Stories from PANCHATANTRA
(Sanskrit Text & English Translation)

A Panchatantra relief at the Mendut temple, Indonesia

Published by: http://Sanskritebooks.wordpress.com
Stories from PANCHATANTRA
(Sanskrit Text & English Translation)

Published by: http://Sanskritebooks.wordpress.com
पंचतन्त्रकथासंग्रह: Stories from Panchatantra

अनुक्रमणिका

<table>
<thead>
<tr>
<th>कथा का नाम</th>
<th>पृष्ठ</th>
</tr>
</thead>
<tbody>
<tr>
<td>नृपसेवकवानर-कथा</td>
<td>3</td>
</tr>
<tr>
<td>कीलोत्पाटी-वानरकथा</td>
<td>5</td>
</tr>
<tr>
<td>काकी-कृष्णसर्प-कथा</td>
<td>8</td>
</tr>
<tr>
<td>मूखकच्छप-कथा</td>
<td>14</td>
</tr>
<tr>
<td>सिंह-शशक-कथा</td>
<td>20</td>
</tr>
<tr>
<td>बक-कर्कटक-कथा</td>
<td>33</td>
</tr>
<tr>
<td>बक-नकुल-कथा</td>
<td>46</td>
</tr>
<tr>
<td>ब्राह्मणचौरपिशाच-कथा</td>
<td>51</td>
</tr>
<tr>
<td>लोहतुला-वणिकपुत्र-कथा</td>
<td>58</td>
</tr>
<tr>
<td>धर्मबुद्धि-पापबुद्धि कथा</td>
<td>68</td>
</tr>
<tr>
<td>मण्डुकमन्दविषसर्प कथा</td>
<td>83</td>
</tr>
<tr>
<td>सिंहश्रृगालपुत्रयो कथा</td>
<td>90</td>
</tr>
<tr>
<td>सिंहजम्बुकृगुहा कथा</td>
<td>100</td>
</tr>
</tbody>
</table>
नृपसेवकवानर-कथा

The King's Monkey Servant

एकदा राज्यो निद्रागतस्य वानरो व्यजनं नीत्वा वायुं विद्धति
राज्यो वक्षः स्थलोपरि मक्षिकोपविद्या । व्यजनेन मुहुर्मुखरिणिष्ठ्य ।
मानापि पुन: पुनस्तथेष्पविश्वाति । ततस्तेन स्वभावचपलेन
मूर्खिण वानरेण कुथेन सता तिक्र्ष्ण स्वभावार्य तस्या उपरि
प्रहारो विहितः । ततो मक्षिका उद्भीय गता । तेन
शिक्षार्णासिना राज्यो वक्षो द्विया जातं, राजा मृतश्रथः ।
"A king wishing long life should never keep foolish servants."

A king had a monkey as his body-guard. He was very fond of the king, and as he was very much trusted by the king, he could go into the kings' bedroom without being stopped by anyone.

Once when the king was sleeping the monkey started breezing the king with a fan. While doing this a fly came and sat on the king's chest. The monkey tried to ward off the fly with the fan. But the fly would come again and sit on the same place.

The monkey due to its foolish nature became angry, got a sharp sword and hit the fly to kill it. The fly flew away but, the king's chest was divided into two, and the king died.
कीलोत्पाटि-वानरकथा

The Wedge Removing Monkey

अन्यापारेशु व्यापारं यो नरः कर्तुमिच्छति ।
स एव निधनं यति कीलोत्पाटीव वानरः ॥

कसिमाधिनागराभ्याः केनापि वणिक्युत्रेण तरुषण्डमध्ये
देवतायतनं कर्तुमाराध्यम् । तत्र च ये कर्मकारः स्थयत्यावदयस्ते
मध्याह्वेलायामाहाराध्ये नगरमध्ये गच्छन्ति ।

अथ कदाचिदानुष्णदगिकं वानरयुथः मितश्रेष्ठवर्ष परिभ्रमदागतम् ।
तत्रेकृष्य कस्यचिचिछलिन्योधर्मस्फाटितोदर्जुनवृक्षदारुमयः
स्तम्भः खदिरकीठेन मध्यानन्दितेन तिष्ठति । ऐतिस्मिनन्तरे तेन
वानरस्तुश्चिखरपरासादश्चिक्षदारुपथर्न्तेपु यथेच्छया किन्तु-
माराध्यः ।
"Anyone who tries to poke into matters which are none of his business, meets his end, just like the monkey who tried to remove the wedge."

Near the city limits, a temple was being built by the son of a business man. In the noon time, the carpenters working on that, used to go into the city for lunch.

One day suddenly a group of monkeys while roaming came to that place. One of those carpenters had put a wedge in middle of a half-cut arjuna tree log. The monkeys started playing with the trees and logs as they wished.
One of those monkeys whose death was near, sat on that half-cut log and started removing the wedge from that. As the wedge moved out, the monkey's hanging genitals went into the gaps of the log, got trapped and the monkey got killed.
काकी-कृष्णसर्प-कथा

Tale of the Crow and the Black Snake

उपायेन हि यत्कुर्यात्त्त्व शक्यं पराक्रमेऽः।

अस्ति कर्मिन्धित्रिदेशे महान् न्योधपादः। तत्र वायस-दम्पती प्रतिवसतः स्म। अथ तयोः प्रसवकाले वृक्षविवरानिक्रम्य कृष्णसर्पः सदैव तदपत्यानि भक्षयति।

ततस्तौ निर्वेदादन्यवृक्षमूलनिवासिनं प्रियसुहदं श्रागालं गत्वोच्चतुः -- "भद्र! किमेवविधे सञ्जाते आयोः कर्तव्यं भवति।

एष तावदु दुश्यत्मा कृष्णसर्पं वृक्षविवरानिक्रिग्न्यावयोर्वालकान्म् भक्षयति। तत्कथ्यता तद्रक्षार्थं कश्चिदथापः।

उक्तंदेः" –
पंचतन्त्रकथासंग्रहः Stories from Panchatantra

यस्य क्षेत्रं नदीतीरे, भायों च परसज्ज्वा।
ससर्पं च गृह वास:, कर्थं स्यात्स्य निरृद्धिः॥

"अस्माकमापि तत्त्रस्थितानां प्रतिदिनं प्राणसंशयः।"

स आह -- "नात्र विषये स्वल्पः आपि विषादः कार्यः। नूनं स
लुब्धो नोपायमन्तरेण वध्यः स्यात्। (यतः--)

उपायेन जयो याद्यिपोपस्ताप्तः न हेतिभिः।
उपायेनात् अल्पकायः आपि न शूरे: परिभूययते॥

वायस आह -- "भद्र! तत्कथय कर्थं स दुष्टसर्पं वधमुपैःयति ?"
श्रद्धागार्थ आह -- "गच्छतु भवान् कपिलश्च राजाधिशानम्। तच्च
कस्यापिधिनिनो राजामात्यादि: प्रमादिनः कनकसूत्रं हारं वा
गृहीत्वा तत्कोटरे प्रक्षिप, येन सर्पस्तदेश ग्रहणेन वध्यते"॥
"Some tasks can be achieved only through planning which cannot be achieved through valour."
There used to be a huge bargad tree in which resided a pair of crows. There also lived a black snake which on giving birth to her young ones ate the crows' little children. The crows were sad about this. They went to discuss this with their friend, the jackal, who lived under another tree.

"Dear, what should we do in such a situation? This mean, black snake comes out of his home in the tree and eats away all my children. Tell me if there is a way out? It is also said, that –

The one whose cultivated land is near a river, whose wife is enamoured of other men, whose house is infested with snake, -- how can that person lead a peaceful life?"

"Do not worry at all on this subject, and do not feel sad," said the jackal. "This greedy snake cannot be killed without proper planning. Because –
"In bad times, one should not abandon patience. With only proper planning the enemy can be easily defeated; with weapons, it is not easy. Even a weak person, who has planned properly cannot be conquered by the brave.

The crow said, "Now, tell, how will the mean snake be killed?"

The jackal said, "Go to the city where the king also resides. There, when the king or his minister or some rich person is not very alert, pick up his gold jewellery or necklace and drop it near the tree. Then, inorder to recover the jewellery, the snake will be killed as well."

After hearing this the crow couple immediately flew towards city as they wished. Reaching near a pond the she-crow saw that some King was busy in water-play, leaving necklaces, gold ornaments, pearl necklaces and other garments etc., near the pond. The she-crow picked-up one of those
ornaments and started flying towards her cave. The King's men seeing the she-crow taking the ornament, started following her. The she-crow threw the gold necklace in the snake's cave and sat at a far distance from that.

When the King's men after climbing the tree looked into the cave, the snake was seen seating with its fang spread. They killed the snake with sticks, recovered the necklace and left for the palace. The crow couple also lived happily from that day.
The Foolish Tortoise

सुहदां हितकामाना न करोतीह यो वचः ।
स कूर्मं इव दुरुबुद्धः काछ्यादु भ्रष्टो विनशयति ॥

अस्ति करिमशिष्णुजलाशये कम्बुःग्रीवो नाम कच्छपः । तत्स्य च
सञ्ज्ञटिकटनाश्री मित्रे हंसजातीये परमश्रेष्ठकोटिमाळिते,
नित्यमेव सरस्तीरमासास्य तेन सहानेकेक्ष्ममहर्षिणाः कथः:
कृत्वास्तमनवेलायाः स्वनीदसंश्रयं कुरुतः ॥

अथ गच्छता काठेनानावृष्णिविशालसः शानें: शानें: शोषमगमत्
। ततस्तदु: दुःखवृछिता तावृचतः -- "भो मित्र!
जम्बालशेषमेतससः सञ्जातं, तत्कथं भवान्भविष्यतीति व्या
कुलवं नो हृदि वर्तते।"
पंचतन्त्रकथासंग्रहः Stories from Panchatantra

तच्छुल्ला कम्बुणीव आह -- "भो ! साम्प्रतं नास्त्यस्मार्कं जीवितव्यं जलाभावत् । तथाप्युपायश्चिन्त्यतामिति । उक्तञ्च"

त्याज्यं न धैर्यं विधुरेकं अपि काले, घैर्योत्कदाचित्तिष्ठितमात्मायात् ।
जाते समुद्रापि च पोतभंजः, सांयात्रिकों वाच्छति तत्रुमेव ॥

"अपरञ्च" --

मित्रार्थं बान्धवार्थं च बुद्धिमानं यत्तेव सदा ।
जातास्वापत्तं यजने जगादेदं वचो मनुः ॥

तदानीयतां काचिदु ठरर्जुलं घुकाळन्तया । अन्विष्ठतां च प्रभूतजलसनायथं सरः, येन मया मध्यप्रदेशेद्वने दल्लगृहं ही सति युवां
कोटिभागयोस्तकां मया सहितं संगृहं तत्सरो नयथः ॥

तावूचतुः -- "भो मित्र! एवं करिष्यावः । परं भवता मौनब्रतेन स्थात्वं यम, नो चेततव काष्ठात्यातो भविष्यति । तथानुष्ठिते,
"The person who does not heed his well-wishers and friends, owing to his foolishness, meets the same destruction as the stupid tortoise who fell from the stick and died."

