

श्रीविष्णुशर्मप्रणीतपञ्चतन्त्रम्

FIVE COURSES OF ACTION
PRESCRIBED IN THE ADMINISTRATIVE SCIENCE

{ANCIENT WISDOM}



BOOK ONE

‘MITRA-BHEDA’

‘CREATING RIFT AMONG FRIENDS’

SANSKRIT TEXT
WITH
ENGLISH COMMENTARY

by

Narayanalakshmi

ABOUT THE AUTHOR

Narayanalakshmi

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

PANCHATANTRAM OF SRI VISHNUSHARMA INTRODUCTION

*Salutations to the great 'Paramahansas' the 'Knowers of Brahman'
who only saw divinity everywhere in this 'brain concocted picture' of the world.*

Who is a 'Paramahansa'?

Supposedly, there once existed some swans of a unique kind in the Maanasa Sarovara (lake) in the Himalayan region, which had the capacity to absorb only the milk from a mixture of water and milk kept in a pot. The saints belonging to the Paramahansa category are supposed to be in such a high level of mind that they can never see anything but the Self or the Supreme in whatever they perceive. These types of saints are very rare to find.

In the modern world we have only the worst kinds of minds, which only take the water and discard the milk in whatever is perceived.

'PanchaTantra' is one such mixture of diluted milk prepared by the great scholar Vishnu Sharma for educating the children (and even adults) easily. The entire knowledge of all practical sciences was taught to his students through many amusing stories. Stories were there to create interest in the topic and helped them in remembering the advice that came along with the stories. With a two-lined story, there were some two pages of instructions taught which the students listened to as an unavoidable blabber, with the hope of hearing another amusing anecdote after the bitter lecture was over. Though not intent on learning, they unconsciously became experts in all the sciences. Stories always came to their help in memorizing the topics. The students wanted only the honey of the stories but had to swallow the bitter medicine that came along with it. The students consumed both the milk and water and got the benefit of the milk too.

In the modern world somehow 'PanchaTantra' the treatise on wisdom has become famous as a story book for children rather than as a scripture of knowledge.

Panchatantra is a practical guide to life. It discusses all the situations, best or worst that occur in our life and tells us how to tackle them wisely. It is a torch lit by the great scholar to guide us in the dark gullies of the world.

But unfortunately we have managed to throw away the milk and are giving the children only the water from this great book.

Panchatantra is not a collection of animal stories written to amuse the children but a book of guidance useful for even an aged person.

This work is an attempt to present the creamy milk hidden in this great scripture.

‘SALUTATIONS TO ALL THE GREAT MINDS OF THE ANCIENT INDIA.’

मित्रभेदः

{CREATING RIFT AMONG FRIENDS}

प्रार्थना

{PRAYER}

ब्रह्मा रुद्रः कुमारो हरिवरुणयमाणयमा वह्निरिन्द्रः कुबेरश्चन्द्रादित्यौ
 सरस्वत्युदधियुगनगा वायुरूर्वी भुजङ्गाः
 सिद्धा नद्योश्चिनौ श्रीर्दितिरदितिसुता मातरश्चण्डिकाद्याः वेदास्तीर्थानि
 यज्ञा गणवसुमुनयः पान्तु नित्यं ग्रहाश्च॥1॥

*Let Brahma, Rudra, Kumaara, Hari, Varuna, Yama, Agni, Indra, Kubera,
 Chandra, Aaditya, Sarasvati, Ocean, Yugas, mountains, Vaayu, Earth (supporting land), Serpents,
 Siddhas, Rivers, Ashvini Gods, Shree, Diti, Aditi's sons (Devas),
 Mother Goddesses (like Chandikaa),
 Vedas, pilgrimage centers, Sacrifices, Shiva-Ganas, Vasus, Sages, and planets
 protect us always.*

मनवे वाचस्पतये शुक्राय पराशराय ससुताय
 चाणक्याय च विदुषे नमोऽस्तु नयशास्त्रकर्त्रभ्यः॥2॥

*Salutations to Manu, Vaachaspati, Shukra, Paraashara along with his son (Vyaasa),
 Chaanakya the genius, the creators of treatises on Morality.*

सकलार्थशास्त्रसारं जगति समालोक्य विष्णुशर्मदं
 तन्त्रैः पञ्चभिरेतच्चकार सुमनोहरं शास्त्रम्॥3॥

*Vishnu Sharma has studied
 the entire collection of Texts on Morality (politics) in this world and
 has created this Treatise containing five sections
 which is very pleasant to the mind.*

कथामुखम्

{INTRODUCTION TO THE STORY}

तद्यथानुश्रूयते अस्ति दाक्षिणात्ये जनपदे महिलारोप्यं नाम नगरम्।

तत्र सकलार्थिकल्पद्रुमः प्रवरनृपमुकुटमणिमरीचिमञ्जरीचयचर्चितचरणयुगलः सकलकलापारङ्गतोऽमरशक्तिर्नाम राजा बभूव। तस्य त्रयः पुत्राः परमदुर्मेधसो बहुशक्तिरुग्रशक्तिरनन्तशक्तिश्चेति नामानो बभूवुः।

It is so heard: There is a city named Mahilaaropya in the Southern regions, ruled by a king named AmaraShakti. He was like a divine 'Kalpa tree' (wish-fulfilling tree) in attending to the needs of all the people (he was extremely compassionate and charitable); his feet was worshipped by the 'clusters of blossoms' formed by the 'collected colourful rays shooting out from the gems' studded on the 'crowns' of the 'great kings' (all the great kings revered him and respected him); he had mastered all the sciences. He had three sons named Bahushakti, Ugrashakti and Anantashakti, who were of very wicked nature. (They were averse to learning and were impolite to one and all).

अथ राजा ताच्छास्त्रविमुखानालोक्य सचिवानाहूय प्रोवाच-"भोः ज्ञातमेतद्भवद्भिर्यन्ममैते पुत्राः शास्त्रविमुखाः विवेकरहिताश्च। तदेतान्पश्यतो मे महदपि राज्यं न सौख्यमावहति।

Observing his children who were not interested in any learning, the king called his ministers for a meeting and addressed them like this, "Hey you all! You all already know that these sons of mine are averse to learning any scripture, and are completely without any intelligence. Observing them like this, I do not feel happy even when ruling this great kingdom.

अथवा साध्विदमुच्यते Or, it is rightly said,

अजातमृतमूर्खेभ्यो मृताजातौ सुतौ वरं

यतस्तौ स्वल्पदुःखाय यावज्जीवं जडो दहेत्॥4॥

Of the three types of sons, namely the unborn, the dead and the foolish, the dead and unborn sons are better, for they both give only a little pain; but the idiot son burns you throughout the life.

वरं गर्भसावो वरमृतुषु नैवाभिगमनं वरं जाताः प्रेतो वरमपि च कन्यैव जनिता वरं वन्ध्या भार्या वरमपि च गर्भेषु वसतिर्नचाविद्वान् रूपद्रविणगुणयुक्तोऽपि तनयः॥5॥

It is better that an abortion occurs; it is better that there is no union of the couple at all in the prescribed period; it is better the child is still-born; it is better that even a daughter is born; it is better that the wife is barren; it is better that the child never leaves its womb; but never should a son be there who is not learned, though he may have other adorable qualities like beauty and wealth.

किं तया क्रियते धन्वा या न सूते न दुग्धदा

कोऽर्थः पुत्रेण जातेन यो न विद्वान्न भक्तिमान्॥6॥

What can be done with a cow that does not deliver a calf, nor yields milk? What is a son worth who is not learned nor devoted to the elders?

वरमिह वा सुतमरणं मा मूर्खत्वं कुलप्रसूतस्य

येन विबुधजनमध्ये जारज इव लज्जते मनुजः॥7॥

Better is the death of a son; but never a state where the son who holds the name of the family acts foolish; because of which a man (father) has to feel embarrassed in the assembly of the wise, like the son of an adulteress!

गुणिगणगणनारंभे न पतति कटिनी ससंभ्रमा यस्य
तेनाम्बा यदि सुतिनी वद वन्ध्या कीदृशी भवति॥४॥

*If the son's name is not written excitedly
at the beginning of the list containing the names of the people who are of noble characters,
then in what way is she lesser in state than that of a barren woman?*

तदेतेषां यथा बुद्धिप्रकाशो भवति तथा कोऽप्यनुष्ठीयताम्। अत्र च मद्दत्तां वृत्तिं भुञ्जानानां पण्डितानां पञ्चशती तिष्ठति।
ततो यथा मम मनोरथाः सिद्धिं यान्ति तथाऽनुष्ठीयताम्" इति।

Then do something by which these sons of mine will become intelligent. Here in my court itself, there are fifty scholars who enjoy the salary given by me. Therefore see to it that my wishes can be fulfilled in some way."

तत्रैकः प्रोवाच-"देव द्वादशभिर्वर्षैः व्याकरणं श्रूयते, ततो धर्मशास्त्राणि मन्वादीनि, अर्थशास्त्राणि चाणक्यादीनि,
कामशास्त्राणि वात्स्यायनादीनि। एवं च ततो धर्मार्थकामशास्त्राणि ज्ञायन्ते ततः प्रतिबोधनं भवति"।

Then one of them said, "Deva! To study the texts on grammar it takes twelve years; then the texts on Dharma of Manu (ManuSmriti), the treatises on economics (Artha) authored by Chaanakya, and the treatises on Kaama (desire) authored by Vaatsyaayana, have to be mastered. In this manner, one understands the texts written on Dharma, Artha, and Kaama, and finally gets enlightened (about the three goals prescribed for the human beings, namely Dharma, Artha and Kaama) (Fulfilment of the desired achievements through honest work supported by the ordained rules of the Vedic Scriptures)."

अथ तन्मध्यतः सुमतिर्नाम सचिवः प्राह-"अशाश्वतोऽयं जीवितव्यविषयः। प्रभूतकालज्ञेयानि शब्दशास्त्राणि।

तत्संक्षेपमात्रं शास्त्रं किञ्चिदेतेषां प्रबोधनार्थं चिन्त्यताम्" इति। उक्तं च यतः

Then a minister named Sumati stood up in their midst and said, "The life of a human being is very short. The study of Grammar texts itself will take a long time to get over with. Therefore think of some compact text which can be used in making these princes learned. Because it is said,

अनन्तपारं किल शब्दशास्त्रं स्वल्पं तथायुर्बहवश्च विघ्नाः

सारं ततो ग्राह्यमपास्य फल्गु हंसैर्यथा क्षीरमिवाम्बुमध्यात्॥९॥

The grammar text is very huge and has much depth.

The life of a human being is short, and the obstacles are many.

Only the essence has to be grasped leaving out the wasteful sections,

like the swans absorbing only the milk from the water (that is mixed with milk).

तदत्रास्ति विष्णुशर्मा नाम ब्राह्मणः सकलशास्त्रपारङ्गमः छात्रसंसदि लब्धकीर्तिः। तस्मै समर्पयत्वेतान् नूनं स
एतान्द्राक् प्रबुद्धान्करिष्यति" इति।

There is a Brahmin named VishnuSharma. He is a master of all sciences. He is well known in the circle of students. Offer these princes to his care. He will definitely make them learned, very fast."

स राजा तदाकर्ण्य विष्णुशर्माणमाहूय प्रोवाच-"भो भगवन्मदनुग्रहार्थमेतानर्थशास्त्रं प्रति द्राग्यथाऽनन्यसदृशान्
विदधासि तथा कुरु, तदाऽहं त्वां शासनशतेन योजयिष्यामि"।

The king heard his words and called VishnuSharma and said, "Hey Bhagavan! Please oblige me and make these boys unparalleled masters of the political science quickly. Then I will honor you with the ruling power of hundred villages."

अथ विष्णुशर्मा तं राजानमूचे-"देव श्रूयतां मे तथ्यवचनम्। नाहं विद्याविक्रयं शासनशतेनाऽपि करोमि। पुनरेतान्

तव पुत्रान्मासषट्केन यदि नीतिशास्त्रज्ञानं करोमि ततः स्वनामत्यागं करोमि। किं बहुना। श्रूयतां ममैष

सिम्हनादः। नाऽहमर्थलिप्सुर्ब्रवीमि। ममाऽशीतिवर्षस्य व्यावृत्तसर्वेन्द्रियार्थस्य न किञ्चिदर्थं प्रयोजनम्।

किन्तु त्वत्प्रार्थनासिद्ध्यर्थं सरस्वतीविनोदं करिष्यामि। तल्लिख्यतामद्यतनो दिवसः। यद्यहं षड्मासाऽभ्यन्तरे

तव पुत्रान्नयशास्त्रं प्रत्यनन्यसदृशान् करिष्यामि ततो नार्हति देवो देवमार्गं संदर्शयितुम्"।

Then VishnuSharma addressed the king and spoke like this.

"Deva! Listen to my solemn promise! I will never sell knowledge even for the ruler-ship of hundred villages!

However, if I do not make your sons experts in the ‘Administration science’ within the next six months, then I will renounce my very name! What more, listen to this lion’s roar of mine! I do not speak like this, being greedy for wealth. I have passed eighty years and I have renounced the desire for all the sense pleasures. What use is wealth to me? But, to fulfil your request I will make an amusing diversion in the learning process. Write down today’s date. If I do not make your sons unparalleled masters of the ‘Administration science’, then no Deva shall guide me towards the higher worlds of knowledge!”

अथाऽसौ राजा तां ब्राह्मणस्यऽसम्भाव्यां प्रतिज्ञां श्रुत्वा ससचिवः प्रहृष्टः विस्मयान्वितस्तस्मै सादरं
तान्कुमारान्समर्प्य परां निर्वृतिमाजगाम।

The king and his ministers heard the impossible vow promised by the Brahmin, and felt happy and surprised at the same time. The king left his sons in his care and felt very much relieved.

विष्णुशर्माऽपि तानादाय तदर्थं ‘मित्रभेद मित्रसंप्राप्ति काकोलुकीय लब्धप्रणाश अपरीक्षितकारकाणि’ चेति
पञ्चतन्त्राणि रचयित्वा पाठितास्ते राजपुत्राः।तेऽपि तान्यधीत्य मासषड्केन यथोक्ता संवृताः।ततःप्रभृति
एतत्पञ्चतन्त्रकं नाम नीतिशास्त्रं बालावबोधनार्थं भूतले प्रवृत्तम्।

Vishnu Sharma kept them with him and to educate them wrote the five sections of Administration science named ‘MitraBheda, MitraSampraapti, Kaakolukeeya, Labdha-Pranaasha, and Apareekshitakaaraka’, and taught those princes. They too studied them and became experts within six months as he had declared. From that time onward, this science of Administration has become very popular and is used in educating children.

किं बहुना What more,

अधीते य इदं नित्यं नीतिशास्त्रं शृणोति च
न पराभवमाप्नोति शक्रादपि कदाचन॥10॥

*He who studies or listens to this science of Administration daily
will never ever get defeated even by Indra.*

कथामुखमेतत्।

{INTRODUCTION TO THE STORY ENDS}

अथ मित्रभेदो नाम प्रथमं तन्त्रम्
 THE FIRST TANTRA
 NAMED
 'CREATING RIFT AMONG THE FRIENDS'

प्रस्तावना कथा
 {INTRODUCTORY STORY}

अथातः प्रारभ्यते मित्रभेदो नाम प्रथमं तन्त्रं यस्यायमादिमः श्लोकः।

Now begins the first section named 'MitraBhedā', in which the first verse begins like this.

वर्धमानो महान्स्नेहः सिम्हगोवृषयोर्वने पिशुनेनातिलुब्धेन जम्बुकेन विनाशितः॥१॥
*The increasing true friendship between the lion and the bull in the forest
 was destroyed by a deceitful greedy jackal.*

PROLOGUE

The whole book of PanchaTantra mostly contains animal characters acting the story out; but the book is not intended to entertain children with some childish animal stories.

Man is a mammal who is at the peak point of evolution and has conquered all his base qualities of his evolutionary ancestors; so we hope optimistically. But still he is just an animal who contains within himself all the qualities of all the other animals. If in every event we could place a magical X-ray machine in front of him and observe, we may be surprised by the animal forms that appear inside the human disguise.

Vishnu Sharma has used his wisdom as an -ray machine, sees the civilized human being as he is, as an animal in human form and exposes his animal qualities unabashedly.

The First Tantra is named 'MitraBhedā' meaning 'Creating rift between the friends'.

The whole story is about how to break a friendship, yet it is a lesson for all the friends as to, how not to let their friendship break. The main characters in this story are a lion, a bull, and two foxes- one a passive witness and another, a deceitful schemer. The lion represents the leadership quality in a person; the bull represents the ordinary good man of the world who does not have much understanding about the fraudulent events that go on in political circles. The foxes represent the scheming nature in a man; which sometimes can even ruin a guileless friendship between a rich ruler and a poor public.

LION:

The Lion is named Pingalaka, a person of yellowish or reddish brown hue; or a person rich and prosperous overflowing with wealth and gold. We will see the lion Pingalaka pictured as oscillating between the good and the bad by trusting any person who flatters him and becoming the puppet in their hands. If you are a leader, beware of the schemers around you.

BULL:

The Bull is named Sanjeevaka, who just wants to live happily adjusting with all.

The bull Sanjeevaka represents a guileless person who trusts anyone with full heart; he is a person who cannot see evil in this world; well, when he sees evil he is left helpless to face the circumstances and perish. If you are a good man, don't be too good like the bull Sanjeevaka, but try to understand that the world contains wicked minds also, and be clever enough not to fall into their traps.

FOXES:

The first one is named Karataka- which actually is the name of the propounder of art and theft. If you are a schemer but yet unselfish do not support deceit like Karataka to walk out at the end after the evil is done. Save the situation before it goes out of hand. The second one is named Damanaka, the 'winner', who can manipulate anybody to achieve his selfish ends. If you are a schemer with only selfish gains as your life's mission like Damanaka, what else to comment but- 'Keep out'!

To all those who adore friendship-
'Beware of the 'Damanakas' hiding in the human minds'.

To all the selfless souls-
'Beware of the selfishness hiding in all the human minds.'

{THE MAIN STORY}

तद्यथा अनुश्रूयते, अस्ति दाक्षिणात्ये जनपदे महिलारोप्यं नाम नगरम्। तत्र धर्मोपार्जितभूरिविभवो वर्धमानको नाम वणिक्पुत्रो बभूव। तस्य कदाचिद्रात्रौ शय्यारूढस्य चिन्ता समुत्पन्ना 'यत्प्रभूतेऽपि वित्तेऽर्थोपायाश्चिन्तनीयाः कर्तव्याश्चेति। यत उक्तं च,

So it is heard! There is a city named 'Mahilaropya' situated in the southern region. There lived a merchant's son named 'Vardhamaanaka' in that city; he had earned huge amount of wealth through righteous means. Once as he was sitting on his bed at night, and he thought anxiously like this, "Even if abundant wealth belongs to one, one should think of ways to increase it and do the needful for sure. Since it is spoken thus:

{IMPORTANCE OF WEALTH}

नहि तद्विद्यते किञ्चिदर्थेन न सिध्यति
यत्नेन मतिमान्स्तस्मादर्थमेकं प्रसाधयेत्॥2॥

*There is nothing that is not possible to attain through wealth.
Therefore, an intelligent man should strive to amass wealth only.*

यस्यार्थास्तस्य मित्राणि यस्यार्थास्तस्य बान्धवाः
यस्यार्थाः स पुमान् लोके यस्यार्थाः स च पण्डितः॥3॥
*He who has wealth has friends; he who has wealth has relatives;
he who has wealth is a well-respected man in the world;
he who has wealth is a learned man
(since he is sought by all and is flattered by one and all!)*

न सा विद्या न तद्दानं न तच्छिल्पं न सा कला
न तत्स्थैर्यं हि धनिनां याचकैर्यन्न गीयते॥4॥
*There is no learning, no charity, no statue, no art, and no firmness
which has not been made the attribute of the rich
by the beggars hovering around them (to gain his favour).*

इह लोके हि धनिनां परोऽपि सुजनायते
स्वजनोऽपि दरिद्राणां सर्वदा दुर्जनायते॥5॥
*In this world, even the enemy of a wealthy man gets honoured,
but, the acquaintance of a poor man is treated as a wicked person always.
(Such is the power of wealth!)*

अर्थेभ्योऽपि प्रवृद्धेभ्यः संवृत्तेभ्यस्ततस्ततः
प्रवर्तन्ते क्रियाः सर्वाः पर्वतेभ्य इवापगाः॥6॥
*When the wealth is accumulated from various sources
and when it keeps increasing abundantly,
then all works get completed effortlessly,
like the rivers flowing down from the mountain without any effort.*

पूज्यते यदपूज्योऽपि यदगम्योऽपि गम्यते
वन्द्यते यदवन्द्योऽपि स प्रभावो धनस्य च॥7॥
*Even a man not worthy of worship gets worshipped;
even a man who should not be sought for gets sought after;
even a man who should not be saluted gets saluted.
Such is the influence of wealth.*

अशनादिन्द्रियाणि इव स्युः कार्याण्यखिलान्यापि
एतस्मात्कारणाद्धितं सर्वसाधनमुच्यते॥8॥

*Nourished by the food, the senses are capable of performing all their actions.
This is the very reason why the wealth is also extolled as the means for everything.*

अर्थार्थी जीवलोकोऽयं स्मशानमपि सेवते
त्यक्त्वा जनयितारं स्वं निःस्वं गच्छति दूरतः॥9॥

*A man of this world in need of wealth will even stay at 'cremation grounds' (without fear);
he will even discard his wealth-less parents and move away (to earn wealth).*

गतवयसामपि पुरुषं येषामर्था भवन्ति ते तरुणाः
अर्थेन तु ये हीना वृद्धास्ते यौवनेऽपि स्युः॥10॥
*The aged men become youths if they have wealth.
The youth are indeed old if they do not own wealth.
(The women seek the wealthy men only!)*

{MEANS OF EARNING WEALTH}

स चार्थः पुरुषाणां षड्भिरुपायैर्भवति, भिक्षया नृपसेवया कृषिकर्मणा विद्योपार्जनेन व्यवहारेण वणिक्कर्मणा वा।
सर्वेषामपि तेषां वाणिज्येनाऽतिरस्कृतोऽर्थलाभः स्यात्।

This wealth can be attained by men through six means namely, 'by begging, by serving the king, by agricultural activities, by getting learned, by lending money for interest, and by merchandise'. Among all these, the wealth got through merchandise is never a bad bargain.

अन्यच्च It is also said

हता भिक्षा भेकैर्वितरति नृपो नोचितमहो
कृषिः क्लिष्टा विद्या गुरुविनयवृत्त्याऽति विषमा
कुसीदाद्दारिद्र्यं परकरगतग्रन्थिशमनात्
न मन्ये वाणिज्यात्किमपि परमं वर्तनमिह॥11॥

*The begging profession has lost its esteem because of vile characters.
The king never gives the correct remuneration.
Agriculture is a hard work.
Education is difficult because one has to be always polite to the teachers.
The lending business ends you in poverty,
because even the original money given as a loan to another never comes back.
I do not find any other business better than merchandise.*

उपायानाञ्च सर्वेषामुपायः पण्यसन्ग्रहः

धनार्थं शस्यते ह्येकस्तदन्यः संशयात्मकः॥12॥

*Among all the methods mentioned as the means of earning wealth,
the 'hoarding of things for sale' is the best one; rest is not dependable.*

{SEVEN TYPES OF MERCHANDISE}

तच्च वाणिज्यं सप्तविधमर्थागमाय स्यात्। तद्यथा गान्धिकव्यवहारः निक्षेपप्रवेशः गोष्टिककर्म परिचितग्राहकागमः
मिथ्याक्रयकथनम् कूटतुलामानम् देशान्तराद्वाण्डानयनञ्चेति।

Even in merchandise, there are seven types mentioned as the means for earning wealth.

They are like this: selling the perfumes, pawning, business connected to cows; cheating the regular customers, selling worthless stuff for extraordinary prices, incorrect weighing in the balance, and selling foreign goods.

उक्तं च It is said

पण्यानां गान्धिकं पण्यं किमन्यैः काञ्चनादिभिः

यत्रैकेन च यत्क्रीतं तच्छतेन प्रदीयते॥13॥

*Among all saleable products, perfume is the best;
even gold and other things are not comparable to it.
One increases to hundred, when it (perfume) is bought and sold.*

निक्षेपे पतिते हर्म्ये श्रेष्ठी स्तौति स्वदेवतां

निक्षेपी म्रियते तुभ्यं प्रदास्याम्युपयाचितम्॥14॥

*When the pawned object has made entry into his house,
the rich man prays like this to his deity.
'If the man who has pawned dies, I will offer anything to you in return'.*

गौष्टिककर्मनियुक्तः श्रेष्ठी चिन्तयति चेतसा हृष्टः

वसुधा वसुसंपूर्णा मयाद्य लब्धा किमन्येन॥15॥

*The rich man in the cow-business thinks happily,
'This whole earth filled with all the wealth has been obtained by me!
(I can allow my cows to graze everywhere.)
What else do I need?'*

परिचितमागच्छन्तं ग्राहकमुत्कण्ठया विलोक्यासौ

हृष्यति तद्धनलुब्धो यद्वत्पुत्रेण जातेन॥16॥

*Observing eagerly the regular customer who has arrived,
the 'greedy fellow after money' becomes happy as if a son is born to him.
(He gets ready to cheat the customer.)*

अन्यच्च And also

पूर्णाऽपूर्णेर्मानैः परिचितजनवञ्चनं तथा नित्यं

मिथ्याक्रयस्य कथनं प्रकृतिरियं स्यात्किराटानाम्॥17॥

*Cheating the acquainted customers with incorrect weights
and always quoting incorrect prices for the commodities, is the nature of the merchants.*

अन्यच्च And also

द्विगुणं त्रिगुणं वित्तं भाण्डक्रयविचक्षणाः

प्राप्नुवन्त्युद्यमाल्लोका दूरदेशान्तरं गताः॥18॥

*Those adept in the sales techniques
get twice or thrice the original amount in their business, when they visit the foreign countries.'*

{SANJEEVAKA'S STORY}

इत्येवं सम्प्रधार्य मथुरगामीनि भाण्डानि आदाय शुभायां तिथौ गुरुजनानुज्ञातः सुरथाधिरूढः प्रस्थितः।

Having decided in this manner, he collected the goods to be sold in Mathuraa, and on an auspicious day, taking the blessings of his elders, seated on a good cart, he began his journey.

तस्य च मङ्गलवृषभौ सञ्जीवकनन्दकनामानौ गृहोत्पन्नौ धूर्वोदारौ स्थितौ।तयोरेकः सञ्जीवकाभिधानो

यमुनाकच्छमवतीर्णः सन् पङ्कपूरमासाद्य कलितचरणो युगभङ्गं विधाय निषसाद।

Two auspicious bulls named Sanjeevaka and Nandaka were born in his house and were bred there itself.

They had been yoked to the cart to pull it along the road. Of the two, the bull named Sanjeevaka climbed down towards the bank of the River Yamunaa and slipped in the wet sand; he broke the yoke and sat down.

अथ तं तदवस्थमालोक्य वर्धमानः परं विषादमगमत्।तदर्थं च स्नेहार्द्रहृदयः त्रिरात्रं प्रयाणभङ्गमकरोत्।

Vardhamaana felt very much distressed by seeing the condition of his pet bull. He even broke his journey for three days waiting for the bull to recover.

अथ तं विषण्णमालोक्य सार्थिरभिहितम्-"भोः श्रेष्ठिन्, किमेवं वृषभस्य कृते सिम्हव्याघ्रसमाकुले बह्वपायेऽस्मिन् वने समस्तसार्थः त्वया सन्देहे नियोजितः।

Observing him sad like this, the co-travellers said to him, "Hey noble merchant! How can you jeopardize the lives of all of us by making us all wait here in this dangerous forest filled with lions and tigers?"

उक्तं च It is said,

न स्वल्पस्य कृते भूरि नाशयेन्मतिमान्नरः

एतदेवात्र पाण्डित्यं यत्स्वल्पाद्भूरिरक्षणम्"॥19॥

An intelligent man does not destroy much for the sake of less.

*If he can lose only a little and save much,
then that is the sign of his intelligence."*

अथाऽसौ तदवधार्य सञ्जीवकस्य रक्षापुरुषान्निरूप्याऽशेषसार्थं नीत्वा प्रस्थितः।अथ रक्षापुरुषा अपि बह्वपायं तद्वनं विदित्वा सञ्जीवकं परित्यज्य पृष्टतो गत्वाऽन्येद्युस्तं सार्थवाहं मिथ्याऽऽहुः-"स्वामिन्, मृतोऽसौ सञ्जीवकः।अस्माभिस्तु सार्थवाहस्याऽभीष्ट इति मत्वा वह्निना संस्कृतः" इति।

Vardhamaana agreed to their words. He placed a few men to care for the bull and continued his journey with his fellow travellers. Those men in turn felt the forest to be too dangerous to remain alone there. They left the bull there itself, and went off quickly to join the merchant caravan. They lied to their master like this, "Svaamin! That poor Sanjeevaka is dead. We cremated him in the fire as we felt that, such an act would have been your wish."

तच्छ्रुत्वा सार्थवाहः कृतज्ञतया स्नेहार्द्रहृदयस्तस्यौर्ध्वदेहिकक्रियाः वृषोत्सर्गादिकाः सर्वाश्वकार।

Hearing their words Vardhamaana felt grateful towards them for their kind act. Emotionally moved by the bull's death, he performed all the necessary funeral rites connected to the death of the bull.

सञ्जीवकोऽप्यायुःशेषतया यमुनासलिलमिश्रैः शिशिरतरवातैराप्यायितशरिरः कथञ्चिदप्युत्थाय यमुनातटमुपपेदे।

तत्र मरकतसदृशानि बालतृणाग्राणि भक्षयन्कतिपयैरहोभिर्वृषभ इव पीनः ककुद्भ्रान्बलवान्श्च संवृत्तः प्रत्यहं वल्मीकशिखराग्राणि शृङ्गाभ्यां विदारयन्प्रगर्जन्श्चास्ते।साध्विदमुच्यते,

Sanjeevaka had more life-span to his credit. He revived by the cool moist winds blowing from the river; he got up somehow with all effort he could muster and reached the bank of the river. Eating the 'tender grass shoots shining like the emeralds', within a few days he shone like the 'bull of Shiva'. He developed a huge hump on his back and became very strong. Everyday he broke the anthills around there with his horns and roared aloud. It is well-said,

अरक्षितं तिष्ठति दैवरक्षितं सुरक्षितं दैवहतं विनश्यति

जीवत्यनाथोऽपि वने विसर्जितः कृतप्रयत्नोऽपि गृहे विनश्यति॥20॥

That which is un-protected remains protected by the unseen fate.

That which is protected perishes when the fate is against it.

Even an orphan lives left in a forest. Even with no effort spared, the one inside the house dies.

{STORY OF PINGALAKA}

अथ कदाचित्पिङ्गलको नाम सिंहः सर्वमृगपरिवृतः पिपासाकुलः उदकपानार्थं यमुनातटमवतीर्णः सञ्जीवकस्य गम्भीरतररावं दूरादेव अशृणोत्।

Once a lion named Pingalaka came to the banks of river Yamunaa to drink water and ease his thirst, surrounded by all the animals that were his followers. He heard the loud deep roaring sound of Sanjeevaka from far. Hearing that sound, he felt very much anxious.

तच्छ्रुत्वा अतीव व्याकुलहृदयः ससाध्वसमाकारं प्रच्छाद्य वटतले चतुर्मण्डलावस्थानेन अवस्थितः।

चतुर्मण्डलावस्थानं त्विदं सिंहः सिंहानुयायिनः काकरवाः किंवृत्ताश्चेति।

Frightened he hid himself under a fig tree making a protective circle of four sections.

{In the innermost circle the king will stay; the next circle will be occupied by trustworthy ministers and the subordinates; the third circle will be occupied by the soldiers; the outermost ring will contain the spies and the guards.}

The four-fold sphere will be like this; the lion, the followers of lion, the servants, and the ordinary class of spies and guards.

{COWARDICE OF A KING MAKES HIM A PUPPET IN THE HANDS OF A CHEAT}

अथ तस्य करटकदमनकनामानौ द्वौ शृगालौ मन्त्रिपुत्रौ भ्रष्टाधिकारौ सदानुयायिनावास्ताम्।तौ च परस्परं मन्त्रयतः।तत्र दमनकोऽब्रवीत्-“भद्र करटक,अयं तावदस्मत्स्वामी उदकग्रहणार्थं यमुनाकच्छमवतीर्य स्थितः।स किं निमित्तं पिपासाकुलोऽपि निवृत्य व्यूहरचनां विधाय दौर्मनस्येनाऽभिभूतोऽत्र वटतले स्थितः”।

There were two foxes named Karataka and Damanaka, the sons of the minister. At present they were without jobs and followed the king always, trying hard to win his favour.

They both discussed with each other (about their future moves to favour the king).

Damanaka said, “My good friend Karataka! Now our Master has gone down the river bank to drink some water, and staying there only. For what reason has he not ventured to quench his thirst but is concealing himself inside a circular-arrangement under a fig tree and acting distressed?”

करटक आह-“भद्र किमावयोरनेन व्यापारेण।उक्तं च यतः

Karataka said-“Hey good man! What does it matter to us?

It is said,

अव्यापारेषु व्यापारं यो नरः कर्तुमिच्छति

स एव निधनं याति कीलोत्पाटीव वानरः॥21॥”

*That man who wants to engage in doing something
which is not at all connected to him,
will indeed die like the monkey which removed the wedge.”*

दमनक आह-“कथमेतत्”।Damanaka said, “How is that so?”

सोऽब्रवीत्-Karataka said,

(1)

कीलोत्पाटीवानरकथा

{THE STORY OF THE MONKEY WHICH REMOVED THE WEDGE}

"कस्मिन्श्चिन्नगराभ्याशे केनापि वणिक्पुत्रेण तरुषण्डमध्ये देवतायतनं कर्तुमारब्धम्।तत्र च ये कर्मकराः स्थपत्यादयस्ते मध्याह्नवेलायामाहारार्थं नगरमध्ये गच्छन्ति।

Near some city, a merchant's son wanted to build a temple in the centre of some thickly grown grove of trees. The labourers, and the architects who worked there, usually left that site and went to the city at noon to have their lunch.

अथ कदाचिदानुषङ्गिकं वानरयूथमितश्चेतश्च परिभ्रमदागतम्।

Once by chance, a group of monkeys arrived there after wandering here and there.

तत्रैकस्य कस्यचिच्छिल्पिनोऽर्धस्फाटितो अर्जुनवृक्षदारुमयः स्तम्भः खदिरकीलकेन मध्यनिहितेन तिष्ठति।

A log of wood belonging to the acacia tree had been half-cut by a carpenter and left there at the site, with a wedge stuck in-between the crack.

एतस्मिन्नन्तरे ते वानराः तरुशिखरप्रासादशृङ्गदारुपर्यन्तेषु यथेच्छया क्रीडितुमारब्धाः।

Meanwhile some monkeys started playing on top of the trees, roof of the building and logs of woods with abandon.

एकश्च तेषां प्रत्यासन्नमृत्युश्चापल्यात्तस्मिन्नर्धस्फोटितस्तम्भे उपविश्य पाणिभ्यां कीलकं संगृह्य

यावदुत्पाटियतुमारभे तावत्तस्य स्तम्भमध्यगतवृषणस्य स्वस्थानाच्चलितकीलकेन यद्दुतं तत्प्रागेव निवेदितम्।

अतोऽहं ब्रवीमि 'अव्यापारेषु' इति।आवयोर्भक्षितशेष आहारोऽस्त्येव तत्किमनेन व्यापारेण।”

One of the monkeys of restless nature who was fated to die, sat on the half-cut log of wood and started pulling the wedge away with both of his hands. His scrotum was hanging in-between the two slices of wood, and when the wedge was removed what happened has already been told. That is why I say, 'Avyapareshu'(in affairs not of your concern). We have enough food left over to eat after the king finishes his meals, so why bother about these things (as to why he is protecting himself inside a circular ring?)”

दमनक आह- "भवानाहारार्थी केवलमेव। तन्न युक्तम्। उक्तं च,
Damanaka said, "You are just a person hankering after food only! That is not right. It is said,

{MEANING OF LIFE}

सुहृदामुपकारकारणादिद्विषतामप्यपकारकारणात्
नृपसंश्रय इष्यते बुधैर्जठरं को न बिभर्ति केवलम्॥22॥

*The wise men seek shelter with the king because
it will be conducive to the welfare of their own kith and clan, and harmful to the enemies of oneself.
Who does not simply fill his belly?*

किञ्च Also,

यस्मिञ्जीवति जीवन्ति बहवः सोऽत्र जीवतु
वयांसि किं न कुर्वन्ति चञ्च्वा स्वोदरपूरणात्॥23॥

*Let him alone live, by whose living many live.
Don't the birds also fill their bellies through their beaks?*

तथा च And also,

यज्जीव्यते क्षणमपि प्रथितं मनुष्यैर्विज्ञानशौर्यविभवार्यगुणैः समेतं
तन्नाम जीवितमिह प्रवदन्ति तज्ज्ञाः काकोऽपि जीवति चिराय बलिञ्च भुङ्क्ते॥24॥
*When the life is lived by men even for a second
getting praised for their achievement in arts, valour, wealth and nobility of character,
that alone is said to be a life worth lived for; so say the wise ones.
Even a crow lives (a worthless life) for long, by eating the crumbs thrown as offering to it.*

यो नात्मना न च परेण च बन्धुवर्गे दीने दयां न कुरुते न च भृत्यवर्गे
किं तस्य जीवितफलं हि मनुष्यलोके काकोऽपि जीवति चिराय बलिञ्च भुङ्क्ते॥25॥
*He who does not directly or indirectly act kindly towards his relatives or the needy or the servants,
what is the use of his life on this earth?
Even a crow lives (a worthless life) for long, by eating the crumbs thrown as offering to it.*

सुपूरा स्यात्कुनदिका सुपूरो मूषिकाञ्जलिः
सुसंतुष्टः कापुरुषः स्वल्पकेनापि तुष्टति॥26॥
*A tiny stream becomes full with just a little water;
the hand of the mouse gets full with just tiny bits of food crumbs;
a wretched man is satisfied and feels happy with just a little gain.*

किञ्च Also,

किं तेन जातु जातेन मातुर्यौवनहारिणा
आरोहति न यः स्वस्य वंशस्याग्रे ध्वजो यथा॥27॥
*What is the use of a person, who is just born to steal away the youth of his mother,
if he does not ascend high on top of his family like a flag (with his great achievements)?*

परिवर्तिनि संसारे मृतः को वा न जायते
जातस्तु गण्यते सोऽत्र यः स्फुरेच्च श्रियाधिकः॥28॥
*In this rotating wheel of the world-existence, who does not get born after death!
He alone is said to be really born, who shines with excessive prosperity and fame.*

किञ्च Also,

जातस्य नदीतीरे तस्यापि तृणस्य जन्मसाफल्यं
यत्सलिलमज्जनाकुलजनहस्तालम्बनं भवति॥29॥

Even the tiny grass growing on the river bank attains the fulfilment of its birth, since the people who drown in the waters hold on to it for support, and get saved.

तथा च And also,

स्तिमितोन्नतसञ्चारा जनसन्तापहारिणः

जायन्ते विरला लोके जलदा इव सज्जनाः॥30॥

The 'rain-bearing clouds' float steady and stable in the higher regions of the sky, and remove the difficulties of the people; but they are indeed very rare. Likewise, those good men who are stable in character and live in a higher mental state, always help people in distress; they too are rare to find.

निरतिशयं गरिमाणं तेन जनन्याः स्मरन्ति विद्वांसः

यत्कमपि वहति गर्भं महतामपि यो गुरुर्भवति॥31॥

Learned men remember a mother as an extraordinary person deserving respect, because there is always a chance that her womb may contain some person who may become the teacher of even great ones.

अप्रकटीकृतशक्तिः शक्तोऽपि जनस्तिरस्क्रियां लभते

निवसन्नन्तर्दारुणि लङ्घ्यो वह्निर्न तु ज्वलितः"॥32॥

A person who is powerful will be despised if his power does not get expressed. The wooden log (with the hidden fire) gets stepped on easily by one and all, but not when the fire inside it is blazing outside."

करटक आह-"आवां तावदप्रधानौ तत्किमावयोरनेन व्यापारेण।

Karataka said, "We both do not hold official posts anymore, so why should we bother about all this?"

{THE STATE OF A MAN WITHOUT A JOB}

उक्तञ्च It is said,

अपृष्टोऽत्राप्रधानो यो ब्रूते राज्ञः पुरः कुधीः

न केवलमसंमानं लभते च विडम्बनम्॥33॥

If the fool who is no more employed and is ignored says something in front of the king, then he will not only be disrespected, but will be derided also.

तथा च And also,

वचस्तत्र प्रयोक्तव्यं यत्रोक्तं लभते फलं

स्थायी भवति चात्यन्तं रागाः शुक्लपटे यथा"॥34॥

One should utter a speech where there is some fruitful response. Color looks extremely prominent on a white cloth alone."

दमनक आह-"मा मैवं वद। Damanaka said, "No, do not say like that.

{WHY MEN TRY TO PLEASE THE KINGS AND THE RICH PEOPLE}

अप्रधानः प्रधानः स्यात् सेवते यदि पार्थिवं

प्रधानोऽप्यप्रधानः स्याद्यदि सेवाविवर्जितः॥35॥

If a man serves the king well, then even the one who has lost his position, will regain his post. If one does not serve the king properly, then even the one holding the post may lose it.

यत उक्तञ्च Because it is said,

आसन्नमेव नृपतिर्भजते मनुष्यं विद्याविहीनमकुलीनमसंस्कृतं च
प्रायेण भूमिपतयः प्रमदा लताश्च यत्पार्श्वतो भवति तत्परिवेष्टयन्ति॥36॥

*The king only favours the man in his proximity,
whether he be illiterate, or of an unworthy family or uncultured.
Usually, the kings, the damsels and the creepers
embrace anything that is next to them only.*

तथा च And also,

कोपप्रसादवस्तुनि ये विचिन्वन्ति सेवकाः

आरोहन्ति शनैः पश्चाद्बुन्वन्तमपि पार्थिवम्॥37॥

*The 'servants who know what sort of objects please or irritate the king',
will slowly get the king to favour them (in the future),
though he might be insulting them at present.*

विद्यावतां महेच्छानां शिल्पविक्रमशालिनां

सेवावृत्तिविदाञ्चैव नाश्रयः पार्थिवं विना॥38॥

*For the learned persons, for the men with great ambitions,
for those talented in the arts or valour, for those who are adept in services,
there is no other shelter than the king.*

ये जात्यादिमहोत्साहान्नरेन्द्रान्नोपयान्ति च

तेषामामरणं भिक्षा प्रायश्चित्तं विनिर्मितम्॥39॥

*Those who keep away from the king, being proud of their family and caste,
are destined to beg all through their lives.*

ये च प्राहुर्दुरात्मानो दुराराध्या महीभुजः

प्रमादालस्यजाड्यानि ख्यापितानि निजानि तैः॥40॥

*Those idiots who say that the kings are difficult to please
are only making an exhibition of their own foolishness and laziness.*

सर्पान्व्याघ्रान्गजान्सिंहान् दृष्ट्वोपायैर्वशीकृतान्

राजेति कियती मात्रा धीमतामप्रमादिनाम्॥41॥

*After observing the serpents, tigers, elephants and lions getting controlled,
what is a king for the 'intelligent one' acting with caution?*

राजानमेव संश्रित्य विद्वान् याति परां गतिम्

विना मलयमन्यत्र चन्दनं न प्ररोहति॥42॥

*The intelligent man takes shelter in the king alone, and reaches great heights.
The sandalwood tree does not grow anywhere else, but the Malaya mountain.*

धवलान्यातपत्राणि वाजिनश्च मनोरमाः

सदा मत्ताश्च मातङ्गाः प्रसन्ने सति भूपतौ"॥43॥

*If the king is pleased,
the white royal umbrellas, the excellent horses, the 'musth' elephants all become yours."*

करटक आह-"अथ भवान् किं कर्तुमनाः"। Karataka said, "Then, what do you want to do now?"

सोऽब्रवीत्-"अद्य अस्मद्स्वामी पिङ्गलको भीतो भीतपरिवारश्च वर्तते। तदेनं गत्वा भयकारणं विज्ञाय 'सन्धि
विग्रह यान आसन संश्रय द्वैधीभावानां' एकतमेन संविधास्ये"।

Damanaka said, "At present, our king Pingalaka and his retinue are in the grip of fear. So, first we will approach them and find out the cause of their fear and choose one among the many strategies like, 'Alliance', 'War', 'Travel (escape /attack)', 'Remain secure at one's place', 'Take help from others', 'Double-dealing'; and act accordingly."

करटक आह-"अथ कथं वेत्ति भवान् यद्भयाविष्टोऽयं स्वामी"।

Karataka said, "How do you know that the king is frightened?"

सोऽब्रवीत्-"जेयं किमत्र यत् उक्तञ्च Damanaka said- "What is there to know? It is said,

{POWER OF OBSERVATION}

उदीरितोऽर्थः पशुनापि गृह्यते हयाश्च नागाश्च वहन्ति चोदिताः

अनुक्तमप्यूहति पण्डितो जनः परेङ्गितज्ञानफला हि बुद्धयः॥44॥

Even the animals can sort of, make out the meanings of the words uttered.

The horses and elephants do as directed.

Learned men can understand even words that are not spoken loudly.

The brains are made to understand the signs made by the others.

तथा च मनुः And Manu says,

आकारैरिङ्गितैर्गत्या चेष्टया भाषणेन च

नेत्रवक्त्रविकारैश्च लक्ष्यतेऽन्तर्गतं मनः॥45॥

*It is easy to read the minds of others
through the 'appearance, signs, gait, action, speech',
and the 'changes observed in the eyes and the face'.*

तदद्यैनं भयाकुलं प्राप्य स्वबुद्धिप्रभावेण निर्भयं कृत्वा वशीकृत्य च निजां साचिव्यपदवीं समासादयिष्यामि"।

Therefore, I will approach the frightened king and remove his fear using my intellectual prowess, bring him under my control and get back my minister's post."

करटक आह-"अनभिज्ञो भवान्सेवाधर्मस्य।तत्कथमेनं वशीकरिष्यसि"।

Karataka said,"You do not know anything about serving a superior. How can you bring him under your control?"

सोऽब्रवीत्-"कथमहं सेवानभिज्ञः मया हि तातोत्सङ्गे क्रीडताऽभ्यागतसाधूनां नीतिशास्त्रं पठतां यच्छ्रुतं
सेवाधर्मस्य सारभूतं हृदि स्थापितम्।श्रूयतां तच्चेदम्।

Damanaka said, "What do you mean by saying that I do not know the science of serving the superiors? When I was a child playing on the lap of my father, I chanced to hear the words of the learned men who visited our house. They used to discuss the science of administration with each other. I have heard a lot about the science of serving the superiors, and I still have that knowledge preserved in my mind.

Listen to this statement,

{THE SCIENCE OF SERVICE}

{Service here does not exactly refer to the service done by the maids and men who sweep and mop the floors. We all serve some one or other, the parents, teachers, saints, politicians, authorities etc.}

सुवर्णपुष्पितां पृथ्वीं विचिन्वन्ति नरास्त्रयः

शूरश्च कृतविद्यश्च यश्च जानाति सेवितुम्॥46॥

*These three categories of men alone
can ever own the earth filled with the golden flowers (ripened crops);
the valourous one, the learned one and the one who knows the art of serving.*

सा सेवा या प्रभुहिता ग्राह्यवाक्या विशेषतः

आश्रयेत्पार्थिवं विद्वान्स्तद्द्वारेण एव नान्यथा॥47॥

*That alone is considered as service which is conducive to the welfare of the Master;
especially one should be extremely obedient to him (by grasping the intention of his words).
The intelligent man should come under the shelter of the king only through this door, and not any other.*

यो न वेत्ति गुणान् यस्य न तं सेवेत पण्डितः
न हि तस्मात्फलं किञ्चित् सुकृष्टादूषरादिव॥48॥

*An intelligent man should not serve a person, who does not recognize his good qualities.
It will not be fruitful like the barren land getting well-cultivated.*

द्रव्यप्रकृतिहीनोऽपि सेव्यः सेव्यगुणान्वितः
भवत्याजीवनं तस्मात्फलं कालान्तरादपि॥49॥

*A person who is fit to be served should be served, even if he lacks wealth.
The service will surely bear fruit and last the whole of life, even if there be some delay in its appearance.*

अपि स्थाणुवदासीनः शुष्यन्परिगतः क्षुधा
न त्वेवानात्मसंपन्नाद्वृत्तिमीहेत पण्डितः॥50॥
*It is better for the intelligent man to sit at one place like a pillar;
be without food; and wither away to his death.
But never should he desire to serve a non-intelligent person.*

सेवकः स्वामिनं द्वेष्टि कृपणं परुषाक्षरं
आत्मानं किं स न द्वेष्टि सेव्यासेव्यं न वेत्ति यः॥51॥
*If the servant hates his master, because he is rude and miserly in character,
then why not he blame himself for not knowing
whom one should serve and whom one should not serve?*

यमाश्रित्य न विश्रामं क्षुधार्था यान्ति सेवकाः
सोऽर्कवन्नृपतिस्त्याज्यः सदा पुष्पफलोऽपि सन्॥52॥
*If the servants never get rest or even barely satisfy their hunger by serving a person,
then they should discard him
like avoiding the sun-plant which is worthless, even if filled with flowers and fruits always.*

राजमातरि देव्याञ्च कुमारे मुख्यमन्त्रिणि
पुरोहिते प्रतीहारे सदा वर्तेत राजवत्॥53॥
*One should consider the king's mother, his queens, his son,
his prime minister, his priest, and his door-keeper
as equal to the king himself (and not show disrespect ever).*

जीवेति प्रभुवन्प्रोक्तः कृत्याकृत्यविचक्षणः
करोति निर्विकल्पं यः स भवेद्राजवल्लभः॥54॥
*If a servant who knows what actions should be done and what should not,
who completes all the orders of the king without a flaw,
and who just utters 'Live long' whenever he is addressed by the king,
then he will become dearer to the king.*

प्रभुप्रसादजं वित्तं सुप्राप्तं यो निवेदयेत्
वस्त्राद्यं च दधात्यङ्गे स भवेद्राजवल्लभः॥55॥
*The servant, who expresses his gratitude outwardly when he receives any gift from the king,
and who wears the clothes given by the king, will become dearer to the king.*

अन्तःपुरचरैः सार्धं यो न मन्त्रं समाचरेत् कलत्रैर्नरेन्द्रस्य स भवेद्राजवल्लभः॥56॥
*The servant, who does not converse with the harem maids or the queen,
becomes dearer to the king.*

द्यूतं यो यमदूताभं हालां हालाहलोपमां
पश्येद्दारान्वृथाकारान्स भवेद्राजवल्लभः॥57॥

*The servant, who looks at gambling as Yama's ambassador,
wine like the deadly poison, and the queens like some lifeless pictures,
will become dearer to the king.*

युद्धकालेऽग्रगो यः स्यात्सदा पृष्ठानुगः पुरे
प्रभोर्द्वाराश्रितो हर्म्ये स भवेद्राजवल्लभः॥58॥

*He, who stands in the front at the time of war,
who follows at the back when in city, who stands at the door in the harem,
will become dearer to the king.*

सम्मतोऽहं प्रभोर्नित्यमिति मत्वा व्यतिक्रमेत्
कृच्छेष्वपि न मर्यादां स भवेद्राजवल्लभः॥59॥

*He, who has understood the trust the king has placed in him,
should not transgress his limits even in the worst situations (being true to that trust);
thus he will become dearer to the king.*

द्वेषिद्वेषपरो नित्यमिष्टानामिष्टकर्मकृत्

यो नरो नरनाथस्य स भवेद्राजवल्लभः॥60॥

*He, who maintains hatred towards the king's enemies,
and pleases with his actions those who are favored by the king,
will become dearer to the king.*

प्रोक्तः प्रत्युत्तरं नाऽहं विरुद्धं प्रभुणा च यः

न समीपे हसत्युच्चैः स भवेद्राजवल्लभः॥61॥

*He, who does not say anything against what has been told by the king,
who does not laugh loudly when standing near him,
will become dearer to the king.*

यो रणं शरणं तद्वन्मन्यते भयवर्जितः

प्रवासं स्वपुरवासं स भवेद्राजवल्लभः॥62॥

*He, who is fearless and accepts the war-field as a resort
and journey as his stay at home-town,
will become dearer to the king.*

न कुर्यान्नरनाथस्य योषिद्धिः सह संगतिं

न निन्दां न विवादं च स भवेद्राजवल्लभः॥63॥

*He should not blame, argue or keep the company of the queens of his Master;
then he will become dearer to the king."*

करटक आह-"अथ भवांस्तत्र गत्वा किं तावत्प्रथमं वक्ष्यति तत्तावदुच्यताम्।"

Karataka said, "Tell me how you will first start the conversation after approaching the king!"

दमनक आह- Damanaka said,

"उत्तरादुत्तरवाक्यं वदतां संप्रजायते

सुवृष्टिगुणसंपन्नाद्वीजाद्वीजमिवापरम्॥64॥

*"As we pass statements back and forth, the conversation will continue by itself,
like the seed gives rise to another seed, when there has been good rains.*

अपायसंदर्शनजां विपत्तिं उपायसन्दर्शनजां च सिद्धिं
मेधाविनो नीतिगुणप्रयुक्तां पुरःस्फुरन्तीमिव वर्णयन्ति॥65॥
*The scholars who have mastered the royal science
describe the forthcoming danger and the upcoming success
as if happening in front of their eyes.*

एकेषां वाचि शुकवदन्येषां हृदि मूकवत्
हृदि वाचि तथान्येषां वल्गु वल्गन्ति सूक्तयः॥66॥
*Wise sayings are repeated by some like the parrots (causing irritation);
in some others they remain only in their minds without expression (and get wasted);
but in some they remain both in the heart and the mouth
and get expressed beautifully (and serve the purpose).*

न चाऽहमप्राप्तकालं वक्ष्ये, आकर्णितं मया नीतिसारं पितुः पूर्वमुत्सङ्गं हि निषेवता।
I will not speak anything not suited to the occasion. When I was playing on the lap of my father, I have heard,

अप्राप्तकालं वचनं बृहस्पतिरापि ब्रुवन्
लभते बह्वज्जानं अपमानं च पुष्कलम्"॥67॥
*Even if Brhaspati, the preceptor of Devas, utters untimely words,
he has to face a lot of insults and ridicules."*

करटक आह- Karataka said,

"दुराराध्या हि राजानः पर्वता इव सर्वदा
व्यालाकीर्णाः सुविषमाः कठिनाः दुष्टसेविताः॥68॥
*"Snakes move about in the mountains; the kings are surrounded by the wicked men.
Mountains abound in thorny roads and dangerous pits; the kings are harsh mouthed and rude.
Mountains are filled with rocks; the kings have cruel hearts.
Mountains abound in tigers and lions; the kings always have evil-doers as their company.
Mountains are hard to climb; kings are hard to please.
Kings are indeed like the Mountains.*

तथा च, And also,

भोगिनः कञ्चुकाविष्टाः कुटिलाः क्रूरचेष्टिताः
सुदुष्टा मन्त्रसाध्याश्च राजानः पन्नगा इव॥69॥
*Snakes have hoods (Bhoga); the kings are always after pleasures (Bhoga).
Snakes have scaly skins; the kings wear armour.
Snakes have curving bodies; the kings have crooked minds.
Snakes bite; the kings do cruel acts.
Snakes are vicious creatures; the kings are wicked.
Snakes can be controlled by some magic chants; the kings can be convinced by proper talks.
Kings are indeed like the snakes.*

द्विजिह्वाः क्रूरकर्माणोऽनिष्टाश्छिद्रानुसारिणः
दूरतोऽपि हि पश्यन्ति राजानो भुजगा इव॥70॥
*Snakes have two tongues; the kings talk double meaning words.
Snakes do cruel acts; the kings do cruel acts.
Snakes are disliked; the kings are looked upon with envy.
Snakes crawl into the holes; the kings are ready to find faults.
Snakes can see far; the kings know of distant things through spies.
Kings are indeed like the snakes.*

स्वल्पमप्यपकुर्वन्ति येऽभीष्टा हि महीपतेः

ते वह्नौ इव दहन्ते पतङ्गाः पापचेतसः॥71॥

*Those evil minded ones who even slightly hinder the wish of the king,
burn off like the moths falling into the fire.*

दुरारोहं पदं राज्ञां सर्वलोकनमस्कृतं

स्वल्पेनाप्यपकारेण ब्राह्मण्यमिव दुष्यति॥72॥

*Brahmaa's world is difficult to attain; the king's proximity is difficult to attain.
Brahmaa and the king both are saluted by one and all.
The king terribly gets angry for the slightest mistake like Brahmaa.
(A king is like the Brahmaa on the earth.)*

दुराराध्याः श्रियो राज्ञां दुरापा दुष्परिग्रहः

तिष्ठन्त्याप इवाधारे चिरमात्मनि संस्थिताः॥73॥

*The goddesses of wealth belonging to the king are difficult to hold on to;
difficult to attain; difficult to maintain.
These goddesses remain happily within themselves for long
like the waters kept inside a vessel.
(It is not easy to get hold of the king's wealth!)*

दमनक आह-"सत्यमेतत्। किंतु

Damanaka said, "What you speak is indeed true. However,

यस्य यस्य हि यो भावस्तेन तेन समाचरन्

अनुप्रविश्य मेधावी क्षिप्रमात्मवशं नयेत्॥74॥

*One should act according to the mentality of a person.
A wise man should somehow please the king, and make him quickly come into one's hold.*

भर्तृश्चित्तानुवर्तित्वं सुवृत्तं चानुजीविनां

राक्षसाश्चापि गृह्यन्ते नित्यं छन्दानुवर्तिभिः॥75॥

*'Acting according to the mentality of the Master'
is the best quality that a servant should develop.*

Even demons can be made favorable by acting according to their mentality.

