

श्रीविष्णुशर्मप्रणीतपञ्चतन्त्रं

FIVE COURSES OF ACTION
PRESCRIBED IN THE ADMINISTRATIVE SCIENCE
{ANCIENT WISDOM}



BOOK FIVE

'APAREEKSHITA-KAARAKAM'

'ACTION WITHOUT ANALYSIS'

SANSKRIT TEXT
WITH
ENGLISH COMMENTARY

by

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ABOUT THE AUTHOR

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INTRODUCTION

“Pause a second before you act, before you speak, before you think” is an age old practice mentioned in all the scriptures of the yore. Be in the witness state and observe all your actions, thoughts, words every moment, without loosening up even for a tiny winy micro second is the instruction of our Rishis.

Not only for the reason of achieving the spiritual goals, but in day to day life as well, caution and care are necessary. Do not react immediately to a circumstance without thinking. Do not give way to wrong chemical action in the brain and act a slave to the non-thinking brain. Do not react; but act with the ‘body-horse’ under your control. This is the lesson taught in this section of PanchaTantra.

The story begins with a stupid barber who imitates the action of another and gets into trouble. Each person is unique in this world. Each person has to decide his course of action in life suitable to his personality. Everybody cannot wear a saffron robe and become a Shankara. Dispassion is expressed as saffron; saffron robe is not dispassion.

Imitating outwardly a person without understanding the ‘why’ of any person leads to sheer disaster. Even Krishna mentions in the Geeta “यद्यदाचरते श्रेष्ठः...”

The people have a tendency to imitate the great. But imitate not their outward actions. Develop their qualities of courage, forbearance, etc etc.’ - is the lesson taught in this story.

This story contains again another story of a lady who loved a mongoose like her son and lost him by her senseless reaction to an event. In this story, the so-called ‘we love all beings, animal or human equally’ type of people (not all; of course there are exceptions) are dealt with; and a question asked, *how much equality is maintained in dealing with animals?*

“Does the gene or altruism get the upper-hand?” is the question posed here.

This story again contains within it the story of some youth trying to become rich ready to go through whatever hardships they may meet with. Well, the question posed here is what is your limit? How far do you want to go? What all are you ready to sacrifice? Is family, native land, the simplicity of a quiet life are all worth sacrificing for a few coloured paper notes?

Whatever you earn, your body which contains nine stinking holes cannot be eternalized. Diseases and egotism will rule you till the end like a rotating wheel stuck on your head.

विद्धि व्याध्यभिमानग्रस्तं लोकं शोकहतं च समस्तं – says Sankara aptly describing the world as it is.

What is a rotating wheel on the head? Your brain with so many ideas, thoughts, anxieties, wants, etc etc is a chemical factory oozing out poisonous gases. You are the greedy man with the rotating wheel on the head. You may have no need to worry any more about food or shelter like him, but the mind churning with the emotions of envy, anger, selfishness, lust, etc etc. cannot be got rid off.

Be careful warns VishnuSharma lest the wheel suddenly jumps on your head and you get stuck with it. Birth after birth the wheel of anxiety will rotate on your head, unless you get rid of all the greed or desires in your heart.

Always there will be something better than what you already own; that does not mean the purpose of your life is to chase better things always. The only thing worth chasing is knowledge which leads you to higher and higher levels of existence. The material objects are just an add-on of more spokes to the rotating wheel on the head.

Even if you own the whole world and think you own it, still you own only a rotating wheel on the head and not the world; for, the world is only in your brain; not outside the brain!

अपरीक्षितकारकम् {ACTION WITHOUT ANALYSIS}

अथेदमारभ्यते अपरीक्षितकारकम् नाम पञ्चमं तन्त्रं यस्य अयं आदिमः श्लोकः-

Now here begins the fifth section named Apareekshita Kaarakam (Action without analysis) and herein is the first verse:

कुदृष्टं कुपरिज्ञातं कुश्रुतं कुपरीक्षितं
तन्नरेण न कर्तव्यं नापितेनाऽत्र यत्कृतम्॥1॥
*Never should a man do what the barber did
without seeing properly,
without understanding properly,
without listening properly,
without analysing properly.*

तद्यथानुश्रूयते, Now the story is thus related:

(1)

क्षपणककथा

{THE STORY OF THE JAIN MONK}

अस्ति दाक्षिणात्ये जनपदे पाटलिपुत्रम्नाम नगरम्। तत्र मणिभद्रो नाम श्रेष्ठी प्रतिवसति स्म। तस्य च धर्मार्थ-काम-मोक्ष-कर्माणि कुर्वतो विधिवशाद् धनक्षयः सञ्जातः। ततो विभवक्षयादपमानपरम्परया परम्विषादम्गतः। अथ रात्रौ सुसन्धिनितवान्-'अहो धिगियमदरिद्रता। उक्तञ्च,

In the southern region there is a city named PaataliPutra. A rich man named ManiBhadra lived in that city. He performed all actions in his life only trying to fulfil the four goals of Dharma, Artha, Kaama and Moksha. But he by misfortune lost all his wealth. Feeling embarrassed by the loss of luxuries and riches, he felt very much distressed. One night, as he lay on his bed, he started thinking, 'Alas! Fie on this poverty!' It is said,

शीलं शौचं क्षान्तिर्दाक्षिण्यं मधुरता कुले जन्म
न विराजन्ति हि सर्वे वित्तहीनस्य पुरुषस्य॥2॥
*'Good Character, cleanliness, forbearance, politeness,
soft speech, birth in a good family'*
all these things do not shine out in a man who owns no wealth.

मानो वा दर्पो वा विज्ञानं विभ्रमः सुबुद्धिर्वा
सर्वं प्रणश्यति समं वित्तविहीनो यदा पुरुषः॥3॥
'Prestige, arrogance, special talents, madness about pleasures, or intelligence'
all perish together when a man loses his wealth.

प्रतिदिवसं याति लयं वसन्तवाताहतेव शिशिरश्रीः

बुद्धिर्बुद्धिमतामपि कुटुम्बचिन्तया सततं॥4॥
*Even wise men lose their thinking power by constant worry about the family
like the beauty of the cold season decreases daily by getting hit by the spring winds.*

नश्यति विपुलमतेरपि बुद्धिः पुरुषस्य मन्दविभवस्य
घृतलवणतैलतण्डुलवस्त्रेन्धनचिन्तया सततम्॥5॥

*The intelligence of even the most intelligent man slowly wears out
by always worrying about ordinary things like ghee, salt, oil, rice, cloth, and fuel.*

गगनमिव नष्टतारं शुष्कमिव सरः श्मशानामिव रौद्रं
प्रियदर्शनमपि रूक्षं भवति गृहं धनविहीनस्य॥6॥

*The house of a man who is without wealth looks forlorn even if it is beautiful
like the star-less sky, the dried up lake, and the terrifying cremation ground.*

न विभाव्यन्ते लघवो वितविहीनाः पुरोऽपि निवसन्तः
सततं जातविनष्टाः पयसामिव बुदुदाः पयसि॥7॥

*Those without wealth attain such a wretched state,
that they are not seen at all even if they live right in front,
like the bubbles continuously rising up and disappearing in the ocean waters (are ignored).*

सुकुलं कुशलं सुजनं विहाय कुलकुशलशीलविकलेऽपि
आढ्ये कल्पतराविव नित्यं रज्यन्ति जननिवहाः॥8॥

*Crowds always get attracted by the rich
like by the Kalpa Vriksha (Wish fulfilling tree of Heavens)
even if they are from the worst family, of worst talent, and worst character,
and avoid the poor man, who is of a good family, who is talented and is of good character.*

विफलमिह पूर्वसुकृतं विद्यावन्तोऽपि कुलसमुद्भूताः
यस्य यदा विभवः स्यात्तस्य तदा दासतां यान्ति॥9॥

*The fruits of the actions of previous birth becomes wasted.
Even if learned, though born in good families,
these wealth-less men seek service with the prosperous ones.*

लघुरयमाह न लोकः कामं गर्जन्तमपि पतिं पयसां सर्वमलज्जाकरमिह यद्यत्कुर्वन्ति परिपूर्णाः॥10॥
*The world does not comment cheaply about the ocean, the Lord of Rivers, even if he makes a big noise.
Whatever the filled up ones (waters/riches) do,
is never considered as a matter of embarrassment.'*

एवम्संप्रधार्य भूयोऽप्यचिन्तयत्-'तद्दहमनशनम्कृत्वा प्राणानुत्सृजामि।किमनेन व्यर्थजीवितव्यसनेन'
Having pondered thus he again thought,'Therefore I will give up food and give up my lives. What use is such a
worthless life?'

एवमिन्श्चयम्कृत्वा सुप्तः।Having made this decision, he slept.

अथ तस्य स्वप्ने पद्मनिधिः क्षपणकरूपो दर्शनमदत्त्वा प्रोवाच-"भोः श्रेष्ठिन्,मा त्वम्वैराग्यमगच्छ।अहम्पद्मनिधिस्तव
पूर्वपुरुषोपार्जितः।तदनेनैव रूपेण प्रातस्त्वद्दहमागमिष्यामि।तत्त्वया अहं लगुडप्रहारेण शिरसि ताडनीयः,येन
कनकमयो भूत्वा अक्षयो भवामि।"

In his dream, 'PadmaNidhi' (wealth of his previous life) appeared in the form of a mendicant and said to him, "Hey rich man! Do not be frustrated so much. I am PadmaNidhi (One of the nine wealth-forms), the wealth you had obtained in your previous life. I will come to your house in the same form, early in the morning. You must then beat my head with a club; then I will turn into gold and become the never diminishing wealth."

अथ प्रातः प्रबुद्धः सन् स्वप्नस्मरन् चिन्ताचक्रमारूढस्तिष्ठति- 'अहो सत्योऽयमस्वप्नः, किम्वा असत्यो भविष्यति, न ज्ञायते। अथवा नूनमिथ्या भाव्यम्, यतो हमहर्निशमकेवलम्वितमेव चिन्तयामि। उक्तञ्च,

The rich man got up in the morning and remembered his dream and felt apprehensive about the whole thing- 'Aha! Will the dream out to be real or unreal? May be it is all my imagination as I keep thinking about money day and night.

व्याधितेन सशोकेन चिन्ताग्रस्तेन जन्तुना कामार्तेनाऽथ मतेन दृष्टः स्वप्नो निरर्थकः" ॥11॥

The dreams seen by people who are diseased, sad, worried, lustful and intoxicated are meaningless."

एतस्मिन्नन्तरे तस्य भार्यया कश्चिन्नापितः पादप्रक्षालनाय आहूतः।

Meanwhile his wife invited some barber to attend to her pedicure.

अत्रान्तरे च यथानिर्दिष्टः क्षपणकः सहसा प्रादुर्बभूव। अथ स तमालोक्य प्रहृष्टमना यथा आसन्नकाष्ठदण्डेन तम्शिरस्यताडयत्। सोऽपि सुवर्णमयो भूत्वा तत्क्षणात्भूमौ निपतितः।

And at the same time the mendicant also appeared as promised. ManiBhadra became very happy and immediately took a stick that was nearby and hit the mendicant on the head with that stick. The mendicant immediately turned into gold and fell on the ground.

अथ तस्मै श्रेष्ठी निभृतमस्वगृहमध्ये कृत्वा नापितमसन्तोष्य प्रोवाच- "तदेतद्धनम्वस्त्राणि च मया दत्तानि गृहाण। भद्र, पुनः कस्यचिन्नाख्येयोऽयं वृत्तान्तः"।

The rich man hid the golden statue inside his house; gave some gifts to the barber and said, "Accept this money, clothes etc. given by me. O good man! Do not disclose what happened here to anybody."

नापितोऽपि स्वगृहमगत्वा व्यचिन्तयत्- 'नूनमेते सर्वेपि नग्नकाः शिरसि ताडिताः काञ्चनमया भवन्ति। तदहमपि

प्रातः प्रभूतानाहूय लगुडैः शिरसि हन्मि, येन प्रभूतमहाटकम्मे भवति। एवम्विचिन्तयतो महता कष्टेन निशाऽतिचक्राम। The barber went home and thought, 'All these naked mendicants will become gold if they are hit on the head with a stick. So, I will invite many mendicants to my house and beat them all with the stick. I will collect a lot of gold this way.' He was so excited he could not sleep all through that night.

अथ प्रभातेऽभ्युत्थाय बृहल्लगुडमेकम्प्रगुणीकृत्य, क्षपणकविहारमगत्वा जिनेन्द्रस्य प्रदक्षिणत्रयम्विधाय,

जानुभ्यामवनिम्गत्वा वक्त्रद्वारन्यस्तोतरीयाञ्चलस्तारस्वरेणेमम्श्लोकमपठत्-

As soon as the sun appeared, he got up and kept a heavy stick ready for his work. He went to the monastery of the mendicants, went round the statue of Jina Lord three times; knelt before the statue, covered his mouth with a cloth and recited aloud,

जयन्ति ते जिना येषां केवलज्ञानशालिनां

आजन्मनः स्मरोत्पत्तौ मानसेनोषरायितम् ॥12॥

"Those Jains are indeed great who are endowed with only knowledge, who have converted their minds into infertile ground for lust.

अन्यच्च And also,

सा जिह्वा या जिनं स्तौति तच्चित्तं यज्जिने रतं

तावेव च करौ श्लाघ्यौ यौ तत्पूजाकरौ करौ ॥13॥

That alone is tongue which praises Jina, that alone is mind which thinks of Jina, those two alone are worthy hands which worship Jina.

तथा च And also,

ध्यानव्याजमुपेत्य चिन्तयसि कामुन्मील्य चक्षुः क्षणं
 पश्यानङ्गशरातुरं जनमिमं त्रातापि नो रक्षसि
 मिथ्याकारुणिकोऽसि निर्घृणतरस्त्वतः कुतोऽन्यः पुमान्
 सेष्यं मारवधूभिरित्यभिहितो बौद्धो जिनः पातु वः॥14॥
*Pretending to meditate, which lady are you thinking about?
 Open your eyes for a second and
 observe these men stuck by the arrows of Manmatha.
 Why are you not protecting them, though you are the Saviour?
 Are you really compassionate?
 Who is more heartless than you?
 Thus spoken, let the Buddhist mendicant (Buddha)
 who is always coveted by the heavenly damsels protect us."*

एवम्सम्स्तूय, ततः प्रधानक्षपणकमासाद्य क्षितिनिहितजानुचरणः "नमोऽस्तु वन्दे इत्युच्चार्य, लब्धधर्मवृद्ध्याशीर्वादः
 सुखमालिकानुग्रहलब्धव्रतादेशः उत्तरीयनिबद्धग्रन्थिः सप्रश्रयमिदमाह-

"भगवन्, अद्य अभ्यवरणक्रिया समस्तमुनिसमेतेन अस्मद्गृहे कर्तव्या"

Having recited these hymns, he approached the chief of the mendicants, knelt before him on the ground, and said, "Salutations! I offer my salutations to you." He got the blessings of the old mendicant for the increase of Dharma; also got the garland of beads to perform the vow of recitation; tied it to the end of his garment; humbly said, "Lord! Today all of you must come to my house when you start out for begging alms."

स आह-"भोः श्रावक, धर्मज्ञोऽपि किमेवं वदसि, किं वयं ब्राह्मणसमानाः यत आमन्त्रणं करोषि। वयं सदैव
 तत्कालपरिचर्यया भ्रमन्तो भक्तिभाजं श्रावकं अवलोक्य तस्य गृहे गच्छामः, तेन कृच्छादभ्यर्थिताः तद्गृहे
 प्राणधारणमात्रं अशनक्रियां कुर्मः, तद्रम्यतां, नैवं भूयोऽपि वाच्यम्"।

The mendicant said, "Ho devotee! You know what Dharma is! Then why do you talk like this? Are we Brahmins that deserve to be invited like this? When we need food, we go out and approach an ardent devotee of Jina and enter his house. After much entreating we accept very little food just keep our lives going on. So go away. Do not say such things again."

तच्छ्रुत्वा नापित आह-"भगवन्! वेद्यहम्युष्मद्धर्मम्। परम्भवतो बहुश्रावका आह्वयन्ति। साम्प्रतम्पुनः
 पुस्तकाच्छादनयोग्यानि कर्पटानि बहुमूल्यानि प्रगुणीकृतानि। तथा पुस्तकानाम्लेखनार्थम्लेखकानाम्च
 वित्तमसञ्चितमास्ते तत्सर्वथा कालोचितम्कार्यम्"।

The barber said, "Lord! I know your Dharma (customs). Many devotees keep on inviting you. At present I have collected lots of expensive cloth-bits for writing purposes and also saved enough money to offer to those who will write on those clothes. Therefore you must make use of this invitation."

ततो नापितोऽपि स्वगृहम्गतः। तत्र च गत्वा खदिरमयम्लगुडम् सज्जीकृत्य कपाटयुगलमद्वारि समाधाय
 सार्धप्रहरैकसमये भूयोऽपि विहारद्वारमाश्रित्य सर्वान् क्रमेण निष्क्रामतो गुरुप्रार्थनया स्वगृहं आनयत, तेऽपि सर्वे
 कर्पटवित्तलोभेन भक्तियुक्तानपि परिचितश्रावकान्परित्यज्य प्रहृष्टमनसस्तस्य पृष्ठतो ययुः।

अथवा साध्विदमुच्यते,

Then the barber returned home. He kept ready the acacia stick; he tested the two panels of the door; at noon-time went to the monastery again; caught hold of all the mendicants who were going out for begging alms; brought them all to his house pleading with them. All of them avoided the houses of real devotees of Jina known to them; followed him happily, greedy for the cloth he wanted to offer. Or it is well said,

एकाकी गृहसन्त्यक्तः पाणिपात्रो दिगम्बरः

सोऽपि संवाह्यते लोके तृष्णया पश्य कौतुकम्॥15॥

*Living in solitude, renouncing the house, holding a bowl in the hand, wearing no clothes,
this mendicant also moves by the thirst for objects.
Observe the wonder of it all!*

जीर्यन्ते जीर्यतः केशा दन्ता जीर्यन्ति जीर्यतः

चक्षुः श्रोत्रे न जीर्यते तृष्णैका तरुणायते॥16॥

*As one becomes old,
the hairs become old; the teeth become old; eyes and ears turn old.
Only the desire remains young.*

ततःपरमगृहमध्ये तान्प्रवेश्य द्वारम्विभूतम्पिधाय, लगुडप्रहारैः शिरस्यताडयत्।तेऽपि ताड्यमाना एके मृताः,अन्ये
भिन्नमस्तका फूत्कर्तुमुपचक्रमिरे।

Then he made them enter the house, locked the door from inside; hit them all on the head hard with his stick.
Beaten mercilessly, some died; some were wounded on the heads; and they all started screaming in pain.

अत्रान्तरे तमाक्रन्दमाकर्ण्य कोटरक्षपालेन अभिहितम्-"भो भोः,किमयम्कोलाहलो नगरमध्ये,तद्रम्यताम्"।

Meanwhile, the screaming was heard by the police chief.

He told his men,"Ho Ho! What is happening inside the city? Go and investigate."

ते स सर्वे तदादेशकारिणस्तत्सहिता वेगात्तद्गृहम्गता यावत्पश्यन्ति तावद्दुधिरप्लावितदेहाः पलायमाना नग्नका

दृष्टाः पृष्टाश्च-"भोः, किमेतत्।ते प्रोचुर्यथावस्थितमनापितवृत्तम्।तैरपि सह नापितो बद्धो, हतशेषैः सह धर्माधिष्ठाग्नीतः।

All the policemen hurried towards the source of the screaming sound and saw naked mendicants bleeding all
over their bodies running out madly. They inquired,"What is this? What happened?"

They all reported what the barber did. The barber was tied up in chains and was taken to the court with some
mendicants who were able to walk.

तैर्नापितः पृष्टः-"भोः,"किमेतत् भवता कुकृत्यमनुष्ठितम्"।

The judges questioned the barber,"Hey! Why have you done this heinous act?"

स आह-"किम्करोमि,मया श्रेष्ठिमणिभद्रगृहे दृष्ट एवम्विधो व्यतिकरः"।

सोऽपि सर्वम्मणिभद्रवृत्तान्तम्यथादृष्टमकथयत्।

The barber said, "What can I do? I saw the same thing done by the rich man ManiBhadra!"