In a lake there lived a tortoise named Kambugreeva. Two swans, named Sankat and Vikat were his very close friends. Everyday the three would sit by the lake and talk about various devarshi, maharshni and so on, and when the sun set they would return to their homes.
After some days, because of lack of rain, the lake slowly started to dry up. The tortoise was very sad and worried. Seeing him the swans said "Friend! This lake has dried up. Now only swampy mud remains. Without water how shall we live? This thought is worrying us."

On hearing the swans, the tortoise said - "Now, due to the lack of water, my survival is not possible. Yet, you two should think about saving me. It is said that" –

"In bad times, one should not abandon patience. It is quite possible that with patience one can be delivered from the calamity. When the boat breaks in the middle of the sea, its owner does not leave patience and hope. On the contrary, he thinks of ways to reach the shore."

"In addition, Manu has said" –

"During bad times an intelligent man should make efforts to save his kith and kin from
the calamity. Through sincere efforts, it is possible to keep away trouble."

"You can get a strong rope or a small piece of stick. Search another lake that has plenty of water. I will hold the middle of rope or stick with my teeth, and you can hold the two ends and fly, taking me to the other lake."

The swans heard what Kambugreeva had to say. They said, "Friend we will do as you have said. But, in this situation you will have to be silent. If you are not silent you will fall from the stick."

After making the necessary arrangements, the swans were flying and Kambugreeva could see the town below. The people in the town were astonished and were shouting, "see! see! the birds are taking a circular thing and flying."
On hearing the people's din below, Kambugreeva said, "Friends! what is this noise?" Even before he could complete that, he fell from the sky and the people cut him to pieces.
सिंह-शाशक-कथा

The Lion and the Rabbit

यस्य बुद्धिबलं तस्य निरुख्तेस्तु कुतो बलम्? ।
वने सिंहो मदोन्मत्तः शशकेन निपातितः ॥

कस्मिन्दिने भासुरको नाम सिंहः प्रतिवसति स्म । अथासो
वीर्यातिरेकान्तित्यमेवानेकान् मृगशाश्कादीन् व्यापादय्यन्तरानां
। अथान्वेदस्तदन्नान्या: सर्वं सारझवराहमहिषशाशकादयो
मिलित्वा तमभुपेत्य प्रोचु: -- स्वामिन् किमनेन सकलमृगवधेन
नित्यमेव, यत्स्तवेकनापि मृगेण तृतिभेवति, तक्रियतामस्माभि:
सह समयथर्मं । अथवप्रभृति तच्चात्रोपविष्ट्य जातिकमेण
प्रतिदिनमेको मृगो भक्षणार्थ समेयति । एवं कृते तव
तावत्म्यायात्त्रा क्रेष्ण विनापि भविष्यति, अस्माकं च पुनः सर्वांच्छेदनं न स्यात्। तदेष राजथेर्मोऽनुषीयताम्।

अथ ते तथा तद्वन्माक्षण्यः भासुरपक्ष आह -- "अहो सत्यमभिहितम भवाद्धिः। करं यदि ममोपविश्वयात्रा नित्यमेव नैस्केको मृगः समागमिष्यति तद्वन्मानि भक्ष्याय्यामिः।"

अथ ते तथ्यति प्रतिच्छाय निवृतिभज्ञृव्रब वने निर्मया: पर्यंततिः। एकश्र प्रतितिन्द्र जातिक्रमेण वृद्धो ता, वैराग्ययुक्तो ता, शोकप्रस्तो ता, पुत्रकलत्रतनाशभीतो ता ते तथा नस्यात्तस्य भोजनार्थ मध्याह्ससमये उपतिष्ठति।

अथ कदाचिज्ञातिकमाच्छेष्ठकस्य्यथावसरः समायातः। स समस्तमृगप्रेतिः निविच्छेष्ठपि मन्दं मन्दं गतो तस्य वधोपायं चिन्त्ययथ वेदगतिक्रमं कृत्वा व्याकुलितहः यावद्वृज्जति तावन्मां गच्छता कूपः संहतः। यावत्क्षोपोपरि याति
पंचतन्त्रकथासंग्रहः Stories from Panchatantra

तावत्तौपमथे आत्मनः प्रतिबिम्बं ददाश्। दृष्टा च तेन हृदयेन चित्तितम् यद् -- भव्य उपायोस्तिति। अहं भासुरंकः प्रकोप्य स्ववृद्ध्यास्मिनकृपे पातिधिः।

अथासौ दिनशेषे भासुरकसमीपं प्राप्। सिंहोस्पि वेलातिकमेण श्रुत्कामकण्ठः।

कोपाविष्टः सकणी परिलिङ्गचिन्तत्यत् -- अहो प्रातरहाराय निःसत्वं वनं मया कर्त्यम्। एवं चित्तयतस्तस्तस्य शशको मन्द्रमन्द्रं गत्वा प्रणम्य तस्यास्ये स्थितः।

अथ तं लतात्मा भासुरको भर्त्यप्राहं -- "रे शशकाधम। एकस्ताव्रत्च लघुः प्राप्। अपरतो वेलातिकमेण। तदस्मादपराधात् त्वां निपात्य, प्राप्। सकलान्यपि मृगकुलान्युष्णेद्रिष्यामि।"
अथ शशकः सचिवयं प्रोकवच --" स्वामिन् ! नापराधो मम, न चान्यमृगाणाम्। तच्छूयतां कारणाम्।"

सिंह आह -- "सत्वरं नवेदनं, यावन्मम् दंशात्तर्गतो न भवाभवति" इति।

शशक आह -- "स्वामिन् समस्तमृगैर्य जातिक्रमेण मम लघुतरस्य प्रस्तावं विद्वाय, ततोशेषः पशुशशके: समं प्रेषितः।
तत्त्वमाहमागच्छन्तराले महता केनचिदपरेण सिंहेन क्षितिजविमराण्गाभिमित: --" रे ! कः प्रस्थिता यूयम्
अभीश्वदेवतां स्मरत।

ततो मयाभिमितम् -- "वर्य स्वामीनो भासुरकसिंहस्य सकाशमाहाराण्य समयधर्मेण गच्छाम्।"

ततस्तेनाभिमितम् -- "यथेवं तवं मद्यमेतद्वन्दम्। मया सह
समयधर्म्म्म समस्तारपि श्रापदेवतांत्वयम्। चौरूपी स
भासुरकः। अथ यदि सोस्त्र राजा ततो विश्वासस्थाने चतुरः
शशकान्त्र धृत्वा तमाह्य दुततरमागच, येन यः
कश्चिदत्वन्योर्मेयापराक्रमेण राजा भविष्यति” इति।
ततोहं तेनादिद्रः स्वामिसकाशमभयागतः।
ऐतद्वलायतित्रकमकारणमः। तद्द्वत्र स्वामी प्रमाणम्।
तच्छुत्वा भासुरक आह - "भद्र! यथेवं, तत्सत्वं दर्श्यं मे तं
चौरसिंहं, येनाहं मृगकोपं तस्योपरि क्षिस्त्वा स्वस्तो भवामि।"
उक्तचः

भूमिमीत्रेः हिरणयम च विग्रहस्य फलक्रयम्।
नास्त्येकमपि यथेषां न त कुर्यात्त्वचन ॥
यत्र न स्वात्फलं भूरि यत्र न स्वात्तपराभवः।
म तत्र मतिमान्युद्दं समुत्याद्य समाचरेत्॥
शशक आह -- "स्वामिन् सत्यमिदम्। सबभूमिहितोः। परिभवाच्च युद्धयन्ते क्षतिक्षियः। परं स दुर्गाश्रयः, दुर्गानिक्षिप्तव वर्त्तेन विषकम्भिता:। तो दुर्गस्थो दुःसाध्यो भवति रिपुः।"

भासुरक आह -- "भोः! कि तवानेन व्यापारेण? दर्शय मे तं दुर्गस्थमापि।"

शशक आह -- "यथेवं तद्यागच्छतु स्वामी।" एवमुख्तवास्ये व्यवस्थितः। तत्तथ तेनासागच्छता यः कुपो दश्येन भूतभवेव कुपमासाच्छ भासुरकमाह -- "स्वामिन्! कस्ते प्रतापं सोदु समर्थः। तवं दश्य दूरतोस्पि चौरसिंहः प्रविष्टः स्वं दुर्गम्। तद्यागच्छ, येन दर्शयामि" इति।

भासुरक आह -- "दर्शय मे दुर्गम्"

तदनु दशिस्तेन कूपः। ततः सोस्पि मूर्खः सिंहः कुपमध्ये आत्मप्रतिविम्बं जलमध्यगतं दश्या सिंहनादं मुमोच। ततः:
When a person has intellect, he is powerful. Where is the power of a person who does not have an intellect?

The lion in the forest, proud of his power, was killed by a helpless rabbit.

In a forest there lived a lion by the name of Bhaasurak. Because he was so powerful he would kill many deer and rabbits but he was still not satisfied. One day, all the animals of the forest like the deer, boar, buffalo and rabbit got together and told the lion -- "Lord! What is the benefit in killing so many animals everyday -- because, actually you eat only one animal. Together, let us decide on a system. While you sit in your den one
of us, by rotation, will come to you and you can eat him. This way you will also be getting your food without any labour and the animals of the forest will not be destroyed collectively. Please follow this system.

