Part 2 has 50 simple short Sanskrit stories with English translations. These stories are with and without sandhi. Few stories are repeated using different names, words and grammar to indicate that the same meaning can be conveyed using different words and grammar. These stories are meant to be read loudly for correct pronunciation. They will also help students to increase their vocabulary and understand the sandhi rules and grammar.

Knowledge gives modesty, from modesty comes worthiness, from worthiness one gets wealth, from wealth (one does) good deeds, from that (comes) joy.
I salute Śaṅkarabhaṭṭagavatpāda, the abode of śruti (Vedas), smṛti (Gītā, etc.), and purāṇas (epics like Rāmāyaṇa, Mahābhārata, etc.), the repository of compassion, the one who bestows happiness on the world.

I salute, again and again, Śaṅkarācārya who is Lord Śīva, and Bādarāyana who is Lord Viṣṇu, the venerable ones who wrote the aphorisms (Brahmasūtras) and commentaries (bhāṣya) to Brahmasūtras.

Salutations to Lord Dakṣināmūrti, who is all-pervasive like space, but who appears (as though) divided as Lord, Teacher, and Self.

The letter “gu” stands for darkness (of ignorance), and “ru” represents its destruction. A guru is so called because he destroys the darkness (of ignorance).

I salute the lineage of teachers, beginning with Śīva, the Lord, (linked by) Śaṅkarācārya in the middle, and extending down to my own teacher.
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एकं वनसंगति। तत्र शशको निवसति। शशक: शयनं करोति। पर्यं पतति। शशको भीतो भवति। शशको धावति। शृगाल आगच्छवति। शृगालश्रातो धावत्वाकाशो पतति। शशको धावति। शृगालोज्जुधावति। बानर आगच्छवति। बानरश्रातो धावत्वाकाशो पतति। भीत: शशको धावति। शृगालोज्जुधावति। बानरोज्जुधावति। सिंह आगच्छवति। किमर्थ धावथ। सिंहश्रातो धावत्वाकाश: पतति। आकाश: पतति वा। कुत्र पतति। शशको गच्छवति। सिंहोज्जुगच्छवति। शशको वृक्षं समीपमागच्छवति। कुत्र पतत्वाकाश:। शशक: किमर्थ न वदति। सिंहो हृसति। शशक: पलायनं करोति।।
There is a forest. A rabbit lives there. The rabbit is sleeping. A leaf falls. The rabbit becomes scared. The rabbit runs. A fox comes. Brother fox run, the sky is falling. The rabbit runs. The fox runs after the rabbit. The monkey comes. Brother monkey run, the sky is falling. The rabbit runs. The fox runs after. The monkey also runs after. The lion comes. Why are you all running? Lion brother run, the sky is falling. Is the sky falling? Where is it falling?” The rabbit goes. The lion follows. The rabbit comes near the tree. Where is the sky falling? The rabbit says nothing. The lion laughs. The rabbit runs away.
एको लोमशास्त्री। सैकडाहाराथ बने भ्रमर। एकत्र सा द्राक्षालतां पश्यति। लतायामनेकान्ति द्राक्षाफलानि सन्ति। तानि पक्कानि।

द्राक्षां लच्छुमुप्युत्तपति। किन्तु द्राक्षाफलानि न प्राप्तोति। लोमशा पुनः पुनं उत्पत्ति। तथापि फालानि न प्राप्तोति।

लोमशा कुपितो भवति। सा तानि द्राक्षाफलानि दूषयति। सा बदति। द्राक्षाफलान्यम्लानि। अनन्तरं स्वस्थानं गच्छति॥
एकः लोमशा अस्ति । सा एकदा आहारार्थम् वने भ्रमति । एकत्र सा द्राक्षालताम् पश्यति । लतायाम् अनेकानि द्राक्षाफलानि सन्नि । तानि पक्कानि ।

There is a fox. Once she wanders in the forest for food. At one place she sees a grape vine. There are many grapes on the vine. They were ripe.

द्राक्षा लब्धुम् उपरि उत्पतति । किन्तु द्राक्षाफलानि न प्राप्नोति । लोमशा पुनः पुनः उत्पतति । तथापि फलानि न प्राप्नोति ।

To get the grapes she jumps up. But she could not get (reach) the grapes. The fox jumps again and again. Even then she could not reach the grapes.

लोमशा कुपितः भवति । सा तानि द्राक्षाफलानि दूषयति । सा बदति । द्राक्षाफलानि अम्लानि । अनन्तरम् स्वस्थानम् गच्छति ॥

The fox becomes angry. She disapproves (condemns) those grapes. She says. The grapes are sour. Latter she goes to her place.
कृष्णो गोकुले बसति। प्रतिदिनं गोप्यस्तेन सह नृत्यन्ति। कृष्णो वेणुगारामपि करोति। तदा मृगाः खगाश्च तन्मधुरं
गानं श्रोतुमागच्छन्ति। कृष्णो गोकुलस्य प्रियः।

सर्वं तस्मे क्षीरं दधि च यज्ञवल्क्यस्त। एका गोपी सर्वं दधि च यज्ञवल्क्यस्त। सा प्रतिदिनं दधि च विशेषतः विध्यां
गच्छन्ति। यदा सा विध्यां गच्छन्ति तदा सा कृष्णभक्तं स्वकार्यं विस्मरति।

एकदा सा क्षीरं दधीं न घोषितं परन्तु गोविन्द दामोदर माधवेऽवोऽज्ञापितं। तस्याः सहजस्त्रा हसन्ति। सा
गोपी लभिता भवति। परन्तु कृष्णस्त्रागच्छन्ति। तं दृष्टवा सन्तुष्टा भवति।
Lord Krishna lives in Gokula. Krishna also plays the flute. Everyday gopis dance with him. Then (at that time) animals and birds come to listen to that melodious music. Krishna is dear to the people of Gokula.

All give him milk and yogurt. One gopi always remembers only Krishna. Every day she goes to the market to sell milk and yogurt. When she goes to the market then she remembers only Krishna (and) forgets her work.

Once she did not shout, “Milk (and) yogurt, but calls out loudly only, “Oh Govinda, Oh Damodara, Oh Madava!” Her friends then laugh. That gopi becomes embarrassed. But Krishna comes there. Having seen him (she) becomes satisfied (pleased).
एकः काको रोरिका पश्यति। रोरिका गृहीत्वा स वृक्षस्य शाखाः प्रति गच्छति। स वृक्षस्य शाखायां सौदति। स आनन्देन रोरिका खादति। तत एको शृगालस्त्रायागच्छति। स काकस्य मुखे रोरिकां पश्यति। शृगालश्चिन्तयति रोरिकामहि कथं लभेयेति।

स काकं स्तोतुमारभते। त्वं सुन्दरः पक्षी। तत वर्णं आकर्षकः। तत्र स्वरो मधुरः। त्वं मधुरं गायसि। कृपां कुरु। तत्वं गानं श्रोतुमिन्च्यामि।

स्तूति: कस्य न प्रिया। काको मुखव्यादानं करोति। रोरिका मुखाद्धः पतति। शृगालो रोरिका गृहीत्वा वदति। काको मधुरं गानं कुर्यति। शृगालः पलायते॥
एकः काकः पश्यनते। रोरिका गृहीतवा सः वृक्षस्य शाखाम् पश्यन्ति। सः वृक्षस्य शाखायाम् सीतवते। सः आनन्देन रोरिका खाद्यते। ततः एकः शृगालः तत्र आगच्छन्ति। सः काकस्य मुखे रोरिकाम् पश्यन्ति। शृगालः चिन्तयति रोरिकाम् अहम् कथम् लम्य इति।

A crow sees bread. Having grasped the bread, he goes towards the branch of a tree. He sits on the branch of the tree. He eats the bread with happiness. Then a fox comes there. He sees the bread in the crow's mouth. The fox thinks, "How could I obtain the bread?"

सः काकम् स्तूतम् आरभते। त्वम् सुदरः। पक्षी। ततव वर्णः। आकर्षचः। ततव स्वरः। मधुरः। त्वम् मधुरम् गायसि। कृपाम् कुरु। तव गायनम् श्रोतम्।

He starts to praise the crow. You are a beautiful bird. Your color is attractive. Your voice is melodious. You sing melodiously. (You) please do (me) the favor. I wish (desire) to hear your song.

स्तूतिः कस्य न प्रिया। काकः मुखव्यादानम् करोति। रोरिका मुखात्। अधः पतति। शृगालः। रोरिका गृहीतवा वदति काक मधुरम् गानम् कुर्वति। शृगालः पलायते।

Who does not like praise? The crow opens (his) mouth wide to sing. The bread falls down from (his) mouth. Having taken the bread (the fox) says, "Oh crow! (You) sing melodiously." The fox departs (flees).
एक: काकोजस्ति। स काकस्तृपतोजस्ति। तस्य बहू पिपासा भवति। जलं पातत्वमितीज्ञ्ञ्ञ भवति। काको जलस्वानेपप्पण करोति। अत्र पश्यति। तत्त्र पश्यति। सर्वत्र पश्यति। कुत्रापि जलं नास्ति। काकोजस्ति। गच्छन्ति। दूरे एकं घटं पश्यति। काकस्य बहुसंतोषो भवति। स घटस्य समीपं गच्छन्ति। घटस्य घिंस्यपविशेषति। पश्यति। घटे जलमस्ति। परलु स्वल्यं जलमस्ति।
काको जलं पातुं न शक्रोति। किं करोमीति चिंतयति। स काको बुद्धिमानस्ति। सोज्ञ्ञ्ञत्र गच्छति। शिलाबंड्मानयति। घटे पूर्यति। पुनो गच्छति। शिलाबंड्मानयति। पूर्यति। एवभें बहुवारं करोति। जलमुप्युप्यं गच्छति। जलं बहिरागच्छति। काकस्य बहुसंतोषो भवति। स जलं पिबति। आनन्देन जलं पिबति। अनन्तरं दूरं गच्छति। काको चउरोजस्ति खलु।।
एकः काकः अस्ति। सः काकः तृषितः अस्ति। तस्य वहु पिपासा भवति। जलम् पातुम् इति इच्छा भवति। काकः जलस्य अन्वेषणम् करोति। अतः पश्यति। ततः पश्यति। सर्वत्र पश्यति। कुत्र अपि जलम् न अस्ति। काकः अग्रे अग्रे गच्छन्ति। दूरे एकम् घटम् पश्यति। काकस्य बहुसंदोहः भवति। सः घटस्य समीपम् गच्छति। घटस्य उपरि उपविशति। पश्यति। घटे जलम् अस्ति। प्रर्तु स्वत्तमम् जलम् अस्ति।

There is a crow. That crow is thirsty. He becomes too thirsty. I should drink water becomes his desire. The crow searches for water. (He) sees here. (He) sees there. (He) sees everywhere. There is water nowhere at all. The crow goes forward & forward. (He) sees a pot far off. The crow becomes very satisfied. He goes near the pot. (He) sits on top of the pot. (He) sees. There is water in the pot. But the water is too little.

काकः जलम् पातुम् न शक्नोन्ति। किम् करोमि इति चिंतयति। सः काकः बुद्धिमान् अस्ति। सः अन्तः गच्छति। शिलाखंडम् आनयति। घटेपूर्वते। पुनः गच्छति। शिलाखंडम् आनयति। पूरवितेः। एवम् एव बहुवारः करोति। जलम् उपरि उपरि आगच्छति। जलम् बहिः आगच्छति। काकस्य बहुसंतोषः भवति। सः जलम् पिबति। आनदेन जलम् पिबति। अनन्तरम् दूरम् गच्छति। काकः चतुरः अस्ति। खलु।।

The crow is not able to drink the water. He thinks, "What to do?" That crow is intelligent. He goes elsewhere. (He) brings the stone. He puts (the stone) in the pot. (He) goes again. Brings the stone. Puts. In this manner, he does this many times. The water comes up and up. The water comes outside. The crow becomes very satisfied. He drinks the water. He drinks the water with joy. Later he goes (flies) further away. Indeed the crow is clever.
एकानस्तमान्यि मक्करवानि जम्बूफलानि खावति । तस्यं सत्यं मधुराणि जम्भवृक्षोऽनस्तत । तनस्तमान्यि वानरोऽनवति । नि्यिं मधुराणि जम्भूफलानि यच्छन्ति ।

एकदा मकरः स्वभार्येये फलानि ददाति । मकरस्य जाया फलानि खावति । सा चिन्तयति यः प्रतिदिनं मधुराणि जम्भूफलानि भक्षयति तस्य हृदयं कीृशम् । सा मकरं कथयति । अहं वानरस्य हृदयमिज्ज्ञामि ।

ततो मकरः सरितायास्तमागच्छति । वानरेण सह स शहरियास जले तरति । मागं स कथयति । सम भार्याः तत्र हृदयमिज्ज्ञति । चतुरः प्लवङ्गमः श्रीगृं भाष्यते सम हृदयं लवं वृक्षे स्थापयामि । अतस्तत्र मम शार्यं गमनमांश्यकं सूक्ष्मो मकरस्तथाचरति । तदा शाखामृगः सत्वरं वृक्षस्य विटपमारोहति । ततः स भाष्यते सूक्ष्मो अज्ञि हृदयं शरीराल्पथावति । अत्रावयोभेज्यागच्छति ॥

1.6 बानरो मकरश्र्वः The Monkey & the Crocodile 1.6
There is a rose apple tree on a river bank. In that a monkey lives. He daily eats sweet rose apple fruits. In that river a crocodile also lives. He is a monkey’s friend. The monkey also gives the sweet rose apple fruits to the crocodile.

Once the crocodile gives the fruits to his wife. Crocodile’s wife eats the fruits. She thinks, “(One) who eats sweet rose apple fruits every day, what kind of his heart is?” She says to the crocodile, “I desire (that) monkey’s heart

Then the crocodile comes to the bank of the river. With the monkey, he swims (sails across) in the water of the river. On the way he says, “My wife desires your heart.” Clever monkey speaks quickly,” But I have placed my heart on the tree. Therefore my going there quickly is necessary.” The foolish crocodile acts accordingly. ? Then the monkey immediately climbs the branch of the tree. Then he says, “Oh fool, (does) the heart exist separate from the body? (From) today friendship among two of us comes to an end.
एकः सिंहोऽस्तत। तस्तयः भासुरकृः। स प्रतिदिनमेकुन्मृगान्हन्ति। एकदम् सवं मृगास्त्रय समीपे गच्छति वदन्ति च। हे मृगराज। ल्वमेकुन्मृगान्हन्ति हन्ति। तव तान्न मारय। प्रतिदिनं क्रमेणेको मृगः स्वयमेव समीप आगच्छति। तमेव खाद। तृपतो भव। सिंहः प्रतिवद्येवमस्तु। तदा प्रतिदिनमेको मृगस्त्र गच्छति। सिंहस्तं खादति।

एकदा शशकस्त्र वारोजस्ति। स मार्गः कृपं पश्यति। स सिंहस्त्र समीपे गच्छति वदन्ति च। हे मृगराज। वन एकोज्यः सिंहमेक्क। स कथयत्वहं वनराजो न तु भासुरक। भासुरको यदा तदाकर्ण्यति तदा स कुप्पति। तदा त्वं सिंहं कृपं नयति। भासुरकः कृपे स्वप्रतिविविवं पश्यति। स चिन्तयति यल्कृपेत्यः सिंहोऽस्तत। अहं तं हन्ति। स कृपे कृपदति स्वयं नश्यति च।

अतः प्रजा: कथयति
बुद्धिवर्ध्य सवं तस्म निर्वृद्धेस्तु कुतो बलम्।
बने सिंहोऽदोपमः शशकेन निपातितः॥
The Lion and the Rabbi

There is a lion. His name is Bhasuraka. He kills many animals everyday. Once all the animals go near him and say, "Oh king of the animals. You kill many animals every day. (Please) you do not kill them. In regular course, daily one animal on its own comes near you. You (just) eat him. You be satisfied. The lion replied, "So be it (let it be so)". Then everyday one animal goes there. The lion eats him.

