

श्रीविष्णुशर्मप्रणीतपञ्चतन्त्रं

FIVE COURSES OF ACTION
PRESCRIBED IN THE ADMINISTRATIVE SCIENCE

{ANCIENT WISDOM}



BOOK FOUR

‘LABDHA-PRANAASHAM’

‘LOSING WHAT IS GAINED’

SANSKRIT TEXT
WITH
ENGLISH COMMENTARY

by

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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

This section of PanchaTantra deals with the foolishness of human beings.

In this world everyone strives hard for attaining something or other; some succeed and some fail. Failure of course means distress and disappointment. But the pain of losing what is attained is more than the pain of not attaining something. A man who cannot climb a mountain has to only repeat his efforts till he succeeds. There is always a hope of effort fructifying into success.

But suppose a man has climbed to the top of mountain and just a second before the final step leading to success, stumbles and falls, what pain could equal that?

All hopes lost and exhausted to the limit he collapses mentally never able to rise up.

How to avoid this fall? What usually causes one to lose what one has gained?

This is the lesson that is given in this section.

The characters of this section are mainly a monkey and crocodile (and his wife).

Monkey here represents the ordinary man of the world, who is happy in his own world of minimal comforts and easily shares whatever he has with everyone. Guileless, he usually becomes the target for cheats and robbers.

'Trust no one' is the lesson the monkey learns after his near-death encounter.

Crocodile represents the man of loose-character who gives no value to friendship or morality but acts only to please his family and is the slave of his wife.

Women without character, education do not prove good guides; and lead a man towards his destruction through their unreasonable demands. It is not a condemnation of women that is given here; but suggests that women if are undisciplined can bring destruction to themselves and to their loved ones for sure.

The one single story of the monkey and the crocodile contains within it a number of smaller stories teaching many lessons for the three princes, entertaining as well as educating them.

OM

लब्धप्रणाशम् {LOSING WHAT IS GAINED}

प्रस्तावना कथा {INTRODUCTORY STORY}

वानरमकरवृत्तान्तः {THE STORY OF THE MONKEY AND THE CROCODILE}

अथेदमाररभ्यते लब्धप्रणाशम्नाम चतुर्थमन्त्रं यस्यायमादिमः श्लोकः,

Herein begins the fourth section named Labdha-Pranaasha (Loss of what is gained), for which the first verse is like this,

समुत्पन्नेषु कार्येषु बुद्धिर्यस्य न हीयते
स एव दुर्गं तरति जलस्थो वानरो यथा॥1॥

*He alone,
whose intellect does not get blunt when facing any situation,
will cross over the insurmountable,
like the monkey which was trapped in the water.*

तद्यथानुश्रुयते, अस्ति कस्मिंश्चित्समुद्रोपकण्ठे महान्जम्बूपादपः सदाफलः। तत्र च रक्तमुखो नाम वानरः प्रतिवसति स्म।

Now the story gets told: In some landscape situated in the vicinity of the sea, there is one huge Jamun tree, which was always filled with fruits. There lived a monkey on that tree named RaktaMukha (Red-faced).

तत्र च तस्य तरोरधः कदाचित्करालमुखो नाम मकरः समुद्रसलिलान्निष्क्रम्य सुकोमलबालुकासनाथे तीरोपान्ते न्यविशत।

Once a crocodile named KaraalaMukha (Horrid-faced) came out of the sea waters and rested under that tree on the soft sandy beach.

ततश्च रक्तमुखेन स प्रोक्तः- "भोः, भवान्समभ्यागतो अतिथिः, तद्भक्षयतु मया दत्तान्यमृततुल्यानि जम्बूफलानि। उक्तम्च, RaktaMukha said to him, "Ho! You are my guest who has arrived at my place. Please eat these nectar-like Jamun fruits given by me. It is said,

प्रियो वा यदि वा द्वेष्यो मूर्खो वा यदि पण्डितः वैश्वदेवान्तमापन्नः सोऽतिथिः स्वर्गसंक्रमः॥2॥

*Whether liked or disliked, whether a fool or a wise man, the guest who arrives at the door
after the VaishvaDeva ceremony, is a path straight leading to heaven.*

{VaishvaDeva: A religious ceremony which is to be performed every morning and evening and especially before the mid-day meal, followed by offering of food to the gods especially the deity of fire.}

न पृच्छेच्चरणं गोत्रं न च विद्यां कुलं न च अतिथिं विश्वदेवान्ते श्राद्धे मनुब्रवीत्॥3॥

*'One should not question the Charana (branch of Vedas), Gotra (the lineage of the ancestral Rishi),
education, family of the guest who arrives after the VishvaDeva ceremony'; so says Manu.*

दूरमार्गमश्रान्तं वैश्वदेवान्तमागतं अतिथिं पूजयेद्यस्तु स याति परमां गतिम्॥4॥

*A person who worships the guest who has arrived from far; who is tired;
and who has arrived at the end of the VishvaDeva ceremony,
attains the Supreme state.*

अपूजितोऽतिथिर्यस्य गृहाद्याति विनिःशवसन् गच्छन्ति विमुखास्तस्य पितृभिः सह देवताः॥5॥

*If a guest goes away from a house breathing heavily disappointed and sad,
not worshipped in a due manner,
the deities along with the ancestors of the family turn away from that host."*

एवमुक्त्वा तस्मै जम्बूफलानि ददौ।

Having said these words, the monkey offered some fruits to the crocodile.

सोऽपि तानि भक्षयित्वा तेन सह चिरम्गोष्ठीसुखमनुभूय भूयोऽपि स्वभवनमगात्।

The crocodile ate them to his heart's fill; conversed for a long time with the monkey and returned back to his home.

एवम्विनत्यमेव तौ वानरमकरौ जम्बूच्छायास्थितौ विविधशास्त्रगोष्ठ्या कालमनयन्तौ सुखेन तिष्ठतः।

सोऽपि मकरौ भक्षितशेषाणि जम्बूफलानि गृह्णन्त्वा स्वपत्नये प्रयच्छति।

In this manner, both the monkey and the crocodile remained happy daily discussing various interesting subjects sitting under the Jamun tree. The crocodile took home the left over Jamun fruits and gave them to his wife.

अथ अन्यतमे दिवसे तया स पृष्टः-"नाथ, क्वैवम्विधानि अमृतफलानि प्राप्नोषि"।

Some day she asked her husband, "Lord! Where do you get such nectar like fruits?"

स आह-"भद्रे, ममास्ति परमसुहृद् रक्तमुखो नाम वानरः।स प्रीतिपूर्वकमिमानी फलानि प्रयच्छति"।

He said, "Good lady! I have a monkey-friend named RaktaMukha. He gives me these fruits, out of affection for me."

अथ तयाभिहितम्-"यः सर्वदैव अमृतप्रायाणि ईदृशानि फलानि भक्षयति, तस्य हृदयं अमृतमयम्भविष्यति।तद्यदि भार्यया ते प्रयोजनं, ततस्तस्य हृदयम्मह्यम्प्रयच्छ, येन तद्भक्षयित्वा जरामरणरहिता त्वया सह भोगान्भुनक्तिम्"।

Then she said, "He who eats daily such nectar-like fruits will surely have a nectar-filled heart. If you think your wife is important to you, then fetch me his heart. I will eat that heart; be freed of old age and death; and enjoy life with you for an eternal time."

स आह-"भद्रे, मा मैवम्वद।यतः स प्रतिपन्नोऽस्माकम्भ्राता,अपरम्फलदाता।ततो व्यापादयितुम्न शक्यते

तत्त्यजैनम्मिथ्याग्रहम्।उक्तम्च,

KaraalaMukha said, "O Good Lady! No, do not say like that! For, he is our brother by an oath. And also he gives us fruits. He should not be killed. So discard this obstinacy. It is said,

एकं प्रसूयते माता द्वितीयं वाक् प्रसूयते

वाग्जातमधिकं प्रोचुः सोदर्यादपि बान्धवात्॥6॥

Mother gives birth to the first one (as a brother).

Words (that are affectionate) give birth to the second one (as a brother).

*The wise commend the one who is bound by brother-ship through words,
than the one bound by blood relation.*

अथ मकरी आह-"त्वया कदाचिदपि मम वचनमन्यथा कृतम्। तन्नूनम्सा वानरी भविष्यति, यतस्तस्या
अनुरागतः सकलमपि दिनमत्र गमयसि। तत्त्वम् ज्ञातो मया सम्यक्। यतः,

Then the female crocodile said, "You never have refused to do what I asked for! That must be surely a female monkey. That is why you go to visit her every day without fail. I now understand the true nature of affairs. Because,

साह्लादं वचनं प्रयच्छसि न मे नो वाञ्छितं किञ्चन
प्रायः प्रोच्छ्वसिषि द्रुतं हुतवहज्वालासमं रात्रिषु
कण्ठाक्षेपपरिग्रहे शिथिलता यन्नादराच्चुम्बसे
तते धूर्तं हृदि स्थिता प्रियतमा काचिन्ममेवाऽपरा॥७॥

*You do not answer me cheerfully nor do you get me what I want!
At nights you breathe heavily like the blazing fire.
When embraced by the neck, you loosen your limbs and do not kiss me with love.
Therefore O you wicked one!
There is another female like me in your heart!"*

सोऽपि पत्न्याः पादोपसंग्रहम्कृत्वा अङ्गोपरि निधाय तस्याः कोपकोटिमापन्नायाः सुदीनमुवाच-

KaraalaMukha fell at her feet; made her seated on his lap; like a wretched person, spoke lovingly to his wife who had reached the extreme peak of her anger.

"मयि ते पादपतिते किङ्करत्वमुपागते त्वं प्राणवल्लभे कस्मात्कोपने कोपमेष्यसि"॥८॥
*"I have fallen like a slave at your feet. You are dearer to me than my life!
O Angry one! Why are you so angry?"*

साऽपि तद्वचनमाकर्ण्य अश्रुप्लुतमुखी तमुवाच- Hearing his words, she started shedding tears and said to him-

"सार्धं मनोरथशतैस्तव धूर्तं कान्ता सैव स्थिता मनसि कृत्रिमभावरम्या
अस्माकमस्ति न कथञ्चिदिहावकाशस्तस्मात्कृतं चरणपातविडम्बनाभिः॥९॥
*"Hey wicked one! Holding hundreds of dreams in her heart,
that pretty woman of pretence has made her place in your heart,
using all her charms to attract you.
There is no place for me in your heart any more.
That is why you are doing all this mockery of falling at the feet and so on!*

अपरम्सा यदि तव वल्लभा न भवति, तत्किम्मया भणितोऽपि ताम्न व्यापादयसि।अथ यदि स वानरस्तत्कस्तेन
सह तव स्नेहः।तत्किम् बहुना, यदि तस्य हृदयमन भक्षयामि, तन्मया प्रायोपवेशनम्कृतम् विद्धि"।

Again, if she is not your lover, then why do you not want to kill her even when told by me? If that is really a monkey as you say, what need is there for you to make friendship with a monkey? What is the use of saying any more? If I do not eat his heart, then know me as dead for I will starve myself to death."

एवमन्तस्यास्तन्निश्चयमज्ञात्वा चिन्ताव्याकुलितहृदयः स प्रोवाच-'अथवा साध्विदमुच्यते,

Apprehensive by her decision to starve, the worried crocodile thought, 'Alas! It is well-said,

वज्रलेपस्य मूर्खस्य नारीणां कर्कटस्य च
एको ग्रहस्तु मीनानां नीलीमद्यपयोस्तथा॥10॥

*“The hardening cement, a fool, women, crab, fish, the blue dye, a drunkard-
all these get stuck to one thing adamantly and never ever let go of it!*

तत्किमकरोमि, कथम्स मे वध्यो भवति' इति विचिन्त्य वानरपार्श्वमगमत्।

So what shall I do? How can I kill my friend ruthlessly?
Thinking like this he went to meet the monkey.

वानरोऽपि चिरादायान्तम्तस्सोद्वेगमवलोक्य प्रोवाच-''भोः मित्र,किमद्य चिरवेलायाम्समायातोऽसि, कस्मात्
साह्लादमनालपसि, न सुभाषितानि पठसि"।

The monkey who was waiting for him from quite a long time approached him with apprehension and said,
“Hey Friend! Why are you late today? Why are you not cheerful today? Why are you silent? Why are you not
quoting some good sayings?”

स आह-''मित्र,अहमत्व भ्रातृजायया निष्ठुरतरैर्वाक्यैरभिहितः-''भोः कृतघ्न, मा मे त्वम्स्वमुखमदर्शय, यतस्त्वं
प्रतिदिनमिमत्रमुपजीवसि, न च तस्य पुनःप्रत्युपकारमगृहदर्शनमात्रेणापि करोषि।तते प्रायश्चित्तमपि नास्ति।उक्तमच,
KaraalaMukha said, “Friend! Your sister-in-law (my wife) spoke to me harsh words today.
She said, 'Hey ungrateful wretch! Do not show your face to me again. Daily you live on your friend's kindness.
Yet you do not express back your gratitude even by inviting him to our house! There is no atonement for your
wickedness. It is said,

ब्रह्मघ्ने च सुरापे च चौरै भग्नव्रते शठे
निष्कृतिर्विहिता सद्भिः कृतघ्ने नास्ति निष्कृतिः॥11॥

*The wise have prescribed atonement acts for
the killer of a Brahmin, a drunkard, a thief, a person who breaks his austerities, and a rogue;
but not for an ungrateful man.*

तत्त्वम्मम देवरमगृहीत्वा अद्य प्रत्युपकारार्थमगृहमानय।नो चेत् त्वया सह मे परलोके दर्शनमिति'।तदहमन्तयैवम्प्रोक्तः
तव सकाशमागतः।तदद्य तया सह त्वदर्थे कलहायतो मम इयती वेला विलग्ना।तदागच्छ मे गृहम्।तव भ्रातृपत्नी
रचितचतुष्का प्रगुणितवस्त्रमणिमाणिक्याद्युचिताभरणा द्वारदेशबद्धवन्दनमाला सौत्कण्ठा तिष्ठति।

So today you will bring my brother-in-law to our house definitely and pay back his hospitality. Otherwise I will
see you in the next world'. That is why I came here because of what she said. Arguing with her about you, I got
delayed. So come to my house. Your sister-in-law has decorated the square-courtyard; covered herself with gold
and diamond jewellery; decorated the roof with hanging garlands; waits for you eagerly at the door-step.”

मर्कट आह-''भोः,मित्र, युक्तमभिहितम्मद्भ्रातृपत्न्या।उक्तमच-

The monkey said,“Hey Friend! My sister-in-law has said the right thing! It is said,

वर्जयेत्कौलिकाकारं मित्रं प्राज्ञतरो नरः आत्मनः संमुखं नित्यं य आकर्षति लोलुपः॥12॥

A wise man should avoid a friend who behaves like a weaver.

The wicked one greedy for money, will pull his friend towards him always.

(A weaver pulls the cloth towards him always while weaving; he does not move forward.)

तथा च And also,

ददाति प्रतिगृह्णाति गुह्यमाख्याति पृच्छति भुङ्क्ते भोजयते चैव षड्विधं प्रीतिलक्षणम्॥13॥
'Gives; accepts; confides secrets; enquires about welfare; eats; offers food.'
These six acts are the expressions of true friendship.

परम्वयम्वनचराः, युष्मदीयम्व जलान्ते गृहम्। तत्कथमशक्यते तत्र गन्तुम्। तस्मात्तामपि मे भ्रातृपत्नीमत्रानय येन प्रणम्य तस्या आशीर्वादमगृह्णामि।"

But we are forest-dwellers. You people live under the water. So how can I come there? Therefore you bring my sister-in-law here itself; I will salute her and get her blessings."

स आह-"भोः, मित्र, अस्ति समुद्रान्तरे सुरम्ये पुलिनप्रदेशे अस्मद्गृहम्, तन्मम पृष्ठमारूढः सुखेन अकृतभयो गच्छ"।
 The crocodile said, "Hey Friend! Our house is situated in a beautiful island in the middle of the ocean. You sit on my back and come there without any fear."

सोऽपि तच्छ्रुत्वा सानन्दमाह-"भद्र, यद्येवम्वत्किम्विलम्ब्यते। त्वर्यताम्। एषोऽहम् तव पृष्ठमारूढः"।

The monkey heard this and happily said, "O Good one! If that is the case, why delay any more? Hurry! Let us go immediately! I will now sit on your back."

तथानुष्ठितेऽगाधे जलधौ गच्छन्तम्मकरमालोक्य भयत्रस्तमना वानरः प्रोवाच-"भ्रातः, शनैःशनैर्गम्यताम्। जलकल्लोलैः प्लाव्यते मे शरीरम्"।

It was done so. As the crocodile moved fast in the deep waters with the monkey on the back, the monkey was frightened and cried out, "Brother! Go slowly! The waves are wetting my body!"

