THE

FIRST BOOK OF THE HITOPADEśA:

CONTAINING

THE SANSKRIT TEXT,

WITH

INTERLINEAR TRANSLITERATION, GRAMMATICAL ANALYSIS,
AND ENGLISH TRANSLATION.

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HANDBOOKS

FOR

THE STUDY OF SANSKRIT.

EDITED BY

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HANDBOOKS FOR THE STUDY OF SANSKRIT.

Edited by Max Müller, M.A.

I
THE FIRST BOOK OF THE HITOPADEŚA.

II
THE SANSKRIT TEXT OF THE FIRST BOOK.

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THE SECOND, THIRD, AND FOURTH BOOKS OF THE HITOPADEŚA.

Sanskrit Text, with English Notes.

SANSKRIT-ENGLISH DICTIONARY. By Professor Th. Benfey.

[In the press.]

IV
A SANSKRIT GRAMMAR FOR BEGINNERS.

[In preparation.]
PREFACE.

A series of Handbooks for the study of Sanskrit seems to be required at the present moment by two classes of readers; by those who, as candidates for the Indian Civil Service, are anxious to acquire that amount of familiarity with the grammar and literature of the classical language of India, which is not only useful for an honourable acquittance at the public examinations, but serves as the best foundation for the subsequent study of the spoken vernaculars; and by that steadily increasing number of scholars who wish to gain an elementary, yet accurate, knowledge of a language which is the key to the secrets of Comparative Philology.

There is, indeed, no lack of books in English for those who make Sanskrit the study of their life; and even continental scholars who wish to acquire a sound and profound knowledge of the ancient language and literature of India, must still have recourse to the masterworks of English scholars such as Colebrooke, Prinsep, and Wilson. The first volume of Colebrooke's Sanskrit Grammar, published sixty years ago, is a monument of English scholarship which has never been surpassed by any subsequent Grammar, whether in English, German, or French. Professor Benfrey's large Sanskrit Grammar, published at Leipzig in 1852, is the only work that rivals it in comprehensiveness and authoritativeness.* The Dictionary of Wilson, to which is mainly due the rapid progress which Sanskrit scholarship has made in the Universities of Europe, is still the only complete thesaurus of the language of ancient India. There are the editiones principes, the original translations, the comprehensive essays, due to the honest industry of such men as Sir W. Jones, Wilkins, Colebrooke, Wilson, and Ballantyne, which will always keep their place of honour in the library of every student of Sanskrit. But these works are available to advanced scholars only, while the elementary books now accessible to English students who wish to begin the study of Sanskrit, and who, in many cases, have to begin it without the help of a master, are, with rare exceptions, edited in such a manner that they fail in the very elements of grammar, and unnecessarily retard the progress even of the most painstaking pupils. It has been said, indeed, with some apparent truth, that the race of bonâ fide Sanskrit scholars seemed for a time extinct in England; but the late publications of Mr. J. Muir of Edinburgh, and Professor E. B. Cowell of Calcutta, bear witness that in Sanskrit scholarship, too, England will always hold her own, and that, with the

* The same author has lately published a 'Practical Grammar of the Sanskrit Language for the Use of early Students,' London, 1863.
advantages enjoyed by the members of the Civil Service in India, there will never be wanting worthy successors of Colebrooke and Wilson—men who have not only mastered the intricacies of Sanskrit grammar, but who are capable of reading Sanskrit MSS., and contributing towards the progress of Sanskrit scholarship by editing texts that have never been edited before, and translating texts that have never been translated before.

The present series of elementary handbooks is intended to comprise an elementary Grammar for English students, a Sanskrit-English Dictionary, and the ordinary text-books, the Hitopadesa, the Laws of Manu, the play of Sakuntalâ, the Nala, and such other works as may hereafter seem to be called for either in England or in India. A Manual of Comparative Philology, written with special reference to Greek and Latin, is likewise in preparation. The cooperation of several eminent Sanskrit scholars has been secured.

The first volume of the series contains the First Book of the Hitopadesa, a work which, since the days of Sir William Jones, has been used as the textbook in all Colleges and Public Examinations. The Sanskrit text has been so arranged that even those who are not able to command the assistance of an efficient teacher will be able by themselves to read, parse, and translate every word of this ancient collection of Indian fables.

The first line contains the Sanskrit text in Devanâgarî letters, the words properly joined according to the rules of Sandhi.

The second line gives every word transcribed in Roman letters. The system of transliteration is that of Sir W. Jones, with a few modifications which are now generally adopted by Sanskrit scholars. The words are separated, and the final and initial letters allowed to remain unaffected by the rules of Sandhi. Compound words have been divided, and the single words which enter into composition are given in their crude forms. Thus saṃ-skṛitoktishu is printed saṁśhrīta-uktishu, but not saṃ-hṛta-uktishu, because it is saṁśrīta, as a ready-made word, that enters into composition with ukti. Saṁ-skṛās, on the contrary, is divided into saṃ-hṛās, thus showing the reader that the insertion of the s, and the change of m into Anusvāra, are the result of the composition of hṛās with sam. According to the same system samunnatim is printed sam-ud-natim, rájapurās appears as rájan-putrās, upaiti as upa-eti, &c. Two advantages are thus secured: the pupil is warned against reading the Devanâgarî text too mechanically by the aid of the transliteration, and his attention is from the first attracted to the rules which govern the composition of words.

The third line contains a grammatical analysis of every word. The space that could be spared for this being very limited, it was necessary to use abbreviations, a complete list of which will be found at the end of the preface.

The fourth line supplies an English interlinear translation. As far as possible each Sanskrit word is here rendered by an English word, the succession of words in Sanskrit being preserved throughout in English. Any attempt at English idiom was out of the question; yet it is hoped that, by the help of the grammatical analysis, this English transvocabulary (sit venia verbo) may be intelligible and useful to a diligent student.

From page 38 the transliteration is discontinued. The student, after having worked his way through the first thirty-eight pages, ought to be sufficiently familiarised with the Devanâgarî alphabet to be able to dispense henceforth
with the Roman transcript. In order to mark the end of words which in the Devanāgarī text are joined together with the next following words, a dot has been placed beneath the final letter, an expedient which, it is hoped, will prove useful to the beginner, and do away with the necessity of separating the final and initial letters of words which, according to the genius of the Sanskrit language, cannot be conceived as separated from each other.

From page 68 the grammatical analysis too has been discontinued. The student, after having read so far, may reasonably be supposed to have acquired such a knowledge of the elements of Sanskrit grammar as to be able to read the rest of the first book of the Hitopadeśa with the help of a literal inter-linear translation.

The Sanskrit text is chiefly based on that of Lakshami Nārāyan Nyālankār, in his edition of the Hitopadeśa, with a Bengali and English translation, Calcutta, 1830. Deviations from that text were only resorted to where grammar, regard for the difficulties of beginners, or decency, seemed to require it. That text was chosen as an authority, partly because it was desirable to have, as far as possible, the same text in the examinations in India and in England, partly because an eclectic text, even one so carefully elaborated as that of Schlegel and Lassen, seemed to be incompatible with those principles of diplomatic criticism which are now adopted by all sound scholars, not only in Greek and Latin, but likewise in Sanskrit and Oriental literature. No attempt has yet been made to arrange the numerous MSS. of the Hitopadeśa genealogically, and there is hardly another work with which each copyist has ventured to take such liberties as with this, the most popular story-book of India. Until MSS. have been genealogically arranged, a selection of certain plausible readings from this or that MS. is worse than useless. In my translation of the Hitopadeśa, published in the year 1844, I pointed out that an eclectic restoration of the text, even if carried out by men of taste and profound scholarship, could never satisfy the demands of modern criticism. As the labour of collating and classifying the MSS. of the Hitopadeśa would have been very great, and as, owing to the nature of this popular work, the result would always have been problematical, I determined to make no attempt at a critical restoration of the text, but to adhere throughout to some one native authority. The reason why I preferred the text of Lakshami Nārāyan Nyālankār, the Bengali editor and translator of this Indian school-book, to any single MS. of the Hitopadeśa, was, as I stated before, of a purely practical nature— I wished there should be, as far as possible, a certain uniformity in the text-books used in England and in India. I have also to confess that in cases where such common phrases as tathā cha, aparam cha, tathā cha uktam (‘and thus it is said’) would have entailed a blank space of four lines, they have sometimes been omitted, and that the same consideration has occasionally required the omission of certain portions in the grammatical analysis of the text.

The manuscript of the First Book of the Hitopadeśa, as here printed, was carefully prepared for me, according to the principles just explained, by Dr. F. Kielhorn, and I hope that the labour bestowed upon it by him and by myself will prove useful to that daily-increasing class of scholars who wish to acquire an accurate knowledge of the classical language of ancient India, whether as a preparation for the study of the spoken vernaculars, or as an introduction to the science of language.
Transliteration of the Devanāgari Alphabet.

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The Anusvāra and the Nasal Dot.

Another abbreviation which I have adopted in the Sanskrit text requires a few words of explanation.

According to Panini (viii. 3, 23), every m at the end of a word (pada), may, before any consonant, be pronounced as Anusvāra. Hence we find the following combinations —
According to the same Pāṇini, however (viii. 4, 59), this Anusvāra, at the end of words, may be (not must be) pronounced like the nasal corresponding to the initial letter of the following word, unless that initial letter be ś, sh, s, h; to which may be added r. Hence we find.

in 1–5, तः करोति or तः करोति, taṁ karoti or taṁ karoti;

in 6–10, तः चिनोति or तः चिनोति, taṁ chinoti or taṁ chinoti;

in 11–15, तः टकारं or तः टकारं, taṁ ṭakāram or taṁ ṭakāram;

in 16–20, तः तुदति or तः तुदति, taṁ tudati or taṁ tudati;

in 21–25, तः पिबति or तः पिबति, taṁ pibati or taṁ pibati.

Of the semivowels, r only has no corresponding nasal, but च, ख, व, य, ल, have their corresponding nasals, written छ, क्ष, व्य, or छ, क्ष, व्य, ल. Hence, in 26, तः याति or तः याति, taṁ yāti or taṁ yāti;

in 28, तः लभते or तः लभते, taṁ labhate or taṁ labhate;

in 29, तः वहाति or तः वहाति, taṁ vahati or taṁ vahati.

In 30–36, before ś, sh, s, h, and in 27, before r, the change of m into Anusvāra is absolute.
All cases *are thus provided for in which an m at the end of words is followed by a consonant. The only case not provided for is when m stands in pausā. Here, according to the strict interpretation of Pāṇini, as no change of m into Anusvara is prescribed, m ought to be pronounced m.

We now come to m in the middle of words. Here Pāṇini prescribes, first (viii. 3, 24), that m is pronounced as Anusvara before any consonant except y, r, l, v, and n, n, y, n, m. But this, in the peculiar style of his grammar, is only a step to a further rule (viii. 4, 58), according to which every Anusvara that has thus been enjoined, must be (not may be) pronounced like the nasal belonging to the consonant following, except before ś, sh, s, h, where it remains Anusvara. The long and short of these rules is, that m, in the middle of a word, is pronounced like the nasal of the consonant following, except before y, r, l, v, n, y, n, m (where no change is enjoined by vili. 3, 24), and except before ś, sh, s, h (where the change of m into Anusvāra, prescribed by vili. 3, 24, is not repealed by vili. 4, 58).

It is absolutely necessary, therefore, to pronounce:

(1) अच्छिता ankitā, अच्छिता ančhitā, कुषिता kuṇḍitā, नन्दिता nanditā, कचिता kampitā.

It is absolutely necessary to pronounce:

(2) गम्यते gymate, नम्ब: namraḥ, अम्ब: amlaḥ;

And it is absolutely necessary to pronounce:

(3) आक्रम्यते ākramyate, संहः sankhatsa [likewise यांशि yaśāmsi, धनुषिः dhanuṁshi, where Pāṇini treats the inserted nasal as n (num)].

All these rules will be found carefully observed in the text of the Hitopadesa, with one exception. In apparent defiance of Pāṇini, the best MSS., and I would particularly instance the MSS. of the Saṁhitā and Pada texts of the Rig-Veda, write, not अच्छिता, but रचिता; not अच्छिता, but रचिता; not कुषिता, but किस्ता; not नन्दिता, but न्दिता; not अच्छिता, but रचिता.

* A few exceptions mentioned by Pāṇini serve only to confirm these general rules as far as the m at the end of words is concerned. Thus (Pā. viii. 3, 25), in the compound sam-rā́t, a great king, the m of sam, though according to Sanskrit grammarians, standing at the end of a word (padante), must be pronounced as m, not as Anusvāra. Hence, सम्बार् samrāṭ, not संराट samrāṭ. But this applies to this one compound only; hence सम्बार्जिता, sambrājita, not संराजिता samrajita.

Again (Pā. viii. 3, 26), if initial h is followed by m, the final m of the preceding word may either, according to the general rule, be pronounced as Anusvāra, or remain m. Thus: किं छलयति or किंस्मलयति, kiṁ hmalayati or kiṁ hmalayati. The reason of this must be found in the slight pronunciation of h before m; so that m, not h, seems to be sounded as the initial of hmalayati. The same option is given by some grammarians with regard to words beginning with hy, hl, lv. Natives very commonly write Bramha, instead of Brahma, i.e. they pronounce mh instead of hm. Pāṇini (viii. 3, 27), gives a similar option with regard to words beginning with ha. Hence, kiṁ hnte, or kiṁ hnte.
कथिता, but कथिता. The reason of this is palpable: it is easier to write कथिता than कथिता. What applies to writing applies with still greater force to printing, and I have, therefore, in all my Sanskrit publications, preferred the more compendious system of representing the five nasals before the consonants of their own classes by the dot above the line. It should be clearly understood, however, that whether we write अनुस्वार or त्रिवित, the rule of Pāṇini, which refers to pronunciation and not to writing, is equally absolute, and that in the middle of a word the only nasals that can be sounded before k, kh, g, gh, ch, chh, j, jh, t, th, d, dh, p, ph, b, bh, are the nasals of the five classes to which these consonants belong (क्रृ, च्छ, न्न, न्न, म). The dot, therefore, used in writing and printing is here a mere graphic substitute for these five nasals, and in no way to be confounded with the dot as the sign of the Anusvāra.

At the end of words, as the pronunciation in cases 1–25, 26, 28, 29, is optional, the dot, which in accordance with most MSS. I always prefer, may either be pronounced as Anusvāra or looked upon as the graphic substitute for any of the five class-nasals and of the three nasalised semi-vowels. Only, if it precedes words beginning with r, s, sh, s, h, the final dot must be pronounced as Anusvāra. Lastly, if words ending in m stand in pausa, the final dot, according to the strict interpretation of Pāṇini, is to be pronounced as m.

Though this matter is in itself simple enough, it has been much complicated by grammarians who did not perceive that the rules given by Pāṇini refer to pronunciation and not to writing, and that in Sanskrit MSS. and native publications the dot has really two quite distinct functions:

1. It marks the sound of Anusvāra at the end of words before s, sh, s, h, and r (optionally before any consonant), and in the middle of words before s, sh, s, h.

2. It graphically replaces in the middle of words the five nasals before the twenty mutes, and the m at the end of words in pausa.

In an elementary book like the present, the consistent use of the dot instead of the five class-nasals in the cases described above, has the advantage that while it removes any doubt as to the original nature of final n, n, and n, when followed by initial sonant Palatals, Linguals, and Dentals,* it forces the student to practice the phonetic rules in order to be able to judge for himself whether the dot represents the sound of Anusvāra or whether it is used as an abbreviation in place of one of the five class-nasals.

MAX MÜLLER.

Weymouth: September 1864.

* Thus ताज्ञयति, tāṃ jayati, always represents an original तान् जयति, he conquers them; while तां जयति, tāṃ jayati, stands for an original ताम् जयति, he conquers her. The nasal dot never represents an original n except in the middle of words before t, th, d, dh. In cases like ताम्य, tānā cha, or मिमांसा, mimāṃsā, the dot is meant for Anusvāra.
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FROM THE BLESSED GANEŠĀ, SALUTATION!

HERE BEGINS THE HITOPADEŠA.

Success in what is to be accomplished may be through the favour of that Dhūrjaṭi.

Ganges-froth-streak - like on whose-head the moon's sixteenth part.

Heard friendly-advice this, skill in polished-expressions, of words everywhere variety, behaviour-knowledge gives and.

Not-growing old, the wise knowledge gain and should consider, not-dying-like,

seized as if by the hairs by death, virtue he should practise.
Among all-things knowledge only a thing, they say, having nothing-beyond:

Among all-things knowledge only a thing, they say, having nothing-beyond:

From the irremovability, from the inestimability, from the imperishability, always.

It causes to meet knowledge only, low-going even a man a stream.

The ocean as, a difficult to be approached prince; happiness thence further.

Knowledge gives good behaviour, from good behav. one goes to worthiness,

from wealth one obtains, from wealth religious merit, happiness.

The knowledge of the weapon (and) of a learned two kinds of knowledge book,

for acquisition, for worthiness

The knowledge of the weapon (and) of a learned two kinds of knowledge book,

for acquisition, for worthiness

The knowledge of the weapon (and) of a learned two kinds of knowledge book,

for acquisition, for worthiness

The knowledge of the weapon (and) of a learned two kinds of knowledge book,

for acquisition, for worthiness

Because on a new vessel impressed an ornament not otherwise may be,

Through story-disguise of children prudence therefore here is told.
स्वर्गालय: सुद्रवेदी विग्रह: संधिरेव च।

mitra - labhas suhrid - bbedas vi-ghras sam-dhis eva cha

Friend-acquisition, friend-separation, war, conciliation even and

पचंतवात्यायांस्माः यादाक्षणमेव लिखते।

pāičha-tantrat tathā anyasmāt granthāt ā-krishya likhyate. (9)
Deivy. - aru, Ab. sg. Ind. - ya, Ab. sg. m. - tha, Ab. sg. krish, with a, likh, 3 sg. Pres. Ger.

from the Pañchat and likewise from another book having drawn is written.