He reported what all he saw at ManiBhadra's house.

ततः श्रेष्ठिनमाहूय ते भणितवन्तः-"भोः श्रेष्ठिन्, किम्त्वया कश्चित्क्षणको व्यापादितः"।

ततः तेनापि सर्वः क्षपणकवृत्तान्तस्तेषाम्निवेदितः।

The rich man was called for and the judges questioned him,"Hey Rich man! Did you hit a mendicant?"

He then reported all about the context of the mendicant hit by him.

अथ तैरभिहितम्-"अहो शूलमारोप्यतामसौ दुष्टात्मा कुपरीक्षितकारी नापितः।तथाऽनुष्ठिते तैरभिहितम्-

The judges said,"Aha! Let this wicked barber be nailed to a stake as he has performed an act without
understanding the reason for it." It was done so. They all said,

कुदृष्टं कुपरिज्ञातं कुश्रुतं कुपरीक्षितं तन्नरेण न कर्तव्यं नापितेनाऽत्र यत्कृतम्॥17॥

*"Never should a man do what the barber did
without seeing properly, without understanding properly,
without listening properly, without analysing properly."*

अथवा साध्विदमुच्यते Or it is well said,

अपरीक्ष्य न कर्तव्यं कर्तव्यं सुपरीक्षितं
पश्चाद्भवति सन्तापो ब्राह्मण्यां नकुलार्थतः॥18॥
*One should always analyse well before an action is performed.
Never should one do anything without proper analysis.
Otherwise one has to regret his action
like the Brahmin lady regretted her act towards the mongoose."*

मणिभद्र आह-"कथमेतत्" |ManiBhadra asked-"How is that so?" ते धर्माधिकारिणः प्रोचुः-The judges said,

(1)

ब्राह्मणीनकुलकथा

{THE STORY OF THE BRAHMIN LADY AND THE MONGOOSE}

"कस्मिंश्चिदधिष्ठाने देवशर्मा नाम ब्राह्मणः प्रतिवसति स्म।तस्य भार्या प्रसूता सुतमजनयत्।तस्मिन्नेव दिने नकुली नकुलम्प्रसूय प्रसूता।अथ सा सुतवत्सला दारकवत्तमपि नकुलम्स्तन्यदानाभ्यङ्गमर्दनादिभिः पुपोष,परं तस्य न विश्वसिति।अपत्यस्नेहस्य सर्वस्नेहातिरिक्ततया सततमेवमाशङ्कते यत्कदाचिदेष स्वजातिदोषवशात् अस्य दारकस्य विरुद्धमाचरिष्यति इति।उक्तम्च-

In some village there lived a Brahmin named DevaSharma. His wife gave birth to a son. On that very day the mongoose in their house gave birth to a baby and died. The compassionate lady cared for the mongoose baby also like her son. She treated both the human and animal child alike; bathed them; fed them milk; cared for them with equal affection. But still there was a slight apprehension in her about the mongoose baby. She did not trust him too much. Her affection for her son overpowered her principle of 'Love all' and she always thought anxiously that the mongoose may harm her child being a wild animal. It is said,

कुपुत्रोऽपि भवेत्पुम्सां हृदयानन्दकारकः
दुर्विनीतः कुरूपोऽपि मूर्खोऽपि व्यसनी खलः॥19॥
*Even a worthless son will give immense joy to the parent
even though he may be impolite, ugly, foolish, lecherous, and deceitful.*

एवं च भाषते लोकश्चन्दनं किल शीतलं
पुत्रगात्रस्य संस्पर्शश्चन्दनादतिरिच्यते॥20॥
*Sandal paste is very cooling; so says the world.
But the touch of one's own son's body excels even the sandal paste.*

सौहृदस्य न वाञ्छन्ति जनकस्य हितस्य च
लोकाः प्रपालकस्याऽपि यथा पुत्रस्य बन्धनम्॥21॥
*People of the world do not like to be bound by the relationship
of a friend, father, well-wisher or the care-taker
as much as they want to be bound by the relationship with the son.*

अथ सा कदाचित्शय्यायाम्पुत्रमशाययित्वा जलकुम्भमादाय पतिमुवाच-

"ब्राह्मण, जलार्थमहमत्तडागे यास्यामि।त्वया पुत्रोऽयमनकुलाद्रक्षणीयः"।अथ तस्यां गतायां पृष्ठे ब्राह्मणोऽपि शून्यं गृहं मुक्त्वा भिक्षार्थं क्वचित् निर्गतः।अत्रान्तरे दैवशात्कृष्णसर्पो बिलान्निष्क्रान्तः।

One day the Brahmin lady made her son sleep on the bed, took a water pot and said to her husband, "Hey Brahmin! I am going to fetch some water from the water-tank. See that the mongoose does not hurt the baby" After she left, the Brahmin also left the house empty and went away to beg for some alms. Meanwhile a black snake came out of its hole.

नकुलोऽपि तं स्वभाववैरिणं मत्वा भातुः रक्षणार्थं सर्पेण सह युद्ध्वा सर्पं खण्डशः कृतवान्।ततो रुधिरप्लावितवदनः सानन्दः स्वव्यापारप्रकाशनार्थं मातुः सम्मुखो गतः।

The mongoose saw the snake, and in order to protect his brother (baby) and prompted by natural instinct of enmity (between the mongoose clan and the snake clan), pounced on the snake, fought with it and bit it to pieces. Feeling happy by his great victory over an enemy, he ran towards his human mother with his blood covered face itself to express his good deed.

माताऽपि तमुधिरविलन्नमुखमालोक्य शङ्कितचित्ता 'नूनम् अनेन दुरात्मना दारको भक्षितः' इति विचिन्त्य कोपात् तस्योपरि तमजलकुम्भमिचक्षेप।

The mother saw the blood-stained face of the mongoose and thought that the wicked animal had killed her baby. She threw the water pot on the mongoose in anger.

एवम्सा नकुलम्व्यापाद्य यावत्प्रलपन्ती गृहे आगच्छति, तावत्सुतस्तथैव सुसस्तिष्ठति।समीपे कृष्णसर्पमखण्डशः कृतमवलोक्य पुत्रवधशोकेन आत्मशिरोवक्षःस्थलम् च ताडयितुमारब्धा।

After killing the mongoose, the lady came to the house crying for her dead son and saw that her son was happily sleeping on the bed. She saw that the pieces of the dead snake strewn all around, and stuck by the grief of her animal-son's death, she started to beat her forehead and chest, and wept aloud.

अत्रान्तरे ब्राह्मणो गृहीतनिर्वापः समायातो यावत्पश्यति तावत्पुत्रशोकाभितप्सा ब्राह्मणी प्रलपति-

"भो भो लोभात्मन्, लोभाभिभूतेन त्वया न कृतम्मद्वचः।तद्गुणं साम्प्रतम्पुत्रमृत्युदुखवृक्षफलम्"।

Meanwhile the Brahmin returned home from his begging duty and saw his wife beating her chest and weeping for the dead mongoose baby, and blaming him like this, "Hey you greedy fellow! You did not listen to my words and had to go out for begging. Now you experience the fruit of your own action and cry for the death of our son. अथवा साध्विदमुच्यते Or it is rightly said,

अतिलोभो न कर्तव्यो लोभं नैव परित्यजेत्

अतिलोभाभिभूतस्य चक्रं भ्रमति मस्तके॥22॥

*One should not be too greedy; nor should one be not greedy also.
The wheel rotates on the head of a person who is extremely greedy."*

ब्राह्मण आह-"किमेतत्"।The Brahmin said,"How is that so?" सा प्राह-She said,

(3)

लोभाविष्टचक्रधरकथा

{THE STORY OF THE GREEDY MAN WITH THE ROTATING WHEEL ON THE HEAD}

"कस्मिंश्चिदधिष्ठाने चत्वारो ब्राह्मणपुत्राः परस्परमित्रतामगता वसन्ति स्म।ते चापि दारिद्र्योपहताः परस्परमन्त्रं चक्रुः-"अहो धिक् इयं दरिद्रता।उक्तञ्च,

"In some city there lived four Brahmin youths who were very thick friends. They were all suffering from extreme poverty and they discussed amongst each other-"Alas! Fie on this poverty! It is said,

वरं वनं व्याघ्रगजादिसेवितं जनेन हीनं बहुकण्टकावृतं
तृणानि शय्या परिधानवल्कलं न बन्धुमध्ये धनहीनजीवितम्॥23॥

*It is better to live in a forest
filled with tigers and elephants; desolate and unpopulated; spread out with thorny bushes;
where only grass has to be made into bed and bark has to cover one's body;
but never a life amidst relatives without any wealth to speak of.*

तथा च And also,

स्वामी द्वेष्टि सुसेवितोऽपि सहसा प्रोन्झन्ति सद्बान्धवाः
राजन्ते न गुणास्त्यजन्ति तनुजाः स्फारीभवन्त्यापदः
भार्या साधु सुवंशजाऽपि भजते नो यान्ति मित्राणि च
न्यायारोपितविक्रमाण्यपि नृणां येषां न हि स्याद्धनम्॥24॥

*'When one has no money'
the Master hates even when offered good services;
the close relatives keep away;
the good qualities one has are ignored;
the sons discard one like some waste; difficulties are on the increase;
the good wife does not care any more though she is from a noble family.;
friends move away though they are fair in their judgement;*

शूरः सुरूपः सुभगश्च वाग्मी शस्त्राणि शास्त्राणि विदाम्करोतु
अर्थं विना नैव यशश्च मानं प्राप्नोति मर्त्योऽत्र मनुष्यलोके॥25॥
*Hey, all those who are valorous, handsome, shining with lustre (of knowledge)
who have good oratory ability,
who know all the sciences,
who have mastered all the missile sciences-
understand this much!
"In this mortal world no man attains fame or honour without wealth!"*

तानीन्द्रियाण्यविकलानि तदेव नाम
सा बुद्धिरप्रतिहता वचनं तदेव
अर्थोष्मणा विरहितः पुरुषः स एव
बाह्यः क्षणेन भवतीति विचित्रमेतत्॥26॥
*Those very efficiently functioning senses;
the very same undiminished intellectual ability;
those very same words; the very same man;
yet when he loses the lustre of wealth, instantly he becomes an outsider!
Indeed it is a wonder!*

तद् गच्छामः कुत्रचिदर्थाय इति संमन्त्र्य स्वदेशम्पुरम्च स्वसुहृत्सहितम्गृहम्च परित्यज्य प्रस्थिताः।

So let us go and earn some wealth somehow.” Having made such a decision, they left their house, friends, city and country and started on their journey in search of wealth.

अथवा साध्विदमुच्यते Or it is rightly said,

सत्यं परित्यजति मुञ्चति बन्धुवर्गं
शीघ्रं विहाय जननीमपि जन्मभूमिं
सन्त्यज्य गच्छति विदेशमभीष्टलोकं

चिन्ताकुलीकृतमतिः पुरुषोऽत्र लोके॥27॥

*A man stuck by worries in this world –
renounces truth; leaves his relatives;
even moves away quickly from his mother;
renounces his motherland; and goes to a foreign land which fulfils all his wants.*

एवमक्रमेण गच्छन्तो अवंतीम् प्राप्ताः। तत्र सिप्राजले कृतस्नानाः महाकालम्प्रणम्य यावन्निर्गच्छन्ति तावत्
भैरवानन्दो नाम योगी सम्मुखो बभूव। ततस्तम्ब्राह्मणोचितविधिना सम्भाव्य तेनैव सह तस्य मठम्जग्मुः।

अथ तेन पृष्टाः- "कुतो भवन्तः समायाताः, क्व यास्यथ, किम्प्रयोजनम्"।

ततस्तैरभिहितम्- "वयमिन्द्रियात्रिकाः, तत्र यास्यामो यत्र धनासिर्मृत्युर्वा भविष्यतीत्येष निश्चयः"।

The Brahmin youths soon reached the city of Avanti. They bathed in the River Sipraa and worshipped Mahaa Kaala. As they were leaving the temple, a Yogi named Bhairavaananda came in front of them. They offered salutations to him as per the Brahmin tradition and followed him to his hermitage.

He asked them, "From where have you come? Where are you going? What is the purpose of your journey?"

They all said, "We are journey to attain some Siddhis (magical powers). We will pursue our goal till either we get wealth or death. That is for sure.

उक्तञ्च It is said,

दुष्प्राप्याणि बहूनि च लभ्यन्ते वाञ्छितानि द्रविणानि
अवसरतुलिताभिरलं तनुभिः साहसिकपुरुषाणाम्॥28॥

*Those men of courage
who are ready to put their bodies in the balance (risk their lives),
obtain many coveted things which are unattainable for others.*

तथा च And also,

पतति कदाचिन्नभसः खाते पातालतोऽपि जलमेति
दैवमचिन्त्यं बलवद् बलवान्नु पुरुषकारोऽपि॥29॥

*The waters may fall from the sky. (Nature)
The water comes out of the ground also. (Effort)
Fate is indeed strong! But is not effort equally powerful!*

अभिमतसिद्धिरशेषा भवति हि पुरुषस्य पुरुषकारेण

दैवमिति यदपि कथयसि पुरुषगुणः सोऽप्यदृष्टाख्यः॥30॥

*All the wants of a man get fulfilled through the earnest effort of that person.
Even what you call as fate or destiny is also part of a man's quality.
Effort is another name for destiny.*

भयमतुलं गुरुलोकात्तृणमिव तुलयन्ति साधु साहसिकाः प्राणानद्भुतमेतच्चरितं चरितं ह्युदाराणाम्॥31॥

*The courageous ones regard the fear of attaining higher levels and their lives as equal to a mere straw.
These performance of the excellent men of the world
(when achieving a goal) is indeed amazing!*

क्लेशस्याङ्गमदत्त्वा सुखमेव सुखानि नेह लभ्यन्ते
मधुभिन्मथनायस्तैराक्षिष्यति बाहुभिर्लक्ष्मीम्॥32॥

*Without undergoing any physical strain,
one cannot obtain happiness with ease.
The slayer of Madhu (Vishnu) embraces Lakshmi,
only with those arms that are exhausted by the churning of the ocean.*

तस्य कथं न चला स्यात् पत्नी विष्णोर्नृसिम्हकस्यापि
मासान्धतुरो निद्रां यः सेवति जलगतः सततम्॥33॥

*How will not the wife of that Vishnu the lion among men,
be wayward,
if he spends four months in the water just sleeping continuously!*

दुरधिगमः परभागो यावत्पुरुषेण साहसः न कृतं
जयति तुलामधिरूढो भास्वानिह जलदपटलानि॥34॥

*Victory evades a man, who does not do acts of valour,
by placing life in the balance (peril).
Sun ascends the Tulaa constellation (balance)
only to throw away the clouds which cover him.*

तत्कथ्यतामस्माकम्कश्चित्धनोपायो 'विवरप्रवेश-शाकिनीसाधन-श्मशानसेवन-महामाम्सविक्रय-साधकवर्ति-प्रभृतीनां'
एकतम इति।अद्भुतशक्तिर्भवान् श्रूयते।वयमप्यतिसाहसिकाः।

So, please suggest to us the best way of earning money from various methods like- digging under ground; Yakshinee Saadhana (pleasing demigoddesses); rites at the crematorium; selling of human flesh; and the use of magical beads. We have heard that you have super powers. We also are highly courageous.

उक्तञ्च It is said,

महान्त एव महतामर्थं साधयितुं क्षमाः

ऋते समुद्रादन्यः को बिभर्ति वडवाऽनलम्॥35॥

*Only great ones can achieve great things.
Other than the ocean, who can hold the Vadava (dissolution) fire?"*

भैरवानन्दोऽपि तेषाम्सिद्ध्यर्थं बहूपायमिसिद्धवर्तिचतुष्टयम्कृत्वाऽर्पयत्।

Bhairavaananda gave them for their success, four magical round pills (Varti) which could make possible various types of goals, specially prepared by him.

आह च-"गम्यतामिहमालयदिशि।तत्र सम्प्राप्तानाम्यत्र वर्तिः पतिष्यति, तत्र निधानमसन्दिग्धम्प्राप्स्यथ।

तत्र स्थानम्वनित्वा निधिम्गृहीत्वा व्याघुष्यताम्"।

He said, "Go towards the Himalayan Mountains. When you reach there, wherever the pills fall, you will obtain some treasure for sure. Dig at that place and return with whatever wealth you get there."

तथाऽनुष्ठिते तेषाम्गच्छतामेकतमस्य हस्ताद्वर्तिर्निपपात।अथासौ यावत्तम्प्रदेशम्वनति तावताममयी भूमिः।

ततस्तेनाभिहितम्-"अहो, गृह्यतामस्वेच्छया तामम्"।

They did likewise. As they were walking in the mountain region, one pill slipped from one of the youth's hand. He immediately started digging there and found abundant copper mines.

Then he said, "Come on! Grab as much copper as you like."

अन्ये प्रोचुः-भो मूढ, किमनेन क्रियते यत्प्रभूतमपि दारिद्र्यमन नाशयति।तदुत्तिष्ठ अग्रतो गच्छामः"।

सोऽब्रवीत्-"यान्तु भवन्तः।नाहम् अग्रे यास्यामि"।एवमभिधाय ताम्रम्यथेच्छया गृहीत्वा प्रथमो निवृत्तः।

Others said, "Hey fool! What will you do with this? Even if you carry all this, it cannot free us from extreme poverty. So get up; we will go further up the hills." He said, "You people go! I am not going any further."

After wording his decision, he collected as much of the copper as he could and returned home.

ते त्रयोऽपि अग्रे प्रस्थिताः।अथ किञ्चिन्मात्रमगतस्याग्रेसरस्य वर्तिर्निपपात।सोऽपि यावत् खनितुमारब्धस्तावत् रूप्यमयी क्षितिः।ततः प्रहर्षितः प्राह-"यत् भो, गृह्यताम्यथेच्छया रूप्यम्।न अग्रे गन्तव्यम्।

The other three kept on walking. At a very short distance, the pill from the hand of the person walking at the front fell on the ground. When he started digging, he found the land filled with silver. He felt very happy and said, "Ho Ho! Come on grab this silver and let us return home. No need to go any further."

तावृचतुः-"भोः,पृष्ठतस्ताम्रमयी भूमिः।अग्रतो रूप्यमयी।तन् नूनमग्रे सुवर्णमयी भविष्यति। किमचानेन प्रभूतेनापि दारिद्र्यनाशो न भवति।तदावामग्रे यास्यावः"।एवमुक्त्वा द्वावप्यग्रे प्रस्थितौ।सोऽपि स्वशक्त्या रूप्यमादाय निवृत्तः।

The other two said, "Hey! First the land was filled by copper; now the land is all silver. If we walk further, we will surely get the land of gold. This silver will also not serve our purpose of becoming very rich. We will go further in the path and see what awaits us."

They both walked away. The second one carried whatever silver he could and returned home.

अथ तयोरपि गच्छतोरकस्याग्रे वर्तिः पपात।सोऽपि प्रप्रहृष्टो यावत् खनति,तावत्सुवर्णभूमिं दृष्ट्वा द्वितीयं

प्राह-"भो,गृह्यतामस्वेच्छया सुवर्णम्।सुवर्णादन्यन्न किञ्चिदुत्तमम्भविष्यति"।

As the two walked further along, again a pill fell out of the hand of one youth. He felt happy and started to dig the ground. He saw the land covered by gold. He said to the other, "Hey! Come on, grab the gold as much as you can and let us return home. Nothing could be better than the gold."

स प्राह-"मूढ न किञ्चिद्वेत्सि।प्राक्ताम्रम्,ततो रूप्यम्,ततःसुवर्णम्।तन्नूनमतःपरमत्रानि भविष्यन्ति।येषामेकतमेनापि दारिद्र्यनाशो भवति।तदुत्तिष्ठ,अग्रे गच्छावः।किमनेन भारभूतेनापि प्रभूतेन"।स आह-"गच्छतु भवान्।अहमत्र

स्थितस्त्वाम्प्रतिपालयिष्यामि"।तथाऽनुष्ठिते सोऽपि गच्छन्नेकाकी, ग्रीष्मार्कप्रतापसन्तप्ततनुः पिपासाकुलितः

सिद्धिमार्गच्युतइतश्चेतश्च बभ्राम।

The other one said, "Fool! You know nothing! First it was copper, then silver, now gold! Definitely there will diamonds after this. This gold also will not be enough to make us rich. So get up! Let us go further up the path. What is the use of carrying this even if it is abundantly available? It will be just worthless weight!"

