husband believe that his wife was daily preparing and offering the delicacies to the goddess for the sake of her husband only.

अथ देव्यायतने गत्वा स्नानार्थं नद्यामवतीर्थं यावत्स्नानमकरोति तावत्भर्ताऽपि मार्गान्तरेण आगत्य देव्याः पृष्ठतो अदृश्योऽवतस्थे।

When she went to the temple and entered the river to take bath before worshipping the goddess, her husband took another road to the temple, and hid himself behind the statue of the goddess and stood there unseen.

अथ सा ब्राह्मणी स्नात्वा देव्यायतनागत्य स्नानानुलेपनमाल्यधूपबलिक्रियादिकम्कृत्वा देवीम्प्रणम्य व्यजिज्ञपत्-"भगवति, केन प्रकारेण मम भर्ता अन्धो भविष्यति"।

The Brahmin lady bathed; came to the temple; worshipped the Goddess by offering sacred wash, fragrant paste, garland, incense stick, sweets etc.

She saluted the Goddess and prayed,"Goddess! How will my husband become blind?"

तच्छ्रुत्वा स्वरभेदेन देवीपृष्ठस्थितो ब्राह्मणो जगाद-"यदि त्वमजस्रमघृतपूरादिभक्ष्यमस्तस्मै भर्त्रे प्रयच्छसि, ततः

शीघ्रमन्धो भविष्यति"।सा तु बन्धकी कृतकवचनवञ्चितमानसा तस्मै ब्राह्मणाय तदेव नित्यम् प्रददौ।

Hearing her words, the Brahmin answered from behind the statue,"If you offer him daily many varieties of ghee-made sweets, then he will become blind soon."

That promiscuous lady was fooled by those fake words as told by the Goddess and daily fed her husband many varieties of ghee-made sweets.

अथ अन्येद्युः ब्राह्मणेनाभिहितम्-"भद्रे, नाहम्सुतराम् पश्यामि"।

तच्छ्रुत्वा चिन्तितमनया 'देव्याः प्रसादोऽयम्प्राप्त' इति।

Another day the Brahmin said, "O Good lady! I cannot see anything at all."

Hearing his words, she thought, 'This must have happened by the grace of the Goddess.'

अथ तस्या हृदयवल्लभो विटस्तत्सकाशम् 'अन्धीभूतोऽयम्ब्राह्मणः किम्मम करिष्यतीति' निःशङ्कः प्रतिदिनं

अभ्येति। अथ अन्येद्युः तम्प्रविशन्तमभ्याशगतमृष्ट्वा केशैर्गृहीत्वा लगुडपाष्णिप्रभृतिप्रहारैस्तावदताडयत्यावदसौ

पञ्चत्वमाप। तामपि दुष्टपत्नीम्विच्छन्ननासिकाम्कृत्वा विससर्ज। अतोऽहं ब्रवीमि

Her paramour-friend thought, 'What this blind Brahmin can do to me?', and came there to meet her daily.

Another day the Brahmin saw him coming inside; held him by his hair; hit him hard with his wrists and club.

That man died. Then the Brahmin punished his wife by cutting off her nose and threw her out of the house.

That is why I say,

सर्वमेतद्विजानामि यथा वाह्योऽस्मि दर्दुरैः

किञ्चित्कालं प्रतीक्ष्येऽहम् घृतान्धो ब्राह्मणो यथा॥250॥

*I know very well that I am a vehicle for the frogs.*

*But I will wait for some more time, like the Brahmin who became blind by eating ghee."*

अथ मन्दविषोऽन्तर्लोनमवहस्य पुनरपि

Then MandaVisha laughed within his mind and said to him again the above verse.

मण्डूका विविधास्वादाश्च्छलपूर्वोपसाधिताः कियन्तं कालभक्षीणा भवेयुः खादतो मम॥251॥ इति तमेवमब्रवीत्।

*"The frogs which are of different tastes have been obtained by me through deceit.*

*They will prove to be enough food for me for a long time!"*

अथ जलपादः तच्छ्रुत्वा सुतरां व्यग्रहृदयः "किमनेन अभिहितम्" इति तमपृच्छत्-"भद्र, किं त्वया अभिहितमिदं

विरुद्धं वचः"। अथासौ आकारप्रच्छादनार्थं "न किञ्चित्" इति अब्रवीत्।

JalaPaada heard this and felt very much distressed by what he had heard.