श्रव्ण: भागीरथीनां पाठलिपिनामां नगरं।


There is on the Bhāgirathī-bank Pātaliputra-named a town. Therein

स्वर्गालयांमूःपेतुः सुद्रव्यो नाम नरपतिरावित।

sarva-svāmin-guṇa - upetās su-darśanaṇaṁ nāma nara-patis āśīt.

with all-lord's-qualities-endowed, Sudarśana by name a man-lord was.

स स्वप्नतिरेकः केनापि पच्चामः

sas bhū-patis ekādā kena-api paṭhyamanam


That earth-lord one day by somebody being recited

शोकदंशः शुभावः

śloka-dvayam śuśrāva:
tip. - ya, Ac. sg. śru, 3 sg. Perf. Par.

a verse-couple heard:

श्रेरकश्योऽथेष्वरी परोरमार्थाय दर्शकं

aneka-saṁśaya-uchchhehī paroksha-arthaśaya darśakam

Many-doubts-dispelling, of invisible-matter showing,

स्वर्गालयां लोचनः यथा यथा नास्तिधर्मेव स: || १० ||

sarvasya lochanam āśtram yasya na asti anidhas eva sas. (10)
- va, G. sg. n. - na, N. sg. - tra, N. sg. yad, G. sg. m. Ind. as, 3 sg. - da, N. Ind. tad, N. sg. m.

of everything the eye, learning whose not is, blind indeed he.

वीणां धनन्दर्प्पः प्रभुल्लकविवेकतः

yugvayam dhana-sampattis prabhutvam a-viveka

Youth, wealth-acquisition, lordship, want of judgment,

एक्कमंगलमयाय किमु यत्र चतुर्त्रं\n
eka-ekam api an-arthāya kim- u yatra catushṭayam. (11)

one-by-one even to disadvantage, how much more where a tetrad.
आङ्क: पुष्चामानधिगतशाक्राणि नित्यम्

इति आर्थसः पुरुशार्थानि अतमनसं पुर्णाम् अनुदिगताशाक्राणिं नित्यम्

इति कर्निः अर्थसं पुरुषार्थानि अनुदिगताशाक्राणिं नित्यम्

Thus having heard, of himself, the sons who had not-read-books constantly

उत्पाग्यामिन्यशाक्रान्युवशतोऽदिमानः व राजा चिन्तयामायः

उत्पाग्यामिन्यशाक्रा न्युवशतोऽदिमानः व राजा चिन्तयामायः

wrong-ways-going by the book-neglect with afflicted-mind, that king was reflecting:

कौ तथा: पुष्च जातेन यो न विद्वान् धार्मिकः

कौ तथा: पुष्च जातेन यो न विद्वान् धार्मिकः

What use by a son born, who not learned, not virtuous?

कारणेन च चुम्मा किं वा चुम्मा प्रोदिवैतेन केवलं

कारणेन च चुम्मा किं वा चुम्मा प्रोदिवैतेन केवलं

with an injured eye what or? an eye-pain indeed merely.

ञ्जातात्मसुक्षमानं वर्माचारी न चानिसः

ञ्जातात्मसुक्षमानं वर्माचारी न चानिसः

Of unborn-dead-foolish-ones better the two first not and the last,

सहुद्धकारावायावितम् पदेः पदे

सहुद्धकारावायावितम् पदेः पदे

once pain-causing the two first, the last but at stop at step.

लिङ्गः स जातो चेन जातेन यातिभं समुस्तिति

लिङ्गः स जातो चेन जातेन यातिभं समुस्तिति

Moreover, He is born through born goes the family to exultation, whom

परिवर्तितिः संसारी सृष्ट: को वा न जायते

परिवर्तितिः संसारी सृष्ट: को वा न जायते

in the revolving world dead who or not is born?

गुणिगणणार्मप्तं न पावति कठ्ठिनी समस्माधायः

गुणिगणणार्मप्तं न पावति कठ्ठिनी समस्माधायः

In the virtuous-multitude enumerating-attempt not falls the chalk through great- of whom, haste

नेचांव यदि सुतिनो वद बंध्या किदेशी नाम

नेचांव यदि सुतिनो वद बंध्या किदेशी नाम

through him the mother if son-possessed, say, barren which (wife) in truth?
 agregi, dâne tapasi saurye cha yasya na prathitam manas


Also and, In liberality, in penance, in heroism and, whose not praised mind,

vidyâyâm artha-lâbhe cha mātus ud-chârâs eva sas. (16)


in knowledge, in wealth-acquisition and, a mother's discharge merely he.

aparam cha, varam ekas guñi putras na cha mûrkha-satâais api


Again and, Better one virtuous son, not and of fools- even; hundreds

ekas chandras tamas lanti na cha târâ-gaṇâais api. (17)


the one moon darkness dispels, not and star-heaps even.

tasya putras bhavet vaśyas sam-riddhas dhârmikas su-dhîs. (18)

tad, G. sg. m. -ra, N. sg. bhû, S. sg. Pst. Par. -ya, N. sg. m. -ilha, N. sg. m. -ka, N. sg. m. Bahuv. -dhi, N. sg. m.

of him a son will be obedient, prosperous, righteous, wise.

artha-âgamas nityam a-rogi-tâ cha priyas cha bhâryâ priya-vâdini cha


Wealth-affluence, constantly not-illness and, a friend and, a wife kind-speaking and,

vaśyas cha putras artha-kari cha vidyâ, shat jiva-lokasya sukhâni râjan. (19)


obedient and a son, useful and a craft, the six of man-kind pleasures, O king.

kas dhanayas babhuhis putrais kuśâla-âpûraṇâ-âdhakâris,

kim, N. sg. m. -ya, N. sg. m. -huh, I. pl. m. -ra, I. pl.

Who wealthy through many sons,— granary-filling-measures

varam ekas kula-âlambî yatra vi-srâyate pitâ. (20)


better one family-upholding, in whom is renowned the father.
Ah, ah, O boy, not-learned, pleasantly-faring in these nights!

Therefore thou of the learned in the midst, in a mire cow-like, thou sittest.

Then how now these of me the sons virtuous shall be made?

Feeding-sleep-fear-love and common property with animals of men,
dharmas hi teshāma adhikas vi-sēchhas dharmena kīnās paśubhīsamānās. (23)

Virtue for of them the addition of virtue deprived with an equal;

yatas, dharma-arthā-kāma-mokshānām yasya ekas api na vidyate

For, Of virtue-wealth-desire-final of whom one even not is known,


What and is said, Life, action and, riches and, knowledge even and, 

pañcātāmāpyo dharma-kāma-kāma-mokshānām yasya ekas api na vidyate

of the he-goat-throat-nipple like of him the birth useless.


What and is said, Life, action and, riches and, knowledge even and, 

pañcātāmāpyo dharma-kāma-kāma-mokshānām yasya ekas api na vidyate

five these also are produced of the in the womb-standing 

kīm cha avāyam-bhāvinās bhāvās bhavanti mahatām api

Moreover, Necessarily-becoming the conditions are of the great even;

nagnatvam nila-kaṇṭhasyā mahā-ahi-sayanam hares. (28)

the nakedness of the blue-necked, the on the great-serpent-lying of Hari.

api cha, yad a-bhāvi na tad bhāvi bhāvi ched na tad anyathā

Also and, What not-to be, not that to be; to be if, not that otherwise,

iti chintā-visā-ghnas ayam a-gadas kim na piyate? (29)

thus reflection-poison-destroying this medicine why not is drunk?
etad kārya-aksheṣeṣaṁ keshām-chid ālasya-vachanam. 

This of duty-incapable of some the laziness-speech!

na daivam api sam-chintya tyajet ud-yogam ātmanas

Not, fate even reflecting on, one should give up the exertion of one self.

an-udyogena taddāni tilebhyaś na āptum arhati. (30)
Karm.-ga, L. sg.-sa, Ac. pl. -la, Ab. pl. Ind. āp, Inf. arh, 3 sg. Pres. Par. 

with no-exertion sesame-oil from sesame seeds not obtain one can.

anyad cha, udyoginam puruṣa-sīhām upa-eti lakshmis,
-yā, N. sg. n. Ind. -gin, Ac. sg. m. Karm.-ha, Ac. sg. i with upa, 3 sg. Pres. Par. -mi, N. sg. 

Again and, The exerting himself man-lion approaches Fortune,

daивena deyam iti kā-puruṣāḥ vadanti,

‘by Fate it must be given,’ thus weak-men say;

daивam ni-hatyā kuru puruṣāḥ ātman-ṣaktāyā,

Fate down-striking do a man’s work with thy own-power,

yatne krīte yadi na sidhyati kas atra doshas? (31)
-na, L. sg. kṛi, L. sg. m. Ind. Ind. sidh, 3 sg. Pres. Par. kim, N. Ind. -sha, N. sg. 

The effort having been if not there is success, what therein fault?

yathā hi ekena chakreṇa na rathasya gatis bhavet

As for with a single wheel not of a carriage movement can be,

evam puruṣkāraṇe vinā daivam na sidhyati. (32)

thus a man’s work without, fate not does succeed.

tatā cha pūrva-jnanam karmā tādeva na nidhement.

Thus and, In a former-birth-done action that ‘fate’ thus is called,

tasmat puruṣa-kārceṇa yatnam kuryāt a-tandritas. (33)

therefore with man’s-work effort one should make unwearied.
yathā mṛdiṅga-tas kartā kurute yad-yad ichchhati

As from a clay-lump the worker makes for himself whatever he wishes.

Iṣṭam karma māṇavas prati-padyate.

Thus the by himself-done action man obtains.

kākā-tāliya-vat dhīṃtra-tas

As-in (the story of) the Crow-and the Palmfruit, reached having seen even a treasure in front,

na svayam daivam di-versa purusha-arthaṁ apa-ikṣaṁ. 

not of itself fate takes (it) up, man's-exertion it expects.

ud-yamena hi sidhyanti kāryāṇi na manas-rathai

Through exertion indeed succeed works, not through wishes,

mātṛ-pitrī-kṛta-abhyāśas gunitām ēti bālakas

By mother-and father-made to study to the state of a child, a virtuous man

mātṛ śatras pitā vairī yena bālas na pāṭhitas.
The mother an enemy, the father hostile, by whom a boy not made to study,

na śobhate sabhā-madhye vahāṇa-madhye vakas yathā.

not does he shine in an assembly-midst, in the flamingo-midst a crane like.
rupa-yauvana-sampannas
viśāla-kula-sambhavās

Ttp. -na, N. pl. m. (rt. pad with sam, past Ptc. Pass.)
Beauty-youth-endowed

Bhavv. -ra, N. pl. m.
of noble-race-sprung,

vidyā-hīnās
na śobhante
nis-gandhās
iva kiṁśukās. (39)

Ttp. -na, N. pl. m. (rt. há)
knowledge-destitute ones not shine,

Ind. -vah, 3 sg. Pres. Átm. 

Ind. -ka, N. pl.
scent-less like kiṁśuka flowers.

mūrka api śobhate
tāvat sabbhāyām
vastra-veshitās

-kha, N. sg. m.
Ind. -vah, 3 sg. Pres. Átm.

Ind. -ka, N. pl.
A fool also shines so long in an assembly garment-dressed,

So long and shines a fool as long as anything not he says.

etad chintayitvā
cita bhāṣante
kāritavān.

etad, Ac. sg. m. 

chint, Ger.
tad, N. sg. m. -jan, N. sg. m.

This having thought that King a wise man caused to be made.

assembly

raja uvachā:
ghos putram
putram
śṛiyatām;
asti

vāc, Perf. Par.
Ind. Ind. -tha, V. pl. m. śru, 3 sg. Imp. Pass. as, 3 sg. Pres. Par.

The King said: O ye wise, be it heard; Is there

kas-cid evam-bhūtas
vidvān yas
mama putraṁ nityam
kim, N. sg. m., Ind. Karm. -ta, N. sg. m. -vas, N. sg. m. yad, N. sg. m. asmad, G. sg. -ra, G. pl. Ind.

any one such a sage, who of me of the sons constantly

unmārga-gāminān an-adhigata-sāstrānām
idānāṁ niti-sāstrā-upadeśena
punānāṁ

Ttp. -min, G. pl. m. 

Bahavv. -ra, G. pl. m.


wrong-ways-going, who have not-read-books, now by behaviour-book again-birth instruction

karayitum sam-arthe?
krṣ, Inf.Caus. -tha, N. sg. m.

to effect (is) capable?

yatas, kāchas kāśchāna-sabhātāt
dhatte
mārakaṁ dyutim


dha, 3 sg. Pres. Átm. -ta, Ac. sg.f. -ti, Ac. sg.

For, Glass from gold-proximity accepts emerald splendour;
tathā sat-samādhānaṇaṁ mūrkhas yāti praviṇātām. (41)
thus through the good-vicinity a fool goes to cleverness.

uktam cha, hiyate hi matis tāta hinaṁ saha sam-ā-gamāt
vach, N. sg. 
past Ptc.Pass.

said and, It is low- truly the intelli-
ered gence,

mamaṁ samatam eti vi-śiṣṭaṁ cha viśiṣṭaṁ. (42)
with equals and to equality it goes, with distinguished and to distinction.

atra antare visnuṣaṁraṁ-nāṁ mahā-pauḍitaṁ sakala-ṇiti-saṁbūtaṁ-
Ind. 

There meanwhile Vishnuṣaṁraṁ-named a great-scholar of all-behaviour-books-the essence-knowing

bṛhiṣa-patis iva abhavītā: deva, mahā-kula-samboṭhaṁ ete rājan-putrāṁ;
Ttp.-ti, N. sg. 

Bṛhispāti like spoke: Sire, from a great-family- these king's-sons; sprung

naḥ yatas, na a-dravye ni-hitaṁ kā-ṛitā kriyāṁ phalavatī bhavet
Ind. 

For, Not on a worthless-

na vyāpāra-śatena api śuka-vat pāṭhyate vakas (43)
Ind. 

not by a hundred of exertions even parrot-like is made to talk a crane.

anyad cha, asmin tu nis-guṇam gotre na apatyam upa-jāyate
-ya, N. sg.n. 

Again and, In this but void-of virtue family not offspring is born,

In a mine of rubies the production of crystal whence?
atas aham shash-masa-tava putran niti-såstra-abhijñän karishyami.

Therefore in a six-months-interval the sons behaviour-book-knowing will make.

राजा सविनयं पुनःवाचः।

राजास सविनयं पुनःवाचः।

The king graciously again spoke:

कीमो 5पि सुमनंसंगादारोहिति सत्ता शिरः।

Kitas api sumanas-saṅgat a-rohati satām śiras

A worm even through flower-attachment ascends of the noble the head,

गुणाः गुणज्ञेण गुणा भवति।

Virtues in virtue-knowers virtues are,

तथा सामनिधानेन चीनवर्णं 5पि दीयते।

thus through the noble-vicinity one of low-caste even shines.

गुणाः गुणज्ञेण गुणा भवति।

Virtues in virtue-knowers virtues are,

ते निर्गुणं प्रायं भवति दीयः।

they to a virtue-void having come become vices;

अश्वाद्यावियाः प्रभवति नद्यः।

savoury-water holding rise rivers,

समुद्राभ्यार्यं भवतिप्रयः।

the sea reaching, they are undrinkable.
Therefore of these of you the authority.

Therefore of these sons for the behaviour of them.

Vishnusarma by respect preceded the sons.

Now on the palace-terrace comfortably-seated

Thus having said of that Vishnusarma

Through poem-book-entertainment the time passes away of the wise.
MITRA-LĀBHAS.

MITRA-LĀBHAS.

FRIEND-ACQUISITION.

Having no-means, of wealth-destitute, the wise, (if) very friendly,

sādhayanti āśu kāryāṇi kāka-kūrma-mṛiga-ākhu-vat. (1)

accomplish quickly purposes like-the crow-the tortoise-the deer-the mouse.

rajan-putrās āucus: katham etad? vishṇu-sarmā kathayati:

The princes said: 'How that?' Vishṇusarman relates:

astī godāvari-tīre viśālas īśāmali-tarus; tatra

There is on the Godāvari-bank a large silk cotton-tree; thereon

nānā-diś-deśat ā-gatyā rātrau pakṣiṇas ni-vasanti. atha

from various-region-country having arrived at night birds dwell. Now

kāla-chid ava-sannayām rātrau astāchāla-chūḍā-avalmabini bhagavati

once, being ended the night, while on setting-mountain-crest-resting the venerable

kumudini-nāyake chandramasi laghupatanaka-nāmā váyasas pra-buddhas

lotus-lover the moon, Laghupatanaka-named a crow, being awake,
कृतीतांम द्वितीयमायां बादमपश्चिम । तमः

Death like a second, approaching a hunter saw. Him

वलोकाप्रियतेः । चः ग्रातरतेवविध्यदर्शनं

having seen he reflected: To day early indeed of unwished-the sight

जानं । न जाने किमभिमानं दश्चविचित्ति

Thus having said by way-of following-him perplexed he moved about.