He said, "You go! I will sit here and wait for you."

It was done likewise. The fourth one travelled alone. He kept wandering here and there. The sun was hot and he felt very thirsty. Searching for water, he lost the way leading towards the achievements.

अथ भ्राम्यन्,स्थलोपरि पुरुषमेकमुधिरप्लावितगात्रम्भ्रमच्चक्रमस्तकमपश्यत्।ततो द्रुततरमगत्वा तम् अवोचत्-"भोः, को भवान्,किमेवम्यक्रेण शिरसि तिष्ठसि।तत्कथय मे यदि कुत्रचिज्जलम् अस्ति"।

In his wanderings, he found a man bleeding profusely with a rotating wheel placed on his head. He ran towards him and asked, "Oh! Who are you? Why are you standing here with a rotating wheel on your head? Tell me where I can find some water?"

एवमस्तस्य प्रवदतस्तच्चक्रम्तत्क्षणात्स्य शिरसो ब्राह्मण मस्तके चटितम्।

Even as he was talking like this, the very next moment the wheel jumped on his head.

स आह-"भद्र, किमेतत्"।

He said, "O good man! What is this?"

स आह-"ममाप्येवमेतच्छिरसि चटितम्"।

That man said, "That is how I got the wheel too."

स आह-"तत्कथय, कदैतदुत्तरिष्यति।महती मे वेदना वर्तते"।

He said, "Tell me how to remove it from my head now. It is very painful!"

स आह-"यदा त्वमिव कश्चिद्धृतवर्तिः एवमागत्य, त्वामालापयिष्यति तदा तस्य मस्तके चटिष्यति।

That man said, "If some one like you in search of wealth brings another magical pill and talks with you, then the wheel will climb his head."

स आह-"कियान् कालस्तवैवमिस्थितस्य"।

He said, "How long have you been standing here?"

स आह-"साम्प्रतम्को राजा धरणीतले"।

That man said, "Who is the ruler now of this 'earth pedestal'?"

स आह-"वीणावादनपटुः वत्सराजः"।

He said, "VatsaRaja, who is talented in the Veenaa Music."

स आह-"अहम्तावत्कालसंख्याम्न जानामि।परम्यदा रामो राजा आसीत् तदा अहं दारिद्र्योपहतः सिद्धिवर्तिमादाय अनेन पथा समायातः।ततो मया अन्यो नरो मस्तकधृतचक्रो दृष्टः,पृष्ठधृततश्चैतज्जातम्"।

That man said, "I do not know then how much time has passed! I was suffering from poverty when Rama was ruling the kingdom. I took a magical pill and came this way. I saw another man with the rotating wheel on his head and questioned. Then this happened (the wheel climbed on to my head)."

स आह-"भद्र,कथं तव एवं स्थितस्य भोजनजलप्राप्तिरासीत्"।

He said "O good man! If you had to stand like this, then how could you eat or drink?"

स आह-"भद्र,धनदेन निधानहरणभयात् सिद्धानामेतच्चक्रपतनरूपम्भयम् दर्शितम्।तेन कश्चिदपि नागच्छति।यदि कश्चिदायाति,स क्षुत्पिपासानिद्रारहितो जरामरणवर्जितः केवलमेवम्वेदनामनुभवति इति।तदाज्ञापय माम्स्वगृहाय" इत्युक्त्वा गतः।

That man said, "O good man! Lord Kubera was afraid of the treasures getting stolen. So he had kept this wheel to frighten away those Siddhas (who had magical powers) who came in search of wealth. Therefore no one comes here. If any one comes and gets trapped under the wheel, he never feels hunger or thirst; never ages; never dies; but keeps experiencing only the perpetual pain. Please allow me to go home."

He walked away.

अथ तस्मिन्श्चरयति स सुवर्णसिद्धिस्तस्यान्वेषणपरस्तत्पदपंक्त्या यावत्किञ्चिद् वनान्तरमागच्छति तावत् रुधिरप्लावितशरीरस्तीक्ष्णचक्रेण मस्तके भ्रमता सवेदनः क्वणन्नुपविष्टस्तिष्ठतीति ददर्श।

ततः समीपवर्तिना भूत्वा सबाष्पं पृष्टः-"भद्र,किमेतत्"।

The other friend who had obtained the treasure of gold, was waiting for him and became worried about him, and went in search of him. He followed the foot prints on the ground and soon reached another forest.

There he found his friend covered by blood all over his body; moaning in pain; standing with a rotating wheel on his head. Tears filled his eyes at the plight of his friend.

His friend asked, "O good man! What is this?"

स आह-"विधिनियोगः"।

He said, "Fate ordained this".

स आह-"कथम्तत्।कथय कारणमेतस्य"।

His friend said, "How is that so? What caused this?"

सोऽपि तेन पृष्टः सर्वमचक्रवृत्तान्तमकथयत्।

Thus questioned, he related all the events connected to the wheel.

तच्छ्रुत्वाऽसौ तम्विगर्हयन्नदमाह-"भोः, निषिद्धस्त्वम्मया अनेकशो न शृणोषि मे वाक्यम्।तत्किमिक्रयते।

विद्यावानपि कुलीनोऽपि वस्तुतो बुद्धिरहितोऽसि।अथवा साध्विदमुच्यते,

His friend chided him and said, "Alas! I told you many times and you wouldn't listen! What can be done? You are educated; belong to a good family; yet you are so foolish! Or it is rightly said,

वरं बुद्धिर्न सा विद्या विद्याया बुद्धिरुत्तमा
बुद्धिहीना विनश्यन्ति यथा ते सिंहकारकाः॥36॥

Intelligence is good; not so education.

Intelligence is better than education.

Those who lack intelligence perish like the lion-makers."

चक्रधर आह-"कथमेतत्"।सुवर्णसिद्धिर् आह-

The youth with the wheel said,"How is that so?" SuvarnaSiddhi said,

(4)

सिंहकारकमूर्खब्राह्मणकथा

{THE STORY OF THE FOOLISH BRAHMINS WHO MADE THE LION}

कस्मिंश्चिदधिष्ठाने चत्वारो ब्राह्मणपुत्राः परस्परमित्रभावमुपगता वसन्ति स्म।तेषाम्त्रयः शास्त्रपारङ्गताः परन्तु बुद्धिरहिताः।एकस्तु बुद्धिमान्केवलम् शास्त्रपराङ्मुखः।अथ तैः कदाचिन्मित्रैर्मन्त्रितम्-"को गुणो विद्यायाः,येन देशान्तरम्गत्वा,भूपतीन् परितोष्य अर्थोपार्जनम्न क्रियते।तत्पूर्वदेशम्गच्छावः"।

"In some city, four Brahmin youths lived as close friends. Of them three had mastered all sciences but were not intelligent. One was intelligent but was not so learned. One day all the friends got together and discussed like this."What use is learning if we do not go out of this city, please the kings and earn a lot of wealth? So let us go towards the eastern countries."

तथाऽनुष्ठिते किञ्चिन्मार्गम्गत्वा तेषाम्ज्येष्ठतरः प्राह-"अहो,अस्माकमेकश्चतुर्थो मूढः केवलम्बुद्धिमान्।न च राजप्रतिग्रहो बुद्ध्या लभ्यते, विद्याम् विना।तन्नास्मै स्वोपार्जितम्दास्यामि।तद्रच्छतु गृहम्"।

It was done likewise. After going some distance, the eldest of them said, "Aha! The youngest of us is a fool. He is just intelligent. The king will not honour anyone with wealth if he is not learned. I am not going to share anything with him. Let him go home."

ततो द्वितीयेनाभिहितम्-"भोः, सुबुद्धे,गच्छ त्वम् स्वगृहम्,यतस् ते विद्या नास्ति"।

The second youth said, "Hey you wise one! Return home. You are not learned."

ततस्तृतीयेनाभिहितम्-"अहो,न युज्यते एवमर्कतुम्यतो वयम्बाल्यात्प्रभृति एकत्र क्रीडिताः।तदागच्छतु

महानुभावोऽस्मदुपार्जितवित्तस्य समभागी भविष्यतीति।उक्तञ्च,

The third one said, "Aha! It is not the right thing to do. We have played together from childhood. Let him also come along. We will give him equal share of whatever we earn. It is said,

किं तथा क्रियते लक्ष्म्या या वधूरिव केवला या न वेश्येव सामान्या पथिकैरुपभुज्यते॥37॥

What can be done with the goddess of wealth who is like a loyal bride (owned by a single person) and does not give equal entertainment to the travellers like a prostitute (shared by all)?

तथा च-And also,

अयं निजः परो वेति गणना लघुचेतसां उदारचरितानान्तु वसुधैव कुटुम्बकम्॥38॥

'This one belongs to us; this is one is an outsider'

Such calculations belong to the wretched minds.

For the noble with a generous nature, the whole world is a family."

तदागच्छतु एषोऽपि " इति।

Therefore, let him also come along with us."

तथाऽनुष्ठिते तैर्माग्राश्रितैरटव्याम्मृतसिंहस्य अस्थीनि दृष्टानि।

ततश्चैकेन अभिहितम्-"अहो, अद्य विद्याप्रत्ययः क्रियते।किञ्चिदेतत्सत्त्वम्मृतमितिष्ठति।तद्विद्याप्रभावेण

जीवनसहितम्कुर्मः।अहमस्थिसञ्चयम्करोमि"।ततश्च तेनौत्सुक्यादस्थिसञ्चयः कृतः।

It was done likewise. As they walked through the forest path, they saw some bones of a dead lion lying on the road. One of them said, "Aha! Let us test our skills here. This looks like a dead animal. We will make it come alive with our learning. I will collect the bones at one place."

He collected the bones with high excitement and set them in the right position.

द्वितीयेन चर्ममांसरुधिरमस्योजितम्।तृतीयोऽपि यावज्जीवनम् सञ्चारयति, तावत् सुबुद्धिना निषिद्धः-"भोः,तिष्ठतु भवान्।एष सिंहो निष्पाद्यते यदि एनमसजीवम् करिष्यसि, ततः सर्वानपि व्यापादयिष्यति"।

Second one got the collection of bones covered by the skin, flesh and blood. The third one got ready to fill the 'life-force' inside it. The intelligent youth exclaimed, "Hey! Stop your work! This animal looks like a lion. If you make it alive, it will kill all of us."

इति तेनाभिहितः स आह-"धिङ्मूर्ख, नाहम्विद्याया विफलताम्करोमि"।

ततस्तेनाभिहितम्-"तर्हि प्रतीक्षस्व क्षणम्यावदहम् वृक्षमारोहामि"।

The third one said, "Fie on you O fool! I will not let my learning go waste."

The intelligent boy said, "Then wait a second! I will climb the tree."

तथाऽनुष्ठिते, यावत्सजीवः कृतस्तावत् ते त्रयोऽपि सिंहेनोत्थाय व्यापादिताः।स च पुनः वृक्षादवतीर्य गृहम्गतः।

अतोऽहम्ब्रवीमि,

It was done so. The third one filled the life-force; the lion got up and killed all three of them. The intelligent boy climbed down from the tree and returned home. That is why I say,

वरं बुद्धिर्न सा विद्या विद्याया बुद्धिरुत्तमा
बुद्धिहीना विनश्यन्ति यथा ते सिंहकारकाः॥39॥

Intelligence is good; not so education.

Intelligence is better than education.

Those who lack intelligence perish like the lion-makers.

अतः परमुक्तञ्च It is also said,

अपि शास्त्रेषु कुशला लोकाचारविवर्जिताः

सर्वे ते हास्यतां यान्ति यथा ते मूर्खपण्डिताः॥40॥

Though well versed in the sciences,

the foolish scholars were ridiculed by one and all,

because they had no knowledge of the world-affairs."

चक्रधर आह-"कथमेतत्"।The wheel-bearer,asked-"How is that so?" सोऽब्रवीत्- He said,

कस्मिंश्चिदधिष्ठाने चत्वारो ब्राह्मणाः परस्परमित्रत्वमापन्ना वसन्ति स्म। बालभावे तेषाम्मतिरजायत-
'भोः, देशान्तरम् गत्वा विद्याया उपार्जनमक्रियते'।

Once there lived four Brahmin youths who were very close friends.

When they were very young, they thought, 'Ho! Let us go out of this country and get educated'.

अथ अन्यस्मिन्दिवसे ते ब्राह्मणाः परस्परमिन्श्चयकृत्वा विद्योपार्जनार्थम्कान्यकुब्जे गताः। तत्र च विद्यामठे गत्वा पठन्ति। एवमद्वादशाब्दानि यावदेकचित्तया पठित्वा, विद्याकुशलास्ते सर्वे सञ्जाताः।

One auspicious day they set out on their journey for obtaining education and reached the city of KaanyaKubja. They joined a school there and studied for twelve years sincerely and became well versed in all the sciences.

ततस्तैश्चतुर्भिर्मिलित्वोक्तम् - "वयमसर्वविद्यापारंगताः। तदुपाध्यायमुत्कलापयित्वा स्वदेशम् गच्छामः"।

तथैवानुष्ठीयतामित्युक्त्वा ब्राह्मणाः उपाध्यायमुत्कलापयित्वा अनुज्ञाम्लब्ध्वा पुस्तकानि नीत्वा प्रचलिताः।

Then they got together and discussed like this, "We are all now well-educated. We will take permission from our teacher and return home." They took permission from the teacher and started towards their home taking their books in their hands.

यावत्किञ्चिन्मार्गम्यान्ति, तावद्द्वौ पन्थानौ समायातौ। उपविष्टाः सर्वे। तत्रैकः प्रोवाच - "केन मार्गेण गच्छामः"।

As they walked some distance, they saw the road bifurcating in two directions. Puzzled, they sat down there itself. One of them asked, "Which path shall we take?"

एतस्मिन्समये तस्मिन्पतने कश्चित्त्वणिकपुत्रो मृतः। तस्य दाहाय महाजनो गतोऽभूत्।

ततश्चतुर्णाम्मध्यादेकेन पुस्तकमवलोकितम् - 'महाजनो येन गतः स पन्थाः' इति तन्महाजनमार्गेण गच्छामः"।

At that very time, a merchant's son had died in that city. A great crowd (MahaaJana) came there carrying the dead body towards the cremation-ground for burning it.

One of the boys opened the book and read the sentence, 'The path tread by a great man (MahaaJana) is the right path.' He said "Let us follow the path taken by the crowd (MahaaJana)"
(He misunderstood the meaning of the sentence which gave the advice that one should always follow the actions and words of the noble men.)

अथ ते पण्डिता यावन्महाजनमेलापथिकेन सह यान्ति, तावद्रासभः कश्चित्त्र श्मशाने दृष्टः।

अथ द्वितीयेन पुस्तकमुद्घाट्यावलोकितम्।

Those scholars then entered the cremation ground following the crowd of people. They saw a donkey there. The second boy opened the book and read,

उत्सवे व्यसने प्राप्ते दुर्भिक्षे शत्रुसंकटे राजद्वारे श्मशाने च यस्तिष्ठति स बान्धवः॥41॥

*"He is a true relative who stands
at the cremation ground, palace-gate,
when enemies attack, in famine, on the festive and tragic occasions.*

तद् अहो, अयमस्मदीयो बान्धवः।

So there! This one is our relative."

(He misunderstood the meaning of the verse which described a friend as one who supports you when you are in trouble and is happy at your happiness.)

ततः कश्चित्तस्य ग्रीवायाम्लगति। कश्चित्पादौ प्रक्षालयति।

One of them embraced the donkey. One of them washed its feet.

अथ यावत्ते पण्डिताः दिशामवलोकनम्कुर्वन्ति तावत्कश्चिद् उष्ट्रो दृष्टः।तैश्चोक्तम्-"एतत्किम्"।

तावत्तृतीयेन पुस्तकमुद्घाट्योक्तम्-"धर्मस्य त्वरिता गतिः"।"तन्नूनमेष धर्मस्तावत्"।

As they looked around they saw a camel standing there.

They asked-"What is this?"

The third one opened his book and read, "Dharma's ways are fast." "So this is Dharma."

(He misunderstood the meaning of the verse which explained that the results of righteous actions occur fast. He thought that the camel which could run fast was Dharma.)

चतुर्थनोक्तम्-"इष्टधर्मेण योजयेत्"।

अथ तैश्च रासभः उष्ट्रग्रीवायाम्बद्धः।तत्तु केनचित्स्वामिनो रजकस्याग्रे कथितम्।

यावद्भजकस्तेषाम्मूर्खपण्डितानाम्प्रहारकरणाय समायातस्तावत्ते प्रणष्टाः।

The fourth one read, "One should unite the liked-one to Dharma."

They tied the donkey to the camel.

(He misunderstood the meaning of the sentence which suggested that one should always desire to do righteous acts. He thought that the donkey was the relative liked by him and the camel was Dharma.)

This act of theirs was reported by someone to the washer man.

The washer man came with his stick to beat them. They ran away and escaped his blows.

ततो तावदग्रे किञ्चित्स्तोकम्मार्गम्यान्ति तावत्काचिन्नदी समासादिता।तत्तस्या जलमध्ये पलाशपत्रमायातं

दृष्ट्वा पण्डितेनैकेनोक्तम्-"आगमिष्यति यत्पत्रम्तदस्माम्स्तारयिष्यति"।एतत्कथयित्वा तत्पत्रस्योपरि पतितो

यावन्नद्या नीयते तावत्तम्नीयमानमवलोक्य अन्येन पण्डितेन केशान्तमगृहीत्वोक्तम्,

As they walked further, they came across a river.

One of the scholars saw a 'Palaasha leaf' floating in the river.

He said, "Whatever leaf comes will take us across the river."

(He misunderstood the meaning of the sentence which suggested that whatever vehicle (boat) comes, it will take us across the river.)

He fell on that leaf and was carried away by the river. One of them held on to his hair and said,

सर्वनाशे समुत्पन्ने अर्धं त्यजति पण्डितः

अर्धेन कुरुते कार्यं सर्वनाशो हि दुःसहः॥42॥

"When all things are going to get lost, the wise one renounces half of it.

He manages with just the half. Complete destruction is unbearable."

इत्युक्त्वा तस्य शिरच्छेदो विहितः।So saying he cut off the head of that boy.

अथ तैश्च पश्चात्गत्वा कश्चित्ग्राम आसादितः।तेऽपि ग्रामीणैर्निमन्त्रिताः पृथग् गृहेषु नीताः।ततः एकस्य सूत्रिका

घृतखण्डसंयुक्ता भोजने दत्ता।ततो विचिन्त्य पण्डितेनोक्तम्-"यत्दीर्घसूत्री विनश्यति" इति।एवमुक्त्वा भोजनं

परित्यज्य गतः।

Then the rest of them went on their way and soon reached a village. All three were welcomed by the villagers and were offered food. Each one of them was taken to a different house.

One of them was served vermicelli prepared by mixing ghee and sugar. The scholar who saw it thought- - "one who eats long threads will perish."

(He misunderstood the meaning of the sentence which suggested that a person who takes too much time to finish his work will meet with failure.)

He said these words; rejected the food and walked away.

तथा द्वितीयस्य मण्डका दत्ताः।तेनाप्युक्तम्-"अतिविस्तारविस्तीर्णम्तद्भवेन्न चिरायुषम्"।स च भोजनमत्यक्त्वा गतः।

The second one was given 'Rotis'. He said "That which is spread out too much will not stay for long."

He also went out without eating anything.

(He misunderstood the meaning of the sentence which suggested that no project should be stretched out for very long time.)

अथ तृतीयस्य वटिकाभोजनं दत्तम्। तत्रापि तेन पण्डितेनोक्तम्-“छिद्रेष्वनर्था बहुली भवन्ति”।

Third one was offered ‘Vadas’ (Fried round flat ‘dal’ preparation with a hole in the middle)

The third scholar said, “Holes increase problems.” (He also rejected the food).