तदाकर्ण्य मकरश्चिन्तयामास-'असावगाधमजलम्प्राप्तो मे वशः सञ्जातः। मत्पृष्ठगतस्ति लमात्रमपि चलितुं न शक्नोति। तस्मात्कथयाम्यस्य निजाभिप्रायम्, येनाभीष्टदेवतास्मरणमकरोति'। आह च-"मित्र, त्वम्मया वधाय समानीतो भार्यावाक्येन विश्वास्य। तत्स्मर्यतामभीष्टदेवता"।

The crocodile heard his words and thought, 'I have reached the deep waters now. The monkey is completely under my control. Seated on my back, he cannot move even slightly (even to the measure of a sesame seed). So I will reveal my real intention to him. He will at least offer his last prayers to his favourite deity.'

He said, "Friend! You are carried by me so that I can kill you. I made you trust me and brought you here as my wife told me. You better offer your deity your last prayers."

स आह-"भ्रातः, किम्मया तस्यास्तवापि च अपकृतं येन मे वधोपायश्चिन्तितः।

The monkey said, "Friend! What have I done to offend you or her that you both have decided to kill me off?"

मकर आह-भोः, तस्यास्तावत्तव हृदयस्य अमृतमयफलरसास्वादनमृष्टस्य भक्षणे दोहदः सञ्जातः। तेनैतद्रुषितम्"।

The crocodile said, "Ho! She has a longing for eating the sweet heart of yours filled with the juice of the nectar-like fruits you consume; that is why I did like this."

प्रत्युत्पन्नमतिर्वानर आह-"भद्र! यद्येवम्वत्किम्वयया मम तत्रैव न व्याहृतम्, येन स्वहृदयमजम्बूकोटरे सदैव मया सुगुप्तमकृतम्। तद्भ्रातृपत्यै अर्पयामि। त्वयाहमशून्यहृदयोऽत्र कस्मादानीतः।

The clever monkey immediately thought of an idea to escape from that perilous situation.

He said, "O Good one! If that is the case, why didn't you tell me so before we left the tree?"

I always keep my heart safe inside the hollow of the Jamun tree. I would have brought it along to give your wife, if I had known earlier what you wanted. Why did you bring me with you without the heart?"

तदाकर्ण्य मकरः सानन्दमाह-"भद्र, यद्येवम्वत्दर्पय मे हृदयं येन सा दुष्टपत्नी तद्भक्षयित्वा अनशनात् उत्थिष्ठति।

अहम्वाम्तमेव जम्बूपादपम्प्रापयामि"। एवमुक्त्वा निवर्त्य जम्बूतलमगात्।

Hearing his words, the crocodile happily said, "O Good one! If that is the case, then give that heart to me. My wicked wife will eat that and stop her starvation drama. I will take you to that very same Jamun tree."

The crocodile took the monkey back to the base of the Jamun tree.

वानरोऽपि कथमपि जल्पितविविधदेवतोपचारपूजस्तीरमासादितवान्।

RaktaMukha kept on reciting prayers to all the gods he knew and at last reached his tree safely.

ततश्च दीर्घतरचक्रमणेन तमेव जम्बूपादपमारूढश्चिन्तयामास-'अहो, लब्धास्तावत्प्राणाः।अथवा साध्विदमुच्यते-

The moment they both came under the tree, he jumped high on to the topmost branch instantly and thought,'Aha! My lives are back again safely. Or it is well-said,

न विश्वसेदविश्वस्ते विश्वस्तेऽपि न विश्वसेत्विश्वासाद्भयमुत्पन्नं मूलान्यपि निकृन्तति॥14॥

One should not trust a person who is not to be trusted.

One should not trust a person who should be trusted also.

Trust is always accompanied by fear of trust getting broken.

Such a fear destroys the very root of the friendship.

तन् ममैतदद्य पुनर्जन्मदिनमिव सञ्जातम्। Today has turned out to be my second birth!

इति चिन्तयमानम्मकर आह-"भोः, मित्र, अर्पय तत्हृदयं यथा ते भ्रातृपत्नी भक्षयित्वा अनशनादुत्तिष्ठति"।

As he was lost in such thoughts, the crocodile shouted at him, "Hey Friend! Give me that heart so that your sister-in-law will eat it and break her fast".

अथ विहस्य निर्भर्त्सयन्वानरस्तमाह-"धिग् धिङ्मूर्ख विश्वासघातक, किम्कस्यचिद् हृदयद्वयम्भवति, तदाशु गम्यतां जम्बूवृक्षस्याधस्तात्, न भूयोऽपि त्वयाऽत्र आगन्तव्यम्। उक्तमच यतः,

The monkey laughed aloud and said, "Fie on you! Fie on you O fool! You ungrateful wretch! Can anyone have two hearts at all? Therefore, get away from the base of this tree. Never show yourself again here. It is said,

सकृद्दुष्टं च यो मित्रं पुनः सन्धातुमिच्छति स मृत्युमुपगृह्णाति गर्भमश्वतरी यथा॥15॥

He who tries to conciliate with a friend who has turned out to be an enemy accepts death as the consequence, like the mule which is pregnant by mating with a horse.

तच्छ्रुत्वा मकरः सम्बिलक्ष्मिचिन्तितवान्-'अहो! मयातिमूढेन किमस्य स्वचिन्ताभिप्रायो निवेदितः। तद्यदि असौ पुनरपि

कथञ्चिद् विश्वासमगच्छति, तद्भूयोऽपि विश्वासयामि', आह च-"मित्र, हास्येन मया तैःभिप्रायो लब्धः। तस्या न

किञ्चित्तवहृदयेन प्रयोजनम्। तदागच्छ प्राघुणिकन्यायेन अस्मद्गृहम्"।

The crocodile heard monkey's words and felt highly embarrassed. He thought, 'Alas! I am the greatest fool ever! Why did I reveal my intentions to him? I will again talk in such a way that he starts trusting me again', and he said, "Friend! Whatever I told you was just a joke. What use do I have for your heart? Therefore visit our house and be our guest. Your sister-in-law is waiting for you eagerly."

वानर आह-"भोः, दुष्ट, गम्यताम्, अधुना नाहमागमिष्यामि। उक्तमच,

The monkey said, "Hey wicked wretch! Get away, I will not come now. It is said,

बुभुक्षितः किं न करोति पापं क्षीणा नरा निष्करुणा भवन्ति

आख्याहि भद्रे प्रियदर्शनस्य न गङ्गदत्तः पुनरेति कूपम्॥16॥

What sin will a hungry man not commit? The hungry men have no kindness.

O Good lady! Tell that handsome lover of yours that GangaDatta will not enter the well again."

मकर आह-"कथमेतत्"। The crocodile said, "How is that so?" स आह- He said,

गङ्गदत्तप्रियदर्शनयोः कथा

{THE STORY OF GANGADATTA AND PRIYADARSHANA}

"कस्मिंश्चित्कूपे गङ्गदत्तो नाम मण्डूकराजः प्रतिवसति स्म।स कदाचिद्वायादैरुद्वेजितो अरघट्टघटीमारुह्य निष्क्रान्तः।अथ तेन चिन्तितम्-'यत्कथम्वेषाम्दायादानाम्मया प्रत्यपकारः कर्तव्यः।उक्तम्च,

“In some well, there lived king of frogs named GangaDatta (Born in the Ganges).

Some day, he fought with his co-brothers and got out of that well, climbing the rope (tied to a pot to lift the water) attached to the pulley at the top. Then he thought,“How shall I avenge my co-brothers? It is said,

आपदि येनापकृतं येन च हसितं दशासु विषमासु

अपकृत्य तयोरुभयोः पुनरपि जातं नरं मन्ये॥17॥

*A person who has not been helped by any one when facing problems,
and ridiculed by any one when in difficult situations,
he will be born again, only by avenging them both.”*

एवमिचिन्तयन्बिले प्रविशन्तम्कृष्णसर्पमपश्यत्।तद्दृष्ट्वा भूयोऽप्यचिन्तयत्-'यदेनमत्र कूपे नीत्वा सकलदायादानामुच्छेदमकरोमि।

As he was thinking like this, he saw a black serpent named PriyaDarshana (good-looking) entering a hole in the ground. Seeing him GangaDatta again thought,“Why not I lead him to the well and get my co-brothers killed? उक्तम्च It is said,

शत्रुणा योजयेच्छत्रुं बलिना बलवतरं

स्वकार्याय यतो न स्यात्काचित्पीडाऽत्र तत्क्षये॥18॥

*One should make a stronger enemy fight the weaker enemy and get him killed.
One need not go through much pain in that case, to get his enemy destroyed.*

तथा च And also,

शत्रुमुन्मूलयेत्प्राज्ञस्तीक्ष्णं तीक्ष्णेन शत्रुणा

व्यथाकरं सुखार्थाय कण्टकेनैव कण्टकम्॥19॥

*One should uproot a cruel enemy through another more cruel enemy.
When a thorn is removed by using another thorn,
though the process is painful, it ends in the final good.*

एवम्स विभाव्य बिलद्वारमगत्वा तमाहूतवान्-'एह्येहि प्रियदर्शन,एहि"!

Having thought like this, he went near that hole and called out to the snake,“Come Out! Come out PriyaDarshana! Come out!”

तच्छ्रुत्वा सर्पश्चिन्तयामास-'य एष मामाह्वयति,स्वजातीयो न भवति।यतो नैषा सर्पवाणी।अन्येन केनापि सह मम मर्त्यलोके सन्धानमनास्ति।तदत्रैव दुर्गे स्थितस्तावद् वेद्मि कोऽयम्भविष्यति।उक्तम्च,

Hearing the unusual call, the snake thought,'Whoever is calling does not belong to my species, for this does not sound like a serpent voice. I am not acquainted with any one else in this human world. So I will stay safely inside the hole and find out who is calling out to me. It is said,

यस्य न ज्ञायते शीलं न कुलं न च संश्रयः
न तेन सङ्गतिं कुर्यादित्युवाच बृहस्पतिः॥20॥

Brhaspati has said,

'One should not keep the company of a person whose character, family and abode are unknown'.

कदाचित्कोऽपि मन्त्रवादी औषधचतुरो वा मामाहूय बन्धने क्षिपति।अथवा कश्चित्पुरुषो वैरमाश्रित्य कस्यचिद्
भक्षणार्थं मामाह्वयति',आह च-"भोः,को भवान्"।

Probably some clever person who knows some magical chant, or musical charm or medicine is here to catch and imprison me, or some man has come here to use me to bite some enemy of his', and he said loudly, "Ho! Who are you?"

स आह-"अहम्गङ्गदत्तोनाम मण्डूकाधिपतिस्त्वत्सकाशे मैत्र्यर्थमभ्यागतः।

The frog said, "I am GangaDatta, the king of frogs. I have come to you make friends with you."

तच्छ्रुत्वा सर्प आह-"भो, अश्रद्धेयमेतत्त्यत्, तृणानाम्बद्धिना सह सङ्गमः।उक्तम्च,

The snake heard his words and said, "Ho! This fact cannot be trusted, like the grass meeting the fire. It is said,

यो यस्य जायते वध्यः स स्वप्नेऽपि कथञ्चन

न तत्समीपमभ्येति तत्किमेवं प्रजल्पसि॥21॥

*A person who is to be killed by the other, will not approach him even in a dream!
What are you prattling?"*

गङ्गदत्त आह-"भोः,सत्यमेतत्।स्वभाववैरी त्वमस्माकम्।परम्परपरिभवात्प्राप्तोऽहम्ते सकाशम्।उक्तम्च,

GangaDatta said, "Ho! It is true indeed! You are our enemy by nature.

But I have come to you because I am harassed by my own enemies. It is said,

सर्वनाशे च सञ्जाते प्राणानामपि संक्षये

अपि शत्रुं प्रणम्यापि रक्षेत्प्राणान्धनानि च॥22॥

*If everything is going to be destroyed, if life is also in danger,
one should save his life and wealth even by falling at the feet of the enemy."*

सर्प आह-"कथय कस्मात्ते परिभवः"।The snake said, "Tell me, by whom are you getting harassed?"

स आह-"दायादेभ्यः"।The frog said, "By my co-brothers!"

सोऽप्याह-"क्व ते आश्रयो वाप्याम्कूपे तडागे हृदे वा।तत् कथय स्वाश्रयम्"।

The snake said, "Where is your abode- in the well, water hole, tank or lake? Tell me where your abode is?"

तेनोक्तम्-"पाषाणचयनिबद्धे कूपे"।The frog said, "Inside the well made of stones."

सर्प आह-"अहो अपदा वयम्।तन्नास्ति तत्र मे प्रवेशः।प्रविष्टस्य च स्थानमनास्ति।यत्र स्थितस्तव दायादान्

व्यापादयामि।तद्गम्यताम्।उक्तम्च-

The snake said, "Aha! We do not have legs at all. I cannot enter that place. Even if I enter inside the well, I cannot hide anywhere and kill your co-brothers. So go away. It is said,

यच्छक्यं ग्रसितुं शस्तं ग्रस्तं परिणमेच्च यत्हितं च परिणामे यत्तदाद्यं भूतिमिच्छता"॥23॥

*One should consume only such food which suits his body,
which when eaten gets digested properly and is conducive to his health in the end,
if he ever desires any well-being."*

गङ्गदत्त आह-"भोः,समागच्छ त्वम्।अहम्सुखोपायेन तत्र तव प्रवेशम्कारयिष्यामि।तथा तस्य मध्ये जलोपान्ते रम्यतरम्कोटरमस्ति।तत्र स्थितस्त्वम्लीलया दायादान्वयापादयिष्यसि"।

GangaDatta said,"Ho! You come with me. I will get you inside that well easily. Inside the well, next to the water level, there is a small hole on the wall. You hide there and easily kill off my co-brothers."

तच्छ्रुत्वा सर्पो व्यचिन्तयत्-"अहम्तावत्परिणतवयाः।कदाचित्कथञ्चिन्मूषकमेकम्प्राप्नोमि।तत्सुखावहो जीवनोपायो अयमनेन कुलाङ्गारेण दर्शितः।तद्गत्वा तान्मण्डूकान्भक्षयामि इति।अथवा साध्विदमुच्यते,

The snake heard his words and thought,'I have become old now. I rarely get a mouse in many days. This frog is indeed the ember setting fire to his own family. He is showing me a way to live happily the rest of my life. So I will go with him and eat of all the frogs. Or, it is well said,

यो हि प्राणपरिक्षीणः सहायपरिवर्जितः स हि सर्वसुखोपायं वृत्तिमारचयेद्बुधः॥24॥

*A wise man who is weakened by age, and who has no one to take care of him
should plan some easy way of leading his life."*

एवम्विचिन्त्य तमाह-"भोः,गङ्गदत्त, यद्येवम्वदस्ये भव,येन तत्र गच्छावः"।

He thought like this and said, "Ho GangaDatta! If that is so, then lead on; I will follow you behind. We will go there".

गङ्गदत्त आह-"भोः प्रियदर्शन,अहम्त्वाम् सुखोपायेन तत्र नेष्यामि,स्थानम्व दर्शयिष्यामि, परं त्वया अस्मत्परिजनो रक्षणीयः।केवलं यानहं तव दर्शयिष्यामि ते एव भक्षणीयाः"।

GangaDatta said, "Ho PriyaDarshana! I will take you there through an easy route and show you where it is. But you should not harm my family people. You should eat only those whom I point out."

सर्प आह-"साम्प्रतम्वममे मित्रम् जातम्।तन्न भेतव्यम्। तव वचनेन भक्षणीयास्ते दायादाः"।

एवमुक्त्वा बिलान्निष्क्रम्य तमालिङ्ग्य च तेनैव सह प्रस्थितः।

The snake said, "Now you have become my friend. So do not fear any more. I will eat only your co-brothers as you said." Having said these words, he came out of the hole; embraced the frog; and went along with him.

अथ कूपमासाद्य अरघट्टघटिकामार्गेण सर्पस्तेनात्मना स्वालयम्नीतः।

They both reached the well. The snake entered the well along with him through the rope of the pulley going down the well.

ततश्च गङ्गदत्तेन कृष्णसर्प कोटरे धृत्वा दर्शिताः ते दायादाः।ते च तेन शनैः शनैः भक्षिताः।

After that, GangaDatta hid the snake in the hole in the inside wall of the well. He pointed out to him his co-brothers who were to be eaten by him. They were all eaten by the snake slowly one by one.

अथ मण्डूकाभावे सर्पेण अभिहितम्-"भद्र,निःशेषिताः ते रिपवः तत्प्रयच्छ अन्यत्मे किञ्चित्भोजनं,यतोऽहं त्वया अत्र आनीतः"।

When the frogs became less in number, the snake said, "O Good one! All your enemies have been destroyed completely. So give me some food because you have brought me here."

गङ्गदत्त आह-"भद्र, कृतं त्वया मित्रकृत्यं, तत्साम्प्रतं अनेन एव घटिकायन्त्रमार्गेण गम्यताम्" इति।

GangaDatta said, "O good one! You have done your duty as a friend. So please go away now through the same rope back to your hole".