इद्युक्ता तदनुशयनक्मेण अकुलस्वरूपिणः ।

For, Of sorrow-occasions-thousands, of fear-occasions-hundreds and

दिवसे दिवसे मृदमाविशिष्टं न वंदितं ॥ २ ॥

by day by day the fool approach, not the wise.

चन्दज्ञ । विषचितासिदविषवं करं ॥

Anyad cha, vishayinām idam avaśyam kartavyam.

उत्थायोत्ताच बोध्यस्य महद्धरुप्यप्रितिं ॥ ३ ॥

Having risen, it is to be thought, great danger impending,

मरणायोधिशोकानं किम निपतित्यति ॥ ३ ॥

of death-sickness-sorrow which to-day will fall down?

चय तेन याचयें तंतुकपन्न्यकोलाविकृर्यां जालं

Then by that hunter rice-grains having scattered, a net
विनोभ | स्र च राजश्री भुला खिल: ।

vi-stirñam; । sas cha pra-chhannas bhūtvā sthitas.

strī, with vi, N. sg. n. । tad, N. sg. m. । Ind. chhad, with pra, N. sg. m. । bhū, Ger. sthā, N. sg. m. । past Pto. Pass.

was spread; । he and hidden having been stood.

भूवतवीष काले विचरणमाना कपोतराज : संपरिवरो

tasmin eva kāle chitravīra-nāmā kapota-rājas sa-parivāras

tad, L. sg. m. । Ind. । la, L. sg. । Bahuv. -man, N. sg. m. । Ttp. -ja, N. sg. । Bahuv. -ra, N. sg. m.

At that very time Chitravīra-named a pigeon-king with-retinue

विचित्र विसर्गां संलक्षणानन्तरक्षोक्तमासां। ततः

viyati vi-sarpan tān tāṇḍulā-kaṇanām ava-lokayām-āsa. tatas

t-1, L. sg. । srip, with vi, N. sg. m. । tad, Ac. pl. m. । Ttp. -ta, Ac. pl. lok, with ava, 3 sg. Perf. Par. । Ind. Pto. Pres. Par.

in the air flying-about those rice-grains espying-was. Then

कपोतराजं संलक्षणुयोक्तोपरात्यानं कुतो स्वः

kapota-rājas tāṇḍulā-kaṇa-lubdhān kapotān prati-āha : kutas atra

Ttp. -ja, N. sg. । Ttp. -dha, Ac. pl. m. (ṛi. lubh) । -ta, Ac. pl. ah, with prati, 3 sg. । Ind. । Ind.

the pigeon-king the rice-grains desiring pigeons addressed: Whence here

विलने वेष तनुसंक्षणानं संभवः। तिब्रक्षणां तावतः।

nis-jane vane tāṇḍulā-kaṇānām sam-bhavas? tad ni-rūpyatām tāvat!


in the wood of rice-grains the production? That may be in first!

भद्रसिंहं न प्रथस्मि। प्रायेना नृण तनुसंक्षणानोनेन:-

bhadram idam na paśyāmi. práyeṇa anena tāṇḍulā-kaṇa-lobhena

sg. n. । im. । Ind. । driś, 1 sg. । idam, I. । Ttp. -bha, I. sg.

Fortunate this not I do consider. Possibly through this rice-grain-desire

श्राभिषं तथा भविष्यं।

asmabhis api tathā bhavitavyam,

asmad, L.pl. । Ind. । Ind. bhū, N. sg. n. Pto. fut. Pass.

by us also thus to be fared,

कंका सम तु लोभेन असस्मः परेक सुदुस्तरेऽ।

kāṇkaṇasya tu lobhena magnas pānke su-dustare

-na, G. sg. । Ind. । -bha, L. sg. । maji, N. sg. m. । -ka, L. sg. । Karm. -va, L. sg. n. or m.

of gold (but) through desire plunged in a mire very-difficult-to be crossed,

दुध्वाण्यं संस्कृतः पथिकः स मूतो बया॥4॥

vṛiddha-vyāghreṇa sam-pra-āptas pathikas sas mṛtās yathā. (4)

Karm. -va, I. sg. । ap, with sam and pra, । -ka, N. sg. । tad, N. । mṛi, N. sg. m. । Ind. । N. sg. m. past Pto. Pass.

by an old-tiger seized wanderer that dead as.

कपोताय अच्छु:। कथमेत् । सो श्रवीत्।

kapotās āchus: । katham etad? । sas abravit:

-ta, N. sg. vaḥ, 3 pl. Perf. Par. । Ind. etad, N. sg. n. । tad, N. sg. m. brū, 3 sg. Impf. Par.

The pigeons said: how that? He said:
bodhribhāṣya: śrāvaka

aham ekādā dākṣaṁ-a-raṇye charan | apāsyaṁ, ekā vrīdhā-va-ya-ghraṁ snātas
asmū, Ind. Karm.-ya, L. sg. char, N. sg. m. | dṛṣṭi, 1 sg. eka, N. Karm.-ra, N. sg. snā, N. sg. m.
ī once in the southern roaming | past Ptc. Par. Impf. Ptc. Par. sg. m.
for desire, thus way this of virtue the eight-fold is recorded;
तत्र पूर्ववर्गी दंभार्थमपि सेवने।

तत्र पूर्ववर्गी दंभार्थमपि सेवने।

<table>
<thead>
<tr>
<th>tatra</th>
<th>pūrvas</th>
<th>chatur-vargas</th>
<th>dambha-arthām</th>
<th>api</th>
<th>seyyate;</th>
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</table>

Ind. | -va. N. sg. m. | Dwigu.-ga, N. sg. m. | Ind. | -tha, 3 sg. Pass. |

There the former four-collection for simulation's sake also is attended to;

उत्तरस्तः चतुर्वर्गी महात्मेव तिष्ठति || ६ ||

uttaras tu chatur-vargas mahā-ātmani eva tīṣṭhati (8)


the latter but four-collection in the great-minded only stands.

मम चैतवांवशोभिर्हो चेन ख्वस्ळामपि सुवर्णकक्षणं

mama cha etāvān lobha-virahās yena sva-hasta-stham api suvarṇa-kaṇkānām


Of me and such desire-freedom that in the own-hand- even the gold-bracelet standing

यस्मै क्षेत्रचिदंतात्मकाम्। तथापि वाप्स मानुषं खाद्यति-

yasmāi kṣetrai-chidāntātmakaṁ. tathā api vyāhras mānusham khādati


| G. sg. | sm. | to any-body to give | I wish. | So even, 'the tiger the man devours,' |

तिलोकस्वादो दुनिवारः।

iti loka-pravādas dus-nīvāras.

Ind. | Tīp.-da, N. sg. | ra, N. sg. m. |

thus the world-report difficult-to be overcome.

यतः। गतात्मुगतिको लोकः कुदनिमूबद्धेश्चिनी।

yatās, gata-anugatikas lokas kuṭṭanāṁ upa-dēśināṁ


For, The predecessor-following world a bawd as instructress

प्रमाण्यति नो धर्मस च यत्रा गोपपर्मपि दिजं || ८ ||

pramāṇyati nas dharme yathā go-gñham api dvi-jam. (9)

pramāṇaya, 3 sg. Pres. Par. asmad, D. pl. | -ma, L. sg. | Ind. | Tīp.-na, Ac. sg.m. | Ind. | -ja, Ac. sg.m. |

holds up as a model to us in virtue, as a cow-killing also a twice-born.

गण्य्यं स धर्मशास्त्राणी॥ श्रेष्ठः।

mayā cha dharma-sāstraṇi a dhīti-tāni. śṛṇu!


By me and of religion-the books read. Listen;

महाशयान यथा दृष्टिः। चधार्यां भोजनं तथा।

maru-sthāyām yathā vṛṣṭīśā k śuddhā-āte bhojanam tathā, तथ।


In a desert-place as rain, in the hunger-pained food thus,

दरिद्रो दीयते द्रान सफलं पाणुनिग्रहं || १० ||

daridre diyate dānam sa-phalam pāṇḍu-nandana. (10)


Unto a poor is given a gift fruitful, O Pāṇḍu-son.
The text is a translation of Sanskrit verses from the Bhagavad Gita, a Hindu scripture, into English.

Translation:

Prāṇās yathā ātmanamas abhi-īṣṭās bhūtānām api tē tathā

Life as of oneself dear, of living beings also it thus,

Through self-comparison unto living beings sympathy bestow the good.

Another and, In refusing and, in granting and, in pleasure- (and) pain, (and) displeasing,

Another and, As-on a mother on another's-wife, on another's-possessions as-on a lump of earth,

as-on himself on all-beings who looks, he wise.

Thou and exceedingly bad-circumstanced, therefore this to thee

give endeavouring I. Thus and said,

The poor support, O son of Kunti, not bestow on a lord wealth,

Of the diseased medicine wholesome, of the un-diseased what with drugs?
anyad cha, dātavyam iti yad dānaiṁ diyate an-upakārīne


Again and, 'It ought to thus what gift is given to one not-conferring benefits,

dēsa kāle cha pāṭre cha tād dānaiṁ sāttvikam vidus. (15)
Ind. -ma, N.sg. -ta, Ptc. -ka, Pass.

In place, in time and, unto a worthy person

Therefore here in the lake having the gold-bracelet accept. Thereupon while bathed

bhadraṃ nityaḥ bhāṣaḥ satyaḥ sārṇīkārānāḥ śṛṅgāraḥ. tataḥ śabda

Therefore here in the lake having the gold-bracelet accept. Thereupon while bathed

aśāv tad-vachas prati-itas lobbhāt saras snātum praviṣāt, tāvat
-adas, N. Ttp. -chas, 1 with prati, N.sg. -bha, Ab.sg. -ras, Ac.sg. snā, Inf. vis, with prā, 3 Ind.
-ac.sg.m. m. past Ptc. Pass.

As in the great-mire plunged to escape unable. Into the mire the fallen

dvāraḥ yātra ahaṁ mahā-paṅke ni-magnas palaiyitaṁ a-ksamās. paṅke pātītam
Karm. -ka, L.sg. m. past Ptc. Pass. Inf. 
Ind. Par. Pass.

having seen the tiger said: 'Ah, ah, into the great-mire fallen thou art;

atassvā muniyaḥpārṣāyaṁ | pṛthivyāvadat āhaha mahā-paṅke pātītam asa;

having seen the tiger said: 'Ah, ah, into the great-mire fallen thou art;

upāgaṁya tena vyāghreṇa dhritas sas pāṇthas achintayat:
-µa, gam with upa, Ger. tad, L.sg.m. -ra, I.sg. dhṛ, N.sg.m. m. past Ptc. Pass. 

having approached, by that tiger seized that wanderer thought:

na dharma-sāstrām paṭhaḥ iti kāraṇām,

Not the law-book he reads,' thus is a reason,

na cha api veda-adhyayaṇam dus-ātmānās
Ind. Ind. Ind. Ttp. -ma, N.sg. Bahū, -man, G.sg.m. 

not and also the Veda-study of the wicked-minded,
स्वभाव एवाच तथातिरिच्छेत
sva-bhāvās
eva
atra
tathā
tati-richyante
Karm. -va, N. sg.
Ind.
Ind.
Ind.
rich with tati-ag.
the inborn-disposition only here thus prevails,

यथा प्रक्षया मधुरः गवाः पयः: ॥ १५ ॥
yathā pra-kṛtya madhuram
gavāṁ
payas. (16)
Ind.
-rti, I. sg.
-ṛa, N. sg. n.
go, G. pl.
-yas, N. sg.
as by nature sweet
of cows
the milk.

किंचि। ऋषिदेविविचारानां हितिचानामिव क्रिया ।
Kim-cha,
avāśa-indriya-chittānām
hastin-snānām
iva
kriyā,
Ind. Ind.
Bāhuva. -tta, G. pl. m.
Tlp. -na. N. sg.
Moreover, Of those with unsubdued senses-
elephant-bathing like the action,
(and)-mind

दुर्भागार्धायो ज्ञान भारः क्रिया विना ॥ १७ ॥
durbhagā-ādbharna-prāyas
jñānam
bhāṁsa
kriyām
vinā. (17)
Bāhuva. -ya, N. sg. m.
-na, N. sg.
-ṛa, N. sg.
yā, Ac. sg.
Ind.
Unhappy women's-ornaments-resembling knowledge a burthen action without.

तथ्या भद्रः न कात्य यत्रच मारात्मके विशाखः क्षणः ।
tad mayā bhadrām na kṛītaṃ yad atra māra-ātmake
vi-svāsas kritis.
tad, N. asmad.
-ṛa, N. sg.n.
Iad. kri, N. sg.m.
Ind. Ind. Bāhuva.-kṣa, L. sg. m.
-sa, N. sg.
kṛi, N. sg.
(ātmān).
(18)
This by me prosperous not done, that here in the murderous-
confidence placed.

तथा चूँकि। नदीनां श्रवपणीनां निनिं ग्रंगिनां तथा ।
tathā hi uktam,
nadinām śāstra-puṇinām
nakhinām śrīgīnāṁ tathā,
Ind. Ind. vach, N. sg. n. past
-dś, G. pl.
Bāhuva.-vi, G. pl. m.
Thus for said, Of rivers, of the weapon-in
of the claw of the horn thus,
hand having, possessing, possessing

विशाखो नेव कार्यः ख्रीपु राजकुले च ॥ १८ ॥
vi-svāsas na eva kartavyas
strīśu
rājan-kuleshα cha. (18)
sa, N. sg.
Ind.
Ind.
kri, N. sg.
-ṛi, L. pl.
Tlp. -ja, L. pl.
Ind.
confidence not by any means
to be made, in women, in kings' families and.

अयारं च । सर्वस्य दि परीक्ष्यन्ते स्वभावा नेतरे गुणः ।
saper cha, sarvasya hi pari-ikshyante sva-bhāvās na itare guṇās;
-ṛa, N. sg.n.
-va, G. sg.m.
Ind. ikṣah with pari, 3. pl.
Karm.-va, N. pl.
Ind.
-ṛa, N. sg.
-ya, N. pl.
Another and, Of every one indeed are investigated
the natural-dis- not the other qualities;
positions,

ब्रतीयो हि गुणानवर्म्बन्नभावो मूः कर्त्तेः ॥ १५ ॥
ati-itya hi guṇānāvartabahavo mūrdhni vartate. (19)
i with ati, Ger.
Ind.
-va, Ac. pl.
-va, Ac. pl.
m. Pl.
Karm.-va, N. sg.-dhan, L. sg.
vip, 3. sg.
Pres. Ātm.
excelling for qualities all the natural-
disposition
at the head stands.

हन्यच । स हि गगणविवाहो कल्पश्चन्तकारी
anyad cha, sas hi gagaṇa-vihārī
kalmasha-dhvaṁsa-kārī
-ya, N. sg.n.
Ind.
tad, N. sg.m.
Ind.
Tlp. -vīn, N. sg.
Tlp. -vīn, N. sg.
Again and, This indeed in the sky-roaming
sin-destrucing-causing
the moon even through fate-conjuncture is devoured by Rahu he;

what is written even on the forehead to-escape who able?

Thus reflecting even he by the tiger killed, eaten and. Therefore

I say: ‘of gold but through etc.’ Therefore anyhow an inconsiderate

This speech having heard some pigeon haughtily said: Ha, what thus is said?
वृddhānāṃ वचनं ग्राह्यमः चुपिक्ष्यते ।
प्रापद-काले हि उपा-स्थिते,
सिद्धावन्ये ला, ला, ला, प्रस. प्र. अत्यन्ते।

Of the old the word to be accepted misfortune-time for having approached,

वर्णनाय विचारणेन सोजने न प्रवत्ते ॥ २२ ॥
sarvatra eva vi-chāreṇa bhujane na pra-vartate. (22)

everywhere indeed with reflecting in eating not one engages.

यतः ॥ शक्तिः: वर्णमानकान्तमें पारं च भूतेः ।
yatas, śāṅkūbhīs sarvam ā-krāntam annam pānam cha bhū-tele,

For, By apprehensions everything assailed, food, drink and, on the earth-surface,

प्रकृतिः कुच कर्त्तव्य जीवित्यं कथं न वा ॥ २३ ॥
pra-vṛttīs kartṛa jīvītayam katham nu vā? (23)

occupation where to be made, to be lived how now or?

ईश्वर्वी चवलंपत्तः: कृोधनो नित्यशंकितः ।
irśyā ghrīṇi tu a-santushtub krodhanas nitya-śaṅkitas

The envious, the censorious but, the dis-satisfied, the passionate, the constantly-suspicious,

परभायायप्रकोटी च प्रेतेदुःखभागः: ॥ २४ ॥
para-bhāgya-upajīvi cha śatate ete duḥkha-bhāginas. (24)

the on another's-property-living and, six these misery-sharing.

एतचः वर्णे कपोलताचोपविष्टः ।
etad śrutvā sarve kapotās tatra upa-visṭḥās.
etad, Ac. sg. n. śru, Ger. -va, N. pl. m. -ta, N. pl. m. Ind. viś, with upa, N. pl. m. past Ptc. Pass.

This having heard all the pigeons there alighted.

यतः ॥ सम्बन्धायं शाराणि धारयंतो बद्धुतः: ।
yatas, su-mahānti api śāstrāṃ dhārayantas balu-śrutās

For, Very-great even sciences having learned-much,

केन्द्राः संयानं च कित्स्तं जोममोहित्ता: ॥ २५ ॥
chhettāras sam-sayānāṃ cha kliśyante lobha-mohitās. (25)

dispellers of doubts and, are pained by desire-infatuated.