(He misunderstood the meaning of the sentence which suggested that faulty things will create problems)

एवमन्ते त्रयोऽपि पण्डिताः क्षुत्क्षामकण्ठा लोके हास्यमानास्ततः स्थानात्स्वदेशम् गताः।

In this manner all three of them remained hungry and thirsty. All the villagers laughed at their foolishness. They at last reached home tired and exhausted.”

अथ सुवर्णसिद्धिराह-“यत्त्वम्लोकव्यवहारमजानन्मया वार्यमाणोऽपि न स्थितः तत ईदृशीमवस्थातुमुपगतः।

अतोऽहम् ब्रवीमि,

Then the person who had obtained gold said, “You did not know the ways of the world, and though warned by me, did not heed to my words. That is why you have reached such a state. That is why I said,

अपि शास्त्रेषु कुशला लोकाचारविवर्जिताः

सर्वे ते हास्यतां यान्ति यथा ते मूर्खपण्डिताः॥43॥

*Though well versed in sciences,
the foolish scholars were ridiculed by one and all,
because they had no knowledge of the world-affairs.”*

तच्छ्रुत्वा चक्रधर आह-“अहो अकारणमेतत्। यतो हि,

The wheel-bearer said, “Aha! What happened is not due to some such reason. Because-

सुबुद्धयो विनश्यन्ति दुष्टदैवेन नाशिताः

स्वल्पधीरपि तस्मिन्स्तु कुले नन्दति सन्ततम्॥44॥

*Even intelligent people perish if the evil fate is against them.
Even less intelligent people in such situations remain happy if it favours them.*

उक्तञ्च it is said,

अरक्षितं तिष्ठति दैवरक्षितं सुरक्षितं दैवहतं विनश्यति

जीवत्यनाथोऽपि वने विसर्जितः कृतप्रयत्नोऽपि गृहे न जीवति॥45॥

*Whatever is left unprotected gets saved by destiny.
That which is well-protected perishes disfavoured by destiny.
An orphan child discarded in the forest lives; but even with all efforts it will die inside the house.*

तथा च And also,

शतबुद्धिः शिरस्थोऽयं लम्बते च सहस्रधीः एकबुद्धिरहं भद्रे क्रीडामि विमले जले”॥46॥

*ShataBuddhi (one with hundred ideas) is placed on the head.
SahasraBuddhi (one with thousand ideas) hangs from the shoulder.
My dearest! I am EkaBuddhi (one with single idea), and I play about in the clear water.”*

सुवर्णसिद्धिराह-“कथमेतत्”। The Gold-Gainer asked-“How is that so?” स आह- He said,

मत्स्यमण्डककथा

{THE STORY OF THE FISH AND THE FROG}

कस्मिंश्चिज्जलाशये शतबुद्धिः सहस्रबुद्धिश्च द्वौ मत्स्यौ निवसतः स्म।अथ तयोरेकबुद्धिर्नाम मण्डूको मित्रताम्गतः। एवमते त्रयोऽपि जलतीरे कश्चिद्कालं वेलायाम्सुभाषितगोष्ठीसुखमनुभूय, भूयोऽपि सलिलं प्रविशन्ति।

“In some lake there lived two fish named ShataBuddhi and SahasraBuddhi. Those two developed friendship with a frog named EkaBuddhi. All three of them sat on the bank of the lake for some time conversing about various interesting topics and entered the water again.

अथ कदाचित्तेषाम्गोष्ठीगतानाम्जालहस्तधीवराः प्रभूतैः मत्स्यैः व्यापादितैः मस्तके विधृतैः अस्तमनवेलायां तस्मिन्जलाशये समायाताः।ततः सलिलाशयं दृष्ट्वा मिथः प्रोचुः-“अहो बहुमत्स्योऽयम्हृदो दृश्यते, स्वल्पसलिलः च।तत्प्रभातेऽत्र आगमिष्यामः”।एवमुक्त्वा स्वगृहम्गताः।

One day, as they were engaged in conversation, there arrived at the evening time, fishermen carrying on their heads plenty of dead fish caught by them.

They saw the lake and said, “Aha! There are plentiful fish in this lake; water too is very shallow. So we will come early in the morning.” after saying this, they all went home.

मत्स्याश्च विण्णवदना मिथो मन्त्रमचक्रुः।ततो मण्डूक आह-“भोः शतबुद्धे, श्रुतमधीवरोक्तम्भवता। तत्किमत्र युज्यते कर्तुम्।पलायनमवष्टम्भो वा।यत्कर्तुम्युक्तम्भवति तदादिश्यतामद्य”।

The fish felt very apprehensive and discussed with each other.

Then the frog said, “Hey ShataBuddhi! Did you hear what the fisher men said? So what do you think we should do? Shall we stay or escape? Whatever you think should be done, tell us now.”

तच्छ्रुत्वा सहस्रबुद्धिः प्रहस्य आह-“भोः मित्र, मा भैषीः।तयोः वचनश्रवणमात्रादेव भयम्न कार्यम्न भैतव्यम्।

SahasraBuddhi heard his words; laughed aloud and said, “Hey Friend! Do not fear. By just hearing their words why should you get frightened like this? Do not fear.

उक्तञ्च It is said,

सर्पाणां च खलानां च सर्वेषां दुष्टचेतसां

अभिप्राया न सिद्ध्यन्ति तेनेदं वर्तते जगत्॥47॥

The desires of snakes, cheats and wicked minds never get fulfilled.

That is why the world is still going on.

तावत्तेषामागमनमपि न सम्पत्स्यते, भविष्यति वा, तर्हि त्वाम्बुद्धिप्रभावेणात्मसहितमक्षयिष्यामि।

यतोऽनेकाम्सलिलगतिचर्यामहम्जानामि”।

Therefore they will not come tomorrow. If they really come off, then I will use my intelligence and save myself and you both. I know various types of movements in water.”

तदाकर्ण्य शतबुद्धिराह-“भोः, युक्तमुक्तम्भवता।सहस्रबुद्धिरेव भवान्।अथवा साध्विदमुच्यते।

ShataBuddhi heard his words and said, “Ho! You said the right thing. You indeed have thousand intellects.

Or it is rightly said,

बुद्धेर्बुद्धिमतां लोके नास्त्यगम्यं हि किञ्चन बुद्ध्या यतो हता नन्दाश्चाणक्येनासिपाणयः॥48॥

There is nothing that cannot be achieved by the intelligent ones.

The sword-bearing Nandas (kings) were killed by the intelligence of Chaanakya.

तथा च And also,

न यत्रास्ति गतिर्वायो रश्मीनां च विवस्वतः

तत्रापि प्रविशत्याशु बुद्धिर्बुद्धिमतां सदा॥49॥

*Where the winds do not enter, where the sun rays do not enter,
the intellect of the intelligent ones can penetrate easily.*

ततो वचनश्रवणमात्रादपि पितृपर्यायागतमजन्म-स्थानमत्यक्तुम् न शक्यते।उक्तञ्च-

Therefore we cannot leave the place lived by our ancestors and go elsewhere just by hearing some words uttered casually. It is said,

न तत्स्वर्गेऽपि सौख्यं स्याद्विव्यस्पर्शेन शोभने

कुत्स्थाने भवेत्पुम्सां जन्मनो यत्र सम्भवः॥50॥

*For men, even the joy of touching divine damsels in the heaven
does not equal the pleasure of living in the birth place,
even if it may be very lowly in comparison.*

तन्न कदाचिदपि गन्तव्यम्।अहमत्त्वाम्बुद्धिप्रभावेण रक्षयिष्यामि"।

Therefore there is no need to leave this place. I will protect you with the power of my intelligence.”

मण्डूक आह-"भद्रौ,मम तावदेकैव बुद्धिः पलायनपरा।तदहमन्यजलाशयमद्यैव सभार्यो यास्यामि"।

एवमुक्त्वा स मण्डूको रात्रावेवान्यजलाशयमगतः।

The frog said,“Hey you two! I have only one idea now and that is to run away. So I will take my wife and go away to another lake.” So saying, that frog moved off to another lake, that very night.

धीवरैरपि प्रभाते आगत्य,जघन्यमध्यमोत्तमजलचराः मत्स्यकूर्ममण्डूककर्कटादयो गृहीताः।

The fishermen came the next morning and captured the good, bad, and worst types of aquatic creatures; all the fishes, frogs and crabs.

तावपि शतबुद्धिसहस्रबुद्धी सभार्यो पलायमानौ चिरमात्मानमगतिविशेषविज्ञानैः कुटिलचारेण रक्षन्तौ जाले निपतितौ, व्यापादितौ च।

For quite a long time, SahasraBuddhi and ShataBuddhi , along with their wives were using all their skill in swimming by moving here and there in crooked ways to escape the fisher men's nets. But they were trapped in the nets in the end, and were killed.

अथापराह्नसमये प्रहृष्टास्ते धीवराः स्वगृहम्प्रति प्रस्थिताः।गुरुत्वाच्चैकेन शतबुद्धिः स्कन्धेकृतः सहस्रबुद्धिः

प्रलम्बमानो नीयते।

By evening time the fisher men set out for their homes happily. One of them placed ShataBuddhi on his head. SahasraBuddhi hung from another man's shoulder.

ततश्च वापीकण्ठोपगतेन मण्डूकेन तौ तथा नीयमानौ दृष्ट्वा अभिहिता स्वपत्नी-"प्रिये, पश्य पश्य,

Then the frog who had taken shelter in the well saw them; called his wife and said “Dear one! Look! Look!

शतबुद्धिः शिरस्थोऽयं लम्बते च सहस्रधीः

एकबुद्धिरहं भद्रे क्रीडामि विमले जले॥51॥

*ShataBuddhi (one with hundred ideas) is placed on the head.
SahasraBuddhi (one with thousand ideas) hangs from the shoulder.
My dearest! I am EkaBuddhi (one with single idea)
and I play about in the clear water.”*

अतश्च वरम्बुद्धिर्न सा विद्या' यद्भवतोक्तन्त्रेयम्मे मतिर्यत् न एकान्तेन बुद्धिरपि प्रमाणम्"।

The wheel-bearer continued, That is why, what you stated as intelligence being better than education is not to my agreement. 'Intelligence is the greatest asset' is not a proven fact."

सुवर्णसिद्धिः प्राह-"यद्यप्येतदस्ति, तथापि मित्रवचनम्न लङ्गनीयम्।परम् किम्क्रियते। निवारितोऽपि मया न स्थितोऽसि, अतिलौल्यात्विद्याहंकाराच् च।अथवा साध्विदमुच्यते-

The gold-gainer said, "Even if what you say is true, you should not have acted against your friend's advice. But what can be done? Though I stopped you, you wouldn't stop.

You were very greedy for money. You were arrogant because of your learning. Or it I rightly said,

साधु मातुल गीतेन मया प्रोक्तोऽपि न स्थितः

अपूर्वोयं मणिर्बद्धः सम्प्राप्तं गीतलक्षणम्॥52॥

Uncle! You never stopped singing even though I told you to stop.

You now have a precious gem tied to your neck as a reward for your singing."

चक्रधर आह-"कथमेतत्"।The wheel-bearer said, "How is that so?" सोऽब्रवीत्- Gold-gainer said'

(7)

रासभशृगालकथा

{THE STORY OF THE DONKEY AND THE FOX}

कस्मिन्धिदधिष्ठाने उद्धतो नाम गर्दभः प्रतिवसति स्म।स सदैव रजकगृहे भारोद्धहनम्कृत्वा रात्रौ स्वेच्छया पर्यटति।

ततः प्रत्यूषे बन्धनभयात् स्वयमेव रजकगृहमायाति।रजकोऽपि ततस्तम्बन्धनेन नियुक्ति।

"In some village there lived a donkey named Uddhata (Arrogant one).

He carried burdens for the washer man in the mornings and at night wandered freely everywhere. But he arrived at the house by early morning without fail, afraid of getting punished by the washer man.

The washer man would tie him up in the morning.

अथ तस्य रात्रौ क्षेत्राणि पर्यटतः कदाचिच्छृगालेन सह मैत्री सञ्जाता।स च पीवरत्वाद्दृतिभङ्गं कृत्वा कर्कटिकाक्षेत्रे शृगालसहितः प्रविशति।एवमृतौ यद्दृच्छया चिर्भटिकाभक्षणम्कृत्वा,प्रत्यहम्प्रत्यूषे स्वस्थानम्व्रजतः।

Once as he grazed in the fields, a fox became his friend.

Some day they both tried to enter a cucumber field. As the donkey was fat, he broke the fence. They both ate cucumbers to their heart's fill and returned to their places in the morning.

अथ कदाचित्तेन मदोद्धतेन रासभेन क्षेत्रमध्यस्थितेन शृगालोऽभिहितः-"भोः,भगिनीसुत,पश्य पश्य, अतीव निर्मला रजनी।तदहम्गीतम्करिष्यामि।तत्कथय कतमेन रागेण करोमि"।

One day the arrogant donkey was standing in the middle of the field.

He said to the fox, "Hey my nephew! Look Look! How beautiful the night is. I feel like singing now. Tell me what composition should I sing?"

स आह-"माम्,किमनेन वृथाऽनर्थप्रचालनेन,यतश्चौरकर्मप्रप्रवृत्तौ आवाम्।निभृतैश्च चौरजारैरत्र स्थातव्यम्।

The fox said, "Uncle! Why do you want to invite trouble? We both are now engaged in our thieving work. Those who steal and those who meet women stealthily should remain hidden.

उक्तञ्च,It is said,

कासयुक्तस्त्यजेच्चौर्यम् निद्रालुश्चेत्स पुन्श्चर्ली

जिह्वालौल्यं रुजाक्रान्तो जीवितं योऽत्र वान्छति॥53॥

*If anyone wants to safeguard his life-
if afflicted by lung infection, he should not try to become a thief;
if sleepy, he should not go after wayward women;
if stuck with disease should renounce the greed of the tongue.*

अपरम्त्वदीयम्गीतम्न मधुरस्वरं, शङ्खशब्दानुकारम्द्रादपि श्रूयते।तदत्र क्षेत्रे रक्षापुरुषाः सुसुप्ताः सन्ति।
ते उत्थाय वधम्बन्धनम्वा करिष्यन्ति।तद्भक्षय तावदमृतमयीश्चिर्भटीः।मा त्वमत्र गीतव्यापारपरो भव।

And moreover, your song does not sound melodious. It is heard even at long distances like the sound of a conch. This field is guarded by the owners of the fields. If they wake up by your song, they will either kill us or imprison us. So just silently eat off the delicious cucumbers. Don't get into the profession of a singer now."

तच्छ्रुत्वा राभस आह-"भोः,वनाश्रयत्वान्त्वम् गीतरसम्न वेत्सि, तेनैतद्ब्रवीषि।उक्तम्च,

The donkey heard his words and said, "Ho! You are a forest dweller! What do you know about the joys hidden in songs? That is why you are objecting to my singing. It is said,

शरज्ज्योत्स्नाहते दूरं तमसि प्रियसन्निधौ
धन्यानां विशति श्रोत्रे गीतज्ञन्कारजा सुधा॥54॥

*When the darkness is thrown away by the autumn moonlight,
and the lover is next to you,*

the nectar rising from the well-sung song enters the ears of the fortunate ones."

शृगाल आह-"माम,अस्त्येतत्।परम्न वेत्सि त्वम्गीतम्।केवलमुन्नदसि।तत्किम् तेन स्वार्थभ्रमशकेन"।

The fox said, "Uncle! Let it be so! But you do not know how to sing. You can only bray. Why do you want to bring harm on yourself?"

रासभ आह-"धिग् धिङ्गूर्ख,किमअहम्न जानासि गीतम्।तद्यथा तस्य भेदान् शृणु,

The donkey said,"Fie, Fie on you fool! Don't I know how to sing? Listen to the classifications of songs,

सप्तस्वरास्त्रयो ग्रामा मूर्च्छनाश्चैकविंशतिः

तानास्त्वेकोनपन्चाशत्तिस्रो मात्रा लयास्त्रयः॥55॥

स्थानत्रयं यतीनां च षडास्यानि रसा नव

रागाः षट्त्रिंशत्तिर्भावाश्चत्वारिंशत्ततः स्मृताः॥56॥

पञ्चाशीत्यधिकं ह्येतद्गीताङ्गानां शतं स्मृतं

स्वयमेव पुरा प्रोक्तं भरतेन श्रुतेः परम्॥57॥

Svaras are seven.

All of them get classified into three 'Graamas'.

In music there are twenty one 'Moorchanas' and forty nine 'Taalas'.

'Maatras' are three and 'Layas' are three.

The 'Sthaanas' of 'Svaras' are three.

'Yati' is also of three types.

'Aasyas' are six and 'Rasas' are nine.

'Raagas' are thirty six in number.

'Bhaavas', are forty in number.

*Sage Bharata has himself explained the eighty-five classifications
in music which is the fifth Veda and pleasing to the ears.*

{षड्ज, ऋषभ, गान्धार, मध्यम, पञ्चम, धैवत, निषाद – Seven Svaras
 षड्ज, मध्यम, निषाद – Group of Svaras- Graamas
 मूर्च्छना-आरोह-अवरोह of Svaras
 ह्रस्व धीर्घ प्लुत – Maatras
 उरः, कण्ठः, शिरः –Sthaanas- from where Svaras rise upsi
 शृङ्गार, हास्य, करुणा, रौद्र, भयानक, वीर, बीभत्स, अद्भुत, शान्त nine Rasas}

नान्यद्रीतात्प्रियं लोके देवानामपि दृश्यते

शुष्कस्नायुस्वराह्लादात् त्र्यक्षं जग्राह रावणः॥58॥

*Nothing more pleases the Devas than the melodious songs; so it is observed in the world.
 Raavana, (though had dried up nerves and limbs because of penance)
 pleased the three-eyed Shiva by playing the stringed instrument Veena.*

तत्कथम्भगिनीसुत मामनभिज्ञम्वदन्निवारयसि"।

So how is that, O my nephew, you dare tell me that I know nothing about music?"

शृगाल आह-"माम, यद्येवम्यावद् वृत्तेर्द्वारस्थितः क्षेत्रपालमवलोकयामि, त्वम्पुनः स्वेच्छया गीतम्कुरु"।

The fox said, "Uncle! If that is the case, then I will stand outside this field and watch out for the guards of the field. You can sing as much as you like!"

तथाऽनुष्ठिते रासभरटनमाकर्ण्य क्षेत्रपः क्रोधात्दन्तान्घर्षयन् प्रधावितः।यावद्रासभो दृष्ट्वावल्लगुडप्रहारैस्तथा हतो, यथा प्रताडितो भूपृष्ठे पतितः।ततश्च सच्छिद्रमुखलम्तस्य गले बद्ध्वा क्षेत्रपालः प्रसुप्तः।

रासभोऽपि स्वजातिस्वभावाद् गतवेदनः क्षणेनाभ्युत्थितः।उक्तञ्च-

It was done so. Hearing the braying of the donkey, the owner of the field came running gritting his teeth in anger. He saw the donkey and beat him hard with his club. The donkey fell on the ground. The farmer tied a pestle with a hole to his neck and went to sleep. The donkey as per his animal nature was soon free of the pain and got up. It is said,

सारमेयस्य चाश्वस्य रासभस्य विशेषतः

मुहूर्तात्परतो न स्यात्प्रहारजनिता व्यथा॥59॥

*For the dog, the horse and especially donkey,
 the pain of getting beaten by a club does not last longer than a few minutes.*

ततः तमेवोल्खलमादाय वृत्तिमूर्णयित्वा पलायितुमारब्धः।अत्रान्तरे शृगालोऽपि दूरादेव दृष्ट्वा सस्मितमाह-

He broke the fence and started running along with the pestle tied to its neck. The fox which was standing at a distance saw him and asked with a sarcastic smile,

साधु मातुल गीतेन मया प्रोक्तोऽपि न स्थितः अपूर्वोऽयं मणिर्बद्धः सम्प्राप्तं गीतलक्षणं॥60॥

"Well-done my uncle!

Though I warned you against it, you did not remain silent.

A rare gem you got on your neck. The song has been rewarded well."

तद्भवानपि मया वार्यमाणोऽपि न स्थितः"।

The gold-gainer continued his talk. He said, "You too did not stay back even when I warned you."