Once it is a turn of a rabbit. He sees a well on the way. He goes near the lion and says, "Oh king of the animals. You kill many animals every day. (Please) you do not kill them. In regular course, daily one animal on its own comes near you. You (just) eat him. You be satisfied. The lion replied, "So be it (let it be so)". Then everyday one animal goes there. The lion eats him.
1.8 कपोतपिपीलिकयोः कथा | The story of the pigeon and the ant

एको ग्राम वर्त्ते। ग्रामस्य नाम मल्लपुरः। मल्लपुर एक मठ वर्त्ते। तस्मातःपुराणान्मठाद्विधिरेका सरिता वहति। सरितायास्तेंजनका वृक्ष वर्धन्ते। एको बिशाल आध्यात्मराध्यस्ति। तस्मिन्निषाल आश्रेणेनकानि मधुराण्यामाणि वर्धन्ते। वृक्ष एका पिपीलिका वसति। तत्रैः कपोतपिपीलिका।

एकदा पिपीलिका वृक्षात्पतिः। सा अघ्रः पतिः। वृक्षात्सा सरितायां पतिः। अहो दुर्भाग्यं पिपीलिकायं। वर्षाकालः। जलपूर्णा सरिता शीत्रं वहति। पिपीलिकायं सरितायां जलेन सह वहति। पिपीलिका कपोतमीक्षेत। पिपीलिका कपोतस्तयां मित्रम्। कपोतः पिपीलिकायं मित्रम्। शीत्रं कपोतो वृक्ष्यं पश्यन सरितायां जले। शिपत। पिपीलिका पत्रस्याधिरेण जीविः। तदन्त्र कपोतः पत्रं सरितायास्तें आत्यते। स पत्रं तटस्योपरि स्थापयति। स पिपीलिकाः बायते।

एकदेको माजरस्त्राग्राच्छति। माजरं कपोतं पश्यति। कपोतो नेपश्यन माजरम्। मन्दं मन्दं स कपोतं। प्रतिगच्छति। शीत्रं स कपोतं मुखेन धरते। पिपीलिका कपोतम् पश्यति। सा शीत्रमाग्राच्छति। सा माजरं दशति। दुवेनाध्यक्ष्येन च माजरो मुखमुद्व्रत्यति। माजरस्य मुखाकपोतं उत्पत्ति। पिपीलिका कपोतं रक्षति।
The story of the pigeon and the ant

There is a village. The name of the village of Mallapur. There is a Math in Mallapur. Outside that ancient Math, a river flows. There are several trees growing on the bank of the river. An enormous mango tree is there as well. On that enormous mango tree, several sweet mangoes grow. An ant lives on that tree. A pigeon lives there as well.

Once the ant falls from the tree. She falls down. She falls from the tree into the river. Oh the ants misfortune! It is the rainy season. The river, full of water, is flowing fast. The ant too flows along with the water of the river. The ant looks at the pigeon. The ant is pigeon’s friend. The pigeon is ant's friend. The pigeon, very quickly, throws a leaf of the tree into the water. The ant lives with the support of the leaf. Then the pigeon brings the leaf to the bank of the river. He places the leaf on the river bank. He saves the ant.

Once a cat comes there. The cat sees the pigeon. The pigeon does not see the cat. Very slowly he goes towards the pigeon. He very quickly holds (grabs) the pigeon with his mouth. The ant sees the pigeon. She comes there quickly. She bites the cat. The cat opens his mouth due to pain and surprise. The pigeon flies from the cat's mouth. The ant protects the pigeon.
1.9 पुनःस्तवं मूष्को भव । You become a mouse again

एकस्मिन्स्तपोवने कोषपि मुनिरवसतु । एकदा स खानार्थ नर्मी गच्छति । तदा क्रमचित्काकस्य मुखे स मूषकं पश्यति । स मूषको दीनमाक्रोशं । रक्ष मामिति । तदा स ऋणिर्वैयसं प्रति पापाणं क्षिपति । काकस्य मुखान्मूपकं पवति । मुनिमृष्टमाथ्रमाथमानयति पालयति । कदाचिद्वयाकारो मूष्को मुनिमुसंगच्छति । मुनि: पृच्छति । वद कस्तानथ भवमिति । मार्जारापिदि मूषकं कथयति । मुनिवदति । गच्छ त्वमपि मार्जारो भव । सुखेन क्रीड चिरं जीव चेति । तदा नित्यं: स मार्जारं: सुखेन विहरति ।

अथ अन्ततरमेकं कुक्कुरस्तं मार्जारमभिधावति । तदा स मार्जारं: पुमो मुनिमुसंगच्छति वदति । अधुना कुक्कुरो मम भयकारणमिति । मुनिवदति । गच्छ त्वमेव कुक्कुरो भव । रक्ष चालामामिति । ततं: कोषपि व्याप्रस्तं कुक्कुरमभिधावति । स व्याप्रभयेन मुनि शरणं गच्छति पृच्छति । वदतु कथं रक्षाण्यात्मामिति । मुनेराशिविविदिन स व्याग्रं भवति । तेनानन्दितं: स व्याग्रं: सर्वं विहरति ।

अथ जनास्तं पश्यति वदति । पश्यत भो । एतं व्याग्रं पूर्वम् मूषकं ऐवेति । ततं: कुदं: स व्याग्रो जनान्याति धारान्ति वदति । व्याग्र ऐवाहमिति । जना वदति । यदि तवं व्याप्रस्तधि भक्षयेतं मुनि घस्याम तवापि समाध्यमिति । व्याप्रस्तथेति वदति मुनिमभिधावति । मुनिस्तपोवनेन मूषकम धेतुमवङ्गच्छति । कुदं: स पुनःस्तवं मूषको भवेति शपति । तदवं स मूषको भवति अनुभवति चाविवेकस्य फलम् ।।
You become a mouse again

In a forest in which ascetics and devotees perform their austerities) a sage lived. He goes to the river to bathe. Then he sees a mouse in a crow’s mouth. That mouse cried out pitiably, “Protect me.” Then the sage throws a stone towards the crow. The mouse falls from the crow’s mouth. The sage brings the mouse to the hermitage and attends (take care of him). Once scared, the mouse goes near the sage. The sage asks (him). “Speak, from who you are afraid?” The mouse says, “From the cat.” The sage says. “Go, you also become a cat. Play with happiness and live long.” Then that cat without fear roams with happiness (happily).

Then soon after a dog attacks that cat. Then that cat goes near the sage again and says. “Now the dog is the reason for my fear.” The sage says, “Go, may you become a dog, and guard yourself.” Then a tiger attacks that dog. He, scared by the tiger, goes to the sage’s refuge and asks. “Please tell, how to protect oneself?” By the blessings of the sage he becomes a tiger. That tiger roams everywhere with joy.

Then people see him and say please see. Before this tiger (he was) only a mouse. Then angry, the tiger runs towards the people and says. Indeed, I am a tiger. People say. If you are a tiger then eat this sage, let us also see your capability. The tiger says “so be it” and attacks the sage. The sage by the power of his penance understands the mouse’s motive. Angry he curses, “You become a mouse again.” Then indeed he becomes a mouse, and understands (that) it is the result of (his) lack of discrimination.
कोःरुक् | Who is free from sickness (healthy)?

एकः पक्ष्यस्ति । स आकाशेः तत्र गण्ड्र्मति । स पुनः पुनो वदति । कोःरुक् कोःरुक् को निरोगो भवति । पक्षी द्वारं द्वारमिनशति । एकमेव प्रश्नं पृथ्वीति । जना उपहासं कुर्वन्ति । कोजि उत्तरं न ददाति । पक्षी निराशो भवति । स वनं गण्ड्र्मति । वृक्षं उपविशति च । वृक्षस्याधो वैद्यको वागभट्टेः ।

पक्षी पुनो वदति । कोजरुकिति । वागभट्टः शृणुति । स वदति । हित्त्वुझित्त्वुभूपुभुक्तिति । अर्थोदिति । यो हितकारी भोजनं करोति यो मितं भोजनं करोति यो ऋतुथा भोजनं करोति स एव नीरोगो भवति स तत्र : पक्षी ऋषिसमीपमागण्ड्र्मति । स ऋषिः नमति । अन्तरं स्वस्थानं गण्ड्र्मति ।।
कः अरुक्। Who is free from sickness (healthy)?

एकः पक्षी अस्ति । सः आकाशे� अत्र तत्र गच्छति । सः पुनः पुनः बदति । कः अरुक् कः अरुक् कः निरोगः भवति । पक्षी द्वारम् द्वारम् अटति । एकम् एव प्रश्नम् पुज्ञति । जना: उपहासम् कुर्वन्ति । कोऽपि उत्तरम् न ददाति । पक्षी निराश: भवति । सः बनम् गच्छति । वृक्षः उपविशति च । वृक्षस्य अधः बैद्यकः वाग्भट: अस्ति ।

There is a bird. He goes in the sky here and there. He again and again says, who is free from sickness (healthy)? The bird goes (wanders) from door to door. (He) only asks one question. The people make fun. No one gives the answer. The bird becomes despair (without hope). He goes to the forest and sits on a tree. Under the tree, the physician Vagbhat is there.

पक्षी पुनः बदति । क: अरुक्कः इति । वाग्भट: शृणोति । सः बदति । हितभुक्कः मित्सुक्कः ऋतभुक्कः इति । अर्थः अस्ति । यः हितकारी भोजनम्करोति यः मित्सम् भोजनम्करोति यः ऋतुथा भोजनम् करोति सः एव नीरोगः भवति इति । सन्तुष्टः पक्षी ऋषिपिपापम् आगच्छति । सः ऋषिपिपम् नमति । अनन्तरम् स्वस्थानम् गच्छति ॥

The bird says again. Who is free from sickness (healthy)? Vagbhat listens. He says, “Hitabhuk, Mitbhuk Ritabuk”. The meaning is. One who eats digestible food, one who eats balanced food (and) one who eats food at proper time, becomes free of sickness (health). The satisfied bird comes near the sage. He salutes the sage. Afterwards he goes to his place.
नर्मदातीर एको विशालो वृक्ष आसीत्। तत्र अनेके खगा नीदानि रचयित्वा सुखेनावसस्। एकदा महती वृष्टिरभवत्। तस्मिन्नेवं काले कश्चिद् वानरो वृष्टिजलेनांतः कम्पितश्रवः स तत्रागज्जत्। स तस्य वृक्षस्य उपविशत्। शीतेन कम्पमानं ते वानरं दृष्ट्वा खगा: कष्टमन्ववर्।

ते तं वानरं करुणया अवदन्। भो वानर। तव कष्टमुनिवसि। तवं किंतु विभिन्नं न रचयसि। तेषां खगानां वचनानि श्रुत्यां स वानरं हुःत्रोभवः अतिन्तयः। एते खगा मामुपहस्ति। तदन्तरं स वृक्षारङ्गं तेषां खगानां नीदानि खण्डशः कृतवा भूमा अधिपत्।

उक्तश्रवः
उपदेशे इति मुख्यां प्रकोपाय न शान्त्ये। पयः पाणं सूजङ्गानां केवलं विषवर्धनम्॥

1.11 खगा वानरश्रवः | The birds and the monkey
There was a huge tree on the banks of the Narmada river. There many birds, having made their nests, lived happily. Once heavy rains happened. Thus at that time a monkey, wet by the rain water and was trembling. He came there. He sat under the tree. Having seen that monkey trembling with cold, the birds felt pain.

They said to that monkey with compassion (empathy). Oh monkey! You are feeling pain. Why do you not make your own house? Having heard the words of the birds, that monkey became angry and thought. These birds are making fun of me. Then that monkey, having climbed the tree, (ans)having broken the nests of the birds, threw (them) on the ground.

And it is said
Advising a fool leads to aggravation not in peace. Feeding milk to the snake only increases the poison.
एकस्मिन्बन एकः काकोऽवसत्। एकदा स पिपासवाकुलोऽभवत्। स जलम्बितस्ततोऽभ्रमत्। एकस्मिन् स्थाने स एकं घटमपश्यत्। तस्मिन् घटे स्वल्यं जलमासी। अतः स जलं पातुं सफलो नाभवत्। तदा स एकुपायवचिन्तयत्। स कुलभितपपाणिक्षणांपश्यदायतान्तरिं च। पपाणिक्षणोपकेतुं तस्मिन्वद्वेष्टे। औषधिं घटे जलं शानै। शानेन रूपयाणच्छत्।

तदनं स काकः जलमपितव्यु प्रसवश्चुभवत्। उद्यमेन कौशलेन च स काको जलं पातुं सफलोऽभवत्। उद्यमस्य जीवनेतर्यदिकं महत्त्वस्ति। सब्रं जना उद्यमेन सफलतां प्रागुम् समर्थं भवन्ति।

तथा चोत्रम्–
उद्यमेन हि सिद्धत्रिक कार्योणि न मनोरथे।
एकसिमु वने एकः काकः अवभवतः। एकदा सः पिपास्या आकुलः अभवत्। सः जलमू अन्बेठ्मू इतस्ततः अभ्रमत्।
एकसिमु स्थाने सः एकमू घटमू अपश्यत्। तस्मिन् घटे स्वल्पमू जलमू आसीत्। अतः सः जलमू पातुम् सफलः
न अभ्रमत्। तदा सः एकमू उपायमू अचिन्ततयत्। सः कुतक्षितवृत्त पापाणखण्डानि अपश्यत् आनयत् तानि च।
पापाणखण्डानि एकः तस्मिन् घटे अष्टशस्त्र। एकमू घटे जलमू अनक्षपत्। एवमू घटे जलमू शरः शरः उपरि आगच्छत्।

एकसिमु वने एकः काकः अवभवतः। एकदा सः पिपास्या आकुलः अभवत्। सः जलमू अन्बेठ्मू इतस्ततः अभ्रमत्।
एकसिमु स्थाने सः एकमू घटमू अपश्यत्। तस्मिन् घटे स्वल्पमू जलमू आसीत्। अतः सः जलमू पातुम् सफलः
न अभ्रमत्। तदा सः एकमू उपायमू अचिन्ततयत्। सः कुतक्षितवृत्त पापाणखण्डानि अपश्यत् आनयत् तानि च।
पापाणखण्डानि एकः तस्मिन् घटे अष्टशस्त्र। एकमू घटे जलमू अनक्षपत्। एवमू घटे जलमू अभवत्। उद्यमेि कौशलेि च ।
काकः जलमू पातुम् वसलः च अभवत्। उद्यमेि कौशलेि च सः काकः जलमू पातुम् सफलः अभ्रमत्।
उद्यमस्य जीवने अत्यधिकमू महत्तमू अस्ति। सर्वे जनः उद्यमेि सफलतामू प्राप्तमू समर्थाः भवन्ति।

तथा च उत्तमः
उद्यमेन हि सिद्धन्ति कायम्यां न मनोरथः।

Then that crow drank the water and became happy. That crow with effort and skill was successful
to drink the water. Making an effort in life is very important. All people are able to gain success
by effort.