After listening to these animals, Bhaasurak said, "What you are saying is right. But, if an animal does not reach my den everyday, then I shall kill and eat all of you."

All animals agreed to this system and were able to fearlessly roam in the forest. One animal whether old, or who had renounced the good things in life, or one who was stricken with grief or one out of fear of the destruction of his children, would reach the lion's den in the afternoon everyday to be his food.

One day, after rotation, it was the turn of the rabbit. He was not willing to go, but because of the encouragement by the other animals
he was walking along slowly. He was thinking about destroying the lion and slowly and sadly walking towards the den. On the way he saw a well. He climbed the well and peeped into it. He saw his own reflection in the centre of the well. When he saw the reflection he thought "This is a fine way to kill the lion. With my intelligence I will make Bhaasurak angry and he will fall in the well."

The rabbit reached Bhaasurak when the sun was setting. Because of the delay, the hungry lion was parched in the throat. The angry lion licked both his lips with his tongue and decided that tomorrow he would kill all the animals in the forest. While he was thinking thus, the rabbit arrived, bowed to him and stood there.

On seeing the rabbit the lion turned red with anger and said "Rabbit! Firstly you are so small. Upon that you have reached here so late. Because of this offence of yours, I will
kill you today and tomorrow I shall kill all the other animals in the forest."

The rabbit replied humbly, "Lord, not my fault, nor of the other animals. I will tell you the reason for the delay."

The lion said, "Tell me quickly! Speak all that you want to before I take you inside my mouth."

The rabbit said, "By rotation it was my turn and because rabbits are so small, all the animals in the forest had sent five rabbits like me. While on the way a very powerful lion came out of his den, stopped us and said where are you people going. You can now remember your God."

After he spoke I replied, "We are all going to our Lord, Bhaasurak the Lion as per the system to be eaten by him."

After hearing him out, Bhaasurak said, "Dear, if what you have said is true, then
take me to that usurper lion immediately, so that the anger that I have accumulated for killing the deer shall be vented on the lion and I will feel better. It is also said that –

Territory, friend and gold are the three fruit of battle. Of these even if one (fruit) is not achieved then one should not fight at all. When there is no possibility of achieving the fruit and one's honour is not compromised, then one should neither be the cause of the fight nor take part in the fight.

The rabbit said, "Lord! what you are saying is right. The kshatriya warrior enters into a battle when the territory or honour is compromised. But your enemy, this lion, is protected in his den. He had come out of his den and stopped us. The enemy in the fort becomes invincible.

Then he said, "Is it true? This forest is mine. You all should be loyal to me. This Bhaasurak is a thief. If he is the king here, then leave four of you as security and bring
Bhaasurak immediately. Whichever of us is stronger will be the king and only he will eat the rabbits."

With the permission of that lion I have reached here. This is the cause of my delay. I have said all that I had wanted to. Now Lord, do as you wish.

The lion said, "How does it matter to you. If the lion is in his den, even then take me there."

"In that case my Lord, let us go," said the rabbit. He led the lion to the same well that he had seen on the way. Near the well he said to Bhaasurak, "Lord, how can a lion tolerate your radiance. Seeing you coming from afar, the usurper lion has entered his den. Come, I will show you."

Bhasurak said, "Show me his den."

Bhaasurak then peeped into the well and roared. There was a double echo from the
well. Seeing his own reflection the foolish lion thought that the enemy was in the well, and leaped into it. In the process he gave up his life.

All animals were happy with the death of the lion and the return of the rabbit. They honoured him and all the animals lived happily in the forest, thereafter.
अस्ति कर्ममधिलन#प्रदेशो नानाजलचरसनाथ महत्सरः । तत्र च कृताश्रयो बक एको वृदभावमुपगतो मत्त्यान्ध्र व्यापादःयितुमसमथः । ततद्भक्षामकण्ठः सरस्तीर उपविष्ट्रो मुक्तान्ध्रप्रकरसहोश्रुप्रवाहिन्यरात्त्वमभिषिल्ल रुरोद् । एकः कुलीरको नानाजलचरसमेतः समेत्य तस्य दुःखेन दुःखितः सादरमिदमूचे -- "माम! किमच लया नाहारवृत्तिरनुशीयते । केवलमश्रुपूर्णनेत्राभ्यं स निःशासेन स्थीयते ।" स आह -- "वत्स सत्यमुपलक्षितं भवता, मया हि मत्त्यादनं प्रति
परमवैराग्यतया सांप्रतं प्रायोपवेशनं कृतम्, तेनाहं समीपगतानि मत्त्वाच भक्षयामि।

कुलीकस्तत्त्च्छु ल्वा प्राह -- "माम! किं तद्वैराग्यकारणम्?"

सम्राह -- "वत्स! अहमसिंत्सरसि जातो वृद्धि गत्विः।
तन्मयैतत्त्च्छु तत् यदू द्वादशवार्षिक्यानावृष्टिः संपवते तुः।"

कुलश्रीक आह -- "कस्मात्तत्त्च्छुतम्?"

बक आह -- "दैवज्ञमुखात्। एष शनैःश्रो हि रोहिणीसकं भित्वा भौमं शुकं च प्रयास्यति।" उत्क्रम वराहमिहिरेण --

यदि भिन्ते सूर्यसुतो रोहिण्या: शकटमिह लोके।
द्वादशवर्षीणि तदै नहि वर्ष्टि वासवो भूमौ॥
पंचतन्त्रकथासंग्रहः Stories from Panchatantra

तथा च --

प्राजापत्ये शाक्चे भिन्ने कृत्वेव पातरक वसुधा ।
भस्मामारस्थिकलकीणार्कापालिकिमण्व हनं घर्ते ॥

तथा च --

रोहिणीशकटम्पुलकनन्दवृद्धिनाति बृहिषोऽथवा शशी ।
किं वदामि तद्विशसागरः सर्वलोकमुपयान्ति संक्षयम् ॥
रोहिणीशकटम्पुलसांस्थिते चन्द्रमस्थं शरणीकृता जनाः ।
कापि यात्रि शिशुपालचिताशानाः सूर्यं भविदुर्मानुपाचिनः ॥

तदेतसरः स्वल्पतोयं रत्तैं, शीघ्रं शोभं यास्यति ।
आस्मिज्जुष्के येः सहां वृद्धं गतः सदैव कीडितश्च ते सर्वे
तोषाभावाभासां यास्यति; ततेषां विष्णुं दृष्टसमर्थः ।
तेनेतत्तायोपवेशणां कृतम् । सांप्रात सर्वं स्वल्पजलशाहानां
जलचरा गुरुजलाशयशु्स्वस्वजननेनीयते । केचिच्च
मकरोधशुशिरारजलहस्तिन्द्रमृत्युः स्वयंभव गच्छन्ति । अत्र
पुनः सरसि ये जलचरास् ते निधिन्ता: सन्ति । तेनाहं विशेषाद्रोहिमि, यद् बीजशेषमात्रममत्र नोद्विरिष्यति।"

ततः स तदाकर्षण्यं प्रसामपि जलचराणां तत्त्वम वचनं नवेद्यामास । अथ ते सर्वभाष्यतर्समनसो सत्त्वकच्छपमभृत्यस्तिसमभूपेत्य प्रवच्छः -- "माम! अर्थि कश्चिद्रुपायो येनास्माकं रक्षा भवति ?"

बक आह -- "अस्तस्य जलाशयस्य नातिदूरे प्रभूतजलसनाथं सरः। पद्विनीक्षण्डमणिन्सं दत्तात्रि शत्यापि वर्षाणामनावृष्या न शोषमेयति। तथादि मम पृष्ठ कश्चिदरोहिति तद्हं तं तत्र नयामि।"

अथ ते तत्र विशेषसमाप्तः: "तात्, मातुल, भ्रात् ! "इति बुवाना अहं पूर्वमहं पूर्वम्, इति समन्तात्परितस्थः। सोस्पि दुष्टशायः कर्मेण तान् पृष्ठे आरोप्य जलाशयस्य नातिदूरे शिलां
अन्यसमन्दने च कुलीरकेनोक्तः -- "माम! मया सह ते प्रथमः स्नेहसंभाषः सहातः तत्किं मां परित्यज्यात्रयसि ? तस्मादाच मे प्राणाः कुरु।"

तदाकर्णेऽसो S पि दुःशाययश्चिन्तितवान् -- "निर्वित्त एव संसारसादनेन, तदेवै कुलीरकं व्यञ्जनस्थाने करोिमः।" इति विचिन्त्य ते पृष्टे समारोिय तां वच्चःशिलामुद्रिस्य प्रसिद्धिः। कुलीरको S पि दूरावस्थितपर्वतं शिलाश्रयमवलोकऽ मत्स्यास्थीनि परिज्ञाय तमपृच्छत् -- "माम! कियदू स जलाश्य ? मद्दिब्यभारे परिश्रान्तस्त्र्वम् तत्कथय ग।"
पंचतन्त्रकथासंस्मृति: Stories from Panchatantra

सोसपि मन्दधीर्जलचरोऽयं स्तले न प्रभावतीति मल्वा सरसितमिदमाह -- "कुलीर! कुत्योंन्यो जलाशयः? मम प्राणयात्रेयम्। तस्मात्सपर्येतात्मनोभीष्टदेवता, तवामप्यसयां शिलायं निष्किष्य भक्षयिश्यामि।" इत्युक्तवति तस्मिन्
स्ववदन्दश्चयेन मृणालनालधवलायं मृदुश्रीवायां गृहीतो मृतश्र।

अथ स तां बकश्रीवां समादाय शाने: शाळश्चलाशयमाससाद।
तत्: सवैंव जलचरैः पूष्ट: -- "भो: कुलीरक! किन्निवृत्तस्वम्?
स मातुलोसपि नायातः। तत्किं चिरयति वयं सर्व सोतसुकातः
कृतक्षणास्तिस्थायम्।"

एवं तैयभिहिते कुलीरकोसपि विहस्योवाच - "मूखाः! सर्वे
जलचरास्तेन मिथ्यावादिना वच्चित्वा नातिदूरे शिलातले
प्रक्षिप्य भक्षिता।। तन्ममायुःशेषतया तत्स्य
"Having eaten fish -- large, small and medium sized, the greedy stork died by the bite of a crab."