तच्छ्रुत्वा चक्रधर आह-"भो मित्र,सत्यमेतत्।अथवा साध्विदमुच्यते,
The wheel-bearer heard his words and said, "Ho Friend! It is true! Or it is rightly said,

यस्य नास्ति स्वयं प्रज्ञा मित्रोक्तं न करोति यः
स एव निधनं याति यथा मन्थरकौलिकः॥61॥

*He who no sense of his own, or he who does not follow the advice of his friend,
dies like the weaver Manthara."*

सुवर्णसिद्धिराह-"कथमेतत्"।The gold-gainer said "How is that so?" सोऽब्रवीत्- The wheel bearer said,

(8)

मन्थरकौलिककथा

{THE STORY OF THE WEAVER NAMED MANTHARA}

कस्मिंश्चिदधिष्ठाने मन्थरको नाम कौलिकः प्रतिवसति स्म।तस्य कदाचित् पटकर्माणि कुर्वतः सर्वपटकर्मकाष्ठानि
भग्नानि।ततः स कुठारमादाय वने काष्ठार्थमगतः।

"Once there lived a weaver named Manthara (idiot) in a city. Once when he was weaving a garment, all the
sticks in his weaving machine suddenly broke. So he went to the forest carrying an axe to cut some wood.

स च समुद्रतटे यावद्भ्रमन्प्रयातः तावत्तत्र शिम्शपापादपस्तेनदृष्टः।

He reached the ocean beach and saw a 'Shimshapaa' tree there.

ततश्चिन्तितवान्-'महानयम् वृक्षो दृश्यते।तदनेनैव कर्तितेन प्रभूतानि पटकर्मोपकरणानि भविष्यन्ति'। इत्यवधार्य
तस्योपरि कुठारमुत्क्षिप्तवान्।

He thought,'This tree is very huge. If I cut it off, I can make many accessories for my machine'.

He decided to cut the tree and lifted the axe to cut it.

अथ तत्र वृक्षे कश्चित् व्यन्तरः समाश्रित्य आसीत्।अथ तेनाभिहितम्-"भोः, मदाश्रयोऽयम्पादपः सर्वथा

रक्षणीयः,यतोऽहमत्र महासौख्येन तिष्ठामि,समुद्रकल्लोलस्पर्शनाच्छीतवायुनाप्यायितः"।

In that tree there was a 'Yaksha' (demigod). He said,"Ho! This tree is my shelter. It is to be protected by me
through all means. I live here happily enjoying the cool winds blowing from the Oceanside."

कौलिक आह-"भोः,किमहम्करोमि।दारुसामग्रीम् विना मे कुटुम्बम्बुभुक्षया पीड्यते।तस्मादन्यत्र शीघ्रमगम्यताम्।

अहमेनम्कर्तयिष्यामि"।व्यन्तर आह-"भोः,तुष्टस्तवाहम्।तत् प्रार्थ्यतामभीष्टम्किञ्चित्।रक्षैमम्पादपम्"इति।कौलिक

आह-"यद्येवं तदहम्स्वगृहमगत्वा स्वमित्रम्स्वभार्याम्च पृष्ट्वा आगमिष्यामि।ततस्त्वया देयम्"।

The weaver said,"Ho! What can I do? Without wood, I cannot repair my machine and that will make my family
go hungry. So you go elsewhere. I will cut it off."

The demigod said,"Ho! I am pleased with you. Ask for anything you want. Leave this tree alone."

The weaver said, "I will go home and discuss this matter with my friend and my wife. I will come back and tell
you what I want."

अथ तथेति व्यन्तरेण प्रतिज्ञाते स कौलिकः प्रहृष्टः स्वगृहम्प्रति निवृत्तो यावदग्रे गच्छति,तावद् ग्रामप्रवेशे निजसुहृदं
नापितमपश्यत्।ततः तस्य व्यन्तरवाक्यमिदमेवदयामास,"यदहो मित्र, मम कश्चित्त्व्यन्तरः सिद्धः।तत्कथय,किम्प्रार्थये।

अहम्त्वाम् प्रष्टुमागतः"।

The Yaksha promised to do so. The weaver went back happily and started towards his home. As he was entering
the village, he saw his barber friend. He told him what all had happened. He said,"Hey friend! So I have this
Yaksha waiting for me. Tell me what I should ask for. I want your suggestion."

नापित आह-"भद्र,यद्येवमन्त्राज्यम् प्रार्थयस्व,येन त्वम्राजा भवसि अहम्वन्मन्त्री च।द्वावपि इह सुखमनुभूय परलोकसुखम् अनुभवावः।उक्तञ्च,

The barber said,"O good man! You ask for a kingdom. Then you will become a king. I will become your minister. We will enjoy our lives here and after death enjoy heaven also." It is said,

राजा दानपरो नित्यमिह कीर्तिमवाप्य च

तत्प्रभावात्पुनः स्वर्गं स्पर्धते त्रिदशैः सह॥62॥

*The king who gives charity always, will attain fame here
and because of that will go to the heaven, and enjoy happiness along with the heavenly beings..*

कौलिक आह-"अस्त्येतत्,परं तथापि गृहिणीं पृच्छामि"।

स आह-"भद्र,शास्त्र-विरुद्धमेतत्स्त्रिया सह मन्त्रः,यतस्ताः स्वल्पमतयो भवन्ति।उक्तञ्च-

The weaver said,"Let it be so. But I will ask my wife too for her suggestion."

The barber said,"O Good man! It is an act against the scriptures if you consult a woman for advice; because they are not very intelligent." It is said,

भोजनाच्छादने दद्याद्दत्तुकाले च सङ्गमं भूषणाय च नारीणां न ताभिर्मन्त्रयेत्सुधीः॥63॥

*One should feed them well; give them ornaments and clothes;
unite with them in the proper season;
but never should one consult the women and ask for advice.*

यत्र स्त्री यत्र कितवो बालो यत्र प्रशासिता

तद्गृहं क्षयमायाति भार्गवो हीदमब्रवीत्॥64॥

*Where a woman or a rogue or a child are the masters of the house, that house is in for ruin;
- so says Shukraachaarya (Preceptor of Daityas).*

तावत्स्यात्सुप्रसन्नास्यस्तावद्गुरुजने रतः

पुरुषो योषितां यावन्न शृणोति वचो रहः॥65॥

*A man stays with a smiling face and respects his elders
as long as he does not listen to the words of the woman in private.*

एताः स्वार्थपरा नार्यः केवलं स्वसुखे रताः

न तासां वल्लभः कोऽपि सुतोऽपि स्वसुखं विना॥66॥

*These selfish women are interested only in their own happiness.
Even their son is not loved by them if it is not conducive to their pleasure."*

कौलिक आह-"तथापि प्रष्टव्या सा मया,यतः पतिव्रता सा।अपरमतामपृष्ट्वाऽहमन्न किञ्चित्करोमि"।

The weaver said,"Even then it is but right that I ask her opinion also. She is a devoted wife. Another thing is that, I do not do anything without consulting her."

एवमन्तमभिधाय सत्वरमगत्वा तामुवाच-"प्रिये,अद्यास्माकम्कश्चिद्व्यन्तरः सिद्धः।स वाञ्छितम् प्रयच्छति।

तदहम्वाम्प्रष्टुमागतः।तत्कथय किम्प्रार्थये।एषतावन्मम मित्रमनापितो वदत्येवं यत् राज्यम्प्रार्थयस्व।

He went home quickly and said to his wife,"Dear! Today I had the fortune to see a Yaksha. He will give me whatever I want. That is why I came to consult you. Tell me what I should ask for? My barber-friend tells me-"Ask for a kingdom".

सा आह-"आर्यपुत्र,का मतिर्नापितानाम्।तन्न कार्यम्तद्वचः।उक्तञ्च,

She said, "AaryaPutra! What intelligence do barbers have? So do not listen to his words. It is said,

चारणैर्बन्दिभिर्नीचैर्नापितैर्बालकैरपि न मन्त्रं मतिमान्कुर्यात्सार्धं भिक्षुभिरेव च॥67॥

A wise man should never consult

king's followers, flatterers, mean-minded people, barbers, young boys and mendicants.

अपरम्महती क्लेशपरम्परैषा राज्यस्थितिः सन्धिविग्रहयानासनसम्श्रयद्वैधीभावादिभिः।कदाचित्पुरुषस्य सुखम्न प्रयच्छतीति।यतः,

Moreover, the maintaining the kingdom involves incessant problems. You have to think always about strategies like alliance, battle, escape, seeking shelter, deceit and keep worrying. There is no actual joy in those things. Because,

यदैव राज्ये क्रियतेऽभिषेकस्तदैव याति व्यसनेषु बुद्धिः

घटा नृपाणामभिषेककाले सहाऽम्भसैवापदमुद्गिरन्ति ॥68॥

The very moment one goes through the consecration ceremony as the ruler of the kingdom, his mind is filled with worries.

The pot which pours sacred waters on the heads of the kings at the consecration ceremony, pours the problems also on their heads.

रामस्य व्रजनं वने निवसनं पाण्डोः सुतानां वने

वृष्णीनां निधनं नलस्य नृपते राज्यात्परिभ्रंशनं

सौदासं तदवस्थामर्जुनवधं संचिन्त्य लङ्केश्वरं

दृष्ट्वा राज्यकृतं विडम्बनगतं तस्मान्न तद्वाञ्छयेत्॥69॥

Rama had to leave for the forest. Paandu's sons had to live in the forest.

The Yaadava clan perished. King Nala was banned out of the kingdom.

King Soudaasa had to enter a Raakshasa womb cursed by Sage Vasishta.

KaartaVeeryaarjuna was killed by ParashuRama.

Thinking about all this and observing that Raavana also had to die in the end, never should one covet a kingdom.

यदर्थं भ्रातरः पुत्रा अपि वाञ्छन्ति ये निजाः

वधं राज्यकृतं राजां तद्राज्यं दूरस्त्यजेत्॥70॥

Since even brothers and sons want to kill the king for want of the kingdom, one must cast afar the desire for the kingdom."

कौलिक आह-"सत्यमुक्तम्भवत्या।तत्कथय किम्प्रार्थये"।

The weaver said, "You said the right thing. So tell me what I should ask for."

सा आह-"त्वम्तावदेकम्पटम्नित्यमेव निष्पादयसि।तेन सर्वा व्ययशुद्धिः सम्पद्यते।इदानीम्वमात्मनोऽन्यद्

बाहुयुगलमिद्वितीयमिशरश् च याचस्व,येन पटद्वयम्संपादयसि पुरतःपृष्ठतश्च।एकस्य मूल्येन गृहे यथापूर्वं

व्ययम्सम्पादयिष्यसि,द्वितीयस्य मूल्येन विशेषकृत्यानि करिष्यसि।एवम्सौख्येन स्वजातिमध्ये श्लाघ्यमानस्य

कालो यास्यति,लोकद्वयस्योपार्जना च भविष्यति"।

She said, "You make one piece of cloth daily and sell it. That money gets fully spent in household expenses. If you ask for another pair of hands and one more head, then you can weave from two machines kept on two sides-front and back.

Since you will make two pieces of clothes daily, you will earn double the money of what you are earning now. One half of the earnings can be spent for ordinary household expenses and the other half can be used in buying special items. We will live an honourable life praised by our own people. We can be happy here and hereafter.”

सोऽपि तदाकर्ण्य प्रहृष्टः प्राह-"साधु पतिव्रते, साधु, युक्तमुक्तम् भवत्या। तदेवम्करिष्यामि। एष मे निश्चयः।"

The weaver was pleased by her suggestion. He said, "Well said my devoted wife! Well said! I will do so. That is for sure."

ततो सौ गत्वा व्यन्तरम्प्रार्थयाम्चक्रे-"भो, यदि ममेप्सितम्प्रयच्छसि तद्देहि मे द्वितीयम्बाहुयुगलम्शिरश्च।"

He went to the demigod and requested, "Ho! If you want to give me what I want, then give me two more hands and another head."

एवमभिहिते तत्क्षणादेव स द्विशिराश्चतुर्बाहुश्च सञ्जातः।

As soon as he said these words, he immediately found himself with four hands and two heads.

ततो हृष्टमना यावद्गृहमागच्छति तावल्लोकैः राक्षसोऽयमिति मान्यमानैर्लगुडपाषाणप्रहारैस्ताडितो मृतश्च।

As he walked towards his home, the villagers saw him and thinking him to be a Raakshasa (demon), they beat him with clubs and threw stones at him. The poor fellow died immediately."

अतोऽहम् ब्रवीमि, The Gold-gainer continued his talk, "That is why I say,

यस्य नास्ति स्वयं प्रज्ञा मित्रोक्तं न करोति यः स एव निधनं याति यथा मन्थरकौलिकः॥71॥

*He who no sense of his own, or he who does not follow the advice of his friend,
dies like the weaver Manthara."*

चक्रधर आह-"भोः, सत्यमेतत्। सर्वोऽपि जनो श्रद्धेयामाशापिशाचिकां प्राप्य हास्यपदवीम्याति।

The wheel bearer said, "Ho! Yes it is true! Every one gets possessed by the untrustworthy vampire of desire and gets ridiculed in the end.

अथवा साध्विदमुच्यते केनापि, Or it is well said by some one,

अनागतवर्ती चिन्तामसम्भाष्यां करोति यः

स एव पाण्डुरः शेते सोमशर्मपिता यथा॥72॥

*He who worries about things that have not happened or will not happen,
will become white and sleep like the father of SomaSharma."*

सुवर्णसिद्धिराह- "कथमेतत्"। सोऽब्रवीत्-

The gold-gainer said, "How is that so?" The wheel bearer said,

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सोमशर्मपितृकथा

{THE STORY OF SOMASHARMA'S FATHER}

कस्मिंश्चिन्नगरे कश्चित्स्वभावकृपणो नाम ब्राह्मणः प्रतिवसति स्म। तस्य भिक्षार्जितैः सक्तुभिर्भुक्तशेषैः कलशः

सम्पूरितः। तमच घटम्नागदन्तेऽवलम्ब्य तस्य अधस्तात्खट्वाग्निधाय सततमेकदृष्ट्या तमवलोकयति।

"In some city there lived a misery Brahmin. He daily brought home the flour collected through alms. After eating his fill, he stored the left over flour in a pot. He hung the pot on an elephant's tusk on the wall; spread the sleeping mat under it; and kept staring at it till he fell asleep.

अथ कदाचिद्रात्रौ सुप्तश्चिन्तयामास-"यत्परिपूर्णोऽयमघटस्तावत्सक्तुभिर्वर्तते।

तद्यदि दुर्भिक्षम्भवति, तदनेन रूप्यकाणाम्शतमुत्पत्स्यते।

ततस्तेन मया अजाद्वयम्ग्रहीतव्यम्।

ततः षाण्मासिकमाप्रसववशात्ताभ्याम्यूथम्भविष्यति।ततोऽजाभिः प्रभूता गा ग्रहीष्यामि।

गोभिर्महिषीः।महिषीभिर्वडवाः।वडवाप्रसवतः प्रभूता अश्वा भविष्यन्ति।तेषाम्विक्रयात्प्रभूतम्सुवर्णम्भविष्यति।सुवर्णेन चतुःशालम्गृहम्सम्पत्स्यते।

ततः कश्चिद् ब्राह्मणो मम गृहमागत्य प्राप्तवयस्काम्पाद्याम्कन्याम्मह्यम्दास्यति।

तत्सकाशात्पुत्रो मे भविष्यति।तस्य अहम्सोमशर्मा इति नाम करिष्यामि।

ततस्तस्मिन्जानुचलनयोग्ये सञ्जातेऽहम्पुस्तकम्गृहीत्वा अश्वशालायाः पृष्ठदेशे उपविष्टस्तदवधारयिष्यामि।

अत्रान्तरे सोमशर्मा माम्दृष्ट्वा जनन्युत्सङ्गात्जानुप्रचलनपरोऽश्वखुरासन्नवर्ती मत्समीपमागमिष्यति।

ततोऽहम्ब्राह्मणीम्कोपाविष्टोऽभिधास्यामि-'गृहाण तावद्दालकम्'।

साऽपि गृहकर्मव्यग्रतयाऽस्मद्वचनम् न श्रोष्यति।

ततोऽहम्समुत्थाय ताम्पादप्रहारेण ताडयिष्यामि'।

One night, his thoughts went astray like this-

“One fine day this pot will be completely filled with flour.

When famine strikes the city, I will sell this for hundred rupees.

I will buy a pair of goats with that money. As they keep on producing calves every six months, soon I will own a herd of goats.

Selling them all, I will buy a cow.

Then selling the cows, I will buy a female buffalo.

Then selling the buffaloes, I will buy a female horse.

As they reproduce, I will own many horses.

I will sell them all and earn a lot of gold.

With that gold I will buy a house with four courtyards.

Then some Brahmin will come to my house and offer in marriage a pretty young girl.

I will soon have a son through her. I will name him as Soma Sharma.

When he is capable of crawling on the floor, I will go to the horse stable and sit with a book there, waiting for my son to come to me.

Soma Sharma will see me; get out of his mother's lap and will rush towards me crawling along the place where horses are standing.

Then I will shout at that Brahmin lady-“Hey hold back the child.”

She does not hear my words as she is engaged in household work.

I will get up and kick her.”

एवम् तेनध्यानस्थितेन तथैव पादप्रहारो दत्तो यथा स घटो भग्नः,स्वयम्य सक्तुभिः पाण्डुरताम्गतः।

Thus absorbed in the story of his imagination, he kicked out hard and broke the pot. He was covered by the flour and became white.”

अतोऽहम् ब्रवीमि, The wheel-bearer continued,“That is why I say.

अनागतवर्ती चिन्तामसंभाव्यां करोति यः

स एव पाण्डुरः शेते सोमशर्मपिता यथा" ॥73 ॥

*He who worries about things that have not happened or will not happen,
will become white and sleep like the father of Soma Sharma.”*

सुवर्णसिद्धिराह-"एवमेतत्।कस्ते दोषः,यतः सर्वोऽपि लोभेन विडम्बितो बाध्यते।उक्तञ्च-
The Gold-Gainer said,"Yes it is so! You are not at fault. Everyone gets destroyed by greed. It is said,

यो लौल्यात्कुरुते कर्म नैवोदकमवेक्षते
विडंबनमवाप्नोति स यथा चन्द्रभूपतिः॥74॥

*He who acts with greed without bothering about the consequences,
gets cheated like ChandraBhoopati."*

चक्रधर आह-"कथमेतत्"।स आह-The wheel-bearer asked-"How is that so?"The gold-gainer said.

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चन्द्रभूपतिकथा

{THE STORY OF KING CHANDRA}

कस्मिंश्चिन्नगरे चन्द्रो नाम भूपतिः प्रतिवसति स्म।तस्य पुत्रा वानरक्रीडारता वानरयूथमिन्त्यमेव
अनेकभोजनभक्ष्यादिभिः पुष्टिमन्यन्ति स्म।

"In some city there lived a king named Chandra. His sons were fond of playing with the monkeys and kept many
monkeys as their pets. They fed them daily varieties of food and took care of them.

अथ वानरयूथाधिपो यः स औशनसबार्हस्पत्यचाणक्यमतवित्तदनुष्ठाता च तत्सर्वानप्यध्यापयति स्म।

The leader of the monkey group had the knowledge taught by Ushanas, Brihaspati, and Chaanakya. He followed
what he had studied and taught them to other monkeys also.

अथ तस्मिन्नाजगृहे लघुकुमारवाहनयोग्यमेषयूथमस्ति।तन्मध्यादेको जिह्वालौल्यादहर्निशमिन्ःशङ्कम्महानसे प्रविश्य
यत्पश्यति तत्सर्वमभक्षयति।ते च सूपकारा यत्किञ्चित्काष्ठमृण्मयम्भाजनम्काम्स्यापात्रम्ताम्रपात्रम्वा पश्यन्ति
तेनाशु ताडयन्ति।

In that palace, there was a group of sheep reared for acting as vehicles for young children. One of the sheep was
very greedy for food. Whenever it got a chance it ran into the kitchen and ate off the food there, be it day-time or
night-time. The cooks there took whatever came in their hands- a stick, earthen pot, copper vessel, or lead
vessel; and threw at it in anger.