He asked the serpent, "O Good one! What did you say just now? I feel something is not right."

The serpent hid his real feelings and said, "Nothing!"

तथैव कृतकवचनव्यामोहितचित्तो जलपादस्तस्य दुष्टाभिसन्धिं न अवबुध्यते। किं बहुना, तथा तेन सर्वेऽपि भक्षिता

यथा बीजमात्रमपि न अवशिष्टम्। अतोऽहं ब्रवीमि,

JalaPaada again trusted his fake words blindly and did not know of the true intentions of the wicked one.

What more! All the frogs were eaten by the snake without leaving a trace! That is why I say,

स्कन्धेनापि वहेच्छत्रुः कालमासाद्य बुद्धिमान्वहता कृष्णसर्पेण मण्डूका विनिपातिताः॥251॥

*The wise man should make use of the opportunity*

*and even carry the enemy on his shoulders if needed.*

*The frogs were destroyed when they were carried by the black serpent."*

अथ राजन्, यथा मन्दविषेण बुद्धिबलेन मण्डूका निहतास्तथा मयापि सर्वे वैरिणः। साधु चेदमुच्यते-

Therefore O king, the frogs were killed by MandaVisha using his intelligence. Similarly I also killed the enemies through intelligence. It is rightly said,



वने प्रज्वालितो वह्निर्दहन्मूलानि रक्षति

समूलोन्मूलनम् कुर्याद्वायुर्यो मृदुशीतलः" ॥252 ॥

*The blazing fire though burning fiercely, leaves out the roots of the trees;  
but the cold soft wind completely uproots the trees and destroys them."*

मेघवर्ण आह-"तात! सत्यमेवैतत्।ये महात्मानो भवन्ति ते महासत्त्वा आपद्रता अपि प्रारब्धम्न त्यजन्ति।  
MeghaVarna said,"Sire! It is true! The great ones have extreme mental power and do not discard any work  
started by them.

उक्तम्च यतः, It is said,

महत्त्वमेतन्महतां नयालङ्कारधारिणां

न मुञ्चन्ति यथारब्धं कृच्छेऽपि व्यसनोदये ॥253 ॥

*The greatness of the great men is that-  
'being ornamented by the character of perfection  
they do not discard their enterprise even if the worst type of difficulty arises'.*

तथा च And also,

प्रारभ्यते न खलु विघ्नभयेन नीचैः

प्रारभ्य विघ्नविहिता विरमन्ति मध्याः

विघ्नैः पुनः पुनरपि प्रतिहन्यमानाः

प्रारभ्य चोत्तमजना न परित्यजन्ति ॥254 ॥

*The worst types of men do not begin any enterprise for fear of obstacles.  
The medium types start an enterprise and stop it as soon as an obstacle is met with.  
The best types of men do not stop their efforts after starting an enterprise  
even after getting hit by obstacles again and again.*

तत् कृतमिष्कण्टकम्मम राज्यमशत्रून्निःशेषतामनयता त्वया।अथवा युक्तमेतन्नयवेदिनाम्।उक्तम्च यतः,  
That is why my kingdom is now free of all problems because of you destroying all my enemies. It is correctly  
stated by those adept in the political science , for it is said,

ऋणशेषं चाग्निशेषं शत्रुशेषं तथैव च

व्याधिशेषञ्च निःशेषं कृत्वा प्राज्ञो न सीदति" ॥255 ॥

*The wise man does not grieve again  
after removing without a trace  
the residue of gratitude, fire, enemy and the illness."*

सोऽब्रवीत्-"देव,भाग्यवान्त्वमेवासि,यस्यारब्धम्सर्वमेव सम्पिद्यति।तन्न केवलमशौर्यम्कृत्यम्साधयति,किन्तु प्रज्ञया  
यत्क्रियते तदेव विजयाय भवति।उक्तम्च,

SthiraJeevee said,"Lord! You are the most fortunate person. Whatever you started ends in success. Valour alone  
does not lead to success; but the action done with wisdom alone leads to victory. Because,

शत्रैर्हता न हि हता रिपवो भवन्ति प्रज्ञाहतास्तु रिपवः सुहता भवन्ति  
शस्त्रं निहन्ति पुरुषस्य शरीरमेकं प्रज्ञा कुलञ्च विभवञ्च यशश्च हन्ति ॥256 ॥

*Hit by the weapons, the enemies do not die really.  
But hit by intelligence the enemies are completely wiped out.  
The weapon kills only the body (of the enemy).  
But, 'Intelligence' destroys his family, prosperity and fame all at once.*

तदेवम्प्रज्ञापुरुषकाराभ्याम्युक्तस्य अयत्नेन कार्यसिद्धयः संभवन्ति। उक्तम्च,  
Therefore, wisdom and effort joined together lead towards success without any hard work.