In a forest there was a lake in which lived many marine creatures. One of its residents was an old stork who was no longer capable of killing fish. Hence, one day, oppressed by hunger he sat on the bank of the lake copiously shedding tears enough to irrigate the land. A crab along with some marine animals were pained to see the weeping stork. The crab asked him -- "My dear, you have not made any arrangement for your meal today, you have only been shedding tears and sitting quietly, what is the matter?

He said, "Son, you have judged correctly. After eating all these fish I am atoning my sins, renouncing the world and shall give up
my life. I am not eating even the fish that are near me."

On hearing this, the crab asked, "My dear, why are you renouncing the world?"

Said the stork, "Son! I was born in this lake and have grown old here. I have heard that soon the twelve-year long famine will take place."

The crab asked, "From whom have you heard this?"

The stork replied, "From some soothsayers. Saturn will enter the constellation containing of Rohini and will be in conjunction with Mars and Venus. The Sage Varahamihiracharya had said –

If Saturn enters the cart-like constellation containing Rohini, then for twelve years Indra will stop the rain on earth."
Thus –

When Rohini's constellation is exposed, the earth will feel guilty of committing the sin. Hence, to atone the sin, the earth will reduce itself to ash and bone during the drought.

And also, --

If any of these, Saturn, Mars or Moon are able to enter the cart-like constellation containing Rohini then a veritable ocean of disaster will destroy the entire universe. If the Moon enters the constellation then the people will become totally helpless and in some places even eat their own young ones. In some places the strong rays of the sun will render the water unfit for drinking."

As it is this lake has very little water, and if there is a drought it will dry up shortly. When this lake, where I have spent my childhood and now reached old age, dries up then all the marine life will end due to lack of water. I cannot bear to see their
destruction. Therefore, today, I have decided to fast unto death. At this point in time all small marine life from small lakes are being transported by the larger marine animals to bigger lakes. The bigger marine animals like crocodiles, big lizards and so on are themselves moving to deeper lakes. But, look, the residents of this lake are doing nothing and moving around without a worry. This is the main cause of my tears; that no one in this lake shall survive.

The crab listened to the stork, understood the seriousness and shared it with all the other residents of the lake. On hearing the news of the impending drought all the fish, the tortoises etc., got scared and went to the stork and asked, "Is there any way by which the lives of the residents of the lake can be saved?"

Said the stork, "Near this lake there is another very deep lake. Owing to the abundance of lotus flowers it cannot dry up
even after twenty-four years of drought. If any one of you can climb on my back, then I can take him to that lake."

All the marine animals of the lake believed the stork. Addressing him as "Father, Maternal Uncle and Brother, they gathered round the stork and pleaded with him, "Take me there, first!"

With deep malice in him the stork would carry the little animals and drop them at a rock nearby and after eating them at leisure, return to the lake and tell them concocted stories. This became his way of life.

One day the crab told the stork, "Dear, your first conversation was with me. Then why are you taking along all others to the new lake but not me. Please, sir, protect me."

When the stork heard the crab, he thought that, yes, eating fish daily has become so boring, instead I will eat the crab today.
Having decided thus he took the crab on his back and flew towards the rock. The crab saw that at a distance there was a rock with bones piled up like a hill and immediately understood that they were fish-bones. He said to the stork, "Dear, how far is the lake, yet? I feel that you are now tired of my weight."

On hearing this, the stork thought that the foolish crab is not powerful on land (than in water) and laughed cockily, "Crab! where is the other lake? This is now my livelihood. Now you can remember your dear God as I am going to drop you on this rock and eat you up. "Just as the stork was saying this, the crab bit the soft smooth neck with both his jaws and killed him.

The crab carrying the broken neck of the stork, slowly trudged towards the lake. When the other marine animals saw him they said, "O Crab! Why have you returned?"
Even Uncle Stork has not come back. We are all ready and waiting for him."

When the crab heard these residents of the lake talking thus, he laughed and said, "You fools! That liar, that cheat would take all the animals a little far from here, drop them on the rock and eat them. I still have some more time to live, therefore, I somehow understood his plan, killed him and have brought his neck along. Now, we need not fear anyone. All of us marine creatures will live well."
बक-नकुल-कथा

The Stork and the Mongoose

उपायं चिन्तयेत्त्राजस्तथापायं च चिन्तयेत् ।
पश्यतो बकमूखस्य नकुलेन हता बकः ॥

अस्ति कस्मिंश्चिन्त्येदमुहुबकसनाथो वटपादपः । तस्य कोटेरे
कृष्णसर्पं प्रतिवसतिः स्मः । स च बकबालकानजातपक्षानपि
सदैव भक्षयन् कार्लं नयति स्मः ॥

अथैको बकस्ते भक्ष्यमत्यपत्यानि द्वारा
शिशुवैराग्यात्सरस्तीर्मासाधं वाष्पपूर्तिनयनोऽथोमुखस्तिष्ठति
। तद्ध तांहकेशतिमवलोक्य कुलीरकः प्रोवाच -- "माम! किमोवं
रूढते भवताद्यः ?
स आह -- "भद्र! किं करोमि? मम मन्दभाग्यस्य वालका:
कोटरनिवासिना सर्पं स्वयंभसं। तदु भु:खु:खितो रूद्धिमी।
तत्कथय मे यथर्तित कश्चिद्प्याययस्तद्विनाशाय।

तदाकरण्य कुलीरकश्चिन्तयामास -- "अयं
तावदस्मजातिसहजवैरी। अतस्तत्तथा सत्यानृतमुपदेशं
प्रयच्छामि, यथान्येपि सर्वे बका: सक्षयमायीति।"। उक्तम्

--

नवनीतसमां वाणीं कृत्वा चित्तं तु निर्देषम्।
तथा प्रबोध्यते शात्रु: सान्ययो ग्रियते यथा।।

आह च -- "माम! यथे चं तन्मत्स्यमांसखण्डानि
नकुलविल्हरातसर्पकोटरं यावत्रक्षिप, यथा नकुलस्तन्मार्गेन
गत्वा तं दुष्टसपं विनाशयति।"
An intelligent person thinks beforehand about both the success and failure of an action. The mongoose killed all the storks because they did not assess the gain and loss.

In a forest there was a banyan tree in which lived many families of storks. A snake lived in the hollow of that tree. The snake would kill and eat the young and newborn storks and live happily.

One day, on seeing the young ones being consumed by the snake, and in great grief over the dead children, the stork went to a lake and with tears in his eyes sat there sadly. Seeing the stork in such melancholy, a crab asked, "Dear Sir. Why are you crying thus, today?"
On hearing the crab, the stork said, "Dear! what am I to do? My unfortunate children have been eaten by the snake that lives in the hollow of the tree. Can you tell me of some way to destroy the snake?"

The crab thought, "The stork is a sworn enemy of us crabs. Hence, I will cleverly suggest something that will destroy all the storks."

With a cruel stone-heart but sweet and gentle words, the enemy should be got convinced in such a way that the enemy is destroyed completely.

The crab told the stork, "Dear! If it is true, then carry some flesh of fish from burrow of a mongoose and drop it near the hollow where the snake lives. The mongoose will covet the fish and in the process kill the snake in the hollow."
When this was done, the mongoose came in search of the flesh of the fish. Not only did he kill the snake; the mongoose gradually killed all the stork residing in the tree.
ब्राह्मण, चौरा पिशाच-कथा

The Brahmin, Thief And The Demon

शत्रुवोऽपि हितायेव विवदन्तः परस्परम् ।
चौराण जीवितं दृंतं राक्षसेन तु गोयुगम् ॥

असि कर्मिन्तीक्रियादि दरिद्रो द्रोणनामा ब्राह्मणः
प्रतिवहनः, सतं विशिष्टवस्त्रानुरुपोनन्यमाल्याल्पकश्चार- ताम्बूलादिभोगपरिविचितः, प्रसूटकेशश्रुनवरोपेपिचितः,
शीतोष्णवातवर्षोदिभिमि परिशोपितशरीरः । तस्य च केनापि
यजमानेनानुकम्या शिशुगोयुगं दृत्तम् । ब्राह्मणेषु च
बालभावादारम्य याचितघृततैलयवसादिभि: सम्बर्यं सुपुष्पम
कृतम् ।

तथ द्वेषा सहस्रेष्ठ कश्चिदः कृष्णकेशिन्तितवान् - "अहमस्य ब्राह्मणस्य
गोयुगमिद्मपहरिष्यामि" इति निशिदित्व निशायां वन्यनपाशं
गृहीत्वा यावतास्थिस्थितस्तावदर्श्यां प्रवरलतीक्षणदन्तपद्धिः,
उन्नतनासावंशः, प्रकटरक्ततनान्यः, उपचितस्यायुसन्तततगातः,
शुच्चकपोलः, सुहुतहुतवपिङ्कलयमशुकेशशरीरः कश्चिद् हृदः ।
दल्प्याचं तं तीव्रभयन्तस्तोधिपि चौरोऽवबीत् "को भवान्?" इति ।
स आहं - "सत्यक्वचनोऽहं बह्मराक्षसः। भवान्यक्ष्ट्र्यात्मानं
निवेदयतु"।
सोऽववीत् -- "अहं कृकर्माणं चौरो, दरिद्रामाहमणस्य गोयणं हर्तुं
प्रस्थितोऽसिम।" ।
अथ जातप्रत्यो राक्षसोऽववीत् -- "भद्र! षष्ठानाकार्लिकोऽहम्।
अतस्तमेव ब्राह्मणं भक्ष्यविष्यामि। ततसुन्दरमिदम।
एककार्यावेलायाम।" ।
अथ तौ तत्र गत्वैकान्ते कालमन्वेश्यन्ताः स्थितो ।
पुस्तककथासंग्रहः Stories from Panchatantra

प्रसुसे च ब्राह्मणे तद्दक्षणार्थ प्रस्थितं राक्षसं द्वा चौरोऽवीतः -
- "भद्र ! नेष न्यायः। यतो गोयुगे मयापहते पश्चात्त्वमेनं 
भक्षय।"

सोऽवीतः - "कदाचिद्रयं ब्राह्मणो गोशब्देन बुध्यते 
तदान्तर्कथ्यं ममार्म्: स्यात्।"

चौरोऽवीतः -- "तवापि यदि भक्षणाद्योपस्थितस्यान्तरे 
एकोऽव्यन्तरावः स्यात्, तदाहमपि न शकाओऽि गोयुगमपहर्तुम्। 
अतं: प्रथमं मयापहते गोयुगे पश्चात्त्वया ब्राह्मणो 
भक्ष्यितवः।"

इत्यं चाहमहमिकया तत्यार्थवदतोः समुत्त्यते द्वेषं प्रतिरववशादु 
ब्राह्मणो जजागार।

अथं तं चौरोऽवीतः -- "ब्राह्मण ! त्वामेवायं राक्षसो 
भक्ष्यितमिच्छति" इति।
An enemy can also become a well-wisher. Owing to the argument the demon saved the brahmin's pair of calves.