सरुषि नृपे स्तुतिवचनं तदभिमते प्रेम तद्द्वेषि द्वेषः

तद्दानस्य च शंसा अमन्त्रतन्त्रं वशीकरणम्॥76॥

*When the king is angry, words of praise;
love towards people liked by him; hatred towards those hated by him;
showering praises when he is giving charity;
this is the way to bring the king under one's control without using any magical chant."*

करटक आह-"यद्येवमभिमतं तर्हि शिवास्ते पन्थानः सन्तु। यथाभिलषितमनुष्ठीयताम्"।

Karataka said-"If that is your intention, then let auspiciousness accompany you in your path.
Do whatever you feel like doing."

{अप्रमादश्च कर्तव्यस्त्वया राज्ञः समाश्रये

त्वदीयस्य शरीरस्य वयं भाग्योपजीविनः}

*{Be extremely careful in the presence of the king.
We share the fortunes that belong to your body.}*

सोऽपि तं प्रणम्य पिङ्गलकाभिमुखं प्रतस्थे। Damanaka saluted him and went to meet Pingalaka.
अथागच्छन्तं दमनकमालोक्य पिङ्गलको द्वाःस्थमब्रवीत्।"अपसार्यतां वेत्रलता।अयममाकं चिरन्तनो मन्त्रिपुत्रो
दमनकोऽव्याहृतप्रवेशः।तत्प्रवेश्यतां द्वितीयमण्डलभागी" इति।

Seeing Damanaka coming towards him, Pingalaka said to the door-keeper (holding the bamboo-stick),
"Move your stick sideways. Allow Damanaka, the son of the previous minister to enter freely. Make him get
seated in the second sphere of our arrangement."

स आह-"यथावादीद्भवान्" इति।He said,"As you command, Hey Master."

अथ प्रविश्य दमनको निर्दिष्टे आसने पिङ्गलकं प्रणम्य प्रासानुज उपविष्टः।स तु तस्य नखकुलिशालङ्कृतं
दक्षिणपाणिमुपरि दत्त्वा मानपुरःसरमुवाच।"अपि शिवं भवतः।कस्माच्चिराद् दृष्टोऽसि"।

Then Damanaka entered, saluted the king and permitted by him sat on the allotted seat.

The king lifted his right hand decorated by the diamond-like nails, and placed it on the head of Damanaka;
then with due honours he questioned, "Are you doing well? How is it that you are seen after a long time?"

{DAMANAKA COMMENTS ABOUT THE UNFAIRNESS METED OUT TO HIM
BY REMOVING HIM FROM SERVICES}

दमनक आह-"यद्यपि न किञ्चिद्देवपादानामस्माभिः प्रयोजनम्, तथापि भवतां प्राप्तकालं वक्तव्यं यत्
उत्तममध्यमाधमैः सर्वैरपि राज्ञां प्रयोजनम्।उक्तञ्च,

Damanaka said,"We are of no use to the feet of the Lord; yet I need to tell you something at this hour,
because a king gets benefited by the best, middle and worst of all his attendants. It is said,

दन्तस्य निष्कोषणकेन नित्यं कर्णस्य कण्डूयकेन वापि
तृणेन कार्यं भवतीश्वराणां किमङ्ग वाग्घस्तवता नरेण॥77॥

*Even a grass shoot is useful to you Lords
when removing the stuck particles from the teeth, or when scratching the inner ear.
What to say of a man with speech and hands?*

तथा वयं देवपादानामन्वयागता भृत्या, आपत्स्वपि पृष्ठगामिनो, यद्यपि स्वमधिकारं न लभामहे तथापि
देवपादानामेतद्युक्तं न भवति।

We are the servants of your highness by tradition. We will follow you even at the times of difficulties,
though we are not rightfully employed by you. Even then, it is not proper for your highness to act like this.

उक्तञ्च It is said,

स्थानेष्वेव नियोक्तव्या भृत्याश्चाभरणानि च
नहि चूडामणिः पादे प्रभवामीति बध्यते॥78॥

*Servants and ornaments should be placed at proper positions only.
The excellent crest-jewel 'Choodaamani' which should be worn on the head
cannot be tied to the feet by a vain headed Lord.*

यतः Because,

अनभिज्ञो गुणानां यो न भृत्यैरनुगम्यते
धनाड्योऽपि कुलीनोऽपि क्रमायातोऽपि भूपतिः॥79॥

*A king be he rich, or of a renowned family or of a great dynasty,
if he does not recognize the good qualities of a servant, he will lose the services of that servant.*

असमैः समीयमानः समैश्च परिहीयमाणसत्कारः

धुरि चानियुज्यमानस्त्रिभिः अर्थपतिं त्यजति भृत्यः॥80॥

*If a king compares the servant with others of lower qualities,
or does not treat with due honor as offered to the others of equal qualities,
if he is not placed in the proper position in the regular duties (and ignored),
then a servant will discard such a master.*

यच्चाविवेकितया राजा भृत्यानुत्तमपदयोग्यान् हीनाधमस्थाने नियोजयति, न ते तत्रैव तिष्ठन्ति स भूपतेर्दोषो न तेषाम्।उक्तञ्च

If a king foolishly places the servants deserving higher positions at wretched posts, they will not stay there at all; it is not their fault but the king's. It is said,

कनकभूषणसंग्रहणोचितो यदि मणिस्त्रपुणि प्रतिबध्यते
न स विरौति न चापि स शोभते भवति योजयितुर्वचनीयता॥81॥

*If the gem that is fit to be embedded in the gold ornament is instead fitted on a tin ornament,
then the gem might not object; it does not look proper also;
but the fellow who did such a stupid act will be blamed.*

यच्च स्वाम्येवं वदति चिराद्दृश्यसे इति तदपि श्रूयताम्।

And your highness said, 'you have not been seen for a long time', then listen to this,

सव्यदक्षिणयोर्यत्र विशेषो नास्ति हस्तयोः

कस्तत्र क्षणमप्यार्यो विद्यमानगतिर्वसेत्॥82॥

*Which gentleman of purposeful ventures will stay, even for a second,
where there is no difference observed between the left and the right hand?*

काचे मणिर्मणौ काचो येषां बुद्धिर्विकल्पते

न तेषां सन्निधौ भृत्यो नाममात्रोऽपि तिष्ठति॥83॥

*A servant will not stay even for namesake in the presence of a king
who misconceives the precious gem as equal to the worthless glass (and ignores it),
and the glass as equal the precious gem (and values it).*

परीक्षका यत्र न सन्ति देशे नार्घन्ति रत्नानि समुद्रजानि

आभीरदेशे किल चन्द्रकान्तं त्रिभिर्वराटैर्विपणन्ति गोपाः॥84॥

*Where there are not the experts who can judge the gems,
the extraordinary gems produced in the oceans have no value at all.
In such solitary lands of tribal-clans,
the (foolish) cowherds sell the 'moon stone' for three cowries a piece.*

लोहिताख्यस्य च मणेः पद्मरागस्य चान्तरं

यत्र नास्ति कथं तत्र क्रियते रत्नविक्रयः॥85॥

*Who can sell jewels at a place,
where the difference between the ordinary red stone and ruby is not known?*

निर्विशेषं यदा स्वामी समं भृत्येषु वर्तते

तत्रोद्यमसमर्थानामुत्साहः परिहीयते॥86॥

*Where the Master treats equally all the servants,
the servant who is efficient in his work, loses his enthusiasm for work.*

न विना पार्थिवो भृत्यैर्न भृत्याः पार्थिवं विना

तेषां च व्यवहारोऽयं परस्परनिबन्धनम्॥87॥

*The servant cannot be there without the king;
the king cannot be there without the servant.
They are both bound to each other in all the enterprises.*

भृत्यैर्विना स्वयं राजा लोकानुग्रहकारिभिः

मयूखैरिव दीप्तांशुस्तेजस्व्यपि न शोभते॥88॥

*The king does not shine without his servants, who pleasantly handle the people,
like the lustrous sun shines not without his rays.*

अरैः संधार्यते नाभिर्नाभौ चाराः प्रतिष्ठिताः

स्वामिसेवकयोरेवं वृत्तिचक्रं प्रवर्तते॥89॥

*The spokes support the nave; the nave holds the spokes together(in a chariot).
The 'wheel of work' rotates with the co-operation of both the servant and the master.*

शिरसा विधृता नित्यं स्नेहेन परिपालिताः

केशाऽपि विरज्यन्ते निःस्नेहाः किं न सेवकाः॥90॥

*Even the hairs on the head which are taken care of daily with oil etc,
become dry and colorless if even one day they are left un-cared for;
what to say of the servants?*

राजा तुष्टो हि भृत्यानामर्थमात्रं प्रयच्छति

ते तु संमानमात्रेण प्राणैरप्युपकुर्वते॥91॥

*When the king is pleased, he offers only money to the servants.
But the servants when treated with respect
show their gratitude even by offering their own lives.*

एवं ज्ञात्वा नरेन्द्रेण भृत्याः कार्या विचक्षणाः

कुलीनाः शौर्यसंयुक्ताः शक्ता भक्ताः क्रमागताः॥92॥

*Knowing this, the king should employ such servants
who are talented, who come from a good family,
who are endowed with qualities like bravery, who are efficient,
who are devoted, and who are from the family which has served for generations.*

{Damanaka has almost convinced the king as to why he should be re-employed. Now he describes the qualities of a good servant and presents himself as one such.}

{QUALITIES OF A GOOD SERVANT}

यः कृत्वा सुकृतं राज्ञो दुष्करं हितमुत्तमं

लज्जया वक्ति नो किञ्चित्तेन राजा सहायवान्॥93॥

*If the servant who has done something useful to the king
which is very difficult and extremely beneficial,
does not mention it feeling shy (acting humble),
then that type of servant is really useful to the king.*

यस्मिन्कृत्यं समावेश्य निर्विशङ्केन चेतसा

आस्यते सेवकः स स्यात्कलत्रमिव चापरम्॥94॥

*If the king can remain with a completely relaxed mind
after entrusting the work to the servant,
then that servant is worth his name and is like another wife.*

योऽनाहूतः समभ्येति द्वारि तिष्ठति सर्वदा

पृष्टः सत्यं मितं ब्रूते स भृत्योऽर्हो महीभुजाम्॥95॥

*He, who comes even without called for, he who stays (waiting) at the door always,
he who when questioned says little but truthful words,
he alone is fit to serve the king.*

अनादिष्टोऽपि भूपस्य दृष्ट्वा हानिकरं च यः
यतते तस्य नाशाय स भृत्योऽर्हो महीभुजाम्॥96॥
*Though not being told,
if the servant tries to remove any harm that may occur to his Master,
then he is fit to serve the king.*

ताडितोऽपि दुरुक्तोऽपि दण्डितोऽपि महीभुजा
यो न चिन्तयते पापं स भृत्योऽर्हो महीभुजाम्॥97॥
*Though beaten, though rudely spoken to, though punished,
the servant who does not think ill of the Master
is fit to serve the king.*

न गर्व कुरुते माने नापमाने च तप्यते
स्वाकारं रक्षयेद्यस्तु स भृत्योऽर्हो महीभुजाम्॥98॥
*The servant, who does not act with arrogance,
he who does not burn with anger when insulted,
he who keeps his feelings to himself, is fit to serve the king.*

न क्षुधा पीड्यते यस्तु निद्रया न कदाचन
न च शीतातपाद्यैश्च स भृत्योऽर्हो महीभुजाम्॥99॥
*The servant who never gets affected by hunger or sleep; or cold or heat,
is indeed fit to serve the king.*

श्रुत्वा साङ्ग्रामिकीं वार्तां भविष्यां स्वामिनं प्रति
प्रसन्नास्यो भवेद्यस्तु स भृत्योऽर्हो महीभुजाम्॥100॥
*The servant, who feels happy (and not afraid),
by hearing about a battle that will ensue with his Master (with the enemies),
is fit to serve the king.*

सीमावृद्धिं समायाति शुक्लपक्ष इवोडुराट्
नियोगसंस्थिते यस्मिन्सभृत्योऽर्हो महीभुजाम्॥101॥
*After employing the servant,
if the borders of the kingdom extend and expand gradually
like the moon in the full moon phase (to occupy more land),
then he is fit to serve the king.*

सीमा सङ्कोचमायाति वह्नौ चर्म इवाहितं
स्थिते यस्मिन्स तु त्याज्यो भृत्यो राज्यं समीहता॥102॥
*If the king is concerned about his kingdom,
then he should get rid of that servant,
by whose stay, the kingdom shrinks like the 'leather placed inside the fire'.*

तथा शृगालोऽयं इति मन्यमानेन ममोपरि स्वामिना यद्यवज्ञा क्रियते तदप्ययुक्तम्। उक्तञ्च यतः
Again, if you disregard me thinking 'This one is just a (lowly) fox', then that is not proper of you.
It is so said because,

{EFFICIENCY IS NOT IN THE APPEARANCE}

कौशेयं कृमिजं सुवर्णमुपलाद्दूर्वापि गोरोमतः
 पङ्कात्तामरसं शशाङ्कोदधेरिन्दीवरं गोमयात्
 काष्ठादग्निरहेः फणादपि मणिर्गोपिततो रोचना
 प्राकाश्यं स्वगुणोदयेन गुणिनो गच्छन्ति किं जन्मना॥103॥
*Silk is gotten from a worm; gold from the stone;
 'doorva' from the cow's hair; lotus from the mire;
 moon from the ocean; blue lotus from the cow dung (dirty mire);
 fire from the wood; gem from the snake's hood;
 yellow pigment (gorochana) from the bile of the cow.
 Good men shine because of their virtues; what does birth matter?*

मूषिका गृहजाताऽपि हन्तव्या स्वापकारिणी
 भक्ष्यप्रदानैर्माज्जारो हितकृत्प्रार्थ्यथेऽन्यतः॥104॥
*Even if the mouse is born in one's own house,
 it should be killed since it is harmful to oneself.
 A cat brought from elsewhere is offered tasty foods
 and kept as a pet because it is useful.*

एरण्डभिण्डार्कनडैः प्रभूतैरपि सञ्चितैः
 दारुकृत्यं यथा नास्ति तथैवाज्ञैः प्रयोजनम्॥105॥
*The castor plant and the other reeds (like Bhinda, Arka and Nada),
 though collected in abundance cannot be made use of like the wood.
 So it is with the ignorant people.*

किं भक्तेनाऽसमर्थेन किं शक्तेनापकारिणा
 भक्तं शक्तञ्च मां राजन्नावज्ञातुं त्वमर्हसि॥106॥
*What is the use of a person, who is devoted but incapable?
 What is the use of a person, who is strong but harmful?
 I am devoted and strong too. Therefore, you should not ignore me, hey Raajan!"*

{THE KING'S MISTAKE IN TRUSTING A CHEAT}

पिङ्गलक आह-"भवत्वेवं तावत्। असमर्थः समर्थो वा चिरन्तनस्त्वमस्माकं मन्त्रिपुत्रः, तद्विश्रब्धं ब्रूहि
 यद्विचिन्तित्वक्तुकामः"।

Pingalaka said, "Let it be so then. Whether you are talented or not, you are the son of my ex-minister and I have known you for long. So whatever you want to say, speak freely without any hesitation."

दमनक आह-"देव विज्ञाप्यं किञ्चिदस्ति"।

Damanaka said, "Lord! There is something I would like to bring to your notice!"

पिङ्गलक आह-"तन्निवेदयाभिप्रेतम्"।

Pingalaka said-"Then tell me whatever you want to."

सोऽब्रवीत्- Damanaka said,

"अपि स्वल्पतरं कार्यं यद्भवेत् पृथिवीपतेः
 तन्न वाच्यं सभामध्ये प्रोवाचेदं बृहस्पतिः॥107॥
*"Brhaspati has stated that,
 any suggestion about the task to be accomplished as pertaining to the king,
 should not be disclosed in the open court,
 even if it be considered as not so important.*

तदेकान्तिके मद्भिजाप्यमवधारयन्तु देवपादाः यतः Therefore, his highness should listen to me in private; because,

षट्कर्णो भिद्यते मन्त्रः चतुष्कर्णः स्थिरो भवेत्
तस्मात्सर्वप्रयत्नेन षट्कर्णं वर्जयेत् सुधीः" ॥108॥

*The discussion which is heard by six ears (three persons) will certainly leak.
The discussion heard by four ears (two persons) will be stable.
Therefore a wise man should always avoid six ears."*

अथ पिङ्गलकाभिप्रायज्ञा व्याघ्रद्वीपिवृकपुरःसराः सर्वेऽपि तद्वचः समाकर्ण्य संसदि तत्क्षणादेव दूरीभूताः।
Then, all the tigers, leopards, wolves and others heard the words of Damanaka; they understood Pingalaka's intention and immediately left the assembly.

ततश्च दमनक आह-"उदकग्रहणार्थं प्रवृत्तस्य स्वामिनः किमिह निवृत्त्यावस्थानम्"।

Then Damanaka said, "Your highness had the intention of drinking water from the river. Why then stay here hiding like this?"

पिङ्गलकः सविलक्षस्मितमाह-"न किञ्चिदपि"।

Pingalaka managed a stupid grin and said, "Nothing actually".

सोऽब्रवीत्-"देव यद्यनाख्येयं तत्तिष्ठतु।उक्तञ्च

Damanaka said, "If you do not want to tell me, it is alright. It is said,

दारेषु किञ्चित्स्वजनेषु किञ्चित्गोप्यं वयस्येषु सुतेषु किञ्चित्
युक्तं न वा युक्तमिदं विचिन्त्य वदेद्विपश्चिन्महतोऽनुरोधात्" ॥109॥

*Some facts should be hidden from the wife, some from the relatives,
some from the friends of the same age, some from the sons.
A wise man should first think well about the right or wrong of the situation
and then only speak even if pressurized by great men (his superiors)."*

तच्छ्रुत्वा पिङ्गलकश्चिन्तयामास।'योग्योऽयं दृश्यते, तत्कथयाम्येतस्याऽग्रे आत्मनोऽभिप्रायम्।उक्तञ्च

Hearing these words, Pingalaka thought like this, 'This Damanaka seems to be trustworthy; therefore, I will confide in him my thoughts. It is said,

सुहृदि निरन्तरचित्ते गुणवति भृत्येऽनुवर्तिनी कलत्रे
स्वामिनि सौहृदयुक्ते निवेद्य दुःखं सुखी भवति' ॥110॥

*If one confides his troubles to a stable minded friend, or a good servant,
or a devoted wife, or a compassionate master, then he will indeed become happy.'*

"भो दमनक शृणोषि शब्दं दूरान्महान्तम्"।

"Hey Damanaka, do you hear the loud sound coming from far?"

सोऽब्रवीत्-"स्वामिन्शृणोमि ततः किम्"।

Damanaka said, "Lord! I do hear it; so what?"

पिङ्गलक आह-"भद्र अहमस्मद्द्वान्द्वान्तुमिच्छामि"।

Pingalaka said, "Good one! I want to leave this forest."

दमनक आह-"कस्मात्"।

Damanaka said, "What for?"

पिङ्गलक आह-"यतोऽद्यास्मद्द्वने किमप्यपूर्वं सत्त्वं प्रविष्टं यस्यायं महाञ्छब्दः श्रूयते।तस्य च शब्दस्यानुरूपेण सत्त्वेन भाव्यं सत्त्वाऽनुरूपेण च पराक्रमेण भाव्यम्" इति।

Pingalaka said, "Because, some hitherto unseen creature has entered this forest today. That animal alone is bellowing like this. The size of the creature should be imagined by the sound it is making; and its strength should be imagined by its size."

दमनक आह- "यच्छब्दमात्रादपि भयमुपगतः स्वामी तदप्ययुक्तम्।

Damanaka said, "If the Master (Svaamin) is frightened only because of the sound, then it is not proper.

उक्तञ्च It is said

अम्भसा भिद्यते सेतुस्तथा मन्त्रोप्यऽरक्षितः

पैशुन्याद्भिद्यते स्नेहो भिद्यते वाग्भिरातुरः॥111॥

*The bridge breaks down by the flooding waters; secret by not being protected;
friendship by maliciousness; and an anxious person by his words.*

तन्न युक्तं स्वामिनः पूर्वपुरुषोपार्जितं कुलक्रमादागतं वनमेकपदे एव त्यक्तुम्।

Therefore, it is not right that your highness should leave this forest which has been owned by your ancestors and has been handed over to you as a family property.

यतो भेरीवेणुवीणानमृदङ्गतालपटहशङ्ककाहलादिभेदेन शब्दा अनेकविधा भवन्ति तन्न केवलाच्छब्दमात्रादपि भेतव्यम्।उक्तञ्च

The sound can come from various sources like drum, flute, Veena, Mrdanga, clapping of hands, war-drum, conch and others. One should therefore not get frightened by the sound alone. It is said,

अत्युत्कटे च रौद्रे च शत्रौ प्राप्ते न हीयते

धैर्यं यस्य महीनाथो न स याति पराभवम्॥112॥

*The king who does not panic, even when facing an attack by a terrifying enemy of enormous strength,
never gets defeated.*

दर्शितभयेऽपि धातरि धैर्यध्वंसो भवेन्न धीराणां

शोषितसरसि निदाघे नितरामेवोद्धतः सिन्धुः॥113॥

*Even if the Creator himself instigates fear, the brave ones do not lose their courage.
A lake can dry up in summer; but the ocean reacts with high rising waves.*

तथा च And also,

यस्य न विपदि विषादः संपदि हर्षो रणे न भीरुत्वं

तं भुवनत्रयतिलकं जनयति जननी सुतं विरलम्॥114॥

*Rare is a mother who delivers a son
who does not panic in dangers, who is not excited by wealth,
who does not exhibit fear in battles,
who is indeed an ornament for the three worlds.*

तथा च And also,

शक्तिवैकल्यनमस्य निःसारत्वाल्लघीयसः

जन्मिनो मानहीनस्य तृणस्य च समा गतिः॥115॥

*One who acts humble because of lacking strength,
who acts lowly because of lacking efficiency,
such a disdainful person who is born on this earth is no better than a grass shoot.*

अपि च And also,

अन्यप्रतापमासाद्य यो दृडत्वं न गच्छति

जतुजाभरणस्येव रूपेणापि हि तस्य किम्॥116॥

*What is the worth of a man who maintains no stability in front of an enemy?
He is only equal to the ornaments made of lac; beautiful but worthless.*

तदेवं ज्ञात्वा स्वामिना धैर्यावष्टम्भः कार्यः न शब्दमात्रात् भेतव्यम्।

Therefore, the Master should understand this fact, and should take the appropriate action, stabilized in courage only; and should not be afraid of some sound itself.

उक्तञ्च It is said,

पूर्वमेव मया ज्ञातं पूर्णमेतद्धि मेदसा
 अनुप्रविश्य विज्ञातं यावच्चर्म च दारु च" ॥117॥
*I thought in the beginning that this was filled with flesh.
 But after entering it, I understood it to be just leather and wood."*

पिङ्गलक आह- कथमेतत्।सोऽब्रवीत्-

Pingalaka said- "How is that so?" Damanaka said,

(2)

शृगालदुन्दुभिकथा
 {THE STORY OF THE FOX AND THE DRUM}

"कश्चिद्रोमायुर्नामशृगालः क्षुत्क्षामकण्ठ इतस्तत आहारक्रियार्थं परिभ्रमन्वने सैन्यद्वयसङ्ग्रामभूमिमपश्यत्।

"Once, a fox named Gomaayu was wandering here and there in the forest, feeling very thirsty and hungry. Then he came across a deserted battle-ground where two armies had fought long time ago.

तस्यां च दुन्दुभेः पतितस्य वायुवशाद्वल्लीशाखागैर्हन्यमानस्य शब्दमशृणोत्।

There was a drum fallen in the midst of some plants. Whenever the wind blew, the creepers next to it stuck it hard creating weird sounds. The fox heard it.

अथ क्षुभितहृदयश्चिन्तयामास।'अहो विनष्टोऽस्मि तद्यावन्नास्य प्रोच्चारितशब्दस्य दृष्टिगोचरं गच्छामि

तावदन्यतो व्रजामि, अथवा नैतत् युज्यते सहसैव पितृपैतामहं वनं त्यक्तुम्।उक्तञ्च

He immediately panicked and thought, 'Alas! I am in for destruction. Before I am seen by the creature making this sound, I will go elsewhere. Or, may be I should not leave the forest where my father and grand father have lived solong, in such a hurry. It is said,

भये वा यदि वा हर्षे संप्राप्ते यो विमर्शयेत्

कृत्यं न कुरुते वेगान्न स संतापमाप्नुयात्॥118॥

*He who ponders a while when in fear or joy, and does not do anything hastily,
 will never come to any grief.*

तत्तावज्जानामि कस्यायं शब्दः'।

Therefore I fill find out from what object this sound is coming from."

इत्थं धैर्यमालम्ब्य विमर्शयन्यावन्मन्दं मन्दं गच्छति तावद्दुन्दुभिमपश्यत्।स च तं परिज्ञाय समीपं गत्वा स्वयमेव कौतुकादताडयत्।

In this manner, he gathered up courage and wondering about it, slowly moved forward and saw the drum. He saw what it was and going near it, hit it with curiosity.

भूयश्च हर्षादचिन्तयत्।'अहो चिरादेतदस्माकं महद्भोजनं आपतितम्।तन्नूनं प्रभूतमांसमेदाऽसृग्भिः परिपूरितं भविष्यति'।

Again he thought happily, 'Aha! After a long time I have obtained some food. This will be indeed filled with abundant flesh, sinews and blood.'

ततः परुषचर्मावगुण्ठितं तत्कथमपि विदार्यैकदेशे छिद्रं कृत्वा संहृष्टमना मध्ये प्रविष्टः।परं चर्मविदारणतो दंष्ट्राभङ्गः समजनि।अथ निराशीभूतस्तद्दारुशेषं अवलोक्य श्लोकमेनमपठत्, 'पूर्वमेव मया ज्ञातम्' इति।

अतो न शब्दमात्राद्भेतव्यम्"।

He somehow managed to tear open the hard leather covering the drum and made a hole in it. Feeling pleased in the mind, he entered it through the hole; but his teeth were broken by tearing off the leather covering. He was disappointed by seeing the wood pieces and recited the verse, 'I thought so in the beginning'. Therefore one should not be frightened by just hearing just some sound."

पिङ्गलक आह-"भो पश्यायं मम सर्वोऽपि परिग्रहो भयव्याकुलितमनाः पलायितुमिच्छति।तत्कथमहं धैर्यावष्टम्भं करोमि"।

Pingalaka said, "Oh! Look at all the people who are with me. They are all terribly frightened and want to run away from here. How can you believe that I can remain brave in such a circumstance?"

सोऽब्रवीत्- "स्वामिन् नैतेषामेष दोषः यतः स्वामिसदृशा एव भवन्ति भृत्याः।

Damanaka said, "Master! This is not their fault. The servants always act like their masters.

उक्तञ्च It is said,

अश्वः शस्त्रं शास्त्रं वीणा वाणी नरश्च नारी च
पुरुषविशेषप्राप्ता भवन्त्ययोग्याश्च योग्याश्च॥119॥

*The horse, the weapon, the scripture, the Veena (musical instrument), the speech, the man, the woman,
all become good or bad according to the person who controls them.*

तत्पौरुषावष्टम्भं कृत्वा त्वं तावदत्रैव प्रतिपालय यावदहमेतच्छब्दस्वरूपं ज्ञात्वाऽऽगच्छामि।ततः पश्चाद्यथोचितं कार्यम्" इति।

Therefore, you muster up some courage and wait for me here. Meanwhile I will go and find out the source of that sound. After that we will do whatever needs to be done."

पिङ्गलक आह-"किं तत्र भवान् गन्तुमुत्सहते"।

Pingalaka said, "What! Are you ready to go there?"

स आह-"किं स्वाम्यादेशात्सुभृत्यस्य कृत्यमकृत्यमस्ति किञ्चित्।उक्तञ्च

Damanaka said, "Is there anything that can or cannot be done by the good servant when the Master has commanded? It is said,

स्वाम्यादेशात्सुभृत्यस्य न भीः सञ्जायते क्वचित्
प्रविशेन्मुखमाहेयं दुस्तरं वा महार्णवम्॥120॥
*When the master commands,
there will not be any fear at all in the mind of a good servant;
he can enter even the mouth of a serpent or the uncrossable ocean.*

स्वाम्यादिष्टस्तु यो भृत्यः समं विषममेव च
मन्यते न स संधार्यो भूभुजा भूतिमिच्छता"॥121॥
*Even after receiving the command of the Master,
if the servant starts thinking about the good or bad of the action,
then he should not be kept in the services by the king who desires prosperity."*

पिङ्गलक आह-"भद्र यद्येवं तद्रच्छ।शिवास्ते पन्थानः सन्तु" इति।

Pingalaka said, "Good one! If that is the case, then go. Let auspiciousness accompany you in your path."

दमनकोऽपि तं प्रणम्य सञ्जीवकशब्दानुसारी प्रतस्थे।

Damanaka saluted him and started towards the place where Sanjeevaka, the bull was making the sound.

अथ दमनके गते भयव्याकुलमनाः पिङ्गलकश्चिन्तयामास।'अहो न शोभनं कृतं मया यतस्य विश्वासं

गत्वात्माभिप्रायो निवेदितः।

(Pingalaka knows the deceitful nature of Damanaka and feels apprehensive about trusting him.)

When Damanaka went away, Pingalaka who was stuck by fear, started to think like this, 'Ah! I did not do the right thing by trusting him and confiding my thoughts to him.

कदाचिद्दमनकोऽयमुभयवेतनत्वान्ममोपरि दुष्टबुद्धिः स्याद्भ्रष्टाधिकारत्वाद्वा।

This Damanaka might be accepting salaries from both parties and may have evil intentions towards me for not employing him in the minister's post.

उक्तञ्च It is said,

ये भवन्ति महीपस्य संमानितविमानिताः

यतन्ते तस्य नाशाय कुलीना अपि सर्वदा॥122॥

*Those servants, who have been once complimented
and later were insulted by the king,
always try to bring about his destruction even if they are born of a good family.*

तत्तावदस्य चिकीर्षितं वेतुं अन्यत्स्थानान्तरं गत्वा प्रतिपालयामि कदाचिद्धमनकस्तमादाय मां
व्यापादयितुमिच्छति।

Therefore, in order to understand his real intention, I will move elsewhere and wait there, because Damanaka might bring the enemy with him and try to kill me.

उक्तञ्च It is said,

न वध्यन्ते ह्यविश्वस्ता बलिभिर्दुर्बला अपि

विश्वस्तास्त्वेव वध्यन्ते बलवन्तोऽपि दुर्बलैः॥123॥

*Even the weak persons do not get killed by the stronger ones if they do not trust them.
But by trusting, even a strong person might get killed by the weaker persons.*

बृहस्पतेरपि प्राज्ञो न विश्वासं व्रजेन्नरः

य इच्छेदात्मनो वृद्धिमायुष्यं च सुखानि च॥124॥

*A wise man should not trust even Brhaspati, the preceptor of gods
if he desires his own welfare, life and happiness.*

शपथैः संधितस्यापि न विश्वासं व्रजेद्रिपोः

राज्यलोभोद्यतो वृत्रः शक्रेण शपथैर्हतः॥125॥

*One should not trust the enemy, even if he tries to compromise with some promise.
The demon Vrtra was killed by Indra because
he trusted Indra's words, being greedy for the kingdom.*

न विश्वासं विना शत्रुर्देवानामपि सिध्यति

विश्वासात्त्रिदशेन्द्रेण दितेर्गर्भो विदारितः॥126॥

*Even the Devas cannot win over their enemies, if the enemies do not trust them.
Indra (the king of Devas) could tear off the womb of 'Diti' (mother of Asuras), only because she trusted him.'*

एवं संप्रधार्य स्थानान्तरं गत्वा दमनकमार्गमवलोकयन्नेकाकी तस्थौ।

Having thought like this, Pingalaka moved to another place and remained alone, watching over the path which Damanaka took.

दमनकोऽपि सञ्जीवकसकाशं गत्वा वृषभोऽयमिति परिज्ञाय हृष्टमना व्यचिन्तयत्।'अहो शोभनमापतितम्।

अनेनैतस्य सन्धिविग्रहद्वारेण मम पिङ्गलको वश्यो भविष्यति' इति।

Damanaka meanwhile reached the place where Sanjeevaka was staying.

He was pleased to know that it was only a bull which was making the noise.

{Damanaka decides to use the gullible Sanjeevaka to regain his post as a minister}

He thought, "Aha! It is a good thing that has happened. Using this bull, I will bring Pingalaka under control through the tricks of pacification and division.

उक्तञ्च It is said,

न कौलीन्यान्न सौहार्दान्नुपो वाक्ये प्रवर्तते

मन्त्रिणां यावदभ्येति व्यसनं शोकमेव च॥127॥

*The king acts as per the advice of the ministers, only when he encounters a problem or tragedy;
otherwise he ignores their words, even if they are his true friends or belong to a reputable family.*

सदैवापद्रतो राजा भोग्यो भवति मन्त्रिणां
अत एव हि वाञ्छन्ति मन्त्रिणः सापदं नृपम्॥128॥

*The king, who is in the midst of problems becomes an enjoyable object to the ministers.
That is why, they always wish for their king to be facing some problem or the other.*

यथा वाञ्छन्ति नीरोगः कदाचिन्न चिकित्सकं
तथापद्रहितो राजा सचिवं नाभिवान्छति'॥129॥

*A man without illness does not seek a physician who treats the diseases.
Likewise a king who has no problems, does not have much regard for his minister.'*

एवं विचिन्तयन्पिङ्गलकाभिमुखः प्रतस्थे।

Thinking in this manner, he started towards Pingalaka.

पिङ्गलकोऽपि तमायान्तं प्रेक्ष्य स्वाकारं रक्षन् यथापूर्वमवस्थितः।

Pingalaka saw him coming; and hiding his inner thoughts, he quickly returned to his original formation of rings and remained there.

दमनकोऽपि पिङ्गलकसकाशं गत्वा प्रणम्योपविष्टः।

(Deceitful Damanaka creates an imaginary problem and provides a solution to get the king's favor.)

Damanaka approached Pingalaka, saluted him and sat down.

पिङ्गलक आह-"किं दृष्टं भवता तत्सत्वम्"।

Pingalaka said, "Have you seen that creature?"

दमनक आह-"दृष्टं स्वामिप्रसादात्"।

Damanaka said, "I saw it by the grace of your highness."

पिङ्गलक आह-"अपि सत्यम्"।

Pingalaka said, "Really?"

दमनक आह-"किं स्वामिपदानामग्रेऽसत्यं विज्ञाप्यते।

Damanaka said, "Can a lie be uttered in the benign presence of your highness?"

उक्तञ्च It is said,

अपि स्वल्पमसत्यं यः पुरो वदति भूभुजां
देवानाञ्च विनश्येत स द्रुतं सुमहानपि॥130॥

*If one utters the least untruth in front of kings or Devas,
then he will get destroyed immediately, even if he is a great person.*

तथा च And also,

सर्वदेवमयो राजा मनुजा संप्रकीर्तितः
तस्मात्तं देववत्पश्येन्न व्यलीकेन न कर्हिचित्॥131॥

*The king is hailed by the people as the personification of all the gods (Devas) in essence.
Therefore, one should regard the king like a god, and never act offensive towards him.*

सर्वदेवमयस्यापि विशेषो नृपतेरयं

शुभाशुभफलं सद्यो नृपाद्देवाद्भवान्तरे"॥132॥

*Though the king is the essence of all the Devas,
one special quality lies with the king alone.*

*The good and bad result occurs through the king in this very birth only,
the results given by the Devas may occur in other births also."*

पिङ्गलक आह-"सत्यं दृष्टं भविष्यति भवता। न दीनोपरि महान्तः कुप्यन्ति, अतो न त्वं तेन निपातितः। यतः,

Pingalaka said, "You must have really seen that creature. Great ones do not get angry with the lower category of beings. That is why, you were not hurt by him. Because,

तृणानि न उन्मूलयन्ति प्रभञ्जनो मृदूनि नीचैः प्रणतानि सर्वतः
स्वभाव एवोन्नतचेतसामयं महान्महत्स्वेव करोति विक्रमम्॥133॥

*The 'deity of wind' (Prabhanjhana), who can uproot even the huge trees,
does not uproot the grass, which are soft and are always in the low salutatory position.
This is indeed the quality of the great men.*

Strong men attack and conquer only the strong ones (not the weak ones).

अपि च Also,

गण्डस्थलेषु मदवारिषु बद्धरागमत्तभ्रमद्भ्रमरपादतलाहतोऽपि
कोपं न गच्छति नितान्तबलोऽपि नागस्तुल्ये बले तु बलवान्परिकोपमेति" ॥134॥

*The extremely strong elephant which oozes 'temporin' on its neck
does not get angry with the bees*

*which are hovering around attracted by the secretion,
and which keep hitting the elephant's neck with their legs.*

The strong ones show their anger only on the equally strong persons."

दमनक आह-"अस्त्वेवं स महात्मा वयं कृपणाः, तथापि स्वामी यदि कथयति ततो भृत्यत्वे नियोजयामि"।
Damanaka said, "True! He is a great being and we are lowly creatures. Even then, if the master so wills, I will make him become your servant."

पिङ्गलक आह(सोच्छ्वासम्)-"किं भवच्छक्नोत्येवं कर्तुम्"।

Pingalaka said (breathing heavily), "Do you think that you can do that really?"

दमनक आह-"किमसाध्यं बुद्धेरस्ति।उक्तञ्च,

Damanaka said-"What is impossible for the intelligent? It is said,

न तच्छस्त्रैर्न नागेन्द्रैर्न हर्यैर्न पदातिभिः

कार्यं संसिद्धिमभ्येति यथा बुद्ध्या प्रसाधितम्" ॥135॥

*That work which cannot be accomplished through
the means of weapons, huge elephants, horses, and foot-soldiers,
becomes possible by using the brains."*

पिङ्गलक आह-"यद्येवं तर्ह्यमात्यपदेऽध्यारोपितस्त्वमद्यप्रभृति प्रसादनिग्रहादिकं त्वयैव कार्यमिति निश्चयः"।

Pingalaka said, "If that is so, then you are appointed as my minister. From now onward, you are completely responsible for the rewards and punishments that I have to give to any one! This is my decision as the king!"

{DECEITFUL DAMANAKA CREATES FEAR IN THE GULLIBLE MIND OF SANJEEVAKA}

अथ दमनकः सत्वरं गत्वा सञ्जीवकं साक्षेपमिदमाह-"एद्येहीतो दुष्टवृषभ।स्वामी पिङ्गलकस्त्वामाकारयति।किं निःशङ्को भूत्वा मुहुर्मुहुर्नर्दसि वृथा" इति।

Then Damanaka quickly went back to Sanjeevaka and addressed him with a derogatory tone, "Hey you wicked bull, come here, come here. Our Master Pingalaka has called for you. How dare you meaninglessly bellow like that again and again without any fear?"

तच्छ्रुत्वा सञ्जीवकोऽब्रवीत्-"भद्र कोऽयं पिङ्गलकः"।

Hearing his words, Sanjeevaka said, "Hey good one! Who is this Pingalaka?"

दमनक आह-"किं स्वामिनं पिङ्गलकमपि न जानासि।तत्क्षणं प्रतिपालय।फलेनैव ज्ञास्यसि।नन्वयं सर्वमृगपरिवृतो वटतले स्वामी पिङ्गलकनामा सिंहस्तिष्ठति"।

Damanaka said, "What! You don't know who Pingalaka is? Then wait here for a second.

You will know for sure by the result of your action (when punished by him). Our Master Pingalaka, the lion is staying nearby surrounded by his entire animal retinue under the fig tree."

तच्छ्रुत्वा गतायुषमिवात्मानं मन्यमानः सञ्जीवकः परं विषादमगमत् आह च-"भद्र भवान्साधुसमाचारो वचनपटुश्च दृश्यते।तद्यदि मामवश्यं तत्र नयसि तदभयप्रदानेन स्वामिनः सकाशात्प्रसादः कारयितव्यः"।

Hearing this, Sanjeevaka felt as if he was dead and was highly distressed and said, "Hey good one! You appear to be of a saintly character and are quite an expert in words. Therefore, if you are really taking me to your Master, then promise me sanctuary, and make the master act graceful towards me."

दमनक आह-"भोः सत्यमभिहितं भवता।नीतिरेषा यतः

Damanaka said, "You are indeed speaking the truth. That is the right thing to do. Because,

पर्यन्तो लभ्यते भूमेः समुद्रस्य गिरेरपि
न कथञ्चिन्महीपस्य चित्तान्तः केनचित्क्वचित्॥136॥
*You can reach the ends of the earth, or the ocean or the mountain.
But you can never know the depths of thoughts in a king's mind.*

तत्त्वमत्रैव तिष्ठ यावदहं तं समये दृष्ट्वा ततः पश्चात्त्वामानयामि" इति।

Therefore, you remain here only. I will meanwhile watch out for the right moment, and take you there."

{DAMANAKA CREATES FEAR IN THE MIND OF PINGALAKA ALSO}

तथाऽनुष्ठिते दमनकः पिङ्गलकसकाशं गत्वेदमाह-"स्वामिन्न तत्प्राकृतं सत्त्वम्।स हि भगवतो महेश्वरस्य वाहनभूतो वृषभः इति मया पृष्ट इदमूचे 'महेश्वरेण परितुष्टेन कालिन्दीपरिसरे शष्पाग्राणि भक्षयितुं समादिष्टः।किं बहूना, मम प्रदत्तं भगवता क्रीडार्थं वनमिदम्'।"

Sanjeevaka agreed and waited there. Damanaka went to Pingalaka and said, "Master! That is not an ordinary being. He is the bull which acts as the vehicle for Lord Maheshwara! When I inquired him, he said, 'Lord Maheshwara feeling pleased, asked me to graze the grass growing on the banks of the River Yamunaa. What more, this forest has been gifted to me by the Lord, for my sports!'"

पिङ्गलकः आह(सभयं)-"सत्यं ज्ञातं मयाधुना।न देवताप्रसादं विना शष्पभोजिनो व्यालाकीर्णं एवंविधे वने निःशङ्कं नदन्तो भ्रमन्ति।ततस्त्वया किमभिहितम्"।

Pingalaka panicked and said, "I now know the truth. Without the grace of the God, the herbivorous animals cannot move freely bellowing in this jungle that is filled with wild animals. So, what did you tell him?"

दमनक आह-"स्वामिन् एतदभिहितं मया, 'यदेतद्वनं चण्डिकावाहनभूतस्य मत्स्वामिनः पिङ्गलकनाम्नः सिंहस्य विषयीभूतम्।तद्भवानभ्यागतः प्रियोऽतिथिः।तत्तस्य सकाशं गत्वा भ्रातृस्नेहेन एकत्र भक्षणपानविहरणक्रियाभिः एकस्थानाश्रयेण कालो नेयः' इति।ततस्तेनापि सर्वमेतत्प्रतिपन्नम्।उक्तञ्च सहर्षं स्वामिनः सकाशात् अभयदक्षिणा दापयितव्या, इति।तदत्र स्वामी प्रमाणम्।"

Damanaka said, "Master! I told him, 'This forest is the abiding place of the lion named Pingalaka, who is the vehicle of Goddess Chandikaa Devi. Therefore, you are our honoured guest. So, you go to him as an affectionate brother; and by eating, drinking and moving together with him, you can spend your time staying at one place.' He also accepted my suggestion. He replied happily, 'Please make the king promise me sanctuary.' Your command alone will be followed in this context!"

{PINGALAKA PRAISES DAMANAKA'S EFFICIENCY IN HANDLING THINGS}

तच्छ्रुत्वा पिङ्गलक आह-"साधु सुमते साधु, मन्त्रिश्रोत्रिय साधु।मम हृदयेन संमन्त्र्य भवता इदमभिहितम्। तद्वत्ता मया तस्याभयदक्षिणा।परं सोऽपि मदर्थेऽभयदक्षिणां याचयित्वा द्रुततरमानीयताम्" इति।

Hearing this, Pingalaka said, "Well done, intelligent one, well done! You are an able minister! Well done! You have done exactly what I would have thought of doing. I promise him the sanctuary. However, you request him also to vouch for my safety and bring him quickly here.

"अथवा साधु चेदमुच्यते "Or, it is well-said,

अन्तःसारैरकुटिलैरच्छिद्रैः सुपरीक्षितैः मन्त्रिभिर्धार्यते राज्यं सुस्तंभैरिव मन्दिरम्॥137॥

*The pillars which are strong inside/the ministers who have stability of mind,
which are not crooked/who have no malice,
which have no cracks/ who have no faults,
which are well supervised at the time of construction /who are well-examined before appointment,
hold the house/support the kingdom.*

तथा च And also,

मंत्रिणां भिन्नसंधाने भिषजां सान्निपातिके
 कर्मणि व्यज्यते प्रजा स्वस्थे को वा न पण्डितः"॥138॥
*The intelligence of the doctor is known when he treats an epidemic.
 The intelligence of a minister is known
 when he negotiates successfully with people, who have differences of opinion.
 When everything is all right, who does not act wisely?"*

दमनकोऽपि तं प्रणम्य सञ्जीवकसकाशं प्रस्थितः सहर्षमचिन्तयत्।'अहो प्रसादसम्मुखी नः स्वामी वचनवशगश्च संवृतः, तन्नास्ति धन्यतरो मम।

Damanaka saluted him and went to meet Sanjeevaka. He was happy and thought,'Aha! The Master is well-pleased and believes all my words. There is nothing more that could make me feel gratified!

उक्तञ्च It is said,

अमृतं शिशिरे वह्निरमृतं प्रियदर्शनं
 अमृतं राजसंमानममृतं क्षीरभोजनम्"॥139॥
*Fire is the nectar in the cold; the sight of the beloved is nectar;
 honor bestowed by the king is nectar; food prepared with milk is nectar."*

{DAMANAKA WARNS SANJEEVAKA NOT TO DISREGARD HIM IN THE FUTURE}

अथ सञ्जीवकसकाशमासाद्य सप्रश्रयमुवाच-

"भो मित्र प्रार्थितोऽसौ मया भवदर्थे स्वाम्यभयप्रदानम्।तद्विश्रब्धं गम्यतामिति।परं त्वया राजप्रसादमासाद्य मया सह समयधर्मेण वर्तितव्यम्।न गर्वमासाद्य स्वप्रभुतया विचारणीयम्।अहमपि तव सङ्केतेन सर्वा राज्यधुरममात्यपदवीमाश्रित्योद्धरिष्यामि।एवं कृते द्वयोरप्यावयोः राज्यलक्ष्मीर्भोग्या भविष्यति।

He went near Sanjeevaka and spoke to him with words full of affection,

"Hey Friend! I have requested the king to offer you sanctuary. So, you can go to him without any apprehension. However, when you have attained the grace of the king, you should maintain your gratitude towards me. You should not become arrogant and treat me as you like. By your company I will also reach the heights acting as a minister controlling the entire kingdom. If it is done like this, then both of us will enjoy the prosperity of the kingdom.

उक्तञ्च It is said,

आखेटकस्य धर्मेण विभवाः स्युर्वशे नृणां
 नृपतीन् प्रेरत्येको हन्त्यन्योऽत्र मृगानिव॥140॥
*The riches are attained by men, similar to what is followed in the act of hunting only.
 One man provokes, and the other man kills the animals.
 One man influences the king to favor someone, and both share the benefits.*

यो न पूज्यते गर्वादुत्तमाधममध्यमान्
 भूपसंमानमान्योऽपि भश्यते दन्तिलो यथा"॥141॥
*He who disregards with arrogance,
 the best, the middle and the lowest categories employed by the king,
 loses his position like 'Dantila'
 though he was in a very much acclaimed position close to the king."*

सञ्जीवक आह-"कथमेतत्"।Sanjeevaka said, "How is that so?"

दमनक आह-Damanaka said,

(3)

दन्तिलगोरंभयोर्कथा

{THE STORY OF DANTILA AND GORAMBHA}

"अस्त्यत्र धरातले वर्धमानं नाम नगरम्। तत्र दन्तिलो नाम नानाभाण्डपतिः सकलपुरनायकः प्रतिवसति स्म।

“There is a city on this earth named Vardhamaana. In that city there lived a merchant named Dantila who sold varieties of things. He was one of the well-acclaimed people in the city.

तेन पुरकार्यं नृपकार्यं च कुर्वता तुष्टिं नीतास्तत्पुरवासिनो लोका नृपतिश्च।

He performed many jobs connected to both the city and the palace; so the king and the people admired him very much.

किं बहुना, न कोऽपि तादृक् केनापि चतुरो दृष्टो नापि श्रुतो वेति।

What more! Any other man equal to him in efficiency was not seen or heard so far.

अथवा साध्विदमुच्यते, Or it is rightly stated,

नरपतिहितकर्ता द्वेष्यतां याति लोके

जनपदहितकर्ता त्यज्यते पार्थिवेन्द्रैः

इति महति विरोधे वर्तमाने समाने

नृपतिजनपदानां दुर्लभः कार्यकर्ता॥142॥

A person who acts for the good of the king is hated by the citizens.

A person who acts for the good of the people is rejected by the king.

When such a contradictory situation exists,

it is indeed rare to find a person who acts for the good of both the people and the king.

अथैवं गच्छति काले दन्तिलस्य कदाचित्कन्याविवाहः संप्रवृत्तः। तत्र तेन सर्वे पुरनिवासिनो राजसन्निधिलोकाश्च सम्मानपुरःसरमामन्त्र्य भोजिता वस्त्रादिभिः सत्कृताश्च। ततो विवाहानन्तरं राजा सान्तःपुरः स्वगृहमानीय अभ्यर्चितः।

As time went by, there rose an occasion where Dantila's daughter got married. Dantila invited all the citizens, the royal families and welcomed them all with great honor. All of them were offered food; and clothes were gifted to them. After the marriage was over, the king along with his queens and servants was invited by Dantila to his house and honored.

अथ तस्य नृपतेर्गृहसम्मार्जनकर्ता गोरम्भो नाम राजसेवको गृहायातोऽपि तेनानुचितस्थाने उपविष्टो

अवज्ञयाऽर्धचन्द्रं दत्त्वा निःसारितः।

There was a servant named Gorambha who regularly swept and mopped the floor in the palace. He also had come to Dantila's house with the other invitees. He mistakenly sat in a place not suited to his lowly status, and so was held by the neck and thrown out of the house by Dantila.

सोऽपि ततःप्रभृति निःश्वसन्नपमानान्न रात्रावप्यधिशेते। कथं मया तस्य भाण्डपतेः राजप्रसादहानिः कर्तव्येति चिन्तयन्नास्ते।

From that day onward Gorambha spent his days sighing sadly, and remembering the insult that was dealt out to him by Dantila. He could not even sleep peacefully at nights. He kept on thinking of ways to make that merchant lose the favour of the king.

'अथवा किमनेन वृथा शरीरशोषणेन। न किञ्चिन्मया तस्यापकर्तुं शक्यमिति।

'Or what is the use of simply worrying like this? I am only making my body fall sick! I can in no way harm him in any manner.

अथवा साध्विदमुच्यते Or, it is rightly said,

यो ह्यपकर्तुमशक्तः कुप्यति कथमसौ नरोऽत्र निर्लज्जः

उत्पतितोऽपि हि चणकः शक्तः किं भाष्ट्रकं भङ्कुम्॥143॥

How is it that a person (like me), who is incapable of taking revenge on his enemy show his anger on others without shame?

Can the grain ever break the frying pan, even if it jumps high?"

अथ कदाचित्प्रत्युषे योगनिद्रां गतस्य राज्ञः शय्यान्ते मार्जनं कुर्वन्निदमाह। "अहो दन्तिलस्य महद्दृष्टत्वं यद्राजमहिषीमालिङ्गति"।

Once some early morning the king was lying on his bed half awake. Dantila was sweeping the floor and uttered casually, "How insolent Dantila is that he even dares to embrace the queen?"

तच्छ्रुत्वा राजा ससम्भ्रममुत्थाय समुवाच। "भो भो गोरम्भ, सत्यमेतद्यत्त्वया जल्पितम्। किं देवी दन्तिलेन समालिङ्गिता" इति।

Hearing these words the king got up excitedly and said to Gorambha, "Hey Hey Gorambha! Is it true what you just now said? Was the queen embraced by Dantila?"

गोरम्भः प्राह- "देव रात्रिजागरणेन द्यूतासक्तस्य मे बलान्निद्रा समायाता तन्न वेद्मि किं मयाभिहितम्"।

Gorambha said, "Lord! I was gambling all night and suddenly sleep overtook me for a few seconds now. I do not know what I said."

राजा (सेष्यं स्वगतं)- 'एष तावदस्मद्गृहेऽप्रतिहतगतिः तथा दन्तिलोऽपि। तत्कदाचिदनेन देवी समालिङ्ग्यमाना दृष्टा भविष्यति। तेनेदमभिहितम्।

The king enviously thought within himself, "This person has free entry into all the rooms of the palace. He might have seen sometime Dantila embracing the queen. That is why he might have said those words.

उक्तञ्च It is said,

यद्वाञ्छति दिवा मर्त्यो वीक्षते वा करोति वा
तत्स्वप्नेऽपि तदभ्यासाद्ब्रूते वाथ करोति वा॥144॥
*What the man wants, sees or does in the day-time,
he will say and do the same thing in the dream also,
being engrossed in those very thoughts.*

तथा च And also,

शुभं वा यदि वा पापं य यन्नृणां हृदिसंस्थितं
सुगूडमपि तज्ज्ञेयं स्वप्नवाक्यात्तथा मदात्॥145॥
*The good or bad in the heart of a man even if hidden from the others
gets revealed when he blabbers it in the dream or in the intoxicated state.*

{FICKLE NATURE OF WOMEN}

अथवा स्त्रीणं विषये कोऽत्र संदेहः

or, what is there to disprove this fact about women that

जल्पन्ति सार्धमन्येन पश्यन्त्यन्यं सविभ्रमाः
हृद्रतं चिन्तयन्त्यन्यं प्रियः को नाम योषिताम्॥146॥
*They converse with one; they shoot a charming look at another;
they will be lost in thoughts about still another one;
who is actually a true beloved for a woman?!*

अन्यच्च And again,

एकेन स्मितपाटलाधररुचो जल्पन्त्यनल्पाक्षरं
वीक्ष्यन्तेऽन्यमितः स्फुरत्कुमुदिनीफुल्लोल्लसल्लोचनाः
दूरोदारचरित्रचित्रविभवं ध्यायन्ति चान्यं धिया
केनेत्थं परमार्थतोऽर्थवदिव प्रेमास्ति वामभुवाम्॥147॥
*With the lips slightly opened in smile and shining with pale-red hue,
they converse with one man without stopping for a second;
with the eyes laughing like the fully blossomed night lotuses,
they look at another at the same time;
in the mind they keep thinking about still another renowned man of fame and beauty;
with whom do these ladies with lovely eyes actually maintain love is a matter beyond comprehension.*

तथा च And also,

नाग्निस्तृप्यति काष्ठानां, नापगानां महोदधिः, नान्तकः सर्वभूतानां, न पुंसां वामलोचना॥148॥
*Fire never has enough of wood (fuel). The ocean has never enough of rivers.
 Death has never enough of the beings.
 The ladies with lovely eyes never have enough of men.*

रहो नास्ति क्षणो नास्ति नास्ति प्रार्थयिता नरः, तेन नारद नारीणां सतीत्वमुपजायते॥149॥
*May be there is no privacy; may be there is no time to spare;
 maybe the man of the heart is not available.
 Hey Naarada! Because of these reasons only, a woman remains chaste!*

यो मोहान्मन्यते मूढो रक्तयं मम कामिनी, स तस्या वशगो नित्यं भवेत्क्रीडाशकुन्तवत्॥150॥
*A man who stupidly thinks, 'This pretty maiden loves me',
 is completely under her control like a pet bird.*

तासां वाक्यानि कृत्यानि स्वल्पानि सुगुरुण्यपि करोति यो कृती लोके लघुत्वं याति सर्वतः॥151॥
*If a man does actions -big or small, as told by women,
 he is regarded in a very low light by everyone everywhere.*

स्त्रियं च यः प्रार्थयते संनिकर्षं च गच्छति ईषच्च कुरुते सेवां तमेवेच्छन्ति योषितः॥152॥
*The women are attracted to a man,
 who pleads with her, who approaches her and serves her even a little, (to gain her favour).*

अनर्थित्वान्मनुष्याणां भयात्परिजनस्य च मर्यादायाममर्यादाः स्त्रियः तिष्ठन्ति सर्वदा॥153॥
*The women by nature do not abide by the rules of chastity.
 They remain as if abiding by the rules (of chastity)
 only because of the lack of men who beg for their company,
 or because of the fear of family and relatives.*

नासां कश्चिदगम्योऽस्ति नासां च वयसि स्थितिः,
 विरूपं रूपवन्तं वा पुमानित्येव भुज्यते॥154॥
*No man is avoidable for a woman, because of his age or position.
 Handsome or ugly, she enjoys any man she fancies.*

रक्तो हि जायते भोग्यो नारीणां शाटको यथा, घृष्यते यो दशलंबी नितम्बे विनिवेशितः॥155॥
*The red colored garment stuck tightly to the hip portion of the lady wears out soon.
 The rogue also, attracted to the woman,
 and his mind stuck to the beauty of her hips, wears away soon.*

अलक्तको यथा रक्तो निष्पीड्य पुरुषस्तथा अबलाभिर्बलाद्रक्तः पादमूले निपात्यते॥156॥
*The red coloured 'mehndi' is crushed and applied to the feet.
 Likewise a man attracted towards a woman, is trampled under the foot by the lady.'*

एवं स राजा बहुविधं विलप्य तत्प्रभृति दन्तिलस्य प्रसादपराङ्मुखः सञ्जातः। किं बहुना, राजद्वारप्रवेशोऽपि तस्य निवारितः। दन्तिलोऽप्यकस्मादेव प्रसादपराङ्मुखमवनिपतिमवलोक्य चिन्तयामास।

In this manner the king lamented for some time and from that day onward treated Dantila with disdain. What more, Dantila was not even allowed to enter the palace anymore.