चन्द्र । लोभात्रेकः: प्रभुतिः लोभातकः: प्रजाति ।
anyad cha, lobhāt krodhas pra-bhavati lobhāt kāmas pra-jayate,

Again and, From desire passion springs, from desire lust is born,
25

lobhāt mohas cha, nāsas cha; lobhas pāpasya kāraṇam. (26)
from desire infatuation and, destruction and; desire of evil the cause.

एण्डी | अण्डीवं हैम्‌ गार | तथापि रामो जुमुऽ बृहाय।

anyad cha, a-sambhavam hema-mrigasya jama, tathā, api rāmās Iulubbe mrigāyā;
Again and, Impossible the gold-deer's birth, yet thus even Rāma had a de- for the
na, moh descended, vatsasya Ind. stambhi-bhu, Per/. api him all hetutam gachchhet,

प्रायः समापनविपरिकाले धियो तिपुंशा मलिना भवितः | २७ ||

prāyas samāpānna-vipatti-kāle dihyas api pūrṇām maliṇās bhavanti. (27)
often at the approached-misfor- tune's-time

नामांतरं सर्वं जालेन बल्ला बल्लुः | ततो यस्य वचनात्

an-antarām sarve ṣaṇāla baddhās babhūvus. tatas yasya varhānāt
Ind. -va, N. pl. m. -la, L. sg. bandh, N. pl. m. bhū, 3 pl. Ind. yad, G. sg. m. -na, Ab. sg.
Immediately all by the net caught were. Then whose through

चत: | न गणप्यायो गच्छे विचारे सम्भवं |

yatatas, na gaṇasya agratas gaṁchhet, saddhe kārye samam phalam,
For, not of a mass in front one should go; succeeding the action, equal the fruit,

यदु कार्यविनिः | आकुमुरश्राच हत्तेः | २८ ||

yadi kārya-vipattis syāt mukharas tatra hanyate. (28)
if action-failure should be, the leader there is slain.

ततो तिरक्कारं अलः चिन्तगृव उवाच | नाममश्र देवः |

tasya tirsas-kāram śrūtvam chitra-grivas uvāca: na ayam asya doshas;
Of him the reproach having Chitrāgriva said: Not this of him the fault;

यत: | अष्टदारामपालांतीनां हितो प्रामाण्याते हेतुताः | २९ ||

yatatas, ā-padām ā-patantinām hitas api ā-yāti hetutāṁ;
Ind. -pad, G. pl. paśu with ā, G. pl. f. -ta, N. sg. m. Ind. ya viśa ā, 3 sg. past Ptc. Pass. Ind.
For, Of misfortunes arriving a friend even goes-to the state of being the cause;

मातरंगंहि बल्लस्य संविभावं बंधने | २५ ||

mātrī-jāṅghā hi vatsasya stambhī-bhavati
the mother's-leg for of a calf post-becomes in the fastening
na, L. sg. bandhane. (29)
anyad cha, sas bandhus. yas vi-pannānām āpad-uddharaṇa-kṣamas,
   ya, N. sg. n. Ind. tad, N. -duḥ, N. sg. yad, N. sg. m. pad uṣṭhīt, G. pl. Ttp. -ma, N. sg. m.
Again and, He a friend who of the afflicted out of misfortune-to lift-
able,

Not but the danger-deliverance-means-reproaching-clever.

At misfortune-time amazement just a weak-man's- Therefore here firmness mark.

ava-lambya prati-kāras chintyatām.
embracing a-remedy let be thought of.

yatas, vi-padi dhairyaṁ, atha abhi-ud-aye kshamaṁ,
For, In misfortune firmness, further in prosperity moderation,

sadasi vāch-paṭutā, yudhi vi-kramas,
in an assembly word-cleverness, in battle heroism,

yaśasī cha abhi-ruchis, vyasanam śrutau,
in glory and contentment, diligence in sacred study,

prakṛti-siddham idam hi mahat-ātmanām. (31)
by nature-accomplished this indeed of the great-minded.

sam-padi yasya na harshas, vi-padi vi-sadas, raṇe cha dhiratvam,
In happiness whose not exultation, in misfortune despair, in battle and firmness,

tam bhuvaṇa-traya-tilakam janayati janani sutam viralam. (32)
him a world-triad-ornament bears a mother a son rarely.
Anyaḥ. 

Anyayā: puṣṭeviśeṣeḥ ātavā bhūtimitthātā ।

anyad ca, śatō doshās purushenā iha hātavyās bhūtim ichchhatā,


Again and, Six faults by a man here to be avoided, prosperity wishing,

Nidrā nīdaya bhṛty kōdā ālābhō śīṣyāvānaḥ ।

nīdrā tadra bhāyam krodhās ālayasām dirghā sātṛtāḥ. (33)


Sleep, sloth, fear, anger, laziness, procrastination.

Dhānāmyeṁ yājyaṁ ।

idānāṁ api evam kriyatām; sarvais ekachitti-bhuya jalam a-daya ud-diyatām.

Ind. Ind. Ind. ।


At present also thus may be all of one mind the net having up-may be acted; being, taken, flown.

Yat: ।

yataś, alpānāṃ api vastūnāṃ sam-hatis kārya-sādhikā,


For, Of small even things a combination aim-accomplishing,

Nidrā nīdaya bhṛty kōdā ālābhō śīṣyāvānaḥ ।

idānāṁ api evam kriyatām; sarvais ekachitti-bhuya jalam a-daya ud-diyatām.

Ind. Ind. Ind. ।


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Nidrā nīdaya bhṛty kōdā ālābhō śīṣyāvānaḥ ।

idānāṁ api evam kriyatām; sarvais ekachitti-bhuya jalam a-daya ud-diyatām.

Ind. Ind. Ind. ।


At present also thus may be all of one mind the net having up-may be acted; being, taken, flown.

Yat: ।

yataś, alpānāṃ api vastūnāṃ sam-hatis kārya-sādhikā,


For, Of small even things a combination aim-accomplishing,

Nidrā nīdaya bhṛty kōdā ālābhō śīṣyāvānaḥ ।

idānāṁ api evam kriyatām; sarvais ekachitti-bhuya jalam a-daya ud-diyatām.

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At present also thus may be all of one mind the net having up-may be acted; being, taken, flown.

Yat: ।

yataś, alpānāṃ api vastūnāṃ sam-hatis kārya-sādhikā,


For, Of small even things a combination aim-accomplishing,
28

manvantara durvrate mam jajanta vivangma: 

sam-hatam tu haranti etc mama jalam viham-gamasa,


Combined indeed take away these of me the net the birds,

varda tu nipatishyanti bharme yaunte me tadat. (36)


if but down-they shall fall, into the power they will go of me then.

tatstotre chuvarishyateitakantam pachyam sarvam \\v

ni-vritas.

vrit with ni, N. sg. m. past Ind. -ka, Ac. sg. vrit with ni, Ac. sg. m. past Ptc. Pass.

returned. Now the hunter returned having seen the pigeons

jatu: kim idanim kartum uchitam? chitra-grivas uvach:


said: What now to do proper? Chitragriva said:

mata mitram pitam cha iti sva-bhavat tritayam hitam;


A mother, a friend, a father and, thus from inborn-disposition a triad friendly;

karya-karanatasmene bhavit hitubuddhyasya. (37)

Devedva with tas. Ind. -ya, N. pl. m. bhuv, 3 pl. Pres. Par. Bahuv. -du, N. pl. m.

from effect-and-cause and others become friendly-minded.

narsamam mitram hiranyakasa nama mushtakajans gandakitaire


Now of us a friend Hiranyakya by name, a mouse-king, on the Gandaki-bank

chicchane nivarchita. so sarvam pashamscheya.

chitra-vane ni-vasati; sarvam asmakam pashan chhetsyati.

Karm. -ma, L. sg. vas with ni, 3 sg. tad, N. sg. m. asmad, G. pl. -sa, Ac. pl. Pres. Par.

in the Chitra-wood dwells; he of us the fetters will cut.

trayastra sarve chitravivarshiyam gata: \\v

iti a-lochya sarve hiranyakava-vivara-samipam gata.


Thus having reflected all Hiranyakya's-hole-near gone. Hiranyakya and
Then Hiranyakas from the pigeon-descent-fear timid silently stood.

Chitra-griva said: Friend Hiranyakas, why not dost thou greet?

Then Hiranyakas said: Samsthita, I am, the dear-friend of me.

Chitra-griva arrived.

Whose with a friend staying, than he not is there here a happier one.

Net-confined and them having seen with-amazement a moment

having stood he said: Friend, what this? Chitra-griva said:


Net-confined and them having seen with-amazement a moment

Chitra-griva said:

Chitra-griva said: Friend Hiranyakas, why not dost thou greet?

Then Hiranyakas from the pigeon-descent-fear timid silently stood.

Chitra-griva said: Friend Hiranyakas, why not dost thou greet?

Then Hiranyakas said: Samsthita, I am, the dear-friend of me.

Chitra-griva arrived.

Whose with a friend staying, than he not is there here a happier one.

Net-confined and them having seen with-amazement a moment

having stood he said: Friend, what this? Chitra-griva said: 
Friend, of us of a former-birth's-action the fruit this.

Wherefore and, by what and, how and, when and, as what and,

how great and, where and, good-(and) evil one's own-action,

tasmāt cha tena cha tathā cha tadā cha tad cha
tad, Ab. sg. n. Ind. tad, L. sg. n. Ind. Ind. Ind. Ind. Ind. tad, N. sg. n. Ind.
therefore and, by that and, thus and, then and, as that and,

so great and, there and, through fate's-power it approaches.

of the self-transgressions'-tree the fruits these of creatures.

etad śrutvā hiranyakaś phalāṇī etānī
etad. N. pl. n. etad. N. pl. m.

of these, first the fetters cut, then of me
पाश यथाक्रम्यम्। हिरण्यको ग्राह। त्वम अत्तममि—
pāṣam paśchāt chhetsyasi. hiranyakas api āha: aham alpa-saktis,
the fetter afterwards thou wilt cut. Hiranyaka also said: I of little-strength,
देताश्च मे कौमलाामदतियाम पाश्र्येकः
dantās chā me komālaś, tad eteshām pāṣān chhettum
-ta, N. pl. Ind. asmad, G. sg. -ta, N. pl. m. Ind. etad, G. pl. m. -sa, Ac. pl. chhid, Tad.
the teeth and of me delicate, therefore of these the fetters to cut

कथ्य समाष्टि।। तत्त्वाते वर्त्ता न च चुर्यं
katham samarthas? tad yāvat me dantās na truṭyanti,
Ind. -tha, N. sg. m. Ind. asmad, G. sg. -ta, N. pl. Ind. truṭ, 3 pl. Pres. Par.
how able? Therefore as long as of me the teeth not break,

तावतव पाश्च तिनिथो तदन्तरमेतपामि
tāvata tava pāṣam chhināmi; tad-anantaram esam api
Ind. yushmad, G. sg. -sa, Ac. sg. chhid, 1 sg. Pres. Par. Ind. etad, G. pl. m. Ind.
so long of thee the fetter I cut; thereafter of these also

बंधनं पाश्च तिनिथोः नेत्यावतिः व पाषाणं
bandhanam yāvat-sākyam chhetsyāmi. chitra-grivas uvačā:
the bonds as far as possible I shall cut. Chitrāgriva said:

स्वेतं त्वय्यापि यथार्थेश्चैस्गदेयान्ति बंधनं
astu evam, tatha api yathā-sakti eteshām bandhanam
as, 3 sg. Imp. Par. Ind. Ind. Ind. Aavyay. etad, G. pl. m. -na, Ac. sg.
Be it so, thus even according to-strength of these

खंडः। हिरण्यकशोटम्। शाक्तपरियत्यागेन यदाः—
khaṇḍaya. hiranyakena uktam: ātman-parityāgena yad
divide. By Hiranyaka said: by self-sacrifice what

शिराणां परियत्रणः तद नीतिविदिनां संस्तं
śirātānāṃ pari-rakshaṇam tad na niti-vedinām sam-matam.
śrī with 2, G. pl. m. -na, N. sg. tad, N. sg. n. Ind. Tīpa-din, G. pl. m. man with sam.Nag.

यत्। श्रापदेण धनः रचेद्राराधेद्रेनैः
yataḥ, āpadd-arthe dhanam rakshet, dārān rakshet dhanais api,
-Adv. Ptc. Par. For, For misfortune's sake one should the wife save,

शाक्तां संस्तं रचेद्रारैं धनैः
ātmanām satatam rakshet dāraś api dhanais api. (41)
one oneself constantly one should through the even, through the even.

आत्माणं संस्तं रचेद्रारैं धनैः
ātmanām satatam rakshet dāraś api dhanais api. (41)
one oneself constantly one should through the even, through the even.
agniḥ | dharmīyakāmāmocanāḥ prābhavāḥ: | ṭhithivatāḥ: |
anyad cha, dharmārtha-kāmam-mokṣāh dyām prābhavāḥ saṁśthī-hetavān,
Again and, of virtue-wealth-desire-final liberation life the existence-cause,

nātiratna kīṁ na dhanam rathna kīṁ na ṛtiṁ || 82 ||
tām ni-ghanatā kim na hatam, rakhṣatā kim na rakhṣitaṁ?(42)

chitrāyev uvacā | sakhī nātiṣṭāvādīrśvatv eva kīl-
chitrā-grīvas uvāchā: sakhe nitis tāvat īḍīṣi eva, kim-tu
Chitrāgrīva said, friend, policy certainly such just, but

ḥamsadṛṣṭiṁānānā duḥk śoḍhāya satyāsaṁśatmānānānā
aham asmad-āsritānām duḥkhasam sarvathā a-samarthās;
asmad, N. sg. Tep.-ta, G. pl. m. (rt. āri with ā) -kha, Ac. sg. saḥ, Inf. Ind. Karm.-tha, N. sg. m.
I of my-dependants the affliction to bear wholly un-able;

tenendrāviśīmā ||
tenā idam bravimī.
therefore this I say.

yaṁ | dhanaṁ jīvitam cha eva para-arthe prājñās ud-srijet;
yatas dhanānī jīvitam cha eva para-arthe prājñās ud-srijet;
For, Riches, life and even, for another's-sake the wise should give-up;

bhistimān vṛtiṁ mānī sāṁyaṁ niyatāṁ sati || 83 ||
sat-nimittā varam tyāgas, vi-nāṣe ni-yate sati. (43)

āyam sarvasa cha a-sādhāraṇas hetus:
ayam aparasa cha a-sādhāraṇas hetu:
idal, N. sg. m. -ra, N. sg. m. Ind. Bahuv.-vā, N. sg. m. -tu, N. sg.
This another and un-parallelled argument:

jāti-dṛavya-guṇānām cha sāmyam eshām mayā saha,
jāti-dṛavya-guṇānām cha sāmyam eshām mayā saha,
Dvottā-sa, G. pl. Ind. -ya, N. sg. n. etad, G. pl. m. asmad, l. sg. Ind.
of kind-substance-quality and equality of these me with,

mad-prabhutva-phalam brūhi kadā kim tad bhavishyati? (44)
mad-prabhutva-phalam brūhi kadā kim tad bhavishyati?
Tep.-la, Ac. sg. (cf. asmad) brū, 2 sg. Ind. kim, N. sg. n. tad, N. sg. n. bhū, 3 sg. Ind. n. Par.
of me-the superiority-fruit, say; when what that will be?
Again and, Without wages even, these not abandon of me the proximity,

Moreover, On the flesh-urine-excrement-bone-composed this body the perishable having given up consideration, the fame preserve, O friend, of me.

Moreover, Having received a body such as I have, the immortal, therefore of me with the life-loss even cause to live these of me the dependants.

vi-nāsāvare vi-hāya ā-sthāṁ yaśas pālaya mitaya mitrya, tad na labdhām bhavet nu kim? (47)
fame through the body might be that not obtained should be why well?

yatas, śārīrasya guṇānām cha dūram ati-antam antaram, (48)
the body in a moment-falling asunder, to a kalpa's-end-lasting virtues.

Thus having heard Hiranyakas of delighted-mind thrilled being said:

sādhu, mitra, sādhu; anena śrī-rivi-tāsalyena trailokyasya api
dhū, N. sg., ra, V. sg., dhū, N. sg., idam, i. sg.,
Nobly, friend, nobly; through this towards the dependants-
tenderness of the three -even worlds
prabhutvam tvayi yuyjate. evam uktvā tena sarvesahām

the sovereignty in thee is proper. Thus having spoken by him of all

bandhanāni chhinnāni. tatas hiranyakas sarvāṇa-ādaram sam-pūjya āha:

the bonds cut. Then Hiranyakas all respectfully having saluted said:

sakhe chitra-griva, sarvathāatra jāla-bandhana-vidhau sati dosham

Friend Chitra-griva, wholly here the net-confinement-destiny being, a fault

yatas, yas adhikat yojana-satat pasyati iha āmisham kha-gas

For, Who from a great yojana-hundred espies here the prey, a bird,

sas eva prāpta-kālas tu pāśa-bandham na pāsyati. (49)

even having reached-the time on the other hand the snare-knot not sees.

aparam cha, śaśin-divākarayos grasha-pidanam,

Another and, Of moon-(and) sun through eclipse-the distress,

gaja-bhujangamayos api bandhanam,
of elephant-(and)-serpent also the binding,

matimatam cha vi-lokya daridratām,
of the wise and having perceived the indigence,

vidhis aho balavāṁ iti me matis. (50)

'destiny, Oli, powerful,' thus of me the thought.
anyad cha, vyoman-ekânta-vihârînâs

îpi vishâgás sam-pra-âpnuvantî á-padam,

-sg. m.