सर्प आह-"भो गङ्गदत्त,न सम्यगभिहितम्वयया।कथमहमत्र गच्छामि।मदीयबिलदुर्गमन्येन रुद्धं भविष्यति।
तस्मादत्रस्थस्य मे मण्डूकमेकैकस्ववर्गीयम् प्रयच्छ।नोचेत् सर्वानपि भक्षयिष्यामि" इति।

The snake said, "Ho GangaDatta! You are not saying the right thing. How can I go there? Some other creature would have taken over my hole. Therefore give me one by one, your own family members as my food. Otherwise I will eat off all the frogs at once".

तच्छ्रुत्वा गङ्गदत्तो व्याकुलमना व्यचिन्तयत्-'अहो किमेतन्मयाकृतम्सर्पमानयता।तद्यदि निषेधयिष्यामि
तत्सर्वानपि भक्षयिष्यति।अथवा युक्तमुच्यते,

Hearing his words, GangaDatta became anxious and thought, 'Aha! What have I done bringing this snake in here? If I oppose him, he will eat off all the frogs. Or it is rightly said,

योऽमित्रं कुरुते मित्रं वीर्याभ्यधिकमात्मनः स करोति न सन्देहः स्वयं हि विषभक्षणम्॥25॥

*He who makes friendship with a person who is stronger than him
is doubtless consuming poison by his own hands.*

तत्प्रयच्छामि अस्य एकं दिनं प्रतिसुहृदम्।उक्तम्च,

So I will daily give him one frog from my own family. It is said,

सर्वस्वहरणे शक्तं शत्रुं बुद्धियुता नराः तोषयन्त्यल्पदानेन वाडवं सागरो यथा॥26॥

*Men who are intelligent
please the enemy who is capable of destroying them completely, with some gifts
like the ocean gives water to the Vadava fire (that wallows Ocean waters).*

तथा च And also,

यो दुर्बलोऽणूनापि याच्यमानो बलीयसा यच्छति नैव साम्ना
प्रयच्छते नैव च कर्षमात्रं खारीं च चूर्णस्य पुनर्ददाति॥27॥

*A weaker person who refuses even a little flour to a stronger person in the beginning,
ends up giving not only one measure but sixteen cups of flour at the end.*

तथा च And also,

सर्वनाशे समुत्पन्ने अर्धं त्यजति पण्डितः

अर्धेन कुरुते कार्यं सर्वनाशो हि दुःसहः॥28॥

*If everything is to be lost, then a wise man gets rid of half of it.
He manages somehow with the other half. Complete loss is unbearable.*

न स्वल्पस्य कृते भूरि नाशयेन्मतिमान्नरः

एतदेव हि पाण्डित्यं यत्स्वल्पाद्भूरिरक्षणम्॥29॥

*A wise man should not lose a lot to save a little.
If one can lose a little and save a lot, that is an act of wisdom."*

एवम् निश्चित्यनित्यमेकैकमादिशति।सोऽपि तम्भक्षयित्वा तस्य परोक्षे अन्यानपि भक्षयति।अथवा साध्विदमुच्यते-
Having made this decision, he ordered one frog to be killed by the snake daily. The snake ate that one, and also
the others when he was not looking. Or it is well said,

यथा हि मलिनैर्वस्त्रैर्यत्र तत्रोपविष्यते एवं चलितवित्तस्तु वित्तशेषं न रक्षति॥30॥

A person wearing a dirty cloth will sit anywhere and everywhere.

A person who has lost most of his wealth never tries to save what little is left over.

अथान्यदिने तेनापरान्मण्डूकान्भक्षयित्वा गङ्गदत्तसुतो यमुनादत्तो भक्षितः। तम्भक्षितं ज्ञात्वा गङ्गदत्तः तारस्वरेण धिग्धिक्प्रलापपरः कथञ्चिदपि न विरराम। ततः स्वपत्न्या अभिहितः-

On another day the snake ate all the frogs and also ate off YamunaDatta, the son of GangaDatta. GangaDatta came to know of it and wept aloud cursing himself and could not stop his crying at all.

Then his wife said,

"किं क्रन्दसि दुराक्रन्द स्वपक्षक्षयकारक स्वपक्षस्य क्षये जाते को नस्त्राता भविष्यति॥31॥

You screaming idiot! You alone caused the death of all your people.

Why are you crying now?

If all our people are dead, then who can protect us any more?

तदद्यापि विचिन्त्यतामात्मनो निष्क्रमणमस्य वधोपायश्च"।

At least now think of ways of escaping from here and killing that snake."

अथ गच्छता कालेन सकलमपि कवलितम्मण्डूककुलम्। केवलमेको गङ्गदत्तस्तिष्ठति।

In course of time, the entire frog clan was eaten off by the snake. Only GangaDatta was left back.

ततः प्रियदर्शनेन भणितम्-"भो गङ्गदत्त, बुभुक्षितोऽहम्। निःशेषिताः सर्वे मण्डूकाः।

तदीयताम्मे किञ्चिद्भोजनम्यतोऽहम्वयया अत्रानीतः"।

Then PriyaDarshana said, "Ho GangaDatta! I am hungry! All the frogs have been killed. Give me some food now, for you alone have brought me here."

स आह-"भोः, मित्र, न त्वया अत्र विषये मया अवस्थितेन कापि चिन्ता कार्या। तद्यदि माम्प्रेषयसि ततो

अन्यकूपस्थानपि मण्डूकान्विश्वास्य अत्र आनयामि"।

GangaDatta said, "Hey Friend! When I am here, you need not worry any more. If you allow me to go out, I will go to another well, convince the frogs living there and send them to you."

स आह-"मम तावत्त्वमभक्ष्यो भ्रातृस्थाने। तद्यद्येवम्वक्रौषि तत्साम्प्रतम्पितृस्थाने भवसि। तदेवम्वक्रियताम्" इति।

The snake said, "You are my brother. So I cannot kill you. If you do what you say, you will be respected by me as a father. So do the same."

सोऽपि तदाकर्ण्य अरघटघटिकाश्रित्य विविधदेवतोपकल्पितपूजोपयाचितस्तत्कूपाद् विनिष्क्रान्तः। प्रियदर्शनोऽपि तदाकांक्षया तत्रस्थः प्रतीक्षमाणस्तिष्ठति।

GangaDatta heard this and climbed through the rope hanging inside the well. He offered prayers to all the Gods he knew; and came out of the well. PriyaDarshana remained in that well and waited for him to come; a long time elapsed.

अथ चिराद्वागते गङ्गदत्ते प्रियदर्शनो अन्यकोटरनिवासिनीम्गोधामुवाच-"भद्रे! क्रियताम् स्तोत्रमसाहाय्यम्।

यतश्चिरपरिचितस्ते गङ्गदत्तः। तद्रत्वा तत्सकाशम्कुत्रचिज्जलाशये अन्विष्य मम सन्देशम्कथय।

येन आगम्यतामेकाकिनापि भवता द्रुततरं, यद्यन्ये मण्डूका नागच्छन्ति। अहम्वयया विना नात्र वस्तुमशक्नोमि। तथा यद्यहम्वय विरुद्धमाचरामि तत्सुकृतमन्तरं मया विधृतम्"।

When GangaDatta did not return after a long time, PriyaDarshana told the lizard who lived in another hollow of that well, "O Good lady! Please do me a favour! You are well-known to GangaDatta. Search for him in some nearby water hole; give him my message - 'Even if other frogs refuse to come here, you at least come off quickly. I cannot live without you here. If I harm you in any way, then I take an oath that I will lose the merit of the good acts done by me so far.'"

गोधाऽपि तद्वचनाद्गङ्गदत्तमद्भुततरमन्विष्य आह-"भद्र गङ्गदत्त,स तव सुहृत्प्रियदर्शनस्तवमार्गम्समीक्षमाणः तिष्ठति। तच्छीघ्रमागम्यतामिति।अपरम्य तेन तव विरूपकरणे सुकृतमन्तरे धृतम्।तन्निःशङ्केन मनसा समागम्यताम्"।
The lizard went in search of GangaDatta; found him and said to him, "O Good one! Your friend PriyaDarshana is waiting for you. Quickly come. He has vowed never to harm you, and has vowed this statement on his merits. So without any apprehension go and meet him."
तदाकर्ण्य गङ्गदत्त आह- GangaDatta heard these words and said,

बुभुक्षितः किं न करोति पापं क्षीणा नरा निष्करुणा भवन्ति
आख्याहि भद्रे प्रियदर्शनस्य न गङ्गदत्तः पुनरेति कूपम्॥32॥

*What sin will a hungry man not commit? The hungry men have no kindness.
O Good lady! Tell that handsome lover of yours that GangaDatta will not enter the well again."*

एवमुक्त्वा स ताम्विसर्जयामास।

Having said this, he sent her away.

तद् "भो दुष्टजलचर, अहमपि गङ्गदत्त इव त्वद्गृहे न कथञ्चिदिप यास्यामि"।

The monkey continued,"Therefore, O you wicked aquatic creature, like GangaDatta I will also never enter your house any more."

तच्छ्रुत्वा मकर आह-"भोः मित्र,न एतद्युज्यते।सर्वथा एव मे कृतघ्नतादोषं अपनय मद्गृहागमनेन।

अथवा अत्राहमनशनात्प्राणत्यागमत्तवोपरि करिष्यामि"।

The crocodile heard this and said,"Hey Friend! This is not right! Please remove the sin of my ungratefulness by coming to my house. Or, I will give up my life here in front of you by starving."

वानर आह-"मूढ,किमहम्लम्बकर्णो मूर्खः,दृष्टापायोऽपि स्वयमेव तत्र गत्वा आत्मानम्व्यापादयामि।

The monkey said, "Fool! Do you think I am the foolish LambaKarna, who – even after he foresaw the danger, went there and killed himself?

आगतश्चैव गतश्चैव दृष्ट्वा सिंहपराक्रमं अकर्णहृदयो मूर्खो यो गत्वा पुनरागतः'॥33॥

He went and saw the valour of the lion and came back.

But the fool, who had no ear or heart, never came back after he went again."

मकर आह-"भद्र,स को लम्बकर्णः।कथं दृष्टापायोऽपि मृतः,तन्मे निवेद्यताम्"।वानर आह-

The crocodile said, "O Good one! Who is that LambaKarna? How did he die when he already foresaw danger? Tell me all about it." The monkey said,

(3)

सिंहलम्बकर्णयोः कथा

{THE STORY OF THE LION AND LAMBAKARNA}

"कस्मिंश्चिद्वनोद्देशे करालकेसरो नाम सिंम्हःप्रतिवसति स्म।तस्य च धूसरको नाम शृगालः सदैवानुयायी परिचारको अस्ति।अथ कदाचित्तस्य हस्तिना सह युध्यमानस्य शरीरे गुरुतराः प्रहाराः सञ्जाताः,यैः पदमेकमपि चलितुम्न शक्नोति।तस्य अचलनाच्च धूसरकः क्षुत्क्षामकण्ठो दौर्बल्यमगतः।

"In some forest-land there lived a lion named KaraalaKesara (One with terrifying mane).
A fox named Dhoosaraka (Dust-coloured) served him and always kept him company.

Once the lion fought with an elephant and got heavily wounded. He was not even able to walk a single step. Since the lion was unable to move or hunt, Dhoosaraka went without food and became very weak.

अन्यस्मिन्नहनि तमवोचत्-"स्वामिन्,बुभुक्षया पीडितोऽहम्।पदात्पदमपि चलितुम्न शक्नोमि।तत्कथमन्ते शुश्रूषाम्करोमि"।

One day he told the lion, "Master, I am very hungry. I can't even walk even a single step. How can I serve you in this condition?"

सिंह आह-"भोः, गच्छ अन्वेषय किञ्चित्सत्वम्।येन इमामवस्थां गतोऽपि व्यापादयामि"।

The lion said, "Ho, Go, Find some animal and bring him here. Even though I am in this wounded condition, I can easily kill him."

तदाकर्ण्य शृगालोऽन्वेषयन्कञ्चित्समीपवर्तिनमग्राममासादितवान्।तत्र लम्बकर्णो नाम गर्दभः तडागोपान्ते प्रविरलदूर्वाकुरान्कृच्छादास्वादयन्दृष्टः।

The fox heard his words and went in search of an animal as the lion had said, and soon reached a nearby village. He saw there a donkey named LambaKarna (One with hanging ears) who was eating the tender sprouts of Durva grass sparsely spread out here and there.

ततश्च समीपवर्तिना भूत्वा तेनाभिहितः-"माम्,नमस्कारोऽयम् मदीयः सम्भाव्यताम्।चिराद्दृष्टोऽसि।

तत्कथय किमेवमदुर्बलतामगतः"।

The fox approached him and said, "Uncle, Accept my salutations, I am seeing you after a long time. Why have you become so weak?"

स आह-"भोः,भगिनीपुत्र,किम्कथयामि।रजकोऽतिनिर्दयातिभारेण माम्पीडयति।घासमुष्टिमपि न प्रयच्छति।

केवलमदूर्वाकुरान्धूलिमिश्रितान्भक्षयामि।तत्कुतो मे शरीरे पुष्टिः"।

LambaKarna said, "Hey nephew, What shall I say, That cruel washer man torments me by making me carry heavy loads. He does not feed me even a handful of grass. I eat only these dusty Durva sprouts. How can my body be fat?"

शृगाल आह-"माम्, यद्येवमस्तदस्ति मरकतसदृशशष्पप्रायो नदीसनाथो रमणीयतरः प्रदेशः।

तत्रागत्य मया सह सुभाषितगोष्ठीसुखमनुभवमिस्तिष्ठ"।

The fox said, "Uncle, If that is the case, I will show you a beautiful land next to the river which is abundantly filled with emerald like grass. Come along with me and live happily there discussing various interesting topics with me."

लम्बकर्ण आह-"भोः,भगिनीसुत, युक्तमुक्तमभवता।परम्वयमग्राम्याः पशवोऽरण्यचारिणाम्वध्याः।

तत्किमन्तेन भव्यप्रदेशेन"।

LambaKarna said, "Hey Nephew, You have said the right thing. But we are village animals that get killed by the forest animals. So what use is that beautiful grassland?"

शृगाल आह-"माम्, मैवम्वद।मद्भुजपञ्जरपरिरक्षितः स देशः।तत्रास्ति न कश्चिदपरस्य तत्र प्रवेशः।परममनेनैव

दोषेण रजककदर्थितास्तत्र तिस्रो रासभ्योऽनाथाः सन्ति।ताश्च पुष्टिमापन्ना यौवनोत्कटा इदममामूचुः-"यदित्वं अस्माकमसत्यो मातुलस्तदा किञ्चित्ग्रामान्तरमगत्वाऽस्मद्योग्यमकश्चित्पतिमानय"।तदर्थं त्वामहमत्र नयामि"।

The fox said, "Uncle, Do not say like that, That land is protected by my 'shoulder cage'. No one can enter that land without my permission. But by the play of the cruel fate, three orphaned female donkeys longing for male company are staying there. They are well-grown and are in their peak of passionate youthful state. They told me, 'If you are really our uncle then go to some village and bring us a suitable husband'. That is why I want to take you there."

अथ शृगालवचनानि श्रुत्वा कामपीडिताङ्गस्तमवोचत्-"भद्र,यद्येवमस्तदग्रे भव येनागच्छामि। अथवा साध्विदमुच्यते, LambaKarna was immediately filled with passion when he heard the words of Dhoosaraka. He said, "O Good one, If that I the case, then lead me there by staying in front of me. Or it is well said,

नामृतं न विषं किञ्चिदेकां मुक्त्वा नितम्बिनीं

यस्याः सङ्गेन जीव्येत म्रियेत च वियोगतः॥34॥

*Nothing else contains both the natures of nectar and poison except for a beautiful woman.
One 'lives' by her company; and 'dies' by her separation.*

तथा च And also,

यासां नाम्नापि कामः स्यात्सङ्गमं दर्शनं विना

तासां दृक्सङ्गमं प्राप्य यन्न द्रवति कौतुकम्॥35॥

*If passion rises by hearing the name itself of the pretty maiden
without even seeing her or uniting with her,
then what wonder is there if that man melts away by just looking at her eyes".*

तथानुष्ठिते शृगालेन सह सिम्हान्तिकमागतः।

The donkey followed the fox and soon reached the lion's abode.

सिम्होऽपि व्यथाकुलितस्तम्हृष्ट्वा यावत् समुत्तिष्ठति तावद्रासभः पलायितुमारब्धवान्।अथ तस्य पलायमानस्य सिम्हेन तलप्रहारो दत्तः।स च मन्दभाग्यस्य व्यवसाय इव व्यर्थताम्गतः।

The lion who was waiting there suffering from hunger got up as soon as he saw the donkey. The donkey also saw him and started running away. The lion stuck him with his paw, even as the donkey was running. But his effort was wasted like the actions of a man stuck by misfortune.