Dantila was puzzled by the sudden disfavour of the king and thought

'अहो साधु चेदमुच्यते,' Alas! It is well said,

कोऽर्थान्प्राप्य न गर्वितो विषयिणः कस्यापदोऽस्तं गताः
 स्त्रीभिः कस्य न खण्डितं भुवि मनः को नाम राज्ञां प्रियः
 कः कालस्य न गोचरान्तर्गतः कोऽर्थी गतो गौरवं
 को वा दुर्जनवागुरासु पतितः क्षेमेण यातः पुमान्॥157॥

*Who has not become arrogant after becoming wealthy!
 Which man after sense pleasures has seen the end of his troubles!
 Who has been not become heart-broken because of a woman!
 Who has been ever affectionately treated by a king!
 Who has missed getting seen by the Death!
 Which beggar has been treated with respect!*

Who has come out safely after getting entrapped in the words of the wicked!

तथा च And also,

काके शौचं द्यूतकारे च सत्यं सर्पे क्षान्तिः स्त्रीषु कामोपशान्तिः
 क्लीबे धैर्यं मद्यपे तत्त्वचिन्ता राजा मित्रं केन दृष्टं श्रुतं वा॥158॥

*Who has seen or heard -
 cleanliness in the crow, honesty in a gambler, forgiveness in a snake,
 lust-satiation in a woman, courage in a coward,
 philosophical thinking in an alcoholic, and a king as a friend?*

अपरं मयास्य भूपतेः अथवान्यस्यापि कस्यचिद्राजसम्बन्धिनः स्वप्नेऽपि नानिष्टं कृतं, तत्किमिति पराङ्मुखो
 मां प्रति भूपतिः' इति।

Another thing is, I have not in any way offended the king or his relatives even in a dream also, then why has
 the king disfavored me suddenly?'

एवं तं दन्तिलं कदाचिद्राजद्वारे विस्तम्भितं विलोक्य सम्मार्जनकर्ता गोरम्भो विहस्य द्वारपालानिदमूचे-
 "भोः भोः द्वारपालाः।राजप्रसादाधिष्ठितोऽयं दन्तिलः स्वयं निग्रहानुग्रहकर्ता च।तदनेन निवारितेन यथाहं तथा
 यूयमप्यर्धचन्द्रभाजिनो भविष्यथ"।

Once, the cleaning servant Gorambha saw Dantila getting stopped from entering the palace by the
 doorkeepers standing at the gate. He laughed aloud and said to the door-keepers, "Ho Ho Door-keepers! This
 Dantila is very much favored by the king. He has the power to reward or punish you. If you stop him, you
 will also be held by the neck and get thrown out, as it happened to me."

तच्छ्रुत्वा दन्तिलश्चिन्तयामास 'नूनमिदमस्य गोरम्भस्य चेष्टितम्।

Hearing this, Dantila started to think, 'Indeed all this must be happening because of this Gorambha.

अथवा साध्विदमुच्यते Or, it is rightly said,

अकुलीनोऽपि मूर्खोऽपि भूपालं योऽत्र सेवते
 अपि सम्मानहीनोऽपि स सर्वत्र प्रपूज्यते॥159॥

*Even if born in a low caste family, even if he is an idiot, even if he is not worth any respect,
 a person who is in the service of the king is worshipped everywhere.*

अपि कापुरुषो भीरुः स्याच्चेन्नृपतिसेवकः
 तथापि न पराभूतिं जनादाप्नोति मानवः'॥160॥

Even if the king's servant is contemptible and a coward, he will not be offended by anyone.'

एवं स बहुविधं विलप्य विलक्षमनाः सोद्वेगो गतप्रभावः स्वगृहं गत्वा निशामुखे गोरम्भमाहूय वस्त्रयुगलेन
 संमान्येदमुवाच-"भद्र मया न तदा त्वं रागवशान्निःसारितः।यतस्त्वं ब्राह्मणानामग्रतोऽनुचितस्थाने समुपविष्टो
 दृष्ट इत्यपमानितः।तत्क्षम्यताम्।"

In this manner, he lamented for a long time. Feeling embarrassed, feeling apprehensive, looking pale, he
 returned home. In the evening, he invited Gorambha to his house, honoured him by gifting a pair of clothes

and said, "Hey Good man! Last time I did not throw you out, not because I was enraged at you personally. As you sat off in the top most place even before the Brahmins occupied their seats, I lost my control and insulted you. Forgive me please."

सोऽपि स्वर्गराज्योपमं तद्वस्त्रयुगलमासाद्य परं परितोषं गत्वा तमुवाच-"भोः श्रेष्ठिन्।क्षान्तं मया ते तत्। तदस्य संमानस्य कृते पश्य मे बुद्धिप्रभावं राजप्रसादं च"।

Gorambha felt extremely pleased by the pair of clothes gifted to him. He felt as if the heaven was at hand. He said, "Hey noble man! I have forgiven you. Since you have honoured me with gifts, now see how I get you back into the favor of the king with my intelligence!"

एवमुक्त्वा सपरितोषं निष्क्रान्तः।साधु चेदमुच्यते,

Having said this, he happily walked home carrying his gifts. It is rightly said,

स्तोकेनोन्नतिमायाति स्तोकेनायात्यधोगतिं

अहो सुसदृशी चेष्टा तुलायष्टेः खलस्य च॥161॥

The weighing balance and the lowly both act in the same manner.

Just a little makes them go up, just a little makes them go down.

ततश्चान्येद्युः स गोरम्भो राजकुले गत्वा योगनिद्रां गतस्य भूपतेः संमार्जनक्रियां कुर्वन्निदमाह-"अहो अविवेको अस्मद्भूपतेः यत्पुरीषोत्सर्गमाचरंश्चिर्भटीभक्षणं करोति"।

Next day, Gorambha went to the palace as usual. When he was sweeping the floor near the king's cot, he saw the king half asleep and said loudly-"Aha! This king is a fool. He eats the cucumber when he passes feces in the toilet."

तच्छ्रुत्वा राजा सविस्मयं तमुवाच-"रे रे गोरम्भ, किमप्रस्तुतं लपसि।गृहकर्मकरं मत्वा त्वां न व्यापादयामि।किं त्वया कदाचिदहमेवंविधं कर्म समाचरन्दृष्टः"।

The king was shocked by his words and questioned him-"Hey Hey Gorambha! What nonsense are you blabbering? Because of the fact that you have been working here for a long time, I will leave you unharmed. Have you seen me at anytime doing such a thing?"

सोऽब्रवीत्-"देव द्यूतासक्ततया रात्रिजागरणेन संमार्जनं कुर्वाणस्य मम बलान्निद्रा समायाता।तयाऽधिष्ठितेन मया किञ्चिज्जल्पितम्, तन्न वेद्मि।तत्प्रसादं करोतु स्वामी निद्रापरवशस्य" इति।

Gorambha said-"Lord! As I had spent the night in gambling, I suddenly fell asleep for a few seconds. I do not know what I said when I was asleep. So please forgive whatever I said in my sleep."

एवं श्रुत्वा राजा चिन्तितवान्- 'यन्मया जन्मान्तरेऽपि पुरीषोत्सर्गं कुर्वता कदापि चिर्भटिका न भक्षिता।

तद्यथायं व्यतिकरोऽसंभाव्यो ममानेन मूढेन व्याहृतः तथा दन्तिलस्यापीति निश्चयः।तन्मया न युक्तं कृतं यत्स वराकः संमानेन वियोजितः।न तादृक्पुरुषाणामेवंविधं चेष्टितं संभाव्यते।तदभावेन राजकृत्यानि पौरकृत्यानि च सर्वाणि शिथिलतां व्रजन्ति'।

Hearing this, the king started thinking-"I have not eaten cucumbers while passing faeces even in other births. Just like this idiot has uttered such nonsensical words about me today, he must have blabbered some nonsense about Dantila too. I have not done justice to that poor man by ignoring him. Such a noble man would have never misbehaved with the queen. Because of his absence all the works connected to the palace and the city, remain unfinished."

एवं अनेकधा विमृश्य, दन्तिलं समाहूय, निजाङ्गवस्त्राभरणादिभिः संयोज्य स्वाधिकारे नियोजयामास।

अतोऽहं ब्रवीमि 'यो न पूजयते गर्वात्' इति"।

Analyzing like this in his mind, he called for Dantila and gifted him his own garments and ornaments and appointed him again in the prime post. That is why I say- 'He who disregards with arrogance' . "

{SANJEEVAKA AND PINGALAKA BECOME FRIENDS}

सञ्जीवक आह-"भद्र एवमेवैतत्।यद्भवता अभिहितं तदेव मया कर्तव्यं" इति।

Sanjeevaka said-"Hey Good one! Let it be so. I will do as per your advice."

एवमभिहिते दमनकस्तमादाय पिङ्गलकसकाशमगमत्, आह च- "देव मयानीतः स सञ्जीवकः।अधुना देवःप्रमाणम्"।

Damanaka took him to the king's presence; and said, "Lord! I have brought that Sanjeevaka. Now you can decide what to do."

सञ्जीवकोऽपि तं सादरं प्रणम्य अग्रतः सविनयं स्थितः।

Sanjeevaka also saluted him with respect and stood in front of him humbly.

पिङ्गलकोऽपि तस्य पीनायतककुम्भतो नखकुलिशालङ्कृतं दक्षिणपाणिमुपरि दत्त्वा संमानपुरःसरमुवाच।

"अपि शिवं भवतः। कुतस्त्वमस्मिन्ने विजने समायातोऽसि"।

Pingalaka placed his right hand decorated by the sharp axes of nails on Sanjeevaka's fat and elongated hump and said with respect, "Are you in good health? How is it that you have arrived at this deserted forest?"

तेनाऽप्यात्मवृत्तान्तः कथितः यथा सार्थवाहेन वर्धमानेन सह वियोगः सञ्जातस्तथा सर्वं निवेदितम्।

Sanjeevaka also related to him his own life incidents where the merchant Vardhamaana had abandoned him on the road, and what events followed that incident.

एतच्छ्रुत्वा पिङ्गलकः सादरतरं तमुवाच। "वयस्य न भेतव्यम्। मद्भुजपञ्जरपरिरक्षितेऽस्मिन्ने यथेच्छं

त्वयाधुना वर्तितव्यम्। अन्यच्च नित्यं मत्समीपवर्तिना भाव्यम्, यतः कारणात् बह्वपायं रौद्रसत्वनिषेवितं वनं

गुरुणामपि सत्त्वानामसेव्यं, कुतः शष्पभोजनाम्" इति।

Hearing this, Pingalaka affectionately said to him, "Friend! Do not fear. From now on you stay in this forest doing whatever you like, under the protection of our shoulder-cage. And again, be always in my proximity, because this forest is full of wild animals and is very dangerous. Even huge animals cannot live here; what to say of the grass-eating animals?"

एवमुक्त्वा सकलमृगपरिवृतो यमुनाकच्छमवतीर्योदकग्रहणं कृत्वा स्वेच्छया तदेव वनं प्रविष्टः।

Having said this, Pingalaka climbed down to the bank of the River Yamuna along with his retinue, drank water, and went back to the forest.

ततश्च करटकदमनकनिक्षिप्तराज्यभारः सञ्जीवकेन सह सुभाषितगोष्ठीमनुभवन्नास्ते।

Later he deposited the responsibility of the kingdom in the hands of Karataka and Damanaka, and spent his life in discussing all the wise sayings of the yore in the company of Sanjeevaka.

अथवा साध्विदमुच्यते, Or, it is well-said,

यदृच्छयाप्युपनतं सकृत्सञ्जनसंगतं भवत्यजरमत्यन्तं नाभ्यासक्रममीक्षते॥162॥

*The friendship of the good people even if accidentally occurs once,
becomes permanent and does not perish.
It does not require renewals again and again.*

{CONSEQUENCES OF THE FRIENDSHIP BETWEEN SPECIES WITH DIFFERENT HABITS}

सञ्जीवकेनाप्यनेकशास्त्रावगाहनादुत्पन्नबुद्धिप्रागल्भ्येन स्तोत्रैरेवाहोभिर्मूढमतिः पिङ्गलको धीमांस्तथा कृतो

यथारण्यधर्मद्वियोज्य ग्राम्यधर्मेषु नियोजितः।

Sanjeevaka was learned in many sciences and was extremely wise. Within a few days he changed the foolish Pingalaka into a very intelligent person. Pingalaka left his forest culture (killing animals) and started cultivating civilized manners.

किं बहुना, प्रत्यहं पिङ्गलकसञ्जीवकावेव केवलं रहसि मन्त्रयतः, शेषः सर्वोऽपि मृगजनो दूरीभूतस्तिष्ठति।

करटकदमनकावपि प्रवेशम् न लभेते।

What more, it became a daily routine for Pingalaka and Sanjeevaka to converse in private, keeping all the other animals at a distance. Even Karataka and Damanaka never were allowed to participate in their conversations.

अन्यच्च, सिंहपराक्रमाभावात्सर्वोऽपि मृगजनस्तौ च शृगालौ क्षुधाव्याधिबाधिता एकां दिशमाश्रित्य स्थिताः।

Moreover, since the lion never attacked any animals for food, all the animals along with the two foxes went hungry; became ill and stayed at one place together.

उक्तञ्च It is said,

फलहीनं नृपं भृत्याः कुलीनमपि चोन्नतं संत्यज्यान्यत्र गच्छन्ति शुष्कवृक्षमिवाण्डजाः॥163॥

*Even if the king is of a good family and very great, if there are no fruits to be gained from him,
the servants leave and go elsewhere seeking employment,
like the birds leaving a dry, fruitless tree.*

तथा च And also,

अपि संमानसंयुक्ताः कुलीना भक्तितत्पराः
 वृत्तिभङ्गान्महीपालं त्यजन्त्येव हि सेवकाः॥164॥
*Even if well-respected, even if born of a good family,
 even if very much in devotion,
 the servants leave a king if there is no remuneration available from him.*

अन्यच्च And also,

कालातिक्रमणं वृत्तेर्योन कुर्वीत भूपतिः
 कदाचित्तं न मुञ्चन्ति भर्त्सिता अपि सेवकाः॥165॥
The servants never leave a king who pays timely salary, even if rudely treated by him.

{SELFISH NATURE OF THE WORLD}

तथा न केवलं सेवका इत्थंभूता यावत्समस्तमपि एतज्जगत् परस्परं भक्षणार्थं सामादिभिरुपायैस्तिष्ठति।
 Not only are the servants like this; the entire population of the world waits only to eat the other using the tricks of conciliation ('Saama') etc.

तद्यथा Because,

देशानामुपरि क्षमाभृदातुराणां चिकित्सकाः वणिजो ग्राहकानां च मूर्खानामपि पण्डिताः॥166॥
 प्रमादिनां तथा चौरा भिक्षुका गृहमेधिनां गणिकाः कामिनां चैव सर्वलोकस्य शिल्पिनः॥167॥
 सामादिसज्जितैः पाशैः प्रतीक्ष्यन्ते दिवानिशं उपजीवन्ति शक्त्या हि जलजा जलजानिव॥168॥

*The kings for the countries; the doctors for the patients;
 the merchants for the customers;
 the intellectuals for fools; the thieves for the careless ones;
 the beggars for the charitable nature of the householders;
 harlots for the lustful men; the labourers for the entire world,
 wait day and night
 with their traps prepared with strategies like 'Saama' (Conciliation) etc.
 spread out to catch them unaware.*

*In this manner, all the people survive by taking advantage of the other, by making use of their full talents,
 similar to the aquatic beings surviving by eating the weaker ones.*

अथवा साध्विदमुच्यते Or, it is well said,

सर्पाणां खलानां च परद्रव्यापहारिणां अभिप्राया न सिद्ध्यन्ति, तेनेदं वर्तते जगत्॥169॥
*Usually the wishes entertained by
 the snakes, cheats, and the thieves do not get fulfilled.
 That is why the world still moves on.*

अतुं वाञ्छति शांभवो गणपतेराखु क्षुदार्थः फणी
 तं च क्रौन्चरिपोः शिखी गिरिसुतासिम्होऽपि नागाशनं
 इत्थं यत्र परिग्रहस्य घटना शंभोरापि स्याद्गृहे
 तत्रान्यस्य कथं न भावि जगतो यस्मात्स्वरूपं हि तत्॥170॥
*The hungry snake hanging on the neck of Shiva
 wants to swallow the rat of Ganesha;
 the peacock belonging to Kumaara wants to attack that snake;
 that peacock which swallows the snake is desired by the lion of Girijaa.
 When such a grabbing game is going on even in the house of Shiva,
 how can it be otherwise elsewhere?
 The created world is modelled in the same way.*

{DAMANAKA AND KARATAKA ARE WORRIED}

ततः स्वामिप्रसादरहितौ क्षुत्क्षामकण्टौ परस्परं करटकदमनकौ मन्त्रयेते।

Then, Karataka and Damanaka, hungry and thirsty and at present out of favour of the king, discusses with each other their plight.

तत्र दमनको ब्रूते-"आर्य करटक, आवां तावदप्रधानतां गतौ। एष पिङ्गलकः सञ्जीवकानुरक्तः स्वव्यापारपराङ्मुखः संजातः। सर्वोऽपि परिजनो गतः। तत्किं क्रियते"।

Then Damanaka says, "Brother Karataka! We have lost our importance. This Pingalaka is enamoured by the talks of Sanjeevaka and does not do any of his duties properly. All the servants have left. What is to be done?"

करटक आह-"यद्यपि त्वदीयवचनं न करोति, तथापि स्वामी स्वदोषनाशाय वाच्यः। उक्तञ्च

Karataka said, "Even if the Master does not heed to your words, he should be advised, so that he corrects his faults. It is said,

अशृण्वन्नपि बोद्धव्यो मन्त्रिभिः पृथिवीपतिः

यथा स्वदोषनाशाय विदुरेणाम्बिकासुतः ॥171॥

Even if the king shows disinterest,

the ministers should keep advising him so as to keep clear their own infamy like Dhrtaraashtra, the son of Ambikaa was advised by Vidura.

तथा च And also,

मदोन्मत्तस्य भूपस्य कुञ्जरस्य च गच्छतः

उन्मार्गं वाच्यतां यान्ति महामात्राः समीपगाः ॥172॥

When the 'musth' elephant or the arrogant king acts mad,

only those who are their controllers (elephant-keeper/ministers) will get blamed.

यत्त्वयैष शष्पभोजी स्वामिनः सकाशमानीतः तत्स्वहस्तेनाङ्गाराः कर्षिताः"।

Because, when you brought this grass-eating animal to our Master, (it is as if) you had crushed the burning embers with your hand (and have brought harm to yourself)."

दमनक आह-"सत्यमेतत्, ममायं दोषो न स्वामिनः। उक्तञ्च

Damanaka said, "True! It is entirely my fault, not the Master's. It is said,

जम्बुको हुड्युद्देन वयं चाषाढभूतिना

दूतिका तन्तुवायेन त्रयो दोषाः स्वयंकृताः" ॥173॥

The difficulties that were encountered -

by the fox which went in between the fighting rams and we by Aashaadabhooti, and the messenger girl by the weaver - are all self-made."

करटक आह-"कथमेतत्"। Karataka said-"How is that?" सोऽब्रवीत्। Damanaka said,

(4)

दूतीजंबुकाषाढभूतिकथा

{THE STORY OF THE MESSENGER-GIRL/THE FOX/AND, AASHAADABHOOTI}

"अस्ति कस्मिन्धिद्विविक्तप्रदेशे मठायतनम्। तत्र देवशर्मानाम परिव्राजकः प्रतवसति स्म।

"There was a monastery in some deserted place. A recluse named DevaSharma lived there.

तस्य अनेकसाधुजनदत्तसूक्ष्मवस्त्रविक्रयवशात्कालेन महती वित्तमात्रा सञ्जाता। ततः स न कस्यचिद्विश्वसिति, नक्तन्दिनं कक्षान्तरात् मात्रां न मुञ्चति।

Many good people had given him expensive clothes as they passed that way. He sold them all and soon collected a heap of money. Now he started distrusting everyone. Day and night he kept that money tied to the end of the lower garment; he never left it unguarded even for a moment.

अथवा साध्विदमुच्यते Or, it is well said,

अर्थानामर्जने दुःखमर्जितानाञ्च रक्षणे

आये दुःखं व्यये दुःखं, धिगर्थाः कष्टसंश्रयाः॥174॥

*Earning wealth is painful; protecting the earned wealth is also painful;
gaining wealth is painful; spending wealth also is painful;
wealth is indeed a storehouse of pain.*

अथ आषाढभूतिर्नाम परवितापहारी धूर्तस्तामर्थमात्रं तस्य कक्षान्तरगतं लक्षयित्वा व्यचिन्तयत्- 'कथं मया अस्य इयमर्थमात्रा हर्तव्या' इति। तदत्र मठे तावद्दृढशिलासञ्चयवशात्भिक्तिभेदो न भवति। उच्चैस्तरत्वाच्च द्वारे प्रवेशो न स्यात्। तदेनं मायावचनैर्विश्वास्य अहं छात्रतां व्रजामि, येन स विश्वस्तः कदाचिन्मम हस्तगतो भविष्यति।

Once a thief and a cheat named Aashaadabhooti observed the money tied to his lower garment and started thinking of ways to steal that money; he thought- "This monastery is built with thick walls; so it cannot be broken into. I cannot enter through the roof or the door. So I will get him to trust me with my ability to talk and will become his disciple. If I become trustworthy, then the money will be someday mine.

उक्तञ्च It is said,

निस्पृहो नाधिकारी स्यान्नाकामी मण्डनप्रियः

नाविदग्धः प्रियं ब्रूयात् स्फुटवक्ता न वञ्चकः॥175॥

*A man without desires cannot work as an official in power.
A man without lust will not like to dress attractively.
A man who is not learned will not talk pleasingly.
A man who talks clearly cannot be a cheat."*

एवं निश्चित्य तस्यान्तिकमुपगम्य "ॐ नमः शिवाय" इति प्रोच्चार्य साष्टाङ्गं प्रणम्य सप्रश्रयमुवाच। "भगवन् असारः संसारोऽयं, गिरिनदिवेगोपमं यौवनं, तृणाग्निसमं जीवितं, शरदभ्रच्छायासदृशा भोगाः, स्वप्नसदृशो मित्रपुत्रकलत्रभृत्यवर्गसम्बन्धः। एवं मया सम्यग्परिज्ञातम्। तत्किं कुर्वतो मे संसारसमुद्रोत्तरणं भविष्यति"।

Having thought like this, he approached DevaSharma; loudly chanted 'Om Namah Shivaaya'; saluted him; and pretending to be very humble said, "O Great Lord! 'This world has no essence; the youth flows away like the mountain river; the life is like a straw caught in fire; the enjoyments are as ephemeral as the autumn clouds; the relationship with the friends, sons, servants and others is equal to a dream'. I have understood this all perfectly; so what should I do to cross over this worldly existence?"

तच्छ्रुत्वा देवशर्मा सादरमाह-" वत्स धन्योऽसि यत्प्रथमे वयसि एवं विरक्तिभावः।

Hearing this, DevaSharma spoke with compassion, "Child! You are indeed fortunate that in such a young age you have attained dispassion.

उक्तञ्च It is said,

पूर्वे वयसि यः शान्तः स शान्त इति मे मतिः

धातुषु क्षीयमाणेषु शमः कस्य न जायते॥176॥

*He who is peaceful in the mind in his youth, is truly a peaceful person, I believe.
When all the strength is gone (in old age), who does not get a peaceful disposition!*

आदौ चित्ते ततः काये सतां संपद्यते जरा

असतां तु पुनः काये नैव चित्ते कदाचन॥177॥

*For the good ones, the mind first becomes old and then the body.
For the wicked the body alone gets old, never the mind in the least.*

यच्च मां संसारसागरोत्तरणोपायं पृच्छसि तच्छ्रूयताम्।

You are asking about the means to cross over the worldly existence. Then listen,

शूद्रो वा यदि वाऽन्योऽपि चाण्डालोऽपि जटाधरः

दीक्षितः शिवमन्त्रेण सभस्माङ्गः शिवो भवेत्॥178॥

Even if born in a low caste or any other, or even if one is a Chaandaala, if he wears matted locks and is initiated by a Guru into the sacred chant of Shiva, he will indeed become a Shiva covered by the ashes.

षडक्षरेण मन्त्रेण पुष्पमेकमपि स्वयं

लिङ्गस्य मूर्ध्नि यो दद्यान्न स भूयोऽभिजायते"॥179॥

He who places a single flower on top of the Linga by his own hands, accompanied by the six-lettered chant of Shiva, will never get born again."

तच्छ्रुत्वा आषाढभूतिस्तत्पादौ गृहीत्वा सप्रश्रयमिदमाह-"भगवन् तर्हि दीक्षया मे अनुग्रहं कुरु"।

Hearing these words, Aashaadabhooti held his feet tightly and said, "Lord then grace me with initiation (Deekshaa)."

देवशर्मा आह-"वत्स अनुग्रहं ते करिष्यामि, परन्तु रात्रौ त्वया मठमध्ये न प्रवेष्टव्यं, यत्कारणं निःसङ्गता यतीनां प्रशस्यते तव च ममापि च।

DevaSharma said, "Child! I will indeed bless you with my grace. But you should not enter the centre of the monastery at night; because both myself and you, who are recluses are supposed to avoid company.

उक्तञ्च It is said,

दुर्मन्त्रान्नृपतिर्विनश्यति यतिः संगत् सुतो लालनात्

विप्रोऽनध्ययनात्कुलं कुतनयाच्छीलं खलोपासनात्

मैत्री चाप्रणयात् संमृद्धिरनयात् स्नेहाः प्रवासाश्रयात्

स्त्री गर्वादनवेक्षणादपिकृषिस्त्यागात् प्रमादाद्धनम्॥180॥

By the bad counseling the king perishes;

the ascetic by the company (of worldly people); the son by pampering too much;

a Brahmin by not studying; the family by bad progeny;

the good character by bad company; the friendship by lack of affection;

prosperity by improper behavior; love by traveling away;

a woman by arrogance and being not kept under supervision;

agriculture by not bothering (or without daily care); wealth by mistake (carelessness).

तत्त्वया व्रतग्रहणानन्तरं मठद्वारे तृणकुटीरे शयितव्यम्" इति।

Therefore, after accepting the Vow of asceticism, you should sleep in the cottage made of grass, which is situated at the gate of the monastery."

स आह-"भगवन् भवदादेशः प्रमाणम्।परत्र हि तेन मे प्रयोजनम्"।

He said, "Lord! Whatever the Lord commands is my blessing. That alone will help in the other world."

अथ कृतशयनसमयं देवशर्मा दीक्षानुग्रहं कृत्वा शास्त्रोक्तविधिना शिष्यतामनयत्।सोऽपि हस्तपादावमर्दनादि परिचर्यया तं परितोषमनयत्।पुनस्तथापि मुनिः कक्षान्तरमात्रां न मुञ्चति।

After arranging for his bed outside, DevaSharma gave him the initiation and accepted him as a disciple through proper ceremonial rituals. Aashaadabhooti also pleased his Guru by serving him in various ways like pressing the feet, hands etc. Even then the recluse did not leave the money tied at the end of his garment anywhere.

अथ एवं गच्छति काले आषाढभूतिश्चिन्तयामास-'अहो न कथञ्चिदेष मे विश्वासमागच्छति।तत् किं दिवापि शस्त्रेण मारयामि, किं वा विषं प्रयच्छामि, किं वा पशुधर्मेण व्यापादयामि'।

As time went by, Aashaadabhooti thought, 'Aha! This fellow does not trust me whatever I do. Shall I kill him at day time with a weapon, or poison him, or strangle his neck brutally?'

इत्येवं चिन्तयतस्तस्य देवशर्मणोऽपि शिष्यपुत्रः कश्चिद्ग्रामादामन्त्रणार्थं समायातः, प्राह च- "भगवन् पवित्रारोपणकृते मम् गृहमागम्यताम्" इति।

As he was thinking like this, some son of a disciple of DevaSharma from some village arrived there to invite him and said, "Lord! Please bless us by your presence on the occasion of the wearing of the sacred thread."

तच्छ्रुत्वा देवशर्मा आषाढभूतिना सह प्रहृष्टमनाः प्रस्थितः। अतः एवं तस्य गच्छतोऽग्रे काचिन्नदी समायाता। तां दृष्ट्वा मात्रां कक्षान्तरादवतार्य कन्थामध्ये सुगुप्तां निधाय स्नात्वा देवार्चनं विधाय तदनन्तरमाषाढभूतिं इदमाह- "भो आषाढभूते यावदहं पुरीषोत्सर्गं कृत्वा समागच्छामि तावदेषा कन्था योगेश्वरस्य सावधानतया रक्षणीया"। इत्युक्त्वा गतः।

Hearing this, DevaSharma started towards the village accompanied by Aashaadabhooti.

As they were traveling, they came across a river. DevaSharma saw the river; removed the money from the garment-end and hid it in a patched pouch; took bath; performed the worship of his deity; and then told Aashaadabhooti, "Hey Aashaadabhooti! I will have to clear my bowels urgently. This cloth pouch contains Shiva's statuette. You please take care of it till I come"; and went off to attend to his toilet.

आषाढभूतिरपि तस्मिन्नदर्शनीभूते मात्रामादाय सत्वरं प्रस्थितः। देवशर्मापि छात्रगुणानुरञ्जितमनाः सुविश्वस्तो यावदुपविष्टस्तिष्ठति तावत्सुवर्णरोमदेहयूथमध्ये हुड्युद्धमपश्यत्।

Aashaadabhooti waited till he was out of sight; grabbed the pouch and ran away. DevaSharma meanwhile feeling pleased about his disciple's good character and trustworthiness, went and sat somewhere in some bushes to clear his bowels. Then he saw a fight between two rams with golden hair.

अथ रोषवशाद्हुड्युगलस्य दूरपसरणं कृत्वा भूयोऽपि समुपेत्य ललाठपट्टाभ्यां प्रहरतो भूरि रुधिरं पतति। तच्च जम्बूको जिह्वालौल्येन रंगभूमिं प्रविश्य आस्वादयति। देवशर्मापि तदालोक्य व्यचिन्तयत्। 'अहो मन्दमतिरियं जंबूकः यदि कथमपि अनयोः संघट्टे पतिष्यति तन्नूनं मृत्युमवाप्स्यतीति वितर्कयामि'।

The two rams backed out from each other for some distance and suddenly rushed towards each other dashing their foreheads together bleeding a lot. There entered a fox smelling the blood. Greedy for the taste of the blood, he entered the center of the field and started licking the blood.

DevaSharma thought within himself, 'Aha! This fox is stupid. If he gets caught between the two rams as they rush towards each other, it is going to get crushed to death; that is what I think.'

क्षणान्तरे च तथैव रक्तास्वादनलौल्यान्मध्ये प्रविशंस्तयोः शिरःसम्पाते पतितो मृतश्च शृगालः। देवशर्मापि तं शोचमानो मात्रामुद्दिश्य शनैः शनैः प्रस्थितो यावदाषाढभूतिं न पश्यति ततश्च औत्सुक्येन शौचं विधाय यावत् कन्थामालोकयति तावत्मात्रां न पश्यति। ततश्च "हा हा मुषितोऽस्मि" इति जल्पन् पृथिवीतले मूर्च्छया निपपात।

Within seconds, the fox was caught between the fighting rams as it was licking the blood, and instantly was crushed to death. DevaSharma finished his toilet and slowly walked back worrying about the stupidity of the fox. He did not see his disciple anywhere. He cleaned himself quickly and searched for his pouch. The money inside was missing. "Ha!Ha! I have been robbed!" crying out loudly like this, he fainted on the ground.

ततः क्षणात्चेतनां लब्ध्वा भूयोऽपि समुत्थाय फूत्कर्तुमारब्धः। "भो आषाढभूते क्व मां वञ्चयित्वा गतोऽसि। तद्देहि प्रतिवचनम्"। एवं बहु विलप्य तस्य पदपद्धतिमन्वेषयञ्छनैः शनैः प्रस्थितः। अथ एवं गच्छन् सायन्तनसमये कञ्चित्ग्राममाससाद।

Immediately he got up and started screaming, "Hey Aashaadabhooti! Where have you gone after cheating me? Answer me!" After lamenting like this for long, he slowly walked following the foot prints of Aashaadabhooti. He at last reached a village in the evening.

अथ तस्माद्ग्रामात्कश्चित्कौलिकः सभार्यो मद्यपानकृते समीपवर्तिनि नगरे प्रस्थितः। देवशर्मापि तमालोक्य प्रोवाच- "भो भद्र वयं सूर्योढा अतिथयस्तवान्तिकं प्राप्ता, न कमपि अत्र ग्रामे जानीमः। तद्दृष्ट्वा मतिथिधर्मः।

Some weaver there started towards the city close by along with his wife to drink some liquor. DevaSharma looked at him and said, "O good man! We are your guests who have reached here at the evening time. We do not know any one here. So please attend to the required needs of the guest.

उक्तञ्च It is said,

संप्राप्तो योऽतिथिः सायं सूर्योढो गृहमेधिनां पूजया तस्य देवत्वं प्रयान्ति गृहमेधिनः॥181॥

*The householders who worship the guest
who arrives at the door of the householder in the evening when the sun sets, attain the divine status.*

तथा च And also,

तृणानि भूमिरुदकं वाक्चतुर्थी च सूनृता
सतामेतानि हर्म्येषु नोच्छिद्यन्ते कदाचन॥182॥

*Grass to be used as mats; ground to rest upon; water to quench the thirst; pleasant words to hear;
the houses of good men do not lack these four objects ever.*

स्वागतेनाग्नयस्तृप्ताः आसनेन शतक्रतुः
पादशौचेन पितरः अर्घाच्छम्भुस्तथातिथेः॥183॥

*By welcoming the guest fires are satisfied;
by offering the seat Indra is satisfied;
by washing the feet ancestors get satisfied;
by offering 'Arghya' Shiva gets satisfied."*

कौलिकोऽपि तच्छ्रुत्वा भार्यामाह-"प्रिये गच्छ त्वमतिथिमादाय गृहं प्रति।पादशौचभोजनशयनादिभिः सत्कृत्य
त्वं तत्रैव तिष्ठ।अहं तव कृते प्रभूतं मद्यमानेष्यामि"।एवमुक्त्वा प्रस्थितः।सापि भार्या पुंश्वली तमादाय
प्रहसितवदना देवदत्तं मनसि ध्यायन्ती गृहं प्रति प्रतस्थे।

The weaver heard this and said to his wife, "Dearest! You take the guest and go home. Wash his feet; offer him food and bed and wait there. I will bring you lots of liquor." Saying so, he left. That wife who was of unchaste character guided DevaSharma towards her house. Her face had bloomed with a slight smile as she thought about her lover DevaDatta when she was walking towards her house.

अथवा साधु चेदमुच्यते Or it is rightly said,

दुर्दिवसे घनतिमिरे दुःससञ्चारासु नगरवीथीषु
पत्युर्विदेशगमने परमसुखं जघनचपलायाः॥184॥
*If the husband is out of the city on a dark rainy day
and the roads are deserted,*

the lustful woman feels extremely happy (because she can meet her lover).

तथा च And also,

पर्यङ्केष्वास्तरणं पतिमनुकूलं मनोहरं शयनं
तृणमिव लघु मन्यन्ते कामिन्यश्चौर्यरतलुब्धाः॥185॥
*A very fine soft mattress to sleep on, an understanding husband, a very pleasant bed are
looked upon with disdain equal to a straw
by the women who have illicit affairs.*

तथा च And also,

केलिः प्रदहति मज्जां शृङ्गारोऽस्थीनि चाटवः कटवः
बन्धक्याः परितोषो न किञ्चिदिष्टे भवेत्पत्यौ॥186॥
*Amorous sports burn their bone marrow;
romance their bones; love-filled talks sound bitter.
Whatever the husband does to please the unchaste lady,
nothing brings them pleasure.*

कुलपतनं जनगर्हा बन्धनमपि जीवितव्यसन्देहं
अङ्गीकरोति कुलटा सततं परपुरुषसंस्क्ता॥187॥
*Bad name for the family; ridicule from people; prison sentence; life in danger;
all these, the 'harlot after another man' accepts without hesitation.*

अथ कौलिकभार्या गृहं गत्वा देवशर्मणे गतास्तरणां भगनाञ्च खट्वां च समर्प्य इदमाह-"भो भगवन् यावदहं
स्वसखीं ग्रामादभ्यागतां संभाव्य द्रुतमागच्छामि तावत्वया मद्गृहेऽप्रमतेन भाव्यम्"।

The weaver's wife went home and offered a broken cot without a mattress to DevaSharma and said, "Lord! I will quickly meet my friend who has come from the village and be back soon. You rest till then and take care."

एवमभिधाय शृङ्गारविधिं विधाय यावद्देवदत्तमुद्दिश्य व्रजति तावत्कर्ता सन्मुखो मदविह्वलाङ्गो मुक्तकेशः पदे पदे प्रस्खलन् गृहीतमयभाण्डः समभ्येति।

Saying so, she dressed herself with extra care and started to leave in order to meet her lover Devadatta. At the same time, her husband came there in front of her. He was shaking all over by the effect of the liquor; his hair was disheveled; he was stumbling at every step; his hand held a pot of liquor.

तञ्च दृष्ट्वा सा द्रुततरं व्याघुट्य स्वगृहं प्रविश्य मुक्तशृङ्गारवेशा यथापूर्वमभवत्।

His wife saw him coming; she quickly ran inside her house with apprehension; removed all her extra ornaments; and remained as if she was waiting only for her husband.

कौलिकोऽपि तां पलायमानां कृताद्भुतशृङ्गारां विलोक्य प्रागेव कर्णपरम्परया तस्याः अपवादश्रवणात्क्षुधितहृदयः स्वाकारं निगूहमानः सदैवास्ते। ततश्च तथाविधं चेष्टितमवलोक्य दृष्टप्रत्ययः क्रोधवशगो गृहं प्रविश्य तामुवाच- "आः पापे पुंश्चलि क्व प्रस्थिताऽसि"।

The weaver already had heard rumors about his wife's unchaste behavior and was in a distressed state; but never had let her know of his suspicion. He saw her now dressed like a vamp and running back to the house. Now he had the proof of her unchaste character by her actions; with anger burning his whole self he entered the house and shouted, "Hey you sinner! You harlot! Where were you going to?"

सा प्रोवाच-"अहं त्वत्सकाशादागता न कुत्रचिदपि निर्गता। तत्कथं मद्यपानवशादप्रस्तुतं वदसि।

She said, "After coming back home leaving you at the liquor house, I have not gone anywhere. You are drunk and blabbering nonsense.

अथवा साधु चेदमुच्यते Or it is rightly said,

वैकल्यं धरणीपातमयथोचितजल्पनं

संनिपातस्य चिह्नानि मद्यं सर्वाणि दर्शयेत्॥188॥

Imperfect stance; falling on the ground; blabbering improper things; the liquor produces all these symptoms which occur usually at death.

करस्पन्दोऽम्बरत्यागस्तेजोहानिः सरागता

वारुणीसङ्गजावस्था भानुनाप्यनुभूयते"॥189॥

*Hazy rays (trembling of hand),
leaving the sky (falling of the garment),
decrease in heat (lack of facial luster);
reddish hue (flushed face);
even the sun gets all these symptoms
by the contact of the western direction (liquor)".*

सोऽपि तच्छ्रुत्वा प्रतिकूलवचनं वेशाविपर्ययं च अवलोक्य तामाह-"पुंश्चलि, चिरकालं श्रुतो मया तव अपवादः। तदद्य स्वयं सञ्जातप्रत्ययः तव यथोचितं निग्रहं करोमि"। इत्यभिधाय लगुडप्रहारैः तां जर्जरितदेहां विधाय, स्थूणया सह दृडबन्धनेन बद्ध्वा, सोऽपि मदविह्वलो निद्रावशमगमत्।

He heard her answering back like this and saw proofs of her quick dress-change and said, "You harlot! I already have heard of your misadventures. Now I have seen it with my own eyes. I know how to punish you." He took a rod in his hand and thrashed her well; he tied her to a post and fell unconscious by the effect of the liquor.

अत्रान्तरे तस्याः सखी नापिती कौलिकं निद्रावशगतं विज्ञाय तां गत्वा इदमाह-"सखि, स देवदत्तः तस्मिन्स्थाने त्वां प्रतीक्षते, तच्छीघ्रमागम्यताम्" इति।

Meanwhile her friend, the wife of the barber came there. She saw the unconscious weaver and said to the weaver's wife, "Friend! Devadatta is waiting at the appointed place for you. Quickly go there."

सा च आह-"पश्य मम अवस्थाम्। तत्कथं गच्छामि। तद्गत्वा ब्रूहि तं कामिनं यदस्यां रात्रौ न त्वया समागमः"। The weaver's wife said-"Look at my condition. How can I go?"

Go and tell that lustful man-‘Tonight I will not meet him’.”

नापिती प्राह-"सखी मामैवं वद।न अयं कुलटाधर्मः।

The barber’s wife said, “Friend, do not talk like that. This is not the way an unchaste woman should behave.
उक्तञ्च It is said,

विषमस्थस्वादुफलग्रहणव्यवसायनिश्चयो येषां
उष्ट्रानामिव तेषां मन्येऽहं शंसितं जन्म॥190॥

*Their birth is praiseworthy
who have decided to somehow pluck the tasty fruit in a thorny plant like the camels;
so I believe.*

तथा च And also,

संधिग्धे परलोके जनापवादे च जगति बहुचित्रे
स्वाधीने परमणे धन्यास्तारुण्यफलभाजः॥191॥
*The other world after death is a matter of doubt.
The ridicule of the world is various and common.*

If another man is under your control, then that indeed is the worthy fruit of the youth.

तथा च And also,

यदि भवति दैवयोगात् पुमान् विरूपोऽपि बन्धकी रहसि
न तु कृच्छ्रादपि भद्रं निजकान्तं सा भजत्येव"॥192॥
*The unchaste woman enjoys
the company of even an ugly man met by chance.
She does not like the company of the husband
who has been attained with much difficulty.”*

सा अब्रवीत्-"यदि एवं तर्हि कथय कथं दृढबन्धनबद्धा सती तत्र गच्छामि।सन्निहितश्चायं पापात्मा मत्पतिः"।
The weaver’s wife questioned,“If that is so, then tell me how I can go there being tied up like this? This wicked husband of mine is here only.”

नापिती आह-"सखि मदविह्वलोऽयं सूर्यकरस्पृष्टः प्रबोधं यास्यति।तदहं त्वामुन्मोचयामि।मामात्मस्थाने बद्ध्वा
द्रुततरं देवदत्तं संभाव्य आगच्छ"।साऽब्रवीत्-"एवमस्तु"इति।

The barber’s wife said,“Friend! This idiot is drunk. He will wake up only when the sun’s rays fall on him. Therefore I will free you. You tie me here in your place; go to Devadatta, entertain him and come back later.” The weaver’s wife said,“Let it be so”.

तदनु सा नापिती तां स्वसखीं बन्धनाद्विमोच्य तस्याः स्थाने यथापूर्वमात्मानं बद्ध्वा तां देवदत्तसकाशे
सङ्केतस्थानं प्रेषितवती।

Then that barber’s wife released her friend from the binding ropes and got tied up to the post in her place; and sent her friend to meet Devadatta to the prearranged place.

तथानुष्ठिते कौलिकः कस्मिंश्चित्क्षणे समुत्थाय किञ्चिद्रतकोपो विमदस्तामाह-"हे परुषवादिनि, यदि अद्यप्रभृति
गृहान्निष्क्रमणं न करोषि न च परुषं वदसि ततः त्वामुन्मोचयामि"।

But suddenly the weaver woke up. He was sober and had lost his angry mood. He said,“Hey you woman! You had talked back to me rudely then! From today onward you will not go out of this house and never rudely talk to me. If you agree to this, I will untie you and free you.”

नापिती अपि स्वरभेदभयात् यावन्न किञ्चित् ऊचे तावत् सोऽपि भूयोभूयस्तां तदेव आह।अथ सा यावत्प्रत्युत्तरं
किमपि न ददौ तावत्स प्रकुपितस्तीक्ष्णशस्त्रमादाय नासिकामच्छिनत् आह च-"रे पुंश्चलि, तिष्ठ इदानीं न त्वां
भूयस्तोषयिष्यामि" इति जल्पन्पुनरपि निद्रावशमगमत्।

The barber’s wife was afraid to reveal herself with her voice and remained silent. He went on repeating the same words again and again. When she never uttered a single word, he got enraged, quickly brought a sharp knife, cut off her nose and said, “Hey you harlot! Remain here bound like this. I will never ever try to please you.” Repeating those words he fell asleep once again.

देवशर्मापि वित्तनाशात्क्षुत्क्षामकण्ठो नष्टनिद्रः तत्सर्वं स्त्रीचरित्रमपश्यत्।

DevaSharma having gone without food by the loss of his money could not sleep on his uncomfortable cot; he saw all the events that happened in the weaver's house.

सापि कौलिकभार्या यथेच्छया देवदत्तेन सह सुरतसुखमनुभूय कस्मिंश्चित्क्षणे स्वगृहमागत्य तां नापितीं
इदमाह-"अयि शिवं भवत्याः।नायं पापात्मा मम गताया उत्थितः"।

The weaver's wife enjoyed the company of Devadatta as much as she liked and came back after a while. She said to the barber's wife, "Hey friend! Are you alright? Did this sinner get up after I was gone?"

नापिती आह-"शिवं नासिकया विना शेषस्य शरीरस्य।तद्द्रुतं मां मोचय बन्धनात् यावन्नायं मां पश्यति येन
स्वगृहं गच्छामि।

The barber's wife said, "Every part of the body is in tact except for the nose. Quickly release me from these ropes. I will run home before this fool wakes up."

तथा अनुष्ठिते भूयोऽपि कौलिक उत्थाय तामाह-"पुंश्चलि, किमद्यापि न वदसि।किं भूयोऽप्यतो दुष्टतरं निग्रहं
कर्णच्छेदेन करोमि"।

The barber's wife ran away and the weaver's wife remained tied to the post. After some time the weaver woke up again and said, "Hey you harlot! Do you dare remain silent even now? Shall I give you more pain by cutting off your ear?"

अथ सा सकोपं साधिक्षेपमिदमाह-"धिक् धिक् महामूढ।को मां महासतीं धर्षयितुं व्यङ्गयितुं वा समर्थः।
तत्शृण्वन्तु सर्वेऽपि लोकपालाः।

His wife angrily retorted back, "Fie on you greatest of the idiots! Who can wound or disfigure me, the most devoted wife (Satee) ever born? Listen, ye gods of the heavens!

आदित्यचन्द्रावनिलोऽनलश्च द्यौर्भूमिरापो हृदयं यमश्च

अहश्च रात्रिश्च उभे च संध्ये धर्मश्च जानाति नरस्य वृत्तम्॥193॥

Sun, Moon, Wind, Fire, Sky, Earth, Water, Heart, Yama,

Day, Night, the two Twilights, and Dharma know the action of a man (whatever it be)!

तद्यदि मम सतीत्वमस्ति मनसाऽपि मया परपुरुषो नाभिलषितः ततो देवा भूयोऽपि मे नासिकं तादृक्पामक्षतां
कुर्वन्तु।अथवा यदि मम चित्ते परपुरुषस्य भ्रान्तिरपि भवति मां भस्मसान्नयन्तु"।

If I am true devotee of my husband, if I have not thought of another man even in my mind, ye gods make my nose as it was before. Or, if even a shadow of another man exists in my mind, turn me into ashes immediately."

एवमुक्त्वा भूयोऽपि तमाह-"भो दुरात्मन् पश्य मे सतीत्वप्रभावेण तादृशी एव नासिका संवृता"।

Having said this she addressed her husband, "Hey wicked soul! Look at my face.

By the power of my 'Satee-ness' (devotion to the husband), I have got back my nose."

अथ असौ उल्मुकमादाय यावत्पश्यति तावत्तद्रूपां नासिकाञ्च भूतले रक्तप्रवाहं च महान्तमपश्यत्।अथ स
विस्मितमनास्तां बन्धनाद्धिमुच्य शय्यायामारोप्य च चाटुशतैः पर्यतोषयत्।

The weaver brought a burning torch and looked at the face of his wife. He saw her face free of wounds and also saw a nose fallen on the ground and a lot of blood on the floor. He was surprised and released her from her bondage. He placed her tenderly on the bed and pleased her with hundreds of affectionate words.

देवशर्माऽपि तं ससर्ववृत्तान्तमालोक्य विस्मितमना इदमाह।

DevaSharma saw everything that happened and was surprised, and spoke like this,

{DELUDING NATURE OF A WOMAN}

शम्बरस्य च या माया नमुचेरपि

बलेः कुम्भीनसेश्चैव सर्वास्ता योषितो विदुः॥194॥

*"The women know all the magical feats of
demons Shambara, or of Namuchi, or Bali or Kumbhinasa.*

हसन्तं प्रहसन्त्येता रुदन्तं प्ररुदन्त्यपि
अप्रियं प्रियवाक्यैश्च गृह्णन्ति जालयोगतः॥195॥

*They laugh along with the laughing man;
they cry along with the crying man;
they utter pleasant words to a person who is not a lover;
thus they spread their traps and catch the men.*

उशना वेद यच्छास्त्रं यच्च वेद बृहस्पतिः

स्त्रीबुद्ध्या न विशिष्येत तस्माद्रक्ष्याः कथं हि ताः॥196॥

*The Science known by Ushanaa and Brhaspati is not more than what the woman knows.
So how can they be in need of protection?*

अनृतं सत्यमित्याहुः सत्यं चापि तथानृतं

इति यास्ताः कथं धीरैः संरक्ष्याः पुरुषैरिह॥197॥

*They tell the lie to be the truth; truth to be a lie.
So how can they be protected by the valorous men?*

अन्यत्रापि उक्तम् It is said elsewhere,

नातिप्रसङ्गः प्रमदासु कार्यो नेच्छेद्बलं स्त्रीषु विवर्धमानं

अतिप्रसक्तैः पुरुषैर्यतस्ताः क्रीडन्ति काकैरिव लूनपक्षैः॥198॥

*One should not show extreme interest in women.
One should not disregard the increasing dominance of the woman.
Because the women play with the men
who show too much interest in them
like playing with crows whose wings are cut off.*

सुमुखेन वदन्ति वल्गुना प्रहरन्त्येव शितेन चेतसा

मधु तिष्ठति वाचि योषितां हृदये हालाहलं महद्विषम्॥199॥

*They talk sweetly; they hit hard on the heart with their sharp eyes;
the words are filled with honey;
but the heart of the woman is filled with the deadly poison of 'halaahala'.*

अत एव निपीयतेऽधरो हृदयं मुष्टिभिरेव ताड्यते

पुरुषैः सुखलेशवञ्चितैः मधुलुब्धैः कमलं यथालिभिः॥200॥

*The men, without getting even the least of the happiness,
kiss their sweet lips
and get beaten in the chest by their fists (in passion),
even as they hover around them*

like the bees craving honey hovering around lotus flowers (and get trapped inside them).

अपि च And also,

आवर्तः संशयानामविनयभवनं पत्तनं साहसानां

दोषाणां सन्निधानं कपटशतगृहं क्षेत्रमप्रत्ययानां

दुर्गाह्यं यन्महद्भिर्नरवरवृषभैः सर्वमायाकरणं

स्त्रीयन्त्रं केन लोके विषममृतयुतं धर्मनाशाय सृष्टम्॥201॥

*A rotating wheel of suspicions; a store-house of impoliteness;
a city of daring acts; a receptacle of faults; a house of hundreds of deceits;
a field for distrust; unattainable by the greatest men of valour; a basket of all delusions;
who built this 'machine called woman' in this world,
which is filled with poison along with nectar, and which is sure to destroy righteousness?*

कार्कश्यं स्तनयोर्दृशोस्तरलतालीकं मुखे दर्शयते
कौटिल्यं कचसञ्चये च वचने मान्द्यं त्रिके स्थूलता
भीरुत्वं हृदये सदैव कथितं मायाप्रयोगाः प्रिये

यासां दोषगणो गुणो मृगदृशां ताः किं नराणां प्रियाः॥202॥

*Breasts are hard; eyes are restless; lie rests in the mouth;
crookedness (curly) in the hair; slowness in speech; fatness in hips; fear in the heart;
all these are said to be the magical trap to catch the lover.
All the faults are considered to be good qualities of the deer-eyed beauties.
Are they really fit to be loved by men?*

एता हसन्ति च रुदन्ति च कार्यहेतो विश्वासयन्ति पुरुषं न च विश्वसन्ति
तस्मान्न्तरेण कुलशीलसमन्वितेन नार्यः स्मशानघटिका इव वर्जनीयाः॥203॥

*They laugh and cry to achieve some purpose.
They make men trust them, but they never trust men.
Therefore women should be avoided by a man of a good family
who is endowed with good character,
like the little (inauspicious) pot kept in the cremation ground (symbolizing death)*

व्याकीर्णकेसरकरालमुखा मृगेन्द्राः नागाश्च भूरिमदराजिविराजमानाः

मेधाविनश्च पुरुषाः समरेषु शूराः स्त्रीसन्निधौ परमकापुरुषा भवन्ति॥204॥

*Women are lions with all the hair falling around the face and terrifying to look at.
Women are elephants shining with all the oozing lines of intoxicating fluids.
The men who are highly intellectual and those who are valorous in the battlefields
act most cowardly (timid) in the presence of women.*

कुर्वन्ति तावत्प्रथमं प्रियाणि यावन्न जानन्ति नरं प्रसक्तं
ज्ञात्वा च तं मन्मथपाशबद्धं ग्रस्तामिषं मीनमिवोद्धरन्ति॥205॥
*At first the women do everything highly pleasing to the man
as long as they do not provoke his interest.
After knowing him to be bound by the ropes of Manmatha,
they forcefully catch them like the fish caught by the meat-piece.*

समुद्रवीचीव चलस्वभावाः संध्याभरेखेव मुहूर्तरागाः

स्त्रियः कृतार्थाः पुरुषं निरर्थं निष्पीडितालक्तवत् त्यजन्ति॥206॥

*They change their character like the waves of the ocean.
They are attractive for a moment alone, like the evening twilight cloud.
After their purpose gets fulfilled,
the women throw away the men like waste,
like throwing away the mehndi powder after the color has been squeezed out.*

अनृतं साहसं माया मूर्खत्वमतिलोभिता

अशौचं निर्दयत्वञ्च स्त्रीणां दोषाः स्वभावजाः॥207॥

*Untruth, daring acts, delusion, foolishness, extreme greed, impurity and cruelty;
these faults are the natural qualities of a woman.*

संमोहयन्ति मादयन्ति विडम्बयन्ति निर्भर्त्सयन्ति रमयन्ति विषादयन्ति

एताः प्रविश्य सरलं हृदयं नराणां किं वा नु वामनयना न समाचरन्ति॥208॥

*They enter the simple hearts of the men and delude; intoxicate; ridicule; blame; please; give pain.
What the women with lovely eyes do not do?*

अन्तर्विषमया ह्येता बहिष्चैव मनोरमाः

गुञ्जाफलसमाकारा योषितः केन निर्मिताः" ॥209॥

Their insides are filled with poison. They are pleasing from outside.