Ind. -sg, N. pl. âp, with sam and pra, -pad, Ac. sg.

3 pl. Pres. Par.

badhyante nîpunâs agâdhâ-saalît matsuñas samudràt apî;


captured are by artful men out of the deep-water fishes ocean even;

containing

dûrântâ kîmîîhâlîî kîn su-charîtâkâ: śâanâbâmî ēkun;

dus-nîtam kim iba astî, kim su-charitam? kas sthânâ-lâbhê gunânas?


Badly-conducted what here is, what well-performed? what in position-merit?

kâlo hi aṣṭhambhâbhântârânhî śrâvatî dûrâdîpî || 51 ||

tîlas hi vyasana-prâsrîtâ-îkaras grîbhâti dûrât apî. (51)


time for to destruction-having forth seizes from afar even.

Thus having instructed, hospitality having having em-

made, and, Chitragriva by him

sâm-prâ-îshitas yathâ-isîtha-desîn sa-parîvâras yaysu; hiranyakas

is with sam and pra, N. sg. m. past Ptc. Pass. Caus. dismissed to ad libitum-places with-attendants went; Híranyakā

sîpî ścârâvâr pîrîṣ; ||

api sva-vivaram pra-viṣhâts.


also his-hole entered.

yâni kâni cha mitrâni kartavyâni śatâni cha;


Whosoever friends are to be made hundreds and;

paśya mûshika-mitrâna kapotâs mukta-bandhanâs. (52)


Behold, through the mouse-friend the pigeons bond-delivered.

ados tâmpatunâkânama kâkâ: śvânântârânhî śârayâm-

atha laghpunatanâkamâ kâkas sarva-vrittânâ-darśî sa-âscharayam


Now Laghpunatanaka-named the crow the whole-event-seeing with astonishment
समाहः। श्री हिरण्यक शास्त्री श्रीं। श्रीतो श्रमः-

idam aha: aho hiranyaka slaghyaś as: atas aham
this said: Oh Hiranyaka, to be praised thou art; hence I

पि लया यह मैत्रीमिच्छामि। श्रीतो मां मैत्रीणामुःतिः-

api tvayā saha maitrim izechhāhī: atas māṁ maitreyena anu-grahitum
Ind. yushmad, Ind. -ri, Ac. sg. ish, 1 sg. Pres. Ind. asmad, -ya, I. sg. grah reit anna, Inf.
also thee with friendship wish; therefore me with friendship to favour

महंसि। पतेन्क्या हिरण्यको तिप विवारायंतरादाह।

arhasi. etad śrutvā hiranyakas api vivara-abyantarāt aha:
arh, 2 sg. Pres.Par. etad, Ac. sg. m. śru, Ger. -ka, N. sg. Ind. Tep. ra, Ac. sg. ah, 3 sg. deign. This having heard Hiranyaka also from the hole’s inside said:

कस्य। म तूने। लघुपतनकान्म वाययो च।

kas tvan? sas brūte: laghupatanaka-nāmā vyasas aham.
kim, N. sg. m. yushmad, N. sg. tad, N. sg. m. brū, 3 sg. Pres. Bahue.-man, N. sg. m. -sa, N. sg. asmad, Alm.
Who thou? He says: Laghupatanaka-named a crow I.

हिरण्यको विख्यात। का लया यह मैत्री।

hiranyakas vi-hasya aha: kā tvayā saha maitri?
-ka, N. sg. has with vi Ger. ah, 3 sg. Perf. Par. kim, N. sg. f. yushmad, I. sg. Ind. -ri, N. sg.
Hiranyaka, laughing, says: What thee with friendship?

यत्। यथं युज्यते लोके बुधस्तानेन गौजेते।

yatās, yad yena yuyate loke budhas tad tena yojayet;
Ind. yad, N. yad, Lag. m. yuj, 3 sg. Pres. -ka, L. sg. -āha, N. sg. m. tad, Ac. tad, L. sg. m. yuj, 3 sg. Pot. sg. n. Pass.
For, What with what is fitting in the world, a wise man that with that should unite;

चन्द्रगुम्भरवाणोका कथं प्रीतिर्विविधिः। ॥ ५३ ॥

aham annam bhavān bhoktāḥ; katham pritis bhavishyati? (53)
I the food, you the eater; how love will be?

अपरं। अच्छंभक्षकोः प्रीति। विपरीतेर्व कारणं।

aparam cha, bhakshya-bhakshakayos pritis vi-pattes eva kāraṇām;
Another and, Of the food- (and)- the feeder love, of misfortune alone the cause;

गृहालायायाब्धकुः वासी मूल: कारकेन रचित:। ॥ ५४ ॥

śīrgālāt pāśa-baddhas asaṃ mṛgās kākena rakshitās. (54)
-la, Ab. sg. Tep. dha, N. sg. m. adas, N. sg. m. -pa, N. sg. -ka, I. sg. raksh, N. sg. m. past Pic. Pass.
through a jackal snare-bound that deer by the crow saved.

वायव्यो त्रिवित। कथकेत। निर्घयति। प्रीति। मगधदेशः

The crow said: How that? Hiranyaka relates: There is in the Magadha country
मृगाकौ निवःतः। स च मृगः खेलच्छ्या भाषनः।।
चम्पकावति नामद् अरायणः। तस्यां चिराववहैते खेलनेः।।
चम्पकावति। नामः अरायणः। तस्यां चिराववहैते खेलनेः।।
सन या भवतु। तत्। तस्यां चिराववहैते खेलनेः।।
चम्पकावति। नामः अरायणः। तस्यां चिराववहैते खेलनेः।।
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चम्पकावति। नामः अरायणः। तस्यां चिराववहैते खेलनेः।।
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चम्पकावति। नामः अरायणः। तस्यां चिराववहैते खेलनेः।।
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चम्पकावति। नामः अरायणः। तस्यां चिराववहैते खेलनेः।।
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चम्पकावति। नामः अरायणः। तस्यां चिराववहैते खेलनेः।।
विविध भगवति मरीचिमालिनि तौ मुग्ध वासभूमिं गति।

savitari bhagavati marichi-mālīni tau mṛigasya vāsa-bhūmim gatau.


the sun, the venerable, the ray-gar-landed, those two of the deer to the dwelling-place.

तत्र चंपकचन्द्रशाखान्य सुबृट्टिनामा काको मुग्ध विचिरिमिच्छि।


There on a Champaka-tree-branch Subuddhi-named a crow, of the deer an old-friend,

निवसिति। तौ दृढः काको उद्वर्त। संहै चिचांग को।


dwells. Those two having seen the crow said: Friend Chitrāṅga, who

श्च द्वितीयः। मुग्धे बृंजे। जूत्तौ धम्मस्मात्स्यध्यमिच्छि।


this second? The deer says: A jackal this of us-the friend-wishing ship

गतः। काको बृंजे। भ्रिक्त धक्कासार्दांतुना सह भैैः।

a-gatas. kākas brūte: mitra a-kasmāt a-gantunā saha maitrī gam with a, N. sg. m. -ka, N. sg. brū, 3 sg. -ra, V. sg. ind. (kim) -hu, I. sg. ind. -ति, N. sg.


न युक्ता। तथा चीौः।

na yukta; tathā cha uktam:


not proper; thus and said:

चावत्कुक्केैलवासो देयो न क्षयिति।

a-jīrāta-kula-śilasya vāsas deyas na kasya-chid, Bahu. -iva, G. sg. m. -sa, N. sg. dā, N. sg. m. Ptc. Fut. Pass. Ind. kim, G. sg. m. Ind.

Of one of unknown-family-(and)character residence to be given not of any one;

मार्जरास्स हि दोषेण चतो युर्ध्री जरावः: ए ५५।।

mārjārasa hi dosheṇa hatas gridhras jarādgavas. (55)


तावाच्छः। कथमेतनतः। काक: कथयति।

ταu āhātus: katham etad? kākas kathayati.


They both say: How that? The crow relates:

चक्षु भागीरेयोरो युप्रकुट्टानि पर्यये महान्युर्यावर्तीङ्कः।


There is on the Ganges-bank, upon a Gridhra-kūṭa-named mountain a large fig-tree.
Of it, in the hollow through fate's having lost-claws Jaradgava - a vulture dwells, hard doom (and) eyes named


give. By that he lives. Now one day Dirghakarṇa - a cat named

पितावकान्मभिविकुंतु तत्ततामः। तत्ततामः

Tāp. -ka, Ac. pl. m. bhaksh, Inf. Ind. gam with ā, N. sg. m. Ind. tad, Ac. sg. m. of the birds - the young ones to eat there arrived. Then him

यां अस्य धृत्र पितात्वकेयैः कृष्णाचलः: कतः।

ya with ā, Ac. sg. m. driṣ, Ger. Tāp. -ka, I. pl. m. Tāp. -ta, I. pl. m. -la, N. sg. kri, N. sg. m. Ptc. Pres. Par. approaching having seen of the birds - by fear-stricken, clamour made. the young ones,

तत्कला जरद्रवनोंः। को व्यायायाति। दीर्घवर्णी


युग्मवलोक्य भयमानः। हा हतो दिः।

-ra, Ac. sg. lok with ava, Ger. Ayasag. ah, 3 sg. Perf. Par. Ind. han, N. sg. m. as, 1 sg. Pres. Par. past Ptc. Passe. the vulture having perceived, with fear said: Oh, lost I am.

यतः।। तावददः भेतते यावद्यमनागतः।


आगतं त भयं वीच्य नरः कुलाचिन्योत्सवः। ॥ ५४॥

gam with ā, Ac. sg. n. Ind. -ya, Ac. sg. ikṣa with vi, -ra, N. sg. kri, 3 sg. Past. Par. Ind. -ta, N. sg. n. approached but danger having seen a man should act as proper. (56)

श्रुक्षुरस्य विनिवाने पश्चायितमचः। तथया भवित्य

Ind. idam, G. sg. m. -ra, L. sg. ay with yā̄lā, Inf. Karṇ. -ma, N. Ind. Ind. bhū, N. sg. m. Ptc. Past. Passe. Now of him in the presence to escape unable; therefore as it is to be,
that let be; first confidence having produced of him to the proximity

गम विश्वसन करा, गर्वनगर नि, रोग, नि.

Reverend Sir, thee I salute. The vulture said: Who thou?

Keverend Sir, thee I salute. The vulture said: Who thou?

The vulture said: A cat. The vulture says:

For, Through birth-merely any one is punished, is honoured anywhere?

the conduct having scrutinised to be punished to be honoured or he should be. (37)

The vulture says: Say, wherefore approached thou art? He said:

ासमान तात्विक विधि: पूज्य श्रीवास भवेत्

For, Through birth-merely any one is punished, is honoured anywhere?

the conduct having scrutinised to be punished to be honoured or he should be. (37)

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आसमान तात्विक विधि: पूज्य श्रीवास भवेत्

For, Through birth-merely any one is punished, is honoured anywhere?
मारंजिलामिसि। युक्तामुक्तम्भावनातान्त्रिकियावभूमियः।

...char with N. sg. m. astha, 1 sg. yushmad, Ptc. -ta, Ac. pl. m. Ttp. -mi, N. pl.
performing, stay. You of duty-the knowledge-enjoying of confidence-objects

पचिषः। बत्रं सबद्धा समाधि प्रस्तुति। चतो भववशो

• kshin, -ya, N. Ind. asmad, G. sg. -ta, L. sg. Adv. stu with pra, Ind. -vat, Ab. pl. m.
birds all always of me in the presence praise; therefore from you,

विवादतोष्णेऽभो धर्मं शौचविज्ञागतः। भवान्तैतृत्वा श्रृष्टिः।

Ttp. -dha, Ab. pl. m. -ma, Ac. sg. -sru, Inf. Ind. gam with a, N. sg. m. -vat, N. pl. m. Ind. -sa N. pl. m. past Ptc. Pass.
in wisdom-(and) the duty of to hear hither approached. You and such
age-old, religion

धर्म्यं चक्षामालिनिः। लहुतायत्तता॥ श्रुतायमिष्येः॥

Ttp. -jSa, N. Ind. asmad, -thi, Ac. sg. han, Inf. yam with ud, N. pl. m. Ttp. -ma, N. sg. Ind. etad, N. pl. m.
of religion-that me a guest to kill ready. A householder’s- and this: knowers,

भरावयुलिचितं कार्यमातियं। युहमात्मतं॥

To an enemy even proper to be exercised hospitality, to the house approached,

कृषि: पद्धकायाः नोपपूर्वरे दु:म:॥ युः॥

-ri, Ab. sg. -z Ttp. -ka, Ab. sg. m. -ya, Ac. sg. -ya, N. sg. gam with a, L. sg. m. past Ptc. Pass.
from the cutter to its side-come the shade not withdraws a tree. (58)

यदि वा धनं नालि तदा प्रीतविच्छवाात्यतिविषयः।

If or property not there is, then with affection-speech at least a guest

पूज्य प्रांवः॥

pūj, N. sg. m. Ptc. Ind. Pass. Ind.
to be honoured certainly.

घनः॥ एकानां भूमिशिक्षकं वाक्य चदयेकं च सृष्टिः॥

For, Straw, room, water, speech as fourth and gentle,

एतानायि सत्तं गौचि नोच्छियते कलापन दु:म:॥ युः॥

etad, N. pl. m. Ind. -t, G. pl. m. -ha, L. sg. Ind. chhid with ud, Ind.
these together of the good in the house not are wanting at any time. (59)
न दि संहरते ज्योतिः च चंद्र्यान्दासाठवंसिनि \[1.6\]।

Another and, Unto worthless even beings mercy show the good;

तद्वी दुष्कृतं द्वारा पुष्करामाराय गच्छति \[1.7\]।

to be honoured as proper, all-gods representing a guest. (62)

र्हश्रो वदत्। माजःरी दि मांशविचः पचिवाळकायाचः

The vulture said: Cat certainly meat-liking, of birds-the young ones and here

निवसति तेनाहमेम् ब्रवीम। तच्छुला माजःरी

this having heard the cat

भूमि सृष्टा कण्ठी सृष्टि बृत्ते च। मन्य धर्मश्रवणः

the ground having touched, the ears touches, says and: By me the law-book

सुला वीरतरङ्गेषु दुष्कर्त्रत्र च चाङ्गः राप्प्पितमश्विनिः।

having heard, with gone-passions, this difficult vow Chandrayana undertaken.
यथा: नर: स्वमाणुतः ते नराः ख्यागमिनः || ६२ ||

क्षितीर्षण समं नाश स्ववमय्यतु गच्छति || ६३ ||

यथा विपल्लये विनते ५८नूनालिति चः ||

चक्षूचन्द्रका प्रभुतानः गट्विनवमूच्यते || ६५ ||

मर्यादामिति यद्य पुरुषस्थोपायते || ६६ ||

'चातुर्यमाननेन पर्यो ५पि परिरतितुं' || ६७ ||

It must be died,' thus what pain of a man is produced,
Listen again, By the spontaneously-in the wood-growing herb even it is filled,

Thus having made to confide, that cat in the tree-hollow remained. Then,

Thus having brought, daily he eats. Of whom the young ones eaten,
पत्रिविनिर्दिष्टव्य ग्रंथो व्यापारितः। छतो वर्षं

-क्षिन, N. pl. m. 'chi, with nis, Ger. -ra, N. sg. pad with vi-ा, N. sg. m. Ind. asmad, N. sg. past Ptc. Pass. Caus. the birds having ascertained the vulture killed. Therefore I

ब्रजम्। ब्रजातकुरस्त्रीलेख्यादि। द्वाकार्यः

bird, 1 sg. Bahu. -la, G. sg. m. Bahu. -di, Ac. sg. n. Ind. kary, with a, Ger. tad, N. sg. m. say: of one of unknown-family- etc. Thus having heard that

जंगुकः। सकोपमाहः। मुगः प्रथमदृष्टबन्धिनः भवानयः।

-ka, N. sg. A Vijay. ah, 3 sg. Perf. Par. -ga, G. sg. Tpt. -na, L. sg. -vat, N. sg. m. Ind. jackal with anger says: Of the deer on the first-seeing-day you also

श्राकुरस्त्रीलः प्रष्ट। तत्कां भवता चिदेत्तः

Bahu. -ja, N. sg. m. Ind. Ind. Ind. -vat, L. sg. m. Ind. etad, G. sg. m. one of unknown-family-(and) character just; then how you with of him

केशानुरेखाचरोत्र वदि।

Tpt. -d, N. sg. Ind. vriññ, 3 sg. Pres. Atm. the affection-continuance higher-higher grows?