अत्रान्तरे शृगालः कोपाविष्टस्तमुवाच-"भोः,किमेवम्विधःप्रहारस्ते यद्दर्दभोऽपि तव पुरतो बलाद्रच्छति।तत्कथमगजेन सह युद्धम्करिष्यसि।तद्दृष्ट्वा बलम्"।

Meanwhile the fox got angry and shouted at the lion, "Ho, is that all the power of your blow, that even a donkey that is just in front of you is able to escape unhurt? How can you fight an elephant then? I now know how much strength you have,"

अथ सविलक्षस्मितस्मिम्ह आह-"भोः, किमहम्करोमि।मया न क्रमः सज्जीकृत आसीत्।अन्यथा गजोऽपि मत्क्रमाक्रान्तो न गच्छति"।

The lion gave a silly grin of embarrassment and said,"Ho, What can I do? I was not prepared for all this. Otherwise even an elephant cannot escape my attack."

शृगाल आह-"अद्याप्येकवारमन्तवान्तिके तमानेष्यामि।परम्वया सज्जीकृतक्रमेण स्थातव्यम्"।

The fox said,'I will bring that donkey once again here to you. But be prepared to pounce on it.'

सिम्ह आह-"भद्र, यो माम्प्रत्यक्षमृष्ट्वा गतः स पुनः कथमत्र आगमिष्यति।तदन्यत्किमपि सत्त्वमन्विष्यताम्"।

The lion said,"O Good one, He has seen me already. How can you bring him again here? Find some other animal."

शृगाल आह-"किन्तवानेन व्यापारेण,त्वम्केवलम्सज्जितक्रमस्तिष्ठ"।

The fox said,"Why do you bother? Just be ready to attack. That is all."

तथानुष्ठिते शृगालोऽपि यावद्रासभमार्गेण गच्छति,तावत्त्रैव स्थाने चरन्दृष्टः।

The fox went in search of the donkey and found him grazing at the same place in the village.

अथ शृगालमृष्ट्वा रासभः प्राह-"भोः,भगिनीसुत,शोभनस्थाने त्वयाऽहम्नीतः,द्राङ्मृत्युवशम्गतः।

तत्कथय किन्तत्सत्त्वम्यस्य अतिरौद्रवज्रसदृशकरप्रहारादहम्मुक्तः"।

The donkey saw the fox and said,"Hey nephew, Very good place you showed me, I was almost killed, Tell me which animal was that from whose violent diamond -hard blow I escaped?"

तच्छ्रुत्वा प्रहसन्शृगाल आह-"भद्र,रासभी त्वामायान्तमृष्ट्वा सानुरागमालिङ्गितुम्समुत्थिता।

त्वम्य कातरत्वान्नष्टः।सा पुनर्न शक्ता त्वाम्बिना स्थातुम्।तया तु नश्यतः ते अवलम्बनार्थम्हस्तः क्षिप्तः,
नान्यकारणेन।तदागच्छ।सा त्वत्कृते प्रायोपवेशना उपविष्टा तिष्ठति।एतद्वदति-'यल्लम्बकर्णो यदि मे भर्ता न भवति
तदहमग्नौ जले वा प्रविशामि।पुनस्तस्य वियोगम्सोढुम्न शक्नोमि।तत्प्रसादम्कृत्वा तत्रागम्यताम्'इति।

नोचेतव स्त्रीहृत्या भविष्यति।अपरम्भगवान्कामः कोपन्तवोपरि करिष्यति। उक्तम्य,

The fox laughed aloud and said, "O Good one, That was the female donkey who saw you coming and became excited with passion towards you. You were a coward and ran away. She cannot remain without you. Because you were running away she extended her hand to embrace you; that is all. There was no other reason. So come on, She is ready to give up her life by starving. She says-"If LambaKarna does not become my husband, I will enter the water or fire and die. I cannot any more live without him." So please come there and grace her with your company. Otherwise you will bear the sin of killing a woman. And also Manmatha, the Lord of passion will get angry with you. It is said,

स्त्रीमुद्रां मकरध्वजस्य जयिनीं सर्वार्थसम्पत्करीं
ये मूढाः प्रविहाय यान्ति कुधियो मिथ्याफलान्वेषिणः
ते तेनैव निहत्य निर्दयतरं नग्नीकृता मुण्डिताः
केचिद्रक्तपटीकृताश्च जटिलाः कापालिकाश्चापरे॥३६॥

*The fools, who disregard the 'command of the God of Love'
which always brings victory and all wealths, and which is in the form of a woman,
- are stupid and go after un-fulfilling fruits (of spirituality).
They get killed (deformed) by him ruthlessly.
Some are made naked. Some get their heads shaven.
Some wear red garments. Some grow matted locks. Some become Kaapaalikas."*

अथासौ तद्वचनं श्रद्धेयतया श्रुत्वा भूयोऽपि तेन सह प्रस्थितः।अथवा साध्विदमुच्यते,

The donkey trusted the words of the fox and again went with him to the forest. Or it is well said,

जानन्नपि नरो दैवात्प्रकरोति विगर्हितं कर्म
किं कस्यचिल्लोके गर्हितं रोचते कथम्॥३७॥

*Though aware of what is happening,
the man does forbidden actions as prompted by fate.
Who in the world will willingly perform a prohibited action?*

अत्रान्तरे सज्जितक्रमेण सिम्हेन स लम्बकर्णो व्यापादितः।ततस्तम्हत्वा शृगालं रक्षकम्निरूप्य
स्वयम्स्नानार्थम्नद्याम्गतः।शृगालेनापि लौल्योत्सुक्यात्तस्य कर्णहृदयम्भक्षितम्।

Meanwhile, the lion who was ready to attack this time, pounced on the donkey and killed him. He left the dead donkey in the care of the fox and went to bathe in the river. The fox unable to bear his greed, ate off the heart and ear of that donkey.

अत्रान्तरे सिम्हो यावत्स्नात्वा कृतदेवार्चनः प्रतर्पितपितृगणः समायाति तावत्कर्णहृदयरहितो रासभः तिष्ठति।

Meanwhile, the lion took bath, offered prayers to the god, offered oblations to the manes, and came back ready to eat the donkey. Then he saw the dead donkey without the ears and the heart.

तमदृष्ट्वा कोपपरीतात्मा सिम्हः शृगालमाह-"पाप,किमिदमनुचितम्कर्म समाचरितम्यत्कर्णहृदयभक्षणेन अयं
उच्छिष्टताम्नीतः"।

Immediately he got angry and shouted at the fox, "Sinner, Why did you do such a heinous act? You have polluted the food by eating off the ears and the heart."

शृगालः सविनयमाह-"स्वामिन्, मा मैवम्वद।यत्कर्णहृदयरहितोऽयम्रासभ आसीत्, तेनेहागत्य त्वामवलोक्य भूयोऽपि आगतः"।अथ तद्वचनं श्रद्धेयं मत्वा सिम्हस्तेनैव सह सम्बिभज्य निःशङ्कितमनास्तम्भक्षितवान्।

The fox replied politely, "Master, Not at all, do not ever speak like that. This donkey had no heart or ears; that is why he came back even though he had seen you."

The lion believed his words and shared the food with him and ate of his portion happily.

अतोऽहम्ब्रवीमि, That is why I say,

आगतश्चैव गतश्चैव दृष्ट्वा सिंहपराक्रमं

अकर्णहृदयो मूर्खो यो गत्वा पुनरागतः॥38॥

He went and saw the valour of the lion and came back.

But the fool, who had no ear or heart, never came back after he went again.

तन्मूर्ख, कपटम्कृतम्वयया।परम्युधिष्ठिरेणेव सत्यवचनेन विनाशितम्।अथवा साध्विदमुच्यते-

The monkey continued, "Therefore O fool, I know you cheated me.

Another Yudhishtira (a potter) also perished by saying the truth. Or it is well said,

स्वार्थमुत्सृज्य यो दंभी सत्यं ब्रूते सुमन्दधीः

स स्वार्थाद्भ्रश्यते नूनं युधिष्ठिर इवापरः॥39॥

The idiot who for the sake of prestige tells the truth without selfishness,

does not get what he wanted, like another Yudhishtira.

मकर आह-"कथमेतत्"।The crocodile asked-"How is that so?" स आह- The monkey said,

(4)

युधिष्ठिरकुम्भकारकथा

{THE STORY OF ANOTHER YUDHISHTIRA, THE POTTER}

कस्मिंश्चित् अधिष्ठाने कुम्भकारः प्रतिवसति स्म।स कदाचित्प्रमादादार्धमग्नखर्परतीक्ष्णाग्रस्य उपरि महता वेगेन धावन्पतितः।ततः खपरकोट्या पाटितललाटो रुधिरप्लाविततनुः कृच्छ्रादुत्थाय स्वाश्रयमगतः।ततश्च अपथ्यसेवनात्स प्रहारस्तस्य करालतामगतः कृच्छ्रेण नीरोगताम्नीतः।

"In some village, there lived a potter. Once he was drunk; and running fast, mistakenly stepped on a sharp piece of a broken pot; and fell down on the ground. His forehead was hit by the edge of the broken pot and blood started pouring out. He somehow got up with much difficulty and went home. As he did not treat the wound properly, the wound got infected. He had to go through a lot of difficulties before it got healed completely. But the ugly mark of the wound remained on the forehead making him look terrifying.

अथ कदाचिद्दुर्भिक्षपीडिते देशे च कुम्भकारः क्षुत्क्षामकण्ठः कैश्चिद्राजसेवकैः सह देशान्तरमगत्वा कस्यापि राज्ञः सेवको बभूव।

Once, famine stuck at his place. The potter suffered from hunger and thirst. He followed some soldiers who were travelling to another country and with their help got employed as a soldier in the king's palace.

सोऽपि राजा तस्य ललाटे विकरालम्प्रहारक्षतमदृष्ट्वा चिन्तयामास, 'यद्वीरःपुरुषः कश्चिदयम्।नूनमतेन ललाटपट्टे सम्मुखप्रहारः'।अतस्तम्समानादिभिः सर्वेषाम्राजपुत्राणाम्मध्ये विशेषप्रसादेन पश्यतिस्म।

तेऽपि राजपुत्रास्तस्य तम्प्रसादातिरेकं पश्यन्तः परमेष्याधर्मम्वहन्तो राजभयान्न किञ्चिद्बुधुः।

The king saw the ugly mark on his forehead and thought, "This person must be very brave. He must have got wounded while fighting the enemy in a war." The king honoured him with many gifts and showed special interest in him though there were many princes in his army, who were braver than him. The princes felt offended by the special favour shown to the new soldier; but were afraid to speak out anything against him.

अथान्यस्मिन्नहनि तस्य भूपतेर्वीरसम्भावनायाम्क्रियमाणायाम्बिग्रहे समुपस्थिते प्रकल्प्यमानेषु गजेषु सम्मन्यमानेषु वाजिषु योधिषु प्रगुणीक्रियमाणेषु, तेन भूभुजा स कुम्भकारः प्रस्तावानुगतं पृष्ठो निर्जनै- "भोः राजपुत्र, किम्ते नाम, का च जातिः, कस्मिन्संग्रामे प्रहारोऽयम्ते ललाटे लग्नः"।

Some day, the king had to fight a war with his enemy king. All the soldiers were tested and recommended for the battle and honoured with gifts. Elephants and horses were getting prepared for the battlefield through various decorations. The soldiers were all collected at one place. At such a time, the king casually questioned the potter when no one was there, "O Prince, What is your name? What caste are you? In which battle did you get wounded on the forehead?"

स आह- "देव, नायम्शस्त्रप्रहारः। युधिष्ठिराभिधः कुलालोऽहम्प्रकृत्या। मद्देहेऽनेकखर्पराण्यासन्। अथ कदाचित् मद्यपानं कृत्वा निर्गतः प्रधावन्खर्परोपरि पतितः। तस्य प्रहारविकारोऽयम्मे ललाटे एवं विकरालताम्गतः"।

The potter said, "Lord, This wound was not caused by any weapon. I am by caste a potter named Yudhishtira. In my house there were many pots. Once I had become drunk and fell on the pots. Then I got wounded like this and my fore-head bears an ugly mark."

तदाकर्ण्य राजा सव्रीडमाह- "अहो वञ्चितोऽहमाजापुत्रानुकारिणानेन कुलालेन। तद्दीयताम्द्राग् एतस्य चन्द्रार्धः"।

The king, when he heard his words, felt embarrassed and said, "Aha, I have been cheated by this potter who pretended to be a prince. So give him the half-moon treatment immediately (hold the neck with the hand tightly and throw him out)."

तथानुष्ठिते कुम्भकार आह- "मा मैवम्कुरु। पश्य मे रणे हस्तलाघवम्"।

The potter immediately was held by the neck and thrown out. He cried out, "Lord, Do not do like that, See my talent of fighting in the battle field,"

राजा प्राह- "सर्वगुणसम्पन्नो भवान्। तथापि गम्यताम्। उक्तमच,

The king said, "Ho, You have all the good qualities, I know. But please get away from here. It is said, शूरोऽसि

शूरोऽसि कृतविद्योऽसि दर्शनीयोऽसि पुत्रक

यस्मिन्कुले त्वमुत्पन्नो गजस्तत्र न हन्यते॥40॥

My son, You are brave, learned and handsome,

But in the family where you were born, the elephant does not get killed.

कुलाल आह- "कथमेतत्"। The potter asked- "How is that so?" राजा कथयति- The king said,

(5)

सिंहशुगालपुत्रयोः कथा

{THE STORY OF THE LION CUBS AND THE FOX CUB}

कस्मिन्श्चिद्देशे सिम्हदम्पती प्रतिवसतः स्म। अथ सिम्ही पुत्रद्वयमजीजनत्। सिम्होऽपि नित्यमेव मृगान्वयापाद्य सिम्है ददाति।

"There lived a lion couple in some forest. The lioness gave birth to two sons. The lion daily hunted for the animals and gave them to the lioness.

अथान्यस्मिन्नहनि तेन किमपि नासादितम्।येन भ्रमतोऽपि तस्य रविरस्तम्गतः।अथ तेन स्वगृहमागच्छता शृगालशिशुः प्राप्तः।स च बालकोऽयमित्यवधार्य यत्रेन दम्ष्ट्रामध्यगतम्कृत्वा सिम्ह्या जीवन्तमेव समर्पितवान्।
Once he could not find any animal. As he wandered in search of food, the sun set and it became dark. As he started to walk towards his home, he saw a fox cub. As he was too young to be killed, the lion carried him with his teeth and gave him alive to the lioness.

ततः सिम्ह्याभिहितम्-"भोःकान्त, त्वयानीतम्किञ्चिदस्माकम्भोजनम्"।

The lioness said to the lion, "O my dear husband, Did you bring us any food?"

सिम्ह आह-"प्रिये,मया अद्यैनमशृगालशिशुम्परित्यज्य न किञ्चित्सत्त्वमासादितम्।स च मया बालोऽयमिति मत्वा न व्यापादितो विशेषात्स्वजातीयश्च।उक्तम्च,

The lion said, "Dearest, I could not get any other animal today except this fox-cub. Because he was too young to be killed and also he belongs to our class (who use nails as weapons). It is said,

स्त्रीविप्रलिङ्गिबालेषु प्रहर्तव्यं न कर्हिचित्

प्राणात्ययेऽपि सञ्जाते विश्वस्तेषु विशेषतः॥41॥

*Women, Brahmins, children and celibates should never be killed, even at times of perils;
especially if they have approached you with trust.*

इदानीम्वमेनमभक्षयित्वा पथ्यम्कुरु।प्रभाते अन्यत्किञ्चिदुपार्जयिष्यामि"।

For now, you eat him and satiate your hunger. I will bring you some other animal early morning."

सा प्राह-"भोः कान्त, त्वया बालकोऽयमिति विचिन्त्य न हतः।तत्कथमेनमहम्स्वोदरार्थं विनाशयामि।उक्तम्च,

The lioness said, "My dear husband, You yourself did not kill him because he is still a child. How can I also kill him and fill my stomach? It is said,

अकृत्यं नैव कर्तव्यं प्राणत्यागेऽप्युपस्थिते

न च कृत्यं परित्याज्यमेष धर्मः सनातनः॥42॥

*Even if one's lives are in danger, one should not do a wrong act.
If any good act is possible, then one should not avert from it.
This is the ancient Dharma.*

तस्मान्मम अयं तृतीयः पुत्रो भविष्यति"।

Therefore, this one will become my third son."

इत्येवमुक्त्वा तमपि स्वस्तनक्षीरेण पराम्पुष्टिमनयत्।

She fed him her own breast milk and gave him nourishment.

एवमन्ते त्रयोऽपि शिशवः परस्परमज्ञातजातिविशेषा एकाचारविहारा बाल्यसमयमिर्वाहयन्ति।

The three cubs not aware of the differences between them, played and ate together in the same place and spent time together in their childhood.