In a town there lived an extremely poor brahmin by the name of Drona. His livelihood depended on people's charity and alms. He could never enjoy good clothes, beauty aids, perfumes, ornaments, betel, etc. His beard, moustache and nails were always untrimmed. Summer, rains and inclement weather had made his body emaciated. A man performing a yagya noticed the abject penury of the brahmin and gifted him with a
pair of calves. Right from the time the calves were young, the brahmin would collect oil, ghee, grass, etc and feed the calves and the calves soon grew up and became strong.

A thief noticed the brahmin's calves and decided "I will steal this Brahman's pair of calves". During the night, he collected a rope and left his home with the intention of stealing the calves. Half way down the road he saw a ferocious looking person with a row of sharp teeth, upraised nose, large red eyes, large veins showing on his body, lean face, and flame-coloured beard and moustache. Looking at this person, the thief got scared. Yet, he mustered enough courage and asked this person, -- "Who are you?"

The person answered, -- "I am a brahmin-devouring demon by the name of Satyavachan. Please introduce yourself."

The thief replied, -- "I am a thief by the name of Kroorkarma. I have started from home in order to steal the pair of calves of the poor
Reposing his trust in the thief, the demon said, "Friend! I have not eaten since six days. I shall now eat the brahmin. Really good! We both have the same kind of work."

Both reached the brahmin's house and waited at a quiet spot for the right moment.

Watching him sleep, the demon with the intention to eat the brahmin, moved towards him. The thief called out, -- "Sir, this is not right. You eat the brahmin after I have stolen and taken away the calves."

The demon said, -- "If the brahmin wakes up from the noise of the calves then for me all is in vain."

The thief said, -- "While you are eating the brahmin if some hurdle comes our way then I will not be able to steal the calves. Therefore, I will take the calves first, then you eat the brahmin."
Their argument increased, both were opposing each other and in the midst of this discussion the brahmin woke up.

On seeing the brahmin awake, the thief said, "O brahmin! this demon wants to eat you."

Promptly, the demon said, "O brahmin, this thief wants to steal the pair of calves."

On hearing both of them the brahmin stood up and became alert, and remembered God. By remembering God, he was able to save himself from the demon. He then picked up a stick and saved his calves from the thief.
The Weighing Scales and the Merchant's Son

तुलां लोहस्ह्वस्य यत्र खादृं ति मूषिकाः । राजस्त्रय हरेच्छयेनो बालकं नाद्र संशयः ॥

असि कर्मकिरिणि जीर्णघनो नाम वणिकपुत्रः । स च विभववध्यादिशान्तराममनमना व्यधित्यत् —

यत्र देशोऽथ थानो भोगा भुक्ता स्ववीर्यतः । तस्मिन्विभवहीनो यो वसेत्स पुरुषाधमः ॥ तथा च —

येनाहद्वायुक्तेन चिरं विलसितं पुरा । दीनं वसंति तत्रैव यः परेषां स निन्दितः ॥

तस्य च गृहे लोहभारघटिता पूर्वपुरुषोपाजिता तुलासेत् ॥
पंचतत्त्वकथासंग्रहः Stories from Panchatantra

तां च कस्यचिच्छेदनिन्यं गृहे निक्षेपभूतं कृतं देशान्तरं प्रस्थितं।
ततं सुचिरं कालं देशान्तरं यथेच्छयं भ्रान्त्या पुनं
स्वपुर्वागत्यं तं श्रेष्ठमुवाच -- "भों श्रेष्ठन! दीयतं मे सा
निक्षेपतुला। "स आह -- "भो! नास्ति सा तवदीया तुला;
मृषिकेभिक्षिताः" इति।

जीर्णधनं आह -- "भो श्रेष्ठन! नास्ति दोषस्ते, यदि
मृषिकेभिक्षितेति। ईदंगोवायं संसारं। न किंतु इत्र शास्त्रतमस्ति
। परमहं नय्यं खानार्थं गमिष्यामि, तत्त्वमात्मीयं शिशुमेनं
धनदेवनामानं मया सब खानोपकरणहर्तं प्रेषयं" इति।

सोऽपि चौर्यभयात्स्य श्रद्धिः स्वपुर्वमुवाच -- "वत्स!
पितृव्योऽयं तव खानार्थं यास्यति, तदू गम्यतामनेन सार्यं
खानोपकरणमादायं" इति।

अहो, साधिविद्वृष्टेः --
तथा च ।

अत्यादरो भवेच्छ्रत्र काय्यकारणवर्जितः ।

तत्राशंक्रा प्रकत्त्व्या परिणाममेव सुखावहा ॥

अथासों वणिकिशाशुः स्नानोपकरणमादाय प्रहृष्मनास्तेना-
भ्यागतेन सह प्रस्थितः ।

तथानुष्ठिते स वणिक्स्नात्वा तं शिश्न्ग गिरिगुहायां प्रक्षिष्य, तद्र
द्वारै बृहच्छिण्याच्छाद सत्वरं गृहमातः । पृष्ठ्य तेन वणिजा -
- "भो ! अभ्यागत ! कथ्यतां कुत्र मे शिशुर्यस्त्व्या सह नदीं
गतं ?" इति ।

स आह । "नदीतटात्स शयेनेन हृतः " इति ।
श्रेष्ठाह -- "भो: सत्यवादिनः! यथा इथेनो बालं न नयति, तथा मृषिका अपि लोहभारघचितां तुलां न भक्षयन्ति, तदर्पण मे तुलां, यदि दार्शकेण प्रयोजनम्।"

एवं तौ विवदमानो द्वावपि राजकुलं गतो। त्रत श्रेष्ठी तारस्वरेण प्रोवाच -- "भो! अब्रह्मण्यम्, अब्रह्मण्यम्! मम शिशुरनेन चौरणापहत:।"

अथ धर्माधिकारिणस्तमूचु: -- "भोः! समर्प्यतां श्रेष्ठिसुत:।"

स आह -- "किं करोमि, पश्यतो मे नदीतांच्छ्येनेनापहत: शिशु:।"

तच्छत्वा ते प्रोचु: -- "भोः! न सत्यमभिहितं भवता, किं इथेन: शिशुं हर्तं समर्थ्यं भवति?"
Where rats can devour a scale made of solid iron, then, a falcon can fly away with a boy - there should be no doubt about it.

In a certain place lived a businessman's son by the name of Jeernadhan. Owing to bad financial condition, he thought of going abroad -
No one can be more lowly than the person, who, has earned and enjoyed the luxuries of life in a country or town, continues to live there when his financial condition has become poor.

And

Where in the past one has lived with self respect and enjoyed life, and then continues to stay on there during financially bad days, then, he falls in the esteem of other people. Other people look down on such a person.

There was a weighing scale that his ancestors had got made from solid iron. He kept the iron scales as security with a money lender and embarked on his journey to foreign lands. After a long time, when he had earned enough in various places, he returned to his hometown and asked the money lender, -- "O Respected Sir, please return my scales that were kept as security with you."
The money lender replied, -- "O Sir, your scales do not exist any longer. They have been eaten away by rats."

Jeernadhan said -- "O Respected Sir, its not your fault, since the rats ate away. The world is such. Nothing is permanent. I am going to the river for a bath. Will you please send your son, Dhandeva, with me to carry my bathing paraphernalia?"

The money-lender, afraid of thieves, told his son - "Son! This uncle of yours is going for a bath. Go with him and carry his bathing paraphernalia."

Well, it is rightly said, --

"In the absence of fear, greed and gain, no one would honestly do good to others." In addition –

"If great honour is being given without any apparent reason, then a person should be very alert."
In accordance with the father's instructions, the son (Dhandev) went along with Jeernadhan, carrying the bathing paraphernalia. They reached the river bank, and after bathing, Jeernadhan hid the moneylender's son in a cave and shut the entrance to the cave with a huge stone. Then he returned to the town.

Seeing Jeernadhan returning alone, the money lender asked, "O dear Sir! Where is my son who went along with you?"

He answered, "From the river bank, a falcon took your son and flew away."

The money lender said, "Liar, can a falcon fly away with a boy? Bring back my son, otherwise I will move the court."

Jeernadhan said (sarastically), "O Truthful Sir, if falcon's cannot take away a boy, then rats cannot eat a solid scale. If you want your son back, then return my weighing scale to me."
Arguing thus, both reached the court. On reaching the court, the money lender said in a high pitch, -- "Your honour! Great wrong has been committed. This man has stolen my son."

On hearing his cries the judges said, - "O businessman! Restore the son to the money lender."

The businessman said, -- "What can I do? I saw a falcon take away the boy from the riverbank."

On hearing him, the judges said, -- "What you say does not appear to be true. Is a falcon capable of taking away a boy?"

Then the businessman pleaded, "Sirs, Please listen to me. –

Where rats can devour a scale made of solid iron, then, a falcon can fly away with a boy – there should be no doubt about it.
The judges said, "How come?"