यच विद्वन्नो नास्ति श्रायचलाचलाध्वीरपी।

Ind. Karm. -ma, N. sg. Ind. as, 3 sg. kłañh. N. sg. m. Ind. Bahu. -dhi, N. sg. m, Ind. Where a learned-man not is, to be praised there one of little-intellect even,

निरस्तापदेस्ये देशे परंडो पिपुलये दृष्टायते।)

Bahu. -pa, L. sg. m. -sa, L. sg. -da, N. sg. Ind. drumaya, 3 sg. Pres. Atm. in an of trees-deprived place the Eranda plant even is considered a tree. (68)

अन्यवः। अन्य निजः परो वैति गणना स्पृहेत्वां।

-ya, N. sg. m. Ind. idam, N. sg. m. -ja, N. sg. m. -ra, N. sg. m. Ind. Ind. -nà, N. sg. Bahuv. -tas, G.pl.m. Again and, 'This one of us, a stranger or' thus calculation of the narrow-minded,

उदारचरितानां तु वसुधेव कुरुक्षकं।)

Bahu. -ta, G. pl. m. Ind. Tpt. -dha, N. sg. Ind. -ka, N. sg. of persons of generous-conduct on the contrary the earth even a family. (69)

व्यायर्म्। मृगो मम बंधुखऽया भवानिप्र। मृगो।

Ind. idam, N. sg. m. -ga, N. sg. asmad, G. sg. -dhu, N. sg. Ind. -vat, N. sg. m. Ind. -ga, N. sg. As this deer of me a friend, thus you also. The deer
सुबिंधः खोयांतः ।

-क्षित, 3 sg. Impf. Par. kim, N.sg. u. idam, I.sg. u. -ra, I. sg. -va, I.pl. m. Ind. Tlp. -va, I. pl. said: What with this discussion? by all in one place, with confidence-talks,

चतः। न कष्ट्यक्षेचिन्तियं न कष्ट्यक्षेचिन्तियं।

Ind. Ind. kim-chit, N. sg. m. G. sg. m. -ra, N. sg. Ind. kim-chit, N. G. sg. m. -pu, N. sg.

For, Not any body of any body the friend, not any body of any body the enemy,

व्यवहारेण सिद्धार्थि जायते रिपवस्या। || ७० ||


through intercourse friends are made, enemies likewise. (70)

कावणेत्याः एवमुः। चयः प्रातः मवेच यथाभिमत्तेश्व गता:।


By the crow said: Thus it be. Now in the morning all to ad libitum-place gone.

एकदा निष्ठतं शृणाणो बृहुः। श्चेकत्सिन्नास्वभीकवेश्व श्मयूप्तेवेचमः।


One day secretly the jackal says: Friend, in this part of the wood- a corn-filled one part field.

क्षि। तद्धृः लां नैवा दश्यामि। तथा छते।


is, that I, thee having conducted, show. Thus done

सति मृगः प्रवलं तन्त्र गताः श्रमेत्य खाद्यति। चयः चेचपतिनाः।


being, the deer daily there having gone the corn eats. Now by the field-owner

तद्धृः पाश्रो चोजितः। चन्ततरं पुनरागम्नो।


that having perceived a snare fixed. Thereupon again approached

मृगः पाश्रेवंत्यः मिचित्तयत्। को मामिति: कालपाश्र-।


the deer by the snares caught thought: Who me from here from the death-snare,
देव आधपशाईलां भिन्नादन: समर्थ:। तत्तां:-

इंद. तपः-त, अब. स्य. त्राल, इन्फ. ता, अब. स्य. त्या, न. स्य. म. त्हा, न. स्य. म. इंद.

as it were, from the hunter's- to save, from the friend different, able? There

तः जंबुकशास्त्रांग्रसिधो प्रचिनयत्:।

-ता, न. स्य. अन्व. -का, न. स्य. म. इंद. गाम विन विन, गेर. गस्या विन उपा, न. स्य. म. चिन्त, त्र च. इम्प्यु. परा.
past प्ले. पास.

meantime the jackal there having gone, near-stepped

फलिता तावदशाक्क कपप्रभंधेंन मनोरथंसिद्धि:। एतस्य:-

-ता, न. स्य. फ. इंद. आसमद, ग. प्ले. तपः-धा, ल. स्य. त्या, न. स्य. आसमद, ल. स्य. इंद. अप विन विन, न. प्ले.
past प्ले. पास. पास.

Fruit-bearing then of us through the deceit-plot the wish-achievement; of him,

लक्ष्मिनाथक मांसार्द्रीस्तिसत्तानी निर्मायवचन प्राप्तवचन।

क्रित विन उद, ग. स्य. म. प्ले. प्रेस. पास. तपः-ता, न. प्ले. त्द, न. प्ले. भु, 3 प्ले. पुत्रु. पारा.
-गा, न. स्य. तद, अब. स्य. म. द्रीस, गेर.

being cut up, the flesh-blood-smereared bones by me surely to be got.

तानि बाख्येन भोजनानि भविष्यति। मृगां दृढ़:।

tad, न. प्ले. त्या, ल. स्य. त्या, न. प्ले. भु, 3 प्ले. पुत्रु. पारा.
-गा, न. स्य. तद, अब. स्य. म. द्रीस, गेर.

They in abundance food will be. The deer him having seen

शास्त्रनि ब्रूतः। श्रेयोऽं दिन्दिते तावदेशम् वंधनं। सल्वर्च चावकः

las विन उद, न. स्य. म. ब्रू, 3 स्य. -क्षी, वि. स्य. चहिद्, 2 स्य. इंद. आसमद, ग. स्य. -ना, अब. स्य. अरोया.
-त्राल, 2 स्य past प्ले पास. पास. पास. प्रेस. आत्म. प्रेस. आत्म. इम्प. पार. प्रेस. आत्म. इम्प. आत्म.

delighted says: Friend, cut now of me the fetter; quickly deliver

मां। चत:।

ासमद, अब. स्य. इंद.

me. For,

आपयति सिंच जानोयावुद्धु भ्रमर्। भ्रमर्। प्रसिद्धि।

-द, ल. प्ले. -रा, अब. स्य. जाद्, 3 स्य. पोट. पारा. -धा, ल. स्य. -रा, अब. स्य. -ना, ल. स्य. -ची, अब. स्य. म.

In misfortunes a friend one may know, in battle a hero, in debt an honest man,

भार्या चीरिषु विनेतु व्यस्नेयु च वांछवान:॥ ७१॥

-या, अब. स्य. काशि, ल. प्ले. न. past प्ले पास. -ता, ल. प्ले. -ना, ल. प्ले. इंद. -वा, अब. प्ले.

a wife in lost riches, in troubles and relations. (71)

अर्परं च। उपवेश व्यस्नेच वैह दुःखिते राज्यविष्वेषे।

-रा, न. स्य. अन्द. -वा, ल. स्य. -ना, ल. स्य. इंद. -शा, ल. स्य. तपः-वा, ल. स्य.

Another and, At a festival, in affliction and even, in dearth, in reign-revolution,

राजदराये शाशाने च चलितिति स वांछव:॥ ७२॥

Tप-वा, ल. स्य. -ना, ल. स्य. इंद. याद, न. स्थिता, 3 स्य. तद, न. -वा, न. स्य. sun. प्रेस. पारा. स्य. म.

at the king's door, on the cemetery and who stands, he a friend. (72)
The jackal again-again the snare having eyed thought: Strong so far this

The jackal again-again the snare having eyed thought: Strong so far this

Friend, of sinews-made these

the deer said:

Thus having said, of him-in the neighbourhood himself having concealed stood

he. Thereupon that crow at evening-time the deer not-returned

the so-conditioned having seen, here (and) there having searched, the so-conditioned having seen,

Friend, what this? By the deer said:

Thus and said:

Of the slighted-friend's-word the fruit this.
वृद्धितोऽऽपि ्यः ्श् कताः न भावितः।
-०, G. pl. Bahuv. -ma, G. pl. m. yad, N. sg. m. śru, 3 sg. Pres. Par. Ind. -ta, Ac. sg.
Of friends well-wishing who hears not the word,

विपक्षिनिहितता तथ स नरः श्रुंदनः॥ ७३॥

-पदः, N. sg. dhā with sam-ni, N. sg. j. tad, G. sg. m. N. sg. m. -ra, N. sg. Tāp. -na, N. sg. m.
adversity near of him; that man an enemy-delighter. (73)

कारो बृः। श वंचकः कारः। मृगे-।

The crow says: that rogue (jackal) where does he sit? By the deer

एँकि। मन्नांसार्थी तिहंत्याचे। कारो बृः।

said: For my-flesh-longing he stands there just. The crow says:

उक्केव मथा पूः।

vach, N. sg. m. Ind. asmad, I. sg. -va, Ac. sg. n. Adv.
past Ptc. Pass.
Said indeed by me before.

चपराधो न मे दुःखीत चैत्वियाश्चाकारणि।

‘An offence not of me is,’ thus not this for confidence-a reason,

विच्चते द्वि नृशास्येको भवं गुणवत्तामपरः॥ ७४॥

vid, 3 sg. Pres. Pass. Ind. -sa, Ab. pl. m. -ya, N. sg. -vat, G. pl. m. Ind.
it is known for from the mischievous danger of the virtuous even. (74)

दीपनिर्वाणगंधृ च सुसुक्कम्बर्गांधनी।

Of a lamp-extinction-the smell and, a friend’s-word, the star Arundhati,

न जिंक्ति न श्रुखण्ड न पष्टित गताचुः॥ ७५॥

not smell, not hear, not see those whose life-is gone. (75)

परोचे कार्यंकार्यां प्रयोऽश्च विच्चावादिनिः।

-śina, L. sg. n. Tāp. -tṛ, Ac. sg. m. -śha, L. sg. n. Tāp. -dīn, Ac. sg. m.
Away from-the eye design-destroying, before-the eye kind words-speaking,

वर्जणेनावः मिच्च विश्वुभिः पथोमुख॥ ७६॥

one should avoid such a friend, a poison-pot having a milk-surface. (76)
Then the crow deeply having sighed: Alas, rogue, what

Then the crow deeply having sighed: Alas, rogue, what

Of those addressed with sweet words, with pretended-services and enchanted,

Beneficent, who practices wickedness,

The wicked man with friendship, affection and also not one should make,

The wicked man with friendship, affection and also not one should make,
कर्णें कालं किमपि रूपि भनेन्विचारं।

in the ear tune some he hums softly a wondrous one;

किर्णें निन्दिः सहस्रा प्रविश्यत्यामः

-ra, Ac. sg. rūp with ni, Ger. -has, I. sg. viś, with pra, 3 sg. Pres. Par. Bahu. -ka, N. sg. m.
a hole having espied with haste he enters fearless;

शब्दं खल्लस् चरितं मशकः करोति || दृश्यः ||

-ra, Ac. sg. n. -la, G. sg. m. -ta, Ac. sg. n. -ka, N. sg. kṛ, 3 sg. Pres. Par.
the whole of the wicked conduct the gnat practises. (80)

दुर्जयः प्रियवादीं च वेदतिःश्यामकारणः।

A wicked a kind words-speaking and, not this a confidence-reason,

मधु तितिः जिज्ञाये हुदिः हालालां विपर्यः || दृश्यः ||

honey stands on the tongue-tip, in the heart Hālāhala poison. (81)

अथ प्रभाने चेचपतिःशुष्कः प्रदेशमाणकचनका-

Ind. -ta, L. sg. Tīp. -tī, N. sg. Bahu. -ta, N. sg. m. tad, Ac. -ka, Ac. sg. gan with a, N. sg. m
Now in the morning the field-owner staff-in hand that place approaching

केनावलोकितः। तमःचीकच काकेनोऽतः। खे

by the crow espied. Him having seen by the crow said: Friend

मृण लमास्मानं मृत्युवंदनं वातीनीरं पूरयिला

-ga, V. sg. yushmad, -man, Ind. driś with sam, Ger. -ta, I. sg. -ra, Ac. sg. pri, Ger.
der, thou thyself dead-like having shown, with wind the stomach having filled,

पादान्यस्योक्तियम् तिष्ठ। यद्वांश श्रवं करोमि तदा लमु

-da, Ac. pl. stabhī-kṛ, Ger. sthā, 2 sg. Ind. asmaṃ, da, Ac. sg. kṛ, 1 sg. Pres. Ind. yushmad,
the feet having stiffened, remain. When I a noise make, then thou

त्याह शलं पञ्चायथिः। भुजस्यैव काकवचनेन

having got up with haste will run away. The deer thus just by the crow’s-word

स्थितः। ततः चेचपतिः चर्ष्ट्फःश्रोलोचनेन तथाविधो

sthā, N. sg. m. past Ptc. Pass. Ind. Tīp. -tī, I. sg. Bahu. -na, I. sg. m. -dha, N. sg. m.
remained. Then by the field-owner, whose eyes-(were) ex- the so-conditioned panned-with joy,
ब्रूहि घण्याचित:। चा: खंय मृतो यस:। द्रुक्षा मृण
g, N. lok with, a, N. sg. Ind. Ind. mri, N. sg. m. as, 2 sg. Pres. Ind. vach, Ger. -ga, Ac. sg. m. past Ptc. Pass.

deer perceived. ‘Ha! of thyself’ dead thou art.’ Thus having said the deer

बंधनाच्या चित्तला पाशान्यांत्रिकू स्थवरो वस्तुः। ततः:

from the fetter having delivered, the snare to take up busy he was. Then

काकश्वरे खुला मृण: सलरमुक्ताय पञ्चायित:।

the crow’s-voice having heard, the deer with-haste having risen, escaped.

तमुद्धिकः तेन चेतपतिना विशेषे खंडेन प्रेगाना हृतः।

Him aiming-at by that field-owner with a thrown stick the jackal killed.

तथा चोऽः। विबिधेष्यविभिमाविभिमि: पक्षिविभिधिन:।

Thus and said: In three years, in three months, in three fortights, in three days,

आङ्कृक्तः पापपुष्केरत्रैवः नालस्माते। ॥ ५२ ॥

through extraordinary good (and)-bad (actions) here even the fruit one reaps. (82)

श्रोते अवस्यी मध्यभङ्कवोः: प्रीतिरिवादी। काक: पुनराधि।

Therefore I say: Of the food-(and) the etc. The crow again says:

भच्चेनापि भवतात नाचारो मम पुष्काः।
bhaksh, I sg. m. past Ptc. Pass. Ind. -vat, I. sg. m. Ind. -ra, N. sg. asmad, G. sg. m. -la, N. sg. m.

Eaten even by you not the food of me plenteous,

लघे जीविते जीवामि चित्योक्ष्यद्वानागः। ॥ ५२ ॥

in thee living I live, Chitragrīva like, oh harmless! (83)

अन्याच:। निराशामि विद्याशो दृष्ट: पुष्करकमण्यां।

Again and, Of brutes even confidence is seen (performing) pure-only-actions,
Moreover, of the good irritated even the mind not goes-to change,

Not for to heat possible the ocean-water with a straw-fire.

Thus and said: A cat, a buffalo, a ram, a crow, a bad man likewise,

With an enemy not surely one should unite through a well-fastened even union, oneself.
A wicked man to be avoided with knowledge decorated even being,

with the jewel decorated the serpent, (is) he not terrific? (88)

not in water a cart goes, not and a ship goes on dry land. (89)

Another and, With great even wealth-affluence who confides in enemies,

in wives and disaffectionate, there-ending of him the sustenance. (90)

Laghupatanaka says: Heard by me all. Thus even of me

and such the resolution: 'Thou with friendship necessarily to be made,' thus;

not if, through want of food myself I shall kill. Thus for:

Earthen-pot-like easy-to be broken, difficult-to be and, the wicked man is;
तथा च दशक्यास्मातः प्रक्वस्तिंततः संयुक्त द्वारा च मनोविराजनः || ८.२ ||

Moreover, From fluxibility of all-metals, from a motive of beasts-(and) birds,

Moreover, To fluency in the manuscripts, the characters are united.

Moreover, From flexibility of all-metals, from a motive of beasts (and) birds,
forth out-slipping says: Regaled I of you by this

word-nectar. Thus and said:

The heat-oppressed not thus with cool-waters bathing, not a pearl-necklace,

not sandal-ointment comforts, liab by limb even applied, to the gratification of good-men—the speech serves commonly as of the mind,

with good-argument and put-forth of the good, attraction-charm—(96)

again and, Secret-betrayal, begging and, severity, fickle-mindedness,

anger want-of truth, gambling,— this a friend's fault. (97)

Through this speech-course of them-one— even in thee not is perceived:

fault

unsteadiness, fickleness, at sight is discovered. (98)
Another and, Otherwise truly for the friendship will be of the pure-minded,

proceeds otherwise the language of one whose heart is affected by deceit.

In the mind another thing, in the speech another, the action another of the wicked,

Therefore be of you the wished even. Thus having said Hiranyaksha

friendship having made, with food-dainties the crow having regaled, the hole

entered. The crow also to his-place gone. Thence-forward of those two

with mutual- with health- with confidential- and, the time passes by.

with mutual-presenting, enquiries, conversations

this place having left to another place to go I wish.
हिरण्यको बृहस्। भित्र के गंतव्य। तथा चिंतक।


Hiranyaka says: Friend, where to be gone? Thus and said:

चलोकेन पादेन तिष्ठोकेन बुद्धिमान्।

chal, 3 sg.     Pres. Par.     -ka, I. sg. m.     -da, I. sg.     sthâ, 3 sg.     Pres. Par.     -ka, I. sg. m.     -mat, N. sg. m.

He goes with one foot, he stands with one, the wise man,

मास्मीच्छ परं खानं पूवमायतं स्थितं। || ९९¹ ||

Ind.     likh with sam, Ger. with a     -ra, Ac. sg. n.     -na, Ac. sg. n.     -na, Ac. sg.     tya, 3 sg.     Pst. Par.

not, without-having seen another place, the former abode one should leave. (101)

वायस्मा बृहस्। अच्छि सुनिहत्विन्यानं। हिरण्यको ब्वक्तरं।


The crow says: There is a well-investigated-place. Hiranyaka said:

किं तत्। वायस्मा बृहस्। अच्छि दुःखकारणे।


What that? The crow says: There is in the Dañjaka-wood

कपूरगोराभिधानं सर।। तच चिरकालोपायजत्। प्रियसुब्दभे।


Karpûragaura-named a lake; there since a long-time-a dear-friend of me acquired

मण्डराभिधानः कक्षपो धार्मिकः। प्रतिवासः।

Bahuv. -na, N. sg. m.     -pa, N. sg.     -ka, N. sg. m.     vas with prati, 3 sg.     Pres. Par.