प्रसरति मतिः कार्यारम्भे, दृढीभवति स्मृतिः, स्वयमुपनयन् अर्थान्मन्त्रो गच्छति विप्लवं  
स्फुरति सफलतर्कश्चित्तं समुन्नतिमश्नुते, भवति च रतिः श्लाघ्ये कृत्ये, नरस्य भविष्यतः॥257॥  
*He whose future is good for him-  
the mind moves towards doing proper actions. Memory becomes steady.  
His wishes get fulfilled. His advice does not go waste.  
His reasoning becomes fruitful. His mind attains higher levels.  
Interest develops in praiseworthy enterprises.*

तथा च नयत्यागशौर्यसम्पन्ने पुरुषे राज्यमिति। उक्तम्च,  
The kingdom belongs to one who has knowledge of the political science, sacrifice and valor. It is said,

त्यागिनि शूरे विदुषि च संसर्गरुचिर्जनो गुणी भवति  
गुणवति धनं धनाच्छ्रीः श्रीमत्याज्ञा ततो राज्यम्"॥258॥  
*A person develops virtues by the contact of dispassionate people, valorous people and wise ones.  
If endowed with virtues, wealth becomes attained.  
Through wealth, he attains prosperity.  
Prosperity gives him the authority.  
Finally he gets the kingdom."*

मेघवर्ण आह-"नूनम्सद्यःफलानि नीतिशास्त्राणि यत्त्वया अनुकृत्येन अनुप्रविश्य अरिमर्दनः सपरिजनो निःशेषितः"।  
MeghaVarna said,"It is true that the knowledge of the Administration Sciences become fruitful instantly, which is proved by your entering the enemy grounds and tactfully destroying AriMardana and his followers without a trace."

स्थिरजीवी आह-

"तीक्ष्णयोपायप्राप्तिगम्योऽपि यो अर्थस्तस्याप्यादौ संश्रयः साधुयुक्तः  
उत्तुङ्गाग्रः सारभूतो वनानां न अनभ्यर्च्यन्च्छिद्यते पादपेन्द्रः॥259॥  
*"Though the goal is attainable through violent means  
one should first seek shelter(strategy) alone at first.  
The extremely tall and huge tree which shines as the essence of the forest,  
cannot be cut without worshipping it first.*

अथवा स्वामिन्, किं तेन अभिहितेन यत् अनन्तरकाले क्रियारहितमसुखसाध्यं वा भवति।

Or, Hey Svaamin, what is the use of talks which discourage future actions and describe the difficulties to be encountered?

साधु चेदमुच्यते It is well-said,

अनिश्चितैरध्यवसायभीरुभिः पदे पदे दोषशतानुदर्शिभिः

फलैर्विसंवादमुपागता गिरः प्रयान्ति लोके परिहासवस्तुताम्॥260॥

*Those who doubt, those who are afraid of hard work, those who complain at every step, their words become the receptacle of ridicule, when the fruit is attained contrary to their belief.*

न च लघुषु अपि कर्तव्येषु धीमद्भिः अनादरः कार्यः।यतः

The wise ones should not be insincere even if the work is ordinary also, because

शक्यामि कर्तुमिदमल्पमयत्नसाध्यमत्रादरः क इति कृत्यमुपेक्षमाणाः  
केचित्प्रमत्तमनसः परितापदुःखमापत्प्रसङ्गसुलभं पुरुषाः प्रयान्ति॥261॥

*'I can do it; it is just a small job; it can be done without any effort.*

*What is there to waste so much time on it?'*

*Those lazy men who disregard the work with such words, show no interest in the work undertaken; easily get into problems; and become regretful when the work remains incomplete.*