And thus it is said
Tasks become accomplished by efforts only not by fancies.
1.13 ब्राह्मणो त्रयो धूर्ताश्रस्र । The Brahmin & three crooks

कसिमिन्न कलो सिम्बन्धमाँ नाम एको ब्राह्मणोऽवसस्तु। स एकदेशग्यं स्कन्धे कृत्वा गृहं प्रत्यगच्छन्त्। तदा त्रयो धूर्ताश्र स्मिः नन्चनागरे नमत्रशम्याा एको ब्राह्मणोऽव त्। एकर्ैक मजिस्तकतज्ञें कृ्वा गृहिं प्रत्यगच्छत्। तर्ा त्रयो धूर्ताश्र मागे तिं ब्राह्मणमपश्यन्ननचततयिंश्च। एतस्माद् ब्राह्मणाद् एयोजोम्याभियेन केनोपायेन प्रासवः।

अथ तेषु धूर्ताश्रको धूर्तां वेपपरिवर्त्तं कृत्वा तस्य ब्राह्मणस्य समस्य आगच्छद्द् अपृच्छद्छ। भो ब्राह्मण। त्योऽव कुक्कुरं किर्मथ बहसि। तत्स्य बचनं धूर्तवा मित्रशम्यावदत्। एष कुक्कुरो नासित। एष त्योज्यसित। अथ किङ्किद् दुरं गतवा तं ब्राह्मण मृत्वीयो धूर्तोमिलं भभणं। भो ब्राह्मण। त्योऽव किर्मथेतेमतपवित्रं कुक्कुरं स्कन्धे नयमसि। तदा स ब्राह्मणो कुक्कुरभवनकथयन्त्र्। हे मूर्ख। कि त्यमन्धोसि। यद्जं कुक्कुरमवगच्छसि। अथ किङ्किद् दुरं गतवा मृत्वीयो धूर्तो ब्राह्मणममिलं तथैव चावदत्।

tस्य तादृशं वचनमानकरण्य मित्रशम्यामयं कुक्कुर इति मतवा मूषा अक्षिपदगच्छ्। त्रयो दूर्तां अजमन्यात्सत्चर्चमशवयन्त्र्। अथ किङ्किद् हरम् गतवा मृत्वीयं धूर्तः ब्राह्मणम अमिलतं तथा एव च अवदत्। तस्य तादृशम वचनसू माकरण्य मित्रशम्य अजम् अयम् कुक्कुरः इति मतवा मूषा अक्षिपत् अगच्छत्। त्रयः दूर्ताः अजम् अनवन् अपचन् अभक्षयन्।
A brahmin named Mitrasharma lived in a town. Once having put a goat on his shoulders, he was going towards (his) house. Then the three crooks saw that brahmin on the road and thought. By what means this goat can be achieved by us from this brahmin.

So among the crooks, one crook having changed his appearance came in front of the brahmin and asked. Oh Brahmin! Why are you carrying this dog? Having heard his words, Mitrasharma said. This is not a dog. This is a goat. Now having gone a distance, the second crook met the Brahmin and spoke, Oh Brahmin! Why are you carrying this impure dog on (your) shoulders? Then that Brahmin became angry and spoke. Oh fool! Are you blind? Who thinks (this) goat to be a dog. Then having gone a distance, the third crook met the brahmin and spoke in the same manner.

Mitrasharma having heard such words of his (and) after believing that this goat is a dog, threw (the goat) on the ground and went away. The three crooks took away the goat, cooked and ate (it).
अस्ति गौतमस्यारण्ये कष्टिद्र ब्राह्मणः । स च यज्ञायान्यस्माद् ग्रामाच्छायां क्रीवा स्वन्धे नीतवान् । स
गन्धर्वद्वृत्तीश्चामवलोकितः । ततस्तै धूताँ स्तन्तितवन्ती । चैव ऐय छागः केनापूतपणे लभ्यते तदा मतिप्रकरपों
भवेदिति ।

tतस्तै वृक्षयोत्तले तस्य ब्राह्मणस्यागमं प्रतीक्ष्य मां स्थिती । तत्रकेन धूर्तेन गन्धर्वस्तु स विग्रहितः । भो
ब्राह्मणं किं कुकुरं स्तन्धे नीहान इति । विग्रहितां । नायं कुकुरं किंन्तु यज्ञश्चाय इति ।

tदत्तत्रं द्वितीयेन धूर्तेन तथैवत्तम । तदाकर्ष्य ब्राह्मणश्चायां भूमी निधाय परीक्ष्य च सारंगमर्दत् । मम छागः
kिं कुकुरं भवेदिति । प्रथमेन धूर्तोयुक्तम् । पश्य । मा स्पृश । तीव्रेदन्तत्त्वं दशेदिति । भयावधिपे शीघ्रं गते धूर्तों
सान्तं छायं हृतवन्ती ॥
There is a Brahmin in Gautama's forest. And he, having brought a goat from another village for sacrifice, carried it on his shoulder. While going, he was seen by two rogues. Then the two rogues thought, 'If this goat can be obtained by some means or the other, that would be an excellent idea'.

Then the two placed themselves below two trees on the way, waiting for brahmin to come. The brahmin, as he was going, was addressed there by one rogue: 'O! brahmin, are you carrying a dog on the shoulder?' The brahmin said. This is not a dog but a sacrificial goat.

After some time, the same thing was repeated by the second rogue. Having listened to them, the brahmin, after having put the goat down on the ground and after having fearfully examined it, said. Is my goat really a dog? The first rogue said 'Look, do not touch. It might bite you with sharp teeth.' The brahmin having quickly gone away out of fear, the two rogues happily took away the goat.
एतस्मिन् देशे गोपालोऽभिधेयेन नृपतिवसत्। एकदा प्रात्स्तेन नगर्या मलहारकोश्यत। तस्य दर्शनेन नृपो भृष्मकुप्यतू मलहारकस्य वधमादिशत् च। नृपतेरादेशेन निरपराधो जनो विमूढोभवत्।

नृपस्य सभायं सुमतिरभिधेयेन पारिपद आसीत्। स मलहारकमभापत्। वधात्पूर्वेव मम समीपमागच्छ। ल्यैतानि वचनानि भाष्यन्ताम्। वधस्य स्थानमगच्छद मलहारकः।

वधात्पूर्व स सुमते: समीपमागच्छ। तानि वचनान्यभापत। किन्तु ती नृपेणादृश्येताम्। नृपति: सुमतिमपृच्छद्।

| तेन दुर्ज्जनेन क्रिमभापय। सुमतिरवचद्। एतानि तस्य वचनानि। प्रातो मया नृपोत्वालोकय। तस्य दर्शनात्मम वधो भवति। नृपेणापि प्रातोभ्यमृश्ये। किन्तू मम दर्शनात्तस्य वधो नासि। आवेयोर्ते दुर्ज्जेन।। नृप एतानि वचनान्यभिन्तय। क्षणात् क्रोधात् व्यवर्तत मलहारकं चामुङ्कृत्।।
In this country there lived a king by the name Gopala. Once in the morning the sweeper of the city was seen by him. The king became greatly angry by his sight, and ordered the killing of the sweeper. The innocent person became bewildered by the king's order.

In the king's court, there was a courtier by the name Sumati. He told the sweeper. You come near me before the killing. Let these words be spoken by you. The sweeper went to the place of execution.

Before the execution he went near Sumati. He spoke those words. But those two were seen by the king. The king asked Sumati. What was spoken by that bad person? Sumati said. These are his words. The king was seen by me in the morning. Because of his sight, my killing happens. I was also seen by the king in the morning. But because of my sight he is not killed. Out of us two who is the bad person? The king thought over these words. After a while his anger went away and he released the sweeper.
1.16 श्रीकृष्णस्तय बाललीला | Shri Krshna's Childhood Play 1.16

श्री कृष्णस्तय चापलस्य बहवः कथा वर्तन्ते। एकदा यशोदा श्रीगणपतिपूजनार्थम्। तदा बालः कृष्णस्तयः। समीप एवावासीत। श्रीगणेशस्य नैवेद्यार्थे यशोदा मोदकानायत॥। अन्तःरं किमपि वस्तुमानेऽतु सा महानसमस्तत्। अवनातरे कृष्णः सर्वानिपि मोदकानमक्षयत्॥।

यदा यशोदा प्रत्यागच्छतु तदा सा मोदकपां रित्कमपश्यत्। कृष्ण एव मोदकानमक्षयदिति सामन्यत। सा तस्मा अकुप्यदववद्वः कृष्ण कुत्र वर्तन्ते मोदकाः। कृष्णोऽवर्तदेव। श्रीगणेश एव सर्वान्मोदकानमक्षयत॥।

यशोदा अवदत्। लङ्कूः अत्यं वदसि। लङ्क्मेव मोदकानमक्षयः। जुम्मसव। श्रीकृष्णोऽजुम्मत। यशोदा श्रीकृष्णस्तय मुखे देवानपश्यत॥। यशोदा अतुष्यते लेहेन कुतुकेन च श्रीकृष्णस्तय मुखमचुम्बः॥।
There are many stories of Shri Krshna’s swiftness. Once Yashoda started Shri Ganapati Puja. At that time child Krshna also was near her. Yashoda brought modakas (laddus) for Shri Ganesha’s prasada (puja offerings). Later on to bring a certain thing, she went to the kitchen. In the meanwhile Krshna ate all the laddus.

When Yashoda returned then she saw the laddu vessel empty. She thought (that) Krshna indeed has eaten the laddus. She became angry with him and said, “Krshna where are the Laddus? Krshna said, “Sri Ganesha ate all the laddus.”

Yashoda said, “You speak a lie. You alone have eaten the laddus. Open your mouth.” Shri Krshna opened his mouth. Yashoda saw Devata’s ( Gods) in Sri Krshna’s mouth. Yashoda was pleased and with love and curiosity kissed Shri Krshna’s mouth.
1.17 The imitating Monkeys

एकः शिरखविक्रिय आसीत्। माधवस्तस्य नामः। एकदा माधवो नगरमगच्छत्। तत्र स शिरख्राणं क्रयणामकरोऽ।

| तेर्वां विक्रियार्थ स ग्रामाद्वारामभ्रमत्। मार्गस्यप्रयासीत्। माधवो भ्रमणेन यात्रांभ्रवत्। ध्रुपरिषारथं स
| एकस्य वृक्षस्य अथ आसीदृश्यं। शिरख्रैणां पावेद्यापि यथमनमकरोऽ। तदा तस्य शिरख्रे करे शिरखविक्रियीर्ष्यं
| वृक्षे बानरा आसन्। एको बानरोऽक्रोऽवारोहत्। शिरख्रपिरितांकुहं हुद्धापरोऽ। एकर्ष्यं हुस्तनाधरत्।
| शिरखविक्रियं पश्यत्। पुनरं वृक्षमारोहत्।

अन्ये वानरस्तः करणेऽ| यथा प्रथमो वानरोऽक्रोऽवारोहत्। तेवथं करणर्ष्यं। समयो व्यतीतः। माधवो जागरिोऽभ्रवत्।
| पावेद्यत्। चक्रितचित्रोऽवस्थानथव। पेटिकायामेकिमपो शिरखं नासीत्। माधव ऊध्यमस्थानथव। तत्र बानरा
| आसन्। प्रत्यक्षस्य शिरखस्य शिरखविक्रियोऽ। स वानरान्द्रणमद्वारोऽ। माधवः पाणिकहरुणक्षिपत्। बानरः
| फलण्यक्षिपत्। माधवोऽस्वरुपत्यं। करोऽक्रों। बानराः अनुक्रमस्तशीला यथा यहैं करोऽक्रों तथवृवेष ते करविषित। एक
| एवोपपावेद्यास्ति। इति। स निजं शिरखं भूमा अक्षिपत्। तदा सर्वं बानरा अय निजामिन सशिरखविक्रियं भूमा अक्षेपस्य
| सर्वं शिरखः सर्वार्थं शिरखविक्रियं समानवयं। पेटिकायामस्थानथव। ततः श्रीस्रमगच्छत्।।
There was a cap seller. His name (was) Madhava. Once Madhava went to the village. There he did buying of the caps. To sell those, he roamed from village to village. There was a forest on the way. He became tired by roaming. To get rid of his tiredness, he sat under a tree. He placed the cap box near him and rested. Then he put one cap on his head. There were monkeys on the tree. One monkey descended below. He opened the cap box from curiosity. He held one cap with his hand. (He) placed (it) on (his) head. He ascended the tree again.

Other monkeys saw that. As (what) the first monkey did, also others did (the same). Time passed by. Madhava woke up. (He) looked next to (himself). He became greatly alarmed. (There) was not even one cap (left) in the cap box. Madhava looked up. There were monkeys. There was a cap on each one’s head. He showed the monkeys a stick. Madhava threw a stone. The monkeys threw fruits. Madhava thought. What to do? The monkeys are imitating, as I do so they also do. There is one remedy. He threw his own cap on the ground. Then all the monkeys threw their own caps on the ground. Right away Madhava gathered all the caps. (He) placed them in the box. Then (he) quickly went,
पुरा मूककारणे द्वी बिडाला अवसताम्। गोलकरणो विचित्रपुच्छश्च तयोरभिधाने। ती परस्परं लेखनामिलतामखेलतां च। एकदा तो बिडालो प्रभृत्तधानस्य वार्तिकस्य गृहमविश्वताम्। तत्र चैवको करपट्टिकामविन्दताम्। गोलकरणो नाम बिडाल: करपट्टिको नीक्षिणावतु। वार्तिकस्य भाष्या ती लगुडेनाताडयत्। गोलकरण: करपट्टिकं तत्रैवाक्षिण्यस्त। विचित्रपुच्छः करपट्टिकयासहायथावत्।

अरण्यमाग्नाति तो बिडालो व्यवदताम्। गोलकरणोऽववदत्। इयं करपट्टिका समासित। अहमस्ये करपट्टिकाये ताडनमर्पस्य। विचित्रपुच्छोऽववदत्। इयम् करपट्टिका समासित। अहमिममवायकस्य। इयं ममेवं ममेति तौ व्यवदताम्। तवेको धूर्तों बानरो वृक्षे अवसत्। स तयोरविवादन प्रस्त्रो नीचेरवातरत्। स ता अकथयत्। अहं तुलामानयामि। करपट्टिकामर्पमध्ये विभाजयामि।

एवं तं करपट्टिकामर्पमध्यत्तोऽववत्। स बानरो न्यूनतनाधिक तोलनेन समपूर्ण करपट्टिकामविखाद्। तौ च परस्परं मुखपतलोकयताम्॥
The two cats and the monkey

Long ago in a small forest, two cats lived. Golakarna and Vichitrpuccha were their names. Those two met and played (with) each other with affection. Once those two cats entered the house of a well to do businessman. And there found one roti (bread). Having carried the roti, the cat named Golakarna ran. Businessman’s wife hit them with a stick. Golakarna threw the roti there. Vichitrpuccha ran with the roti.