The respected businessman narrated from the start. The judges listened and made them understand. The boy and the scales were exchanged and the businessman and the moneylender were satisfied.
धर्मबुद्धि-पापबुद्धि कथा

Dharmabuddhi and Paapbuddhi

धर्मबुद्धि: कुबुद्धि द्वारेतो विदितो मम।
पुरुषा व्यर्थपाण्डित्यात् दिता धूमेन ग्राहितः।।

कस्मिं मधुकरादिधिष्ठाने धर्मबुद्धि: पापबुद्धिश्रेष्ठेऽ द्वे मित्रे प्रतिवसतः स्म।
अथ कदाचित्पापबुद्धिना चिन्तितम् -- "अहं तावमूर्खों
दारिद्रयोपेतथ। तदेनं धर्मबुद्धिमादाय देशान्तरं
गतवास्याश्रयेणार्थोपार्जनं कृत्वेनमापि कविचित्ता सुखी भवामि।"

अथात्यस्मिनहनि पापबुद्धि:धर्मबुद्धि प्राह -- "भो मित्र!
वार्तकमावे किं त्वमात्मविचित्रितं स्मरिष्यसि। देशान्तरमद्वां
कां दिशाउजनस्य वार्ता कथयिष्यसि। उक्तच्च—
पंचतन्त्रकथासंग्रहः Stories from Panchatantra

देशान्तरेषु बहुविधभाषावेषादि येन न ज्ञातम् ।
भ्रमता धरणीपीठ तस्य फल जन्मनो व्यथम् ॥

तथा च –

वियां वित्तं शिल्पं तावद्वायैर्यति मानवः सम्यक् ।
यावदु नरति न भूमिः देशान्तरं हुष्टः ॥

अथ तस्य तद्रचनमाकर्ण्य प्रहस्मनास्तेनेव सह गृहजनानुजः
शुभेदनि देशान्तरः प्रस्थितः । तत्र च धर्मबुद्धिध्रावः भ्रमता
पापबुद्धिना प्रभूततरं वित्तमासादिम् । ततथेऽ द्वयपि तौ
प्रभूतोपार्जितद्रव्यः प्रहस्ती स्वगृहं प्रत्यात्मचेन निवृत्ता । उक्तचः
प्रास्वायायार्थशिल्पानं देशान्तरनिवासिनामाः ।
कोशमाणामध्विपि भूभागः रात्योजनक्ष्यवेत् ॥

अथ स्वस्थानवासिना पापबुद्धिना धर्मबुद्धिध्राविधिहि: -- "भद्र ! न
सर्वेतें गृहं प्रति नेतुं युज्यते । यतः कुष्टाधिको बाव्यवाश्च
वनगहने भूमिभूत किचिन्मात्र मादाय गृहें प्रविशावः। भूयोधपि प्रयोजनेन सञ्जाते तन्मात्रं समेत्यास्मातेन नात्राश्यावः। उक्तं —

न विन्तं दृश्येतरािः कस्यचिच्छत्वल्यमण्यो!।

मुनेरपि यतस्तस्य दृश्नाचलते मनः॥

तथा च —

यथामििं जले मत्स्यविन्ये ते स्थापदेभुवि।

आकाशो पक्षिभिशैव तथा सर्वं वित्तवान्॥

तदकर्षं धर्मं बुद्धिराहः "भद्र ! एवं कियताम्।।" तथानुषिठते द्वारपि तौ स्वगृहं गत्वा सुखेन सस्थितवन्तो।

अथान्यसङ्ग्रहिनी पापबुद्धिनिशीयेश्वर्यां गत्वा तत्तवं विंदं समाद्राय गर्तं पूर्वित्वा स्वभवनं जगाम।। अथान्यमुधर्मबुद्धिः समभयेत् प्रोिवाच — "सििे ! बहुकुटुम्वा वयं
पंचतन्त्रकथासंग्रहः Stories from Panchatantra

वित्ताभावात्सीदामः । तदत्वा तत्र स्थाने किंचित्मात्रं
घनमानयावः।"

सोडववीत् -- "भद्र ! एवं कियताम्।"

अथ द्वारपि गत्वा तत्स्थानं यावत्ततस्ततस्ता०ंदिकं भाणं
दृष्टवन्तौ । अत्रान्ते पापबुद्धि: शिरस्ताड्यन् प्रोवाच -- "भो
धर्मबुद्धे ! त्या हृतमेतदनं नान्येन, यतो भूयोधि: गर्त्तापूरं
कृतम् । तत्रयच्छ मे तस्याधर्म् । अथवां राजकुले
निवेदिष्यामि । स आह -- "भो दुरात्मन्! मैंवं वद, धर्मबुद्धि:
खल्वहम् । नेत्रवग्ररक्म करोमि । उक्तच --

मातृवत्परदारणि परद्रवयाणि तोष्वत्।
आत्मवत्सवभूतानि वीक्ष्यन्ते धर्मबुद्धयः।

एवं द्वारपि तौ विवद्मानो धर्माधिकरणं गतो नृषतुक्ष परस्परं
दृष्यनतौ।
अथ धर्मोऽधिकरणाधिष्ठितपुरुषोऽदिव्यार्थं यावभ्रियोजितोऽ, 
तावत्प्रापनुष्ठिराः -- "अहो! न सम्प्रदशाऽयं न्यायः। उक्तच -

विवादुद्विष्यते पत्रं तद्भावेऽपि साक्षिणः।
शाल्यभावाच्छन्तो दिव्यं प्रवद्वन्ति मनीषिणः॥

तद्ये विषये मम वृक्षदेवता: साक्षीभूतान्तः शिष्ठन्ति। ता 
अण्यावयोऽरङ्कतरं चौरं साधुं वा कथिण्यन्ति। अथ तैः 
सवैभिषिकतम् -- "भो: ! युक्तमुक्त भवता। उक्तच -

अन्त्यजोर्यपि यदा साक्षी विवादे सम्प्रज्ञयते।

न तत्र विषये दिव्यं किं पुनर्यत्र देवता॥

तद्भावाक्षम्यत्र विषये महत्कौतूहलं वर्तते। प्रत्यूषसमये 
युवाभ्याम्यसमाभिः सह तत्र वनोदशे गन्तव्यः। इति ।
एतस्मिन्द्रते पापबुद्धि स्वगृहं गत्वा स्वजनकमुवाच -- "तात ! प्रभूतोड्य मयाय्यं धर्म्मबुद्धेश्वरिति : स च त्व वचनेन परिणतिं
गच्छति, अन्यथास्मात् प्राणः सह यास्यति।"

स आह -- "वत्स ! दुःखं वद , येन प्रोच्य तदु द्रव्यं स्थिरतां
नयामि।"

पापबुद्धिराह -- "तात ! अस्ति ततप्रदेशे महाशमी।तस्यं
कोटरमस्ति। तत्र त्वं साम्प्रतमेव प्रविश। ततं प्रभाते यदाहं
सत्यश्वावणं करोमि, ततद्वा त्या वाच्यं यदु धर्म्मबुद्धशौरः: "इति।

तथानुष्ठिते प्रत्यूषे स्नात्ता पापबुद्धि: धर्म्मबुद्धिपुरःसरो
धर्माधिकरणकैः सह तां शमीमभृत्य तारस्वेन प्रोचाच --
"आदित्यचन्द्राविनिलोकनलश्च , धौभूमिरापो हद्रयं यमश्च।
अहश्च रात्रिष्ठ उभे च सन्ये, धर्मश्च जानाति नरस्य वृत्तम।
भगवति वनदेवते! आययोमिष्ये यथोरस्तं कथय।"
अथ पापबुद्धिपिता शमीकोटरस्थः प्रोवाच -- "भोः श्रृणुत, श्रृणुत धर्मबुद्धिना हृतमेतदृ घनम्।"

तदाकर्ण्य सर्वं ते राजपुरुषा विस्मयोऽकुछलोचना यावदर्मबुद्धिविन्त्तातथरणोचितं निग्रह शास्त्रदावलोकयन्ति तावदर्मबुद्धिना तच्छमीकोटरं वाहिभोज्यद्वम्यः: परिवेश्य वाहिना सन्तीपितम्। अथ ज्वलति तस्मिन्यामीकोटरेऽर्धंधशरीरः स्फूटिते श्लेषणः करुणं परिदेवयन् पापबुद्धिपिता निधकाम। ततथा तैः सर्वं पृष्ठ: -- "भोः ! किमिदम्?" इत्युक्ते स पापबुद्धिविचित्रितं सर्वमिदमिति निवेदित्यित्तोपरतः। अथ ते राजपुरुषा: पापबुद्धि शमीशाखायां प्रतिलम्बय, धर्मबुद्धि प्रशस्येदमूचुः --

अहो, साध्विदमुच्यं -- उपायं चिन्त्येताग्रस्तथापायं च चिन्त्येत्।
Dharmabuddhi and Kubuddhi were both known to me. Of them (Kubuddhi) killed his father by suffocating him in smoke.

In a town lived two friends by the names of Dharmabuddhi and Paapbuddhi. Once Paapbuddhi thought that since he himself was quite stupid and poor, if he could go with Dharmabuddhi to foreign lands, with his help make some money, and while returning seize Dharmabuddhi's earnings as well, then life would become very good.

The next day, Paapbuddhi went to Dharmabuddhi and said, "Friend! In your old age which acts of yours will you recall? Not been to foreign lands and seen new things, what stories will you narrate to your children? It is also said –

that if on this earth one is not able to go to foreign lands, know new languages and cultures then the birth is futile.

And also,
acquisition of knowledge, wealth, sculptures etc., is not possible for a person unless he happily tours from place to place."

On hearing Paapuddhi say thus, Dharmabuddhi embarked happily with him on the sojourn after the advice of teachers and after calculating the astrologically right time. Owing to Dharmabuddhi's persona, Paapbuddhi also acquired a lot of wealth. After collecting all their earnings, they were returning to their native place very happily.

It is said that –

For a person who has acquired knowledge, wealth and art and residing in a foreign place even one 'kosa' of land is like a hundred 'yojanas.'

When they were nearing their village, Paapbuddhi told Dharmabuddhi thus, "Dear, taking our entire wealth to the village may not be correct, because our kith and kin would ask for it. Hence, we should bury our
wealth underground in the deep forest and carry only a small portion home. As and when we require it, we will come and dig up the wealth and take it to the village.

It is said –

that a wise men should not flaunt even small amount of wealth, because, on seeing wealth the minds of even great sages stumble.

In addition,

Flesh and rich person meet people who want to devour them. Just like fish in water, lions and other wild animals on land, and birds in the sky are forever ready to eat flesh, there are people forever ready to devour a rich man.

On hearing the above suggestion of Papbuddhi, Dharmabuddhi said "Friend! alright."

They then hid their wealth underground,
and left for their respective homes and started living happily. One night, Paapbuddhi dug up the hidden wealth in the forest, refilled the hole with mud and brought home the entire wealth. A few days later, he went to Dharmabuddhi and said, "Friend, my family is very large. We are facing shortage of money. Let us go and bring home our wealth from the forest. Dharmabuddhi said, "Alright. let us do that."