तदय जितारेः मद्भिः यथापूर्वं निद्रालाभो भविष्यति।उच्यते चैतत्,

Therefore, My Lord who has vanquished the enemies can sleep well without any apprehension, It is said,

निःसर्पे हतसर्पे वा भवने सुप्यते सुखं

सदा दृष्टभुजङ्गे तु निद्रा दुःखेन लभ्यते॥262॥

*One can sleep peacefully in a house where there is no snake at all or where the snake has been killed.*

*But one cannot sleep without anxiety in a house where the snake is seen and has escaped.*

तथा च And also,

विस्तीर्णव्यवसायसाध्यमहतां स्निग्धोपभुक्ताशिषां

कार्याणां नयसाहसोन्नतिमतामिच्छापदारोहिणां

मानोत्सेकपराक्रमव्यसनिनः पारं न यावद्गतः

सामर्षे हृदयेऽवकाशविषया तावत्कथं निर्वृतिः॥263॥

*As long as the actions,*

*which need very hard work and prolonged attention;*

*which need the encouragement and good wishes of the affectionate ones;*

*which need courage and proper endeavour for completion;*

*where there is a desire to complete it;*

*where there is no peace felt in the restless mind till it is completed in a proper manner;*

*where is the time for rest for those men with self-respect, enthusiasm and courage?*

STHIRAJEEVI'S ADVICE TO THE KING

तदवसितकार्याम्भस्य विश्राम्यतीव मे हृदयम्।तदिदमधुना निहतकण्टकम्राज्यम् प्रजापालनतत्परो भूत्वा पुत्रपौत्रादिक्रमेण अचलच्छत्रासनश्रीः चिरम्भुङ्क्ष्व।

I feel restful at the heart now, since the intended work has been completed.

Therefore, enjoy the ruler ship of your kingdom which is removed of all its problems, and take care of your people well, with maintaining the steadiness of the royal umbrella and the throne, for many generations to come with your sons and grandsons.

अपि च And also,

प्रजा न रञ्जयेत्यस्तु राजा रक्षादिभिर्गुणैः

अजागलस्तनस्येव तस्य राज्यं निरर्थकम्॥264॥

*If the king does not please the people through qualities like protection etc.  
his kingdom is worthless*

*like the flesh pieces hanging like breasts in the neck region of the goat.*

गुणेषु रागो व्यसनेश्चनादरो रतिः सुभृत्येषु च यस्य भूपतेः

चिरं स भुङ्क्ते चलचामराम्शुकां सितातपत्राभरणां नृपश्रियम्॥265॥

*'Interest in developing virtues; disinterest in pleasures; affection towards good servants';  
a king who has all these qualities, enjoys for long  
the company of the 'Goddess of prosperity' who wears the ornament of white umbrella  
and the garment of moving chowries.*

न च त्वया 'प्राप्तराज्योऽहम्' इति मत्वा श्रीमदेन आत्मा व्यम्सयितव्यः यत्कारणम्, चला हि राज्ञो विभूतयः।

You should not feel that 'I have attained the kingdom', and deceive yourself by developing conceited about your wealth and position.

वम्शारोहणवद्राज्यलक्ष्मीः दुरारोहा, क्षण-विनिपातरता, प्रयत्नशतैरपि धार्यमाणा दुर्धरा, प्रशस्ताराधिताप्यन्ते

विप्रलम्भिनी, वानरजातिरिव विदुतानेकचित्ता, पद्मपत्रमिवाघटितसम्क्षेपा, पवनगतिरिवातिचपला,

अनार्यसङ्गतिरिवास्थिरा, आशीविष इव दुरूपचारा, सन्ध्याभलेखेव मुहूर्तरागा, जलबुद्बुदावलीव स्वभावभङ्गुरा,

शीरप्रकृतिरिव कृतघ्ना, स्वप्नलब्धद्रव्य-राशिरिव क्षणदृष्टनष्टा।

Like climbing a bamboo creeper, this RajyaLakshmi (Goddess of Kingdom) is

difficult to ascend (rule for long), can drop you down the very next moment, though held on to through hundreds of ways, she will be difficult to hold on to, though adored in many ways, she will deceive you at the end, is of very unstable mind like the monkey clan, never can be stuck to like the water on top of the lotus leaf, is always moving hither and thither like the movement of the wind, is unstable like the company of the lowly, is without cure like the poison of the snake, is red (attractive) only momentarily like the clouds of the evening, naturally dissolves of instantly like the rising bubbles, is ungrateful (breaks off easily) like the edge of the plough, vanishes the moment she is seen like the heap of gold and diamonds seen in the dream.