The women are like the Gunja fruit (red black berry). Who made them this way?"

एवं चिन्तयस्तस्य परिव्राजकस्य सा निशा महता कृच्छ्रेण अतिक्राम।

Lost in thoughts like this the night passed heavily for the recluse.

सा च दूतिका छिन्ननासिका स्वगृहं गत्वा चिन्तयामास- 'किमिदानीं कर्तव्यम्। कथमेतत् महच्छिद्रं स्थगयितव्यम्'।

That messenger-girl went back home with her nose cut off and started to think, "What is to be done now? How can I cover up this big hole in my face?"

अथ तस्या एवं विचिन्तयन्त्या भर्ता कार्यवशाद्राजकुले पर्युषितः प्रत्यूषे च स्वगृहमभ्युपेत्य द्वारदेशस्थः विविधपौरकृत्योत्सुकतया तामाह- "भद्रे शीघ्रमानीयतां क्षुरभाण्डं येन क्षौरकर्मकरणाय गच्छामि"।

As she was thinking like this, her husband who had spent the night at the palace for some work returned home early morning; stood at the door; and desiring to attend the various jobs that had to be done in the course of his work that day, said to her, "Good Lady! Quickly bring my razor's case. I have to leave for my work."

सापि छिन्ननासिका प्रत्युत्पन्नमतिः गृहमध्यस्थितैव कार्यकरणापेक्षया क्षुरभाण्डात्क्षुरमेकं समाकृष्य तस्य अभिमुखं प्रेषयामास।

The 'nose-cut lady', having planned her actions before-hand, stood at the center of the house; took out the razor from the razor-case, and threw it towards her husband.

नापितोऽपि उत्सुकतया तमेकं क्षुरमवलोक्य कोपाविष्टः सन् तदभिमुखमेव तं क्षुरं प्राहिणोत्।

The barber was surprised by this and looking at the razor thrown at him, got wild and threw it back on her.

एतस्मिन्नन्तरे सा दुष्टा ऊर्ध्वबाहू विधाय फूत्कर्तुमना गृहात्त्रिभ्रकाम। "अहो पापेन अनेन मम सदाचारवर्तिन्याः पश्यत नासिकोच्छेदो विहितः। तत्परित्रायतां परित्रायताम्"।

Meanwhile that wicked lady threw her arms up; came out of the house ready to scream (and screamed aloud). "Alas! This sinner has cut my nose though I am a devoted wife. Save me; save me!"

अत्रान्तरे राजपुरुषाः समभ्येत्य तं नापितं लगुडप्रहारैर्जजरीकृत्य दृढबन्धनैर्बध्वा तया छिन्ननासिकया सह धर्माधिकारिणं स्थानं नीत्वा सभ्यान् ऊचुः- "शृण्वन्तु भवन्तः सभासदः। अनेन नापितेन अपराधं विना स्त्रीरत्नमेतत् व्यङ्गितं, तदस्य यद्युज्यते तत्क्रियताम्"।

Meanwhile the soldiers came there; beat him hard with rods; tied him up in chains; took him along with the nose-cut girl to the judge's presence and said to the courtiers, "Listen all of you courtiers! This barber has disfigured this gem of a lady though she is innocent. Therefore, suggest the appropriate way to punish this person."

इत्यभिहिते सभ्याः ऊचुः- "रे नापित किमर्थं त्वया भार्या व्यङ्गिता। किमनया परपुरुषोऽभिलषितः उतस्वित् प्राणद्रोहः कृतः किंवा चौर्यकर्म आचरितम्। तत्कथ्यतामस्याः अपराधः"।

Thus addressed, the courtiers said- "Hey barber! Why do you disfigure your wife? Did she go after another man? Or did she try to kill you? Or did she steal? Tell us what crime she has committed?"

नापितोऽपि प्रहारपीडिततनुर्वक्तुं न शशाक।

The barber was heavily wounded by the beatings dealt by the soldiers; so, was not able to make any sound.

अथ तं तूष्णीभूतं दृष्ट्वा पुनः सभ्या ऊचुः- "अहो सत्यमेतत्राजपुरुषाणां वचः। पापात्मा अयम्। अनेन इयं निर्दोषा वराकी दूषिता। उक्तञ्च

Seeing him silent like this, the courtiers said, "Aha! The soldiers are telling the truth. This man is a sinner. This blameless woman has been abused by him. It is said,

भिन्नस्वरमुखवर्णः शङ्कितदृष्टिः समुत्पतिततेजाः

भवति हि पापं कृत्वा स्वकर्मसन्त्रासितः पुरुषः ॥210॥

आयाति स्खलितैः पादैर्मुखवैवर्ण्यसम्युतः
ललाटस्वेदभागभूरि गद्गदं भाषते वचः॥211॥
अधोदृष्टिर्वदेत्कृत्वा पापं प्रासः सभां नरः

तस्मास्यत्नात् परिज्ञेयः चिह्नैरेतैर्विचक्षणैः॥212॥

*A man who commits a crime gets tormented by his own action;
his voice changes; his face loses its colour;
his eyes are filled with doubt; his luster fades away;
he will enter
with shaking legs; paled out face; profusely sweating forehead;
will speak out words in a choking voice; will talk with his eyes fixed on the ground.
Therefore the experts should make effort to observe these signs.*

अन्यच्च Moreover,

प्रसन्नवदनो हृष्टः स्पष्टवाक्यः सरोषदृक्

सभायां वक्ति सामर्षं सावष्टंभो नरः शुचिः॥213॥

*A man who has a smiling face; who is happy; who speaks clearly;
whose eyes are angry; who speaks in the court without any malice;
such a brave man is indeed pure.*

तदेष दुष्टचरित्रलक्षणो लक्ष्यते।स्त्रीधर्षणात्वध्य इति।तच्छूलमारोप्यताम्" इति।

He has all the signs of a wicked person, because he has wounded an innocent woman, and deserves the death sentence. Impale him on the stake."

अथ वध्यस्थाने नीयमानं तमवलोक्य देवशर्मा तान्धर्माधिकृतान् गत्वा प्रोवाच-"भोः भोः अन्यायेन एष वराको वध्यते नापितः।साधुसमाचार एषः।तच्छूयतां मे वाक्यम्।जम्बुको हड्डयुद्धेन" इति।

DevaSharma chanced to see the barber who was chained and dragged in a procession towards the stake. He approached the judges and said, "Ho Ho! This poor barber is getting punished for no reason. This is not right! This person is of a very good character. Listen to my words (and quoted the verse) 'the fox caught in the fight between the two rams'."

अथ ते सभ्याः ऊचुः-"भो भगवन् कथमेतत्"।ततो देवशर्मा तेषां त्रयणामपि वृत्तान्तं विस्तरेण अकथयत्।

तदाकर्ण्य सुविस्मितमनसस्ते नापितं विमोच्य मिथः प्रोचुः।"अहो

The courtiers asked, "Bhagavan! How is that so?" DevaSharma related to them all that had happened in the previous night among the three (weaver, his wife and the barber's wife). Hearing his narration all were surprised and released the barber from the chains.

They said to each other, "Aha!

अवध्यो ब्राह्मणो बालः स्त्री तपस्वी च रोगभाक्

विहिता व्यङ्गिता तेषामपराधे महत्यपि॥214॥

*A Brahmin, a child, a woman, a recluse, a diseased man,
should not be punished by death sentence and
should be left off with some limb cut off from their bodies,
even if they have committed heinous crimes.*

तदस्या नासिकाच्छेदः स्वकर्मणा हि संवृतः।ततो राजनिग्रहस्तु कर्णच्छेदः कार्यः"।

Her nose was cut by her own action. So as per the king's prescribed rule, her ear should be cut off."

तथानुष्ठिते देवशर्मापि वित्तनाशसमुद्भूतशोकरहितः पुनरपि स्वकीयं मठायतनं जगाम।

अतोऽहं ब्रवीमि 'जम्बुको हड्डयुद्धेन' इति।

It was done likewise. DevaSharma forgot the grief arising from his loss of money and returned to his monastery. That is why I say, 'the fox caught in the fight between the two rams'.

{DAMANAKA PLANS TO END THE FRIENDSHIP OF PINGALAKA AND SANJEEVAKA}

करटक आह-"एवंविधे व्यतिकरे किं कर्तव्यमावयोः"।

Karataka said, "So, what action should we take now, being stranded in this worst situation?"

दमनक आह-"एवंविधेऽपि समये मम बुद्धिस्फुरणं भविष्यति, येन सञ्जीवकं प्रभोर्विक्षेपयिष्यामि।उक्तञ्च

Damanaka said, "Even in this situation my intellect has not lost its efficiency. I will get Sanjeevaka separated from the king. It is said,

एकं हन्न्यान्न वा हन्यादिषुर्मुक्तो धनुष्मता

बुद्धिर्बुद्धिमतः सृष्टा हन्ति राष्ट्रं सनायकम्॥215॥

*An arrow released from the bow of an archer
will at the most kill one person or may entirely miss the target.*

*But the intellect of a wise man when used,
destroys the country along with the king.*

तदहं मायाप्रपञ्चेन गुप्तमाश्रित्य तं स्फोटयिष्यामि"।

So I will concoct some story, and using secret methods break him down."

करटक आह-"भद्र यदि कथमपि तव मायाप्रवेशं पिङ्गलको ज्ञास्यति सञ्जीवको वा तदा नूनं विघात एव"।

Karataka said, "Hey good one! If Pingalaka or Sanjeevaka come to know of your plan, it is surely result in your death."

सोऽब्रवीत्-"तात नैवं वद, गूढबुद्धिभिरापत्काले विधुरेऽपि दैवे बुद्धिः प्रयोक्तव्या।नोद्यमस्त्याज्यः।कदाचित्
घुणाक्षरन्यायेन बुद्धेः साम्राज्यं भवति।

Damanaka said, "Brother! Do not say like that. Those who know secret strategies should use their intellect in dangerous situation and even when fate is against one. No effort should be spared. Sometimes as per the maxim of 'GhunaaksharaNyaaya' the intellect becomes the winner.

{GhunaaksharaNyaaya: The maxim of letters bored by the insect in wood: Sometimes there is a chance resemblance of an incision in wood or in the leaf of a book made by the insect to the form of some letter, and is used to denote any fortuitous or chance occurrence.}

उक्तञ्च It is said,

त्याज्यं न धैर्यं विधुरेऽपि दैवे धैर्यात्कदाचित्स्थितिमाप्नुयात्सः

जाते समुद्रेऽपि हि पोतभङ्गे सांयात्रिको वान्छति तर्तुमेव॥216॥

*Courage should not be lost even in dire circumstances ordained by fate;
because through courage one will somehow stabilize the situation.*

*The merchant who is travelling in the ocean will try his best
to reach the land with the ship, even if the ship breaks in the middle of the ocean.*

तथा च And also,

उद्योगिनं पुरुषसिंहमुपैति लक्ष्मी, दैवेन देयमिति कापुरुषा वदन्ति

दैवं निहत्य कुरु पौरुषमात्मशक्त्या, यत्र कृते यदि न सिद्ध्यति कोऽत्र दोषः॥217॥

The goddess of prosperity favours only a man who is a lion among men.

The cowards humbly accept things saying ' fate is the cause '

Kill the fate and do effort with the power of your own Self.

If you make an effort and still the result does not occur, what harm is there?

तदेवं ज्ञात्वा सुगूढबुद्धिप्रभावेण यथा तौ द्वौ अपि न ज्ञास्यतः तथा मिथो वियोजयिष्यामि।

सदोद्यतानां देवा अपि सहायिनो भवन्ति।उक्तञ्च

Knowing all this, by my own secret plans without their knowledge, I will break their friendship. Those who do not give up the effort are helped even by the gods. It is said,

कृते विनिश्चये पुंसां देवा यान्ति सहायतां विष्णुचक्रं गरुत्मान्श्च कौलिकस्य यथाहवे
सुप्रयुक्तस्य दम्भस्य ब्रह्माप्यन्तं न गच्छति कौलिको विष्णुरूपेण राजकन्यां निषेवते" ॥218 ॥

*If the man decides to win, even gods provide a helping hand
like the discus of Naaraayana and Garuda helped the carpenter in the war.
A skilfully arranged trickery is even beyond Brahma's probe.
The weaver united with the princess in the form of Vishnu."*

करटक आह-"कथमेतत्" |Karataka said, "How is that so?"

सोऽब्रवीत्-Damanaka said,

(5)

विष्णुरूपधृक्कौलिककथा

{THE STORY OF THE WEAVER WHO IMPERSONATED VISHNU}

"कस्मिन्श्चिदधिष्ठाने कौलिकरथकारौ मित्रे प्रतिवसतः स्म।तत्र च तौ बाल्यात्प्रभृति सहचारिणौ परस्परमतीव
स्नेहपरौ सदा एकस्थानविहारिणौ कालं नयतः।

"In some city some weaver and a chariot maker lived as friends. They had been together from childhood and were very affectionate towards each other. They always wandered together wherever they went.

अथ कदाचित् तत्राधिष्ठाने कस्मिंश्चिद्देवायतने यात्रामहोत्सवः संवृतः।

Once there was a great festival arranged in a temple in that city.

तत्र च नटनर्तकचारणसंकुले नानादेशागतजनावृते तौ सहचरौ भ्रमन्तौ काञ्चिद्राजकन्यां करेणुकारूढां
सर्वलक्षणसनाथां कञ्चुकिवर्षवरपरिवारितां देवतादर्शनार्थं समायातां दृष्टवन्तौ।

Many dancers and actors and visitors from various cities assembled there. The two friends also went to see the festival. They chanced to see some princess who had come there to offer worship to the God; she was surrounded by soldiers in armors and eunuchs; she had all the qualities of a perfect lady; and was seated on a (female) elephant.

अथाऽसौ कौलिकस्तां दृष्ट्वा, विषादित इव, दुष्टग्रहगृहीत इव, कामशरैः हन्यमानः, सहसा भूतले निपपात।

The weaver saw her and was instantly stuck by arrows of love; and he immediately fell on the ground as if poisoned, as if hit by an evil planet.

अथ तं तदवस्थमवलोक्य रथकारः तद्दुःखदुःखितः, आसुरुरूपैस्तं समुत्क्षिप्य, स्वगृहमायायत्।

The chariot-maker felt pained by his friend's pain when he saw his friend in that condition, and brought him home with the help of his close friends.

तत्र च विविधैः शीतोपचारैः चिकित्सकोपदिष्टैः मन्त्रवादिभिरुपचर्यमाणश्चिरात्कथञ्चित्सचेतनो बभूव।

After getting treated by many medical personnel and sorcerers through various types of medicines and sprinkling of water, he somehow woke up after a long time.

ततो रथकारेण पृष्टः-"भो मित्र किमेवं त्वमकस्मात्विचेतनः सञ्जातः।तत्कथ्यतामात्मस्वरूपम्"।

The chariot-maker asked, "Friend! Why did you faint all of a sudden? Tell me what happened to you."

स आह-"वयस्य यदि एवं, तच्छृणु मे रहस्यं येन सर्वात्मवेदनां ते वदामि।यदि त्वं मां सुहृदं मन्यसे, ततः

काष्ठप्रदानेन प्रसादः क्रियताम्।क्षम्यतां यद्वा किञ्चित्प्रणयातिरेकादयुक्तं तव मयानुष्ठितम्"।

He said, "Friend, listen to this secret of mine, by which you will be able to understand the pain I am suffering from. If you are truly my friend, then collect some wood to cremate me; forgive me if I have ever have acted wrongly towards you because of excessive affection."

सोऽपि तदाकर्ण्य बाष्पपिहितनयनः सगद्गदमुवाच-"वयस्य यत्किञ्चिद्दुःखकारणं तद्दद येन प्रतीकारः क्रियते,

यदि शक्यते कर्तुम्।

The chariot maker was moved to tears by these words and said with choked voice, "Friend, tell me the cause of your grief. I will help you in whatever way I can to alleviate it.

उक्तञ्च It is said,

औषधार्थसुमन्त्राणां बुद्धेश्चैव महात्मनां

असाध्यं नास्ति लोकेऽत्र यद्ब्रह्माण्डस्य मध्यगम्॥219॥

*There is nothing impossible in this world that is centered in the cosmic egg,
which cannot be achieved through
medicines, wealth, magical chants, and intellects of the great men.*

तदेषां चतुर्णां यदि साध्यं भविष्यति तदा अहं साधयिष्यामि"।

Therefore I will use any of these four means if possible, and fulfill your wish."

कौलिक आह-"वयस्य, एतेषामन्येषामपि सहस्राणामुपायानामसाध्यं तन्मे दुःखम्।तस्मान्मम मरणे मा कालक्षेपं कुरु।

The weaver said, "Leave alone; these, and even thousands of other means cannot alleviate my grief; so it is better that I die. Do not waste time; get ready the wood to burn me."

रथकार आह-"भो मित्र यद्यपि असाध्यं तथापि निवेदय येनाहमपि तदसाध्यं मत्वा त्वया सह वह्नौ प्रविशामि।न क्षणमपि त्वद्वियोगं सहिष्ये।एष मे निश्चयः"।

The chariot-maker said, "Friend! Even if it is impossible, tell me what it is; I will also then understand its impossibility and enter the fire along with you. I cannot live without you even for a second. This is my decision."

कौलिक आह-"वयस्य या असौ राजकन्या करेणुकारूढा तत्र उत्सवे दृष्टा, तस्या दर्शनानन्तरं मकरध्वजेन ममेयमवस्था विहिता।तत् न शक्नोमि तद्वेदनां सोढुम्।तथा चोक्तम्

The weaver said, "Friend! After I saw the princess seated on the elephant in that festival, I am stuck by the arrows of the 'God of love' and have attained this state. I am not able to bear the pain. It is said,

मत्तेभकुम्भपरिणाहिनि कुम्कुमार्द्रं तस्याः पयोधरयुगे रतखेदखिन्नः

वक्षो निधाय भुजपञ्जरमध्यवर्ती स्वप्स्ये कदा क्षणमवाप्य तदीयसङ्गम्॥220॥

*After uniting with her for a second, as I feel exhausted by the union,
when will I sleep placing my chest on her breasts
which are wet by the saffron, which are huge like the head of the 'musth' elephant,
which are held in the midst of the cage of my shoulders!*

तथा च And also,

रागी बिम्बाधरासौ स्तनकलशयुगं यौवनारूढगर्व

नीचा नाभिः प्रकृत्या कुटिलकमलकं स्वल्पकं चापि मध्यं

कुर्वन्त्वेतानि नाम प्रसभमिह मनश्चिन्तितान्याशु खेदं

यन्मां तस्याः कपोलौ दहत इति मुहुः स्वच्छकौ तन्न युक्तम्"॥221॥

*Her lips are red and soft like the Bimba fruit;
the two pot-like breasts are the pride of her youth; the navel remains pressed inwards;
the hair is naturally curly; the waist is very narrow;
all these give me (separation) pain as I think about them, I agree;
but even her mirror like cheeks burn me (with passion); this is not proper."*

रथकारोऽपि एवं सकामं तद्वचनमाकर्ण्य सस्मितमिदमाह-"वयस्य यद्येवं तर्हि दिष्ट्या सिद्धं नः प्रयोजनम्। तदथैव तया सह समागमः क्रियताम्" इति।

The chariot-maker heard his passionate words and said with a smile, "Friend! If this is what bothers you, then luckily it is achieved already. Today itself you can meet her and have her company."

कौलिक आह-"वयस्य यत्र कन्यान्तःपुरे वायुं मुक्त्वा न अन्यस्य प्रवेशोऽस्ति तत्र रक्षापुरुषाधिष्ठिते कथं मम तया सह समागमः।तत्किं मां असत्यवचनेन विडम्बयसि"।

The weaver said, "Friend! Except air, nothing else can enter the harem of that princess which is guarded by soldiers day and night. How can I meet her? Why are you giving me false hopes?"

रथकार आह-"मित्र पश्य मे बुद्धिबलम्"। एवमभिधाय तत्क्षणात्कीलसञ्चारिणं वैनतेयं बाहुयुगलं वायुजवृक्षदारुणा शंखचक्रगदापद्मान्वितं सकिरीटकौस्तुभं अघटयत्।

The chariot maker said, "Friend! See the power of my intellect!"

Saying so, within a second he built a wooden machine using some logs of 'Vaayuja-tree'. The machine was shaped like the Garuda bird; it was operated by some wedges; he also made some accessories like two arms; conch, discus, lotus, a crown and the Koustubha gem.

ततः तस्मिन्कौलिकं समारोप्य विष्णुचिह्नितं कृत्वा कीलसञ्चरणविज्ञानञ्च दर्शयित्वा प्रोवाच-"वयस्य अनेन विष्णुरूपेण गत्वा कन्यान्तःपुरे निशीथे तां राजकन्यां एकाकिनीं सप्तभूमिकप्रासादान्तर्गतां मुग्धस्वभावां त्वां वासुदेवं मन्यमानां स्वकीयमिथ्यावक्रोक्तिभिः रञ्जयित्वा वात्स्यायनोक्तविधिना भज"।

He dressed up his weaver-friend in the form of Vishnu, and got him seated on it. He showed him how to operate the wedges. He said, "Friend! Go to that harem of the princess in the middle of the night dressed as Vishnu. Meet the princess who is alone inside the room on the seventh floor of the tower. She is very innocent and will believe you to be Lord Vishnu. Please her with some false statements and enjoy her as per the instructions of Sage Vaatsyaayana."

कौलिकोऽपि तदाकर्ण्य तथारूपः तत्र गत्वा तामाह-"राजपुत्रि, सुप्ता किं वा जागर्षि। अहं तवकृते समुद्रात्सानुरागो लक्ष्मीं विहाय एव आगतः। तत्क्रियतां मया सह समागमः" इति।

The weaver hearing his words acted accordingly and met the princess. He told her, "Princess! Are you sleeping or awake? I am in love with you. I have crossed the seven oceans for you. I have left Lakshmi back and come here to see you. Come and embrace me."

सापि गरुडारूढं चतुर्भुजं सायुधं कौस्तुभोपेतमवलोक्य सविस्मया शयनादुत्थाय प्रोवाच-"भगवन् अहं मानुषी कीटिकाऽशुचिः, भगवान्त्रैलोक्यपावनो वन्दनीयश्च, तत्कथमेतद्युज्यते"।

The princess saw him who was seated on the Garuda, who had four arms and weapons in the four hands and who was wearing the Koustubha gem on his neck. She was surprised and immediately got out of her bed. She said, "Lord! I am of a human worm; I am impure. You are the Lord sanctifying the three worlds and saluted by all. How can we both unite?"

कौलिक आह-"सुभगे सत्यमभिहितं भवत्या, परं किन्तु राधा नाम मे भार्या गोपकुलप्रसूता प्रथममासीत्, सा त्वं अत्र अवतीर्णा। तेन अहमत्र आयातः"।

The weaver said, "O Good lady! You have said the truth. I had a wife named Raadhaa born in the family of cowherds. You are now that Raadhaa reborn. That is why I came to meet you."

इत्युक्ता सा प्राह-"भगवन् यद्येवं तन्मे तातं प्रार्थय, सोऽपि अविकल्पं मां तुभ्यं प्रयच्छति"।

Thus spoken, she said, "Lord! If it is so, then ask the permission of my father. He will definitely offer me to you."

कौलिक आह-"सुभगे न अहं दर्शनपथं मानुषाणां गच्छामि। किं पुनरालापकारणम्। त्वं गान्धर्वेण विवाहेन आत्मानं प्रयच्छ, नोचेत् शापं दत्त्वा सान्वयं ते पितरं भस्मसात्करिष्यामि" इति।

The weaver said, "Good lady! I cannot be seen by ordinary human beings. So why bother? You offer yourself to me through the Gandharva method (union between lovers). Otherwise I will give a curse and burn off your father along with the entire family."

एवमभिधाय गरुडादवतीर्य सत्ये पाणौ गृहीत्वा तां सभयां सलज्जां वेपमानां शय्यामनयत्। ततश्च रात्रिशेषं यावत्वात्स्यायनोक्तविधिना निषेच्य प्रत्यूषे स्वगृहमलक्षितो जगाम। एवं तस्य तां नित्यं सेवमानस्य कालो याति।

He got down from his Garuda-vehicle; held her with his right hand and led her towards the bed. The princess was trembling with shyness and fear. Spending the night with her following the various instructions of Sage Vaatsyaayana, he returned home in the early hours of the morning without getting observed by anybody. Time went on, as he spent many days like this in her company.

अथ कदाचित्कञ्चुकिनः तस्या अधरोष्ठप्रवालखण्डनं दृष्ट्वा मिथः प्रोचुः-"अहो पश्यत अस्या राजकन्यायाः पुरुषोपभुक्ताया इव शरीरावयवाः विभाव्यन्ते। तत्कथमयं सुरक्षितेऽपि अस्मिन्गृहे एवंविधो व्यवहारः। तद्राज्ञे निवेदयामः"।

Some day, the maids in armour observed her lips cut by teeth marks.

They said to each other, "Aha! Look at the princess. Her body and limbs appear as if they have been enjoyed by a man. This palace is well guarded. Then how could this have happened? Let us report this to the king."

एवं निश्चित्य सर्वे समेत्य राजानं प्रोचुः-"देव वयं न विद्मः, परं सुरक्षितेऽपि कन्यान्तःपुरे कश्चित्प्रविशति।

तद्देवः प्रमाणम्" इति।

Deciding thus, they all approached the king and said, "Lord! We do not know how, but even in the well-guarded harem of your daughter, some one enters to meet her. As the king commands."

तच्छ्रुत्वा राजा अतीव व्याकुलितचित्तो व्यचिन्तयत्। The king felt worried about the whole thing and thought,

'पुत्रीति जाता महतीह चिन्ता कस्मै प्रदेयेति महान्वितर्कः

दत्ता सुखं प्राप्स्यति वा न वेति कन्यापितृत्वं खलु नाम कष्टम्॥222॥

'A great anxiety alone gets born as a daughter.

There is always a worry as to who is fit to accept her hand in marriage.

After marriage, the worry arises as to whether she is happy or not.

The state of being a daughter's father is indeed a difficult state.

नद्यश्च नार्यश्च सदृक्प्रभावाः तुल्यानि कूलानि कुलानि तासां

तोयैश्च दोषैश्च निपातयन्ति नद्यो हि कूलानि कुलानि नार्यः॥223॥

The rivers and the women are similar in character.

The relationship to the banks (as the rivers) and the families (as the women) are equal in them.

The rivers break them (the banks) with their waters and (the women break the families with) their faults.

Rivers break the banks (with flooding waters);

women break (destroy) the families (through dishonorable acts)

जननी मनो हरति जातवती परिवर्धते सह शुचा सुहृदां

परसात्कृतापि कुरुते मलिनं दुरतिक्रमा दुहितरो विपदः॥224॥

As soon as a daughter is born, she robs the mind of the mother (because of worries).

She grows as a worry for her relatives.

Even when she belongs to another (husband), she loses her character.

The difficulties connected to a daughter are difficult to cross over.'

एवं बहुविधं विचिन्त्य देवीं रहःस्थां प्रोवाच-"देवि ज्ञायतां किमेते कञ्चुकिनो वदन्ति।कस्य कृतान्तः कुपितो येन एतदेवं क्रियते"।

He thought for a long time and said to his queen in private, "Queen! Please check what these 'maids in armours' say. With whom is the 'God of Death' angry that he dares do all this? (for I am going to punish him with death)"

देवी अपि तदाकर्ण्य व्याकुलीभूता सत्वरं कन्यान्तःपुरे गत्वा तां खण्डिताधरां नखविलिखितशरीरावयवां

दुहितरमपश्यत् आह च-"आः पापे कुलकलङ्ककारिणि, किमेवं शीलखण्डनं कृतम्।कोऽयं कृतान्तावलोकितः

त्वत्सकाशमभ्येति।तत्कथ्यतां ममाग्रे सत्यम्" इति।

The queen also felt very apprehensive. She immediately went to her daughter's palace and checked her limbs. She saw her daughter's lips cut by teeth marks, and also nail marks all over her body.

She said, "You sinner! You have ruined the name of the family. Why did you lose your character like this? Who is that wicked man who enjoys your company? He has indeed been seen by the God of Death now (for he will be punished by death). Tell me the truth."

कोपाटोपविशङ्कटं वदन्त्यां मातरि राजपुत्री भयलज्जानताननं प्रोवाच-"अम्ब साक्षान्नारायणः प्रत्यहं गरुडारूढो

निशि समायाति।चेदसत्यं मम वाक्यं तत्स्वचक्षुषा विलोकयतु निगूढतरा निशीथे भगवन्तं रमाकान्तम्"।

Looking fearfully at her mother shouting angrily at her, the princess bent her head and feeling embarrassed said, "Mother! Lord Naaraayana himself comes to meet me daily seated on his Garuda. If you doubt my words, then see with your own eyes in the dark dense night, the beautiful form of Naaraayana, the spouse of Ramaa (Goddess Lakshmi)."

तत्श्रुत्वा साऽपि प्रहसितवदना पुलकाङ्कितसर्वाङ्गी सत्वरं गत्वा राजानमूचे-"देव दिष्ट्या वर्धसे। नित्यमेव निशीथे भगवान्नारायणः कन्यकापार्श्वेऽभ्येति। तेन गान्धर्वविवाहेन सा विवाहिता। तदद्य त्वया मया च रात्रौ वातायनगताभ्यां निशीथे द्रष्टव्यो यतो न स मानुषैः सह आलापं करोति"।

The queen felt happy after hearing her daughter's words. Her whole body was filled with horripilation. She quickly went to the king and said to him, "Lord! You are indeed fortunate. Lord Naaraayana himself visits our daughter at every night. She has married him through Gaandharva method. Therefore tonight we should sit near the window and see him. He does not converse with humans."

तच्छ्रुत्वा हर्षितस्य राजस्तद्धिनं वर्षशतप्रायमिव कथञ्चित् जगाम।

Hearing this, king became very happy. The day passed for him like hundred years (since he was impatient to see Lord Vishnu).

ततस्तु रात्रौ निभृतो भूत्वा राजीसहितो राजा वातायनस्थो गगनासक्तदृष्टिः यावत्तिष्ठति तावत्स्मिन्समये

गरुडारूढं तं शङ्खचक्रगदापद्महस्तं यथोक्तचिह्नाङ्कितं व्योम्नोऽवतरन्तं नारायणमपश्यत्।

At night, the king hid himself near the window along with his queen. They both kept on looking at the sky to see the arrival of God. Suddenly they were blessed by the sight of Lord Naaraayana who looked exactly as they had imagined; he was sitting on his Garuda bird and his three hands were holding a conch, discus and a lotus each, the fourth hand raised in benediction; and he was descending on the earth from the sky.

ततः सुधापूरप्लावितमिव आत्मानं मन्यमानस्तामुवाच। प्रिये नाऽत्यन्तो धन्यतरो लोके मत्तस्त्वत्तश्च यत्प्रसूतिं नारायणो भजते। तत्सिद्धाः सर्वेऽस्माकं मनोरथाः। अधुना जामातृप्रभावेण सकलामपि वसुमतीं वश्यां करिष्यामि"।

The king felt as if he was floating in a flood of nectar. He said, "Dearest! There is no one as blessed as me or you, as our child is sought by Naaraayana. All our wishes are already fulfilled. Using the power of our son-in-law I will take over the whole earth and bring it under my control."

एवं निश्चित्य सर्वैः सीमाधिपैः स ह मर्यादाव्यतिक्रममकरोत्। ते च मर्यादाव्यतिक्रमेण वर्तमानमालोक्य सर्वे समेत्य तेन सह विग्रहं चक्रुः।

Having decided thus, he started attacking all the countries situated at the border of his country. Angered by his insolence, all of them united together and decided to attack him jointly.

अत्रान्तरे स राजा देवीमुखेन तां दुहितरं उवाच-"पुत्रि, त्वयि दुहितरि वर्तमानायां, नारायणे भगवति जामातरि स्थिते, तत्किमेवं युज्यते यत्सर्वे पार्थिवा मया सह विग्रहं कुर्वन्ति। तत्सम्बोध्योऽद्य त्वया निजभर्ता यथा मम शत्रून्त्यापादयति।

Meanwhile, the king sent a message to his daughter through the queen, "Daughter! When you are our daughter and Lord Naaraayana is our son-in-law, is it right that all other kings jointly want to fight me in a battle? So, tell your husband that he should destroy my enemies."

ततस्तया स कौलिको रात्रौ सविनयमभिहितः-"भगवन् त्वयि जामातरि स्थिते मम तातो यच्छत्रुभिः परिभूयते तन्न युक्तम्। तत्प्रसादं कृत्वा सर्वान्स्तान्छत्रून्त्यापादय"।

The weaver that night was addressed by her with all politeness, "Lord! It is not right my father gets defeated by his enemies when you are his son-in-law. So bless him, and kill all his enemies."

कौलिक आह-"सुभगे कियन्मात्रास्त्वेते तव पितुः शत्रवः। तद्विश्वास्ता भव। क्षणेनापि सुदर्शनचक्रेण सर्वान्तृणशः खण्डयिष्यामि।

The weaver said, "Beautiful lady! What do these enemies of your father amount in front of my prowess! Trust me. I will slice off all their heads with my Sudarshana wheel like cutting grass shoots."

अथ गच्छता कालेन सर्वदेशं शत्रुभिः उद्वास्य स राजा प्राकारशेषः कृतः। तथापि वासुदेवरूपधरं कौलिकं अजानन् राजा नित्यमेव विशेषतः कर्पूरागुरुकस्तूरिकादिपरिमलविशेषान् नानाप्रकारवस्त्रपुष्पभक्ष्यपेयांश्च प्रेषयन्दुहितृमुखेन तमूचे-"भगवन्, प्रभाते नूनं स्थानभङ्गो भविष्यति, यतो यवसेन्धनक्षयः सञ्जातः, तथा सर्वोऽपि जनः प्रहारैर्जर्जरितदेहः संवृतो, योद्धुमक्षमः, प्रचुरो मृतश्च। तदेवं ज्ञात्वा अत्र काले यदुचितं भवति तद्विधेयम्" इति।

But as time went by, the enemy kings entered the city and took over all the regions other than the palace grounds. Not knowing that the weaver alone was disguised as Lord Naaraayana, the king daily sent all the worshipping materials like camphor, fragrant sticks, flowers and varieties of delicacies and clothes to his daughter's place. He sent a message to the God to be delivered through his daughter. "Lord! Tomorrow early morning the fortress will be attacked. Grains, fuel and other objects necessary for survival are all over.

All my people have become weak; many are wounded in the battle; many are dead. Knowing my plight as such, please take the necessary action.”

तच्छ्रुत्वा कौलिकोऽपि व्यचिन्तयत्- 'यत्स्थानभङ्गगे जाते, मम अनया सह वियोगो भविष्यति। तस्मात् गरुडमारुह्य सायुधमात्मानमाकाशे दर्शयामि। कदाचित् मां वासुदेवं मन्यमानास्ते साशङ्का राज्ञो योद्धृभिर्हन्यन्ते। उक्तञ्च,

Hearing these words from his wife, the weaver started thinking, 'If the fortress is destroyed, I will have to get separated from my beloved. So I will hold all the weapons in my hand and float in the sky seated on this Garuda. There is a chance that the enemies may believe me to be the real Naaraayana, and withdraw their armies out of fear; and the soldiers fighting on our king's side may attack the enemies with new vigour since God is on their side. It is said,

निर्विषेणापि सर्पेण कर्तव्या महती फणा विषं भवतु मा वास्तु फटाटोपो भयङ्करः॥225॥

*Even if the serpent does not have poison, it should rise its hood.
Whether there is poison or not, the rising of the hood itself is frightening.*

अथ यदि मम स्थानार्थमुद्यतस्य मृत्युर्भविष्यति तदपि सुन्दरतरम्। उक्तञ्च

And if I meet my death while fighting for the country, then nothing could be better than that. It is said,

गवामर्थे ब्राह्मणार्थे स्वाम्यर्थे स्त्रीकृतेऽथवा स्थानार्थे यस्त्यजेत्प्राणान् तस्य लोकाः सनातनाः॥226॥

*One who gives up his life for the sake of
a cow, or a Brahmin, or master, or woman, or country, attains the heavenly worlds.*

चन्द्रे मण्डलसंस्थे विगर्हते राहुणा दिनाधीशः शरणागतेन सार्धं विपदपि तेजस्विनां श्लाघ्या'॥227॥

*When the moon remains sheltered in the sphere, the sun (while protecting the moon) is caught by Raahu.
When one has to face dangers for the sake of those who have surrendered, they become praiseworthy.'*

एवं निश्चित्य प्रत्यूषे दन्तधावनं कृत्वा तां प्रोवाच- "सुभगे समस्तैः शत्रुभिर्हतैरन्नं पानं च आस्वादयिष्यामि। किं बहुना। त्वयापि सह सङ्गमं ततः करिष्यामि। परं वाच्यस्त्वया आत्मपिता यत्प्रभाते प्रभूतेन सैन्येन सह नगरात्त्रिष्क्रम्य योद्धव्यम्। अहं च आकाशस्थित एव सर्वान्स्तान्निस्तेजसः करिष्यामि। पश्चात्सुखेन भवता हन्तव्याः। यदि पुनरहं तान्स्वयमेव सूदयामि ततेषां पापात्मनां वैकुण्ठीया गतिः स्यात्। तस्मात्ते तथा कर्तव्या यया पलायन्तो हन्यमानाः स्वर्गं न गच्छन्ति"।

Having decided thus, he got up in the morning, brushed his teeth and said to his wife, "Good lady! I will consume food or water only after all the enemies are destroyed. What more, I will meet you also only after that. And one more thing; you inform your father that he should collect the whole of his army and move out of the city ready to battle the enemies. I will make all the enemies lose their power, even as I remain in the sky. Then easily they can be killed by your father's army. If I kill them myself, then they will all go to my abode Vaikunṭa after death. So your father should see to that they are killed, even as they escape from the battle-field (fearing death). Then they won't even go to the heaven after their death (like those soldiers who die in the battlefield battling enemies with courage)."

सापि तदाकर्ण्य पितुः समीपं गत्वा सर्वं वृत्तान्तं न्यवेदयत्। राजापि तस्याः वाक्यं श्रद्धधानः प्रत्यूषे समुत्थाय सुसन्नद्धसैन्यो युद्धार्थं निश्चक्राम।

She listened to his speech and told her father everything her husband had said. The king also completely trusting the words of his son-in-law, got up in the morning, collected his army and set out to battle the enemies.

कौलिकोऽपि मरणे कृतनिश्चयः चापपाणिर्गगनगतिर्गरुडारूढो युद्धाय प्रस्थितः।

The weaver also prepared mentally to meet his death, and started towards the battle grounds seated on his Garuda completely dressed as Lord Naaraayana.

अत्रान्तरे भगवता नारायणेन अतीतानागतवर्तमानवेदिना स्मृतमात्रो वैनतेयः संप्राप्तो विहस्य प्रोक्तः- "भो गरुत्मन् जानासि त्वं यन्मम रूपेण कौलिको दारुमयगरुडे समारूढो राजकन्यां कामयते"।

Meanwhile Lord Naaraayana who had the knowledge of the past, present and future events called Garuda to his presence. He laughed aloud and said, "Hey Garuda! Do you know that a weaver dressed as myself and seated on a 'wooden Garuda' makes love to a princess?"

सोऽब्रवीत्-"देव सर्वं ज्ञायते यच्चेष्टितम्। तत्किं कुर्मः साम्प्रतम्"।

Garuda said, "I know what all he has done. Now what is to be done?"

श्री भगवानाह-"अद्य कौलिको मरणे कृतनिश्चयो विहितनियमो युद्धार्थं विनिर्गतः। स नूनं प्रधानक्षत्रियशराहतो निधनमेष्यति। तस्मिन्हते सर्वो जनो वदिष्यति यत्पुभूतक्षत्रियैर्मिलित्वा वासुदेवो गरुडश्च निपातितः। ततः परं लोकोऽयमावयोः पूजां न करिष्यति। ततस्त्वं द्रुततरं तत्र दारुमयगरुडे संक्रमणं कुरु। अहमपि कौलिकशरीरे प्रवेशं करिष्यामि येन स शत्रून् व्यापदयति। ततश्च शत्रुवधात् आवयोर्माहात्म्यवृद्धिर्स्यात्"।

Lord said, "The weaver has decided to meet his death in the battle ground. He has taken a vow not to return without victory. Definitely he will be hit by the arrows shot by the army chiefs. If he dies, all the people will say that Vaasudeva with his Garuda was killed by the enemy forces. And later nobody will worship us. Therefore, you enter the wooden form of yours immediately. Let the Sudarshana (Discus weapon-deity) enter the wooden wheel-weapon. I will enter the body of the weaver and destroy the enemies. When the enemies are dead, our fame will increase in the world."

अथ गरुडे तथेति प्रतिपन्ने श्रीभगवान्नाारायणस्तच्छरीरे संक्रमणमकरोत्। ततो भगवन्माहात्म्येन गगनस्थः सः कौलिकः शंखचक्रगदाचापचिह्नितः क्षाणादेव लीलयेव समस्तानपि प्रधानक्षत्रियान्निस्तेजसश्चकार। ततस्तेन राज्ञा स्वसैन्यपरिवृतेन संग्रामे जिता निहताश्च ते सर्वेऽपि शत्रवः।

जातश्च लोकमध्ये प्रवादो यथा अनेन विष्णुजामातृप्रभावेण सर्वे शत्रवो निहताः, इति।

Garuda agreed. Lord Naaraayana entered the body of the weaver. By the power of Lord Naaraayana, the weaver floating in the sky, and appearing with the entire conch, wheel and the mace paraphernalia instantly made all the enemy chiefs powerless as if playing a game. Then the king fought his enemy army with newborn vigor and destroyed all his enemies.

The rumor arose that by the power of his son-in-law Naaraayana, the king defeated his enemies.

कौलिकोऽपि तान्हतान्दृष्ट्वा प्रमुदितमना गगनादवतीर्णः सन् यावद्राजामात्यपौरलोकास्तं नगरवास्तव्यं कौलिकं पश्यन्ति ततः पृष्ठः किमेतदिति। ततः सोऽपि मूलादारभ्य सर्वं प्राग्वृत्तान्तं न्यवेदयत्।

The weaver saw all the enemies dead in the battlefield. Feeling happy he descended to the ground. The king, ministers and the citizens saw a weaver getting out of a wooden vehicle. They asked him what was all that. He honestly reported all that happened after the festival was held in the temple.

ततश्च कौलिकसाहसानुरञ्जितमनसा शत्रुवधादवाप्ततेजसा राज्ञा सा राजकन्या सकलजनप्रत्यक्षं विवाहविधिना तस्मै समर्पिता देशश्च प्रदत्तः। कौलिकोऽपि तया सार्धं पञ्चप्रकारं जीवलोकसारं विषयसुखमनुभवन्कालं निनाय।

अतः सुहृच्च्यते 'सुप्रयुक्तस्य दम्भस्य' इति"।

The king admired the courage of the weaver; he was extremely happy by the destruction of the enemy forces. He offered the hand of his daughter in marriage to the weaver in the presence of all his people and also gifted him the kingdom. The weaver spent his life happily enjoying the five types of pleasures through the senses along with his beloved princess. So, is rightly said, 'skilfully arranged trickery'."

तच्छ्रुत्वा करटक आह-"भद्र अस्त्येवं, परं तथापि महन्मे भयं यतो बुधिमान्सञ्जीवकः रौद्रश्च सिंहः। यद्यपि ते बुद्धिप्रागल्भ्यं तथापि त्वं पिङ्गलकात् विजोययितुमसमर्थ एव"। दमनक आह-"भ्रातः असमर्थोऽपि समर्थ एव"।

Hearing his words, Karataka said, "Good one! Let it be so. Still I feel fear pricking my heart. Sanjeevaka is very clever; the lion is very cruel. Even if your intelligence is on the higher level I don't think you can separate him from Pingalaka." Damanaka said, "Brother! Even if not capable, I am capable only."

उक्तञ्च It is said,

उपायेन हि यत्कुर्यात्तन्न शक्यं पराक्रमैः काक्या कनकसूत्रेण कृष्णसर्पो निपातितः" ॥228॥

What is possible through some trick cannot be done with valour.

The crow got the serpent destroyed through a golden chain"

करटक आह-"कथमेतत्"। सोऽब्रवीत्- Karataka said, "How is that so?" Damanaka said,

(6)

काकीकृष्णसर्पकथा

{THE STORY OF THE CROW AND THE BLACK SERPENT}

"अस्ति कस्मिन्श्चित्प्रदेशे महान्न्यग्रोधपादपः। तत्र वायसदम्पती प्रतिवसतः स्म। अथ तयोः प्रसवकाले वृक्षविवरात् निष्क्रम्य कृष्णसर्पः सदैव तदपत्यान्भक्षयति।

"There was a huge fig tree in some place. There lived a crow-couple on that tree. Whenever the chicks were delivered, a black serpent living in the hollow of that tree came out of its hole and ate off all those off springs.

ततस्तौ निर्वेदात् अन्यवृक्षमूलनिवासिनं प्रियसुहृदं शृगालं गत्वा ऊचतुः-"भद्र किं एवं विधे सञ्जाते आवयोः कर्तव्यं भवति। एवं तावद्दुष्टात्मा कृष्णसर्पो वृक्षविवरान्निर्गत्य आवयोः बालकान्भक्षयति। तत्कथ्यतां तद्रक्षार्थं कश्चिदुपायः।

Feeling dejected, the crow couple went to meet their friend living at the base of another tree and said, "Friend! When the situation is like this, what are we supposed to do? This wicked black serpent always comes out of its hole and eats our babies. Suggest to us some trick to get rid of it.

उक्तञ्च It is said,

यस्य क्षेत्रं नदीतीरे भार्या च परसङ्गता
ससर्पे च गृहे वासः कथं स्यात्तस्य निर्वृतिः॥229॥
*How can there be peace
for a person whose field lies at the bank of a river,
for a person whose wife is with another man,
for a person who has a snake in his house?*

अन्यच्च And also,

सर्पयुक्ते गृहे वासो मृत्युरेव न संशयः
यद्ग्रामान्ते वसेत्सर्पस्तस्य स्यात्प्राणसंशयः॥230॥
*Living in the same house with a serpent is death indeed.
There is nothing to doubt about it.
Even if the serpent lives at the outskirts of a village, there is the fear of death.*

अस्माकमपि तत्र स्थितानां प्रतिदिनं प्राणसंशयः"।

For us who live along with it, there is always the fear of death."

स आह-"नात्र विषये स्वल्पोऽपि विषादः कार्यः। नूनं स लुब्धो न उपायमन्तरेण वध्यः स्यात्। यतः

The fox said, "There need not be any worry about this anymore. Surely that greedy snake cannot be killed without some trickery. Because-

उपायेन जयो यादृक् रिपोस्तादृक् न हेतिभिः
उपायज्ञो अल्पकायोऽपि न शूरैः परिभूयते॥231॥
*Victory over an enemy is easily attained through trickery;
but not so easily through weapons.
A person of smaller structure who knows the tricks
cannot ever be defeated by valorous men.*

तथा च And also,

भक्षयित्वा बहून्मत्स्यानुत्तमाधममध्यमान्
अतिलौल्याद्वकः कश्चिन्मृतः कर्कटग्रहात्॥232॥
*A crane bird which ate abundantly the fishes of all sizes,
became greedy and died at the hands of a crab."*

तावूचतुः-"कथमेतत्"। They both asked, "How is that so?" सोऽब्रवीत्- He said-

"अस्ति कस्मिन्धित्वनप्रदेशे नानाजलचरसनाथं महत्सरः। तत्र स कृताश्रयो बक एको वृद्धभावमुपागतो मत्स्यान्व्यापादयितुमसमर्थः।

"In some forest there was a huge lake which supported various aquatic beings. There lived a crane also which lived by eating the fish in that lake. But as he grew old, he was unable to kill the fish.

ततश्च क्षुत्क्षामकण्ठः सरस्तीरे उपविष्टो मुक्ताफलप्रकरसदृशैः अश्रुप्रवाहैः धरातलमभिषिञ्चन् रुरोद।

With a throat dried up by hunger, he sat on the bank of the lake and cried, drenching the earth with floods of tears looking like heaps of pearls.

एकः कुलीरको नानाजलचरसमेतः समेत्य तस्य दुःखेन दुःखितः सादरमिदमूचे-"माम किमद्य त्वया नाहारवृत्तिः अनुष्ठीयते। केवलमश्रुपूर्णनेत्राभ्यां सनिःश्वासेन स्थीयते"।

A crab approached him accompanied by other aquatic beings, and feeling sad by his sadness asked with affection, "Uncle! Why are you not eating anything today? Why are you sitting here breathing heavily and filling your eyes with tears?"

स आह-"वत्स सत्यमुपलक्षितं भवता। मया हि मत्स्यादनं प्रति परमवैराग्यतया साम्प्रतं प्रायोपवेशनं कृतम्। तेनाहं समीपगतानामपि मत्स्यान्न भक्षयामि"।

The crane said, "Child! You have observed rightly. I have discarded the idea of eating any more fish because of dispassion. I am at present ready to give up life by non-eating. That is why I am not eating any fish which are swimming in my proximity."

कुलीरकः तच्छ्रुत्वा प्राह-"माम किं तद्वैराग्यकारणम्"।

The crab asked, "Uncle! What is the reason for your dispassion?"

स प्राह-"वत्स, अहमस्मिन्सरसि जातो वृद्धिं गतश्च। तन्मया एतच्छ्रुतं यद्द्वादशवार्षिकी अनावृष्टिः सम्पद्यते लग्ना"।

The crane said, "Child! I was born in this lake and grew up here. I heard that soon there will be a famine which will be there for twelve years."

कुलीरक आह-"कस्मात्तच्छ्रुतम्"।

The crab said, "From whom did you hear?"

बक आह-"दैवज्ञमुखात्, यतः शनैश्चरो हि रोहिणीशकटं भित्वा भौमं शुकञ्च प्रयास्यति।

The crane said, "From a great astrologer! Saturn is going to break the 'Cart of Rohini' (the lunar asterism – so called because it is figured by a cart) and join Mars and Venus.

उक्तञ्च वराहमिहिरेण Varaahamihira has said,

यदि भिन्ते सूर्यसुतो रोहिण्याः शकटमिह लोके
द्वादशवर्षाणि तदा नहि वर्षति वासवो भूमौ॥233॥

प्राजापत्ये शकटे भिन्ने कृत्वेव पातकं वसुधा
भस्मास्थिशकलकीर्णा कापालिकमिव व्रतं धत्ते ॥234॥

रोहिणी शकटमर्कनन्दनश्चेद् भिनत्ति रुधिरोऽथवा शशी
किं वदामि तदनिष्टसागरे सर्वलोकमुपयाति संक्षयम्॥235॥

रोहिणी शकटमध्यसंस्थिते चन्द्रमसि अशरणीकृता जनाः
क्वापि यान्ति शिशुपाचिताशनाः सूर्यतप्तभिदुराम्बुपायिनः॥236॥

*When Saturn breaks the cart of Rohini in this world,
Indra does not give rains to the earth for twelve years.
In this Creation when the 'Cart of Rohini' is broken,
the earth as if she is a sinner will take a vow of Kaapaalika (Yoginee)
and will cover herself with ashes and broken bone pieces.
What more shall I say!*

*If the 'Cart of Rohini' is broken by the Saturn (son of Sun) or Moon or Mars
then the entire world enters the ocean of calamity and gets destroyed.
If the Moon enters the cart of Rohini, then the people on earth become shelter-less.
Sometimes they start eating the cooked meat of their children,
and drink the vaporized water burnt by the sun's rays.*

तदेतत्सरः स्वल्पतोयं वर्तते शीघ्रं शोषं यास्यति।अस्मिञ्छुष्के यैः सहाहं वृद्धिं गतः सदैव क्रीडितश्च ते सर्वे
तोयाभावान्नाशं यास्यन्ति, ततेषां वियोगं द्रष्टुमसमर्थः।तेनेतत्प्रायोपवेशनं कृतम्।सांप्रतं सर्वेषां स्वल्पजलाशयानां
जलचरा गुरुजलाशयेषु स्वस्वजनैर्नीयन्ते।केचिच्च मकरगोधाशिथुमारजलहस्तिप्रभृतयः स्वयमेव गच्छन्ति।अत्र
पुनः सरसि ये जलचरास्ते निश्चिन्ताः सन्ति।तेनाहं विशेषात्रोदिमि यद्वीजशेषमात्रमप्यत्र न उद्दरिष्यति।

Now this lake has got very little water. It will dry up soon. If this lake dries up, all those friends of mine with whom I played and grew up along with, will die because of the absence of water. I cannot see them all dying. That is why I want to give up life. At present all the aquatic beings living in lakes with less water are carrying off their families to lakes with more water. Some beings like crocodiles, alligators, porpoises, water-elephants are moving away by themselves. Only in this lake, all the aquatic animals remain peaceful without being aware of the upcoming danger. That makes me cry more to think there won't even be seeds of these animals in the recent future."

ततः स तदाकर्ण्य अन्येषामपि जलचराणां तत्तस्य वचनं निवेदयामास।अथ ते सर्वे भयत्रस्तमनसो
मत्स्यकच्छपप्रभृतयस्तमभ्युपेत्य पप्रच्छुः-"माम अस्ति कश्चिदुपायो येनास्माकं रक्षा भवति"।

The crab went and reported to all the other aquatic animals what the crane had said. All of them got immediately frightened. All the fish, tortoise and other smaller beings approached the crane and asked, "Uncle! Is there any way to protect us?"

बक आह-"अस्ति अस्य जलशयस्य नातिदूरे प्रभूतजलसनाथं सरः पद्मिनीखण्डमण्डितं यच्चतुर्विंशत्यापि
वर्षाणामवृष्ट्या न शोषमेप्यति।तद्यदि मम पृष्ठं कश्चिदारोहति तदहं तं तत्र नयामि"।

The crane said, "There is a very big lake nearby which has abundant waters. Ornamented by countless lotuses, it will not dry up even if the famine continues for twenty four years. If any one can climb on to my back, I will carry him to that lake."

अथ ते तत्र विश्वासमापन्नाः तात मातुल भ्रातः इति ब्रुवाणा अहं पूर्वमहं पूर्वमिति समन्तात्परितस्थुः।

All the aquatic animals believed the words of crane. With complete trust in him, they started rushing towards him saying, 'I will go first' 'I will go first', and stayed all around him.

सोऽपि दुष्टाशयः, क्रमेण तान्पृष्ठे आरोप्य, जलाशयस्य नातिदूरे शिलां समासाद्य, तस्यामाक्षिप्य,
स्वेच्छया भक्षयित्वा, भूयोऽपि जलाशयं समासाद्य, जलचराणां मिथ्यावार्तासंदेशकैर्मनांसि रञ्जयन्,
नित्यमेव आहारवृत्तिमकरोत्।

That wicked crane also, took them all one by one on his back; carried them to a rock near the pond; threw them on that rock and ate them to his full satisfaction; went back again to the lake; delivered the messages of those who had gone and pleased the mind of the others; thus he continued to fill his stomach following the same routine.

अन्यस्मिन्दिने स कुलीरकणोक्तः-"माम मया सह ते प्रथमः स्नेहसंभाषः सञ्जातः।तत्किं मां परित्यज्य
अन्यान्नयसि।तस्मादद्य मे प्राणत्राणं कुरु"।

One day the crab said, "Uncle! I was the first one who conversed with you affectionately in the beginning. Why do you reject me and take the others? Today save my life."

तदाकर्ण्य सोऽपि दुष्टाशयश्चिन्तितवान्-"निर्विण्णोऽहं मत्स्यमांसादनेन।तद्य एनं कुलीरकं व्यञ्जनस्थाने करोमि"।
इति विचिन्त्य तं पृष्ठे समारोप्य तां वध्यशिलामुद्दिश्य प्रस्थितः।

Hearing this, the wicked crane thought, "I am tired of eating fish-meat. Today I will make this crab my side-dish." Thinking like this, he placed the crab on his back, and started towards the 'dining-rock'.