अथ कदाचित्तत्र वने भ्रमन्नरण्यगजः समायातः।तद्दृष्ट्वा तौ सिम्हसुतौ द्वावपि कुपिताननौ तम्प्रति प्रचलितौ

यावत् तावत् तेन शृगालसुतेन अभिहितम्-"अहो, गजोऽयम्युष्मत्कुलशत्रुः।तन्न गन्तव्यमेतस्य अभिमुखम्"।

एवमुक्त्वा गृहम्प्रधावितः।तावपि ज्येष्ठबान्धवभङ्गान्निरुत्साहताम्गतौ।अथवा साध्विदमुच्यते,

Once, a forest elephant came to that area when they were playing. The two lion cubs went towards the elephant with their faces red with anger. The fox cub then said, "Aha, This elephant is an enemy of your family. Do not go near it." So saying, he ran towards his home.

The lion cubs also lost interest in the attack as their elder brother was against it. Or it is well said,

एकेनापि सुधीरेण सोत्साहेन रणं प्रति सोत्साहं जायते सैन्यं भग्ने भङ्गमवाप्नुयात्॥43॥

*Even if one courageous person shows enthusiasm about the battle,
the entire army will get the same enthusiasm.*

If he escapes like a coward, they also will escape in the same manner.

तथा च And also,

अत एव हि वाञ्छन्ते भूपा योधान्महाबलान् शूरान् वीरान् कृतोत्साहान् वर्जयन्ति च कातरान्॥44॥

*That is why the kings select soldiers
who are strong, valorous, courageous, enthusiastic and remove the cowards from service.*

अथ तौ द्वावपि गृहम्प्राप्य पित्रोरग्रतो विहसन्तौ ज्येष्ठभातृचेष्टितमूचतुः "यथा गजमृष्ट्वा दूरतोऽपि नष्टः"।

The two lion cubs reached home and made fun of the fox cub in front of their father telling him what happened when they saw the elephant and how their brother ran away in fear.

सोऽपि तदाकर्ण्य कोपाविष्टमनाः प्रस्फुरिताधरपल्लवस्तामलोचनस्त्रिशिखाम्भुकुटिम्कृत्वा तौ निर्भर्त्सयन् परुषतरवचनानि उवाच।

The fox cub became enraged; his lips started trembling; his eyes became red; his eye brows were knitted together. He scolded the other two and spoke harsh words.

ततः सिम्ह्या एकान्ते नीत्वा प्रबोधितो असौ-"वत्स, मैवम्कदाचिज्जल्प।भवदीयलघुभातरावेतौ"।

The lioness took him to a solitary place and said, "Son, Do not say such things. They are your younger brothers."

अथासौ प्रभूतकोपाविष्टस्तामुवाच-"किमहमेताभ्यामशौर्येण रूपेण विद्याभ्यासेन कौशलेन वा हीनः,येन मामुपहसतः।

तन्मया अवश्यमेतौ व्यापादनीयौ"।

When consoled by her, the fox cub got angrier and said, "In what way am I inferior than them? Valour, Beauty, education or talent? Why should they make fun of me? I will surely beat them up."

तदाकर्ण्य सिम्हीतस्य जीवितमिच्छन्ती अन्तर्विहस्य प्राह-

The lioness stopped him from getting killed by the lion cubs; laughed in her mind; and said,

शूरोऽसि कृतविद्योऽसि दर्शनीयोऽसि पुत्रक यस्मिन्कुले त्वमुत्पन्नो गजस्तत्र न हन्यते॥45॥

*My son, You are brave, learned and handsome,
But in the family where you were born, the elephant does not get killed.*

तत्सम्यक्शृणु।त्वमशृगालीसुतः।कृपया मयास्वस्तनक्षीरेण पुष्टिम्नीतः।तद्यावदेतौ मत्पुत्रौ शिशुत्वात्त्वां शृगालमन

जानीतः,तावद्द्रुततरमगत्वा स्वजातीयानाम्मध्ये भव।नो चेदाभ्यामहतो मृत्युपथमसमेष्यसि"।

सोऽपि तद्वचनमश्रुत्वा भयव्याकुलमनाः शनैःशनैः अपसृत्य स्वजात्या मिलितः।

Therefore pay attention to my words. Dear child, You are a fox cub. I fed you my breast milk and nourished you out of kindness. Before my two sons find out that you are a fox cub, run away and join your own group of foxes. Otherwise they will both attack you and kill you." The fox cub heard her words; was overcome with fear; slowly moved away from there unseen by his lion brothers and joined his own herd."

तस्मात्त्वमपि यावदेते राजपुत्रास्त्वाम्कुलालमन जानन्ति,तावद्द्रुततरमपसर।नो चेदेतेषाम्सकाशाद्विडम्बनाम्प्राप्य मरिष्यसि।कुलालोऽपि तदाकर्ण्य सत्वरम्प्रणष्टः।अतोऽहं ब्रवीमि,

The king continued: "Therefore before these other princes find out that you are just a potter, make haste and get away from here. Otherwise they will ridicule you and kill you." The potter understood his situation and ran away."

The monkey continued:"That is why I say,

स्वार्थमुत्सृज्य यो दंभी सत्यं ब्रूते सुमन्दधीः

स स्वार्थाद्भ्रश्यते नूनं युधिष्ठिर इवापरः॥46॥

*The idiot who for the sake of prestige tells the truth without selfishness,
does not get what he wanted, like another Yudhishtira.*

धिङ्मूर्ख, यत्त्वया स्त्रियोऽर्थे एतत्कार्यमनुष्ठातुमारब्धम्। न हि स्त्रीणाम्कथञ्चिद्विश्वासमुपगच्छेत्।

Fie on you fool, You did this heinous act for the sake of pleasing a woman. Never should you trust a woman.

उक्तम्च It is said,

यदर्थं स्वकुलं त्यक्तं जीवितार्थं च हारितं

सा मां त्यजति निःस्नेहा कः स्त्रीणां विश्वसेन्नरः॥47॥

*For whose sake I left my family and wasted half my life time,
she throws me away without compassion.*

Which man can trust a woman?"

मकर आह-"कथमेतत्"। The crocodile asked-"How is that so?" वानर आह-The monkey said,

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ब्राह्मणदम्पत्योः कथा

{THE STORY OF THE BRAHMIN COUPLE}

अस्ति कस्मिंश्चिदधिष्ठाने कोऽपि ब्राह्मणः। तस्य च भार्या प्राणेभ्योऽप्यतिप्रियासीत्। साऽपि प्रतिदिनमकुटुम्बेन सह कलहमकुर्वाणा न विश्राम्यति। सोऽपि ब्राह्मणः कलहमसहमानो भार्यावात्सल्यात्स्वकुटुम्बम्परित्यज्य ब्राह्मण्या सह विप्रकृष्टदेशान्तरम्गतः। अथ महाटवीमध्ये ब्राह्मण्याभिहितः-"आर्यपुत्र, तृष्णा माम्बाधते। तदुदकमक्वाप्यन्वेषय"।

"In some village there lived a Brahmin. He had a wife whom he loved more than his own lives. However that lady never could take respite from quarrelling with the other family members. The Brahmin was frustrated by these daily quarrels. Overcome by his attachment to his wife, he left his family and went to another country which was very far. Suddenly in the middle of that huge forest, the Brahmin lady said, "AaryaPutra, I am very thirsty. Go and search for some water."

अथासौ तदचनानन्तरम्यावदुदकमगृहीत्वा समागच्छति तावताम् मृतामपश्यत्। अतिवल्लभतया विषादमकुर्वन् यावद्विलपति तावदाकाशे वाचं शृणोति। यथा हि-'यदि ब्राह्मण त्वम्स्वकीयजीवितस्य अर्धमदासि ततस्ते जीवति ब्राह्मणी'।

He went in search of water as told by her. When he brought her some water to drink, he found her dead. He was heartbroken and wept aloud overcome by his affection for her. Then a voice was heard from the sky. It said, "Hey Brahmin if you can offer half of your life-span to your wife, she will live."

तच्छ्रुत्वा ब्राह्मणेन शुचीभूय तिसृभिर्वाचोभिः स्वजीवितार्थमदत्तम्। वाक्सममेव च ब्राह्मणी जीविता सा। अथ तौ जलम्पीत्वा वनफलानि भक्षयित्वा गन्तुमारब्धौ। ततः क्रमेण कस्यचिन्नगरस्य प्रदेशे पुष्पवाटिकाम्प्रविश्य ब्राह्मणो भार्यामभिहितवान्-"भद्रे, यावदहम्भोजनमगृहीत्वा समागच्छामि तावदत्र त्वया स्थातव्यम्"। इत्यभिधाय ब्राह्मणो नगरमध्ये जगाम।

The Brahmin heard those words; took bath; and by repeating three times he offered the half of his life to his wife so that she could live. They both ate some forest fruits, drank some water and started walking towards the city. Soon they entered a garden of some city. The Brahmin said to his wife, "O Good lady, Please wait here. I will go and get some food for us both." The Brahmin went inside the city to get some food.

अथ तस्याम्पुष्पवाटिकायां पंगुररघट्टम्खेलयन्दिव्यगिरा गीतमुद्गिरति।तच्च श्रुत्वा कुसुमेषुणार्दिता ब्राह्मण्या तत्सकाशम्गत्वाऽभिहितम्-"भद्र,यदि माम्न कामयसे, तन्मत्सक्ता स्त्रीहत्या तव भविष्यति"।

In that garden, some lame person was drawing water from the well and singing in a divine voice. Enamoured by that voice, the Brahmin lady fell in love with that lame person. She approached him and said, "O Good man, If you do not love me, you will be stuck by the sin of killing a woman as I will give up my life now.

पङ्गुरब्रवीत्-"किम्व्याधिग्रस्तेन मया करिष्यसि"।

साऽब्रवीत्-किमनेनोक्तेन,अवश्यम्वयया सह मया सङ्गमः कर्तव्यः"।

The lame person asked, "What happiness can you get out of a disabled person like me?"

She said, "Do not say such things. I have to unite with you whatever be the case."

तच्छ्रुत्वा तथा कृतवान्।सुरतानन्तरम्साऽब्रवीत्-"इतःप्रभृति यावज्जीवम्मया आत्मा भवते दत्तः इति ज्ञात्वा भवानप्यस्माभिः सहागच्छतु"।साऽब्रवीत्-"एवमस्तु"।

The lame man had nothing to lose and made love to her. After the union, she said, "From this moment, I am yours forever. Know this as an ascertained fact, and join us both in our journey." He said, "Let it be so".

अथ ब्राह्मणो भोजनं गृहीत्वा समागत्य तया सह भोक्तुमारब्धः।

साऽब्रवीत्-"एष पङ्गुर्बुभुक्षितः।तदेतस्यापि कियन्तमपि ग्रासन्देहि"इति।

Meanwhile the Brahmin brought food and started to eat it along with her.

She said to him, "This lame man is hungry too. Give him some of the food."

तथाऽनुष्ठिते ब्राह्मण्याऽभिहितम्-"ब्राह्मण,सहायहीनस्त्वम्यदा ग्रामान्तरम्गच्छसि, तदा मम वचनसहायोऽपि नास्ति।

तदेनं पङ्गुमगृहीत्वा गच्छावः"।

The Brahmin shared the food with him too. The Brahmin lady then said, "Hey Brahmin, You are without any helper to assist you. If you go to another village, I do not have anyone to even talk to. Let us keep this lame man with us."

साऽब्रवीत्-"न शक्नोम्यात्मानमप्यात्मनाम् वोढुम्, किम्पुनरेनम्पङ्गुम्।

साऽब्रवीत्-पेटाभ्यन्तरस्थमेनमहम्नेष्यामि।

He said, "I do not have the strength to walk myself on the road. How can I carry this lame man?"

She said, "I will put him in a box and carry him on my head."

अथ तत्कृतकवचनव्यामोहितचित्तेन तेन प्रतिपन्नम्।तथाऽनुष्ठिते यस्मिन्दिने कूपोपकण्ठे विश्रान्तो ब्राह्मणस्तया च पङ्गुपुरुषासक्तया संप्रेर्य कूपान्तः पातितः।

Since the Brahmin was blindly attached to her, he accepted her words not aware of her deceitful nature. They soon came near a well and decided to rest there. As he fell asleep, the Brahmin lady who had fallen in love with the lame man pushed her husband into the well.

साऽपि पङ्गुमगृहीत्वा कस्मिंश्चिन्नगरे प्रविष्टा।तत्र शुल्कचौर्यरक्षानिमित्तमाजपुरुषैरितस्ततो भ्रमद्भिस्तन्मस्तकस्था पेटा दृष्ट्वा बलादाच्छिद्य राजाग्रे नीता।

She carried the lame man and entered a city. In that city the king's men were moving here and there to catch the toll fee evaders. They saw the Brahmin lady carrying a box on her head. Feeling suspicious they forcefully took the box away from her and carried it to the king's court.

राजा च यावत्तामुद्घाटयति तावत्तम्पङ्गुमददर्श।ततः सा ब्राह्मणी विलापमकुर्वती राजपुरुषानुपदमेव तत्रागता।राजा पृष्ट- "को वृत्तान्तः" इति।

The king ordered them to open the box, and was surprised to see a lame person sitting inside it. The Brahmin lady who had followed the soldiers weeping aloud also arrived there. The king asked her-"What is all this?"

साऽब्रवीत्-ममैष भर्ता व्याधिबाधितो दायादसमूहैरुद्वेजितो मया स्नेहव्याकुलितमानसया शिरसि कृत्वा भवदीयनगरे आनीतः"।तच्छ्रुत्वा राजाऽब्रवीत्-"ब्राह्मणि,त्वम्मे भगिनी।ग्रामद्वयमगृहीत्वा भर्त्रा सह भोगान्भुञ्जाना सुखेन तिष्ठ"।

She said, "This is my husband. He is diseased. His relatives threw him out. Out of love for him, I carried him on my head and came to your city. The king felt sorry for her and said, "Brahmin lady, You are my sister now. I will gift you two villages. Live happily with your husband."

अथ स ब्राह्मणो दैवशात्केनापि साधुना कृपादुत्तारितः परिभ्रमस्तदेव नगरमायातः।

Meanwhile that Brahmin was rescued by a compassionate saint who came along that way. Searching for his wife, he arrived at the same city.

तया दुष्टभार्यया दृष्टो राज्ञे निवेदितः- "राजन्, अयम्मम भर्तुर्वैरी समायातः"। राज्ञाऽपि वधः आदिष्टः।

The Brahmin lady saw him and complained to the king, "King, This is my husband's enemy who has come in search of him." The king ordered his soldiers to kill him.

सोऽब्रवीत्- "देव, अनया मम सक्तम्किञ्चित्गृहीतमस्ति। यदि त्वं धर्मवत्सलः, तद्वापय"।

The Brahmin said, "Lord, She has some object belonging to me. If you are truly a righteous ruler, then ask her to give it to me."

राजाऽब्रवीत्- "भद्रे, यत् त्वयाऽस्य सक्तम्किञ्चित्गृहीतमस्ति तत्समर्पय"।

The king said, "O good lady, If you have taken anything from him, give it back to him."

सा प्राह- "देव, मया न किञ्चिद्गृहीतम्"।

She said, "Lord, I have not taken anything from him."

ब्राह्मण आह- "यन्मया त्रिवाचिकम्स्वजीवितार्थम्दत्तम्, तद्देहि"।

The Brahmin said, "I have given half my life-span uttering the words three times. Give it back to me."

अथ सा राजभयात्त्रैव त्रिवाचिकमेव जीवितार्थमनेन दत्तमिति जल्पन्ती प्राणैर्विमुक्ता।

The Brahmin lady was afraid of the king's anger and said, "I am giving back to you the half life span uttering the same three times." Immediately she fell dead.

ततः सविस्मयम्राजाब्रवीत्- "किमेतत्" इति। ब्राह्मणेनापि पूर्ववृत्तान्तः सकलोऽपि तस्मै निवेदितः।

The king was surprised and asked the Brahmin- "What is all this?"

The Brahmin related to him all the past events."

अतोऽहं ब्रवीमि, That is why I say,

यदर्थं स्वकुलं त्यक्तं जीवितार्थं च हरितं

सा मां त्यजति निःस्नेहा कः स्त्रीणां विश्वसेन्नरः॥47॥

*For whose sake I left my family and wasted half my life time,
she throws me away without compassion.*

Which man can trust a woman?"

वानरः पुनराह- "साधु च इदमुपाख्यानकं श्रूयते"।

The monkey again said, "The story I am going to tell you now also has some good moral.

न किं दद्यान्न किं कुर्यात् स्त्रीभिरभ्यर्थितो नरः

अनश्वा यत्र ह्येषन्ते शिरः पर्वणि मुण्डितम्॥48॥

What will not a man give or do for the sake of a woman?