अपि च And also,

यदैव राज्ये क्रियतेऽभिषेकस्तदैव बुद्धिर्व्यसनेषु योज्या

घटा हि राज्ञामभिषेककाले सहाम्भसैवा पदमुद्गिरन्ति॥266॥

*As soon as the king goes through the consecration ceremony,  
he has to busy himself with various problems of the kingdom.  
The pots pour out problems also along with the sacred waters  
on the head of the king at the consecration ceremony.*

WHO HAS NOT SUFFERED IN THEIR LIFE-TIME?

न च कश्चिदनधिगमनीयो नाम अस्ति आपदाम्।उक्तम्च.

No one is there who has not encountered difficulties. It is said,

रामस्य व्रजनं बलेर्नियमनं पाण्डोः सुतानां वनं  
 वृष्णीनां निधनं नलस्य नृपते राज्यात्परिभ्रंशनं  
 नाट्याचार्यकमर्जुनस्य पतनं सञ्चिन्त्य लङ्केश्वरे  
 सर्वं कालवशाज्जनोऽत्र सहते, कः कं परित्रायते॥267॥

*Rama left the palace to live in a forest.*

*Bali was brought under control.*

*The sons of Paandu lived in the forest.*

*Vrishni clan in which Krishna was born was destroyed.*

*King Nala was expelled from the kingdom.*

*Arjuna taught 'dance' to the palace maidens.*

*Raavana was also defeated.*

*After observing all these events, we know that  
 extreme difficulties were gone through by all of them being under the control of Kaala.*

*Who can save whom?*

क्व स दशरथः स्वर्गं भूत्वा महेन्द्र सुहृद्गतः

क्व स जलनिधिर्वेलां बध्वा नृपः सगरस्तथा

क्व स करतलाज्जातो वैन्यः सूर्यतनुर्मनु

र्ननु बलवता कालेनैते प्रबोध्य निमीलिताः॥268॥

*Where is that Dasharatha, who went to the heaven and became a friend of Indra?*

*Where is king Sagara, who stopped the ocean from overflowing?*

*Where is that Vainya, who was born by rubbing the hands?*

*Where is Manu the son of the Sun?*

*Were they not all woken up (made to get born) by the Kaala  
 and again made to close their eyes (made them die) by the very Kaala?*

मान्धाता क्व गतस्त्रिलोकविजयी राजा क्व सत्यव्रतो

देवानां नृपतिर्गतः क्व नहुषः सच्छास्त्रवित्केशवः

मन्ये ते सरथाः सकुञ्जवराः शक्रासनाध्यासिनः

कालेनैव महात्मना ननु कृताः कालेन निर्वासिताः॥269॥

*Where did Maandhaataa who conquered the three worlds go?*

*Where is that Satyavrata?*

*Where did the ruler of gods Nahusha go?*

*Where is Keshava who was well versed in all the scriptures?*

*I believe all those who occupied the throne of Indra,*

*along with their chariots, their excellent elephants,*

*were produced by Kaala alone and again destroyed by Kaala alone.*

अपि च And also,

स च नृपतिस्ते सचिवास्ताः प्रमदास्तानि काननवनानि

स च ते च ताश्च तानि च कृतान्तदृष्टानि नष्टानि॥270॥

*(After the war)*

*That king, those ministers, those ladies, those forests;  
 he, those, and those and those perished. bitten by the deity of Death!"*

{After all the wars are fought and over with, after all the victories and defeats, what is left back?  
Memories..? Emptiness..? A feeling of wonder why we are here...?  
What are we in the great scheme of the Universe..? What is the meaning of all this..?  
Think!}



॥इति महामहोपाध्याय श्री विष्णुशर्मविरचिते पञ्चतन्त्रे  
काकोलुकीयम् नाम तृतीयं तन्त्रं समाप्तम्॥

THUS ENDS THE THIRD TANTRAM

**'KAAKOLUKEEYAM'**

IN THE TEXT

**'PANCHATANTRAM'**

AUTHORED BY THE EXCELLENT TEACHER

**'SHREE VISHNUSHARMA'**