सोऽपि वानरयूथपस्तदृष्ट्वा व्यचिन्तयत्-'अहो मेषसूपकारकलहोऽयम्वानराणामक्षयाय भविष्यति।

यतोऽन्नरसास्वादलम्पटोऽयमेषो,महाकोपाश्च सूपकारा,यथासन्नवस्तुना प्रहरन्ति।तद्यदि वस्तुनो

भावात्कदाचिदुल्मुकेन ताडयिष्यन्ति,तदा ऊर्णाप्रचुरोऽयमेषः स्वल्पेनापि वह्निना प्रज्वलयिष्यति।

तद्वह्यमानः पुनरश्वकुट्यामसमीपवर्तिन्याम्प्रवेक्षयति।साऽपि तृणप्राचुर्याज्ज्वलिष्यति।ततोऽश्वा वह्निदाहमवाप्स्यन्ति।

शालिहोत्रेण पुनरेतदुक्तम्यत् वानरवसयाश्चानाम्वह्निदाहदोषः प्रशाम्यति।तन्नूनमेतेन भाव्यमत्र निश्चयः'।

The leader of the monkey group observed this and thought, 'Alas! The fight between the cooks and the goats is
going to end up in killing the monkeys. This sheep is extremely greedy for food and the cooks throw any thing
and everything at it in anger. Suppose if they do not get anything handy, they might take the burning log of wood
from the stove and throw at the sheep. Then the wool covering the sheep's body will catch fire even by the
slightest heat of the wood. It will run madly towards the horse-stable. The grass spread all around the stable will
catch fire. Then the horses will catch fire.

ShaaliHotra (Horse-expert) has said, 'the wounds caused by fire on the horses will be cured by the monkey
marrow'. And therefore, the monkeys will be
killed. It is sure to happen like this."

एवमिन्श्चित्य सर्वान्वानरानाहूय रहसि प्रोवाच यत्, He held a secret meeting of the monkeys and said,

मेषेण सूपकाराणां कलहो योऽत्र जायते

स भविष्यत्यसन्दिग्धं वानराणां क्षयावहः॥75॥

*“The fight between the cooks and the sheep that is going on now
will surely end up in the destruction of monkeys.*

तस्मात्स्यात्कलहो यत्र गृहे नित्यमकारणः तद्गृहं जीवितं वाञ्छन्दूरतः परिवर्जयेत्॥76॥

*Therefore, if a person values his life,
he must keep far from the house where quarrels occur daily for no reason.*

तथा च And also,

कलहान्तानि हर्म्याणि कुवाक्यान्तं च सौहृदम्

कुराजान्तानि राष्ट्राणि कुकर्मान्तं यशो नृणाम्॥77॥

*Mansions perish by quarrels. Friendship perishes by bad words.
Nations perish by a bad ruler. Fame ends for men by bad actions.*

तन्नयावत्सर्वेषाम्संक्षयो भवति, तावदेवैतद्राजगृहमसन्त्यज्य वनम्गच्छामः।

So, before everything gets destroyed, let us leave this palace and go away.”

अथ तत्तस्य वचनमश्रद्धेयमश्रुत्वा मदोद्धता वानराः प्रहस्य प्रोचुः-

"भो भवतो वृद्धभावादुद्धिवैकल्यमसञ्जातम्, येनैतद्ब्रवीषि।

The other arrogant monkeys did not believe in his advice and laughed at his words.

They said, “Ho! You are old and have lost your mind. That is why you are talking nonsense like this.

उक्तञ्च It is said,

वदनं दशनैर्विहीनं लाला स्रवति नित्यशः न मतिः स्फुरति क्वापि बाले वृद्धे विशेषतः॥78॥

Mouth is without teeth. Saliva oozes continuously.

Intelligence never makes its appearance in a child; especially in the old.

न वयमस्वर्गसमानोपभोगान्नानाविधान्भक्ष्यविशेषान्नाजपुत्रैः स्वदत्तानमृतकल्पान् परित्यज्य तत्राटव्यां
कषायकटुतिक्तक्षाररूक्षफलानि भक्षयिष्यामः”।

Here we enjoy heaven-like pleasures. The princes feed us, varieties of nectar-like delicacies with their own hands. We are not going to leave this place, live in a forest, and eat fruits which are bitter, sour, salty and tasteless.”

तच्छ्रुत्वाऽश्रुकलुषां दृष्टिं कृत्वा स प्रोवाच-"रे रे मूर्खाः, यूयमेतस्य सुखस्य परिणाममन जानीथ।

किम्पाकरसास्वादनप्रायमेतत्सुखम्परिणामे विषवद्भविष्यति। तदहम्कुलक्षयमस्वयमनावलोकयिष्यामि।

साम्प्रतम्वनम्यास्यामि। उक्तञ्च-

The old monkey's eyes were filled with tears as he heard their rude words.

He said, “Hey Hey Fools! You do not know where this happiness is going to end! This pleasure equalling the sweet taste of a poisonous fruit (kimpaaka) is going to end up in killing us all like poison. Therefore I cannot remain here and witness the death of my own kith and kin. I will leave for the forest now. It is said,

मित्रं व्यसनसम्प्राप्तं स्वस्थानं परपीडितं धन्यास्ते ये न पश्यन्ति देशभङ्गं कुलक्षयम्॥79॥

Those are really blessed indeed who do not witness

*a friend in pain, one's home taken away by another; one's country taken over by the enemies;
and the destruction of one's own family.”*

एवमभिधाय सर्वांस्तान्परित्यज्य स यूथाधिपोऽटव्याम्गतः।अथ तस्मिन्गतेऽन्यस्मिन्नहनि स मेषो महानसे
प्रविष्टो यावत्सूपकारेण नान्यत्किञ्चित्समासादितम्तावदर्थज्वलितकाष्ठेन ताड्यमानो जाज्वल्यमानशरीरः
शब्दायमानोऽश्वकुट्याम्प्रत्यासन्नवर्तिन्याम्प्रविष्टः।

Having said these words, that chief of the monkey clan went off to the forest.

After he was gone, one day the sheep as usual entered the kitchen; the cook wanted to throw something at it; but couldn't get anything; so he took a half burning stick from the stove; the wool on the sheep's body caught fire; it ran out of the kitchen screaming in pain; entered the area where the horse-stables were there.

तत्र तृणप्राचुर्ययुक्तायाम्क्षितौ तस्य प्रलुठतः सर्वत्रापि वह्निज्वालास्तथा समुत्थिता यथा केचिदश्वः

स्फुटितलोचनाः पञ्चत्वम्गताः,केचिद्वन्धनानि त्रोटयित्वा अर्धदग्धशरीरा इतश्चेतश्च द्वेषायमाणा धावमाना

सर्वमपिजनसमूहमाकुलीचक्रुः।

The sheep rolled on the profusely spread out grass in that area; all the grass caught fire; and all the stables were in flames. Some horses died in the fire with busted eyes; some tore away the ropes that bound them and with half their bodies burning ran hither and thither neighing in pain, making all the people anxious and frightened.

अत्रान्तरे राजा सविषादः शालिहोत्रज्ञान्वैद्यानाहूय प्रोवाच-"भोः,प्रोच्यतामेषामश्वानाम्कश्चिद्वाहोपशमनोपायः"।

तेऽपि शास्त्राणि विलोक्य प्रोचुः-"देव, प्रोक्तमत्र विषये भगवता शालिहोत्रेण, यत्

Meanwhile the king called the veterinary doctors who had studied the 'ShaaliHotra Shastra' to treat the burns of his horses. He said to them, "Ho! Suggest some treatment by which the burnt wounds of the horses could be healed." They browsed through all medical books and said "Lord! Revered ShaaliHotra mentions a cure for this. It is like this,

कपीनां मेदसा दोषो वह्निदाहसमुद्भवः अश्वानां नाशमभ्येति तमः सूर्योदये यथा॥४०॥

By applying the marrow of the monkeys,

the burn wounds of the horses will be completely disappear, like the darkness at the rise of the sun.

'तत् क्रियतामेतच्चिकित्सितामद्राक्,यावदेते न दाहदोषेण विनश्यन्ति"।

So get these hoses treated fast before they die of burns."

सोऽपि तदाकर्ण्य समस्तवानरवधमादिष्टवान्।

The king heard their advice and ordered all the monkeys to be killed immediately.

किम् बहुना,सर्वेऽपि ते वानरा विविधायुधलगुडपाषाणादिभिर्युपादिताः इति।

What more, all the monkeys were killed by the soldiers using various weapons like clubs, and stones.

अथ सोऽपि वानरयूथपस्तम्पुत्रपौत्रभ्रातृसुतभागिनेयादिसंक्षयमज्ञात्वा परं विषादमुपगतः।संत्यक्ताहारक्रियो

वनाद्वनम्पर्यटति अचिन्तयच्च-'कथमहमत्स्य नृपापसदस्य अनृणताकृत्येन अपकृत्यं करिष्यामि।उक्तञ्च-

The chief of the monkey clan heard about the death of his sons, grand children, brother's sons, nephews and felt very much grieved. Unable to even consume food because of his grief, he wandered from forest to forest.

He thought, "How shall I take revenge on that wicked king who caused the death of my clan? It is said,

मर्षयेद्धर्षणां योऽवंशजां परनिर्मितां भयाद्वा यदि वा कामात् स ज्ञेयः पुरुषाधमः॥४१॥

He is to be considered as a worst kind of person,

who forgives the injury done to his family by his enemies,

either by fear or greed."

अथ तेन वृद्धवानरेण कुत्रचित्पिपासाकुलेन भ्रमता पद्मिनीखण्डमण्डितम्सरः समासादितम्।

As the monkey-chief wandered aimlessly, he felt very thirsty and searching for water he came across a lotus filled lake.

तद्यावत्सूक्ष्मेक्षिकयाऽवलोकयति तावद्वनचरमनुष्याणाम्पदपङ्क्तिप्रदेशोऽस्ति न निष्क्रमणम्।

He surveyed the ground surrounding the lake with his subtle vision and found that there were foot prints of animals and humans going towards the lake but not returning back from the lake.

ततश्चिन्तितम्-'नूनमत्र जलान्ते दुष्टग्राहेण भाव्यम्।तत्पद्मिनीनालमादाय दूरस्थोऽपि जलम्पिबामि'।

He thought,“There must be some evil spirit in this lake for sure. I will use a tubular stalk of the lotus and drink water from a distance only.”

तथाऽनुष्ठिते तन्मध्याद्राक्षसो निष्क्रम्य रत्नमालाविभूषितकण्ठस्तमुवाच-"भोः,अत्र यः सलिले प्रवेशम्करोति स मे भक्ष्यः इति।तन्नास्ति धूर्तरस्त्वत्समो अन्यो यः पानीयमनेन विधिना पिबति। ततस्तुष्टोऽहम्, प्रार्थयस्व हृदयवाञ्छितम्"।

He did so. Then a demon wearing a necklace made of precious diamonds on his neck came out from the centre of the lake and said “HO HO! Whoever enters this water has to be eaten by me. But you have proved yourself to me the most deceitful person ever on earth by drinking water like this. I am pleased with you. Ask for anything you desire for!”

कपिराह-भोः,"कियती ते भक्षण-शक्तिः"।

The monkey said,“Ho! How much can you eat?”

स आह-"शतसहस्रायुतलक्षाण्यपि जलप्रविष्टानि भक्षयामि।बाह्यतः शृगालोऽपि माम्धर्षयति"।

वानर आह-"अस्ति मे केनचिद् भूपतिना सह अत्यन्तम्वैरम्।यद्येनाम्रत्नमालाम्मे प्रयच्छसि,तत्सपरिवारमपि तम्भूपतिम्वाक्यप्रपञ्चेन लोभयित्वाऽत्र सरसि प्रवेशयामि"।

The demon said,“I can eat hundreds, thousands, ten thousand, lakhs of people only if they enter the water. But outside this water, I can get defeated by even a fox.”

The monkey said, “I have an excessive enmity with a king. Please give me that necklace worn by you. I will use all by my oratory power and get the king with the whole of his army here, for you to eat.”

सोऽपि श्रद्धेयम्वचस्तस्य श्रुत्वा रत्नमालाम्दत्त्वा प्राह-"भो मित्र,यत्समुचितम्भवति तत्कर्तव्यम्" इति।

The demon trusted the monkey’s words and gave him the diamond necklace.

He said, “Ho Friend! Whatever you feel right, do that without hesitation.”

वानरोऽपि रत्नमालाविभूषितकण्ठो वृक्षप्रासादेषु परिभ्रमन्जनैर्दृष्टः पृष्टश्च-"भो यूथप, भवान्नियन्तम्कालम्कुत्र स्थितः। भवता ईदृग्रत्नमाला कुत्र लब्धा।दीप्त्या सूर्यमपि तिरस्करोति"।

The monkey wore that necklace on his neck and went to the palace of the king. He jumped about everywhere in the garden and palace roofs with the necklace dangling on his neck. Soon the soldiers moving around there, saw him and asked,“Hey chief! Where were you all this time? Where did you get this necklace? Its shine puts the sun to shame.”

वानरः प्राह-"अस्ति कुत्रचिदरण्ये गुप्ततरम्महत् सरो धनदनिर्मितम्।तत्र सूर्येऽर्धोदिते रविवारे

यः कश्चिन्निमज्जति,स धनदप्रसादाद् ईदृग्रत्नमालाविभूषितकण्ठो निःसरति"।

The monkey said, “In some forest there is a lake in a secret place built by Kubera, the richest Deva.

If anybody takes a bath in those waters when the Sun is just half-risen, then he will come out of the lake adorned by such a necklace by the grace of Lord Kubera.”

अथ भूभुजा तदाकर्ण्य,स वानरः समाहूतः पृष्टश्च-"भो यूथाधिप,किम्सत्यमेतत्।रत्नमालासनाथम्सरोऽस्ति क्वापि"।

कपिराह-"स्वामिन्,एष प्रत्यक्षतया मत्कण्ठस्थितया रत्नमालया प्रत्ययस्तै।तद्यदि रत्नमालया प्रयोजनम्तन्मया सह कमपि प्रेषय,येन दर्शयामि"।

The king heard about this and asked the monkey-chief,“Hey Monkey-Chief! Is it true that there is a lake which gives diamond necklaces?”

The monkey said, “Master! See the necklace hanging on my neck. Is it not enough proof for what I say?

If you need necklaces, send anybody with me. I will show him the lake.”

तच्छ्रुत्वा नृपतिराह-"यद्येवमन्तदहमसपरिजनः स्वयमेष्ट्यामि,येन प्रभूतारत्नमालाः सम्पद्यन्ते"।

वानर आह-"एवमक्रियताम्"।

The king felt pleased by what the monkey said. He said, "If that is the case, I myself will come with you along with all my people. Then I will be able to get plenty of necklaces."

The monkey said, "Then do whatever you want."

तथाऽनुष्ठिते भूपतिना सह रत्नमालालोभेन सर्वे कलत्रभृत्याः प्रस्थिताः।वानरोऽपि राज्ञा दोलाधिरूढेन स्वोत्सङ्गे आरोपितः सुखेन प्रीतिपूर्वमानीयते।अथवा साध्विदमुच्यते-

It was done so. Greedy for necklaces, all the wives and servants accompanied the king. The monkey sat on the lap of the king inside the palanquin and comfortably made the journey to the lake. Or it is rightly said,

तृष्णे देवी नमस्तुभ्यं यया वित्ताऽन्विताऽपि

अकृत्येषु नियोज्यन्ते भ्राम्यन्ते दुर्गमेष्वपि ॥82॥

O Goddess Desire (Thirst for desired objects)! Salutations!

Because of you, even the very rich engage themselves in wrong actions, and get stuck in difficulties.

तथा च-And also,

इच्छति शती सहस्रं सहस्री लक्ष्मीहते

लक्षाधिपस्तथा राज्यं राज्यस्थः स्वर्गमीहते ॥83॥

One with hundred, desires a thousand; one with the thousand, desires a lakh.

A lakhier desires a kingdom.

One who owns the kingdom, desires the ruler-ship of the heaven.

जीर्यन्ते जीर्यतः केशाः दन्ता जीर्यन्ति जीर्यतः

जीर्यतः चक्षुषी श्रोत्रे तृष्णैका तरुणायते ॥84॥

When one becomes old, the hairs grow old;

the teeth grow old; the eyes grow old; the ears grow old.

But only the desire remains young.

अथ तत्सरः समासाद्य वानरः प्रत्यूषसमये राजानमुवाच-"देव,अत्रार्धोदिते सूर्ये अत्र प्रविष्टानाम्सिद्धिर्भवति।

तत्सर्वोऽपि जन एकदैव प्रविशतु।त्वया पुनर्मया सह प्रवेष्टव्यम्,येन पूर्वदृष्टस्थानमासाद्य,प्रभूतास्ते रत्नमाला दर्शयामि "।

After reaching the lake, in the early morning the monkey said to the king, "Lord! Only when the Sun is half-risen, whoever enters the lake gets what they came for.

Therefore all of you must enter the lake simultaneously. You however come along with me.

I will take you a place I saw before where there are plenty of diamond necklaces."

अथ प्रविष्टास्ते लोकाः सर्वे भक्षिता राक्षसेन।

All the people entered the lake together and were eaten by the demon.

अथ तेषु चिरमाणेषु राजा वानरमाह-"भो यूथाधिप, किमिति चिरायते मे परिजनः"।

When none of them came out of the lake, the king asked the monkey, "Hey Monkey-chief! Why are my servants delayed?"

तच्छ्रुत्वा वानरः सत्वरम्वृक्षमारुह्य राजानमुवाच-"भो दुष्टनरपते,राक्षसेन अन्तःसलिलस्थितेन भक्षितास्ते परिजनः।

साधितम्मया कुलक्षयजम्बैरम्,तद्रम्यताम्।त्वम् स्वामीति मत्वा नात्र प्रवेशितः। उक्तम्च-

The monkey immediately climbed the tree and said to the king, "Hey you wicked king! The demon living inside the waters of the lake has eaten all your people. I have avenged you for the death of my people. Go away now! Because you were my Master once, I spared your life. It is said,

कृते प्रतिकृतं कुर्याद्धिसिते प्रतिहिम्सितं न तत्र दोषं पश्यामि यो दुष्टे दुष्टमाचरेत् ॥85 ॥

If harmed, one should avenge the act. If hurt, hurt the one who caused it.

I do not see anything wrong in this.

A bad person needs to be badly dealt with.

तत्त्वया मम कुलक्षयः कृतः मया पुनस्तव" इति।

You killed all my people. I killed all of yours."

अथैतदाकर्ण्य राजा कोपाविष्टः पदातिरेकाकी यथायातमार्गेण निष्क्रान्तः।

The king became angry by hearing the monkey's words and unable to do anything walked back alone to his palace.

अथ तस्मिन्भूपतौ गते राक्षसः तृप्तो जलान्निष्क्रम्य सानन्दमिदमाह-

After he was gone, the demon came out of the water and feeling very happy said to the monkey-

हतः शत्रुः कृतं मित्रं रत्नमाला न हरिता नालेन पिबता तोयं भवता साधु वानर ॥86 ॥

"The enemy was destroyed; you have made me your friend;

the diamond necklace was not lost; and you drank the water through the lotus stalk.

Well done Monkey!"

अतोऽहम् ब्रवीमि That is why I say,

यो लौल्यात्कुरुते कर्म नैवोदकमवेक्षते विडम्बनमवाप्नोति स यथा चन्द्रभूपतिः ॥87 ॥

"He who acts with greed without bothering about the consequences,

gets cheated like ChandraBhoopati."

एवमुक्त्वा भूयोऽपि स चक्रधरमाह-"भो मित्र, प्रेषय माम्, येन स्वगृहम् गच्छामि"।

चक्रधर आह-"भद्र, आपदर्थे धनमित्रसंग्रहः क्रियते। तन्मामेवम्विधमत्यक्त्वा क्व यास्यसि। उक्तञ्च-

After relating this story, again the gold-gainer said to the wheel-bearer, "Hey Friend! Bid me farewell. I will return home now." The wheel-bearer said, "O Good one! When in difficulties, money and friends prove more valuable. Where do you go leaving me in this condition? It is said,

यस्त्यक्त्वा सापदं मित्रं याति निष्ठुरतां वहन्

कृतघ्नस्तेन पापेन नरके यात्यसंशयम्" ॥88 ॥

He who ignores a friend in trouble, without any mercy,

is indeed an ungrateful wretch and deserves the hell for sure."