कुलीरकोऽपि दूरादेवास्थिपर्वतं शिलाश्रयमवलोक्य मत्स्यास्थीनि परिज्ञाय तमपृच्छत्-"माम कियदूरे स
जलाशयः।मदीयभारेण अतिश्रान्तस्त्वं, तत्कथय"।

The crab saw a huge mound of fish bones from far itself. He asked, "Uncle! How far is that lake? You must be tired of carrying my weight. Tell me."

सोऽपि मन्दधीर्जलचरोऽयं स्थले न प्रभवतीति मत्वा सस्मितमिदमाह-"कुलीरक कुतोऽन्यो जलाशयः।मम प्राणयात्रेयम्।तस्मात् स्मर्यतामात्मनोऽभीष्टदेवता।त्वामपि अस्यां शिलायां निक्षिप्य भक्षयिष्यामि"।

The crane thought, 'This dumb aquatic creature cannot do anything on the ground.' He smiled and said, "Crab! Where is that other lake at all? This is my survival journey. Therefore remember your favorite deity. I will throw you on this rock and eat you."

इत्युक्तवति तस्मिन्स्ववदनदंशद्वयेन मृणालनालधवलायां मृदुग्रीवायां गृहीतो मृतश्च।अथ स तां वक्रग्रीवां समादाय शनैःशनैस्तज्जलाशयमाससाद।

Even as he was talking like this, the crab dug his two sharp teeth into the soft neck which was white like a lotus stalk and bit it tightly. The crane died instantly. He pulled the broken neck slowly towards the lake.

ततः सर्वैरेव जलचरैः पृष्टः-"भो कुलीरक, किं निवृत्तस्त्वम्।स मातुलोऽपि न आयातः।तत्किं चिरयति।वयं सर्वे सोत्सुकाः कृतक्षणास्तिष्ठामः"।

All the animals there asked, "Hey Crab! Why did you come back? Where is our uncle? Why is he taking so much time? We are all waiting eagerly for him counting seconds."

एवं तैरभिहिते कुलीरकोऽपि विहस्योवाच-"मूर्खाः सर्वे जलचरास्तेन मिथ्यावादिना वञ्चयित्वा नातिदूरे शिलातले प्रक्षिप्य भक्षिताः।तन्मया आयुःशेषतया तस्य विश्वासघातकस्य अभिप्रायं ज्ञात्वा ग्रीवेयमानीता।तदलं संभ्रमेण। अधुना सर्वजलचराणां क्षेमं भविष्यति"।

The crab laughed aloud and said, "Fools! That wicked crane cheated us all with his lies; he threw them all on a nearby rock and ate them. Fortunately I had more days to live on this planet. I understood that wretched fellow's intentions and brought his neck here. Enough of all the excitement! Now there will not be any more danger to any aquatic creature."

अतोऽहं ब्रवीमि, 'भक्षयित्वा बहून् मत्स्यान् इति'।

(The fox completed the story and said) That is why I say, 'after eating abundant fish'."

वायस आह-"भद्र तत्कथय कथं स दुष्टसर्पो वधमुपैष्यति"।

The crow said, Hey good one! Say then, how the wicked serpent can be killed?"

शृगाल आह-"गच्छतु भवान् कच्चिन्नगरं राजाधिष्ठानम्।तत्र कस्यापि धनिनो राजामात्यादेः प्रमादिनः

कनकसूत्रं हारं वा गृहीत्वा तत्कोटरे प्रक्षिप, येन सर्पस्तद्ग्रहणेन वध्यते।

The fox said, "You go to some city where a king lives. There pick up some golden chain or a necklace from the house of any rich man or a king or a minister when they are careless. Put that ornament inside the hollow of the tree. The people who will try to retrieve the ornament will kill it definitely."

अथ तत्क्षणात्काकः काकी च तदाकर्ण्य आत्मेच्छयोत्पतितौ।

Immediately the crow-couple rose up in the sky after hearing his advice.

ततश्च काकी किञ्चित्सरः प्राप्य यावत्पश्यति तावत्तन्मध्ये कस्यचिद्राजोऽन्तःपुरं जलासन्नं न्यस्तकनकसूत्रं मुक्तमुक्ताहारवस्त्राभरणं जलक्रीडां कुरुते।अथ सा वायसी कनकसूत्रमेकमादाय स्वगृहाभिमुखं प्रतस्थे।

The female crow reached some lake and saw that some ladies belonging to a king's harem were sporting in the center of the lake, with all their ornaments made of gold and pearls left on the bank of the lake. That female crow immediately grabbed a gold-chain and started flying towards her home.

ततश्च कञ्चुकिनो वर्षवराश्च तं नीयमानमुपलक्ष्य गृहीतलगुडाः सत्वरमनुययुः।

The maids in armor and other eunuchs saw the crow carrying away the ornament; they chased her, holding the clubs in their hands.

काकी अपि सर्पकोटरे तत्कनकसूत्रं प्रक्षिप्य सुदूरमवस्थिता।

The female crow deposited the gold chain inside the hole where the black serpent lived, and flew off and stayed at a distance.

अथ यावद्राजपुरुषास्तं वृक्षमारुह्य तत्कोटरमवलोकयन्ति तावत्कृष्णसर्पः प्रसारितभोगस्तिष्ठति।ततस्तं

लगुडप्रहारेण हत्वा कनकसूत्रमादाय यथाभिलषितं स्थानं गताः।वायसदम्पती अपि ततःपरं सुखेन वसतः।

When the king's men climbed the tree and looked inside the hole, the black serpent came out of the hole raising its hood. They killed the snake with the clubs, took the chain and went back to their city. After that the crow-couple lived happily.

अतोऽहं ब्रवीमि, 'उपायेन हि यत्कुर्यात् इति'। तन्न किञ्चिदिह बुद्धिमतामसाध्यमस्ति।
That is why I say-, 'What is done with trickery'. Therefore there is nothing impossible for the intelligent.
उक्तञ्च It is said,

यस्य बुद्धिर्बलं तस्य निर्बुद्धेस्तु कुतो बलं
वने सिंहो मदोन्मत्तः शशकेन निपातितः" ॥237 ॥
*He who has intelligence has the strength.
Where is the strength for the non-intelligent?
The arrogant lion in the forest was killed by a rabbit."*

करटक आह-"कथमेतत्"। Karataka said, "How is that so?"

सोऽब्रवीत्- Damanaka said,

(8)

सिंहशशककथा

{THE STORY OF THE LION AND THE RABBIT}

कस्मिन्श्चिद्वने भासुरको नाम सिंहः प्रतिवसति स्म।

"There lived a lion named Bhaasuraka in a forest.

अथाऽसौ वीर्यातिरेकान्नित्यमेव अनेकान्मृगान्शशकादीन् व्यापादयन्नोपरराम।

He was excessively strong and daily killed many deer and rabbits as he moved about.

अथाऽन्येद्युस्तद्वनजाः सर्वे सारङ्गवराहमहिषशशकादयो मिलित्वा तमभ्युपेय प्रोचुः-"स्वामिन् किमनेन

सकलमृगवधेन नित्यमेव, यतस्तव एकेनापि मृगेण तृप्तिर्भवति। तत्क्रियतामस्माभिर्सह समयधर्मः। अद्यप्रभृति तव
अत्रोपविष्टस्य जातिक्रमेण प्रतिदिनमेको मृगो भक्षणार्थं समेष्यति। एवं कृते, तव तावत्प्राणयात्रा क्लेशं विनाऽपि
भविष्यति, अस्माकञ्च पुनः सर्वोच्छेदनं न स्यात्। तदेष राजधर्मोऽनुष्ठीयताम्। उक्तञ्च

Then all the other forest dwelling animals like antelopes, boars, buffaloes, rabbits and others, grouped together and went to the lion. They said, "Master! What is the use of killing so many animals daily when you can satisfy your hunger with just one animal? Make a contract with us. From today onward you sit and wait here. Everyday one animal from one class of animals will come to you to get eaten by you. If you do so, you can live happily without any trouble. And all of us need not die wastefully. Please follow this dictum of the royal science. It is said,

शनैः शनैः यो राज्यमुपभुङ्क्ते यथाबलं

रसायनमिव क्षमाभृत् स पुष्टिं परमां व्रजेत् ॥238 ॥

*The king who enjoys his kingdom very slowly, will get the highest nutrition,
like slowly sipping a concentrate drink.*

विधिना मन्त्रयुक्तेन रूक्षापि मथितापि च

प्रयच्छति फलं भूमिररणीव हुताशनम् ॥239 ॥

*Even the dry earth when cultivated through proper methods accompanied by chants
gives appropriate results like the sticks producing fire by friction.*

प्रजानां पालनं शस्यं स्वर्गकोशस्य वर्धनं

पीडनं धर्मनाशाय पापायायशसे स्थितम् ॥240 ॥

*Taking care of the people brings fame to the king, and increases the treasure called 'heaven'.
Harassing them leads to the destruction of righteousness, increases his sin and spreads ill-fame.*

गोपालेन प्रजाधेनोर्वित्तदुग्धं शनैः शनैः

पालनात्पोषणाद्ग्राह्यं न्याय्यां वृत्तिं समाचरेत् ॥241 ॥

*A cowherd takes the yield of milk from his pet cow very slowly,
by taking care of it properly, by feeding it properly, and makes his living.
Likewise the king also should take care of his people
and take some little portion of the wealth from them without harming them, and thus make his living.*

अजामिव प्रजां मोहाद्यो हन्यात् पृथिवीपतिः

तस्यैका जायते तृप्तिर्न द्वितीया कथञ्चन ॥242 ॥

*If a king brings harm to his people, like killing a goat once for all just to enjoy its meat,
he gets satiated only once, and not the second time. (He gets no other benefit).*

फलार्थी नृपतिर्लोकान् पालयेद्यत्प्रमास्थितः

दानमानादितोयेन मालाकारोऽङ्कुरानिव ॥243 ॥

*A king who expects good results from his citizens should take care of them without sparing any means
by pleasing them with charity, honour etc.
like a flower-seller takes care of his plants by sprinkling water etc.*

नृपदीपो धनस्नेहं प्रजाभ्यः संहरन्नपि

आन्तरस्थैर्गुणैः शुभैर्लक्ष्यते नैव केनचित् ॥244 ॥

*The lamp called king should absorb the oil called money from the people
and light up their lives through virtues hidden in his mind;
he should not be seen at all (should not publicize his good acts),
like the lamp which is the cause of the light is never seen.*

यथा गौर्दृश्यते काले पाल्यते च तथा प्रजा

सिच्यते चीयते चैव लता पुष्पफलप्रदा ॥245 ॥

*The cow is milked, only after feeding it and caring for it for a long time.
The flowers and fruits from a plant are removed,
only after it is cared for by watering etc. for a long time.
Similarly a king also should take wealth from his people,
only after taking care of all their needs for a long time.*

यथा बीजाङ्कुरः सूक्ष्मः प्रयत्नेनाभिरक्षितः

फलप्रदो भवेत्काले तद्वल्लोकः सुरक्षितः ॥246 ॥

*The sprout coming out of a seed is very delicate, and needs to be protected very carefully;
but later on, after it becomes a tree it will yield abundant fruits.
The people should be cared for by the king in the same way.*

हिरण्यधान्यरत्नानि यानानि विविधानि च

तथान्यदपि यत्किञ्चित्प्रजाभ्यः स्यान्महीपतेः ॥247 ॥

*Whatever the king owns, like varieties of gold, grains, gems, vehicles
are there for him, only because of the people he rules over.*

लोकानुग्रहकर्तारः प्रवर्धन्ते नरेश्वराः

लोकानां संक्षयाच्चैव क्षयं यान्ति न संशयः ॥248 ॥

*Those kings alone thrive who are helpful to the people.
If the people suffer, they will also perish. There is no doubt about this."*

अथ तेषां तद्वचनमाकर्ण्य भासुरक आह-"अहो सत्यमभिहितं भवद्भिः।परं यदि ममोपविष्टस्यात्र नित्यमेव नैकैको मृगः समागमिष्यति तन्नूनं सर्वानपि भक्षयिष्यामि"।

Hearing their words, Bhaasuraka said, "Aha! You all are telling the truth. But remember one thing; if any day any animal does not reach me as I wait here, I will eat off all of you."

अथ ते तथैव प्रतिज्ञाय निर्वृतिभाजः तत्रैव वने निर्भयाः पर्यटन्ति। एकश्च प्रतिदिनं क्रमेण याति। वृद्धो वा वैराग्ययुक्तो वा शोकग्रस्तो वा पुत्रकलत्रनाशभीतो वा तेषां मध्याह्नस्य भोजनार्थं मध्याह्नसमये उपतिष्ठते।

They all promised him so and felt happy. From then onward they wandered fearlessly in the forest. But one animal from one class of animals, an aged one or a dispassionate one, or a sad one went to the lion's place at the noon-time to get eaten by him, for fear of their family getting killed otherwise.

अथ कदाचित्जातिक्रमाच्छकस्य अवसरः समायातः। स समस्तमृगैः प्रेरितोऽनिच्छन्नपि मन्दं मन्दं गत्वा तस्य वधोपायं चिन्तयन् वेलातिक्रमं कृत्वा व्याकुलितहृदयो यावद्गच्छति तावन्मार्गं गच्छता कूपः संदृष्टः।

यावत्कूपोपरि याति तावत्कूपमध्ये आत्मनः प्रतिबिम्बं ददर्श। दृष्ट्वा च तेन हृदये चिन्तितम् - 'यद्भव्य उपायो अस्ति अहं भासुरकं प्रकोप्य स्वबुद्ध्या अस्मिन्कूपे पातयिष्यामि'।

One day as per the order followed, it was a rabbit's turn to go to the lion. Though he did not want to go, he was pressurized by all the animals to go towards the lion's cave; and he walked very slowly with an apprehensive mind, thinking of ways to kill the lion; and as he moved slowly he saw a well on the way. He looked inside the well and saw his own reflection on the surface of the water. He saw that reflection and thought, 'I have one superb plan. I will make the lion get angry and using my intelligence will make him fall inside the well.'

अथाऽसौ दिनशेषे भासुरकसमीपं प्राप्तः। सिंहोऽपि वेलातिक्रमेण क्षुत्क्षामकण्ठः कोपाविष्टः सूक्कणी परिलेलिहन् व्यचिन्तयत् - 'अहो प्रातराहाराय निःसत्त्वं वनं मया कर्तव्यम्'। एवं चिन्तयतस्तस्य शशको मन्दं मन्दं गत्वा प्रणम्य तस्य अग्रे स्थितः।

By the end of the day he reached Bhaasuraka. The lion was waiting there impatiently. Being hungry his throat had dried up; he was enraged by the delay; and licking his lips he thought, "Aha! In the morning I will kill all and eat them as my morning food." As he was thinking like this, the rabbit came there walking very slowly. He saluted the lion and stood in front of him.

अथ तं प्रज्वलितात्मा भासुरको भत्स्यन्नाह - "रे शशकाधम, एकस्तावत्त्वं लघुः, प्राप्तोऽपरतः वेलातिक्रमेण, तदस्मादपराधात्त्वां निपात्य प्रातः सकलान्यपि मृगकुलानि उच्छेदयिष्यामि"।

The angry lion shouted at him, "Hey you the worst of all the rabbits! One thing is that you are already very small in size; the other thing is that you are very much late too! Because of this mistake of yours, I will kill you now, and kill the rest of the animals in the morning."

अथ शशकः सविनयं प्रोवाच - "स्वामिन् नापराधो मम, न च सत्वानां, तच्छूयतां कारणम्"।

The rabbit said humbly, "Master! This is not the mistake done by me or other animals. Hear the reason for why I was delayed."

सिंह आह - "सत्वरं निवेदय यावन्मम दंष्ट्रान्तर्गतो न भवान्भविष्यति" इति।

The lion said, "Say it all fast before my teeth dig into your neck."

शशक आह - "स्वामिन् समस्तमृगैरथ जातिक्रमेण मम लघुतरस्य प्रस्तावं विज्ञाय ततोऽहं पञ्चशशकैर्समं

प्रेषितः। ततश्च अहमागच्छन्नन्तराले महता केनचिदपरेण सिंहेन क्षितिविवरान्निर्गत्य अभिहितः - "रे क्व प्रस्थिता यूयं, अभीष्टदेवतां स्मरत" इति। ततो मयाभिहितम् - "वयं स्वामिनो भासुरकसिंहस्य सकाशे आहारार्थं समयधर्मेण गच्छामः"। ततः तेनाभिहितम् - "यद्येवं तर्हि मदीयमेतद्वनं मया सह समयधर्मेण समस्तैरपि श्वापदैर्वर्तितव्यम्।

चौररूपी स भासुरकः। अथ यदि सोऽत्र राजा ततो विश्वासस्थाने चतुरः शशकानत्र धृत्वा तमाहूय द्रुततरमागच्छ, येन यः कश्चिदावयोर्मध्यात् पराक्रमेण राजा भविष्यति स सर्वानेतान्भक्षयिष्यति" इति। ततोऽहं तेनादिष्टः

स्वामिसकाशमभ्यागतः एतत्वेलाव्यतिक्रमकारणम्। तदत्र स्वामी प्रमाणम्"।

The rabbit said, "Master! Today was the turn of the rabbits to become your food. Because of my small size, the animals sent me along with four more rabbits. As I was coming towards you, another huge lion jumped out of a hole on the ground and said, "Hey! Where are you all going? Remember your deities." I told him, "We are all going to our Master Bhaasuraka to become his food as per the contract." Then he said, "If that is so, then know that this forest belongs to me now. All of you animals living in the forest should follow the contract and feed me. That Bhaasuraka is a scoundrel. If he is the king, keep these four rabbits as ransom here and bring him here quickly. We will both fight and whoever wins will eat all the animals."

The lion said, "Master! Today was the turn of the rabbits to become your food. Because of my small size, the animals sent me along with four more rabbits. As I was coming towards you, another huge lion jumped out of a hole on the ground and said, "Hey! Where are you all going? Remember your deities." I told him, "We are all going to our Master Bhaasuraka to become his food as per the contract." Then he said, "If that is so, then know that this forest belongs to me now. All of you animals living in the forest should follow the contract and feed me. That Bhaasuraka is a scoundrel. If he is the king, keep these four rabbits as ransom here and bring him here quickly. We will both fight and whoever wins will eat all the animals."

Thus, as ordered by him I have come to you. That is why I was delayed. Now as the King commands!"
तच्छ्रुत्वा भासुरक आह"भद्र यद्येवं तत्सत्वरं दर्शय मे तं चौरसिंहं, येन अहं मृगकोपं तस्य उपरि क्षिप्त्वा
स्वस्थो भवामि।

Hearing his words, Bhaasuraka said, "Hey good one! If that is the case, quickly show me that fraudulent lion. I am burning with anger at all of you animals. I will divert it all on him and feel free.

उक्तञ्च It is said,

भूमिर्मित्रं हिरण्यं च विग्रहस्य फलत्रयं

नास्त्येकमपि यद्येषां न तत् कुर्यात्कथन्चन ॥249॥

Land, friend and gold these three are the gains of the war.

If even one of them is not gained, then one should not venture after anything.

यत्र न स्यात्फलं भूरि यत्र न स्यात्पराभवः

न तत्र मतिमान्युद्धं समुत्पाद्य समाचरेत् ॥250॥

If there is not any special result to be gained, and there is no defeat foreseen,

then an intelligent person should not make way for a war (wastefully), and bring about a battle."

शशक आह-"स्वामिन् सत्यमिदं स्वभूमिहेतोः परिभवाच्च युध्यन्ते क्षत्रियाः परं स दुर्गाश्रयः दुर्गान्निष्क्रम्य वयं
तेन विष्कम्भिताः।ततो दुर्गस्थो दुःसाध्यो भवति रिपुः।

The rabbit said, "Master! What you say is true! The warrior class fights for the country or to avenge the insult. But that lion is sheltered inside a fort. He jumped out of the fort and stopped us. The enemy inside a fort is difficult to conquer.

उक्तञ्च It is said,

न गजानां सहस्रेण न च लक्षेण वाजिनां

तत्कृत्यं साध्यते राज्ञां दुर्गेणैकेन यद्भवेत् ॥251॥

Thousands of elephants and lakhs of horses

cannot equal the protection offered by a fort to a king.

शतमेकोऽपि संधते प्राकारस्थो धनुर्धरः

तस्माद्दुर्गं प्रशंसन्ति नीतिशास्त्रविचक्षणाः ॥252॥

An archer standing on top of the fort (rampart)

can singlehandedly face hundreds of enemy soldiers.

Therefore those who are experts in the science of administration, always commend the fort.

पुरा गुरोः समादेशात्हिरण्यकशिपोर्भयात् शक्रेण विहितं दुर्गं प्रभावाद्धिक्कर्मणः ॥253॥

तेनापि च वरो दत्तो यस्य दुर्गं स भूपतिः विजयी स्यात्ततो भूमौ दुर्गाणि स्युहुः सहस्रशः ॥254॥

Long time ago, Indra got the fort built by Vishvakarma the divine architect,

as suggested by his Guru Brhaspati, when he was afraid of Hiranyakashipu.

He also bestowed a boon on the earth that the king who has a fort will always be victorious.

Later the earth was filled with thousands of forts.

दंष्ट्राविरहितो नागो मदहीनो यथा गजः

सर्वेषां जायते वश्यो दुर्गहीनस्तथा नृपः ॥255॥

A fang-less snake and an elephant which is not 'musth'

easily come under anybody's control; so does the king without the fort."

तच्छ्रुत्वा भासुरक आह-"भद्र दुर्गस्थमपि दर्शय तं चौरसिंहं येन व्यापादयामि।उक्तञ्च

Hearing this, Bhaasuraka said, "O good one! Even if that crook of a lion is inside a fort, show him to me; I will kill him. It is said,

जातमात्रं न यः शत्रुं रोगं च प्रशमं नयेत्
महाबलोऽपि तेनैव वृद्धिं प्राप्य स हन्यते॥256॥

*Even a very strong person who does not control the enemy
or a person who does not control the disease in the early stages,
perishes by that very thing increasing uncontrollably.*

तथा च And also,

उतिष्ठमानस्तु परो नोपेक्ष्यः पथ्यमिच्छता
समौ हि शिष्टैराम्नातौ वत्स्यन्तावामयः स च॥257॥

*A person who covets his welfare should not disregard the rising enemy.
The learned state that both the enemy and the disease give the same result,
if allowed to increase.*

अपि च And also,

उपेक्षितः क्षीणबलोऽपि शत्रुः प्रमाददोषात्पुरुषैर्मदान्धैः
साध्योऽपि भूत्वा प्रथमं ततोऽसौ असाध्यतां व्याधिरिव प्रयाति॥258॥

*The enemy who is weak,
if ignored by those blind with arrogance though easily conquerable in the beginning,
becomes unconquerable in the later stage, like a disease which is on the increase.*

आत्मनः शक्तिमुद्धीक्ष्य मानोत्साहञ्च यो व्रजेत्
बहून् हन्ति स एकोऽपि क्षत्रियान् भार्गवो यथा"॥259॥
*One who knows his own strength as capable of facing the enemy
and goes to the battlefield eagerly
will kill many men singlehandedly
like Parashuraama destroying the entire warrior class."*

शशक आह-"अस्त्येतत्तथापि बलवान् स मया दृष्टः, तन्न युज्यते स्वामिनस्तस्य सामर्थ्यमविदित्वा गन्तुम्।
The rabbit said, "It is so. But he appeared to be very strong. It is not proper for the king to go there without
knowing his power.

उक्तञ्च It is said,

अविदित्वात्मनः शक्तिं परस्य च समुत्सुकः
गच्छन्नभिमुखो नाशं याति वह्नौ पतङ्गवत्॥260॥

*If one who does not know his own strength and also of the enemy
ventures to the battlefield,
he will perish like the moth entering the fire.*

यो बलात्प्रोन्नतं याति निहन्तुं सबलोऽप्यरिं
विमदः स निवर्तेत शीर्णदन्तो गजो यथा"॥261॥

*A strong man if he ventures to fight an enemy stronger than him,
will return with his pride broken, like an elephant which lost its tusk."*

भासुरक आह-"भोः किं तवानेन व्यापारेण।दर्शय मे तं दुर्गस्थमपि"।

Bhaasuraka said, "Oh! Why do you bother about all that? Show him even if he is hiding in his fort."

शशक आह-"यदेयेवं तर्ह्यागच्छतु स्वामी"।

The rabbit said, "If that is so, then come with me."

एवमुक्त्वाऽग्रे व्यवस्थितः।ततश्च तेन आगच्छता यः कूपो दृष्टोऽभूत्तमेव कूपमासाद्य भासुरकमाह-"स्वामिन्, कस्ते
प्रतापं सोढुं समर्थः।त्वां दृष्ट्वा दूरतोऽपि चौरसिंहः प्रविष्टः स्वं दुर्गम्।तदागच्छ येन दर्शयामि" इति।

Having said this, he walked in the front. He went to the very same well he had seen on his way to the lion's
cave. He said to Bhaasuraka, "Master! Who can bear the onslaught of your valour! He saw you coming from
distance and has entered his fort. Come I will show him to you."

भासुरक आह-"दर्शय मे दुर्गम्"।

Bhaasuraka said, "Show me the fort."

तदनु दर्शितस्तेन कूपः। ततः सोऽपि मूर्खः सिंहः कूपमध्ये आत्मप्रतिबिम्बं जलमध्यगतं दृष्ट्वा सिंहनादं मुमोच। ततः प्रतिशब्देन कूपमध्याद्द्विगुणतरो नादः समुत्थितः। अथ तेन तं शत्रुं मत्वा आत्मानं तस्य उपरि प्रक्षिप्य प्राणाः परित्यक्ताः।

The rabbit showed him the well. The foolish lion saw his own reflection on the surface of the water, and roared in anger. The sound produced by his roaring came out of the well doubly magnified getting echoed from inside the well. He thought that it was the enemy lion roaring back at him from inside the fort. He jumped on the reflection in the well and threw away his life-forces (died).

शशकोऽपि हृष्टमनाः सर्वमृगान् आनन्द्य, तैः सह प्रशस्यमानो यथासुखं तत्र वने निवसति स्म।

The rabbit was overjoyed; he made all the animals happy; he was praised by all of them; he happily lived in that forest.

अतोहम्ब्रवीमि, 'यस्य बुद्धिर्बलं तस्य' इति। तद्यदि भवान्कथयति तत्रैव गत्वा तयोः स्वबुद्धिप्रभावेण मैत्रीभेदम्करोमि"।

That is why I say, 'he who has intelligence has the strength'.

If you give permission, I will go there and break their friendship.

करटक आह-"भद्र यद्येवं, तर्हि गच्छ। शिवास्तेपंथानः सन्तु। यथाभिप्रेतं अनुष्ठीयताम्"।

Karataka said, "Hey good one! If it is so, then go. May auspiciousness accompany you on your journey. Do whatever you like."

{DAMANAKA POISONS PINGALAKA'S MIND}

अथ दमनकः सञ्जीवकवियुक्तं पिङ्गलकं अवलोक्य तत्रांतरे प्रणम्याग्रे समुपविष्टः।

पिङ्गलकोऽपि तमाह-"भद्र किञ्चिरादृष्टः"।

Then Damanaka observed that Pingalaka was without Sanjeevaka and entered his presence; saluted him and sat down. Pingalaka said, "Hey good one! How is it that you are seen after a long time?"

दमनक आह-"न किञ्चिद्देवपादानामस्माभिः प्रयोजनम्। तेनाहं नागच्छामि। तथापि, राजप्रयोजनविनाशमवलोक्य संदह्यमानहृदयो व्याकुलतया स्वयमेवाभ्यागतो वक्तुम्। उक्तञ्च,

Damanaka said, "We are no more useful to the lord's feet. That is why I did not come. I found out that some danger is awaiting the king; I felt my heart burning and feeling highly apprehensive came here by myself to talk to you. It is said,

प्रियं वा यदि वा द्वेष्यं शुभं वा यदि वाऽशुभं अपृष्टोऽपि हितं ब्रूयाद्यस्य नेच्छेत्पराभवम्" ॥262॥

He who does not like the friend to get insulted should advise him the right thing, whether it is pleasant or unpleasant; good or bad."

अथ तस्य साभिप्रायम्वचनमाकर्ण्य पिङ्गलक आह-"किम्वक्तुमना भवान्। तत्कथ्यतां यत्कथनीयमस्ति"।

Pingalaka heard his words were purposeful and said, "What do you want to say? Tell me whatever it is."

स प्राह-"देव सञ्जीवको युष्मत्पादानामुपरि द्रोहबुद्धिरिति विश्वासगतस्य मम विजने इदमाह-"भो दमनक, दृष्टा मया अस्य पिङ्गलकस्य सारासारता। तदहमेनं हत्वा सकलमृगाधिपत्यं त्वत्साचिव्यपदवीसमं वितं करिष्यामि" इति।

Damanaka said, "Lord! Sanjeevaka is conspiring against you. I managed to gain his trust somehow and he told me in private, "O Damanaka! I now know the good and bad of the king. I will therefore kill him, and will become the king of all the animals, and assign you the minister's post."

पिङ्गलकोऽपि तद्वज्रसारप्रहारसदृशं दारुणम्वचःसमाकर्ण्य मोहमुपगतो न किञ्चिदप्युक्तवान्।

Pingalaka hearing those cruel words which hit him like a thunder bolt, fainted and did not say anything.

दमनकोपि तस्य तमाकारमालोक्य चिंतितवान्-'अयमत्तावत्सञ्जीवकनिबद्धरागः। तन्नूनं अनेन मंत्रिणा राजा विनाशमवाप्स्यति इति। उक्तञ्च

Damanaka saw him in that condition and started thinking, 'This king is very much attached to Sanjeevaka. Definitely this very minister is going to bring about his destruction. It is said,

एकं भूमिपतिः करोति सचिवं राज्ये प्रमाणं यदा
तं मोहाच्छ्रयते मदः स च मदाददास्येन निर्विद्यते
निर्विण्णस्य पदं करोति हृदये तस्य स्वतन्त्रस्पृहा

स्वातन्त्र्यस्पृहया ततः स नृपतेः प्राणेष्वपि द्रुह्यते ॥263 ॥

*A king delegates the responsibility of the kingdom to the minister;
he becomes arrogant by getting the power;
because of arrogance he dislikes working under the king;
this distress makes him long for freedom.
Wanting to be freed of the slavery of the king,
he even commits the crime of taking away the lives of the king.*

{Praana-Vital forces are five in number and are always denoted by plural number, as 'lives'}

तत्किमत्र युक्तम् इति।

So what is to be done?'

पिंगलकोऽपि चेतनाम्समासाद्य कथमपि तमाह- "सञ्जीवकस्तावत्प्राणसमो भृत्यः।स कथं ममोपरि द्रोहबुद्धिं करोति"।

Pingalaka regained consciousness and somehow managed to speak; he said, "Sanjeevaka is a servant equal to my lives. How can he conspire against me?"

दमनक आह- "देव भृत्यो भृत्य इति अनैकांतिकमेतत्।

Damanaka said, "Lord! A servant is just a servant; this type of affection is not the fact observed everywhere.

उक्तम्च It is said,

न सोऽस्ति पुरुषो राज्ञां यो न कामयते श्रियं
अशक्ता एव सर्वत्र नरेन्द्रं पर्युपासते" ॥264 ॥

*There is not one man who works under the king without desiring the wealth it offers.
Only people who are not much talented will serve the king."*

पिंगलक आह- "भद्र तथापि मम तस्योपरि चित्तवृत्तिर्न विकृतिं याति।

Pingalaka said, "Good one! Still I cannot bring myself to suspect him.

अथवा साध्विदमुच्यते It is rightly said,

अनेकदोषदुष्टोऽपि कायः कस्य न वल्लभः

कुर्वन्नपि व्यलीकानि यः प्रियः प्रिय एव सः" ॥265 ॥

*Even if filled with many faults, who does not love his own body?
Even if a loved one does mistakes, he is still the loved one."*

दमनक आह- "अत एवायमदोषः।उक्तम्च

Damanaka said, "That is where the fault arises. It is said,

यस्मिन्नेवाधिकं चक्षुरारोपयति पार्थिवः

अकुलीनः कुलीनो वा स श्रियो भाजनं नरः ॥266 ॥

*The person on whom the king's eyes fall most of the time,
he alone becomes the fit receptacle of wealth,
whether he is from a good family or not.*

अपरम्केन गुणविशेषेण स्वामी सञ्जीवकं निर्गुणकमपि निकटे धारयति।अथ देव यदि एवं चिन्तयसि,

महाकायोऽयम्,अनेन रिपून्व्यापादयिष्यामि' तदस्मान्न सिध्यति यतोऽयमशष्पभोजी।देवपादानाम्पुनः शत्रवो माम्साशिनः।तद्रिपुसाधनमस्य साहाय्येन न भवति।तस्मादेनमदूषयित्वा हन्यताम्" इति।

What great quality is there in that characterless Sanjeevaka that you always keep him next to you? Or hey Lord! If you think that he is size-wise bigger and so you can kill all your enemies with his help, then it cannot work out. He is a herbivorous animal. The enemies of the highness are carnivorous. Therefore conquering of the enemies cannot happen with his help. Therefore accuse him of something and kill him.”
पिंगलक आह-” Pingalaka said,

उक्तो भवति यः पूर्वं गुणवानिति संसदि

तस्य दोषो न वक्तव्यः प्रतिज्ञाभङ्गभीरुणा ॥267॥

*“When a person has been extolled in the assembly as a man of noble qualities,
one should not go back on his words and point out his faults.*

अन्यच्च, मयाऽस्य तव वचनेन अभयप्रदानम्दत्तम्। तत्कथम्स्वयमेव व्यापादयामि। सर्वथा सञ्जीवकोऽयं सुहृदस्माकम्। न तम्प्रति कश्चिन्मन्युरिति।

And again, I have promised him sanctuary as per your request only. Then how can I kill him myself? Sanjeevaka has always been my friend. I am not annoyed with him in the least.

उक्तम्च It is said,

इतः स दैत्यः प्राप्तश्रीर्नेत एवार्हति क्षयं

विषवृक्षोऽपि संवर्धय स्वयं च्छेतुमसांप्रतम् ॥268॥

*This demon who has been granted the boon from me cannot be killed by me.
(Brahma’s statement about Taaraka demon)
Even if a poison tree has been planted and cared for by one,
it cannot be cut by the same person.*

आदौ न वा प्रणयिनां प्रणयो विधेयो दत्तोऽथवा प्रतिदिनं परिपोषणीयः

उत्क्षिप्य यत्क्षिपति तत्प्रकरोति लज्जां भूमौ स्थितस्य पतनाद्भयमेव नास्ति ॥269॥

*One should avoid falling into friendship in the beginning itself.
If the friendship by chance occurs, one should increase it by proper behavior.
Making one rise in friendship
and throw him down later out of friendship is a mean thing to do.
One who stays on the ground has no fear of falling.*

उपकारिषु यः साधुः साधुत्वे तस्य को गुणः

अपकारिषु यः साधुः स साधुः सद्भिर्रुच्यते ॥270॥

*If one who acts well towards one who has helped him, what goodness is there?
He who acts well towards one who has harmed him is really a good man,
so say the noble.*

तद्द्रोहबुद्धेरपि मयास्य न विरुद्धमाचरणीयम्”।

So even if he conspires against me, I cannot act against him.”

दमनक आह-”स्वामिन् नैष राजधर्मो यद् द्रोहबुद्धेरपि क्षम्यते। उक्तम्च

Damanaka said, “Master! This is not the duty proper of a king that you forgive even a conspirator. It is said,

तुल्यार्थं तुल्यसामर्थ्यं मर्मज्ञं व्यवसायिनं

अर्धराज्यहरं भृत्यं यो न हन्यात्स हन्यते ॥271॥

*If the servant who has equal wealth, who has equal talent,
who knows all the secrets, who is efficient in his job,
who has stolen the hearts of the people, does not get killed,
then, the master is sure to die at his hands.*

अपरम्त्वयाऽस्य सखित्वात्सर्वोपि राजधर्मः परित्यक्तः। राजधर्माभावात्सर्वोऽपि परिजनो विरक्तिम्गतः यः सञ्जीवकः शष्पभोजी भवान्मांसादः तव प्रकृतयश्च। यत्तव अवध्यव्यसायबाह्यं कुतस्तासां माम्साशनम्। यद्रहितास्त्वाम्त्यक्त्वा यास्यन्ति। ततोऽपि त्वं विनष्ट एव। अस्य संगत्या पुनस्ते न कदाचित् आखेटके मतिर्भविष्यति। उक्तम्च

And another thing is, you have forgotten all your kingly duties because of his friendship. Since you do not any more protect them, all your servants are annoyed with you. Sanjeevaka is a grass-eater; you are a meat-eater. Your people also are meat-eaters. When you are not engaged in killing any animal, how can they eat any meat? With no meat to eat, they will all leave you and go away. Even then you are destroyed. Because of Sanjeevaka's company you will never ever get interested in hunting. It is said,

यादृशः सेव्यते भृत्यैः यादृशान्श्वोपसेवते
कदाचिन्नात्र संदेहस्तादृग्भवतिपुरुषः ॥272॥

*By which type of servants one gets served or which type of masters one serves,
the man takes on similar characters; there is no doubt about this.*

तथा च And also,

संतसायसि संस्थितस्य पयसो नामापि न ज्ञायते
मुक्ताकारतया तदेव नलिनीपत्रस्थितं राजते
स्वातौ सागरशुक्तिकुक्षिपतितं तज्जायते मौक्तिकं
प्रायेणाधममध्यमोत्तमगुणः संवासतो जायते ॥273॥

*The water drop which falls on the hot iron is not there the next instant, even as a namesake.
It shines like a pearl when it stays on the lotus leaf.*

*It becomes a pearl when in the star constellation of Svaati, it falls into the oyster-shell inside the ocean.
Probably one becomes excellent, ordinary or worst, by the company one keeps.*

तथा च And also,

असतां संगदोषेण साधवो यान्ति विक्रियां दुर्योधनप्रसङ्गेन भीष्मो गोहरणे गतः ॥274॥

*By the company of the wicked, even the good people get corrupted.
Being loyal to Duryodhana, Bheeshma accompanied him when he went to steal the cows.*

अत एव संतो नीचसङ्गं वर्जयन्ति। उक्तम्च

That is why the good people avoid the company of the bad. It is said,

न ह्यविज्ञातशीलस्य प्रदातव्यः प्रतिश्रयः

मत्कुणस्य च दोषेण हता मन्दविसर्पिणी" ॥275॥

*One should not offer shelter to a person, whose character is not known,
By the fault of Matkuna, Manda-Visarpinee got killed."*

पिंगलक आह - "कथमेतत्"। PINGALAKA SAID, "HOW IS THAT SO?" सौऽब्रवीत् - DAMANAKA SAID,

(9)

मन्दविसर्पिणीमत्कुणकथा

{THE STORY OF THE SLOW-MOVING LOUSE AND THE BUG}

"अस्ति कस्यचिन्महीपतेः कस्मिंश्चित्स्थाने मनोरमं शयनस्थानम्।

"In some king's some palace in some country, there was a beautiful bedroom.

तत्र शुक्लतरपटयुगलमध्यसम्स्थिता मन्दविसर्पिणी नाम श्वेतायूका प्रतिवसति स्म।

On that bed, lived a white louse named MandaVisarpinee (slow crawler) in-between a pair of white sheets.

सा च तस्य महीपतेः रक्तं आस्वादयन्ती सुखेन कालं नयमाना तिष्ठति।

Enjoying the taste of the king's blood, she passed her life happily on that bed.

अन्येद्युश्च तत्र शयने क्वचिद्भ्राम्यन् अग्निमुखो नाम मत्कुणः समायातः।

Some day, a bug(Matkuna) named AgniMukha (Fire-mouth) arrived there during one of his wanderings (in search of food).

अथ तं दृष्ट्वा सा विषण्णवदना प्रोवाच-"भो अग्निमुख, कुतस्त्वमत्र अनुचितस्थाने समायातः।तद्यावत् न कश्चिद्वेति तावच्छीघ्रं गम्यताम्" इति।

Seeing him the louse felt distressed and said, "Ho AgniMukha, why did you come here? You should not be found here. Before anybody sees you, move away from here quickly."

स आह-"भगवति।गृहागतस्य असाधोरपि नैतद्युज्यते वक्तुम्।

The bug said, "Goddess! Even if an unworthy fellow arrives at your door, this is not the way to talk to him.

उक्तम्च It is said.

एह्यागच्छ समाश्वसासनमिदं कस्माच्चिराद्दृश्यसे
का वार्ता तन्वतिदुर्बलोऽसि कुशलं प्रीतोऽस्मि ते दर्शनात्
एवं नीचजनोऽपि युज्यति गृहं प्राप्ते सतां सर्वदा
धर्मोयं गृहमेधिनां निगदितः स्मार्थैर्लघुः स्वर्गदः॥276॥

"Welcome, come inside, rest awhile, be seated.

How is it that you have not been seen for so long?

What is the news? It appears that you are emaciated and weak.

Are you doing well? I am happy by your visit."

In this manner good people should address

even if the worst category of people arrive at their door.

The Smārtha Dharma followers (those who study the Dharma texts authored by noble authors), state that this is the rule laid for the householders to reach the heaven easily.

अपरं मया अनेकमानुषाणामनेकविधानि रुधिराणि आस्वादितानि।

And another thing, I have tasted varieties of bloods from various humans.

आहारदोषात्कटुतिक्तकषायाम्लरसास्वादानि न च मया कदाचिन्मधुररक्तं समास्वादितम्।तद्यदि त्वम्प्रसादम्करोषि तदस्य नृपतेः विविधव्यञ्जनान्नपानचोष्यलेह्यस्वाद्वाहारवशादस्य शरीरे यन्मिष्टमक्तम्सम्जातं तदास्वादनैः सौख्यम्संपादयामि जिह्वाया इति।

Because of their different food habits, I have tasted only the pungent, bitter, astringent and sour essences. I never had a chance to taste the sweet blood. Therefore if you grace me, I will be able to taste the sweet blood which forms in the body because of the varieties of side-dishes, delicacies, flavoured drinks, sucked and licked foods that king partakes; by this I will make my tongue happy.

उक्तम्च It is said,

रङ्कस्य नृपतेर्वापि जिह्वासौख्यं समं स्मृतं तन्मात्रं च स्मृतं सारं यदर्थं यतते नरः॥277॥

A pauper and a king both enjoy the same taste through their tongues.

The taste alone is the essence of joy; the man strives only for that.

यद्येवं न भवेत्लोके कर्म जिह्वाप्रतुष्टिदं तन्न भृत्यो भवेत् कश्चित्कस्यचिद्वशगोऽथवा॥278॥

If the act of pleasing the tongue was not there in this world,

nobody will become a servant to anybody, nor would they be under anybody's control.

यदसत्यं वदेन्मर्त्यो यद्वाऽसेव्यं च सेवते यद्द्रच्छति विदेशं च तत्सर्वमुदरार्थतः॥279॥

If a man tells a lie, or if he serves an idiot, or ventures to foreign countries, it is all for the sake of the stomach only.

तन्मया गृहागतेन बुभुक्षया पीड्यमानेन त्वत्सकाशाद्भोजनमर्थनीयम्। तन्न त्वयैकाकिन्या अस्य भूपतेः रक्तभोजनमर्कृत्युज्यते"।

Therefore I beg you; I have come to your door; I am suffering from hunger; I need food from your place. You alone cannot drink the blood of the king."

तच्छ्रुत्वा मंदविसर्पिणी आह। भो मत्कुण, अहं अस्य नृपतेर्निद्रावशम्गतस्य रक्तं आस्वादयामि, पुनस्त्वं अग्निमुखश्चपलश्च, तद्यदि मया सह रक्तपानमकरोषि तत्तिष्ठ, अभीष्टतरक्तं आस्वादय।

Hearing this, Manda Visarpinee said, "Ho Matkuna! I always suck the blood from the king when he is asleep. You are a fire-mouth and very greedy. If you will wait and drink the blood when I do, then stay here and suck as much blood as you want."

सोब्रवीत्-"भगवति एवं करिष्यामि। यावत्त्वमन आस्वादयसि प्रथमं नृपक्तं तावन्मम देवगुरुकृतः शपथः स्याद् यदि तदास्वादयामि"।

Matkuna said, "Goddess! I will do so. I promise in the name of Devas and Guru that as long as you do not taste the blood first, I will not dare taste the blood."

एवमन्तयोः परस्परम्वदतोः स राजा तच्छयनमासाद्य प्रसुप्तः। अथासौ मत्कुणो जिह्वालौल्यप्रकृष्टौत्सुक्यात् जाग्रतमपि तम्महीपतिमदशत्।

Even as they were conversing thus, the king came to the bed and lied down on it.

Matkuna was forced by the greedy tongue, and feeling excited he bit the king though he was awake.

अथवा साध्विदमुच्यते Or it is rightly said,

स्वभावो नोपदेशेन शक्यते कर्तुमन्यथा

सुतसमपि पानीयं पुनर्गच्छति शीतताम्॥280॥

*One cannot change the nature of a person through advice.
Even if the water is well-heated, it again reverts back to being cold.*

यदि स्याच्छीतलो वह्निः शीतामशुर्दहनात्मकः

न स्वभावोऽत्र मर्त्यानां शक्यते कर्तुमन्यथा॥281॥

*Even if the fire became cold or the moon gives scorching heat,
the nature of men can never be made to change.*

अथासौ महीपतिः सूच्यग्रविद्ध इव तच्छयनमत्यक्त्वा तत्क्षणादेव उत्थितः। "अहो जायतामत्र प्रच्छादनपटे मत्कुणो यूका वा नूनमितिष्ठति येनाहमदृष्ट" इति।

The king jumped out of the bed as if pierced by a sharp needle and said, "Hey! There is some bug or louse inside this bed-spread which has bitten me."

अथ ये कञ्चुकिनस्तत्रस्थितास्ते सत्वरम्प्रच्छादनपटं गृहीत्वासूक्ष्मदृष्ट्या वीक्षाम्चक्रुः। अत्रांतरे स

मत्कुणश्चापल्यात्खट्वान्तम्प्रविष्टः। सा मंदविसर्पिणी अपि वस्त्रसन्ध्यन्तर्गता तैर्दृष्टा व्यापादिता च।

The maids in armor who were guarding the room quickly removed the bed-spread and checked it all over. Meanwhile the restless bug entered the inside of the cot. The maids saw the louse in the center of the bed-spread and killed it.

अतोहमब्रवीमि, 'नह्यविज्ञातशीलस्य' इति। एवं ज्ञात्वा त्वया एष वध्यः। नो चेत् त्वां व्यापादयिष्यति। उक्तञ्च That is why I say, 'without knowing one's character'. Understand this, you must kill him; otherwise he will kill you. It is said,

त्यक्ताश्चाभ्यन्तरा येन बाह्याश्चाभ्यन्तरीकृताः

स एव मृत्युमाप्नोति मूर्खश्चण्डरवो यथा"॥282॥

*He who rejects his own people and makes friends with outsiders
definitely perishes like the foolish Chandarava."*

पिंगलक आह-"कथमेतत्"। Pingalaka said, "How is that so?"

सोब्रवीत्- Damanaka said,

(10)

चण्डरवशृगालकथा

{THE STORY OF THE JACKAL NAMED CHANDARAVA}

"कस्मिंश्चिद्वनप्रदेशे चण्डरवो नाम शृगालः प्रतिवसति स्म।

“In some forest there lived a fox named Chandarava (Fierce-howl).

स कदाचित्क्षुधाविष्टो जिह्वालौल्यान्नगररान्तरे प्रविष्टः।

He once became very hungry and forced by the greedy tongue entered a city.

अथ तं नगरवासिनः सारमेया अवलोक्य सर्वतः शब्दायमानाः परिधाव्य तीक्ष्णदंष्ट्राग्रैः भक्षितुमारब्धाः।

The dogs in that city saw him; immediately they started barking at him; chased him; attacked him biting him with their sharp teeth.

सोऽपि तैर्भक्ष्यमाणः प्राणभयात् प्रत्यासन्नरजकगृहं प्रविष्टः।

Getting bitten all over, the jackal entered a washer-man's house nearby, fearing for his life.

तत्र नीलीरसपरिपूर्णमहाभाण्डं सज्जीकृतमासीत्। तत्र सारमेयैराक्रांतो भाण्डमध्ये पतितः।

Inside the house there was a huge vessel filled with blue dye. The jackal accidentally fell inside that vessel.

अथ यावन्निष्क्रांतस्तावन्नीलीवर्णः सञ्जातः। तत्रापरे सारमेयास्तं शृगालमजानन्तो यथाभीष्टदिशम्जग्मुः।

When he came out, he had become blue in color. The dogs there did not recognize him and went away in other directions.

चण्डरवोऽपि दूरतरम्प्रदेशमासाद्य काननाभिमुखम्प्रतस्थे।

Chandarava ran for some distance and later started to run towards the forest.

न च नीलवर्णेन कदाचिन्निरङ्गस्त्यज्यते। उक्तञ्च

The blue dye is never easily removed. It is said,

वज्रलेपस्य मूर्खस्य नारीणां कर्कटस्य च

एको ग्रहस्तु मीनानां नीलीमद्यपर्यथा ॥283॥

The diamond-like cement (of the ancients),

the fool (with his stupid beliefs),

the women (who are after some desire-fulfilment)

the crab (that bites), the fish (which catches the meat piece tied to the hook);

whatever these catch on to, it cannot be removed easily,

like the blue dye and the alcohol (liquor).

अथ तं हरगलगरलतमालसमप्रभमपूर्वं सत्त्वं अवलोक्य सर्वसिंहव्याघ्रद्वीपिवृकप्रभृतयोऽरण्यनिवासिनो

भयव्याकुलितचिन्ताः समन्तात्पलायनक्रियाम्कुर्वन्ति, कथयन्ति च 'न ज्ञायतेऽस्य कीदृग्विचेष्टितम्पौरुषम्'।

तद्दूरतरम्गच्छामः। उक्तञ्च

Seeing the newly arrived animal who was colored like the poison in the neck of Shiva and also like the leaf of Tamaala tree, all the forest dwellers like lion, tiger, leopard, wolf and monkey etc. were terrified. They all started running away in fear. They said, “We do not know what he can do or what his strength is. So we will go far from him. It is said,

न यस्य चेष्टितं विद्यान्न कुलं न पराक्रमं

न तस्य विश्वसेत्प्राज्ञो यदीच्छेच्छ्रयमात्मनः ॥284॥

A person desiring his own welfare should not place trust in a person

who is not known for his actions, family or valour.”

चण्डरवोऽपि भयव्याकुलितान्विज्ञायैदमाह- “भोःभोः श्वापदाः, किम्ययं मां दृष्ट्वैव सम्ब्रस्ता व्रजथ। तन्न

भैतव्यम्। अहम्ब्रह्मणा अद्य स्वयमेव सृष्ट्वा अभिहितः- “यच्छ्वापदानां मध्ये कश्चिद्राजा नास्ति तत्त्वं मया अद्य

सर्वश्वापदप्रभृते अभिषिक्तः ककुदद्रुमाभिधः। ततो गत्वा क्षितितले तान्सर्वान्परिपालय” इति। ततोऽहं

अत्रागतः। तन्मम छत्रच्छायायां सर्वैरेव श्वापदैर्वर्तितव्यम्। अहम्ककुदद्रुमो नाम राजा त्रैलोक्येऽपि सञ्जातः”।

Chandarava understood that all those animals were afraid of him.

He shouted, "Ho Ho you animals! Why do you all run away in fear just by my sight? Do not be afraid. I was created by Brahma today and told, 'There is no king to rule the wild animals. You are consecrated by me to be the king of all animals. Your name will be Kakud-druma (Tree at the top). You go down to the earth and rule all of them.' That is why I have come here. Therefore all of you wild animals stay under the shelter of my royal umbrella. I am king Kakud-druma in all the three worlds."

तच्छ्रुत्वा सिम्हव्याघ्रपुरःसराः श्वापदाः "स्वामिन्प्रभो समादिश" इति वदन्तस्तं परिवव्रुः।

Hearing this, all the wild animals like the lion, tiger and others said, "Master! Lord! Command us" and surrounded him on all the sides.

अथ तेन सिम्हस्य अमात्यपदवी प्रदत्ता, व्याघ्रस्य शय्यापालकत्वं, द्वीपिनस्ताम्बूलाधिकारः, वृकस्य द्वारपालकत्वं, ये चात्मीयाः शृगालास्तैः सहालापमात्रमपि न करोति। शृगालाः सर्वेऽपि अर्धचन्द्रं दत्त्वा निःसारिताः।

The blue-hued jackal now appointed the lion as his minister; the tiger was given the job of guarding the bed; the leopard was in charge of betel leaf and nut ('Taamboola', tat is eaten after a meal); the wolf became the door-keeper; but he would not even utter one word to his own people of the jackal clan. All the jackals were necked out.

एवमन्तराज्यक्रियाम्बर्तमानस्य ते सिम्हादयो मृगान्व्यापाद्य तत्पुरतः प्रक्षिपन्ति। सोऽपि प्रभुधर्मेण सर्वेषाम्तान्प्रविभज्य प्रयच्छति।

While he was acting as the king of all animals, the lion and others would kill the animals and deposit them in front of him. He being a ruler, divided the food among all.

एवमगच्छति काले कदाचित्तेन सभागतेन दूरदेशे शब्दायमानस्य शृगालवृन्दस्य कोलाहलोऽश्रावि। तमशब्दमश्रुत्वा पुलकिततनुरानन्दाश्रुपूर्णनयनः उत्थाय तारस्वरेण विरोतुमारब्धवान्।

As time went by, once when he had arrived at the court, he heard the howling noise made by the group of jackals from far. Hearing that sound, his body was filled with horripilation; his eyes were filled with tears of joy; he got up and started to howl in a sharp pitch.

अथ ते सिम्हादयस्तन्तारस्वरमाकर्ण्य शृगालोऽयं इति मत्वा सलज्जमधोमुखाः क्षणमेकं स्थित्वा मिथः प्रोचुः- "भोः वाहिता वयमनेन क्षुद्रशृगालेन तद्वध्यताम्" इति। सोऽपि तदाकर्ण्य पलायितुमिच्छन् तत्र स्थाने एव सिम्हादिभिः खंडशः कृतो मृतश्च।

The lion and others heard his sharp howling and recognized him as a jackal; they bent their heads for a second with embarrassment and said to each other, "Aha! We have been deceived by this wretched jackal. Let us kill him." The jackal heard this and tried to run away but was caught by the lion and others; was torn to pieces and died.

अतोहम्ब्रवीमि 'त्यक्ताश्चाभ्यंतरा येन' इति।

That is why I say, 'he who rejects his own people'."

तदाकर्ण्य पिंगलक आह-"भो दमनक, कः प्रत्ययोऽत्र विषये यत्स ममोपरि दुष्टबुद्धिः"।

Pingalaka heard this and said, "Hey Damanaka! What proof is there that he is conspiring against me?"

स आह-"यद्य ममाग्रे तेन निश्चयः कृतो यत्प्रभाते पिंगलकम्वधिष्यामि। तदत्रैव प्रत्ययः। प्रभाते

अवसरवेलायामारक्तमुखनयनः स्फुरिताधरो दिशोऽवलोकयन् अनुचितस्थानोपविष्टस्त्वां क्रूरदृष्ट्या विलोकयिष्यति। एवमज्ञात्वा यदुचितमन्तर्कर्तव्यम्"।

Damanaka said, "In my presence he decided, 'I will kill Pingalaka in the early morning tomorrow.' This is the proof for that; in the morning when he comes to see you, his face and eyes will be red; the lips will be trembling; he will look restlessly in all directions; he will sit in a place not allotted to him; he will look at you with cruel eyes. Understand what I said and do the needful."

{DAMANAKA POISONS SANJEEVAKA'S MIND}

इति कथयित्वा सञ्जीवकसकाशमगतस्तम्प्रणम्योपविष्टः।

After speaking like this, Damanaka went to meet Sanjeevaka; saluted him and sat next to him.

सञ्जीवकोऽपि सोद्वेगाकारमन्दगत्या समायान्तं तमुदीक्ष्य सादरतरमुवाच-"भो मित्र स्वागतम्। चिराद्दृष्टोऽसि।

अपि शिवम्भवतः। तत्कथय येनादेयमपि तुभ्यं गृहागताय प्रयच्छामि। उक्तमच

Sanjeevaka observed that Damanaka was worried about something and had walked very slowly lost in his thoughts. He asked him affectionately, "O Friend! Welcome! You have been seen after a long time. Are you in good health? Tell me whatever you want. I will give you anything as you have cared to visit my house. It is said,

ते धन्यास्ते विवेकज्ञास्ते सभ्या इह भूतले
आगच्छन्ति गृहं येषां कार्यार्थं सुहृदो जनाः"॥285॥

Those are really blessed; those are really the learned ones; those are really the cultured ones; whose houses are sought by friends with some expectation getting fulfilled."

दमनक आह- "भोः कथं शिवं सेवकजनस्य।

Damanaka said, "Aha! What good is there for a servant like me?