Those two cats quarreled (after they) came to the forest. Golakarna said. This roti is mine. For this roti, I suffered hitting. Vichitrpuccha said. This bread is mine. I brought it here. ‘This is mine’ ‘this is mine’, they two argued. There a wicked monkey lived on the tree. He was happy with their quarrel (and) came down. He said to them. I bring the (measuring) scale. I divide the roti into half and half. Thus he weighed the roti in half and half. That monkey by weighing unequally ate the whole roti. And they both looked at each other’s face.
1.19 श्रद्धा: प्रभाव: | The effect of faith

एको बालक आसीतु । तस्यामिथानमेकल्य आसीतु । स धनुर्विवाहाधिगतुमवाच्छतु । स द्रोणाचार्यस्य समीपे गत्याबद्दुरुद्देवाहस्रपि तब शिष्यो भवितुं वाच्छामि । कृपया भवितु ।

आचार्यः प्रत्यवदहं पाण्डवांशक्ष पाठ्यामि । अन्यः समयो नासि । एकलव्यी निराशी भूता गृहमागच्छतपरं तमाचार्यव द्वितीयो शिष्यीवा सामान्यविवाहामि । स तस्याचार्यस्ये नृस्तस्ता वीर्यमर्श्यत् । स प्रतिदिनं प्रातस्ता मूर्तिमनमत् । मूर्ति च नव्या धनुर्विवाहा अभ्याससमरोत् ।

एकदा तस्मिन्नेपाण्डवानं कुक्कुस्तं दुष्ट्वाभिषितु । एकलव्यं बाणीस्तस्य कुक्कुस्तं मुखमसीव्यत् । द्रोणाचार्य एतदृष्ट्वा तत्वागच्छतं च अपुष्क्रत् । कस्तवाचार्यः । एकलव्यः प्रत्यवदत् । भवानेव समाचार्यः । तदा स द्रोणाचार्याय तामूर्तिमदश्यत् ।

द्रोणाचार्यांवदत् । यथं हं तत्वाचार्यस्ति गुरुङ्गक्षिणं महं युज्य । अहं तव हस्तस्यांगुष्ठं वाच्छामि । एकलव्यस्त्वरितं तस्यागुष्ठमहुर्दाचार्यायायनुमज्जत् ॥
There was a boy. His name was Ekalavya. He wished to get the bow-knowledge (archery). Having gone to Dronacharya he spoke, “Oh Gurudeva, I also want to become your student. Please accept.”

The teacher replied, “I teach the Pandavas. There is no time for others.” Having become disappointed, Ekalavya came home but did not lose his faith for his teacher. He constructed a statue of his teacher. Every day he bowed to that statue. And having bowed to that statue, (he) practiced archery.

Once having seen that dog of the Pandavas barking in the forest, Ekalavya stitched the dog’s mouth with his arrows. Having seen this, Dronacharya came there and asked. Who is your teacher? Ekalavya replied. Indeed you are my teacher. Then he showed that statue to Dronacharya.

Dronacharya spoke. If I am your teacher then give me gurudakshina. I wish the thumb of your hand. Ekalavya quickly cut off his thumb and gave it to the teacher.
1.20 रासभो व्याघ्रस्य चर्मणा प्रतिच्छन्नः। Donkey covered by tiger’s skin

कसमिथ्रद्ध ग्रामे एको रजकोञ्ज्वर्तत। तस्येको रासभ आसीत। वासस्याभावस्य कारणाल्या रासभोञ्ज्वी दुर्बलः सञ्चात। कदाचित्तेन रजको जुराणि व्याघ्रचर्म लय्यथ। सोजचित्तयथ। अहो समीचीन उपायः। यथेतत्त्वम् धारिताः मम रासभो यवक्षेत्रं गच्छति तत्र यथेव शारिरिक कालास्तुं च व्याघ्रम् मत्तवा क्षेत्राय निष्कासयतीति।

रासभं प्रतिरात्रि यथेष्ठं यवानखाद्यत। रजकोञ्ज्विर रासभेषिक गृहं तं गृहान्ताय। एवं प्रतिरात्रि कृत्वा रासभं पुष्पाय: क्षीरतुल्याय। एकदा रात्री क्षेत्रे यदा स यवनमब्धाय तदा दुराद्वेय रासभीशवं शुद्ध्वा स्वयमपि तारस्वरे श्वेतायितुमाराख्य्यवान्।

तच्छुत्त्वा क्षेत्रपालका रासभं एष व्याघ्रस्य चर्मणा प्रतिच्छन्न स्थिति जानतो दण्डेन तं मारितवस्त। अत उच्चयते मौन सर्व्वसाधनम्।।
A washerman lived in a village. He had a donkey. His donkey became very weak due to the non-availability of grass. Then one day a tiger skin was obtained by that washer man from somewhere. He thought. Oh! (I have) an excellent idea. If having worn this skin, my donkey goes to the barley field, then the guards, having understood that it is a tiger, will not drive (him) out of the field."

The donkey ate as much barley as desired each night. The washer man also at the end of the night secretly brought him back to the house. Having done this every night, the donkey grew stout and (had) a well fed body.

Having heard that, the guards knew that this donkey is covered with a tiger's skin, (They) killed him with a stick. Therefore it is said,” Silence is a means of accomplishing everything.”
1.21 गर्दभो व्याघ्रचमिनि । The donkey in the tiger skin

अस्ति हस्तिनापुरे कर्पूरविलासो नाम रजकः । तस्य गर्दभोजीभारवाहनादुर्बलो मुमूर्पुरिवाभवत् । तत्स्तेन रजेकेनासो व्याघ्रचर्मणा प्रच्छाद्यायणस्मीपि सस्यकेने मोचितः । ततो दूराद्वलोक्य व्याघ्रवुद्धिया क्षेत्रपत्यः सत्वरं पलायनते । सं च सुखेन सस्यं चरति ।

अर्थेकदा केनापि सस्यरक्षकेण धृसरक्षमबलकृतजस्तुक्ततुनाशाणे धनुषकाण्डं सचिकृतक्षणतकं निर्मये न स्थितम् । तं च दूरे दृष्ट्रेव गर्दभः पुष्याङ्गो गर्दभीयमिति मत्वा शब्रं कुर्वाणस्तदमस्मुखं धारितः । तत्स्तेन सस्यरक्षकेण गर्दभोजियमिति जात्वा लीलैयः व्याप्तिः ।

अतोशः प्रवीयि ।

सुचिं हि चरमिकौं श्रेयः पश्यत्वबुद्धिमान् । द्विपिंचर्मियर्जनं वाप्दोपाटूर्दभो हतः ॥
In Hastinapura there is a washer man named Karpuravilasa. His donkey became weak and was almost dying due to carrying a heavy load. Thus he (the donkey) was released into the grain-field near the woods by that washer man having covered him with a tiger-skin. Having seen (the donkey) from afar, the farmers, thinking that it was a tiger, quickly fled. He (donkey) grazed happily on the grain.

Then once a farmer covered himself in a gray blanket and stood bent down with bow and arrow ready. Seeing him from afar and thinking that it was a she-donkey, the well-fed donkey, ran towards him, braying. Then the farmer, knowing (by the braying) that it was a donkey, killed him easily.

Therefore I say.
Moving (grazing) silently for a long time (being lulled into a false sense of security), the unwise person sees goodness (only). Even though covered in tiger-skin, the donkey was killed because of his braying.
एकस्य गिरि: समीपमेंक बनमासीत्। तस्मिन्नन एकः सिंहोज्वसत्। स दिवसे गुहायामतिष्टत् निशायां पशूनवादवः। एकदा स दिवसे गुहाया बहिरागच्छत्। एकस्य तरोश्च्यायां सोंशिष्यपित्रालुररभविष्यः। तत्र बिले मूषका अप्यवसन्। देवाते मूषकास्तदा विलादु बहिरागच्छन्। ते मूषका: सिंहस्य तना अनृत्यन्। तेषां नृत्येन स सिंह उत्तिष्टः। सिंह एकं मूषकं जातनार्कर्षत्। मूषको विनयेन सिंहमकथयत्। त्वं बीरोंमि। क्षमाक्षमार्धार्धम्। यदि त्वं मायम्युष्कस्य तदाहमपि कदाचित्वासतः साहाय्यं करोमीति। सिंहस्तममुच्छत्।

एकदा एको व्याधस्तव आगच्छत्। शास्त्रं प्रासरञ्ज। सिंहस्तव पाशेपतः। सिंहो दुःखकर्षणत्। स एव मूषकस्तवागच्छत्। सिंहमकथयत्। नास्त्यत्र भयस्य कारणम्। अहं त्वा पाशान्युञ्जामीति। तदा स तं पाशं दत्तैरकृतत्। सिंह: पाशान्युञ्जतर। त्वं धारितरभव। एवं सिंहश्रव मूषकश्रव मित्रेज्ञंभवताम्॥
The story of the lion & the mouse

There was a forest near a mountain. In that forest a lion lived. During the day he stayed in a cave and at night ate animals. Once during the day he came out of the cave. He stayed under the shade of a tree and became drowsy.

Mice also lived in a hole there. By chance, at that time, those mice came out of the hole. Those mice danced on the body of the lion. The lion got up by their dance.

The lion pulled (caught) one mouse with his arm. The mouse spoke politely to the lion. You are brave. Forgiveness is a brave person’s jewelry. If you free me today, then someday I also (might be) your help (assistance). The lion freed him.

Once a hunter came there. And spread the net. The lion fell into his net. The lion roared with pain. Indeed that mouse came there and spoke to the lion. Here there is no reason to fear. I free you from the net. Then he cut that net with his teeth. The lion was freed from the net. And he was protected from the hunter. Thus, the lion and the mouse became friends.
पर्वतस्य समीपे वनमार्शीत् । तस्मिनन्ते सिंहोज्वसत् । स च दिवा गिरी मुसो रात्री बने परिश्रमन्यशृणुभक्षयत् ।

कदाचित् प्रभुतमाहारं चित्वा सिंहो वृक्षस्य छायायां निद्रया परिपूर्त: ।

बहवो मूषका बिलादु वहिरागता: सानन्ते सिंहस्य शरीरेश्नृत्यन् । तेन पीडित: सिंह: प्रबुद्धोभवत् । मूषकानामेकः

सिंहेन गृहित: । तेनोऽक्षः भो: प्रभो तव पशुनां सम्बादृश्यसे । तव पराक्रमो जात: । अहू शुद्धस्वं बलवान् । अत एव मधि दयां कुरु ।

सिंहो मूषकस्य वचनं श्रुतवांस्तं च मुक्तवान् । तदन्तरं नरेन्तरं तमिलैब्रुक्षेण जालं बद्रम् । तस्मिन्नाले पतित: स

सिंह: । तेनोऽक्षः श्रुतिमु: । तं श्रुतवान्मूक्षेण वात उक्तवान् है प्रभोज्ञं भयेन । अस्माज्ञालाद्वं त्यां मुक्तामि । स जालं दन्तैरकृततू ।

सिंहेनोऽक्षमहो सम मित्रस्य कृतज्ञता ॥

1.23 सिंहो मूषकाख्र । The lion & the mice
The lion & the mice

There was a forest near the mountain. In that forest, there lived a lion. And he slept in the mountain during the day, and during the night, wandering in the forest ate animals. Once, having collected much food, the lion was overcome by sleep in the shade of a tree.

Many mice having come out of (their) holes danced on the body of the lion with joy. Pained by it, the lion woke up. One of the many mice was held by the lion.

He said, "Oh Lord, you are heard to be the king of animals. Your bravery is known. I am weak, you are strong. for this reason alone be kind to me."

The lion heard the mouse's speech and freed him. (Sometime) after that on that very tree, a net was tied by a man. In that net the lion fell. Loud cry was made by him. The mouse heard him, having returned, said, " O Lord, enough with fear. I release you from this net." he cut the net with (his) teeth.

The lion said, "Wow!, (look at) my friend's gratitude."
एको लुब्धो जन आसीत्। सोश्वेन धनस्य लाभाय ग्रामात् ग्रामम् नगरात् नगरं चाण्डिक्षत्। स्वर्णाय स बनात् बनं प्राविशत्।

एकदा स एकं निर्जनं बनं प्राविशत्। मध्याह्नसमये पिपासा तमपीडत्। जलाय स एकं सरोवरमपश्यत्। सरोवरस्य मध्ये स एकं वृद्धं सिंहमपश्यत्। सिंहस्य कण्ठे मौक्तिकानां मालासीत्। लुब्धो जनस्तं मालामपश्यत्। निजान्तो वृद्धोक्षमिः। न किमपि खादामि। मोक्षाय अनशनत्रमाचारामि। पुण्याय मौक्तिकानां मालां तुभ्यं बच्चानीति।

स लुब्धो जनोजिन्तयत् स्वर्णाय यत्र तत्र सर्वत्र भ्रमामि। किन्तु स्वर्ण न विन्दामि। अधुना स्वर्णस्य मालां विन्दामि। सोश्वादवारोहाजले प्राविशत्। तत्र पञ्च आसीत्। स पञ्चेवपत्। सिंहोज्बद्धान्तिः भयस्य कारणम्। अहमागच्छाय त्वम् पंकादुधारामि। श्रीमेव तुभ्यं मौक्तिकमाला बच्चामि।

तदा स सिंहस्तस्यात् स्थानात्तस्य जनस्ते समीपमागच्छत्। स सिंहास्यमकरोरत्। सिंहस्तमकारत्। सत्येव कथयेते - यदतिलोभो विनाशाय। अतः सर्वयाविचारितेऽक्षी न कर्तव्यम्।
There was a greedy man. He went from city to city and village to village to obtain money with the horse.

Once he entered a deserted forest. In the afternoon thirst pained him. He saw a lake for water. He saw an old lion in the middle of the lake. There was a necklace of pearls in the lion’s neck. That greedy person saw that necklace. The lion also saw that man and said, “Oh good sir! I am old. I do not eat anyone. For liberation, I am performing a solemn vow of fasting. For religious merit I give you the the pearl necklace.”

That greedy person thought, “I am roaming for gold here, there everywhere but I have not found gold. Now I find a necklace of gold.” He descends from the horse and enters the water. There was mud. He fell in the mud. The lion spoke, “There is no reason for fear. I am coming, I save you from the mud soon and give you the pearl necklace.”

Then that lion came from that place near to the person. He was afraid of the lion. The lion ate him. Indeed, it is said –That too much greed leads to destruction. Therefore always certain action should not be done.
एक: कच्छप आतीं । स सरोवरेवशत् । एकदा निदाष्टे सरोवरस्य जलमुक्त्यत् । जलं विना कच्छपो व्याकुलोभवत् । तस्य कच्छपस्य हंसी सितेःभवत् । तौ कच्छपं व्याकुलमपश्यताम् । तं चापृच्छ्वचताम् । भोः मित्र किमस्थं व्याकुलोभवसि । एक उपायोजितः । आवां त्तमन्यतः त्यावः ।

कच्छप: प्रत्यवदत् । कथमेतसमभवति । अहं न खङ: । अहं कथं डीये । हंसा अवदताम् । आकर्णयावां लगुडमानयावः । त्यं लगुडस्य मध्यभागं मुखेन धर । तदार्थां लगुडेन सह डीयावहे । परतु कृपया मागे मा बदान्यथा त्यं अधः पतसि ।

त एतस्मूद्धत्वः । हंसी च कच्छ्वेते महाकाशे डीयेताम् । मागे ग्रामस्य जना एतमाध्यमाकाशे उपशयन् । तत्र च कोलाहलोभवत् । कोलाहलं यदा कच्छप आकर्णयतदा स तस्य कारणमपृच्छ्वत् । तदैव सोऽधोऽपततु प्राण चाल्यजत् ।।
There was a tortoise. He lived in the lake. Once in the summer the lake’s water dried up. The tortoise was grieved without water. Two swans were friends of that tortoise. They both saw the tortoise grieved. And they asked him. Hey friend! “Why are you grieved?” There is one remedy. We two take you somewhere else.”