सुवर्णसिद्धिराह-"भोः, सत्यमेतद्यदि गम्यस्थाने शक्तिर्भवति। एतत्पुनर्मनुष्याणामगम्यस्थानम्। नास्ति कस्यापि त्वामुन्मोचयितुम्शक्तिः। अपरम्यथा यथा चक्रभ्रमवेदनया तव मुखविकारम्पश्यामि तथातथा अहमेतज्जानामि यत्द्रागगच्छामि मा कश्चिन्ममाप्यनर्थो भवेद् इति। यतः

The gold-gainer said, "Ho! If I was really strong enough to stay here, I would have surely done so. But this place is not fit for humans to live. No one can free you out of this wheel now. Moreover, as I keep observing your face contorting with pain, I feel apprehensive lest the same fate befall me. Because,

यादृशी वदनच्छाया दृश्यते तव वानर विकालेन गृहीतोऽसि यः परैति स जीवति ॥४९॥
*Hey monkey, observing the faded face of yours, I guess that you are possessed by the Vikaala.
 One who runs away only can save his life."*

चक्रधर आह-"कथमेतत्"।सोऽब्रवीत्- The wheel-bearer asked,"How is that so?"The gold-gainer said.

(11)

विकालवानरकथा

{THE STORY OF VIKAALA AND MONKEY}

कस्मिंश्चिन्नगरे भद्रसेनो नाम राजा प्रतिवसति स्म।तस्य सर्वलक्षणसम्पन्ना रत्नवती नाम कन्याऽस्ति।
 ताम्कश्चिद्राक्षसो जिहीर्षति।रात्रावागत्योपभुङ्क्ते,परं कृतरक्षोपधानाम्तामर्हर्तुम्न शक्नोति।साऽपि तत्समये
 रक्षःसान्निध्यजामवस्थामनुभवति कम्पादिभिः।

"In some country there lived a king named BhadraSena. He had a daughter named Ratnaavatee.
 One demon wanted to have her company. Daily he came at night and enjoyed her. But since she was protected
 by magical symbols he was not able to steal her away.
 The princess knew his invisible presence by her body's shaking and shivering.

एवमतिक्रामति काले कदाचित्स राक्षसो मध्यनिशायाम्गृहकोणे स्थितः।साऽपि राजकन्या स्वसखीमुवाच-

"सखि,पश्यैष विकालः समये नित्यमेव माम्कदर्थयति।अस्ति तस्य दुरात्मनः प्रतिषेधोपायः कश्चित्"।

As time went by, one day the demon came to her room and stood quietly in one corner.

The princess was conversing with her maid and said,"Friend! Look! This Vikaala (ugly wretch) daily comes at
 night and harasses me. Is there no way to stop that wicked demon?"

तच्छ्रुत्वा राक्षसोऽपि व्यचिन्तयत्-"नूनम् यथाऽहमन्तथा अन्योऽपि कश्चिद्विकालनामाऽस्या हरणाय नित्यमेव
 आगच्छति।परम्सोऽप्येनामर्हर्तुम्न शक्नोति।तत्तावदश्वरूपम्कृत्वाऽश्वमध्यगतो निरीक्षयामि।किम्पुः स
 किम्प्रभावश्चेति"।

The stupid demon thought that she was referring some other person named Vikaala and he said to himself-
 "Like me, some other person named Vikaala must be coming here to kidnap her and proving unsuccessful. I will
 take the form of a horse and hide amongst horses and wait for him. Then I will be able to find out how he looks
 and how strong he is."

एवमाक्षसोऽश्वरूपम्कृत्वा अश्वानाम्मध्ये तिष्ठति।तथाऽनुष्ठिते निशीथसमये राजगृहे कश्चिदश्वचौरः प्रविष्टः।स च
 सर्वानश्वानवलोक्य तमाक्षसमश्वतमम्बिज्ञायाधिरूढः।

The demon changed himself into a horse and hid among horses.

Meanwhile, at mid-night a thief entered the palace. He came to the stable, checked all the horses and at last sat
 on the horse which was the demon in disguise, believing that horse too be of an excellent breed.

अत्रान्तरे राक्षसश्चिन्तयामास-'नूनमेष विकालनामा माम्चौरम्कृत्वा कोपान्निहन्तुमागतः।तत्किम् करोमि'।

एवमिच्छन्तयन्सोऽपि तेन खलीनम्मुखे निधाय कशाघातेन ताडितः।अथासौ भयत्रस्तमनाः प्रधावितुमारब्धः।

Meanwhile, the demon thought,"This must be the Vikaala mentioned by the princes. He knows I am trying to
 kidnap her and has come to kill me. So what shall I do?"

The thief saddled him and beat him with the whip. The demon was frightened and started running madly.

चौरोऽपि दूरम्गत्वा खलीनाकर्षणेन तम्स्थिरम्कर्तुमारब्धवान्।स तु केवलं वेगाद्वेगतरम्गच्छति।

After some distance, the thief tried to pull the reins and stop the horse. But the horse increased its speed.

अथ तन्मत्थाऽगणितखलीनाकर्षणम्तत्वा चौरश्चिन्तयामास-'अहो नैवम्विधा वाजिनो भवन्त्यगणितखलीनाः। तन्नूनमनेनाश्वरूपेण राक्षसेन भवितव्यम्।तद्यदि कञ्चित्पाम्सुलम्भूमिदेशमवलोकयामि तदात्मानमत्र पातयामि। नान्यथा मे जीवितव्यमस्ति"।

When the horse did not stop when pulled by the reins the thief got worried. He thought, 'Alas! Usually horses can be stopped like this. But this horse acts differently. Surely it must be a demon in disguise. If it crosses some sandy land, I will jump out of it before I get harmed. Or there is no hope of remaining alive.'

एवम्विन्तयत इष्टदेवताम्स्मरतस्तस्य सोऽथो वटवृक्षस्य तले निष्क्रान्तः।

The thief was praying to all the gods he knew of, and luckily for him, the horse passed under a banyan tree.

चौरोऽपि वटप्ररोहमासाद्य तत्रैव विलग्नः।ततो द्वावपि तौ पृथग्भूतौ परमानन्दभाजौ जीवितविषये लब्धप्रत्याशौ सम्पन्नौ।

He immediately grabbed the branch of the tree; climbed up and hid there. Both of them thought that they had escaped the danger from the other, and were happy.

अथ तत्र वटे कश्चिद्राक्षससुहृद्वातरः स्थित आसीत्।तेन राक्षसमत्रस्तमालोक्य व्याहृतम्-"भो मित्र,किमेवं पलायते अलीकभयेन।त्वद्भक्ष्योऽयम्मानुषः,भक्षयताम्"।

On that tree a monkey who was the friend of the demon lived. He saw the exhausted demon and asked-"Hey friend? What makes you run like this? What need is there for you to be afraid of anything? A human should be eaten by you. Go eat him."

सोऽपि वानरवचो निशम्य,स्वरूपमाधाय शङ्कितमनाः स्खलितगतिर्निवृतः।

He accepted the monkey's advice, became his original self and slowly moved apprehensive and doubtful towards the tree.

चौरोऽपि तम्वानराहूतम्जात्वा कोपातस्य लांगूलम्लम्बमानम्मुखे निधाय चर्वितवान्।

The thief understood the monkey to be the cause of the demon coming back. He got angry; bit the monkey's tail which was hanging near him.

वानरोऽपि तस्माक्षसाभ्यधिकम्मन्यमानो भयान्न किञ्चिदुक्तवान्।केवलम्व्यथार्तो निमीलितनयनस्तिष्ठति।

The monkey thought that he was stronger than the demon and kept silent without screaming.

राक्षसोऽपि तन्मत्थाभूतमवलोक्य श्लोकमेनमपठत्-

The demon saw his pained expression on the face and said,

यादृशी वदनच्छाया दृश्यते तव वानर विकालेन गृहीतोऽसि यः परैति स जीवति॥90॥

Hey monkey, observing the faded face of yours, I guess that you are possessed by the Vikaala.

One who runs away only can save his life."

इत्युक्त्वा प्रणष्टश्च।He ran away from there as fast as he could."

तत्प्रेषय माम्येन गृहम्गच्छामि।त्वम्पुनरनुभुङ्क्ष्व अत्र स्थित एव लोभवृक्षफलम्"।

The gold gainer continued, "So let me go home. Bid me farewell. You can stay here and enjoy the fruit of your greed-tree."

चक्रधर आह-"भोः,अकारणमेतत्।दैववशात् सम्पद्यते नृणां शुभाशुभम्।उक्तञ्च-

The wheel-bearer said, "The good and bad happen to men through destiny; and not by any particular reason. It is said,

दुर्गस्त्रिकूटः परिखा समुद्रो रक्षांसि योधा धनदाच्च वित्तं शास्त्रं च यस्योशनसा प्रणीतं स रावणो दैववशाद्विपन्नः॥91॥

*A fort with three peaks, the ocean as the moat; demons as the soldiers;
wealth from Kubera; advice given by Ushanas (Shukra);
(though he had all this), that Raavana died because of fate.*

तथा च And also-

अन्धकः कुब्जकश्चैव त्रिस्तनी राजकन्यका
त्रयोऽप्यन्यायतः सिद्धाः सम्मुखे कर्मणि स्थिते ॥92 ॥
*The blind man, the dwarf, the princess with three breasts all had done wrong things.
But all got their wishes fulfilled due to fate."*

सुवर्णसिद्धिः प्राह-"कथमेतत्"।सोऽब्रवीत्-The gold-gainer said "How is that so?"The wheel-bearer said,

(12)

अन्धककुब्जकत्रिस्तनीकथा
{THE STORY OF THE BLIND MAN, DWARF AND THE THREE-BREASTED GIRL}

अस्त्यत्र धरातल उत्तरापथे मधुपुरम्नाम नगरम्।तत्र मधुसेना नाम राजा बभूव।

"In the northern region there is a city called MadhuPura. A king named MadhuSena was the ruler there.

तस्य कदाचिद्विषयसुखमनुभवतस्त्रिस्तनी कन्या बभूव।

He enjoyed all the pleasures befitting his status and he got a daughter with three breasts.

अथ ताम्त्रस्तनीम्जातामश्रुत्वा स राजा कञ्चुकिनः प्रोवाच-"यद् भोः त्यज्यतामियम्त्रस्तनी गत्वा दूरेऽरण्ये यथा कश्चिन्न जानाति"। (*Kanchuki is the overseer of women's apartment.*)

The king heard about this and told his guards to leave the child in some far away forest unknown to anybody.

तच्छ्रुत्वा कञ्चुकिनः प्रोचुः-"महाराज,जायते यदनिष्टकारिणी त्रिस्तनी कन्या भवति।तथाऽपि ब्राह्मणमाहूय प्रष्टव्या येन लोकद्वयम् न विरुध्यते, यतः-

The guards said to him,"O king! A tri-breasted girl usually brings bad luck. Even then, it is better to take the advice of the Brahmins so that one does not go against the rules prescribed for this world and the next one after death. Because,

यः सततं परिपृच्छति शृणोति सन्धारयत्यनिशं
तस्य दिवाकरकिरणैर्नलिनीव विवर्द्धते बुद्धिः ॥93 ॥
*For him who questions, listens and thinks,
his intellect blossoms like the lotus by the sun rays.*

तथा च-And also,

पृच्छकेन सदा भाव्यं पुरुषेण विजानता
राक्षसेन्द्रगृहीतोऽपि प्रश्नान्मुक्तो द्विजः पुरा" ॥94 ॥
*Though a man knows everything, he should not stop asking questions.
The Brahmin though was caught by the demon king, got his freedom by asking the questions."*

राजा आह-"कथमेतत्"।ते प्रोचुः-The king asked-"How is that so?" They said,

(13)

राक्षसगृहीतब्राह्मणकथा
{THE STORY OF THE BRAHMIN CAUGHT BY THE DEMON}

देव, कस्मिंश्चिद्वनोद्देशे चण्डकर्मा नाम राक्षसः प्रतिवसति स्म।

एकदा तेन भ्रमताटव्याम्कश्चिद्ब्राह्मणः समासादितः।

ततस्तस्य स्कन्धमारुह्य प्रोवाच-"भो, अग्रेसरो गम्यताम्"।ब्राह्मणोऽपि भयत्रस्तमनास्तमादाय प्रस्थितः।

"Lord! In some country there lived a demon named ChandaKarma (a person who does terrifying acts).

As he was once wandering in the forest, he met a Brahmin. He immediately sat on the shoulders of the Brahmin and said "Hey Brahmin! Move on."

The Brahmin was terrified and walked carrying the demon on his shoulders.

अथ तस्य कमलोदरकोमलौ पादौ दृष्ट्वा ब्राह्मणो राक्षसमपृच्छत्-"भोः,किमेवम्विधौ ते पादावतिकोमलौ"।

राक्षस आह-"भोः,व्रतमस्ति,नाहमार्द्रपादो भूमिम्स्पृशामि"।

Then the Brahmin saw the lotus-like soft feet of the demon and asked him,"Ho! Why are your feet so soft?"

The demon said,"Ho! I have taken a Vow. I will not step on the ground with wet feet."

ततस्तच्छ्रुत्वात्मनो मोक्षोपायम्विचिन्तयन् सरः प्राप्तः।

The Brahmin remained silent thinking of ways to escape and soon he came across a lake.

ततो राक्षसेनाभिहितम्-"भोः,यावदहम्स्नानमकृत्वा देवतार्चनविधिंविधायागच्छामि तावत्वया अतःस्थानादन्यत्र न गन्तव्यम्"।

Then the demon said,"Hey! I will finish my bath and religious rituals and return. Wait for me here without moving."

तथाऽनुष्ठिते द्विजश्चिन्तयामास-"नूनमदेवतार्चनविधेरुर्ध्वमामेष भक्षयिष्यति।तद्द्रुततरमगच्छामि, येनैष आर्द्रपादो न मम पृष्ठमेष्यति"।

He went away to take bath. The Brahmin thought,"After completing his rituals, he is going to eat me for sure. I will run away now as he cannot chase me with his wet feet."

तथाऽनुष्ठिते राक्षसो व्रतभङ्गभयात्तस्य पृष्ठम्न गतः।अतोऽहम्ब्रवीमि,

He ran away. The demon could not chase him because of his vow. That is why I say,

पृच्छकेन सदा भाव्यं पुरुषेण विजानता

राक्षसेन्द्रगृहीतोऽपि प्रश्नान्मुक्तो द्विजः पुरा"॥95॥

Though a man knows everything, he should not stop asking questions.

The Brahmin though was caught by the demon king, got his freedom by asking the questions."

अथ तेभ्यस्तच्छ्रुत्वा राजा द्विजानाहूय प्रोवाच-"भो ब्राह्मणाः,त्रिस्तनी मे कन्या समुत्पन्ना, तत् किम्तस्याः प्रतिविधानमस्ति,न वा"।

The king accepted their advice and called for the Brahmins. He asked them,"Hey Brahmins! I have got a daughter with three breasts. Is there any way to alleviate the bad luck it brings about or not?"

ते प्रोचुः-"देव श्रूयताम्,

They said,"Deva, listen

हीनाङ्गी वाधिकाऽङ्गी वा या भवेत्कन्यका नृणां

भर्तुः स्यात्सा विनाशाय स्वशीलनिधनाय च॥96॥

या पुनस्त्रिस्तनी कन्या याति लोचनगोचरं

पितरं नाशयत्येव सा द्रुतं नात्र संशयः॥97॥

*A handicapped girl, or a girl who has more limbs,
surely will bring destruction to her husband, and loses her character too.*

When this is so,

a tri-breasted girl if seen, she will bring destruction to her father.

There is no doubt about it.

तस्मादस्या दर्शनम्परिहरतु देवः। तथा यदि कश्चिद्ब्रूयादहयति, तदेनाम्तस्मै दत्त्वा, देशत्यागेन स नियोजयितव्यः इति। एवम्कृते लोकद्वयाविरुद्धता भवति"।

Therefore, Lord should avoid seeing her at any cost. If anyone wants to marry her, then give her to him and get them both out of this country. Then you will not be doing an act that is contradictory to both the worlds."

अथ तेषाम्तद्वचनमाकर्ण्य स राजा पटहशब्देन सर्वत्र घोषणामाज्ञापयामास-'अहो, त्रिस्तनीम् राजकन्याम्यः कश्चिद्ब्रूयादहयति स सुवर्ण-लक्षमाप्नोति देशत्यागम्'।

The king agreed to their words. He sent messengers all over the country and got them to announce to the accompaniment of the drum-sound-"Aho! He who is ready to marry the princess will be given one lakh gold coins, and has to leave this country along with her."

एवम्तस्यामाघोषणायाम्क्रियमाणायाम्महान्कालो व्यतीतः। न कश्चित्ताम्प्रतिगृह्णाति।

साऽपि यौवनोन्मुखी सञ्जाता सुगुप्तस्थानस्थिता यत्रेण रक्ष्यमाणा तिष्ठति।

A long time elapsed after the announcement. Yet no one was ready to marry her.

She was now in her youthful state and was kept in a secret place, well-protected by the guards.

अत्र तत्रैव नगरे कश्चिदन्धस्तिष्ठति। तस्य च मन्थरकनामा कुब्जोऽग्रेसरो यष्टिग्राही।

ताभ्याम्तम्पटहशब्दमाकर्ण्य मिथो मन्त्रितम्-"स्पृश्यतेऽयम् पटहः यदि कथमपि दैवात्कन्या लभ्यते। सुवर्णप्राप्तिश्च भवति, तथा सुखेन सुवर्णप्राप्त्या कालो व्रजति। अथ यदि तस्या दौषतो मृत्युर्भवति तदा दारिद्र्योपातस्य अस्य क्लेशस्य पर्यन्तो भवति। उक्तञ्च,

There was a blind man in that city. A dwarf (a man whose limbs had become crooked and who had become dwarf-like) named Mantharaka (Stupid) walked in front of him holding his stick for him and guiding him along the paths. Both of them heard what the king's men announced. They discussed between them like this, "If somehow we manage to get the girl, then we will get the gold as a reward and we can lead a happy life. If we are going to die because of the bad luck associated with her, then that should be deemed as our good fortune, as we will be free of this wretched poverty-stricken life once for all. It is said,

लज्जा स्नेहः स्वरमधुरता बुद्धयो यौवनश्रीः

कान्तासङ्गः स्वजनममता दुःखहानिर्विलासः

धर्मः शास्त्रं सुरगुरुमतिः शौचमाचारचिन्ता

पूर्णं सर्वं जठरपिठरे प्राणिनां सम्भवन्ति ॥ 98 ॥

Timidity, affection, soft voice, intelligence, the handsomeness of youth, company of a woman, love of the relatives, freedom from suffering, joyous life, righteous character, scriptural knowledge, reverence for the elders and gods, cleanliness, proper behaviour, all these happen to the people, only when the belly pot is full.

एवमुक्त्वान्धेन गत्वा, स पटहः स्पृष्टः उक्तञ्च-भोः, अहम्ताम्कन्यामुद्वाहयामि, यदि राजा मे प्रयच्छति"।

The blind man said these words and immediately approached the drummer.

He said "Ho! I will marry the girl, if the king gives me the girl."

ततस्तै राजपुरुषैर्गत्वा राज्ञे निवेदितम्-"देव, अन्धेन केनचित्पटहः स्पृष्टः। तदत्र विषये देवः प्रमाणम्।

The king's men reported this to the king. They said, "Lord! A blind man has told the drummer that he will accept the girl. Whatever his Highness deems fit to be done!"

राजा प्राह- The king said,

अन्धो वा बधिरो वाऽपि कुष्ठी वाप्यन्त्यजोऽपि वा
प्रतिगृह्णातु तां कन्यां सलक्षां स्याद्विदेशगः॥99॥

*Be he blind, or deaf or suffering from leprosy or a man of low caste,
let him take the girl along with the reward of money and get out of this country."*

अथ राजादेशातैः राजपुरुषैस्तन्मन्दीतीरे नीत्वा सुवर्णलक्षणेण समम्बिवाहविधिना त्रिस्तनीम्तस्मै दत्त्वा, जलयाने निधाय कैवर्ताः प्रोक्ताः-"भो, देशान्तरम्नीत्वा कस्मिंश्चिदधिष्ठाने अन्धः सपत्नीकः कुब्जकेन सह मोचनीयः"।
As per the king's order, the king's men took the blind man to a river bank; married him off to the girl with proper rites; gave him the promised money; put him on a boat with the girl.
They said to the boatmen, "Ho! Take this blind man and the dwarf along with the girl to some far off place and release them."