संपत्तयः परायत्ताः सदा चित्तमनिर्वृतं
स्वजीवितेऽप्यविश्वासस्तेषां ये राजसेवकाः॥286॥

The wealth belongs to the owner; the mind is always apprehensive; there is no trust in one's own life even; this is the fate of the king's servants.

सेवया धनमिच्छद्भिः सेवकैः पश्य यत्कृतं
स्वातन्त्र्यं यच्छरीरस्य मूढैस्तदपि हारितम्॥287॥

Look at those servants who want to earn by serving the king. Those fools have lost even the freedom to move their own bodies at will.

तावज्जन्मापि दुःखाय ततो दुर्गतता सदा
तत्रापि सेवया वृत्तिरहो दुःखपरम्परा॥288॥

Birth itself is there to experience pain; more painful is poverty; even worse is serving another person! Alas, life is a succession of pains.

जीवन्तोऽपि मृताः पञ्च व्यासेन परिकीर्तिताः
दरिद्रो व्याधितो मूर्खः प्रवासी नित्यसेवकः॥289॥

Sage Vyaasa (author of Mahabharata) states five categories of people as dead even while alive; one who is stuck by poverty; one who is chronically ill; one who is an idiot without brains; one who is a traveller far from home; and one who is a servant at all hours.

नाश्नाति स्वेच्छयौत्सुक्याद्विनिद्रो न प्रबुध्यते
न निःशङ्कं वचो ब्रूते सेवकोऽप्यत्र जीवति॥290॥

He does not eat fully as he desires; he does not wake up after sleeping enough; he cannot speak whatever he feels without fear. Is this life of a servant truly lived?

सेवा श्ववृत्तिराख्याता यैस्तैर्मिथ्या प्रजल्पितं
स्वच्छन्दं चरति श्वाऽत्र सेवकः परशासनात्॥291॥

'A servant's life is said to equal a dog's life!' That is a false statement. The dog at least moves freely; but the servant moves only by the order of another person.

भूशय्या ब्रह्मचर्यञ्च कुशत्वं लघुभोजनं
सेवकस्य यतेर्यद्विशेषः पापधर्मजः॥292॥

Sleeping on the ground; practice of celibacy; thin stature; light food; all these are practised by both the servant and a recluse; but the servant does these things as the result of his past sins; the latter follows them as duties prescribed to achieve his higher goals.

शीतातपादिकष्टानि सहते यानि सेवकः

धनाय तानि चाल्पानि यदि धर्माय मुच्यते ॥293 ॥

*If the servant for the sake of some righteous purpose,
can withstand even a little of the pain of the cold and heat he bears with
for the sake of earning money,
then indeed he will be freed of all sufferings and become liberated even.*

मृदुनापि सुवृत्तेन सुश्लिष्टेनापि हारिणा

मोदकेनापि किं तेन निष्पत्तिर्यस्य सेवया ॥294 ॥

*What worth is that sweetmeat which is soft, well-prepared, very tasty and pleasant
but gained only by serving others?"*

सञ्जीवक आह - "अथ भवान्किम्वक्तुमनाः ।"

Sanjeevaka said, "So what do you want to tell me?"

सोऽब्रवीत् - "मित्र, सचिवानाम्मंत्रभेदमर्कतुं न युज्यते । उक्तम्च

Damanaka said, "Friend! It is not proper to discuss things discussed in private by the ministers. It is said,

यो मन्त्रं स्वामिनो भिन्धात्साचिव्ये सन्नियोजितः

स हन्ति नृपकार्यं तत्स्वयं च नरकं व्रजेत् ॥295 ॥

*He, who exposes the secret shared by the king when acting as his minister,
does harm to the king and will end up in the hell for sure.*

येन यस्य कृतो भेदः सचिवेन महीपतेः

तेनाशस्त्रवधस्तस्य कृत इत्याह नारदः ॥296 ॥

*'The minister who exposes the secret of the king actually kills him without the use of a weapon';
so says Sage Naarada.*

तथापि मया तव स्नेहपाशबद्धेन मंत्रभेदः कृतः । यतस्त्वम्ममवचनेनात्र राजकुले विश्वस्तः प्रविष्टश्च । उक्तम्च

Still I am bound to you by the rope of friendship and that is why I am disclosing the secrets. You entered the company of the king trusting him because of my words. It is said,

विश्रंभायस्य यो मृत्युमवाप्नोति कथञ्चन तस्य हत्या तदुत्था सा प्राहेदं वचनं मनुः ॥297 ॥

*'If any one gets killed by trusting someone,
the sin of his death belongs to the person who acted as a trustworthy person';
states Manu, the maker of rules.*

तत्तवोपरि पिंगलकोऽयमदुष्टबुद्धिः । कथितम्च अद्य अनेन मत्पुरतश्चतुष्कर्णतया यत्प्रभाते सञ्जीवकमहत्वा

समस्तमृगपरिवारम्विचरात् तृप्तिं नेष्यामि । ततः स मयोक्तः स्वामिन् न युक्तमिदम्यन्मित्रद्रोहेण जीवनं

क्रियते । उक्तम्च

This Pingalaka is conspiring against you. Today he told me in privacy, 'I will kill Sanjeevaka early in the morning and feed all the animals to their fill who have been hungry for long.' Then I told him, 'Master! It is not right that we try to live by deceiving a friend. It is said,

अपि ब्रह्मवधं कृत्वा प्रायश्चित्तेन शुध्यति

तदर्हेण विचीर्णेन न कथञ्चित्सुहृद्द्रुहः ॥298 ॥

*If one commits the sin of killing a Brahmin,
he can get purified through the performance of particular rituals;
but a person who cheats his friend has no redemption at all.'*

ततस्तेनाहं सामर्षेणोक्तः-"भो दुष्टबुद्धे, सञ्जीवकस्तावच्छष्पभोजी वयम्मांसाशिनः।तदस्माकम्स्वाभाविकं
वैरमिति कथं रिपुरुपेपक्ष्यते।तस्मात्सामादिभिरुपायैर्हन्यते।न च हते तस्मिन्दोषःस्यात्।उक्तम्च,

Then he got angry and told me, "O wicked soul! Sanjeevaka is a grass eater; we are meat eaters. By nature we are enemies; how can one ignore an enemy? He should be killed by using any one of the strategies like Saama (alliance) etc. If he is killed, it is not considered as wrong.

It is said-

दत्त्वापि कन्यकां वैरी निहन्तव्यो विपश्चिता
अन्योपायैरशक्यो यो हते दोषो न विद्यते॥299॥
*An intelligent man should kill his enemy
even by offering his daughter in marriage to him.
Whatever means are employed in killing an enemy,
there is no sin attached to such actions.*

कृत्याकृत्यं न मन्येत क्षत्रियो युधि सङ्गतः
प्रसुप्तो द्रोणपुत्रेण धृष्टद्युम्नः पुरा हतः॥300॥
*The warrior who has entered the war-field
does not bother about the right or wrong of the actions.
Ashvatthaama, the son of Dronaachaarya
had killed his enemy Drshtadyumna when he was asleep.*

तदहम्तस्य निश्चयमज्ञात्वा त्वत्सकाशमिहागतः।साम्प्रतम्मे नास्ति विश्वासघातकदोषः।मया
सुगुप्तमंत्रस्तव निवेदितः।अथ यत्ते प्रतिभाति तत्कुरुष्व" इति।

I heard his decision and came directly to inform you. I have not in any way proved distrustful. I have disclosed to you the secret plan. So do whatever you feel fit to do."

अथ सञ्जीवकस्तस्य तद्वज्रपातदारुणम्वचनमश्रुत्वा मोहमुपागतः।

अथ चेतनाम्लब्ध्वा सवैराग्यमिदमाह-"भो साध्विदमुच्यते,

Sanjeevaka heard his words which hit him like a thunderbolt and fainted on the ground. Later he regained consciousness and said, "Ah! It is rightly said,

दुर्जनगम्या नार्यः प्रायेणास्नेहवान् भवति राजा
कृपणानुसारी च धनं मेघो गिरिदुर्गवर्षी च॥301॥
*The women prefer the company of the wicked. The king never has true friends.
Money is always with the miserly. The clouds pour only on the rocky mountains.*

अहं हि सम्मतो राज्ञो य एवं मन्यते कुधीः बलीवर्दः स विज्ञेयो विषाणपरिवर्जितः॥302॥

*'I am the favorite of the king';
The idiot who thinks like this, is a bull without horns (is fated to labour).*

वरं वनं वरं भैक्ष्यं वरं भारोपजीवनं वरं विपन्मनुष्याणां नाधिकारेण संपदः॥303॥

*Living in a forest is better; begging is better;
making a living by carrying loads is better; facing difficulties in life is better;
but not gaining money through serving an authority.*

तद्युक्तम्याकृतमत्तदनेन सह मैत्री विहिता।उक्तम्च,

I did not do the right thing when I developed friendship with this person. It is said,

ययोरेव समं वित्तं ययोरेव समं कुलं
तयोर्मैत्री विवादश्च न तु पुष्टविपुष्टयोः॥304॥
*Men of equal wealth and equal class should only become friends or enemies;
never a strong and a weak person.*

तथा च And also,

मृगा मृगैः सङ्गमनुव्रजन्ति गावश्च गोभिस्तुरगास्तुरङ्गैः
 मूर्खाश्च मूर्खैः सुधियः सुधीभिः समानशीलव्यसनेषु सख्यम्॥305॥
*Deer stay with the deer; cows with the cows; horses with the horses; fools with the fools;
 intelligent with the intelligent;
 friendship can occur only among those with equal behaviour and habits.*

तद्यदि गत्वा तम्प्रसादयामि तथापि न प्रसादम्यास्यति।उक्तम्च,
 Even if I go now and try to appease him, he will not get appeased. It is said,

निमित्तमुद्धिश्य हि यः प्रकुप्यति ध्रुवं स तस्यापगमे प्रशाम्यति
 अकारणद्वेषपरो हि यो भवेत् कथं नरस्तं परितोषयिष्यति॥306॥
*One who gets angry for some particular reason
 will quieten down once that reason gets alleviated.
 If one hates without any reason, how can he be conciliated?*

अहो साधु चेदमुच्यते Aha, it is rightly said,

भक्तानामुपकारिणां परहितव्यापारयुक्तात्मनां
 सेवासम्व्यवहारतत्त्वविदुषां द्रोहच्युतानामपि
 व्यापत्तिः स्वखलितान्तरेषु नियता सिद्धिर्भवेद्वा न वा
 तस्मादंबुपतेरिवावनिपतेः सेवा सदा शङ्किनी॥307॥
*Even those who are devoted to the deities, those who help others,
 those who try to solve the problems of others,
 those who are learned in the science of service,
 those who are without malice;
 may attain or not attain their respective goals if they swerve even a little in their practice.
 Likewise the service to a king is filled with apprehension;
 the fate is always unpredictable as when taking a journey on the ocean.*

तथा च And also,

भावस्निग्धैरुपकृतमपि द्वेष्यतां याति लोके साक्षादन्यैरपकृतमपि प्रीतये चोपयाति
 दुर्गाह्यत्वात्पतिमनसां नैकभावाश्रयाणां सेवाधर्मः परमगहनो योगिनाप्यगम्यः॥308॥
*A person serving with extreme affection may be disliked;
 a person who harms through deceitful means may become a receptacle of love.
 The profession of service is very mysterious, because the king's thoughts and moods are unpredictable.
 Even great Yogis cannot fathom it.*

तत्परिज्ञातम्मया यत्प्रसादमसहमानैः समीपवर्तिभिः एष पिङ्गलकः प्रकोपितः।तेनायम्मम अदोषस्याप्येवं
 वदति।उक्तम्च,

Now I understand that Pingalaka must have been made to turn against me by those near him who did not like him favouring me. That is the reason why he is finding fault with me.
 It is said,

प्रभोः प्रसादमन्यस्य न सहन्तीह सेवकाः
 सपत्न्य इव संकुद्धाः सपत्न्याः सुकृतैरपि॥309॥
*The servants cannot bear their master's favour diverted to another servant.
 They get annoyed like a co-wife
 who pretends to be well behaved towards the other co-wife.*

भवति चैवम्यद्गुणवत्सु समीपवर्तिषु गुणहीनानाम्प्रसादो भवति।उक्तम्,
 If a man of noble characters is there, then those without such qualities cannot shine in his proximity.

It is said,

गुणवत्तरपात्रेण च्छाद्यन्ते गुणिनां गुणाः
रात्रौ दीपशिखाकान्तिर्न भानावुदिते सति" ॥310॥

*The virtues of a noble man
remain unseen in the presence of a person with better virtues.
The lamp has its shine only at night; not when the sun rises."*

दमनक आह-"भो मित्र यद्येवं तन्नास्ति ते भयम्।प्रकोपितोऽपि स दुर्जनैस्तववचनरचनया प्रसादम्यास्यति"।
Damanaka said,"Friend! If that is so, then you need not fear. Even if he is angry because of the influence of the wicked servants, he will be appeased by your talented talks."

स आह-"भोः न युक्तमुक्तम्भवता।लघूनामपि दुर्जनानाम्मध्ये वस्तुम्न शक्यते।उपायांतरम्विधाय ते नूनम्वन्ति।
उक्तम्च,

Sanjeevaka said,"Aha! You have not said the right thing. Even if the wicked are just ordinary, still one cannot live in their midst. They will somehow plan some trick and kill the good man.

It is said,

बहवः पण्डिताः क्षुद्राः सर्वे मायोपजीविनः
कुर्युः कृत्यमकृत्यं वा उष्ट्रे काकादयो यथा" ॥311॥

*Many scholars are of mean minds only;
for they scheme, are mean and get together to cheat a good person;
they are capable of any type of action proper or improper,
like the crow and others cheated the camel through foul means."*

दमनक आह-"कथमेतत्"।Damanaka said,"How is that so?"

सौऽब्रवीत्- Sanjeevaka said,

(11)

मदोत्कटसिम्हकथा

{THE STORY OF THE ARROGANT LION}

"अस्ति कस्मिंश्चिद्वनोद्देशे मदोत्कटो नाम सिम्हः प्रतिवसति स्म।

"Once there lived in some forest a lion named Madotkata (Arrogant Person).

तस्य चानुचरा अन्ये द्वीपिवायसगोमायवः संति।

A leopard, crow and a jackal were his followers, and stayed with him always.

अथ कदाचित्तरितस्ततो भ्रमद्भिः सार्थाद्भ्रष्टः क्रथनको नाम उष्ट्रो दृष्टः।

Once as they were wandering here and there, they saw a camel named Krathanaka (Fit to be slaughtered . or a gullible person), who had been abandoned there by the merchants.

अथ सिम्ह आह-"अहो अपूर्वमिदमसत्त्वम्।तज्जायतामिकमेतदारण्यकमग्राम्यम्वेति"।

Then the lion said,"Aha! This is some unique creature. Find out whether it belongs to the village or forest."

तच्छ्रुत्वा वायस आह-"भोःस्वामिन्,ग्राम्योयमुष्ट्रनामा जीवविशेषस्तव भोज्यः,तद्व्यापाद्यताम्"।

Hearing this, the crow said,"O Master! This belongs to the village and is known as a camel. It is an animal fit to be eaten by you. Kill it."

सिम्हाह-"नाहमगृहमागतमहन्मि।उक्तम्च

The lion said,"I will not kill the person who has arrived at our home. It is said,

गृहे शत्रुमपि प्राप्तं विश्वस्तमकुतोभयं

यो हन्यात्तस्य पापं स्याच्छतब्राह्मणघातजम्॥312॥

*If anyone kills even an enemy who has entered one's house fearless and full of trust,
his sin will equal the killing of hundred Brahmins.*

तदभयप्रदानमदत्त्वा मत्सकाशमानीयताम्येनास्यागमनकारणं पृच्छामि"।

Promise him sanctuary and bring him here; I will ask him the reason for his arrival here."

अथासौ सर्वैरपि विश्वास्याभयप्रदानमदत्त्वा मदोत्कटसकाशमानीतः प्रणम्योपविष्टश्च। ततस्तस्य पृच्छतः

तेनात्मवृत्तांतः सार्थभ्रमशसमुद्भवो निवेदितः।

Then the camel was promised sanctuary and was brought to the presence of Madotkata. The camel saluted him and sat down. When questioned, he told them that he was abandoned by the merchants in that forest.

ततःसिम्हेनोक्तम्-"भोःक्रथनक, मा त्वमग्राममगत्वा भूयोऽपि भारोद्धहनकष्टभागी भूयाः। तदत्रैवारण्ये निर्विशङ्को मरकतसदृशानि शष्पाग्राणि भक्षयन्मया सह सदैव वस"।

The lion said, "Hey Krathanaka! Do not return to the village and again engage yourself in the difficult task of carrying the heavy loads. Stay in this forest eating grass shoots shining like emerald, and live here without any anxiety."

सोऽपि तथेत्युक्त्वा तेषाम्मध्ये विचरन्न कुतोऽपि भयमिति सुखेनास्ते।

The camel agreed and lived happily moving along with them and was not afraid of anything.

तथा अन्येद्युर्मदोत्कटस्य महागजेनारण्यचारिणा सह युद्धमभवत्। ततस्तस्य दंतमुसलप्रहारैर्यथा सञ्जाता।

व्यथितः कथमपि प्राणैर्नवियुक्तः। अथ शरीरासामर्थ्यान्न कुत्रचित्पदमपि चलितुमशक्नोति।

Some other day Madotkata fought with a huge elephant living in that forest. The lion was wounded by the tusks which were like pestles. He did not die though wounded heavily. Since his body was weak and ailing, he was not able to walk even a single step anywhere.

तेऽपि सर्वे काकादयोप्यप्रभुत्वेन क्षुधाविष्टाः परन्दुःखमभेजुः।

All his companions the crow and others, suffered extremely from hunger since their leader was ill.

अथ तान्सिम्हः प्राह-"भोः अविष्यतामकुत्रचित्किञ्चित्सत्त्वं येनाहं एतामपि दशाम्प्राप्तस्तद्धत्वा युष्मद्भोजनं सम्पादयामि"।

Then the king told them, "Ho! Search for some animal from somewhere and bring him here. Even though I am in such an ailing state, I will be able to kill it and feed you."

अथ ते चत्वारोऽपि भ्रमितुमारब्धा यावन्नकिञ्चित्सत्त्वम्पश्यन्ति तावद्वायसशृगालौ परस्परमंत्रयतः।

All four of them wandered everywhere; but could not find any animal. Then the jackal and the crow discussed some plan secretly.

शृगाल आह-"भो वायस, किम्प्रभूतभ्रातेन। अयमस्माकम्प्रभोः क्रथनको विश्वस्तस्तिष्ठति। तदेनमहत्त्वा

प्राणयात्राम्कुर्मः।

The jackal said, "Hey crow! Why should we wander so much? This camel is here and trusts our king. Let us kill him and save our lives".

वायस आह-"युक्तमुक्तमभवता। परमस्वामिना तस्याभयप्रदानमदत्तमास्ते न वध्योऽयं इति"।

The crow said, "You said the right thing. But the Master has promised him sanctuary and has ordered that he should not be killed."

शृगाल आह-"भो वायस, अहमस्वामिनम्विज्ञाप्य तथा करिष्ये यथा स्वामी वधम्करिष्यति। तत्तिष्ठंतु भवंतोऽत्रैव

यावदहं गृहं गत्वा प्रभोराज्ञां गृहीत्वा च आगच्छामि"।

The jackal said, "Hey Crow! I will take permission from the king and will do something by which the Master will kill the camel. You people stay here. I will go home; take the orders of the king and come."

एवमभिधाय सत्वरमिसिम्हमुद्दिश्य प्रस्थितः।

Having said this, he quickly went to meet the king.

अथ सिम्हमासाद्येदमाह-"स्वामिन्, समस्तम्वनमभ्रात्वा वयमागताः। न किञ्चित्सत्त्वमासादितम्। तत्किम्कुर्मो

वयम्। संप्रति वयम्बुभुक्षया पदमेकमपि प्रचलितुमन्न शक्नुमः। देवोऽपि पथ्याशी वर्तते। तद्यदि देवादेशो भवति

तत्क्रथनकपिशितेनाद्य पथ्यक्रिया क्रियते"।

He approached the king and said-"Master! We have wandered all over the forest. No animal was found. So what shall we do? Because of hunger we cannot move even one step. The ailing Master also needs regular food. If the Lord permits, then we can have enough meat by killing Krathanaka."

अथ सिम्हस्तस्य तदारुणम्वचनमाकर्ण्य सकोपमिदमाह-"धिकपापाधम। यद्येवं भूयोऽपि वदसि ततस्त्वां

तत्क्षणमेव वधिष्यामि, यतो मया तस्याभयम्प्रदत्तम्। तत्कथम्व्यापादयामि। उक्तम्च

The lion was enraged by such cruel words spoken by the jackal. He said with anger, "Fie on you, wicked soul! If you say such words again, I will immediately kill you. I have promised Krathanaka, a sanctuary. So how can I kill him? It is said,

न गोप्रदानं न महीप्रदानं न चान्नदानं हि तथा प्रधानं

यथा वदन्तीह बुधाः प्रधानं सर्वप्रदानेष्वभयप्रदानम्॥313॥

*Offering a cow, or land, or food in charity are not of much value.
The wise say that 'offering sanctuary' is the best of all charities."*

तच्छ्रुत्वा शृगाल आह- "स्वामिन्यदि अभयप्रदानमदत्त्वा वधः क्रियते तदा एष दोषो भवति। पुनर्यदि देवपादानां भक्त्या सात्मनो जीवितव्यम्प्रयच्छति तन्नदोषः। ततो यदि स स्वयमेवात्मानम्वधाय नियोजयति तद्वध्यो अन्यथाऽस्माकममध्यादेकतमो वध्य इति, यतो देवपादाः पथ्याशिनः क्षुन्निरोधादन्यां दशाम्यास्यन्ति। तत्किमेतैः प्राणैरस्माकम्ये स्वाम्यर्थे न यास्यन्ति। अपरम्पश्चादप्यस्माभिर्वह्निप्रवेशः कार्यो, यदि स्वामिपादानाम्किञ्चिदनिष्टमभविष्यति। उक्तम्च,

Hearing this, the jackal said, "Master! After giving a promise of sanctuary the killing occurs because of you, then it is wrong. But, suppose due to excessive devotion to the feet of your highness he offers his life, then that is not wrong. If he wants to get killed by his own will, then he has to be killed. Otherwise you kill one from among the three of us. You are now a patient requiring proper food. By controlling hunger, untoward things can happen. What use are our lives if they do not depart in the service of our Lord! Another thing is that if something happens to you the master, we will enter the fire for sure and give up our lives anyhow. It is said-

यस्मिन्कुले यः पुरुषः प्रधानः स सर्वयत्रैः परिरक्षणीयः

तस्मिन्विनष्टे कुलं विनष्टं न नाभिभङ्गे ह्यरका वहन्ति॥314॥

*That person needs to be protected well through extreme efforts,
who is the most important of all in the family (because he is the caretaker of the family).
If he perishes, the family also perishes (with no one to provide them food and shelter).
When the nave of the wheel is broken, the spokes do not move the chariot ever."*

तदाकर्ण्य मदोत्कट आह- "यद्येवमत्तत्कुरुष्व यद्रोचते"।

Madotkata then said, "If it is so, then do the needful."

तच्छ्रुत्वा स सत्वरमगत्वा तानाह- "भोः, स्वामिनो महती अवस्था वर्तते। तत्किम्पर्यटितेन। तेन विना कोऽत्र अस्मान् रक्षयिष्यति। तद्गत्वा तस्य क्षुद्रोगात्परलोकम्प्रस्थितस्य आत्मशरीरदानमकुर्मो येन स्वामिप्रसादस्य अनृणतां गच्छामः। उक्तम्च

Hearing this, the jackal quickly went to his friends and said, "Hey! The Master is in serious condition. What is the use of roaming about searching for food? Who will protect us if he is no more? Therefore let us all go to his place; because of hunger he may die any moment. Let us go and offer our bodies to him (as his food). Let us fulfill our obligation to our master in this manner. It is said,

आपदं प्राप्नुयात्स्वामी यस्य भृत्यस्य पश्यतः

प्राणेषु विद्यमानेषु स भृत्यो नरकं व्रजेत्॥315॥

*Even as the servant lives, if the master gets into danger in his very presence,
that servant is sure to end up in the hell."*

तदनन्तरं ते बाष्पपूरितदृशो मदोत्कटम्प्रणम्योपविष्टाः।

Later they all went to Madotkata and sat near him; their eyes were filled with tears.

तान्दृष्ट्वा मदोत्कट आह- "भोः प्राप्तं दृष्टं वा किञ्चित्सत्त्वम्"।

Seeing them, Madotkata questioned, "Hey! Did you see or get any creature?"

अथ तेषाम्मध्यात्काकः प्रोवाच- "स्वामिमिन्, वयमतावत्सर्वत्र पर्यटिताः, परमन् किञ्चित्सत्त्वमासादितं दृष्टं वा।

तदद्य माम्भक्षयित्वा प्राणान्धारयतु स्वामी, येन देवस्य आश्वासनमभवति मम पुनः स्वर्गप्राप्तिरिति। उक्तम्च,

Then the crow got up from amongst them and said, "Master! We looked everywhere. But no animal was seen or got which could be used as food. Therefore eat me and save your life. The Master will live and I will reach the heaven. It is said,

स्वाम्यर्थे यस्त्यजेत् प्राणान् भृत्यो भक्तिसमन्वितः

परं स पदमाप्नोति जरामरणवर्जितम् ॥316॥

That devoted servant, who gives up his lives for the sake of the Master, will attain the highest state which is free of old age and death."

तच्छ्रुत्वा शृगालआह-"भोः स्वल्पकायो भवान्। तव भक्षणात्स्वामिनस्तावत्प्राणयात्रा न भवति। अपरो दोषश्च तावत्समुत्पद्यते। उक्तम्च,

Hearing this, the jackal said, "Oh No! You are too small in size. By eating you, the Master will not be able to survive and he will also get the sin of killing you. It is said,

काकमांसं शूनोच्छिष्टं स्वल्पं तदपि दुर्लभं

भक्षितेनापि किं तेन तृप्तिर्यत्र न जायते ॥317॥

What is the use of eating the flesh of a crow; the food leftover by a dog, or even a little food got after a lot of struggle; as it will never satiate.

तद्वर्षिता स्वामिभक्तिर्भवता, गतम्च आनृण्यं भर्तृपिण्डस्य, प्राप्तश्चोभयलोके साधुवादः। तदपसराग्रतः।

अहम्स्वामिनम्विज्ञापयामि"।

You have shown your devotion to the Master. You have freed yourself of the debt of the food offered by the Master. You will be praised in both the worlds. So move away from the front. I have something to communicate to the master."

तथानुष्ठिते शृगालः सादरम्प्राणम्योपविष्टः प्राह-"स्वामिन्, मां भक्षयित्वा अद्यप्राणयात्राम्विधाय

ममोभयलोकप्राप्तिम्कुरु। उक्तम्च,

The crow moved away. The jackal saluted the lion and said with all humbleness, "Master! Eat me and save yourself today. Give me the chance to become famous in both the worlds-here and hereafter. It is said,

स्वाम्यायत्ताः सदा प्राणाः भृत्यानामर्जिता धनैः

यतस्ततो न दोषोऽस्ति तेषां ग्रहणसंभवः" ॥318॥

The lives of a servant belong to the Master, since he has purchased them with money. If he takes them away, there is no sin attached to that action."

अथतच्छ्रुत्वा द्वीपी आह-"भोः साधूक्तम्भवता, पुनर्भवानपि स्वल्पकायः स्वजातिश्च नखायुधत्वादभक्ष्य एव।

Hearing this, the leopard said, "Oh wait! You have said the right thing; but you are also small in size and belong to the same clan. You also have nails as your weapons so you cannot be eaten. It is said,

उक्तम्च,

नाभक्ष्यं भक्षयेत् प्राज्ञः कण्ठगतैरपि

विशेषात्तदपि स्तोत्रं लोकद्वयविनाशकम् ॥319॥

A wise man should not eat that which is not to be eaten even if his lives are ready to depart;

as it is too little to satisfy the hunger in this world and will destroy the chance of getting higher worlds after death.

तद्वर्षितम्त्वया आत्मनः कौलीन्यम्। अथवा साधु चेदमुच्यते,

You have shown how great your clan is. Or it is rightly said,

एतदर्थं कुलीनानां नृपा कुर्वन्ति संग्रहं
आदिमध्यावसानेषु न ते गच्छन्ति विक्रियाम्॥320॥

*The kings employ only persons of good families
because these servants will never sell their loyalty for wealth
and will remain with the king from the beginning to the end.*

तदपसराग्रतः येनाहम्स्वामिनम्विज्ञापयामि"।

So move away from the front. I have something to communicate to the master."

तथानुष्ठिते द्वीपी प्रणम्य मदोत्कटमाह-"स्वामिन् क्रियतामद्य ममप्राणैः प्राणयात्रा।दीयतामक्षयोवासः स्वर्गं।मम
विस्तार्यतामिक्षितितले प्रभूततरं यशः।तन्नात्र विकल्पः कार्यः।उक्तमच,

The jackal moved away. The leopard saluted Madotkata and said, "Master! Take away my life and save your life. Give me a never-ending place in heaven. Let my fame spread everywhere on earth. There is nothing to hesitate. It is said,

मृतानां स्वामिनः कार्ये भृत्यानामनुवर्तिनां

भवेत् स्वर्गोऽक्षयो वासः कीर्तिश्च धरणीतले॥321॥

*Those servants who die in the service of their master
will get eternal place in the heaven, and fame on this earth".*

तच्छ्रुत्वा क्रथनकश्चित्तयामास-'एतैस्तावत्सर्वैरपि शोभनानि वाक्यानि प्रोक्तानि,न चैकोऽपि स्वामिना विनाशितः,
तदहमपि प्राप्तकालं विज्ञापयामि,येन मद्बचनमेते त्रयोऽपि समर्थयन्ति' इति निश्चित्य प्रोवाच-"भोः

सत्यमुक्तम्भवता,परम्भवानपि नखायुधः,तत्कथम्भवन्तं स्वामी भक्षयति।उक्तमच,

Hearing this Krathanaka started thinking,"All of them have spoken well and were not killed by the Master. Then I will also say something appropriate so these other three friends will praise me." Deciding in this manner, he said, "Ho! What you have said is true. But you are also having nails as weapons. How can the Master eat you? It is said,

मनसापि स्वजात्यानां योऽनिष्ठानि प्रचिन्तयेत्

भवन्ति तस्य तान्येव इह लोके परत्र च॥322॥

*He who thinks harm to his own people
will get the same thing in return here and hereafter.*

तदपसराग्रतः येनाहम्स्वामिनम्विज्ञापयामि"।

So move away from the front. I have something to communicate to the master."

तथानुष्ठिते क्रथनकोऽग्रे स्थित्वा प्रणम्योवाच-"स्वामिन् एते तावदभक्ष्या भवतां,तन्मम प्राणैः प्राणयात्रा
विधीयताम्येन ममोभयलोकप्राप्तिर्भवति।उक्तमच,

The leopard moved away. The camel stood in front of the king and said,"Master! All these three are not fit to be your food. Therefore save yourself with my life. I will also attain fame in both the worlds.

It is said,

न यज्वानोऽपि गच्छन्ति तां गतिं नैव योगिनः

यं यान्ति प्रोन्जितप्राणाः स्वाम्यर्थे सेवकोत्तमाः"॥323॥

*Those who perform sacrificial rites and those who are Yogis
do not attain that highest state*

which the excellent servants get by giving up the lives for the sake of their master."

एवमभिहिते ताभ्यां शृगालचित्रकाभ्याम्विदारितोभयकुक्षिः।क्रथनकः प्राणानत्याक्षीत्।ततश्च तैः क्षुद्रपण्डितैः

सर्वैर्भक्षितः।अतोऽहम्ब्रवीमि 'बहवः पंडिताः क्षुद्राः' इति।

As he said these words, the jackal and the leopard pounced on him following the slight nod of the lion; they tore the stomach of the camel from both sides, and Krathanaka gave up his lives. He was eaten fully by those fake scholars. That is why I said, 'many scholars are of mean minds'.

तद्भद्र क्षुद्रपरिवारोऽयम्ते राजा मया सम्यग्ज्ञातः।सतामसेव्यम्च।उक्तम्च

Therefore, hey good one, I am very well aware that your king is surrounded by people of mean minds only, and are not to be trusted by the good ones. It is said,

अशुद्धप्रकृतौ राजनि जनता नानुरज्यते

यथा गृध्रसमासन्नः कलहंसः समाचरेत्॥324॥

The people are not happy with the king who is surrounded by the wicked men; because even a good-natured swan will act like a vulture when surrounded by the vultures.

तथा च And also,

गृध्राकारोऽपि सेव्यः स्याद्धम्साकारैः सभासदैः

हंसाकारोऽपि संत्याज्यो गृध्राकारैः स तैर्नृपः॥325॥

If the king is like a vulture but surrounded by swan-like courtiers, he must be served well.

If a swan-like king is surrounded by people who act like the vultures, then he should be rejected.

तन्नूनम्ममोपरि केनचिदुर्जनेनायम्प्रकोपितः,तेनैवम्वदति।अथवा भवत्येतत्।उक्तम्च

Definitely some wicked person is angry with me. That is why you are saying like this. Or it may be like this also. It is said,

मृदुना सलिलेन हन्यमानान्यवधृष्यन्ति गिरेरपि स्थलानि

उपजापविदां च कर्णजापैः किमु चेतांसि मृदूनि मानवानाम्॥326॥

Even the mountain-regions get cracked up when the soft waters fall continuously from a height.

Will not the tender hearts of the men change by the backbiting done by those who have expertise in creating scandals?

कर्णविषेण च भग्नः किं किं न करोति बालिशो लोकः

क्षपणकतामपि धत्ते पिबति सुरां नरकपालेन॥327॥

What all the fools do when their ears get poisoned (by back-biting, slandering etc.)? They will even undress in front of others or drink liquor from a skull.

अथवा साध्विदमुच्यते Or it is rightly said,

पादाहतोऽपि दृढदण्डसमाहतोऽपि यं दंष्ट्रया स्पृशति तं किल हन्ति सर्पः

कोऽप्येष एव पिशुनोऽस्त्यमनुष्यधर्मा कर्णे परं स्पृशति हन्ति परं समूलम्॥328॥

Whether kicked by the feet or beaten by a rod, the snake kills only that person whom it bites (touches).

But whatever this wicked creature is, which is wholly inhuman (but looks like a human), just touches the ear of someone, and destroys another one completely along with his family.

तथा च And also

अहो खलभुजङ्गस्य विपरीतो वधक्रमः

कर्णे लगति चैकस्य प्राणैरन्यो वियुज्यते॥329॥

Aha! The killing technique of the snake namely the deceitful man is unique. He contacts the ear of someone, and some one else dies.

तदेवमगतेऽपि किम्कर्तव्यमिति अहं त्वां सुहृद्भावात्पृच्छामि।

Therefore, in this situation I do not know what to do. I am asking you like a friend. Advise me.”

दमनकआह- “तद्देशांतरगमनम्युज्यते।नैवम्विधस्य कुस्वामिनः सेवाम्विधातुम्।उक्तम्च

Damanaka said, “It is better that you escape to some other country. It is not proper to serve such an evil master. It is said,

गुरोरप्यवलिप्तस्य कार्याकार्यमजानतः

उत्पथप्रतिपन्नस्य परित्यागो विधीयते" ॥330॥

*It is a prescribed rule that one should reject a Guru,
if he is of a haughty disposition,
if he does not know the difference between proper and improper actions,
and if he is following a corrupt route."*

सञ्जीवकआह - "अस्माकमुपरि स्वामिनि कुपिते गंतुम्न शक्यते, न च अन्यत्र गतानामपि निवृत्तिर्भवति। उक्तम्च Sanjeevaka said, "If the Master is angry with me, then I cannot go anywhere else. Even if I go anywhere else, I will not be peaceful. It is said,

महतां योऽपराध्येत दूरस्थोऽस्मीति नाश्वसेत्

दीर्घो बुद्धिमतो बाहू ताभ्यां हन्ति स हिंसकम् ॥331॥

*He who offends a great person should not feel secure by staying far.
The arms of the wise are long and will extend to wherever he is and kill him.*

तद्युद्धं मुक्त्वा मे नान्यदस्ति श्रेयस्करम्। उक्तम्च,

Therefore, there is no other course left for me except to fight. It is said,

न यान्ति तीर्थेस्तपसा च लोकान् स्वर्गेषिणो दानशतैः सुवृत्तैः

क्षणेन यान्यान्ति रणेषु धीराः प्राणान्समुञ्जन्ति हि ये सुशीलाः ॥332॥

*The 'worlds which those noble men endowed with courage attain in an instant'
'by giving up their lives in the battlefield'
cannot be attained by visiting pilgrimage centers; by performing penance; or by hundreds of charities;
by 'those men of virtues who desire the heavens'.*

मृतैः संप्राप्यते स्वर्गो जीवद्भिः कीर्तिरुत्तमा

तदुभावपि शूराणां गुणावेतौ सुदुर्लभौ ॥333॥

*Dead, they attain the heaven; living they attain excellent fame.
These are the two characters of the courageous men, which are not found in anyone else.*

ललाटदेशे रुधिरं स्रवतु शूरस्य यस्य प्रविशेच्च वक्त्रे

तत्सोमपानेन समं भवेच्च संग्रामयज्ञे विधिवत्प्रदिष्टम् ॥334॥

*The blood which flows from the (wounded) forehead, into the mouth of the brave man
is the sacred 'Soma liquid' obtained in the 'sacrifice of the battlefield'
accompanied by the appropriate chants (of battle cries).*

होमार्थेर्विधिवत्प्रदानविधिना सद्भिप्रवृन्दार्चनैः यज्ञैर्भूरिसुदक्षिणैः सुविहितैः संप्राप्यते यत्फलं

सतीर्थाश्रमवासहोमनियमैश्चान्द्रायणाद्यैः कृतैः पुम्भिस्तत्फलमाहवे विनिहतैः संप्राप्यते तत्क्षणात्" ॥335॥

*Fire-Sacrifice, charities prescribed in the scriptures, worship of virtuous Brahmins,
sacrifices accompanied by abundant offerings of wealth to one and all,
living in the sacred pilgrimage centres and ashrams,
following the vows of Chaandraayana etc;
the merits got by the performance of all these are attained by the soldiers dying in the battlefield."*

तदाकर्ण्य दमनकश्चित्तयामास - 'युद्धाय कृतनिश्चयोऽयं दृश्यते दुरात्मा। तद्यदि कदाचित् तीक्ष्णशृङ्गाभ्यां स्वामिनम्प्रहरिष्यति तन्महाननर्थः संपत्स्यते। तदेनम्भूयोऽपि स्वबुद्ध्या प्रबोध्य तथा करोमि यथा देशांतरगमनम्करोति'। आह च - "भो मित्र, सम्यगभिहितम्भवता। परं किन्तु कः स्वामिभृत्ययोः संग्रामः।

Hearing this Damanaka started thinking, 'This wicked soul is ready to fight. If he pierces the Master with his sharp horns, then it will be a great tragedy. Therefore, I will change his mind using my intellect and make him go away to another country.' He said, 'Ho Friend! You have said the right thing. But how can a Master and the servant fight? It is said,

उक्तम्च

बलवन्तं रिपुं दृष्ट्वा नैवात्मानं प्रकोपयेत् बलवद्भिश्च कर्तव्या शरच्चन्द्रप्रकाशता ॥336॥

One should not exhibit anger at a strong foe.

One should become the cool light of the autumn moon with a stronger foe.

And also,

शत्रोर्विक्रममज्ञात्वा वैरमारभते हि यः स पराभवमाप्नोति समुद्रः टिट्ठिभायथा" ॥337॥

Without knowing the strength of the enemy, if one starts his fight, then he will surely get defeated, like the ocean from the Tittibha bird."

सञ्जीवक आह-"कथमेतत्"।Sanjeevaka said- How is that so? " सौऽब्रवीत्- Damanaka said,

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टिट्ठिभसमुद्रकथा

{THE STORY OF THE TITTIBHA BIRD AND THE OCEAN}

"कस्मिंश्चित्समुद्रैकदेशे टिट्ठिभदंपती वसतःस्म।

"In some place on the ocean bank there lived a Tittibha bird couple. (spur-winged water hen-Parra Jacana) ततो गच्छति काले ऋतुसमयमासाद्य टिट्ठिभी गर्भमाधत्।अथ आसन्नप्रसवा सती सा टिट्ठिभमूचे-"भोः कांत, ममप्रसवसमयो वर्तते।तद्विचिंत्यताम्किमपि निरुपद्रवं स्थानम्येन तत्राहमण्डकमोक्षणमकरोमि"।

In course of time, in some appropriate season, the female Tittibha bird became pregnant. When her delivery time was close, she told her husband, "Lover! My delivery time is approaching. Think of some undisturbed place, where I can lay my eggs in peace."

टिट्ठिभःप्राह-"भद्रे रम्योऽयमसमुद्रप्रदेशः।तदत्रैव प्रसवःकार्यः"।

The male Tittibha said, "Good lady! This ocean is a beautiful place. You can lay your eggs here itself."

सा प्राह-"अत्र पूर्णिमादिने समुद्रवेला चरति।सा मत्तगर्जेद्रानपि समाकर्षति।तद्दूरमन्यत्र किम्विचिन्तस्थानं अन्विष्यताम्।

She said, "Here on the full moon day, the ocean will have high rising waves. Even huge 'musth' elephants will drown in there. So search for a place far from here."

तच्छ्रुत्वा विहस्य टिट्ठिभ आह "भद्रे न युक्तमुक्तम्भवत्या।का मात्रा समुद्रस्य या मम दूषयिष्यति प्रसूतिम्।

किमनश्रुतम्भवत्या

Hearing her words, the male Tittibha laughed aloud and said, "Hey good lady! What you say is not right. What power has this ocean that it can carry away my progeny! Haven't you heard,

रुद्धाम्बरचरमार्गं व्यपगतधूमं सदा महद्भयदं

मन्दमतिः कः प्रविश्यति हुताशनं स्वेच्छया मनुजः ॥338॥

Which idiot will voluntarily enter the smokeless and terrifying fire of destruction whose waves rise high blocking the path of the birds and others!

मतेभकुम्भविदलनकृतश्रमं सुप्तं अन्तकप्रतिमं

यमलोकदर्शनेच्छुः सिंहं बोधयति को नाम ॥339॥

Which person is ready to visit the land of Death by advising the lion, which looks like Death personified and which is sleeping after getting exhausted by splitting open the head of the 'musth' elephant?

को गत्वा यमसदनं स्वयमन्तकमादिशत्यजातभयः।

प्राणानपहर मत्तो यदि शक्तिः काचिदस्ति तव॥340॥

*Which fearless man will go to the world of Yama, and order
'take away my lives if you have any power'.*

प्राणैश्चेशमिश्रे मरुति प्राभातिके च वाति जडे

गुणदोषज्ञः पुरुषो जलेन कः शीतमपनयति॥341॥

*When the cold winds of the morning mixed with the icy mist blows,
which intelligent can remove the cold from the water?*

तस्माद्विश्रब्धाऽत्रैव गर्भम्मुञ्च।उक्तम्च,

So without any anxiety deliver your eggs here itself. It is said,

यः पराभवसन्त्रस्तः स्वस्थानं संत्यजेन्नरः

तेन चेत्पुत्रिणी माता तद्वन्ध्या केन कथ्यते"॥342॥

*If a woman has given birth to a cowardly son who runs away from his place, afraid of defeat,
and is still honoured by the term 'mother' (since she is barren only for bearing such a worthless son)
then which word can be used for a barren woman?"*

तच्छ्रुत्वा समुद्रश्चितयामास-अहो गर्वः पक्षिकीटस्यास्य।अथवा साध्विदमुच्यते,

Hearing his words, the ocean started thinking, "Aha! How arrogant this tiny bird is! Or it is rightly said,

उत्क्षिप्य टिट्ठिभः पादावास्ते भङ्गभयाद्धिवः

स्वचित्तकल्पितो गर्वः कस्य नात्रापि विद्यते॥343॥

*The Tittibha bird flies with its feet spread out, as if to hold back the falling sky.
(imagining itself to be very powerful and thus arrogant)!
Who does not think high of his own greatness in this world?*

तन्मयाऽस्य प्रमाणम्कुतूहलादपि द्रष्टव्यम्।किम्ममैषो अण्डापहारे कृते करिष्यति'इति चिंतयित्वा स्थितः।

I am curious to know how he will prove his words and save his eggs if I take them away.'

He thought like this and remained waiting.

अथ प्रसवान्तरम्प्राणयात्रार्थम्गतायाः टिट्ठिभ्याः समुद्रो वेलाव्याजेन अण्डानि अपजहार।

After laying the eggs, the Tittibha birds flew away in search of food. In their absence, the ocean carried away the eggs through his high rising waves.

अथ आयाता सा टिट्ठिभी प्रसवस्थानम्शून्यमवलोक्य प्रलपंती टिट्ठिभमूचे-"भो मूर्ख,कथितमासीन्मया ते

यत्समुद्रवेलाया अण्डानाम्बिनाशो भविष्यति,तद्दूरतरम्रजावः।परम्मूढतयाऽहम्कारमाश्रित्य मम वचनम्न करोषि।

अथवा साध्विदमुच्यते,

The female bird saw the empty nest when she returned. She wept hard and said to her husband, "Oh Fool! I told you that the eggs will get destroyed when the waves ride high and that let us move far. But you did not act according to my words due to arrogance and foolishness. Or it is rightly said-

सुहृदां हितकामानां न करोतीह यो वचः

स कूर्म इव दुर्बुद्धिः काष्ठाद्भ्रष्टो विनश्यति"॥344॥

*He who does not follow the advice of his friends and well-wishers
will die like the foolish tortoise, which fell down leaving the stick it was holding on to."*

टिट्ठिभ आह-"कथमेतत्"।साऽब्रवीत्-The male Tittibha said, "How is that so?" She said,

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मूर्खकच्छपकथा

{THE STORY OF THE FOOLISH TORTOISE}

"अस्ति कस्मिंश्चिज्जलाशये कम्बुग्रीवो नाम कच्छपः।

"In some lake there lived a tortoise named KambuGreeva (conch-neck).

तस्य च संकटविकटनाम्नी मित्रे हम्सजातीये परस्नेहकोटिमाश्रिते नित्यमेव सरस्तीरमासाद्य तेन सह

अनेकदेवर्षिमहर्षीणाम्कथाः कृत्वा अस्तमयवेलायाम्स्वनीडसम्श्रयम्कुरुतः।

Two swans named Sankata and Vikata were extremely friendly with him. Daily they came to the lake and related to him many stories of Devas and Rishis. When the Sun set, they went off to their own nests elsewhere.

अथ गच्छता कालेन अवृष्टिवशात्सरः शनैःशनैः शोषमगमत्।

As time went by, the lake slowly started to dry up, because of the absence of rains.

ततस्तदुःखदुःखितौ तावूचतुः-"भो मित्र, जंबालशेषमेतत्सरःसञ्जातम्।तत्कथम्भवान्भविष्यतीति व्याकुलत्वमनो हृदि वर्तते।

Grieved by the grief of their friend they said, "Friend! The lake is left with only mud now. We are worried about how you are going to survive here."

तच्छ्रुत्वा कंबुग्रीव आह-"भोः सांप्रतं नास्त्यस्माकमजीवितव्यं जलाभावात्।तथाप्युपायश्चित्यतामिति।उक्तम्वच KambuGreeva said, "Alas! I will not be able to stay alive when the water is gone. So think of some plan. It is said

त्याज्यं न धैर्यं विधुरेऽपि काले धैर्यात्कदाचित्स्थितिमाप्नुयात्सः

जाते समुद्रेऽपि च पोतभङ्गे सांयात्रिको वान्छति तर्तुमेव॥345॥

One should not give up courage even at times of danger.

Through courage one can somehow cross over the danger and live as before.

The traveller in the ocean tries his level best to reach the shore, even if his ship sinks midway.

अपरम्वच And also

मित्रार्थं बान्धवार्थं च बुद्धिमान्यतते सदा

जातावापत्सु यत्नेन जगादेदं वचो मनुः॥346॥

An intelligent man should always try to help his friends and relatives.

Constant effort can get rid of difficulties- so says Manu.

तदानीयताम्काचिद्वरज्जुर्लघुकाष्ठम्वा।अविष्यताम्व प्रभूतजलसनाथम्सरः येन मया मध्यप्रदेशे दंतैर्गृहीते सति युवां कोटिभागयोः तत्काष्ठं मया सहितं संगृह्य तत्सरो नयथः"।

You both bring one strong rope and a light stick. Search for a lake with abundant water. I will hold on to the center of the stick with my teeth. You both hold on to the two ends of the stick with your beaks and carry me away along with the stick, to that lake."

तावूचतुः-"भो मित्र एवम्करिष्यावः।परम्भवता मौनव्रतेन स्थातव्यम्।नोचेतवकाष्ठात्पातो भविष्यति"।

They both said, "Friend! We will do so. But you have to be silent all throughout the journey. Otherwise, you will fall down from the stick."

तथाऽनुष्ठिते, गच्छता कंबुग्रीवेण अधोभागव्यवस्थितं किञ्चित्पुरमालोकितम्।तत्र ये पौरास्ते, तथा नीयमानं विलोक्य, सविस्मयमिदमूचुः-"अहो, चक्राकारम्किमपि पक्षिभ्याम्नीयते।पश्यत पश्यत"।

As they travelled in the sky like this, Kambugreeva saw a city down below. The citizens who saw the tortoise getting carried by the swans were surprised and said "Oh look! Some circular thing is getting carried away by the swans. Look! Look!"

अथ तेषाम्कोलाहलमाकर्ण्य कंबुग्रीव आह-"भोः किमेष कोलाहलः"।

Hearing the commotion made by them KambuGreeva said, "O! What is this commotion?"

इतिवकुमना अर्धोक्ते पतितः पौरैः खंडशः कृतश्च।अतोहम्ब्रवीमि सुहृद्दाम्हितकामानामिति।

He wanted to say this, but fell down by the time he tried to utter half the word itself, and all the citizens cut him off into pieces. That is why I say, 'advice of his friends and well-wishers'.

तथा च And also,

अनागतविधाता च प्रत्युत्पन्नमतिस्तथा
 द्वावेतौ सुखमेधेते यद्भविष्यो विनश्यति" ॥347॥
 'Before fate intervenes', 'Quick witted' both lived happily;
 'Whatever happens' died."

टिट्ठिभ आह - 'कथमेतत्। " The male Tittibha said, "How is that so?" साऽब्रवीत्- She said,

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मत्स्यत्रयकथा

{THE STORY OF THE THREE FISH}

कस्मिंश्चिज्जलाशये 'अनागतविधाता' 'प्रत्युत्पन्नमतिः' 'यद्भविष्यः' चेति त्रयो मत्स्याः सन्ति।

"In some lake there lived three fish. Their names were like this- AnaagataVidhaataa (Before the fate acts) PratyutpannaMatih (Quick-witted), and YadBhavishyaha (Whatever happens, happens).

अथ कदाचित्तम्जलाशयं दृष्ट्वा गच्छद्भिर्मत्स्यजीविभिः उक्तं-"यदहो बहुमत्स्योऽयम्हृदः।कदाचिदपि नास्माभिः
 अन्वेषितः।तदद्य तावदाहारवृत्तिः सञ्जाता।संध्यासमयश्च संवृतः।ततःप्रभाते अत्र आगन्तव्यमिति निश्चयः"।

Once some fisher men passing that way saw the lake and said to each other, "This lake has abundant fish population. We never have seen this lake before. Today we have anyhow caught enough fish. It is already nearing the sun-set time. Let us come here early in the morning for sure."

अतस्तेषां तत्कुलिशपातोपमम्बचः समाकर्ण्य अनागतविधाता सर्वान्मत्स्यानाहूय इदमूचे-"अहो,श्रुतम्भवद्भिः
 यन्मत्स्यजीविभिरभिहितम्।तद्वात्रावपि गम्यताम्किञ्चिन्निकटं सरः।

Hearing the words which stuck like a thunderbolt, AnaagataVidhaataa said to the other fish, "Have you all heard what the fishermen said? So, quickly move off to another lake which is closeby.

उक्तम्च It is said,

अशक्तैर्बलिनः शत्रोः कर्तव्यं प्रपलायनं

श्रवितव्योऽथवा दुर्गो नान्या तेषां गतिर्भवेत्॥348॥

*When one faces a strong enemy, either he should escape or take shelter in a fort;
 there is no other course left for him.*

तन्नूनम्प्रभातसमये मत्स्यजीविनोऽत्र समागम्य मत्स्यसंक्षयं करिष्यन्ति।एतन्मम मनसि वर्तते।तन्न युक्तं
 सांप्रतं क्षणमप्यत्रावस्थातुम्।उक्तम्च

Definitely the fisher men will arrive here early in the morning and kill all the fish; that is what I feel. It is not right to stay here even a moment more. It is said,

विद्यमाना गतिर्येषामन्यत्रापि सुखावहा

ते न पश्यन्ति विद्वांसो देशभङ्गं कुलक्षयम्" ॥349॥

*When there is a chance of being happy elsewhere,
 the wise men never passively watch their family and country getting destroyed."*

तदाकर्ण्य प्रत्युत्पन्नमतिः प्राह-"अहो सत्यमभिहितम्भवता।ममाप्यभीष्टमेतत्।तदन्यत्र गम्यतामिति।उक्तम्च

Hearing this, PratyutpannaMatih said, "Yes! You have spoken the truth. I also think that we should all move away. It is said,

परदेशभयाद्गीता बहुमाया नपुम्सकाः

स्वदेशे निधनं यान्ति काकाः कापुरुषाः मृगाः॥350॥

The deluded cowardly idiots who are afraid of the foreign lands die in their own country like the crows, brainless men and the deer.

यस्यास्ति सर्वत्र गतिः स कस्मात्स्वदेशरागेण हि याति नाशं
तातस्य कूपोऽयमिति ब्रुवाणाः क्षारं जलं कापुरुषाः पिबन्ति" ॥351॥

*When a person has the chance to go anywhere in the world,
why should he perish by attachment to his own place?
The idiots who hold on to the old dilapidated well saying-
'this is the well constructed by my father'
are fated to drink the pungent dirty water only."*

अथ तत्समाकर्ण्य प्रोच्यैर्विहस्य यद्भविष्यः प्रोवाच-"अहो न भवद्भ्यां मन्त्रितं सम्यगेतदिति, यतः किं वाङ्गमात्रेणापि तेषां पितृपैतामहिकं एतत्सरस्त्यक्तं युज्यते। यदि आयुःक्षयोऽस्ति तदन्यत्रगतानामपि मृत्युर्भविष्यत्येव।

Hearing all that, Yatbhavishyaha laughed aloud and said, "Ho! What you have discussed is not proper at all! Just because of some words uttered by some one, do you think one can leave this lake where our fathers and fore-fathers have lived? If one is fated to die, he will face death even if he moves away to another lake.

उक्तम्च It is said,

अरक्षितं तिष्ठति दैवरक्षितं सुरक्षितं दैवहतं विनश्यति
जीवत्यनाथोऽपि वने विसर्जितः कृतप्रयत्नोऽपि गृहे विनश्यति ॥352॥
*Even that which is left unprotected does not perish being protected by fate.
Even that is well-protected perishes when fate is against it.
Even an orphan left to die in the forest lives;
a person living in the comfort of the house dies,
even if one tries hard to save him through all available means.*

तदहम्न यास्यामि, भवद्भ्याम्च यत्प्रतिभाति तत्कर्तव्यम्।

Therefore I am not going anywhere. You people do whatever you feel right."

अथ तस्य तस्मिन्धयम्जात्वा अनागतविधाता प्रत्युत्पन्नमतिश्च निष्क्रान्तौ सह परिजनेन।

Hearing his decision, AnaagataVidhaataa and PratyutpannaMatihimoved away from that lake along with their people.

अथ प्रभाते तैर्मत्स्यजीविभिर्जालैस्तज्जलाशयमालोड्य यद्भविष्येण सह तत्सरो निर्मत्स्यताम्नीतम्।

अतोऽहम्ब्रवीमि 'अनागतविधाता च' इति"।

In the morning the fishermen came, spread their net all over the lake, and all the fish were taken away along with YadBhavishyaha. The lake was completely empty of fish now.

That is why I said, 'Before fate intervenes'."

तच्छ्रुत्वा टिट्ठिभ आह-"भद्रे किं मां यद्भविष्यसदृशम्संभावयसि। तत्पश्य मे बुद्धिप्रभावं यावदेनं दुष्टसमुद्रं स्वचञ्च्वा शोषयामि"।

Hearing her words the male Tittibha said-"O good lady! Do you think I am like that YadBhavishyaha? Observe the power of my intelligence. I will dry this wicked ocean with my beak."