The tortoise replied, “How is this possible? I am not a bird. How will I fly?” The two swans said. Listen, we bring the stick. You hold the middle part of the stick with your mouth. Then we fly with the stick. But please do not speak in the way, otherwise you fall down.

They did so. The two swans with the tortoise flew in the sky. On the way, folks of the village saw this surprise in the sky. And there was a noise. When the tortoise heard the noise, then he asked its reason. Then he fell down and gave (his) life.
एकदा दश बालकाः स्नानय नदीमगच्छन्तः। ते नदीजले चिरं भ्रानमकुर्वन्। ततस्ते तीत्वा पारं गता:। तदा तेषां नायकोपृजच्छदंपि सर्वेः बालका नदीमुत्तीर्णः।

तदा कथित्वालकोज्ञानयदेवो द्वौ नयो चतवारः पञ्चः, पद्, सातसिः नवेन। स स्वयं नागण्यदतः सोऽवदन्वैव सन्ति। दशमाण्य नास्ति। अपरोपिं बालकः पुनोज्ञानूः बालकानगण्यतः। तदापि नवैवासनू। अतस्ते निश्रयमकुर्वं दशामो नद्यां मगः। ते दुःखितासूणीमतिहन्।

तदा कथित्स्मित्व्यधिकस्त्वागच्छत्। स तान्वालकान्दुःखितान्दुपृजच्छदालका युष्माकं दुःखस्य कारणं किम्। बालकान्ना नायकोज्ञानयद्वैं दश बालका: स्नातुमागता:। इदानि नवैव सम:। एकां नद्यां मगः।

पथिकस्त्वानगण्यत्। तत्र दश बालका एवासनू। स नायकमादिशतः बालकानगणय। स तु नव बालकानेवागण्यत्। तदा पथिकोवददशमस्त्वमसीति।

तन्न्त्वात् प्रह्यदा भूतवा सर्वं गृहमच्छन्।।
Once ten boys went to a river for bathing. They bathed in the river water for a long (time). Then they crossed the river after swimming. Then their leader asked, "Have all boys crossed the river?"

Then some boy counted one, two, three, four, five, six, seven, eight, and nine. He did not count himself, hence he said, "There are only nine. The tenth is not there." Another boy also counted them (other boys). Then also there were the same nine. Hence, they decided that the tenth had drowned in the river. They were distressed and sat down quietly (stayed quiet).

Then a traveler came there. Seeing those boys sad, he asked, "What is your cause of your misery/unhappiness?" The leader of the boys said, "We ten boys came to take a bath. Now we are only nine. One got drowned in the river."

The traveler counted them. There were ten boys only. He instructed the leader to count the boys. But he only counted nine boys. Then the traveler said, "You are the tenth."

Hearing this they felt happy and went home.
1.27 शृगालो बकश्रः | The crane and the fox

एकसिन् वने शृगालो बकश्रावसताम्। तयोर्मित्रतासीत्। एकदा प्रातः शृगालो बकमवन्मित्र श्वस्त्वं मया सह भोजनं कुरु। शृगालस्य निमंत्रेन बकः प्रसमोभवत्। अथवेति दिने स भोजनाय शृगालस्य निवासमर्ग्यः। कुटिलस्वाभावः शृगालः। स्थायिः बकाय श्रीरोदनमयन्त्यः। बकमवदन्तः मन्त्रांहिन्यातुमयच्छुना सहेव खाद्यः। भोजनकाले बकस्तण चर्चः स्थालीविव भोजनग्रहणेः समथ्य नाभवतः। अतो बकः केवलं श्रीरोदनमपश्यतः। शृगालस्तु सर्वं श्रीरोदनमपश्यतः।

शृगालेन वख्त्रितो बक्कोउचिन्तयतः। यथा अनेन मया सह व्यवहारः कुतस्तथाहमपि तेन सह व्यवहरिष्यामि। एवं चिन्तयित्वा स शृगालमवदन्मित्र लक्ष्मि प्राप्तं सायं मया सह भोजनं करिष्यसि। बकस्तु निमंत्रेन शृगालः प्रसमोभवत्।

यदा शृगालः सायं बकस्तु निवासस्य भोजनायागच्छत्वदा बकः सदेविन्मुखे कलशे श्रीरोदनमयन्त्यः। चाूँवदन्मित्रावसमपिन्यात्रे सहेव भोजनं कुर्वः। बको कलशांजूङ्ख्वा श्रीरोदनमखाद्यः। परंतु शृगालस्य मुखं कलशे न प्राविश्यत। अतो बकः सर्वं श्रीरोदनमखाद्यः। शृगालश्रः केवलमीर्ष्यायपश्यतः।

शृगालो बकम प्रति यात्रूं व्यवहारमकरोद्वकोणि शृगालः। प्रति तात्रूं व्यवहारां कृत्वा प्रतिकारमकरोत्।

उत्तममपि आलमदुःध्वंवहारस्य फलं भवति दुःखदम। तस्मात् सद्धवहर्षायं मानवेन सुवदिपिण।
There lived a fox and a crane in a forest. There was friendship between the two of them. One morning the fox said to the crane, "Friend, tomorrow you have dinner with me." The crane became happy with the fox's invitation. The next day he went to fox's house for dinner.

The crooked fox served the rice pudding to the crane in a flat dish and said to the crane, "Friend, let us now eat together in this vessel." At the time of the meal, the crane's beak was unable to reach the food from the flat dish. Therefore, the crane just looked at the milk pudding. The fox ate up the entire milk pudding.
(Having been) cheated by the fox, the crane thought, “The way he has treated (behaved with me). I too shall behave with him in the same manner.” Having thought thus, he said to the fox, “Friend, you too shall have dinner with me tomorrow evening.” The fox became happy with the crane’s invitation. When the fox went to the crane’s residence in the evening then the crane gave the rice pudding in a pot with a narrow mouth, and said to the jackal, “Friend, we (shall) eat together in this pot.

The crane ate the rice pudding with its beak. But the jackal’s mouth was unable to reach the pot. Therefore the crane ate up all the rice pudding. The jackal just looked on with jealousy. The way the jackal behaved with the crane, the crane also behaved in the same way and took revenge.

It is also said

The fall out of one’s bad behavior is always sorrowful. Therefore a person wishing for happiness should always do good behavior.
The unspeakable had happened. Ravana had forcibly put Sita into his Pushpaka Vimana and was moving swiftly across the skies towards Lanka. Frantically Sita pulled off her jewelry and threw it to the ground. Then they were over the seas and had disappeared from view.

Sita's loss had Rama and Lakshmana in deep despair. In their search for her, they reached the ocean. The monkeys, who had by then joined Rama and Lakshmana, found the jewelry on the sands. Thrilled by their discovery, hoping that it would be a clue to Sita's whereabouts, they took their precious find to Rama. Rama was in no position to identify the pieces....so full of anguish was He!

The monkeys then brought them to Lakshmana who, through his tears, said.

न अहं जानामि केयूरे, नाहं जानामि कुण्डले।
नूपुरे तु अभिजानामि नित्यं पादाभिन्ननात्।।

न अहम् जानामि केयूरे। I do not recognize the bracelets (worn on the upper arms),
न अहम् जानामि कुण्डले। Nor do I recognize the ear-rings.
नूपुरे तु अभिजानामि। But the anklets I do recognize.
नित्यम् पादाभिन्ननात्। from having touched Her feet everyday.
1.29 अहह आः च। Ahh! and Ah!

आजीजः सरलः परिश्रमी चासीतृ। स स्वामिन एव सेवायांम् लीनोःसीतृ। एकदा स गृहं गंतुमवक्षाशमवाच्छत्। स्वामी चतुर आसीत्। स चिन्तयति अजीज इव न कोण्यन्यः कार्यकुशलः। एषोऽवक्षाशमपि वेतनं ग्रहीष्यति। एवं चिन्तयत्वा स्वामी कथयतवहं तुभ्यमवक्षाश्म वेतनस्य च सर्वं धनं दास्यामि। परमेतदर्शं लं वस्तुतदेशमनयाहहाश्चेति।

एतत् शुरुवा अजीजो वस्तुतदेशमेनां निर्मच्छति। स इतस्ततः परिश्रमति। जनानु पृच्छति। आकाशं पश्यति। धरां प्रार्थयति। परं सफलता नैव प्राप्तीति। चिन्तयति परिश्रमयथं धरां स नैव प्राप्तीति। कुत्रचिद्रू एका वृद्धा मिलति। स तां सर्वा व्यथां प्राप्ति। सा विचारयति स्वामजीजनाय धरां दातुं नेच्छति। सा तं कथयति। अहं तुभ्यं वस्तुतदेशं देशामि। परं द्रुमेव वहुमूल्यकं वटिते। प्रस्तो स स्वामिनः समीपा आगच्छति।

अजीजं दृष्टवा स्वामी चकितो भवति। स्वामी शनः शनःः पेटिकं उद्वाप्तं। पेटिकां लघुपात्रद्रमाशीत। प्रथमं स एकं लघुपात्रमुद्वाप्तं। सहस्त्रोऽक्षमकं निर्मच्छति। तस्य च हस्तं दश्ति। स्वामी उद्वेद्यदेति। अहह। द्वितीयं लघुपात्रं उद्वाप्तं। एकान्यं मधुंकं निर्मच्छति। स ललैहे दश्ति। पीढितो सोज्युनःधृत्यकरोति। आः। अजीजो सफल आसीत्। स्वामी तस्मा अवक्षाश्म वेतस्यच पूर्णं धनं देशाति॥
आजीजः सरलः परिश्रमी च आसीत्। सः स्वामिनः एव सेवायामः लीनः आसीत्। एकदा सः गृहम् गुन्तम् अवकाशम् अवाज्ञ्यत्। स्वामी चतुरः आसीत्। सः स्वामिलिः। इव न कोऽपि अन्यः कार्यकुशलः। एषः अवकाशस्य अपि वेतनम् ग्रहीत्यति। एवम् स्वामि चतुर्विव्वा स्वामी चतुर्विव्वा स्वामी च अहम् तुभ्यम् अवकाशस्य वेतनम् च सर्वम् धनम् दास्यामिः। परम्परत्तैः अर्थम् ल्वम् वस्तुद्यम् अनाव अहह आः च इति।

Ajija was simpleton and hardworking. He was engaged in the service of his master. Once he wanted leave to go home. The master was clever. He thinks, “There is no one else skillful as Ajija. He will take wages for the period of leave also. Having thought thus, the master says, “I will give you the entire (total) amount of the leave and of the wages.” But for this, you bring two things – Ahh! and Ah!”.

एतत् श्रु्वा अजीजः वस्ततुद्व्यम् आिेतुम् निगाच्छनत । ः इतस्तततः पररभ्रमनत । जिाि् पृच्छनत । आकाशम् पश्यनत । धराम् प्राथायनत । परम्  फलता ि एव प्राप्नोनत । नचततयनत पररश्रमस्तय धिम्  ः ि एव प्राप्स्तयनत । कुत्रनचत् एका वृद्धा नमलनत ।  ः ताम्  वााम् व्यथाम् श्रा वयनत ।  ा नवचारयनत स्तवामी अजीजिाय धिम् र्ातुम् ि ।

Having heard this, Ajija goes out to bring two things. He roams around here and there. He looks at the sky. He requests the earth. But he does not get success. He thinks, “He shall never get the money for his labor.” Somewhere he meets an old woman. He tells her all (his) anguish. She thinks, “The master does not wish to give money to Ajija.” She says to him. I will give you two things. But both are very costly. Happily, (at this) he goes near the master.

अजीजम् दृष्टवा स्वामी चकिंतः भवति। स्वामी शनैः शनैः पेटिकाम उद्धात्यनतः। पेटिकायाम् लघुपात्रद्वयमार्गीसिः। प्रथमम् सः एकम् लघुपात्रम् उद्धात्यति। सहसा एका मधुमक्षिका निर्गच्छति। तस्य च हस्तम् दशति। स्वामी उड़ैः बदति। अहह । द्वितीयम् लघुपात्रम् उद्धात्यति। एका अन्या मक्षिका निर्गच्छति। सः ललाते दशति। पीड़ति: सः अति उड़ैः चीत्रकरोति। आः। अजीजः सफलः आसीत्। स्वामी तस्मै अवकाशस्य वेतनस्य च पूर्ण धनम् दास्यामिः।

Having seen Ajija, the master becomes surprised. Master opens the box slowly slowly. There were two small two small pots in the box. First he opens one small pot. Suddenly a honey bee comes out. And bites on his arm. Master loudly says. AHH! He opens the second small pot. Another bee comes out. She bites in (his) forehead. Afflicted with pain he cries loudly. AH! Ajija becomes successful. Master gives him a total amount of (his) leave and wages.
गणेशो कार्त्तिकेयः परमेश्वरस्य पार्वत्याश्र्य युज्य पुत्रस्य। एकदा नारदः कैलासपर्वतमार्गच्छत्। स एकमुत्तमं फलं
परमेश्वरायायवच्छत्। फलमेकमेव। सम तु पुत्रस्यम्। किं करोमि। इति शिवोज्जिन्तयत्। अन्ते स एकं परिश्रं
करोमि। इति निद्रायमकरोत्। स पुत्रयोऽराधवानमकरोत्। य एतस्य लोकस्य प्रदश्य ज्यों प्रथमं करोमि तस्मा एव
फलं यज्ञार्थं महत्।

कार्त्तिकेयो मयूर असीदत्। लोकस्य प्रदश्य ज्यों कुमुदचुतोभवत्। जिनिश्चरस्तथा कर्षे न शक्तो यत्सत्सय शरीरं
स्थूलमाती।

tस्य वाहनं मूर्त्तं मन्दं गच्छति। क्रणमचिन्त्यतः। अनतरं जनकमेव पुष्द्यतः। हे जनक। एतस्माल्लोकाज्ञ्ञेष्ठतरं
क इति। शिव उत्तरमच्छत्। पिता मातेव द्रव्येऽव लोकाज्ञ्ञेष्ठतरमिति। मातापितृप्रदश्यं करोमि चेत्तकां
लोकप्रदश्यस्य समभेति। गणेशोज्जिन्तयत्। यथैव सोऽकरोत्। सन्तुष्टं शिवस्तस्मा एव फलमयच्छत्॥

1.30 गणेशः | Ganesha
Ganesha and Kartikeya were two sons of Parmeshavara and Parvati. Once Narada came to the Kailasha Mountain. He gave an excellent fruit to Parmeshavara. Only one fruit. But my two sons. What to do? Shiva thought thus. In the end, he decided that, “I will do a test.” He called the two sons. He said that, “He who goes around the world first, I will only give him the fruit.”

Kartikeya sat on the peacock. He became ready for (going) around the world. Vigneshvara was not competent in that manner because his body was fat. Kartikeya sat on the peacock. He became ready to go around the world. Vigneshvara was not competent in that manner because his body was fat.