Manthara-named a tortoise, virtuous, dwells.

यत्। परोपदेशे पांडिवलं सर्वं सुकरं नृणं।


For, In to others-advice skill of all easy of men,

धर्मं चैववमुनुष्ठानं कक्ष्चिंचर्म महात्मनः। || १०२ ||


in virtue one's own practice of some one, indeed, highminded. (102)

स च भोजनविशेषं संवर्धित्वम्। हिरण्यको.


He and with food-dainties me will treat. Hiranyaka
तन्मचावास्थाय मया कर्त्यं।

also says: Then, what, here staying, by me to be done?

न च विवाहामः कालिन्दे देशं परिभ्रमिते।

not and knowledge-some, that place one should abandon. (103)

तच सिन्ध न वस्थाय यथा नास्ति चतुष्यं।

the five where not are found, not should one make there a residence. (104)

चण्डाला च बौद्ध श्रीचिक: बजरा नदी।

a creditor and, a physician and, a Brahman learned full of water a river. (105) in the Vedas,

ततो मामिप तच नय। चश्वायस्मत्थ।

Therefore me also there conduct. Then the crow there

तेन सिचने दक विचित्रालयं: सुखेन तस्म सरसः सन्मीपं।

that friend with, under various-pleasantly of that lake into the proximity

यथार्थ पदान्तिः स दूरायालोकव लघुपतनकः यथाविचितः।

Then Manthara from afar having seen, of Laghupatanaka as-proper
A child either, or an old man, a youth or to the house come,

**Hospitality having performed, of the mouse hospitable-reception made.**


For, A child either, or an old man, a youth or to the house come,

**Hospitality having performed, of the mouse hospitable-reception made.**

Ind. -la, N. sg. Ind. Ind. Ind. -dha, N. sg. m. -van, N. Ind. -ha, Ac. sg. gam with 6, N. sg. m. past Pic. Pass.

An object of (is) fire for the twice-born, for the castes the Brāhmaṇ an object of respect;

An object of (is) fire for the twice-born, for the castes the Brāhmaṇ an object of respect;

**Hospitality having performed, of the mouse hospitable-reception made.**

\[\text{Ind. -la, N. sg. Ind. Ind. Ind. -dha, N. sg. m. -van, N. Ind. -ha, Ac. sg. gam with 6, N. sg. m. past Pic. Pass.}\]

**Hospitality having performed, of the mouse hospitable-reception made.**

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**Hospitality having performed, of the mouse hospitable-reception made.**

\[\text{Ind. -la, N. sg. Ind. Ind. Ind. -dha, N. sg. m. -van, N. Ind. -ha, Ac. sg. gam with 6, N. sg. m. past Pic. Pass.}\]
चन्द्र निर्जनवनागमनकारणमाख्यातमहि। सिर्भको वदति। कथायति।

-मन, ग. वि। तप.-ना, अ. वि। क्षयाविनाश्यासु, 2 वि। -का, न. वि। यद, 3 वि। काठ, 1 वि।

of yourself the desert-wood-approaching-

to tell deign. Hiranyaka said: I tell;

यूहनं। चरित्रं चंपकाभिधानायं नगरीं परिव्रत्तकावस्था:।

-श्रु, 3 वि। इंप। पार। अस, 3 वि। इंप। पार। बहुव। -ना, ल। वि।

it may be heard: There is in the Champaka-named town a mendicant-dwelling.

तत्तथ चूहाकणि नाम परिव्रत्त प्रतिवर्तित। स च

अन्तरं। तप। त्वा, अ। वि। अस, 1 वि। भाव। ने।

with-the of the meals remaining-

alms-food

स्पिति। चर्चि च तदचन्द्रमुख्य प्रवर्त्तं भक्तिम्। अन्तरं

स्वप, 3 वि। अस, 1 वि। 

sleeps. I and his-food, having leaped up, daily eat. Thereupon

तस्य प्रियसुचीर्दीपकणिनाम परिव्रत्तक: समाहयत:।

उपन नव कायाप्रसंगमयितो मम चासायं जगरवंच्चंदन

तद, इ। अस, 1 वि। तप। त्वा, न। अस, 1 वि।

of him the dear-friend Viśākaraṇa by name a mendicant dwells.

चूहाकणिः भृगमितालंघत्तौ। वीणाकणी उवाच । सखे तिष्ठिति मम

चूढ़कणिः भृगमितालंघत्तौ। वीणाकणी उवाच । सखे तिष्ठिति मम

लोक: द्रासस्ति कहाणकारकी भवान। चूढ़कणिःनोकी।

तप। त्वा, न। अस, 1 वि। तप। त्वा, न। अस, 1 वि।

the speech-neglecting on something else-intent you? By Chudakarna said:

भिन्न नानास्वरकः किंतु प्रश्नं मृगिको ममा-

-र, वि। अस, 1 वि। राजिज्ञ महि, न। अस, 1 वि। इंप। पार। 

Friend, not I absent; but look, this mouse of me
पकारी यद्रा पाचयः भिचाचमृतुक्य

रिन, न. स्थ. इण. तिप. रिथा, आ. स्थ. से। तिप. रा, आ. स्थ. पुलू विड़ु जे, गरेः.

भजयत। वीणाकरणी नागरं तकं किनोकाह। करः

भकाह, 3 स्थ। बहुव. रा, न. स्थ। तिप. का, आ. स्थ। लोक विथ वि, गरेः। अह, 3 स्थ। इण.

निम्नकः खच्चवलो शेताव्युस्मृतिति।

का, न. स्थ। बहुव. रा, न. स्थ। इण। वा, आ. स्थ। रा, आ. स्थ। इण। पटु विथ उड, 3 स्थ।

निर्दृढ़ केमार्फु कारणेन भविति। तथा चोऽ

इण, इण। किम, ज. स्थ। इण। -ना, ज. स्थ। भुृ, न. स्थ। इण। इण। वा, न. स्थ। पास। पास।

पति निर्दृष्टमालिंग्य देहृच भविति। ।

-ति, आ. स्थ। अंगै। लिङ विथ आ, गरेः। -तु, न. स्थ। इण। भुृ, 3 स्थ। पास। लिङ।

बूडःकारणेः पृष्ठीत। कर्मसंस्ति। वीणाकरणेः कर्मायत।

बहुव. रा, न. स्थ। प्रच्छ, 3 स्थ। प्रेस। पास। इण। एटा, न. स्थ। इण। बहुव. रा, न. स्थ। काठ, 3 स्थ। प्रेस। पास।

वृक्षसामायुक्ती हिटं केमेक्याक्य चुंबिति।

इण। (किम, अब। स्थ।) -वा, न. स्थ। ज्ञातः, आ. स्थ। चुंब, 3 स्थ। पास। पास।

भूदाकारणं: प्रच्छीत। कर्मसंस्ति। वीणाकरणं: कर्मायत।

विष्णुमहाध्यायो निवशित। तेन पत्तमें वयमें वर्तमानेन.

-पिज, न. स्थ। बहुव. रा, न. स्थ। वास विथ नी, 3 स्थ। ताड, ज. स्थ। मा, ज. स्थ। रा, ज. स्थ।

विकालितेर्वल्ल्यति धनर्पालिकावति नाम

बहुव. रा, ज. स्थ। तिप. रा, अब। स्थ। -ति, न. स्थ। मा, आ. स्थ। अद्व।
a merchant's-daughter wedded. She and of the God of Love the victory-banner

Tīvā चौवनवती बभूव च म छौड्यपतिष्क्षा: वंतोवाच

like youthful was. That and old-husband of her to the satisfaction

शाबात् ।

Ind. bhù, 3.sg. Impf. Par.
not was.

यतः । श्रीमनीव हिमालानां घर्मातानां रवाविवः

Ind. -sin, L. sg. m. Ind. Tlp. -ta, G. pl. m. Tlp. -ta, G. pl. m. -vi, L. sg. Ind.
For, In the moon as of the cold-pained, of the heat-oppressed in the sun as,

मनो च रमते छन्ना जराजिणेश्वरे पतीः ॥ १०५ ॥

senses possessing the mind not delights of women in a by old age-impaired-

अन्यः । पलितेर्विपुः दुष्ट्रेणु पुंसः का नाम कामिता ।

Again and, Grey hairs already being seen, of a man what ever lovership?

भेष्यचित्र वन्यं यद्यन्यनमः: सियः ॥ ११० ॥

a drug like they consider, since having others-in their hearts women. (110)

स च छौड्यपतिष्क्षामितिवानुरागवान् ।

tad, N. sg. m. Ind. Karm. -ti, N. sg. tad, L. sg. f. Ind. -vat, N. sg. m.
That and old-husband of her exceedingly fond;

वनः । धनाशा जीविताशा च मुर्वी प्राणस्कतां सदा ।

For, Wealth-hope, life-hope and, dear of the living beings always,

छौड्यः ताहस्मी भार्या प्राणिभो दिप गरीबीं ॥ १११ ॥

of an old man a youthful wife than life even dearer. (111)

नोपरमेशु न च तानुः श्रीमती विष्याचरी ।

Ind. bhinj with uya,Inf. Ind. Ind. tyaj, Inf. sak, 3.sg. Pros. Par. -ya, Ac. pl. -riu, N. sg. m.
Not enjoy, not and give up can the objects of sense an old man,
If the bone a toothless dog as with the tongue licks merely. (112)

Now that Lilâvati through youth-pride having trangressed-of some her family-the bounds

merchant's-son with in love was.

For, Independence, in the father's-house residing, at a public-festival attendance,

of a company-in the presence want of-restraint, living in a strange-place and,

associating with wanton women, repeatedly of the livelihood, of her own, waste,

husband abroad,

Another and, Drinking, with wicked-associating, from the and separation, roaming about,

Sleeping and, in another's-house dwelling, of women injurious things six. (114)

A place not there is, a moment not there is, not there is a soliciting man,
तन नारद नारीणा खतिलसुपुजायते ॥ ११५ ॥
therefore, O Nárada, of women chastity is produced. (115)

न खोणामिहः कक्षिलियो वापि न विचरते ।
Not of women disliked anyone, liked or also not is known,

गावस्मिनिवासेन प्रार्थंथिति नन्व नन्व ॥ ११६ ॥
go, N. pl. -pa, Ac. sg. Ind. -ya, L. sg. arth with pra, 3 pl. Pres. Par. -va, Ac. sg. m.
cows grass as in a wood, they seek a new, a new one. (116)

औपरं च । घृतक्कुट्टस्मा नारी तसांगारस्म: पुमानः ।
Again and, Butter-pot-like the woman, burning-coal-like the man,

तस्सहुडङ्गं वक्षिं च नैक खात्येंदुः ॥ ११७ ॥
tad, Ab. sg. n. -ta, Ac. sg. Ind. -ni, Ac. Ind. Ind. Ind. sthā, 3 sg. -dha, N. sg. m.
therefore butter and fire and not together should put a sage. (117)

न लक्ष्मा न विनीततं न दाचिष्यं न भीतता ।
Not shame, not modesty, not regard, not fear,

प्रार्थनामाव एवैंं सतीले कारण सेयः ॥ ११८ ॥
of asking-the want merely for the chastity cause of a woman. (118)

पिता रचिति कौमारेन भरता रचिति चौवेने ।
The father guards in infancy, the husband guards in youth,

पुच्छः खात्ये भावे न खो खात्यंत्चमर्थेः ॥ ११९ ॥
the son and in old state of life; not woman independence deserves. (119)

एकदा या चौलावती राज्यवलिकृपरणकबृधे पर्यंते तेन बिकुपुर्छे
One day that Lilāvati on a with gem-string- couch that merchant-son

सह विश्वभालापैः सुखासीना तमाक्षितोपिपत्तं
Ind. Ttp.-pa, I. pl. Karm. -na, N. sg. f. (rt. ās) tad, Ac. sg. m. Karm. -ta, Ac. sg. m.
with in confidence-talks pleasantly-seated that unobserved-approached
by nature already that science in a woman's mind is well-implanted. (120)

A moment having reflected, by the mendicant said: The reason and here
For, The wealthy strong in the world every one, everywhere, at every time,

the superiority on riches-founded for of kings also is produced. (121)

Then a spade having taken, by him the hole having dug open, long-amassed

Thence-forward of my-strength-of vigour-energy-deprived,

my own-food even to procure unable with-fear slowly slowly creeping-on

(122)
The actions all disappear, in summer little-rivers as.

Another and, Of whom wealth, of him friends, of whom wealth, of him relations,

Of whom wealth, he a man in the world, of whom wealth, he indeed wise.

Again and, Of a son-less the house empty, of one of a good-friend destitute and,

of a fool and the regions empty, all-empty poverty.

Another and, 'Those senses unimpaired, that same name,

that intellect uninjured, language that same,

by the wealth-heat man that same

another in a moment is; thus strange this. (126)
For, Fortune-loss, of mind-distress, at home malpractices and, the being cheated and, the being slighted and, the wise not should make public. (127)

Also and, Age, wealth, at home-trouble, design-love-medicine, penance-liberality-dishonour and, nine (things) to be concealed carefully. (128)

Thus and said, Very-averse (being) fortune, in vain the exertion and human, of the wise poor, (different) from the forest other whence comfort? (129)

Again and, The wise dies rather, to misery not but he goes, even to extinction goes, not fire goes to coldness. (130)

Moreover, Of a flower-cluster as, two conditions forsooth of the wise, of all at the head either he may stand, he may fade away or in a forest. (131)

What and here just through begging living, that exceedingly reprobated.

For, Better by one of wealth-deprived with the life satiated a fire, not an of civility-destitute miserly solicited person. (132)
From poverty to shame one goes, shame-laden of strength one is deprived,

strengthless one is oppressed, from oppression into despondency one falls,

the despondent to sorrow goes, the sorrow-stricken by reason is forsaken,

the reason-less to destruction goes, Oh, poverty of all-evils the foundation. (133)

Moreover, Better silence to be observed, not and a word spoken, which untrue,

better impotence of men, not and with another's-wife-intercourse,

better life-abandonment, not and in calumnious-words delight,

better alms-eating, not and another's-wealth-tasting-pleasure. (134)

Better an empty stable, not and by any means better a vicious-bull,

better a wanton (as) wife, not but an ill-mannered noble-wife,

better dwelling in a wood, not but in an undiscriminating-ruler's-town,

better life-abandonment, not but of low persons society. (135)

Also and, Servitude as respect totally, moonlight as darkness, old age as loveliness,
Thus having reflected, then why I with another's-cake myself nourish?

Oh, the misery! That even a second death-gate.

For, Buds gathering (superficial) wisdom, with money-purchased and love,

subsistence and on another depending, three of men afflictions. (137)

The sick, the long-exiled, the another's-bread-eating, in another's-house-living,

what he lives, that death; what death, that of him the deliverance. (138)

Thus having also, from again even wealth to acquire taking away I made. considered desire

Thus and said, Through desire reason departs, desire produces covetousness,

by covetousness-tormented pain experiences hereafter here and a man. (139)

Then I slowly slowly creeping-on, by that Vinākarna with a split-bamboo-piece beaten and, reflected:

The wealth-desirous indeed discontented, of unrestrained mind, of unsubdued senses;
Thus and, All kinds of happiness of him, content of whom the mind;

Another and, Of the with the contentment- what happiness of the placid-minded, nectar-satiated

whence that of the wealth-desirous bither and thither running? (142)

Moreover, By him read, heard by him, by him everything accomplished,

by whom, hopes behind the back having placed, hope-freedom depended upon. (143)

Also and, Not having served-a master’s-door, not having perceived-separation-pain,

not having uttered-an unmanly-word, happy of any man the life. (144)

For, Not a yojana-hundred far for one stricken with covetousness,

of the contented for the to hand-come even treasure is not regard. (145)

Therefore here of (my) situation-suiting-action-discrimination better.
What religion? for the living-compassion.


Thus and, Discrimination indeed wisdom, when approached misfortunes of the without-discrimination-acting misfortunes will be at step at step. (147)

One should one for a family's-sake, for a village's-sake a family one should give up;

a village for the country's-sake, for one's self's-sake the earth one should give up. (148)

Again and, Water either without-exertion, sweet food or with danger-attended,

having deliberated indeed I see, that happiness where ease. (149)

Thus having considered I the lonely-wood approached.