टिट्ठिभी आह-"अहो कस्ते समुद्रेण सह विग्रहः। तन्न युक्तमस्योपरि कोपम्कर्तुम्।

The female bird said, "Ohoho! Why do you want to fight the ocean? It is not right that you show your anger on him.

उक्तम्च It is said,

पुंसामसमर्थानामुपद्रवायात्मनो भवेत्कोपः
पिठरं ज्वलदतिमात्रं निजपार्श्वानेव दहतीतराम् ॥353॥
*An inefficient man harms himself alone by getting angry.
The red hot vessel can burn only the thing next to it.*

तथा च And also,

अविदित्वात्मनः शक्तिं परस्य च समुत्सुकः
गच्छन्नभिमुखो नाशं याति वह्नौ पतङ्गवत्"॥354॥

*He who faces his enemy with enthusiasm
not knowing the strength of his enemy, nor judging his own capabilities,
perishes like a moth entering the fire."*

टिट्ठिभ आह-"प्रिये मामैवम्वद।येषामुत्साहशक्तिर्भवति ते स्वल्पा अपि गुरुन्विक्रमन्ते।

The male bird said, "Beloved! Do not talk like that. Those who have the power of enthusiasm will win over bigger people even if they are smaller in size.

उक्तम्च It is said,

विशेषात्परिपूर्णस्य याति शत्रोरमर्षणः
आभिमुख्यं शशाङ्कस्य यथाद्यापि विधुन्तुदः॥355॥

*People attack their enemies unable to withstand their glory.
Raahu even now keeps blocking the moon which keeps shining in its full splendor.*

तथा च And also,

प्रमाणाधिकस्यापि गण्डश्याममदच्युतेः
पदं मूर्ध्नि समाधत्ते केसरी मत्तदन्तिनः॥356॥
*The lion puts his foot on the head of the elephant in 'musth'
which has its neck region darkened by the oozing of 'temporin'
though the elephant is much larger in size than itself.*

तथा च And also,

बालस्यापि रवेः पादाः पतत्युपरि भूभृतां
तेजसा सह जातानां वयः कुत्रोपयुज्यते॥357॥
*Even the just-born rays of the sun keep their feet first on top of the mountains only
What has 'age' to do with those born with excellent talents?*

हस्ती स्थूलतरः स चाङ्कुशवशः किं हस्तिमात्रोङ्कुशो
दीपे प्रज्वलिते प्रणश्यति तमः किं दीपमात्रं तमः
वज्रेणापि हतः पतन्ति गिरयः किं वज्रमात्रो गिरिः
तेजो यस्य विराजते स बलवान्स्थूलेषु कः प्रत्ययः॥358॥
*Elephant is huge; he gets controlled by a goad; is the goad the size of the elephant?
When the lamp shines, the darkness perishes; is the darkness equal to the size of the lamp?
The mountains fall hit by the Vajra (thunderbolt of Indra); is the mountain the size of the Vajra?
One who shines with the luster of efficiency alone wins; what use is just the size?*

तदनया चञ्च्वास्य सकलमृतोयम्शुष्कस्थलतां नयामि"।

Therefore I will dry up this entire ocean with my beak."

टिट्ठिभी आह-"भोः कान्त, यत्र जाह्नवी नवनदीशतानि गृहीत्वा नित्यमेव प्रविशति तथा सिंधुश्च, तत्कथम्वत्त्वं अष्टादशनदीशतैः पूर्यमाणं तं विप्लुषवाहिन्या चञ्च्वा शोषयिष्यसि।तत्किमश्रद्धेयेनोक्तेन"।

The female bird said, "Hey lover! The River Ganges carries along with it nine hundred rivers and enters the ocean continuously; so does the River Sindhu. So, how are you going to dry up the ocean which gets filled continuously with eighteen hundred rivers, with your little beak through which only drops of water pass through? Why do you talk unbelievable words?"

टिट्ठिभ आह-" प्रिये,

The male bird said, "Beloved!

अनिर्वेदः श्रियो मूलं चञ्चुर्मे लोहसन्निभा
अहोरात्राणि दीर्घाणि समुद्रः किं न शुष्यति॥359॥

*Confidence is the root of prosperity!
My beak is hard like iron; Time extends with countless days and nights!
Can't the ocean be sucked out completely?!*

दुरधिगमः परभागो यावत्पुरुषेण पौरुषं न कृतं
जयति तुलामधिरूडः भास्वानपि जलदपटलानि"॥360॥

*The sun drives away hosts of clouds
when he climbs the 'Tulaa' (balance) (Libra) constellation.
Any achievement is impossible for a man
as long as he does not try with full effort (take risks)."*

टिट्ठीभी आह- "यदि त्वयाऽवश्यम्समुद्रेण सह विग्रहानुष्ठानं कार्यं, तदन्यानपि विहङ्गमानाहूय सुहृज्जनसहित
एव समाचर।

The female bird said, "If you really want to fight the ocean, collect all the other birds and do the needful
accompanied by your friends.

उक्तम्च It is said,

बहुनामप्यसाराणां समवायो हि दुर्जयः
तृणैरावेष्ट्यते रज्जुर्येन नागोऽपि बद्धयते॥361॥

*When even weak persons unite together, they become unconquerable.
The rope is made up of dry grass; but it can bind even the elephants.*

तथाच And also,

चटका काष्ठकुट्टेण मक्षिका दर्दुरैस्तथा
महाजनविरोधेन कुञ्जरः प्रलयं गतः"॥362॥

*The sparrow joined the wood-pecker; the bee joined the frog;
they all joined together and killed the elephant."*

टिट्ठीभआह- "कथमेतत्"। The male bird asked- "How is that so?" सा प्राह- She said,

(15)

चटककुञ्जर कथा

{THE STORY OF THE SPARROW AND THE ELEPHANT}

कस्मिंश्चिद्द्विनोद्देशे चटकदंपती तमालतरुकृतनिलयौ प्रतिवसतः स्म।

"In some forest region, a sparrow couple lived in a nest that was built on a Tamaala tree.

अथ तयोर्गच्छता कालेन संततिरभवत्।

In course of time, the female bird laid eggs.

अन्यस्मिन्नहनि प्रमतो वनगजः कश्चित्तन्मालवृक्षं घर्मात्तच्छायार्थी समाश्रितः।

Some day some 'musth' elephant suffering from the heat of the sun came to that Tamaala tree to rest in its
shade.

ततो मदोत्कर्षात्तामृतस्य शाखां चटकाश्रितां पुष्कराग्रेणाकृष्य बभञ्ज।

Mad with intoxication, he pulled the branch which was occupied by the sparrow couple with his trunk and
broke it.

तस्या भङ्गेन चटकाण्डानि सर्वाणि विशीर्णानि। आयुःशेषतया च चटकौ कथमपि प्राणैर्न वियुक्तौ।

When the branch broke, all the eggs laid by the sparrow shattered to pieces. The two sparrows barely
managed to escape with life.

अथ चटका साण्डभङ्गाभिभूता प्रलापान्कुर्वाणा न किञ्चित्सुखमाससाद।

The two sparrows were heart broken by the destruction of their eggs and wept a lot, and never were happy again.

अत्रान्तरे तस्यास्तान्प्रलापान्छुत्वा काष्ठकूटो नाम पक्षी तस्याः परमसुहृत्दुःखदुःखितोऽभ्येत्य तामुवाच-भगवति किं वृथा प्रलापेन।

Meanwhile a woodpecker named Kaashṭakuta who was their close friend heard their cries and said, “Lady! What is the use of crying?”

उक्तम्च It is said,

नष्टं मृतमतिक्रान्तं नानुशोचन्ति पण्डिताः
पण्डितानां च मूर्खाणां विशेषोऽयं यतः स्मृतः॥363॥

*Wise men do not worry about
that which is lost, or that which is dead or that which is past.
This is the main difference between the fools and the wise.*

तथाच And also,

अशोच्यानीह भूतानि मूढस्तानि शोचति
स दुःखे लभते दुःखं द्वावनर्थो निषेवते॥364॥

*A fool worries about the beings (dead) which serves no purpose.
He adds one more grief to the already existing grief, and doubles his suffering.*

तथाच And also,

क्षेश्माश्रुबान्धवैर्मुक्तं प्रेतो भुङ्क्ते यतोऽवशः
तस्मान्न रोदितव्यं हि क्रियाः कार्याश्च शक्तिः"॥365॥
*The person on death-bed who is losing control over his body,
swallows the tears mixed with phlegm pouring out of the relatives' eyes.
Therefore one should not cry
but attend to the rites which will help the dead to a better state."*

चटका प्राह- "अस्त्वेतत्। परं दुष्टगजेन मदान्मम संतानक्षयः कृतः। तद्यदि मम त्वम्सुहृत् सत्यस्तदस्य गजापसदस्य कोऽपि वधोपायश्चित्यताम्। यस्यानुष्ठानेन मे संततिनाशदुःखमपसरति।

The sparrows said-“It is true. But the wicked elephant simply destroyed our eggs in arrogance. If you are our true friend then think of some plan by which this wretched elephant can be killed. That alone can alleviate our grief arising from the loss of children.

उक्तम्च It is said,

आपदि येनापकृतं येन च हसितं दशासु विषमासु
अपकृत्य तयोरुभयोः पुनरपि जातं नरं मन्ये"॥366॥
*If one can avenge him who has done more harm,
or him who has ridiculed at times of difficulties,
then he is reborn again as a man."*

काष्ठकूट आह- "भगवति सत्यमभिहितम्भवत्या। उक्तम्च

The wood pecker said, “Lady! You spoke the truth! It is said,

स सुहृद्व्यसने यः स्यादन्यजात्युद्भवोऽपि सन्
वृद्धौ सर्वोऽपि मित्रं स्यात्सर्वेषामेव देहिनाम्॥367॥
*He is a true friend who helps at the time of difficulties
even if he belongs to some other caste.
For everyone on this earth, everyone is a friend when in prosperity.*

स सुहृद्व्यसने यः स्यात्स पुत्रो यस्तु भक्तिमान्
स भृत्यो यो विधेयज्ञः सा भार्या यत्र निर्वृतिः॥368॥

He is a true friend who helps you in difficulties.

He is a true son who has devotion to the father.

He is a true servant who is obedient.

She is a true wife who gives only happiness.

तत्पश्य मे बुद्धिप्रभावम्।परम्ममाऽपि सुहृद्गता वीणारवा नाम मक्षिकाऽस्ति।तत्तामाहूय आगच्छामि येन स दुरात्मा दुष्टगजो बध्यते"।

Therefore, see now the power of my intelligence. There is a bee named Veenaarava (sound of Veena) who is my friend. I will bring him here. We can soon get that evil elephant killed."

अथाऽसौ चटकया सह मक्षिकामासाद्य प्रोवाच-"भद्रे ममेष्टेऽयमचटका, केनचिद्दुष्टगजेन पराभूता अण्डस्फोटनेन।

तत्तस्य वधोपायमनुतिष्ठतो मे साहाय्यमर्कुरुमर्हसि"।

Then he brought the bee to the sparrows and said to the bee,"Lady! This sparrow is my friend. Some wicked elephant has destroyed her eggs and made her suffer. I want you to help me in killing that elephant."

मक्षिकाप्याह-"भद्र किमुच्यतेऽत्रविषये।उक्तमच

The bee said,"Good one! What is there to request me for this simple thing?

It is said,

पुनः प्रत्युपकाराय मित्राणां क्रियते प्रियं

यत्पुनर्मित्रमित्रस्य कार्यं मित्रैर्न किं कृतम्॥369॥

One pleases the friend by his actions

mainly with intention of reciprocating the good received by the friend.

Therefore, will not the friends help the friend of their friend?

सत्यमेतत्।परम्ममापि भेको मेघनादो नाम मित्रमिति।तमप्याहूय यथोचितमकुर्मः।उक्तमच

It is true. I have got another frog friend named MeghaNaada (Thunder-Sound). We will consult him also, and then do the needful. It is said,

हितैः साधुसमाचारैः शास्त्रजैर्मतिशालिभिः

कथञ्चिन्न विकल्पन्ते विद्वद्भिश्चिन्तिता नयाः"॥370॥

The plans made with the help of well-wishers, virtuous men,

learned men, intelligent men, and men of wisdom never can go wrong".

अथ ते त्रयोऽपि गत्वा मेघनादस्य अग्रे समस्तमपि वृत्तान्तम्विनेय तस्थुः।

Then, all those three went to MeghaNaada and reported everything.

अथ स प्रोवाच-"कियन्मात्रोऽसौ वराको गजो महाजनस्य कुपितस्याग्रे।तन्मदीयो मंत्रः कर्तव्यः।मक्षिके

त्वम्गत्वा मध्याह्नसमये तस्य मदोद्धतस्य गजस्य कर्णे वीणारवसदृशं शब्दमकुरु, येन श्रवणसुखलालसो

निमीलितनयनो भवति।ततश्च काष्ठकूटचञ्च्वा स्फोटितनयनो अंधीभूतः तृषार्तो मम गर्ततटाश्रितस्य

सपरिकरस्य शब्दमश्रुत्वा जलाशयमत्वा समभ्येति।ततो गर्तमासाद्य पतिष्यति, पञ्चत्वम्यास्यति च इति।

एवमसमवायः कर्तव्यो यथावैरसाधनमभवति"।

He said,"When people are enraged, what does this idiot of an elephant amount to! But we will have to think of a plan. Bee! At noon you go to that elephant and make a humming noise in his ears like the sound of the Veena. The elephant will listen to the music and close his eyes in rapture. Then the woodpecker will peck his eyes and make him blind. The elephant will feel thirsty and search for a water-hole. I will stay on the edge of a huge hole in the ground and make croaking noise along with my own people. He will come there believing it to be a lake. He will fall into the hole and die. We should all join together and act so we can defeat the enemy."

अथ तथानुष्ठिते स मत्तगजो मक्षिकागेयसुखान्निमीलितनेत्रः काष्ठकूटहतचक्षुर्मध्याह्नसमये भ्राम्यन्

मण्डूकशब्दानुसारी गच्छन्महतीमर्गमासाद्य पतितो मृतश्च।अतोहम्ब्रवीमि 'चटकाकाष्ठकूटेन' इति"।

It was acted out as planned. The elephant closed his eyes enthralled by the music of the bee; the woodpecker pecked out his eyes; the noon sun made it thirsty; he wandered away in search of water; he followed the croaking noise of the frog; fell inside the huge hole in the ground and died.

That is why I say, 'sparrows by the wood-pecker'."

टिट्टिभआह-"भद्रे एवम्भवतु।सुहृद्वर्गसमुदायेन सह समुद्रमशोषयिष्यामि।"इति निश्चित्य बकसारसमयूरादीन् समाहूय प्रोवाच-"भोःपराभूतोऽहम्समुद्रेणाण्डकापहरेण।तच्चिन्त्यतामस्य शोषणोपायः।

The male bird said, "Hey good lady! Let it be so. I will collect all my friends and dry up the ocean."

Having decided thus, he called all his friends like cranes, swans, peacocks etc. and said, "Ho! This ocean has made me suffer by stealing my eggs. Think of a plan to dry up the ocean."

ते सम्मन्त्र्य प्रोचुः-"अशक्ता वयम्समुद्रशोषणे।तत्किं वृथा प्रयासेन।उक्तम्च

They all discussed within themselves and said, "We are not capable of drying the ocean; why try for the impossible? It is said,

अबलः प्रोन्नतं शत्रुं यो याति मदमोहितः

युद्धार्थं स निवर्तत शीर्णदन्तो गजो यथा॥371॥

*If a weak person stupidly encounters a stronger foe in a battle
he will return like the elephant with its tusks broken.*

तदस्माकमस्वामी वैनतेयोऽस्ति।ततस्मै सर्वमेतत्परिभवस्थानम्निवेद्यतां येन स्वजातिपरिभवकुपितो

वैरानृण्यमगच्छति।अथवा अत्रावलेपम्करिष्यति तथापि नास्ति वो दुःखम्।उक्तम्च

Therefore let us go to our King Garuda, the son of Vinataa and we will report to him everything that has happened. He will get angry because his people have been harassed and consider the ocean as an enemy. Even if he behaves haughty, then also it is no problem. It is said,

सुहृदि निरन्तरचित्ते गुणवति भृत्येऽनुवर्तिनी कलत्रे

स्वामिनि शक्तिसमेते निवेद्य दुःखं सुखी भवति॥372॥

*One becomes happy when he confides his grief
to a stable minded friend, or a servant of good character,
or a devoted wife or a powerful master.*

तद्यामो वैनतेयसकाशम्यतोऽसावस्माकमस्वामी"।

Let us all go to Veinateya, as he is our Master."

तथानुष्ठिते सर्वे ते पक्षिणो विषण्णवदना बाष्पपूरितदृशो वैनतेयसकाशमासाद्य करुणस्वरेण फूत्कर्तुमारब्धाः।

"अहो अब्रह्मण्यमब्रह्मण्यम्।अधुना सदाचारस्य टिट्टिभस्य भवति नाथे सति, समुद्रेण अण्डानि अपहृतानि।

तत्प्रनष्टमधुना पक्षिकुलम्।अन्येऽपि स्वेच्छया समुद्रेण व्यापादिष्यन्ते।उक्तम्च-

They all went to Garuda. With distressed faces and eyes filled with tears, they all pitiably cried in front of Garuda and said, "Alas! It is against the rule of Brahmaa (Creator)! When the Tittibha is under your protection, and he has done no harm to anybody, this ocean takes away his eggs. The clan of birds is ruined now. All the other birds also will be destroyed by the ocean. It is said,

एकस्य कर्म संवीक्ष्य करोत्यन्योऽपि गर्हितं

गतानुगतिको लोको न लोकः पारमार्थिकः॥373॥

*Observing the action of one person,
another also will perform the same derogatory action.
Imitation is the way of the world; not the thoughtful act.*

तथाच And also,

चाटुतस्करदुर्वृत्तैस्तथा साहसिकादिभिः

पीड्यमानाः प्रजाः रक्ष्याः कूटच्छद्वादिभिस्तथा॥374॥

*The king has to protect the people from getting harassed by those
who mislead with pleasant talks;
who are wicked; who are looters; who are cheats and deceitful persons.*

प्रजानां धर्मषड्भागो राज्ञो भवति रक्षितुः

अधर्मादपि षड्भागो जायते यो न रक्षति॥375॥

*A king who protects his people deserves
one sixth of the public money earned righteously.*

*If the king does not protect his people,
he partakes one sixth of a thief's wealth earned through unrighteous means.*

प्रजापीडनसन्तापात्समुद्भूतो हुताशनः

राज्ञः श्रियं कुलं प्राणान्नादग्ध्वा विनिवर्तते ॥376॥

*The fire which rises from the grieving people who are tormented
subsides only after*

burning away completely all the property, family and lives of the king.

राजा बन्धुरबन्धूनां राजा चक्षुरचक्षुषां

राजा पिता च माता च सर्वेषां न्यायवर्तनात्॥377॥

*The king is the relative for those without relatives; he is the eye for the blind;
he is the father and the mother*

for all those following the path of justice and righteousness.

फलार्थी पार्थिवो लोकान्पालयेद्यत्नमास्थितः

दानमानादितोयेन मालाकारो अङ्कुरानिव॥378॥

*The king who expects wealth should take care of his people through effort;
he should sprinkle the water of charity and respect,
like the florist sprinkles water on the sprouts.*

यथा बीजाङ्कुरः सूक्ष्मः प्रयत्नेनाभिरक्षितः

फलप्रदो भवेत्काले तद्वल्लोकः सुरक्षितः॥379॥

*The tiny sprout inside the seed will give fruit some day
if protected through proper means;
same is the case with people who are well protected.*

हिरण्यधान्यरत्नानि यानानि विविधानि च

तथान्यदपि यत्किञ्चित्प्रजाभ्यः स्यान्नृपस्य तत्"॥380॥

*The gold, grains, gems, various types of vehicles
and many more things belong to the king,
only because of the people."*

अथैवमगरुडःसमाकर्ण्य तद्दुःखदुःखितः कोपाविष्टश्च व्यचिंतयत्-'अहो सत्यमुक्तमेतैः पक्षिभिः।तदद्य गत्वा तम्समुद्रमशोषयामः'।

Garuda heard all this and was highly distressed by the distress of the birds. He thought, 'Aha! The birds have spoken the truth. I will go and dry up the ocean.'

एवञ्चिंतयतस्तस्य विष्णुदूतः समागत्य आह-"भो गरुत्मन् भगवता नारायणेन अहम्तव पार्श्वे प्रेषितः।

देवकार्याय भगवान् अमरावत्याम्यास्यतीति।तत्सत्त्वरमागम्यताम्"।

Even as he was thinking like this, a messenger from Lord Vishnu came and said, "Hey Garuda! I have been sent to you by Lord Naaraayana. You must immediately take him to Amaraavati, the capital city of Indra where he has some work to complete. Quickly get ready."

तच्छ्रुत्वा गरुडः साभिमानम्प्राह"भो दूत,किम्मया कुभृत्येन भगवान्करिष्यति।तद्गत्वा तम्बद यदन्यो भृत्यो

वाहनाय अस्मत्स्थाने क्रियताम्।मदीयो नमस्कारो वाच्यो भगवतः।उक्तञ्च

Hearing this, Garuda who was in a bad mood said, "Hey messenger! What does the Lord have to do with this worthless servant? Go and tell him that he can use some other bird as his vehicle instead of me. Convey my salutations to him. It is said,

यो न वेत्ति गुणान्यस्य न तं सेवेत पण्डितः

न हि तस्मात्फलं किञ्चित्सुकृष्टादूषरादिव" ॥381॥

*A wise man should not serve a person who does not value his virtues.
There will not be any gain in such a service, like the barren land well-ploughed."*

दूत आह-"भो वैनतेय, कदाचिदपि भगवन्तं प्रति त्वया नैतदभिहितमीदृक्। तत्कथय किम्ते भगवता अपमानस्थानं कृतम्"।

The messenger said, "Hey Vainateya! Never have you uttered such offensive words towards our Lord! What did our Lord do to deserve such words?"

गरुड आह-"भगवदाश्रयभूतेन समुद्रेण अस्मद्विद्विभ्रान्ण्डान्यपहतानि। तद्यदि तस्य निग्रहम्न करोति तदहम्भगवतो न भृत्य इत्येष निश्चयस्त्वया वाच्यः। तदद्भुततरम्गत्वा भवता भगवतः समीपे वक्तव्यम्"।

Garuda said, "The ocean which is under the protection of our Lord has stolen the eggs of the Tittibha couple. If he does not punish the ocean, then I am not his servant; convey this message to him. Go quickly and report all this to the Lord."

अथ दूतमुखेन प्रणयकुपितम्वैनतेयम्विज्ञाय भगवान्चिन्तयामास-'अहो स्थाने कोपं वैनतेयस्य तत्स्वयमेव गत्वा संमानपुरःसरम्तमानयामि। उक्तम्च

After the messenger reported everything, Lord Naaraayana understood that Garuda was angry with him in a friendly manner and thought, "Aha! Vainateya's anger is proper only. I will visit him and invite him with due respect. It is said,

भक्तं शक्तं कुलीनं च न भृत्यमपमानयेत् पुत्रवल्लालयेन्नित्यं य इच्छेच्छ्रियमात्मनः ॥382॥

*He who desires his own welfare should never insult a servant
who is loyal, efficient and born in a good family;
but pamper him like a son.*

अन्यच्च And also,

राजा तुष्टोऽपि भृत्यानामर्थमात्रं प्रयच्छति ते तु संमानितास्तस्य प्राणैरप्युपकुर्वते" ॥383॥

*The king if pleased will only reward the servants with money.
But the servants who are treated with respect
will save the king even risking their lives."*

इत्येवमसंप्रधार्य रुक्मपुरे वैनतेयसकाशम्सत्वरमगमत्।

Having pondered thus, he came to the city of Rukmapura where Garuda lived.

वैनतेयोऽपि गृहागतम्भगन्तं अवलोक्य त्रपाधोमुखः प्रणम्योवाच-"भगवन्, त्वदाश्रयोन्मतेन समुद्रेण मम

भृत्यस्य अण्डान्यपहत्य ममापमानो विहितः। परम्भगवल्लज्जया मया विलंबितम्। नोचेदेनमहं स्थलांतरमद्यैव नयामि। यतः स्वामिभयाच्छ्रुनोऽपि प्रहारो न दीयते। उक्तम्च,

Vainateya saw the Lord in person; highly embarrassed he bent his head in shame. He immediately fell at his feet and said, "Lord! I have been insulted by the ocean which is under your protection, by stealing the eggs that belong to the Tittibha birds which serve me. I did not want to offend you by punishing him myself. That is why I did not take any action immediately. Otherwise I would have dried him up by now. It is a well known fact that even a dog will not be hit for fear of the Master. It is said,

येन स्याल्लघुता वाथ पीडा प्रभोः क्वचित्

प्राणत्यागेऽपि तत्कर्म न कुर्यात्कुलसेवकः" ॥384॥

*A servant who has been serving the family for long
should not do any act that will offend or hurt the Master,
even if his own life is at stake."*

तच्छ्रुत्वा भगवानाह-"भो वैनतेय, सत्यमभिहितम्भवता।उक्तम्च,

Lord replied, "Hey Veinateya! You have spoken the truth. It is said,

भृत्यापराधजो दण्डः स्वामिनो जायते यतः

तेन लज्जापि तस्यैव न भृत्यस्य तथा पुनः॥385॥

*If the servant commits any mistake, the master alone suffers the consequences;
the master alone feels the embarrassment, not the servant.*

तदागच्छ येन अण्डानि समुद्रादादाय टिट्टिभम्संभावयावः अमरावतीम्च गच्छावः"।

Therefore come, we will get those eggs from the ocean and return it to the Tittibha birds; and go to Amaraavati immediately."

तथाऽनुष्ठिते समुद्रो भगवता निर्भर्त्स्य आग्नेयम्शरम्सन्धाय अभिहितः-"भो दुरात्मन्, दीयंतामिटिट्टिभाण्डानि। नो चेत् स्थलतां त्वां नयामि"।

They all went to the ocean and the Lord angrily took out his 'Fire-Missile' and said, "Hey wicked ocean! Give back those eggs of Tittibha birds, or I will make you empty of all the waters."

ततः समुद्रेण सभयेन टिट्टिभाण्डानि तानि प्रदत्तानि। टिट्टिभेनापि भार्यायै समर्पितानि।

अतोहम्ब्रवीमि 'शत्रोर्बलमविज्ञाय' इति। तस्मात्पुरुषेणोद्यमो न त्याज्यः।

The ocean was frightened and immediately gave back the eggs to the Tittibha bird; Tittibha bird gave them to his wife. That is why I say 'without knowing the strength of the enemy'. Therefore a person never should give up the attempt."

{DAMANAKA CONTINUES HIS DECEITFUL TALKS WITH SANJEEVAKA}

तदाकर्ण्य सञ्जीवकस्तमेव भूयोऽपि पप्रच्छ-"भो मित्र कथञ्ज्येयो मयाऽसौ दुष्टबुद्धिरिति। इयन्तं कालं यावदुत्तरोत्तरस्नेहेन प्रसादेन च अहं दृष्टो न कदाचित्तद्विकृतिर्दृष्टा। तत्कथ्यताम्येनाहं आत्मरक्षार्थं तद्वधाय उद्यमम्करोमि"।

Hearing Damanaka's words, Sanjeevaka questioned him again, "Hey friend! How can I know that he has evil intentions against me? All these days when I was in his company enjoying the excessive limits of friendship, I have not seen him once swerve from that state. If you can prove it, I will get ready to protect myself and kill him at the same time."

दमनकआह-"भद्र, किमत्र ज्ञेयम्। एष ते प्रत्ययः, यदि रक्तनेत्रस्त्रिशिखां भ्रुकुटिन्दधानः सुक्किणी परिलेलिहन् त्वां दृष्ट्वा भवति तद्दुष्टबुद्धिः, अन्यथा सुप्रसादश्चेति। तदाज्ञापय माम्। स्वाश्रयम्प्रति गच्छामि। त्वया च यथा अयं मन्त्रभेदो न भवति तथा कार्यम्। यदि निशामुखम्प्राप्य गन्तुं शक्नोषि तद्देशत्यागः कार्यः। यतः

Damanaka said, "Good one! What is there to prove? To ensure your belief, if you see him with reddened eyes, a three-lined frown, raised eyebrows, licking his lips with the tongue, know then that his intentions are not good towards you. Otherwise he is in friendly terms with you. So permit me; I will return home. Please see that you do not reveal this secret to anyone. If you can wait till the night-fall, then escape to another country. Because,

त्यजेदेकं कुलस्यार्थं ग्रामस्यार्थं कुलं त्यजेत्

ग्रामं जनपदस्यार्थं आत्मार्थं पृथिवीं त्यजेत्॥386॥

*One can renounce a person for the sake of the whole family;
one can renounce a family for the sake of the village;
one can renounce a village for the sake of the country;
One can renounce the earth for the sake of Self (-Knowledge).*

आपदर्थं धनं रक्षेद्द्वारान् रक्षेद्धनैरपि

आत्मानं सततं रक्षेद्द्वारैरपि धनैरपि॥387॥

*One should collect money and store it to meet emergencies;
one should protect the wife spending any amount of money;
one should protect the self even if the wife and money are at stake.
(if the wife is leading one towards unrighteous way of life).*

बलवताऽभिभूतस्य विदेशगमनमन्तदनुप्रवेशो वा नीतिः।तद्देशत्यागः कार्यः।अथवा आत्मा सामादिभिरुपायैः
अभिरक्षणीयः।उक्तम्च,

If the enemy is stronger, it is better that one escapes to foreign lands; or he must be ready to surrender.
Therefore it is better that you leave this forest. Or, one should protect oneself with some strategy like
conciliation etc. It is said,

अपि पुत्रकलत्रैश्च प्राणान् रक्षेत पण्डितः

विद्यमानैर्यतस्तैः स्यात्सर्वं भूयोऽपि देहिनाम्॥388॥

*A wise man should save his life even at the risk of losing his son or wife;
if he lives he can again get a wife or son.*

तथाच And also,

येनाकेनाप्युपायेन शुभेनाप्यशुभेन वा

उद्वरेद्दीनमात्मानं समर्थो धर्ममाचरेत्॥389॥

*Through some means god or bad, one should change oneself
from the wretched state to a worthy state.*

*If one somehow improves his position,
then he can afford to think of the good or bad of the actions.*

यो मायां कुरुते मूढाः प्राणत्यागे धनादिषु

तस्य प्राणाः प्रणश्यन्ति तैर्नष्टैः नष्टमेव तत्॥390॥

*If one does not save himself for fear of losing money, then he will lose his life;
once life is lost, it is lost forever.”*

{KARATAKA OPPOSES DAMANAKA’S FRAUDULENT WAYS}

एवमभिधाय दमनकः करटकसकाशमगमत्।करटकोऽपि तमायांतद्दृष्ट्वा प्रोवा-“भद्र किम्कृतमन्तत्र भवता”।

Having said this, Damanaka went back to Karataka.

Karataka saw him coming and said,“O Good one! What did you do there?”

दमनकआह-“मया तावन्नीतिबीजनिर्वापणम्कृतम्।परतो दैवविहितायत्तम्।उक्तम्च यतः

Damanaka said,“I have planted the seeds of division. Rest is in the hands of fate.

Because it is said,

पराङ्मुखेऽपि दैवेऽत्र कृत्यं कार्यं विपश्चिता

आत्मदोषविनाशाय स्वचित्तस्तंभनाय च॥391॥

*A wise man should do the needful even if the fate is against him,
for the sake of removing his own faults and for his own satisfaction.*

तथाच And also,

उद्योगिनं पुरुषसिंहमुपैति लक्ष्मीः

दैवं हि दैवमिति कापुरुषा वदन्ति, दैवं निहत्य कुरु पौरुषमात्मशक्त्या

यत्रे कृते यदि न सिद्ध्यति कोऽत्र दोषः”॥392॥

*The Goddess of prosperity seeks that lion among men
who sincerely engages himself in his work.*

Only the wretched men say that fate alone decides the fate of all.

Forget the fate and do whatever you have to do with sincerity.

If the attempt is there and yet it fails, nothing is lost.”

करटकआह-“तत्कथय कीदृक्त्वया नीतिबीजमिर्वापितम्”।

Karataka said,“Tell me how you planted the seeds of division?”

सोऽब्रवीत्-“मया अन्योन्यं ताभ्याम्मिथ्याप्रजल्पेन भेदस्तथाविहितो यथा भूयोऽपि मन्त्रयन्तावेकस्थानस्थितौ न
द्रक्ष्यसि”।

He said, "I have made them both against each other through many false statements; you will never again see them again conversing with affection."

करटक आह-"अहो न युक्तम्भवता विहितम्यत्परस्परमृतौ स्नेहार्द्रहृदयौ सुखाश्रयौ कोपसागरे प्रक्षिप्तौ।

Karataka said, "Aha! You did not do the right thing. You have made 'two hearts which were wet with affection and happy' drown in the ocean of anger.

उक्तम्च It is said,

अविरुद्धं सुखस्थं यो दुःखमार्गे नियोजयेत्
जन्मजन्मान्तरं दुःखी स नरः स्यादसंशयम् ॥393॥

*If one guides a man
who has been living without opposing any one; who is happy and contented;
in a path ending in pain,
he will undoubtedly suffer in many births.*

अपरं त्वं यद्भेदमात्रेणापि हृष्टस्तदप्ययुक्तं यतः सर्वोऽपि जनो विरूपकरणे समर्थो भवति नोपकर्तुम्।

Another thing is that you are satisfied just by separating them; that is also not proper. Everyone is adept in breaking up things; not in helping.

उक्तम्च It is said,

घातयितुमेव नीचः परकार्यं वेत्ति न प्रसाधयितुं
पातयितुमस्ति शक्तिर्वायोः वृक्षं न चोन्नमितुम् ॥394॥

*The mean minded man only knows how to ruin another person's work;
but does not know how to help others in achieving the goal.
The wind can uproot a tree; it cannot re-root the tree."*

दमनकआह-"अनभिज्ञो भवान्नीतिशास्त्रस्य तेनैतद्ब्रवीषि।उक्तम्च यतः

Damanaka said, "You are ignorant of the science of Administration; that is why you talk like this. Because it is said,

जातमात्रं न यः शत्रुं व्याधिञ्च प्रशमं नयेत्
महाबलोऽपि तेनेव वृद्धिं प्राप्य स हन्यते ॥395॥

*If one does not subdue the enemy or disease the moment they appear,
both of them will increase in strength, and kill him even if he very powerful.*

तच्छत्रुभूतोऽयमस्माकम्मन्त्रिपदाहरणात्।उक्तम्च

Having made me lose my post of the minister, Sanjeevaka is my enemy now. It is said,

पितृपैतामहं स्थानं यो यस्यात्र जिगीषति
स तस्य सहजः शत्रुच्छेद्योऽपि प्रिये स्थितः ॥396॥

*He who tries to take away the post of someone
whose family has been enjoying that post for generations,
that fellow becomes the natural enemy
and should be killed even if he is a well-wisher.*

तन्मया स उदासीनतया समानीतोऽभयप्रदानेन यावत्तावदहमपि तेन साचिव्यात्प्रच्यावितः।अथवा साध्विदमुच्यते

As a stranger he was brought by me and I got him sanctuary here; but he got me dismissed from my job. It is rightly said,

दद्यात्साधुर्यदि निजपदे दुर्जनाय प्रवेशं
तन्नाशाय प्रभवति ततो वाञ्छमानः स्वयं सः
तस्माद्देवो विपुलमतिभिर्नावकाशोऽधमानां
जारोऽपि स्याद् गृहपतिरिति श्रूयते वाक्यतोऽयम् ॥397॥

*If a good man allows a wicked man an equal position,
then he will be ruined,
because the wicked man will try to take over the post completely.
So the wise men should never allow the mean minded persons to handle their post.
It is heard that
even a paramour will become the master of the house, if he gets a chance.*

तेन मया तस्योपरि वधोपाय एष विरच्यते। देशत्यागाय वा भविष्यति। तच्च त्वाम्मुक्त्वाऽन्यो न ज्ञास्यति। ।
तद्युक्तमेतत्स्वार्थायानुष्ठितम्। उक्तञ्च यतः,
Therefore I have planned to get him killed. Either he gets killed or moves away to another country. Except you, no one knows about the plan acted out by me. What I have done is right and for my self-protection only. Because it is said,

*निस्त्रिंशं हृदयं कृत्वा वाणीमिक्षुरसोपमां
विकल्पोऽत्र न कर्तव्यो हन्यादेवापकारिणम् ॥398॥
Keeping the heart hard as a diamond,
speaking words pleasant like the sugarcane juice,
one should kill the harmful person without hesitation.*

अपरं मृतोऽपि अस्माकम्भोज्यो भविष्यति। तदेकमतावद्वैरसाधनम्। अपरम्साचिव्यम्च भविष्यति तृप्तिश्चेति।
तद्गुणत्रयेऽस्मिन्नुपस्थिते कस्मान्माम्दूषयसि त्वम्जाइयभावात्। उक्तञ्च,
Another thing is that if he dies, he can be eaten by us. On the one hand I would have succeeded in subduing the enemy, and on the other hand I will regain my post as a minister and moreover satiate my hunger qualms too. When three benefits are awaiting me in the future, why do you blame me like a fool?
It is said,

*परस्य पीडनं कुर्वन् स्वार्थसिद्धिं च पण्डितः
मूढबुद्धिर्न भक्षेत वने चतुरको यथा" ॥399॥
A wise man gets his own desires fulfilled, after bringing harm to the enemy;
A man of a dull intellect will not enjoy anything, like Chaturaka in the forest."*

करटक आह-"कथमेतत्"। Karataka said, "How is that so?" स आह- Damanaka said,

(16)

सिंहशृगालकथा

{THE STORY OF THE LION AND THE JACKAL}

"अस्ति कस्मिंश्चिद्द्वन्द्वे देशे वज्रदम्ष्ट्रो नाम सिम्हः। तस्य चतुरक्रव्यमुखनामानौ शृगालवृकौ भृत्यभूतौ
सदैवानुगतौ तत्रैव वने प्रतिवसतः।

"There lived a lion named VajraDamshttra (One with teeth sharp like diamonds) in a forest region. A jackal named Chaturaka (clever fellow) and a wolf named KravyaMukha (flesh-mouth) lived in that forest as the servants of that lion and always followed him wherever he went.

अथ अन्यदिने सिम्हेन कदाचिदासन्नप्रसवा प्रसववेदनया स्वयूथाद्भ्रष्टो उष्ट्री उपविष्टा कस्मिंश्चिद्द्वन्द्वनगहने
समासादिता।

One day the lion met a camel; the camel had been separated from its group; she was in delivery pains; she had taken shelter in some dense forest region in order to deliver her baby.

अथ ताम्ब्यापाद्य यावदुदरम्स्फोटयति तावज्जीवल्लघुदासैरकशिशुर्निष्क्रान्तः। सिम्होऽपि दासैरक्याः पिशितेन
सपरिवारः परां तृप्तिमुपागतः।

The lion killed the camel by tearing its belly with its nails. But out of that belly, a camel baby came out alive and unharmed. The lion ate the camel meat to its fill along with its companions.

इति ते विचिंत्य सर्वे सिम्हसकाशमाजग्मुः।

Having discussed in this manner all went to the king.

ततश्चतुरकआह- 'दैव,न किञ्चित्सत्त्वम्प्राप्तम्।भगवानादित्योप्यस्तम्गतः।तद्यदि स्वामी द्विगुणशरीरम्प्रयच्छति ततःशंकुकर्णोऽयम्विद्विगुणवृद्ध्या स्वशरीरम्प्रयच्छति धर्मप्रतिभुवा ।

Chaturaka said,“Lord! No animal could be found. The sun has set already. If Master will give back twice the amount of the body received, then this ShankuKarna will give his body to increase it double its number, witnessed by Dharma.”

सिम्ह आह- 'भोः यद्येवमत्तत्सुंदरतरम्।व्यवहारस्यास्य धर्मः प्रतिभूः क्रियतामिति।

The lion said,“Ho! If that is the offer, then it is very nice. Let Dharma be made the witness in this transaction”.

अथ सिम्हवचनानन्तरं वृकशुगालाभ्याम्विदारित उभयकुक्षिः शंकुकर्णः पञ्चत्वमुपागतः।

After the lion spoke like this, the jackal and the wolf pounced on the camel and tore his two stomachs to pieces and ShankuKarna died.

अथ वज्रदम्ष्ट्रश्चतुरकमाह- 'भोश्चतुरक,यावदहम्नदीम्गत्वा स्नानम्देवतार्चनविधिं कृत्वा आगच्छामि तावत्वया अत्र अप्रमत्तेन भाव्यम् " इत्युक्त्वा नद्याम्गतः।

Then VajraDamshttra said to Chaturaka,“Hey Chaturaka! I will bathe in the river; worship the deity and return. Till then wait here in strict control of yourself.”

अथ तस्मिन्गते चतुरकश्चित्तयामास-कथम्ममैकाकिनो भोज्योऽयमुष्टो भविष्यति' इति विचिंत्य

क्रव्यमुखमाह- 'भोः क्रव्यमुख, क्षुधालुर्भवान्।तद्यावदसौ स्वामी नागच्छति तावत्वमस्योष्टस्य माम्सम्भक्षय।

अहमत्त्वाम्स्वामिनो निर्दोषम्प्रतिपादयिष्यामि "।

The lion went to the river to bathe. When the lion was gone, Chaturaka thought,“How do I manage to eat all this meat alone?” After some thinking he said to KravyaMukha,“Ho KravyaMukha! You are hungry. As long as the Master is not here, you keep eating this meat. I will not betray your guilt to the Master.”

सोऽपि तच्छ्रुत्वा यावत्किञ्चिन्माम्समास्वादयति तावच्चतुरकेणोक्तम्- 'भोःक्रव्यमुख,समागच्छति स्वामी।

तत्त्यक्तवैनमदूरे तिष्ठ येनास्य भक्षणम्न विकल्पयति "।

The wolf agreed and ate a little portion of the meat. Chaturaka said, “Ho KravyaMukha! Master is coming. Leave the meat alone and stand at a distance so he does not see his food as disturbed.”

तथानुष्ठिते सिम्हः समायातो यावदुष्टम्पश्यति तावत् रिक्तीकृतहृदयो दासेरकः।

The wolf got frightened; he immediately moved away and stood at a distance. The lion observed that the camel's body was without its heart portion.

ततो भ्रुकुटिं कृत्वा परुषतरमाह- 'अहो केनैष उष्ट्र उच्छिष्टताम्नीतो येन तमपि व्यापादयामि "।

He frowned in anger and said harshly,“Aha! Who has tasted this camel's body before me and polluted it? I will kill him instantly.”

एवमभिहिते क्रव्यमुखश्चतुरकमुखमवलोकयति, " किल तद्वद किञ्चिद्येन मम शान्तिर्भविष्यति "।

KravyaMukha trembled and gave the jackal a pitiable look requesting to say something and save the situation.

अथ चतुरको विहस्योवाच- " भोः मामनादृत्य पिशितम्भक्षयित्वाऽधुना मन्मुखमवलोकयसि।

तदास्वादय अस्य दुर्णयतरोः फलम् " इति।

Chaturaka laughed aloud and said,“Ho! You disregarded my words and ate the meat in our Master's absence and now are pleading with your eyes? Now taste the result of that ingratitude.”

तदाकर्ण्य क्रव्यमुखो जीवनाशभयाद्दूरदेशम्गतः।

Hearing this, KravyaMukha was afraid of getting killed by the lion and ran away from that very forest.

एतस्मिन्नन्तरे तेन मार्गेण दासेरकसार्थो भाराक्रांतः समायातः।तस्याग्रेसरोष्टस्य कंठे महती घंटा बद्धा।तस्याः

शब्दं दूरतोप्याकर्ण्य सिम्हो जंबुकमाह- "भद्र ज्ञायताम्किमेष रौद्रःशब्दः श्रूयते अश्रुतपूर्वः "।

Meanwhile, a herd of camels arrived there carrying load. A huge bell hung on the neck of the leading camel. The lion heard the sound of the bell and said to the jackal,“O Good one! What is this terrible sound that is approaching us? I have never heard such a sound till now.”

तच्छ्रुत्वा चतुरकः किञ्चिद्वनांतरम्गत्वा सत्वरमभ्युपेत्य प्रोवाच-

‘स्वामिन् गम्यतामगम्यतां यदि शक्नोषि गन्तुम्’।

Hearing this, Chaturaka went inside the forest as if following the source of the sound; he came back hurriedly and said, “Master! Run away, runaway, in whichever way possible.”

सोब्रवीत्- “भद्र किमेवम्माख्याकुलयसि। तत्कथय किमेतत्” इति।

The lion said, “O good one! Why are you making me worried? Tell me what the matter is?”

चतुरकआह- “स्वामिन् एष धर्मराजस्तवोपरि कुपितः। यदनेनऽकाले दासेरकोऽयम्मदीयो व्यापादितः।

तत्सहस्रगुणमुष्टमस्य सकाशाद्ग्रहीष्यामि इति निश्चित्य बृहन्मानमादाय अग्रेसरस्योष्टस्य ग्रीवायाम्घंटां बद्ध्वा वध्यदासेरकसक्तानपि पितृपितामहानादाय वैरनिर्यातनार्थमायात एव”।

Chaturaka said, “Master! The Lord of Dharma is angry with you. ‘This lion has killed the camel belonging to me before the fixed time of his death. I will take back thousand camels from him.’ Thinking like this he has tied a huge bell on the neck of the leading camel and bringing all the well-wishers, relatives, fathers and grandfathers of that dead camel to take revenge on you.”

सिंहोऽपि तच्छ्रुत्वा सर्वतो दूरादेव अवलोक्य मृतमुष्टम्परित्यज्य प्राणभयात्प्रणष्टः। चतुरकोऽपि

शनैःशनैस्तस्योष्टस्य माम्सम्भक्षयामास।

The lion heard his words saw at a distance a huge herd of camels coming towards him. He was afraid for his life and ran away leaving the dead camel. Chaturaka kept eating that meat slowly for a long time.

अतोहम्ब्रवीमि परस्य पीडनम्कुर्वन् इति।

That is why I say, ‘After bringing harm to the enemy.’”

{SANJEEVAKA FIGHTS WITH PINGALAKA}

अथ दमनके गते सञ्जीवकश्चित्तयामास-अहो किमेतन्मया कृतम्। यच्छष्पादोऽपि माम्साशितस्तस्यानुगः

सम्वृतः। अथवा साध्विदमुच्यते,

When Damanaka was gone, Sanjeevaka started thinking-“Aha! What have I done! I am a grass-eater, and I yet became a friend of a meat-eater. Or it is rightly said-

अगम्यान् यः पुमान् याति असेव्यान्श्च निषेवते

स मृत्युमुपगृह्णाति गर्भमश्वतरी यथा॥401॥

*That man who seeks the company of those who have to be avoided,
and serves those who don't deserve to be served,
will die like the mule which dies when delivering a cub.*

(The mule mates with a horse and dies when delivering a huge-sized cub.)

तत्किम्करोमि। क्व गच्छामि। कथम्मे शांतिर्भविष्यति। अथवा तमेव पिङ्गलकमगच्छामि। कदाचिन्माम्शरणागतं रक्षति प्राणैर्न वियोजयति। यत् उक्तम्च

So what shall I do? Where shall I go? Where will I get peace? Or I will approach Pingalaka and surrender; may be he will protect me who has taken shelter with him! He may not kill me also. It is said,

धर्मार्थं यततामपीह विपदो दैवाद्यदि स्युः क्वचित्

ततासामुपशान्तये सुमतिभिः कार्यो विशेषान्नयः

लोके ख्यातिमुपागतात्र सकले लोकोक्तिरेषा यतो

दग्धानां किल वह्निना हितकरः सेकोऽपि तस्योद्भवः॥402॥

*If those who strive to achieve righteous goals meet with obstacles by fate,
the wise ones should plan some trick to save themselves.*

It is a well-known statement in the world that

‘for those burnt by fire, the very same heat acts as a healer when used as the massage’.

तथा च And also

लोकेऽथवा तनुभृतां निजकर्मपाकं नित्यं समाश्रितवतां सुहितक्रियाणां
भावाजितं शुभमथाप्यशुभं निकामं यद्भावि तद्भवति नात्र विचारहेतुः॥403॥

*In this world for those who are bound by bodies,
it is unavoidable that,
the results of their own actions have to be experienced.
A man needs to always perform the duties allotted to him to his complete satisfaction
and experience the good or bad results of those actions.
What results arise in whatever way, they should not be a cause of worry.*

अपरमच अन्यत्र गतस्यापि मे कस्यचिद्दुष्टसत्वस्य माम्साशिनः सकाशान्मृत्युर्भविष्यति। तद्वरम्सिम्हात्। उक्तमच
And another thing is, even if I go elsewhere some other violent meat-eater may kill me; it is better then to die
at the hands of the lion.

महद्भिः स्पर्धमानस्य विपदेव गरीयसी
दन्तभग्नोऽपि नागानां श्लाघ्यो गिरिविदारणे॥404॥
*It is a better fate to face difficulties by competing with the great.
If the tusk is broken by attacking a mountain, the elephant becomes praiseworthy.*

तथा च And also,

महतोऽपि क्षयं लब्ध्वा श्लाघ्यं नीचोऽपि गच्छति
दानार्थी मधुपो यद्वद्रजकर्णसमाहतः"॥405॥
*Even a person belonging to the worst category
will be praised if he gets defeated by the great.
The bee desiring the taste of the 'temporin' oozing from the elephant's neck
dies when hit by its ears; yet it is considered praiseworthy."*

एवम्विश्चित्य स स्थलितगतिर्मन्दमन्दमगत्वा सिम्हाश्रयम्पश्यन्नपठत्-"अहो साध्विदमुच्यते
Having decided thus, with his feet shaking at every step, he slowly went towards the lion's abode.
Looking at the lion's cave he said, "Aha! It is rightly said,

अन्तर्लीनभुजङ्गमं गृहमिव व्यालाकुलं वा वनं
ग्राहाकीर्णमिवाभिरामकमलच्छायासनाथं सरः
नित्यं दुष्टजनैरसत्यवचनासकैरनार्यैः वृतं
दुःखेन प्रतिगम्यते प्रचकितैरानां गृहं वार्द्धिवत्"॥406॥
*A house where a snake hides; a forest filled with wild animals;
a lake covered by the shadow of the leaves of beautiful lotuses yet having crocodiles;
and 'a palace of the king.
where wicked men roam about with ungentlemanly behaviour
interested only in speaking falsehood';
is entered with apprehension by the trembling populace
as if entering the huge ocean with unpredictable dangers."*

एवम्पठन् दमनकोक्ताकारं पिङ्गलकमदृष्ट्वा प्रचकितः संवृतशरीरो दूरतरं प्रणामकृतिम्बिनाप्युपविष्टः।
As he reached the cave thinking like this, he saw the lion exactly as portrayed by Damanaka.
Surprised and shocked, he contracted his whole body and without even saluting the lion, sat at a distance.
पिङ्गलकोऽपि तथाविधम्विलोक्य दमनकवाक्यमश्रद्धधानः कौपातस्योपरि पपात।
Pingalaka saw Sanjeevaka and remembered what Damanaka had told him before.
Trusting Damanaka's words, he immediately pounced on Sanjeevaka, in anger.
अथ सञ्जीवकः खरनखविकर्तितपृष्ठः शृङ्गाभ्यामन्तदुदरमुल्लिख्य कथमपि तस्मादपेतः शृङ्गा भ्यां हन्तुं
इच्छन्नुद्वाय अवस्थितः।

Sanjeevaka's back was torn by the sharp nails of the lion. Sanjeevaka tore the belly of the lion and somehow releasing himself from his hold stood up ready to kill the lion with its horns.

{KARATAKA DISAPPROVES DAMANAKA'S STRATEGY}

अथ द्वावपि तौ पुष्पितपलाशप्रतिमौ परस्परवधकांक्षिणौ दृष्ट्वा करटको दमनकमाह - "भो मूढमते,

अनयोर्विरोधम्वितन्वता त्वया साधु न कृतम्। न च त्वम्नीतितत्त्वम्वेत्सि। नीतिविद्विस्तुम्च,

Both were looking like two Palaasha trees in full blossom (blood on the bodies looking like the red flowers of the tree) and were ready to kill each other. Seeing them like this, Karataka spoke to Damanaka with scorn "You fool! You have not done the right thing by creating enmity between these two. You do not know any laws of administration also. The learned in political science say,

कार्याणि उत्तमदण्डसाहसफलान्यायाससाध्यानि ये
प्रीत्या संशमयन्ति नीतिकुशलाः साम्नेव ते मन्त्रिणः
निःसाराल्पफलानि ये त्वविधिना वाञ्छन्ति दण्डोद्यमैः
तेषां दुर्नयचेष्टितैर्नरपतेरारोप्यते श्रीस्तुलाम्॥407॥

*They alone are said to be
perfect ministers and experts in the science of administration,
who solve the problems which need to be necessarily dealt with violent and tiring methods,
through just the conciliatory methods dealt with love.
Those ministers who try to get worthless results through violent methods breaking the rules,
place the prosperity of the king in a doubtful state through their illegal acts.*

तद्यदि स्वाम्यभिघातो भविष्यति तत्किं त्वदीयमन्त्रबुद्ध्या क्रियते। अथ सञ्जीवको न वध्यते तथाप्यभयं यतः
प्राणसंदेहात्तस्य च वधः। तन्मूढ कथम्वमन्त्रिपदमभिलषसि। सामसिद्धिम्न वेत्सि। तदृथा मनोरथो अयमते
दंडरुचेः। उक्तम्च,

If the Master dies, what use is a minister like you to him? Even if Sanjeevaka dies, then also it is improper. After such a violent attack, it is certain that he will die. Therefore fool, how do you crave for the minister's post? You do not know how to apply peaceful strategies and win. You are only interested in violent strategies; your desires are also wasteful. It is said,

सामादिर्दण्डपर्यन्तो नयः प्रोक्तः स्वयंभुवा
तेषां दण्डस्तु पापीयान्स्तं पश्चाद्विनियोजयेत्॥408॥

*Lord Brahmaa has given the rules of the four strategies of 'Conciliation', 'Violence' etc.
Worst of them all is 'Violence'. It should be used only as a last inevitable strategy.*

तथा च And also,

साम्नेव यदिसिद्धिर्न तत्र दण्डो बुधेन विनियोज्यः
पित्तं यदि शर्करया शाम्यति कोऽर्थः पटोलेन॥409॥

*Where one can succeed through conciliatory methods alone, violence should not be resorted to,
according to the wise.
If the bile can be subdued through sugar, why go for the bitter medicine?*

तथा च And also,

आदौ साम प्रयोक्तव्यं पुरुषेण विजानता
सामसाध्यानि कार्याणि विक्रियां यान्ति न क्वचित्॥410॥
*At first, a wise man should only use the conciliatory method.
The actions which are conciliatory never fail.*

न चन्द्रेण न चौषध्या न सूर्येण न वह्निना
साम्नैव विलयं याति विद्वेषिप्रभवं तमः॥411॥

*The darkness arising from the hatred of the enemies
gets subdued only through conciliation,
and not by the moon, not by any medicine, not by the sun or fire.*

तथा यत्त्वम्मन्त्रित्वमभिलषसि तदप्ययुक्तं यतस्त्वम्मन्त्रगतिम्न वेत्सि।यतःपञ्चविधो मन्त्रः।स च कर्मणामारंभोपायः पुरुषद्रव्यसंपत् देशकालविभागः विनिपातप्रतीकारः कार्यसिद्धिश्चेति।सोऽयं स्वाम्यमात्ययोरेकतमस्य किम्वा द्वयोरपि विनिपातः समुत्पद्यते लग्नः।तद्यदि काचिच्छक्तिरस्ति तद्विचिंत्यताम्विनिपातप्रतीकारः।भिन्नसंधाने हि मन्त्रिणाम्बुद्धिपरीक्षा।तन्मूर्ख, तत्कर्तुमसमर्थत्वम्यतो विपरीतबुद्धिरसि।उक्तम्च,

Therefore, your desiring for a minister's post also is a wasteful venture. You do not even know the proper strategies to be followed. The strategies are five-fold.

Planning at the beginning of any action; the use of army and wealth; discretion as per the time and place; finding solution to the problems which arise suddenly; success in all enterprises.