Thence both of them reached the spot and dug up the place but it was empty. On seeing it, Paapbuddhi beat his head and said, "O! Dharmabuddhi, you have stolen the wealth. No other person could have done that. You have even refilled this spot with fresh mud. Hence you better give me half of what you have taken from here or I shall complain to the king."
Dharmabuddhi said, "Wicked man! Do not say thus. My name is Dharmabuddhi and I am not a thief. It is said that," –

Believers in dharma look upon others' women as mother, others' wealth as rubble, and look to all living beings as their own.

Arguing thus, both reached the court, claiming and counter-claiming that the other was a thief. In order to reach the truth, the judges decided to invoke the "Divine Justice". Immediately, Paapbuddhi said, "This is not justice. It is said that –

Wisemen have said that to settle disputes, tangible evidence is examined. In absence of tangible evidence, witnesses are examined and only in the absence of witness does the court resort to Divine Justice.
In this matter, the Tree Gods are my witnesses. Only they know who is thief and who is honest."

The judges said "Agreed.

Also said is –

In such cases even if a witness from low caste is available then Divine Justice is not required. In this case we even have Gods as witness.

"We are also very curious about this matter. Tomorrow morning we shall, alongwith you, go to the forest and ask the Gods."

On returning from the court, Paapbuddhi told his father, "Father, I have stolen the wealth that belonged to Dharmabuddhi. If you just say something, then it can remain with us, or else we may lose our wealth and also our lives."
The father said, "Son, tell me quickly what I am to say so that the wealth remains with us forever."

As per Paapbuddhi's plan, the father sat inside the hollow of the shami tree. In the morning after his bath, Paapbuddhi along with Dharmabuddhi and the judges, reached the spot in the forest. Under the shami tree Paapbuddhi loudly called out, -- "He knows the sun, moon, wind, fire, space, earth, water, heart, death, day, night and bears witness to the two twilights and justice, and all actions of men. O Tree-God, truthfully tell, who, between us is a thief."

On hearing Paapbuddhi, his father called out from the hollow of the tree, "Listen, listen, Dharmabuddhi has stolen the wealth."

Hearing this, all the judges were stupefied and looked at Dharmabuddhi and were parleying among themselves to give him
appropriate punishment. Meanwhile, Dharmabuddhi collected inflammable material and pushed it inside the hollow of the tree and lit it. When the hollow of the tree started burning, Paapbuddhi's father screamed in great agony and came out from there with half burnt body and burnt eyes. The judges asked, "How have you reached this stage? Who are you?"

On being asked, he narrated the details and then died.

The judges then hanged Paapbuddhi to the same shami tree and expressed their appreciation of Dharmabuddhi thus, "Someone has rightly said, --

A clever person should plan for success as well as failure of a project."
The Frog and the Snake Named Mandavisa

अपमानं पुरस्कृत्य मानं कृत्वा तु पृथतः ।
स्वार्थमभ्युद्रेत्त्रािः स्वार्थभ्रक्षो हि मूर्वता ॥
स्कन्धेनापि वहेचछात्रु कालमासाय वुद्विमान् ।
वहता कृष्णसर्वं मण्डुका विनिपातिता: ॥

अस्ति वरुणाद्रिससमीपे एकसुम्न्त्र प्रदेशो परणितवया मन्दविषो
नाम कृष्णसर्व: । स एवं चिते साधितात्त्वान् -- "कथं नाम
मया सुखोपायवृत्त्या वर्तिततिवयम" इति । ततो बहुमण्डुकं
हृदमुफ्तमायाधृत्तिरतितमिवात्त्वानं दर्शितवयन । अथ तथार्थिते
तस्मिन्तुद्रक्ष्रान्तगतेनेन्द्रि मण्डुकेन पृष्ठ: -- "माम ! किमचा
यथापूर्वमाहात्मरथं न विहरसि ?"

83
सोऽबवीत् -- "भद्र ! कुतो मे मन्दभाग्यस्याहाराभिलाषः !
यत्कारणम् -- अयारात्रो प्रदोषे एव मयाहाराथ विहरमाणेन दृष्ट
एको मण्डूकः। तदु ग्रहणार्थ मया कमः सचितः। सोऽपि मां
दृष्टा मृत्युभयेन स्वाभ्यायप्रसकनां बाह्याणानामतरपकान्तो न
विभावितो मया कापि गतः। तत्सदामोहितिचित्तेन मया
कर्पचिदृ बाह्याणसूत्रोऽहंदर्त्तजलान्तः: स्थोऽजुशो दृष्टः। ततोऽसोऽसो
सपदि पश्चत्तमुपागतः।

अथ तस्य पित्रा दुःखितेनाहं शासो यथा -- "दुरात्मनू ! त्या
निरपराधो मत्सुतो दृष्टः। तदनेन दोषेण त्वं मण्डूकानां वाहनं
भविष्यसि। तत्प्रसादलभ्यजीविकया च वर्त्तिष्यसे" इति।
ततोऽसह युष्माखं वाहनार्थमागतोऽस्मिः।

तेन स सर्वमण्डूक नामिदमावेदितमः। ततस्तः प्रहृदमनोभिः
सवैौव गत्वा जलपादनामशो दृढ़ुराजस्य विज्ञतमः। अथासावपि
मन्त्रिपरिवृत्तोऽज्ञात्यज्ञतमिदमिति मन्यमानः ससम्भ्रमं हृदाईच्छीरः
पंचतन्त्रकथासंग्रहः Stories from Panchatantra

मन्दविषय फणिनः फणप्रदेशामधिरुढः। शेषा अपि यथा ज्येष्ठ
ततेपृशोपरि समारूढः। कि बहुना, तदुपरि
स्थानप्राप्तवन्तस्तस्तस्यानुपदं धावन्ति।

मन्दविषोद्पि तेषां तुष्ट्यथमनेकप्रकारान्त गतिविशेषानदर्शयत्।
अथ जलपादो लघुतदसजसंसपर्शसुखस्तमाहः —

"न तथा करिणा यानं तुर्गोण रथेन वा।
नर्यानं माता वा यथा मन्दविषेण मे।।"

अथान्येवमन्दविषशङ्क्रमना मन्दे-मन्दे विसर्जित। तच्च दृढः,
जलपादोऽववीत् -- "भद्र मन्दविष! यथापूर्व किमत्र साधु
नोहाते?" । मन्दविषोऽववीत् -- "देव! अध्राहारवैक्यान्त मे
वोढं शक्तिरस्त।" अथासाववीत् -- "भद्र! भक्ष्य
क्षुद्रमष्टुकान। तच्छ्रुत्वा प्रहर्षिततर्व्यगात्रो मन्दविषः
ससम्भ्रमभववीत् -- "ममायमेव विप्रशापोऽस्तिः।"
By compromising self respect and boldly facing dishonour one can fulfil many a mission. Man's stupidity lies in protecting self-respect and fearing dishonour to an extreme and thereby damaging himself. If the situation demands, then one can even carry one's enemy on the back. By carrying his enemies on his back at the right time, the snake killed all the frogs.

In the region of the Varunaadri mountain lived an old snake by the name of Mandvish. One day he was wondering if there could be a way so that he can live life without making
much effort. He reached upon an idea and then went to a lake full of frogs and moved about hither and thither restlessly. Watching him thus, a frog sitting near the lake asked--"Uncle! You are not busy looking for food as you have been in the past?"

The snake replied,"Dear, unfortunate that I am, where is the will to eat? During the thirteenth of the fortnight, I started out in search of food. Looking for food I finally found a frog. I was planning to catch him but he saw me. He was scared for his life and ran away into a group of brahmins who were busy in their study. I did not see the frog again. He went away elsewhere. I did not realize that he had gone and in the confusion I bit into the thumb of the son of a brahmin. The boy had entered the water at the shore for a bath. Due to my bite, he did instantaneously.

Hence, the grieving father of the boy cursed me, "Wicked! you killed my son without
any reason. For this act of yours I curse you that you will carry frogs on your body and that will be your livelihood from now." Accordingly, I have come to be a vehicle for you people.

The frog heard the narration of the snake and told other frogs about it. The frogs then conveyed it to their king Jalpaad. Jalpaad heard the amazing information and was very happy in his heart. He immediately climbed the hood of the snake and all the other frogs also climbed the snake. In fact, the frogs who could not climb the snake started running with him.

The snake, Mandvish, with the intention of pleasing the frogs, started moving in different styles. On feeling the slippery skin of the snake, the king frog, Jalpaad, was exclaimed happily,

"Neither elephant, horse, chariot, humans, nor boat, could give me so much pleasure as the snake."
The next day the clever snake started moving slowly. Watching him move slowly, Jalpaad asked, "Dear Mandvish, why are you not moving fast as before?". Mandvish replied, "My Lord, I have not eaten today and I don't have the strength to move ahead." On hearing this, Jalpaad said, "Friend, then you may eat some small frogs." Mandvish was happy to hear this and expressing his gratitude he said, "Lord, the brahmin had given the same curse. Your command has made me very grateful and happy."

By eating the frogs daily, in a few days time the snake became very strong. With great joy in his heart, he said,

"These tasty frogs, are available to me with just a little deception. If I keep on eating them, still they will last long. Thus, my food is now ensured for a long time."
सिंहश्रुगालपुत्रयो कथा

The Lion and Jackal Son

शूरश्र कृतविचक्ष्ण दर्शनीयोडसि पुत्रक।
येसमन् कुले त्वमुत्पन्नो गजस्तत्र न हन्यते॥

कर्मशंखुददे यसंहद्विति प्रतिवसतः स्म। अथ सिंही
पुत्रश्चयमजीजनत् सिंहोपि नित्यमेव मृगानु व्यापाय सिंहे
ददाति। अथान्यसिंहन्हो तेन किमापि नासादितम्। वने
भ्रमतोडपि तत्स्य रविस्तं गतः। अथ तेन स्वगृहमागच्छता
श्रुगाल शिशुः प्रासः। स च बालकोडयमित्यवधार्य, यलेन
दंश्रामध्यगतं कृत्वा सिंहों जीवनमेव समाप्तवान्। ततः
सिंहभिन्हितं -- "भो कान्तं! त्वानीणतं किष्ठिदुस्माकं भोजनम्?
। सिंह आहं -- "प्रिये! मयायें श्रुगालशिशु परितज्ज्ञ न..
पंचतत्वकथासंग्रहः Stories from Panchatantra

किञ्चित्सत्त्वमासादितम्। स च मया बालकोड़यमिति मत्वा न व्यापादितो विशेषात्मकान्तीयश। उक्तः—

ख्रीविप्रतिज्ञाबालेषु प्रहर्तव्यं न कहिचित्।
प्राणात्मयेपि सञ्जाते विश्वस्तेषु विशेषतः॥

इदानीं त्वमेनं भक्षयित्वा पथ्यं कुरु। प्रभातेन्यत्त्वतिक्षितिज्ञुपार्ज-विष्यामिः। सा प्राह--"भोः कान्त्!