His vehicle mouse also goes slowly. He thought for a moment. Soon afterwards, he asked his father. Hey Father! From this world who is the greater. Shiva gave the answer. Both mother and Father are indeed the greatest from this world. “If I go around mother and father, that deed will be equal to going around the world.” Thus Ganesha thought. He just did that. Satisfied Shiva gave him the fruit.
1.31 धर्मेन धर्मानं पापे पुण्यम् । Pain in good deed, merit in evil deed

आसीत् कश्यपः श्रवः नाम याधः । पक्षिमुगादीनां ग्रहणेन स्वीयां जीविकां निर्वाहितयति स्या । एकदा स वने जानं विस्तीर्य गृहमागतवान् । अन्यस्मिन् दिवसेन प्रातःकाले यदा चश्चलो वनं गतवान् तदा स दृष्टिवा यत् तेन वस्तारिते जाले दौष्ट्यमयात् एको याथ्रो बद्ध आसीत् । सोज्जित्यतद्व याथ्रो मां खादियतन्त्र एव पलायनं करणीयम् ।

याथ्रो न्यायेद्यु भो मानव कल्याणं भवतु । यदि त्वं मा मोचिपियसि तर्हां हं ल्वां न हनिष्यामि । तदा स यादो यास्म जालात् वहिनिरसायत्व । याद्रोः क्लान्त आसीत् । सोज्जित्यतद्व भो मानव पिपासुरहं । नद्या जलमानीय मम पिपासां शमय । याद्रोः जलं पीत्वा तुनो याध्रमवद्यु । शान्ता मे पिपासा । सामपहु बुभुधिकोरसि । इदानीम् अहं ल्वां खादियत्व । चश्चल उक्तवान् अहं त्वां धर्मानं आचरितवान् । त्वां मा खादित्वू इच्छिसि । याथ्रो न्यायेद्यु अरे मूर्खं धर्मं धर्मानं पापे पुण्यम् भव्येव । पृच्छ कामपि ।

चश्चलो नदीजलम्प्ृच्छत् । नदीजलमु अवद्धू एवमेव भवति ज्ञानं मथि मानं कर्वन्ति वस्तं प्रक्षालयनति तथा च मलमूर्तियन्तिविश्व निर्वर्तन्ते को धर्मं धर्मानं पापे पुण्यं भव्येव ।

सम्रो एका लोमशिकासि बदरीरुगल्मानां पृष्ठे निलीला एताय त्वारि शृणोति स्यू । स महोसि चश्चलिपमुपुर्य तथयति कि वार्ता मामपि विजापय । सोज्जित्यतद्व अहं मातृधारसंन्ते त्वं समागतवति । मयास्य याध्रस्य प्राणां रक्षिता । परमेष मामेव खादितुमिच्छिति । तदन्तरं स लोमशिकाय निखिलां कथां न्यायेद्यु । लोमशिकाच चश्चलमकथयद्यु बार्य त्वं जानं प्रसाय ।

पुनो सा याध्रमवद्यु केन प्रकरेन त्वमेवस्मिनञ्जसि बद्ध इत्यहं प्रत्यव त्रृटिच्छिद्धामि । याध्रः तदु वृत्तानं गतर्यितं तस्मिनञ्जसिः प्रातिकिति । लोमशिकापुनोकथयतस्मिनः पुनः पुनः कूद्तिस्तु कूद्तिस्तु । स तथैव समाघरेः । अनारं कुद्रि न सः शान्तोभवतु । जाले बद्धः स याध्रः क्लान्तः भूमा भूमा अपर्या प्राणिसाधिकार वाचाचाच । लोमशिका याध्रमवद्यतं त्वया भगितं धर्मं धर्मानं पापे पुण्यं तु भव्येव । जाले तं बद्धं दृष्ट्वा याध्रः प्रसमोभवतु । स गृहमहच्छत् ॥
There was a hunter named Chanchala. He made his living by catching birds and animals. Once having spread the net in the forest, he came home. Next day in the morning when Chanchala went to the forest, then he saw that in the net spread by him, from misfortune, a tiger was captured. He thought, the tiger will eat me, therefore (I) should run away.

The tiger requested, “bho human! May you be prosperous! If you free me then I will not kill you.” Then that hunter took the tiger out from the net. The tiger was tired. He said, “Bho human, I am thirsty. Bring the water from the lake and quench my thirst. Having drunk the water, The tiger again said to the hunter, “My thirst is pacified. At this time I am hungry, now I will eat you.” Chanchala said, “For your sake, I behaved according to dharma (righteously). Untruth was
spoken by you. You want to eat me.” The tiger spoke, “Oh fool! Indeed, in dharma (righteousness), (there is) blow (pain), in evil deed (there is) good (merit), Ask anyone.

Chanchala asked the river water. The river water said, “It happens exactly so. People bathe in me, wash clothes and having emitted feces, urine etc. go away, therefore indeed there is pain in good deed (and) merit in evil deed.

Having approached the tree, Chanchala asked. The tree spoke, Humans rest under our shade. Eat our fruits, (then) again having struck with axes, always give us pain. And at some places they even cut (us).” Indeed, there is pain in good deed (and) merit in evil deed.

Close by a female fox was hidden behind the berry bush heard this conversation. Having approached Chanchala suddenly, she says, “What is the discussion? Please also tell me. “Oh
mausi (mother’s sister)! you came at the right time. This tiger’s life was saved by me but he desires to eat me. After that, he told the enite story to the fox. The fox told Chanchalam, “Ok you spread the net”

Then she said to the tiger, “In what way (how) were you caught in the net, that I want to see before my eyes.

The tiger entered in that net to demonstrate that conversation. The fox again said,”Now show jumping again and again.” He did likewise. By jumping continuously, he became tired. Caught in the net that tiger, having been exhausted fell on the ground. And begged (for his) life as alms. The fox said to the tiger, “Truth was spoken by you. Indeed in good deed there is pain (and) in bad deed there is merit.” Having seen him caught in the net, the hunter became happy. He went to the house.
Stories without Sandhi

1.32 क्षतचिह्नितः कुलाल: | The injury marked potter

In a village a potter lived. He makes pots every day. Once involved in work, the potter suddenly fell upon the pot present on the side. That pot shattered. One piece of the pot resulted in a big wound on the potter’s forehead. A flow of blood also emerged. Soon afterwards, with the use of medicine the resulting wound healed. But the mark of the wound on the forehead was always present.

कालान्तरेण कस्मिन्‌ देशे दुर्मिक्षम्‌। ग्रामस्था: जना: अन्यम्‌ देशम्‌ गतवन्त:। कुलाल: अपि ग्रामम्‌ परित्यज अन्यम्‌ देशम्‌ गतवान्‌। तत्र कस्मापि महाराजस्य सेवक: अवबत्। महाराजस्य कुलालस्य स्थितम्‌ क्षतचिह्नम्‌ दुष्टवा चिन्तितवान्‌ निश्चयेन कक्षित वीरपुरुष: स्वात्। युद्धसमये एतस्य ललाने केवल ्मक्ष: जात: स्वाते इति।
After some time famine came in that country. People belonging to the village went to another country. Having abandoned the village, the potter also went to another country. There he became a servant of a great king. Having seen the injury mark present on the potter’s forehead, the king thought, “Certainly he was a brave person. In wartime injury (must have) happened on his forehead this way.

Therefore having respect for the potter, as he (king) himself sees other princes so he also saw him (potter) with respect. But other princes expressed jealousy in this matter. At one time, a great king of another country attacked this great king. Then the king thought, “A new brave person who has come to my assembly.” I will send him for battle. He will certainly conquer the enemy king.

Soon afterwards, he in private asked the potter, “Oh brave person, in which battle your injury emerged in this manner?” The potter told his story. Then the king became angry,”Oh cunning man! I was deceived by the injury mark present on your forehead. So be it, even then I will not punish you. You may go from here quickly. If other princes know that you are a potter then they will ridicule and kill you. Indeed you may go from here before that. Therefore the shamed potter ran.
एकः ग्राम: आग्नेयः। ग्रामे अनेकर: धनं: सन्ति। धनं: प्रतिविन्दम् प्रातः: ग्रामात् बनम् गच्छन्ति। बने ता: धनं: तृणम् खादन्ति।
अनंतरम् पुनः: बनात् ग्रामम् आगच्छन्ति। एकदा सर्वरः धनं: ग्रामम् प्रति गच्छन्ति परस्तु पुण्यकोटिः। नाम धने: तृणम् खादन्ती
बने एव तिर्यगः। तदा एकः व्यापः: आगच्छन्ति। व्यापः बदन्ति: - हे धने: बहुः कालत् मम भोजनम् न लब्धम्। त्वम् मम उत्तमभोजनम्
अतः त्वम् मार्गितवः खादाम्य। पुण्यकोटिः बदन्ति: - हे व्याप्रार्ज तवायः। अहम् तद: उत्तमभोजनम्। माम् मार्गितवः खादाम्।
परस्तु मम एकः प्रार्थना अस्ति। ग्रामे मम बलस: अस्ति। स: मम प्रतीका करोति। अहम् ग्रामम् गच्छन्ति बलसा दुःखम् दत्वा पुनः
तद: समीपे आगच्छन्ति। अनंतरम् माम् मार्गितवः भोजनम् करोतु।

There was a village. In the village, there are many cows. The cows everyday go the forest from
the village. In the forest those cows eat grass. Afterwards they again come back to the village
from the forest. Once all the cows go towards the village but, a cow named Punyakoti, eating the
grass, stands in the forest. Then a tiger comes. The tiger says, "Hey cow, for a long time food
has not been obtained by me. (I have not obtained any food). You are my good food. Therefore,
Having killed you, I (will) eat you," Punyakoti says, "Hey king of tigers, true, I am your good
food. Having killed me, you eat (me). but I have request. In the village, (there is) my baby calf.
He is waiting for me. I will go to the village. Having given milk to to my baby, I will come back
to you. After that, having killed me, you eat (me).
The tiger says, "Hey cow, How do I trust in your words?" Punyakoti says, "I never tell a lie. Please believe in my words." The tiger says, "Ok, go. After giving milk to (your) baby, come to me quickly." Punyakoti goes to the village. The calf drinks her milk. Other cows are also there. Punyakoti says, "I go the forest again. A tiger is waiting for me. After killing me, He eats me." The other cows say, "Hey sister, do not go the forest again. Stay here only." Punyakoti says, "Sisters, I know that my death is certain. Even then, I go to the forest. I never tell a lie. Please look after my baby." Having said this, Punyakoti goes to the forest.

The tiger says, "Oh, you indeed speak the truth. You came back here to die. I do not wish to kill sacred one (like you). Without fear, go to the village. Having said thus, the tiger goes away from there.
Everybody knows that poet Kalidasa was in King Bhoj’s court. Once a foreign scholar sent a message to King Bhoj. In the message it was written (it said), “I shall come on such and such date to discuss and debate with the scholars of your court. Then king Bhoja then mentioned in (his) court that this scholar will come (was going to come).

On the day the scholar arrives, on that (day) Kalidasa disguised himself as a palanquin carrier was present for his reception. The scholar did not know that he was indeed Kalidasa. Having carried the palanquin on his shoulders, Kalidasa set off with the scholar.
It was cold season (winter) that time and cold wind (was) hitting the body. The scholar says, “The cold hurts (troubles) very much.” Clever Kalidasa quickly (immediately) retorted, “Cold does not hurt as much as bhadhati” |
Once an old man was going to the forest. When he got tired on the way, then he sat under the shade of a tree. On that tree, there were many fruits and also many monkeys. Even though he was capable of getting the fruits after climbing the tree, he did not do so due to fear from the monkeys. Therefore, he thought of a plan to get the fruits. Where the old man was sitting, there were many stones. The old man thought if I hit the monkeys with the stones then the monkeys will also hit me with the fruits.

Then the old man hit the monkeys with the stones. As the old man hit the monkeys, in the same manner the angry monkeys also hit the old man with the fruits of the tree. Having collected those fruits, the old man was happy.
In a forest, there was a tree. There was a nest in that tree. A bird with his wife lived there. Once there was very heavy rain. To protect himself, that monkey came to the top of the tree. Then the bird having seen the monkey asked, "Why, you have a healthy body with arms and legs, even then why can't you build a house?" Having heard that, the angry monkey said, “Oh idiot! Why are you worrying about my business? You stay out.” However, the bird kept on advising in the same manner. In the end, the extremely angry monkey destroyed the bird's nest.
There is a town named Durgapur. In that town is an ancient temple. In the temple is a very beautiful idol of the Goddess Durga. The devotees of the town go there every day for the darshan (to see) the Goddess and to worship Durga. In front of the temple, in the courtyard, is a flag-post. Above it is the resplendent saffron banner of the Goddess Durga. The extremely ancient post is now dilapidated. Therefore the town’s people think," On an auspicious day, in its place, we shall place a new post."
On an auspicious day, all the towns’ people meet in the courtyard. They dig a new hole for the placement of the post. It is an ancient tradition that the placement of a post should be done by an elephant. In accordance with that, they bring an elephant into the temple's courtyard. The people place a flag post in the trunk of the elephant. The elephant holds the post and comes close to the hole. But he does not throw the post into the hole. He waits there. Very slowly, he moves away from the hole. The people are angry at the elephant. They torture him with the goad. Even then, the elephant does not throw the post into the hole. Disorder prevails amongst the people. They ask one another, "How can the placement of the post take place?"

After some time the elephant again comes close to the hole. He, very slowly, goes close to the hole. He places the post at a distance. With his trunk, he removes a kitten that is in the hole. With great care, he places that kitten at a distance. Then he places the post in the hole. The people see all this with great wonder. With wonder they say, "Oh, how wonderful is the elephant's intelligence and compassion!"
A beggar with his wife lived in a village. He survived by begging. Once he obtained (came upon) a pot filled with flour. Having come home, he tied up the pot with a rope and went to sleep happily.

In (his) dream, he thought thus, "After selling this pot, I will buy two goats with that money. Over time (with) these two goats will become a herd of goats. Afterwards with the herd of goats, I will buy cows. With the cows, I will earn a lot of money. With that money, I will buy a house, a wagon (and) everything. I will appoint a cowherd to look after the cows.”

If he does not listen to my words, I will punish him with a kick. Thinking thus, the beggar kicked the pot of flour with his own feet. Then the pot of flour broke. (All the) flour was lost (too)
1.39 काकः सर्पः च। The crow and the snake

In a forest, many crows live in the branches of a tree. Below in the hollow of the tree there is a snake. When in the morning the crows go outside for the sake of food then the snake having ascended the tree eats the crow babies. The crows were sad. Afterwards they ask an old crow to help. Having followed the guidance of the old crow, one brave crow goes to the river.