For, Better a wood by tigers-(and) elephants- a tree-habitation on ripe-fruits-haunted,

grass for a bed, a garment-(of) bark, not of friends-in the of one of wealth-deprived-midst the living. (150)

Afterwards, through my-fortune's-(i.e. good by this friend I with affection-continuity works) rise (i.e. reward)

favoured. Now and by fortune-continuation of you-the a paradise verily, by me found. company,
For, Of the world's-poison-tree two here delicious-fruits,

the poem-nectar-flavour-tasting, association good-men with. (151)

Manthara said: Riches on the feet-the dust-resembling, mountain-rivers- youth,

vital strength as a water-drop-trembling-unsteady, froth-like life;

virtue who not practises base-minded, the heaven-bar-unbolting,

afterwards repentance-seized, by old age- with the sorrow-fire is burnt. (152)

By you too much-accumulation made; of it this the fault (i.e. cause); Listen:

Of accumulated riches giving away only indeed the preservation;

of the in a pond's-interior-standing a drain as of waters. (153)

Again and, When low low in the ground wealth has buried the miser,

then to a mansion below to go he has made himself a path beforehand. (154)

Again and, His own-happiness opposing who wealth-acquisition wishes,

for another's-sake a burthen-bearer as, of pain merely indeed a vessel. (155)
Another and, Through of liberality-(and) enjoyment-deprived riches rich if (we are),

通过 in the earth-caverns-buried riches rich we. (156)

Again and, Through non-enjoyment common of a miser the wealth with others,

‘of him this’ thus the connection at the loss by pain is ascertained. (157)

Liberality by kind-words- knowledge without-conceit, with clemency- heroism, accompanied,

wealth with liberality-connected, difficult-to be found these four-good things. (158)

Said and, To be made accumulation constantly, to be made not exceeding-accumulation,

behold, accumulation-practising that by a bow jackal slain. (159)

Those two say: How that? Manthara relates: There was of Kalyāṇa-kaṭaka-

an inhabitant, Bhairava by name, a hunter. He and one day a deer pursuing

to the Vindhya-forest' went. Afterwards by him the killed deer having taken up

going, of formidable-appearance a boar seen. By that hunter the deer upon the ground

having laid, the boar with an arrow hit. By the boar in turn as of clouds-a terrible-roar
having made that hunter in the groin wounded being a cut-tree like

on the ground fell-down.

For, Water, fire, poison, a weapon, hunger-illness, falling from a rock,

a cause (i.e. accident) of some kind having the corporeal being of life is deprived. (160)

Then of them through the feet-trampling a serpent also killed. Now thereupon

Dirgharāva by name, a jackal, roaming-about, food-seeking, those dead

deer-hunter-serpent-boar saw, reflected and: Oh! to-day a great meal of me

fallen in the way. However,

Unthought-of troubles as just happen to men,

blessings also thus, I think; fate in this plays the chief part. (161)

Then be it, Of these with the flesh a month-triad to me pleasantly will pass.

Month one the man goes, two months deer- (and) boar,

the serpent one day goes! to-day to be eaten the bow-string. (162)
Then in the first-desire of eating this unsweet to the bow-fastened sinew-string

I eat. Thus having said, thus done being, being cut the sinew-string,
by the up-springing bow in the heart pierced, that Dirgharava to the dissolution
into the five elements

gone. Therefore I say: ‘To be made accumulation constantly,’ etc.

Thus and, What he gives, what he eats, that alone of a rich man the wealth;

Moreover, What thou givest to the distinguished, what and thou eatest day by day,
that of thee the wealth I consider; the rest for somebody else thou preservest. (164)

Let it go. What at present with excessive-description?

For, Not the unattainable long after, the lost not wish to bewail,
in misfortunes even not are perplexed men of wise-intellect. (165)

Therefore, friend, always by thee full-of energy to be.

For, Books having read even they are fools,
who on the contrary an active man, he wise;

a well-devised also medicine of the diseased

not by the name-merely effects freedom-from disease. (166)

Again and, Not a very-small even of the of exertion-afraid

produces a wisdom-precept benefit indeed,

of a blind man (what?) on the palm-standing even

does make visible an object here a lamp? (167)

Then here, O friend, in each special condition tranquillity to be observed.

This also too-hard by thee not to be considered.

For, ‘A king, a noble wife, the wise, ministers likewise, clouds,

from (their) places-removed not shine, teeth, hairs, nails, men. (168)

Thus perceiving a wise man his-place not should abandon,' a weak man’s- this. speech

For, (Their) country quitting go lions, brave-men, elephants;
there even to death go crows, weak-men, deer. (169)

What of a brave man, of a wise, his own-country, what or a strange-likewise? country
to what place he comes, that even does he make through his arms-majesty-acquired.

What teeth-claws-tail-(having as) weapons, a lion wood enters,
in that verily with the slain-elephant’s-blood the thirst he quenches of himself. (170)

Again and, A pool as frogs, a lake full as fishes,

(so) the exerting man approach by themselves all-fortunes. (171)

Again and, Happiness fallen to one’s one should trouble fallen to one’s likewise, share cherish share

wheel-like turn-round troubles and, joys and. (172)

Again and, To the exertion-endued, unprocrastinating,
of action-the rules-knowing, to vices not-attached,

to a hero, benefits-remembering, one of steady-friendship and,
Lakshmi of her own accord goes for the sake of residing (with him). (173)
Especially and, Without even riches a hero touches of honour-elevation-a place, endowed even with riches to of disgrace-a place goes the miser; the from the inborn-nature springing, for virtue-multitude-acquirement-fit

splendour of a lion (what?) a dog bearing-a gold-necklace even obtains? (174)

'Of riches thus truly pride to me; why with departed- sorrow I approach? possessed,'

the in the hand-placed-ball-like (are) the sinkings- (and) risings of men. (175)

Again and, A cloud's-shadow, of wicked-the friendship, new-corn, women,

for some-time- (only) to be enjoyed, youth, riches and. (176)

For the sake of not too much one should that for by the Creator already provided; a-livelihood strive,

from the womb when comes forth a creature, of the mother stream the breasts. (177)

Also and, O friend, By whom white-made the geese, the parrots and green-made, the peacocks variegated by whom, He for thee a livelihood will provide. (178)
They produce in the acquisition trouble, they cause pain in failures,

they infatuate and in success, how (are) riches happiness-conferring? (179)

Another and, For religion's-sake of whom wealth-desire, better of him freedom from-desire,

than wiping off for of mud far not-touching better. (180)

For, As truly prey in the air by birds, by beasts on earth

is eaten, in water by crocodiles, thus everywhere the rich man. (181)

From a king, from water, from fire, from the robber, from their own—likewise, people

fear of the rich constantly, from death of the living as. (182)

Thus for, In life with troubles-abounding what possibly pain than this greater?

desire-fulfilment because not is, because and the desire not ceases? (183)

Another and, brother, hear:

Wealth at first not-easy-to obtained, obtained with difficulty it is preserved,

of the obtained-the loss like death, therefore of this not one should think. (184)
Covetousness and here having abandoned, who poor? who a lord?

of it if way given, servitude and at the head placed. (185)

Again and, What what just indeed one may desire, thence the desire starts,

obtained verily in reality that object, from which the desire turns away. (186)

What with so much of my side of the question? With me just together here

the time may be spent.

For, At-death-ending the affections, the anger at that-moment-vanishing,

the gifts and free from-self-interest are truly of the noble-minded. (187)

Thus having heard Laghupatanaka says: Happy art thou, O Manthara,

in every way of praiseworthy-virtue thou art.

For, The good only of the good constantly out of misfortune-to lift-able,

of elephants into a mire-plunged elephants only the burthen-bearers (rescuers). (188)

To be praised that alone on earth of men,
he the greatest, a good man, he happy,
of whom the needy either, the refuge-taking or,

not broken-hoped with averted-faces go away. (189)

Then those according to their-desire-feeding-(and) sporting making contented happily dwell. Now one-day Chitrânga-named a deer by somebody frightened there having approached was met. Thence after approaching the deer having seen, danger suspecting, Manthara the water entered, the mouse and to the hole went, the crow also up-flying a tree ascended. Then by Laghupatanaka, very-far having looked,

‘fear-cause not any approaches’ thus was considered. Afterwards upon his word having arrived again all having met there just seated. By Manthara said: Hail!

deer, welcome! According to your-wish, of water-etc. consisting-food may be enjoyed.

By here residing forest, this with a lord-may be endowed. Chitrânga says:

By a hunter-frightened I of you the protection approached. You, with
friendship I wish. Hiranyaka said: Friendship truly us with by you
without-trouble met.

For, One's own offspring, one formed by connection, likewise one in race-line-descended,

one rescued from dangers and, a friend to be known of four-kinds. (190)

Therefore here by you from your own-house-without a difference may be remained.

That having heard the deer, full of-joy being, according to his-desire-feeding

making, water drinking, in a water-near standing-tree's-shade settled. Then,

by Manthara said: Friend deer, in this lonely forest by whom frightened

art thou? Ever (do) hunters walk about? By the deer said: There is

in the Kaliinga-country Rukmângada by name a prince. He and by the world-

conquest-business-course having approached, on the Chandrabhâgâ-bank having

pitched-his camp resides. 'In the morning and he here having arrived

in the Karpûra-lake-proximity will be;' thus of the hunters from the mouth a report
is heard. Therefore here also in the morning residing (is) fear-cause having, thus considering according to-the occasion-action may be undertaken. That having heard the tortoise with-fear says: To another-water-reservoir I go. The crow-(and)-mouse also said: So be it. Then Hiranyaka smiling said:

Another-water-reservoir being reached, of Manthara welfare; on the land of the going reservoir

what help?

For, Water of water-animals, a fort of the in the fort-residing,

their own-place of beasts, etc., of kings a minister the chief strength. (191)

Friend Laghupatanaka, through this advice thus to be fared:

Himself having seen as of his wife pressed the bosom-bud,

the merchant’s-son became sad; thou thus just wilt be. (192)

They said: How that? Hiranyaka relates: There is in the Kanyakubja-

country Virasena by name a king. By him in the Virapura-named town
Tuhgabala by name a prince governor appointed. He and of great-wealth, young, one-day in his-town perambulating in full-blown youth Lāvanyavati by name a merchant's-son's-wife saw. Then to his-palace having gone by love-disturbed-in mind on her account a female messenger he dispatched.

For, On the right-path so long he remains, master is a man so long only of the senses, shame so long he has, decency also he maintains so long only,—

by the eyebrows-bow-drawn back-(and) darted, to the ear-reaching, black-feathered those as of fair-ones not into the heart the steadiness-stealing look-arrows fall. (193)

She also Lāvanyavati him-seeing-the moment from by the Love-arrow-stroke-broken-hearted of him-alone-thinking was.

Thus for said, Untruth, violence, fraud, envy and extreme-covetousness, want-of virtue, impurity, of women the faults from their-nature-springing. (194)

Now the messenger's-word having heard Lāvanyavati said: I husband-devoted
how in this unrighteousness, husband-imposition, I engage?

For, She a wife, who in the house clever; she a wife who prolific,
she a wife whose husband-is her life, she a wife who husband-devoted. (195)

Not she 'a wife' thus to be called, with whose husband not is gratified,

being gratified the husband of women, gratified all-divinities. (196)

therefore whatever commands of me the life-lord, that only I without-examination

do. By the messenger said: Quite true this? Lāvanyavatī said: Certainly,

true this. Then by the messenger having gone that that all of Tuṅgbala in the presence

reported. That having heard Tuṅgbala said: 'By the husband, having led (her) near,

she is to be surrendered,' how this possible? The procuress said: A stratagem be made.

Thus and said, By a stratagem truly what possible, not that possible by valour,

by a jackal slain an elephant, going on a swamp-way. (197)

The prince asks: How that? She relates: There is in the Brahma-wood
Karpuratilaka by name an elephant. Him having seen all the jackals thought:

If he by some stratagem dies, then of us through his-body of a month-tetrad

food will be. There by one old-jackal promised: By me through-intellect-

superiority of him the death to be accomplished: Thereupon that cheat

Karpuratilaka-near having gone with-of the eight-limbs-prostration having saluted

said: Sire, look-favour make. The elephant says: Who thou, whence

approached? He said: A jackal I by all wood-inhabiting animals,

after having met, to your-presence despatched. Because without a king to remain

not proper, therefore here in the forest-sovereignty to be inaugurated you

with all-lord's-virtues-endowed selected.

For, Who by race-descent- (and) conduct very-pure, majestic,

just, behaviour-clever, he as a master is fit on earth. (198)
a king not-being in this world, whence a wife, whence riches? (199)

Again and, Cloud-like of the living a support an earth-lord,

failing also for a cloud it is lived, not but an earth-lord (failing). (200)

In the allotted-office-remaining generally through the rod-use

in the world on another-dependent this; difficult-to be found one of good-character;

a meagre also, defective or, sick or, poor or

husband also a noble woman through the rod-fear approaches. (201)

Therefore that the lucky-moment not passes away, thus acting, with-haste

may be approached by your highness. Thus having spoken, rising (he) went. Then

that by the sovereignty-desire-attracted Karpuratilaka on the jackal’s-way

running in a great-mire immersed. Then by that elephant said: Friend jackal,
of me-like in word by thee confidence placed, therefore may be suffered helpless pain.

Thus and said: If of the good-society-deprived thou wilt be, thou wilt be,

then into bad-men’s-companies thou wilt fall, thou wilt fall. (202)

Then into the great-mire plunged the elephant by the jackals eaten. Therefore

I say: By a stratagem truly what possible, etc. Then by the procuress’-

advice that Chârudatta-named merchant’s-son that prince (his) attendant

made. Then he by him in all-confidence-affairs (was) employed. One day

by that prince bathed- (and) anointed gold-jewel-ornaments-bearing announced :

To-day beginning for month one the Gauri-vow to be performed. Therefore hither

every-night one noble virgin having led surrender (her). She by me

in the usual manner to be honoured. Then that Chârudatta such a one

quite-young having led near surrenders. Afterwards concealed being, ‘what he

does?’ thus espies. That and Tuṅgabala that maiden not-touching even
from afar with garments-ornaments-perfumes-sandal wood having honoured, a guardian
having given, sends away. Now by the merchant's-son, that having-seen, with increased-confidence,
with by covetousness-attracted-mind, his-wife Lāvanyavati having led near
(she was) surrendered. He and Tuṅgabala that heart-beloved Lāvanyavati
having recognised, with-haste up-jumping, ardently embracing, with half-closed-eyes,
on a sofa her - with sported. That seeing the merchant's-son picture - like
perplexed-what to do to extreme sadness went. Therefore I say: Himself
having seen, etc. Thus by thee also will be fared. That friend's-word not
regarding with great fear perplexed as it were that water-reservoir having left
Manthara went. They also Hiranyakā, etc. from affection, (something) unwished
apprehending Manthara follow. Then on the land going by some hunter,
the forest perambulating, Manthara caught. Having caught him, having seized,
having lifted, to the bow having bound, walking about, through fatigue by hunger-
(and) thirst-troubled
towards his house (he) went. Now the deer-crow-mouse to extreme grief coming him followed. Then Hiranyak laments:

Of one trouble not while to the end go I, to the shore as of the ocean, then a second approached to me, in damages the evils are multiplied. (203)

By his inborn-nature but who a friend, by fortune only he is produced,

therefore one of unfeigned-friendship in misfortunes also not does one give up. (204)

Not in a mother, not in a wife, not in a brother, not and in one's own offspring,

confidence such of men, as in a friend by his inborn-nature-become (one). (205)

Thus repeatedly having thought (he cried out): Oh, the hard-fate!

For, The by one's own-actions'-spreading-wrought

at other times-reverting-good- (and) evil,

(are) here already experienced by me at least those,

like different-births, different conditions. (206)
Or, thus verily this, The body has destruction-happiness the place for misfortunes, close to it,

meeting with-departure connected, everything born (is) frail. (207)

Again having reflected he says: From sorrow-enemies- (and) of affection (and) danger-a protection confidence-a vessel,

by whom jewel this created, 'Mitra' thus the syllable-couple? (208)

Moreover: A friend, a pleasure-elixir of the eyes, a delight of the mind,

a vessel that in happiness- together might be with the friend, that hard-to-find; (and) trouble

And what other friends in success-time, with wealth-desire-filled,

they everywhere meet (us); but the truth- of them (is) adversity. (209)

dr̥t̥i vañca víśācyac hārṣaśakṛśaḥ ca ghumayatanakavād. yaśodāyam
Thus much having lamented Hiranyaka to Chitrāṅga-(and) Laghup. says: So long as this

Hunter from the forest not goes away, so long Manthara to rescue

an effort may be made. They both said: With-haste what to be done may be told.

Hiranyaka says: Chitrāṅga to the water-near having gone dead-like himself

may show, the crow and over him standing with the beak somewhat may peck.
Now by that hunter there, the tortoise having left, for the deer's flesh-desirous,

the tortoise having left, for the deer's flesh-desirous, with-haste will be gone. Then I of Manthara the tie shall cut; having approached the hunter, by you to be fled. By Chitrāṅga- (and) Laghpatanaka, quickly having gone, thus accomplished being, that hunter, tired, water having drunk,

under a tree seated in such a condition the deer saw. Then the knife having taken,

with rejoicing-mind near to the deer proceeded. There meanwhile by Hiranyaka having approached, of Manthara the tie cut. That tortoise with-haste the water-reservoir entered. That deer near that hunter perceiving, rising, escaped. Returning the hunter while the tree-foot he approaches, then the tortoise not-seeing, reflected: Proper only this for me, not-circumspectly-acting.

For, He who certain (things) forsaking uncertain (things) attends to, the certain (things) of him perish, the uncertain is perished already. (210)

Then he through-his own-action disappointed the camp entered. Manthara, etc.
all freed-from misfortune to their-place having gone happily remained.

Then by the princes with-joy said: All having heard pleased we.

the desire fulfilled, further also this may be:

A friend acquire ye, O, good-men; with the nations Lakshmi may dwell;

Princes may protect the earth, constantly in their-duty standing;

it may remain for the mind-gratification of the virtuous Niti, a new-bride-like, of you;

prosperity may cause of the people the venerable, who has the moon's-half- for his crest-jewel.

Thus in the Hitopadesa, Friend-acquisition by name the first-story-finished.