ल्वा बालकोड़यमिति विचिन्त्य न हतं। तत्कथमेनमहं स्वोदराथ्यं विनाशायामिः। उक्तः—" अकृत्यं नैव कर्तव्यं प्राणात्मयं गोपं परस्तिते।

न च कृत्यं परित्याज्यमेश धर्मः। सनातनः॥

तस्मान्यमायं तृतीयः पुत्रों भविष्यति।"। इत्येवमुक्तवा सा तमपि स्वस्तन्त्रक्षीरण परां पुष्टिमन्यता। एवं ते त्र्योऽधिपि शिशवः।
पंचतन्त्रकथासंग्रहः Stories from Panchatantra

परस्परज्ञातजातिविशेषा एकाहार-विहारा वात्यसमयं निर्वाहयन्ति सम।

अथ कदाचित्त्र वन भ्रमज्ञरण्यगजः समायात्। तं द्रष्टा तौ सिंहसुतं द्रवपि कुपिताननों तं प्रति प्रचलितों यावत्, तावत्तेन श्रुगालसुतेनाभिहितम् -- "आहो, गजोवयं युष्मत्कुलश्रजः। ततन गन्तयमेतस्याभिमुखम्। एवमुक्तव गृहं प्रति प्रधावितः। तावपि ज्येष्ठवान्यवभजान्त्रितसाहतां गतो।

अथवा, साधिद्वमुच्यते –

एकेनापि सुधीरेण सोत्साहेन रणं प्रति।
सोत्साहं जायते सैन्यं भवने भलमवामुयात्॥।

तथा च

92
अतएव हि वाच्यन्ति भूपा योधान् महाबलानु ।
शूरानां वीरानां कृतोत्साहान वर्जन्यन्ति च कातरान ॥
अथ तौ द्रावपि गृहं प्राप्य पित्रोर्गतो विहसन्तो
ज्येष्ठभारूःचुड़ितमूःचतु: । यथार्थं गजं द्रष्टा दूरतोपि प्रनाधः ।
सोढपि तदाकर्ण्य कोपाविष्टमना:
प्रस्फुरिताधरपवस्तास्मलोचनस्विशिशिवां भूकुटि कृत्वा तौ
विभूतः यं परुषतरवचनान्युवाच । ततः सिंध्यान एकान्ते नीला
प्रबोधितोऽसोऽस "वत्स ! मैवं कदाचिज्जत्य ।
भवदीयत्युहश्रातरावतो" इति । अथासो सान्तववचनेन
प्रभूततरकोपाविष्टस्तामप्युवाच । "किमहेमताभ्या शौर्येण,
रुपेण, विद्याभ्यासेन, कौशलेन, वा हीनो, येन मामुपहसतः ?
तन्मयावशयमेतो व्यपादनीयो।"
तदाकर्ण्य सिंही तस्य जीवितमिच्छस्तत्वविहस्य प्राह --
"शौरोदसि कृतवियोदसि दश्यायोदसि पुत्रक ।
You may be valiant, intelligent and highly noteworthy; But the race that you are born in, does not kill elephants.

In a forest a lion couple were living. After this the lioness gave birth to sons, hence the lion used to haunt animals and give lioness. One day no animal was caught by him. While roaming in the forest it became evening. On way back home a baby-jackal
was got by him. He without killing the baby, carefully carried it and gave to the lioness in living condition. The lioness asked, "Dear, have you brought something for me to eat?". The lion replied, "Dear, except for this baby jackal I could not find any animal. Since he is small, and I thought, like our small children, I did not kill it. It is said that –

A woman, a brahmin, a brahmachari and a child should not be killed. If they come in good faith, then one should not attack them even if one's own live is in danger.

At this time you may eat the baby jackal. Tomorrow, I shall hunt something.". The lioness said, -- "Dear, since you did not kill him because he is small, why should I kill him just to fill my stomach? Besides,

Even if one's life is in danger, one should not do wrong and the righteous duties should not be abandoned. This is eternal religion.
From today this jackal will be my third son.". After declaring thus, she fed the baby jackal with her milk and nourished him. The two sons of the lioness without knowing the difference between themselves and the jackal spent their childhood together.

One day an elephant was roaming in the forest. On seeing him the two lion cubs got angry and ran towards the elephant. Watching them the jackal son stopped them and said, "O, this is an elephant and an enemy of your race. Hence, you must not go towards him" and ran homeward. Seeing the elder brother running away, the two cubs got discouraged and walked home.

It has been rightly said that –

In the battlefield the presence of just one confident soldier is enough to retain enthusiasm in the rest of the army and one cowardly soldier will make the others disspirited and all will flee from the place.
Therefore kings try to keep together bold, patient, confident, brave and valiant men and keep the cowardly ones away.

On reaching home, in front of their father, the two cubs started making fun of their elder brother. "He ran away on seeing the elephant," they joked. When he heard his two younger brothers make fun of him, the jackal son became extremely angry. With quivering lips, reddened eyes, stretched eyebrows, he spoke foul words to the younger cubs. The lioness took him away and said gently, "Son, you should not say such things. They are your younger brothers."

Hearing the consoling words of the lioness, the jackal son became even more angry. He
said, "Am I any less than these two in bravery, looks, knowledge and skill, that they are making of fun of me? Now, I have got to kill them."

On hearing this the lioness, who wished safety for the jackal son, smilingly said,

You may be valiant, intelligent and highly noteworthy; But, the race that you are born in, does not kill elephants.

"Listen carefully, "Son, you are the son of a jackal mother. Out of mercy, I nursed you with my milk and tended you. So long as these two sons do not know in sheer innocence, that you are a jackal, you must run away and mix with the people of your race. Otherwise, they (cubs) will kill you.". When the jackal son heard the words of the lioness he became scared and disturbed and slowly walked away to mix with other jackals.
The Lion, Jackal And The Cave

अनागतं यः कुरुते स शोभते, स शोच्यते यो न करोत्यनागतम्।

कसिमंधितनोदेशे खरखरो नाम सिंह प्रतिवसतिस्म। स कदाचिदितिश्चेत्य परिभ्रमनु श्रुत्क्षामकण्ठो न किचिदिपि सत्त्वमाससाद। तत्त्वासत्यसमये महतीं गिरिगुहामासाय प्रविष्टिश्चिन्त्यामास -- "नूनमेतस्यां गुहायां रात्रौ केनापि सत्त्वनागन्त्व्यं तन्निमुतो भूरवा तिष्ठामि।"

एतस्मिन्नते तत्त्वामी दृधिपुच्छो नाम श्रृगालः समायात। स च यावत्यश्च तावत्सिंहपदपद्धतिगुहायां प्रविष्मा, न च निष्क्रमं गता। तत्त्वाचिन्त्यतत् -- "अहो विनशोसिम।"
पंचतन्त्रकथासंग्रह: Stories from Panchatantra

नूनमर्यामन्तर्गतेन सिंहेन बहव्यम्। ततिकं करोमि? कथं जङ्गायमि।" एवं विचिन्त्य द्वारस्थं: फूत्तकितुमार्गं: - "अहो विल ! अहो विल !"। इत्युत्तमा तूणीभूय भूयोः पि तथैव प्रत्यभाषत। -- "भोः! किं न समरसि, यन्मया त्वया सह समयः कृंतोरिति यन्मया बाह्यातसमागतेन तवं वक्तव्यः, त्वया चाहसाकारणीयः इति। तत्तदि मां नाहयसि ततोः द्वितीयं विलं यास्यामि।"

अथ तत्‌च्छुत्वा सिंहश्चिन्तितवान्: -- "नूनमेषा गुहास्य समागतस्य सदा समाहानं करोति, परमच भयं भयान्न किष्टिद्रु ब्रूते। अथवा साधिधिदमुच्यते--

भयसन्ध्रस्तमनसं हस्तपादादिकः कियाः। प्रवर्तनन्ते न वाणी च वेपश्वश्चाधिको भवेत।।
The person who plans before taking action is successful; the one who acts before planning has to repent later.

In a forest there lived a lion by the name of Kharnakhar. One day, oppressed by hunger he roamed hither and thither for food but could not find any animal. At sunset, he saw a cave and entered it. He thought that during nightfall some animal will certainly
enter this cave to rest. Therefore, I shall hide in the cave during the night.

A jackal, by the name of Dadhipoochh resided in this cave; sometime later he entered the cave. When he reached the mouth of the cave he noticed the pow marks of a lion entering the cave, but not coming out from there! He thought his death was now imminent. Surely, a lion is hiding inside this cave. What shall I do? How do I ascertain whether or not the lion is inside the cave?

He stood at the gate of the cave and said, "O cave! O cave!" and then waited silently. Not finding an answer he said, "O cave! don't you remember our pact? Whenever I shall return from outside, I will call out your name and in turn you will call out mine. Or else, I shall go to some other cave."

Hearing that the lion thought - "surely this cave calls back at the visitor; but, presently it
is not speaking anything due to fear. It is rightly said –

In a scared person, the hands and feet stop functioning, the voice turns silent and the body begins to tremble.

Hence, I shall respond (to the call of the jackal). Once he hears the response, the jackal will enter the cave and become my meal.

When the lion roared the cave reverberated, and the animals, even in far off places in the forest became alert. The jackal heard the roar of the lion and made his escape. While running away, he read (recited) the shloka,

The person who plans before taking action is successful; the one who acts before planning has to repent later. I have grown up in this forest and now turned old, but am yet to hear the voice of a cave.