There a princess is taking a bath. Her jewel is on the stone on the bank of the river. Having taken the jewel the crow goes towards the tree. Then the servants of the princess, having followed the crow, go near the tree. The crow throws the jewel in the hollow of the tree. The servants having seen this beat the outside of the hollow of the tree with sticks. The snake comes outside. The servants kill the snake.
बकस्य वनके अपृच्छत्। बकाः तस्य प्रश्नस्य उत्तरम् अयच्छत् ककम काः अवप दुःखताः। इद नीम् ककम् कुमाः। इवत। बकाः तस्य प्रश्नस्य उत्तरम् अयच्छत् ककम काः अवप दुःखताः। इद नीम् ककम् कुमाः। इवत। बकाः तस्य प्रश्नस्य उत्तरम् अयच्छत् ककम काः अवप दुःखताः। इद नीम् ककम् कुमाः। इवत। बकाः तस्य प्रश्नस्य उत्तरम् अयच्छत् ककम काः अवप दुःखताः। इद नीम् ककम् कुमाः। इवत।
Once there was a king in a city. In his palace there was a monkey. The king was very fond of that monkey. Therefore he was given permission to go anywhere in the palace. That monkey having gone to the palace everyday (and) having played in the garden at his own will lived (there) happily. Once the king was sleeping. Then the monkey, having taken a fan, started fanning (the king). Meanwhile a fly sat on the king's chest. Having seen that fly, the angry monkey tried to shoo him away with the fan. But that fly did not go away. Then the very angry monkey stupid by nature having taken sharp sword, attempted to hit him violently. Having seen the action of the monkey, that fly having flown immediately, went far away. But the hit of the sword fell upon the king's chest. By that the king was seriously insured there.
1.42 पित्रस्य घट: | The pot of flour

In some (a) city a certain poor brahmin lived. He lived by wandering in search of food. Once he acquired a pot filled with flour. Having hung that pot on the peg, (and) having sat down below it, he just looked at the pot constantly.

Once in the night he thought, if there happens to be famine in the country, then this pot will be worth one hundred rupees. Then having sold this (pot), I will buy two goats with that money. After sometime, indeed there will be a herd of goats by it. Afterwards having sold the herd of goats, (I) will buy cows. Afterwards having sold these cows, I will buy horses. Indeed having also sold these (horses), I will collect as much money as desired.
I will create a big house. Then some brahmin having come (here) will give his beautiful daughter to me. After that, (later) a son will be born to me. I will do his naming ceremony (and name him) Devasharma. When he will be capable to crawl on his knees then I will read a book in the stable. Then Devasharma will be ready to come near me on his knees. Then I will command his mother to seize that boy. “If she will not listen to my words then I will punish her by striking (her) with (my) foot with anger”. Having reflected in this manner, he indeed stroked (the pot) with his foot. The pot filled with flour fell down and was destroyed.
There was a Premala and there was a Premali. Premala tired from cutting the wood came home in the evening and spoke to Premali, “Oh Premali, Indeed I am very tired today. Give me water after boiling it. Having bathed I will put my feet in that water. By that my tiredness will go away.

Premali said, “How can I refuse your request? Look there is a earthen pot above, bring it down.” Premala brought the earthen pot down. After that he said, What should I do now?” Premali said, “There is well near by. Having gone there (and) having filled the (pot) with water, bring it (here). Having filled water in the pot, Premala came back. He asked Premali again., “What now?”

Premali said, “Now set the fire to the wood (sticks) in the stove.” Having set fire to the wood, Premala asked, “What (should) I do next?” Premali said, “Until the stove is set to fire properly, till that time (you) blow, what else? The stove was set to to fire properly by Premala. And after that (he) asked, “Now what should I do?” Premali said, “ Fill the earthen pot with water from the pot. After that place the earthen pot on top of the stove.

Premala placed the earthen pot on the stove. And after sometime, he again asked Premali, “Now what should I do?” Premali said, “What else, take down the earthen pot. Having taken down the earthen pot, Premala asks, “Now (what)?” Premali directs (orders), “Now take a bath,” Having taken a bath, Premala asked, “What is to be done now?”

Premali said, “Now put the earthen pot at the proper place.” Having placed the earthen pot, (and) and having touched (his) body with (his) hands, Premala said, “Oh! how (my) body has become light like a flower. Having heated the water, if you give me every day in the same manner, then how much nice it would be.” Premali said, “Do I say no? but whose idleness is here?” Premala said, “The idleness is mine alone. But I will not be idle in future.” Premali spoke, “All right, now we eat food.”
Four young poets wearing different clothes and adornments are seated on the stage. Below, the audience, eager to listen to humorous poetry, are making noise.

Organizer – Enough with the noise! This is a very happy occasion today, in our poet’s conference, where ‘destroyer of poetry’, ‘time waster’ and ‘other experts from India’s humorous poetry’ have assembled here. Come, let us welcome them with the sound of clapping of hands.

Gajadhara – Welcome to all the disinterested persons. Firstly I will recite my own poem addressing a modern doctor.
O doctor king! I salute you, you are the brother of Yamaraja (the king of death). Yama takes away the life, the doctor takes away both life and money.

All laugh loudly.

Kalantaka: - Oh doctors are everywhere, but no one is as clever as me in reducing the population numbers. All of you, listen to this poem of mine also.

Having looked at the burning funeral pyre, the doctor got surprised. I did not go, nor my brother (Yamaraja). Whose hand work is this?

Everyone laugh again.

Tundila: – Placing his hand on his pot belly, I am Tundila. Listen to my poem also, please bear this (do this) in your life.

Oh wicked mind! (having acquired) food from others (or free food), don’t have compassion (pity) on your body (means eat it without hesitation). In this world, (acquiring) food from others is difficult (indeed). Bodies are obtained again and again.

All laugh loudly again.

Yakta: – Oh, wretched men! (having acquired) food from others (or free food), don’t have compassion (pity) on your body (means eat it without hesitation). In this world, (acquiring) food from others is difficult (indeed). Bodies are obtained again and again.

Srotā: – You wicked men! (having acquired) food from others (or free food), don’t have compassion (pity) on your body (means eat it without hesitation). In this world, (acquiring) food from others is difficult (indeed). Bodies are obtained again and again.
Charvaka – Yes, yes! Nourishment of the body is always needed. If one has no money, even then one should enjoy nourishing items even by taking a loan. Therefore, poet Charvaka says …

As long as one lives, one should live happily. Having taken a loan, one should consume ghee.

Listener – Then, how to repay the loan?

Charvaka – Listen to the remaining part of my poem.

Having drank (consumed) the ghee, having put the effort, a person should repay his loan.

Inspired by the recitation of the poems, one boy composes an instant poem, and recites it with laughter.

Boy – Listen Listen my poem also.

I salute poet Gajadharam, Tundila who is greedy for food, doctor Kalantaka, and Charvaka.

Having recited the poem he laughs ‘ha ha ha’. All others laugh. Everyone go home.
कस्मिन्चित् वनप्रदेशे खरनखर: नाम सिंहः अवसत्। स: एकदा बुभुधयाया इतस्तत्: श्रमन् आसीत्। परन्तु कमपि मृगम् न प्राप्तवान्। तत: सुर्योस्ततमनसमेत परिते महतीम् गुहाम् इष्टवान्। तत्र गतवा चिल्लितवान्। अत्र कोउप मृगः रात्रि निश्चयेन आगमिष्यति। अत: अहंम अत्रैः गुत: तिथासि।

In a forest, there lived a lion named Kharanakhara. Once he was roaming here and there with hunger. But he did not find any animal. Then at sunset, he saw a big cave in the mountain. Having gone there, (he) thought, "Some animal will definitely come here in the night, hence I stay here only hidden"
Then a jackal named Dadhipuchchha, who lived in that cave, came. He saw the footprints of the lion, going into the cave, but not coming out. Then he thought, Oh! What is this? There might be a lion inside (the cave). What (shall) I do? How (will) I know?

Having thinking thus, standing at the the cave's door, he called out aloud, "O cave, O cave." For some time, he kept silent, and again, he said the same thing. “O! why do you not speak?” Everyday, when I come, then your calling by me was done (I call you). And my reply was done by you (you reply to me). If do not give to my reply. Then I will go to another cave.
Having heard the jackal's words, the lion thought, “Maybe, when he comes, then, this cave replies every day.” But today, it does not speak because of fear from me. Hence, I (will) call him (the cave myself). Having hearing it (my call to the cave), I (will) eat the jackal when he enters (the cave). Thus, calling out was done by the lion (the lion called out). The cave was filled with the sound of the lion’s roar. Even other animals that were far away in the forest became scared. The jackal ran away at once.

Therefore, it is said

One who forsees (acts according to) the future will succeed. One who doesn't will regret. I have grown old living in the forest, and never yet heard the voice of the cave.
Mori was a little girl with brown eyes. She lived with her parents in a beautiful coconut grove, next to a small blue lake. Every morning, she balanced a big empty basket on her head as she walked down to the lake. Her mother followed with the laundry and her father brought the big fishing net.

Her mother washed the clothes on a stone next to the lake, while her father went fishing. He dragged the net ashore, and they collected the fish in a big basket. Sometimes a turtle got stuck in the net, but Mori always hurried to the rescue.
One sunny morning while fishing with her father, Mori said: “If we catch so many fish, one day there won’t be any left in the lake!” Her mother laughed (and) sent her off to school.

Under the shade of the trees, Mori’s mother fell into an uneasy sleep. She dreamt of a lake with no fish, while the wind in the palm leaves whispered: “The waters and the land have always taken care of your family, so you have to take care of them in return.” She awoke with tears in her eyes. Because she didn’t know how to bring up Mori without selling enough fish. All afternoon she sat, weaving coconut mats and thinking about her dream.
That night Mori heard her parents whisper as the oil lamp burned deep into the night.
The next morning, her father gave her a smaller basket. “How can we carry all the fish in this little basket?” Mori asked. “We will only take as many fish as will fit inside this basket,” he replied. Mori was puzzled.

When she came back from school, she was happy to find her mother making soap and oil from the coconuts. Mori swiftly climbed up a tree to get more coconuts,
From that day on, the family made brooms from the palm leaves and wove mats from coconut fiber. They took soap, oil and only a small number of fish to the market.

When Mori grew older, she loved to carve tiny turtles out of coconut shells and always wore one around her neck.
1.47 ब्रह्मणः नकुलः च | The brahmin and the mongoose

By a Brahman an invitation to perform a śrāddha was received from the king. Since his wife was not at home at that time, therefore no other stood there for the protection of (his) child.

Having thought, “If I do not go quickly, then someone else will get the invitation” by that twice-born, “The mongoose (that has been) protected for a long time I leave behind for the protection of (my) child” was decided.

Having performed the śrāddha, having returned home, having seen the mongoose smeared with blood, (and) having thought, “My son (has been) eaten by the mongoose,” the mongoose was killed with a club by the Brahman.
1.48 सिंहः मृषकः च | The lion and the mouse

एकदा कथितः सिंहः पर्वतस्य कन्दरे अवसरः।
Once a lion lived in a cave of a mountain.

निशायां एकेन मृषकेन निद्रां गतस्य तस्य सिंहस्य केसराण्य दित्रम्।
At night, the tip of the mane of this gone-to-sleep lion was cut by a mouse.

स: सिंहः प्रातः बुद्धधिः केसर ग्रंवछन्नं विकदत्ि परम् क्रोधं गतः।
Early in the morning, the lion, having woken, having known the tip of the mane (as) cut, went to great anger.

अयं मृषकः श्रुद्र: जन्तु: भवति | तत: तं निहन्तुम् न धम्म्यमस्त्व | तत सदृशं एव जन्तुं: तं निहन्तुम् पुरस्तः धम्यमु भवति इति आलोच्य तत सिंहेन स्वग्रं मेव गत्वा माज्ञर: प्रयत्नातु आनीय कन्दरे क्रृत:।
Having thought, “This mouse is a small creature. Therefore (it is) not righteous to slay it. It is righteous to appoint a creature exactly similar with it to slay it,” having gone to his own village, having brought (it) with effort, a cat was kept in the cave by the lion.

अनन्तरं यदा यदा तस्य मृषकस्य शब्द: श्रुत तदा तदा सिंहेन मांसस्य खण्डः माज्ञराय दतः।
Thereupon, whenever the sound of the mouse was heard, then a piece of meat was given to the cat by the lion.

तत: कतिपयानु: दिवसानु: माज्ञरातु: भवेन मृषकः वशिः स्वविवरातु न अगच्छत्।
Thereafter due to fear from the cat, for a few days the mouse did not go out from his hole.

एकस्मिन् दिने तु श्रुध्या पीडितः मृषकः निर्मय्य माज्ञरिण दृष्ट: तत्र एव व्यापादित: भक्षितः च।
On one day however, tormented by hunger, the mouse, having come out was seen and right there killed and eaten by the cat.
1.49 गदमि: कुक्कर: च। The donkey and the dog

कश्चिद् रजको वाराणस्यां अवसत्। एकसिन् दिवसे निर्भरं प्रसुस्।।
A washerman lived in Varanasi. On one day he was completely asleep.

तदन्त: रजको वर्य हतुमम्। तस्य गृहं नौराः प्रविष्टाः।
Thereupon a thief entered his house to take his things. But nothing was heard by the washerman.

रजकेन तु न किंचिद् श्रुतम्। तस्य गृहस्य पश्चात् गदमि: बद्धाः।
But nothing was heard by the washerman. Behind his house an ass stood bound, and a dog was seated.

तं विरं अवलोक्य गदमि: कुक्कुरं अभ्यभाषत। तत्र एव अर्य व्यापारः। ततः
Having seen the thief, the ass addressed the dog. “This is your business. Therefore why don’t you, having made a sound aloud, awake the master?”

कुक्कुरः अवदत्। त्वं किमर्थ अस्य नियोगस्य चर्चा करोपि। अहं अहंर्निशं अस्य प्रभो: गृहं रक्षामि।
The dog said: “Why do you do the meddling of this duty? I protect this house of this master day and night.
Because he has been contented for a long time, he does not understand my use.

Now he is indifferent in even the giving of my food.

If they do not experience sorrow then masters become indifferent towards their servants.”

Thereafter the ass replied out of anger: “You are an evil guard. Therefore I shall do such that the master wakes.”

Thus having spoken a sound was made aloud by him.

Immediately awoken by the sound, due to anger by the interruption of sleep, having arisen the washerman beat the ass with a club.

Therefore it is said: “If, due to the desire of the welfare of his master, a servant does the meddling of another’s business, he will quickly go to sorrow.”
Part 1

There is a king Dasharatha by name. He is a very righteous king (and) lives happily. ‘The king has no sorrow’ thus speaks the people. Once Dasharatha goes to the forest. In that forest, a Brahmin’s son dwells. ‘Oh I see a beautiful deer’ thus thinks the king. And kills the boy with a sharp arrow. The brahmin comes and sees the killed son. He becomes very angry. And curses the king. Oh fool, why did you kill my son? I feel sorrow by your evil act. I cannot live without my son. You (will) also feel the grief from the son as I (feel). The king speaks. Ah! Ah! I am destroyed. He goes home afflicted with grief.

Part 2

There is a king Dasharatha by name. He is a very righteous king (and) lives happily. ‘The king has no sorrow’ thus speaks the people. Once Dasharatha goes to the forest. In that forest, a Brahmin’s son dwells. ‘Oh I see a beautiful deer’ thus thinks the king. And kills the boy with a sharp arrow. The brahmin comes and sees the killed son. He becomes very angry. And curses the king. Oh fool, why did you kill my son? I feel sorrow by your evil act. I cannot live without my son. You (will) also feel the grief from the son as I (feel). The king speaks. Ah! Ah! I am destroyed. He goes home afflicted with grief.
Dasharatha hears that angry Brahmin’s word. But in course of time (he) forgets that curse. In Ayodhya with his wives (he) rules happily. The happy king has one sorrow. He has no son. Hence (he) performs a Vedic ritual with Brahmins for (having) children. Then in course of time four sons are born. Rama, Lakshmana, Bharata and Shatrughna were the names of the sons. The king’s sons are handsome, calm and brave. Among them the eldest Rama is best with qualities. On that account the king loves Rama especially.