On the same occasion when non-horses (men) neigh, I got my head shaved,

मकर आह- "कथमेतत्"। The crocodile asked- "How is that so?" वानरः कथयति- The monkey said,

नन्दवररुचिकथा

{THE STORY OF NANDA AND VARARUCHI}

अतिप्रख्यातबलपौरुषो अनेक-नरेन्द्र-मुकुट-मरीचि-जाल-जटिली-कृत-पाद-पीठः शरच्छशाङ्क-किरण-निर्मल-यशाः
समुद्रपर्यन्तायाः पृथिव्या भर्ता नन्दो नाम राजा।

“Once, a king named Nanda (Happy one) ruled the earth. He was well known for his valour and courage. His foot-stool shone with intricate colourful designs of light which fell from the jewel-crowns of subordinate kings who saluted him. His fame shone like the taint-less shine of the autumn moon.

यस्य सर्वशास्त्राधिगतसमस्ततत्त्वः सचिवो वररुचिर् नाम। तस्य च प्रणयकलहेन जाया कुपिता। सा चातीव वल्लभा
अनेकप्रकारम्परितोष्यमाणापि न प्रसीदति। ब्रवीति च भर्ता-“भद्रे, येन प्रकारेण तुष्यति तन्वद। निश्चितम् करोमि”।
ततः कथञ्चित्तयोक्तम्-“यदि शिरो मुण्डयित्वा मम पादयोः निपतसि, तदा प्रसादाभिमुखी भवामि”।

तथाऽनुष्ठिते प्रसन्नासीत्।

He had a minister named VaraRuchi (of good taste) who was well versed in all sciences and highly learned. Once, his wife got angry with him in some romantic mood. Though he tried his best to pacify her, she would not relent. The husband says to her, “O Good lady, Tell me what would make you happy. I will do it for certain.” After a lot of begging and pleading by the minister, she said, “If you shave your head and fall at my feet, then I will become happy once again.” He did likewise and she was pleased.

अथ नन्दस्य भार्यापि तथैव रुष्टा प्रसाद्यमानापि न तुष्यति। तेनोक्तम्-“भद्रे, त्वया विना मुहूर्तमपि न जीवामि। पादयोः पतित्वा त्वाम्प्रसादयामि”। साऽब्रवीत्-“यदि खलीनम्मुखे प्रक्षिप्य अहम्त्व पृष्टे समारुह्य त्वाम्धावयामि। धावितस्तु यद्यश्ववद् द्वेषसे, तदा प्रसन्ना भवामि”। राज्ञाऽपि तथैवानुष्ठितम्।

Similarly Nanda’s wife also got angry with him for no reason and would not get pacified by anything. He said, “O Good lady, I cannot live a second without you. I will even fall at your feet if you will get pleased.” She said, “If you will wear the bridle on your face, I will climb on your back and ride you. And as you run you should neigh like a horse. Then only will I get pleased.”

The king did likewise.

अथ प्रभातसमये सभायामुपविष्टस्य राज्ञः समीपे वररुचिरायातः। तन्व दृष्ट्वा राजा पप्रच्छ- “भोः, वररुचे, किम्पर्वणि मुण्डितम्शिरस्त्वया”।

Next morning when he was seated in the court room, VaraRuchi came there. Seeing his clean shaven head, the king asked him-“Hey VaraRuchi, What occasion made you shave your head?”

सोऽब्रवीत्-He said,

“न किं दद्यान्न किं कुर्यात् स्त्रीभिरभ्यर्थितो नरः

अनश्वा यत्र ह्येषन्ते शिरः पर्वणि मुण्डितम्॥49॥

What will not a man give or do for the sake of a woman?

On the same occasion when non-horses (men) neigh, I got my head shaved,

तद्गोः दुष्ट मकर, त्वमपि नन्दवररुचिवत् स्त्रीवश्यः। ततो भद्र, आगतेन त्वया माम्प्रति वधोपायप्रयासः प्रारब्धः।

परम्स्ववाग्दोषेणैव प्रकटीभूतः।

The monkey continued: “Hey Wicked crocodile, You are also a slave of the woman like Nanda and VaraRuchi, Moreover O Good one, you were ready to kill me even, just because she told you to do so. However you were stupid enough to blabber the truth from your own mouth.

अथवा साध्विदमुच्यते Or it is well said,

आत्मनो मुखदोषेण बध्यन्ते शुकसारिकाः
बकास्तत्र न बध्यन्ते मौनं सर्वार्थसाधकम्॥50॥

*The parrots and talking birds get caught by their own talks; the cranes never get caught.
Silence fulfils all purposes.*

तथा च And also,

सुगुप्तं रक्ष्यमाणोऽपि दर्शयन्दारुणं वपुः व्याघ्रचर्मप्रतिच्छन्नो वाक्कृते रासभो हतः॥51॥
*Though well-hidden and protected, though showing off a terrifying form and covered by a tiger's skin,
the donkey got killed because of his voice."*

मकर आह-कथमेतत्।The crocodile asked-"How is that so?" वानरः कथयति- The monkey said,

(8)

वाचालरासभकथा

{THE STORY OF THE TALKATIVE DONKEY}

कस्मिंश्चिदधिष्ठाने शुद्धपटो नाम रजकः प्रतिवसति स्म।तस्य च गर्दभः एकोऽस्ति।सोऽपि घासाभावादतिदुर्बलतां
गतः।अथ तेन रजकेन अटव्याम्परिभ्रमता मृतव्याघ्रो दृष्टः,चिन्तितम्च-'अहो,शोभनमापतितम्।अनेन व्याघ्रचर्मणा
प्रतिच्छाद्य रासभं रात्रौ यवक्षेत्रेषूत्सक्षयामि,येन व्याघ्रमत्वा समीपवर्तिनः क्षेत्रपाला एनम्न निष्कासयिष्यन्ति।
तथाऽनुष्ठिते रासभो यथेच्छया यवभक्षणम्करोति।प्रत्यूषे भूयोऽपि रजकः स्वाश्रयम्नयति।एवं गच्छता कालेन स
रासभः पीवरतनुर्जातः।कृच्छ्राद्धन्धनस्थानमपि नीयते।

"In some village there lived a washer man named ShuddhaPata (Clean-cloth). He had a donkey. Because of lack
of grass, the donkey became very weak.

Once, as the washer man was roaming in the forest, he saw a dead tiger.

He thought,"Aha, What luck, If I cover the donkey with the tiger skin and leave it in the paddy fields, the
farmers won't come near it thinking it to be a tiger and the donkey can eat his fill from now onward."

It was done so. The donkey ate abundantly as much as it wanted at nights. In the early morning the washer-man
took it away back to his house. In course of time, the donkey became very fat. It was getting difficult for the
washer man to drag it away from the fields to its shelter also.

अथान्यस्मिन्नहनि स मदोद्धतो दूराद्रासभीशब्दमशृणोत्।तच्छ्रवणमात्रेणैव स्वयम्शब्दयितुं आरब्धः।अथ ते क्षेत्रपाला
रासभोऽयम्व्याघ्रचर्मप्रतिच्छन्न इति ज्ञात्वा लगुडशरपाषाणप्रहारैस्तम्व्यापादितवन्तः।अतोऽहम्ब्रवीमि,

One day when it was in a highly arrogant mood, it heard the braying of a female donkey from far. Immediately
the donkey started braying aloud. The farmers understood that it was just a donkey covered in tiger's skin. They
threw stones at it and beat it with clubs and killed the donkey."

The monkey continued, "That is why I say,

सुगुप्तं रक्ष्यमाणोऽपि दर्शयन्दारुणं वपुः व्याघ्रचर्मप्रतिच्छन्नो वाक्कृते रासभो हतः॥52॥

*Though well-hidden and protected, though showing off a terrifying form and covered by a tiger's skin,
the donkey got killed because of his voice."*

अथ एवं तेन सह वदतो मकरस्य जलचरेणैकेन आगत्याभिहितम्-"भो मकर,त्वदीया भार्या अनशनोपविष्टा त्वयि
चिरयति प्रणयाभिभवाद्धिपन्ना "

Even as the conversation was going on between the monkey and crocodile, some aquatic co-dweller of the
crocodile came there and said, "Hey crocodile, Your wife was starving without eating anything and waiting for
you. You never returned even after a long time. She thought you had disregarded her love and so gave up her
life."

ऐवम्तद्वज्रपातसदृशवचनमाकर्ण्य अतीव्रव्याकुलितहृदयः प्रलपितमेवम्वकार-"अहो किमिदमसञ्जातम्मे मन्दभागस्य।
The crocodile felt as if stuck by a thunderbolt and was heart broken and wept aloud.
He started to lament like this. "Alas, Why all this is happening to me already stuck by misfortunes!
उक्तञ्च It is said,

माता यस्य गृहे नास्ति भार्या चाप्रियवादिनी
अरण्यं तेन गन्तव्यं यथारण्यं तथा गृहम्॥52॥

*He in whose house there is no mother and whose wife talks unpleasantly,
he should go to the forest and live.
His house is worse than a forest also.*

तन्मित्र,क्षम्यताम्मया तेऽपराधः कृतः।सम्प्रत्यहम्तु स्त्रीवियोगाद्वैश्वानरप्रवेशम्करिष्यामि "।
Therefore, O friend, forgive my mistake. Now I will enter the fire as my wife is no more."
तच्छ्रुत्वा वानरः प्रहसन्प्रोवाच-"भो ज्ञातः मया प्रथममेव यत्त्वं स्त्रीवश्यः स्त्रीजितश्च।साम्प्रतञ्च प्रत्ययः सञ्जातः।
तन्मूढ,आनन्देऽपि जाते त्वम्विषादमगतः।तादृग्भार्यायाम्मृतायामुत्सवः कर्तुम्युज्यते।उक्तञ्च यतः,
The monkey laughed at his words and said,"Ho, I only guessed that you are controlled by a woman and are a slave to her. Now I know for sure. You fool, When a joyous occasion has risen, you are grieving. When such a wife is dead, you must have a celebration. It is said,

या भार्या दुष्टचारित्रा सततं कलहप्रिया
भार्यारूपेण सा ज्ञेया विदग्धैर्दारुणा जरा॥54॥

*The wife who is of a wicked nature and likes to fight always
should be considered by the wise as the old age in the form of a wife
(for she makes the body and the mind deteriorate soon),*

तस्मात्सर्वप्रयत्नेन नामापि परिवर्जयेत्
स्त्रीणामिह हि सर्वासां स इच्छेत्सुखमात्मनः॥55॥

*Therefore, he who desires one's happiness should make extreme efforts and
not even take the name of any woman.*

यदन्तस्तन्न जिह्वायां यज्जिह्वायां न तद्वहिः
यद्धितं तन्न कुर्वन्ति विचित्रचरिताः स्त्रियः॥56॥

*What is in the mind is not in the tongue.
What is in the tongue is not spoken out.
No action conducive to welfare is done.
Women indeed Have strange behaviour.*

के नाम न विनश्यन्ति मिथ्याज्ञानान्निर्तंबिनीम्
रम्यां य उपसर्पन्ति दीपाभां शलभा यथा॥57॥

*Who will not perish when they approach a beautiful girl of nice figure
thinking her to be their beloved,
like moths approaching the flame of the lamp?*

अन्तर्विषमया ह्येता बहिःश्वैव मनोरमाः

गुञ्जाफलसमाकाराः स्वभावादेव योषितः॥58॥

*Women are by nature like the black berries (GunjaPhala);
beautiful outside and poisonous inside.*

ताडिता अतिदण्डेन शस्त्रैरपि विखण्डिताः

न वशं योषितो यान्ति न दानैर्न च संस्तवैः॥59॥

*By beating with clubs, or by cutting them into pieces with swords,
or by offering gifts or by flattery,
women do not come under control.*

आस्तां तावत्किमन्येन दौरात्म्येनेह योषितां

विधृतं स्वोदरेणापि घ्नन्ति पुत्रं स्वकं रुषा॥60॥

*Leave it alone, What to talk of other wicked acts of women,
when they can kill in anger even the son they had borne in their womb,*

रूक्षायां स्नेहसद्भावं कठोरायां सुमार्दवं

नीरसायां रसं बालो बालिकायां विकल्पयेत्॥61॥

*Only immature boys can imagine the friendly nature in a cruel girl,
tenderness in a hard hearted girl, and love in a dry emotionless girl.”*

मकर आह-"भो मित्र,अस्त्वेतत्।परम्किम्करोमि।ममानर्थद्वयमेतत्सञ्जातम्।एकस्तावद्गृहभङ्गः।अपरस्त्वद्विधेन मित्रेण सह चित्तविक्षेपः।अथवा भवत्येवमदैवयोगात्।उक्तम्च यतः,

The crocodile said,“Hey friend, Of course it is true, But what can I do? I am facing two calamities already; my house is broken, and loss of trust with a friend like you. Or, it is all because of destiny, It is said,

यादृशं मम पाण्डित्यं तादृशं द्विगुणं तव

नाभूज्जारो न भर्ता च किं निरीक्षसि नग्निके॥62॥

Whatever my intelligence is, you have double amount of that.

The paramour is gone. The husband also is not there.

O naked lady, what are you waiting for?”

वानर आह-"कथमेतत्"।The monkey asked,“How is that so?”मकरोऽब्रवीत् The crocodile said,

(9)

नग्निकाहालिकवधूकथा

{THE STORY OF THE FARMER’S WIFE

WHO WAS LEFT BACK WITHOUT CLOTHES EVEN}

कस्मिंश्चिदधिष्ठाने हालिकदम्पती प्रतिवसतः स्म।सा च हालिकभार्या पत्युर्वृद्धभावात्सदैव अन्यचित्ता न कथञ्चिद्गृहे स्थैर्यमालम्बते।केवलम्परपुरुषानन्वेषमाणा परिभ्रमति।

“Once there lived a farmer couple in a village. The farmer was very old and so his young wife never stayed at home, restless in the thought of other men. She roamed about always, searching for the company of other men.

अथ केनचित्परवितापहारकेण धूर्तेन सा लक्षिता विजने प्रोक्ता च-"सुभगे,मृतभार्योऽहम्।त्वद्दर्शनेन स्मरपीडितश्च। तद्दीयताम्मे रतिदक्षिणा"।

Once a cheat, who wanted to steal the money of the rich farmer met her and spoke to her in privacy.
"O Fortunate lady, My wife is dead. Looking at you, I am stuck by the god of passion. Give me the gift of his wife RatiDevi,"

ततस्तयाऽभिहितम्-"भोः सुभग,यद्येवमस्तदस्ति मे पत्युः प्रभूतमधनम्।स च वृद्धत्वात्प्रचलितुमप्यसमर्थः।

ततस्तद्धनमादाय अहमागच्छामि,येन त्वया सह अन्यत्र गत्वा यथेच्छया रतिसुखं अनुभविष्यामि"।

She said, "Hey fortunate man, If that is the case, then listen. My husband has kept a lot of money. Being old he cannot even take a few steps. I will bring off all the money in the house. We both will go elsewhere and live happily enjoying each other's company."

सोऽब्रवीत्-"रोचते मद्यमप्येतत्।तत्प्रत्युषे अत्र स्थाने शीघ्रमेव समागन्तव्यम्,येन शुभतरम्किञ्चिन्नगरम्गत्वा त्वया सह जीवलोकः सफलीक्रियते"।

He said, "I like this idea. Tomorrow early in the morning you come off here. We both will go to a nice city and live together. My birth as a human being will be worthwhile then."

साऽपि तथेति प्रतिज्ञाय प्रहसितवदना स्वगृहम् गत्वा रात्रौ प्रसुप्ते भर्तरि सर्वम्वित्तमादाय प्रत्युषसमये

तत्कथितस्थानमुपाद्रवत्।धूर्तोऽपि तामग्रे विधाय दक्षिणाम्दिशमाश्रित्य सत्वरगतिः प्रस्थितः।

She promised to do likewise and went home with a smiling face. When her husband was deep asleep, she took away all his money and arrived at the place previously planned. The cheat also met her there and keeping her in front of him quickly walked in the southern direction.

एवम्योर्ब्रजतो योजनद्वयमात्रेण अग्रतः काचिन्नदी समुपस्थिता।तामृष्ट्वा धूर्तश्चिन्तयामास-"किमहमनया

यौवनप्रान्तेवर्तमानया करिष्यामि।किञ्च कदाप्यस्याः पृष्टतः कोऽपि समेष्यति।तन्मे महाननर्थः स्यात्।तत्

केवलमस्या वित्तमादाय गच्छामि।इति निश्चित्य तामुवाच-"प्रिये, सुदुस्तरेयम् महानदी।तदहमद्रव्यमात्राम्पारे धृत्वा समागच्छामि। ततस्त्वामेकाकिनीम्स्वपृष्टमारोप्य सुखेनोत्तारयिष्यामि"।

By the time they traversed two Yojanas, a river came on the path. The cheat started thinking when he saw the river-'What will I do with such a young girl? If any one comes in search of her I will be in trouble. I will just steal her money and run away.' Having decided thus, he said, "Beloved, This huge river is very difficult to cross. First I will carry all the money and leave it at the other bank somewhere safe and come back again for you. I will carry you on my back and easily take you to the other side."