Your planning is leading to the death of one or both the king and the minister. If you have any brains, think of some plan where such a tragedy can be avoided. The real test for the minister comes when rejoining what is broken. Therefore, O fool! You cannot ever do that, I know! You have a crooked brain! It is said,

मन्त्रिणां भिन्नसन्धाने भिषजां सान्निपातके
कर्मणि व्यज्यते प्रज्ञा स्वस्थे को वा न पण्डितः॥412॥

*Reuniting those who are separated by enmity is the test for a minister;
curing a dangerous epidemic is the test for the physician;
the intelligence is proved in emergency situations only.
Who is not wise when everything is alright?*

अन्यच्च Moreover,

घातयितुमेव नीचः परकार्यं वेत्ति न प्रसाधयितुं
पातयितुमेव शक्तिर्नाखोरुद्धर्तुमन्नपिटकम्॥413॥

*A wretched mean person knows how to ruin; not how to achieve.
The rat is strong enough to make the rice-pot fall down; but not to keep it straight.*

अथवा न ते दोषोऽयम्।स्वामिनो दोषः।यस्ते वाक्यमश्रद्धधाति।उक्तम्च,

Or, you alone are not entirely at fault. The master is also to blame that he trusts your words. It is said,

नराधिपा नीचजनानुवर्तिनो बुधोपदिष्टेन पथा न यान्ति ये
विशन्ति ते दुर्गममार्गनिर्गमं सपत्नसंबाधमनर्थपपञ्जरम्॥414॥

*Those kings who follow the advice of the wicked men and do not tread the path shown by the learned,
get imprisoned in a cage packed with innumerable tortures thought out by the enemies
from which they can never hope to get out.*

तद्यदि त्वमस्य मन्त्री भविष्यसि तदा अन्योऽपि कश्चिन्न अस्य समीपे साधुजनः समेष्यति।उक्तम्च,
If you become his minister, no one with virtues will ever approach him. It is said,

गुणालयोऽप्यसन्मन्त्री नृपतिः नाधिगम्यते
प्रसन्नस्वादुसलिलो दुष्टग्राहो यथा ह्रदः॥415॥

*Even if the king is an abode of all virtues, if he is advised by a wicked minister, he is avoided by all,
like a lake filled with pure tasty water is avoided, if it contains a crocodile in it.*

तथा च शिष्टजनरहितस्य स्वामिनोऽपि नाशो भविष्यति।उक्तम्च,

Without the advice of noble men, the king is sure to perish in such a case. It is said,

चित्रास्वादकथैः भृत्यैरनायासितकार्मुकैः

ये रमन्ते नृपास्तेषां रमन्ते रिपवः श्रिया॥416॥

*If the kings enjoy the various entertaining stories told by their servants,
while the bows are kept unused,
the enemies of that king keep enjoying all the riches.*

तत्किम्मूर्खोपदेशेन।केवलमदोषो न गुणः।उक्तम्च,

What is the use of advising a fool like you? It is just a waste of time giving no good results. It is said,

नानाम्यं नमते दारु नाशमनि स्यात्क्षुरक्रिया

सूचीमुख विजानीहि नाशिष्यायोपदिश्यते॥417॥

The dry log which cannot be bent, does not ever bend.

The barber's blade cannot cut the stone;

Hey SoocheeMukha (needle-mouth)!

Know that an undeserving student should not be instructed."

दमनकआह - "कथमेतत्"। Damanaka said, "How is that so?" सोऽब्रवीत्- Karataka said,

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सूचीमुखवानरयूथकथा

{THE STORY OF SOOCHEEMUKHA BIRD AND THE GROUP OF MONKEYS}

अस्ति कस्मिंश्चित्पर्वतैकदेशे वानरयूथम्।तच्च कदाचित् हेमंतसमये अतिकठोरवातसम्स्पर्शवेपमानकलेवरं

तुषारवर्षोद्धतप्रवर्षघनधारानिपातसमाहतं न कथञ्चिच्छांतिमगमत्।अथ केचिद्वानराः वह्निकणसदृशानि

गुञ्जाफलान्यवचित्य वह्निवाञ्छया फूत्कुर्वन्तः समन्तात्स्थुः।

"In some mountain region there lived a group of monkeys. Once in the snow-season, there was a heavy storm; the monkeys shivered caught in the cold winds; the snow-fall accompanied by heavy torrents of rainfall hit at them giving them no peace. Some monkeys collected some Gunja fruits (red/black berries) at one place; sat all around those seeds; kept blowing on them to make it glow like a fire.

अथ सूचीमुखो नाम पक्षी तेषाम्तं वृथायासमवलोक्य प्रोवाच-"भोः सर्वे मूर्खाः यूयम्।नैते वह्निकणाः।

गुञ्जाफलानि एतानि।तत्किम्वृथा श्रमेण।नैतस्माच्छीतरक्षा भविष्यति।तदन्विष्यताम्कश्चिन्निर्वातो

वनप्रदेशो गुहा वा गिरिकंदरम्वा।अद्यापि साटोपा मेधा दृश्यन्ते"।

A bird named SoocheeMukha (needle-mouth) saw their wasteful venture and said, "Ho! You are all fools! These are not embers; they are Gunja fruits. Why do you tire yourselves? This is not going to help you escape cold. Search for some forest region unaffected by winds, or a cave, or a mountain hole. The clouds are still seen hovering above monstrously."

अथ तेषामेकतमो वृद्धवानरस्तमुवाच-"भो मूर्ख, किम्व त्व अनेन व्यापारेण।तद्रम्यताम्।उक्तम्च,

An old monkey amongst them said-"Hey fool! Why do you bother? Get away. It is said,

मुहुर्विघ्नितकर्माणं यूतकारं पराजितं

नालापयेद्विवेकज्ञो यदीच्छेत्सिद्धिमात्मनः॥418॥

If one desires one's own welfare,

*he should not converse with a person has failed in his task
and a gambler who has been defeated.*

तथा च And also,

आखेटकं वृथाक्लेशं मूर्खं व्यसनसंस्थितं

आलापयति यो मूढः स गच्छति पराभवम्" ॥419॥

The fool who talks to a hunter, or an idiot who has failed, or a person in difficulty, gets derided only."

सोऽपि तमनादृत्य भूयोऽपि वानराननवरतमाह- "भोः किं वृथा क्लेशेन।

The bird ignored his words and again started telling the monkeys repeatedly, "Ho! Why are you tiring yourself in a useless venture?"

अथ यावदसौ न कथञ्चित्प्रलपन्विरमति तावदेकेन वानरेण व्यर्थश्रमत्वात्कुपितेन पक्षाभ्यामगृहीत्वा

शिलायामास्फालित उपरतश्च। अतोऽहम्ब्रवीमि नानम्यमन्मतेदारु इत्यादि।

As he did not stop his pestering for a moment, a monkey which was already tired of blowing on the fruits without any result thereof got angry; jumped over the bird; caught him by his wings; struck him on a rock; and went back. That is why I say, 'The dry log which cannot be bent'.

तथा च And also,

उपदेशो हि मूर्खाणां प्रकोपाय न शान्तये

पयःपानं भुजङ्गानां केवलं विषवर्धनम् ॥420॥

*Advice given to the fools always annoys them; and does not enlighten them.
The milk fed to the snake just increases its poison content.*

तथा च And also,

उपदेशो न दातव्यो यादृशे तादृशे जने

पश्य वानरमूर्खेण सुगृही निर्गृहीकृतः ॥421॥

*Advice should not be offered to each and everyone.
Observe how the person with a nice home was made homeless."*

दमनक आह- "कथमेतत्"। Damanaka said, "How is that so?" सोऽब्रवीत्- Karataka said,

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वानरचटकदंपतीकथा

{THE STORY OF THE MONKEY AND THE SPARROW COUPLE}

"अस्ति कस्मिन्धित्वनोद्धेशे शमीवृक्षः। तस्य लम्बमानशिखायां कृतावासौ अरण्यचटकदम्पती वसतः स्म।

अथ कदाचित्तयोः सुखसम्स्थयोर्हमंतमेघो मन्दं मन्दम्वर्षितुमारब्धः।

"There was a Shamee tree in some forest. On one of its hanging branches, a sparrow couple had built a nest and lived there. They were very happy. Once in the snow season a light drizzle started to fall.

अत्रान्तरे कश्चिच्छाखामृगो वातासारसमाहतः प्रोद्धूलितशरीरो दन्तवीणाम्वादयन्वेपमानस्तस्याः

शमीमूलमासाद्योपविष्टः। अथतन्तातादृशमवलोक्य चटका प्राह- "भो भद्र,

Meanwhile, some monkey suffering by the onslaught of cold winds was shivering terribly; his body was drenched thoroughly; his teeth rattled continuously like the Veena made of teeth. He came to the Shamee tree and sat under it. Seeing him in that condition the female sparrow said, "O good one!

हस्तपादसमायुक्तो दृश्यसे पुरुषाकृतिः

शीतेन भिद्यसे मूढ कथं न कुरुषे गृहम्" ॥422॥

*You have feet and hands. You look like a well-built person only.
Why are you suffering from cold? Why don't you build a home?"*

एतच्छ्रुत्वा ताम्वानरः सकोपमाह-"अधमे, कस्मान्न त्वम्मौनव्रता भवसि।अहो धाष्ट्यमस्याः।अद्य मामुपहसति।
Hearing these words, the monkey became angry. He said, "You mean wretch! Why don't you shut your mouth and keep quite? What vanity she has got; makes fun of me on this day (when I am in extreme suffering)!"

सूचीमुखी दुराचारा रण्डा पण्डितमानिनी
नाशङ्कते प्रजल्पन्ती तत्किमेनां न हन्म्यहम्"॥423॥

*This bird has a mouth sharp as a needle.
She is ill-behaved; she is a whore; she thinks she is too clever;
she does not fear me and keeps on prattling;
why should I not kill her?"*

एवम्प्रलप्य तामाह-"मुग्धे किम्मम चिन्तया तव प्रयोजनम्।उक्तम्च,
Thinking like this, he said, "You idiot! Why do you have to worry about me? It is said,

वाच्यं श्रद्धासमेतस्य पृच्छतश्च विशेषतः
प्रोक्तं श्रद्धाविहीनस्य अरण्यरुदितोपमम्"॥424॥

*One should talk to only a person who is endowed with faith, especially only when questioned.
That which is spoken to a person without faith, is equal to crying in a desolate forest."*

तत्किम्बहुना।तावत्कुलायस्थितया तया पुनरप्यभिहितः।स तावत्ताम्शमीमारुह्य तस्याः कुलायम्शतधा खंडशो
अकरोत्।अतोऽहम्ब्रवीमि 'उपदेशो न दातव्यः' इति।

What more to say? She again told him the same thing, being herself safe and protected in her nest. The monkey climbed the Shamee tree and went near the nest from where she was ridiculing him, and broke it into hundred pieces. That is why I say 'Advice should not be offered'.

तन्मूर्ख शिक्षापितोऽपि न शिक्षितस्त्वम्।अथवा न ते दोषोऽस्ति यतः साधोः शिक्षा गुणाय संपद्यते न
असाधोः।उक्तम्च,

Therefore fool! You will not learn anything even if taught meticulously. Or it is not your fault; when a good man is taught, he increases his virtues; not so the bad one. It is said,

किं करोत्येव पाण्डित्यं अस्थाने विनियोजितं
अन्धकारप्रतिच्छन्ने घटे दीप इवाहितः॥425॥
*What use is the wisdom given to an undeserving person?
The lamp kept inside the dark closed pot serves no purpose.*

तद्व्यर्थपांडित्यमाश्रित्य मम वचनमशृण्वन् न आत्मनः शान्तिमपि वेत्सि।तन्नूनमपजातस्त्वम्।उक्तम्च,
Having only the surface-knowledge of sciences, you will not listen to my words also. You do not even know what tragedy may befall you. You are a worthless idiot. It is said,

जातः पुत्रोऽनुजातश्च अतिजातस्तथैव च
अपजातश्च लोकेऽस्मिन्मन्तव्यः शास्त्रवेदिभिः॥426॥
मातृतुल्यगुणो जातस्त्वनुजातः पितु समः
अतिजातस्त्वाधिकस्तस्मादपजातोऽधमाधमः॥427॥

*According to the learned ones, there are four types of sons in this world;
Jaata, Anujaata, Atijaata, and Apajaata.*

*A son who has the qualities of the mother is known as a 'born son'.
A son who has the qualities of the father is known as a 'born following oneself'
A son who has superior qualities than the parents is called the 'son who excels'.
A son who has the worst of all qualities is said to be 'quality-less' son.*

अप्यात्मनो विनाशं गणयति न खलः परव्यसनहृष्टः
प्रायो मस्तकनाशे समरमुखे नृत्यति कबन्धः॥428॥

*A wicked person does not bother about his own loss; he is happy when others suffer.
That is why, when the head is cut off, the headless body dances in the battlefield.*

अहो साध्विदमुच्यते Aha! It is rightly said,

धर्मबुद्धिः कुबुद्धिश्च द्वावेतौ विदितौ मम
पुत्रेण व्यर्थपाण्डित्यात्पिता धूमेन घातितः॥429॥
*I know both Dharma Buddhi and Paapa Buddhi;
By the stupid idea of the son, the father suffered the smoke."*

दमनक आह-"कथमेतत्"। Damanaka said, "How is that so?" सौऽब्रवीत्। Karataka said,

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धर्मबुद्धिपापबुद्धिकथा

{THE STORY OF DHARMA BUDDHI AND PAAPA BUDDHI}

"कस्मिंश्चिद्देशे धर्मबुद्धिः पापबुद्धिश्च द्वे मित्रे प्रतिवसतः स्म। अथ कदाचित्पापबुद्धिना चिन्तितम्-
'अहम्तावन्मूर्खो दारिद्र्योपेतश्च। तदेनम्धर्मबुद्धिमादाय देशान्तरम्गत्वा अस्याश्रयेण अर्थोपार्जनाम्कृत्वा
एनमपि वञ्चयित्वा सुखी भवामि'।

"Once in some city lived two friends named Dharma Buddhi (Righteous-minded person) and PaapaBuddhi (Wicked-minded person). Once PaapaBuddhi thought, "I am a fool and stuck in poverty. I will request Dharma Buddhi to accompany me to foreign countries; by his goodness earn a lot of wealth; later cheat him of that money too; and live happily."

अथ अन्यस्मिन् अहनि पापबुद्धिर्धर्मबुद्धिम्प्राह-"भो मित्र, वार्धकभावे किं तं आत्मविचेष्टितम्स्मरसि।

देशान्तरमदृष्ट्वा काम्शिशुजनस्य वार्ताम्कथयिष्यसि।

Next day PaapaBuddhi said to DharmaBuddhi, "Hey Friend! What will we remember in our old age as accomplishments? What stories can you tell the grand children if you do not visit the foreign lands now?"

उक्तम्च, It is said,

देशान्तरेषु बहुविधभाषावेषादि येन न ज्ञातं
भ्रमता धरणीपीठे तस्य फलं जन्मनो व्यर्थम्॥430॥

*If one does not travel abroad and understand the various languages and cultures,
there is no meaning in his taking birth on this earth.*

तथा च And also,

विद्यां वित्तं शिल्पं तावन्नाप्नोति मानवः सम्यक्
यावद्भ्रजति न भूमौ देशाद्देशान्तरं हृष्टः"॥431॥

*One cannot ever attain the knowledge in the fields of education, wealth, and architecture,
as long as he has not wandered all over the earth visiting many countries."*

अथ तस्य तद्वचनमाकर्ण्य प्रहृष्टमनास्तेनैव सह गुरुजनानुज्ञातः शुभेऽहनि देशान्तरम्प्रस्थितः।

तत्र च धर्मबुद्धिप्रभावेण भ्रमता पापबुद्धिना प्रभूततरम्वित्तमासादितम्। ततश्च तौ द्वावपि प्रभूतोपार्जितद्रव्यौ प्रहृष्टौ
स्वगृहम्प्रति औत्सुक्येन निवृत्तौ।

Hearing his words, DharmaBuddhi felt very happy. On an auspicious day blessed by the elders, both of them set out on their journey. PaapaBuddhi could make a lot of money using the influence of DharmaBuddhi. They both started on their return journey happily after earning a huge amount of money.

उक्तम्च, It is said

प्रासविद्यार्थशिल्पानां देशान्तरनिवासिनां

क्रोशमात्रोऽपि भूभागः शतयोजनवद्भवेत् ॥432॥

For those who have attained expertise in the fields of education, wealth and architecture while travelling abroad, even a 'Koss' (quarter) of land equals hundred Yojanas. {One Yojana = four Koss; eight to nine miles}

अथ स्वस्थानसमीपवर्तिना पापबुद्धिना धर्मबुद्धिरभिहितः- "भद्र, न सर्वमेतद्धनमृहम्प्रति नेतुम्युज्यते यतः कुटुम्बिनो बांधवाश्च प्रार्थयिष्यन्ते। तदत्रैव वनगहने क्वापि भूमौ निक्षिप्य किञ्चिन्मात्रमादाय गृहम्प्रविशावः। भूयोऽपि प्रयोजने सञ्जाते तन्मात्रमसमेत्यास्मात्स्थानान्नेष्यावः। उक्तम्च,

As they reached the outskirts of their village, PaapaBuddhi said to DharmaBuddhi, "Good man! We should not take the entire lot of money to our homes. The family people, relatives and others will beg us for money. So let us bury this money in some forest area and take home just the minimum amount. When the need arises we will come here together and take out whatever amount is required and use it. It is said,

न वित्तं दर्शयेत्प्राज्ञः कस्यचित्स्वल्पमप्यहो

मुनेरपि यतस्तस्य दर्शनाच्चलते मनः ॥433॥

A wise man should not exhibit his wealth to others even if it is very little. Even the mind of a Sage may waver by the sight of money.

तथा च And also,

यथामिषं जले मत्स्यैर्भक्ष्यते श्वपादैर्भुवि

आकाशे पक्षिभिश्चैव तथा सर्वत्र वित्तवान् ॥434॥

A 'piece of meat' is eaten by fish in the water; by the wild animals on the ground; by the birds in the sky; so also a wealthy man gets looted everywhere."

तदाकर्ण्य धर्मबुद्धिराह- "भद्र एवमक्रियताम्"।

DharmaBuddhi heard his suggestion, and said, "let us do so".

तथाऽनुष्ठिते द्वावपि तौ स्वगृहमगत्वा सुखेन सम्स्थितवन्तौ। अथा अन्यस्मिन्नहनि पापबुद्धिर्निशीथे

अटव्यामगत्वा तत्सर्वम्वित्तमसमादाय गर्तम्पूरयित्वा स्वभवनमजगाम।

Then they did likewise and returned home with minimal amount of money and spent their life happily. Some other day, PaapaBuddhi went alone to the forest at night, took out all the money; filled the hole; and returned home.

अथ अन्येद्युर्धर्मबुद्धिमसमेत्य प्रोवाच- "सखे बहुकुटुम्बा वयम्विताभावात्सीदामः। तद्गत्वा तत्रस्थाने

किञ्चिन्मात्रमधनमानयावः"। सोब्रवीत् "भद्र एवमक्रियताम्"।

Next day he went to Dharma Buddhi and said, "Friend! I have a large family to care for. I am facing difficulties because of lack of money. Therefore let us go to our secret place and get some money from there." DharmaBuddhi agreed and said, "let us do so"

अथ द्वावपि गत्वा तत्स्थानम्यावत्खनतः तावत् रिक्तं भाण्डं दृष्टवन्तौ। अत्रान्तरे पापबुद्धिः

शिरस्ताडयन्प्रोवाच- "भो धर्मबुद्धे त्वया हतमेतद्धनं न अन्येन। यतो भूयोऽपि गर्तापूरणमकृतम्। तत्प्रयच्छ मे तस्यार्धम्। अथवा अहम्राजकुले निवेदयिष्यामि"।

Later both of them went to the secret place and dug the place where the money was buried. The vessel where the money had been kept was empty. Immediately PaapaBuddhi started beating his head and shouted, "Hey DharmaBuddhi! No one else but you could have stolen that money; because the hole has been closed after taking the money out. So give me half of it or I will complain to the king."

स आह- "भो दुरात्मन्! मैवम्वद। धर्मबुद्धिः खल्वहम्। नैतच्चौरकर्म करोमि। उक्तम्च,

Dharma Buddhi said, "Hey you wicked man! Do not say like that. I am a righteous minded person as my name itself denotes. I will never steal money. It is said,

मातृवत्परदाराणि परद्रव्याणि लोष्टवत्
आत्मवत्सर्वभूतानि वीक्ष्यन्ते धर्मबुद्धयः" ॥435 ॥

*The men of virtues look upon another man's wife as their mother;
another's wealth as a clump of mud; and all beings as their own Self."*

एवमद्वावपि तौ विवदमानौ धर्माधिकारिणम्गतौ।प्रोचतुश्च परस्परमदूषयन्तौ।अथ धर्माधिकरणाधिष्ठितपुरुषैः

दिव्यार्थम्यावन्नियोजितौ तावत्पापबुद्धिराह-"अहो न सम्यग्दृष्टोऽयं न्यायः।।उक्तम्च,

Arguing like this they both went to the authorities who judged such feuds, and both of them blamed each other. The authorities ordered them to take oaths to prove their points.

Afraid of the truth being found out, Paapa Buddhi said, "Aha! The judgment is not fair. It is said,

विवादेऽन्विष्यते पत्रं तदभावेऽपि साक्षिणः

साक्ष्यभावात्ततो दिव्यं प्रवदन्ति मनीषिणः ॥436 ॥

When arguments arise, first documents are referred to.

If they are not there, witnesses are interrogated.

If there are no witnesses, wise men take recourse to 'divine proof'.

तदत्र विषये मम वृक्षदेवताः साक्षिभूतास्तिष्ठन्ति।ता अपि आवयोः एकतरमचौरमसाधुम्वाकरिष्यन्ति"।

In my case the tree-goddesses stand as my witnesses. They will reveal the truth and point out who is the real thief in between us."

अथ तैः सर्वैरभिहितम्।भो युक्तमुक्तम्भवता।उक्तम्च,

All of them agreed to his words and said, "You are right. It is said,

अन्त्यजोऽपि यदा साक्षी विवादे संप्रजायते

न तत्र विद्यते दिव्यं किं पुनर्यत्र देवताः ॥437 ॥

Even if a man of low caste becomes a witness

in a case where there is no divine proof, it is still accepted by all;

what is there to doubt in the gods act as the witnesses?

तद्स्माकमप्यत्र विषये महत्कौतूहलम्वर्तते।प्रत्यूपसमये युवाभ्यामप्यस्माभिः सह तत्र वनोद्देशे गन्तव्यम्" इति।

We are eager see the end result of the case. Tomorrow early in the morning you both will accompany us to that particular place in the forest where the money was stolen."

एतस्मिन्नन्तरे पापबुद्धिः स्वगृहम्गत्वा स्वजनकमुवाच-"तात, प्रभूतोऽयम्मयार्थो धर्मबुद्धेश्चोरितः।स च तव वचनेन परिणतिम्गच्छति।अन्यथाऽस्माकम्प्राणैःसह यास्यति"।

Meanwhile PaapaBuddhi went home and told his father, "Father! I have stolen a lot of money which belonged to DharmaBuddhi. If you can give false evidence, then the money will remain with us; otherwise it will disappear along with my life-forces."

स आह-"वत्स द्रुतम्वद येन प्रोच्य तद्द्रव्यमिस्थिरताम्नयामि"।

The father said, "Son! Tell me quickly what I say do to make the money remain with us."

पापबुद्धिराह-"तात अस्ति तत्प्रदेशे महाशमी।तस्याम्महत्कोटरमस्ति।तत्र त्वम्साम्प्रतमेव प्रविश।ततः प्रभाते यदाऽहमसत्यश्रावणमकरोमि तदा त्वया वाच्यम्यद्धर्मबुद्धिश्चौरः इति"।

PaapaBuddhi said, "Father! There is a huge Shamee tree with a big hollow inside it. You immediately go and hide inside it. I will come there in the morning with the authorities and ask the tree goddess to tell the truth. Then you shout loudly that DharmaBuddhi alone is the thief."

तथाऽनुष्ठिते प्रत्युषे स्नात्वा पापबुद्धिः धर्मबुद्धिपुरःसरो धर्माधिकरणकैः सह ताम्शमीमभ्येत्य तारस्वरेण प्रोवाच-

It was done as planned. PaapaBuddhi bathed in the morning and went to the forest along with DharmaBuddhi and the authorities. He stood in front of the Shamee tree and shouted loudly,

आदित्यचन्द्रावनिलोऽनलश्च द्यौर्भूमिरापो हृदयं यमश्च
अहश्च रात्रिश्च उभे च संध्ये धर्मश्च जानाति नरस्य वृत्तम्॥438॥
“The sun, the moon, the wind, the fire, the sky, the earth, the water,
the heart, Yama, day, night, the two twilights, and Dharma
know the actions of a man.

भगवति वनदेवते आवयोर्मध्ये यः चौरः त्वं कथय"।

Hey Goddess of the forest! Who is the thief between us? State the truth.”

अथ पापबुद्धिपिता शमीकोटरस्थः प्रोवाच-"भोः शृणुत शृणुत धर्मबुद्धिना हृतमेतद्धनम्"।

PaapaBuddhi's father who was hiding in the hollow of the tree said, "Ho! Listen! Listen! The money was stolen by DharmaBuddhi.”

तदाकर्ण्य सर्वे ते राजपुरुषा विस्मयोत्फुल्ललोचना यावद्धर्मबुद्धेर्वित्तहरणोचितमिन्नग्रहं शास्त्रदृष्ट्या

अवलोकयन्ति तावद्धर्मबुद्धिना तच्छमीकोटरम्वह्निभोज्यद्रव्यैः परिवेष्ट्य वह्निना सन्दीपितम्।

अथ ज्वलति तस्मिन्शमीकोटरेऽर्धदग्धशरीरः स्फुटितेक्षणः करुणम्परिदेवयन्पापबुद्धिपिता निश्चक्राम।

All the authorities were amazed by the super-natural event and started discussing the suitable punishment to be meted out to Dharma Buddhi. Dharma Buddhi meanwhile collected some dry sticks and filled the hollow of the Shamee tree with those sticks and set the whole thing on fire. As the hollow started burning, Paapa Buddhi's father jumped out of the hollow screaming in pain; half of his body was burnt already and his eyes were swollen (because of the smoke).

ततश्च तैः सर्वैः पृष्टः-"भो किमिदम्"।

All those assembled there, questioned him, "Ho what is this?"

इत्युक्ते स पापबुद्धिविचेष्टितं सर्वमिदं निवेदयित्वा उपरतः।

The father related all that PaapaBuddhi had done and ran away.

ततस्ते राजपुरुषाः पापबुद्धिश्शमीशाखायाम्प्रतिलम्ब्य धर्मबुद्धिम्प्रशमस्येदमूचुः-"अहो साध्विदमुच्यते,

The authorities arrested PaapaBuddhi; hung him on the branch of the Shamee tree; praised DharmaBuddhi and said, "Aha! It is rightly said

उपायं चिन्तयेत्प्राज्ञस्तथापायं च चिन्तयेत्

पश्यतो बकमूर्खस्य नकुलेन हता बकाः"॥439॥

*A wise man should think of a good plan (to get out of dangers);
but he must be aware of the dangers that can arise also.*

All the cranes were killed by the mongoose, because of the foolishness of the crane".

धर्मबुद्धिः प्राह-"कथमेतत्" Dharma Buddhi asked, "How is that so?" तै प्रोचुः-They said,

(20)

बकनकुलकथा

{THE STORY OF THE CRANE AND THE MONGOOSE}

अस्ति कस्मिंश्चिद्वनोद्देशे बहुबकसनाथो वटपादपः।तस्य कोटरे कृष्णसर्पः प्रतिवसति स्म।स च बकबालकानजातपक्षानपि सदैव भक्षयन्कालमन्यति।अथैको बकस्तेन भक्षितान्यपत्यानि दृष्ट्वा शिशुवैराग्यात्सरस्तीरमासाद्य बाष्पपूरितनयनोऽधोमुखस्तिष्ठति।

"In some forest there lived a group of crane birds in a fig tree. A black serpent lived in the hollow of that tree. That serpent always devoured all the crane-babies which had not grown wings and satiated its hunger. One of the cranes saw the remains of its babies after being eaten by the serpent; and feeling extremely sad, it went to the bank of the lake; stood there with bent head and tear-filled eyes.

तच्च तादृक्चेष्टितमवलोक्य कुलीरकः प्रोवाच-"माम किमेवमुच्यते भवता अद्य"।

Observing him in that condition, a crab asked, "Uncle! Why are you crying like this today?"

स आह-"भद्र किम्करोमि।मम मन्दभाग्यस्य बालकाः कोटरनिवासिना सर्पेण भक्षिताः।तद्दुःखदुःखितोऽहमिदिमि।

तत्कथय मे यद्यस्ति कश्चिदुपायस्तद्विनाशाय"।

The crane said, "O good one! What shall I do? I am stuck by misfortune; all my children have been eaten by the serpent living in the hollow of the tree where I live. That is why I am crying unable to bear the grief. Tell me if there is any plan by which the serpent can be killed".

तदाकर्ण्य कुलीरकश्चित्तयामास- 'अयम्तावद्स्मत्सहजवैरी।तथोपदेशम्प्रयच्छामि सत्यानृतम्यथाऽन्येपि बकाः सर्वे संक्षयमायान्ति।उक्तम्च,

The crab started thinking, "This crane is the enemy of our clan by nature. I will suggest to him a plan, actually a 'lie masked as truth' by which the whole herd of cranes living on that tree gets destroyed. It is said,

नवनीतसमां वाणीं कृत्वा चित्तं तु निर्दयं
तथा प्रबोध्यते शत्रुः सान्वयो म्रियते यथा'॥440॥

*Uttering words as soft as the butter; and keeping the heart merciless;
the enemy should be brought under control;
so that he perishes along with his people.'*

आह च-"माम यद्येवमन्तन्मत्स्यमाम्सखण्डानि नकुलस्य बिलद्वारात्सर्पकोटरम्यावत्प्रक्षिप यथा नकुलः तन्मार्गेण गत्वा तद्दुष्टसर्पम्विनाशयति"।

The crab said, "Uncle! You deposit tiny pieces of meat all over the path, from outside the hole where the mongoose lives to the hollow of the tree where the snake lives. The mongoose will follow the track while eating those meat pieces and kill the serpent at the end of the road."

अथ तथाऽनुष्ठिते मत्स्यमाम्सानुसारिणा नकुलेन तम्कृष्णसर्पम्विनाशयत्य तेऽपि तद्दृक्षाश्रयाः सर्वे बकाश्च शनैःशनैर्भक्षिताः।अतो वयम्ब्रूमः उपायम्विचिंतयेदिति।

The crab said, "Uncle! You deposit tiny pieces of meat all over the path, from outside the hole where the mongoose lives to the hollow of the tree where the snake lives. The mongoose will follow the track while eating those meat pieces and kill the serpent at the end of the road." It was done so.

The mongoose followed the track of meat pieces and killed the black serpent, and also slowly ate off all the cranes living in that tree. That is why I say, 'A wise man should think of a good plan'."

तदनेन पापबुद्धिना उपायश्चिन्तितो नापायः।ततस्तत्फलं प्राप्तम्।

So, that PaapaBuddhi thought of a plan, but not of the danger associated with it. That is why, he got the result in that way.

धर्मबुद्धिः कुबुद्धिश्च द्वावेतौ विदितौ मम
पुत्रेण व्यर्थपाण्डित्यात्पिता धूमेन घातितः॥441॥

*I know both the ways followed by DharmaBuddhi and PaapaBuddhi.
The father was injured by the smoke because of the idiotic intelligence of his son.*

एवमूढ,त्वयाप्युपायश्चित्तितो न अपायः पापबुद्धिवत्।तन्न भवसि त्वम्सज्जनः।केवलम्पापबुद्धिरसि।ज्ञातो मया स्वामिनः प्राणसन्देहानयनात्।प्रकटीकृतम्वयया स्वयमेवात्मनो दुष्टत्वम्कौटिल्यम्च।अथवा साध्विदमुच्यते, Therefore, O fool! You did not conceive a plan to save yourself; you thought of a plan to endanger yourself like PaapaBuddhi did. You are not a good person. You are of a wicked mind. The proof of your wickedness is in front of us where our Master himself is in danger of getting killed. You have exposed your own wicked nature and crooked mind. Or it is rightly said

यत्रापि कः पश्येच्छिखिनामाहारनिःसरणमार्गं
यदि जलध्वनिमुदितास्त एव मूढा न नृत्येयुः॥442॥

*If the foolish peacocks did not dance as soon as they hear the thunder clouds (and expose themselves),
who will make any effort to go and see the places where they excrete (to find them)?*

यदि त्वम्स्वामिनमेनाम्दशाम्नयसि तदस्मद्विधस्य का गणना।तस्मान्ममासन्नेन भवता न भाव्यम्।उक्तम्च
If you can bring such a tragic fate to our own Master, what will you care for ordinary beings like us? Please do not give me company any more. It is said,

तुलां लोहसहस्रस्य यत्र खादन्ति मूषिकाः

राजानस्तत्र हरेच्छयेनो बालकं नात्र संशयः" ॥443 ॥

Where the rats can eat a huge iron-balance made of thousand units of weight, O king, the hawk can easily carry off a child; there is no doubt about it."

दमनक आह-"कथमेतत्"।Damanaka said-"How is that so?" सौब्रवीत्- Karataka said,

(21)

लोहतुलावणिकपुत्रकथा

{THE STORY OF THE IRON-BALANCE AND THE MERCHANT'S SON}

"अस्ति कस्मिंश्चिदधिष्ठाने जीर्णधनो नाम वणिकपुत्रः।स च द्रव्यक्षयाद्देशान्तरगमनमना व्यचिन्तयत्।

"In some city lived a merchant's son named JeernaDhana (a person who had lost all the wealth). He had lost all his wealth and decided to go to foreign lands. He thought,

'यत्र देशेऽथवा स्थाने भोगान्भुक्त्वा स्ववीर्यतः

तस्मिन्निवभवहीनो यो वसेत्स पुरुषाधमः ॥444 ॥

'After enjoying life in a country through the money earned by one's own effort, if a man lives in the same country after the wealth is lost, he is the worst-fated man.

तथा च And also,

येनाहङ्कारयुक्तेन चिरं विलसितं पुरा

दीनं वसति तत्रैव यः परेषां स निन्दितः ॥445 ॥

Where one who enjoyed everything acting proud and arrogant, if he lives there poor and pitiable, then he will be ridiculed by everybody.'

तस्य च गृहे सहस्रलोहभारघटिता पूर्वपुरुषोपार्जिता तुला आसीत्।

In his house he had a balance made of thousand units of cast iron that had been handed down to him from his ancestors.

तामच कस्यचित् श्रेष्ठिनो गृहे निक्षेपभूताम्कृत्वा देशान्तरम्प्रस्थितः।ततः सुचिरम्कालम्वेशान्तरम्यथेच्छया

भ्रान्त्वा पुनः स्वपुरमागत्य तमश्रेष्ठिनमुवाच-"भोः श्रेष्ठिन् दीयताममे सा निक्षेपतुला"।

स आह-"भो, नास्ति सा त्वदीयातुला।मूषिकैर्भक्षिता" इति।

He deposited it with a prominent merchant and went off on his journey. He wandered many countries for a long span of time and returned home. He said to the rich merchant, "Sir! Give me back the balance I had deposited in your trust." The rich man said, "Ho! Your balance is no more. It was eaten up by the rats."

जीर्णधनआह-"भोःश्रेष्ठिन्, नास्ति दोषस्ते यदि मूषिकैर्भक्षितेति।ईदृगेवाऽयम्सम्सारः।न किञ्चिदत्र शाश्वतमस्ति।

परमहमनघाम्स्नानार्थमिच्छामि।तत्त्वमात्मीयमिशुमेनमधनदेवनामानममया सह स्नानोपकरणहस्तम्प्रेषय "

इति।

JeernaDhana said, "Hey Sir! It is not your fault if the rats have eaten it. Life in this world is like that. Nothing is permanent here. Anyhow I have to go to the river to bathe. Please kindly send your child DhanaDeva with me with all the bathing accessories."

सोऽपि चौर्यभयात्तस्य शङ्कितः स्वपुत्रमुवाच-"वत्स, पितृव्योऽयम्वत्तव स्नानार्थमनघाम्यास्यति।तद्रम्यतामनेन

सार्धमस्नानोपकरणमादाय" इति।अहो साध्विदमुच्यते,

The rich man was afraid of being questioned about the theft of the balance. Feeling relieved that

JeernaDhana took it lightly he decided to appease him with whatever small service he could render. He said to his son, "This uncle is going to the river to bathe; you go with him carrying all the bathing accessories."

Aha! It is rightly said-

न भक्त्या कस्यचित्कोऽपि प्रियं प्रकुरुते नरः
मुक्त्वा भयं प्रलोभं वा कार्यकारणमेव वा ॥446॥

*No one helps anyone through mere compassion;
the help is done through fear, greed or with some other purpose whatever.*

तथा च And also,

अत्यादरो भवेद्यत्र कार्यकारणवर्जितः

तत्र शङ्का प्रकर्तव्या परिणामेऽसुखावहा ॥447॥

*Where there is excessive attention and respect shown without any particular reason,
one should be on guard in that place where the result might end up in harm.*

अथाऽसौ वणिकिशिशुः स्नानोपकरणमादाय प्रहृष्टमनास्तेनाभ्यागतेन सह प्रस्थितः। तथानुष्ठिते वणिकस्नात्वा तन्मिशुम्नदीगुहायाम्प्रक्षिप्य तद्द्वारम्बृहच्छिखलाया आच्छाद्य सत्वरं गृहमागतः। पृष्ठश्च तेन वणिजा- "भो अभ्यागत, तत्कथ्यताम्कुत्र मे शिशुर्यस्त्वया सहनदीम्गतः" इति। स आह-"नदीतटात्स श्येनेन हतः" इति।

The little boy happily accompanied the guest, carrying all the bathing accessories. JeernaDhana went to the river; bathed; hid the child in a mountain cave; closed the entrance of the cave with a huge rock and returned home. He was questioned by the merchant, "Ho! Visitor! Where is my child who accompanied you to the river?" JeernaDhana said, "He was carried away by a hawk when he was on the river bank"

श्रेष्ठ्याह "मिथ्यावादिन्, किम्बचिच्छयेनो बालमहर्तुम्शक्नोति। तत्समर्पय मे सुतम्। अन्यथा राजकुले निवेदयिष्यामि" इति।

The rich merchant said, "You liar! Can some hawk ever take away a child? Give me back my son. Otherwise I will complain to the king."

स आह-"भोः सत्यवादिन्, यथा श्येनो बालम्न नयति तथा मूषिका अपि लोहभारघटितां तुलाम्न भक्षयन्ति। तदर्पय मे तुलाम्यदि दारकेण प्रयोजनम्"।

JeernaDhana said, "Hey! You always speak the truth, I know! A hawk cannot take away a child; mice also cannot eat a balance made of cast iron. If you want your son back, return my balance."

एवम्बिदमानौ द्वावपि राजकुलम्गतौ।

Arguing in this manner, they both went to the palace of the king.

तत्र श्रेष्ठी तारस्वरेण प्रोवाच-"भोः, अब्रह्मण्यमब्रह्मण्यम्। मम शिशुरनेन चौरिणापहतः।

There the rich merchant shouted angrily, "Aha! Unbrahmanical act! Unbrahmanical act! My child has been stolen by him."

अथ धर्माधिकारिणस्तमूचुः-"भोः समर्प्यताम्श्रेष्ठिसुतः।

The authorities dealing with the case said, "Hey! Return the rich man's son."

स आह-"किम्करोमि। पश्यतो मे नदीतटाच्छयेनेनापहतः शिशुः"।

JeernaDhana said, "What shall I do? He was just standing on the river bank; and as I was looking, a hawk pounced on him and carried him away."

तच्छ्रुत्वा ते प्रोचुः-"भो न सत्यमभिहितम्भवता। किम्श्येनः शिशुमहर्तुम्समर्थो भवति"।

The authorities said, "Ho! You are not telling the truth. Can a hawk ever carry a human child?"

स आह-"भो भोः श्रूयताम्मद्वयः।

JeernaDhana said, "Ho Ho! Listen to my words.

तुलां लोहसहस्रस्य यत्र खादन्ति मूषिकाः

राजन् तत्र हरेच्छयेनो बालकं नात्र संशयः" ॥448॥

*Where the rats can eat a huge iron balance made of thousand units of weight, O king,
the hawk can easily carry off a child;
there is no doubt about it."*

ते प्रोचुः-"कथमेतत्"। ततः श्रेष्ठी सभ्यानामग्रे सर्वम्बृतांतम्निवेदयामास। ततस्तैर्विहस्य द्वावपि तौ परस्परम्संबोध्य तुलाशिशुप्रदानेन संतोषितौ।

The authorities asked, "How is that so?" Then the merchant related all the events that had occurred from the beginning. The authorities laughed aloud and ordered both of them to exchange the iron balance and the child, and made peace between them both.

अतोऽहम्ब्रवीमि 'तुलाम्लोहसहस्रस्य' इति।

That is why I say, 'The balance made of thousand units of weight'.

तन्मूर्ख, सञ्जीवकप्रसादमसहमानेन त्वयैतत्कृतम्।अहोसाध्विदमुच्यते,

Therefore fool, you did what you did because you could not tolerate the Master favouring Sanjeevaka.

Aha! It is rightly said,

प्रायेणात्र कुलान्वितं कुकुलजाः स्त्रीवल्लभं दुर्भगाः
 दातारं कृपणा ऋजूनृजवस्तेजस्विनं कातराः
 वैरूप्योपहताश्च कान्तवपुषं सौख्यस्थितं दुःस्थिताः
 नानाशास्त्रविचक्षणञ्च पुरुषं निन्दन्ति मूर्खा सदा॥449॥

Usually in this world,

*persons born in worthless families blame those born in the good families;
 the unfortunate women blame a person who is loved by other women;
 the misers blame charitable persons; the deceitful men blame straightforward persons;
 the cowards blame the brave ones; the ugly ones blame the handsome men;
 the unhappy ones blame the happy ones;
 the fools always blame a man who has mastered all the sciences.*

तथा च And also,

मूर्खाणां पण्डिता द्वेष्या निर्धनानां महाधनाः
 व्रतिनः पापशीलानां असतीनां कुलस्त्रियः॥450॥
*The learned men are hated by fools; the rich are hated by the poor;
 the sinners hate those who live a disciplined life;
 the loyal devoted wives are hated by unchaste women.*

तन्मूर्ख त्वया हितमप्यहितम्कृतम्।उक्तमच,

Therefore fool, you brought only harm to the king in the guise of well-being. It is said,

पण्डितोऽपि वरं शत्रुर्न मूर्खो हितकारकः
 वानरेण हतो राजा विप्राश्चौरैण रक्षिताः॥451॥
*An enemy who is learned is better than a well wishing idiot.
 The king was killed by the monkey; the Brahmins were saved by the thief."*

दमनकआह- "कथमेतत्"।Damanaka said, "How is that so?"

सोऽब्रवीत्- Karataka said,

(22)

नृपसेवकवानरकथा

{THE STORY OF THE MONKEY WHO SERVED THE KING}

"कस्यचिद्राज्ञो नित्यम्वानरोऽतिभक्तिपरो अङ्गसेवको अंतःपुरेऽप्यप्रतिषिद्धप्रसरोऽतिविश्वासस्थानमभूत्।

"There was once a monkey who always served the king as a body guard with extreme devotion. He was highly trusted servant of the king and had unrestricted access to any place in the palace including the harem.

एकदा राज्ञो निद्राम्गतस्य वानरे व्यजनमन्नीत्वा वायुम्विदधति,राज्ञो वक्षःस्थलोपरि मक्षिकोपविष्टा।व्यजनेन

मुहुर्मुहुर्निषिध्यमानाऽपि पुनःपुनस्तत्र एवोपविशति।

Once the king was deep asleep on the bed; the monkey was holding a fan in his hand and fanning him gently.

Suddenly a fly sat on the chest of the king. The monkey tried to remove it by fanning vigorously.

But the fly repeatedly sat on the king again and again.

ततस्तेन स्वभावचपलेन मूर्खेण वानरेण क्रुद्धेन सता तीक्ष्णम्खड्गमादाय तस्या उपरि प्रहारो विहितः।

The monkey was irritated; it took a sword and hit the fly with all its force.

ततो मक्षिकोड्डीय गता परमत्तेन शितधारेणऽसिना राज्ञो वक्षो द्विधा जातमाजा मृतश्च। तस्माच्चिरायुरिच्छता नृपेण मूर्खोऽनुचरो न रक्षणीयः।

The fly just flew away escaping the sword; but the king's chest split into two, being sliced by the sharp edge of the sword and the king died. Therefore a king who wants to live long should not employ a fool as his servant.

(23)

चौरब्राह्मणकथा

{THE STORY OF THE BRAHMIN THIEF}

अपरमेकस्मिन्नगरे कोऽपि विप्रो महाविद्वान्परम्पूर्वजन्मयोगेन चौरौ वर्तते। स तस्मिन्पुरे अन्यद्देशादागतान् चतुरोविप्रान्बहूनि वस्तूनि विक्रीणतो दृष्ट्वा चिंतितवान्- 'अहो केनोपायेनैषाम्धनम्लभे। इति विचिंत्य तेषाम्पुरो अनेकानि शास्त्रोक्तानि सुभाषितानि चाऽतिप्रियाणि मधुराणि वचनानि जल्पता तेषाम्मनसि विश्वासमुत्पाद्य सेवा कर्तुमारब्धा। अथवा साध्विदमुच्यते

Once there lived a highly learned Brahmin in some city; but by the results of the actions of the previous birth he had at present become a thief. Once he saw four Brahmins who had come from outside; they were selling lots of things. The Brahmin thief thought, "Aha! How can I rob their money?" He soon joined them; got into their trust by talking words which were sweet, pleasant and taken from many scriptures; and soon got to serving them. Or it is rightly said,

असती भवति सलज्जा क्षारं नीरं च शीतलं भवति

दंभी भवति विवेकी प्रियवक्ता भवति धूर्तजनः ॥452॥

*An unchaste woman acts very shy; saline water is cooler;
a hypocrite has perfect behavior; a cheat talks pleasingly.*

अथ तस्मिन्सेवाम्कुर्वति तैर्विप्रैः सर्ववस्तूनि विक्रीय बहुमूल्यानि रत्नानि क्रीतानि। ततस्तानि जंघामध्ये तत्समक्षम्प्रक्षिप्य स्वदेशम्प्रतिगन्तुमुद्यमो विहितः।

As he kept serving them, these Brahmins sold all the things they had with them and purchased very valuable gems with the money earned. As he watched, they hid the gems inside their thighs and got ready to go back to their country.

ततः स धूर्तविप्रस्तान्विप्रान्गन्तुमुद्यतान्प्रेक्ष्य चिन्ताव्याकुलितमनाः सम्जातः- 'अहो धनमेतन्न किञ्चिन्मम चटितम्। अथैभिः सह यामि। पथि क्वापि विषमदत्तैतान्निहत्य सर्वरत्नानि गृह्णामि' इति विचिंत्य तेषामगे सकरुणम्बिलप्येदमाह- "भो मित्राणि, यूयम्मामेकाकिनम्मुक्त्वा गन्तुमुद्यताः। तन्मे मनो भवद्भिः सह स्नेहपाशेन बद्धं भवद्विरहनाम्नैव आकुलम्सञ्जातम्यथा धृतिम्क्वापि न धत्ते। यूयमनुग्रहम्बिधाय सहायभूतम्मामपि सहैव नयत"।

Observing those Brahmins getting to ready to go away, the wicked Brahmin became worried and thought, "Aha! I could not lay hands on any part of the money. It is better I go along with them; poison them on the way and take away all their gems for myself." He approached them and lamented pitifully, "Hey Friends! You people are all leaving me alone and going away; I have become so much attached to you that I can't bear even the thought of living without you people; I feel lost. Please be kind and take me also along with you as your helper."

तद्वचःश्रुत्वा ते करुणाद्र्चितास्तेन सममेव स्वदेशम्प्रति प्रस्थिताः।

The four Brahmins were moved by compassion and left for their country taking the wicked Brahmin also along with them.

अथाध्वनि तेषाम्पञ्चानामपि पल्लीपुरमध्ये व्रजताम्रधांक्षाः कथयितुमारब्धाः- "रे रे किराताः धावत धावत। सपादलक्षधनिनो यान्ति। एतान्निहत्य धनम्नयत"।

When these five Brahmins passed a colony of hunters on their journey, the crows there started shouting, “Hey Hey Hunters! Run! Run! Rich men with one and a quarter lakhs worth of money are going. Kill them and take all their money.”

ततः किरातैर्ध्वाक्षवचनमाकर्ण्य सत्वरम्गत्वा ते विप्रा लगुडप्रहारैर्जर्जरीकृत्य वस्त्राणि मोचयित्वा विलोकिताः परमधनम्किम्चिन्न लब्धम्। तदा तैः किरातैरभिहितम्-“भोः पान्थाः, पुरा कदापि ध्वाक्षवचनं अनृतं न आसीत्। ततो भवताम्सम्निधौ क्वापि धनम्विद्यते तदर्पयत। अन्यथा सर्वेषामपि वधम्विधाय चर्म विदार्य प्रत्यङ्गं प्रेक्ष्य धनम्नेप्यामः”।

The hunters came running instantly hearing the words of the crows; they beat all the Brahmins hard with rods; searched all their clothes; but could not find any money. The hunters said to the Brahmins, “Ho Travellers! Never have the crows given misinformation. Whoever has the money, give it to us; or we will kill every one of you; tear away your skins; check every part of your body and take away your money.”

तदा तेषामीदृशम्वचनमाकर्ण्य चौरविप्रेण मनसि चिंतितम्-‘यदैषाम्विप्राणाम्वधम्विधाय अङ्गं विलोक्य रत्नानि नेष्यन्ति तदाऽपि माम्बधिष्यन्ति, ततोऽहम्पूर्वमेवात्मानमरत्नम्समर्प्यैतान्मुञ्चामि। उक्तम्च, The Brahmin thief heard their cruel words and thought, ‘When they kill these other Brahmins, search their bodies, and take away the gems, they will kill me also thinking that I am one of them. Therefore I will ask them to kill me first and get it proved that my body hides no gems. It is said,

मृत्योर्विभेषि किं बाल न स भीतं विमुञ्चति

अद्य वाऽब्दशतान्ते वा मृत्युर्वै प्राणिनां ध्रुवः॥453॥

Child! Why are you afraid of death?

‘Death’ does not spare even the frightened.

Today or after hundred years, ‘Death’ is certain for every being.

तथाच And also,

गवार्थं ब्राह्मणार्थं च प्राणत्यागं करोति यः

सूर्यस्य मण्डलं भित्वा स याति परमां गतिम्॥454॥

Whoever sacrifices his body for the sake of a cow or Brahmin attains the highest state breaking through the solar sphere.’

इति निश्चित्य अभिहितम्-“भोः किराताः, यद्येवमततो माम्पूर्वम्निहत्य विलोकयत”। ततस्तैस्तथाऽनुष्ठिते तमधनरहितमवलोक्य अपरे चत्वारोऽपि मुक्ताः। अतोऽहम्ब्रवीमि ‘पण्डितोऽपि वरमशत्रुः’ इति।

Deciding thus, he said, “Hey hunters! If that is what you want to do, then kill me first and search my limbs.” They killed him and found no gems inside his body. They released the other four unharmed. That is why I say, ‘An enemy who is learned is better’.”

{SANJEEVAKA DIES; PINGALAKA REPENTS; DAMANAKA SMILES}

अथैवम्सम्बदतोस्तयोः सञ्जीवकः क्षणमेकं पिङ्गलकेन सह युद्धं कृत्वा तस्य खरनखरप्रहाराभिहितो गतासुर्वसुंधरापीठे निपपात।

As they were conversing in this manner, Sanjeevaka fought with Pingalaka for a second; was torn by the sharp nails of the lion; fell lifeless on the ground.

अथ तमगतासुमवलोक्य पिङ्गलकस्तद्गुणस्मरणार्द्रहृदयः प्रोवाच-“भोः अयुक्तम्मया पापेन कृतं सञ्जीवकं व्यापादयता। यतो विश्वासघातादन्यन्नास्ति पापतरम्कर्म। उक्तम्च

Seeing the dead body of Sanjeevaka, Pingalaka remembered all his virtues and moved by affection for him said, “Ho! I am a sinner; I have not done the right thing by killing Sanjeevaka; there is nothing heinous than breaking the trust. It is said,

मित्रद्रोही कृतघ्नश्च यश्च विश्वासघातकः

ते नरा नरकं यान्ति यावच्चन्द्रदिवाकरौ॥455॥

*A person who has sinned against a friend; or one who his ungrateful,
or one who betrays the trust;
all these men suffer in hell, as long as the sun and the moon remain.*

भूमिक्षये राजविनाश एव भृत्यस्य वा बुद्धिमतो विनाशे
नो युक्तमुक्तं ह्यनयोः समत्वं नष्टापि भूमिः सुलभा न भृत्याः॥456॥
*When the land is lost or an intelligent servant is lost, the king is sure to perish.
It is not proper to equal them both.
A land lost can be regained; the servant cannot be.*

तथा मया सभामध्ये स सदैव प्रशम्सितः।तत्किम्कथयिष्यामि तेषामग्रतः।उक्तम्च
He was always extolled in the court by me. Now what shall I tell them all? It is said,

उक्तो भवति यः पूर्वं गुणवानिति संसदि
न तस्य दोषो वक्तव्यः प्रतिज्ञाभङ्गभीरुणा"॥457॥
*One should not point out the faults of a person
who has been extolled in the court as a man of virtues
if he desires his words to be trustworthy."*

एवम्विधम्प्रलपं तद्दमनकः समेत्य सहर्षमिदमाह-"देव कातरतमस्तवैष न्यायो यद्द्रोहकारिणं शष्पभुजं हत्वा
इत्थम्शोचसि।तन्नैतदुपपन्नम्भूभुजाम्।उक्तम्च
When he was lamenting in this manner, Damanaka approached him joyously and said, "Lord! It is cowardly
of you to kill a grass-eating ungrateful wretch and feel sad. This is not the right way a king should behave.
It is said,

पिता वा यदि वा भ्राता पुत्रो भार्याऽथवा सुहृत्
प्राणद्रोहं यदा गच्छेत् हन्तव्यो नास्ति पातकम्॥458॥
*Father, or brother, or son, or brother or friend;
if they turn against one's life, they can be killed; there is no sin in such an action.*

तथा च And also,

राजा घृणी ब्राह्मणः सर्वभक्षी स्त्री चाऽत्रपा दुष्टमतिः सहायः
प्रेष्याः प्रतीपोऽधिकृतः प्रमादी त्याज्या अमी यश्च कृतं न वेत्ति॥459॥
*An overly compassionate king; a gluttonous Brahmin;
a lady who is not bashful; a wicked minded helper;
a messenger who acts contradictory;
a person of authority who makes mistakes;
one who forgets the good done to him;
all these are to be rejected outright.*

अपिच And also,

सत्यानृताच परुषा प्रियवादिनी च हिंसा दयालुरपि चार्थपरा वदान्या
भूरिव्यया प्रचुरवित्तसमागमा च वेश्याङ्गनेव नृपनीतिरनेकरूपा॥460॥
*Like the prostitutes, kings also behave in different ways!
Sometimes they speak the truth, sometimes they utter falsehood;
sometimes they are rude, sometimes they utter pleasing words;
sometimes they are cruel, sometimes they are kind;
sometimes they are greedy for wealth, sometimes they are overtly generous;
sometimes they become spendthrifts,
sometimes they are intent on acquiring abundant wealth.*

अपि च And also,

अकृतोपद्रवः कश्चिन्महानापि न पूज्यते
पूजयन्ति नरा नागाश्च ताक्षर्यं नागघातिनम्॥461॥

*Even great persons do not get respect if they do not torment any one.
The people always worship snakes,
but not Garuda who kills the snakes.*

{LIKE DAMANAKA, THE WICKED ALSO QUOTE PHILOSOPHY}

तथा च And also,

अशोच्यानन्वशोचस्त्वं प्रजावादान्ध भाषसे
गतासूनगतासून्ध नानुशोचन्ति पण्डिताः "॥462॥
(Hey Arjuna)

*You are worrying about those who need not be worried about; yet you speak like a man of wisdom.
The truly wise never grieve for those that are dead or those who are not dead."*

एवमन्तेन संबोधितः पिङ्गलकः सञ्जीवकशोकमृत्यक्त्वा दमनकसाचिव्येन राज्यमकरोत्।

Thus addressed by Damanaka, Pingalaka stopped worrying about Sanjeevaka; appointed Damanaka as his minister and ruled the kingdom.

{The three princes decided then and there that no Damanaka shall ever manipulate them in their future lives as kings. They now knew the value of friendship.}



॥इति महामहोपाध्याय श्री विष्णुशर्मविरचिते पञ्चतन्त्रे
मित्रभेदम् नाम प्रथमं तन्त्रं समाप्तम्॥

THUS ENDS THE FIRST TANTRAM

'MITRA-BHEDAM'

IN THE TEXT

'PANCHATANTRAM'

AUTHORED BY THE EXCELLENT TEACHER

'SHREE VISHNUSHARMA'