Part 3

\[\text{यदा यदा दशरथो ज्येष्ठं पुत्रं रामं पश्यति तदा तदा परमानन्दमुभवति। रामोऽपि मल्या युतः। स सर्वोत्तेदानवगच्छति धनुवेदयापि पारं गच्छति। यदा स बाणमुद्दरति तदा देवा अपि कम्पन्ते स्वर्गं। एकदा क्षण मुनिरयोध्यां प्रत्यागच्छति। दशरथ्यं प्रति वदति च। भो नृप। वयं मुनयो राक्षसेतयन्ति पीडीता भवाम्। त्वमेव प्रजानां रक्षकोऽसि। यदि त्वं न कंचन वीरं प्रेषयसि तर्थि वयं सर्वं नष्टं स्म इति। दशरथो वदति। भो मुने। येभ्यो राष्ट्रसेभ्यं ऋषयो उद्धिण्यते तेताः हननेते कः सम्यव इति। मुनिरवदति। कौचन समथरीं वीरीव वर्तेत्योध्यायामिति। कौ ताविति पृथ्विति दशरथः। तत् पुत्रौ रामो लक्षणां गच्छति। भापते द्विजः। यदा नृपो वयं मुनेवचनं शृणौति तदा सोजचं दुःखितो भवति। यो ब्रह्मणो मनुष्येऽपि वेदो भवति ततो नूपोऽपि ब्रामणस्य वचनं करोति। तत् प्रयो च पुत्रो वनं प्रेषयति ब्राह्मणेन सह॥

सन्धिः विच्छेदः

यदा यदा दशरथः ज्येष्ठं पुत्रं रामं पश्यति तदा तदा परमानन्दमुभवति। रामसं अपि मल्या युतः। स सर्वोत्तेदानवगच्छति धनुवेदयापि पारं गच्छति। यदा स प्राणमुद्दरति तदा देवा अपि कम्पन्ते स्वर्गं। एकदा क्षण मुनिरयोध्यां प्रत्यागच्छति। दशरथ्यं प्रति वदति च। भो नृप। वयं मुनयो राक्षसेतयन्ति पीडीता भवाम्। त्वमेव प्रजानां रक्षकोऽसि। यदि त्वं न कंचन वीरं प्रेषयसि तर्थि वयं सर्वं नष्टं स्म इति। दशरथो वदति। भो मुने। येभ्यो राष्ट्रसेभ्यं ऋषयो उद्धिण्यते तेताः हननेते कः सम्यव इति। मुनिरवदति। कौचन समथरीं वीरीव वर्तेत्योध्यायामिति। कौ ताविति पृथ्विति दशरथः। तत् पुत्रौ रामो लक्षणां गच्छति। भापते द्विजः। यदा नृपो वयं मुनेवचनं शृणौति तदा सोजचं दुःखितो भवति। यो ब्रह्मणो मनुष्येऽपि वेदो भवति ततो नूपोऽपि ब्रामणस्य वचनं करोति। तत् प्रयो च पुत्रो वनं प्रेषयति ब्राह्मणेन सह॥
Whenever Dasharatha sees (his) eldest son then (he) feels supreme joy. Rama is also endowed with intelligence. He understands all the Vedas (and) also excels in the science of archery. When he lifts the arrow then the Gods too tremble in heaven. Once a sage comes to Ayodhya. And he speaks to Dasharatha. Oh King!

We sages are exceedingly afflicted by the demons. You indeed are the protector of the subjects. If you do not send some brave person then we all be destroyed. Dasharatha speaks. Oh sage! The sages who also tremble from those demons, who has the capability in killing them? The sage speaks. There are two capable brave persons in Ayodhya. ’Who are those two’ thus asks Dasharatha. “Your two sons Rama and Lakṣamana” thus speaks the Brahmin. When the king hears the words of the sage then he becomes very sad. Since the brahmin is the God among humans therefore the king also does according to the words of a brahmin. And therefore (he) sends his two beloved sons to the forest with the Brahmin.

Part 4

*सन्धः विच्छेदः:*

*यदा नृपस्य अनुज्ञानामाप्रोत्तिः रामस्तदा मुनिना सह सोऽरण्यं गच्छति। तत्र वन्य बहुव क्षस रक्षर्य गच्छवत। तस्माते कले बहूव रक्षसान्यायणिन्यायवत्। राक्षसेष्यो मूर्तिः रक्षणायागच्छति रामः। बालकोपि स भीरो बहूव रक्षसान्यायणिन्यायवत्। यत्र यथायाति राजस्यस्ततो निशाचराः बिभवति पलायनते च। यदा कुत्रापि राक्षसान्यायणिन्याय पलायनते तत्र तेषा गात्राणिन्यायवत्। यदा सब्रे निशाचराः हता निर्गता वा सन्त तदा रामो वनं जहाति मिठिलास्याचागच्छति। तस्मिन्देश्वरीय पण्डितो नृपो जनको नाम राज्यं करोति। जनकस्यातमकर रमणीया कन्या सीता नाम। सर्वसम्म नारिणाः श्रेष्ठा सेति चिन्तयन्ति जनाः। सीताया सह विवाहं करोमीति चिन्तयन्ति सर्वे नृपः। ततस्ते मित्रिलार्गुति समागच्छति॥*
When Rama obtains the permission of the king then he goes to the forest with the sage. There in the forest many sages live in the hermitages. They were always practicing meditation and doing Vedic rituals. At that time many demons harass those sages. Rama comes for protection of the sages from the demons. Though a boy, he is brave (and) kills many demons with the arrows. Where Rama enters (arrives), thence the demons are scared and flee. Where, anywhere Rama and Lakshmana see the demons, there they cut off their limbs. When all the demons were killed or departed, then Rama leaves (abandons) the forest and comes to Mithila. In that country a very wise king named Janaka rules. Sita is the name of Janaka’s very beautiful daughter. People think (that) she is the best among all the women. “I will marry Sita”, think all the kings. Therefore they arrive at Mithila.

Part 5 लङ् लक राः

यदा राम: सीतामपश्यत्वत्दा तस्यामनतरज्यात्। तस्मिन्काले बहवो राजान: सीताय: स्वयंरायागच्छन्। जनको राजेवमवद्द्र। य: कौजिपि राजा शिवस्य चापे बाणं संदंशाति स मम कल्यां परिणयतीति। नृपा अचिन्तयन्। अहो एतेन सुलभेन कर्मणा सोतमा नारी मन्यन भार्या भवतीति। गर्विताते मूखि नाजनन् यच्छमभोधापोतीव गुरुरिति। अथापि सर्वं प्रायतन। न कश्चन राजा तस्मिनकर्मणि समर्थ आसीत। अन्ततः श्रीरामो बालकोजिपि तं चापमुपागच्छन्। राजानस्तमपश्यन् प्राहसंश्च। अहो एष बालको वीराणं कर्मणि प्रयतन । इति। स न किमप्यबद्ध। किन्तु चापं परमिव लीलयोधधरंभमक्च। राजानोकुखयन् किन्तु जनकः सीता चातुष्यताम्।

सन्धि: विच्छेदः

यदा राम: सीतामु अपश्यत् तदा तस्याम अन्तर्ज्यात्। तस्मिनु काले बहवो राजान: सीताय: स्वयंराय आगच्छन्। जनकः राजा एवम अवदत् च। य: कौजिपि राजा शिवस्य चापे बाणम संदंशाति स मम कल्याम परिणयति । नृपा: अचिन्तयन्। अहो एतेन सुलभेन कर्मणा सा उत्तमा नारी मम एव भार्या भवति । गर्विता: ते मूखि: न अजानन्त यतु शम्भो: चाप: अतीव गुरू: । इति। अथापि सर्वं प्रायतन। न कश्चन राजा तस्मिन् कर्मणि समर्थ आसीत। अन्ततः श्रीराम: बालक: अपि तमु चापमु उपागच्छन्। राजान: तमं अपश्यन् प्राहसन् च
When Rama saw Sita then (he) liked her. In that time many kings came for Sita’s Swayamavara. And king Janaka spoke in this way. “The king who joins Shiva’s bow and arrow together he is the one who marries my daughter.” The kings thought. “Oh! by this easy activity, excellent women will indeed become my wife.” Those proud fools did not know that Shiva’s bow is very heavy. Therefore all (of them) tried. Not any king was capable in doing that. Finally Sri Rama, even though a child, approached the bow. The kings saw and ridiculed him. Oh! This boy is attempting to do the work of a brave person. He (Rama) said nothing. But (he) lifted the bow like a leaf and broke it with sport. The kings were angry but Janaka and Sita were happy.

Part 6 कर्मणि प्रयोगः:

यदा जनकस्य कन्या पर्यणीयत दशरथस्य पुत्रेण तदा साधु साधिवत्यभास्यत सर्वे:। जनकस्यापरा कन्या पर्यणीयत लक्ष्मणे। ततो रामेण लक्ष्मणे च सुखमन्वयत । अनन्तरं तौ दौ वीरावोध्या प्रत्यागच्छतात्म । तत्र च सुखमुष्यते ताभ्यामी। कालेन राजा दशरथ आत्मानं जरया पीडितं जानाति । अपि च स स्वस्य ज्येष्ठं पुत्रं रामं राज्ये क्षममन्यत। अहो वृद्धोः सिम्। राज्ये न पुनिरियते मया। वनं मया गम्यते तत्र च तप: क्रियते। मम राजस्य भार: पुने निकिष्ठ्यत इति पुनरचिन्तयतः।।

सन्धिः विच्छेदः:

यदा जनकस्य कन्या पर्यणीयत दशरथस्य पुत्रेण तदा साधु साधु इति अभास्यत सर्वे:। जनकस्य अपरा कन्या पर्यणीयत लक्ष्मणे। तत: रामेण लक्ष्मणेन च सुखमु अन्वभूयत। अनन्तरम् तौ दौ वीरो अयोध्यान्म प्रति आगच्छतात्म। तत्र च सुखमु उष्यते ताभ्यामी। कालेन राजा दशरथ: आत्मानं जरया पीडितमू जानाति। अपि च स: स्वस्य ज्येष्ठमू पुत्रम् रामम् राज्ये क्षमम् अन्यत। अहो बृद्ध: असि। राज्यम् न पुन: इष्यते मया। वनम् मया गम्यते तत्र च तप: क्रियते। मम राजस्य भार: पुने निकिष्ठ्यते इति पुन: अचिन्तयतु नृपः।।

English Translation:

When Janaka’s daughter was married by Dasharatha’s son then ‘well done’, ‘well done’ was said by all. Janaka’s other daughter was married to Lakshamana. From that, happiness was felt by
Rama and Lakshmana. Soon after those two brave persons came to Ayodhya. And there, happiness was burned by them. In the course of time, king Dasharatha knows that (he) himself will be afflicted with old age. And he thought his own elder son Rama was competent to rule. Oh! I am old. Kingdom is not desired again by me. Forest would be gone to by me and there asceticism would be done. The king thought again (that) my kingdom’s load would be entrusted on (my) son. Then the command for the coronation of Rama was given by the king.

Part 7

When Dasaratha’s command was heard by the people then indeed Ayodhya became filled with joy. They sing and dance on the streets of the city. Also the Gods in heaven became pleased by that. ‘Oh! Ragava (Rama) is made king by the old father’ was said by them.

Part 8

When Dasaratha’s command was heard by the people then indeed Ayodhya became filled with joy. They sing and dance on the streets of the city. Also the Gods in heaven became pleased by that. ‘Oh! Ragava (Rama) is made king by the old father’ was said by them. What more? From hearing the news of the abhisheka, Ayodhya sunk in the ocean of happiness. Father’s words were also heard by Rama. By his words he was pleased (and) also felt a little sorrow. If the kingdom is ruled (by me) then dear father goes to the forest. Then how I stay here with my brothers.
नामासीद् यस्यः पुत्रो भरतः। पुरा कस्मिंशिष्ठितसम्ये कस्मिंशिष्ठितसम्ये सा दशरथस्य महान्तमुपकारं कृत्वा राजो द्वी वरी प्रासवती। ततस्तु तौ वरी न कदापि कैकेयी वृत्तावस्ताम्। अथुना तु सा वरावतुमृत्यु दशरथस्य समीपं गत्वा वचनमन्त्रवीतू। जयत्वार्यः पुत्रो अथ्यसस्तत्वार्यः पुत्रो वृत्तीवेत्यापमनो वचनम्। राजा क्षणेकं चिन्यिष्ठावद्वद्वरामि प्रिये स्मरामि यदिर्मृत्सिव tadbrahmic। प्रथमेन वरेण मम पुत्रो भरतो राज्येभिपितिको भवतु। द्वितीयेन च रामोयोध्याः परिश्रय वनं गच्छित्वित्युक्तवति कैकेयी। तस्यात्रधनं श्रुत्वा दशरथो मूढं इव वर क्षणमुपविश्याशन्या हतो वृक्ष इव भूमावपपत्तत्॥

सन्धि: विच्छेद:

श्रीरामस्य अभिपेकम् शृत्वा सर्व जनः नन्दिताः। अबचन्त। वस्तुतः अयोध्या आनन्दस्य सागरे निमित्ता इव दृश्यतु। दशरथस्य ज्ञेया भार्या कौसल्या नाम मम पुत्रः। राजा इति मत्वा परमम् सुखम् अन्वभवत्। अथ वृद्धस्य राजः अन्या भार्याः कैकेयी नाम आसीत् यस्यः पुत्रः। भरतः। पुरा कस्मिंशिष्ठितु सम्ये सा दशरथस्य महान्तमम् उपकारम् कृत्वा राज द्वी वरी प्रासवती। तत् तौ तौ वरी न कदापि कैकेयी वृत्ती आस्ताम्। अथुना तु सा वरी अनुस्मृत्य दशरथस्य समीपम् गत्वा वचनम् अवत्रवीतू। जयत्व आर्यः पुत्रो अथ अनुसंसरति आर्यः पुत्रो: मत् द्वी वरी वृत्ती इति आतमन: वचनम्। राजा क्षणम् एकम् चिन्यिष्ठाव अवद्रत् स्मरामि प्रिये स्मरामि यत इद्भिसि तत् बृहि इति। प्रथमेन वरेण मम पुत्रः भरतः। राज्येभिपितः। भवतु। द्वितीयेन च राम: अयोध्या परिश्रय वनम् गच्छितु। इति उक्तवति कैकेयी। तस्यः तत् वचनम् शृत्वा दशरथ: मूढः। इव क्षणम् उपविश्य अशन्या हत:। वृक्ष इव भूमाद्य अपत्तत्॥

English Translation

Having heard of Rama’s coronation, all the people became overjoyed. In fact Ayodhya was seen sunk like an ocean of happiness. Having thought (that) my son is the king, Dasharatha’s eldest wife by name Kaushalila felt great happiness. Also the old king’s other wife’s Kaikeyi by name whose son is (was) Bharata. Sometime long ago, having done a great favor to Dasharatha, she had acquired two boons from the king. However those two boons were never chosen by Kaikeki, But now having remembered the two boons (and) having gone near Dasharatha, she said (these) words. May you be victorious, my Lord. Does the Lord remembers his words, “Choose two boons from me.” Having thought for a moment, the king said, “I remember, dear, I remember, what you desire that you say.” Kaikeyi said, By first boon, my son Bharata (will) be consecrated into the kingdom and by second Rama having abandoned Ayodhya, go the forest. Having heard those words of hers, Dasharatha was stupefied (and) having sat for a moment fell on the ground like a tree struck by a bolt of lightning.