सा प्राह-"सुभग,एवमक्रियताम्"।इत्युक्त्वा अशेषं वित्तं तस्मै समर्पयामास।

She said, "O good man, Do likewise," She gave off all the money for him to carry off.

अथ तेनाभिहितम्-"भद्रे! परिधानाच्छादनवस्त्रम् अपि समर्पय,येन जलमध्ये निःशङ्का ब्रजसि"।

तथाऽनुष्ठिते धूर्तो वित्तम्वस्त्रयुगलमचादाय यथाचिन्तितविषयम्गतः।

Then he said, "O Good lady, Give me the garments covering your body also. It will be easier for me to carry you then." She did likewise. The cheat took away the clothes and the money and swam across the river and ran away.

साऽपि कण्ठनिवेशितहस्तयुगला सोद्वेगा नदीपुलिनदेशे उपविष्टा यावतिष्ठति तावदेतस्मिन्नन्तरे काचिच्छङ्गालिका माम्सपिण्डगृहीतवदना तत्राजगाम।आगत्य च यावत्पश्यति,तावन् नदीतीरे महान्मत्स्यः सलिलान्निष्क्रम्य

बहिःस्थित आस्ते।एतच्च दृष्ट्वा सा माम्सपिण्डं समुत्सृज्य तम्मत्स्यम्प्रत्युपाद्रवत्।अत्रान्तरमाकाशादवतीर्य कोऽपि

गृध्रस्तम्माम्सपिण्डमादाय पुनःखमुत्पपात।मत्स्योऽपि शृगालिकामृष्ट्वा नद्याम्प्रविवेश।सा शृगालिका व्यर्थश्रमा

गृध्रमवलोकयन्ती तथा नग्निकया सस्मितमभिहिता-"

With her two hands holding her chin, the girl sat on the sandy bank waiting for him.

Meanwhile a female fox came there holding a piece of meat in her mouth.

As she reached the river bank, she saw a big fish fallen on the bank outside the waters. She dropped the meat piece and ran towards the fish. A vulture which was flying in the sky quickly descended down; grabbed the meat piece in its beak and flew away. The fish saw the fox and jumped into the river. The fox was disappointed and ran to fetch her meat piece and saw the vulture flying up with the meat piece. Observing the fox looking up at the vulture, the naked girl smiled and said,

गृध्रेणापहृतं मांसं मत्स्योऽपि सलिलं गतः
मत्स्यमांसपरिभ्रष्टे किं निरीक्षके जम्बुके॥63॥

*“The meat was stolen by the vulture. The fish went inside the waters.
You lost your meat and also the fish.
What are you waiting for, Hey female fox,”*

तच्छ्रुत्वा शृगालिका तामपि पतिधनजारपरिभ्रष्टां दृष्ट्वा सोपहासमाह-

The fox heard her words; observed that she had also lost both the husband and paramour. She laughed aloud and said,

"यादृशं मम पाण्डित्यं तादृशं द्विगुणं तव
नाभूज्जारो न भर्ता च किं निरीक्षसि नग्निके"॥64॥

*“Whatever my intelligence is, you have double amount of that.
The paramour is gone. The husband also is not there.
O naked lady, what are you waiting for?”*

एवं तस्य कथयतः पुनरन्येन जलचरेण आगत्य निवेदितम्-"यदहो, त्वदीयं गृहमपि अपरेण महामकरेण गृहीतम्"।
As the crocodile was relating this story, another aquatic friend of the crocodile came there and said, "Alas, Your house has been taken over by a huge crocodile."

तच्छ्रुत्वा असौ अतिदुःखितमनाः तं गृहान्निःसारयितुं उपायं चिन्तयन्नुवाच-"अहो, पश्यतो मे दैवोपहतत्वम्।

The crocodile was highly distressed by this news and wondered how to get back his house. He said, "Alas, Look at my misfortune,

मित्रं ह्यमित्रतां यातमपरं मे प्रिया मृता गृहमन्येन च क्रान्तं किमद्यापि भविष्यति॥65॥

*Friend has stopped from being a friend. My wife is dead.
My house has been taken over by some one. What more can happen?*

अथवा युक्तमिदमुच्यते Or it is well said,

क्षते प्रहारा निपतन्त्यभीक्षणमन्नक्षये दीप्यति जाठराग्निः
आपत्सु वैराणि समुद्भवन्ति वामे विधौ सर्वमिदं नराणाम्॥66॥

*The same wound gets hit again and again.
When food is very less, the fire in the stomach blazes high. In times of difficulties, enmity increases.
If the fate is against one, all these happen to men.*

तत्किम्करोमि, किमनेन सह युद्धम्करोमि, किम्वा साम्नैव सम्बोध्य गृहान्निःसारयामि, किम्वा भेदमदानम्वा करोमि,
अथवा अमुमेव वानरमित्रम्पृच्छामि। उक्तम्च-

So what shall I do? Shall I fight with him? Or shall I have a peaceful talk with him and send him out of the house? Or shall I take recourse to deceit, or shall I pacify him with gifts? Or maybe I should consult my monkey friend. It is said,

यः पृष्ट्वा कुरुते कार्यं प्रष्टव्यान्स्वहितान्गुरुन्
न तस्य जायते विघ्नः कस्मिन्श्चिदपि कर्मणि॥67॥

*He who consults the wise men who desire one's welfare and who are elderly,
and later does any action,
will not be met with any obstacles whatever he does."*

एवम्सम्प्रधार्य भूयोऽपि तमेवजम्बूवृक्षमारूढं कपिमपृच्छत्-"भो मित्र,पश्य मे मन्दभाग्यताम्।तत्सम्प्रति गृहमपि मे बलवत्तरेण मकरेण रुद्धम्।तदहमत्त्वाम्प्रष्टुमभ्यागतः।कथय किम्करोमि।सामादीनामुपायानाम्मध्ये कस्यात्र विषयः"

He analysed in his mind like this and again asked the monkey sitting on the Jamun tree-"Hey Friend, Look at my misfortune, My house also has been taken away by a stronger crocodile. That is why I want to consult you. Tell me what I should do, Among the strategies of conciliation, fight etc. which should I follow?"

स आह-"भोः कृतघ्न पापचारिन्,मया निषिद्धोऽपि किम्भूयो मामनुसरसि।नाहमन्तव मूर्खस्योपदेशमपि दास्यामि"।

The monkey shouted at him angrily,"Hey ungrateful wretch, You sinner, Though I have told you that you are not my friend any more, why do you bother me again? I will never give helpful advice to a fool like you."

तच्छ्रुत्वा मकरः प्राह-"भो मित्र,सापराधस्य मे पूर्वस्नेहमनुस्मृत्य हितोपदेशमदेहि"।

The crocodile heard his words and said, "Hey Friend, I know I have wronged you. But remember our friendship in the past; and based on that, give me the advice that will lead to my welfare."

वानर आह-"नाहमन्ते कथयिष्यामि।यद्भार्यावाक्येनभवताहमसमुद्रे प्रक्षिसुम्नीतः।तदेवमन् युक्तम्।यद्यपि भार्या

सर्वलोकादपि वल्लभा भवति, तथापि न मित्राणि बान्धवाश्च भार्यावाक्येन समुद्रे प्रक्षिप्यन्ते।तन्मूर्ख,मूढत्वेन

नाशस्तव मया प्रागेव निवेदित आसीत्,यतः,

The monkey said,"I will not tell you anything. Obeying your wife's orders you took me to the middle of the ocean to drown me. That itself was not the right thing to do. Even if the wife is dearer than heavens, one should not throw friends and relatives into the ocean, just because she said so. Hey fool, I already knew that you were going to be destroyed by your own foolishness. Because,

सतां वचनमादिष्टं मदेन न करोति यः स विनाशमवाप्नोति घण्टोष्ट्र इव सत्वरम्॥68॥

*He who arrogantly disobeys the words of the good
perishes quickly like the camel with bell tied around its neck."*

मकरः आह-"कथमेतत्"।The crocodile asked-"How is that so?"सोऽब्रवीत्-The monkey said,

(10)

घण्टोष्ट्रकथा

{THE STORY OF THE CAMEL WITH A BELL ON ITS NECK}

कस्मिन्श्चिदधिष्ठाने उज्ज्वलको नाम रथकारः प्रतिवसति स्म।स चातीव दारिद्र्योपहतश्चिन्तितवान्-

'अहो! धिगियमदरिद्रताऽस्मद्गृहे,यतः सर्वोऽपि जनः स्वकर्मणैव रतस्तिष्ठति।अस्मदीयः पुनर्व्यापारो नात्राधिष्ठाने अर्हति,यतः सर्वलोकानाम्चिरन्तनाश्चतुर्भूमिका गृहाः सन्ति।मम च नात्र,तत्किम्मदीयेन रथकारत्वेन प्रयोजनम्'

"In some city there lived a chariot-maker named Ujjvalaka (Shining). He was suffering from poverty and thought,"Alas, Fie on the poverty sitting in my house, Every one is engaged in their own business and all of them make a decent earning. I don't think I should continue my business in this town any more. Everyone here owns four storied houses. I do not own even one. What is the use of my working so hard as a chariot maker?"

इति चिन्तयित्वा देशान्निष्क्रान्तः।He thought like this and left for another country.

यावत्किञ्चिद्वनमगच्छति तावद्गह्वराकारवनगहनमध्ये सूर्यास्तमनवेलायाम्स्वयूथाद्भ्रष्टां प्रसववेदनया पीड्यमानां उष्ट्रीमपश्यत्।स च दासेरकयुक्तामुष्ट्रीमगृहीत्वा स्वस्थानाभिमुखः प्रस्थितः।

On the way, he had to enter a forest. The sun had set. In the middle of that deep forest he saw a camel which had lost its herd suffering from delivery pains. When the calf got delivered, he took the camel along with her calf and returned home.

गृहमासाद्य रज्जुमगृहीत्वा तामुष्ट्रीकाम्बबन्ध।ततश्च तीक्ष्णम्परशुमादाय तस्याः पल्लवानयनार्थं पर्वतैकदेशे गतः।तत्र च नूतनानि कोमलानि बहूनि पल्लवानि च्छित्वा शिरसि समारोप्य तस्याग्रे निचिक्षेप।तया च तानि शनैः शनैः भक्षितानि।पश्चात्पल्लवभक्षणप्रभावादहर्निशम्पीवरतनुः उष्ट्री सञ्जाता।सोऽपि दासेरको महान् उष्ट्रः सञ्जातः।ततः स नित्यमेव दुग्धमगृहीत्वा स्वकुटुम्बं परिपालयति।

He tied the camel with a rope. He took a sharp sickle and went towards the hills to cut some tender grass for the camel. He cut a lot of tender grass and carried the grass bundle on his head; went home and gave it to her. She slowly finished eating all the grass. By eating daily so much grass, she became very fat. Her calf also slowly became very fat. Ujjvalaka daily milked the camel and thus was able to run his family.

अथ रथकारेण वल्लभत्वाद्दासेरकग्रीवायाम्महती घण्टा प्रतिबद्धा।

He had a lot of affection for his camels. He had lovingly tied a huge bell to the neck of the young camel. पश्चाद्रथकारो व्यचिन्तयत्-'अहो,किमन्यैर्दुष्कृतकर्मभिः,यावन्ममैतस्मादेव उष्ट्रापरिपालनादस्य कुटुम्बस्य भव्यम्सञ्जातम्।तत्किमन्येन व्यापारेण'।

Then the chariot maker thought, "Why should I do any other hard work? I am making a good living by keeping these camels with me. And my family is having enough of everything. Why should I do any other business?"

एवम्विचिन्त्य गृहमागत्य प्रियामाह-"भद्रे,समीचीनोऽयम्व्यापारः।तव सम्मतिश्चेत्कुतोऽपि धनिकात्किञ्चित् द्रव्यमादाय मया गुर्जरदेशे गन्तव्यम् कलभग्रहणाय।तावत्त्वयैतौ यत्रेण रक्षणीयौ,यावदहमपरामुष्ट्रीम्नीत्वा समागच्छामि"।ततश्च गुर्जरदेशमगतवोष्ट्रीमगृहीत्वा स्वगृहमागतः।किम्बहुना,तेन तथा कृतम्यथा तस्य प्रचुरा उष्ट्राः करभाश्च सम्मिलिताः।

After making a decision like this, he came home and told his wife, "O Good lady, I think we are doing quite well in this business. If you also feel that way, I will borrow some money from some rich man and go to the village of animal vendors and buy another camel. Till I return with another female camel, take good care of these two camels." He went to the land where animals were sold and brought a female camel home.

What more, slowly he developed the herd of camels and became quite rich.

ततस्तेन महदुष्ट्रयूथमकृत्वा रक्षापुरुषो धृतः।तस्य प्रतिवर्षम्वृत्या करभमेकम्प्रयच्छति।

अन्यच्च,अहर्निशमदुग्धपानमत्स्य निरूपितम्।एवम्रथकारोऽपि नित्यमेवोष्ट्रीकरभव्यापारमकुर्वन्सुखेन तिष्ठति।

He even appointed a servant to guard the camels. Every year he gave his servant a camel calf as his salary. Moreover, he also gave him milk to drink every morning and evening. In this way the chariot maker was doing well in his business and lived happily.

अथ ते दासेरका अधिष्ठानोपवने आहारार्थमगच्छन्ति।कोमलवल्लीर्यथेच्छया भक्षयित्वा महति सरसि पानीयं पीत्वा सायन्तनसमये मन्दमन्दम्लीलया गृहमागच्छन्ति।स च पूर्वदासेरको मदातिरेकात्पृष्ठे आगत्य मिलति।

The calves daily went to the city garden and ate the tender plants growing there; drank water from the lake there; and returned home in the evening walking slowly in a relaxed manner. The first calf which was rescued from the forest by Ujjvalaka had now become young and unruly. He always lingered behind and joined the herd after some delay.

ततस्तैः कलभैरभिहितम्-"अहो,मन्दमतिरयं दासेरको यथा यूथाद्भ्रष्टः पृष्ठे स्थित्वा घण्टाम्वादयन्नागच्छति।यदि कस्यापि दुष्टसत्त्वस्य मुखे पतिष्यति,तन्नूनम्मृत्युं अवाप्स्यति"।

The other camel-calves talked within themselves, “Aha, this calf is so dumb-headed that he stays away from the herd always; keeps ringing his bell and slowly walks behind us at a distance. If any wild animal attacks him, he will surely die.”

अथ तस्य तद्वनम्गाहमानस्य कश्चित्सिम्हो घण्टारवमाकर्ण्य समायातः।यावदवलोकयति,तावद् उष्ट्रीदासेरकाणां यूथम्गच्छति।

Once he entered a forest and as he was grazing, made a lot of noise with his bell. A lion living in that forest heard the sound of the bell and came there to find the source of the sound. He was surprised to see a whole herd of camel calves grazing there.

एकस्तु पुनः पृष्टे क्रीडाम्कुर्वन्वल्लरीश्वरन्यावतिष्ठति,तावदन्ये दासेरकाः पानीयम्पीत्वा स्वगृहे गताः।सोऽपि वनात् निष्क्रम्य यावद्दिशोऽवलोकयति,तावन्न कञ्चिन्मार्गम्पश्यति वेति च।यूथाद्भ्रष्टो मन्दम्मन्दम्बृहत्छब्दम्कुर्वन्त्यावत् कियद्दूरम्गच्छति,तावत् तच्छब्दानुसारी सिम्होऽपि क्रमम्कृत्वा निभृतोऽयमव्यवस्थितः।ततो यावदुष्टः समीपमागतः, तावत्सिम्हेन लम्भयित्वा ग्रीवायाम्गृहीतो मारितश्च।अतोऽहम्ब्रवीमि,

On that day also the camel-calf stayed away from the herd and playfully remained grazing alone even when all the others had drunk the water and gone home. Suddenly the calf found itself alone and did not know what path to take to reach home. Ringing its bell loudly, it walked slowly, lost and frightened. The lion remained hidden behind the bushes waiting for the camel to come near. The moment the lion heard the bell-sound very near, he pounced on the calf, caught it by the neck and killed it.” That is why I say,

सतां वचनमादिष्टं मदेन न करोति यः स विनाशमवाप्नोति घण्टोष्ट्र इव सत्वरम्॥69॥

He who arrogantly disobeys the words of the good perishes quickly like the camel with bell tied around its neck.”

अथ तच्छ्रुत्वा मकरः प्राह-“भद्र, Hearing his words, the crocodile said,“O good one,

प्राहुः साप्तपदं मित्रं जनाः शास्त्रविचक्षणाः

मित्रतां च पुरस्कृत्य किञ्चिद्वक्ष्यामि तच्छृणु॥70॥

Those people who are well versed in scriptures say that one becomes a friend if he walks seven steps together.

Just value that friendship and listen to my words.