तथाऽनुष्ठिते विदेशमासाद्य कस्मिंश्चिदधिष्ठाने कैवर्तदर्शिते त्रयोऽपि मूल्येन गृहम्प्राप्ताः सुखेन कालमनयन्ति स्म।केवलम् अन्धः पर्यङ्के सुप्तस्तिष्ठति, गृह-व्यापारमन्थरकः करोति। एवमगच्छता कालेन त्रिस्तन्याः कुब्जकेन सह विकृतिः समपद्यत। अथवा साध्विदमुच्यते,

The boatmen did likewise. In some unknown country, the princess, the blind man and the dwarf bought a house with that money and lived happily there. The blind man spent all his time on the bed sleeping and Mantharaka did all the housework. As time went by the princess felt attracted by the dwarf and they both had an affair. It is rightly said,

यदि स्याच्छीतलो वह्निश्चन्द्रमा दहनात्मकः सुस्वादुः सागरः स्त्रीणां तत्सतीत्वं प्रजायते॥100॥
*If the fire could be cold, if the moon could burn, if the ocean waters could be sweet,
a woman can said to be of good character.*

अथ अन्येद्युः त्रिस्तन्या मन्थरको ऽभिहितः-"भोः सुभग, यद्येषो अन्धः कथञ्चित्त्व्यापाद्यते, तदावयोः सुखेन कालो याति। तदन्विष्यताम्कुत्रचिद्विषम्, येनास्मै तत्प्रदाय सुखिनी भवामि"।

One day the tri-breasted princess told Mantharaka, "Hey good one! Let us somehow get this blind man killed. Then we both can live together happily. So bring some poison from somewhere. I will kill him and become happy."

अन्यदा कुब्जकेन परिभ्रमता मृतः कृष्णसर्पः प्रासः। तमगृहीत्वा प्रहृष्ट-मना गृहमभ्येत्य तामाह-"सुभगे, लब्धोऽयं कृष्णसर्पः।

तदेनम्खण्डशः कृत्वा प्रभूतशुण्ठ्यादिभिः सम्स्कार्य अस्मै विकलनेत्राय मत्स्यामिषम्भणित्वा प्रयच्छ येन द्राग्विनश्यति, यतोऽस्य मत्स्यामिषम्सदा प्रियम्"। एवमुक्त्वा मन्थरको बहिर्गतः।

Once, the dwarf in one of his wanderings, he found a dead black serpent on the road.

He was pleased by his luck; took it to the princess and said to her, "O good lady! I got this black serpent. Cut this into pieces; cook it well adding excessive spices and ginger. Fish is his favourite food; give it to him saying that it is cooked fish; he will die as soon as he eats it."

Mantharaka gave her the proper instructions and went out.

साऽपि प्रदीप्ते वह्नौ कृष्णसर्पम्खण्डशः कृत्वा तक्रस्थाल्यामादाय गृहव्यापाराकुला तम्बिकलाक्षम्सप्रश्रयं उवाच-

"आर्यपुत्र, तवाभीष्टम्तस्यमाम्सम्समानीतम्, यतस्त्वम् सदैव तत्पृच्छसि। ते च मत्स्या वह्नौ पाचनाय तिष्ठन्ति।

तथावदहमगृहकृत्यं करोमि, तावत्त्वम् दर्वीमादाय क्षणमेकमन्तान्प्रचालय"।

The princess cut the snake into fine pieces; put them inside a vessel with all ingredients on the fire. As she had some house work to attend to, she told the blind man, "AaryaPutra! Today I got you fish from the market. You always keep asking for it. I have kept it on the fire to cook it. As I have some urgent house work, please keep stirring the pot with the spoon, till I come."

सोऽपि तदाकर्ण्य हृष्टमनाः सृक्कणी परिलिहन्दुतमुत्थाय दर्वीमादाय प्रमथितुमारब्धः।

अथ तस्य मत्स्यान्मश्नतो विषगर्भबाष्पेण संस्पृष्टं नीलपटलम्वक्षुर्भ्यामगलत्।

असावप्यन्धस्तम्बहुगुणम् मन्यमानो विशेषान्नेत्राभ्याम्बाष्पग्रहणमकरोत्।

The blind man licked his lips in anticipation of his favourite food; brought a spoon and started stirring the pot with the snake-meat. As he was mashing the snake meat, blue smoke from the poison of the meat rose up and burnt his eyes. His eyes started to water profusely, and the blue film that covered his eyes melted off.

As it felt soothing, the blind man allowed the smoke to burn his eyes.

ततो लब्धदृष्टिर्जातो यावत्पश्यति, तावत् तक्रमध्ये कृष्णसर्पखण्डानि केवलानि एव अवलोकयति।

Suddenly his blindness was gone and he was able to see.

He saw the pot filled with black serpent pieces only.

ततो व्यचिन्तयत्-'अहो, किमेतत्। मम मत्स्यामिषमकथितमासीदनया। एतानि तु कृष्णसर्पखण्डानि। ततावद्विजानामि सम्यक्त्रिस्तन्याश्चेष्टितम्। किम्मम वधोपायक्रमः कुब्जस्य वा। उताहोऽन्यस्य वा कस्यचित्'। एवम्विचिन्त्य स्वाकारं गृह्णन् अन्धवत्कर्मकरोति यथा पुरा।

Then he thought, "Aha! What is this? She told me it was fish-meat; but this is snake-meat! I will have to find out who was behind this evil plan of murdering me, the dwarf or the tri-breasted girl, or some other outsider." He hid the fact that he had lost his blindness and remained acting like a blind person only.

अत्रान्तरे कुब्जः समागत्य निःशङ्कतया आलिङ्गनचुम्बनादिभिस्त्रिस्तनीम्सेवितुमुपचक्रमे।

सोऽप्यन्धस्तमवलोकयन्नपि यावन्न किञ्चिच्छस्त्रम्पश्यति, तावत्कोपव्याकुलमनाः पूर्ववच्छयनमगत्वा

कुब्जमचरणाभ्यामसंगृह्य सामर्थ्यात्स्वमस्तकोपरि भ्रामयित्वा त्रिस्तनीं हृदये व्यताडयत्। अथ कुब्जप्रहारेण

तस्यास्तृतीयः स्तन उरसि प्रविष्टः। तथा बलान्मस्तकोपरि भ्रमणेन कुब्जः प्राञ्जलतामगतः। अतोऽहम्ब्रवीमि

Meanwhile the dwarf came back and both he and the girl embraced each other passionately and enjoyed each other's company. The blind man was highly enraged. He searched for some weapon to hit them. As he could not find anything handy, he held the feet of the dwarf in his hand; lifted him high like a stick; turned him round and round; and hit him on the chest of the girl angrily like hitting with a club.

By this, her third breast disappeared inside her chest. Because of getting rotated like this, the dwarf with his bent body got straightened up and became like a normal person. That is why I say,

अन्धकः कुब्जकश्चैव त्रिस्तनी राजकन्यका त्रयोऽप्यन्यायतः सिद्धाः सम्मुखे कर्मणि स्थिते ॥101॥

The blind man, the dwarf, the princess with three breasts all had done wrong things.

But all got their wishes fulfilled due to fate."

सुवर्णसिद्धिराह-भोः, सत्यमेतत्। दैवानुकूलतया सर्वमकल्याणमसम्पद्यते। तथाऽपि पुरुषेण सताम्वचनमकार्यम्। पुनरेवमेव न वर्तितव्यम्। पुनः एवमेव यः वर्तते, स त्वमिव विनश्यति।

The gold gainer said "Hey! It is true! If fate favours any one, all the good things happen to him. Even then, a man should only do what the noble men advice. He should not do as he likes. If he does like that, he will end up in difficulties like you.

तथा च And also,

एकोदराः पृथग्ग्रीवा अन्योन्यफलभक्षिणः असंहता विनश्यन्ति भारुण्डा इव पक्षिणः ॥102॥

*Having a single belly and two necks
the Bhaarunda birds perish arguing against each other
and each desiring a different object."*

चक्रन्धर आह-"कथमेतत्"। सोऽब्रवीत्-The wheel-bearer asked-"How is that so?" The gold-gainer said,

कस्मिंश्चित्सरोवरे भारुण्डनामा पक्षी एकोदरः पृथग्ग्रीवः प्रतिवसति स्म।

“In some lake there lived a bird named Bhaarunda. He had one stomach, and two necks.

तेन च समुद्रतीरे परिभ्रमता कञ्चित्फलममृतकल्पमृत्तरङ्गक्षिसम्सम्प्राप्तम्।

सोऽपि भक्षयन्निदमाह-“अहो, बहूनि मयाऽमृतप्रायाणि समुद्रकल्लोलाहृतानि फलानि भक्षितानि।परमपूर्वो अस्य आस्वादः तत्किम्पारिजातहरिचन्दनतरुसम्भवम्किम्वा किञ्चिदमृतमयफलमिदमव्यक्तेनापि विधिना पातितम्”।

One day as he was wandering on the ocean beach, he found a fruit tasting like nectar, thrown on the beach by the waves. He ate it and thought, 'Aha! I have so far eaten many fruits tasting like nectar in the past. But this type of fruit has never tasted by me before. Wonder where it came from? Would it be from a tree in the heaven, or fate has chanced it to fall in front of me producing it magically?’

एवमन्तस्य ब्रुवतो द्वितीयमुखेनाभिहितम्-“भो, यद्येवमन्तन्ममापि स्तोकम्प्रयच्छ, येनाहमपि जिह्वासौख्यं

अनुभवामि”। ततो विहस्य प्रथमवक्त्रेणाभिहितम्-“आवयोस्तावदेकमुदरम्। एका तृप्तिश्च भवति। ततः किम्पृथक् भक्षितेन। वरमनेन शेषेण प्रिया तोष्यते”।

As he said this, the second face said, “Ho! If it is so tasty, give me also a little of it. I also want to taste it” Then the first face laughed aloud and said, “We both have the same stomach, and the same satisfaction. Then why should we eat it separately? I will give whatever is left over to my wife and please her.”

एवमभिधाय तेन शेषम्भारुण्ड्याः प्रदत्तम्। साऽपि तदास्वाद्य प्रहृष्टतामालिङ्गनचुम्बनसम्भावनायनेकचाटुपरा च बभूव। द्वितीयमुखमन्तद्दिनादेव प्रभृति सौद्वेगम्सविषादमच तिष्ठति।

Saying like this, he gave the left over fruit to the female bird. She too tasted it and felt extremely happy. She immediately showed her affection for that face by embracing; kissing etc. The other face was very much annoyed and remained depressed from then onward.

अथ अन्येद्युद्वितीयमुखेन विषफलम्प्राप्तम्। तद्दृष्ट्वा अपरमाह-“भो निस्त्रिंश, पुरुषान्धम, निरपेक्ष, मया

विषफलमासादितम्। तत्तवापमानाद्भक्षयामि”। अपरेणाभिहितम्-“मूर्ख, मा मैवम्कुरु। एवम्कृते द्वयोरपि विनाशो भविष्यति”। अथैवम्वदता तेन अपमानेन तत्फलम्भक्षितम्। किम्बहुना, द्वावपि विनष्टौ। अतोऽहम्ब्रवीमि,

Next day, the second face found a poisonous fruit. He said to the other one, “Hey you cruel one! Hey you wretched one! Hey hated one! I got a poisonous fruit. You insulted me the other day. I am going to take revenge on you today by eating it.”

The other face said, “Fool! Do not do like that! If you do so, we both will die.”

The second face did not heed his words and ate off that fruit. What more to say? Both of them died.

That is why I say,

एकोदराः पृथग्ग्रीवा अन्योन्यफलभक्षिणः

असंहता विनश्यन्ति भारुण्डा इव पक्षिणः” ॥103 ॥

*Having a single belly and two necks
the Bhaarunda birds perish arguing against each other
and each desiring a different object.”*

चक्रन्धर आह-“सत्यमेतत्। तद्गच्छ गृहम्। परमेकाकिना न गन्तव्यम्। उक्तञ्च,

The wheel-bearer said, “It is true! Go home now. But do not go alone. It is said,

एकः साधु न भुञ्जीत नैकः सुतेषु जागृयात्
एको न गच्छेदध्वानं नैकश्चार्थान्प्रचिन्तयेत् ॥104 ॥

*A good man should not eat alone.
One should not wake up a sleeping person.
One should not go alone in a journey.
One should not think about important issues alone.*

अपि च And also,

अपि कापुरुषो मार्गे द्वितीयः क्षेमकारकः
कर्कटेन द्वितीयेन जीवितं परिरक्षितम् ॥105 ॥

*Even if a worthless person accompanies one in a journey it will be helpful.
The crab which accompanied the Brahmin saved his life."*

सुवर्णसिद्धिः प्राह-"कथमेतत्"।सोऽब्रवीत्- The gold-gainer asked-"How is that so?" The wheel-bearer said,

(15)

ब्राह्मणकर्कटककथा

{THE STORY OF THE BRAHMIN AND THE CRAB}

कस्मिंश्चिदधिष्ठाने ब्रह्मदत्तनामा ब्राह्मणः प्रतिवसति स्म।स च प्रयोजनवशाद्ग्रामम्प्रस्थितः

स्वमात्राभिहितः,"यद्वत्स,कथमेकाकी व्रजसि।तदन्विष्यताम्कश्चिद्विद्वितीयः सहायः"।

"In some village there lived a Brahmin named BrahmaDatta. One day he had to go to another village on some work. Then his mother said to him, "Son! Why are you going alone? Search for some one who can go with you and help along the journey."

स आह-"अम्ब,मा भैषीः।निरुपद्रवो ऽयम्मार्गः।कार्यवशादेकाकी गमिष्यामि"।

He said "Mother! Do not fear! The path I am going through is quite safe. I have some work urgently, and have to travel alone."

अथ तस्य तन्निश्चयम्ज्ञात्वा समीपस्थवाप्याः सकाशात्कर्कटमादाय मात्राभिहितम्-"वत्स, अवश्यम्यदि गन्तव्यमन्तदेष कर्कटोऽपि सहायो भवतु।तदेनमगृहीत्वा गच्छ"।

His mother heard his decision; brought a crab from a nearby well, and gave to him saying, "Son! If you have to take this journey for sure, then take this crab as your help. Please carry it along with you."

सोऽपि मातुर्वचनादुभाभ्याम्पाणिभ्यामन्तं संगृह्य कर्पूरपुटिकामध्ये निधाय,पात्रमध्ये सम्स्थाप्य शीघ्रम्प्रस्थितः।

He took the crab as per her advice; put it inside a small camphor box; put that into his cloth bag and started on his trip immediately.

अथ गच्छन्ग्रीष्मोष्मणा सन्तप्तः कञ्चिन्मार्गस्थमवृक्षमासाद्य,तत्रैव प्रसुप्तः।

After walking for a while, the Brahmin got tired by the heat and slept under a tree on the road.

अत्रान्तरे वृक्षकोटरान्निर्गत्य सर्पस्तत्समीपमागतः।

Meanwhile, a snake came out of the hollow of the tree and came near him.

सोऽपि कर्पूरसुगन्धसहजप्रियत्वात् परित्यज्य वस्त्रं विदार्य अभ्यन्तरगतां कर्पूरपुटिकामतिलौल्यादभक्षयत्।

The snake was attracted by the fragrance of the camphor, and so ignored the human, and tore the cloth bag he had, and swallowed the small camphor box with great greed.

सोऽपि कर्कटस्तत्रैव स्थितःसन्सर्पप्राणानपाहरत्।

The crab came out immediately; bit the snake and killed it.

ब्राह्मणेऽपि यावत्प्रबुद्धः पश्यति,तावत् समीपे मृतकृष्णसर्पो निजपार्श्वे कर्पूरपुटिकोपरि स्थितस्तिष्ठति।

तम्दृष्ट्वा व्यचिन्तयत्-'कर्कटेनायम्हतः' इति।प्रसन्नो भूत्वाऽब्रवीच्च-"भोः,सत्यमभिहितम्मम मात्रा यत्पुरुषेण
कोऽपि सहायः कार्यः, नैकाकिना गन्तव्यम्।यतो मया श्रद्धापूरितचेतसा तद्वचनमनुष्ठितमतेनाहम्कर्कटेन
सर्पव्यापादनाद्रक्षितः।

The Brahmin woke up; saw the dead snake and the opened camphor box. He understood that the snake had been
killed by the crab. He was pleased and said, "Ho! My mother said the right thing when she said that a person
should always have someone to help in the journey, and never should one travel alone.
I trusted her words and did what she said. Now this crab has killed the snake and saved my life.
अथवा साध्विदमुच्यते, Or it is well said,

क्षीणः श्रयति शशी रविम् ऋद्धौ वर्धयति पयसां नाथं
अन्ये विपदि सहाया धनिनां श्रियमनुभवन्त्यन्ये॥106॥

*When diminished, the moon takes shelter in the sun.
When full, he sports with the ocean.*

Some one helps when in trouble; some other one enjoys the glory.

मन्त्रे तीर्थे द्विजे देवे दैवज्ञे भेषजे गुरौ यादृशी भावना यस्य सिद्धिर्भवति तादृशी ॥107॥

*Whatever attitude one has towards
the magical chants; holy resorts; Brahmins; devotees; doctors; teachers;
the success also occurs the same way."*

एवमुक्त्वा असौ ब्राह्मणो यथाभिप्रेतं गतः।अतोऽहम्ब्रवीमि,

Having recited these verses, the Brahmin continued his journey. That is why I say,

अपि कापुरुषो मार्गे द्वितीयः क्षेमकारकः कर्कटेन द्वितीयेन जीवितं परिरक्षितम्"॥108॥

*Even if a worthless person accompanies one in a journey it will be helpful.
The crab which accompanied the Brahmin saved his life."*

एवं श्रुत्वा सुवर्णसिद्धिः तमनुज्ञाप्य स्वगृहं प्रति निवृत्तः।

After saying these words, the gold-gainer went home taking leave of his friend.

(The wheel-bearer, stood there suffering alone in the wilderness regretting his greedy nature.)"

The Brahmin lady ended her story; Therefore,

अतिलोभो न कर्तव्यो लोभं नैव परित्यजेत् अतिलोभाभिभूतस्य चक्रं भ्रमति मस्तके॥109॥

*"One should not be too greedy; nor should one be not greedy also.
The wheel rotates on the head of a person who is extremely greedy."*

{The Brahmin apologized for leaving the child alone in the house.

The lady till death suffered the guilt of her hasty action in killing the innocent mongoose.}

The judges ended the story: Therefore,

अपरीक्ष्य न कर्तव्यं कर्तव्यं सुपरीक्षितं पश्चाद्भवति संतापो ब्राह्मण्या नकुले यथा॥110॥

*"One should always analyse well before an action is performed.
Never should one do anything without proper analysis.*

*Otherwise one has to regret his action
like the Brahmin lady regretted her act towards the mongoose."*

{ManiBhadra went home and lived as a devotee of Jina and served the mendicants all through his life.}

Therefore,

कुदृष्टं कुपरिज्ञातं कुश्रुतं कुपरीक्षितं तन्नरेण न कर्तव्यं नापितेनाऽत्र यत्कृतम्॥111॥

*Never should a man do what the barber did without seeing properly,
without understanding properly,
without listening properly,
without analysing properly.*



॥इति महामहोपाध्याय श्री विष्णुशर्मविरचिते पञ्चतन्त्रे
अपरीक्षितकारकम् नाम पञ्चमं तन्त्रं समाप्तम्॥

THUS ENDS THE FIFTH TANTRAM

'APAREEKSHITAKAARAKAM'

IN THE TEXT

'PANCHATANTRAM'

AUTHORED BY THE EXCELLENT TEACHER

'SHREE VISHNUSHARMA'

॥इति पञ्चतन्त्रकं नाम राजनीतिशास्त्रं समाप्तम्॥

HEREIN ENDS THE SCIENCE OF ADMINISTRATION NAMED

'PANCHATANTRAM'

AUM