उपदेशप्रदातृणां नराणां हितमिच्छतां

परस्मिन्निह लोके च व्यसनं नोपपद्यते॥71॥

Those men who give good advice and wish for the good of others never have any trouble here or in the other world.

तत्सर्वथा कृतघ्नस्यापि मे कुरु प्रसादं उपदेशप्रदानेन।उक्तञ्च,

Therefore, though I have wronged you in the past, please advice and help me. It is said,

उपकारिषु यः साधुः साधुत्वे तस्य को गुणः

अपकारिषु यः साधुः स साधुः सद्भिरुच्यते॥72॥

If one is kind to those who have helped him, what value is his goodness?

He who is kind to those who have wronged him is really a great person. So say the wise.”

तदाकर्ण्य वानरः प्राह- "भद्र, यदि एवम् तर्हि तत्र गत्वा तेन सह युद्धं कुरु।उक्तञ्च,
Hearing his words, the monkey said, "O Good one, If that is the case, then return home and fight him. It is said,

हतस्त्वं प्राप्स्यसि स्वर्गं जीवन् गृहमथो यशः
युध्यमानस्य ते भावि गुणद्वयमनुत्तमम्॥73॥
*If killed in the fight, you will go to the heaven.
If you live you will get back your house and also fame.
He who fights thus gets excellent sates both ways.*

उत्तमं प्रणिपातेन शूरं भेदेन योजयेत्
नीचमल्पप्रदानेन समशक्तिं पराक्रमैः॥74॥
*You should be humble before an enemy of excellent characters.
You should deceive an enemy who is good at fighting.
You should pacify an enemy of lowly characters with some gifts.
You should win over an enemy of equal strength through valour."*

मकरः आह-"कथमेतत्"।The crocodile asked-"How is that so?" सौऽब्रवीत्-The monkey said,

(10)

चतुरशृगालकथा

{THE STORY OF THE CLEVER FOX}

आसीत्कस्मिंश्चिद् वनोद्देशे महाचतुरको नाम शृगालः।तेन कदाचिदरण्ये स्वयम्मृतो गजः समासादितः।तस्य समन्तात्परिभ्रमति,परम्कठिनामत्वचम्भेतुम् न शक्नोति।अथ अत्रावसरे इतश्चेतश्च विचरन्कश्चित्सिंहस्तत्रैव प्रदेशे समाययौ।

Once there lived a fox named MahaaChaturaka (Very clever one) in a forest. Once in his wanderings, he saw an elephant which had died by itself. H walked all around it, but was not able to tear open the thick skin of the elephant. Meanwhile a lion wandering here and there for food arrived there suddenly.

अथ सिंम्हसमागतमृष्ट्वा स क्षितितलविन्यस्तमौलिमण्डलः सम्योजितकरयुगलः सविनयं उवाच-

"स्वामिन्,त्वदीयोऽहम्लागुडिकः स्थितस्त्वद्रथे गजमिममक्षामि।तदेनम् भक्षयतु स्वामी"।

Immediately the fox sat on the ground humbly with his head resting on the ground, with his hands joined in salutation, and with extreme politeness said,"Master, I am acting as you guard holding the stick, and am guarding this elephant for you. Please grace me and eat this."

तम्प्रणतमृष्ट्वा सिंहः प्राह-"भोः,नाहमन्येन हतमसत्त्वम्कदाचिदपि भक्षयामि।उक्तञ्च

The lion looked at the fox lying at his feet and said, "I will never eat an animal killed by another one. It is said,

वनेऽपि सिंहाः मृगमांसभक्ष्याः बुभुक्षिता नैव तृणं चरन्ति
एवं कुलीना व्यसनाभिभूताः न नीतिमार्गं परिलङ्गयन्ति॥75॥
*In the forest, the lions which live on the flesh of other animals do not eat grass
even if they are hungry.
In this manner, those born in good families, do not transgress the path of Dharma
even when they are in trouble.*

ततवैव गजोऽयं मया प्रसादीकृतः।

Therefore let this elephant be my gift to you".

तच्छ्रुत्वा शृगालः सानन्दमाह-"युक्तमिदम्स्वामिनो निजभृत्येषु।उक्तञ्च यतः

The fox was very happy when he heard the lion's words and said, "The Master has done the right thing for this servant. It is said,

अन्त्यावस्थोऽपि महान्स्वामिगुणान्नो जहाति शुद्धतया

न श्वेतभावमुञ्जति शङ्खः शिखिभुक्तमुक्तोऽपि॥76॥

*The conch will not lose its white colour even when it is burnt to ashes by the fire.
Great Masters also do not lose their noble qualities even when in difficulties."*

अथ सिम्हे गते कश्चिद् व्याघ्रः समाययौ।तमपि दृष्ट्वाऽसौ व्यचिन्तयत्-'अहो,एकस्तावद्दुरात्मा प्रणिपातेन अपवाहितः।तत्कथमिदानीमेनमपवाहयिष्यामि, नूनम् शूरोऽयम्।न खलु भेदम्विना साध्यो भविष्यति।

The lion went away. Soon a tiger arrived there.

The fox started thinking,"One wicked one was removed by salutations. Now how will I get rid of this new arrival? This fellow is very strong. I can't fight him. Only deceit will be helpful here.

उक्तञ्च यतः।It is said,

न यत्र शक्यते कर्तुं साम दानमथापि वा भेदस्तत्र प्रयोक्तव्यो यतः स वशकारकः॥77॥

*Where compromise or charity is not possible,
one should use 'deceit',
since that only can bring the enemy under control.*

किञ्च सर्व-गुण-सम्पन्नोऽपि भेदेन बध्यते। उक्तञ्च यतः

Because, even if one is endowed with all good qualities, he falls for deceit.

अन्तस्थेनाविरुद्धेन सुवृत्तेनातिचारुणा

अन्तर्भिन्नेन संप्राप्तं मौक्तिकेनापि बन्धनम्॥78॥

*The pearl is unbroken, smooth and beautiful.
Yet by getting a hole in its centre, it gets bound in a thread.
(A man could be without enemies, well behaved and pleasant in character.
But he gets defeated by some one little weakness he has got.)"*

एवमसम्प्रधार्य तस्याभिमुखो भूत्वा गर्वादुन्नतकन्धरः ससम्भ्रममुवाच-"माम्, कथमत्र भवान्मृत्युमुखे प्रविष्टः,येनैष गजः सिम्हेन व्यापादितः।स च मामेतद् रक्षणम्विनियुज्य नयाम्स्नानार्थं गतः।तेन च गच्छता मम समादिष्टम्-'यदिकश्चिदिह व्याघ्रः समायाति, त्वया सुगुप्तमामावेदनीयं येन वनमिदम्मया निर्व्याघ्रं कर्तव्यम्।यतःपूर्वम् व्याघ्रेणैकेन मया व्यापादितो गजः शून्ये भक्षयित्वोच्छिष्टतामनीतः।तद्धिनादारभ्य व्याघ्रान्प्रति प्रकुपितोऽस्मि"।

Having thought like this, the fox boldly approached him with his neck held high and spoke in an excited voice,"Uncle, Why are you voluntarily entering the death-trap? This elephant here has been killed by the lion. He has kept me here to guard this and has gone for taking bath. He has ordered me that if any tiger enters the vicinity, he should be informed by me in secret as he wants to make this forest completely free of tigers. Because in the past some tiger ate the elephant killed by him and polluted it. So from that day onwards he is angry with all the tigers."

तच्छ्रुत्वा व्याघ्रः सन्त्रस्तमाह "-भो भागिनेय,देहि मे प्राणदक्षिणाम्।त्वया तस्यात्र चिरायायातस्यापि मदीया कापि वार्ता नाख्येया"।एवमभिधाय सत्वरम्पलायाञ्चक्रे।

The tiger heard the fox's words and became apprehensive. He said, "Hey my nephew, Please spare my life. When the lion comes here do not mention my name to him." So saying, he ran away.

अथ गते व्याघ्रे तत्रकश्चिद्वीपी समायातः। तमपि दृष्ट्वाऽसौ व्यचिन्तयत्- 'दृढदंष्ट्रोऽयम्वित्रकः। तदस्य पार्श्वदस्य गजस्य यथा चर्मच्छेदो भवति तथा करोमि'।

After the tiger was gone, a leopard came there. The fox started thinking- 'This leopard has very strong teeth. I will get him to tear the elephant's skin somehow.'

एवम्विचिन्तय्य तमप्युवाच- "भो भगिनीसुत, किमिति चिराद्दृष्टोऽसि। कथम्व बुभुक्षित इव लक्ष्यसे। तदतिथिरसि मे। एष गजः सिम्हेन हतस्तिष्ठति। अहमचास्य तदादिष्टो रक्षापालः। परमत्थापि यावत्सिम्हो न समायाति, तावदस्य गजस्य माम्सम्भक्षयित्वा तृप्सिमृत्वा द्रुततरम्व्रज"।

Having decided thus, he said to the leopard, "Hey nephew, How is it that I have not seen you for such a long time, You look hungry too. You are my guest now. This elephant has been killed by the lion. I have been appointed by him to guard this. Before the lion comes, quickly eat some elephant-meat and go away."

स आह- "माम्, तदेवम्वन्न कार्यम्वे माम्साशनेन, यतो जीवन्नरो भद्रशतानि पश्यति। उक्तम्वच-

The leopard said, "Uncle, If that is so, I should not eat this meat. If a man keeps his life safe he can attain hundred good things. It is said,

यच्छक्यं ग्रसितुं शस्तं ग्रस्तं परिणमेच्च यत्
हितं च परिणामे यत्तदाद्यं भूतिमिच्छता ॥79॥

*One should eat what is suitable for one self; and what is eaten should be well-digested;
and what is digested should result in good health, if one desires his well-being.*

तत्सर्वथा तदेव भुज्यते यदेव परिणमति। तदहमितो पयास्यामि"।

Always that alone should be eaten what can be digested easily. So I am moving away from here."

शृगाल आह- "भो अधीर, विश्रब्धो भूत्वा भक्षय त्वम्। तस्यागमनम्वदूरतोऽपि तवाहम्विन्देदयिष्यामि"।

The fox said, "You coward, Eat without any anxiety. I will warn you when I see the lion coming this way."

तथाऽनुष्ठिते द्वीपिना भिन्नाम्वचम्व विज्ञाय जम्बूकेनाभिहितम्- "भो भगिनीसुत, गम्यताम्। एष सिम्हः समायाति"।

तच्छ्रुत्वा चित्रको दूरम्वप्रणष्टः।

The leopard did likewise. As it finished tearing the elephant-skin, the fox shouted,

"Hey nephew, Run away, The lion is coming here." The leopard immediately ran away.

अथ यावदसौ तद्भेदकृतद्वारेण किञ्चिन्माम्सम्भक्षयति, तावदतिसंकुद्धो अपरः शृगालः समाययौ।

As the fox started eating the meat happily, another fox came and attacked him.

अथ तमात्मतुल्यपराक्रमं दृष्ट्वा एनं क्षोकं अपठत्

As that fox knew him to be of equal strength, he read this verse.

उत्तमं प्रणिपातेन शूरं भेदेन योजयेत्

नीचमल्पप्रदानेन समशक्तिं पराक्रमैः ॥80॥

"You should be humble before an enemy of excellent characters.

You should deceive an enemy who is good at fighting.

You should pacify an enemy of lowly characters with some gifts.

You should win over an enemy of equal strength through valour."

तदभिमुखकृतप्रयाणः स्वदम्ष्ट्राभिस्तम्बिदार्य दिशो भागम्कृत्वा स्वयम्सुखेन चिरकालं हस्तिमाम्सम्बुभुजे।

The fox boldly fought the other fox, tore him to pieces with his teeth and remained happily eating that elephant-meat for a long time.”

एवम्त्वमपितम्बिपुम्स्वजातीयम्युद्धेन परिभूय दिशोभागम्कुरु।नोचेत् पश्चाद्बद्धमूलादस्मात्त्वमपि विनाशं अवाप्स्यसि।

The monkey continued: “In this manner, you also defeat the enemy who belongs to your own class and tear him to pieces. Otherwise, he will make his roots here and kill you also one day.

उक्तम्च यतः It is said,

सम्भाव्यं गोषु संपन्नं सम्भाव्यं ब्राह्मणे तपः

सम्भाव्यं स्त्रीसु चापत्यं सम्भाव्यं जातितो भयम्॥81॥

Cows are sure to bring prosperity.

A Brahmin can surely perform penance. A woman can easily go astray.

A person of one's own class surely provokes fear.

तथा च And also,

सुभिक्षाणि विचित्राणि शिथिलाः परियोषितः एको दोषो विदेशस्य स्वजातिर्यद्विरुध्यते॥82॥

Various facilities are there. The ladies are easy-going.

Only one problem is there in the foreign lands. One's own clan goes against you.”

मकरः आह- "कथमेतत्"।The crocodile asked-“How is that so?” सोऽब्रवीत्-The monkey said,

(11)

सारमेयस्यकथा

{THE STORY OF THE DOG}

अस्ति कस्मिंश्चिदधिष्ठाने चित्राङ्गो नाम सारमेयः।तत्र च चिरकालम्दुर्भिक्षम्पतितम्।

In some village there lived a dog named Chitraanga (Variegated hues).Once, the place was stuck by famine.

अन्नाभावात्सारमेयादयो निष्कुलताम्गन्तुमारब्धाः।अथ चित्राङ्गः क्षुत्क्षामकण्ठस्तद्गयादेशान्तरम् गतः।

Due to lack of food, dogs and cats which lived there started dying. Chitraanga moved away from there to another city.

तत्र च कस्मिंश्चित्पुरे कस्यचिद्गृहमेधिनो गृहिण्याः प्रसादेन प्रतिदिनं गृहं प्रविश्य विविधान्नानि भक्षयन्पराम्त्सिं

गच्छति।परम्तद्गृहाद् बहिर्निष्क्रान्तो अन्यैर्मदोद्धतसारमेयैः सर्वदिक्षु परिवृत्य सर्वाङ्गम्दम्ष्ट्राभिर्विदार्यते।

In that city one housewife never took care to lock the door properly. The dog daily entered that house and ate off all the food in the kitchen. But whenever it came out after eating the food, the other dogs of that city which waited outside attacked it from all sides and bit it all over its body.

ततस्तेन विचिन्तितवान्- "अहो, वरम्स्वदेशो यत्र दुर्भिक्षेऽपि सुखेन स्थीयते।न च कोऽपि युद्धं करोति।

तदेवम्स्वनगरम्प्रजामि' इत्यवधार्य स्वस्थानम्प्रति जगाम।

The dog thought,“Alas, My own home town is better than this city. There was famine but I was happy as nobody attacked me. I will go back to my own city.” He went back to his city.

अथासौ देशान्तरात्समायातः सर्वैरपि स्वजनैः पृष्ठः "भोश्चित्राङ्ग, कथयास्माकम्देशान्तरवार्ता, कीदृग्देशः,

किम्चेष्टितम्लोकस्य,क आहारः,कश्च व्यवहारस्तत्र" इति।

All the other dogs of his city asked him,“Hey Chitraanga, How was the foreign visit? How was the other city? What did you do? What did you eat? What all happened?”

स आह-"किम्कथ्यते विदेशस्य स्वरूपविषयः। He said, "What will I say how was the foreign land?

सुभिक्षाणि विचित्राणि शिथिलाः परियोषितः एको दोषो विदेशस्य स्वजातिर्यद्विरुध्यते॥83॥

Various facilities are there. The ladies are easy-going.

Only one problem is there in the foreign lands. One's own clan goes against you."

सोऽपि मकरस्तदुपदेशं श्रुत्वा कृतमरणनिश्चयो वानरमनुज्ञाप्य स्वाश्रयम्गतः। तत्र च तेन स्वगृहप्रविष्टेन आततायिना सह विग्रहं कृत्वा दृढसत्त्वावष्टंभनाच्च तम्व्यापाद्य स्वाश्रयं च लब्ध्वा सुखेन चिरकालमतिष्ठत्।
The crocodile listened to the advice of the monkey; took leave of the monkey; decided to fight till death; went back home. He fought with the crocodile who had taken over his house; killed him; and lived happily for long time.

साध्विदमुच्यते, It is rightly said,

अकृत्वा पौरुषं या श्रीः किं तयापि सुभोग्यया

जरद्रवः समश्नाति दैवादुपनतं तृणम्॥84॥

*If wealth is obtained without doing any effort, what enjoyment does it give,
Even the old bull eats the grass that has fallen in front of him.*

{THE STORY OF THE MONKEY AND THE CROCODILE ENDS}



॥इति महामहोपाध्याय श्री विष्णुशर्मविरचिते पञ्चतन्त्रे
लब्धप्रणाशम् नाम चतुर्थं तन्त्रं समाप्तम्॥

THUS ENDS THE FOURTH TANTRAM

'LABDHA-PRANAASHAM'

IN THE TEXT

'PANCHATANTRAM'

AUTHORED BY THE EXCELLENT TEACHER

'SHREE VISHNUSHARMA'